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The Christian Intelligencer.

Een-dracht maakt macht.

VOL. LVII.—No. 1. WHOLE No. 2893. NEW-YORK, WEDNESDAY, JANUARY 6, 1886. $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

"TRUST in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths," Prov. 3: 5 and 6, is affectionately recommended as a rule for the new year. If followed the life of the twelvemonth will be successful in the best sense.

SUBSCRIBERS in New Jersey will find on the twelfth page the Local Option law to be presented to the legislature. It has been prepared by a competent committee, begins at the right end, may profitably be studied by the friends of temperance in other States, and we hope will be adopted and faithfully executed.

REVIVALS.—The American Church has increased in the past by revivals of religion, many of them of great power. The results were not only the conversion of sinners but also the lifting up of the standard of Christian character and an increase in Christian activity. The great revivals of the past were characterized by solemnity, a sense of the majesty, holiness and righteousness of God, the sinfulness of men and the completeness of salvation by our Lord Jesus Christ. Large accessions were made from the world, infidels were brought to the foot of the cross as humble penitents, infidelity was almost silenced. Deep convictions of sin were a prominent characteristic of those fruitful awakenings.

LET US HAVE HONEST STATEMENTS AND FAIR PLAY.—There has been and is a great revival of religion at Cobleskill, N. Y., extending into the country around. A statement has been sent to the daily newspapers which makes the impression that the awakening is due to the labors of an evangelist from Boston and the pastor of the Methodist Church. We wondered at it when we read it, for, by our connection with the Executive Committee of our Board of Foreign Missions, we have acted on correspondence from that region since last summer. Mr. John G. Fagg, before his graduation from the Theological Seminary last spring, offered himself for appointment as a missionary to China or Japan to our Board and was accepted. Circumstances made it desirable that he should remain in this country one year. Providentially, while serving the Board by advocating our missions before the churches, if we remember correctly, he was led to the Classis of Schoharie and became, with the consent of the Board, the ministerial supply at Lawyersville, a few miles from Cobleskill. He preached not only in Lawyersville, but also in the villages around it, his services being greatly desired. Before his services began religious dullness, not to say indifference and apathy, prevailed throughout that region, except that there were in every church God's faithful ones, longing and praying for the power of the Holy Spirit. In a few weeks the earnest preaching of Mr. Fagg produced, under God, a great and manifest change. Among the services conducted by him was one at Cobleskill. A letter from seven gentlemen of that town, dated August 24th, 1885, appealing to the Board to allow Mr. Fagg to remain and preach for them, saying, "the whole church and community are unanimously with us in this appeal," states also, "Brother Fagg has preached but seven Sundays. We have now an attendance of between four and five hundred, and can safely say the whole town is moved." Since then a succession of similar communications from that region has come to the Board pleading for an extension of the services of Mr. Fagg, and for the same reason, namely, that the whole community was moved. This began in July of last year and continued, interrupted only by absences of Mr. Fagg to perform some special work for the Board. Of this blessed movement, this signal Divine blessing attending this young preacher in the very first year of his ministry, we have had knowledge from the beginning to this hour. It originated with and has increased under his ministrations. Yet a statement is given to the public in which he is almost ignored. We have no wish to disparage the work of those who have intensified, under God, this awakening, and who have been useful in gathering in the harvest. Neither have we a desire to lead Mr. Fagg into a notoriety from which he shrinks. We make this statement only in the interest of honest and fair dealing.

The Year of our Lord 1886.

HOWEVER chronologists may disagree as to the actual time of the Saviour's birth, there is a manifest fitness of things in the coincidence of the Advent season, as it is observed throughout Christendom, with the outgoing and incoming years. Between them is the Virgin's Child, the Son of Man, representing the humanity of all ages, and joining together in Himself the years of every individual life and of the world's historic eras. His unique, unmatched, all glorious Person unites all families and races of mankind in one great brotherhood, and centres the destinies of nations in His kingdom. There is a profound and tender significance in that common phrase, "The Year of our Lord." There have been nearly nineteen hundred such years, every one of which is His as certainly as ever coin bore the image and superscription of the ruler and country of which it is the currency.

What has the year of our Lord, one thousand eight hundred and eighty-five, to witness for Him? Looking back over its revolving months, has it been a year of progress in His kingdom? Have the wheels of His chariot opened new tracks in the untrodden wilderness? Have the churches grown in numbers, resources and power? Have revivals of religion at home and missionary movements abroad marked its seasons? Have personal and family religion grown among us? Are we personally more loyal to Christ? Is the Spirit of Christ more prevalent and efficient in the churches? Are they merely holding their own, or are they marching on, with banners bright and cohorts gleaming in the panoply of God?

Are we individually grateful for the mercy and loving kindness of the Lord to us during the past year? And do we take with us into the new year that sincere, thankful spirit which is always glad that God reigns?

The year that is told has been full of events that teach us that the Lord Jesus Christ is on the throne. It has passed into eternity with all of its favors and failures, its sunshine and gloom, its trials and triumphs. Death has taken away from us the greatest man and the richest man, with many of the noblest and best in the whole land. We have been taught to value life not by its evanescent honors and its unsatisfying and abundant possessions, but by what a man is and what he has done; by character and by faith in things not seen and eternal.

The new year opens its vistas of promise and of hope to many amid the clouds and storms of winter's cold. But we can and do leave all that it shall reveal in the hands of Him who is its Lord. Our best security for the future is in lives that "are hid with Christ in God." Over against the hard and wild materialism of the times, the Christ of God manifests Himself as the incarnation of all that is pure and gentle, and spiritual and holy. And if ever there was a needs be, this is the time when God's men should stand among their fellow men and cry aloud as Jesus did to the people of His day, "What is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of His Father, with His holy angels; and then shall He render to every man according to his deeds." Thus the Lordship of Christ over the year looks out into the last judgment and transfers our personal accounts to that high court for final settlement.

The Advent mission services that have been held in this city have been marked by the solemn urgency of these transcendent themes, and especially upon business men, in the heart of the financial mart of the metropolis. There has been in them somewhat of the fiery force of the preaching of the Lord's forerunner to the people of His generation; and we cannot but hope and pray that they portend a wider and deeper spiritual movement throughout our land.

This new year of our Lord ought to begin and end with new manifestations of the loyalty of His people, with trumpet calls and more persistent efforts by ministers and Christian people and churches to turn many to righteousness, and by more earnest praying and doing, that He and His kingdom may come quickly. We must proclaim and maintain, and, so far as we can, must enforce His supreme Lordship not only over the year but over the people and the nations, and the best evidence we can give of our sincerity and zeal will be our own entire, unconditional and joyful submission to His sweet and perfect will. This will make a truly

HAPPY NEW YEAR.

"Old Colony" Papers.

DEATHS OF THE HALF YEAR.

July--December, 1885.

I HAVE no hesitation in placing first among those whom the world has "not willingly let die" the name of Lord Shaftesbury, "The Good Earl,' whose long life was spent in incessant labor for the poor, the oppressed, the fallen, the ignorant and the unevangelized. He recognized the obligation, alike of his birth and of his new birth, to be the servant of all. He lived up to the motto of his illustrious house: "Love, Serve." The title he was most proud of, next to that of a Christian, was that given him of "The Costermonger's Friend." Not long ago he was presented with the freedom of the City of London, in a gold casket on which were engraved the words: "Blessed is he that considereth the poor." In the Golden City itself, to whose boundless freedom and honors he has been admitted, he has fully realized the same beatitude. It is an interesting fact that he traced his earliest religious impressions to the influence and instructions of a humble woman, who was his nurse in childhood. When a congratulatory address was presented to him at Guildhall on his 80th birthday, very few of the aristoc-

racy made their appearance. At his funeral in Westminster Abbey, the poor so overcrowded the building that hundreds stood outside in the rain during the services.

Beside him in grateful remembrance stands the noble Jew, Sir Moses Montefiore, whom *The Hebrew Journal* ranks with the son of Amram, with Maimonides and with Mendelssohn, as their fourth great Moses. The whole world having celebrated his 100th birthday, he had the unusual satisfaction of anticipating a posthumous renown, and that of the sweetest and most honorable kind —as a philanthropist. Though his eyes were blinded to the "historic Christ," let us hope that this son of Abraham was a fruitful believer in Abraham's Messiah.

Other philanthropists who have died were Elizur Wright, who sacrificed all his early prospects and nearly came to starvation point in his devotion to the anti slavery cause; Benjamin J. Crew, a Quaker of Philadelphia, widely known for his earnest labors in behalf of unprotected children; Cyrus D. Albee, President of the Good Samaritans of New Haven, who fourteen years ago was an outcast and apparently irreclaimable inebriate, but who became one of the most faithful and effective seekers and saviors of drunkards in our country; and Mrs. Isabella Brown of Baltimore, whose gifts to individuals, churches and religious institutions were a stream as constant and full as it was quiet. A noble memorial of her stands within a stone's throw of where I write, in "Brown Hall," a substantial and commodious dormitory building belonging to the Princeton Theological Seminary.

Queen Elizabeth is said to have cried when dying, "Millions of money for an inch of time!" We are again reminded of the valuelessness of money to buy off Death. The great destroyer has included among his spoils an unusual number of millionaires. Foremost of these was Wm. H. Vanderbilt, "the richest man in the world," as he called himself. His physician has given the opinion that he died from the exhaustion of continuous thought and care in the management of his great possessions. Brooklyn loses two of its wealthiest citizens in H. B. Claflin and Edwin C. Litchfield. The latter was said to own over 2,000 building lots in the city, the former's name was a household word in the homes of the land for his just and generous character and life. Charles J. Osborn, a former co-operator with Jay Gould, died at forty-eight, broken down with the making and keeping of five millions.

Ex-Senator Sharon and Peter Donahue, two of the California gold and silver "kings," left six and twelve millions respectively. "Johnny Skae," another of them who was once worth ten millions, died literally a pauper in a station house. Here too may be mentioned the death in extreme want, of James W. Marshall, the discoverer of gold in California. The question is often asked, "What's in a name?" Julian Alvarez found that there were "millions in it," by his felicitous selection of a title for his "Henry Clay" cigars at a time when that was a name to conjure with.

One great historic name appears upon the death record of the half year. Gen. Grant, after carrying his country through the wilderness, went up into a mountain to die there, though not without having been permitted to see with great clearness and satisfaction the grand future of a re-united Republic. Gen. McClellan soon followed him. They were equally ineffectual in resisting the "last enemy." They were alike "more than conquerors," we have reason to believe, through Him that loved them. I suppose that the military superiority of Grant, as to all the other commanders of the Army of the Potomac, is best illustrated by a reply of the Confederate Gen. Buckner to some one who was praising Hooker's bravery and McClellan's strategy: "Yes, but Grant somehow was a very *near* man!" "What do you mean by that?" was asked. "Why, when I looked around for some one to surrender to at Fort Donelson, Grant was right on the spot; and I notice that when Lee surrendered at Appomatox, Grant was the nearest General to take his sword—that's what I mean by nearness." The last surviving officer of the war of 1812, Major Aaron Stafford, died at Waterville, N. Y., in the 99th year of his age. Abroad, the only noteworthy military man who has died,—unless we include the once dreaded El Mahdi and his lieutenant, Osman Digna, in the Soudan,—is Marshal Serrano, who was a typical Spanish leader and had been quite a Warwick or "king-maker" in his day.

His royal master, King Alfonso, died soon after at the early age of 28, after a reign of eleven years. Few and evil were his days, but he evinced more force of mind and character than the average incumbent of the Spanish throne. His successor is a little girl of five years. In the mausoleum of the Escurial, where the embalmed bodies of all the kings since Charles V. have been laid on shelves or niches, there was just one shelf left when Alfonso died. And there has long been a traditional superstition, that when that should be filled there would be no more kings of Spain. The only prominent public man who died in Great Britain was Lord Halifax, better known as Sir Charles Wood, a member of the Cabinets of Lords Russell, Aberdeen and Palmerston, and of Mr. Gladstone. Hervé Riel paid the penalty of his repeated excitings of the half-breeds of the Northwest to a barbarous and hopeless rebellion.

We have lost, of our public men, Vice-President Hendricks, who, after a long and conspicuous career during a period of the most embittered partisan and sectional passion, leaves behind him a reputation absolutely unstained by a suspicion of his personal or political integrity; ex-Governors Fenton of New York, Talbot of Massachusetts, and J. B. Page, Hiland Hall and Ryland Fletcher of Vermont; B. Gratz Brown of St. Louis, who ran for Vice-President on the ticket with Horace Greeley; Vice-Chancellor George W. Clinton of the Board of Regents, and the veteran Temperance leader, Gen. Joseph S. Smith, both of this State; and Edgar K. Apgar, one of that useful class of politicians whose services to their party is as potent as it is unrecognized by the rank and file. I remember the latter when a mere boy, he made his first speeches at Ithaca, in the war days. Those who recall the politics of our country before the war will have a vivid recollection of "Duke" William M. Gwin, the first U. S. Senator from California. He was in sympathy with the Rebellion, and retired to Sonora, to the "dukedom" of which he was appointed by ill-fated "Emperor" Maximilian. Robert Toombs of Georgia was one of the most blatant and furious of the Southern leaders who precipited the Rebellion, and has since contested with Jeff. Davis the palm of being the most irreconcilable, having refused to the last to accept the amnesty and take the oath of allegiance. His death leaves Davis alone in his glory as a disfranchised rebel.

Helen Hunt Jackson achieved a literary distinction beyond any American woman, except perhaps Mrs. Stowe. But on her death-bed she could say of her labors in behalf of the wronged Indians: "They are the only things of which I am glad now, all the rest is of no moment;" and that she "left this earth with no regret except that she had not accomplished more of this work, especially that it was so late in the day when she began to work in real earnest." Lord Houghton, whose poetry is best known under his name of Richard Monckton Milnes, was on the contrary a thorough Epicurean, a pleasure-seeker and man of the world, who enjoyed an unclouded course of pleasure for nearly eighty years and had his portion in this world. A contemporary calls him "a genial old Pagan," with whom "it was all of life to live, if not all of death to die." Principal Shairp will long be known for his lectures on "Culture and Religion," and other critical and suggestive books.

Other deaths have been those of Dr. Elisha Mulford, author of "The Nation" and "The Republic of God"; the witty and wise "Josh Billings"; Maria Weston Chapman, the biographer and literary executor of Harriet Martineau; ex-Pres. Brown of Hamilton College, Prof. Daniel J. Noyes of Dartmouth, and John Langdon Sibley, the venerable Librarian *emeritus* of Harvard; William J. Thoms, the antiquarian and Editor of "Notes and Queries"; the Italian poet, Andrea Maffei; Prof. Jonkbloet, the historian of Dutch literature; Prof. Seyffarth, the Egyptologist. Journalism loses George Wilkes, founder of the "Spirit of the Times," Frederick Hassaurek; and, far above all, Dr. Samuel Irenæus Prime. Dr. Prime was a "born editor." Every week for fifty years did he have an "Irenæus Letter" in the *Observer*, which was always interesting and sometimes brilliant. He was a man of great geniality in daily life, and indefatigable in promoting every good cause. Few careers have been as successful, as complete, and as beneficent.

The chief name in art, eclipsed by death, is that of the veteran and idealistic painter William Page, a modern disciple of Titian, whose best known works are his "Venus," and "Farragut passing the Forts." Other names of note are Robert Thorburn, the fashionable portrait painter of London; the celebrated architects, Donaldson and Labrouste, respectively of England and France; Thornycroft, the sculptor; poor John McCullough, the actor; and Henry K. Oliver of Salem, Mass., who immortalized himself by one tune, "Federal Street."

The legal profession has lost heavily, in Judge Westbrook; in the famous lawyers, all stricken down in the vigor of life, Richard T. Merrick of Washington, Francis N. Bangs and Scott Lord of N. Y., Emory A. Storrs of Chicago, and Charles R. Train of Boston. The veterans, Henry R. Selden of Rochester, Thomas W. Clarke of this city, and Theodore Romeyn of Detroit, were once leaders of the bar in their respective communities. The death of Ex-Judge Cardozo removes another of the gang, who ruled this city under the Tweed Ring.

The most celebrated men of science to die have been Dr. W. B. Carpenter, the English physiologist; Thomas Davidson, the palæontologist; John C. Draper of this city, son of the still more distinguished John W. Draper, both professors of chemistry in the N. Y. University, Dr. Henri Milne Edwards, the French naturalist, and M. Robin, Professor of Histology in Paris; Dr. W. A. Guy, a writer of standard medical works in England, and Dr. Atlee, the distinguished surgeon of Pennsylvania; Chief Engineer Zeigler of the American navy; Dr. Rufus R. Gilbert, projector of the elevated railway system of this city, who died "poor though making many rich"; Ezra Miller of New Jersey, who invented the car coupler, buffer and platform which bear his name; Commander Gorringe, who transported the obelisk, "Cleopatra's Needle," from Egypt to the Central Park; and Thomas C. Durant, to whose energy is due the Union Pacific railroad.

The most distinguished clergymen who rest from their labors are Cardinal McCloskey and Dr. Stephen H. Tyng of this city; Dean Howson, joint author with Conybeare of "The Life and Epistles of St. Paul"; the Bishops of Manchester, Ely, and Salisbury of England; Bishops Lay and Young of the Episcopal Church, and Shultz of the Moravian Church of this country; Dr. W. P. Mackay, the English evangelist and author of "Grace and Truth"; Dr. Rufus Ellis of Boston, a most admirable man and one of the few survivors of conservative Unitarianism; Drs. Joseph Alden, a leading writer and educator, David Irving, Secretary of the Presbyterian Board of Foreign Missions, and Dr. A. C. George of Chicago, one of the ablest ministers of the Methodist Church; John Murray Forbes, who created a great sensation thirty five years ago by going over to Romanism, and who returned to the Episcopal Church ten years later; and Rev. Thomas Tennant of Arkansas, the oldest preacher in the

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world, dying at the age of 115, after a ministry of 90 years. Our own denomination has lost the veterans Jefferson Wynkoop, Oscar H. Gregory, Alexander Watson, A. C. Millspaugh and John Wenisch; Theodore Romeyn and E. P. Livingston, in the meridian of their life and eminently useful labors; and Henry Van Brackle, a student in the middle class of our Theological Seminary.

Among what might be called the Curiosities of Necrology may be mentioned Edward S. Sanborn, who was regarded as an eminent philanthropist at Exeter, N. H., and known in Boston to be rolling up wealth by keeping houses of prostitution; Andrew Harper, who wrote the famous Hard-shell sermon on "The Harp of a Thousand Strings"; Joseph Taylor, who was hanged at Philadelphia after a record of having stabbed 17 persons and shot 28; Mrs. Veronica Bulla of Syracuse, who starved herself to death by a fast of 59 days; the Sacred White Elephant of Burmah; Goldsmith Maid, the famous trotting horse, with a record of 2:14, aged 28; and last but not least the great Jumbo, who was killed on the Grand Trunk R. R., while heroically endeavoring to save the life of the little elephant, Tom Thumb. F. N. ZABRISKIE.

PRINCETON, Dec. 29th, 1885.

PROSPERITY.—If men would be prosperous in the broad, best sense, they need to have God with them. To succeed in business; to acquire wealth; to become famous—that is not prosperity, except in a very narrow, temporal sense; not in any sense, if these pursuits be in the way of sin and death. To have all things pertaining to one's life tend toward one great and glorious consummation in God—*that* is prosperity, and God gives it to all them that trust Him and cling to Him.

Suggestive.

"EVEN THIS SHALL PASS AWAY."

Once in Persia reigned a king
Who upon his signet ring
Graved a maxim true and wise,
Which, if held before his eyes,
Gave him counsel at a glance
Fit for every change and chance.
Solemn words, and these are they:
"Even this shall pass away."

Trains of camels through the sand
Brought him gems from Samarcand;
Fleets of galleys through the seas
Brought him pearls to match with these,
But he counted not his gain
Treasures of the mine or main;
"What is wealth?" the king would say,
"Even this shall pass away."

In the revels of his court
At the zenith of the sport,
When the palms of all his guests
Burned with clapping at his jests,
He, amid his figs and wine,
Cried: "Oh, loving friends of mine!
Pleasure comes, but not to stay;
Even this shall pass away."

Fighting on a furious field,
Once a javelin pierced his shield.
Soldiers with a loud lament
Bore him bleeding to his tent;
Groaning from his tortured side,
"Pain is hard to bear," he cried,
"But with patience, day by day—
Even this shall pass away."

Towering in the public square,
Twenty cubits in the air
Rose his statue carved in stone.
Then the king, disguised, unknown,
Stood before his sculptured name,
Musing meekly, "What is fame?
Fame is but a slow decay—
Even this shall pass away."

Struck with palsy, sere and old,
Waiting at the gates of gold,
Said he, with his dying breath,
"Life is done, but what is death?"
Then in answer to the king
Fell a sunbeam on his ring,
Showing by a heavenly ray—
"Even this shall pass away." —*Anon.*

HEBREWS AT PITTSBURGH, PA.—A Convention of Rabbis of the Reformed Hebrew Church was held a few weeks ago at Pittsburgh. Of it the *Evangelist* reports:

This gathering, though having no reference to evangelical Christianity, is yet "a straw showing the course of the wind." It was an informal, non-authoritative body, but its tendency is obviously in the direction of the disintegration of Israel. Its animating spirit was not a "feeling after Christ, if haply they might find Him;" it was not the long cherished dream of a happy return to the Holy Land. But representing, as is claimed, the intelligent, cultured element among the Hebrew people here in America, its aim seems rather to have been to formally put away all that was ancient, incongruous, obsolete, and so modify their system and ritual that they shall have nothing distinctive. Yet it would preserve "historical identity with the great past." It affirms that "Judaism presents the highest conception of the God idea, recognizes the Bible as the most potent instrument of religious and moral instruction," and its record of the consecration of the Jewish people to their mission as servants of the one God. But the teachings of the Jewish religion respecting diet, dress, and all kindred things, and its teaching also respecting the more important subjects of "bodily resurrection, Gehenna and Eden (Hell and Paradise) as abodes of everlasting punishment and reward, it repudiates." This Convention proclaimed its belief in the immortality of the soul as a Jewish doctrine; paid passing respect to "Christianity and Islam as daughter religions of Judaism;" recognized "in the modern era of universal culture of heart and intellect, the approach of the realization of Israel's great Messianic hope for the establishment of a kingdom of truth, justice, and peace among men;" rejoiced in Judaism as a progressive religion, in accord with the postulates of reason; and acknowledged the broad humanity of the age as the ally of the Jews in fulfilling their mission. Surely this is a smooth and fastidious rendering of a system too old to be trifled with, and too staunch to be interpreted by such a word as "culture."

Circumcision met with ungloved handling as a "relic of barbarism." It was agreed that while Saturday is to be still remembered as a sort of historic monument, yet for business convenience worship may be transferred to Sunday, while all the features of it may be so modified, according to the popular cultus, as to make it more widely attractive. And finally, as to the long surviving, last fond hope of the Hebrew people of other days, the Convention, without any tinting of sentiment, simply declared that "We consider ourselves no longer as a nation, but a religious community, and therefore expect neither a return to Palestine, nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish State." This is sufficiently outspoken. It flies in the face of much prophecy, as interpreted from the standpoint of the lost tribes and the supposed "hope of Israel."

MR. GLADSTONE ON THE BIBLE AND SCIENCE.—Réville, professor in the College of France, in his "Prolegomena to the History of Religions," 1884, questioned the correctness of what Mr. Gladstone had said some time before in support of "a primitive revelation in the testimony of the Holy Scriptures." Dr. Reville disputed the accuracy of the account of the creation and of the beginning of religious worship. In the *Nineteenth Century* of November last, Mr. Gladstone defends his position with signal ability, and whatever may be thought of his argument to establish an agreement between the first chapter of Genesis and the discoveries of science, there is no room to doubt that he completely demolishes his critic in regard to the dawn of worship. The article is entitled "Dawn of Creation and of Worship," and concludes with these sentences:

But none of these circumstances discredit or impair the proof that in the book, of which Genesis is the opening section, there is conveyed special knowledge to meet the special need everywhere so palpable in the state and history of our race. Far indeed am I from asserting that this precious gift, or that any process known to me, disposes of all the problems, either insoluble or unsolved, by which we are surrounded; of

the burden and the mystery
Of all this unintelligible world.

But I own my surprise not only at the fact, but at the manner in which in this day, writers, whose name is legion, unimpeached in character and abounding in talent, not only put away from them, cast into shadow or into the very gulf of negation itself, the conception of a Deity, an acting and a ruling Deity. Of this belief, which has satisfied the doubts, and wiped away the tears, and found guidance for the footsteps of so many a weary wanderer on earth, which among the best and greatest of our race has been so cherished by those who had it, and so longed and sought for by those who had it not, we might suppose that if at length we had discovered that it was in the light of truth untenable, that the accumulated testimony of man was worthless, and that his wisdom was but folly, yet at least the decencies of mourning would be vouchsafed to this irreparable loss. Instead of this, it is with a joy and exultation that might almost recall the frantic orgies of the Commune, that this at least at first sight terrific and overwhelming calamity is accepted, and recorded as a gain. One recent, and in many ways respected writer—a woman long wont to unship creed as sailors discharge excess of cargo in a storm, and passing at length into formal atheism—rejoices to find herself on the open, free, and "breezy common of humanity." Another, also woman, and dealing only with the workings and manifestations of God, finds in the theory of a physical evolution as recently developed by Mr. Darwin, and received with extensive favor, both an emancipation from error and a novelty in kind. She rejoices to think that now at last Darwin "shows life as an harmonious whole, and makes the future stride possible by the past advance." Evolution, that is physical evolution, which alone is in view, may be true (like the solar theory), may be delightful and wonderful, in its right place; but are we really to understand that varieties of animals brought about through domestication, the wasting of organs (for instance, the tails of men) by disuse, that natural selection and the survival of the fittest, all in the physical order, exhibit to us the great *arcanum* of creation, the sum and centre of life, so that mind and spirit are dethroned from their old supremacy, are no longer sovereign by right, but may find somewhere by charity a place assigned them, as appendages, perhaps only as excrescences, of the material creation? I contend that evolution in its highest form has not been a thing heretofore unknown to history, to philosophy, or to theology. I contend that it was before the mind of Saint Paul when he taught that in the fulness of time God sent forth His Son, and of Eusebius, when he wrote the "Preparation for the Gospel," and of Augustine when he composed the "City of God;" and, beautiful and splendid as are the lessons taught by natural objects, they are, for Christendom at least, indefinitely beneath the sublime unfolding of the great drama of human action, in which, through long ages, Greece was making ready a language and an intellectual type, and Rome a framework of order and an idea of law, such that in them were to be shaped and fashioned the destinies of a regenerated world. For those who believe that the old foundations are unshaken still, and that the fabric built upon them will look down for ages upon the floating wreck of many a modern and boastful theory, it is difficult to see anything but infatuation in the destructive temperament which leads to the notion that to substitute a blind mechanism for the hand of God in the affairs of life is to enlarge the scope of remedial agency; that to dismiss the highest of all inspirations is to elevate the strain of human thought and life; and that each of us is to rejoice that our several units are to be disintegrated at death into "countless millions of organisms;" for such, it seems, is the latest "revelation" delivered from the fragile tripod of a modern Delphi. Assuredly on the minds of those who believe, or else on the minds of those who after this fashion disbelieve, there lies some deep judicial darkness, a darkness that may be felt. While disbelief in the eyes of faith is a sore calamity, this kind of disbelief, which renounces and repudiates with more than satisfaction what is brightest and best in the inheritance of man, is astounding, and might be deemed incredible. Nay, some will say, rather than accept the flimsy and hollow consolations which it makes bold to offer, might we not go back to solar adoration, or with Goethe, to the hollows of Olympus?

Wenn die Funke sprüht,
Wenn die Asche glüht,
Eilen wir den alten Göttern zu.*

New Books.

....VALENTINO." By William Waldorf Astor. To appreciate the value of the Reformation one needs only to study Italy at the beginning of the sixteenth century. At the very centre of the dominant form of Western Christianity vice reigned under the scarlet robes of the Vatican and its surrounding palaces. The work of Mr. Astor has, therefore, an ecclesiastical value no less than literary merit. In the latter point it takes, to our mind, very high rank. "Valentino" is only another name for Cæsar Borgia, the infamous but talented son of Pope Alexander the Sixth. His character is fully brought out in the story. His sister Lucretia, whom history has stigmatized somewhat unjustly, is sketched in a masterly manner and the partial defense made for her, as one weak rather than wicked, is warranted by the careful examination of contemporaneous testimony. In his descriptive scenes and the management of conversation, the author is far above the average of the writers of historical novels. The story unfolds itself naturally and strongly and commands the attention of the reader to its terrible ending. Mr. Astor has sacrificed something of dramatic effect to historical accuracy in the closing chapters, but we commend him for it. Providence sometimes does not order earthly events as critics might wish, but truth is to be preferred always. We congratulate the reading public that such an excellent book has been added to the roll of those which deal with the romance of history, and so tend to fix history itself most firmly in the mind. (Charles Scribner's Sons.)

....George W. Cable has gathered in a volume, "THE SILENT SOUTH," three essays already given to the public through the periodical press. These papers have a bond of connection in that they all relate to the status of the freedmen in the Southern States. The book is a strong and earnest plea for according fair treatment not only, but civil rights to the lately enfranchised negroes. It seems an honest, truthful and dispassionate presentation and discussion of the chief problem to be solved by the present generation of Southern statesmen. The volume is made the more attractive by an excellent portrait of the author. (Charles Scribner's Sons.)

* Braut von Corinth'

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Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable.

Special Services.

SPECIAL Services in the Collegiate Church, corner of 29th street and 5th avenue, from the 10th to the 24th of January. On the evening of Sunday, 10th inst., Rev. Dr. John Hall will conduct the service. On and after Wednesday evening, 13th, Rev. A. T. Pierson, D.D., of Philadelphia, who has labored very extensively and successfully as an evangelist, will take a leading part in all the services. Commencing on Wednesday evening, 13th, meetings will be held every evening at 8 o'clock, and on and after Thursday, 14th, Bible Readings will be given daily at 4 o'clock P. M. Arrangements have been made thoroughly to distribute in the district around the church cordial invitations to all these meetings. All are earnestly invited and affectionately urged to attend. The pews in the church are all free during these services, and all are welcome.

....During the last week in January and the first week of February special religious services will be held every evening, except Saturday and Sunday, in the Collegiate Church on Fifth avenue and 48th street, conducted by the Rev. George F. Pentecost, D.D. The service will begin at 8 o'clock. A Bible Reading service will be held at 3 o'clock P. M. The Gospel Hymns will be used, and Mr. and Mrs. George C. Stebbins are to lead the singing. On January 25th these meetings are to begin and will close on February 5th.

The Rev. Dr. E. B. Coe writes to us in relation to these services: "All persons who will attend them will be cordially welcomed, and we hope that in addition to the residents in our immediate neighborhood, the ministers and members of our churches in other parts of the city will come to aid us in these meetings and share in the benefits we expect from them."

The desire for a revival of religion is general in this and neighboring cities and localities. All who have such a desire and who wish to know what course to pursue will no doubt be confirmed in faith and desire and learn what to do by frequent attendance upon these services. At such a time no one who witnessed it can fail to remember the season of revival which began years ago in the Fulton Street Prayer Meeting, extended to all parts of this country and afterward was experienced in Great Britain. Are not these proposed services worthy of remembrance in the prayers of believers?

Our Newark Churches.

THE Rev. W. H. Gleason, D.D., will close his labors in the *First Church*, on Sabbath, January 17th, and will immediately begin his new work at Hudson, N. Y. After nine years of earnest and successful ministry in Newark, his loss will be deeply felt, not only by his parishioners, but in the clerical ranks of the city.

The Rev. Dr. and Mrs. Waters, with the ladies of the *North Church*, recently held a reception in the spacious and elegant rooms of the new chapel which has been erected during the past year. Dr. Waters gave an interesting and brief history of the church, and addresses were made by the Rev. Dr. Charles E. Hart, of Rutgers College, a former pastor, and by the Rev. W. J. R. Taylor, D.D., President of the Classis of Newark. Choice music and abundant refreshments, with pleasant social intercourse, occupied the large assembly during the remainder of the evening.

The *Second Church*, Rev. J. A. Davis, pastor, is moving toward the erection of a new church edifice in the Tenth Ward. The change of location will give a new life and a larger field to this faithful and useful church.

In *Clinton Avenue Church*, the Rev. Dr. W. J. R. Taylor has just entered upon the seventeenth year of his pastorate. The Ladies' Aid Society and the Heidelbergh Guild sent a large and well-filled missionary box as a thanksgiving offering to the Rev. J. Meulendyk, of Fremont, Michigan,—a gift especially grateful at this time on account of the destruction by fire, a few months ago, of the pastor's house, furniture and library. The Christmas festivals of the Sunday-schools of this church and of Hope Chapel were kept with great spirit and gladness.

The *West Newark* (German) *Church*, Rev. C. Girtanner, and the *East Church*, Rev. D. C. Preyer, are doing good service in their difficult and important fields of real missionary work.

Christ Church, Woodside, within the city limits, is rejoicing in the earnest and promising beginnings of its new pastor, Rev. C. H. Jones, and in some good tokens of spiritual awakening.

The *Classis of Newark* has arranged a series of evangelistic services to be held during the present winter in each of its churches. The plan is somewhat similar to that adopted by the Classis of New York.

Its *suburban churches*, at Belleville, Franklin, Orange, Irvington, and Stone House Plains, are all in good condition, with zealous ministers and united and earnest congregations. QUIDNUNC.

....PASTORS' ASSOCIATION met at 34 Vesey street, Monday, Dec. 4th, and listened to an interesting address by Prof. J. G. Lansing, D.D., on "Soudan-Islam; Income and Outcome." The subject for next Monday is, "A Plea for Capital and Corporations," to be opened by Mr. W. A. Croffut.

....PHILADELPHIA.—A list of 81 new subscribers from the churches of Philadelphia, received on Monday, puts new heart and hope in us as we begin a new year. If the example should prove contagious THE CHRISTIAN INTELLIGENCER can be enlarged and improved, and made more and more useful and satisfactory to the Church it endeavors to serve.

....COOPERSVILLE, MICH.—The Church of Polkton sends this message: "We wish to express our thanks through THE CHRISTIAN INTELLIGENCER, to the Reformed Church of Canajoharie, N. Y., for their kindness in sending us Christmas presents for our Sabbath-school. The presents were numerous and good, and were heartily received by the school."

....CHRISTMAS FESTIVALS.—The festival of the Sabbath-school of Secaucus, N. J., drew an audience which filled the district school house and listened with the deepest interest to the singing and recitations by the children and to an address by R. R. Green, Esq. This mission was begun and for some years fostered by the Rev. Dr. W. V. V. Mabon. It greatly needs a pastor and is endeavoring to secure one.... The Sunday-school of the Union Hill Church, Hoboken, N. J., at its festival on Christmas evening had also a humorous speech from R. R. Green, Esq, who was introduced as an "evergreen" friend of the school. A real Christmas tree on the platform, decorated with sparkling ornaments, gifts and lights, aroused anticipations which were soon gratified. After the various exercises, our correspondent adds, "Christmas congratulations were extended to the esteemed pastor (Rev. J. Justin) by a host of parishioners and visitors."....A full account is kindly sent to us of the festival at Claverack, N. Y., which we must reduce, for if so much space as this report would occupy is given to one Sabbath-school it must be also to fifty others. The Sabbath-school had three trees, the central one, tall and symmetrical, brilliantly lighted, was laden with gifts for a Sunday-school in Iowa, which had been brought in by the Sabbath-schools of the church. The Rev. Mr. Leggett, Mr. Frank Webb and Prof. Landon made excellent addresses. After the children had received presents, the ladies assumed the direction of affairs and presented to Mrs. Leggett a life-size crayon portrait of her husband, done by Miss Nelson. All this and more made the evening of Dec. 23d one to be remembered.

....MEMORIAL.—Mrs. Catherine E. Campbell, wife of the Rev. Dr. Wm. H. Campbell, President *emeritus* of Rutgers College, died at their residence in New Brunswick, N. J., during the afternoon of New Year's day. Thousands will sympathize with Dr. Campbell in the loss of the true helpmeet of over fifty years, and hundreds will mourn for Mrs. Campbell with a deep sense of personal bereavement. The Church is deprived of the presence of a beautiful character, daily commending the grace and truth of God,—a nature apparently remarkably composed in trying circumstances and controlled by an unquestioning faith in the Word of God and, therefore, habitually obedient to the Divine law. Few lives have exhibited such uniform regard for the supremacy of the Divine will. And this spirit of filial trust and obedience, beautiful and memorable in itself, has been the more attractive by a union with a gentle, kind, generous and sympathetic disposition. The last years of Mrs. Campbell's long life have been years of great physical weakness, endured with a lovely patience and cheerfulness. While many mourn the end of such a life they will rejoice that it has been lived among us, that they have witnessed it and felt its power, and that it has been continued to over four score years.

....EAST NEW YORK, N. Y.—The congregation made up for a Christmas present to their pastor, Rev. D. Van Pelt, a purse of $180, and individuals expressed their good will by a number of valuable and useful gifts.

....A CORRECTION.—By a mistake which confounded Franklin, N. J., with Franklin Park, Six Mile Run received credit on Dec. 9th for the following: "Tuesday evening, Dec. 1st, was the occasion of a happy surprise to the pastor and his wife. A large number of the people assembled at the parsonage early in the evening, and after enjoying a social time departed, leaving behind not 'footprints,' but baskets and bags full of good things for the storeroom and a goodly handful of that which is needed to keep a minister from worldly cares." That well-deserved manifestation of friendship was made at Franklin, N. J., to the Rev. D. W. Skellenger, the young pastor, and his wife.

....NEW BRUNSWICK, N. J.—The Suydam Street Church, the Rev. Dr. Campbell, pastor, which began one year ago with 17 members, has now over 60. A large proportion of the increase has been by conversions of persons of all ages, from 14 to 80 years, and over one-fourth of the whole number have been gathered in from the world. The chapel will be ready for use in about two weeks. The church building is enclosed and is hastening to completion.

....JERSEY CITY, N. J.—The Free Church, the Rev. Henry Mattice, pastor, received at the communion season of last month seven members on confession of faith in Christ and one by certificate. Meetings were held every evening last week with a special manifestation of religious interest.

....ARABIA'S WARRIOR POETS.—The lecture bearing this title was delivered by Professor J. G. Lansing, D.D., in the Broadway Reformed Church of Paterson, N. J., on Tuesday evening of last week. The eager attention of the audience was held throughout its entire delivery, which occupied about one hour and a quarter. The specimens of Arabian poetry given by the lecturer, which he said were selected haphazard, possessed exquisite and unsurpassed beauty. The sketches of the poets were exceedingly vivid and interesting, and the historic incidents, skilfully interwoven in the lecture, were most fascinating. It is a production of absorbing interest, abounding with eloquent periods.

The lecture opened with a few historical remarks, necessary to the appreciation of the subject, upon the early settlement and character of the Arabian tribes, and the nomadic life of the desert. Poetry of the most perfect kind would be the natural result of Arabian life, character and language. From the same might be inferred the prominent traits of Arabian poetry, which were noted with specimens. The poets were then taken up, which occupied most of the lecture, which was divided into Arabia's Warrior Poets—Pre-Islamic and Post-Islamic. A number of individual poets were brought up under each division, with specimens of their poetry in Arabic together with translations and thrilling incidents in connection with their individual histories and poetry. The wealth, vastness, and importance of Arabic poetry were thus shown, the lecture closing with a notice of the Arabian poet Ibu al Farid, whom the lecturer regarded as the greatest of uninspired poets of all times. A HEARER.

....REV. W. E. DAVIS, of Lebanon, N. J., has recently enjoyed a rather singular experience. During the week ending January 3d, he has performed every function of his ministerial office. He preached the usual Sabbath sermons, enjoyed a social dinner, officiated at a funeral and a wedding, superintended a Bible class and prayer-meeting, preached a preparatory lecture, administered the rite of baptism to infant and adult, received members to the communion on certificate and confession, nominated a new consistory, administered the Lord's Supper, and set in operation a missionary society. I.

....FAIRVIEW, ILL.—Rev. Gerrit Huyser has been installed pastor of this church by a committee of the Classis of Illinois, of which the chairman was Rev. John S. Joralmon, of Norwood Park, who was the pastor at Fairview for nearly twenty-five years. He preached the sermon from 2 Corinthians 4 : 1. It was a very practical and affecting discourse, which touched every heart The "office for the installation of a minister" was read by the venerable Rev. Samuel A. Bumstead, of Norris, Ill., who also offered the prayer of installation, after which the presiding officer, in the name of the Classis, declared the pastoral relation fully constituted. Revs. W. H. Hitchcock and Height, of Fairview, and Rev. A. G. Zigeler, of Havana, Ill., assisted in the services. The occasion was much enjoyed by a large audience.

....OUR FOREIGN MISSIONS.—A Serious Financial Statement.—The receipts into the Treasury in December, 1885, were $6,900.12. In 1884 they were $8,979.97, showing a falling off of more than $2,000. In the eight months from May 1st to December 31st, the Treasury received in 1884 $38,421, and in 1885 $28,471, a diminution in receipts of almost exactly $10,000.

It is well known that the appropriations for the year were $80,000, to which point they were reduced after long and anxious deliberation. It is the very least sum that will at all suffice. In fact it is not probable that the actual expenditures of this year will fall below those of the year preceding, when they reached the sum of $81,656. To complete the year, therefore, without adding to the debt of $9,000 with which it began, and also without reducing it by a single dollar, will require about $53,000 at the very least,—an average of $13,250 per month.

Brethren, it is for you to determine whether this shall be done. The needs of the work are no less than they were a year ago. It is no less worthy of your confidence and support. It no less demands and deserves your fervent prayers and faithful efforts in its behalf. For it is the Lord's work and not ours. On it His favor manifestly rests, and in the blessings He bestows on it we are blessed ourselves. It is for us to render according to the benefit received.

....THE HOUSTON STREET German Evangelical Mission Church of this city celebrated its 50th anniversary last Sabbath. The attendance was large. The members of former years came from their residences in neighboring cities and towns to show their attachment to this very useful church. The interior of the building was adorned with flowers and with the national German and American flags. In the morning the Rev. Mr. Geyer delivered an historical discourse. In the afternoon addresses by former pupils and teachers were delivered before the Sabbath-school. Congratulations were presented at the evening service by Rev. Drs. T. W. Chambers and Edward R. Reed. The services continue during this week on every evening except Saturday.

....POMPTON, N. J.—The notice last week of the Christmas festivals at Pompton and Wanaque may lead to the inference that the gift of $100 to the pastor came from Wanaque, whereas it was from the entire congregation, Pompton contributing much the larger part.

....WESTERN ITEMS.—Rev. G. Huyser, of Pella, Iowa, was installed on Dec 10th, as pastor of the Church of Fairview, Ill.... Rev. H. Boer was installed last week as pastor of the church at Maurice, Iowa....The Sabbath school of Vriesland, Mich., contributed on Christmas day $146 60 to the treasury of the Board of Foreign Missions.

Gleanings from our Exchanges.

....A heavy gale of wind prevailed at Castleton, N. Y., Sunday morning. There was a large congregation at the Reformed church. The Rev. Alan D. Campbell, the pastor, had just announced his text and was about to proceed with his discourse, when a terrible crash was heard, and in an instant the auditorium was filled with the *debris* of the ceiling and roof, through which the chimney had fallen. The wind had blown down the chimney, which crashed through the roof. The organ was badly damaged. The services were abruptly closed by the unexpected arrival of the chimney in the audience-room. None of the congregation were injured.—*Chatham Courier, Dec.* 30, 1885.

....Rev. W. H. Gleason, D.D., of Newark, N. J., who has received a unanimous call from the church at Hudson, N. Y., to become its pastor, preached his first sermon to the congregation Sunday morning. He took for his text Gen. 24: 49: "And now if ye will deal kindly and truly with my master, tell me; that I may turn to the right hand, or to the left." His address to the church, founded on this expressive passage, was clear, earnest and appropriate, and gave no uncertain sound. He defined the relations that should exist between pastor and people, and the duties of each to their Church and their Master, and to each other. The church was well filled, and this first discourse of the prospective pastor, although purely practical in its nature, left a most favorable impression upon the audience. It was evident that among Mr. Gleason's strongest characteristics may be counted earnestness, sincerity and devotion to his pastoral work.—*Hudson Gazette, Dec.* 31, 1885.

....On Christmas Eve the Rev. Wm. H. Clark, D.D., pastor of the Nyack Reformed Church, was presented with a purse of $100 from members of his congregation. The ladies of the church also gave Mrs. Clark an elegant crazy quilt made by their own hands.

....At the re-occupation, after repairs which have already been noticed, of the Second Church of Hackensack, N. J., on the last Sabbath of the old year, the pastor, Rev. Arthur Johnson, instead of preaching a sermon gave an interesting historical statement, from which it appears that the church was organized just thirty years ago, with twelve members, only two of whom remain. Mr. Johnson is the fourth pastor. His predecessors were Rev. James Demarest, Jr., Dr. George H. Fisher, and Rev. Cyrus B. Durand. Members received under Mr. Demarest, 95; under Dr. Fisher, 76; under Mr. Durand, 109; between Mr. Durand and Mr. Johnson, 3; during Mr. Johnson's pastorate, 31; total, 314. Membership at beginning of Mr. Johnson's pastorate, 96; added, 31; dismissed 4; present membership, 123.

The pastor also read a letter from Wm. T. Knapp, announcing that he had ordered for the church a baptismal fount as a memorial to his father, Cyrus Knapp. G. W. Conklin read a statement for the repairs committee, showing that the entire cost of decorating the building was $2,600, about four-fifths of which amount had been already secured or was pledged. Without any special appeal the balance due was made up in the collection which followed, and there was a surplus of $85.

....In connection with usual Christmas festivities by the Sabbath-school of the church at Freehold, N. J., the pastor, Rev. I. P. Brokaw, read a letter of appeal from Rev. N. D. Williamson, of Dakota, stating that a log church was in course of construction, but that they were unable to finish it for want of funds and that they had no place to worship in, consequently were compelled to ask for aid from their brethren. After the letter had been read, Master Joseph Combs and Frank Conover, representing a Western and an Eastern man, walked up either aisle of the church and on meeting, a neat little dialogue ensued illustrating the above, when the man from the East said there was a Sunday-school at Freehold, N. J., ready and anxious to help them out of their trouble. Mr. Brokaw then called upon the several classes of the school for their Christmas offerings which were in the form of shingles cut from pasteboard, upon each of which was fastened a dollar bill. A young man was now sent out after a carpenter to put the shingles on the roof of a miniature log church, (the handiwork of Mr. A. Brower,) placed in the centre of the pulpit platform on a foundation trimmed with evergreens. This church represented the church in Dakota. The carpenter soon arrived in the person of Mr. Brower, in his working attire with his tool-chest on his shoulder ready for work, which was immediately begun by the nailing on the shingles furnished by the school. When the work was finished it was ascertained that $44 worth of shingles had been put on Mr. Williamson's church. This pleasant exercise was followed by the distribution of presents, the pastor receiving a handsome revolving book-case.

....At Ghent, N. Y., the Christmas entertainment consisted of the cantata, "The Birth of Christ," which was rendered with all the acceptance that appropriate and beautiful costumes, bright and cheerful music sung in good time by well trained voices, were adapted to give. A large audience was present, and the receipts were $60. In response to a generally expressed desire, the cantata was subsequently repeated. An interesting feature of the service was the reading by the pastor, Rev. J. B. Drury, D.D., of a letter from the Girls' School at Amoy, China, in acknowledgment of a gift of dolls and patch-work, which this school with others united in sending about a year ago.

....The *Holland City News* devotes over three columns to an entertaining description of the celebration of Christmas in the churches and Sabbath-schools of Holland, Mich. It is manifest that the good people of that city are proficient in decorative art, as well as in framing and executing excellent programmes. The First Church held its exercises in the college chapel. The missionary boxes of the Sabbath-school were opened, and it was found that $102 had been accumulated during the year for missionary purposes.

....A correspondent of the *Highland Democrat* writes in an exceedingly pleasant strain about the Christmas entertainment in the church at Peekskill.

Co-operation in Foreign Missions.

A PUBLIC meeting for the promotion of coöperation in Foreign Missions will be held in the Brick Presbyterian Church, corner of Fifth avenue and Thirty-seventh street, New York, on Tuesday evening, January 12th, at 7 30 o'clock, under the auspices of the American Sections of the Executive Committee, and of the Committee on Coöperation in Foreign Missions, appointed by the Third General Council of the Alliance of Reformed Churches, holding the Presbyterian system, at its meeting in Belfast, in 1884.

The Rev. T. W. Chambers, D.D., Chairman of the Executive Committee, will preside, and brief addresses on important phases of the subject will be delivered by the Revs. J. H. A. Bomberger, D.D., President of Ursinus College, Pa., of the Reformed Church in the United States; J. B. Dales, D.D., Philadelphia, United Presbyterian Church; M. H. Houston, D.D., Baltimore, Presbyterian Church (South); F. F. Ellinwood, D.D., New York, Presbyterian Church (North); Jacob Chamberlain, D.D., Arcot Mission, India, Reformed (Dutch) Church; and Rev. Thomas Wardrope, D.D., of the Presbyterian Church, Canada.

Officers and Managers of missionary societies and friends of the cause are invited to attend.

By order of the Committees,

WILLIAM J. R. TAYLOR, Secretary.

The General Outlook.

....The Bombay *Guardian* reports a remarkable revival among the native Christians of the Church Mission at Tricur, Southern India. It was first manifested in the Girls' Boarding School in the evening after a public meeting, when women and girls were prostrated on the floor in great distress on account of sin. At the next public service so many came forward for prayers that the whole church was required for an inquiry room.

....The Scandinavian Lutheran Theological Seminaries sent out last spring forty graduates to enter the ministry.

....Rev. E. P. Hammond is now holding evangelistic meetings in London. During three weeks' services held in Dr. Sinclair Patterson's church 500 professed conversion.

....Of the 42,972 new members who came into the Presbyterian churches last year on confession of their faith in Christ, 20,778, or nearly one-half, were from the Sabbath-schools of the Church.

....Minnesota now has 141 Congregational churches.

....Of the eight Congregational pastors in Hartford, Conn., seven are sons of ministers.

...Mr. Moody held a two days' Convention for Christian Workers in Poughkeepsie, November 27th–28th. Union meetings were held for ten days before his coming, and were continued daily under the leadership of Mr. E. W. Bliss for a month thereafter. The results of the six weeks of special effort have been marked by the quickening of the spiritual life of many of the churches. The number of converts cannot definitely be told as yet, but is thought to be not less than 150. All of the churches received additions to their membership.

....Three Unitarian churches in Cambridge, Mass., have consolidated.

News of the Week.

WEDNESDAY, DEC. 30.—Mr. Gladstone awaits the action of the Conservatives before declaring his own policy. His birthday was celebrated yesterday. He is seventy-six years old....Mr. Pendleton, the United States Minister to Germany, gave a large reception at Berlin....There is thought to be no further danger from smallpox in Canada. ....The officers of several steamships report heavy storms at sea. The schooner "Cleopatra" was lost and nine of the crew drowned....Two lives were lost in a railroad disaster near Chester, Penn....A fearful explosion occurred at midnight in the Gulf City Oil Mills at Mobile. Four men killed and six badly wounded....Miners are still digging for the entombed at Nanticoke. ....The Secretary of the Treasury has issued a bond call for 10,000,000 of three per cent bonds....A policeman in New York city has been arrested for stealing a watch. ...Mr. Vanderbilt's will has been admitted to probate....The policemen of New York city have been charged to kill all vagrant dogs. ..Professor Edwin D. Sanborn died in New York city yesterday....A tug-boat blew up at the Atlantic Dock Basin, Brooklyn....A vein of natural gas has been struck in Cleveland, O....There is a great deal of feeling among many people in Elizabeth, N. J., against the Singer Sewing Machine Co....Ten men were badly burned by gas at Kitanning, Penn.

THURSDAY, 31.—A severe fight between the rebels in Egypt and the British took place near Kosheh; the British entirely routed the rebels with severe loss on both sides....Home Rule for Ireland continues to be a theme for protracted discussion both in Ireland and England....Queen Christiana of Spain was sworn in as regent before the Cortes to-day....A daughter of Mr. Gladstone is about to be married at Hawarden. ....A terrible eruption of the volcano of Colima, Mexico, is taking place, causing a great deal of consternation among the surrounding inhabitants....An Orangeman's riot is feared at Conception Bay, N. F.... An earthquake shock was felt in Vienna, Austria....United States troops attacked and dispersed a band of Mexican Revolutionists on an island in the Rio Grande.... United States Treasurer Jordan is to take charge of the Sub Treasury at New York. ....Charges of embezzlement are made against the ex-Lieutenant-Governor of Ohio. ....The Rev. Dr. Kendrick is appointed acting President of Vassar College.... Brigham Young Hampton was convicted of conspiracy and given the heaviest penalty the law could inflict....Henry Chase, the marine artist, has become suddenly insane. ....The Board of Estimate of New York has greatly reduced the amounts asked for by the Sheriff and County Clerk....The miners of Pennsylvania are forming camps for a systematic prolongation of strikes.

FRIDAY, JAN. 1.—M. Brisson's resignation is accepted....By a proclamation which will be issued in India and England to-morrow, Burmah will be formally annexed to the British Empire. The territories formerly governed by King Thebaw will no longer be under his rule....M. Pasteur has again inoculated the four children from Newark, N. J., and is confident that they are improving....Judge Yates, of Peoria, Ill., is a defaulter; has escaped from that city to Canada. Many estates have been mismanaged by him, and his defalcations will amount to at least $250,000....An old woman aged sixty, living at Harrison, N. J., was murdered yesterday for her money....The propeller "Pequot," of Providence, ran into the ferryboat "Alaska" of the Roosevelt Ferry line. No loss of life... The Brooklyn Bridge carried about 21,000,000 passengers in the year just ended, and the Brooklyn Elevated Railroad carried about 6,000,000....A son of William Shaw, of Troy, N. Y., died recently, having been bitten by a cat. The cat had hydrophobia....There is a great deal of conflicting opinion respecting the piece system in the State Prison of New Jersey....The furnace fires of Youngstown, Ohio, are to be relighted....The appropriations for the city of New York amount to over $33,000,000.

(Continued on page twelve.)

Our Contributors.

Mother.

[The following lines were written in honor of the memory of Mrs Clarrissa Herkimer, who died in the 77th year of her age. She was the mother of Mrs. Kate H. Bungay, and the widow of Mr. Joseph Herkimer, a neal descendant of the Herkimer family of Revolutionary fame. She was an amiable woman, an affectionate wife and mother, and loyal to all the duties and relations of life. The village and county of Herkimer, N. Y., were named from the family to which she belonged.]

I'VE been told that, in her young womanhood,
She was a comely maid, indeed the belle
Of all the country round; old people tell
Of her attractive charms. The neighborhood
Lauded her beauty—it was understood
She had no peer, and few were loved so well.
To win her hand was love's sweet miracle.
In all life's phases she was pure and good;
A model mother, loyal, tender, fond,
Watching with sleepless vigilance and care
Her children. Now in the restful life beyond
She lives and waits to meet her loved ones there.
The legacy of her example given,
Worth more than gold, is like a gift from heaven.

GEORGE W. BUNGAY.

Who Will Not Give One Dollar and a Quarter for Christian Work in China, India and Japan Before the Close of the Financial Year?

BY REV. JOHN W. CONKLIN.

DEAR CHRISTIANS OF THE REFORMED CHURCH IN AMERICA: We missionaries have been watching with sinking hearts the reports of receipts for Foreign Missions as they have been published month by month. We hailed with joy the resolution of Synod to lay $100,000 at the feet of the Master for His work among the heathen. But the churches have not, so far, lived up to that resolution. A strong, hearty pull must be made from this time until the close of the financial year if that is not to go into the long list of "broken resolutions."

You know that a dollar and a quarter from every member of the Reformed Church will make up the required amount. The Board and the pastors know a great many who will give this amount and more. They know there are a few, perhaps a very few, but still some, who *cannot* give this amount, because they are too poor. They need to know who *will* not. Will you stand up and be counted, men and women, who eat and drink at the communion table in remembrance of Christ, and yet *will not* give this small amount to carry out His command to "preach the Go pel to every creature?"

When Gideon gathered his 32,000 men to march against the Midianites God told him to proclaim to them, "Whosoever is fearful and afraid, let him return." And 22,000 left the ranks. They were better away than on the battlefield. Who of the 80,000 enlisted soldiers in our division of the army of Christ wish to withdraw from the conflict with false religions and ignorance in Asia? There are very few who, if they give with any interest and at all systematically, cannot give two and a half cents a week for "campaign expenses." Who *will not?* It were well if such would hand in their names to their pastors or send them to the secretary of the Board, for they want to know on whom *to depend.* If 30,000 or 50,000 must give the whole amount, let it be known. Those that are fearful or unwilling may do well enough on parades but they only clog the battle advance.

Send in your names, ye who *will not* give, and be counted out. If it only be known where the money is *not* coming from, more concentrated effort can be made to collect it where it *must* come from.

But before you send in your names let me ask you two or three questions:

1. Have you carefully decided that it is not your duty to give? Is your conscience satisfied when you refuse? If so, why?

Are the heathen too far away? They are on the opposite side of the earth, they are of different races, and you may think you have no call to help them. But the traders do not think it too far for traffic. American produce and manufactures are for sale here in every market. We eat American flour, burn American oil, and take American medicines. The natives use American drill largely for jackets, and cheap American watches are flooding the market.

The news of Governor Cleveland's election to the Presidency reached us sooner than many in the United States. The nations are drawing closer together. Read again the parable of the Good Samaritan and see if you ought to confine yourself in your benevolence to those of your own nation or neighborhood. These people need the Gospel, and you know it, and you can help them.

Is no good done by missions to the heathen? How have you found that out? Have you read the reports? Do you think they are lies? Do you think we missionaries "tamper with the returns?" If you were here you could count every Christian we report. And what is the showing for the last ten years for the whole field of our Church in Asia? Do not skip this. In 1873 there were 1,323 communicants in our mission churches in China, India and Japan. In 1883, 2,952, or more than double. We do not admit to the Lord's table except upon the witness of a good confession, and we suspend for sufficient cause.

In 1873 there were 1,022 boys and girls receiving education in our mission schools. In 1883 there were 2,198, or more than double. Most of these children in India, probably nine-tenths, would never learn even to read, were it not for mission work. Now they are taught, besides, the precepts, the prayers, the hymns and the life of Christianity. Here are only two items, but they are the most significant. If they represent no good, then why are you a believer in Christianity?

Do you think the foreign work costs too much? It is not too much to say that in ten years there have been 2,000 converts and 5,000 children taught to read in our mission fields. Probably the appropriations for the work have been $700,000, or less than the congregational expenses of the home churches for one year. Is this a bad showing? How much money was expended upon you, dear friend, directly or indirectly, for your teaching and your church privileges before you were brought into the fold?

Have you no pastor for your church, or one not interested? If the former be the case, your church expenses are probably less and you have more to spare for work among the heathen. If you are a respon sible man or woman you can find a way to get your money into the proper channel. Send a money order, send postage stamps, send in any way to Dr. Cobb, at 34 Vesey street, New York city, and you will have done your part. If your pastor does not seek to lead his people to prayer and labor in this line, let the people lead him. You are ready enough to do this when he fails in what you think is his duty to you personally. If his preaching is distasteful, if he neglects you in sickness or sorrow, he will probably hear of it. Can you not let him know that you want to take part in answering the prayer, "Thy kingdom come?" I do not say, "Make it hot for him," but with Christian zeal make it warm for him.

2. Are you simply *neglecting* to give your share? This, in its effect upon the treasury and the work, is certainly as bad as an utter refusal, and I know not but it shows almost as much of a lack of Christ's spirit. The question of the writer to the Hebrews, "How shall we escape if we *neglect* so great salva tion?" has its application to the believer as well as the unbeliever. That salvation you claim as yours—given you by Christ. It is a salvation from sin, from selfishness. Are you neglecting it? Do you think so little of it that you care not to give it to others? The man who neglected his one talent after he received it, lost it. "Neglect not the gift that is in thee."

The failure of the Church at home means "cutting down" in our fields. If you only knew how we dread those words "cut down." How can we do it? Where shall we begin?

I read recently in a Tamil tract that tender story of the father and mother, in time of famine, who concluded that they must part with one of their chil dren. How they went from bed to bed, as the little ones lay asleep, to decide which they could spare—and could not give one up. Must I go into the boys' seminary and say to a part of them, "Go home; we cannot support you any longer; you cannot become preachers of the Gospel?" I went to them one morn ing last year and told them that unless they would consent to go without turbans, and get along with less jackets, and wear the same ones on Sunday as on week days, some of them must go home, for the ex pense was too great. Without a word of murmur they said, "We will do with less clothing, but let us all stay." I cannot cut them down much closer. They must have enough to eat. They get meat only twice a week and have no luxuries.

Must we go to some of our villages and tell them that we cannot keep up their churches and schools? To which ones shall we go? Each missionary will say, "I cannot do that." During the past year we have received written pledges from several new villages, agreeing to give up idolatry and all heathen practices and become Christians. They must have instruction if we keep these pledges. Must we say, "Take back your promises; we cannot help you?" We missionaries in India are decided that before we do that some of us must cut down expenses by leaving the field and going home. Every one of us, I think, is giving more than a tenth of his salary to the work. Which of us shall go? The Church at home and her Board must decide that. We are ready to obey her call.

But we have not lost faith or hope. We believe that the demands will be met. Now send in your names, ye that *will not* give your proportion for this work, that the others may put their heads and their hearts close together and come close to God and fill up His treasury.

The Heretic Priest; A Tale of Reformation Days in the Netherlands.

(Translated from the Dutch of E Gerdes, for the Christian Intelligencer, by Rev. Daniel Van Pelt.)

CHAPTER I.—THE LATIN EXERCISE.

IT was the year 1560. Philip II., King of Spain, having come into possession of the Netherland Provinces by the abdication of his father, Emperor Charles V., had determined to crush the Reformation, which was rapidly spreading throughout the entire country and finding adherents among both great and small. One who is familiar with the history of Holland of those days has doubtless often shuddered at the recital of the frightful destruction of human life to which the religious persecutions led. To be possessed of a Bible was a sufficient reason for dragging the owner before the courts of the Inquisition, an organization specially charged with searching out and punishing *heretics,* as the Reformed were called. Here the victim was subjected to the most excruciating tortures to make him reveal others guilty of the same heinous crime; and finally, unless he abjured the Reformed faith, with all manner of blasphemous imprecations he was publicly burned at the stake.

About ten or fifteen miles east of the ancient Episcopal city of Louvain is located the little village of Weersbeek. Surrounded by many beautiful forests, and watered by a small stream emptying into the Demer River, which flowed past the city of Aerschot, this village might well be considered as fortunately situated. The inhabitants were peasants, who, besides cultivating the soil, also drove a brisk trade in wool, which on stated days of the week they brought to market in the cities of Louvain, Hal and Aerschot. Attached to the old order of things, and almost unacquainted with what was going on in the outside world, they faithfully maintained all the institutions of a Church, which called itself the only Saving Church and made its adherents believe that it held the keys to the gates of heaven.

At one extremity of the village stood the little parish church, and near it, half concealed amid the dense foliage of a number of ancient linden trees, was seen the dwelling of the parish priest.

Upon a certain afternoon in the summer of the above mentioned year the priest was seated in his study. He rested the left elbow upon the rude arm of his oaken chair, and seemed absorbed in the contents of the book that lay before him. He was a handsome man, of a noble yet winning expression of countenance, while his lofty and ample brow indicated an acute intelligence and bespoke a gifted nature.

The study was a roomy apartment, provided with many articles which gave proof that the priest pursued his researches in many directions. Near the small window opposite the door stood an old globe with the constellations and the planets marked upon it, and by its side lay many charts, evidently prepared by the clergyman himself. Half concealed within the shadow of the window-bench of another small window to the left of the door was seated a youth of about seventeen years, busily engaged writing something upon a piece of paper. From all appearances his task was no easy one for him, and he seemed frequently on the point of asking the priest a question, had he not been afraid to disturb him. And indeed the latter was so wholly wrapped up in what he read that he had not even noticed the youth's repeated coughs, the only sign he dared make. Closing his eyes, and forgetting that he was not alone, he murmured softly to himself, yet loud enough to be heard distinctly by the lad:

"Wonderful! The more I read this book the clearer it becomes to my mind that I belong to a Church which does not look to Jesus Christ as her chief and *only* foundation. How ignorant have I been! Consecrated to the priesthood at Louvain, without ever having read a page of God's Word, but

blindly accepting everything I was taught to believe. Scarce eight weeks have I been in possession of this Bible, and now I seem to have different eyes for everything. I, who believed and every day preached that men could win heaven by good works, chastenings, fasts, prayers and almsgivings, and calling on the saints—I am astounded at the words I was just reading. Let me turn to them once more."

And opening his eyes he followed with his finger the words as he read them in a somewhat louder tone:

"Therefore by the deeds of the law there shall no flesh be justified in His sight. Being justified freely by His grace through the redemption that is in Christ Jesus."

But he ceased suddenly and grew visibly pale, for he now recollected that he was not alone and that he was committing a heinous crime against both State and Church. He placed his hand before his face, and looking through the open fingers he sought to ascertain whether the youth had been an attentive or inattentive listener. But when he perceived that the latter was busily occupied with his writing he was reassured, pushed the book, which had lain upon his knees, into a drawer of the table, hid beneath the heavy folds of the green cloth covering, and, raising his voice, he said:

"Well, Floris, how are you getting along?" But before the youth could reply a new cause for alarm presented itself to his mind, for he noticed that one of the windows was open. He rose and went up to it to see if anyone could have overheard him there, and asked the lad:

"Did you see anyone go by the window within a few moments?"

"Yes, your reverence," replied Floris. "A little while ago I saw a shadow passing along the opposite wall, and where there is a shadow there must be a body to cast it."

"And did you follow the movements of the shadow?"

"Yes, it stopped and seemed to be bending down towards the house."

"Could you not tell whose shadow it was?"

"No; but a few moments after, when the shadow had once more straightened itself, I saw just over the edge of the window sill—"

"Whom?" inquired the priest, filled with a growing anxiety.

"I saw no one, your reverence, but I saw something."

"And what was it?"

"The well worn hood of a monk."

The priest became greatly agitated. He held both hands clasped to his head and covering his eyes. He remained a few seconds in this attitude, then, recollecting himself, he turned to Floris, who was wondering why the priest could be so deeply moved.

"And to whom do you suppose the monk's hood belonged?"

"O, I am sure it could have been no one else than Father Josephus, for none of the other monks has so old a hood."

The priest grew pale again at the mention of this name. But, as if he had determined on a certain course, he changed the subject and asked:

"Did you hear any of the words that I was saying to myself?"

"Yes, your reverence; I"—the lad hesitated, hardly knowing how much of the truth he ought to admit.

"Speak freely, Floris. I know that you love me, and am convinced that you wish me no harm. You have heard enough to put my life in your hands. Can you keep what I have spoken secret from all outsiders? Do you understand me?"

"Oh, your reverence," said Floris, approaching him whom he venerated as one of the saints, and venturing to press his hands, "not a word of mine shall do you harm. I will be silent as the grave, and speak only as you permit it. But must I not say a word of this even to my mother? Or suppose Father Jo—"

Before he could finish the name the door opened, and Father Josephus entered in person. The latter was attired in a coarse monk's gown. A long rosary and a wooden cross were suspended from the girdle. He carried a huge volume under his arm, which he laid upon the table as he entered the room. His countenance was more expressive of cunning than of intelligence, and his age betokened none of the friendliness and gentleness of the parish priest of Weersbeek. He saluted the priest with excessive politeness, and patting Floris on the head, he said:

"So, so, my lad, ever industrious. You will soon be master of the language. With the help of the Most Holy Mother of God, your pastor will ere long be able to take you to Louvain to prosecute your studies at the University. For you wish to become a priest, do you not?" he added, with a significant smile, while looking eagerly towards the papers which lay scattered upon the table, and from which he had not taken his eyes since he entered the room. Finally, putting out his hand to take some of them, in order to secure proofs of that about which he had strong suspicions, he was hindered in his purpose by Floris, who covered the slips of paper with both hands.

"What, what, what!" said the monk, who had not expected this interference, and whose suspicions were confirmed; "what! do you keep your hands upon these? Let me see them."

"Worthy father," replied Floris, who had not much liking for the monk, "it is the conjugation of the verb *moneo*, and I have made so many mistakes that I am ashamed to let you see it."

"Pooh, pooh! No excuses! I, too, made many mistakes; come, let me look at those papers."

But it seemed as if Floris was determined not to yield his verb *moneo*. He pressed his hands all the more firmly upon the papers, and threw a beseeching glance toward his preceptor. The latter had been inclined to regard the thing as a jest, but when he gathered from the lad's look that Floris must be desirious of concealing something of importance from the monk, he thought it was time to interfere.

"Worthy father," he said, "the lad is afraid to let you see his scribbling. I am sure, if you ask it, he will give you a Latin translation of anything you may desire. Won't you, Floris?"

"Certainly, certainly, your reverence," replied the youth, "to-morrow I will furnish the father a neat copy of the conjugation."

"No, no, no!" exclaimed the monk, who was angry that a mere lad had defied his authority. "No, no, no! I will see those papers now. Take your hands away!"

With a sudden jerk he drew Floris' hands away from the papers. But the latter, still resolved not to give them up, threw himself bodily upon the table, hoping thus to prevent the monk's access to them. But it availed nothing; Father Josephus being stronger than he, pushed him partially over with one hand, and with the other drew one of the slips from under him. No sooner had Floris noticed this, than he sprang toward the monk and tore it from his hand. Nevertheless, the monk retained a portion, with which he triumphantly betook himself to one of the windows and read as follows:

"'Conjugation, verb *moneo*.' So, the indicative is correct; also the imperfect; but what is this? 'The perfect of *moneo*: being justified freely by his grace, by'"—

He could proceed no further. The lad sprang upon him a second time and wrenched the paper from his hands. But it was now too late; Father Josephus had already seen too much of the words that had been written down by Floris, while his teacher was meditating aloud. His suspicions were now fully confirmed. The priest of Weersbeek had been detected by him meddling with the heinous doctrines of the heretics.

"Ha, ha; ay, ay, your reverence," he laughed mockingly. "This is the way you teach your pupil Latin? I must say, quite a novel conjugation of the verb *moneo*."

(To be continued.)

Revival at Cobleskill, N. Y.

THE churches in the vicinity of Cobleskill, Schoharie Co., N. Y., have been refreshed with a remarkable revival of religious interest. Under the preaching of the Rev. Dr. Earl, a Baptist evangelist from Boston, who ministered daily in the Methodist Church of Cobleskill with the pastor, the Rev. Mr. Atwell, many were converted.

The Reformed church at Lawyersville, two miles west of Cobleskill, has been under the charge of Mr. Fagg, who has labored there since last July with great acceptance, and afternoon services have been for some time held in the rink at Cobleskill, where Mr. Fagg has preached on Sundays to congregations of from four to six hundred. So much interest has been developed that it has been thought practicable to organize a Reformed church in Cobleskill, and success would seem insured could Mr. Fagg be released by the Board of Foreign Misssions for this purpose.

On the Sabbath, December 20th, 1885, that the writer had the privilege of being in Cobleskill, about ninety were received into the communion of the Lutheran church and one hundred and seventeen into the communion of the Methodist church. The rink, at which he preached in the afternoon, contained a congregation of four hundred, and the Methodist church was packed in the evening with a congregation of over three hundred. Two hundred and thirty-seven came to the communion in the latter church, which was administered in the evening because of the length of the morning services when the converts were received.

About five hundred have united with churches in Cobleskill and the vicinity, and the prospect indicates steadiness in those received and an increase of accessions. E. J. R.

Modern Languages.

IN America we are so much by ourselves that we seldom learn to speak foreign languages. The French are much like us because everyone learns theirs. The Hollanders, on the other hand, learn three, because, they say, none of their great neighbors will learn theirs. As you fall in with travelling merchants and salesmen, you are struck with the number of languages they know, and the farther you travel in the Orient the more the wonder grows; six or seven being often at the command of one man. These peripatetic polyglots do the business of the world, and if America is to take a hand in the struggle for commerce her sons must have a living knowledge of other tongues. In illustration: Almost all American letters which I receive to open business, ask for English-speaking houses, and as these are very rare the business cannot proceed. The self-complacency that English will carry you everywhere is partially true in the case of travellers, but when applied to trade is utter nonsense.

A first-class passage to the Continent may be had for $40. A boy can live there, if he will, cheaper than at home. With a moderate amount of brains and backbone, two or three years will lay up more life-capital than in twice or twenty times the time spent at home. A member of a London firm told me that he would guarantee a position in one week to any young man who could read, write and speak the Arabic, at a salary of $5,000 per year and little to do at that.

The English seem jealous of the Germans who, in England, as everywhere, are making their way, and say that a German will do anything and live on anything, as Juvenal says of the people among whom we are living,

"Omnia novit
Graeculus esuriens in coelum jusseris ibit."

There may be something in this, but in a short trip across the Continent I fell in with two of these Germans, one bound for Roumania, the other for Smyrna. Both were polyglots, domiciled in England, married to English wives and likely

"Viscera magnarum domum dominique futuri."

My intercourse with these men and others since, assures me that the secret of their success was in their starting with one or two languages ahead, being sent abroad on that account, and while abroad having learned more and made themselves invaluable to their partners. This polyglotism does not prove any peculiar gift on the part of these people, but rather shows the ease with which languages are acquired after you once break out of the shell of your own.

Something peculiar to me is the way they are acquired, even by educated people, namely, by the ear. Of course, this depends for its ease on the discrimination of sounds and the memory of sound. A friend of mine, an Armenian by blood and an American by citizenship, speaks Armenian, Turkish, Greek, Italian, French and English, of which he knows Turkish and Greek only by the ear. His wife, of American blood and education, follows him with English, French, Italian and Greek, with a smattering of two or three more. This lady, born of a Greek mother and living here, told me that she could not write the Greek nor read it, unless plainly written. It had been learned by the ear, and so was the language that all of us first learned.

I think, with my new eyes, that were I to begin again, I would attack the living languages to master them, in order to get hold of the strongest line that reins the world, champ the bit as she may. R.

....As the result of an inspection among the Sioux Indians, it is said that of the seventy-one Indian boys and girls educated at the Hampton school, Va., only four have returned to the "blanket."

....There are now in our country fifteen hundred more Congregational churches than there were in 1860. But there are only twenty-seven more students in the theological seminaries now than then.

The Reading Room.

Our Book-Shelves.

... "LECTURES ON THE EPISTLES FOR SUNDAYS AND THE CHIEF FESTIVALS." By Joseph A. Seiss, D.D., LL.D. Complete in two volumes. In a firm grasp of the Word of God; in its clear and vigorous presentation by means of comprehensive analysis, short, stimulating sentences and apt illustrations; in freshness of thought and spiritual fervor; in simplicity; in adaptation to minds of average as well as of the highest culture, these lectures way well be taken as models. Dr. Seiss is through and through a Lutheran. For forty-three years he has been in the active ministry of that Church; and excepting a few interpretations in accordance with the distinctive tenets of the Lutheran Church, there is not a sermon in either volume that might not be consistently preached from any evangelical pulpit. We feel free to say that as they could not have been heard, when he delivered them, without intellectual pleasure and spiritual profit, neither can they be read without similar results. Dr. Seiss has a fertile mind and is a fluent, fervent writer, and, withal, a careful writer. He has evidently written so much for publication that he has trained himself into the good habit of carefulness, avoiding, at the same time, stiffness. The greatest care is apparent in these lectures, in the framing of his analyses, the arrangement of his thoughts and the construction of his sentences. His lectures on the Gospels, Daniel, Leviticus, the Apocalypse, and the Epistle to the Hebrews, not to mention others, have all been published, and some of them republished in other countries and languages. These last volumes perhaps show his best work, as being the fruit of his riper knowledge and experience. We esteem them worthy of a place in every minister's library. (Lutheran Bookstore, Phila.)

...."THE HEAVENLY VISION, and Other Sermons." By Henry M. Booth, D.D. This volume by the pastor of the Presbyterian Church at Englewood, N. J., is an exceedingly pleasant one. Dr. Booth possesses the rare gift of being natural without being obvious. He treats a topic in a fresh, vigorous manner which excites and keeps attention. Nothing is apparently said for effect, yet the discourse is effective. An evangelical spirit prevails throughout, and the truth is presented with clearness and fidelity. It is the old, old Gospel, but the form is modern and the dress adapted to our own day. The familiar phrase, "dry as a sermon," does not apply to any of the contents of this volume. (A. D. F. Randolph & Co.)

...."ATONEMENT AND LAW; or, Redemption in Harmony with Law as Revealed in Nature." By John M. Armour. It is not easy to see why this book was written. It is orthodox enough but makes no addition to our knowledge. The author finds fault with existing theologians but fails to justify his grounds of censure. (Christian Statesman Publishing Co., Phila.)

...."TIME FLIES, a Reading Diary," by Christina G. Rossetti, and dedicated to her mother, is a very useful and beautiful duodecimo volume of 340 pages, with lessons and texts of Scripture and other happy quotations from various sources. It is a Christian companion and deserves a place at every fireside. Some of the pages gleam with gems of excellent prose and genuine poetry. The author has won "green laurels and golden honors" in the field of letters and is recognized by those competent to judge as a true poet. (Roberts Brothers.)

...."ROADSIDE SONGS OF TUSCANY" is completed with Part X., which includes two additional illustrations of the legend of St. Christopher, one being his bearing of the Divine Infant over the ford, and the other his interview with Him at the shore. These pictures of the Holy Child are as exquisite as anything in the whole series. Miss Alexander's St. Christopher is too much idealized and, if we may say so, genteel—to our taste. There is, also, a lovely little Evening Prayer, the original of which has been sung by the peasants and taught to their children from time immemorial. Two descriptive and narrative letters of "Francesca," Mr. Ruskin's Note on the Legend of Christopher, and two brief ballads, are likewise found in this number. We are glad to reiterate what we have several times said, expressive of our delight in this unique and lovely work. It is cheering, in this day of "art for the sake of art" (which means often *filth* for the sake of art and *vice versa*), to find the pure and childlike and holy combined, as in the golden age of art, with the finest artistic idealizations. Such a work as this is a well-spring of exalting and refining influence in any home, into which it may be introduced. (John Wiley & Sons.)

..."A POLITICAL CRIME." By A. M. Gibson. This is a scathing review of the acts and proceedings in 1876 which resulted in the declaration that Samuel J. Tilden had received only 180 electoral votes while Rutherford B. Hayes had received 181, and was thereby chosen President. The story of the Louisiana Returning Board and the manipulation of the Florida vote take up most of the pages. The book is written from one standpoint and can hardly be fairly reviewed, as so many prejudices and passions are stirred by its contents. It will go, however, into history, and may show at a future day how little great wrongs ever really profit those who seek only the temporary advantages and passing honors of the world. (Wm. S. Gottsberger.)

...."FROM BOSTON TO BAREILLY AND BACK." By William Butler. This book is autobiographical, as well as a record of travel. Dr. Butler was the pioneer missionary of the Methodist Church to India, and the founder of its prosperous mission centering at Bareilly, Northern India. In 1883 and 1884 he was privileged to revisit the scenes of his early labors, and the present volume is the record of his observations, experiences and reflections. The narrative is somewhat discursive and the style rather too sermonic to be altogether agreeable, yet the volume is a valuable contribution to missionary literature and testimony to missionary success. It cannot fail to help the cause that is manifestly so dear to the author's heart. (Phillips & Hunt.)

...."FAITH AND RATIONALISM" By Prof. George P. Fisher. The fact that this is a second edition indicates that the book has met a felt need and found appreciation. It contains eight essays bearing more or less directly upon the subject stated in the title. Seven of these essays are arranged in an appendix, although constituting the bulk of the volume. The first essay, which gives its name to the book, was delivered before the students at Princeton, and gives an emphatic warning against the evils of a faithless rationalism and of an unrational faith. The essay on the Atonement is not altogether clear and satisfactory. The writer appears to be trying to get rid of the, to him, objectionable features of the doctrine of vicarious sacrifice without losing its essentials. We do not think that he has succeeded. (Charles Scribner's Sons.)

..."THE POEMS OF HENRY ABBEY" have been issued in a new and enlarged edition. We have already pronounced our favorable opinion of Mr. Abbey's poetry in noticing previous publications, and are confirmed therein by the contents of this neat volume of 260 pages, including about seventy pieces, varying in length from two or three stanzas to thirty-five pages The variety in subject and treatment is equally marked. At the same time, the uniformity of merit is sustained throughout. One seldom finds a volume of verse so free from weak lines or bad measures, so elevated in tone without dullness, and so interesting to read. The author always has an idea or incident worth writing about, and always has things to say about them worth reading and repeating. We have found wherever we opened the book that our attention was arrested by the vividness and clearness of the style. And on no page will one search in vain for beautiful thoughts and felicitous expressions. Mr Abbey has already won his way to an honorable place among the poets of the day, and we cannot conceive how any critic could fail to concede it to him. (Henry Abbey, Kingston, N. Y.)

....We are glad to welcome another of the compact and useful "HAND-BOOKS FOR BIBLE CLASSES AND PRIVATE STUDENTS," being part second of Prof. Lindsay's commentary on The Acts of the Apostles, completing the excellent and practical work of which we spoke in noticing Part 1st. (Scribner & Welford.)

...."THE NEW KING ARTHUR." By the author of the "Buntling Ball." The writer of this "Opera without Music" is undoubtedly possessed of poetical powers above the average. As yet he seems to have applied them only to the service of comedy, but we trust he may put them to higher use in the future. "The New King Arthur" is after the style of "Patience," and turns upon an endeavor of Queen Guinivere to steal her husband's famous sword in order to gain thereby some flasks of pearl powder and hair dye. The personages introduced are the well known characters of Tennyson's "Idyls of the King," and the songs and choruses have rhymes equal to any in the "Ingoldsby Legends." The song of Vivien on the subject of love rises above the others in its real beauty, but all parts of the book display remarkable rhythmical force. A "dedication" to Lord Tennyson in imitation of the Laureate's manner opens the book and will bring a smile to the face of the most serious. (Funk & Wagnalls.)

...."STANLEY GRAHAME: Boy and Man." By Gordon Stables, M.D., R.N. We have here an attempt to crowd a "book for boys" with sensational incidents drawn from three continents. The result seems to us a marked failure. The hero before going to Africa comes to the United States, walks with a negro up Fifth avenue, goes to a plantation two days south of Washington, near which is a vast inland sea and is there wounded by Indians! We find very little either in the style or the story which makes the work worthy attention in this day when so many better tales of adventure are offered to youthful readers. (A. C. Armstrong & Son.)

Our Library Table.

Periodicals, Serials and Notes.

....*The New Princeton Review*, whose first number lies before us, is handsomely printed on excellent paper, with an ample page and a plain but attractive cover. It resembles the class of English periodicals represented by *The Contemporary Review*, rather than our American magazines. Although claiming the ancestral honors of a Princetonian genesis, it thoroughly merits the addition to its title of the word "new," having little in common with the old "Princeton Review and Biblical Repertory" of the Theological Seminary, or with the bi monthly bundle of miscellaneous, though able, treatises which was for a time issued nominally from that ancient and academic borough. The distinctive features of the new departure, as announced, are strongly marked in this initial number. The contents are varied in their nature, and combine thoroughness with brightness and interest in their treatment. Philosophy, political economy, social science, physical science, history, literary criticism, observation of travel, and fiction, are all represented in these 150 pages. And the pervading tone and aim of all indicate that we are to have a distinctive and worthy organ of American culture and opinion. The keynote is struck by Dr. McCosh's article, "What an American Philosophy Should Be," a most suggestive and reasonable discussion, characterized by the author's peculiarly clear and popular style, and which ought to mark an epoch in American thought. Mr. Charles Dudley Warner's "Society in the New South," and the anonymous article on "The Political Situation" are equally striking in their suggestiveness. No one can read them without feeling that we, as a nation, are entering upon an era of almost startling transitions as well as unprecedented development. Rev. Dr. Parkhurst contributes a paper on "The Christian Conception of Property," written in his terse and brilliant style, and presenting in a vein of common-sense, and an open-eyed and open-hearted attitude toward all concerned, the only possible hope for the coming conflict which is to shake society as it has never before been shaken, and which, if not provided against, is sure to overwhelm the world in a social deluge. Prof. C. A. Young presents certain "Lunar Problems now under Debate," with that lucidity and interest which have made him as popular a lecturer and writer as he is a foremost scholar and professor. John B McMaster gives an account of the famous William Bradford, the first printer of the Middle States, and "the first man in America to stand up boldly for unlicensed printing." It is needless to say that this is an extremely readable as well as complete monograph. In fact, there is not a dull line, nor a line of "padding," in the whole Review. A goodly space is given to an anonymous story of creole life, entitled "Monsieur Motte," full of vivacity in style, and pathetic and inspiring in subject. The editorial department occupies seventeen pages, giving a comprehensive and intelligent view of recent events and progress in politics, science, philosophy, exploration and discovery, education and literature, and promises to be a distinctive and valuable feature of *The New Princeton Review*,—which we are glad to greet with a welcome based upon its present appearance, as well as its promise and its prospects (A. C. Armstrong & Son.)

....The *Quiver* for the month has four or five wholesome short stories, one by Anne Beale, and parts of two serials. A paper by the Rev. Dr. Newman Hall on Rev. Dr. Cuyler, of Brooklyn, with a portrait of the latter, is sympathetic and appreciative. Truth and Truthfulness are vigorously and pleasantly treated by Dean Plumptree; T. Cuthbert Hadden writes instructively about Martin Luther's love of music and of his hymns, and there is the usual variety of attractive and profitable reading for the Sabbath. The number is generously illustrated. It begins the second year of the American edition. Subscription $1.50 a year. Publishers, Cassell & Co.

....In the *Popular Science Monthly* the biography and portrait are of Mr. Frank Buckland. Innoculation against Hydrophobia, by M. Pasteur; Fish Out of Water, by Grant Allen; Nonconformity, by Herbert Spencer, are some of the fourteen valuable articles.

....No such record of out-door games and exercises by the clubs and contestants of this country is to be found anywhere as is furnished month by month in *Outing*. The record of the tour on a bicycle around the world by Mr. Thomas Stevens increases in interest. The instalment for January describes the incidents of his journey through Bulgaria, Roumelia and into Turkey. Mr. Hitchcock's account of hunting and fishing in California, Mr. Woodworth's paper on Snow-shoeing and Tobogganing in Saratoga, Mr. Oxley's on Skating in Canada, and a very entertaining record, by Minna Caroline Smith, of a Ladies' Tricycle Tour, with poetry and short stories and a variety of engaging articles, will be much enjoyed. The illustrations are first-rate.

BOOKS RECEIVED.

A. D. F. Randolph & Co.: Correspondencies of Faith and Views of Madame Guyon: A Comparative Study of the Unitive Power and Place of Faith in the Theology and Church of the Future. By Henry T. Cheever. 12mo, pp. 295. $1.25.

Consistory of Coll giate Ref. Dutch Church: History of the School of the Collegiate Reformed Dutch Church in the City of New York, from 633 to 1883. Second Edition, Revised and Enlarged. 12mo, pp. 284. $2. (For sale by R. Brinkerhoff, 34 Vesey street, N. Y.)

Richard B Vinkerhoff: A Memorial of Theodore Bayard Romeyn, D.D., Late Pastor of the First Reformed Church, Hackensack, N. J. With Portrait. 8vo pp 62

W. S. Gottsberger: A Tour Around the World. By George A. Raum. 12mo, pp. 450.

Cassell & Co.: Prince Bismarck: An Historical Biography. By Charles Lowe. With Two Portraits. 2 vols. 8vo, pp. 683–683. $5.

UNBOUND BOOKS AND PAMPHLETS.

Skilful Susy. A Book for Fairs and Bazars. By Elinor Gay. Illustrated. 12mo, pp. 75.

Last Days at Ipswich. A Novel. (Harper's Handy Series, No. 47.) 16mo, pp. 180. 25 cents.

England Under Gladstone. 1880-1885. By Justin Huntly McCarthy, M.P. (Harper's Franklin Square Library, No. 508.) 4to, pp. 72. 10 cents.

PERIODICALS.

January.—New Englander and Yale Review, The New England Magazine and Bay State Monthly, The Art Journal, Outing, The Century, Lippincott's Monthly Magazine, The Library Magazine, Words and Weapons, The English Illustrated Magazine, The Book Buyer, Methodist Review, The Musical Herald, The Sidereal Messenger, The Fashion Bazar, The Converted Catholic.

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The Home.

AUNT MARJORIE'S CORNER

The Christmas Fairies.

"Beautiful upon the mountains are the feet of him who bringeth glad tidings."

ROYALLY cushioned and curtained the chamber,
Pleasant the firelight that flickered and shone;
Above in a glory of purple and amber,
The heavens were fair as the vision of John!

On the rug at the hearth two forms were reclining,
Two little heads together were laid.
Two pairs of eyes so blissfully shining,
Glowed like a seraph's, serene, unafraid.

One childish voice with pure intonation
Said to the boy who knelt at her side,
How good of the Christ to leave His high station,
And bring to our earth the sweet Christmastide."

This is the time when all should be merry,
And even the wretched some happiness know!
Suppose you and I, in the garb of a fairy,
Wave a magical wand while we pleasure bestow."

On their errand of mercy they went without pausing,
The swift moving steps on the pavement were seen.
The quick-flying moments too precious for losing,
And the children of want too many, I ween.

The rickety stairs the little feet pressing,
The poverty stricken, with wonder, they saw;
And leaving for each a gift and a blessing,
A real Christmas blessing, passed out at the door.

They beamed on the aged, the feeble and weary,
They held in their own, hands shrivelled and blue
Ah, trembling the limbs, but the road seemed less dreary
In the touch of a clasp so tender and true.

O ye, with your pinched and wan little faces,
When God's jewels are counted you'll stand side by side
With these children of earth, who were born in high places,
For you as for them hath the good Saviour died.

Homeward the light-hearted fairies went bounding!
Do angels record good deeds that are done?
In mansion and street their voices resounding,
Proclaimed the glad tidings, the birth of the Son.

MARY SECOR MESEROLE.

Resolutions.

IT is rather the fashion among those of us who have experienced their futility, to smile indulgently, if not cynically, at the good resolutions which are so readily made in the early year. We have made them so often, and so often have we seen them broken. In the retrospect we are ashamed as we think of the many good beginnings on which we have prided ourselves, only to fail ignominiously in the effort to advance as we began. In the long run, the successful person is she who has the courage, the patience, and the perseverance to hold out; having begun well, to go steadily onward, day by day, without a flourish of trumpets, and in silent though energetic concentration of purpose.

It is quite the part of wisdom not to announce our good resolutions too publicly in the small world of the family. Have we decided to be up with the lark in the morning, our former practice having been rather akin to the self-indulgence of the sluggard? As indolent habits are hard to break, and winter mornings are cold, we would better establish our new reputation for early rising by a course of punctuality at breakfast, than cover ourselves with confusion in the event of failure by anticipatory boasting. There are many situations in life where he that putteth on the harness should not boast as he that putteth it off. Do we intend to curb our impatience and restrain our hasty tongues from the sharp words, keen as swords, which wound those dearer than our own souls, which, though repented as soon as spoken, leave scars? Trusting in God, by all means, let us resolve and attempt, arming ourselves with the sweet patience which holds the restless spirit in effectual check, but—no talk about it. Somebody smiles at the notion that such talk is ever possible. To you, my reader, perhaps not, yet you have only to observe those around you to be convinced that with a multitude of our fellow beings, an agreeable fillip to conscience, prompting to expressed regret, and the utterance of good intentions, takes the place of a real improvement.

In fact, by a subtle self deceit, we are very apt to fancy that the resolve to do better, if only announced with sufficient zeal and emphasis, is equivalent to the reformation itself.

As for the minor things occurring to us as we think over our lives, such as answering letters promptly, keeping daily accounts, returning visits, sending little gifts to the invalid or the aged, brightening lonely homes with our presence, blessing little children by thoughtful recognition of their rights and needs, reading good books, sympathizing with those in sorrow, assisting our inferiors; all the catalogue of duties which naturally sums up the total of our obligation, it is as well not to make resolutions in the lump, but rather to live as well as we can, humbly trusting in God, just one day at a time.

That is all we have to count on in any event. Next week, next month, next year, each is far away, but to day is our own, to make the most of, to answer for to God, to bless our households, and to consecrate to the best uses!

"Diversities of Gifts, but the Same Spirit."

SOME souls are born, like butterflies,
To sport beneath the sunny skies;
When over the wild flowers are heard
Blithe hum of bee, and song of bird.
To flit about on radiant wings,
To touch all fair and lovely things,
To pass away the pleasant hours,
Themselves like living, moving flowers.

And some are born, like fireflies,
To wander under starry skies,
When dark and silent is the earth,
And hushed is every sound of mirth;
Among the lilacs, in the dark,
To show a sudden glimmering spark,
A moment seen, a moment gone,
And yet undimmed still shining on.

The butterfly is dull at night:
It shows no gleam of tinted light;
And dull by day the firefly,
It spreads no wings of varied dye.
To our own work we must be true;
No other hands our task can do;
And yet, whate'er the form or name,
The blessed service is the same.

AGNES L. CARTER.

Thoughts After Sermon.

MRS. HOWARD returned from church, taking bonnet and shawl hurriedly off, throwing them on the lounge, she exclaimed to her daughters: "Oh, girls, you should have heard the Rev. Mr. Fairly this morning; but no, you always go away off hither and thither to church, when such preaching as we have here at our very doors! it would be hard to find better anywhere."

"Well, mother, what was the subject this morning? you seem to have come home all wrought up."

"Surely, I am wrought up," replied the mother, "after the singing, reading the law and prayer were through, and I was nicely settled to hear smooth words, when the text was taken, 'Wist ye not that I must be about my Father's business?' Even then I did not feel roused up at the reading of these familiar words; but as Mr. Fairly commenced and divided up this subject, speaking of 'my Father's business' as meaning our religion, and if we were Christians our making it the business of our lives, I began to listen more intently—it sounded so like a message to me."

"Christ when only twelve years of age made this reply to His parents, (found in the text), with surprise, that they expected to find Him anywhere except where His Father's business required Him. But, my daughters," said Mrs. Howard, "if I only had the memory to tell you half the good points there were in that sermon. I am an old woman now, and have heard many good sermons, but not many so powerful or so personal either; patience and perseverance were dwelt upon as very necessary qualifications in our Father's business, not to serve for a day, but for a lifetime; an earnest, determined following of duty after duty. Mr. Vanderbilt and Mr. Field were mentioned as being successful men, through persistent and faithful devotion in their first humble work. You will think I am preaching, but I have come home to practice."

And everyone who knows Mrs. Howard can testify that when once convinced, she is convinced through and through, and her words were not lost upon her household, but as they listened they wished more people would carry home and tell their thoughts after the sermon.

O. W.

The Importance of Good Manners.

EDWARD EVERETT, who commanded so much respect in England, not only for his great learning and talents, but for the elegance of his manners, was once asked by an American, how he had so mastered the detail of European etiquette. His answer was a significant one:

"I have never considered any subject which other people respect as unworthy of intense observation. I pride myself on the manner even in which I tie up a brown paper parcel. I study the etiquette of every country."

Our republicanism will become more genuine when it realizes that a proper attention to etiquette is at once elegant, simple, proper, and dignified, and that it should extend over our country from the extremest limits of civilization to the great cities and the little villages. It need not be observance of old world ceremonials, although we should learn enough of them not to offend if we visit a monarch on his own ground; but it should be that becoming courtesy, which will at home and abroad ornament and improve a society which has already so much to commend it and which may have the most splendid future.

The best American girl is interested everywhere in the best way of doing everything. A girl with self-respect is always willing to learn. The truly well-bred girls of America, with charming manners expressive of a good heart, a careful education, and a proper desire to please—and their name is legion—should not be injured even in that large general classification "American" by the bad manners of a few; yet they have to suffer for the ill-bred. American girls have no excuse for not being the best-bred girls in the world, for they are remarkably clever. We must permit ourselves the national vanity of claiming that the national purity, quick intelligence, apprehension of the necessities of a new position, and in some instances the *intuitions of elegance*, are, in our young countrywomen, quite miraculous, as contrasted with the slower mind of the German, for instance.

The wife of an American Minister at Berlin had occasion to notice this difference. "A young German countess," said she, "will arrive at Berlin from her secluded chateau, and she will be introduced at court, with all the honors. She will be awkward, embarrassed, *gauche*, for the whole winter. A young American girl will be introduced, fresh from some Western city, or some New England town, and she will be at her ease and mistress of etiquette in a month. She will charm everybody by her wit, her repartee, and her cleverness."—*Mrs. John Sherwood, in Dec. Wide Awake.*

Dutch Etiquette.

I HAVE no idea of attempting to tell anything new about Holland and the Dutch, but there are some things about domestic etiquette and the like that only a woman would notice, of which I may write, and which are just what "Our Dutch" practised. The man is "lord of all" in Holland; the woman is almost without a shadow of estimation. The typical Dutchman hasn't a particle of the chivalrous about him, and abounds in the arts of slighting and impertinence. He is a sort of a bear, tame and good-natured, but still full of the bruin element. His countrywomen are actually afraid of him, especially when outside their own door. The Dutchwoman lives in constant fear of insult; and when she is out on the street she acts as if she was afraid that her ursine brothers were going to bite, paw or hug her. Not that the men are dangerous, for rarely is it heard that the bears have bitten. Look out on the street, and you will see that the ladies walk in the road and the gentlemen on the sidewalk. Always so, no matter how muddy or dusty the road is, or how many teams are passing. Watch them, and you cannot help but notice that the gentlemen and ladies never speak to each other on the street. That would be a breach of etiquette that society would hardly pardon. Even when a man meets his wife he is not permitted to ask what he shall bring home for dinner! The gentleman bows first, the same as in France, and a lady may have bows from any number of men whose name she does not even know. And the bowing is a marvel! The forehead almost touches the knees in the act, and there is no half-way work about it—no nodding or a sweeping touch of the hat, but an entire removal of the hat to supplement that intense bow. Everybody bows, then they take off their hats to one another and profoundly bow. Your friend's coachman or lackey does the same toward you as his master does, and the servants are just as polite to each other. A lady is bowed to by all the friends of her father, husband or brother; and your housemaid's friends as well. Every man bows to the house of his lady acquaintances when he passes; bows, smiles and raises his hat, no matter whether the ladies are visible or not. If they are visible they return the bow with an over-polite bend of the whole body.

The women seem to think that where there are several men congregated they will take especial delight in insulting them, and a lady is never known to pass a club-house or a knot of men on the street. If she is obliged to pass up a street where there is a club, she does not dare to brave the dreaded windows, but will cross the street until she is past the house, and then cross back again. I have seen a lady of my acquaintance make the round of several streets to avoid a club-house, being at the time in a great hurry to reach an apothecary, whose shop was next beyond

the club. If a lady, alone or accompanied by other ladies, must needs enter a confectionery, library or other place where men will naturally go and finds a gentleman or two there, she will retire as precipitately as if she had seen a case of smallpox. The men know this, but unless my lord the man has quite finished his business he will not retire. The lady retreats in a most undignified manner, and the human bear finishes his book or his chocolate, even though the lady is waiting at the door for him to leave.—*Home Journal.*

....“THE SATIN-WOOD BOX.” By J. T. Trowbridge. Anything that Mr. Trowbridge writes is sure to find an eager audience. This latest of his stories for young people is written in the peculiarly animated style characteristic of all of his writings, and has a plot sufficiently intricate and mysterious to excite curiosity and rivet attention. In the course of the narrative the author discusses moral questions which are worthy of every boy's thoughtful attention, and so skilfully are they presented that a consideration of them can hardly be avoided. The dullest of boys will, we are sure, find it a very delightful book. (Lee & Shepard.)

CHILDREN'S PORTFOLIO.

Eventide.

“NOW I lay me down to sleep.”
Long and hard has been the day;
I have come a weary way
Since life's morning, but at last
Night is falling sweet and fast.
“Now I lay me down to sleep.”

“I pray Thee, Lord, my soul to keep.”
I have tried—alas! in vain—
From the world's dark soil and stain
Free to keep it. Weak and worn,
With my strength all overborne,
“I pray Thee, Lord, my soul to keep.”

“If I should die before I wake.”
Treasures have slipped fast away
From my keeping day by day,
And I shrink from coming ill:
This thought holdeth joy's glad thrill—
“If I should die before I wake,”

“I pray Thee, Lord, my soul to take.”
From all the sorrow it hath known—
Sin and loss, and tear and moan—
To the dear ones gone before,
To Thy presence evermore,
“I pray Thee, Lord, my soul to take.”

“This I ask for Jesus' sake.”
Name alone that can prevail,
Anchor-hold within the veil!
Every other plea hath flown;
Worth or merit claim I none:
“This I ask for Jesus' sake.”

—*Kate W. Hamilton, in Forward.*

Christmas All the Year.

BY EMMA J. GRAY.

“Star, star, beautiful star!
Pilgrims weary we are;
To Jesus, to Jesus,
We follow thee from afar.”

THE Sunday-school festival closed with this joyous hymn. It had often been sung by happy children—sung for ages by the many, young and old, for surely hearts set the words to music in the time long ago when the wise men saw the Star in the East and came to worship Him.

A great hush fell upon the Sunday-school room so lately filled with the happy murmur of voices and sweet notes of song. The end had come, and all the children knew it. Even little Marie Gordon knew that Christmas time was once more over. The little girl had almost countless gifts—all she had expressed a desire for and many more; for her home was not only one for wealth, but of refinement and luxury as well. Marie being the only child, her parents delighted in gratifying her every wish. So when the Christmas holidays were over, her play-room was like a beautiful toy shop. It contained everything from a tin kitchen to a genuine French doll, which really seemed alive, as it could sleep, talk, and sing.

It is often the case that when all our wishes are gratified, we still feel unhappy and reach out our hands for what we know not. So it was with little Marie. Scarcely had the new year dawned when she said, “Mamma, I wish Christmas would last all the days of the year.”

“You can have Christmas every day,” was her mother's answer. At this unexpected reply, she clapped her little hands and asked how.

“By letting some of your Sunday-school friends who have not the comfort and many toys which you have, come here sometimes and enjoy yours; by going sometimes with me when I go to see the sick little ones in the hospital, and giving them some of these, your treasures. You will thus be happier far than in keeping them all yourself; by putting into the missionary box which in a few days will leave for India some toys and books for the children of our faithful teacher there, to whom Christmas does not bring all it does to you. So, my darling, in many ways Christmas may be yours every day. I know that you will be happier in thus seeing others made happy by you, than you are to-day with your playroom filled with toys which now you alone enjoy.”

“Thank you, mamma dear, I'll try; I do want Christmas to last a whole year this time, and I shall begin at once to find some pretty pictures and books for little girls just like me in the country so far away, called India.”

A Little Knight and Gentleman.

I WAS sitting at the window looking out one cold, slippery day last winter. I suppose a good many of you children have amused yourselves looking at the people who pass on slippery days, smiling a little to see how queerly some of them walk; I hope though, that none of you laugh if you see some one fall. As I looked out of the window I saw a knot of boys, all neighbors of mine, who were standing talking and laughing. Two or three persons had passed, and almost slipped at one particularly dangerous spot, (I think the boys had been sliding there,) and now a little girl came by with a basket of buttons, tapes, shoestrings, and such things. Down she went, her basket falling on its side and half the contents rolling out. Through the window I could hear the boys laughing! Not one of them stepped forward to help the little girl, but the door of the house opposite opened quickly and a little boy, without overcoat or mittens, ran down the steps, and hurrying to the poor girl, after saying a word or two to her, helped her put her things in her basket. The poor girl was so stiff and cold that half her things might have been lost, but for this kind little knight and gentleman. I call him a knight, because the knights in old times helped the poor and helpless wherever they found them, and a gentleman, because a gentleman—a true Christian gentleman—is polite to rich and poor alike. He remembers that his Saviour has said, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”—*H. L.*

One Who Loves Little Girls.

A LITTLE Mohammedan girl said, I like your Jesus because *He loves little girls;* our Mohammed *did not love little girls.*”

As the heathen woman thought that the author of the New Testament must have been a woman, because it said so many kind things of those who were only mentioned with scorn in the heathen shasters, so this little girl had seen enough to show her the difference between the religion of Mohammed and the Gospel of the Lord Jesus Christ.

Consider what Christ has done for the children. Every Christmas bell that rings, every Christmas gift that gladdens, is but the manifestation of the spirit of peace on earth and good will to men, which the Lord Jesus brought into this world. What has heathenism, to take the place of the Gospel of Christ? Hideous rites, horrible ceremonies, bloody and cruel observances, but little of peace, of joy or of blessing.

In India there are thousands on thousands of little child-widows, not more than ten or twelve years old, whose whole life is to be a scene of misery, suffering, privation and abuse, which only ends in the grave. Thank God, the Gospel of Christ, who loves little girls, has gone into the dark corners of the earth, and wherever it goes it carries brightness and blessing on its wings. Let us pray that it may run and be glorified, and that many souls may be saved, and that all little girls may learn to know the Christ who loves them and who died to save them.—*The Little Christian.*

The Biggest Things on Earth.

THE greatest wall in the world is the Chinese wall, built by the emperor of the Tsin dynasty, about 220 B.C., as a protection against the Tartars. It traverses the northern boundary of China, and is carried over the highest hills, through the deepest valleys, across rivers and every other natural obstacle. Its length is 1,250 miles.

Among the most remarkable natural echoes is that of Eagle's Nest, on the banks of Killarney, in Ireland, which repeats a bugle call until it seems to be sounded from a hundred instruments, and that of the banks of the Nahe, between Bingen and Coblentz, which repeats a sound seventeen times.

The most remarkable artificial echo known is that of the castle of Simonetta, about two miles from Milan. It is occasioned by the existence of two parallel walls of considerable length. It repeats the report of a pistol sixty times.

The most remarkable whirlpool is the maelstrom of the northwest coast of Norway and southwest of Moskenæsol, the most southerly of the Lofoden isles. It was once supposed to be unfathomable, but the depth has been shown not to exceed twenty fathoms.

The greatest cataract in the world is that of Niagara. The Horseshoe fall, on the Canadian side, has a perpendicular descent of 158 feet. The height of the American fall is 167 feet. The Horseshoe fall, which carries a larger volume of water than the American fall, is about 600 yards wide and extends from the Canadian shore to Goat island.

The biggest diamond in the world, if indeed it be a diamond, is the Breganza, which forms a part of the Portuguese crown jewels. It weighs 1,860 carats. However, not a little doubt exists of its being a diamond, as the government has never allowed it to be tested. It was found in Brazil in 1741.

The largest tested but uncut diamond is the Mattam, belonging to the Rajah of Mattam, in Borneo. It is of pure water, weighs 367 carats and is of pear shape, indented at the thick end. It was found about 1760 at Landak, in Borneo. It has been the cause of a sanguinary war. Before it was cut the Koh i-noor, which is one of the English crown jewels, was the largest tested diamond. It then weighed 793 carats. When in possession of the Emperor Aurengzebe it was reduced by unskilful cutting to 186 carats. During the Sikh mutiny it was captured by British troops and presented to Queen Victoria. It was recut and now weighs 106 1-6 carats.—*Philadelphia News.*

Play.

PLAY is a good thing in its place. We love to see children play and enjoy themselves—and grown people, too—by way of change and recreation from more serious duties.

The way people play also shows character. If any one is fair, truthful, honest and good-tempered in play, he is likely to be the same in other things, and so the reverse.

Good, earnest play has its temptations and dangers as well as other things, and our young friends have need to be cautioned against yielding to them. To be cheating, mean and full of ill-temper when beaten, or ugly when things do not go as desired, is very improper. Disputes and quarrels may easily arise, and of these everyone should beware. Play, but always play fair; keep in good temper, avoid wrangling and disputes, and play will be a good and healthful thing.—*Busy Bee.*

Little Heads Together.

CHARADE (partly phonetic).

My first is a being you often have seen
Of various aspect and changeable mien;
My second you cannot so truly behold,
Though others may look without payment of gold;
My third is a thing undeniable, sure,
Sought for by the wise, by the rich and the poor;
My fourth is possessive—relates in a way
To the second I mentioned—this much will I say.
My whole is a thing that contributes its weight
Towards the wealth of the world and the laws of the State.

TRANSPOSITIONS.

1. Transpose something edible and get a large cask.
2. Transpose to send forth and get something that is always passing.
3. Transpose a conjunction and get something used in the laundry.
4. Transpose a blossom and get a verb meaning to invest with any dignity or character.
5. Transpose a part of the day and get its equivalent.
6. Transpose a plane surface and get its equivalent.
7. Transpose a precious stone and get part of the name of a famous gypsy.
8. Transpose something that exudes from a tree and get something that is prized by a baby.
9. Transpose something that may be enjoyed after dinner and get a kitchen utensil.

SQUARE WORD.

1. A heroic poem. 2. A minute opening. 3. A metal. 4. A hundred.

Answers to Puzzles of December 16th.

Johnnie's Christmas Presents.—I.—1. Pipe. 2. Cane. II.—1. Cape. 2. Cap. III.—1. Cologne. 2. Chain. 3. Watch. 4. Boots. 5. Music 6. Box. 7. Charms. IV.—1. Brush. 2. Pen. 3. Inkstand. 4. Bachelor's Buttons. 5. Game.

Crossword Enigma.—Holidays.

Pi.—I.
Truth is honest, truth is sure;
Truth is strong and must endure;
Falsehood lasts a single day,
Then it vanishes away.

Pi.—II. An idle youth—a needy age.

Correct Answers from “Midwout,” A. M. M., Rappie Bowne, Louis D. and Jennie Labagh.

Puzzles and answers should be sent to Cousin Lois, at this office.

Local Option Law for New Jersey.

AN Act entitled an act to provide for Local Option in the several counties in this State by submitting the question of prohibiting the sale of intoxicating liquors to the qualified voters in said counties, and to provide for the enforcement of the same.

SECTION I.

Be it enacted by the Senate and General Assembly of the State of New Jersey, That upon application by a petition signed by one-tenth of the legal voters of any county in this State, the Judge of the Circuit Court in and for such county shall order an election to be held at the usual places of holding elections in said county, or at such other places in said county as shall be designated in said petition, within forty days after the presentation of such petition, to determine whether or not any alcoholic, spirituous, vinous, malt, or intoxicating liquors, or any compound of which intoxicating liquors form an ingredient, shall be sold as a beverage within the limits of said county, *Provided*, that such election shall not be held within thirty days of any general election in said county, so that such elections as are held under this act shall be separate and distinct from any other election whatever.

SECTION II.

And be it enacted, That notice of any election to be held under the provisions of this act shall be published once a week for three weeks prior to such election, in two newspapers published in said county where such election is to be held, and such other notice shall be given as said Judge may direct; and all such elections shall be held under the same regulations as are now or may be prescribed by law, for holding the general elections for members of the General Assembly and Senate in this State, and that all the penalties contained in the said general election laws of this State are hereby extended to and shall apply to the special elections to be held under the provisions of this act; and it shall be the duty of Judges, Inspectors and Clerks of the election precincts to conduct the said election, to canvass all the votes cast and declare the result, and in all respects to perform the same duties at such elections as they are by law required to do at the election for members of the General Assembly and Senate of this State.

SECTION III.

And be it enacted, That all persons voting at elections held under the provisions of this act who are against the sale of the articles mentioned in the fourth section of this act shall have written, or printed, or partly written and printed, on their ballots: "Against the sale of intoxicating liquors," and all who favor the sale of the articles mentioned in said fourth section shall have written, or printed, or partly written and printed, on their ballots: "For the sale of intoxicating liquors."

SECTION IV.

And be it enacted, That whenever by returns of the election it shall appear that a majority of the votes cast are against the sale of intoxicating liquors, it shall be unlawful, after thirty days from the said election, for any person within the limits of such county to sell, or expose for sale, or barter for valuable consideration, either directly or indirectly, or give away to induce trade at his place of business, or furnish at other public places, any alcoholic, vinous, spirituous, malt or intoxicating liquors, or any compound of which intoxicating liquors forms an ingredient; *Provided*, that nothing contained in the provisions of this act shall prevent the sale by druggists of such liquors for medicinal, sacramental and manufacturing purposes only; said liquors not to be used on the premises; *Provided further*, that persons holding licenses issued prior to the election shall not be deprived thereof until the expiration of the same.

SECTION V.

And be it enacted, That any person who shall traffic in, sell, expose for sale, or give away with intent to violate any of the provisions of this act, or shall suffer to be trafficked in, sold or exposed for sale, or so given away, any liquors or compounds mentioned in the fourth section of this act, used or to be used as a beverage, by whatever name called, shall be deemed guilty of a misdemeanor, and shall for the first offense forfeit and pay, upon conviction thereof, a sum not exceeding $200 or imprisonment in the county jail for six months, one or both, at the discretion of the court, with cost of suit, and for each additional offense a sum not exceeding $500 or imprisonment in the State Prison for a term not exceeding one year, one or both, at the discretion of the court, with cost of suit.

SECTION VI.

And be it enacted, That whenever it shall appear by proof, on any trial for an alleged offense against the provisions of this act, that any substance having the appearance of intoxicating liquor has been sold, exposed for sale, or supplied under any pretext whatever, where the sale of intoxicating liquors would have been unlawful, it shall be deemed *prima facie* evidence that such substance was intoxicating liquor. And wherever the appliances ordinarily used in the liquor traffic are found on the premises this fact shall, upon proof, be deemed *prima facie* evidence that intoxicating liquors are there sold in violation of this act.

SECTION VII.

And be it enacted, That if the result of any election held under the provisions of this act shall be for the sale of intoxicating liquors, or against the sale of intoxicating liquors, then no other election for that purpose shall be held in the same prescribed limits in less time than two years thereafter, and then only upon the presentation of a new petition as aforesaid.

SECTION VIII.

And be it enacted, That all laws and parts of laws in conflict with this act be and the same are hereby repealed.

SECTION IX.

And be it enacted, That this act shall take effect immediately.

Financial.

TUESDAY, Jan. 5th.

THE imports of last year at this port, specie excluded, were valued at $395,268,782, against $421,584,301 in 1884; and the exports at $327,943,780, against $327,066,211 in 1884. The foreign trade of the year at this port amounted to $722,300,000 in round numbers. Yet there are members of Congress from the South and West who, when financial measures are under discussion, shout, "What do we care for the rest of the world!" Exchange yesterday was sold for $4.86 for 60 day bills and $4.89 1-2 for demand for sterling.... There are rumors that a compromise is to be made between the friends and opponents of the silver dollar, and that the coinage is to go on until 250 millions have been made, the manufacture then to cease and to be resumed at the discretion of the President. The silver dollar is worth just now 79 1-2 cents as bullion. It is asserted that some millions have been made by private parties of full weight and value, properly stamped, and made at a handsome profit....The banks here increased loans last week $2,971,500, lost in specie $1,267,100, gained in legal tenders $1,595,500 and in deposits $3,006,300. The surplus of reserve was somewhat reduced and remained $24,289,475, against $40,020,625 at the same time last year. The situation at present is the more promising. The deposits still, however, exceed the loans by 37 millions. A temporary demand on Thursday raised the rate for money to 4 and 5 per cent; the average for the week was 2 1-2 per cent on call. Yesterday the rate was 2 1-2 to 3 on call. The Bank of England rate remains at 4 per cent, but in the open market money is freely offered for less....The stock of wheat at central points shows a decrease of about 500,000 bushels. Foreign markets are reported dull. Quotations for grain yesterday were: Wheat here 90 3-4, in Chicago 83 1-4; corn here 48 7-8, in Chicago 36 1-4; oats here 35 3-8, in Chicago 28 1-8. Provisions are dull at a slight concession in prices. Cotton has advanced a point or two in Liverpool under a good demand. The closing quotations here yesterday were: January, 9 27-28; February, 9.36-37; March, 9.47-48; April, 9.58-59....The public debt was reduced last month $9,089,940 by the accumulation of money. The Secretary of the Treasury has issued a call for $10,000,000 of 3 per cents to mature on Feb. 1st. It is a wordy and obscure document....The undertone of the Stock Market is strong and steady. Buying for investment is persistent. Yesterday, after a depression caused by a bear raid, prices rose and the market closed strong. Railroad earnings generally show an improvement.

Cleveland's superior to Royal.

RUTGERS COLLEGE (the New Jersey State Scientific College)
NEW BRUNSWICK, N. J., July 7, 1885.

Analyses and careful examinations of Cleveland's Superior and Royal Baking Powders enable us to bear testimony to the superiority of Cleveland's. It yields more carbonic acid gas than the Royal, and contains no ammonia salts.

Cleveland's Baking Powder is made of pure substances and is absolutely free from any kind of adulteration. We endorse it most cordially as an honest and efficient article, and one that will give entirely satisfactory results.

PETER T. AUSTEN, Ph.D., F.C.S.,
Prof. of General and Applied Chemistry.
FRANCIS A. WILBER, M.S.,
Adj. Prof. of Analytical Chemistry.

Professors Austen and Wilber are also the Chemists to the Boards of Health of the Cities of Newark and New Brunswick, N. J.

News of the Week.

(Continued from page five.)

SATURDAY, 2.—England cedes to China part of Upper Burmah in order to make the Chinese and Indian frontier contiguous. India advocates an offensive and defensive alliance between China and India....It is reported that M. Brisson has written to President Grévy refusing to lend himself any longer to the combination, the object of which is to impose upon him lasting discredit....The British steamer "Sidonian" has been sunk off Syracuse, Sicily....Eleven persons were bitten by a mad wolf in a village in Western Russia, and M. Pasteur has at his own cost undertaken to cure them....Gov. Hill was inaugurated at Albany yesterday, and Gov. Lee at Richmond....Large fire in Detroit. Loss, $1,500,000. ....Fourteen suits for $10,000 damages each have been started against the Plymouth Water Company....William McNeil, President of the Lancaster National Bank of Clinton, Mass., has fled to Canada with $100,000....Miss Van Worst, of Murray Hill, New York city, was burned to death yesterday in her own home, her clothes having caught fire at an open grate....It is reported that coal miners in the Monongahela Valley have ended their strike. Nearly 2,000 men are at work....Slight clews have been found to the murderer of Mrs. Garrity.

MONDAY, 4.—Great preparations are being made in Germany for the jubilee of the Emperor William....An agreement has been reached for a union of Bulgaria and Eastern Roumelia....The children who were sent to Dr. Pasteur from Newark are returning home.... Lord Randolph Churchill has proposed that Ireland be governed the same as Scotland....A battle at Suakim, in Egypt, has been reported....A boat containing five men reached the navy yard at Bermuda asking assistance for their vessel, but a tug that was sent out could not find her....The strike in the Monongahela Valley has been formally abandoned....The marriage contract of Millard Filmore and his wife has been made public....There is a lively contest among the Republicans in Albany for the Speakership....Gen. Sheridan explains his plan for settling the Indians....A series of mysterious murders are reported from Detroit.... A defaulting bookkeeper was arrested on his return from Canada....There was a fatal explosion of a locomotive in Jersey City yesterday. One man was killed and another fatally injured. ....Six persons were drowned in the Chattahoochee River, Georgia....Five thousand cigar makers in New York city threaten to strike....R. Dunlap's hat factory in Brooklyn, L. I., was destroyed by fire yesterday. Loss, $100,000.

TUESDAY, 5.—Heavy storm yesterday from the Atlantic to Dakota. Rain in the East, snow in the West, and high winds....Ocean steamers report rough weather and loss of sails, spars, boats, etc....Pleuro-pneumonia is reported among cattle near Lancaster, Pa.... Through trains on Brooklyn Elevated do not pay....The Grand Cross of the Order of Naval Merit, conferred by the late King of Spain on Mr. Ericsson, was received yesterday by Secretary Bayard....Engineers of Elevated roads threaten to strike unless eight hours be made a day's work. Strike imminent also on Third avenue surface road.... Prof. Charles E. Hamlin, of Harvard, is dead....Pierrepont Potter, aged 91 years, long Clerk of Queens County Supervisors, died yesterday at Jamaica, L. I....Dacoits are making trouble for English troops in Burmah by burning villages and slaying inhabitants.... Russia refuses to acquiesce in union of Bulgaria and Roumelia, and Greece protests....British administration proposes County Boards and Central Council, elected by the people, for Ireland.

....The Methodists have an itinerant preacher who travelled 4,700 miles last year, from station to station, going 2,211 miles on foot. He preached once or twice every day, and three times on Sunday, and his salary was $100.

....In Florence, Alabama, there have been more than one hundred conversions recently.

....A case of intolerance in Syria is thus described: A tribe named Nusarieh inhabits the mountains near Latakieh, consisting of about 200,000 persons. A large number of this people have become converts to the Christian faith, through the labors of American missionaries. Mission churches have been built and Christian communities established. The Governor of Damascus has given positive orders that no change of religion shall be recognized, and that all the Christians shall be registered and treated as Moslems, and at a late census this had been done.

The purest, sweetest and best Cod Liver Oil in the world, manufactured from fresh, healthly livers, upon the sea-shore. It is absolutely pure and sweet' Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in the market. Made by CASWELL, HAZARD & Co., New York.

PIMPLES removed and the Skin made smooth by using Juniper Tar Soap, manufactured by Caswell Hazard & Co., New York
Sold by druggists.

MARRIAGES.

BULL—MESICK.—At the residence of Mr. Jerry N. Garner, Kinderhook, N Y., Tuesday, Dec. 29, 1885, by Rev. J. B Drury, D.D., assisted by Rev. T. S. Brown, Charles M. Bull, of Harrison, N. Y., and Agnes V. Mesick, of Mamaroneck, N. Y., eldest daughter of Frederick Mesick.

CRAWFORD—DECKER.—At Dwaarskill, N.Y., on Thursday, Dec. 24, 1885, by Rev. P. K. Hageman, Daniel I. Crawford, of Pine Bush, N. Y., to Maria J. Decker, of Dwaarskill, N. Y.

FERGUSON—SHARTS —At the First Reformed manse, Glenville, N. Y., by the Rev. Norman F. Nickerson, Dec. 31, 1885, Mr. Henry Ferguson and Miss Emma C. Sharts, both of Glenville.

GORDON—WILLIAMS.—At the home of the bride, by Rev. James LeFevre, Dec 31, William H. Gordon, of South Somerville, N. Y., to Petranella, daughter of John B. Williams, of Middlebush, N. Y.

HIGGINS—LOTZ.—On Monday, Jan. 4, at the residence of the bride's parents, Franklin Park, N.J., by the Rev H. D. B. Mulford, Samuel Higgins and Lena, daughter of Conrad Lötz.

JANSEN—GALE.—At the home of the bride, Dec. 23, 1885, by Rev. C. E. Lasher, John R. Jansen, of Gardiner, N. Y., and Emeretta Gale, of Galeville, N. Y.

KERR—VAN ORDEN.—Dec. 30, 1885, by Rev. C. E. Crispell, D.D., William D. Kerr and Ellen, daughter of P. S. Van Orden, all of Spring Valley, N. Y.

MAIER—WEBER.—At the residence of the bride's parents, Philadelphia, Pa., Dec 3, 1885, by the Rev. C F. C. Buckow, Wm. Sylvester Maier and Miss Katie Weber, all of Philadelphia, Pa.

PENNY—UPRIGHT.—At Shawangunk, N. Y., on Wednesday evening, Dec. 23, 1885, by Rev. P. K. Hageman, Hiram Penny, of Walker Valley, N. Y., to Henrietta Upright, of Shawangunk, N. Y.

QUACKENBUSH—BUTLER.—At the parsonage, Coit's Neck, N. J., Dec. 31, 1885, by Rev. Geo. W. Labaw, Mr. Elmer P. Quackenbush, of Englishtown, to Miss Lizzie J., daugnter of Mr. Charles K. Butler, of Marlboro.

RAMSEY—BOSS.—At the residence of the bride's parents, Lebanon, N. J., Dec. 31, 1885, by Rev. Wm. E. Davis, Mahlon T. Ramsey, of Lebanon, N. J., to Miss Chrissie C. Boss, daughter of Samuel Boss, of Lebanon, N. J.

SCHEIFER—DOAN.—At the parsonage of the Reformed Church of Richboro, Pa., on Dec. 24, 1885, by the Rev. E. Birdsall, Jacob Scheifer and Ida Doan, both of Richboro.

TATRO—BABCOCK.—At Niskayuna, N. Y., Dec. 28, 1885, by Rev. C. P. Ditmars, Joseph Tatroe, of Cohoes, N. Y., to Emma C. Babcock, of Niskayuna, N. Y.

VAN ALSTYNE—HOFFMAN.—At the parsonage, First Reformed Church of Bethlehem, N. Y., by Rev. Jos. Paige Davis, Wm. J. Van Alstyne and Libbie E. Hoffman, all of Callanan's Corners, N. Y.

VAN EPPS—THOMAS.—At Niskayuna, N. Y., Dec. 30, 1885, by Rev. C. P. Ditmars, Alfred Van Epps to Emma Thomas, both of East Glenville, N. Y.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

AUCHMOODY.—On Friday, Dec. 25, 1885, at the residence of his brother, in New Paltz, N. Y., Peter D. Auchmoody, aged 72 years, 2 months and 19 days.

Since Dec. 1st, 1854, Mr. A. has been a consistent member of the Reformed Church of this place, has honorably filled the office of elder for a few years, being a member of the Great Consistory at the time of his death. He was a man of plain habits, sterling character and generous heart, and died in the full assurance of faith. V.

BRUYN.—In the city of Kingston, Ulster Co., N.Y., Dec. 28, 1885, Mrs. Catharine Bruyn, wife of the late Cornelius Bruyn, for many years President of the National Ulster Co. Bank.

Mrs. Bruyn was the daughter of the late James Van Vleck, of Shawangunk, in which town she was born, and spent the earlier portion of her life.

Her married life, however, was spent in Kingston, where she was widely known and respected and beloved by all who knew her. Mrs. Bruyn was a faithful and devoted member of the Fair Street Reformed Church; she was truly a good woman and possessed in an eminent degree many excellent qualities of character, conspicuous among which were her devout and kindly spirit, her sound, practical judgment and her conscientious fidelity in all the relations of life. Though for many years an invalid, yet she calmly and patiently bore her sufferings, and was always cheerful and courageous in the midst of her infirmities. During her last illness, which continued about ten days, she was a great sufferer, but was calm in the midst of it all, the comfort of her Christian faith and hope never for a moment failing her, and the presence and grace of her Divine Saviour, in whom she had so long trusted, giving her victory and triumph at last. She tenderly bade farewell to her children and family and quietly passed away in joyous and blessed hope of the better life above.

Though sincerely respected and beloved by all, yet those who knew Mrs. Bruyn best loved her most. Her peculiar gentleness and amiability of disposition, her cheerful and devout spirit, her simple but firm faith and kindly sympathies greatly endeared her to her friends and made her presence a benediction to all about her, and now that she has gone, there are many who gratefully cherish the memory of her kindly spirit and loving deeds.

Mrs. Bruyn left two sons—Cornelius, now a student in Johns Hopkins University, and James, a youth of 17 years, pursuing his studies at the Kingston Academy. Mrs Bruyn was a sister of the late Rev. John Van Vleck, well known in the Reformed Church as a faithful and useful minister. She also left behind one sister—between whom and herself a peculiarly strong attachment existed—Miss Sarah M. Van Vleck, recently Lady Principal of Elmira College, which congenial and widely useful position she about one year ago surrendered in order to be with her sister in her declining health. She alone survives, the last of eight brothers and sisters, all of whom having loved and served the Saviour here have one after another passed hence to the joy of His presence in the better land beyond.

The funeral services were held on Thursday, Dec. 28th, at the family home on Albany avenue, Kingston, Rev. Drs. Noyes, Van Slyke, Demarest and Shaw taking part in the exercises.

Truly "the memory of the just is blessed."

"Precious in the sight of the Lord is the death of his saints."

LENT.—Entered into rest, Nov. 24, at Peekskill, N. Y., B. Maria Lobdell, wife of Everette Lent, in the 60th year of her age.

"Precious in the sight of the Lord is the death of his saints."

MYERS.—Jan. 1, 1886, at the residence of her daughter, in New Rochelle, Mary S., wife of James Myers, aged 76 years Funeral services were held on Tuesday, Jan. 5, at her home, 134 Montague street, Brooklyn.

This beloved wife and mother became a member of the Collegiate Reformed Church of this city, then under the joint charge of those reverend men, Knox, De Witt, and Brownlee, about fifty years ago. In 1845 the family removed to Brooklyn. In 1848-9, Mr. Myers, having before served as a deacon in the Collegiate Church, had part in the formation of the Church on the Heights, Brooklyn, and in the calling of the lamented Bethune to that pastorate. During the latter years of his pastorate and the early years of the pastorate of the Rev. Dr. Eells, the father and mother had the happiness of sitting at the Lord's table with their nine children.

All the children survive, (two sons being in the ministry,) and a large number of grandchildren and great-grandchildren. In June, 1883, the golden wedding was celebrated at the home in Brooklyn, where the immediate family and descendants, nearly fifty persons, all in good health, assembled to rejoice in the goodness of God.

Not given to speaking of her religious experience, Mrs. Myers exerted a steady and invariable influence for Christ Those who knew her well often remarked, that she was the most perfectly unselfish person they had ever known. By reason of this self-forgetfulness and affectionate self-surrender, she was wonderfully cheerful and happy. Clear perceptive powers and a sound judgment were tributary to a warm, kind and loving heart. She never could see a ragged child without enfolding it in her compassion, and if possible doing it good. There were no limits to her pity and charity.

She has finished the work which was given her to do. Her life was worth living. Her friends mourn not as those who have no hope. Her memory is blessed on the earth, and she is gone to be with her Lord.

ANDREW K. PITCHER.—When the good and true pass from us, it is fitting that more than a simple notice of their death should be observed, that the living may lay it to heart, and others mould their characters after the same standard, so far as that standard is in obedience to the teachings of our Divine Master, for it is appointed unto *all* once to die. It is my belief that obituaries should not be eulogies, but true pictures of the life as it was, that others may be benefitted by its teachings. In the decease of Andrew K Pitcher, of Upper Red Hook, Dutchess Co., N. Y., whose death was announced last month, the Reformed Church, of which he was a consistent member and office bearer for a long period of years, has lost one of her true pillars. Naturally unobtrusive, his piety was no erratic light flashing for the time and then going out in darkness, but a steady flame that burned on to the end, an every day work. And although at last called suddenly to meet the Bridegroom, we believe his lamp was trimmed and burning. Respected by all who knew him, he has passed on to join the beloved wife of his youth, and that innumerable assembly who have reached the other shore. The church and society will miss his good example, but the great loss will be to his children, a tender, affectionate and beloved father whom they delighted to honor. May the God of all grace support them in this affliction, resting in Him who has promised to be a Father to the fatherless, and may they so live that when this short period which we call time is ended, they may be reunited where there is no more tears, to be forever with the Lord.

I have looked back on trials that are passed,
Which time has mellowed and the Healer healed,
And counted them the harvest of the soul,
The days our Father in His mercy sealed,
For His own purpose. E. A. L.

THE LAST OF A FAMILY OF SAINTS.

CHRISTIAN INTELLIGENCER: Our hearts have been saddened by the tidings of the death of Mr. Andrew K. Pitcher, of Upper Red Hook, N. Y., and as his late pastor, will you allow me a word in your columns in testimony of his worth, not simply as a man, but as a Christian man,—active, consecrated, faithful, full of the Holy Spirit, and of rich, ripe Christian experience.

My acquaintance with his family dates back ten years. There were then living three brothers, Rev. John Pitcher, Rev. William Pitcher—both efficient, successful ministers of our own dear Church—and Andrew K. Pitcher, the subject of this brief sketch. With the death of the latter the original family becomes extinct.

To know Andrew Pitcher was to love him. He was in every sense a *lovable* character. As his pastor for a period of more than eight years, my relations with him were most intimate and confidential, and I always found him the same in spirit and temper. He was an old-fashioned Christian, with a heart as large as it was tender, firm yet gentle, full of dignity but affable, and ever ready to befriend and help with both heart and hand. As you entered his dwelling there was always a smile, always a hearty hand-grasp, which set you at ease and assured you you were welcome; and I am sure, no one who knew him will differ with me when I say that few men possessed more fully the confidence of the community in which he lived, few more universally esteemed and loved. He was a favorite with all, young and old.

But it was in his life as a Christian, especially, that his qualities shone forth in all their lustre. He was preeminently a man of God, loyal to his church, loyal to his minister, always in the house of God if possible for him to be there, and always ready to say a word of encouragement and love to his pastor. No matter what the sermon, he invariably found some good in it. In no place did he show to greater advantage than in the weekly prayer-meeting. It was a delight to hear him pray. His face fairly kindled with heavenly light as in tender, mellow tones, he poured forth the feelings and desires of his heart. Long will those prayers linger in the minds and ears of those who listened to them; and long will it be before the place left vacant by his departure can be filled. In him the Church has lost a supporter, the community a friend, the home a tender, loving sympathetic heart. Certainly may it be said of him, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." The world is the better for having had such a man live in it as Andrew K. Pitcher. What earth has lost heaven has gained.

E. C. SCUDDER.

SAN ANTONIO, Texas, Dec. 21st, 1885.

Notice to Subscribers.

Owing to the largely increased number of remittances at this season of the year we are unable to change the date on the little yellow labels as promptly as usual. In a few weeks we hope to catch up with all corrections.

Our readers will confer a favor upon the publishers of this paper and, perhaps, find it to their own advantage if, when answering an advertisement found in these columns, mention is made that it was seen in THE CHRISTIAN INTELLIGENCER.

Publisher's Department.

LEARN THE TRUTH ABOUT Hale's Honey of Horehound and Tar. It softens the cough, relieves the windpipe and bronchial tubes of mucus, tones the lungs and the membranes of the throat, and restores to the organs of respiration their natural strength and vigor. 75c., 50c. and $1.

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Pike's Toothache Drops cure in 1 Minute, 25c.

The Market Report for this week will be found on page 16.

The American Investment Company, of Emmetsburg, Iowa, and 150 Nassau street, N. Y., whose advertisement appears in our financial column, has just declared a dividend of 25 per cent per annum. The stock is held at $150 per share of $100 each.

Hood's Sarsaparilla is made only by C. I. Hood & Co., Apothecaries, Lowell, Mass. It is prepared with the greatest skill and care, under the direction of the men who originated it. Hence Hood's Sarsaparilla may be depended upon as strictly pure, honest, and reliable.

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Notices and Acknowledgments

THE CLASSIS OF BERGEN, on Dec. 14th, 1885 adopted the following plan of Classical Visitation within its bounds: Church of English Neighborhood, Jan. 13th, 1885, Revs. Van Buskirk and Gowen; 1st Hackensack, Jan. 13th, Revs. Suydam and Seibert; New Durham, Jan. 13th, Revs. House and Wright; Schraalenburgh, Jan. 14th, Revs. Gordon and Johnson; 1st Hoboken, Jan. 15th, Revs. Suydam and Wright: North Hoboken, Jan. 15, Revs. Goebel and Seibert; Park Av., Jan. 19th, Revs. House and Gowen; 2d Hackensack, Jan. 20th, Revs. Harris and Van Buskirk; 3d Hackensack, Jan. 26th, Revs. Justin and Seibert; Palisades, Jan. 26th, Revs. Gowen and Taylor; Closter City, Jan. 28th, Revs. Bogardus and Johnson; German Hoboken, Feb. 3d, 1886, Revs. Suydam and Justin; Guttenburgh, Feb. 3d, Revs. Gowen and Wright; Central Av., Feb. 10th, Revs. House and Suydam; Cherry Hill, Feb. 10th, Revs. Johnson and Van Buskirk; Spring Valley, Feb. 16th, Revs. Harris and Seibert. The several services indicated will all begin at 3 and 7.30 P.M.

THE SOUTH CLASSIS OF LONG ISLAND, at a special session held on Thursday, Dec. 17th, 1885, made the following arrangements for the installation of the Rev. Wm. D. Perry: The installation to take place on the evening of Jan. 13th, 1886, at 7.45 o'clock. The President of Classis, Rev. D. N. Vanderveer, D.D., to preside and preach the sermon; Rev. C. L. Wells, D.D., to deliver the charge to the people, Rev. A. J. Hutton, *secundus*; Rev. U. D. Gulick to deliver the charge to the pastor, Rev. Daniel Van Pelt, *secundus*.

R. G. STRONG, Stated Clerk.

THE CLASSIS OF SCHENECTADY, at a meeting held Dec. 16th, 1885, received Rev. Robert Doig from the Classis of Schoharie, and made the following arrangements for his installation over the Second Reformed Church of Glenville: To preside and read the form, Rev. L. Van Derveer; to preach the sermon, Rev. W. E. Griffis, D D., with Rev. P. E. Kipp as *secundus*; to charge the pastor, Rev. D. K. Van Doren, with Rev. N. F. Nickerson as *secundus*; to charge the people, Rev. H. Van Derwart, with Rev. E. A. McCullum as *secundus*. Installation service to take place on Monday evening, Jan. 11th, 1886, at half-past seven o'clock. S. C.

THE address of Rev. Robert Doig is changed from Berne to Scotia, N. Y.

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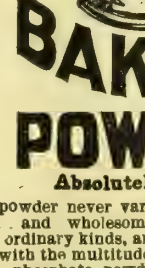

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PRESS NOTICES.

It entertains, instructs, and charms its readers.—*Christian Intelligencer*, N. Y.

As fresh and sparkling as the boys and girls for whom it is written. A capital weekly for our young folk.—*Christian Advocate*, N. Y.

A delightful little magazine that brings joy and gladness to the household fifty-two times a year.—*Christian Advocate*, New Orleans.

A charming juvenile publication, fresh and delightful as ever, dainty in dress and delightful in spirit. A delight and a treasure in thousands of happy homes.—*Evangelist*, N. Y.

An inexhaustible source of entertainment.—*Watchman*, Boston.

A favorite with all boys and girls. In this weekly they have the best and safest reading. It is in every way deserving of its great success.—*Churchman*, N. Y.

This periodical offers a rare collection of valuable and instructive reading, with choice illustrations and many matters of various interest for old and young.—*Observer*, N. Y.

The best reading for boys and girls.—*Living Church*, Chicago.

It keeps well at the head of its class.—*Christian Advocate*, Richmond.

Always full of attractions and instruction for a host of young people. An encyclopædia of general information and amusement.—*Zion's Herald*, Boston.

This bold venture in the field of juvenile literature has proved a victory....It deserves a welcome at every fireside.—REV. J. H. VINCENT, D.D., in the *Sunday-School Journal*, N. Y.

A model juvenile. A boy or girl can have no purer and brighter magazine as a weekly guest.—*Independent*, N. Y.

Its tone, variety, and general excellence of literary workmanship are admirably sustained.—*Christian Union*, N. Y.

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The Church.

Exalted to Give.

THE sun shines from exalted heights
To give its light to worlds below,
While from the highest mountain-peaks
The streams of purest water flow.

From green-wood's topmost bough afar,
The sweet song-sparrow's note is heard;
And in the cloud God's bow is hung,
To give remembrance of His word.

And even Christ the Holy One
Hath been exalted, more than all,
To give repentance for our sins;
To give redemption from the fall.

Oh, Poet, sing not for thyself,
Oh, Wise-man, thou art not thine own,
Oh, Ruler, reign not without love,
But give to others from Thy throne.

Oh, men of wealth, and men of power,
Remember God is over all,
And He who hath exalted thee,
May all thy power and wealth recall.

Then sing, oh, Poet, words of cheer,
To help earth's weary, saddened hearts;
Think well, oh, Wise-man, for not all
Of treasures are in earthly marts.

And all who are exalted much,
By wealth, or power, or high degree,
Give of thy gifts, for 'twas for this
That God thy Maker honored thee.

—*Dora E. W. Spratt, in The National Baptist.*

What Came of Two Conversions.

IT was very cheering to hear a few days ago that one fourth of the large increase of membership in the young Suydam Street Reformed Church, during the past year, has been gathered in from the great body of non-churchgoers. One well informed told us that some of these had never seen a communion table until induced to attend the services of this church. Here is a good example put before us by Rev. Dr. Campbell, ex President of Rutgers College, and Rev. Dr. Mabon, Professor of Theology in our Seminary, who are the pastors of the church.

Accounts lately published of the results of two conversions in another locality are interesting, and the fact that two such men were converted is encouraging. The first is from *Sabbath Reading*, and is as follows:

"The well-known evangelist, Ferdinand Schiverea, was born in New York. His father was a Roman Catholic, and his mother a Protestant. Ferdinand, though christened by Bishop McCloskey, saw the fallacy of the Romish faith at a very early age. He was sent to a Protestant Sunday-school until he was about nine years old; and at that age he was taken from the public school and obliged to work on account of his father falling into drinking habits, and reducing the family to poverty.

"Withdrawn from the religious influences which might have been brought to bear upon him by his mother, he grew up reckless and with little desire for spiritual things. Taking a liking for the stage, he made up his mind to prepare for it in the Negro minstrel line. Naturally gifted as a dancer and mimic, he bade fair to attain popularity as a performer; but soon he drifted into a tramp life. After a brief experience in that direction, he resumed his steps towards the stage, working at whatever he could get to do, and embracing every opportunity for better preparation. Spiritually he continued to decline until at the time of his conversion, when twenty-two years of age, he had no hope in God, and no care for salvation. It was just one week before his conversion that he appeared before the footlights, with every evidence of coming success.

"One evening, he, with others, was handed a ticket to Mr. Moody's meetings, then being held in the Brooklyn Rink. Out of curiosity, he entered the Rink; it was then and there that God met him and told him that He had something better in store for him than the career of a buffoon. He attended the meetings a few nights, and after a great struggle he was converted. From the very moment of his conversion he commenced to tell others what God had done for him. His brother George was converted about the same time. The two engaged a small house, and fitted it up for prayer meetings, and they would stand at the alley entrance, hailing all persons who passed by, and inviting them to the meetings in the upper room in the rear.

"This was the commencement in earnest of Ferdinand Schiverea's preaching. He worked at anything to make a living, and at night held meetings in his little upper room or elsewhere. In this way he went on until four years ago, when, after five years of struggle to leave all and go and preach the Gospel to the non-churchgoing masses, he gave up all secular employment. Without a dollar promised, with hardly a friend to stand by him, and in the middle of one of the severest winters, he commenced telling the masses of neglected people about the great love of God."

Mr. Schiverea was afterward a co laborer with Rev. Dr. Pentecost in one of the worst parts of Brooklyn, and is now preparing to go from place to place with a Bible cart, distributing Bibles and exhorting by the way.

The other instance is recorded in *The Christian*, London, in these words:

"Mr. William J. Orsman was born at Cambridge in 1838, and enjoyed the advantages of a religious training under Bishop Perry, D.D. Soon after he left school, the Crimean War broke out. Although but a youth, Mr. Orsman proceeded to Constantinople and Scutari, where he served in the Army Commissariat Department, and was frequently brought into contact with Miss Florence Nightingale. At the conclusion of the campaign in 1856, he obtained an appointment, which he still holds, in the General Post-office, London. In the same year he was led to attend the ministry of C. H. Spurgeon, at the Surrey Music Hall, and the young Post-office official was one of the popular preacher's earliest converts.

"Having experienced the power of Divine grace in his own soul, Mr. Orsman at once became desirous of communicating the good news to others; for some time he engaged in voluntary Christian work in South London, particularly in the open air and the common lodging houses. By his energy a large Bible-class and Evangelists' Association were established at the Metropolitan Tabernacle. As honorary secretary of that earnest band of workers, he rendered important service; and a goodly number of ministers and evangelists can look back to those early days as among the most pleasant and helpful in their lives."

Working with this Association led Mr. Orsman into one of the most degraded sections of London, where the "Great Hell" and "Little Hell" lodging houses were doing a thriving business. Here he has remained for nearly twenty-five years, conducting a work which has been often commended and constantly encouraged by the late Earl of Shaftesbury and Rev. Mr. Spurgeon. A great change has come over the people, and the commodious mission premises are the centre of vigorous and most successful Christian efforts. Mr. Orsman divides his time between his important duties in the Post-Office and the work of the mission.

These examples deserve to be considered.

SUNDAY NEWSPAPERS.—Is not the increasing use of Sunday newspapers in Christian families owing largely to the absence of conscientious inquiry? Has not conduct in this respect outrun conviction? Have we not acted without thought of principles or forethought of the effect of example? It may not be that we have violated deliberate and fixed opinions, but that we have acted without opinions. We have unconsciously stretched our Christian liberty in the dark. The cords which bind it to Christian principle have snapped. We have done that which we have not given conscience a chance to condemn or to approve. To that extent we have "lived without God in the world."

A more insidious temptation to a profane use of holy time can scarcely be devised than the Sunday newspaper as now conducted. It has not religion enough to save its title. To children and youth, especially, it is a counter-check to public worship, a faithful pulpit, and the Sunday-school. It is a pest in Christian families. Some portions of the plays of Shakespeare are more congenial with the spirit of worship. If we must choose for our Sabbath hours between the best Sunday newspaper in Vanity Fair, and Hamlet, give us Hamlet.—*Prof. Austin Phelps, D D., in The Congregationalist.*

THE proud man hath no God; the envious man hath no neighbor; the angry man hath not himself. What good, then, in being a man, if one has neither himself, nor a neighbor, nor God?—*Bishop Hall.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 3, FIRST QUARTER.

M. The Rechabites ..... Jer. 35: 1-19.
T. Jonadab the Son of Rechab ..... 2 Kings 10: 15-25.
W. The Nazarite's Vow ..... Num. 6: 1-12.
T. Counsel Set at Naught ..... Prov. 1: 20-33.
F. A Disobedient People ..... Jer. 7: 21-34
S. Vengeance Denounced ..... Jer. 11: 1-14.
S. Warning against Wine ..... Prov. 23: 29-35.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

Jan 17th.—The Faithful Rechabites.—Jer. 35: 12-19.

Golden Text.—"For unto this day they drink none, but obey their father's commandment."—JER. 35: 14.

CENTRAL TRUTH.—"Honor thy father and thy mother, that thy days may be long upon the land which the LORD thy God giveth thee."—EX. 20: 12.

INTRODUCTION.

THE family of Rechabites, brought prominently before us in this chapter, appear to have had just this mission to accomplish in connection with the inspired history, viz., to serve as an object lesson in obedience. Very little is known of them, but it appears to be quite certain that they were descended from Abraham and Keturah; that they belonged to the same group of tribes from which Moses took his wife; that some of them accompanied the Israelites into the promised land, sharing in some measure the blessings of the covenant people. It is impossible to locate Rechab, who gave his name to this family, for the terms are not sufficiently definite for us to determine whether he was the father, or a more remote ancestor of Jonadab, who was associated with Jehu in the destruction of idolatry in Israel. It was this Jonadab who instituted the ascetic regulations which were the occasion of this lesson. These Rechabites had been driven by the advancing armies of Nebuchadnezzar to leave their pastures and seek protection within the walls of Jerusalem. The presence of this company, dwelling perhaps in tents in some open part of the city and differing so markedly in habits from the people of the city, would naturally attract a great deal of curious attention. This prepared the way for the object lesson which the prophet was instructed to teach the people through these strangers. Representatives of the entire family were gathered in one of the rooms adjoining the temple, and were then cordially invited to partake of wine which the prophet had set before them. Their answer was given without hesitation or circumlocution, "We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever." In studying the lesson we need to bear in mind that the emphasis is laid upon their obedience rather than upon their abstinence, although that is doubtless approved also.

THE LESSON.

I. THE REMONSTRANCE.—VS. 12-15.

V. 12.—"*Then came the word of the Lord unto Jeremiah*" The prophet himself was not aware of the meaning of the scene just witnessed until God explained and bade him apply it.

V. 13.—"*Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words?*' The Lord had a controversy with His people because they did not appreciate and improve the advantages they enjoyed. No man will be able to say that he sinned because of ignorance, but God can say men loved darkness rather than light, because their deeds were evil.

V. 14.—"*The words of Jonadab....are performed.*" These commands had a human source and authority, they were intended to meet certain dangers to which these people were exposed, and the wisdom and authority of their ancestor had been unquestioned for over two centuries, if they are not recognized even to the present day. "*Notwithstanding I have spoken unto you, rising early and speaking, but ye hearkened not unto me.*" Well might God say, If I be a father, where is mine honor? This people whom He had signalized by many and particular revelations of His will, had made themselves conspicuous by persistent disregard of that will.

V. 15.—"*I have sent unto you all my servants the prophets*" From the time of Moses until then there had scarcely been a generation which had not heard the voice of some man of God warning against sin, and seeking to lead them back to God. These warnings had been accompanied by gracious promises of blessing and wonderful manifestations of Divine interposition, yet, "*Ye have not inclined your ear.*" They had not even listened to the message, much less had they given heed to its teachings.

II. THE REPROOF.—VS. 16 17.

V. 16—"*Because the sons of Jonadab, the son of Rechab, have performed the commandment of their father.* This "because" introduces both the reproof of Judah and the reward of the Rechabites. Their conduct is contrasted in this connection in order to emphasize the difference in the manner of God's dealing with them.

V. 17.—"*Behold, I will bring upon Judah....all the evil that I have pronounced against them.*" The warnings and threatenings of God are held in abeyance subject to the manner in which men treat them. It is true of every sinner as it was of the nation, "Thou hast destroyed thyself."

III. THE REWARD —VS. 18, 19.

V. 18.—"*Jeremiah said unto the house of Rechab*" They had been brought into a position of peculiar temptation and peril; they had remained firm and loyal to the commands of one whom they esteemed, and now they were to receive an especial mark of God's approval. Their obedience to man was now recognized as obedience to God. Notice in the latter part of the verse the emphasis laid upon obedience in the different forms of expression. It seems as if God could not set their faithfulness in too strong a light.

V. 19.—"*Jonadab the son of Rechab shall not want a man to stand before me forever.*" This declaration of Jehovah was their adoption into the full fellowship of Israel. Arabs have been found in modern

times who claim to be the descendants of these Rechabites, and who are still obedient to Jonadab and Jehovah. The expression "to stand before me" is taken by some in a technical sense as referring to the service of the temple, and there appear intimations that after the return from captivity the Rechabites were to some extent incorporated with the Levites.

We cannot leave this lesson without considering what bearing the incident has upon the question of abstinence from wine. While it is evident that this subject is not the prominent one in the incident, yet it is apparent that the wisdom of Jonadab and the example of his descendants ought to have weight with us. It could not have been wrong for him to lay this command upon his people, or their obedience to that command would not have been so markedly approved by God. In his judgment the tendencies of his day demanded such self-denial on the part of those who wished to preserve themselves from the contamination of evil; similar tendencies in the present day make a similar course almost obligatory upon those who would keep themselves unspotted from the world.

LESSONS FOR TO-DAY.

1. Obedience to God is the part of wise men.
2. Disobedience to God is the utmost folly.
3. Obedience to God is reasonable.
4. Disobedience to God is ungrateful.
5. Obedience to God is demanded.
6. Disobedience to God is rebellion.
7. Obedience to God is sure of a reward.
8. Disobedience to God is certain of well-merited punishment.

Charity.

LITTLE children, bright and cheery,
Wrapped in furs and wreathed in smiles,
Winter is not cold and dreary,
Pleasure all your time beguiles.
To the sound of bells, entrancing,
Back of horses, gayly prancing,
You can ride for miles and miles.

But, to some, the winds are calling
In a melancholy wail;
With a chill, the snow is falling
On their faces pinched and pale.
Happy hopes are dead and dying,
Frost and hunger, tears and sighing,
Come with winter's sleet and hail.

Little children, who are living
In your homes so warm and bright,
You, with others, should be giving
Aid for homeless ones to-night.
Give with open hands and gladness,
Cheering hearts bowed down in sadness
With a ray of heaven's light.

—*James Clarence Harvey, in Sunday-School Times.*

A Brave Boy's Reward.

THE *Christian Worker* gives the following interesting story: There is in Savoy, very near the Italian frontier, a small town called Bridoire, through which runs the little river from which it takes its name. The Bridoire is a mountain stream of great depth and strong current, and it is seldom that anyone who has the misfortune to fall into it is rescued. A short time ago a group of merry children just let loose from school were at play on the river bank, when one tumbled headlong in, and was being fast whirled away by the torrent, when a bigger boy, named Antoine Meziat, aged thirteen, plunged in after him. Bravely striking out into mid-stream, he seized the terrified child by the collar, succeeded in bringing him safely back to land, and restored him to his parents uninjured, though, of course, wet through.

This little incident found its way into a local paper, and was copied into others, till it met the eye of an American gentleman who was staying at Southampton, England. He was so much struck that he at once put a £20 Bank of England note (equal to 500 francs) into an envelope, and wrote the following letter:

"MY BOY: I read, the day before yesterday, in an English newspaper, a few lines about you; but I do not know whether you will receive the medal which, I think the only worthy recompense of a young Frenchman who has distinguished himself by saving the life of other at the peril of his own. I hope it may be so, but meanwhile I think it will give you pleasure to know that far from your own country there is one who wishes you well, and will always continue to do so on account of the courage and devotion you have shown, and that this stranger is an American.

"I beg you to accept from him the sum of 500 francs as a mark of his esteem, and I advise you not to spend this money, but to put it into a bank, where it will probably become more in course of time

"If you have any desire to write, and the opportunity of doing so, a letter will be welcome to the friend I speak of, and he would also like to have your portrait.

(Signed) A. C. C——.
— W—— street, New York."

Antoine was overjoyed at this handsome present and the kind words with which it was accompanied, and he lost no time in going to Lyons, where he presented himself at the bank, in order to deposit his money. The chief cashier thought it very strange that so young a boy should have so large a sum of money in his possession and asked questions that drew from him the circumstances just related. Further inquiries proved him to be a very deserving lad, and it is probable that the 500 francs will be the means of setting him up in life in so frugal and hard-working a country as Savoy, where the proud possessor of a little nest-egg often sees himself on the high road to competence, if not actual fortune.

MANY a time a man has travelled so far that God can never stop him until He has to put his dead wife in his pathway, and many a man has turned around and said, "I will go back! I will go back!" Many a time God has thrown the sweet angel babe, like a sweet angel chiseled out of marble, in the pathway of the father, and stopped him. This much I know: God will never suffer any man to be damned until He has done His best to save him.—*Rev. Sam Jones.*

Horsford's Acid Phosphate
In Liver and Kidney Troubles.

Dr. O. G. CILLEY, Boston, says: "I have used it with the most remarkable success in dyspepsia, and derangement of the liver and kidneys."

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We doubt if there is, or can be, a specific remedy for rheumatism; but thousands who have suffered its pains have been greatly benefited by Hood's Sarsaparilla. If you have failed to find relief, try this great remedy.

"I was afflicted with rheumatism twenty years. Previous to 1883 I found no relief, but grew worse, and at one time was almost helpless. Hood's Sarsaparilla did me more good than all the other medicine I ever had." H. T. BALCOM, Shirley Village, Mass.

"I had rheumatism three years, and got no relief till I took Hood's Sarsaparilla. It has done great things for me. I recommend it to others." LEWIS BURBANK, Biddeford, Me.

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the *combination* of remedial agents; 2d, the *proportion;* 3d, the *process* of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

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"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

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100 Doses One Dollar.

7% NET Secured by first mortgage on improved farms worth three times the loan. INTEREST Semi-annual and paid at your home. 20th year of residence, and 10th of business. No investor ever had to pay taxes, costs of foreclosure, wait for interest, or take land. BEST of References all around you. Write if you have money to loan.
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Found

great relief. It has entirely restored me to health." James French, Atchison, Kans., writes: "To all persons suffering from Liver Complaint, I would strongly recommend Ayer's Sarsaparilla. I was afflicted with a disease of the liver for nearly two years, when a friend advised me to take this medicine. It gave prompt relief, and has cured me." Mrs. H. M. Kidder, 41 Dwight st., Boston, Mass., writes: "For several years I have used Ayer's Sarsaparilla in my family. I never feel safe, even

At Home

without it. As a liver medicine and general purifier of the blood, it has no equal." Mrs. A. B. Allen, Winterpock, Va., writes: "My youngest child, two years of age, was taken with Bowel Complaint, which we could not cure. We tried many remedies, but he continued to grow worse, and finally became so reduced in flesh that we could only move him upon a pillow. It was suggested by one of the doctors that Scrofula might be the cause of the trouble. We procured a bottle of

AYER'S Sarsaparilla

and commenced giving it to him. It surely worked wonders, for, in a short time, he was completely cured."

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Reserve ample for all other claims.....	449,586 0
Capital paid in cash.....	1, 00,000 0
Net surplus..	1,535,221 8
Total Cash Assets, Jan. 1, 1885.	$4,938,50 92

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H. H. LAMPORT, President.
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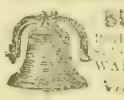

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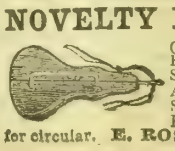

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HOME
INSURANCE COMPANY
OF NEW YORK.
OFFICE, No. 119 BROADWAY.
Sixty-fourth Semi-Annual Statement, Showing the Condition of the Company on the 1st day of July, 1885.

CASH CAPITAL.....	$3,000,000 00
Reserve Premium Fund	2,839,742 00
Reserve for Unpaid Losses and Claims..	389,513 48
Net Surplus.....	1,030,802
Cash Assets.....	$7,260,058 32

SUMMARY OF ASSETS

Cash in Banks.....	$134,241 28
Bonds and Mortgages, being first lien on Real Estate.....	971,950 00
United States Stocks (market value).....	2,884,245 00
Bank and Rail road Stocks and Bonds (market value).....	1,581,772 50
State and City Bonds (market value).....	232,000 00
Loans on Stocks, payable on demand.....	123,600 00
Interest due on 1st July, 1885.....	43,087
Premiums uncollected and in hands of Agents.....	340,835
Real Estate.....	960,337 32
Total,.....	$7,260,058 32

CHAS. J. MARTIN, President.
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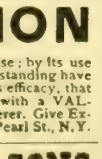

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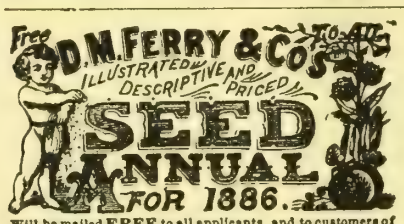

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Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.

Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.

Marking-plates furnished when desired.

NEW YORK, January 2, 1886.

BUTTER.—Receipts for the week, 22,489 pks.; exports 1,317 pks.

This is holiday week and business is almost at a standstill. All grades of butter have been more plentiful and freely offered at a decline of fully 2c. less than last week. We note sales of fancy Western creameries at 36a37c., and really good ones all the way down to 30c State dairy butter has been in full supply and light demand, and after leaving a strictly fancy dairy or closely selected lots of fall make, prices are low and very irregular. We quote:

Solid silky grain-fed fresh Elgin creamery	35 @ 37
Fancy fresh grain-fed Eastern creamery	33 @ 35
Heavy bodied, grainy, high-flavored dairy, fresh	25 @ 27
A strictly fancy Delaware dairy, entire	22 @ 24
Common to fair dairies [nominal]	13 @ 18
Fine summer firkins	— @ 20
Fresh Western imitation creamery	23 @ 26
Western creameries, fancy summer make	18 @ 20
" " good held butter	12 @ 15
" store-packed butter	7 @ 10
Winter make, common roll butter	9 @ 12
Grease	4 @ 5

CHEESE.—Receipts for the week, 24,945 boxes; exports 22,270 boxes.

There is a firm market, with exporters taking fancy white stock at 9¼a9¾c., and colored 10a10½c., and good useful cheese at 6a8c., also skims at 2a3c. We quote:

	FANCY.	FINE.	FAULTY.
Factory, full cream.	9½@10½	9 @ 9¼	6 @ 8
Night's milk.			
" skimmed.	6 @ 7	4 @ 5	2 @ 3

EGGS.—Receipts for the week, 4,522 bbls., and imports 2,574 cases.

Mild weather and light demand had a demoralizing effect on the market, and prices dropped off 2a3c. per doz. and close weak. We quote:

Fresh laid, per doz	— @ 25
Western and Canada, per doz	23 @ 24
Limed eggs, per doz	18 @ 20

POULTRY AND GAME.—We have had a repetition of last week in poultry. There was more stock offering than could be sold, and although prices ruled very low there was considerable stock carried over, and prices were the lowest of the season. In game, quail were in demand at better prices. Partridge and grouse sold well. We quote:

Dressed turkies, per lb	8 @ 10
do chickens, per lb	6 @ 9
do fowls, per lb	6 @ 7½
do ducks, per lb	10 @ 13
do geese, per lb	8 @ 10
Quail, per doz	$1 50 @ $1 62
Partridges, per pair	70 @ 80
Grouse, per pair	80 @ 85

The Christian Intelligencer.

Een-dracht maakt macht.

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EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE ACCOUNT of Orphan Work in the Netherlands, after the manner of the Bristol Orphanages, conducted by Rev. George Muller, printed on the twelfth page, will be new to many of our readers and tends to strengthen faith in the promises of God.

A NEW and remarkably full history of the school of the Collegiate Church of this city will be regarded with interest by a great many persons. The graduates will put a high value upon it and the descendants of many of the old families of the city will be attracted by the record of the names of their ancestors and of the circumstances, so widely different from those now prevailing, under which they were taught. All who are gratified with the history of education in this city, marked by a steady progress, will find in these annals many facts which they will enjoy. The book is one that will be talked about in many circles, will revive pleasant reminiscences and will furnish and suggest topics for agreeable and profitable conversation. The children of old families, we have said, will regard the record with special interest. It is surprising how many of those families, Dutch, Huguenot and English, are represented in the catalogue of scholars. One is rather surprised to find some names, such as Bancker, Bayard, Bleecker, Brevoort, De Peyster, Duyckink, Duryee, Elsworth, Forbes, Harpending, Kip, Lefferts, Roosevelt, Rutgers, Stuyvesant, and a hundred others. It is pleasant to notice how many of the graduates have occupied positions of honor in mercantile and professional life, and in the service of the State. The illustrations have special value, as they recall the days when the city was young and contrast them with the present. The old buildings have a sturdy dignity that is impressive. They seem to embody the substantial character and serious earnestness and the resolution of those who built and used them. The book, which has cost Mr. Dunshee much labor, will be welcomed to an honorable place in many libraries. As a matter of course Mr. Richard Brinkerhoff has it for sale, at the Synod's Rooms, 34 Vesey street, New York, for two dollars, and postage when sent by mail.

HERE ARE TWO WAYS of helping deserving men through the world. One is to give them money. That needs to be done with a great deal of judgment, for the tendency of such help is to injure. Another is to provide employment, so that by faithful service they can earn a fair living. If the employment is of such a character and so ordered that an industrious man, who makes himself familiar with the duties of the occupation and fits himself for a higher position, can secure promotion on the ground of merit, it is a wise and beneficent provision. There is a tendency at present to overlook this fact. Men of capital are assailed simply because they have capital, and the attempt is made to induce those who have less or little money to look on them with suspicion and to adopt some measures to limit the further gains of the capitalist. Nobody has anything to say of the regular employment provided by the man of money for hundreds and thousands of men. Every week brings new criticisms upon the dead Mr. Vanderbilt, because he did not do this or that by an expenditure of some millions. Very incorrect representations are made of the character of his life. How easy it is to overlook the fact that by the system of railroads developed under his superintendence thousands of men earned a fair living, many a handsome living, and thousands of families were supported. One writer refers in a style that has an undertone of something like contempt and condemnation, to the outlay of two millions of dollars on the Vanderbilt mansion. But the money was paid for work, was paid to workmen of all classes, from the day laborer who dug out the cellar to skilful carvers, upholsterers, and to artists. Is that of no importance? An example in another city may be received with more favor, it being the very bad and cowardly fashion just now to administer a kick to the dead millionaire. Soon after the panic of 1873 a gentleman in a city in the interior of this State, who was receiving a handsome income from the manufacture of a useful article, expended sixty thousand dollars in adding a dining-room to his mansion. The outlay supported the skilled labor of that town through two years of those "hard times." Our informant spoke of him as a public benefactor. Yet there were those who complained because he had not given a part of the sum expended to reduce the debt of the church he attended. He had given more than any other three or four men toward building the church, had given again to reduce the debt incurred, and had made a generous offer, if other men would raise a reasonable amount, to remove all the remaining indebtedness. At that time the men chiefly in need of help were the skilled workmen, especially those competent to do the elegant work in hard woods and the rich ornamentation of that sixty thousand dollar room. The hard times deprived them almost absolutely of employment. The capitalist who furnished them with work was a benefactor to them and to that town by enabling skilful mechanics to remain there. A number of the wealthy men of this country are to be commended for sustaining various enterprises which furnish employment for thousands of men. Of the two ways that of providing employment is the better in which to help men.

FREEDOM OF WORSHIP.—Under this heading we find in the journals the following paragraph from the Governor's Message sent in to the Legislature last week:

I reiterate the recommendation contained in my previous annual message in favor of such wise and judicious legislation as may be necessary to effectually and impartially enforce that provision of the constitution which declares that "the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind." The duty of the Legislature to enforce this constitutional guaranty of religious liberty by appropriate legislation, whereby all just complaints which have arisen in regard to its violation in some of the penal and charitable institutions of our State may be effectually remedied, is clear and admits of no discussion. It is to be hoped that such proper action may be taken as upon a thorough investigation of the subject may seem to be justly demanded.

There could hardly be a grosser misrepresentation of the facts in the case than in this statement. There is complete and absolute religious liberty in all the penal and charitable institutions of the State. All denominations have equal rights and privileges, but the trouble is that the Roman Church wants more than other bodies. To grant them their wishes is not to comply with the Constitution, but to violate both its letter and its spirit. If the Legislature does what the Governor desires it will simply so far unite Church and State, and impugn religious liberty.

Co-operation in Foreign Missions.

INCREASING interest is felt in the endeavor to secure a union of the churches formed in pagan countries by the missions of the churches of Great Britain and America, holding the Presbyterian system. The meeting of last evening in the Brick Church of this city was a manifestation of this interest. The prominence of the speakers and the character of the audience indicate the hold the endeavor has upon men of intelligence, high Christian character and influence. An end advocated and supported by such persons may be delayed for a time, but will come in due season.

Our own Church needs no instruction and no incitement in this matter. We are and have been co-operating with Presbyterian bodies in pagan lands. More than twenty years ago, after a discussion which extended over three or four years, our General Synod gave permission to our Amoy Mission in China to unite with the Mission of the Presbyterian Church of England in organizing a native church. And from that time the churches gathered there by the two missions have been under one Tai-hoe, or Classis or Presbytery. At the very beginning of the formation of churches in Japan, and we organized the first one, it was proposed to form the Union Church of Christ in Japan out of the churches which might be gathered by our Mission, that of the American Presbyterian Church and that of the United Presbyterian Church of Scotland. After a consideration of this proposition for two or three years it was adopted, and the churches of the three missions have been organized in the same Chiu Kwais and Dai Kwai. We have thus been for years in organic union with other churches in prosecuting missionary work in Asia. We need no incentives to engage in such a co-operation.

There was hesitation at the outset from a fear that under such a union our work could not be so separate and distinct that we could constantly measure its efficiency and know what we were doing. It was feared that the interest of the Church at home would diminish if it could not discern what its efforts were achieving. Experience has removed that fear. Enough is known to enable us to judge intelligently of the success we have by the blessing of God. In regard to the work in Japan it was feared that by uniting with the Presbyterian Church of this country and the United Presbyterian Church of Scotland, each much stronger in every way than we are, we would be unequally yoked and in the effort to advance abreast with our co laborers our ability would be overtaxed. That fear also has been allayed by experience. It was also thought at one time that we ought to secure the engrafting of the peculiarities of our faith and church government upon the native churches gathered by our missions. But unbiassed consideration brought out the fact that these peculiarities have been produced by our history, by the social and political conditions under which we have lived. Such peculiarities would be a hindrance to the Lord's work in other lands, where other conditions are dominant. It was seen also that the political and social organizations of other peoples called for a modification of our polity. Therefore the churches of China and Japan have been considerably cast in native moulds, and are the more pleasing to the people for that reason.

In China the English Presbyterian Mission has cordially adopted a number of our Forms, with modifications adapting them to Chinese customs, where these customs have no immoral tendency.

In Japan the Constitution of the Church was formed from those of the three Missions united in the work; and it is claimed that the Union Church of Christ in Japan has the best organization of the Presbyterian and Reformed type anywhere in existence. The opinion may be well founded. If the favor of the people is a proper measure of its adaption to their wants and of its efficiency, then it is a success, for it is unquestionably popular.

Such has been our actual experience in coöperation in foreign missions, producing the conviction that such an organic union of native churches as we have participated in is highly beneficial and attended with satisfactory results.

Religious Liberty.

THE Pope and American Christians in general are alike intolerant of toleration, but for very different reasons. He thinks that wherever it is possible the Roman Church should alone prevail; we, on the contrary, consider that all religions are equal before the law and none exist by toleration. But it is strange how long it took our country to reach its present position. A recent valuable monograph by Charles J. Stillè, formerly Provost of the University of Pennsylvania, takes up the matter of Religious Tests in Provincial Pennsylvania, and incidentally refers to the experience of other States. In none of them save one was there absolute religious liberty. A subscription of some kind was required, if not to be a citizen, at least to hold office. In many cases these restrictions continued long after the adoption of the Constitution of the United States, but now they have all disappeared. If the people of any State proposed to revive them, there is no difficulty in the way, for the article of the federal constitution limits only the National Government, the States retaining their rights in this respect. But there is no danger of any such attempt. To show the change that has taken place, one need cite only two or three cases.

The "Great Law" of Penn had for its fundamental principles, which, however, were afterwards departed from for a century, that all who professed belief in one God should be freely tolerated, and that all who believed in Jesus Christ should be allowed to hold office. This was a grand achievement for that day, but it was very far from being true religious liberty. The atheist had no rights at all, and the deist was shut out from employment under the State. So in the Province of Maryland, there was said to be "free liberty of religion," yet this was simply the assurance that no one professing to believe in the divinity of Jesus Christ was permitted to be molested on account of religion. Neither the atheist nor the deist had any guarantee of his rights. Rhode Island seems to have been the only exception. In its first charter, 1644, nothing was said on the subject, but the second, 1676, especially provided that no person should be in any wise molested, punished or called in question for any difference of opinion in matters of religion, but every one should freely enjoy his own judgment and conscience in religious concernments.

Now the Rhode Island principle is accepted throughout the nation. Men can practise any religion they please, no matter how absurd or puerile. But they cannot violate the criminal law under a religious pretext, as the Mormons are now finding out to their discomfiture. A man may preach and argue for polygamy, but if he undertakes to practise it, the law takes hold of him. The only danger is when any sect by stealth secures governental favor, just as the Mormons run their civil institutions in aid of their Church, or as the Romanists seek the public money to educate their children in their faith. Just now they are crying out for "freedom of worship," when they have all the freedom any other churches have. But what they want is *more than* other churches have, and we are sorry to say that the indications are that they will succeed. But if they do there will come a settling day for the folks who play into their hands. Protestants are a long suffering folk, but when they are once aroused they strike out from the shoulder, and whoever is struck carries the mark a long time.

Dr. Stillè in his admirable paper says of Luther that he "invoked the civil sword against the Anabaptists," but if so it was, we think, not against them as re-baptizers, but in consequence of the anarchical principles which they avowed. See, for example, the following extract from the Belgic Confession (Art. xxvi.): "We detest the Anabaptists and other seditious people, and in general all those who reject the higher powers and magistrates, and would subvert justice, introduce a community of goods, and confound that decency and good order which God has established among men." To take up the sword against such people is no more religious persecution than it is intolerance to make Mormon polygamists obey the law of the land. Undoubtedly the principles of religious liberty were not at all understood in the sixteenth century, but Luther's skirts were clear of anything like direct persecution. He doubtless admitted the theory, *cujus regio ejus religio*, yet he often spoke in opposition to it, as, for instance, in the remark that if heretics were to be burned the hangman would be the best theologian. His record in this respect is cleaner than that of any of his associates in the work of Reformation.

Our Opportunity in the West.

A FIELD has opened to our Church in the far West, of which, we fear, too few appreciate the importance and promise. It offers a grand opportunity for missionary effort and church growth, and if the emergency be adequately met it will mark an era in the history of our denomination. We refer to the territory occupied by the Classis of Iowa.

This Classis was only organized a little more than a year ago, and its growth assures us that the field it occupies has only to be properly cared for and cultivated to become in due time the most important and valuable of any in the West.

The territory covered by this newest Classis of our Church lies in Northwestern Iowa and Southern Dakota. It embraces three counties in Iowa and four or five counties in Dakota, covering an area equal to the entire valley of the Hudson, or that portion of New Jersey where our churches are most strong and numerous. Our Church owes its strength in these Eastern fields to their being first on the ground and predominant in numbers and influence. The same conditions are repeating themselves in this far Western field. The virgin soil is being taken up and occupied by those who, in birth, education and affiliation, are firmly attached to our Reformed Church. They will give tone and shape to the religious, social and educational institutions of the territory already occupied, and with timely and adequate aid and encouragement to even a wider area, possibly to one as large as that occupied by our entire Church in the East.

The population taking possession of this district is predominantly the children of our Holland immigrants. This new Western centre is attracting to itself the most aggressive, energetic and Americanized young people of our congregations, not only in the Classes of Holland, Grand River, Wisconsin and Illinois, but also of those which are scattered through our Eastern Classes. This element constitutes fully one-half of the people, and frees the future from many of those questions and difficulties which naturally arise where the constituency of the Church is wholly Hollandish, and where the language of the fatherland and the ideas brought from the old country retard full assimilation with our American churches. Constituted as these churches are it seems scarcely probable that the denomination will be called to adjust difficulties such as arrested our growth here in the East a hundred years ago, and such as have arisen in the Michigan colony. There is already in nearly every church of the new Classis an English speaking element sufficient to require from the first the use of our English language in some of the services.

The nucleus of this recent expansion of our Church was the organization of the Church of Orange City in Sioux Co., Iowa, by Rev. Seine Bolks in 1871. In the Minutes of 1872 it reported 20 families and 38 communicants; in five years it had grown to 241 families and 353 communicants, but remained the only Reformed Church in all that region until 1877, when the churches of East Orange (now Alton) and West Branch were organized. In 1880 the immigration of which we have spoken, of the younger elements of our Holland churches and of new comers from the Netherlands, began to assume larger proportions, and two churches were organized; one of them in Dakota. Since then the unoccupied lands have been rapidly filling up, and churches have had to be organized to keep pace with the demand. The Classis of Iowa was organized a year ago with 16 churches, 839 families and 1,207 communicants. Within the year the churches have increased to 25, and inviting openings are offering themselves on every side.

The majority of the people in this new territory are scarcely yet comfortably housed. The land is rich and fertile, but it has for many of them yielded scarcely more than one harvest. For five or six years the first comers lost nearly all their crops with the grasshopper scourge, and very few are yet circumstanced to do much toward building churches, rearing parsonages, or even supporting ministers. Assistance given at this period will not only be doubly valuable and valued, but will yield a rich return to the denomination when these churches become, as they surely will, strong and wealthy. This makes most urgent the plea of our Board of Domestic Missions for the $60,000 that it needs this year, and the thought of this magnificent opportunity should stimulate the liberality of every one who seeks to do loyally the work of the Master.

Meanwhile these descendants of those who chose a university above all else as the reward of their valor, are seeking for their children the advantages of higher education, and have instituted the Northwestern Classical Academy at Orange City, which is vital to the perpetuation of that controlling influence which our Church has secured in all this region. This institution seeks, and it deserves to receive, the aid of all our churches in this period of its infancy. We scarcely know where a gift can be bestowed which will yield more immediate and permanent fruit in blessing and benefit to the nation and the Church, than one bestowed on this young Academy. Would that some possessor of consecrated wealth might be moved to bestow upon it the endowment it needs, and make it at once adequate for the important work it has to do.

SCIENCE.—Some time since Rev. H. W. Beecher preached a series of sermons on Evolution and Religion, which were afterwards collected and bound in two pamphlets. Time was when such a proceeding would have made a sensation, but that time has gone by, never to return. A man in Mr. Beecher's position may say what he pleases and the newspapers will take due note of it, but to the great body of Christian people it will be so much talk, and nothing more. In this publication we are told that the early chapters of Genesis are a collection of legends; the Hebrews found out God instead of God finding them; plenary inspiration is a modern delusion; sin is imperfection and incident to a progressive nature, while the old theory of it is repulsive and immoral; the fall of Adam is a poetic idyl and the imputation of his guilt to his posterity a bastard belief of the Jews; transmitted sinfulness is outrageous paganism; the new birth is a figure, the real fact being a gradual development, and all true spirituality an outgrowth of morality. Original sin, foreordination, the atonement, the eternity of conscious suffering, and many other tenets once held, must go. Now if anybody of character and standing said these

things there would be a stir. But coming whence they do, people only smile and wonder what next? A man who gets his religion from science and takes the Bible only as collateral will of course be "ever learning, and never able to come to the knowledge of the truth." Exit H. W. B.

SUNDAY OPENING OF THE MUSEUMS.—We are glad to see that the able argument on this subject made by Mr. Morris K. Jesup before the Board of Estimate and Apportionment a few months since has been put in print. It is calm and logical and conclusive. The hue and cry about the matter does not come from the workingmen in whose interest it is professedly put forward, but from enemies of the sanctity of the day of rest. This has been clearly shown to be the case in Great Britain. The strongest opposition to the opening of the museums on Sunday came not from clergymen or churchmen, but from representatives of the Trades Unions. It is the interest of the toiling millions to have Sunday kept holy, for if the idea of sacredness is lost that of rest will soon follow, and then men will have to labor seven days in the week and get no more wages than they now do for six.

Suggestive.

THE PASSING YEAR.

By the glimmer of green and golden,
The leap and the sparkle of spray,
By the heart of the rose unfolden
To the breath of the summer day,
By the shout and song of the reapers,
Binding the ripened sheaf,
By the bloom on the fragrant cluster,
By the fall of the loosened leaf,
By the feathery whirl of the winter,
And the deep waves' hollow sound,
By the moan of the wind in the forest
When the night was gathering round,
By the sweet of the honey of lilies,
By the fields all brown and sere,
Through the march of the changing seasons,
We measured the passing year.

By the baby's step on the carpet,
By her earliest broken word;
And her laugh as she ran to meet us—
Merrier never was heard,
By the time when she said, "Our Father,"
With two little hands held up,
And the flower-face softly bending
Like a blossom's brimming cup,
By the day she was parched with fever,
And spent with the stress of pain,
By the hour we gave thanksgiving
That baby was well again,
By the hide and seek of her dimples,
And the start of her April tear,
By the grace of our darling's growing
We measured the passing year.

By the love that is tried and precious,
And needful as daily bread,
By the fond hands clasped in ours,
As the chequered path we tread,
By the glow of the household faces,
And the hush of the household peace,
By the beautiful wifely presence,
That gives to care surcease,
By the looks that are ever tender,
The kiss that is always true,
By the small familiar sayings,
And the work we daily do,
By board and loaf and flagon,
And the coming of kindred dear,
The home's unwritten story,
We've measured the passing year.

By the brave things thought or spoken,
By the true deeds simply done,
By the mean things crushed and conquered
And the bloodless battles won,
By the days when the load was heavy,
Yet the heart grew strong to bear,
By the days when the heart was craven,
Lacking the strength of prayer.
By the hour that crept slow footed,
And the hour that flew on wings,
The time when the harp was silent,
The time when we swept the strings.
By the dearth, the dole, and the labor,
The fulness, reward, and cheer,
By the book of the angel's record
We measured the passing year.

By the joy of the Christmas carols,
And the solemn shade of the cross,
By the breaking dawn of Easter,
And the gain that follows loss.
By the name of the world's Redeemer,
And the sins we trample down,
By the light that shines above us,
Though the darkling cloud may frown,
By the silent voices calling,
By the dear remembered eyes,
By the heaven which ever beckons
Beyond these earthly skies,
By credos grand and steadfast,
Banishing doubt and fear,
By the Christian's hope and comfort
We've measured the passing year.

—*Mrs. Margaret E. Sangster, in The Congregationalist.*

MCALL MISSION.—A good idea of the working of this enterprise may be gotten from the following incident related by the Rev. W. W. Newell in a recent address.

The following is one instance out of many:

"A wealthy man from one of the provinces, who owned two estates, was in Paris on a visit; he was fond of the theatre, and went to it every evening. The theatre in Paris is open every evening in the year, except the evening of Good Friday; and on Sunday it is open twice. He was passing one of our halls, and he was invited in, as is every passer-by. Being from the province, he wanted to see all that there was in Paris; so he went in. A lady gave him a hymn book, and asked him to be seated. Seeing that that was the thing to do, he sat down. He heard the Bible read, and hymns sung; he heard the preacher and the people speak of the Gospel.

"After the close, he went to one of the leaders, and asked where he could get that book which they had read from. It happened that they had on hand only a New Testament. He had never seen or heard of it before. The Roman Catholic Church may, or may not, be a Christian Church; but it is not a *Bible Church*. We have known a Sister of Charity to demand that a poor dying woman should give up her Bible; and when she would not, the Sister left her to die alone.

"After a day or two, he came back saying, 'I cannot find the chapter that you read.' 'No, that was in the Old Testament, in Isaiah.' 'Pray tell me where I can get the whole book?'

"He was directed to the Depository, where he could get a Bible. After that, he came every evening to the meetings, and no longer went to the theatre. His whole desire was to know about the Bible. At last, he must return to his home. He was anxious that one of our laborers should go and visit him at his chateau. So one of the brethren went. They spent much time in studying the Bible. At last the gentleman said, 'Why cannot we have a meeting here just as you do in Paris?' 'Certainly; but where shall we hold it?' 'Why not right here in my chateau, and I will go about and invite my neighbors to come in.'

"Then he thought of one man who had shown much enmity to him, even tearing out the eye of a horse belonging to the gentleman. He asked of himself, 'Is it my duty to ask that man? But Christ forgave His enemies; why should not I? Christ loved me when I was His enemy; why should not I love this man?' So he went to his door, and said to him, 'You know that things have not been as they ought between us. I forgive you; let us live as friends; and I want you to come to my house to the meeting.' The man was melted; he came to the meeting, and was welcomed by the gentlemen as a friend.

"The gentleman desired some tracts to give to his neighbors. Then he wrote us, 'Some of the tracts are good; others are stupid; the people will not read them. I will write some that I think they will read.' And so we have this gentleman of culture writing tracts for distribution."

THE CHURCH OF ENGLAND.—The tories forced the question of disestablishment to the front during the recent elections, despite the fact that the Nonconformists, in deference to the wishes of Mr. Gladstone, had almost entirely discontinued the agitation of the question. There is no doubt that the tories carried some districts by their action in this matter. On the subject the *Spectator*, of December 5th, says: "A strong body of Cambridge professors and divines,—which will, we believe, include more than half the heads of houses and two-thirds of the resident professors in the University,—are about to present a declaration to the Archbishops of Canterbury and York, protesting against the recent attempt to force prematurely to the front the Disestablishment and Disendowment of the Church of England before even the facts are generally known on which the question must turn, and urging, at the same time, that the hour has come for such a reform of the Church of England as may give the laity of that Church a substantial influence in the government and administration of her affairs. The names of the leaders who urge this upon the rulers of the Church will command universal respect; and we believe that the moment is most favorable for their undertaking. The English people have at last been made aware that the Church is in a critical position, and they do not very well understand what that position is. The bishops and clergy have had things too much in their own hands. Very few of the laity, indeed, are intimately acquainted with the affairs of the Church. A great chasm appears to yawn between the Episcopacy and the people. Till the present Archbishop of Canterbury pleaded for the Franchise Bill in the House of Lords, the Church had chiefly exerted itself to suppress popular feeling rather than to express it. In spite, therefore, of the general attachment of the middle-class to the Church, the clergy are looked upon askance by the laborers of the rural districts; and their frequent dictatorial manners are contrasted with the cordial fellowship of the Methodist ministers and Baptist preachers, greatly to the disadvantage of the clergy. In a word, the Church greatly needs popularizing, and nothing would popularize it so much as to bring the influence even of the educated laity to bear more stongly on the clergy, so as to make them feel keenly their responsibility to the people at large."

A WORTHY EXAMPLE.—A correspondent of the *Examiner* furnishes the following interesting item, which reflects great credit upon the merchants of Hoosick Falls, N. Y., whose example is to be highly commended: All the Protestant churches hold their week-day prayer meetings on Thursday evening. About two years ago the merchants of the place—that they and their clerks might have an evening free from work—closed their stores at 6 o'clock on Thursday evenings. It worked so well that it has become an established thing. They say nothing is lost, but much gained. They make just as much money; their clerks are refreshed. But this is the best of all, it gives a great number the opportunity of attending the prayer-meetings; and this is probably a fact, that there are few villages in the State where the weekly meetings of the churches are so very largely attended. Now while this matter of closing the stores on a certain night in the week would be impossible in our cities, it is not in our villages. It has been a blessing to the people and to the churches of Hoosick Falls.

"'Tis Sixty Years Since."

DEAR EDITOR OF CHRISTIAN INTELLIGENCER: The new year opens in brilliant beauty, and I proffer my wishes for perennial joy in the office at "48" May there always be a ball of "copy," on which to receive the darts of the "adversary" from the Drukkerei; pressure at the subscription desk from the new comer and the paying settler of annual regularity, and good will, alacrity and right views of steadiness and progress among all who write for the organ.

I am ill, and therefore not "receiving," as is the wont of domines. But I was raised where it was *the* day among the Dutch. The "English" Church and the Catholics might observe, with ever so jolly ado, December 25th, but we *then* made most of the New Year's aperient. Nor do I feel anything but joy in the widening observance of Christmas by families of every name. A regret there is, however, to notice the result of the overdone freedom of calling in the past on New Year's day. Good people are closing their windows and obtruding pretty little card-baskets in a discouraging way, aping each other's horror of vulgarity between the wind and their nobility. No jury with *me* on it will punish a larcenous urchin who lifts a perfumed, lace-trimmed receptacular fraud of that character. I doubt the motive, as to quality or wisdom, for the sake of "Auld Lang Syne." "If this court understand herself, and she think she *do*," the boy has done no crime against the heart. And if he have sinned, this juror whispers "Go, and sin no more." My own bell-pull has had them, I am sure, but the childhood-memory within me affects them not.

We often fall into little miffs of aloofness, and a distance arises between neighbors, who know not *how* nor *why*. This is the genial Day of Custom, on which to destroy the troubles, without apology, and take a new departure. The water-spout cloud falls at a hand shaking and a seeing eye to eye. I could illustrate the value of this point, but no verbiage is needed to a candid, friendly soul.

I was not sure, some months ago, that I should come to the threshold of 1886. I enter the year gladly, though our Church wears ominous apathy for action. An old classmate was buried last week, and an old acquaintance will be laid to rest to-morrow. Not many New Year's remain to those approaching 70, and this is a thoughtful day to me, as "one of them." When I think of what the 20 h century will open up, "I would I were a boy again;" but all we can do is to live and pray in such manner that each morrow find us further than to-day on the road of Scriptural faith and works. God bless the old INTELLIGENCER, and may our beloved but guiltily slow old Zion arise and shine!

HENDRICK HUDSON.

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not therwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable.

Special Services in Twenty-ninth Street Collegiate Church.

ON Wednesday evening, 6th inst., a very interesting meeting was held. Dr. Conkling preached an admirably appropriate discourse on the promise, presence and power of the Holy Spirit; a deep impression was made upon the congregation. On Sunday evening, 10th inst., the first service of the series was held, when Dr. John Hall preached an earnest and impressive discourse on the duty of all believers to preach Christ. The congregation was large, attentive and obviously profoundly impressed. A meeting will be held to-night at 8 o'clock, and every evening thereafter in this week and next at the same hour; also a meeting for Bible-readings will be held on Thursday, 14th inst., at 4 o'clock P M., and every afternoon at the same hour, till the 22d inst., except Saturdays. All are cordially invited and welcome; all seats in the church a e free during these services. The Rev. Dr. Pierson, of Philadelphia, whose rare gifts and peculiar qualifications specially fit him for evangelistic work,—in which he has been long and most successfully engaged,—will conduct these meetings. Other ministers and the pastor will also take part in the exercises.

The Shelterless Flocks.

THE warm desire for information concerning the destitute places in our mission field is certainly a very hopeful indication. The necessary brevity of this statement will make it resemble a catalogue rather than a description. The following is, at the present writing, a mere list of the most urgent cases:

First Holland, Mich., unjustly dispossessed of their church property by a factional and fanatical majority, is compelled to build a new church. They need $3,000 at the earliest day.

Second Kalamazoo, Mich., a young congregation of young people who have just called one of our most promising young men, and are growing rapidly, can purchase a church property complete, in the best location, for $6,000. They can raise by heroic effort $2,000. They need $4,000, and they would probably be self supporting in two or three years.

Baileyville, Ill., an organization of considerable promise, but without buildings, need about $800 with what they can do to secure a place for meeting.

Monroe, Iowa, organized last summer, have the visible church without the visible buildings. Probably $1,000 will meet the want.

Elk Creek, Iowa, is not organized, but they have enjoyed a blessed revival and are ready for organization. They can buy a building, meeting all their wants, for about $700, of which they can raise $300. Can we give them $400?

American, Orange City, Iowa. This is a representative church of young people, now worshipping in a hall. It is located in a country town where the Northwestern Classical Academy is located, and is a point of great importance. They need a building of ample seating capacity, and can raise by great effort $2,000. They need at least $3,000 more.

Maurice, Iowa, has a church but needs a parsonage for their first pastor, who preaches once a day in English. Probably $500 will do.

Pattersonville, Iowa, just organized and without buildings. We have no statement as to the extent of their wants.

Grand View, the county seat of Douglas Co., Dakota; was organized last August. They have nothing in the form of buildings. They have communicants and a communion service, the gift of friends, awaiting transportation and shelter.

Charles Mix Co., Dakota, has an organization and a pastor; he has built himself a small habitation with the aid of the Sunday-school of the South Church of New York city, but there is no place for a sanctuary. They ought to have one, possibly two small ones.

Bon Homme (Bon Hom) is not organized, but will be in the early summer. They worship in a small school house.

Pella, Nebraska, is organized, and is a promising field, but has only a *sod* church and no parsonage.

Philadelphia, Kansas, has a spirited church organization and *had* a sod church, but, alas! it has caved in, and they are "out upon the prairie."

To come to the East, Ontario, N. Y., a community of very poor laboring people, had an acre of ground donated to them for church purposes, but the hopelessness of obtaining the needed help to build has utterly discouraged them and, we fear, they have given up.

German, Plainfield, N. J., a church which has struggled for years with a bad location and inadequate accommodations, must rebuild, and has not the means. They need the practical sympathy of their fellow Christians.

And this list is by no means complete. But there are presented here reasons enough why the $20,000 recommended by the General Synod and so heartily endorsed by the Conference at Fonda, should be raised this year. And we are happy to say that the indications are very strong that the Church *is* beginning to feel the vital importance of enlarging and strengthening our home work. The "apportionment" is very kindly received, and several churches are already rejoicing that they are even now beyond the amount fixed. Shall the day come when we can put a covering over the heads of the shelterless people who wish to meet for the worship of God?

J. WEST, Cor. Sec.

(NOTE.—We hope the list will be made complete. If $50,000 are needed let us know it. Let us have a knowledge of the entire opportunity. The Church is in a good frame of mind to receive and improve it. If we can organize twenty, thirty or even forty, churches this year or in six months, let us know it. These columns are open to receive the information.)

....ADDISVILLE, PA.—During the past year the congregation has renovated and greatly improved its parsonage, within and without. Under the direction of a competent building committee, a two story addition to the parsonage has also been completed, the ground floor of which has been fitted up for the pastor's use. He is thus enabled to enter upon the new year in possession of a cheerful, convenient, roomy and accessible study—a most acceptable New Year's gift.

Our church has reason to be thankful also for many evidences of the Spirit's presence, in the apparent increase of interest, in the quickened spiritual life of members, and in recent and expected accessions on confession.

As we enter the new year, we desire and render our hearty thanks to God for His many mercies in the past, and to ask the prayers of all that the work of the Lord may prosper yet more in our midst. *

....THE CLASSIS OF KINGSTON met on Thursday, Dec. 17th, in the Reformed Church of New Paltz The president stated the object of the session to be the consideration of the interests of our Home and Foreign Mission work.

A large congregation was convened, and addresses were made by the delegates to the Conference at Fonda, Rev. W. H. Vroom, Rev. A. Vennema and Elder J. L. Snyder; after which discussion was engaged in relative to the best method of raising money for missions. It was

Resolved, That the Missionary Agent, Rev. Wm. H. Vroom, be requested to prepare a sermon on "Missions," and that he deliver it in as many churches of the Classis, through exchange of pulpit service, as possible, consistent with other duties.

A resolution was adopted that Revs. Wyckoff and Vennema be appointed a committee to apportion among the several churches the sum of $1,500 for Foreign Missions, and of $900 for Domestic Missions.

The cordial thanks of the members were given to the ladies of the New Paltz Church for the elegant dinner provided in the lecture room. S. C.

....GRAND RAPIDS, MICH.—Another Holland church is likely to be organized at Grand Rapids in the spring,—a Roman Catholic. It has been ascertained by the Romish bishop of this city that there are here about 80 Holland families of the Roman Catholic faith. Last week, in response to an appeal, 26 of them subscribed $1,400 toward a church building fund, with a view to building next summer.

The First and Second Reformed Churches generously remembered their pastors on Christmas and New Years. P. M

....BRIGHTON HEIGHTS, STATEN ISLAND.—This church has enjoyed and is still enjoying a deep work of grace. During the past two months its members have been aroused, the prayer-meetings have doubled in the number of attendants, and requests for prayer have come in from many sides. The visit of Mr. Moody and Mr. Sankey a few weeks since brought crowds to the church and many conversions were the result of these special services. During the past week Rev. Geo. C. Needham, the evangelist, has preached every night and three times on the two last Sabbaths. His wife, Mrs. Needham, a most gifted speaker and expositor of the Scriptures, has given five Bible lectures in the afternoons. These have been largely attended, while the evening meetings have been so crowded that some were obliged to stand during the services. As many as two hundred would remain at the after meetings. Several of the unconverted have risen for prayer and have since openly declared for Christ. A few backsliders have confessed their waywardness and have openly asked for the prayers of God's people. Over 100 Christians have publicly rededicated themselves to the Lord and declared their purpose to live more entirely for Him. The preaching has been simple and in marvellous power. There has been no approach to excitement in any of the meetings. Other pressing engagements prevent these evangelists from continuing their labors here, but the work will go on, four special services being announced for this week.

Last Lord's day eleven persons united with the church on confession of their faith, and many others have expressed their desire to come forward at the next communion. The work appears to be genuine, deep and lasting, and we are looking for a more thorough awakening of the Lord's people, and also for a harvest of precious souls.

Truly we are enjoying "seasons of refreshing from the presence of the Lord," at which many of your readers will rejoice. COM.

....NEWARK, N. J.—The thirtieth anniversary of the Sabbath-school of the North Church was held on Sabbath last. The body of the church was filled by the members and the galleries crowded by friends of the school. Eight hundred and twelve scholars are on the list; and judging from the number of prizes given to those who had been present every Sabbath, each Sabbath but one, and each Sabbath but two, it is safe to say that the attendance during the year has been remarkably good. Guessing rather than counting, the writer thinks at least one hundred had been absent not more than two Sabbaths of the year. Whatever may be said against the prize system, it appears evident that it works well in that school as far as it affects the attendance. The interesting report of the Secretary, Dr. Arthur Ward, gave a number of facts well worth a broader mention. Over six hundred dollars, as the writer recalls to memory, have been given by the school during the year for Domestic Missions, besides money for other purposes. Nineteen have united with the North Church during the year, and several have joined the membership of other churches from this school. The death roll is unusually large; among the number on it are the names of Secretary Frelinghuysen, of loved and honored memory throughout the whole nation, of the good Elder Merry, and a large number of others. It was a peculiarly sad and touching tribute to these thus missed by the school to have the secretary call their names, and have no response to follow. The silence, unbroken for a moment, was sadly suggestive and yet touchingly appropriate.

Addresses were made by Rev. J. A. Davis, of the Second Church, and by the pastor, Rev. Dr. Waters. Rev. J. N. Jansen, who was present, took part also in the services. The presence of the efficient superintendent, Frederick Frelinghuysen, was felt rather than heard as he presided, took charge of the exercises, presented the prizes, yet let his work as superintendent rather than words speak of what the school is. The quietness, the order, yet evidence of life and fun, showed that the school has regulation that controls but does not suppress spirit. A rather remarkable feature of the school was the singing. It was good, and the time was excellent, and yet no leader appeared. The school seemed to sing as if each one knew how to sing well and correctly. D.

....JERSEY CITY, N. J.—Rev. Dr. P. D. Van Cleef preached his thirty-sixth anniversary sermon as pastor of the Second Church on January 3d. It is a very pleasant fact that this pastoral relation has continued so long, and one creditable to both pastor and people. An outline of Dr. Van Cleef's discourse will be published next week.

....REV. RALPH W. BROKAW, of Belleville, N. J., has been invited to become Secretary of the Young Peoples' Society of Christian Endeavor, with headquarters in Boston. Report says he is undecided what to do.

....NEW PROSPECT, N. Y.—The Sabbath-school held its first Christmas festival on Monday evening, Dec 28th. The church was packed as never before to participate in what to many was a novel service. The preparations had been made with great enthusiasm. The Usterville Sabbath-school united in the work and gave valuable help. The church was decorated with evergreens and mottoes, an evergreen bell in the centre of the building being conspicuous. There were also Christmas trees. The exercises by the school customary on such occasions were much enjoyed.

The pastor, Rev. E. O. Moffett, made an address. Santa Claus distributed the gifts with humorous sayings. The pastor, superintendent and the organists were specially remembered. The general conviction was that the exercises had been profitable as well as agreeable.

....MANHASSET, L. I., surprised Pastor Martine completely during the holidays by presenting him with a purse of $204.

....WESTERN ITEMS.—Rev. C. Vander veen is supplying the pulpit of the Second Church of Grand Haven, Mich., this winter. ....Rev. J. H. Karsten was installed at Coopersville, Mich., last week, the Rev. Messrs. Jacob Van der Meulen, Joldersma, and E. Winter conducting the services.

....LONG ISLAND —There is trouble in two churches—that of South Bushwick, Brooklyn, and the Second Church German, of Flatbush. In both cases it arises from a desire and attempt to override and break down the established order of the Reformed Church. Wise and necessary provisions of the Constitution and common law of the Church are to be swept aside to allow a portion of the membership to do as they please In the long run it is best to obey the laws, especially when those laws have been adopted only for the sake of maintaining the rights of all parties and to secure a decorous and profitable orderly system.

....PHILADELPHIA, PA.—The Sabbath-school of the Third Church made its Christmas anniversary memorable by publishing the programme with covers decorated with pictures in colors. The children must have been delighted with it. The programme indicates that the exercises were simple, appropriate and adapted to making one impression.

Mr. G. F. Gordon has prepared and printed a pamphlet containing the action of the Classis, Particular Synod and Consistory, from April to September, 1885, in relation to the government and the rights of the church It will be indispensable in deciding the appeals which have been made by the members and those who claim to have been elected elders and deacons in accordance with the provisions of the Constitution.

....REV. T. B. ROMEYN, D.D.—A handsome memorial volume in relation to their late pastor has been published by the Consistory of the First Church of Hackensack. It contains a sketch of the life of Dr. Romeyn, accompanied with an excellent portrait, and a record of his ancestry, the admirable address of Rev. Dr. Mabon at the funeral, the address of Rev. Dr. Berry, an account of the general features of the funeral services, the verses written by Mrs. M. E. Sangster, the biographical and sympathetic articles published in the local papers and in THE CHRISTIAN INTELLIGENCER, and the resolutions adopted by the various organizations with which Dr. Romeyn was connected. The book will be very acceptable to those who learned to admire and love this faithful servant of God.

Gleanings from our Exchanges.

....Sunday, January 3d, being the fifth anniversary of Rev. A. V. V. Raymond's pastorate of Trinity Church, Plainfield, N. J., he preached a sermon appropriate both to the event and to the new year, from the text 2 Cor. 4:18, "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." At the close of an admirable sermon, he stated among other things of interest that from a membership of about 50 five years ago it had grown to number 315, showing an average increase of 58 a year. The church, not boasting of people of wealth, had contributed about $30,000 to home expenses, and about $7,000 to benevolent purposes. While this, he said, was nothing to boast of, it was something to be thankful for.

....Rev. James Edmonson has resigned his pastorate of the Mohawk Church, N. Y., to accept the Presidency of the Sedalia, Missouri, College.

....The Rev. E. Van Slyke, D D., of Catskill, received from his people as a Christmas gift a full set of pulpit vestments —Genevan gown, cassock and bands. This is reviving the good old usages and customs of the fathers.

....The Classis of Newark are making arrangements for a series of evangelistic services to be held in the several churches during the present winter.

...A friend of the church at Port Ewen presented to the church on Christmas morning two elegant bouquets of artificial flowers, which were mounted on black walnut pedestals, finely turned and polished. The pedestals stand about four feet high. The tops resemble huge basins which were full to overflowing with flowers of every description. The joke is on the domine, Rev. B. C. Lippincott, for publicly thanking the wrong man for the gift.

....Rev. H. M. Cox preached the first of his series of historical sermons at the Reformed church Sunday morning. He has devoted two or three years to the subject, and his researches have been very complete. In his first discourse he treated of the early settlement of the Schoharie and Mohawk valleys by the Palentines who came from the country of the Rhine, settling first in Ulster County in 1700. From the records Mr. Cox believes that a church existed as early as 1723. This building burned in 1755, destroying all the records excepting an old map of 1755. From the drawings on this map Henry Churchill has made a crayon sketch representing this earliest church. Old Fort Dayton which was named after Major Dayton of New Jersey, stood nearly opposite to the present church. The first pastor was a Mr. Rosencrantz, who preached to the Germans at Schoharie in 1755, and afterwards settled at Fort Herkimer, where he died in 1796.

In 1798 the churches at Herkimer and German Flats secured the services of a Mr. Pick, of Stone Arabia, who divided his time between the two parishes. The original agreement Mr. Cox has secured, in which Herkimer church agrees to pay a salary of $62.50 per year.—*Herkimer Citizen, Jan 5th*, 1886.

American Bible Society.

THE Board of Managers met at the Bible House, on January 7th, 1886, Robert Carter, Esq., Vice-President in the Chair. The committee appointed to inform Judge Fancher of his election to the Presidency of the Society, reported that he had signified his acceptance of the office.

The portrait of the late Dr. S. Wells Williams, painted by Professor John W. Weir, and left by himself as a legacy to the Society, was received by the Managers, and resolutions of grateful appreciation were adopted.

The foreign correspondence of the month included letters from Dr. Bliss, relating to arrangements for the supply of the Bulgarian troops with Scriptures; from Dr. Gulick, mentioning the noteworthy success of Mr. Protheroe in selling 3,446 volumes of Scripture to students undergoing examination in Nanking; from Mr. Loomis, giving an account of his visit to Corea, and of a demand from Tientsing for Corean Scriptures; from Mr. Prince, with interesting statements of colportage in Siberia and among the Russian soldiers on the frontier; from Mr. Milne, on the eve of his departure for Venezuela; from Mr. McKim, respecting his work in several towns in Southern Cuba; from Mr. Erikson of Stockholm, with a report of Bible distribution in 1885; from Mr. Brown of Brazil, relating new instances of opposition to the circulation of the Bible; and from Dr. Wright of London, announcing that a committee would be organized in Lisbon before long for the purpose of making a new version of the Bible in Portuguese.

Grants and consignments of books were made for circulation at home and abroad, the aggregate value of which was about $6,000, and funds to the amount of $1,303.

The total receipts for the month of December were $39,893 46. The total of the Scriptures issued from the Bible House during the same period were 93,641 volumes.

....A revival has been in progress in Fayette, Me., for a month past, resulting in 116 conversions.

The General Outlook.

....The Evangelistic meetings in Washington Hall, Paterson, N. J., conducted last week by the Protestant pastors of that city, with the hearty coöperation of the churches, were so largely attended that overflow meetings were provided for in the First Baptist Church, near by, where from night to night the attendance increased, until at the Friday night meeting the pews in the body of the large church were well filled. The audiences of about 1,800 people each night in the hall seem pervaded by a deep religious seriousness. The most eager attention is paid to the services from the time that they begin until they close. So far as can be ascertained from 150 to 200 souls are earnestly seeking Christ. About 100 have risen for prayers, and quite a number profess to have found hope in Christ. The meetings are continuing this week every night with gratifying results. The success so far attending these meetings is very gratifying; it even surpasses the expectations cherished by the pastors, who are cordially united in the good work. Last Sabbath morning there was a general exchange of pulpits; no pastor preached in his own pulpit, or in the pulpit of any church belonging to his own denomination. It looks as if the whole city might soon be thoroughly aroused by a mighty revival of religion.

....The progress of Yale College under Pres. Porter who has just resigned after 16 years of service, is presented in these terms: Number of students increased from 809 in 1870 to 1,076 at present; the number of teachers from 71 instructors, 57 professors and tutors and 14 lecturers, to 114, of whom 80 are professors or tutors. The funds of the college in 1871 were reported at $1,227,305, they amount now to $2,155,705, and there are promises, payable at the end of certain lives, which will double the present endowment. Of new buildings, Battell Chapel, the Peabody Museum, West Divinity Hall, Bacon Memorial Hall, North Sheffield Hall, and the Sloane Physical Laboratory have been built during Pres. Porter's administration, and Lawrence College, Dwight Hall, and the Y. M. C. A. building are in progress. The course of study has been extended. More is now required of candidates for admission, and the range of studies is more comprehensive, while elective courses have been adopted. The moral and religious condition of the students is encouraging. Of the class which graduated last year more than one-half were professing Christians.

....Dr. Meredith's Saturday afternoon Bible Class in Tremont Temple, Boston, is as attractive as ever. The audience room was "densely packed," good authority says, on January 2d.

....MRS. Harriet W. Janes, daughter of Rev. Dr. Henry M. Scudder, of Chicago, died Dec. 30th at her father's house, of cerebral hemorrhage, after an illness of two days.

....The Methodist Church has raised $861 327 of the one million dollars that it set out to raise last year for missions, which is $126,000 more than the receipts of the society in any other year of its history. It has done nobly to secure that amount, especially in a time of business depression. Undaunted by failure to reach the round one million, it lifts up the rallying cry, "A million for missions for the year 1886."

....The ancient Hindoo faith has met with a severe shock. It is an article of faith with the Hindoos that the sacred city of Benares cannot be shaken by an earthquake, because it does not rest upon the earth at all, but upon the back of a tortoise. The earthquake which recently visited Hindostan gave Benares a good shaking up, and many rickety buildings came tumbling to the ground. Thereupon the Mohammedans laughed and the Hindoos were wroth, as the learned Brahmans openly derided the notion that the city could be disturbed. Hindooism itself has received a telling blow.

....One of the results of the meetings lately held in Birmingham, Ala., was the reception of one hundred members into the Baptist church. The pastor thinks that he will receive fifty others.

News of the Week.

WEDNESDAY, JAN. 6.—John Ruskin advises the Government to study the peculiarities of the Irish people before making any arrangement for them....Mr. Gladstone expresses a desire to visit America but is unable on account of his health....A dispatch states that the city of Metamoras, Mexico, is without a government; the defeated candidate for Mayor has possession of the office and much blood has been shed. ....Emperor William has issued a rescript respecting his twenty-fifth anniversary to the accession to the Prussian throne....An uproar and riot took place in the Congress at Santiago de Chili, South America....Both Houses of the U. S. Congress met in Washington after the holiday recess....Mr. Edmund's brought up the Utah bill in the Senate and a large number of new bills was introduced in the House... The Legislature of New York met and was organized at Albany; the Governor's message was read. ....Great damage by floods is reported from the East and West, especially in Pennsylvania and part of New York; bridges, fences, and in some places houses have been swept away; the full extent of the damage is not known as yet....Deficiencies are reported in the accounts of the officials of Luzerne Co., Penn ...The strike of engineers and firemen on the Elevated Railroad is probable....Am Ende, the German druggist of Hoboken, who was indicted last fall for manslaughter in giving morphine for quinine, by which two young ladies were poisoned, was acquitted yesterday.

THURSDAY, 7.—Prince Alompra, a Burmese Pretender, is ravaging the country near Mandaly with 10,000 men; there is great fear of a massacre among the Europeans.... The Peruvian out-put of silver in 1885 amounted to $1,700,000....Mr. Parnell is waiting to hear from the Government as to the Home rule for Ireland before announcing his plans....Forty persons were arrested in Russia on a charge of nihilism and conspiring against the government....Extensive Custom House frauds have been discovered in Montreal....In the Senate grave charges were made by Senator Hale against distribution of post-offices in Maine....In the House there was a call of the States for bills, and many new bills were introduced. ...Three additions were made to the Standing Committees of the Assembly at Albany, and the Legislature adjourned until next Tuesday ..John S. Stevens, President of the United New Jersey Railroad died suddenly at Trenton, N. J. It is thought that he committed suicide....Severe floods are reported from New England and intense cold in the far West....The dynamiters of St. Louis are now are trial in that city.... Trains were run on the Second and Ninth avenues, because of Commissioner O'Donnell's interference. A compromise is looked for between the Directors and engineers of the New York Elevated Railroad.

FRIDAY, 8 —The French Cabinet was announced this afternoon in Paris. M. de Freycinet is President of the Council and Minister of Foreign Affairs....The Princess of Wales is prostrated with a serious illness. ...Sixty cases of smallpox are reported in a small village seventy miles from Montreal. ....A French missionary and five hundred Christians were massacred in Annam ... Senator John Sherman was nominated for United States Senator in Ohio....The Committees in the House of Representatives have been announced by Speaker Carlisle. ....The Committee investigating the frauds in Ohio are preparing to report....A severe ice jam blocked the Kennebec river for several miles ...A blizzard is sweeping over the Northwest. Low temperatures are reported in a number of Western cities.... The trouble between the engineers and Directors of the Elevated Railroad is over. ....The cruise of the "Dolphin" was altogether satisfactory ...There is to be a new national organization of steel manufacturers. ....A man shot himself and his wife in Paterson, N. J....The dry goods store of Kaughran & Co., of New York, made an assignment....Robert Graves, one of the wealthiest residents of Brooklyn, died yesterday.

(Continued on page twelve.)

Our Contributors.

The New Year.

BY W. A. AUGUR.

RING out the old, ring in—but stay;
'Tis easy said ring out the old
And pretty 'tis when pretty told;
But old still lives on New Year's day.

The heart's sharp pangs—what, ring out these?
Oh! what a glorious time 'twould be!
Oh! what a time for jubilee!
But ah! those stings they will not cease.

Ring out wild bells—a mother's love,
That's old, too old for gladsome days.
No, no! let bursting shouts of praise
Extol this taste of heaven above.

Ring back the old, old childhood days,
Those treasured hours of sweet content
Forever spending, never spent;
For this, oh! bells chime forth your lays.

But midnight bells toll no death knell,
And new and old are much the same;
The change lies most in change of name,
And most that's new is old as well.

Yet ring, ring loud; but ring to warn
That life's few years are fleeting by;
That all who live ere long must die:
Announce th' approaching new life's dawn.

The Heretic Priest; A Tale of Reformation Days in the Netherlands.

(Translated from the Dutch of E. Gerdes, for the Christian Intelligencer, by Rev. Daniel Van Pelt.)

CHAPTER II.—UNDER THE TABLE.

THE priest, although secretly much moved at first by the monk's discovery, quickly regained his usual calmness and was about to reply, when the door opened once more and Sister Brigitta, the priest's housekeeper, called out in a voice of a peculiarly sharp pitch: "Your reverence, there's a peddler outdoors that has been sitting for more than an hour upon the bench beneath the holy-water basin. He desires much to see you. Shall I bring him in here?"

"Certainly, Sister Brigitta," said Father Josephus, who was very inquisitive, and seemed to think he had a right to command here.

But the priest disappointed the intruder's hopes by saying:

"Sister Brigitta, show the peddler into my oratory.* The father would be insulted by the presence of so mean a person."

The monk bit his lips. He dared answer nothing to this rejoinder; but he resolved, cost what it may, to learn who this peddler was, and what he had to communicate to the priest. Pointing to the thick volume he had brought, he said:

"Brother Justus, I brought this here for you to study. I would gladly have had some conversation with you concerning the book, but the peddler's coming prevents me. I hope to see you this evening. And you," he continued, turning to Floris, who was still speechless with indignation and resentment, "do you learn to conjugate *moneo* better another time."

And with a derisive laugh he left the study, followed by the clergyman, who went to see the peddler in his oratory.

Floris remained alone in the study. He busied himself smoothing out the pieces of paper which had suffered in the late encounter; and was about to return to his customary place when it occurred to him that this was a fine opportunity for reading that big book which the priest had concealed in the drawer beneath the green table-cloth. He had more than once before read in it and copied extracts from it and sent them to his parents, for they, and especially his pious mother, were eager to learn the teachings of that book. But now, as at other times, he had need of the greatest caution in making these extracts. Father Josephus might at any time unexpectedly re enter the study; or Sister Brigitta might take it into her head to give the room a little sweeping and dusting. He accordingly climbed up into the window-sill to ascertain that no one was approaching the parsonage from the outside. Next he opened the door and listened for the signs of possible disturbance from within, and heard nothing but Brigitta's unmusical voice repeating the first line of a favorite hymn. Then he crept on hands and feet under the table and hid himself beneath the low-hanging folds of the table cloth. He carefully examined the drawer, and found to his delight that the back part was loose and could easily be removed, so that he had no difficulty in securing the Bible. He eagerly opened it, laid it in front of him upon the floor, and as he had provided himself with writing materials, and carried, according to the custom of those times, an inkhorn at his girdle, he began in spite of the increasing darkness to copy several passages that struck his mind with special force.

As it may seem somewhat remarkable to the reader that this village priest was in possession of a vernacular Bible at so early a period, it may be of interest to pause here a moment and notice the various translations of the Bible which had already been published. In the year 1522 appeared the Antwerp version of the New Testament (German) of Luther; in 1524 the Dutch translation of the Latin version by Erasmus, done at Delft; in 1525 was published at Basle a version of the New Testament from Luther's German, for the use of the Netherland refugees. Between the years 1526–1545, Jacob van Lieshout published the entire Bible, and for this reason was burned at Antwerp; and many subsequent editions of the whole vernacular Bible appeared. The Bible in the possession of the priest at Weersbeek was a Flemish version, a dialect but little differing from the Dutch.

Floris had not been long engaged in his arduous task when he suddenly heard heavy footsteps at the further end of the long hall. He immediately replaced the Bible in the drawer, and had scarcely done so, when, before he had time to leave his hiding place, the door opened. To his great consternation Floris discovered that the one who entered the apartment was none other than Father Josephus. He withdrew his person into as limited dimensions as he could, and held his breath in the hope he might remain both unseen and unheard, while he anxiously followed the movements of the monk so far as this was possible from behind his cover.

"No one here!" said the father half aloud. "I saw Mr. Justus just now leaving the house with that strange peddler. But that troublesome scamp of a boy must be in the parsonage; carefully as I watched, I saw no sign of him. Yet he is not in this room," he continued, peering into every corner of the apartment; "where can he be? O, I understand, he must be in the vestry putting the censers in order. That's his evening work."

Thus talking to himself he paced up and down the room, while the lad anxiously awaited the issue.

"I wish I knew," he continued in the same grunting tone, rummaging among some papers lying on Floris' desk, "where the boy got those words. He could not have written them of his own accord. Out of what book did he copy them? I must look around and see if I can't discover something. I would not be at all surprised if Brother Justus had a hand in this, for I have been noticing some things here lately which have a bad look. He receives all manner of mysterious characters, and now to-day this peddler again. What does that man want here? Could he be a heretic who is trying to introduce the doctrine of the accursed Calvin in these parts? But this shall not be! Hitherto Weersbeek has remained free from this hellish poison, and by my vows as a Dominican, I will accuse and persecute every adherent of the new doctrine. And," he added, carefully examining the books that filled the shelves or lay scattered about the study, "it might well be that the accursed and forbidden book is to be found here, for I don't trust those strangers who come to this house so often. But how can I be so stupid as to suppose that this heretical book would be lying exposed to everyone's view. If it is here at all it must be locked up somewhere. Yes, yes, I remember now," he said, approaching the table, and not a little increasing the anxiety of Floris by this move, "the last time I passed the window I saw Brother Justus putting something in the table-drawer. What could that have been? I must see."

The monk placed his heavy hand upon the table, and it seemed to Floris that the beatings of his heart must be audible. He fully comprehended that the result of the monk's search might be fatal to his preceptor, and he was determined to frustrate the intruder's efforts at whatever cost.

Meantime the twilight had almost deepened into the darkness of night. The departing light cast weird and curious shadows and gave fantastic forms to the objects distributed about the study. The monk had not failed to notice this, but for once his malicious inquisitiveness overcame his superstitious fears. He now and then cast anxious looks about him, as if he expected some startling apparition to spring from behind the door or out of the book-case. The hooting of the owls, too, up in their abode in the church steeple, occasionally made him tremble with fright. But still he was not to be diverted from his purpose. He felt with one hand along the sides of the table till he found the knob of the drawer, and then proceeded to pull it out. But the drawer would not open, for Floris held fast to the back of it with all the strength that he could muster.

"The drawer seems to be locked," muttered the monk. "Yet I feel no key hole; perhaps it closes with a spring, but where"—

At this instant the owls' hooting became peculiarly loud and harsh, and a bat glanced along the window panes, making a ghostlike, rustling noise which so startled the timid father that he let go the knob of the drawer for a moment.

"Pshaw!" he said, trying to reassure himself, "why am I so timid? Am not I doing a good work for the glory of the Most Holy Mother; and St. Luke, my patron saint, will surely assist me. Come, come, I must know what is hid in this drawer. Where is the spring?"

He bent down, partially lifted the table cover, and felt all along the bottom of the drawer. But fortunately it was so deep that his hand could not reach the back of it unless he crept under the table, which Floris hoped he would be afraid to do.

"That wretched drawer," he heard him say. "I don't want to break it open by force for fear of being heard. I see no other way than to get under the table and try to get at it from behind."

Floris was now at his wits' end. What was he to do? If the monk carried out this new idea he could no longer remain concealed, and what then? He resolved upon one more desperate expedient.

The monk was already lifting the cover and was about to go down upon his knees, when Floris uttered a dismal cry, followed by a frightful yell at the top of his voice He then subsided into a low growling; and imitations of various uncouth sounds. The monk, convinced that some evil spirit was hid under the table, let the table cover fall from his hands, ran with all his might towards the door, rushed through the hall and was out of the house in much quicker time than could be told in words.

Floris was not a little rejoiced that his stratagem had succeeded, and coming forth from his hiding place he hurried to the window to see if he could discover the fleeing form of the frightened monk. He caught a glimpse of Father Josephus just as he was turning the corner of the church, his hood fallen from his head and the bare crown shining in the starlight. The lad laughed heartily, but recollected that it was high time to go with Sister Brigitta to the vestry and attend to his evening duties there. He had nearly reached the study door when it was opened, and a man entered the room, whose strange garb and accoutrement greatly astonished the boy.

(To be continued.)

*...furnished set apart for the exercise of prayer

Hebrew in our Colleges.

BY REV. N. M. STEFFENS, D.D.

SOME of our ministers seem very enthusiastic about the study of Arabic in *our* seminary. After having read Professor Lansing's Inaugural Address and Rev. Daniel Van Pelt's article, wherein this brother fully endorses the professor's appeals, I perfectly understand this enthusiasm. And let me add, I feel grateful that this question of studying Arabic in our seminary is being brought before the public.

Although I do not see my way clear to endorse all the statements the professor has made in his inaugural address, I nevertheless think that his main position is right. Arabic certainly is of the greatest importance for everyone who desires to obtain a sound knowledge of Hebrew.

Theroetically we all agree, I suppose, that the study of Arabic ought to be introduced into *our* seminary as soon as it is practicable.

But is it practicable? This question ought to be answered before we proceed to add this branch of the study of theology to those already on the list. That Arabic finds a place in a theological encyclopedia is true, but whether our students are able to take up this study without endangering their harmonious development as teachers and pastors of the Church seems very doubtful to me.

If I understand the brethren contending for the introduction of Arabic into our seminary well, they desire to take up this study in order to equip our future pastors better for the sound interpretation of the Old Testament. They look upon this study not as a branch of philology, but as an auxiliary to the study of Hebrew. This is certainly a sound view. It is impossible to study Arabic in our seminary as it is studied in a University, as a branch of philology. Our students, preparing themselves for the ministry

of the Word, have to study it, as a rule at least, with an eye to the practical requirements of their future calling. It seems to me plain as day, that a young man who desires to make the study of the Semitic languages a specialty, will soon find out that he has to sacrifice theology in order to become familiar with these difficult languages. A smattering of them may be easily acquired, but to master them requires the best years of a man's life. Wellhausen himself, the great critic, has found it necessary to exchange his position in the Theological for one in the Philosophicsl Faculty.

To overdo the study of Arabic, neglecting other branches, would be a calamity instead of a blessing. Let us, in limiting the boundaries of this study, show that we are masters in methodology, if we cannot be masters in sacred philology. Let it be an axiom, if not a creed, that Arabic if it be studied at all, is to be studied in our seminary as an auxiliary to a pastor's knowledge of Hebrew. Truly a grand accomplishment it would be if all our young men on leaving our seminary were able to consult intelligently an Arabic lexicon and grammar in studying their Hebrew Bibles.

But it seems to me that even this result cannot be reached if our colleges do not open their doors to the introduction of Hebrew. As these institutions of learning are now constituted, they prepare young men for every profession except for theology. Let a college graduate enter a school as a teacher, he is prepared; let him enter upon the study of medicine, he is at home; let him enter the service of his country in any capacity, his tools are at his hand; but let him enter the theological seminary, and he is obliged to learn first the rudiments of Hebrew before he can open his Hebrew Bible and listen to the instructions of his professor in Old Testament exegesis.

And this young man, fresh from college, has three years before him to prepare himself for his work as pastor of God's people and as minister of God's Word. Only three years. My experience tells me that these three years are hardly sufficient to give to our students such a knowledge of Hebrew as to make it a joy for them to continue their studies after they have left the seminary.

Since 1872 I have had opportunities enough to form an opinion, not based upon prejudices, but upon facts. I am sure that all those students who applied for examinatio during these years to the Classes to which I had the honor to belong, had good teachers in Hebrew, and s ill their knowledge of Hebrew was very superfical indeed. I wish my readers to understand that I do not blame these young men, I simply state a fac , which I think cannot be denied. If, however, other brethren have had a better experience, I will be very glad indeed to hear their testimony to the contrary. Of course, there are always exceptions to the rule. If this condition of things remains unchanged, if our young men come as hitherto, without the slightest knowledge of Hebrew to our seminary, what will the result be if Arabic is added to the branches of theological studies? Our young men on leaving the seminary will know a little less Hebrew than formerly and a smattering of Arabic, which is of no practical value at all to them.

I am at present teacher in Hebrew in our Seminary at Holland, Mich. Our young men are very studious indeed, and set their faces manfully against the difficulties of Hebrew. How grateful I will be if they prove to be able, after three years of diligent study, to make an intelligent use of their Hebrew Bibles, including perhaps the Chaldaic portions!

But you remind me of the fact, that students in Europe study Arabic, although they have no more time of preparation for the ministry than our young men. Are the results on the other side of the waters not satisfactory? Or are our young men behind European students in diligent application or abilities? Comparisons are odious. I do not wish to make them. I desire only to draw the attention of my readers to the fact that theological students in Europe enter upon their work with a substantial knowledge of Hebrew, whilst our students, as we have seen, are entirely unprepared in this regard.

On my table lies the yearly report of the "Koenigliche Landesschule Pforta," one of the most renowned institutions of its kind in Germany. Instruction in Hebrew in this school is given to all who have the study of theology in view. For four years this instruction continues. Two lessons are given every week. Diligent students acquire during this time a thorough knowledge of Hebrew etymology and become acquainted with the most important syntactical rules. They read portions of the Holy Scriptures, being able towards the end of their course to read the historical portions cursorily and to study to advantage the poetry of the Old Testament. Besides this, the students have regular exercises in translating from the German into Hebrew, and by continually committing Hebrew words they obtain a fair knowledge of the treasures of the Hebrew lexicon. With this stock of knowledge of Hebrew, a student in Europe enters at once upon the interpretation of the Old Testament, having ample time to increase his knowledge of Hebrew and to add Arabic, Chaldaic or any other Semitic language to the list.

My purpose in writing these lines is not to damp the enthusiasm of our friends who contend for the importance of the study of Arabic in our seminary, but to draw their attention to the condition *sine qua non* of introducing this branch of study. Let our colleges open their doors for the study of Hebrew. Let our young men begin this study in their Freshman year, even if they are obliged to sacrifice some other studies, which have no direct bearing upon their work in the seminary.

I have thought about these questions very often and especially of late, since I have work to do in our seminary. The fact is, our colleges are very good, but they do not prepare our young men with an eye to their studies in the seminary. And that is absolutely necessary, before I, at least, would be able to favor Arabic in our seminary. And I doubt whether it would be wise to introduce it under the present condition of affairs into any seminary.

A Watchword for the New Year.

BY REV. WILBUR F. CRAFTS.

"MAKE it as easy as possible to do right, and as hard as possible to do wrong,"—the purpose of law, according to Gladstone—is an admirable motto for the new year.

It is a new form of stating the old Mosaic principle: "When thou buildest a new house, then thou shalt make a battlement for thy roof that thou bring not blood upon thine house if any man fall from thence." Every man in his best moods should build a battlement to protect himself in his worst; make it as easy as possible to do right and as hard as possible to do wrong.

The best moods are apt to come with the closing of an old year full of regrets for sins committed and duties neglected, and the opening of a new year, full of aspirations for a better life than memory's records of the past.

How shall a young man or young woman through all their new years make it as easy as possible to do right and as hard as possible to do wrong?

There are many helps in this direction not technically religious, such as preserving the health, a suitable marriage, choosing pure associates, wholesome reading; but all of these would not make a battlement sufficiently strong unless preceded by the one supreme essential, a change of heart. So long as temptation without has a friend in the evil tendencies within, the fort is very likely to be surrendered; however well supplied with ammunition, a fort can never be secure unless the garrison is loyal. To make it as easy as possible to do right and as hard as possible to do wrong, one should by a decision of the will receive into his soul the transforming Christ, who will not only cancel the guilt of sin and counteract its power, but will take away the very love of sin. Make it as easy as possible to do right by receiving from God a love for the right; make it as hard as possible to do wrong by allowing the converting Spirit to bring your heart into similarity of feeling with God, who cannot look upon sin with any degree of allowance. Hating wrong makes it hard to do wrong.

He who has been truly converted will buttress this battlement by the sacraments and privileges of church membership, a second wall, whose four sides are, Christian vows, Christian associates, Christian sympathy, and Christian instruction. Even in business one waits long for an article which is promised indefinitely, while those who have a promise for Monday or Tuesday at a certain hour are far more likely to receive their goods promptly. The value of promises lies back of oaths and marriage ceremonies and pledges, as proved by centuries of history. Even our revolutionary fathers pledged to each other their lives, their fortunes and their sacred honor; so one who solemnly promises God and man in becoming a church member, to be and do what is right, has made it easier in the time of temptation to do right and harder to do wrong.

Christian associates, Christian sympathy in times of discouragement, Christian instruction through pulpit and prayer-meeting and Sabbath-school and daily Bible-reading,—all these make it easier to do right and harder to do wrong.

One who has any noble aspirations to live even a pure, noble life makes a mistake if he neglects church-going, since the songs and the sermons give frequent reinforcement to every weakening principle and awaken to new energy every noble impulse.

But experience shows that even beyond church membership there are yet other things that may and should be done to make it easier to do right and harder to do wrong. Our inebriate asylums and Christian homes for intemperate men contain many church members and even deacons, stewards, elders and ministers, some of them persons who once lived very earnest spiritual lives.

All evangelical churches, by declaration of their supreme councils, have for fifty years emphasized the importance of the practice of total abstinence as one of the things that make it easier to do right and harder to do wrong. In recent years they have for the same reason endorsed prohibition. But there are other sins quite as great in God's eye view as intemperance, though they put no sign upon the countenance that can be easily read; God tells us by the story of Miriam's punishment that envy is to His eye as loathsome as leprosy, and by the story of Gehazi that covetousness is also a festering sore, and by the story of Uzziah that pride and irreverence are not less ugly to His view; in the first chapter of Isaiah the prophet tells us that ingratitude and disobedience (no vices being mentioned) are as hideous in the sight of God as a body covered from head to foot with festering sores. To make it as hard as possible to do wrong by covetousness one should be always giving as he is always receiving, that the flowing stream of generosity may never have opportunity to freeze into miserliness; to make it as hard as possible to be proud, one should cultivate the spirit of gratitude, for what persons are commonly proud of, except their faults, are the very things they should be grateful for; to make it as hard as possible to do wrong in the very common and scarlet sin of evil speaking, every statement that comes to us against another, before being passed on should be tested in three sieves: 1st. Is it true? 2d. Is it kind? 3d. Is it necessary?

Especially should this watchword, "Make it as easy as possible to do right and as hard as possible to do wrong," be the principle on which not only the laws but all the other arrangements of the home should be made. If you would make it as easy as possible for that innocent babe of yours to do right and as hard as possible to do wrong as the years come on, you will teach it to pray with every evening and morning, kneeling at a parent's knee; you will put a Scripture watchword into his memory with every new day as a shield such as protected the Christ in the wilderness against the wrong to which He was tempted; you will especially gather your family for daily worship, counting that as a necessity of life, and so never counting yourself too busy to have it any more than too busy to feed the body; you will also take that child from three years of age or less regularly to your church service to cultivate a church going, Sabbath-keeping habit; and when old enough to be tempted to spend the evenings on the streets or in places of questionable amusement, you will have your own home so well supplied with pure and popular reading and so bright with love and cheer, that you will still make it as easy as possible to do right and as hard as possible to do wrong.

Theosophy in India.

COL. OLCOTT, the Theosophist, still goes about the country delivering his *ad captandum* lectures. The Blavatsky fiasco undoubtedly did his cause a good deal of injury; but the Colonel is an adroit man, and has managed personally to escape much of the opprobrium consequent on Madame's exposure. He continues to draw large audiences, especially of young men, and is enthusiastically cheered.

Two principal reasons may, I think, account for much of his success. The first is that under the strong light of western science the Hindus plainly see the utter baselessness and vacuity of their mythological systems. Some religion they must have. Christianity is too pure and too radically destructive of their sinful inclinations to be palatable. Theosophy, with its vague generalities, its occult mysticism and its specious ethics, better suits the depraved moral appetite. It serves to stay the longing for something more satisfying than their lately abandoned faith.

The second reason is that the Colonel is an expert in adulation. To use a slang phrase, he soft-soaps the Hindus without stint. According to him, Occidental Philosophy is yet in its teens. Sanscrit is the great repository of all true and perennial thought. Europe and America, if they wish to arrive at certainties, must sit at the feet of Hindu Gurus, and humbly submit their intellects to the Koot Hoomies of Thibet. All this wonderfully tickles the *amour propre* of men who are just emerging, with blinking eyes, from the darkness of a secular night. They have not yet had time to look about enough to see that the swelling sentences of the Colonel are but the outfoamings of a mind which is equally empty of Sanscrit and of Philosophy. But the fulsome flattery and fawning blandiloquence of the expounder of Theosophy have their charms, especially for the young and unripe. And so he scores a success. But I believe that it will prove only temporary. For [illegible] here is one of transition. Theosophy, as taught by Col. Olcott, may do service [illegible] find themselves [illegible] thinking minds will crave [illegible] tial to [illegible] of Christ's teaching cannot be [illegible] continuously on their attention. J. W. [illegible]

Vellore, December 1st, 1885.

The Reading Room.

Our Book-Shelves.

....“THE FINAL SCIENCE; or, Spiritual Materialism.” Under this title an anonymous writer has prepared a sharp and severe satire upon godless science. Assuming the position of an earnest advocate of materialism he exposes its inconsistencies, absurdities, and falsities with a master's skill. Almost every page bristles with some ludicrous exhibition of the motive or manner of much that claims the name of scientific research. We cannot refrain from giving a couple of samples of the pungent style of the author. Speaking of materialism he says, “‘Nature's great progression’ from blind force to ‘conscious intellect and will,’ is of more than ordinary interest. The inconceivable evolves the conceivable; the formless, the formed; the inorganic, the organic; the blind evolves sight; the unconscious, consciousness; necessity, freedom—in other words, everything unfolds itself into its opposite.” Again treating of heredity he says, “Modern laws are for use, and have all the freedom, variety, and adaptability of life. If a child had a quality in a greater degree than the parent, the law of heredity is one of progress; if in a less degree, then the same law works differently. If the child has anything which the parent has not, then it is a law of heredity that the child may have an endowment which the parent lacked; but if the child fails to have a charcteristic of the parent, then it is a law of heredity that children may lack what parents possessed. This admirable law, therefore, explains the appearance and disappearance, the increase and decrease of characteristics; and if anything cannot be explained by that law it has not yet been discovered.” (Funk & Wagnalls.)

....“MY RELIGION.” By Count Leo Tolskoi. This book is a translation from the French. The author, who has written some remarkable works on other topics, here gives his view of religion, which is neither new nor true. He casts overboard the entire faith of the historical Church, and adopts a literal and very absurd interpretation of the Sermon on the Mount as the substance of his religion, which indeed is no religion but simply an ethical formulary. The exegesis of the book is contemptible and its philosophy ridiculous. It is indeed a curious “religion of Jesus” that knows nothing of depravity, of atonement, of the new birth, of the resurrection, or of the Holy Ghost. (T. Y. Crowell & Co.)

....“VIEWS OF RELIGION.” By Theodore Parker. With an Introduction by James Freeman Clarke. This volume, published by the American Unitarian Association, is composed of selections from the various writings of Mr. Parker. They give a very good idea of the great declaimer, of his strength and of his weakness. They show his intensity, his vigor and his occasional power of expression, and also his audacity, his presumption and his incapacity of comprehending the Gospel. The man who claims to have outgrown “the common Christian idea of God” writes his own condemnation. Mr. Parker's theological vagaries were buried with him, and for them there is no resurrection.

....“FROM DEATH TO RESURRECTION.” By S. H. Kellogg, D.D. In this little volume Dr. Kellogg cites the Scripture testimonies concerning the sainted dead. He shows that theirs is not a final state, that it is one of consciousness, of rest, of sinlessness, of preparation and of faith and hope. It is not easy elsewhere to find in the same compass so clear and Scriptural and satisfactory a statement on a subject confessedly obscure and yet intensely interesting. The book may be very cordially recommended. (Randolph & Co.)

....“DEFENCE AND CONFIRMATION OF THE FAITH.” The six lectures which fill this volume were delivered before the Western Theological Seminary of the Presbyterian Church on the foundation of the Elliott Lectureship, during the winter of 1884–85. They discuss, in a clear, vigorous and scholary manner, various truths which have been assailed by skeptics and are so popular in form that they are likely to be very useful in the permanent form now given them. The book is a welcome addition to our apologetic literature. It is only necessary to add that the lecturers were the Rev. Drs. Wm. M. Taylor, Carroll Cutter, S. J. McPherson, Nathaniel West, S. F. Scovel and H. C. McCook. (Funk & Wagnalls.)

....“SERMONS.” By T. DeWitt Talmage. Delivered in the Brooklyn Tabernacle. First Series. All who have ever heard Mr. Talmage preach, or have read his sermons, need not be told of his original and enthusiastic style. These sermons are all marked by the peculiar personal characteristics that distinguish him. They furnish fascinating, soul-stirring and instructive reading. He puts truth in such a fresh, terse, pungent way that it strikes the mind with surprising force, and sticks. (Funk & Wagnalls.)

....“IMMORTALITY INHERENT IN NATURE.” By Warren Sumner Barlow, author of “The Voices,” and other poems. This is a small, tastily bound volume, containing five cantos, entitled, “The Source of Thought is Eternal;” “All Effects are Eternal;” “Foreordination in Harmony with Free Agency;” “Design versus Chance,” and “The Hope of the Soul.” While we find the poetry very agreeable, we cannot go with the author all the way in doctrine. He is certainly a good writer of verse. (Fowler & Wells Co.)

....“THE POPULAR SPEAKER.” By George M. Baker. We have here a large selection from both poetry and prose, and a pleasing variety of pieces—humorous, pathetic and patriotic—excellently adapted for use in reading clubs or at parlor and public entertainments. No difficulty can be found in choosing from these well-stored pages something suitable for almost any occasion. This volume is beyond doubt entitled to rank with the best in this line of books. (Lee & Shepard.)

....“MENTAL SCIENCE.” By Edward John Hamilton, D.D., Professor of Intellectual Philosophy in Hamilton College. Prof. Hamilton has proven by this manual his right to both his name and position. His analyses are clear; his illustrations lucid; his arguments generally convincing; and his style as free as possible from those technicalities which make many works on mental science a burden instead of a pleasure to the reader. His system may be termed, The System of Common Sense and Plain Speech. (Robert Carter & Bros.)

....“LODEBAR.” By Mrs. Lucy A. Spottswood. We have here a story which, while interesting, impresses us unpleasantly. The author has made too free use of imaginary horrors to render her work healthful reading for the young, for whom it is evidently intended. (Phillips & Hunt.)

....“MUSTARD LEAVES; or, A Glimpse of London Society.” By D. T. S. In this cleverly written story of the world, a New Hampshire girl is rushed through Paris and a London season into loveless marriage to an English baronet, precipitate flight from his house, and death on an ocean steamer homeward bound. It has an important moral for American girls. (Dodd, Mead & Co.)

Our Library Table.

Periodicals, Serials and Notes.

....*St. Nicholas* begins the New Year well, and will doubtless go through it in the same admirable manner. The January number contains the opening chapters of a biography of George Washington by Horace E. Scudder. These describe in a fascinating way life as it was in the Old Dominion, and the boyhood of the Father of his Country. In the twenty-ninth paper entitled “Among the Law-Makers,” Edmund Alton depicts some of the wonders of our National Capitol, and finds his article illuminated by ten illustrations. The serial story, “Little Lord Fauntleroy,” by Frances Hodgson Burnett, reaches its third chapter, which will draw tears to the eyes of some beside the young folks. There are Christmas stories by W. D. Howells, Hezekiah Butterworth and A. Temple Bellew, and a Norwegian tale by Boyesen. Happy is the child who receives a monthly visit from *St. Nicholas*.

....The *Johns Hopkins University Circular* for December gives a programme of eighteen lectures, to be delivered in January and February before the university, on The New Testament as Transmitted by Printing, by Professor Isaac H. Hall, Ph.D, of the Metropolitan Museum of Art in this city. On this subject Dr. Hall is *facile princeps*, having larger and more accurate information than any other man in this country or possibly in Europe. It is to be desired that some liberal friend of our institutions at New Brunswick would secure the delivery of these lectures there. Not that our professors are incompetent, but that they have so many other things to teach that they cannot go into details on this point. The visit of a specialist rouses new interest, and prepares young men better to understand and appreciate the instruction they receive in regular course on kindred themes. In matters pertaining to the Criticism of the Text of the New Testament and its chief versions, the mantle of the lamented Ezra Abbot has fallen on the shoulders of Dr. Isaac H Hall. Genuine scholarship has a right to look for large additions to its stores from his labors, and those of the man whose place at Johns Hopkins he temporarily occupies, the learned C. R. Gregory, now *Privat-docent* at Leipsig

....The *American Antiquarian* for November contains a learned and acute article by the editor, Rev. S. D. Peet, on the Growth of Symbolism, a good review of the year's work in Archæology, and interesting Notes by Profs. Merriam, Avery, Brinton, and others. This bi-monthly fills a vacancy in the periodical literature of America, and fills it well.

....In *Frank Leslie's Sunday Magazine* for the month Christmas Carols, Relics of William Penn, Hawthorne's Home and Study, Prehistoric America, Anecdotes of Bibles, Christmas in America, Domestic Life in China, and How Mince Pies were Introduced Cornerwise are very interesting articles, all except one illustrated abundantly. The number has many attractive full-page engravings.

....The January *Century* contains another illustrated and very interesting paper on “The City of Teherân.” The engaging serial “The Bostonians,” by Henry James, is in its thirty ninth chapter. “Feathered Forms of Other Days,” and “Typical Dogs,” are illustrated articles of much merit. A paper that will prove of fascinating interest to musicians, is on Guiseppe Verdi, the celebrated musical composer, whose portrait forms the frontispiece. The Second Battle of Bull Run, by Gen. John Pope, is accompanied with maps, illustrations of battle-fields, and portraits of Generals Halleck, Sigel, Schenck, Kearny and others. Pope attaches great blame to Gen. Porter. The Recollections of a Private, by Warren Lee Goss, embrace in this number “Two Days of the Second Battle of Bull Run,” also illustrated. We have not room to further specify the good things in this superb number.

...The *Presbyterian Review* for January appeared promptly. It contains a candid and scholarly review of the Revised Version of the Bible as a whole by Principal Cavan, of Canada, a very timely article on the Missionary Problem in Japan by Prof. Knox, of Tokio, a paper in which Dr. H. J. Van Dyke, Sen., writes with freshness and candor on the well-worn theme of Ordination to the Ministry, and Dr. Patton's thorough handling of the ethical question of the day under the quaint title, Metaphysics of Oughtness. His criticism of the Kantian Ethic is acute and searching. The reviews of recent literature are numerous and satisfactory. The Critical Notes contain an interesting account of certain Scotch Collects, and Prof. Brown's sketch of the Wolf Expedition to Babylonia. The *Review* is now published by Charles Scribner's Sons. Its friends should labor to increase its circulation.

....The *New Englander* for January, now a monthly, has three admirable articles, one by L. W. Bacon justly castigating Garrison, another by Prof. Sam. Harris showing the futility of the distinction commonly made between religion and theology, and the third by D. H. Chamberlain a calm statement of the Present Aspects of the Southern Question. Dr. W. W. Patton's article on the Weak Points of the Evangelical Faith as commonly stated, is itself very weak. One of the Educational Papers gives a very satisfactory view of the progress made by Yale College under the fifteen years of Pres. Porter's administration. The notices of new books are thoughtful and just.

....The *Methodist Review* for January has a very able criticism of Principal Tulloch's last work by the editor, a calm notice of the Revised Version Old Testament by Prof. Strong, a very judicious statement of the Temperance Conflict by H. Graham, and Mr. Ross's capital article on Drummond's “Natural Law,” etc., taken from the *Monthly Reporter*. The Editorial Miscellany is well filled.

....The *Expositor* for December (Randolph & Co.) begins with Harnack on Lightfoot's Ignatius and Polycarp, and ends with a commendation of the American *Hebraica* by Canon Cheyne. The Critical Estimate of the Revised Version Old Testament by Jennings and Lowe is concluded. Prof. Salmond furnishes a very just and discriminating account of Godet's life and writings, and Dr. Dodds reviews intelligently Recent English Literature on the New Testament. The *Expositor* maintains its high character.

BOOKS RECEIVED.

Charles Scribner's Sons: Strange Case of Dr. Jekyll and Mr. Hyde. By Robert Louis Stevenson. 12mo, pp. 138. $1; also,

My Study and Other Essays. By Austin Phelps, D.D. 12mo, pp. 313. $1.50; also,

The Wonders of Pompeii. By Marc Mounier. Translated from the French. Illustrated. 12mo, pp. 250. $1; also,

Thunder and Lightning. By W. De Fonvielle. Translated from the French. Illustrated. 12mo, pp. 235. $1; also,

Wonders of Acoustics. From the French of Rodolphe Radau. Illustrated. 12mo, pp. 288. $1

Phillips & Hunt: The Mormon Problem: An Appeal to the American People. With an Appendix Containing Four Original Stories of Mormon Life. By Rev. C. P. Lyford. 16mo, pp 323. $1; also,

Under the Apple Trees. By Sophie Worthington. Illustrated. 16mo, pp. 320. $1.

Funk & Wagnalls: “The Homiletic Review.” Edited by I. K. Funk, D.D. Vol. X. From July to December, 1885. 8vo, pp. 558. $2; also,

The Haunted Life. By Josephine R. Fuller. Paper. 16mo, pp. 178. 15 cents.

Presbyterian Board of Publication: A Commentary on The Confession of Faith. With Questions for Theological Students and Bible Classes. By Rev. Archibald Alexander Hodge, D.D. With Appendix. 12mo, pp. 559. $1.50.

UNBOUND BOOKS AND PAMPHLETS.

The Methodist Year-Book. 1886. 16mo, pp. 68. 10 cents. Phillips & Hunt.

Cabin and Gondola. By Charlotte Dunning. (No. 48, Harper's Handy Series.) 16mo, pp. 203. 30 cents.

Original Comic Operas. Written by W. S. Gilbert. (No. 505, Harper's Franklin Square Library.) 4to, pp. 73. 20 cents.

A Church Calendar for the Year of Our Lord, 1886. On Roller. 20 cents. Thomas Whittaker.

PERIODICALS.

January.—The Brooklyn Magazine, Wide Awake, The Musical Visitor, The Reformed Quarterly Review, Babyhood, The Old Testament Student, Phrenological Journal, The Lutheran Quarterly.

February.—Frank Leslie's Illustrated Sunday Magazine.

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The Home.

AUNT MARJORIE'S CORNER.

Waifs and Strays?

BY MARGARET E. SANGSTER.

PERHAPS I am mistaken about their being waifs and strays, these lads who haunt windy street corners on cold winter nights, when fires are blazing cheerily on glowing hearths, and boys who have mothers are safe at home. Mothers' boys are cuddling close to them, talking merrily as only boys can, or reading the stirring books which boys love; are sitting with absorbed faces beside the evening lamp. Now that I think of it, the little fellows I mean have thick jackets and pantaloons, good hats and shoes, and overcoats buttoned to the chin, and every material sign of comfort. Certainly they are well dressed, and we usually associate rags and tags with waifs and strays, pallid faces and shivering shoulders with the flotsam and jetsam of suffering childhood, thrown up on the shore of a great city like the fringe of driftwood left by a receding tide. These boys are well-fed and hearty, as their active legs and sonorous voices testify, and they have homes somewhere, undoubtedly. The question that puzzles me is, "What are they doing in the street every evening of their lives? Where are the mothers and sisters, and what has become of the fathers who are responsible for these children?" Night after night the early or late passer-by on the sidewalk encounters the groups whistling, shouting, singing, posturing grotesquely around flickering bonfires, hooting, howling and playing uproarious games at hours when boys should be at the fireside or else safely and snugly tucked away in bed. They have been neither to a party nor a prayer-meeting, they are not going on errands, nor are they performing escort duty in behalf of sisters or cousins. Racing and tearing about in the dark, learning many an evil thing, and forming habits fatal to the refinement of thought and behaviour which distinguishes the gentleman, something in their case is very much awry.

Poor fellows, they are no better off than waifs and strays, not as well off, indeed, as some of the latter, who are glad on cold nights to gather in the friendly shelter of a boys' club, opened for their entertainment by kind Christian women, thus endeavoring to circumvent the adversary.

Among insoluble problems this takes precedence, viz.: what can a boy's mother be thinking of when she chooses to let her boy slip away from her own influence, out of the sweet safe home atmosphere, away from the blessed home environment, into the wide wilderness of the streets? When she does this easily and without a protest. Even in broad daylight it is better that a boy's play-ground should be in a more exclusive place than the street; that his associates should be of his parents' selection, or at least of their acquaintance. A little judicious planning will obtain for him the needful air and exercise in some way other than mere aimless romping on the highway. When night comes, I am sure that the place for a boy is under his mother's wing. A mother who truly estimates the trust which was given her when the Lord bestowed upon her the priceless treasure of her boy, will prefer to have him under her guardianship. Not for carpets, nor woodwork, nor quiet and silence, will she send her child into doubtful company. Though he fill the house with his companions, and they sometimes play a little roughly, till the gusts of mirth shake the floors and almost rattle the windows, she will not complain, knowing as she does, how pliant her boy is to the suggestions of her desire. Her gentle word will always quell a tumult, and this in the face of Mrs. Thistledown's declaration that "Boys are such savages!"

Mrs. Thistledown, with a flirt of her fan and a simper on her lips, lisps her belief that "Boys are horrid. They ought to be sent to Coventry between the ages of five and twenty-one!" So have other people idiotically asserted. Sisters, for instance, who would enjoy a brother's gallantry, when his head overtopping theirs, and his ready arm should make his escort desirable, but who never had anything better than crusts of incivility to throw to the boy when he was little. A charming young man is the product of many days of courteous mother and sister training, the result being much more certainly satisfactory if the boy have a daily object lesson in the person of a chivalrous father.

If a boy is uniformly *de trop* in the parlor, never has a decently appointed chamber of his own, and is made to feel himself forever in the way, he can hardly be expected to deport himself like an angel or a Sir Galahad. It would be a miracle if he did.

Clustering in the country store at nightfall, because there they can hear what all boys delight in, the animated conversation of men—there are waifs and strays from well-to-do homes, where a bright fire, a bright lamp, nuts and apples, leave to play a game or two, and have an innocent frolic, would transform the house and the boy. It is hard to find patience with people who can afford to take comfort with their children, and for the sake of a paltry saving shut up their best rooms, and stew over kitchen fires through long winter evenings. Of what avail will be the land, added acre to acre, the lengthened account in the bank, when, one of these days, the boys who ought to have been educated for a large usefulness shall be narrow and selfish, or, reacting from the close-fisted economy of their homes, become bankrupts in that which constitutes the best manhood?

We may sing "Home, Sweet Home," with all the variations, till we are gray, but if home is so deadly dull that our boys cannot endure it, so stiff and prim that young people feel it a prison rather than a refuge, if it is so intolerably selfish that it has no space to devote to those who are to be its representatives as they set out on the duties of life, it is not a home in any real sense, but a delusion and a deceit.

A word more, pardon it gentle reader, but if your Arthur, your Charlie, through any pre-occupation of yours, however innocent, has found his way into the ranks of respectable waifs and strays, do you think there will ever be a better opportunity than the present for winning him back to your side? He is much too precious to be risked in bad company, and the best place for the long evenings is where mother presides.

The Beautiful Years of Heaven.

I AM growing older, older,
With each succeeding day,
And the bloom of my young manhood
Will soon have passed away;
But there is a thought most precious
That for me to treasure is given,
I am only so much nearer
The beautiful years of heaven!
Beautiful in their seeming,
And beautiful all in all,
That over the Silent Border
Seem ever to call and call;
So beautiful in their presence
I shall know it was all for the best
That I left the world behind me,
And entered the Land of Rest.

I am growing older, older,
With each succeeding day,
Yet never I reck the hours
That are speeding so fast away;
For I know that fairer seasons
Are waiting for me across
The dark and silent border
In the land where woe is loss!
I know that yonder Eden
Will pay again and again
The cost of the dying hour,
With all its struggle and pain;
That the joy in store for even
A soul like me is worth
Far more than the pleasure of living
Long years on the beautiful earth.

So let young manhood leave me,
And old age steal apace;
For all this, none shall notice
A shadow upon my face;
For if the years now passing
Have had their joys for me,
And those now coming are laden
With sorrows and cares, maybe,
This thought so sweet and precious
For me to treasure is given—
I am only so much nearer
The beautiful years of heaven!
The years of Eternity's ages—
Yet where life grows never old—
The sum of whose blest glories
Can never one-half be told!

O beautiful years of heaven!
Why should I doubt when He,
The loving Christ, and holy,
Has told so oft of ye?
And why should I dread the fading
Of my manhood, and the hour
That makes me only nearer
My life's all-perfect flower?
That flower of kingly splendor
With me to ever abide,
That shall crown me with its presence
When I step on the other side;
That flower so fair, yet only
A part of the beauty given
To me in the life eternal—
The beautiful years of heaven!

—*Youth's Companion.*

Shall We Trust God?

"WHAT shall I do about my poor people?" despairingly exclaimed Mrs. Wright at the close of a long winter spent in laborious efforts for the welfare of a wretched part of the city, which God had laid upon her heart as a special care. "I have used up all my means and the means of my friends, and I cannot go to them with spiritual food while unable to help them in their physical sufferings."

Mrs. Pruyn listened with sympathy. "I, too, have drained my friends," she said. "I do not see that we can ask any one but God."

They knelt together and asked help of the Helper, counsel of the "Counsellor," and left their burden at His feet. Rising, Mrs. Pruyn said, "I am quite clear now what I ought to do. I shall publish an appeal, and trust the Lord for the response."

This was done. The newspaper was hardly dry before the bell began to ring, and by the next day one hundred and seventy dollars, in small instalments, was received.

This occurrence of a few years ago has just been freshly brought to my memory, and I record it for the strengthening of faith. May it bring to mind many similar experiences, that we may bless the Lord. "Forget not all his benefits." We cannot remember them all, but we should talk them over oftener than we do, and "encourage ourselves in the Lord our God," as David did in recounting His faithfulness.—*Mrs. R. W. Clark.*

TIMELY RECIPES.—CREAM OF OYSTERS.—Put a quart of oysters with their liquor in a porcelain kettle over the fire, and watch them until they are on the verge of boiling. Then take them off and pour into a colander over a bowl, leaving the oysters in the colander. Chop the oysters as fine as possible, and pound them well in a thick bowl.

Now put in a saucepan a piece of butter the size of a small egg, and when it bubbles throw in a generous tablespoonful of flour, stir it well with the egg-whisk so as to cook the flour without allowing it to color. Now pour in the oyster liquor and when well mixed over the flour add the pounded oyster pulp and a pint of good cream. Pass this all through the sieve, season it carefully with salt and cayenne pepper; return it to the fire to heat without allowing it to boil, and just as it is about to be served add half a cupful of fresh cream and a piece of butter the size of a small pigeon's egg. Whisk it well with the egg-beater, keeping it hot without boiling over the fire for a minute. Pour into a warm tureen and serve immediately.—*Mrs. Henderson, in Diet for the Sick.*

A Bad Habit.

"OF course, it will rain to-morrow just because I want to go to town."

I suppose you constantly hear people say such things as that—probably you say them yourself. It is a general custom, even with good Christians, and apt to be accepted as quite innocent. To me it seems particularly wrong and particularly ungrateful. Any Christian will admit that God is strangely careful for our little pleasures, not only that He gives us life and breath and all things, but that He makes the ins and outs of every-day matters fit comfortably together so many times when we had every reason to fear a painful jar, that He seems, so to speak, to go out of His way to please us; and then we glibly assert at any minute, as a sort of rhetorical flourish, not even with a bitter tang showing the temptation of keen feeling: "It will be sure to be that way just because I want it to be this way. It always is so."

To think of such a habit carried on through a lifetime! In the face of God's watchful kindness! I wonder that we are not afraid. I wonder still more that we are not ashamed. It would be so much more natural, and so infinitely sweeter, to take as a matter of course what is really the matter of course, that "He careth for us;" in little things and in great, in all that we ourselves care for.

Perhaps I turn the verse aside from its main meaning in the Apostle's argument, but I know I can use it as a thanksgiving: "Every good gift and every perfect gift cometh down from the father of lights." It is a verse which the weakest Christian can gloat over. Dwell on the words: "Every good gift,"—"every perfect gift,"—"*cometh down*,"—nothing withheld;—He is the *giver* of every good and perfect gift.

Suppose an earthly friend unweariedly worked for our good, would we lightly accuse him before his enemies of always thwarting us in trivial mean ways? How can we so misrepresent our heavenly Father, "the One whose hand is Help," "our friendly God?"—*Margaret Meredith, in The Presbyterian.*

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CHILDREN'S PORTFOLIO.

Whooping Boy's Hollow.

WHEN the early settlers on the shores of Long Island began to dot the place with farms, and to make homes for themselves in various localities, the Indian tribes were still in possession. The newcomers were quite willing to go through the ceremony of purchasing from the true owners. Among the records of the public sales are to be found many Indian deeds signed with the curious names of the chiefs. I have seen a copy of a deed for the Hallett farm signed by *Shaueslecont* and *Erramohar*, by authority of *Mattano*, their Sagamore, for which was paid fifty-eight fathoms of wampum, seven coats, one blanket and four kettles.

It was a long time before these Indians disappeared. The Shinnecocks and the Montauks owned the Eastern part of the island, and were very jealous of each other and of the whites. Many stories are preserved by the descendants of the settlers. From one I heard the following:

A young man brought his wife to the eastern end of the island, where clearings had been made and where the sandy soil seemed to afford a good place for some kinds of cultivation, and the lakes and ocean promised fish. The farm he purchased was not far from where the village of Amangansett now stands, and both he and his wife set to work to make a home. They had a pretty hard time at first—just like all early settlers—failure of crops, overflowing of the tides, mistakes in planting, high prices of provisions, and, above all, constant annoyance from the Indians. These last were always ready to take whatever they fancied and to threaten violence if denied or punished. However, so kind and good-hearted were John and Patience Westcott that they were less annoyed than their neighbors. They were firm to defend their rights, but just and generous; had the fear and love of God in their hearts and were in earnest in hoping for the conversion of a few, at least, of their heathen neighbors.

Their dear and only son, Kent, had grown up to be six years old before they came, a hardy, bright boy, familiar with the water as a wild duck, with the forest and the hills. His mother found time to teach him to write and read, and to impress upon his soul the dear lessons she had received in her English home. From his infancy his good parents had, by precept and example, taught their Kent (named from their home in England) the blessedness of following in God's ways. The Holy Spirit had spoken to the child's heart, and his faith and love were pure and sincere. In many ways, even at a tender age, he was helpful to his parents, and as a companion now to the one and now to the other, he learned how to be brave and truthful, skilful and prompt in resources.

So the family went on suffering from the inroads of the ocean, the Indians, and inclement seasons, but on the whole prosperous. Kent was a great favorite with the Montauks, whom he seemed to prefer, though he had friends also among the more wily and clever Shinnecocks. Many a time he had brought in some poor little papoose, boy or girl, to get from his mother a draught of milk and slice of bread; and when the squaws came with their woven baskets or berries to exchange for some cotton or other stuff, Kent was always ready to show off any treasure of the farm, such as a new calf or some little pigs, and to fill their pipes with coveted tobacco.

He undertook to teach two of his favorite companions their letters, but after two attempts the book was given up. The pupils looked at it with contempt and turned to the arrows, with which they had already filled a squirrel skin pouch.

"Ha! ha!" laughed out one, holding up an arrow and a knife, "These talk! these speak best! these say 'Give me, and you give.' That leaf, no; papoose can tear. That leaf no good!" Kent then tried to teach them the Lord's Prayer. "Speak," said the mother, "to the Great Spirit."

"He can't hear. He gets angry and makes a noise and a light and sends down water. He hates the pale faces. Run and hide under the rock. No like Yengees." So Kent left off for a little while.

Well, there had been a prosperous season on the Westcott farm, and John and Patience and their neighbors actually began to hope for brighter days. Miles Standish had gone successfully against Philip, and that great warrior was at rest. There seemed to be a lull in the outbreaks of the neighboring tribes.

One afternoon an aged Shinnecock came creeping stealthily along towards the homestead, and he stood for a time watching a canoe that had just appeared on the lake. Two Indians were fishing, and Kent Westcott was with them. The party had been very successful. The old Shinnecock marched into the kitchen, and sitting down by the table, made signs that he was hungry. Unfortunately, Mrs. Westcott had just put her bread in the oven and she could find but a scanty meal for her visitor. However, she gave freely what she had, but as he belonged to a people who are great eaters when they can get food, he was not satisfied. He ran out of the house down to the lake where the canoe was just landing, seized a fish and ran back to the house. The Montauks, indignant at the theft, rushed after the thief, and John coming in, made the Shinnecock give back the fish. Instead of resenting this interference the thief shook his head, and with a guttural laugh ran off and disappeared in the forest.

The Montauks left a liberal share of their catch with Mr. Westcott, and then securing the canoe, went off muttering, "Shinnecock, woman, Shinnecock loud words, no fight!" But one of the party pointing to Kent, said: "Take care! Shinnecock lay in the grass. Snake run out when you don't know. Take care! Shinnecock moccasin don't talk loud!"

John and Patience had been somewhat disturbed by this occurrence, but they had lived so long among such scenes that they had been accustomed to pay little attention to them. Each one went on as usual, John and Kent preparing the fish for supper, and Patience going to look after a sick neighbor.

A few days passed and not an Indian was to be seen. John and Patience were planning a visit to the Connecticut shore, where some fellow Englishmen had lately arrived from home, with tidings that you may be sure would stir the hearts of the exiles. Meanwhile they amused themselves and Kent with stories of their dear home and family, and with memories of their youth. Yes, they talked far into the night, forgetting the passing moments in the sweet and sad recollections that had been revived by the news of the arrival of their companions. Kent crept off to bed and the parents were soon asleep, carrying on in dreams their reminiscences. Kent's room was on the ground floor and looked out on the lake. The boy's imagination had been so excited that he could not sleep. Though it was autumn it was very warm. The night was dark, the insects noisy, and he fancied that a dive in the lake would be delightful. Both he and his father had often bathed late in the evening, and he was perfectly fearless. He jumped out of the low window and was soon running to the lake scantily clothed. He threw off his garment and immediately felt himself in the grasp of two powerful hands. Over his mouth another pair of hands was placed.

Kent looked up and found himself surrounded by three men; he recognized three Shinnecocks. He struggled, but in vain. What could a boy do in the grasp of three powerful men? They secured him with thongs. His mouth was so fastened that he could not open it, and then they carried him to a canoe. Two Indians entered, the third shot up through the woods. The lake was soon crossed, and on the other side the third Indian joined the party. Kent's legs were freed, and he was told to walk. He made signs to the men to free his mouth, and they were willing to release the band. Kent endeavored to make them understand by signs his questions. He could not speak their language, but he understood it, and that he was to follow them. Poor Kent! he was in an agony of fear, not for himself alone, but for his parents, who would miss him sadly. The Indians strode on, and if the boy lingered a rude pull hastened him forward. Only one sentence was spoken in broken English. The oldest of the party said: "You catch fish; Montauk catch fish; Shinnecock catch fish too!" Then Kent remembered the theft of the fish and the quarrel, and he knew that this was for revenge. His father had helped the Montauks.

Kent's faith in God was as true as his love and trust in his earthly parents. He was sure that if he prayed his heavenly Father would deliver him in some way. So he went on praying earnestly, and the more so as he picked up from the guttural talk of the Indians, who had no idea that the boy understood the language, that not only himself was to be kidnapped, but that the next night the little settlement was to be set on fire and the Montauks to be punished for being favorable to the settlers.

Oh, how earnestly that boy prayed as they tramped on through the forest! Kent remembered that they were coming to an open place where the land fell down in the shape of a great bowl or hollow. He knew that peculiar echoes could be made here, and not far hence a few Montauks had their wigwams. I have no doubt that the Holy Spirit put these thoughts in his mind. With renewed courage he strode on with the others, faint yet pursuing, and with his whole soul in a deep prayer, reached the hollow. Then, at this supreme moment, he opened his mouth and gave with supernatural energy, three wild whoops. The echoes gave back on every side the signal. The captors fancied that the enemy was upon them and fled in swift dismay, leaving their captive.

In a few moments there darted from the shade two Indians, who approached the boy. They recognized him as the pale face boy, Kent. They cut the thongs with which he was bound, and he told his tale. They carried him in their arms to their wigwam, bathed his limbs, and gave him food.

Nor was the sound confined to the ears of the neighboring Montauks. It woke the small settlement of whites. The frightened men and women started from their beds, sure that the Indians were upon them, and seeing no foe, wondered what unearthly sound had filled the midnight air. They hurried to clothe themselves, and to grasp their weapons. Lights were glancing, and there were pale, fearful faces and throbbing hearts. Dismay and horrible fears filled the minds of Kent's parents. So hour after hour passed on, until in the midst of the excitement two Montauks strode into the dwelling, and with them was Kent. Again he told his story, spoke of his sleeplessness, his desire for a plunge in the lake, his escape from the house, and his capture by the Shinnecocks. They had intended to enter the house and steal the boy, as they were well acquainted with the locality and knew where Kent slept, but the prey fell more easily into their hands. The wits of the captive had been sharpened by the extremity of his circumstances, and he understood the plot that was to revenge at once all the fancied wrongs they had received from the rival tribe as well as from the whites. God answered his prayer for strength, and in those wild whoops awoke the threatened victims. Preparations were made to thwart the wicked designs of the Shinnecocks. They did not believe that those whoops were given by the captive boy, and for a time kept clear of the vicinity.

The boy Kent, though the only real comfort his parents enjoyed, was sent home to England to get an education, and tradition says his future was not unworthy the training of his pious parents. A few descendants of the Shinnecocks remain, but oh, how degraded. The hollow retains the name "Whooping Boy's Hollow," and as I drove from Amagansett past the place I heard this tale from dear lips now silent forever.

K. M. S.

Little Heads Together.

ZIGZAG.

* o o o
o * o o
o o * o
o o o *
o o * o
o * o o
* o o o
o * o o
o o * o
o o o *
o o * o
o * o o
* o o o

1. A man's name. 2. What we most value. 3. An expression of laughter. 4. A satellite. 5. Something used for measuring. 6. To grant for temporary use. 7. To tear. 8. An imaginary monster. 9. Quickly. 10. A place of confinement. 11. Combinations of syllables. 12. To look narrowly. 13. A border.

Zigzag.—An eminent musical composer.

MISPLACED WORDS.

Read and punctuate the following, and give the name of the author.

Decayed ages fled whole works have and their
Been scattered nations and
Fade stout but ivy old the shall never
Hearty hale and its green from
Days lonely old its in plant brave the
Fatten shall past the upon
Man stateliest can building the for raise
Food ivy's the last at is.

SQUARE WORD.

1. An army. 2. One of the United States. 3. To affix a signature. 4. A sound.

Answers to Puzzles of December 23d.

Double Acrostic.—

C ri B
H at E
R es T
I va H
S au L
T yr E
Mot H
A bl E
S heM

Enigma.—It never rains but it pours.

Two Diamonds.—1.

S
A H A
S H A W L
A W E
L

2.

F
C R I
F R A M E
E M U
E

Correct Answers from Lewis D. and Jennie Labagh, Rappie Bowne, "Midwout."

Cousin Lois would be glad if each of her little friends would make at least one puzzle and send it to her with the answer. How many will try?

A Dutch George Muller.

GRAND RAPIDS, Mich., Jan. 7th, 1886.

EDITOR CHRISTIAN INTELLIGENCER: Please insert the following, which first appeared in the *Pella Blade*, of Pella, Iowa, and was soon thereafter copied *in English* into the columns of Mr. J. Van 't Lindenhout's philanthropic paper, *Het Oosten*, a weekly published at Nymegen, Netherlands, in the interest of his Orphan's Home.

It will explain itself. I will simply add, that a considerable number of publications, tracts, songs, almanacs, etc., from the press of the above Institution, are read by Hollanders in this country, and their interest in Mr. Van 't Lindenhout's beautiful Christian charities is manifested by liberal contributions for their support. Two urgent invitations, from Cincinnati and Grand Rapids, have been sent to this Holland George Muller to visit the United States and give lectures on his work. The Netherland & American Steamship Company, hearing of this, has offered him free passage both ways, and the probability is, that his friends will soon have their wishes gratified. An old-time friend of this remarkable Christian worker requests me to send you this communication, as containing information pleasing to all who delight in such fruits and graces of Christianity. The *Pella Blade* said:

"Last week Prof. Cory, principal of our city schools sent a draft of £32 23 to Mr. J. Van 't Lindenhout, director of one of the noblest institutions found in the Netherlands, Europe. This money was, at the instigation of Mr. John Mulder, janitor of our schools, contributed in small sums mostly by the scholars to show their appreciation of the efforts made by said director in the education of hundreds of orphans in his institution located at Neerbosch, in the vicinity of Nymegen, of which the janitor had told them a great deal.

"Twenty-one years ago Mr. Van 't Lindenhout conceived the idea to found an institution especially designed for the orphans of the poor. He had no money; he did not ask the assistance of the government; he laid his case before some intimate friends, who could do nothing else but approve it. Some benevolent persons sent him some money; he commenced a small building; soon this was insufficient to hold the children that wanted admission. The friends of the poor became interested in the noble efforts of the director, who left his whole case to the guidance of the Lord. He kept on building and the money kept coming in sufficient sums to supply the demands. The institution has all the time been prospering. Hundreds of orphans have been taken up, religiously educated and instructed in all the branches of a common education. The boys have learned the most useful trades, and hundreds already occupy good positions in society. The girls also are instructed in all branches they need to make them useful among their fellow beings.

"At present more than eight hundred orphans receive all the fatherly care of which they stand so much in need. Instead of one small building of which the institution consisted first, the grounds upon which it was originally located, contains at present about twenty five buildings. The orphans are instructed in all trades. Since a few years a printing office was established for the use of the institution and the scholars, which netted last year more than seventeen thousand guilders. Under the supervision of competent workmen, the orphan boys do all the carpenting, mason work, painting, etc., if new buildings have to be erected. An extensive nursery is attached to the institution, which has at present a large trade in flowers, bulbs, roses, etc., that are sent to the remotest countries. The donations of last year amounted to over one hundred and twenty one thousand guilders; twenty-five thousand guilders were spent last year for new buildings; more orphans keep all the time demanding admission than the director has room for."

P. MOERDYKE.

The Dutch Defended.

EDITOR OF THE CHRISTIAN INTELLIGENCER: I wish to enter my severe and solemn protest against the absurd and groundless slanders against Dutch manners, contained in your home department of this week. I was but a boy of about thirteen years when I left Holland, but I can say with entire confidence that the assertions of that article (clipped from the *Home Journal*) are most egregiously false. It may be meant for a burlesque, and then good nature can afford to laugh over it. But if so, the clipping is all the more unfortunate in taking it out of its connection and turning the intended humor into serious statements. If, however, the statements are meant seriously, they but illustrate the truth of Havard's remark: "Among all the travellers who have gone through the Netherlands there is hardly one who did not arrive there with what may be called a bulky baggage of preconceived ideas, or who remained long enough to enable him to get rid of his singular prejudices." Some narrow-minded Englishman or American has gone wrong on this "Dutch Etiquette" before he ever saw the Dutch at home, I suppose, and found there exactly what he wanted. Just so A. J. C. Hare vented his spleen in a series of outrageous aspersions upon the Dutch, but had the grace to conclude his tirade with the reflection, "Probably a longer stay in the country might do much to modify such an impression, but this was the result of a fortnight's scamper through it." If the clipping from the *Home Journal* is correct, Holland is not only behind in manners, it is simply unfit to form a part of civilized Christendom; the Dutch are worse than savages.

DANIEL VAN PELT.

EAST NEW YORK, January 7th.

Probation Hereafter.

EDITOR OF CHRISTIAN INTELLIGENCER: In his exposition of the S. S. lesson for next Sabbath, Dr. Lyman Abbott, in *The Christian Union*, uses the following language:

"I cannot find any authority in Scripture for the declaration frequently made that death closes the door, and that after death there is no other opportunity for repentance."

When a professedly orthodox minister undertakes to inject such poison into the minds of thousands of S. S. teachers, does it call for no comment?

NEW YORK, January 4th. C. M M.

(Our opinions in regard to probation after death have been published in detail. We regard such a statement, as that quoted by our correspondent, as exceedingly pernicious. We regret especially that it has gone into the hands of Sabbath school teachers and scholars.—ED.)

PROVIDENCE, R. I., is the second largest city in New England and has about 120,000 inhabitants. Of this number it is estimated that 2,500 are German and 1,500 Swedish Lutherans. But strange to say, for these 4,000 Lutherans there is no Lutheran church. After personal inquiry as to the reason why, this answer was received: "Our Germans do not wish to have a church. Attempts have been made in this direction; able men have worked here, and that with energy and zeal; but they were obliged to give it up because of a lack of interest on the part of the Germans. Sunday is spent in the society halls, at the card table and with the beer glass." (!) Worcester, Mass., has a population of 70,000, with 1,000 Protestant Germans and 5 000 Swedes. Only a small Swedish Lutheran church exists here. From this city a similar answer was received: "The Germans want no church, and who can force them?"—*The Lutheran Observer.*

News of the Week.

(Continued from page five.)

SATURDAY, 9.—A hurricane prevailed along the north coast of Great Britain, causing a serious loss of both life and property; a life-boat was capsized and one of the crew drowned....A severe snow storm in Paris has caused a cessation of traffic and many accidents are reported....The Belfast Presbytery has issued a manifesto declaring that the adoption of Home Rule is impolitic, and at this time disastrous and criminal for Ireland....The French newspapers are pleased with the new Ministry and urge a truce among all political factions....A very severe storm is sweeping over Canada and the West....A blizzard has been sweeping over the Southwest; trains are blocked and roads have become impassable....A number of the members of the Legislature are blocked up on the road on the way to Des Moines....Senator Eustis offered a resolution in the Senate to pay $10,000,000 of bonds in silver dollars....A large part of the stolen bonds of the Bank of Lancaster, Vt., have been found. ....The Utah bill, by which it is hoped to wipe out Mormonism, has passed the Senate. ...The anniversary of the battle of New Orleans was celebrated in that city yesterday....A fire destroyed the St. James Hotel of Batavia, N. Y.; no lives lost but several injured....There was a panic in an upholstery store in N. Y., caused by a gas explosion in the cellar.

MONDAY, 11.—The Jesuits have been expelled from Monaco....The Greek Government is making active preparations for war; the peaceful reports heretofore published have been unfounded; the king is going to the frontier to inspect the army....The number of skaters in Regents Park, London, was so great that they broke the ice, and over one hundred were plunged into the water, but no one was drowned....Many disasters continue to be reported from the last storm at sea; several vessels were wrecked near Boston, but their crews were saved....The ocean steamers as they come into port are covered with ice, and speak of terrific storms. ....The hall occupied by the female students at Oberlin College was burned; no lives were lost....Twenty-one cars were burned, and three men were killed in a railroad accident in Alabama....Several trains and a large number of locomotives are snowed under on the Blue Ridge Mountains; the passengers are in great peril from cold ...There have been several severe fires in Philadelphia....Constables guarded the gate of a cemetery at Newtown, L. I., and collected one dollar for every burial....A number of orange groves are said to be frozen in Florida.... The Baltimore & Ohio R R. are prepared to cut rates to New York on their line.

TUESDAY, 12.—The cold continues, reached its height here last night, when the mercury fell to 2 degrees. Reports of damage to vegetation in the South still come in. The harbor of Galveston, Texas, was covered with ice on Monday morning for miles. At Augusta, Ga., the temperature yesterday morning was down to nearly 6 degrees. The orange groves of Florida have been seriously injured. The weather at sea has been exceedingly tempestuous and many vessels have been wrecked along the shore. A Long Island farmer bravely saved the crew of a schooner by means of a small raft, on which he made six trips to the vessel. The steamer "Hylton Castle" foundered off Long Island in the gale, one boat succeeded in reaching the shore with the mate and seven men. During the storm here on Friday night the barometer fell to 28.74 inches,—an excessively rare occurrence. The railroad trains all over the country have been delayed, and in the Northwest have been abandoned. In Southern Illinois the thermometer ranged from 18 to 23 below zero. Much distress is caused in Montreal by a flood in the St. Lawrence. The water freezes as it rises and many buildings are made very uncomfortable, some untenantable. ..No probability as yet of any action by Congress on silver coinage. The silver men claim a majority in the House. ....Strikes of various mechanics continue in many localities....The New York Marine Society celebrated its 116th anniversary by a dinner last evening... Mr. Steinitz wins the first game in the match for the chess championship of the world, on the 46th move, after a contest of five and one half hours....A number of fires reported during the cold term....Report says that Germany has seized the Samoan Islands, notwithstanding the protests of the American and British consuls.

The Truth as an answer to the Bombastic Advertising of the Royal Baking Powder Co.

We are analyzing all the Cream of Tartar used in the manufacture of Cleveland's Superior Baking Powder, and we hereby certify that it is practically chemically pure—testing as high as 99 95 per cent and not less than 99 50 per cent.

From a hygienic point of view we regard Cleveland's Superior Baking Powder as the ideal baking powder, composed as it is of pure Grape Cream of Tartar and pure Bicarbonate of Soda.

STILLWELL & GLADDING,
Chemists to the New York Produce Exchange.
NEW YORK, Nov. 25, 1884.

Analyses heretofore made by noted chemists show the amount of Tartrate of Lime found by them in different samples of Royal Baking Powder as follows:

	Per Cent of Tartrate of Lime found in Royal Baking Powder.
WM. M. HABIRSHAW, F. C. S., *Chemist of the N. Y. State Agricultural Society.*	5.05
PROF. JAMES F. BABCOCK, *State Assayer of Massachusetts.*	4.52
STILLWELL & GLADDING, *Chemists to the New York Produce Exchange.*	5.00

These analyses show that the Tartrate of Lime which the Royal Baking Powder Company condemns in its advertisements has been found in its own baking powder.

Cleveland's Superior Baking Powder does not contain Ammonia, Alum, Lime, Potash, or Bone Phosphates, and it is ABSOLUTELY FREE FROM ADULTERATIONS.

Financial.

TUESDAY, Jan. 12th.

IMPORTS of merchandise at this port last week were valued at $7,336 998, and exports at $6,306,721. Sterling exchange sold yesterday at $4.68 1-2 for 60 day bills and $4 89 1-2 for demand.

The banks last week reduced loans $36,100, gained in specie $3,361,100, in legal tenders $2,309,500, in deposits $6,438,300. The surplus of reserve was increased by over four millions, making it $28 350,400. Money was freely offered on call at the Stock Exchange at 2 per cent. The Bank of England rate is held at 4 per cent. That bank has been passing through heavy draughts on its bullion. The percentage of security to its obligations is unusually low. Wells & Fargo have just issued their annual statement of the production of metals in the States and Territories west of the Missouri River. The product of silver last year they make $44,516 599, and of gold $26,393,756. The silver product is larger than in any previous year except 1877, when it was over 45 millions. The gold product of

1884 and of 1885 has been smaller than in about 20 years.

Grain quotations yesterday were: Wheat here 91 7–8, in Chicago 82 1–2; corn here 49 1–4, in Chicago 36 1–2; oats here 36 7–8, in Chicago 28 1–4. No special demand in foreign markets. Good prospects for growing wheat reported from India. The rains have been abundant and the crop is in good condition. Bids for cotton yesterday afternoon at the close were: January, 9.21–24; February, 9 25–29; March, 9.35-41; April, 9 48–52; May, 9.60–63.

The Stock Market has reacted steadily from the attacks of the bears and remains fairly strong. Some values have increased.

Notice to Subscribers.

Owing to the largely increased number of remittances at this season of the year we are unable to change the date on the little yellow labels as promptly as usual. In a few weeks we hope to catch up with all corrections.

INDIGESTION, DYSPEPSIA, nervous prostration, and all forms of general debility relieved by taking *Mensman's Peptonized Beef Tonic* the only preparation of beef containing its *entire nutritious properties*. It is not a mere stimulant like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, over work or acute disease; particularly when resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York. Sold by druggists.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, January 9, 1886.

BUTTER.—Receipts for the week, 27,321 pks.; exports 1,203 pks.

The late sharp bidding by Butterine and Oleo. men at Elgin advanced the market on finest fresh butter beyond its ability to carry, and the trade has not responded to the prices set up Under the impetus of this apparently higher butter market, the Butterine men in New York and vicinity have renewed operations and have been heavy purchasers of milk, some of them using 10,000 to 15,000 pounds each daily. This large consumption of milk by Oleo. manufacturers may be a crumb of comfort to nearby milk producers, but the butterine utterly swamps the market for common butter and demoralizes all sorts with the exception of fine late-made grain-fed makes. Exports are fallen to about nothing, and on the whole it is a blue market To begin at the bottom, there were sales of grease at 4a5c. 8½c. was bid for 200 firkins of Ohio, but not accepted. 18 firkins original Western butter, solid, very poor, sold at 6c. A car-load of 377 tubs Iowa June ladle-packed good butter sold at 9½c. Fresh Western factory-packed, that has been selling at 18a2 c, is slow, and 17a20c. would cover most of the transactions in it. Several hundred packages of Delaware, Chenango, and other N. Y. State dairies have been offered here at 14a15c., and odds and ends of same at 12a13c., but the stock has accumulated unsold, and exactly what disposal is to be made of about 100,000 packages of miscellaneous butter that is in stock here is doubtful. Strictly fancy dairies, entire, have value at about 20c., with a possible 22c. Last week's made grain-fed creamery winter butter, fancy quality, bring 30a33c., with a possible 35c. for retail selections. We quote:

Solid silky grain-fed fresh Elgin creamery	32 @33
Fancy fresh grain-fed Eastern creamery	30 @33
Heavy bodied, grainy, high-flavored dairy, fresh	24 @26
A strictly fancy Delaware dairy, entire	20 @22
Common to fair dairies [nominal]	13 @16
Fine summer firkins	— @20
Fresh Western imitation creamery	20 @21
Western creameries, fancy summer make	— @18
" " good held butter	10 @13
" store-packed butter	7 @10
Winter make, common roll butter	9 @13
Grease	4 @5

CHEESE.—Receipts for the week, 33,433 boxes; exports 27,283 boxes.

There has been a fair business done in all grades this week, mostly for export. Shippers paid 9½@10c. for fancy cheese, 8a9c. for good prime stock, and 5a7c. for State skims and part skims, and took good line of Pennsylvania skims at 2½a3½c. Home trade took moderately, paying 9½a10a10¼c. for fine colored, and 9a9¾c. for white. Market closes firm. We quote:

	FANCY.	FINE.	FAULTY
Factory, full cream.	9½@10½	9 @ 9¼	6 @ 8
Night's milk.			
" skimmed.	6 @ 7	4 @ 5	2 @ 3

EGGS.—Receipts for the week, 7,145 bbls., and imports 155 cases.

Mild weather early in the week had a very depressing effect on the market; later there was cold, wintry weather, and more disposition to buy, and prices came to a halt, and our market closes firm at quotations. We quote:

Fresh laid, per doz	— @25
Western and Canada, per doz	23 @24
Limed eggs, per doz	18 @20

The best Ankle Boot and Collar Pads are made of zinc and leather. *Try them.*

Publisher's Department.

LEARN THE TRUTH ABOUT Hale's Honey of Horehound and Tar. It softens the cough, relieves the windpipe and bronchial tubes of mucus, tones the lungs and the membranes of the throat, and restores to the organs of respiration their natural strength and vigor. 75c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

The pain and misery suffered by those who are afflicted with dyspepsia are indescribable. The relief which is given by Hood's Sarsaparilla has caused thousands to be thankful for this great medicine. It dispels the causes of dyspepsia, and tones up the digestive organs.

MARRIAGES.

BOICE—CONOVER.—At Raritan Landing, N. J., Dec. 23, 1885, by Rev. T. C. Easton, D.D., of New Brunswick, James M. Boice, Esq., of Piscataway, to Mrs. Gertrude N. Conover, of Raritan Landing.

BOWER—ALDEN.—At Cairo, N. Y., by the Rev. S. W. Roe, S.T.D., Jan 7, 1886, at the residence of the bride's parents, George Calvin Bower, of Stamford, Montana, and Alice C. Alden, only daughter of Charles Alden, Esq.

CHASE—VAN PATTEN.—At the home of the bride's parents, Glenville, N Y., on the evening of Dec. 31, 1885, by Rev. Robt. Doig, Mr. Charles E. Chase, of Benedicts, Fulton Co., to Aggie Van Patten, of the former place.

GOLDEN—CARTNER.—At Muitzeskill, N. Y., on Dec. 6, 1885, by Rev. Wm. Veenschoten, Mr. Reuben F. Golden to Mrs. Mary V. Cartner, both of Muitzeskill N. Y.

JOHNSON—CRAMER.—At the parsonage of the Ref. Church of Muitzeskill, N. Y., on Dec. 31, 1885, by Rev. Wm. Veenschoten, Mr. Stephen A. Johnson to Miss Lena C. Cramer, both of Kinderhook N. Y.

MULL—TRIMPER.—On the evening of Jan. 10, at Schodack Landing, and by the Rev. H. A. Hendrickson, Alfred Mull, of Schodack Landing, to Abigal F. Trimper, of Kinderhook.

PERSONS—ODELL.—At the residence of the bride's father, Charles Persons and Helen Odell, by the Rev. S. W. Roe, S.T.D., at Cairo, N. Y, Jan. 5, 1886.

WOOD—ROALEFS.—On New Year's eve, at the home of the bride, by Rev. J. A Davis, assisted by Rev. J. Kirby Davis, F. J. Wood Esq., of Philadelphia, to Miss Lillinore, daughter of the late John A. Roalefs. All the parties except the groom live in Newark, N. J.

WRIGHT—KLEYN.—On Thursday, Dec. 31, 1885, by Rev. Thomas Walker Jones, at the bride's home, Albert F. Wright, of Kansas City, Mo., to Minnie, eldest daughter of John R. Kleyn, Esq., of Holland, Mich.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

WILTSE.—Sunday morning, Dec. 27, 1885, Miss Diana M Wiltse.

Miss Wiltse died suddenly at her home in this city, of apoplexy. She was the last of the Wiltse name in her branch of the family. She was the daughter of Capt. John Wiltse, late of Fishkill Landing, who served many years in the eldership of the Reformed Dutch church at Fishkill, N. Y. Her mother, Hannah Van Wyck, of an old, highly-esteemed family, as her name indicates, also died suddenly on a Sunday morning, many years ago.

Their son, John Henry, died ten years ago, who married a Miss Schenck, but left no children. One daughter, Elizabeth, who died in 18 6, married Rev. Dr. Robert P Lee, so long the faithful pastor of the Reformed Dutch church at Montgomery, in Orange County. Ann Louisa remained unmarried, and died in 18 0

Miss Wiltse had been a member of the Reformed Dutch church at Fishkill Landing for more than fifty years toward which she was drawn with a warm affection. She lived in a comforting Christian hope of a blessed immortality, and has entered upon her reward. She was much attached to the old community in which she grew up and spent so much of her life. Within the last few months she would in sleep go off into dreams of her happier earlier days, in which she was moving again among those she had known and loved, and on waking she would regret that she had not already gone to be among the many departed. The wish to go from earth grew stronger and stronger, so that she was ready to welcome the last change. Her remains were brought to the family vault in the graveyard of the Reformed Dutch church at Fishkill Landing on the Tuesday following her death, to rest with kindred dust The brief burial service was conducted by her pastor, Rev. Charles W. Fritts. A number of friends and relatives here met the immediate friends, to pay their last respects to the dead, and to sympathize with the living.

Notices and Acknowledgments

THE NORTH CLASSIS OF LONG ISLAND will meet in special session in Synod's Rooms, 34 Vesey street, on Monday, January 18th, at 11 o'clock A M., to consider a call of the German Evangelical St. Paul's Church, Jamaica, upon the Rev. F. Hartig, of Orange, N J., and the transaction of such other business as may come before it.

A. J. MARTINE, President.

Board of Education.

RECEIPTS FOR DECEMBER, 1885.

From North Hempstead, L.I., $7; Vriesland, Mich., 1; Thousand Isles, 2; South Brooklyn, L.I., 5; Rev. A. D. W. Mason, Brooklyn, L.I., 20; A member of Collegiate Church, 50; Three Bridges, N.J., 5.66; Fonda, N.Y., 12.60; Ladies' Ed. Society, Flatbush, L.I., 155; Franklin, Wis., 10; Fulton, Ill., 14.55; Canarsie, L.I., 3 50; 2d Ghent, N.Y., 6.80; Fair St. Church, Kingston, N.Y., 8.07; James D. Blauvelt, Esq., Clarkstown, N.Y., 10; Rev. John N. Jansen, 10; Castleton, N.Y., 5; 2d Rotterdam, N.Y., 4.75; Queens, L.I., 15; Orange City, Iowa, 7.01; 1st Rotterdam, N.Y., 9.58; 2d Claverack, N.Y., 11.65; Readington, N.J., 18.83; 1st Hudson, N.Y., 23.17. Total, $416.17.

FOR NORTHWESTERN CLASSICAL ACADEMY.—Mrs. Rosina Stilwell, $1; A friend, 5; 2d Claverack, N.Y., 13.21. Total, $19.21.

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Saved My Life,

and also the life of my little son. As he is troubled with Croup, I dare not be without this remedy in the house." Mrs. J. Gregg, Lowell, Mass., writes: "My children have repeatedly taken Ayer's Cherry Pectoral for Coughs and Croup. It gives immediate relief, followed by cure." Mrs. Mary E. Evans, Scranton, Pa., writes: "I have two little boys, both of whom have been, from infancy, subject to violent attacks of Croup. About six months ago we began using Ayer's Cherry Pectoral, and it acts like a charm. In a few minutes after the child takes it, he breathes easily and rests well. Every mother ought to know what a blessing I have found in Ayer's Cherry Pectoral." Mrs. Wm. C. Reid, Freehold, N. J., writes: "In our family, Ayer's medicines have been blessings for many years. In cases of Colds and Coughs, we take

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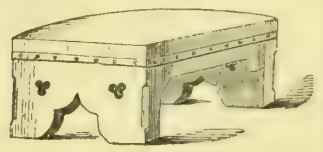

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Our readers will confer a favor upon the publishers of this paper and, perhaps, find it to their own advantage if, when answering an advertisement found in these columns, mention is made that it was seen in THE CHRISTIAN INTELLIGENCER.

The Church.

A Revival Under Nettleton.

LAST November, Rev. E. A. Chase preached an historical sermon on the one hundredth anniversary of the church in Hampden, Conn., formerly South Wilbraham. From a report of it in the *Congregationalist* the following selections are made in relation to the preaching of the Rev. Asahel Nettleton in 1822:

"Circumstances awakened with Mr. Nettleton an interest in the people of South Wilbraham. Express invitations were at this time, as well as previously, forwarded by the minister and individuals, urging Mr. Nettleton to visit South Wilbraham. On Tuesday afternoon, June 25th, Mr. Nettleton for the first time consented to have an appointment made for him in the hall at sunset. This appointment, though of a few hours' previous notice, like an electric shock reached every extremity of the society. At the set time the room was literally crowded and multitudes yet assembling. Mr. Nettleton took his station, from which in the hall little else was to be seen than a dense surface of expressive countenances, and at the same time from the windows might be seen trees and roofs of adjacent buildings occupied by anxious hearers. The preacher's subject was 'The Ground of Alarm to Awakened Sinners.' Many were roused to anxiety. These scenes were new and interesting to the people. There had never been a general revival in the place from its first settlement till this time, and the language of every heart seemed to be, 'What do these things mean?' It would be an injustice to the opposers of religion not to mention that they acted their part well. Slanderous reports and insinuations of every kind were current against Mr. Nettleton. Much opposition was offered by the Universalists. At one time a meeting was appointed in the Blue Hill schoolhouse. One Reuben Hendricks stood at the door with a club, determined to break up the meeting. This he succeeded in doing; but Captain Comfort Chaffee opened his house to the people, and Mr. Nettleton preached there from the parable of the Pharisee and the Publican. Still the opposition continued. 'I had rather sickness would visit my family than Nettleton,' said one. Said another, 'If he visits this place we shall have a famine.' Others said, 'Now this excitement shall not be, we will put a stop to it; it is really becoming a serious evil when business gets to this pass, it is time that we interfere.' Had the smallest living atom proposed to create a world it would not have appeared more ridiculous than did these anti-religious reasoners stopping a revival in a dignified manner. As in a moment they found their refuge of lies swept away by the powerful influences of God's Spirit.

"But Satan now mustered all his forces; not a drunkard, profane person or Sabbath breaker in the place who was not candid in saying he was very much alarmed at this growing evil—a revival; and that he thought it intolerable to have such an ado about religion, and he thought it his duty to discountenance it. During this opposition, Mr. Nettleton, so far as his health would permit, was rallying the consciences of one and another as he had opportunity to subjects of greater moment than of opposition to religion.

"On the evening of the 27th of June, Mr. Nettleton met his second appointment in the church, which was full and solemn. There no longer remained a doubt of the presence of God by the special influence of His Spirit among the people. Many were anxiously inquiring, 'Men and brethren, what shall we do?' From this time forward the work advanced rapidly. Let us enter the church and listen to one of the sermons. The text is of Dives and Lazarus. Mr. Nettleton begins by saying it is not a parable; the Scripture says, there *was* a rich man. He goes on to say, the moment a man dies he is in happiness or misery. Next, the request of the rich man indicates that this misery is very tormenting. The answer, that between God and Dives there is a fixed gulf, indicates that this torment is unalleviated. Dr. Todd, in the life of his father, speaks of having been much impressed with this sermon, which he heard at New Haven. One of his hearers in this church describes it as an awful sermon, under which the audience fairly quailed. By such preaching the young were deeply affected. At the close of one meeting a young woman was overwhelmed with a sense of her guilt. As she dwelt some distance from the village, she was asked by one of her companions living near to spend the night with her. At midnight Mr. Nettleton was sent for to come to this house. It was filled with people. He found the young woman sustained in the arms of her friends, piteously crying out, 'Lord Jesus, have mercy on my soul.' The next day, while in a company of young people with whom Mr. Nettleton was talking, she with one or two others expressed joy and peace in believing.

"On Thursday, July 11th, Mr. Nettleton met sixty or eighty in an anxious meeting—an awful scene of distress. From this they went to the church, where he spoke on the danger of grieving the Spirit of God. It was indeed a heart searching subject. The sobs and sighs of anxious sinners were to be heard from all parts of the house. At its close a large number rushed toward Mr. Nettleton, as if expecting assistance from him. Many cried out aloud, and the house was filled with groans of distress. The multitude clambered upon the rear seats, beholding with astonishment the effects of the Holy Spirit of God, opening the eyes of the blind and loosing the tongues of the dumb. Mr. Nettleton addressed them for about five minutes, and asked them to retire as quietly as possible. Some were so overwhelmed that it became necessary to urge and even assist them home. By Monday, the 29th of July, thirty had been converted. At an anxious meeting on the evening of this day, in the village hall, there were at least a hundred and fifty present. At the close of the meeting, which was peculiarly interesting, there was witnessed the most awful scene of distress known thus far during the revival; there was evidenced generally a more deep conviction of sin than at any previous meeting. As the people passed on to the green, retiring from the hall, there was a burst of feeling among the more anxious, which one may imagine was a faint expression of the agonies of the damned on receiving their final doom. Flying to each other's arms, in piercing cries they exclaimed, 'I am sinking to hell, I am sinking to hell!' They were immediately led by their friends to the house of Mr. Warren, just across the street, where for a time were responded from one room to another, cries which were calculated to melt the hardest heart. Never did the justice and mercy of God, united in a work of grace, appear to move in greater majesty than on this occasion. The voice of opposition for a time was hushed to silence, and many by what they witnessed were converted. On the next day, a number who were in such distress on the preceding evening, expressed a hope of having submitted, and the number of anxious sinners was very much increased. From this time on the work steadily advanced, until nearly one hundred had expressed a faith in Christ; and at the communion in October sixty-two were received into the church."

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 4, FIRST QUARTER.

M. Captivity of Judah..... .....2 Kings 25 : 1-12.
T. Foretold by Isaiah..... .....Isa. 29 : 1-16.
W. Foretold by Ezekiel.....Ezek. 12 : 8-16.
T. Foretold by Jeremiah.....Jer. 32 : 26-44.
F. The Prophet's Lament.....Lam. 1 : 1-16.
S. Prayer for Deliverance..... .....Ps. 80 : 1-19.
S. Weeping in Captivity.....Ps. 137 : 1-12.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

Jan. 24th.—The Captivity of Judah.—2 Kings 25 : 1-12.

Golden Text.—"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion."—Ps. 137 : 1.

CENTRAL TRUTH.—"The wages of sin is death."—ROM. 6 : 23.

INTRODUCTION.

THE reform under Josiah was not sufficient to avert the impending wrath. At the close of his reign the process of destruction had set in. The Egyptians first placed Jerusalem under tribute, then Nebuchadnezzar, who claimed the territory, came and took possession of the city, carrying away a portion of the people as captives, among whom were Daniel and his friends. A few years later this king made a second invasion, and took away another company of captives, among whom was Ezekiel. The third campaign was directed against both Tyre and Jerusalem. The king made his headquarters at Riblah, about 100 miles north of Damascus, while he sent armies to besiege the two rebellious cities. The story of the final overthrow of Jerusalem occupies our attention at this time.

THE LESSON.

I. THE SIEGE AND FAMINE.—VS. 1-3.

V. 1.—"*And it came to pass in the ninth year of his reign.*" Zedekiah, although the son of Josiah, was not his immediate successor, since two brothers and a nephew of his had occupied the throne before his accession. He had been appointed king by Nebuchadnezzar in the place of his nephew Jehoiachin. In spite of the warnings of Jeremiah and the experience of his immediate predecessors, Zedekiah rebelled against the King of Babylon, and so brought down upon the nation that destruction which was God's punishment for their idolatry. "*He and all his host.*" The king himself was not present at the fall of the city, although it is quite probable that he visited his army during the progress of the siege. "*They built forts against it round about.*" The taking of a walled city was necessarily a slow work in those days. The land about the walls was raised by artificial mounds, upon which towers were erected which would bring the attacking parties on a level with the tops of the walls, and so permit them to harass and destroy the defenders. These towers also contained battering rams with which to make breaches in the fortifications.

V. 2.—"*And the city was besieged unto the eleventh year of King Zedekiah.*" The siege lasted just about one year and a half. During this time of suspense the miseries of the besieged people became unspeakably severe. The book of Lamentations gives some insight into the depth of sufferings in which sin had involved the people.

V. 3.—"*On the ninth day of the fourth month the famine prevailed in the city.*" This was not the beginning of the famine, but its culmination in absolute destitution. The people had fought against the army without and death within the walls until nothing of strength or hope was left.

II. FLIGHT AND PUNISHMENT.—VS. 4-7.

V. 4.—"*And the city was broken up.*" "Then a breach was made in the city." (Revision.) With the failure of food the strength and vigilance of the soldiers failed, so that the Babylonians easily forced an entrance through the walls. From the general implication of the story this breach was made on the northern side of the city. As soon as the enemy were within the walls the defenders of the city knew that there was no help for them, and they fled with the king under cover of the darkness. Their flight was out of a southern gate through the vale of Kedron and over the Mount of Olives toward Jericho.

V. 5.—The flight of the king and his men was soon discovered by the besiegers, who immediately gave pursuit and overtook the fugitives after a few miles' chase.

V. 6.—"*Then they took the king, and brought him up to the King of Babylon at Riblah.*" Zedekiah was considered a rebel against his superior monarch, and he had in fact broken a solemn oath of allegiance by which he had been permitted to reign.

V. 7.—"*They slew the sons of Zedekiah before his eyes.*" This was not merely an Eastern refinement of cruelty, but was intended to remove the seed royal in order to break up the kingdom as effectually as possible. After making the captive king witness the death of his children, his captors then proceeded to blind him, according to their manner of treating such important prisoners of war. But this was not all; defeat, loss of kindred, and blindness were but preludes to a perpetual bondage in which the fallen king was to be kept in Babylon.

III. DESTRUCTION AND CAPTIVITY.—VS. 8-12.

V. 8.—"*In the fifth month, on the seventh day of the month.*" This was nearly a full month after the capture of the city. The lapse of such a length of time indicates that the victorious king had been deliberating what the fate of the rebellious city should be. "*Nebuzar-adan, captain of the guard.*" This title is applied to the chief executioner, and it was in that capacity that he visited Jerusalem, bearing the king's decision as to its future.

V. 9.—"*And he burnt the house of the Lord.*" This destruction of the temple was deliberate, while that of the later temple by the Romans was against the wishes of the commander. The temple had been profaned by the hypocrisies and idolatries of the people, and needed to be purified by fire. "*The king's house and all the houses of Jerusalem.*" As the last clause of the verse evidently qualifies this statement, we understand that the important buildings were subjected to this destruction, but probably the greater part of the entire city was consumed in the conflagration.

V. 10.—"*Brake down the walls of Jerusalem round about.*" The complete demolition of the city and its walls, while simply policy on the part of Nebuchadnezzar, was in direct fulfilment of Divine threatenings.

V. 11.—"*Now the rest of the people.... did Nebuzar-adan, the captain of the guard, carry away.*" The classes of persons mentioned in this verse seem to include the population of the city, the deserters during the siege, and the inhabitants of the surrounding country.

V. 12.—"*But the captain of the guard left of the poor of the land.*" It seemed necessary that some should be left to keep the entire country from becoming a desert, and the officer thought that the poor would be safe ones to leave behind for this purpose. This remnant had a sorry time of it, however, and the result was that they were compelled to flee into Egypt or become partakers of the captivity of their brethren. Thus ends the history of the decline and fall of the Jewish nation.

LESSONS FOR TO-DAY.

1. God's judgments may be deferred, they cannot be defeated.
2. God's promises, whether of wrath or mercy, are sure.
3. Sin certainly leads to destruction.
4. God causes His enemies to destroy each other.
5. Even the threatenings of God are blended with mercy.
6. Neglected grace increases condemnation.

Be Still.

"LET not your heart be troubled,
Your blessings oft are doubled
By disguise;
A mansion is awaiting,
Which faith is antedating,
In the skies.

"A Saviour comes to carry
Your load, and with you tarry,
If you will;
Then do not fret or worry,
Or try God's plans to hurry—
Just be still."

The Sunday Dinner-Table.

"DIDN'T we have a good sermon?" inquired the eldest son, with all the zest of his satisfaction in his tone.

"Good!" echoed the father, scornfully, bristling up as usual when the word "sermon" was uttered. "He took ten minutes to prove something that we know as well as he does, ten more—"

A shade of distress flitted across Sophy's eyes; the minister had made her feel that she was a sinner. Was not that worth ten minutes?

"And as for the prayer," continued the head of the family, with a gesture of impatience, "it was the dryest prayer I ever listened to."

"Perhaps he was not praying to you," suggested the privileged member of the family.

"I think it was the loveliest prayer I ever heard," exclaimed the visitor, with rising color.

The visitor, by the way, did not enjoy the prayers of the head of this family. In her own young opinion, addressing God in long, hard phrases, made Him seem high up and away off from her.

"Such length! Such diffusiveness and minuteness! Such rambling! It was a talk, not a prayer. He brought in everybody under the sun." Impulsive young visitor kept her lips shut, but she could not keep the indignant flash out of her eyes. The prayer in church that morning had touched her as prayer rarely had touched her before. At that instant she hotly wished that she might never have to hear the head of the family pray again.

"Prayer is not a thing to be criticized,' suggested the eldest son, gently. "I never felt so clearly as I did this morning, *how* Christ is our only hope. Our minister made it so strong and clear."

"After rambling on ten minutes about nature!" commented the argumentative voice of the father. By this time conscientious Sophy has a finger-tip pressed into each ear; that sermon was one of the marked periods in her spiritual growth. "And, then, the idea of saying—"

The sensative boy of fourteen, whose mercury rises and falls with every change in the home atmosphere, dropped his eyes and looked troubled. All his delight in the plain, strong sermon had been marred, even while listening to it, by the dread that somebody at home would pick flaws in it at the dinner-table. If he might have listened with an untroubled heart, into what ready soil the seed would have been dropped that day! Sometimes I think that Satan takes more delight in the Sunday dinner-table, than in any home-gathering through the week. He knows what little winds carry the good seed away.

Somebody, anxious to interrupt the flow of unkindly criticism, now made a hurried remark:

"Did you see that lady in front of us? Wasn't her bonnet grotesque? Just the shape and colors to make her hideous."

A relieved laugh went around the table. Surely this was better than finding fault with the minister. But Sophy's laugh had a touch of uneasiness in it. For several Sundays she had been trying to school herself not to look at bonnets at church; and this morning, under the impressive sermon, she had not even noticed the offending bonnet almost within range of her eyes.

The boy of fourteen looked up brightly. "We have such a good lesson for Sunday-school to-day."

"I'm glad there's one good one," grumbled his next oldest brother. "I had come to the conclusion that they had picked out the hardest and dryest parts of the Bible for the lessons. Your teacher is such a poke, with his melancholy voice and solemn face, I don't see how *you* ever like the lessons."

Public opinion again quenched the boy of fourteen. Coming home from church, he had resolved to hurry through dinner that he might give the extra minutes to the study of the lesson; but if it was the dryest part of the Bible, and his teacher a "poke," why should he care for the Sunday-school? Perhaps he ought to be ashamed for staying after Sunday-school last Sunday to talk to the "poke" about something in the lesson. Of course, the big boys knew!

"He has no more sense about asking questions," continued the big boy.

"Your superintendent is a superior man," observed the head of the family. "I noticed in prayer-time this morning how uneasy he was under that long prayer. He couldn't keep his head down through three sentences."

The visitor flushed again. By this time she had almost resolved to be busy elsewhere when the time for family worship should come to night. The listener, who was not a Christian, and who had spent her Sunday morning in reading "George Eliot," pushed her napkin into her ring with considerable energy.

"I didn't go to church this morning, and I do not intend to go to Sunday-school! A sermon that does no good, a prayer that irritates, dry parts of the Bible to study, and a poke to teach it, have no attractions for me."

The others, who were Christians, looked blank.

A blessing had been asked upon the dinner. What about a blessing upon the dinner-table talk?—*Maria Hyde, in The Westminster Teacher.*

Living at Swatow, China.

OF course, one must eat. During my recent visit to America, I answered certain questions many hundreds of times; and one of these questions was, "What do you eat in China?" We make use, firstly, of available native products. From the water-buffalo and the zebu, animals used here in agricultural labor, milk, in small quantities, and of poor quality, is procured. The Chinese do not themselves use milk, except as a strengthening medicine. In this treaty port, where there are 120 foreign residents, a sufficient number to make the butcher's trade profitable, the zebu is fattened, and the flesh is sold at six cents a pound. Both prejudice and economy deter the Chinese from the slaughter of cattle as food for themselves, but they eat the flesh of such as die by disease or accident. Pork, without which no Chinese feast is served, is rarely used by us, because we know on what garbage the animal has fed. I have not myself partaken of this viand, since, early in my missionary life, I saw a pig feeding on an infant.

Fish of fair quality is usually abundant. Chickens, geese and ducks are always to be had, and eggs, small and watery, because the fowls are ill-fed, are everywhere used. Rice the staple food of the natives, becomes prominent in our meals. Irish potatoes, raised from tubers brought from California, are now cultivated and used by the Chinese, who sell them to us. We have russet pears, oranges and bananas for two-thirds of the year, and during the remainder of the time we have plums, mangoes, and several fruits that have no English names.

Among vegetables, we get from the native gardeners a course, white turnip, stringy sweet potatoes, carrots, bamboo sprouts, and celery; and, if we annually get fresh seed from America, they will raise for us, in winter, cabbages, beets, radishes and lettuce.

Our flour comes from San Francisco, coffee from Java, onions from Bombay, butter from Denmark, raisins from Spain, pickles and hams from London; and all these are sold by purveyors, called compradores, having shops or stores in Swatow. With forethought, a little care, and a knowledge of the art of good housekeeping, one may here have palatable and healthful food, of the sort that habit makes necessary to us, at an expense not exceeding that of living in the United States

I think there are few places in the world where domestic help is so efficient at its cost as here in Southern China. The bound feet of the women make them useless in occupations requiring activity, and men are employed for nearly all in door as well as out-of-door work. Women are engaged for the care of children only. A man whom one has taken in the rough, and trained as cook, often becomes as skilful in the kitchen as his instructress, and remains with her for a lifetime, thankful that she has established him in a vocation wherein he earns twice as much as among his own people. His wages, when serving his foreign teacher, is five or six dollars a month, boarding himself. General housework is done by a trained man for four dollars a month. Washing is a distinct business, the laundrymen doing their work in sheds or in the open air beside creeks or ponds.

A New England woman, "of faculty," would, in her own home, with its many labor-saving inventions, including a cistern and pump, easily do as much housework as is done here by four Chinese domestics.—*Miss A. M. Fielde, in the National Baptist.*

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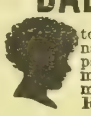

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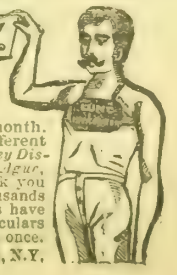

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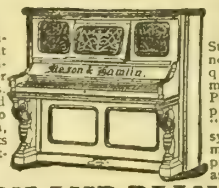

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Net surplus	1,535,221 82
Total Cash Assets, Jan. 1, 1885.	$4,938,501 92

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CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	2,839,742 00
Reserve for Unpaid Losses and Claims	389,513 48
Net Surplus	1,030,802
Cash Assets	**$7,260,058 32**

SUMMARY OF ASSETS

Cash in Banks	$134,241 23
Bonds and Mortgages, being first lien on Real Estate	971,950 00
United States Stocks (market value)	2,882,235 00
Bank and Railroad Stocks and Bonds (market value)	1,581,772 50
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	123,600 00
Interest due on 1st July, 1885	43,087
Premiums uncollected and in hands of Agents	340,835
Real Estate	960,337 88
Total	**$7,260,0583**

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EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

REPORTS OF CRIME, such as appear daily in the papers, are said to be necessary as a faithful picture of life. But, not being accompanied with reports of the existing virtue, they are not faithful. Of some towns we receive only the criminal record.

THE GOVERNOR proposes to abolish the Regents of the University, but the proposition is not favorably regarded, and we are glad of it. There would be no pecuniary gain in the measure. What is now done by the Regents would require to be done by somebody, and another officer would be paid more. Besides, there is a wide field open to the Regents. They cannot make a university. Means and opportunity are wanting. Nor can they control the colleges or bring them up to a common high standard. Too many charters and local and other interests are in the way. But the whole department of preparatory instruction is under their control. Here they have done much good, but more is attainable. There should be a first-rate academy in every county—one that should be the culminating point of all the county schools, should never think of becoming a college or cherish any desire that way, and should seek to make itself in thoroughness and discipline the equal of any endowed school in the land. Here is a most important work. The curse of the day is the inadequate preparation young men make for college. Whoso contributes to render this preparation what it ought to be, is so far a benefactor of his generation.

"WE CAN HOLD A MISSION, but cannot produce a revival," the Rev. Mr. Aitken is said to have replied to one expressing a hope that the remarkable mid-day services in Trinity Church would result in a great awakening. Dr. Spencer used to say often to persons inclined to urge this or that measure at the beginning or during the course of a revival, "Let God be God. Don't you try to be God." All experience teaches that God blesses in His own time, and it also teaches that no earnest, sincere endeavor to awaken men to the supreme importance of their relations to God, to a consciousness of their unworthiness and to a conviction of their need of saving faith in the Lord Jesus Christ, is ever in vain. The months of harvest are as sure to come as in the world of nature. Experience also teaches that it is wise to engage prudent and candid evangelists, who are qualified for the work expected of them. Evangelists to-day as a class are free from some of the blemishes which detracted from the usefulness of not a few of them twenty and more years ago. Those of to-day are men of excellent gifts and attainments, and each year supplies additional proof of their usefulness. It would be easy to mention a score of blessed revivals of past years which began with the work of an evangelist. Besides, these efforts made to secure the attention of non-churchgoers of all classes, these manifestations of interest in them, of desire to win them to Christ, are just such as the Church ought to make. As the wonderful works of our Lord drew a multitude to hear His more wonderful words, so these special services attract men who have cared for none of these things, to listen to truths of more value than all other things. The result is not doubtful. If nothing else is secured such an expression of interest in the souls of men will win their respect and confidence. They know, they ought to know, that such an interest is just what the Church ought to show if it really believes the truths it professes. But that will not be the only fruit. Lasting impressions will be, in fact have already been, made upon many hearts; consciences have been and will be enlightened, strengthened and animated, and, though it may not be evident at once except to keen observers, it will become plain before long that a new life has been begun. As on the earth sunrise is preceded by a long twilight in one region and by almost none at all in another, so the rising of the Sun of Righteousness is foretokened in the world of human souls.

WHILE HEARTILY INTERESTED in the special efforts made at present to increase the zeal of those believing in our Saviour and to arouse those far from Christ to a sense of their relations to God, their unfaithfulness and disobedience, and their need of the propitiation offered on the cross, the missionary work of the Church should not be forgotten and neglected. The new impulse given to devotion to the Lord's work in our own land, by the noble opportunity presented in the Northwestern States and Territories, should not produce inattention to the fields in foreign lands where the Church has received such large encouragement by the blessing of God on her endeavors. The Missions of the Church at home and abroad are to be maintained and extended, deserve and ought to have always a place in our hearts. They are calling upon us for larger gifts, a more generous support, to provide for a growth that is substantial and full of promise. The favor of our Lord is indispensable to the success of the special efforts in behalf of the worldly, careless and mistaken souls around the churches in which we worship, and the conditions on which the presence of the Lord is to be enjoyed He has distinctly declared. He says to us: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." He says also, as we look upward for a blessing: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The favor of God is not to be bought indeed by gifts of money; but God does bless a cheerfully obedient spirit, if not with temporal certainly with spiritual mercies.

THE POPE has declared a jubilee for this year of 1886. Coming from that quarter it is, of course, not a jubilee in a Scriptural sense. It does not mark or celebrate fifty years of anything. It is simply a Roman, or in properly descriptive words, a Pagan jubilee. The celebration consists in twice visiting "the Basilica of St. Peter, St. John Lateran, and St. Mary Major," in Rome, and there praying "for some time for the prosperity and exaltation of the Catholic Church and this Apostolic See, for the extinction of heresies, and the conversion of all who wander from the fold; for concord among Christian sovereigns, and for peace and unity among the entire faithful people." The suppliants are also to fast two days, "using only the aliments allowed on fasting days." They must confess their sins, "receive the most Holy Eucharist and give, in accordance with their individual means, and after consulting their confessor, a sum of money for some good work destined to propagate and promote the Catholic faith." To those performing these conditions, the encyclical says, "Relying on the mercy of God, and on the authority of the blessed Apostles Peter and Paul, by virtue of that power of loosing and binding which the Lord hath entrusted to us, albeit unworthy, we grant to all and every person, of both sexes, of Christ's faithful, in the form of a general jubilee, the fullest pardon of their sins." For all those who cannot go to Rome, the vicars or officials are authorized to select three churches to be visited twice or two churches to be visited thrice, where "the pious works above enumerated" are to be fulfilled. Provision is also made for "regulars bound to perpetual enclosure," such as nuns, for prisoners and infirm persons, even "children who have not made their first communion." For such their confessors can make "a commutation into other good works." The letter closes with these words: "Finally, let us all be most careful, during this time of Jubilee, to merit well of the great Mother of our God by their pious services. For it is our will that this Jubilee should be made in honor of Our Lady of the Rosary. We hope that there will be many whose souls, by her aid, will be enabled to lay aside their load of sin and obtain such a renewal of faith, piety and justice as may afford them not only a firm hope of life eternal, but a beginning of lasting peace on earth." The generosity of this document extends beyond this world, for it also engages, "this jubilary indulgence we allow to be applied by way of suffrage to all souls who have departed this life, bound to God by ties of charity."

This, in this nineteenth century, when millions of men have the Word of God in their hands, on almost every page rebuking and condemning such blasphemous arrogance! Those who accept and comply with this unscriptural and wicked letter will not be "Christ's faithful," but will dishonor Christ and His work. If Peter and Paul could rise from their graves they would make the world ring with their denunciation of these wicked and delusive assumptions.

The Indian Question.

THE venerable Latin motto, *Festina lente*, make haste slowly, is worthy of constant remembrance. Even when the house is on fire deliberate action is the best. To do this or that in a hurry is generally to do it badly, imperfectly, so that the doing must be repaired afterwards or supplemented or even undone and done over. It is wise to move deliberately in conducting Indian affairs, and such was the action proposed which the last House of Representatives, for purely partisan reasons, refused to take up and decide.

Some men who have recently come into fellowship with those who have been gathering experience in Indian matters for years, would have the Indians forced immediately into taking lands in severalty. Such is not the intention of the Dawes-Coke bill, which for two years has been and is now the measure approved by those who have had the largest and longest experience in the management of the Reservations and who know the Indians, their wants and present capacity, more perfectly than the recent recruits do. The bill, approved by the Senate after a careful discussion, originating with a Northern Republican and modified and perfected by a Southern Democrat, being therefore neither partisan nor sectional, secures time for the preparation of the tribes to hold land in severalty and for the division of the lands. It gives twenty-five years to the accomplishment of this wise proposition.

The bill provides that the United States shall

secure to the tribes the possession of their reservations for twenty-five years. It amounts to saying, "Emigration is pressing upon your lands on every side. Every year increases the pressure. The United States promises to maintain you in possession for twenty-five years, but cannot make any promise for a longer time. We have guaranteed these lands to you by treaties. We now tell you frankly the time is rapidly coming when we will no longer be able to perform the engagements of these treaties to the letter. We will protect you for the next twenty-five years if necessary. We hope you will not make it necessary. We advise you to select farms to be held by you as individuals. When this is done we will sell the remainder of your lands, put the price in the national treasury and pay you interest on it for schools or such improvements as may be for your benefit."

The bill directs that the Reservations shall be surveyed, divided into sections, and that each Indian shall have the privilege of selecting a certain number of acres, which shall be his inalienable possession for twenty years. After the Indians have chosen their farms, the remainder of the Reserve is to be sold and the money received to be invested in obligations of the Government bearing interest, and this annual interest is to be expended for the benefit of the tribe owning the Reservation. This virtually fulfills the treaties.

The bill is a wise one. It was allowed to die in Committee by the House for purely partisan reasons, in common with other wise and necessary measures. The last House, being of the opposite party, was determined to enact nothing out of which a Republican administration might acquire honor. The want of time was given as the reason for inaction. There was time enough.

It is not probable that twenty-five years will be required to make the proposed disposition of Indian lands. There is no lack of shrewdness among the Indians. As soon as the proposition is explained to them and the lands surveyed, sagacious men among them will soon make their selections of homesteads, and other men will see that unless they choose their portions immediately the best lands will be taken up and the less desirable only be left. It is quite certain that the tribes which are prepared to own and manage homesteads, will make their selections in a few years, probably in less than five years. To those not ready for a profitable use of such property time is allowed to become prepared.

But to urge that the Indians shall be compelled to assume lands in severalty at once is unjust and impolitic. It is a plain violation of the treaties we have voluntarily entered into—a violation both of the letter and the spirit of those engagements. It is impolitic and cruel, because about one-half of the Indians are not prepared to cultivate farms with profit to themselves or anybody else. They are savages and must be taught. It is proper to bring them under such pressure as drives other men to learn the occupations of civilized people. To support these Indians in idleness, by providing them with rations, blankets, and some such luxuries as tobacco, is thoroughly unwise. It demoralizes them as it would anybody. They become under such treatment lazy, shiftless loafers, continue to be brutal savages, and are encouraged to make preposterous claims. It is such Indians who set out on raids, murder the defenceless, destroy property, and fill a large area with terror, arresting industry and compelling men to turn aside from their pursuits and to organize and drill and go on guard for the defence of their homes. Now to supply all the wants of such savages and to shield them from the necessity to labor for bread to eat is to follow a course separated by only a narrow line from positive instruction in base and immoral practices. This policy cannot be abandoned too soon.

But still the necessity of preparation for even a low grade of civilized life faces us and must be removed. Here the Church has a work to do, which she ought to undertake gladly. It is the fact that the Indians prepared to own and improve homesteads are almost exclusively those who have had the instruction of Christian missions. And if those who have had no such privilege are to be made ready for citizenship and for a life of intelligent industry, it must be by like education. The field ought to be a tempting one. The conditions are especially favorable, and the work is one the churches can do easily. Why is it that no one opens a Mission amongst the Apaches? a people of many fine traits, of strong character, superior resolution and courage.

President Gates has published as a pamphlet a paper read by him last summer before the Social Science Congress, entitled "Land and Law," in which the matter of distributing lands in severalty among the Indians and that of bringing them under the laws of territories and States, and of admitting them to citizenship, is each thoroughly and clearly discussed. It is a paper especially timely, worthy of the attention of all interested in the future of our American Indians.

"Old Colony" Papers.

THE CONVERTS OF PENTECOST.

THEY were indefatigable worshippers. They were found "daily in the Temple." Sabbath services were not enough for their hungering and thirsting souls. It was an incomplete day, in which they did not tread the courts of the Lord's house. There at the morning and the evening sacrifice this little company of Nazarenes might be observed in a separate group, bending reverently towards the Holy of holies. To these men despised and wondered at, what a new and fresh significance had those sacred types and ceremonies! When they saw the sacrificial victim led meekly in, and then laid quivering upon the altar, their thoughts went tenderly back to Calvary and to Him who was "led like a lamb to the slaughter." The rent curtain in front of the Shekinah recalled the true Priest, who had passed through the veil of the parted heavens to make intercession for them. Those things which were to their countrymen a barrier to the reception of Jesus, because a substitute for Him, were to them only a transparent and illuminated medium through which they saw Him walking amid the golden candlesticks. Perhaps they clung the more to the Temple from a half-defined feeling that all this was passing away. These things were but shadows which the new morning was fast scattering. But till the day dawned and the shadows fled away, they would betake themselves to the mountain of myrrh and the hill of frankincense.

God makes His House a test of His people. He puts the day and the place on a level of sanctity, saying, "Ye shall honor my Sabbaths, and reverence my sanctuary." If we are born of God, His House will be our earthly home. Its very dust and stones will be precious. Its ordinances will be sweeter than honey, and richer than gold. They may be marred or diluted by the presumptuous or feeble hands which administer them. They may be threadbare and dull, and may even grate upon our intellectual or æsthetic tastes. They may be formal and ostentatious, on the part both of minister and people. But the pious will recognize the service as primarily a matter of obedience and reverence to God; and where essential truth is present, they will never fail to draw a sufficiency of spiritual nourishment and profit.

These children of the Spirit continued equally steadfast in private and social prayer. And unless they were different from all other disciples, we touch just here the pulsating heart of their religion. Around prayer, as a citadel, all the defences and approaches of their lives concentered. Alone and trembling in a world already resounding with the wolfish howl of the persecutor, yet I venture to say that the chief burden of their petitions was for spiritual light and strength to know Christ better, and to be fitted for the work which He had given them to do. As the strongholds of Satan rose before them one above another with bristling ramparts, they might well quail before the prospect and hasten to lay hold upon the arm of Him, who while pointing them the way had said: "All power is given to me in heaven and on earth." He gives to His praying ones both power and rest.

It is not to be wondered at, that having found Jesus at the prayer-meeting they should instinctively go there to find Him again, and should feel that the place where they first recorded their vows was the best place to renew them. No mere means of grace, excepting only the truth itself, can be called indispensable. But the Lord will surely send leanness into the souls of those who, when He has set a table before them in the wilderness of the work-day week, allow any reason which is not of His own making to keep them away from His house.

I never knew any one come to prayer-meeting enough to get much good from it, who did not make it a matter of habit. He who leaves it to the sport of circumstances, a mere question of convenience or inclination at the moment, will soon stay away altogether. Only they can be counted on, who set a mark against that particular hour, holding it as sacredly engaged.

Another means of grace, of which those eager and earnest disciples frequently availed themselves, was "the breaking of bread." This may mean the agapæ, or love-feasts, and may also include the act of breaking bread which accompanied the blessing asked over ordinary meals. But it points chiefly to the Lord's Supper as a very frequent celebration. It fed alike their faith and love and hope. It was Christ's wedding-ring whereon His youthful Bride, the Church, wanted often to look in her early separation from Him whom her soul loved. It was an unspeakable bond of sympathy among the disciples. It nerved their courage for the cup which so many of them were to share with their Lord. And it was a standing testimony, a mute but eloquent appeal, to an unbelieving and murderous world.

Nor has the fine gold of that symbol of espousals become dimmed by eighteen hundred and fifty years of use. It is just as precious to-day in the eyes of His saints, and as fragrant with the memory of Him whose cheeks are as sweet flowers, His lips like the red lilies of Syria dropping myrrh, His countenance like Lebanon fringed with its goodly cedars, and who is as a roe or a young hart upon the mountains of spices. I regard the Lord's Supper as one of the most effectual touchstones of religious character, both as respects those who come to it and those who stay away. As a man eateth, so is he. According as we prize it, as we relish it, and as we grow upon it; according as it rises in our estimation from a form into a sacrament and a communion; according as it becomes transfigured from a mere table with a little bread and wine into the backward shadow of the cross and the pledge of a complete salvation,—will it mark the place our steps have reached in our pilgrimage from the world's revelings and banquetings to the Marriage Supper of the Lamb.

If one has drunk at a spring whose waters have proved refreshing in the hour of intense thirst and even saved him from perishing, he will be quite certain to regard that fountain of life with peculiar affection, and resort to it again and again. On this principle, doubtless, those who had received the Word from Peter's lips "continued steadfastly in the Apostle's doctrine,"—that is, took every opportunity of obtaining further instruction from him and his colleagues.

Our modern Pentecosts, to be sure, are unprovided with Apostles. Yet the humble and sincere convert will display the same docile spirit, and will pay the same earnest heed to his spiritual guides. The Church will be his Bethlehem, a "house of bread." And the plainest sermon, if it be filled with the marrow of the Gospel, will be welcomed by him, not as a critic, but as nutriment and stimulus for his spiritual nature. He will continue steadfast in the doctrine of his own pastor and spiritual father. There may be more attractive "pulpit orators" elsewhere. This one may not be specially congenial to his particular tastes. He

may have many duties and hindrances which render it a burden to the flesh to always attend church or prayer-meeting. Yet the pentecostal convert will be found at his post to receive the pastor's teachings, which, however feeble and "foolish" they may seem to others, have proved to his own soul the wisdom and power of God unto salvation.

These early converts continued with equal steadfastness in the Apostles' "fellowship." They would seem to have followed them about and clung to them, for their presence was a continuous apostolic benediction. They had been with Jesus, and to be in their company was the next thing to being with Jesus themselves. There is no more beautiful and hopeful sign in a young Christian than a disposition to seek the society of those who are riper in religious knowledge and experience.

Religious fellowship is a great lack in our day, under which the Church grows lean and pallid. They that love the Lord do *not* "speak often one to another," and therefore the Lord does not "hearken and hear them" when they speak with Him. For if they spoke out of the abundance of the heart in the latter case, how could they keep silence in the former? As the matter has been familiarly illustrated, "Christians are like the spokes of a wheel, the nearer they approach the centre the nearer they approach each other." The closer our communion with Christ, the readier our communications are likely to be with His saints. The breaking down of barriers and a freedom to speak of, or rather to speak out, our religion are among the most marked signs of revival. And this is doubtless a principle reason why religion is so much more a delight at such times.

But why should we not be always living Christians, who need no reviving? Why spasmodic in any grace or duty? We need both to sanctify our social life, and to socialize our religious life; not only to write the first and great commandment over our houses and stores and farms, but to write the second, which is like unto it, upon our churches. Then shall our churches become homes, and our homes be all churches. Religion shall walk among men like its founder, not less heavenly because veiling its divine aspect under the kindly glance and cordial word and outstretched hand of human fellowship. F. N. ZABRISKIE.

THE REVISED VERSION of the Old Testament appears to have the approval of scholars. The Regius Professor of Hebrew at Oxford, Dr. S. K. Driver, gives this emphatic testimony:

"I know that it contains renderings with which I disagree. I know, also, that there are cases in in which I would gladly have seen what is now in the margin introduced into the text; but I know, besides, that for one rendering in the Revised Version with which (perhaps wrongly) I disagree, there are ten in the Authorized Version which I am sure are positively incorrect and misleading, and a hundred where, though serious error cannot be imputed, the sense is more accurately and faithfully reflected in the Revised Version."

Letter from a Veteran.

FAR ROCKAWAY, L. I., January 13th, 1886.

DEAR CHRISTIAN INTELLIGENCER: In your paper of 6th inst., I read in "Old Colony" Papers, under date December 29th, 1885, speaking of the Deaths of the Half Year, this announcement: "The last surviving officer of the War of 1812, Major Aaron Stafford, died at Waterville, N. Y., in the 99th year of his age." Allow me to correct that, by stating that I am a surviving officer of the War of 1812, having been commissioned on the 29th of July, 1813, as ensign in the Sixth Regiment, U. S. Infantry, and continuing in the service fifteen consecutive years (less three months), and leaving the service, by my own voluntary act of resignation, with the "brevet rank as captain for ten years' faithful services in one grade," that of first lieutenant, 1st May, 1828. So, "there is one more of the same sort left." There may be others; I do not know of any.

I am now close upon the end of the ninetieth year of my age. The last day of February next, if I live till then, will close the account that much to that date, my birthday having been on the last day of February, 1796; that was leap year, and February had twenty-nine days in it.

This is but a passing event, but it is well to have statements correct when it is practicable.

Very respectfully, yours very truly,

WALTER BICKER.

Suggestive.

"NIGHT UNTO NIGHT SHEWETH KNOWLEDGE."

Let there be light: His Spirit waketh
Out of its sleep
The dark void deep.
Then light, born of His word, He taketh,
The angel of His will,
His mandate to fulfil.
The flame His minister He maketh.

Swifter than runs the swiftest river,
The subtle ray
Flashes its way;
Swifter than shaft from archer's quiver.
If daring numbers sought
To measure, they are nought;
Swifter than aught but thought's quick shiver.

What thought of man the two combineth,
Imagining
That it can bring
In one, whence light came, whither shineth?
Its milestones are the years
Shot past ere light appears
On our dim sight. So it divineth.

We hail the morn, how little dreaming
That wealth of good,
In endless flood,
From myriad suns on us is streaming.
Dazed by the nearest sun,
As if the only one,
It is light's source to our seeming.

But down the west with regal splendor,
And out the gate,
In gorgeous state,
Goes he, and falls the evening tender.
Then from the ether far
Star shineth after star,
In beauty delicate and slender.

And then we see, by night's sweet showing
Grandly revealed,
What day concealed,
Ten thousand streams of glory flowing,
That never cease to flow;
But only night can show
What lavish light God is bestowing.

—*Rev. Alexander R. Thompson, D.D., in Sunday-School Times.*

PROHIBITION.—It is no wonder that prohibitionists grow impatient, when told for the ten-hundredth time "You cannot make men sober by act of Parliament." It has never been proposed nor thought of to do this. Men *are* sober—sober by *nature*, not sober by either law or suasion. The aim of prohibition is to so correct the statute by the Decalogue, that men shall not be made drunk "by act of Parliament." It is good not to do anything by the ballot, or by legislation, "Whereby thy brother stumbleth, or is offended, or is made weak." Again, it is no wonder at all that Dr. Cuyler (heaven bless the veteran) was driven from his base by the foolishness of those who refuse "to give a dime for circulating temperance Sunday-school books," on the ground that "all that kind of work is behind the times." No error could be more absurd. Maine came near losing her prohibitory law, years ago, by simply intermitting the primary, educational, and moral work. Just as soon as a generation arises that knows not the alphabet of this reform, then the shadow goes back on the dial of progress. What the country needs now, is not so much prohibitionists or moral suasionists, as a great host of intelligent, level headed men who are both. And the host is coming. A rising tide has set in; not a tidal wave, but a deepening, widening, on sweeping, steady current, which is better. We must hope for partial success, and work for immediate results; catch the plow-point into the stony turf wher ever we can; turn a spadeful if no more, and labor on with patience, all the while hoping that eventually the whole field will be plowed over, beam deep, sown with the good seed of total abstinence and prohibition, and fructified by the warm light of intelligence, and showers of fertilizing knowledge.—*A. P. B., in The Evangelist.*

HEALING BY FAITH.—The sickness of not a few of the persons supposed to have been miraculously healed has been protracted, if not originally caused, by a lack of faith in their own powers and refusal to exert them. Many a poor man is bed-ridden to day, who, if he could only be made to believe he could walk, could walk. A man may as well be a cripple as to be under the inexorable belief that he cannot move his limbs. In an article on Faith Healing, in the last *Contemporary Review*, Dr. Moxon says:

When people's own supply of faith is so deficient that they fail utterly to realize their power over their own cases, then it is that whoever or whatever can suddenly or gradually increase their faith is able to restore their power. The law may be formulated thus—in so far as the disease is a lack of faith, in just that degree is the cure an act of faith-healing.

He gives, in illustration, the case of a boy sent to him for treatment who, by a fall injuring his spine, had been "totally paralyzed in the legs for five years, and when he came to the hospital he could not feel when his legs were touched or pinched, nor could he move them in the least degree." By dint of threatening, coaxing and bribing, the doctor induced him to "walk, leaning upon and pushing a chair before him. In two weeks he was able to run races in the hospital park." If this boy had received the same treatment at Lourdes or Bethshan, in addition to the praying and anointing, and had been cured, he would have been proclaimed as a shining example of miraculous healing.—*The Advance.*

THE SILVER QUESTION.—The *Commercial*, Cincinnati, has advocated the coinage of the silver dollar vigorously, but has recently published such sound advice as this:

The line between the sound and unsound is easily and sharply drawn. It is precisely at the suspension of the coinage. We should stop the coinage of silver as we stopped the issue of greenbacks, and silver will rise, as greenbacks rose, to the level of gold. The gold men should not make the fight in the temper in which they have been pushing it. The questions are too grave for that. The plain contest should be placed on the simple proposition that the mints should not turn out any more silver lawful money unless upon international agreement. We can do with the amount of money we have on hand as they do in France. It is not done there either by opening the mints to silver or closing the banks against it. Fix the limit of the coinage of silver where it is, or near where it is, and the danger of the demonetization of gold is over. There should be a barrier of public opinion against the further coinage of legal tender silver as there is against a further issue of legal tender notes. It is time the advocates of good money should come together and act with a common purpose. The further coinage of silver, under the circumstances of the country, is inflation, and the depreciation of the standard, and purposely so. The way to cause the convocation of an international congress, and to bring it to business, is not to solicit it. Our true policy would be to make no more solicitation or suggestion to that effect. We should stop coinage and await propositions. Then if there is not the wisdom in the world to produce international action; if the money war is to go on until the nations are divided into gold and silver groups, there will be advantages in holding the highest standard, and we have the strength easily to take our place among the first.

The *Commercial* is certainly right. It is astonishing what arguments in favor of national dishonesty are advanced by members of Congress in their speeches and in their talk with newspaper reporters. Senators gravely argue that the needs of debtors demand a continuance of the coinage of dollars worth less than eighty cents as bullion. To them, they say, must be preserved the opportunity to pay their debts in the same currency in which they were made. It is a sufficient answer to that to say that the amount of silver dollars now stored in the vaults of the Treasury is sufficient to secure the attainment of such an end for certainly five years to come. But to continue to coin silver dollars is to steadily reduce the value of the claim of the creditor. The continuation of the coinage of two millions a month does not maintain, as the past proves, the conditions of last year or the year before or the year before that, but constantly aggravates the evils then experienced. The value of the claim of the creditor steadily declines. And members of Congress advocate persistence in this dishonesty, or rather in a course which constantly aggravates the dishonesty.

JESUITS EXCLUDED.—The Emperor of Germany has declined to allow the French Roman Catholic missionaries to settle in the newly-annexed district in West Africa known as the Cameroons. This order gives rise to serious reflection. No English government would under any conceivable circumstances pass such an order. The Jesuits are not welcome guests in England, but ungrudging hospitality is offered to every nation and tribe in the world that abides by the law. The German government give two reasons: (1st) that the Jesuits to which order the applicants belong, are not allowed in Germany, and, by parity of reason, cannot be allowed in the Colonies. (2d) that wherever the French missionary is allowed to enter, he is an intriguer, a disguised agent of the French government, one who has always France and not Christ on his brain, and would not scruple to do his best to weaken any government for the advance of French interests. We fear that such is the case; the whole history of French Roman Catholic Missions reveals the same features. Whether in Tonquin, or Madagascar, or Polynesia, or Africa, the same black feet are seen peeping out from under the skirts of the French priest's *soutane*. *The Christian, London.*

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable.

Special Services.

SPECIAL religious services were commenced in the 29th Street Collegiate Church on Sunday evening, 10th inst., when Dr. John Hall preached to a large, attentive, and deeply interested congregation. On Wednesday evening the mee ings were continued. Dr. Pierson, the well known and successful evangelist, preached. The congregation was large, and the impression made was profound and solemn. On Thursday and Friday Bible Readings were held at 4 o'clock P. M., and public services at 8 P. M. each day. The attendance good, the services interesting, instructive and impressive. These services are continued during the present week twice each day. A meeting for special prayer and praise is held at the close of the evening service, to which almost the entire congregation remain. Dr. Pierson will conduct the services each day, assisted by the pastor, Dr. Ormiston, Rev. Mr. Billingsley and D. H. Martin, of High Bridge, Dr. Conkling, Mr. Clark, Mr. Fagg, and others.

Last Sabbath Dr. Ormiston preached in the morning and Dr. Conkling in the evening to large congregations. Next Sunday Rev. Mr. Fagg, of Lawyersville, N. Y., will preach in the morning, and Dr. W. M. Taylor of the Broadway Tabernacle in the evening. All the seats in the church are free during all these services, and all are earnestly and urgently invited to attend.

Next week special services will be held in the church on 5th avenue and 48th street, the Rev. Dr. E. B. Coe, pastor. Meetings will be held on every evening except Saturday and Sunday, and will be conducted by the Rev. George F. Pentecost. The Gospel Hymns will be used and Mr. and Mrs. George C. Stebbins will lead the singing. A Bible Reading will be given at 4 o'clock in the afternoon. The notice of two weeks ago said 3 o'clock for the Bible Readings. The hour has been changed to 4 o'clock. The seats are free and the cordial co-operation of all the Reformed churches in this city and vicinity is desired and will be welcomed gladly.

Union Proposed.

AT the General Convention of the Pittsburgh Synod of the Reformed Church in the United States, held at Berlin, Pa., September 16th, 1885, the following action occurred:

CHURCH UNION.

1. This paper was offered for adoption on this question:

Whereas, Our Lord's Prayer for the oneness of His people indicates His solicitude for the perpetual unity of His Church. And as that petition can be more fully granted by the Father only in the disappearance of the denominational distinctions now dividing Christendom, and

Whereas, The Calvinistic group of churches profess substantially an identity of doctrine as exhibited by their confessional standards and practice also a uniform system of ecclesiastical government, and

Whereas, The benefits arising from organic union among the churches would be very great, as the consolidation of Congregations, Missions and Educational Institutions; the economizing of men and means in the general work of the ministry, and the combination of Missionary resources, together with the immense advantage of presenting an undivided Christ to the heathen, therefore

Resolved, That Pittsburgh Synod respectfully request the General Synod of the Reformed Church in the United States to take such action at the meeting in Akron in 1887 as will lead to the speedy overturing of the Reformed Church in North America and the Presbyterian Church proposing to unite with them in one Ecclesiastical body.

Resolved, Further that it is the sense of this Synod that the question of organic union ought to receive the popular decision of the churches concerned.

2. The following was offered as a substitute:

Whereas, It is generally admitted that unnecessary divisions in Protestantism are an evil, and

Whereas, There are no essential differences either in doctrine or polity between the Reformed Church in America and the Reformed Church in the United States, and

Whereas, The differences in non essentials are comparatively small, therefore

Resolved, That this Synod hereby overtures the General Synod to consider the advisability and feasibility of a closer, and if possible an organic, union with the Reformed Church in America.

Resolved, That in case the way should be clear to such union, this Synod will heartily fall in with the movement in that direction.

The question being upon the substitution, both papers were referred to a special committee of five with instructions to report at the next annual meeting. This committee is Revs. D. B. Lady, A. E. Truxal, J. W. Pontius and Elders Jos. Cort and Jacob Moser.

The Day of Prayer for Colleges,

TUESDAY, 28TH JANUARY, 1886.

DEAR BROTHER: On the recurrence of the Day of Prayer for Colleges the Board of Education greets you with fraternal salutations. It ventures to express the hope that you will give faithful observance to the repeated recommendations of the General Synod, by such services as the circumstances of your people may enable you to hold.

An educated ministry is not only a luxury—it is a necessity in these times of progressive thought and scholarship. They, who "preach the Word" in the Church of God, must keep pace with the advancing strides of literature, science, and critical attainment. Argument is needless. Every thoughtful person realizes it, and rejoices in every wise effort to give students for the ministry the best possible advantages for mental culture and scholarly acquisitions.

Equally is it a necessity that more of the thoroughly educated youth of our land should devote themselves to the work of "the ministry of reconciliation." The workmen in large numbers yearly finish their work and enter into their rest and reward; while not a few others have to cease active service by reason of disability. At the same time the field is enlarging before our eyes in our own and other lands. From every quarter of the world comes the cry, *give us more men and women for the service of the King*. The work is hindered for want of consecrated workmen. We need not fear a surplus of ministers endowed with gifts and grace and knowledge. Our fear rather should be a dearth of suitably qualified workmen. Naturally we look to the great company of educated youth to respond to this call.

Another necessity obtains: *a spiritually-minded ministry*. We need ministers "full of faith and the Holy Ghost;" men mighty in the Scriptures, mighty in prayer, mighty in holiness of heart and life; men whose preaching is Scripturally spiritual. Only by entire consecration to unseen and eternal things can they withstand for themselves the tidal-wave of worldliness in the rush for wealth and honor and pleasure, and be helpers to their people in effort to make their life a manifestation of Christlike devotion to God and the interests of the kingdom of truth and righteousness in the earth. There would seem to be especial need for this spiritual endowment in these days, so that the intelligence and energy and activity of this generation may be enlisted in earnest effort to roll forward more and more rapidly the flashing wheels of the chariot of salvation.

These suggestions may help to emphasize the importance and necessity of united prayer for schools and colleges and seminaries. Especially when we connect therewith the fact that the Spirit of the Lord seems to be brooding over the Church, and to be ready to impart His vital power in answer to the prayers of the sons and daughters of God. An unusual interest and activity are manifest almost everywhere in the Church. "Prayers and supplications," we have reason to believe, are ascending to the God of grace in increased urgency and persistency, born of faith and love. May we not with enlarged assurance "open our mouth wide" unto God for the young in all educational institutions in our land? Should we not expect that our prayers and their answers will be according to our faith?

"The grace of our Lord Jesus Christ be with you."

In behalf of the Board, JOHN GASTON, Prest.

GILES H. MANDEVILLE, Cor. Sec.

Bethany Chapel, Brooklyn, N. Y.

DESPITE the inclement weather a large audience assembled on Sunday evening, Jan. 10th, at Bethany Chapel to celebrate the anniversary of the Missionary Society. Bethany is the Mission Chapel of the Church on the Heights. It is the home of a large and successful Sunday school and of regular Sunday and week-day services. The Missionary Society is under the presidency of Mr. George F. Wiepert, and has been in active operation for eight years. In that time it has gathered and distributed $3 467 33. Of this $1 350 has been for Foreign Missionary work, and $2,228 has been appropriated to Christ's work in our own land. The report of the treasurer, Miss Edwards, gives the gratifying statement that $495 54 has been contributed during the past year. Of this sum distribution has been made to support a native helper in India; to Hampton Institute for the support of an Indian student; to the Faith Home; to the Douglas Memorial Seaside Home; to the Home for Consumptives; to the Foreign Sunday-school Association; to Market Street School, N. Y.; to the sufferers by the Galveston fire; to the McAll Mission in France; to the N. Y. Port Society; to the School for Poor Whites in Concord, N. C.; to Howard Colored Orphan Asylum.

The report of the corresponding secretary, Miss Spelman, gave most interesting responses from these various workers for Christ. An earnest and impressive address was made by Rev. Chas. Cuthbert Hall, and a charming recital by four little girls, members of the society, completed the exercises. It has rarely been the good fortune of the writer to be present at a more delightful service. Thirty seven classes of the Sunday-school were represented in the report of the offerings. The past history of the society gives cause for heartfelt thanksgiving; and the cordial enthusiasm manifested gives the best promise for continued good work for the blessed Lord in the future.

OBSERVER.

....SCHENECTADY, N. Y.—What with her new railroad depot, electric lights, sewer and water system, the municipality has had an active year, with provocation to the churches in the direction of love and good works. In the Second Church union meetings, continuing the Week of Prayer, are being held. One of the personal influences is the active presence of Mr. Studd, of Cambridge, England, now the guest of the venerable Mrs. Dr. Nott.

Across the river, last Monday night, the Rev. Robert Doig was installed over the Scotia Reformed Church. Classis was well represented, as were the men as well as the women of the neighborhood. The sermon, by Rev. Wm. Elliot Griffis, D D., outlined the doctrinal system of the Reformed Church, and emphasized its catholicity, noted what was taught in and what was not taught in the Heidelbergh Catechism, and urged that its truths be preached faithfully, not in technical but in modern language. Two former pastors, D. K. Van Doren and Herman Vanderwart, besides Revs Carr and Veenschoten, took edifying and highly enjoyable part. The historic old village rejoices in a live pastor, whom all the Classis regard as an ornament and acquisition to its membership.

The mother church of the Classis, the First Church, venerable parent of nine churches, celebrated her Christmas eve service, after despatching a plethoric box of things, new, warm, pretty, useful, and various, worth over $150, to Orange City, Iowa; having remembered the Northwestern Classical Academy previously. The children of the main and two mission schools were later regaled with music by the Rutgers College Glee Club. The primary department had also its Christmas cheer, among the "tots" present being the first "church baby born in twenty-five years," as a bachelor and former pastor puts it.

The envelope system, (for beneficence only), which provides for contributions from every man, woman, child and infant in the congregation, was introduced January 10th with gratifying indications of success. It allows any one to give at any time for any purpose, and combines the special collection with the stated annual amount pledged.

Finally, on Sabbath afternoon of the same date, Hope Chapel was dedicated. This mission school was begun in 1873, in the First Ward, by a young lady in the church. It has been steadily nurtured for eleven years by Mr. John Westinghouse. All the Westinghouses, even George, the one of air-brake fame, who, by the way, contributed liberally to Hope Chapel, were reared in the old church here. The new building is 47 feet square, and seats easily 325 people. The material is of brick. The total cost within and without is about $3,000. Memorial stained-glass windows to Daniel Vedder, William Munn, Nelson Lansing and Cornelia Northrup—all of beloved memory—temper the light. In the centre window over the door, the gift of the founder of the enterprise, Miss Frances C. Paige, is the emblem of "Hope as an anchor of the soul." The edifice was dedicated according to the Liturgy of the Reformed Church. The sermon, by the Rev. Dr. Wm. Elliot Griffis, was from the texts, "This is the king's chapel," and "Hope we have as an anchor to the soul." Rev. Lauren Vandervee', of the Reformed Church of Rotterdam, prepared and read the historical sketch. The average attendance on Sabbaths is 175, on Thursday evening 75.

The pocket Church Manual, No. 4, containing lists of officers, committees, services of the First Church, prayer-meeting leaders and topics, plans of beneficence, services at

church and chapels for 1886, etc., will issue from the printer's this week. *Nisi Dominus frustra.*

JAN. 13, '86.

....At the PASTORS' ASSOCIATION Dr. Oerter read an interesting paper on "Christian Socialism;" subject next Monday, Jan. 25th, 1886, "Methods of Conducting Revival Services," to be opened by Rev. W. E. Davis.

...THE SOUTH CLASSIS OF LONG ISLAND met in special session at the North Church, Clermont avenue, Brooklyn, on Wednesday evening, January 13th, 1886 to receive and install Rev. Wm. D. Perry as pastor over the North Church. The President of Classis, Rev. D. N. Van Derveer, D.D., conducted the services, read the form for installation and preached the sermon. The opening prayer was offered by Rev. Mr. Taylor, who, with great acceptance to the congregation, has occupied the pulpit for the past three months. Rev. Jacob West, D.D., read the Scriptures and offered prayer. The charge to the pastor, delivered by the Rev. Daniel Van Pelt, of East New York, clearly set forth the duties of the pastoral office and the mutual relation of pastor and people. The Rev. Dr. C. L. Wells, of Flatbush, in his charge to the people, clearly and forcibly set forth the fact that a solemn obligation rested upon the people to perform their part of this mutual contract.

Several anthems were well sung by a large and well-trained choir. A large audience gave evidence that the church has with new zeal entered upon the work of firmly establishing itself among the churches of Brooklyn.

....HARLEM'S "MISSION," N. Y. CITY.—Despite the severity of the weather, the attendance at the evangelistic service held on last Sabbath evening in the Harlem Reformed Church, taxed the seating capacity of that spacious edifice to its utmost. After short preliminary exercises conducted by the pastor of the church, the Rev. G. H. Smyth, a sermon was delivered by the Rev. Talbot W. Chambers, D.D., of the Collegiate Dutch Church, from the text, "Be not weary in well doing." The reverend gentlemen after reviewing the various interpretations given to the words of his text, recounted the nature of well doing as exemplified in church work and the various helps and hindrances to be met with by those engaged in it, in his usual incisive and logical style of treatment. At the close of the service an invitation was extended to any that might feel concerned as to their soul's welfare, or disposed to enlist themselves among the number of the church's workers, to meet the pastor in the consistory house adjoining the church.

Similar exercises will be held in this church on Wednesday and Thursday evenings of this week. W.

JAN. 12, '86.

....THE REV. C. VANDERVEEN is not engaged as a supply for the winter by the Second Church of Grand Haven, Mich., as a local paper led us to say last week. The truth is that the church has no pastor and when he is in town he supplies it. Brother Vanderveen has recently returned from a period of rest, spent in Colorado and California, and is ready to assume a pastoral charge. In our estimation he is a preacher and pastor to be desired. His address for the present is Grand Haven, Mich.

....PEEKSKILL, N. Y., seems to receive additions at almost every sacramental season. At the communion of the 10th two more were welcomed on confession. Revival services are in progress, in which the presence of the Holy Spirit is manifest.

....TYRE, N. Y.—A series of meetings, conducted by M. V. Bronk, of Athens, N. Y., began Dec. 16th, in the Church of Tyre. For some time the condition of the church had been low, coldness and worldliness had crept in, and so the work began under difficulties, but as time passed on the interest deepened and the number in attendance increased. Mr. Bronk was with us fifteen nights, and the last night the house was filled; people had come miles to see, having heard of the good work. The presence of God was seen in the earnestness of God's children, the turning of many souls from sin unto the ways of righteousness, and in causing many who would not yield to the influence to tremble under a sense of their sins. The work has been mostly among the young, yet reaching those of riper years, and even those in older life. It was not confined to the Reformed Church, but reached all the churches around. About seventy are rejoicing in having found peace in believing in Christ as their Saviour, and still the work is going on. COM.

....GLENVILLE, N. Y.—Rev. N. F. Nickerson preached his first anniversary sermon to a large congregation, Sunday, Jan. 10th. During the year two seasons of revival had been enjoyed, and twenty six new members received; twenty-two by profession. There had been an increased interest in mission work, and a Christmas box sent by the ladies and Sunday-school to the Brown Memorial School on the prairies of Iowa. With these, he gave other items of interest to the congregation, which indicated prosperity.

...CASTLETON, N. Y.—We noticed in the last number of the INTELLIGENCER an article regarding the accident in our church. We would like to correct it. During the morning services on Sunday, Dec. 27th, part of the ceiling and brick arch back of the gallery fell; the plastering had been loose for quite a time. No one was injured, neither was our organ harmed The consistory have decided to give the church thorough repairs, and in consequence the services will for the present be held in Van Hoesen's Hall. J.

....THE TREASURERS OF CLASSES in arrears for the Minutes of the General Synod are requested to remit the amounts due to the Stated Clerk without unnecessary delay. S. C.

....NEW YORK.—Rev. A. Wormser, of Cedar Grove, Wis., preached very acceptably last Sabbath for the Holland Church of this city and it is probable will receive a call as the successor of the late Rev. Bechthold.

....REV. DR. GLEASON'S RESIGNATION.—The Classis of Newark formally received the resignation of Rev. Dr. Gleason, of the First Reformed Church, and dismissed him to the church at Hudson. The following minute was adopted by the church and presented to the Classis:

"Resolved, That it is with severest regret we recognize the necessity of parting with our pastor, who has endeared himself to us by his earnest Christian character, his faithful and zealous labors and frequent sacrifice of health and comfort in his tender regard for the spiritual and temporal welfare of this church. In expressing the unanimous voice of this Consistory, we believe we also express the voice of the whole church and congregation, that while our hearts are made tender and sad by this separation, our sincerest love and heartiest good will and feeling will follow Dr. Gleason to his new field of labor, with the assurance of the continued prayerful interest of our whole membership; and most heartily and unitedly do we commend him to the love and regard of the people to whom he goes, and to the tender care of the dear Father in heaven, whose richest blessings we pray may ever attend him and his in all their future ways."

The Classis made the following record on its minutes: "In severing the pastoral relation between the Rev. William H. Gleason, D.D., and the First Reformed Church of Newark, the Classis of Newark herein records its sincere regret for the providential necessity which takes from us a brother beloved, whose earnest ministry has been richly blest of the Master, and beneficial to the church and the city in which it has been fulfilled during the past nine years. Yielding to the urgency of the case and recognizing the wisdom of the will of God in this event, which transfers him to another inviting field of service, we commend our brother to the Good Shepherd's care and give him our parting benedictions."

....PARK REFORMED CHURCH, JERSEY CITY.—The Rev. J. Howard Suydam, D.D., preached his seventeenth anniversary sermon as pastor of this church on the evening of the 10th inst. He divided his discourse into remarks professional, pertaining to the ministry as an office; remarks personal, since it was his anniversary that was being celebrated; and remarks pastoral, pertaining to the individual church and the community wherein it is located. An appropriate text furnished the foundation for each division. It was listened to by a large and interested audience. The pulpit was profusely decorated with flowers and smilax. Two set pieces embodied immortelles in the figures 1869-1886. The relation of pastor and people during this long period has been of the most cordial character. Their active coöperation has resulted in a course of continuous prosperity in a community marked by constant change. On the following Sunday 13 were received into the communion of the church—7 upon confession of their faith.

....ZEELAND, MICH.—In the "Western Items" of January 6 h I saw that Vriesland was credited as having contributed $146.60 to the Board of Foreign Missions. This is an error, as it was the Sabbath school of the Church of Zeeland. We have the custom of opening our mission box on Christmas, and on last Christmas our pastor, Rev. J. Kremer, preached in the morning and in the afternoon the Sabbath-school engaged in Christmas exercises and festivities. A supper was provided for the pupils, and presents were given to the infant class, which contributed $17 60, while the rest of the school gave $139, making a total of $146.60. A portion of this sum is used to support a native helper in India, and the balance for general missionary purposes. Though the Sabbath-school of the Church of Vriesland was unduly credited with the $146 60 that our school gave, yet we are informed that a single family in that church has promised to contribute this year $500 for foreign missions. V. H.

...THE CATALOGUE OF RUTGERS COLLEGE for 1885-'86 shows 4 young men pursuing the post-graduate course, 21 Seniors, 18 Juniors, 28 Sophomores, 38 Freshmen, and 11 special course men, making a total of 120. It is pleasant to see so large a proportion of the young men in the Classical Sections of each class. The best all-around men are those who take the full course. We never look over the Course of Instruction without admiration. It would be hard to find a better one anywhere, and it is now well known that it is carried out with exemplary thoroughness. The Agricultural College continues its beneficent work, remains free from speculative theories and maintains its practical character. The Catalogue throughout is one to be regarded with gratification.

....The New Brunswick papers report: Rev. Dr. William H. Campbell, ex-President of Rutgers College, has severed all connection with the college. This was done at his own request, as advancing years made it impossible to do justice to the duties which were in his charge.. His department, "The Evidences of Christianity," will in the future be in charge of President Gates. The resignation of Dr. Campbell was accepted with reluctance, though the trustees of the college fully appreciated his motives in resigning.

....GRAND RAPIDS, MICH.—At a special meeting of the Classis of Grand River, held in this city, January 13th, it was resolved to grant the request of over 40 members of the Second Church to organize a Fifth Reformed Church in the southern part of this city. A committee was appointed to carry out this resolution, which, with the consistory of the new organization, is to determine the location of their church. P. M.

....BUSHWICK, L. I.—Great good will and serenity prevail in the South Bushwick church. It is the old Bushwick church which unhappily is somewhat disturbed, we hope not seriously, by a secession of officers and teachers of the Sabbath-school who seem to wish to make the school independent of the government of the church.

....REV. DR. W. V. V. MABON will receive the sympathy of the Church in his sorrow for the loss of his only daughter, who was buried last Saturday. Light and life beyond expression go out of a household when the only daughter is taken away.

...Miss Wolff, a wealthy lady (Episcopalian) of this city, has given $75,000 for the erection of a "clergy house." The building is to be used as headquarters for the diocese, having offices, committee rooms, etc.

News of the Week.

WEDNESDAY, JAN. 13.—Parliament opened in London yesterday. Mr. Gladstone and Mr. Bradlaugh were cheered on their way to the House....Prince Alexander and the Porte have come to an understanding. Bulgaria is to help Turkey in case of war, and Turkey is to recognize the union of the Bulgarians....England has accepted the proposal of Russia that the Powers insist on the disarmament of Greece, Servia and Bulgaria....A severe battle took place between Russian and Persian troops.... Sixty Dacoits were killed in Burmah in a battle with the British....A great deal of suffering and want is experienced in Montreal on account of the severe floods and rise of St. Lawrence river....Gov. Hill has sent in another message to the Legislature at Albany....Large flour and woollen mills were burned in Chicago. The loss is estimated at $300,000 ...Ten men of the wrecked steamer "Hylton Castle" are supposed to be lost....A farmer was killed in Delaware for trying to drive across his neighbor's wheat field....Three suicides due to poverty are reported from New York city....Yesterday was the coldest day of the season.

THURSDAY, 14.—War imminent in Samoa. Samoan Island seized by the German government....Count Laubespin has made a gift of 40,000 francs to M. Pasteur. ....The volcano Cotopaxi is believed to be in a state of eruption, and there is great excitement among the people....Large fire reported in Montreal. Loss will reach nearly half a million....A panic was narrowly averted in the Chicago Opera House. A lamp was overturned under the footlights and a piece of paper burned....An explosion occurred in the boiler-room of St. Mary's Catholic Church at Fort Wayne. The church was destroyed and two lives lost ...The missing sailors from the "Hylton Castle" found. One man sent to the hospital....A terrible tornado lasting twenty minutes passed over the middle counties of England. Trees uprooted, houses unroofed ...Cattle are reported to be dying by the hundreds on the snow-covered prairies of Texas....A large and substantial ice bridge was formed in the Niagara river, and will probably remain through the season....Ice dealers are not very happy over the present indications There is plenty of ice, but not the kind fit for use. The ice at present is chopped, snowy and dirty.

FRIDAY, 15.—It is stated on good authority that Mr. Gladstone and the Liberal leaders have all become reconciled, and that he will take the first opportunity to overthrow the Conservative government....A French Prefect was assassinated and robbed on a railway train in France, and his body was thrown from the train while in motion.... Emperor William opened the Prussian Diet in person yesterday....President Grevy of France has sent a message to the Senate, and has signed a decree granting amnesty to persons convicted of political offences since 1870....Germany denies any intention of annexing the island of Samoa....Volcanic eruptions are reported in Ecquador, and earthquakes in Central America....A train in Peru was wrecked and thirty soldiers were killed....The Socialists of Chicago are supposed to be preparing for a revolution....A reception was given to Senator Sherman at Columbus, Ohio....The Newark children who were bitten by a rabid dog and sent to Paris have returned safe and sound....A schooner with a crew of sixteen men has been given up as lost. The Apaches are reported to be on the war path; several murders are reported.... Cleveland, Ohio, is threatened with a water famine....The first State dinner of the season was given at the White House last night....The Grant Monument Association has been incorporated....The skating season has opened at Central and Prospect Parks

SATURDAY, 16.—It is now said that the Parnellites will unite with the English and Scotch Radicals in protesting against the evictions in Ireland and Scotland ...Greece offers to withdraw her forces if her territorial claims are allowed by the Balkan Conference ...The Lord-Lieutenant of Ireland asks for aid for starving people in Ireland. It is feared that another famine is about to come upon them.

(Continued on page thirteen.)

Our Contributors.

The Life Clock.

BY GEORGE W. BUNGAY.

THE human heart's a wonderful clock,
It runs to-day, to-morrow a shock
May stop the wheels and silence the sound,
And drop the weights in the open ground.
Now slow, now quick, now slow, now quick,
Hear how it beats, tick! tick! tick! tick!
How fast the quick hands go round and round.

The human heart in old age and youth
Should be true to life and true to the truth,
As the dial is to the sun that shines,
Not casting a shade on doubtful lines.
Now slow, now quick, now slow, now quick,
Hear how it beats, tick! tick! tick! tick!
It never keeps time when 'tis forced with wines.

The human heart beating swift or slow,
In joy and gladness, in sorrow and woe,
Should be set by the Hand that started time,
Then it will beat with the life sublime.
Now slow, now quick, now slow, now quick,
Hear how it beats, tick! tick! tick! tick!
May the brain and heart keep rhythmic chime.

The human heart is the clock of life,
How it beats in joy, how it strikes in strife,
Until at last it beats out the breath,
And is stopped by the cold hand of death.
Now slow, now quick, now slow, now quick,
Hear how it beats, tick! tick! tick! tick!
Until stopped at last by the hand of death.

The Heretic Priest; A Tale of Reformation Days in the Netherlands.

(Translated from the Dutch of E. Gerdes, for the Christian Intelligencer, by Rev. Daniel Van Pelt.)

CHAPTER III.—A DEALER IN SACRED IMAGES.

THE person who entered the room was laboring under a heavy burden, which forced many a groan from him, and made him lean heavily upon a walking staff. He went directly to the table and rested both hands upon it. Sister Brigitta followed him with a lighted lamp, which she placed upon the table.

Floris now saw that this was an aged man, with a long gray beard falling upon his breast, clad in a partially ragged and patched coat, over which a well worn mantle was carelessly thrown. A pair of boots that seemed better suited to a trooper reached up to his knees, and the short breeches were tucked into their wide tops. But what seemed stranger than all the rest about the old man, was the great square wooden chest he carried, filled with all kinds of books and pamphlets, colored prints and small images of the Virgin and Child, and of the saints.

Sister Brigitta left the room, and Floris, who had retired to his corner of the room and was quite invisible within the deep shadow of his high desk, could see how the old man remained in the same bent position, seemingly indifferent to surrounding objects.

The priest, who had but just returned home, and who was now in his oratory, being informed of this new arrival by Sister Brigitta, hastened to the study. Floris saw him carefully bolting the door upon his entrance; next, going to the window, he drew the heavy green curtains together, and then turned to his visitor.

The latter meanwhile had not been idle. No sooner had the curtains been drawn and the door bolted, than he flung away his broad brimmed hat, loosened a band that was tied around his head, and to the infinite astonishment of Floris the gray wig and long white beard fell simultaneously and revealed the light brown locks and beard of a young man. The priest assisted him in unstrapping the huge chest and taking it from his back. A few brushes of the hand removed certain pencillings of gray paint from the forehead and eyebrows, and the aged visitor stood transformed into a vigorous youth, whose whole bearing expressed courage and determination.

"Justus, my dear brother," he observed, addressing the priest, "you see I have come."

"Herman!" replied the priest, pressing the youth to his heart. "How dared you venture?"

"I came, dear brother, but to ask one question: the Bible that I brought you eight weeks ago; have you read it?"

"Certainly, certainly, Herman!" replied the priest. "And oh! I am inexpressibly indebted to you for it. But tell me how did you succeed in coming here, and what are your plans."

The young man cast a furtive glance about the room and asked: "Are we alone, Justus?"

"Yes, we are alone, but speak softly, for sometimes the very walls have ears, and remember, one word about this Bible would bring me into the greatest peril."

"And what peril? Do you fear God less than men? We should not recklessly run into danger, but when we are called upon to be faithful to our Saviour, then, dear Justus, we must follow Him no matter how great the risk. And after all is it not the worst of all perils to be plunged into the darkness of superstition and unbelief. The Lord be praised! time and again the pure doctrines of the Reformation deliver some poor captive who was held fast in the superstitious toils of the Romish Church. You remember your fellow-student, Philip Cruize, the uncle of your pupil, Floris Berthem, his mother's brother; he has joined our ranks."

At these words Floris with difficulty suppressed an outcry of surprise. The clergyman whispered into his brother's ear:

"I know it; he told me himself a few hours ago."

"A few hours ago? Was he here? And I not know it! Where is he now? I thought he was at this moment in prison at Brussels. How did he escape; did he tell you?"

"I can tell you very little about it, brother, for we could spend but a few moments together. I did not know him at first, he was so well disguised. He informed me that he had embraced the doctrines of Calvin, had for this reason been led a prisoner to Brussels, that he was expecting his execution, but had found a means of escape from his jailers. Since that time he had wandered about the country in the disguise of a peddler."

"Of a peddler?" pensively repeated Herman Van der Woude. "Did he wear a brown, patched cloak?"

"Yes," replied his brother. "But why do you ask that?"

"Because in that case I very much fear he will be taken. Yesterday I heard, while at Louvain, that they were in search of a heretic who was clad in a brown, patched cloak. Granvelle's spies will soon be on his track."

"I can set your mind at rest on that point. He changed his disguise here; in fact this was his object in coming. He was somewhat uncertain whether he could expect any help from me. But you know how dearly I ever loved Philip, and when he mentioned the peril he was in, I could not but assist him. I gave him a better cloak and hid the cloak he wore in my oratory."

"And whither did he go?"

"He did not explain fully. I conducted him as far as the river and bade him farewell."

"And said he nothing to you in parting?"

"Yes, and I shall never forget his words: 'Dear Justus, the Lord is righteous and faithful; but His promises are only for those who confess Him openly before men.'"

"'Who confess Him openly before men,'" repeated Floris to himself behind the desk.

"And what do you intend to do, dear brother?" eagerly inquired Herman.

"I shall do that which pleases God, Herman," solemnly replied the clergyman, bowing the head.

"Then I expect of you that you immediately forsake the service of the Church of Rome and give your adherence to the Reformation. This is God's command!"

This was a critical moment for the parish priest of Weersbeek. On the one hand stood his brother, who, as it were in the name of God, called out to him: Leave your Church, abandon your parish. On the other hand, he thought of the people whom he loved, whom he had ignorantly, indeed, but zealously, instructed in religious things; and the Church which he had so long venerated could not be easily forsaken, even without reflecting upon the extreme peril such a step involved. What must he do?

He grasped his brother's hand and said:

"Dear Herman, be assured that I do not hesitate to follow you on account of the fear of man. I thank the Lord that within a few days He has opened my eyes to many errors, but remember that a great responsibility rests upon me. Things are not yet quite so clear to me as they are to you. Be at rest about me, however. When God calls I shall no longer hesitate. True courage, Herman, does not consist in recklessly courting danger, but, when one *is* in danger, in acting like a man of understanding, in defending and maintaining the cause for which one is battling. I do not think it well to rashly anticipate the Providence of God, but when His will is made clear shall say: 'Thy will be done.'" Herman Van der Woude pressed his brother's hand warmly, and a tear of joy stood in his eyes.

"But tell me now, Herman," rejoined the clergyman after a moment's silence, "what is your real object in coming to these parts, and what are your intentions?"

"I have already told you, Justus, that I came here in the first place to see you, and to induce you to renounce the errors of Rome. But I have another purpose. You remember that we had a conference at the house of the Berthem's, Floris' parents, some time ago. I am going to attend another meeting there."

"And when is this meeting to occur?"

"The day after to-morrow."

"And you meet at the Berthem's?"

"Yes. But why do you inquire so particularly?"

"Have I not told you that I would do as God pleaseth?"

"And suppose it should please God to call you to-morrow?" asked Herman, with expectant look.

"Then I trust to meet you the day after to morrow at the Berthem's."

"Brother, give me your hand!" exclaimed Herman. "God the Lord will undoubtedly call. We must part now, but we shall meet again. It is my firm conviction. But I must leave. Night has fully come, and I can proceed on my journey with more security. In the day time the brother of the Weersbeek priest is too well known. I shall leave this chest with saints' images; you may give it to Father Josephus."

Herman Van der Woude threw the wig and false beard to one side, picked up the walking staff, and placing his hat firmly upon the head, he looked his brother tenderly in the face, and embracing him he said:

"Dear brother, will you grant me one more request?"

"If I can, with all my heart."

"You can, Justus. You have prayed so frequently alone in your oratory. Will you now kneel down with me and join me in prayer?"

Without replying, the priest took his brother's hand and knelt down by his side; then, bowing their heads reverently, they poured out their hearts together in prayer.

"Amen," said the priest.

"Amen," repeated Herman.

At this instant the voice of Father Josephus was heard at the further end of the hall.

"Quick, brother, quick," said the priest. "Hasten, it is the spy."

Herman Van der Woude made an involuntary move toward the door. But it was too late; the monk had reached it and began to knock, crying out:

"Brother Justus, Brother Justus, important news!"

But the priest did not answer him. He silently pointed to the window. His brother understood the hint, drew aside the curtains, opened the sash and sprang to the ground.

"Brother Justus, Brother Justus!" called out the monk again; "open the door; important news!"

"I am coming, I am coming," replied the priest, who wished to gain time, as the window was still open and the chest with the images was still standing in the middle of the floor. He knew not how to remove both these difficulties at once. The monk gave him no peace, but kept hammering upon the door. He resolved to open the door but not to permit him to enter the room.

"I am coming," said the priest, slowly removing the bolts. Then opening the door a little way, he intended to press through, push back the clamoring monk, and draw him along to the rear of the hall and into a room at the back of the house. But the monk was not to be disposed of in this way. The latter thought he had heard some voices in the study, and he was determined to enter the room and see who was there. The priest's tardiness only excited him the more. Under the vociferous and reiterated pretence of having some important news to communicate, he succeeded in forcing himself into the study.

He eagerly cast his eyes around the room, but he saw no person or object that could arouse his suspicions. "Well," he thought, "the priest must have talked aloud in his sleep while taking a nap."

The clergyman, too, was surprised as he looked about him; for the window was shut, and the chest with the sacred images had vanished from sight. There was not a sign left of his brother's visit.

The pastor of Weersbeek had now recovered his usual composure, and addressing the Father, he asked:

"What is the important news that you wished to communicate?"

"Oh!" answered the monk, and a malignant smile spread over his heavy countenance, "you need not be so eager to know; the news is not so agreeable."

He put his hand inside his gown, and drew forth a paper, saying, "Read this, your reverence."

The priest opened the large folded document, and read that Mr. Justus Van der Woude, priest of the parish at Weersbeek, was commanded to appear at

the Episcopal Palace at Mechlin within three days, in order to defend himself, if possible, against charges which had been preferred against him.

Pater Josephus was preparing to gloat over the expected dismay of the priest. But the latter had sufficient presence of mind not to betray what was passing in his mind. He calmly returned the document to the monk.

"And what will you do?" he asked.

"That which shall please God," was the reply.

The monk had nothing to say in reply to this. With a look full of threatening and hatred he turned and left the study. The priest remained a few moments plunged in deep thought. Then he, too, left the room, and went to his oratory to betake himself to prayer.

Floris Berthem was again left alone. He had received a new insight into religious questions, and had learned something better than the conjugation of *moneo*.

(To be continued.)

That Sunday Newspaper!

BY REV. RALPH W. BROKAW.

THE Sabbath question is second in importance to no other now engaging public attention. Violation of the Fourth Commandment comes of a moral sickness in society that threatens death. The disease is in the vital organs. Mere skin applications cannot reach it. The benumbed consciences and respectability of those stricken with it make the cure very difficult. By no means least among the Sabbath-breaking Anakim who walk abroad so defiantly, is the Sunday newspaper. His gigantic strength and ugly visage should arouse preachers and philanthropists to bold, plain speech on this subject until a sentiment is developed powerful enough to say effectively, "The Sunday newspapers must go." And for these reasons:

First, because of the work which they create. This begins in the editorial and publication rooms, continues in the news agencies and railroad trains carrying them far and near, and ends in the labors of the young men and little boys who distribute them to individuals. What an army is thus kept busy in holy time! One of the saddest phases of this whole business is the fact that innocent children are compelled to sin in helping to satisfy a demand of those who should be their benefactors. Then, too, what a refreshing literary dish is served up to us Christians on Monday mornings during the summer in descriptions of newspaper train races! Here we are told about the splendid enterprise of the *Tribune* or *Herald;* how they outstripped their rivals in reaching Richfield or Saratoga; how fast the horses of Green or Brown went over the hills to the Springs despite mud and rain, and of how eagerly the boarders bought up the supply of papers and devoured their contents. If, perchance, the Presbyterian General Assembly is in session there, the editors make it out (no matter about the truth) that numerous ministers and elders were customers of the newsboys. Like Pontius Pilate, they would be glad to wash their hands of all responsibility for the Sunday issue by saying they are compelled to meet the requirements of their Christian and other patrons.

O, what a tender regard these immaculates have for the people! Of course, they do not care a pin for the financial product of their nefarious work. It is all for the benefit of the dear public. Yet the divine law says, "But the seventh day is the Sabbath of the Lord thy God; in IT thou shalt not do ANY work." Works of necessity and mercy are excepted, to be sure. But who can point out either the necessity or mercy of Sunday newspapers? London gets along without them. So can we.

Is it urged that if one does not take the Sunday paper because of the work it creates on Sunday, he ought not take the Monday paper for the same reason? Well, then away with the Monday paper! The Monday paper, however, need cost but little, if any, Sunday labor. And even that can be confined to a few persons within a small space. Possibly, that much might be justified on account of the necessities of trade and commerce. But, what should we lose, if, to obey God, we were content to get the Monday papers a couple of hours later than on other days? In that case, surely, the newspaper men would not have to trespass on holy time at all.

Second, because of the nature of their contents. They are not fit for Sabbath reading. Society and theatrical and financial gossip; accounts of murders, robberies, divorces, scandals; pictures of noted hotel proprietors, prize fighters or actresses, and the like, fill their columns. Can a Christian read articles, look at pictures, meditate on topics like these, and then honestly say, "I am keeping the Lord's day holy?" It is alleged that these papers furnish much valuable religious matter. Yes, they *do* furnish some, not much. But under the circumstances a proper description of this so-called "religious matter" would be, a little pretended pious sauce to tickle the palates of the church-folk readers, a clothing of one of their small fingers with "the livery of the court of heaven to serve the devil in." Let us not be deluded by this "snare of the fowler." We wonder if, when men have read this "religious matter" they throw the paper aside? And, supposing they do, are they then justified, when the very existence of such papers is as wrong as the Fourth Commandment is right?

Third, because they unfit their readers for the proper enjoyment of worship.

They come in the morning and demand first attention. They draw the mind away from themes calculated to make our thoughts and words acceptable to God. They start our meditations upon forbidden paths. They do not aid us in the contemplation of the divine holiness, assist us in self-examination, bring to our hearts the love of Christ or pour in upon our careworn spirits the consolations of promise and hope. On the contrary, they do the very opposite, tending to resolve Sabbath keeping into a mere cessation of ordinary activity and robbing the rest of its most valuable feature, viz., a helpful and holy diversion of soul.

A Christian ought not "to rush into God's presence as the horse rusheth into battle." We need the preparation of prayer and Bible reading to acceptably worship Him "whose way is in the sanctuary." What would be thought of a minister, if it were known that on Sunday mornings when the church bell rings, he drops a secular newspaper from his hands to lift them up in petition before the congregation? What is wrong for him is wrong for everybody. Those Christian homes where the antechamber to the place of the Divine presence is an irreligious newspaper, must not expect many spiritual blessings. Just as Nehemiah shut the gates of Jerusalem when the Sabbath began and kept them shut until it was over, so we should shut our heart-gates to everything which may detract from our proper employment of the Lord's day.

Fourth, because they keep many people away from church. Men take up their Sunday newspapers, become interested in them, do not want to be disturbed, and stay at home. Perhaps they ease their consciences by saying to themselves, "I will read Dr. T.'s sermon and that will take the place of the sermon I would hear from the pastor." At all events, what is found in these papers does not stimulate a thirst for the sanctuary. After spending an hour or so with them a man is not ready to exclaim, "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth for the courts of the Lord." Are not the Sunday papers harmful then in this direction?

None but a misanthrope can desire to lessen the influence of the pulpit. Every real patriot knows full well that it would be a great calamity if men should forsake the assembling of themselves together to hear God's Word explained and emphasized. And if these papers interfere with the public or personal good by obstructing the way to church, we Christians ought to know how to regard and treat them. If we are on the Lord's side we are indeed on the people's side and, therefore, we must fight against His enemies and theirs.

Fifth, because they stand in the way of religious reading, especially Bible reading. In this busy world men get but little time at the most, during the week to read the Scriptures. We must pursue the objects of our ambition with hot haste in these days in order to catch them. Life was never so intense as now. But this does not diminish the importance of God's Book to any man. Hence the greater need of keeping the Sabbath clear of everything which prevents men from getting the spiritual food which it and thousands of other clean and wholesome books contain.

If to keep up in the race for wealth or position almost everything else must be forgotten for six days, so much the more reason why we should forget all else on the seventh day, that we may "run so as to obtain."

Finally, the Sunday newspapers ought to go because they lower the standard of Sabbath keeping by opening the door to all kinds of business on that day. Being neither of necessity nor mercy, we ask if work in this department of industry, why not in all? We denounce the saloons, demanding that they be closed on Sundays. It is well. But it is inconsistent to make this demand and yet patronize ice cream and candy shops, tobacco stores and news stands on Sundays. Whatever business ministers to actual necessities or relieves actual suffering is allowable; outside this limit what can be said against one kind of Sunday traffic can be said of every kind.

The rumseller has just as much right to sell his goods on that day as the news dealer. And neither has any right at all, by human law or Divine. And both and all are about equally demoralizing in the long run. If we pretend to sweep let us sweep clean.

Above all men, disciples of the Lord Jesus ought to forego the Sunday newspaper. It is utterly unjustifiable and altogether the outgrowth of inordinate selfishness. What if we do miss a portion of the world's daily record? Can we not better afford this than put souls in danger of losing heaven? Besides, if we decline to buy these papers they will soon cease to be offered for sale. Christians are not in the minority of their purchasers. The strength of our religion is so great that if once pitted against this evil the newspaper companies could not afford to make the Sunday issue. Especially is this true of the less disreputable great city dailies.

Reader of this article and of the papers of which its treats, ask yourself questions like these: Does my patronage of the Sunday press help the news boy or the news dealer heavenward? Does it furnish my children with reading that tends to nurture them in the way of the Lord? Am I aiding, thereby, to rid society of its multiform Sabbath day evils? Am I building up my own Christian character by doing this thing? Pure religion and pure morality, the highest philanthropy and the truest love of God, time and eternity, all speak to us in regard to this matter, saying, with no uncertain sound, Christian, stand firmly against the Sunday newspaper.

BELLEVILLE, N. J., Dec. 23d, 1885.

Christian Earnestness.

SURELY if any one in the world is in earnest it ought to be the Christian. And yet, how many are half-hearted, cold, almost careless followers of Christ. We need in this respect a new baptism of the Holy Ghost, to set our souls on fire with love, devotion, consecration such as shall win new glory for our Lord and Master. See those early disciples after the tongues of fire had come upon them. Forth they went in town, in city, by the wayside, telling all they met of Jesus, the crucified and risen Redeemer. How earnestly they prayed and labored, "and the hand of the Lord was with them, and a great multitude believed and turned to the Lord." Where is the true follower of Christ who will not be as earnest as these early disciples when he realizes his own responsibility and the condition of many about him. How very short is the time in which we are here to serve and honor the Master. Every day and hour is precious,—yet how dare we waste so much of it in easy and half-hearted living. Immortal souls are living and dying without a saving faith in Christ,—yet how dare we pray so coldly and infrequently for them. Oh, if in communion with Him we did only breathe in more deeply of the Master's spirit, how much more heartily would we serve Him and how our supplications for a lost world would increase in fervor! What an example of loving earnestness does Christ give to us! How He sorrowed over unrepentant Jerusalem, and Galilee, and Nazareth! How He supplicated for the lost and unbelieving even in the last dark hours of His passion! How He reached out the hand of help, and how eagerly He received the first signs of faith from the weak and sinning ones about Him! How He delighted to speak those gracious words, "Thy sins be forgiven thee." How He must have loved us when He drank that bitter cup and gave Himself a victim to the Cross, that we might find life and peace. As we think of these things, how can our hearts keep from burning within us? How can we help being eager, unceasing in prayer? Think how much Jesus has done and suffered for you. Think how short may be the time in which you can watch and pray and work for Him. Think how many souls are still lost in sin. O be earnest. Be intensely earnest. Be earnest day and night that you may serve your Lord and build up His kingdom.

Be earnest in your closets, pleading and watching for souls, "as those who must give an account." Be earnest everywhere, that you may glorify His name, and attract men unto Him. Receiving the tongue of fire according to the promise and in response to His patient waiting at the throne, the earnest, consecrated follower of Jesus will have a life of fire that will be ever kindling new desires, holier purposes, and brighter altars of devotion in other hearts. To the Cross—to the Cross that our dying flame of love may be set to burning with greater brightness and power.

C. P. D.

NISKAYUNA, N. Y.

The Reading Room.

Our Book-Shelves.

....“THE GREEK ISLANDS, AND TURKEY AFTER THE WAR.” By Henry M. Field. Dr. Field is too well known as a traveller and raconteur to need introduction or recommendation to our readers. His facile pen has already furnished several volumes of travel which have met a cordial reception in book form after their first appearance in the columns of the *Evangelist*. A special interest attaches to the present volume by reason of its recital of the causes which led to and the results which followed the late Russo Turkish war. His account of the atrocities which roused all Europe, and indeed all Christendom, is simply blood curdling, but alas! too true. They are the ineffaceable condemnation of “the unspeakable Turk.” (Scribner & Co.)

....“APOSTOLIC LIFE AS REVEALED IN THE ACTS OF THE APOSTLES.” By Joseph Parker, D.D. Vol. III. This volumes completes the work of Dr. Parker on the Acts. At the close of the volume are a few lectures on the Apostolic conceptions of Christ and the work of the Holy Spirit, drawn from the epistles. In these volumes the author has not only given us a good commentary on the Acts, but has struck out from the flint and steel of his original mind many bright, flashing thoughts that kindle thought in other minds on kindred topics. He is remarkably suggestive, and brings out in a few clear and striking sentences the meaning which he finds in the text. His prayers are well worth studying. (Funk & Wagnalls.)

....A new edition has been issued of “DR. DEEMS' SERMONS,” preached on the first 48 Sunday mornings in which he officiated in the Church of the Strangers. They awakened such a deep interest at the time of their delivery, that his parishioners requested them for publication; and so acceptable have they proved to the larger audience reached through the press that this new edition has been put forth. The sermons display scholarly culture, close and logical thought, clearly expressed, abound with a devout spirit, and give evidence of a ripe Christian experience. (Funk & Wagnalls.)

....“THE ORIGIN OF REPUBLICAN FORM OF GOVERNMENT IN THE UNITED STATES OF AMERICA.” By Oscar S. Straus. A well written and very readable book, showing much historical research, designed to trace a connection between the Hebrew commonwealth and the American Republic, through the Old Testament teachings of the Puritan New England pulpit at the Revolution, the writer, perhaps, going too far in viewing the Hebrew civil code as a popular choice, at the expense of its supernatural origin. (G. P. Putnam's Sons.)

....“THE CHILDREN OF LAMECH.” A Poem. By James A. Whitney, LL.D. A poem in blank verse of 2,012 Iambic pentameters, an interesting and reverential elaboration of the fourth chapter of Genesis, full of attractive descriptions, with a skilful yet sombre grouping of the early patriarchs, Adam and Cain, with Lamech and his wives. (N. Tibbals & Sons.)

....“LIVE COALS” is the apt title of an authorized collection of discourses delivered during the past year by Dr. T. Dewitt Talmage. As to the “live” character of these “chapters,” there can be no question. They are throbbing with the preacher's heart-beats, and are the intense talks of a living man with living men on living interests, and they are as hot and lurid, with his marvellous imagination, as coals at white heat. Among the topics are such as “Gnats and Camels,” “The Old Folks' Visit,” “Ordinary People,” “The Needle,” “Religion an Antiseptic,” “Religion in Dress,” “The Roller Skating Craze,” “Books,” “Abuse of Trust Funds,” “Easy Divorce,” “Bossism,” and “Capital and Labor.” The treatment is thoroughly Talmagian, which means vivacity, brilliant fancy and crowded illustration, “as interesting as a novel” from beginning to end. There are several engravings, and the volume is an octavo of 678 pages. (Wilbur B. Ketcham.)

....“NUTTIE'S FATHER.” By Charlotte M. Yonge. Miss Yonge is a veteran novelist, her first book, “The Heir of Redclyffe,” which made her reputation, having been published more than thirty years ago. The new generation has new tastes, but that delightful story would be notable at any time, and still holds its own as a classic of its kind. The authoress still deservedly commands an audience, but we cannot say that this last book is up to the level of her first, nor of “The Chaplet of Pearls.” In fact, Miss Yonge is decidedly at her best in the historic novel. “Nuttie's Father” is, however, a very pleasant story of English life, and has sufficient plot to make it interesting throughout, though the story proceeds rather slowly. Her books are always wholesome and instructive. (Macmillan & Co.)

....“THE CHURCH IN THE NATION, Pure and Apostolical, God's Authorized Representative,” is the title of the Bishop Paddock Lectures, 1885, by Henry C. Lay, D.D., LL.D., Bishop of Easton. Bishop Lay delivered only four of these six lectures, being then taken of the illness of which he died six months afterwards. “The Church” which he upholds as national is the Episcopal Church, in which he was a distinguished and zealous bishop, and which he describes as a “Church of prescriptive right,—Legitimacy, Purity and Catholicity.” The lectures are based on the High Church ideal, and on the assumption of its fitness and destiny to become the National Church of the United States. (E. P. Dutton & Co.)

....For “HYPERESTHESIA,” by Mary Cruger, we can only say that it is probably the first work of a writer who may in time do better, and that it is feeble and sentimental to the point of weariness. (Fords, Howard & Hulbert.)

....“FIVE MINUTE DECLAMATIONS.” Selected and Adapted by Walter K. Forbes. This is a more complete little volume than we have ever before seen for the purpose for which it is designed. The selections are all prose, and from the speeches of the greatest orators the world has ever produced. The variety is sufficient to suit the taste of any student who may have occasion to select from it for declamation. We recommend it above any book of the kind of which we have knowledge. (Lee & Shepard.)

....“TELL YOUR WIFE” is a sprightly story, and is cleverly put together so as to keep up the interest of the reader, but it is not of a high order as a literary production, nor a very wholesome kind of reading. It turns upon marital unhappiness, though not of a criminal nature, and it is extremely sensational. The moral, however, is one which cannot be too diligently heeded, and the book will do good if it shall lead to a more perfect confidence between husbands and wives. (Lee & Shepard.)

....“THE STORY OF A RANCH.” By Alice Wellington Rollins. In a bright and racy style, the author gives a very graphic picture of life upon a sheep ranch in Kansas. She writes with an enthusiasm which is quite contagious, of the soil, the climate, the healthful recreations, the profitable occupations, the delightful society, the wonderful growth and prosperity of the country—to sum all up in a few words—of the supreme bliss of a life in Kansas. The story is certainly a very pleasant one and the publishers have done their part in giving it an attractive exterior—both appropriate and tasteful. (Cassell & Co.)

Our Library Table.

Periodicals, Serials and Notes.

....*Lippincott's Magazine* for January is unrecognizable externally. The cover is white, to represent parchment, and the title is printed in red ink. This is distinctly an improvement, as is also the broad page and larger type in place of the double column. The contents are thus made more readable in appearance,—a thing which has more to do with the success of a publication than is sometimes realized. We do not discover any great change in the nature of the contents, unless it be the introduction of more noted names as authors, (which does not always insure superior quality,) and the reduction of short stories to a single one, “Palingenesis” by Miss Tincker. Two serials are begun: “A Bachelor's Blunder,” by W. E. Norris, the English novelist; and “Taken By Siege,” a New York story, by an anonymous writer. The great feature of this number is George Eliot's “Criticisms on her Contemporaries,” recently unearthed from the *Westminster Review* of thirty years ago. They evince remarkable critical acumen and foresight. Grant Allen contributes one of his popular scientific essays on “Gray Wethers,” or Druid Stones. Gail Hamilton is never less agreeable to our taste than when she writes on politics, unless it be when she intrudes into the realms of theology. Her smart attack on “Civil Service Reform” is no exception to this statement, and it is unfortunate for Mr Blaine that it should emanate from a member of his own family. We like the “Monthly Gossip” very much, especially Brander Matthews on “The Future Literary Capital of the U. S.” Why is it, that so little of the best poetry which is written seems ever to get into the magazines?

....The *Maandbericht* of the Netherland's Missionary Society for December records gratefully the Lord's goodness, and the year 1885 was closed with much more joy than 1884 Two or three considerable legacies were received, and the regular contributions were enlarged, so that the outlook is hopeful. A retrospective glance by one of the laborers who has been thirty years in the field is very encouraging. He frankly admits that Kediri is not what it ought to be, yet says that a good work has really been accomplished, in view of which he looks forward to the early and the latter rain which is sure to come. It is pleasant to see such a hopeful spirit, recognizing that there is a seed time and also a harvest time, and refusing to complain because God is pleased to put an interval between the two.

....The *Homiletic Review* for January surpasses, in our judgment, any number yet issued. It is crowded with good things. The symposiums and other articles in the “Review Section” are ably and as thoroughly treated as the space allows, by such men as Drs. Henry J. Van Dyke, Sr., James M. Ludlow, Howard Crosby, Arthur T. Pierson, President D. S. Gregory, and Professor A. Winchell. The “Sermonic Section” and other departments are admirably sustained. This excellent magazine takes no backward steps; it is constantly improving.

...The *Pulpit Treasury* for January opens with a portrait of Dr. S. G. Burney, Professor in the Theological School of Cumberland University, Lebanon, Tenn., who contributes a thoughtful sermon on “Faith.” The other sermons in full are by Archdeacon F. W. Farrar on “Christ's Service,” and Rev. Alfred H. Moment, of Brooklyn, on “The Time of Visitation.” Rev. J. L. Harris, of Boston, contributes a good, strong article on “Positive Preaching.” This magazine is now in its third volume, is growing better and better as it grows older, and starts off well in the new year.

....*Wide Awake* is an excellent magazine for young people. Its attractiveness increases from month to month. The January number opens with a story which gives incidents connected with “Floyd Ireson's Ride,” celebrated by the poet Whittier. “Through the Heart of Paris” is a descriptive article with many illustrations. A very pretty picture, “Three Tobogganese,” is explained by the verse beneath it. In “Ways to Do Things,” Lina Beard gives instructions for making an “Impression Album”—a book of printed flowers and leaves. The “Search Questions in English Literature” have become an important feature of the magazine and one that must be helpful to older children.

....*Science* has passed into strong hands and has improved very much. Dr. D. C. Gilman of Johns Hopkins University, is now at the head of the management, and associated with him are Prof. Simon Newcomb, Gardiner G. Hubbard, Alex Graham Bell, Prof O. C. Marsh and Mr. J. W. Powell. These gentleman are not only masters in science, but have learned how to put their knowledge in a popular form. The seventh volume began with the number of January 1st. The work of the Coast Survey is defended editorially and by Mr. David P. Todd, courteously but in words not to be misunderstood. The Abbott Collection of stone implements at the Peabody Museum is described; the letters are from Prof. S. P. Langley on The Temperature of the Moon; Sir William Thomson on Prof. Rowland's Gratings; Cyrus Thomas on The Davenport Tablet; by Geo. F. Kunz on a New Meteoric Iron from Western Virginia, Prof. J. S. Newberry on Equatorial Currents in Star and Planetary Atmospheres, and others. There are also astronomical, botanical, and other scientific notes. The number will be highly valued by those interested in scientific research. *Science* is published every Friday, at 743 Broadway, New York, for $5 a year. A single number costs 15 cents.

BOOKS RECEIVED.

Funk & Wagnalls: The People's Bible: Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. 2. The Book of Exodus. 8vo pp. 328. $1.50.

Presbyterian Board of Publication: The Professor's Girls. By Annette Lucile Noble. 12mo, pp. 324. $1 25.

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Net Surplus	1,227,995 10
Cash Assets	**$7,618,116 08**

SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,550 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,800 00
Interest due on 1st January, 1886	97,056 62
Premiums uncollected and in hands of Agents	358 290 30
Real Estate	1,272,633 77
Total	**$7,618,116 08**

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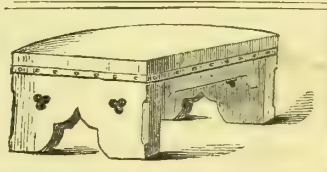

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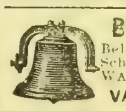

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The Home.

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Harry's Leisure.

"TALKING of resources," said a friend the other day, "you have no idea how I hate to hear the word. My childhood was rendered perfectly wretched by my father's determination that we should all be abundantly provided with resources for our evenings, for our future, for our solitude, for our social hours. Each of us had a garden, and whether or not we liked gardening was never considered; to garden was part of our daily occupation, nine months in the year. As for the practising of our various instruments, it must have driven my poor mother wild had she not been a very saint for patience, and when I think of the tools we had, the games, mechanical toys and puzzles, to say nothing of books on every subject under the sun, I only wonder that we were not the most conceited little prigs in the world. When you begin to talk of resources for your boy, I feel like running out a danger flag and waving it violently."

My friend's opinion to the contrary, I continued to be anxious about Harry's leisure, your Harry and mine. So long as he is in school and engaged over his books, or at home with plenty to do, the boy is comparatively safe, and busy and happy. *Ennui* does not assail the occupied person, young or old. But

> "Satan finds some mischief still
> For idle hands to do."

That Harry may not be drawn from home, weary with its vacuity and despairing of its dullness, into undesirable companionship or evil associations, the wise parent will provide him with some antidote to dullness, some charm against the tempter. Resources are not always chosen with discretion, and when what should be pleasure assumes the form of a penance, a mistake has obviously been made. To condemn a child who has no aptitude for time and tunes to spend laborious hours in strumming on keys and fingering chords, is almost wholly a pitiable waste of temper, nerves and money, and to give a course in art to one who has no eye for beauty of color or grace of form, may be equally fatuous. Still, it must not be forgotten that the initial attempts of the novice in art and science are usually of the nature of drudgery, and that, left to themselves, few young people would ever acquire anything which requires severe application. It is *afterward*, not in the beginning, that the student is repaid for the hard work and the persevering effort.

A very limited amount of skill as a performer on the piano or violin, while giving no eclat, while not even pleasing people of cultivated taste, may be a genuine source of enjoyment to Harry and may save his leisure from monotony. A little music will serve as a reason for asking a set of refined companions to gather in his home. Three or four young men, one playing the cornet, another the violin, another the piano, still another the guitar, will find it very charming to spend two or three evenings a week in company, and if their sisters sometimes join the circle it will be a still pleasanter way of passing the time.

Even the banjo, played with skill, is capable of very agreeable effects, and it is so easily learned that Harry will not deem its practice tedious.

The question resolves into this: "Shall we leave our boys' leisure to accident, or shall we in some manner provide for its pleasure as well as its profit?"

No thoughtful person will deny that a man is much better furnished for life if he have some pursuit outside his business or profession, in which he can so interest himself as to relieve himself of the tension which the business implies.

A taste for research in some department of science or literature, a "fad" for collecting bric à brac, old chins, or old books, a turn for tools, so that the professional man shall rest his brain by making chairs and tables or doing other amateur carpentry, a fondness for studying the ways of butterflies and birds, or investigating the life of plants; each of these is a boon not to its possessor only, but to his family and friends.

It would be interesting and helpful if in a direct and practical manner, some of the women whose eyes seek this column would write and tell their experience in finding outlets for their boys' energy, and in providing entertainment for their leisure. Also, I would suggest that some of you shall tell the rest of us whether your sons have any regular duties, any little care or charge for which they are responsible, apart from their school work. Write just as you would talk if we were sitting together around the fire, and address "Aunt Marjorie," at the office of THE CHRISTIAN INTELLIGENCER.

A Word to Mothers on the Threshold of the Year.

BY GERTRUDE L. VANDERBILT.

THE memory of some words which were spoken many years ago, came to me as I stood looking at the delicate tracery of the trees against the glow of the sunset on New Year's evening.

A little colored girl stood at my side one New Year's evening—she is a grandmother now, it is so many, many years ago. Her parents and her grandparents had been reared in the family at a time when, if the social position of a servant was more fixed than it is now, yet there was a stronger tie of affection between the head of the house and the dependents, and a union of interest which united them in most kindly relations.

The child and I stood, as I did on this New Year's evening, watching the sky, and in thoughtful mood I said to her, "This is the close of the first day in the new year. The old year is gone, gone forever."

She looked up earnestly at me, and then she said, "I am afraid."

"Of what?" I asked.

"I am afraid of living forever in heaven. I am afraid of living forever anywhere, and I know that my spirit cannot die."

Her earnestness struck me. It was like the awakening of her higher nature. Her soul seemed aroused to the consciousness of its own immortality. An overwhelming recognition of the value of life and the swift passage of time overpowered her, and the child sat down beside me and cried.

I was too young myself to know just how to comfort her, but I wished that some one could speak with her. Through all these intervening years the memory of that hour brings this thought to me: Are we sufficiently sympathetic with the higher moods and feelings of children? Do we credit them with having such? How can we doubt it—here was a child in whom you would least expect to find such emotions! Have you not had such moods when you were yourself a child?

If we were in thorough sympathy with our children and encouraged them to unburden their cares to us, what moulding power we should possess at such times over their hearts and minds.

Alas, for those who do not realize this until it is too late; then they waken to the truth to find that the opinions and views of those whom they love so well are not like their own. Then they stand by powerless, for the plastic mind has taken its impression and it has become hardened into a shape that they cannot approve.

Mothers, because children do not express to you such emotions, do not be led into the fatal error of thinking that they do not possess them. None of us can express all that we feel; many of us cannot express our feelings at all. George Eliot speaks somewhere (I quote from memory) of "the poet's sensibility without his voice—the poet's sensibility that finds no vent but in silent tears—or in an inward shudder at the sound of harsh human tones, or the sight of a cold human eye—this dumb passion brings with it a fatal solitude of soul in the society of one's fellow men."

Your child also may have the "poet's sensibility without his voice," but do not, therefore, mistake his silence. Invite his confidence, for even now he may be standing in thoughtful attitude at the opening door of the new year saying, I am afraid.

Self-Control.

WE cannot always control our thoughts, and our faces sometimes speak more plainly than they ought when we are annoyed or irritated. But our words are our own, and nobody can compel us to speak hastily, if we are in the habit of restraining the impatient tongue and of thinking first, so that we may not have to repent afterwards.

A Heavenly Temper.

"THE life," says Thomas à Kempis, "of a religious man ought not only so to abound with holiness as that the flame of his spirit may be at least equal to his outward behaviour; but there ought to be much more holiness within than is discernable without."

The common sense of this observation is at least as conspicuous as its piety. Unless there be a glow at the heart of the flame, it will diffuse neither brightness nor warmth, and unless the love of the soul be fervent, deep and pure, there will be little radiance. If we are to live so that we shall commend our religion to all whom we meet, we must be much with Jesus. A heavenly disposition can be gained only by sitting at His feet.

Timely Recipes.

COFFEE BREAD.—(To eat in the morning with coffee; used much by the Germans, who dip it in their coffee.) One-half cup of sugar, one egg, one cup of milk, one-half cup of yeast, enough flour for a sponge. When it is risen, add one half cup of butter, worked in with the hand (not kneaded), and flour enough to make it soft, so that it can be patted down into a greased pan to be baked in. When it is risen, put little specks of butter over the top, press them down in, and sprinkle sugar and cinnamon over it. Bake in a quick oven (twenty minutes, when the oven is right). Serve cold. Cut in strips about an inch wide, for breakfast or lunch.

BROWN BREAD (with sour milk).—Two cups of corn meal, three of rye meal, one and one-half cups of flour, one and one-half cups of molasses, three and one-half cups of sour milk, two teaspoonfuls of soda, and a little salt. Steam three hours, and bake one-half hour.

RYE DROP CAKES.—Two cups (or one pint) of milk, one egg, one teaspoonful of butter, one teaspoonful of sugar, one teaspoonful of cream of tartar, one-half teaspoonful of soda. Mix a cupful of rye meal and a cupful of flour. Stir in the cream of tartar, dissolve the soda in the milk, mix all together, and beat well. Then add equal quantities of rye and flour till you have a stiff batter. Bake in muffin-pans.

CORN CAKE.—One cup of corn meal, one cup of milk, one-fourth cup of sugar, two eggs, one and one-fourth cups of flour, one teaspoonful of soda, and two of cream of tartar, three tablespoonfuls of melted butter. Beat up the eggs and sugar, dissolve the soda in the milk and add it, then stir in the corn meal. Mix the cream of tartar and flour together, and add. Put in the melted butter last. Bake in a flat pan.

CORN OR WHEAT MUFFINS.—One cup of meal, one of flour, one and one half cups of sweet milk, a little salt, a tablespoonful of white sugar, one egg, a piece of butter the size of a walnut, one scant teaspoonful of soda, two scant teaspoonfuls of cream of tartar, or two heaping teaspoonfuls of baking powder. Bake in muffin-tins.

CORN MUFFINS (made over night).—One half pint (or a cup) of meal, two eggs, a pinch of salt, a small piece of butter, one and one-half cups of milk. Scald the meal and butter with the milk, when boiling, at night, and let it remain till morning. Then dissolve one-half teaspoonful of cream of tartar in a little water, and stir in the meal. Add the egg and salt, and beat five minutes. Then beat in a half-teaspoonful of soda dissolved in a spoonful of water. Bake in muffin-rings, in a quick oven.—*Good Cheer.*

Books for the Home.

...."CORRESPONDENCIES OF FAITH AND VIEWS OF MADAME GUION." By Henry T. Cheever. This is an interesting but discursive volume. The author points out many unintended agreements between experimental writers upon religion, even when they belong to widely different folds of the one Christian Church. He quotes from Edwards and Leighton and Carvosso and Fenelon and Wesley and Dr. C. A. Bartol, and brings out the unity of true believers in a refreshing manner. The latter part of the volume states the religious life and history of Madame Guion in some detail, and presents the chief peculiarities of her views in an attractive light. The closing portion is an excellent stimulant and guide in the way of entire consecration and eminent holiness. (Randolph & Co.)

...."FAITH-WORK, CHRISTIAN SCIENCE, AND OTHER CURES." By L. T. Townsend, D.D., Professor in Boston University. The author of this little volume takes a safe middle ground on the subject of healing by faith. He says "the Bible gives support to faith cure," but adds "the Bible encourages the use of visible agencies." He discusses the various methods of treating disease, showing their successes and failures, the use of visible agencies, and especially the use of invisible agencies, the one being supplemental of the other, and contends that "doctors should add religious therapeutics to their other remedies." The author treats the advocates of the "Faith Cure" with fairness, but has no patience

with fanaticism or extravagance. The difficulty with this whole subject is that while faith-work is beautiful in every day life it is spoiled by being made a professional occupation, just as personal holiness is deprived of its beauty when professional methods of attaining it are followed in what are termed "Holiness Meetings," as if all religious services were not intended to promote holiness of heart and life. *Professors* of holiness are not always safe or attractive examples to follow; in fact it has been said of one man by a bishop of the Methodist Church, that "he went to the devil while editing the *Guide to Holiness*." (W. A. Wilde & Co.)

CHILDREN'S PORTFOLIO.

A Talk About a Bible Verse.

"I write unto you, little children, because ye have known the Father."—1 JOHN 2:13.

SHOULD one of you be playing in the street some pleasant day, when your papa happened to pass by, would you not leave your playmates, run to meet him, put your hand in his, and walk beside him? Suppose a little playmate should call out: "I would not leave if I were you!" would you not answer back, "Oh, yes you would! You do not *know* papa, or you would *love* him as *I* do!"

Or, you might be making me a visit, and receive while here a letter from your home, written by your brother or your sister. You would open it and read:

"Papa sends you a great deal of love, and wishes me to say to you, for him, that you are never out of his mind, and he is joyfully looking forward to the time when he will come for you and bring you home. Every day he is planning how to make you most happy after this separation. He hopes you remember him lovingly, and try continually to do what you know is pleasing to him. Be ever ready to meet him with a light and happy heart, for any day you may see his face and hear his voice."

This letter would fill you with delight, and you would say to me, "It is just like my dear, kind, loving papa to write so—these are his very words!" Although he had asked one of his other children to put them in your letter, you know your papa so well that you would be sure the whole glad message came from him.

The beautiful epistle, or letter, from which I have taken these words, "I write unto you, little children, because ye have known the Father," is filled with loving messages sent by God, our Father, to His little children who are absent from His home; and each one of His little children knows Him so well that their brother, who has written this letter, is sure that it will be received as coming from his Father and theirs. It is very much longer than the one which your dear papa might have written to you, as my little guest; but there are parts of this letter from our Father in heaven which remind me of sentences in that letter.

Let me repeat a few words: "Behold what manner of love the Father hath bestowed upon us." "And this is the promise which he hath promised us, even eternal life." "We have known and believed the love that God hath to us." "We love him because he first loved us." "My little children, let us not love in word, neither in tongue, but in deed and in truth." "This is the love of God that we keep his commandments." "And now little children abide in him that when he shall appear we may have confidence and not be ashamed before him at his coming."

Our brother, John the Evangelist, the Bringer of Glad Tidings, here says to each little brother and sister: "We are sure that God our heavenly Father loves us dearly, and we love Him in return. We remember His promise that He will give to us a life full of unending joy in His beautiful home above. Let us prove to Him our love and gratitude, not only by telling Him we love Him, and are grateful, but by doing those things which are pleasing in His sight. Let us think of Him as close beside us, wherever we may be, and act as His loving, obedient children, watching and waiting for His appearing; for some day we will see Him as He is, our loving Father-God."

There is a sweet little verse which is sometimes sung in our Church. When I sing it, it seems as if it were written just for me, although I am only one of the congregation. I first say to myself: "This is my Father's house; I have come here to be with Him." Then I sing the verse:

"Here would I find a settled rest,
While others go and come;
No more a stranger, or a guest,
But like a child at home!"

Had you invited that little playmate who, as we were supposing, called out to you not to go with your papa, to accompany you home, and the invitation had been accepted, you might have given your friend much pleasure; but after some happy hours spent with you and your papa in the sitting room, your guest would have said "Good-by," and left you without being much better acquainted with your papa than before. It would take a long, long while to learn to know him as well as you do. So some boys and girls come to church when they are invited and enjoy meeting their friends, and listening to the preaching and the singing, who do not know nor love God, and, therefore, cannot feel like children in their Father's house; they feel and act more like strangers or guests.

Perhaps you are saying to yourself, "I do not know God as I know my papa; and I do not love God as I love my papa. I am not as much 'at home' in church as I am in papa's house, and I would be very sorry to leave dear papa and my happy home to go and live with God in heaven."

These are just the very words I would expect to hear from every little child who does not know our heavenly Father; and, therefore, does not love Him. As your little playmate needs to know your papa as you know him, before your papa can be loved as you love him, so must you know God in order to love Him and to want to be where He is.

While in my home, as my little guest, I would want you to be happy and to be contented to remain with me until your papa should come for you; and the more you might love me, the better pleased would I be; but I would not expect you to forget your papa or your home for any reason whatever. I would try to keep them always in your mind, being sure that you would be happier when the time should come for you to go to them.

So, my dear little friend, be as fond of papa as ever, love your home, and be very happy all day long, but do not forget that you have a Father in heaven who loves you more than papa loves you, and has a home more beautiful by far than any home on earth, to which He will bring you by and by if you ask Him. It grieves Him if you do not love Him, and do not care to know Him. Ask Him to teach you from His Holy Book what you need to know about His goodness to you; His care over you; His willingness to make you all that His little child should be. I am sure He will listen to you, just as your dear papa listens when you have something to say to him; and will, even more gladly than your papa, do for you what you ask.

But, perhaps, you do know and love our dear Father in heaven, and are every day trying to please Him; perhaps many of your playmates know and love Him also. I hope with my whole heart it is so; then to you and to them these words are written:

"I write unto you, little children, because ye have known the Father." "Beloved, let us love one another; for love is of God; and every one that loveth is born of God and knoweth God; for God is love."

"Therefore, O our God and Father,
Little children though we be,
We around Thy throne would gather,
Love and serve and worship Thee."

EMILY.

Migration of Birds.

NOT long ago large numbers of British migratory birds (dead) were found floating in the sea off the Eddystone Lighthouse. It is probable that during their night journey from the Devonshire shores a fog overtook them, and that the bright light proceeding from the lantern of the lighthouse attracted them and so stupefied them that they dashed themselves against the thick glass and were killed in large numbers. The fishermen who trawl for turbot, soles, skate, etc., on the Varne Ridge Banks, between Dover and Calais, not unfrequently hear the sound of flocks of migratory birds flying overhead. The speed at which birds can go when on their migratory flight has been noticed. Quails are said to accomplish 150 miles in a night, and undigested African seeds and plants have been found in the crops of these birds when they reach the French coast....It is said that the migration of birds will foretell severe weather, and it is well known by the bird-catcher that when the larks and other northern birds appear snow and hard weather will follow the flight. These warnings of migratory birds, though apparently insignificant, may be of vast political and even national importance. If the Emperor Napoleon, when on the road to Moscow with his army in 1811, had condescended to observe the flights of storks and cranes passing over his fated battalions, subsequent events in the politics of Europe might have been very different. These storks and cranes knew of the coming on of a great and terrible winter; the birds hastened toward the South, Napoleon and his army toward the North.—*Frank Buckland.*

Which Do You Like Best?

THERE'S a little frolicsome maid I know
Who has a question she puts to me
Whenever close to my side she comes,
Or into my lap, where she loves to be.

"Which do you like best?" says the little maid,
Her face with comical furrows lined,
"Summer or winter?" and then she waits
To give me a chance to make up my mind.

If "summer" I answer, she pinches me well—
You wouldn't believe that she had such might—
And says, at each nip with her finger and thumb,
"Skeeters! skeeters! Oh, how they bite!"

If "winter" I say, she will double her fists
And pommel me well; and at every blow,
"Snow-balls! snow-balls!" she cries aloud,
And laughs to find that she hurts me so.

'Tis a pretty play, and I do not care
How thick the snow-balls or "skeeters" fall;
For I love both summer and winter time,
But I love my darling the best of all.

—*Josephine Pollard, in Harper's Young People.*

A BEE'S working tools comprise a variety equal to that of the average mechanic. The feet of the common working bee exhibit the combination of a basket, a brush and a pair of pincers. The brush, the hairs of which are arranged in symmetrical rows, is only to be seen with the microscope. With this brush of fairy delicacy, the bee brushes its velvet robe to remove the pollen dust with which it becomes loaded while sucking up the nectar. Another article, hollowed like a spoon, receives all the gleanings the insect carries to the hive.

NEXT Easter falls on the latest date on which it possibly can occur, April 25th, under the rule of the Council of Nice, which decrees that Easter shall be observed on the Sunday after the full moon following the 21st of March. Its earliest possible date is March 22d. It is 152 years since Easter day has been so late. It will not again fall on that day till 1943 Ash Wednesday will fall this year on the 10th of March.—*Boston Journal.*

Little Heads Together.

ENIGMA.

I am a proverb of 19 letters.
My 12, 13, 4, 3, is a place in which public assemblies are held.
My 11, 8, 18, is a luminary.
My 5, 17, 7, is a place to be avoided.
My 1, 19, 2, 16, is abhored by farmers.
My 14, 10, 9, 6, is used by fishermen.
My 15, 8, 18, every boy loves.

BEHEADINGS.

1. Behead a young lady and leave assistance.
2. Behead something little and leave a girl.
3. Behead a great noise and leave something that should be carefully handled.
4. Behead an adjective meaning acid and leave a possessive pronoun.
5. Behead an adjective frequently used and leave something cold.
6. Behead a sleeping vision and leave a quantity of paper.
7. Behead the earth and leave a part of the ear.
8. Behead a journey and leave to tear open.
9. Behead an unintentional fault and leave what you use every day.
10. Behead a small animal and leave a large one.
11. Behead something used by carpenters and leave an indisposition.
12. Behead a fern and leave a garden tool.

DIAMOND.

1. In butcher. 2. Essential to a lawn. 3. Diminished. 4. A part of Syria. 5. A great general. 6. To disturb. 7. A mournful piece of music. 8. Part of an active verb. 9. In eventually.

Answers to Puzzles of December 30th.

Double Zigzag.—

A G U E
E N V Y
B A A L
N E A P
O G R E
L I E F
L U L L
O D I N
A N A S
E A S Y

Zigzags.—An April Day. Evangeline.

Decapitations.—1. J-am. 2. O-pen. 3. H-and. 4. N-ode. 5. M-anna. 6. F-ought. 7. E-mend. 8. R-anker. 9. R-ankle. 10. I-con. 11. S-team. *John M. Ferris.*

Two Diamonds.—1.

B
N O E
B O O K S
E K E
S

2.

S
A T E
S T O V E
E V A
E

PRIZES.

Correct Answers from Rappie Bowne and "Midwout." "Rappie" is to receive the prize for the best list of answers made in November and December, and "Midwout" the prize for the best puzzle. The latter will please send name and address to Cousin Lois.

Gute Nacht.

"GOOD night!" she said, turning away,
But lingered, time suborning;
There were so many things to say,
Her eyes looked still "Good morning!"
She held a candle in one hand,
Its flame the other shielding;
"Good night!" she said, and then did stand,
Half-going, and half-yielding.

There was a flash, a morning glow
Fell on her neck and shoulder.
Ah, me! it did bewilder so,
To stand there and behold her.
Her mouth was like a half-blown rose,
Such laughter in it hidden;
And so bewitching was her pose,
Like fruit, high-hung, forbidden.

She seemed to dare me, as she stood,
Now chatting and now heaving;
She looked so sweet, and pure and good—
A star, just disappearing.
She seemed to dare me, if I durst
One instant, to detain her;
She guessed I loved her, chief and first—
I knew how to explain her.

Between her lips, that said "Good night!"
Her heart, that counseled waiting,
The East began to break with light,
And still we stood debating.
She said "Good night!" I could not go!
I took nor heed, nor warning;
I'd loved her long, I'd loved her so,
I kissed her there "Good morning!"

—Rev. J. E. Rankin, D.D., Orange, N. J., in The Advance.

Dutch Etiquette Again.

EDITOR OF THE CHRISTIAN INTELLIGENCER: I was surprised in looking over a recent number of your paper to find that place had been given to a singularly written article on Dutch Etiquette, taken from the *Home Journal*. If that paper is destined, as its name indicates, to visit the homes of American people, it could be wished that more care should be exercised in the selection of its reading matter.

The writer of the article speaks of things which, as she says, "only a woman would notice," and being also a woman with a special interest in knowing of the things which are practised by "Our Dutch," I take the liberty of placing my own experience beside hers for comparison.

I am a thorough American, educated in New England schools, and have practised my profession of artist-teacher in several cities of the Union. Not many years since I wished to visit Holland, and wrote letters of inquiry to several acquaintances who had travelled largely and had included Holland in their journeyings. The reply was the same in substance from each of these persons: "You will have less difficulty in travelling alone in Holland than perhaps in any other country. With the proper letters of introduction you will receive the greatest courtesy and politeness, and will find the Hollanders especially charming in their home life. They have all the politeness of the French with the sincerity of the German." I studied the Dutch language a little and read "Holland and its People," by De Amicis, the gifted Italian who, with the keen eye of insight, seizes the genius and character of a people, and with a pen which seems almost inspired gives one an inward glance at their life and heart. De Amicis, who has studied so deeply the character of the Dutch, led me to believe that I should find them all that could be wished in politeness and courtesy.

I went to Holland for the express purpose of studying the manners and customs of the Dutch people. I passed three weeks in the best hotels of Amsterdam and The Hague, was visited by and visited a number of families to whom I had letters, and was for nine weeks resident in a well-to-do Dutch family in The Hague. To aid me in my study of the manners of the people in public and private life I held many conversations in the Dutch language with Hollanders of all classes of society. The result of this study and observation was to show me that politeness and chivalrous deportment was the rule rather than the exception.

In the musical festivals, which are held in the open air and attended by thousands of all ranks and classes, the most delightful intercourse prevails. In these gatherings the keynote of Dutch life is very easily taken. In the pauses of the music the heads of a household often make the rounds of the assembly, greeting friends, stopping here and there for a little longer talk, and always the Dutchman is the gentleman in courtesy. A natural and dignified air marks the conduct of the ladies and gentlemen with each other. Anything else would be a little out of character, for the Dutch conduct seems to be regulated by reflection and consideration, and all their actions have a corresponding dignity. I went into a number of libraries, confectioneries and other places accompanied by Dutch ladies, but although we saw gentlemen there we supposed them to be gentlemen, and never "retired precipitately" or saw any other ladies do so.

I inquired particularly, of many with whom I conversed, as to the relative place of man and wife in the family, and received invariably the same answer. Neither is superior; man and wife have equal right and authority in the household. Each being supreme and independent in his (or her) own department, the best harmony is secured.

I met many peasants in Holland, but few boors in our sense of the word. I do not remember a single case of rudeness, and I went all over Holland alone. Many a Dutchman went out of his way to do me a kindness or to show me a courtesy, as I gratefully remember, and it is only a feeling of simple justice which impels me to write these few lines out of my experience among "Our Dutch" in their native country.

C. WEST VAN HELDEN.

PHILADELPHIA, Jan. 14th, 1886.

The Weather and the Stars.

LAST week was the coldest week we have had in this vicinity in many years. The mean temperature was about 15½ degrees. The storm was coincident with an outbreak on the sun. At the beginning of the week a rectangular spot above medium size appeared on the sun, and was followed in the latter part of the week by a group of active spots of small size, surrounded by distinct faculae.

The rainfall last year in this region was seriously deficient and wells are beginning to run low. It amounted to nearly 36 inches, against 55½ inches in 1884, nearly 42 inches in 1883, and 47½ inches in 1882. The last minimum sun spot period was one of drought. The present minimum period, which began at about October, 1884, is thus far of the same character.

Venus continues brilliant in the western sky in the early evening, will rise 10 degrees in northern declination this month and will continue to move eastwardly until the 29th, then westward until March 9th, and then again eastward. In the spring this lovely planet will again be at its greatest brilliancy.

Mars is rapidly advancing to opposition, when the earth will pass between it and the sun. It is increasing rather rapidly in apparent size and brightness, and is seen soon after eleven o'clock in the evening, well up in the eastern sky, a little south of east, and will be readily distinguished by its ruddy light. Just below Mars, soon after eleven o'clock, and not far above the horizon, Jupiter is seen, now constantly increasing in brightness and apparent size. This greatest planet is also approaching opposition, an event that will occur in about two months. On the 24th Jupiter and the moon will be very near each other, being separated by only about a quarter of a degree. The spectacle will be an interesting one.

F.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION will hold its thirty-third anniversary in Association Hall, 23d street corner 4th avenue, on Monday, January 25th, at 8 o'clock P. M. An abstract of the report of the work of the Association and its branches will be read, and addresses will be delivered by Right Rev. Henry C. Potter, D.D., Assistant Bishop of the Diocese of New York, and Hon. Seth Low. Admission is free by ticket, which can be secured on application at Association Building.

THE NEW YORK SOCIETY FOR THE SUPPRESSION OF VICE will hold its twelfth anniversary in Association Hall, corner of 23d street and 4th avenue, New York city, Tuesday evening, January 26th, 1886, commencing at 8 o'clock.

The work of this Society is one that should enlist the sympathy and support of all good citizens; its primary object being to suppress the sources of immorality that especially assail the young.

Addresses by Right Rev. F. D. Huntington, D.D., Bishop of Central New York, and Rev. A. J. F. Behrends, of Brooklyn. The annual report will contain matter of especial interest.

THE EVANGELISTIC SERVICES, which opened in Washington Hall, Paterson, N. J., on Monday, Jan. 4th, were closed at that place on Thursday evening of last week. The hall was crowded in every part, and many went away unable to get in. Two union services were held on Friday evening, one in the First Baptist Church, and the other in the Second Presbyterian Church, with which the two weeks of union effort closed. At these closing services there was a large attendance, and a deep interest taken in all the exercises. The inquiry meeting, which in the hall followed the general services, was omitted, but quite a number rose for prayer. It is estimated that an average of fifty persons rose for prayer each night during the meetings, many of whom retired to the inquiry room, where the pastors and a number of Christian laymen talked and prayed with them. The most of them seemed to be under deep conviction of sin, and some, before the meetings closed, professed conversion. While a large majority of those who attended these meetings were Christians, there were hundreds of the unconverted present, and non-church goers, which class it was hoped might be reached. There is but one opinion about the influence of these meetings upon the community, that it is widespread and excellent; that it has turned the attention of the people to religious subjects. Christians feel their reviving effects, and the churches were unusually well attended last Sabbath, many strangers being present, drawn hither undoubtedly by the influence of the union meetings. The meetings were all conducted by the pastors, Mr. and Mrs. Stebbins and a choir of one hundred and fifty singers assisting in leading the great congregations in the service of song. The churches are following up the advantages gained by the union effort with meetings in their places of worship every night. By this means they hope to gather in many.

THE summaries in the Congregational Year-Book show the following: Whole number of churches, 4,170; gain, 78 Whole number of ministers, 4,043, of whom 1,179 are without pastoral charge. Number of church members, 418,564; gain, 17,015; added on confession, 21,729.

Financial.

TUESDAY, Jan. 18th.

OF specie $1,400,000 was shipped last week. The Bank of England gained $2,600,000 in round numbers in gold. The Bank of England, Bank of France and Bank of Germany hold £82,890,148 in gold, against £73,073,323 at this time last year. Our National Treasury reduced its gold balance last week $2,326,817, and since January 1st has lost $7,600,000 in gold and gained $2,900,000 in silver. The Associated Banks reported a decrease of $527,800 in loans, and increase of $3,990,100 in specie and of $2,301,700 in legal tenders and of $6,505,000 in deposits. Nearly 5 millions were added to the surplus of reserve, raising it to $33,015,950. The banks hold in cash only about 9 millions less than at this time last year. The deposits exceed the loans by over 50 millions or only 8 millions less than a year ago. Money was abundant at 1 1-2 to 2 per cent on call, but yesterday the rate was 2 to 3 per cent, chiefly 2 1-2. The Bank of England rate remains at 4 per cent.

The valuation of imports of merchandise at this port last week was $9,251,076, and of exports $5,670,-839. Sterling exchange sold yesterday for $4.87 for 60 day bills and $4.89 1-2 for demand.

The Stock Market is depressed by the shipment of gold, the cutting of rates by the Baltimore & Ohio Railroad, and the uncertainty in regard to the coinage of silver dollars. Nearly the whole list is lower. The price of bonds is fairly well maintained, but concessions are made even here. There is no reason why the Baltimore & Ohio should be regarded or rated as a New York road. It was built to divert trade to Baltimore, has done a profitable business, has accumulated a large surplus after paying large dividends, but has not diverted trade to any considerable degree to Baltimore. It now seeks to rule rates between New York and Chicago and the Northwest. It wants the world. The war it is making is unreasonable.

Wheat is higher in New York than in Liverpool and is low enough here. It is now said that the reserves of wheat in England are not excessive. Quotations for grain yesterday were: Wheat here 88 5-8, in Chicago 78 1-4; corn here 48 7-8, in Chicago 36 1-8; oats here 36 3-4, in Chicago 28 1-4. The closing quotations for cotton yesterday were: Jan. 9.23-25; Feb. 9.27-28; March, 9.38-39; April, 9.50; May, 9.60-61; June, 9.70-71. Hay and straw are firm but the demand is not brisk. Choice Timothy is quoted at 90 to 95 cents, clover mixed 70 to 75; long rye straw scarce and firm at $1.05 and $1.10, short rye 65 to 75, oat straw 40 to 50, wheat straw 40 to 65 cents.

Trade is affected by strikes actual or threatened, by uncertainty in regard to the action of Congress on the tariff and coinage of silver dollars. The chief cause of depression, however, is over-production. There is more of pretty much everything than there

is a demand for—more labor, more money, and more of the products of labor.

Unauthorized use of the name of Dr. Mott, late Government Chemist, by the Royal Baking Powder Co.

The statements published by the Royal Baking Powder Company as emanating from me and reflecting upon the purity of "Cleveland's Baking Powder" are false. I never knew of such publications until I saw them in print on the fifteenth of this month, January, 1885.

I have, on several occasions during the past few years and without the knowledge of the manufacturers, analytically examined cans of Cleveland's Superior Baking Powder purchased by myself in the markets, and I take pleasure in recommending it to public favor as a baking powder that can be relied upon for purity, wholesomeness and strength, as I have never found it to be adulterated with Lime or to be impure in any sense whatever.

NEW YORK, January 16, 1885.

Dr. H A. MOTT,

Professor of Chemistry New York Medical College, &c.

News of the Week.

(Continued from page five.)

In Congress the House passed the Hoar Presidential Bill....The water famine in Cleveland, O., was caused by needle ice getting into the pipes; the danger is now past....There is a lockout of thousands of cigar makers in New York, because the manufacturers decide to fight....The reports of Dairy Commissioner Brown and Commissioner Perry have been made public in Albany....All the large mills near Fulton, N. Y., on the Oswego river are idle because of the ice gorge. The loss is estimated at $75,000....Six persons were frozen to death in South Carolina....An adverse decision has been rendered against the Pennsylvania Railroad in the case of South Pennsylvania and Beach Creek roads.... Sad reports of wrecks at sea and loss of life continne to come....The last fall of snow and cold weather is said to be a good protection to the wheat crop.

MONDAY, 18 —The Conservative party in England is urged to take a decided stand and precipitate action....The Franco-Malagasy treaty has been ratified in France.. Archbishop Walsh denounced the English press severely yesterday....The ministry of Greece have threatened the King that they would resign unless he assented to an alliance with Servia and the maintainance of an army on a war footing....The French are to have a resident Minister at Madagascar....Two schooners given up as lost have arrived in port, with sailors suffering greatly....Miss Kate Bayard died suddenly of heart disease in Washington....Fire damp in a coal mine in the Rocky Mountains caused a serious loss of life and property. ....The report of the Inter State Commerce Committee is ready for Congress... A woman in Ohio was bought for five cents.... The Sub-Treasury vacancy in New York remains still unfilled....The cigar makers are ready for the lockout, which will take place Tuesday night....A woman was burned to death in Connecticut ...Many casualities are reported from different quarters from fire.

TUESDAY, 19 —Baltimore and Ohio road threatens to extend its senseless war on rates....In Florida, it is now certain, all orange trees were frozen last week. The foliage on the trees is black. How much the trees are injured not yet known ... Ocean vessels are coming in daily more or less injured by the storm....Daniel A. Jones, ex-President of Chicago Board of Trade, bequeathed $250,000 to Old Peoples' Home, $10,000 each to Presbyterian Foreign and Home Missions and Hospital ..Boycotting is ordered in Syracuse, N. Y....Dr. Zukertort won yesterday the fourth game of chess championship, making three for him.... Miss Bayard's body is to be buried this afternoon at Wilmington....Subscriptions of $37,000 reported last evening in aid of Mr. Parnell....The Queen will not sign a bill giving Ireland a parliament. The Protestants of Northern Ireland protest against a separate Irish government....Bismarck sends a conciliatory letter to the Pope.... Mr. Stead, editor of *Pall Mall Gazette*, was released from prison yesterday....Another flood in Montreal.

Notice to Subscribers.

The little yellow label on your wrapper informs you to what time your subscription is paid. Kindly consult same, and if in arrears remit the amount due.

FOR DYSPEPSIA, INDIGESTION, Depression of Spirits and General Debility, in the various forms; also as a preventive against Fever and Ague, and other Intermittent Fevers, the "*Ferro Phosphorated Elixir of Calisaya*," made by Caswell, Hazard & Co., New York, and sold by all druggists, is the best tonic; and for patients recovering from Fever or other sickness has no equal.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.

Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent. Marking-plates furnished when desired.

NEW YORK, January 16, 1886.

BUTTER.—Receipts for the week, 18,654 pks.; exports 3,500 pks.

There was intensely cold weather, the thermometer ranging from 20° to 30° below zero through the dairy districts, and this together with a severe and extended snow storm diminished receipts and caused a firmer market. Strictly fancy Western fresh make was in light supply and had good sale at 33a35c. Most of the creamery butter arriving was poor and prices were rangy, say from 25a30c. All grades of State butter have ruled dull. Finest October dairy make had most enquiry at 23a26c., and strictly fancy entire dairies at 20a22c., and we note, say of 150 firkins fine Delaware and Chenango for export at 18c; also 300a400 tubs finest held June creamery, well kept, at 17c., and 200 tubs fall make, Western creamery make, poorly kept, at 11½c. Market closes with large lines of fair to good N. Y. State butter offering at 12a16c., and one line of 1,000 packages, odds and ends of Western make, offered at 6c., and 5c. bid. We quote:

Solid silky grain-fed fresh Elgin creamery	33 @35
Fancy fresh grain-fed Eastern creamery	33 @35
Heavy bodied, grainy, high-flavored dairy, fresh	25 @27
A strictly fancy Delaware dairy, entire	21 @22
Common to fair dairies [nominal]	13 @18
Fine summer firkins	— @20
Fresh Western imitation creamery	22 @25
Western creameries, fancy summer make	16 @17
" " good held butter	10 @15
" store-packed butter	7 @10
Winter make, common roll butter	9 @13
Grease	4 @ 5

CHEESE.—Receipts for the week, 11,365 boxes; exports 20 997 boxes.

There was only moderate business done for export. Fancy colored cheese was most enquired for and sold both for export and home trade at 9¾a10¼c., while white went slowly at 9¼a9½c. There was some call for full cream early make cheese at 7a8c., and night milk skims at 6a7c., and full skims at 3a5c. On the whole, there was less business than was expected, and prices were slightly in buyers' favor. We quote:

	Fancy.	Fine.	Faulty
Factory, full cream.	9½@10¼	9 @ 9¼	6 @ 8
Night's milk.			
" skimmed.	6 @ 7	4 @ 5	2 @ 3

EGGS.—Receipts for the week, 6,489 bbls., and imports 3,889 cases.

Market advanced 3a4c. per doz. immediately following our last, and eggs sold all through the fore part of the week at 28a30c. Friday and to-day there were more offering, and with prospects of warmer weather market closes weak at about last week's quotations. We quote:

Fresh laid, per doz	26 @27
Western and Canada, per doz	25 @26
Limed eggs, per doz	19 @21

POULTRY AND GAME.—Fresh arrivals of freshkilled stock have had good demand. Game has been taken at full prices. We quote:

Dressed turkies, per lb	11 18
do chickens, per lb	11 12
do fowls, per lb	8 12
do ducks, per lb	12 15
do geese, per lb	10 12
Quail, per doz	— $2 00
Partridges, per pair	75 $1 00
Grouse, per pair	75 $1 12

Our readers will confer a favor upon the publishers of this paper and, perhaps, find it to their own advantage if, when answering an advertisement found in these columns, mention is made that it was seen in THE CHRISTIAN INTELLIGENCER.

Publisher's Department.

LEARN THE TRUTH ABOUT Hale's Honey of Horehound and Tar. It softens the cough, relieves the windpipe and bronchial tubes of mucus, tones the lungs and the membranes of the throat, and restores to the organs of respiration their natural strength and vigor. 75c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Good-night, my love; sweet be thy sleep.
Thy dreams with rapture filled.
With prayers that thou might happy be
My throbbing heart is filled

These are words from a very musical serenade, which are of a number of very acceptable songs and pieces, sent us by the publishing firm of Oliver Ditson & Co., Boston. Their titles are:

Good-night, my Love, Serenade, (30 cts.,) Song by Rudolph King.

Unless I change my Mind, (25 cts.) Song by F. T. Baker.

The Mountain Fern, (30 cts.) Easy piano piece by J. Pridham.

The Fairies Schottische, (30 cts.) Easy piano piece by J Pridham.

Spring, (35 cts.) A Reverie for Piano, by Blind Boone.

Excursion Polka, (35 cts) By H. Zur Nieden.

Mikado March, (30 cts) Arranged by J. C. Macy.

Beautiful Ever-Blooming Roses.

All lovers of Choice Flowers should send to the Dingee & Conard Co., West Grove, Pa., for some of their lovely Roses. These Roses are certain to bloom, and are the finest in the world. They are sent safely by mail, post paid, to all post-offices in the United States This company is perfectly reliable, and noted for liberal dealing. They *give away* in Premiums and Extras more roses than most establishments grow. Send for their *New Guide*, a complete treatise on the Rose, (78 pages, elegantly illustrated) *free*. See advertisement in this paper.

The greatest consolation to one growing old, is the improved surroundings which come with age, experience and wisdom.

We are reminded of this fact by the appearance of the new Seed Annual of D. M. Ferry & Co., the celebrated seedsmen of Detroit, Mich. (They enjoy the enviable reputation of being the widest and best known firm in any business in the United States.) Millions of people, gardening both for profit and pleasure, have found ever-increasing satisfaction and delight in using their seeds.

Every one desiring seeds of the highest type and best quality, should secure their Annual. It is sent free on application.

People with gray hair may conceal from the world the fact that they are becoming aged, and passing on to decay, by the use of Hall's Hair Renewer. It is a fact that this article renews, cleanses, brightens, invigorates and restores faded or gray hair to its youthful color and lustre, cheaply, quickly and surely.

No Opium in Piso's Cure for Consumption. Cures where other remedies fail. 25c.

That feeling of extreme debility is entirely overcome by Hood's Sarsaparilla. "I was tired all over, but Hood's Sarsaparilla gave me new life and strength," says a Pawtucket, R. I., lady. Hood's Sarsaparilla is sold by all druggists. $1 a bottle, or six bottles for $5.

MARRIAGES.

AMERMAN—PROVOST.—At the residence of the bride's uncle, Mr. Abm. Quick, Jan. 5th, by Rev. C H. Pool, L. H. Amerman to Anna M. Provost, all of Raritan.

BROOKS—ADAIR.—At the residence of the bride's uncle, Belleville, N. J, by Rev. Ralph W. Brokaw, Mr. William C. Brooks, of Newark, and Miss Jennie Adair, of Wallingford, Vt.

COOK—VAN NESTE.—In the Reformed church, Kiskatom, N. Y., Jan. 13th by Rev. George J. Van Neste, assisted by Rev. Wm. D Buckelew, Richard T. Cook, of Trenton, N. J., and Sarah S. Van Neste, only daughter of the officiating clergyman.

HASBROUCK—MUNN.—At Kingston, N. Y., Jan. 13th, by Rev. J. G. Van Slyke, at the residence of the bride's mother, Hon. Gilbert D. B. Hasbrouck and Julia M. Munn, eldest daughter of the late Rev. Anson F. Munn.

HOLMES—CARPENTER.—On Jan. 13th, at the home of the bride, South Schodack, N. Y., by Rev William Veenschoten, Mr John K. Holmes, of South Schodack, to Miss Mary Kate Carpenter, daughter of the late John W. Carpenter.

MALE—RUOPP.—At Niskayuna, N. Y., on Jan 9th, by Rev. C. P. Ditmars, Edwin Male, Jr., of Watervliet, N. Y., to Barbara Ruopp, of Niskayuna, N. Y.

ROYAL—VEDDER.—Jan. 13th, at Schoharie, N. Y., at the residence of the bride's parents, by the Rev. E. Vedder, assisted by the Rev. John G. Smart, Thomas Cooke Royal, M.D., of Mt. Pleasant, Mich., and Carrie Ellene, daughter of the officiating clergyman.

SAXE—OVERBAUGH.—Dec. 29th, 1885, by Rev. George J. Van Neste, John F. Saxe and Isabella, daughter of Matthew D. Overbaugh, all of Kiskatom, Greene Co., N. Y.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

DE WITT.—At Elizabeth, N. J., on Sunday morning, January 17th, after a short illness, Margaret W., wife of Alfred De Witt.

Notices and Acknowledgments

THE HUDSON RIVER MINISTERIAL ASSOCIATION will meet in the Reformed Church of Saugerties on Monday, Jan. 25th, at 3 P M. Exegesis by Revs. A. J. Sebring and W. A. Shaw—Luke 22: 18: "The fruit of the vine." Sermon by Rev. W. D. Perry. Essay by Rev. J. Forsyth, D D. Members expecting to attend please send postal to Rev. D. Wortman, D.D., Saugerties, N. Y.

J. B. DRURY, Sec'y.

Woman's Board of Foreign Missions.

RECEIPTS FROM DEC. 12, 1885, TO JAN. 11, 1886.

From Saugerties, aux., $28.24; Nellie Amerman Mission Circle, 15; Married Women's Society, Zeeland, Mich., 40; Greenport, Col. Co., N.Y., aux., 31; Bethlehem, Albany Co., N.Y., 33.44; Newburgh, aux., 125; Rev. John Forsyth, D.D., 25; 5th ave. and 29th st., N.Y. city, 117.50; New Hurley, N.Y., 10.38; 1st Coxsackie, N.Y., 22; Utica, aux., 42.67; Jamaica, L.I., 10.80; Madison ave., N.Y. city, 200; Catskill, N.Y., 72; Freehold, N.J., 50; Mrs. Samuel W. Howland, 5; Miss Agnes Baird, 8; Treasure Seekers' Band, North Ch., Newark, N.J., 62; Special birthday thank offering from same, 4; Cohoes, N.Y., 30.20; Fonda, N.Y., 21.65. Total, $953.88.

Parties wishing to remit will please do so by check, if possible, made payable to the Treasurer, or by registered letter, but *not* by Post-Office order.

MRS. PETER DONALD, Treasurer,
39 West 46th street, New York City.

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Headache, Nausea, Dizziness, and Drowsiness. They stimulate the Stomach, Liver, and Bowels, to healthy action, assist digestion, and increase the appetite. They combine cathartic, diuretic, and tonic properties of the greatest value, are a purely vegetable compound, and may be taken with perfect safety, either by children or adults. E. L. Thomas, Framingham, Mass., writes: "For a number of years I was subject to violent Headaches, arising from a disordered condition of the stomach and bowels. About a year ago I commenced the use of Ayer's Pills, and have not had a headache since." W. P. Hannah, Gormley P. O., York Co., Ont., writes: "I have used Ayer's Pills for the last thirty years, and can safely say that I have never found their equal as a cathartic medicine. I am never without them in my house." C. D. Moore, Elgin, Ill., writes: "Indigestion, Headache, and Loss of Appetite, had so weakened and debilitated my system, that I was obliged to give up work. After being under the doctor's care for two weeks, without getting any relief, I began taking Ayer's Pills. My appetite and strength returned, and I was soon enabled to resume my work, in perfect health."

Ayer's Pills,

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The Church.

Second Reformed Church of Jersey City.

THE pastor, Rev. P. D. Van Cleef, preached his thirty sixth anniversary sermon on Sabbath, January 3d, taking as a text the 5th and 6th verses of the 4th chapter of Isaiah. His theme was *The Pillar of Fire and Cloud over the Home and the Church.* By a rapid glance over the history of the Church since the Christian era, and especially by a comparison of the present state of Christianity in the world with that of former periods, he showed that the promise of the text had been amply fulfilled, and that the Church is still marching on toward an era of prosperity such as the world has never seen. There are typical periods in the history of the Church, periods of darkness before the dawn, of awakening zeal, of widening influence, of revival in spiritual life, and the present seems to be such a period. It is true, we have cause to lament the prevalence of crime in every form—of Sabbath breaking, of dishonesty, of immorality and infidelity, but new forces are organized for the suppression of these evils. The Lord has lifted up a standard against the incoming flood of iniquity. There has never been such a general and powerful resistance and protest against evil as we see to-day in our churches and other benevolent and religious organizations. In 1813 there were in Princeton College only two or three students who professed religion. William and Mary College was a hot bed of infidelity, the students making the Sabbath a day for hunting and other sports. Drinking habits prevailed among ministers and people, and even a solemn ordination service was made an occasion of festivity and copious drinking, sometimes ending with a ball. In 1824 public military honors were paid to Gen. Lafayette in New York on the Sabbath, and a public meeting held in 1827 at the City Hall by Rev. Dr. Gardner Spring and other influential gentlemen for promoting the better observance of the Sabbath, was violently interfered with by a crowd of opposers.

We lament the lack of spirituality, but we must not forget how Whitfield, and the Tennents, and the Frelinghuysens were persecuted for preaching the doctrine of Justification, and insisting upon the necessity of regeneration.

This century has witnessed an amazing progress in the spread of Christianity over the world, and in the growth of a vital and intelligent piety and a higher toned morality in the churches of this country. If scandals are frequent among the clergy and the people professing religion, it may be said that there is a demand for a higher standard of Christian living, and a keener sensitiveness to the violations of the laws of morality and the precepts of the Gospel. Derelictions which formerly were allowed to pass unnoticed now produce a stir in the community. Progress is seldom made in straight lines and steadily forward. The Israelites were led by a circuitous path through the wilderness. So the Church in all ages has been conducted, but the pillar of fire and cloud has always led the way and hovered over the tabernacle of God's people and over their homes and domestic altars. On every dwelling place of Mount Zion and upon all her assemblies the Lord has created a cloud and smoke by day and the shining of a flaming fire by night, and upon all the glory has been a defence. The same gracious promise extends to the households of God's people. The light of His smiling Providence has rested upon their dwellings, and the shining of a heavenly flame has enlightened and cheered them in the night of sorrow.

After reciting some facts and statistics of interest particularly to his own people, the pastor closed his discourse with an appeal to the Church, and especially to the younger portion, to realize the grandeur of the opportunities within their grasp at the present time, such as have never been offered before in the history of the world. Not even the martyr age, or the period of the Reformation, presented such an opportunity for doing good without successful opposition, and of laboring for the Master amid the sympathies and coöperation of so many thousands of earnest souls. There never was a time when a consecrated Christian could do as much for God, for the Church, and for humanity as he can to-day. If we wish to enter the field and work for God we must be up and doing quickly, for events ripen fast. Christianity is not dying out as Voltaire predicted more than a century ago. The six million volumes of infidel publications which the followers of Voltaire and Rousseau circulated throughout Europe at the beginning of this century have proved fertilizers for the numerous Bible and Missionary Societies which have sprung up and covered the globe with the healing leaves of the tree of life. God does not need us as much as we need Him. If we are willing to labor for Him, He will give us work and wages; if not, others will take our places and receive the reward.

Our Way Planned for Us.

WHAT a comfort it is to know that God has a plan for our lives, and that His covenant for us is "ordered in all things and sure!" This very fact ought to make us very careful to follow Him softly and with care.

If we take the ordering of our own lives into our own hands, so as many do, we are sure to break and spoil God's plans for us; and then the best He can do for us is to overrule our mistakes, and bring some good out of our evil. Alas! how much this is done. How many plans we make, how many steps we take, without asking God! Indeed, we do not wait to be led, and are not humble enough to ask for guidance, but take our lives in our own hands, as it were, and plunge ahead—usually to misfortune and disaster. If not disaster in a worldly sense, at least in a spiritual sense. We cry out: "Give us meat!" "Give us a king!" Or more often we take the meat without crying for it, and set a king over us without as much as consulting God; and then, though we get carnal fatness, and for a time carnal and worldly pride is satisfied, there comes leanness to our souls and distress and trouble to our lives.

Let us avoid these evils to which we are so prone, and take our places before God, to be guided by Him. "Lord, what wilt thou have me to do?" ought to be our daily cry. And then when the clear word of instruction comes, as it is sure to come, if this is really and truly the desire and purpose of our lives, let us obey it simply and earnestly, not ourselves taking care for the outcome of it, nor being distressed by what may seem to be a tangled way in the wilderness if that is the way through which God leads us. This way of simple faith and following is not the way of the world, and will, without doubt, cause you to seem a very peculiar person, not only in the eyes of the world, but also in the eyes of your friends—and, sadly enough, in the eyes of the ordinary run of Christians. The way of faith and following is an unworldly way; it is often apparently an inconsistent way.

God may say to you, as He did to Abraham, "Pitch your tent here or there," and then, before you have got yourself fairly settled down, the word may come, "Strike your tent, and go yonder and pitch again." There may seem to be no reason which even "sanctified common sense" can make out; but God has a reason, and the secret of the Lord will be revealed to them that fear Him.—*G. F. Pentecost, D.D.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 5, FIRST QUARTER.

M. The Captive Children.....Dan. 1:1-7.
T. Daniel in Babylon.....Dan. 1:8-21.
W. "The Undefiled in the Way."....Ps. 119:1-16.
T. Favor from the Lord.....Gen. 39:1-6.
F. Wisdom Promised.....James 1:1-17.
S. Wisdom Given.....1 Kings 3:5-15.
S. "Unto the Perfect Day."....Prov. 4:18-27.

—*From the Westminster Question Book.*

XLVII. Lord's Day.

Q. 112. Which is the first petition?

A. "*Hallowed be thy name;*" that is, grant us rightly to know thee, and to sanctify, glorify and praise thee, in all thy works, in which thy power, wisdom, goodness, justice, mercy and truth, are clearly displayed; and further, also, that we may so order and direct our whole lives, our thoughts, words and actions, that thy name may never be blasphemed, but rather honored and praised on our account.—*Heidelbergh Catechism.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

Jan. 31st.—Daniel in Babylon.—Dan. 1:8-21.

Golden Text.—"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."—Ps. 119:9.

CENTRAL TRUTH.—"Them that honor me I will honor."—1 SAM. 2:30.

INTRODUCTION.

DANIEL is one of the chief heroes in Bible story, not only in human opinion but according to the declaration of God, who associates him with Noah and Job, evidently because of the peculiar difficulties which each of these faithful men met in the path of holiness. He was taken from Jerusalem, probably as a hostage, when only a lad, and was immediately thrown into associations which naturally tended to weaken a young man's principles and demoralize his practice. The natural endowments and acquired advantages which Daniel possessed are set forth in v. 4, in which the king's instructions are recorded. It was evidently the king's intention to improve his kingdom by the infusion of new elements into the college of the wise men. Daniel and three of his companions alone are mentioned by name, probably because the others succumbed to the evil influences about them. When we appreciate the strength of principle exhibited by these young men at the outset of their career in Babylon, we are not surprised to find them faithful in severer conflicts later in life.

The young men who were candidates for public position in the kingdom were subjected to a training of body and mind extending over three years, after which time they were presented to the king for examination and approval. The first step in the naturalization of these young Jews was the change of their names, so that instead of being reminded of the God of their fathers by their names, these should be associated with the heathen gods.

THE LESSON.

I. FAITHFULNESS.—VS. 8–12.

V. 8.—"*Daniel purposed in his heart.*" To appreciate the firmness required by such a resolution we must remember that he was but a lad between fourteen and twenty years of age. This is a time of life when boys are easily influenced, and when a stand for the right has a very decided effect upon the entire career. Daniel had been taught to avoid the possibility of contamination with idols, and now resolved to do right no matter what the consequences to himself might be. He was willing to damage all his worldly prospects rather than injure his soul. "*That he would not defile himself.*" Three reasons can be found for this fear of defilement; (1), the enervating effects of a rich diet in a warm climate; (2), the eating of food ceremonially unclean; (3), the fact that such food was first consecrated to idols. The latter was probably the strongest reason with Daniel and his friends. "*He requested.*" Although firm in principle he was not deficient in courtesy or tact. Without unnecessary parade of his sentiments he requested to be relieved from the necessity of partaking of the corrupting food.

V. 9—God, who had brought Daniel into this position of trial, and had given him this determination to do right at any cost, had been preparing help for his young servant. "*God had brought Daniel into favor and tender love with the prince of the eunuchs.*" The wisdom of this world would say, obtain the favor of this man by yielding, and so make a friend at court; the wisdom that is from above says, obtain God's favor by faithfulness, and He will provide earthly friends.

V. 10.—"*I fear my lord the king.*" The prince of eunuchs had no objection to allege against the course proposed except the fear of consequences to himself. We must not judge of him by the same standard which we apply to Daniel, for he did not see the question of religion involved. He was evidently willing that Daniel should have his wish if he could be relieved of responsibility.

V. 11.—"*Then said Daniel to Melzar.*" This is not properly a proper name, but a title, "the melzar" or steward, who had charge of the young men's provisions.

V. 12.—"*Prove thy servants I beseech thee ten days.*" There is no need of trying to explain Daniel's confidence in the issue of this trial by his knowledge of the superior nature of a vegetable diet. He knew he was trying to obey God rather than man, and was willing to leave the results with Him, "*Pulse to eat, and water to drink.*" This was the simplest diet possible. The pulse does not indicate one particular vegetable or grain, but applies to whatever grows from seed.

II. PROVING.—VS. 13–16.

V. 13.—Daniel sought to shield his superiors from injury on account of his convictions. He had suggested a brief period for the test of the matter, and was prepared to abide by the result. It is not wise to ask what he would have done if the test had failed to vindicate him, for this implies the failure of God to deliver His servants when they put themselves in danger by adhering to Him.

V. 14.—"*So he consented to them.*" God had prepared the heart of this man also to a kind regard for His servants, so that the difficulties were one by one removed from their path.

V. 15.—"*Their countenances appeared fairer and fatter.*" God had blessed the provision of their table so that their health had been promoted by their faithfulness. This does not necessarily teach the wisdom of a vegetable diet, but it does most emphatically teach the wisdom of obeying God even in apparent trifles.

V. 16.—When those in charge of the young men found that they would not be imperilled by yielding to their request, they consented to the arrangement, and suffered them to keep their consciences "void of offence."

III. PROMOTION.—VS. 17–21.

V. 17.—"*God gave them knowledge and skill.*" He not only enabled them to stand firm and to overcome, but He abundantly prospered them in the path of obedience. Their companions who had disregarded His requirements, and had yielded to the influences about them, have been lost in oblivion, while even the heathen youths, with every natural advantage, were left behind in the race. "Godliness is profitable unto all things." "*Daniel had understanding in all visions and dreams.*" The plain implication of the narrative is that Daniel had more force of character than his companions, possibly he was the eldest, and so God gave him the greater blessing.

V. 18—"*Now at the end of the days.*" When the period of training had expired. This was a day of testing for both pupils and teachers. We can imagine the fear in the mind of the prince of the eunuchs

lest after all he had made a mistake which that day would reveal.

V. 19.—"*The king communed with them.*" Probably not in a formal examination, but with sufficient detail to test their endowments and acquirements. "*Among them all there was found none like Daniel, Hananiah, Mishael, and Azariah.*" The approval of God was thus recorded and ratified by the approval of the heathen monarch. As these young heroes stood before the king as his chief advisers, the thought was doubtless often in their minds, "What hath God wrought!"

V. 20.—"*In all matters of wisdom and understanding.*" We are not to suppose that these men adopted the methods of the soothsayers in giving wise counsel to the king. Their dependence was upon God, and that is the reason why "*he found them ten times better than all the magicians and astrologers.*"

V. 21.—"*And Daniel continued unto the first year of King Cyrus.*" He appears to have seen his last vision in the third year of Cyrus, and to have not only been spared to see his people return from captivity, but to have had a large share of the confidence of the monarchs of those changing times.

LESSONS FOR TO-DAY.

1. Avoid whatever weakens body or soul.
2. Shun even the appearance of evil.
3. It is better to have the soul well nourished than the body.
4. God helps those who seek to serve Him.
5. No difficulty is so great that it cannot be overcome by grace.
6. All safe preferment is of the Lord, hence to please Him is the best policy.
7. "A sound mind in a sound body" is of great benefit in doing the work of this life.
8. Obedience to God's commands is the surest method of attaining this soundness.

A Marked Road.

WHILE driving in the month of October from Concord, Mass., to Lexington, the eye feasted upon the beauty of foliage for which New England is renowned. The gorgeous autumnal tints mingled with the heavy masses of pine in most pleasing contrast. But about a mile from Concord towards Lexington, where a road joins the main road, my attention was attracted to the stone wall by the roadside, and from that point marks by the roadside, with their suggested thoughts, drew my attention away from the beauties of the landscape. The face of a massive boulder in the stone wall had been smoothed and on it there had been placed this inscription:

MERRIAM'S CORNER.

The British troops returning from the old North Bridge were here attacked in flank by the men of Concord and neighboring towns and driven under a hot fire to Charlestown.

I looked back to the hills over which lay Concord and that "old" bridge which I had left but half an hour before, and where I had been admiring the statue of the Minute-man and the other monuments that mark the spot and tell the story of the conflict. As I looked back the whole scene of the past century came vividly before me. On the road where I was the British regulars were marching towards Lexington after finishing their raid on Concord. As they came to this bend in the road, suddenly from behind the sheltering rocks there came upon them the scattering, but deadly fire of the Minute-men. Across the fields yonder they could see hurrying groups, who, as they came within firing distance, joined in the attack. A short, desperate resistance, and the British hurry in confusion along the road to Lexington, over which I pursue my drive. About a mile and a half from Merriam's Corner I notice a rocky bluff, about fifty feet high, around the base of which the road curves. A grand place to make a rally is the instant thought as the eye falls upon it. When I reach the bluff I find inserted in the face of the rock a polished slab on which are these words:

"This bluff was used as a rallying point by the British, April 19th, 1775. After a sharp fight they retreated to Fiske's Hill, from which they were driven in great confusion."

I follow the road, then marked with blood, and try to imagine the confused column of the retreating regulars and the groups of Minute-men pressing on the rear and flanks of the retreating column, galling them with a continued scattering fire from the abundant shelter of the masses of rock that stretch along both sides of the road. Passing along the road for nearly two miles I find another "mark." By the side of the large gate of a farmyard there is placed in the stone wall a slab with this inscription:

"At this well April 19, 1775, James Hayward of Acton met a British soldier, who, raising his gun said, 'You are a dead man.' 'So are you,' replied Hayward. Both fired; the soldier was instantly killed and Hayward was mortally wounded."

I fasten the horse to the fence and go and stand by the well. I take a drink of its cool, refreshing water. The house is quiet, no sound comes from the barn. It is hard to realize that on this spot were heard the angry shouts and the death-shots, and that as I pour the water on the ground it sprinkles one of the baptismal spots of liberty. I look down at the green sward, almost expecting to see still the crimson seal that more than a century ago set apart this land as the home of freedom. As I drive on Lexington comes into view, and as I drive into the streets of the beautiful town I stop to read on a house that stands with its gable towards the street and the green square opposite, a tablet in the side of the house with these historic words:

Built 1690.
Known as the Buckman Tavern—a rendez vous of the
Minute Men—a mark for British bullets.
April 19, 1775.

I left the carriage for a nearer look, and on the giant elm under whose boughs I passed I saw and read this inscription:

This tree was forty years old in 1794, and was
then used to assist in the raising of the
steeple of the church built on the green opposite
at that time.

I lay my hand on its shaggy bark to make sure that it is not a vision. It is still in well-preserved, thrifty manhood, but in its youth it was a witness of the opening strife that gave liberty to the land, and its tender shoots were cut and torn by the flying bullets. Driving on through the village, leaving the monuments and memorials of the battle field of Lexington for another time, I pass at the lower end of the village a house that seems of older fashion than its neighbors, and on it see a tablet with these words:

Mr. Merriam's house—one of the Minute Men—
left by the family and pillaged by the British,
April 19, 1775.

In Lexington, as by the roadside, there is but the one date. I looked back along the marked road and thought so is our life road marked. It tells the story of our conflict—of our defeat or of our victory. I recall the story of the Prophet Samuel and the memorial stone of victory that he set up by the roadside to tell of the victory gained—a victory gained, because he could write on the stone "Eben-ezer" and say, "Hitherto hath the Lord helped us." If, by the grace of God, we can look back and see such waymarks, which tell of victory over sin and the world, we may look forward with hope and press on with joy, for as we have written, "Hitherto hath the Lord helped us," as we have called for help and found deliverance, so we may be assured that with the pen of His promise we may write, "Henceforth the Lord will deliver, and the road of life's struggle will lead into the gate of the King's palace."—*V. A. L., in The Presbyterian.*

Force and Fuss.

THERE is more resemblance in the sound of these two words than in their sense. Yet thoughtless people often mistake the latter for the former. Force is power; fuss is noise. The one is work; the other is talk. The one is the moving of the engine; the other is the escape of steam. There may be sound in force; there is nothing but sound in fuss. The one may be quiet and gentle, and yet retain its essential character; the other loses its identity when quietness comes. Force moves steadily onward to the production of the result in view; fuss raves and roars and agitates, yet accomplishes nothing. Force is radical; fuss is superficial.

In Sunday-school work there are superintendents and teachers who have force, and who always succeed. There are others who have only fuss, and who always fail. One superintendent has the best of order in his school and the strictest attention to duty, though he is never noisy or excited; another cannot get his school to order, or keep them in order after some one else has quieted their turbulence, and this notwithstanding his vociferation and excitement, and bell-clanging, and piteous appeals for silence. It is simply the difference between force and fuss.

Force is the concentration of energy on the work in hand; fuss is the scattering of energy in every direction, without touching any special point. Some of the most quiet men have an immense amount of force which they know how to use when the time comes, and which they do use with wonderful results; while others, far more demonstrative and self-asserting, have but little to show as the result of their labor. The duty of every Christian worker is to have a thorough consecration of all his powers to God's service, and thus to seek not to draw attention to himself by an unseemly show of misplaced energy, but rather by the attractive power of a loving heart to draw all to Christ.—*The Sunday-School Journal.*

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VOL. LVII.—No. 4. WHOLE No. 2896. NEW-YORK, WEDNESDAY, JANUARY 27, 1886. $2.65 A YEAR IN ADVANCE No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

PROHIBITION AGAIN.—Now and then a subscriber wishes to know why the INTELLIGENCER does not take more decided ground in favor of prohibition. The fact is noticed for the sake of showing just what position such a paper as this is driven to by the attempt to form a third party. When prohibition is made the plank in the platform of a new political party and nominations are made on that platform we must be still, so far as these columns are concerned. The third party as a rule secures only the defeat of Republican candidates, therefore a paper such as this can not advocate the aims of the third party. Men of both, of all parties take the INTELLIGENCER, take it not as political but as a religious paper, and especially as the representative of the life and interests of the Reformed Church in America. It is understood that it is not to be a political paper. When, then, prohibition is organized as a party and defeats the candidates of one of the chief parties of the country, the contest becomes one we cannot enter. Whether it is wise or unwise to form a third party to accomplish national prohibition, is a question we do not feel called upon to discuss. We are in favor of the largest possible restriction of the liquor traffic. We would like to see a vote on the question, "Shall the manufacture and sale of intoxicating liquors be prohibited in this State?" and see a vote on that question in entire independence upon any party in every State of the Union. The vote would probably be a surprise to politicians and would have a great moral effect.

"CONTINUE IN PRAYER" is a direction coming from heaven, from the throne which answers prayer. It is wise to remember it just now wherever the special services which have been held, or other means which have been diligently used, have not resulted in the general awakening which was desired, and also where the special services have been attended by large numbers manifesting unusual interest. Our strength is in God. The victory, which will overcome the world, is our faith. The resistance is mighty. From some cause a practical atheism prevails. Many who think they believe in a God, believe only in a being of their own making, one vastly inferior to the true God. A regard for God, the fear of God, a desire for His approbation, has died out in a multitude of men. Whether the materialism of evolution, the sceptical philosophy of the time, or the love of money and of display, has been the prime cause or not, through some influence hundreds of thousands of men around us are living ungodly lives. The day is approaching when they must meet the God they have despised, whose mercy they have abused, and then they will not be able to answer for one in a thousand of their sins. Effort for their deliverance from delusions should not cease until they know the truth. They will be delivered only by the power of the Holy Spirit. Our Lord teaches His Church to pray for the Holy Spirit and to be importunate in prayer. The language of the former times was: "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart." Experience sustains the exhortation: "Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord." The people of God should remember the assertion of Isaiah: "I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for Him." The great present need is the presence of God. If that be given the churches of this land will be filled with the glory of the Lord. There will not be a shining cloud resting upon the building, entering and filling it, but there will be a presence of God within which will fill men with reverence and awe, awaken within them a sense of the majesty of God, lead them to feel the value of His favor and to desire it, and bring them in repentance to the foot of the Cross. God being present, the most plain declarations of His Word will be clothed with power. Let the churches "continue in prayer" until God comes in His saving strength.

IGNORANCE.—A recent magazine article speaking of the centurion Cornelius says that "The history of the man is related to show how Peter was convinced that the Gospel would find reception among the Gentiles as well as among the Jews." But it is certain that this is not the fact. What the history teaches, and was designed to teach, was that the Gentiles could become Christians without first becoming Jews—a piece of information of which Peter stood greatly in need. How a professor in a theological seminary could make such a blunder as is contained in the quotation above seems incomprehensible. Better informed persons might well put to him the question asked of Nicodemus: "Art thou a master of Israel and knowest not these things?" or perhaps might suggest that it would be better to study Scripture more and philosophy less.

THE HIGH LICENSE BILL.—This bill, which originated with the Society for the Prevention of Crime in this city, and is strongly supported by the Temperance Society of the Episcopal Church, has been introduced into the Legislature at Albany. Its fate will be watched with deep interest by both the friends of temperance and the saloon keepers. The prime object of the bill is, by the charge of a high license fee, to reduce the number of saloons, in the hope that there might result a corresponding reduction of drinking and drunkenness. Whether this end will be gained, and this hoped for result will necessarily follow, if the bill becomes law, remains, of course, to be seen. That this might be the outcome, upon its passage by the legislature and its enforcement by the city government, is strongly desired by all who have the city's best interests at heart.

In respect to the working of the high license system in Chicago, where it has been in operation for some time, there are conflicting reports, which make it difficult to determine with any satisfactory degree of accuracy as to what the results have been. One account says that the amount of revenue derived from liquor licenses in that city under the new law has increased from $200,000 to $1,500,000 a year, and the number of saloons had decreased from 13,000 to 9,000. This is certainly an exhibit very gratifying to the friends of the measure, and, if true, one upon which they have a right to felicitate themselves. But here is another account, which, if correct, will have the effect of a wet blanket upon their spirits and tend to quench their enthusiasm. It is clipped from the Chicago *Advance:*

It has been stated over and over that the high license has reduced the number of saloons in Chicago more than one-third, and added several hundred thousand dollars to the city treasury. The latter part of the statement is true. The first part of the statement is not true. At the time that high license went into effect, there were between 3,600 and 3,900 saloons in Chicago. It was not easy to get at the exact numbers. Not long ago there were somewhat over 3,300 licensed saloons in Chicago, and ten days ago the *Tribune* stated, apparently on official information, that there are about 400 saloons running without license. This would make the aggregate about 3,700. For my own part I am unable to see that high license has appreciably reduced the number of saloons in the city.

This statement from the *Advance*, which is published in the city where the law is on trial, is more likely to be received than the first statement, which is credited to the Macon *Telegraph*. It seems to us, however, letting the statistics presented pass for what they are worth, that the *Telegraph* is logical and sound in its conclusions, that to reduce the number of saloons must be a gain to the community in three ways: 1. Those that are closed are usually of the lowest order. 2. The temptations to drink are diminished. 3. The police supervision of the traffic is made easier by a reduction in the number of drinking places, and by the interest of those who pay high license in aiding in the suppression of unlicensed sale.

THE CONGREGATIONAL PASTORS of this city and neighborhood, it is said, are preparing to discuss the management and influence of the daily papers. Those in charge of the collection of facts have endeavored to ascertain how many of the editors and reporters are members of Christian churches or attendants on Christian worship. The enquiry is resisted, rebuked and resented as impertinent. It is difficult to understand why. The religious affiliations of other men who seek to influence public opinion are easily ascertained. It is not hard to find out who manage other organizations or corporations exerting intellectual and moral power. But the newspapers hide behind an impersonal corporation or a corps. Such concealment breeds suspicion and is dangerous to the community. It is a legitimate question, "Who makes your paper? Is he Jew or Gentile? Has he any religious belief?"

But it must be remembered that the daily paper supplies a demand. If there were no customers for scandals, for reports of slugging matches, of murders and all manner of crimes, of the saddest and meanest infirmities of human nature, for flings at religion, such things would not be printed. At a breakfast table we know of, the inquiry for some time, as the morning paper was brought in, was, "Where is the man who tried to kill his wife and then to kill himself?" Often the answer was, "Here he is at the head of a column." Usually he was a person of no importance, whose only importance was in the fact that he was a man. The breakfast table we speak of has no sympathy with, no desire for such records. But there is a constituency which does desire them and is large enough to secure their publication. Such reports will cease when the tastes of that constituency are changed.

Last week, very briefly, we said that the claim that these criminal records hold the mirror up to nature is not well founded. In fact, the life of many communities is grossly misrepresented. We can tell of a town which during the last ten years has been brought into public notice by the publication in the daily journals of less than half a dozen crimes and social scandals. It is a most orderly, quiet town of intelligent families, is remarkably free from exhibitions of vice. Yet it is known to the country only by its criminal record. Men do not stop to notice that the record includes less than half a dozen crimes or scandals in ten years, but if you speak of G—— say, "That is where such and such an offence occurred." The

newspaper reports give an incorrect view of the life of many localities, lift into prominence the most worthless members of society, and ignore the intelligence, the virtue, the sympathy and philanthropy which are the chief characteristics of the society they misrepresent.

Literature on the Lord's Day.

WITHIN the last eighteen months no less than half a dozen volumes on this subject have appeared from the American press. One was entitled "Eight Studies of the Lord's Day." Its author, the late Rev. Geo. S. Gray, discussed the question in a very fresh and interesting way with candor and with force. A second book, by Dr. W. W. Everts, bears the name "The Sabbath: Its Permanence, Promise and Defence" (E. B. Treat). The first part states the Scriptural law on the subject; the second, its beneficial influences, and the third answers objections. Its style is somewhat discursive, but it is earnest and vigorous. A third volume is styled "The Sabbath for Man," by Rev. W. F. Crafts (Funk & Wagnalls). This is every way original in treatment, and is remarkable for the vast fund of information it collects from various sources, showing how the Sabbath is surrendered or imperilled, and setting forth how it is to be rescued and preserved. The book is a thesaurus of trustworthy knowledge on the practical questions involved, and is worthy of a wide circulation. The fourth volume on our list is called "The Abiding Sabbath: An Argument for the Perpetual Obligation of the Lord's Day" (American Tract Society). It received the Fletcher Prize for 1884, and deserved it. Its three divisions are, Sabbath of Nature, Sabbath of the Law, and Sabbath of Redemption. These are set forth in a simple but engaging form. The book is alike easy and profitable to read. The fifth volume bears the title, "Day of Rest: Its Obligations and Advantages," by the Rev. James Stacy, D.D. (Richmond, Va.: Whittet & Shepperson). Its chief divisions are I. The Origin of the Day; II. Its Perpetuity, and III. How it is to be observed. The rhetoric of the work is not unexceptionable, but the author has evidently thought the subject out for himself, and puts some of his points very forcibly. The sixth and last volume to be mentioned is "The Lord's Day: Its Universal and Perpetual Obligation," by A. E. Waffle (American S. S. Union). This is a Premium Essay. After a short introduction on the State of the Question, it treats first of the Necessity of the Sabbath, then shows that it was Made for All Men, and finally urges its Nature and Importance, closing with a useful appendix and a well-made index. The book is written in a very good spirit, from competent knowledge and with logical force. Its answer to Bacon, Alford, Hesse and Robertson (pp. 227–252) is very conclusive.

It is gratifying to know that all these writers, no two of whom, so far as we know, belong to the same communion, maintain the divine authority of the Lord's day as resting upon the Fourth Commandment. For this is the key of the position. Nothing else will secure the recognition and due observance of the Christian Sabbath. The law of love, man's own interest, the needs of his body, of his mind, of his soul, the claims of the brute creation, the authority of the Church, the testimony of experience, all these and many similar considerations come in very well as subsidiary arguments, but they fail to lay hold of the conscience. To do that with any efficacy or permanence, we need to appeal to the revealed will of God. A "Thus saith the Lord" is worth ten thousand arguments drawn from reason, history or the nature of things. This indeed is the validity of all ethics. It is not enough to show the wisdom or expediency of any given course, for that admits of argument, and it is always open to the objector to say, "I do not see the force of what you state" or, "admitting its general correctness, I prefer to take my own course and run the risk." But the written word speaks with authority, and demands obedience on pain of the displeasure of Him who made man, who governs man, and who will one day hold him to account. The Church must take this ground, if it means to preserve the day of rest and worship. Nothing else, absolutely nothing else will answer. The tenor of the volumes described above leads to the pleasant conviction that there is a growing tendency among the friends of the Lord's Day to put its claims upon this immutable foundation.

"Old Colony" Papers.

SOME PREACHERS I HAVE LATELY HEARD.

X. Rev. R. S. Macarthur, D.D.

THE word "success," as applied to a church, is in these days rather an equivocal term. But there can be no questioning its accuracy, when applied to the Calvary Baptist Church since Dr. Macarthur came there, fresh from Rochester Seminary, in 1870. Whether in attendance, membership, income, benevolence, or organized activity, its growth has been almost without a parallel in any denomination.

Dr. Macarthur is of medium height, with a compact and sturdy form, a springy step, a bright eye, and a general alertness of appearance. His well-shaped head rises high above the ears, and his forehead is lofty and full. His features indicate keenness, alacrity and energy of mind and temperament. His face is smooth, except a small moustache. His dress is plain and unpretending, as is his general appearance, and yet no one can even see him pass in the street without recognizing an attractive and forceful personality. His voice is a clear musical head-tone, well managed except a somewhat drawling tendency at the start, but rising to quicker and sharper and even *staccato* tones as he proceeds and warms with his theme. In exhortation he rose at times to the loudness and fervor of what are known as "camp-meeting" tones. His gestures also, which were at first chiefly demonstrative, with the pointed finger or the hand brought down side-wise on the desk, became excited and dramatic, with hands uplifted or spread or joined together or forcibly striking the desk. Yet in all these contrasts of gesture and voice, his manner and tones were always agreeable and under control.

In fact, the success of Dr. Macarthur is largely attributable to an instinct, tact and balance, which almost unconsciously adapts itself to the situation and audience. He is eminently "level," practical, and sympathetic, a man of affairs, a born leader and organizer of men. This was shown in his peculiarly pleasant and yet effective way of giving out the long list of notices. He never seemed to command, but to invite. It was done with a winning urgency, and yet no one could feel either bored or dragooned. In stirring up to new duties, he gave full credit for duty already done. Three of the notices were especially noteworthy. One was an invitation to all, especially strangers, to meet him for a few moments of conversation after the benediction. Another was an announcement that next Sabbath would be the second anniversary of their occupation of this church. Dr. Macarthur remarked that he had never made much of the anniversaries of his own pastorate, though he hoped, if he should ever complete twenty years in that relation, to have somewhat to say. But it was well to commemorate at times humbly and gratefully the gracious dealings of God with them as a church. A third notice was in connection with the offerings of the day in behalf of the education of young men for the ministry. He eloquently advocated the beneficiary system, indignantly repelling the charge that it was inconsistent with the self-respect of the young men thus aided. It is simply the Church's doing what the State does for its military and naval cadets, except that where the latter provides clothing, food, books and entire support, the former merely aids to the extent of a pittance of $100 or $150. To this assistance many of the best young men, doing the most brilliant work, owe their education. The best thing one can invest his money in is a man.

There is nothing in which the real pastor, as both the spiritual and executive leader of the church, is manifest more than in the character of the "notices" and the way in which he presents them. It was easy to see from this episode of the service, that the hiding of Dr. Macarthur's power is as much in his shepherding and organizing qualities as in his pulpit performance.

The sermon, which was forty minutes long, was preached from a very few notes, that lay upon the desk but were seldom resorted to. It was apparently characteristic of the preacher's homiletic methods,—closely expository, familiarly illustrative, intensely practical, soundly and sweetly evangelical. This is not only the ideal of preaching as a sacred art, but it is what the hearts of men crave, and what they never grow weary of. And it is a comforting and hopeful thought that so large a portion of the most prominent pulpits of New York are favored with this kind of ministrations. I give a bare outline.

The text was Isaiah 55: 1, "Ho, every one that thirsteth! Come ye to the waters. . . . yea, come buy wine and milk without money and without price." The 51st chapter presents the fullest statement in the Bible of Christ's atoning sacrifice, more so than even the Gospels and the Epistles. Though written seven hundred years before the event, it reads more like history than prophecy. That chapter is a divine fountain of truth, from which this 55th flows as a glorious stream for the healing of the nations. Because of the facts revealed in the former, the invitations of this chapter are made possible and practical.

The prophet condescends to employ the exact cry of the water vender, heard to this day in the streets of an Eastern city. (This illustration was minutely explained.) The appeal is to the great class of the Thirsty. There is no suffering so keen, nor want so imperious as thirst,—as shown in shipwrecks, on the desert and on battle fields, and in fevers. This extorted the only cry of physical suffering from our Lord upon the cross. It is the only cry that comes to us from the world of lost spirits. It is one of the beatitudes of heaven, that we shall not "thirst any more." Man's spiritual thirst indicates alike the loftiness and the lowliness of his nature.

The Invitation is not limited to the elect, to the rich or poor, to the learned or unlearned, but simply to all who thirst. The offer to such is a blessed trinity of gifts,—water, wine and milk. (The peculiar preciousness of water in the East was here fully and beautifully illustrated, not only from its actual value as water, but from the legendary and superstitious associations with wells and fountains, yet all coming short of the more than magical potency of the water of Life and the wells of salvation). Wine illustrates the comforting and exhilarating effects of the Gospel, with no attendant reaction or exhaustion. Milk is the only food which has all the elements needful for the physical support of man in every stage of life; so Christ's religion offers satisfaction for our entire nature, affectional, intellectual, spiritual. "I am looking to-day into the faces of many who are good husbands, good business men, good in all the relations of the present life, and yet who have not sought or obtained this boon. I respect you highly. But I cannot help pitying you. You are robbing yourself of the true crown of your manhood, and trampling it under foot, if you seek not this love of God."

The Conditions of purchase—"without money and without price"—are a stumbling block to many. Rowland Hill, crying his Gospel wares beside the "Cheap Jacks" of the fairs and thoroughfares, was wont to say: "These men have great difficulty in getting you up to their price; my trouble is to get you down to mine!" But the terms could not be any different. There are some things you cannot formulate in figures or material values. I held my little child for a moment over the bannisters the other day. "Take care, don't drop baby!" cried its little sister. "I wouldn't

drop her for a million dollars," was my reply. "But wouldn't you for forty millions, papa?" The thing was ridiculous, when attempted to be stated in any such way. It was unthinkable, and still more inexpressible. So the grace of our Lord Jesus Christ is an "unspeakable gift." Like Paul's vision of heaven, human language breaks down before it. (The expiatory and vicarious atonement was here very plainly, as well as affectingly, presented.) Our sin broke Christ's heart; how then could we possibly bear it ourselves? Yes, "Jesus paid it all, all the debt I owe." Therefore He can offer the release absolutely free. The demands of justice required a complete expiation. Moreover, it is God's way. He is a Great Giver. As well might you think of Jesus asking the blind beggar "how many shekels he had saved," before He would open his eyes; or inquiring into the condition of Martha's bank account, before He restored her brother from the grave! It is God-like to *give*.

Besides, we have nothing to offer in compensation. Beware how any of you say, "I'm better than many professors of religion, I pay a hundred cents on the dollar," and the like talk. You mean, that you would buy salvation. But what kind of a price is that for eternal life? *Ought* you not to be honest? Do you say, "I don't *feel* that I am a sinner"? That merely shows how great a sinner you are, that you have become insensible to it. If the Gospel of salvation is such good news to that man who has fallen very low in moral ruin, it is still better news to you.

Now, will you come? There are just three things God would have you to do. I. Come and inspect these wares which He offers. II. Take them on His own terms, as a free gift. And III., make sure you receive them into your spiritual nature. If I have a marvellous medicine, it is useless to talk about it unless I am prepared to give it, and as useless still unless it is taken. And yet some of you are in just this position, sitting at the table where the water, wine and milk of God are offered, looking at and discussing them, and yet dying in your sins.

The closing prayer was very tender and pleading, as befitted a sermon which pleaded so tenderly with man. F. N. ZABRISKIE.

The Place of Blessing.

BY REV. THEODORE L. CUYLER, D.D.

"HE blessed him *there*." Where? On the spot. The scene of Jacob's wrestling with the heavenly personage (whether an angel or the Son of God in a human form) was the scene of Jacob's blessing. It was a critical time in the history of a man who had committed some great wrongs, and needed to get into a new position towards God. That midnight interview and mysterious wrestling brought to Jacob a deliverance from deserved punishment by Esau; it brought a pacification with his wronged and indignant brother; it brought him the spiritual knighthood of a new name, "Israel," or the Prevailing Prince; it made another man of him. So different was he after that wonderful night with God that he afterwards said, "the Angel of the Lord redeemed me from all evil."

So much for the place in which Jacob received the remarkable blessings which gave color to his whole life. Let us enquire if there be no places and postures in which we may receive the precious benefits which we so much need. For everything depends on our getting into the *right attitude towards God*. The sun is just as hot on this January day as it is in July; the reason why we are shivering with the cold is that our globe lies at another angle towards the great solar furnace and only catches its indirect rays. We must change our position before the summer warmth can come again. Precisely so it is with our souls if we wish to come into the sunlight of His countenance and under the dews and warm showers of His grace. In the case of the Prodigal Son, everything depended on his attitude. As long as he was revelling with harlots or sulking among the swine he could find no favor with his father. As soon as he sets his penitent face towards home, the parental love runs out to welcome him. There are positions in which God will not and cannot bless a church, or a minister, or any individual soul.

He never blesses a man while in the attitude of *disobedience*. Jonah playing truant is heaved out into the sea; but Jonah going to Nineveh as God ordered him, received a blessing on his work. In keeping His commandments, and while keeping them, there is great reward. God never blesses us while shirking our duty. Christians who prefer pleasure haunts to prayer rooms must expect leanness; if they refuse to labor for souls they will reap no harvest. God never blesses a bereaved and suffering heart as long as that heart cavils and quarrels with Him. Submission brings the sweetness of His smile. No inquirer after salvation—even though a whole church were praying for him—can expect forgiveness and acceptance as long as he holds on to his besetting sin. Nor will anyone ever receive the crowning gift of eternal life while resisting the Holy Spirit and rejecting the loving, pleading Saviour.

A young lawyer, during a powerful revival in my church at B——, left town in order to escape from its influence. Conscience went with him, pricking him every hour, and in a week he returned home. The next day after his return he was intensely wrought upon by the Spirit, and in great distress he yielded himself to Christ. When he obeyed conscience he found the place of blessing. There are many such places; let me enumerate a few of them.

(1.) The Mercy seat is one of these, and when we come to it in the right spirit we do not fail to receive some genuine benefit. If not just what we expected, it may be something more needed, something better. God always puts a premium on sincerity, on faith, and on importunate perseverance. Opposite the names of Elijah, Elisha, Daniel, Bartimeus and the Syro-phenician mother, there is written, "He blessed them *there*." God grants to a large faith what He denies to a little faith. For faith creates such a condition of things that it is wise and right for God to grant what might otherwise be denied. There are many things in the Divine Providence that we must submit to without a murmur. But there are certain things which lie across our path expressly that *we may wrestle with them* and hurl them out of our way. No parent has any right to sit down satisfied to see his or her children remain unconverted. No pastor or church eldership has any right to let the snowbanks of worldliness and frigid unbelief heap up around the church, as long as faith can find a shovel or kindle a fire. When the right kind of praying begins, and the right kind of earnest personal effort for souls begins, then God sends the blessing. He loves to reward perseverance. Wrestling prayer brings the daybreak.

(2.) A second place of blessing is the place of penitence. Jacob confessed that he "was not worthy of the least of God's mercies," and it was in that humble attitude that God blessed him. The Pharisee was a heinous sinner and did not know it. The Publican *did* know it, did confess it and did find mercy. Good friend, if you will lay your once proud heart right down before the Cross, and beg for forgiveness, the infinitely loving Jesus will bless you *there*.

(3.) The place of self sacrifice is another spot on which the heavenly blessings fall. Abraham really sacrificed *self* when he offered up the beloved Isaac. When we put the knife to the right eye or the right hand, in order to please our Lord, He is sure to send us something a thousandfold better in lieu of them.

(4.) Life is a continued fight with the adversary. "Blessed is the man that *endureth* temptation." The oftener we slay a lion the oftener we shall, like Samson, find honey in the carcass.

(5.) Finally, every place of prompt honest obedience to our Lord is a place of blessing. Anxious inquirer! obey conscience and obey Christ, and you will find salvation, just as surely as the paralytic who "stretched out his hand" found recovery. If Jesus bids you confess Him and join His Church, *do it*. Cowardice and distrust bring no peace and no strength.

In many congregations the question now is, "How shall we obtain a blessing?" The true answer would seem to be, get into the *right attitude* for it. Our gracious God will surely grant His blessing to us when we cling to Christ in godly living and cling to His promise in honest, earnest, persevering prayer.

A Great Botanical Work.

PROFESSOR ASA GRAY, Professor of Natural History in Harvard University, has in progress a series of volumes, entitled "GRAY'S BOTANICAL TEXT-BOOK." They may be regarded as the crowning achievement of his long and illustrious life.

"STRUCTURAL BOTANY," by Asa Gray, LL.D., Vol. I., and "PHYSIOLOGICAL BOTANY," by George L. Goodale, A.M., M.D., Vol. II., are the titles of the treatises already published, and to them will be added the "INTRODUCTION TO CRYPTOGAMIC BOTANY, STRUCTURAL AND SYSTEMATIC," by Prof. William B. Farlow, Vol. III.; and a "SKETCH OF THE NATURAL ORDERS OF PHÆNOGAMOUS PLANTS," with a consideration of their "Special Morphology and Useful Products," by Prof. Gray, Vol. IV.

Closely allied to these books is the "MANUAL OF THE BOTANY OF THE ROCKY MOUNTAIN REGION," by John M. Coulter, Ph.D., Prof. of Botany in Wabash College, to which in a separate edition is prefixed "GRAY'S LESSONS IN BOTANY AND VEGETABLE PHYSIOLOGY."

For the use of academies and colleges nothing equal to the Botanical Text-Book has hitherto been published in this country, and it is doubtful whether anything so comprehensive, dealing so thoroughly with details, exists in any other country. Those who desire to or must learn the science of Botany without a teacher will find nothing which will so completely satisfy their wants. They should begin with "Gray's Lessons in Botany," and after fairly apprehending it will be prepared to follow the course of the Text-Book.

In "Structural Botany" Prof. Gray commences with the embryo in the seed and its advance into independent life. The sending out of roots and the variety of roots, the sending up of a stem and the diverse kinds of stems, the formation of buds and leaves, flowers and seed, and the structural differences of these parts of plant life in various Classes are described minutely in the natural order. Pages are devoted to stems, to buds, to flowers, etc. Chapters are added on the classification, the naming and description of the varieties of plants, on the preparation of specimens for examination with the microscope, and on the drying and preservation of collections. This is but an outline of an almost exhaustive discussion of the structure of the multitude of forms which populate the vegetable world.

In his "Physiological Botany" Prof. Goodale has condensed a wonderful amount of information. He speaks of the preparation of the book as a "formidable and burdensome task." It is impossible to indicate adequately the extent of territory he traverses and surveys minutely. His book is a dissection of plants and then an account of the processes of life, or rather he begins with the cell and the protoplasm which occupies it and from that builds up plants, shrubs and trees, subjecting each part,—cells, fibre, bark, the skin and mouths of leaves, and everything making up vegetable life, to examination with the microscope. This is followed with a full record of the processes of vegetable life—of how a plant or tree lives and grows. Wherever necessary instructions are given how to obtain objects for the microscope and how to observe, what chemical experiments to make, in short, how to be a practical botanist.

Of "Gray's Lessons in Botany" not a word is necessary. The book has been in use about thirty years, has been repeatedly revised and improved, and has certainly no superior; in our judgment, no equal.

Professor Coulter has compiled a descriptive catalogue of both the Phænogamia or Flowering Plants and the Cryptogamia or Flowerless Plants—such as ferns—to be found in the Rocky Mountain Region from New Mexico to the British Possessions. Each plant is briefly described in its peculiarities of structure and its habitat, and the name of the discoverer given in many cases. The work represents an immense amount of labor and is invaluable.

To Prof. Gray's books are added Glossaries, made to serve also as indexes. Wherever an illustration can be helpful in any of the volumes one is found, accurately drawn. We do not know of the equals of these engravings in any other work on botany. They indicate just the object under consideration and present an exact portrait.

The text is without errors so far as we have noticed. We have taken up these volumes again and again during the last four weeks, reading pages on each occasion, and have not encountered a misprint. The work of the publishers is well done in every respect.

A great deal more we would like to say. This Botanical Text Book is really a great work. It abounds in wonders and is full of objects of exceedingly delicate structure and exquisite beauty. Of much that is here revealed Prof. Gray is justified in saying that it treats of "subjects which certainly ought to be as generally understood by all educated people as the elements of Natural Philosophy and Astronomy are." (Ivison, Blakeman, Taylor & Co.)

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not therwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable.

Special Services.

IN the Collegiate Church on Fifth avenue and Forty-eighth street the Rev. George F. Pentecost, D.D., is conducting a service every evening at 8 o'clock and a Bible Reading every afternoon at 4 o'clock, except on Saturdays. The meetings will continue until and including February 5th. Mr. and Mrs. George C. Stebbins lead the singing. The prayers of Christians are greatly desired for the blessing of God upon this effort, and their co-operation in securing the attendance of their friends and acquaintances. The neighborhood has been visited. From an open letter of the pastor, Rev. Edward B. Coe, D.D., which has been distributed in the vicinity of the church, the following extract is taken:

"A positive spiritual blessing is within your reach if you will take it; a revival of religious feeling, a renewal of Christian hope, a deeper joy in God's presence and love, if you are already a disciple of Christ; and, if you are not, a clear and earnest presentation of the way of salvation and an affectionate endeavor to lead you to the only Saviour of sinful men.

"Do not let the occasion pass without putting yourself, as often as you can, under the power of Divine truth and within the range of the special influences of the Holy Spirit.

"Do not let anything else interfere with your earnest and prayerful consideration, during these two weeks at least, of your personal relation to God.

"Do not stand in the way of others who need the same blessing, but do what you can to help them to obtain it.

"And may God make these services a means of great good, not only to the church where they are held, but to the surrounding community."

The Seminary Museum.

THE New Brunswick Theological Seminary has received some important acquisitions of late to its Library and Museum. For the former, Professor J. G. Lansing, D.D., has secured through his father in Cairo, Egypt, a very valuable and well-preserved Papyrus Roll, one of the finest of modern discovery. This rare and coveted manuscript of ancient Egypt is now on its way to New Brunswick, where it will be unrolled and deciphered. After it was bought, prominent representatives of foreign museums offered more than double the amount paid for it.

The Museum, in which there has been made a new start, has been enlarged by a number of valuable objects, and others are on the way from Egypt and Palestine. Among the things already added to the collection are various desirable articles of antiquity, and others belonging to modern usages, customs, etc., such as the following: A large painting belonging to the fifth dynasty taken from the tombs of Sakkarah, the Biblical Noph; ancient seal, inscribed stones, sacred beetles, crocodiles, nimbus, together with various ancient representations of Bes or Satan, etc.; relics from ancient localities such as Zoan, Joseph's Well, Brook Kedron, Solomon's Temple, etc.; a number of fine modern musical instruments, and identical with those used in ancient times, such as the harp, guitar, tambourine, etc.; a complete Oriental suit of the better class, and placed upon a figure so as to represent a Scribe; objects belonging to social usages, such as a complete eating set containing large tinned copper tray, stool finely inlaid with pearl and ivory, brass basin and water pitcher, drinking cups, coffee set, etc.; ornaments, modern but similar to those worn in ancient times as neck laces, bracelets, rings, anklets, etc.; various styles of lattice work, and a fine book stand, partly lattice work; Soudanese weapons used in the late war; coral from the Red Sea; petrified wood; frankincense, pottage or lentiles, husks, palm branches; a fish caught near Khartoum and found only there, etc.

Among those on the way are a mummy, manuscripts, antiquities, etc. The historical and Scriptural value of these is very great. The professor has also received as a present to himself a very fine mummy from the recent find in Akhmeem, and an inscribed tablet, the inscriptions on both which he is engaged in deciphering.

It is earnestly hoped that the Museum will receive the hearty support of all the friends of the Seminary. Professor Lansing is raising funds by lecturing for the benefit of this collection. All the proceeds of his lectures, above his expenses, are to be expended on the Museum. He is very much gratified and encouraged by the interest that is developing in his praiseworthy undertaking. It has been our pleasure to listen to two of his lectures, and we can testify that they are prepared with great painstaking; are entertaining, eloquent and instructive. He lectured last week with great acceptance at Franklin Park, N. J., Port Jackson, N. Y., Nyack, N. Y., and New Utrecht, L. I. This week he lectures at New Brunswick, and delivers the course at Newark, N. J.

Some gifts of small amounts have been made toward procuring articles illustrative of Oriental life for the Museum. There are perhaps some persons in localities which probably will not be reached by the lectures, who will be pleased to remit a gift of a moderate amount. Professor J. G. Lansing, D.D., New Brunswick, N. J., will be very happy to receive such additions to the fund.

....THE DAY OF PRAYER FOR COLLEGES, Jan, 28th, will be observed at the New York University by a public service in the morning in the chapel, when a sermon will be preached by the Rev. Ashbel G. Vermilye, D.D., of the class of 1840. All the Christian churches of the city unite in a union service to be held at 4 o'clock in the afternoon in the Brick Church at Fifth avenue and Thirty-seventh street, which all interested in the spiritual welfare of those under instruction in schools and colleges are requested to attend.

....MISSIONARY CONFERENCE.—The Classis of Newark will hold a missionary conference at Trinity Reformed Church, Plainfield, Fed. 3d, afternoon and evening.

The first session, beginning at 3 o'clock, will be devoted to woman's work. A paper from Mrs. M. E. Sangster will be read, and another by Mrs. P. D. Van Cleef. Mrs. Jacob Chamberlain, of India, will talk and an address will be delivered by Rev. J. F. Riggs, of Bergen Point.

In the evening there will be addresses by Secretaries Cobb and West, the Rev. F. F. Ellinwood, D.D., of the Presbyterian Board of Foreign Missions, and others.

A large attendance is desired. The Plainfield church doubtless will thoroughly sustain its reputation for hospitality.

....NEW YORK CITY.—The Union Reformed Church of Highbridge at its communion on Sabbath, Jan. 10th, received into regular membership twenty persons, eighteen of whom were on confession of faith. This joyful ingathering is the result of no attempt at "getting up" a revival. No extra meetings have been held. The Holy Spirit has blessed the plain and practical preaching and teaching of Gospel truth. The pastor, Rev. D. H. Martin, has been with this church not quite two years, but its original membership has been nearly doubled in that time.

COM.

....HOPEWELL, N. Y.—Among those who united with this church last communion was an old lady of 83 years, who then first professed her faith in Christ.

The revival services held by the pastor for seven weeks last winter have, besides a number of conversions, produced two other good and permanent results,—the first of which is the establishment of a regular Sabbath evening prayer meeting conducted entirely by laymen, while the pastor lectures in various parts of the congregation. Fifteen different gentlemen have agreed to take their turn as leaders. Another good result is a Young Men's Christian Association, which has rapidly increased in numbers and interest since its organization last summer. In this the young converts are at work. The Association already numbers sixty members and has made arrangements for holding a course of lectures in the church, the proceeds of which will be applied to the benefit of the Association. The pastor has been collecting contributions for a library, which will be presented to the Association this week, and this, in addition to the Lyceum exercises, will furnish the young men with ample means for mental improvement. The Y. M. C. A. prayer meeting, held every Sunday afternoon, is well sustained and considerable interest manifested. The ladies also have sent a barrel of toys, books, etc., to our Mission Church, at Marion, Dakota.

....FLATBUSH, ULSTER CO., N. Y.—There has been much religious interest in this church and in the community. The Lord has graciously granted His Spirit, and a revival which began in November is still in progress.

The pastor, Rev. A. A. Zabriskie, has been untiring in his labors among the people, with no assistance but such as has been occasionally given by some visiting brother; and last communion joyfully welcomed fifteen to the Lord's table for the first time. Since then many more have come out on the Lord's side, (among them several heads of families,) and others are anxiously inquiring the way of salvation.

The pastor is now conducting special services in Glasco and Glenerie with marked success.

....SCHUYLERVILLE, N. Y., JAN. 18TH.—The Rev. E. A. McCullum, of Lisha's Kill, who has accepted a call from the Reformed Church of this place, will begin his labors here the first Sunday in February.

In compliance with an assessment made by the Classis upon this church for $85 as its share towards the $100,000 voted by the last General Synod for the Board of Foreign Missions, a collection was taken last Sabbath morning and nearly the entire amount was raised, and with a little personal effort the whole sum will undoubtedly be sent forward.

All the services of the church are well sustained, and the new pastor will commence his labors with a working church free of debt. At the annual election of officers of the Sunday-school, last Sunday, Mr. J. H. De Ridden was unanimously re elected superintendent, by a rising vote, for the sixteenth consecutive time. From the reports we find that there are on the roll 212 scholars and a balance in the treasury of $84 03, with an invested fund of $700. At Christmas time the Sunday-school rendered the cantata St. Nicholas, in connection with a Christmas tree, at the Opera House, every seat in the house being taken before the exercises began. COM.

....A SUGGESTIVE ANNIVERSARY.—The first anniversary of the Sabbath evening sermon reading service in the chapel of the Reformed Church of South Bend, Ind., was attended by a large and interested audience on Sunday evening, Jan. 17. Deacon F. E. Peck, chorister and organist, opened the service as usual with an excellent baritone solo, and the Mission Sunday-school scholars furnished spirited singing. Elder J. E. Lewis, the lay reader, gave an account of the sermons read during the year, which had been chiefly the fresh utterances of the most noted and soundest evangelical preachers, and had been heard with good attention and profit.

The pastor, Rev. N. D. Williamson, who preached the anniversary sermon from 2 Cor. 3: 5, cautioned the sermon reader and his hearers against depending on the eloquent utterances of great preachers; and emphasized the need and advantage of their entering fully into the spirit of the apostolic utterance, "But our sufficiency is of God." Are there not other congregations unable to pay assistant pastors, with chapels or school rooms remote from their church buildings, that could profitably establish Sabbath evening lay reading sermon services? UTILITY.

....THE CLASSIS OF POUGHKEEPSIE in special session on the 18th, approved a call of the Church of Rhinebeck on the Rev. J. B. Campbell and made appointments for his installation at Rhinebeck on Feb. 2d.

....BROOKLYN, N. Y.—The Young People's Society of Christian Endeavor of the South Church opened a Free Reading Room on January 18th, with a very agreeable musical entertainment and with addresses by the Rev. Ralph W. Brokaw, of Belleville, N. J., and the pastor, the Rev. A. D. W. Mason. The Society has a library well stocked with books and has a useful variety of periodicals.

....ELLENVILLE, N. Y.—The church here has been passing through a season of quiet but sweet refreshing. At the late communion, eleven were added to the membership, seven of whom were catechumens, and came upon the confession of their faith.

....BROOKLYN, N. Y.—The First Church, Rev. D. N. Vanderveer, D D., pastor, and the Church-on-the-Heights, Rev. A. J. Hutton, pastor, are uniting with the First and Second Presbyterian Churches, and the Church of the Pilgrims, Dr. Storrs, pastor, in a series of meetings for religious conference and prayer. They are held in the lecture-room of Dr. Storrs' church, and were opened on Wednesday of last week with an audience of about six hundred persons, and have since continued to be held daily. They are led by the pastors in rotation, the leading address occupying fifteen or twenty minutes. The meetings are marked by deep religious seriousness and earnestness.

....ORANGEBURG, S. C.—The Rev. William L. Johnson and family and the Freedmen's Mission at Orangeburg, were the grateful recipients of two missionary boxes of books, toys, candies, Sunday-school papers, and also a barrel of new and second-hand clothing, groceries, etc., from the Reformed church at Tompkinsville, Staten Island, N. Y. The articles were generously contributed by the Mission Band of the Sabbath-school of Rev. W. W. Clark's church, and packed and shipped under the superintendence of Mrs. Elizabeth W. Clark and Miss Emma J. Walser. The articles arrived

a few days before Christmas, freight prepaid, and were placed on a Christmas tree, Dec. 28th, and the Freedmen's children of the Sabbath-school connected with the mission, numbering about one hundred, heartily enjoyed the Christmas gifts of their young Northern benefactors.

The festival was preceded by singing, recitations of sacred verse and Scripture, and prayer. At the close of the festival a vote of thanks to Mrs. Clark, Miss Walser, and Mr. Clark's Sabbath-school was proposed, and accorded by a hundred "ayes."

THE REV. MR. JOHNSON most gratefully acknowledges the receipt, freight prepaid, of a large box of second-hand library books, some of which were given as Christmas presents from the tree on Dec. 28th, from the Knox Memorial Sabbath-school, New York city, Rev. Abraham Thompson, pastor, through the kindness of Mr. Ernest Leins.

He, also, thanks Dr. Thompson's Bible class, for their generous renewal of subscriptions for THE CHRISTIAN INTELLIGENCER, the *N. Y. Observer*, *Weekly Tribune*, *S. S. Times* and lesson leaves, which they have for several years sent to him and his Sabbath-school through Mr. Ernest Leins.

ORANGEBURG, S. C., Jan. 15th, 1886.

....THE REV. PAUL F. SUTPHEN, after a very successful pastorate in the Third Presbyterian Church of Elizabeth, N. J., has recently accepted the call of the Woodland Avenue Presbyterian Church of Cleveland, Ohio. The *Journal* of Elizabeth says: "He has won the respect and regard of the whole community, and his departure will be generally regretted." Mr. Sutphen graduated from Rutgers in 1876. He made profession of faith in Christ in the Second Reformed Church of New Brunswick.

....WESTERN ITEMS.—Hope College acknowledges contributions to January 1st, since its last report, amounting to $1,075.56. ....Rev. J. W. Dunnewold, Gibbsville, Wis., was married on January 12th to Mrs. J. de Jager....Rev. W. Moerdyke, South Holland, Ill., has recently received a gold watch from his congregation....Rev. H. E. Dosker, of Grand Rapids, Mich., we are sorry to learn, has been compelled to submit to a surgical operation on the tongue.... Pews in Hope Church, Holland, Mich., were rented last week to the extent of $736. Last year pew rents, Sabbath and special collections, amounted to $1,526....Rev. J. F. Zwemer, Alto, Wis., has declined a joint call from the Northwestern Classical Academy and the Church of Orange Lake, Iowa....Pieter Van Zanten, many years an elder in the Church of Kalamazoo, Mich., died on December 31st, 1885, aged 79 years.

....NEW PROSPECT, N. Y.—On January 20th, the Ladies' Aid Society of this church held their sixteenth annual oyster supper at the parsonage. It was largely attended and the proceeds amounted to $44.25. It is reported to the credit of the ladies that the society is in a flourishing condition.

....THE CLASSIS OF MONTGOMERY on January 4th, in acquiescing with the request to dissolve the pastoral relation between the Church of Mohawk and the Rev. James Edmonson, Ph.D., who had been called to the Presidency of the Sedalia University, Mo., expressed the reluctance and regret with which they yielded to the request, their appreciation of "his refined, courteous and manly bearing in all our social intercourse; his scholarly taste, culture and attainments; his glowing zeal, devotion and success as a minister of the everlasting Gospel," and that their "kindest wishes and earnest prayers for his abundant success would follow him to his new field."

....PHILADELPHIA, PA.—The Fourth Church and Sabbath-school, Rev. Cornelius Schenck, pastor, having raised over $3,000 the past year, are determined to do still better the present year, and wipe out all indebtedness on the church and chapel. On a recent evening, a congregational meeting was held at the close of the prayer-meeting, when the sum of $1,300 was secured, and a committee appointed to wait on the members who were not present at that meeting, so as to give all a share in the work. The prayer-meeting, conducted by the young men of the church, held every Sabbath evening in the chapel, at the close of the preaching service, is increasing in interest.

....RUTGERS MEN IN JAPAN.—Rev. Dr. Griffis has just brought in a neat pamphet, his paper read at the last Commencement season on the work by Rutgers men in Japan. It forms a very interesting and honorable record. There are also brief biographical sketches of a number of the Japanese young men who were students at New Brunswick.

The Arcot Mission, India.

CHITTOOR, 15th December, 1885.

OUR work here is a peculiar one. Every advance costs money. Every step in the higher education of our preachers involves additional expense. The parents of our boys cannot bear much of this. With the exception of our three pastors and the masters of our boarding schools, not one of our helpers gets more than rupees 15, less than $6, a month, and very few even that. They cannot do much towards the education of their sons and daughters, and the laity are still less able. Then, too, every new village taken up brings expense. If we could reach the caste people who are more wealthy, we might hope for self-supporting churches, but we have not yet been able to do that, nor has any mission to a large extent. If, like the Roman Catholics, we simply took converts and did not attempt to educate them, we might get on with much less money. But these people are very poor Christians, without being able to read. They cannot make much progress. Therefore we always open a school with the church. I have been "combining" two villages under one teacher in several instances the past year, but can hardly tell yet how the plan will work. Besides, my villages are smaller and nearer together than many in other parts of the field.

We ought to have, besides, a strong corps of men constantly touring in the "regions beyond." We claim hundreds of square miles of territory over which we cannot preach. The number of inhabited villages in the North Arcot District alone is 4,465, and our field extends also into South Arcot and Cuddapah. Therefore, we must face the probability, not to say certainty, that for years to come the amount of money needed for our work, if we are to expand at all, will increase and not decrease. I think the unanimous conclusion of the missionaries is, that unless the Church at home is prepared to meet these increases, the field or the missionary force or both should be reduced. J. W. CONKLIN.

Gleanings from our Exchanges.

....The observance of the Week of Prayer was marked by such a deep interest in many of our churches that the meetings have been continued into the weeks following with gratifying results.

....Of the interesting series of historical sermons being preached by the Rev. Henry M. Cox, of Herkimer, N. Y., the first three have been published in full in the *Journal and Courier* of Little Falls, N. Y.

....The Church of Zeeland, Mich., has received a new bell 40 inches in diameter, and weighing 1,339 pounds.

....The First Church of Hackensack, N. J., has executed a call upon Rev. Herman Vanderwart, of Athens, N. Y.

....The one hundred shares offered at the Alumni Meeting of Rutgers College held last June have been subscribed for. This brings to the college an increase of income of nearly $7,000 yearly.

....We copy the following from the New Paltz items in the *Kingston Argus:* There will be a general feeling of regret that Rev. Mr. Vennema has concluded to accept the call tendered to him by the church at Kalamazoo, Mich. Mr. Vennema has been at New Paltz about three and a half years as settled pastor, and about four years including the time that he preached here as a supply during Rev. Dr. Peltz's illness. The call which he has accepted comes from a young church, consisting principally of the sons and daughters of Hollanders.

....The friends of Rev. T. S. Brown, pastor of the church at Chatham, N. Y., have presented him with a purse of over $200.

Rutgers College Notes.

THE Day of Prayer for Colleges, the 28th inst, is to be observed at the College. Dr. William M. Taylor, of the Broadway Tabernacle, will preach in the chapel at 10.45 A.M. The pastors of the city will take part in the services. At 3 P. M. there will be a prayer and consecration meeting of the students and faculties of the Seminary, the College and the Grammar School, led by one of the Seminary students. A union prayer-meeting will be held in the evening at the Second Reformed Church.

The State Conference of College Y. M. C. Associations of New Jersey will be held with the Rutgers Association, beginning on the evening of Friday, Feb. 5th, and continuing through Saturday and Sunday. Large delegations have been invited from all the colleges and theological seminaries of the State and from certain of the more important preparatory schools where associations have been or are soon to be organized. Mr. J. H. K. Studd, of Cambridge, England, who is spending the winter in Christian work among the college men of the United States, will be present and will speak of the wonderful work among the students of Cambridge, England, at the time of Mr. Moody's visit there, and of the missionary movement which followed. Mr. Wishard, the College Secretary of the International Committee, Mr. Cephas Brainerd, of New York, Mr. J. T. Bowne, of the new "School for Christian Workers," at Springfield, Mass., and other experienced workers and speakers will be present.

The dates for the five Vedder Lectures, by the Rev. George S. Bishop, D.D., of Orange, N. J., have been fixed for Sunday evening, Feb. 28th, and the two succeeding Mondays and Thursdays.

President Gates was in Washington on Thursday and Friday of last week, to attend the annual meeting of the Board of Indian Commissioners, of which he is a member, and to make an address at the meeting in the interest of the Indian, at the Congregational Church there, on Thursday evening. Senator Chase, of Rhode Island, Dr. Strieby, Gen. Armstrong, of the Hampton School, and Captain Pratt, of the Indian School at Carlisle, were the other speakers. Dr. Gates is to address the State "Association in the Interest of the Indian," at Hartford, Conn., at their annual meeting, Feb. 1st. The first edition of his address on Land and Law for Indians, to which you called attention last week, has been for some time exhausted. A second edition has been ordered printed by the Board at Washington.

Dr. Cook was also in Washington last week, and with Justice Bradley called upon the President. CON.

Dutch Foreing Missions.

THE January issue of the *Maandbericht* of the Netherlands' Missionary Society recounts with gratitude the success of the effort made during the past year to relieve the treasury (which had become so low that some feared an extinction of the Society) and secure a permanent increase of yearly contributions. This was so marked as to recall previous days of trial since 1797, in all of which was fulfilled the old promise, "In the Mount of the Lord it shall be provided." The list of the missions shows the following as the force at work:

Amboyna.—One missionary.

Celebes (Minahassa).—Two missionaries, with eleven assistant missionaries and thirty-four native helpers.

Java.—Five missionaries, with twenty-seven assistants and native helpers.

Sarve.—One missionary, with nine pioneer teachers.

This does not seem much for a society within eleven years of reaching its second century. But the difficulties have been very many, owing chiefly to the indifference or hostility of the colonial officers. The Malay Archipelago has yielded less return than almost any other mission field in the round world.

THE venerable Rev. G. S. Webb, D.D., in his prime long the efficient and beloved pastor of the First Baptist Church of New Brunswick, N. J., died last Saturday at New Brunswick, in the 97th year of his age.

News of the Week.

WEDNESDAY, JAN. 20. — Deputations from the various branches of Loyal and Patriotic unions waited on Lord Salisbury, the Premier, and urged a strict enforcement of existing laws; he dismissed them very abruptly. Mr. Gladstone refused to receive the delegation and also caused offence.... Three hundred Chinamen are said to be starving to death at Port Henry, British Columbia....Skirmishing continues between the British and Dacoits in Burmah. ....In the U. S. Senate Senator Vest denounced the people of Dakota, and objected to receiving that territory as a State....In the House the bill for the relief of the Cheyenne Indians was passed, and the committee reported the Fitz-John Porter bill favorably....A man's kidney was removed by surgeons in Indiana, and the patient is said to be recovering....The Mayors of the cities of Iowa think prohibition a failure. ....The funeral of Miss Bayard, eldest daughter of the Secretary of State, was held yesterday at Wilmington. She was 29 years old....Billy Porter, the notorious safe burglar, is again arrested....Six thousand employees have been turned out of employment by the action of the cigar manufacturers.

THURSDAY, 21.—Forecasts of the Queen's speech have been made public. The Tories are more hopeful of retaining power than before. The Queen has arrived in London. ....Irish Loyalists are strongly opposed to Home Rule in Ireland ...The tunnel under the Mersey connecting Liverpool with Birkenhead was formally opened by the Prince of Wales....Several changes, it is said, are likely to be made in the English Cabinet. ...The Pretending Prince of Burmah, with two of his adherents, were shot yesterday....An active volcano at Colima has been photographed....A new Russian army has crossed over into Asia....Mr. Canda's name was sent to the Senate for U. S. Sub-Treasurer at New York....The bill authorizing the purchase of the old Produce Exchange for the National Government passed the House....A fight between officers and Hungarians is reported from the coke regions of Pennsylvania....Foster, a notorious burglar in Ohio, was shot by a policeman. ....The investigation of the election frauds in Ohio continues....Over $100,000 worth of cotton was burned at the American Docks at Staten Island....The advantages of ensilage have been discussed by farmers in New York city.

FRIDAY, 22.—Parliament was opened with great pomp yesterday in London. The Queen attended. Her address was read from the throne. She opposed Irish independence. A reply was moved in the House of Lords. Mr. Gladstone made a speech of nearly one hour and a half in the House of Commons, and was cheered heartily.... Notice was given in the House of Commons of bills that will be offered for Ireland's welfare....Spain is to send governors and garrisons to the Caroline and Pelew islands. ....The rebels in Burmah have been defeated....Another uprising is feared among the Indians of the Northwest....A very severe storm swept over the Pacific coast, doing a vast amount of damage in San Francisco. The city is completely cut off from telegraph communication with the outer world....A bill was introduced in the Albany Legislature to reduce fares on the elevated railroad of New York to five cents. ....Efforts are being renewed to reach the entombed miners at Nanticoke, Pa....The trouble with the Hungarian strikers in the Pennsylvania coke regions continues....A collision occurred on the N. Y. Elevated Railroad. No lives were lost....The cigar-makers are still locked out, and there is little hope of arbitration....Two ladies at Hastings were robbed of money and jewelry by masked burglars.

SATURDAY, 23. — The Irish National League, if it is pronounced illegal in Ireland, will go to England....The Irish newspapers comment severely upon the Queen's speech ...Bimetalism is being discussed in England. There is a reaction in favor of silver ...A number of lives were lost in burning buildings at Belville, France.

(Continued on page twelve.)

Our Contributors.

Pioneers of Africa's Regeneration.*

"ETHIOPIA shall haste to stretch out her hands unto God." (R. V.) This prophecy is receiving its rapid and wonderful fulfillment. The life of a single generation spans the interval between pioneer labors for the introduction of the Gospel into the interior of Africa—then unexplored, a land of darkness and mystery—and the complete opening of the "Dark Continent" to the knowledge, commerce and civilization of the world, and to missionary effort—the crossing and recrossing from East to West, from North to South of those unexplored regions till the whole map is measurably filled out, the planting of mission stations and colonies on all its great lakes and rivers, and the foundation of a great Free State, to be conducted on Christian principles and under the protectorate of all the Christian powers, in the broad basin of one of the greatest of them all.

Among all those, and they are many and noble, whose agency has contributed to this result, none are more worthy of honor or more certain to be "had in everlasting remembrance," than the heroic Robert Moffat and his no less heroic wife and companion, Mary Moffat. The Christian Church has always and justly been proud of its "noble army of martyrs," those whose memory it inherits from Old Testament times, embalmed in its sacred records and the long roll of whose names is written in the 11th chapter of the Epistle to the Hebrews, as well as those of later times whose names are worthy to be written side by side with theirs. It has not been wont to reckon among them its missionaries to the heathen, unless, as some have done, they have actually laid down their lives for the sake of Jesus and His Gospel.

Yet there is a life-long martyrdom, no less trying to faith and not less deserving of recognition and honor—no less worthy to lie at the foundations of the kingdom of God newly laid in any portion of the world—than that which is accomplished by the sword, in the arena or at the stake. The pang of the sword is sharp but short; the fire of the stake is intense but brief; the fight with wild beasts is terrible, but quickly has its end in death and peace and the martyr's crown.

Not so the long scorching heats of an African sun, the pangs of almost mortal thirst and hunger many times repeated; the life-long contact and the not infrequent conflict—with moral and spiritual if not with physical strength and weapons—with men scarcely less savage, less brutal or less cruel than the wild beasts of their own desert or jungle. Such was the missionary life of Robert and Mary Moffat, begun by him in 1816 and by her three years later, and continued by both together in most perfect, mutual helpfulness and harmony till 1870.

The fruits of such lives, crowned with the blessing of Him whom they served, are what might have been expected, even among the savage tribes among whom their lot was cast. They are thus described in a remarkable article that appeared in the *London Times* on the day after Moffat's burial in 1883, (his wife having preceded him in death by several years): "His chief work was among the Bechuanas. His picture of what they were when he first knew them would hardly now be recognized, so entirely have they changed under the new influences which Moffat was among the first to bring to bear upon them. He found them mere savages, idol worshippers, constantly at war among themselves and with their neighbors, ignorant of the arts of agriculture, and in the utterly degraded state for which we must seek a counterpart now in the more distant tribes whom the message of civilization has not yet reached. It was Moffat's mission to civilize as well as to instruct, to free those with whom he was brought into contact from the curse under which they seemed to lie, to raise them to a higher life, and so to fit them to become recipients of the sacred message of good tidings which it was his main ultimate purpose to announce."

Of the churches gathered, the native pastors raised and trained from this once savage people, the Gospel institutions planted, the *Times* says nothing, but they are his enduring monument. Not less so is the translation of the Scriptures into the Sechuana tongue, which he had himself reduced to writing. It is not a little remarkable that a man with comparatively little early education and almost no literary or scholastic training, should have been able, by dint of hard and faithful labor, aided by his own strong intelligence, clear and admirable judgment and perfect sympathy with the Word, to accomplish that which is usually regarded as preëminently the work of scholars.

In all his labors, toils, privations, trials, triumphs, Mary Moffat was his constant, faithful, helpful companion and co-laborer. Indeed, hers was not infrequently the harder lot, since it was often her part to wait in patience while he acted and was absent. Yet her patience and courage never failed.

The story of their lives is fit to arouse enthusiasm. Without finding fault with this noble book, a little more enthusiasm on the part of the writer would not have been amiss, nor a little less taking for granted a knowledge of circumstances, persons and details that might be familiar to the reader of Moffat's Southern Africa, or of current missionary literature since, but can hardly be known to the general reader. These faults aside, it is still a "noble book," for the characters it presents, the labors it illustrates, the testimony it bears to the faithfulness of God to those who honor Him by simple devotion to His service, trust in His promises and obedience to His commands. Happy the continent that has such men and women as the pioneers of its civilization and founders of the Church of God.

*The Lives of Robert and Mary Moffat. By their son, John S. Moffat. With an Introduction by Rev. Wm. M. Taylor, D.D. With Portraits and Maps. New York: A. C. Armstrong & Son. 1885.

The Heretic Priest; A Tale of Reformation Days in the Netherlands.

(Translated from the Dutch of E. Gerdes, for the Christian Intelligencer, by Rev. Daniel Van Pelt.)

CHAPTER IV.—TEACHER AND PUPIL PART.

AFTER the departure of the monk and the priest, Floris remained still a few moments in his hiding place, for he feared that either of them might return. But to his joy all soon became quiet within the house. He had heard Father Josephus go out by the back door, which opened to the road leading past the monastery.

He had been deeply impressed by the mention that had been made of his uncle, Philip Cruize. From the moment that he had heard the recital of his conversion and his subsequent persecution and wanderings, an irresistible longing had sprung up within him to join his fate and follow his example, and openly accept the faith of Calvin. All that he had thus far learned concerning the new doctrines had made him desire strongly to know more about them. A light had dawned upon him which had caused many an obscurity created by the Romish faith to be dispelled. But here in superstitious and monk-ridden Weersbeek, within the very shadow of the ancient monastery, the thirst for knowledge and the desire for light which possessed the lad could never be satisfied. He had also learned with intense satisfaction that his copied extracts from the Bible had not remained without effect upon his parents. The conferences held at their house indicated beyond question that they had embraced the opinions of the Reformed; and this made his purpose all the stronger to leave this place, go to his home and enjoy the opportunities there afforded of gaining a deeper insight into the doctrines of the Reformation. He must find his uncle, and in his society seek the parental roof.

Less than half an hour after the events that transpired in the study, a soft knock was heard upon the door of the oratory, to which the priest had repaired. The latter arose, invited the one who knocked to come in, and at the same time stepped towards the door to greet him on his entrance. But he drew back in some astonishment when by the feeble light of the lamp he thought he saw again the dealer in sacred images, for he noticed the same wooden box which his brother had carried, and had left behind him in the study. His mind was soon set at rest, however, for when the pretended dealer had entered the room he at once perceived that it was none other than his pupil, Floris Berthem.

"You here?" he exclaimed, "and in this disguise! What does this mean?"

"Pardon me, your reverence," replied Floris, loosening the straps that held the box, "pardon me for disturbing you at this unseasonable hour. But I have a fault to confess; I have also a request to make and to inform you of a resolution I have come to."

"Well, what is the fault you wish to confess, Floris?"

"That I, in spite of myself, have become an observer of and a listener to strange people and strange matters."

"Explain yourself, Floris."

"I was in the study behind my desk when that dealer in sacred images threw away his false beard, and learned that he was—"

"My brother! and did you hear all that was said?"

"All, your reverence. Also the order to appear before the Bishop at Mechlin."

The clergyman buried his face in his hands, as if he would hide from himself the vision which these words called up before him. A moment or two later he said:

"And did you hear what I told my brother about your uncle, Philip Cruize?"

"Yes, your reverence; and it is concerning him that I wish to make a request."

"What is it?" asked the priest, in surprise.

"You informed your brother that my uncle left here a brown, patched cloak."

"Yes; but you don't want that?"

"This is just my request."

"And what do you intend to do with it?" inquired his preceptor, more surprised than ever.

"Your reverence, excuse a mere lad for using such bold language to you. But I must tell you of the resolution I have formed. All that I have before read in the Bible, and all that I have heard to-day, has inspired me with such zeal for the cause of the Reformation, that, young as I am, I mean to devote myself to it, body and soul. In the Providence of God it has so happened that you and I have long remained in ignorance of the truth. But now it has dawned upon me in the fulness of the Gospel light, I feel I must leave Weersbeek and join myself to the adherents of the new faith. My intention is to first find my Uncle Philip, to warn him against the spies that beset him, to stand by him in danger, and to go with him wherever he may journey. It is for this reason that I ask you to give me his cloak; I wish to disguise myself in this, and thus divert the search from his whereabouts, whenever occasion serves, as he is known to wear this, and another seen in it will distract the spies of the inquisition. I have also the wig and beard cast aside by your brother. They may aid in subsequent disguises."

The priest was utterly dumbfounded. He did not know what to admire most; the prudence and wise fore-thought or the dauntless courage of this youth of scarce seventeen summers.

"But, Floris," he remarked, after a pause of some length, "you have never read God's Word, you have not even seen a Bible! How then, can the Gospel doctrines have taken such a hold upon you? Do you know what you are risking?"

"Yes, your reverence," Floris continued modestly, but firmly. "I know that persecutions of various kinds and perhaps the stake await me. And I *have* seen and read the Bible. Many an extract have I copied from yours and sent them to my parents, and you know now with what result. And I also have a Bible of my own. I found one at the bottom of the box your brother left, beneath the saints' books and saints' images. I will keep and use it till I meet its owner, when I shall purchase it from him."

"And have you now told me the whole of your intentions?"

"No, your reverence, I have one more word to add. From the moment that I leave this house, I shall not cease to pray God that He will move your heart to leave Weersbeek, or rather, to forsake the Romish Church, to renounce its idolatry and to embrace the teachings of the true Gospel. I trust that God will hear my prayers, and I know that Uncle Philip will join his to mine."

The heart of the priest was deeply stirred as Floris spoke these words. An emotion not unlike that which was awakened within Felix as Paul admonished him, took possession of him; or like that which expressed itself in Agrippa's words to the Apostle, "Almost thou persuadest me to be a Christian." It was a remarkable circumstance; the inexperienced lad exhorting the learned clergyman. Did it not convince him that in order to a firmness in the faith and a determination to follow the Master and the light of His Spirit, no great learning or extensive investigations were necessary? This youth had heard but little Gospel truth spoken, he had read but few passages in the Bible, yet his convictions were firm, and his stand was resolutely taken on the side of the truth. Was not his own hesitancy rebuked by this noble example? This thought arose within him. He bent a look full of love and admiration upon his pupil, and felt that he could do nothing to hinder him in the carrying out of his purpose. He opened the door of a wardrobe, took the cloak therefrom, and after throwing it about the shoulders of Floris, he fervently pressed his hand and said:

"My dear Floris, God be with you. May He be your shield and your portion in all your ways. You have appealed to His Word, may that Word be a

light upon your path. Do nothing without prayer to God, and let us hope for happier times."

"And may I hope to soon meet you again, your reverence?" asked the youth, deeply moved.

"If it please God, yes. But where, that I cannot tell."

"And suppose it be at the stake?"

The clergyman shuddered at these words; but quickly recovering his wonted composure, he replied with a look of lofty determination:

"*If it please God!*"

The teacher and pupil pressed each other's hands once more, and then the youth left the oratory.

"What shall I do?" communed the priest with himself, after the departure of Floris. "Shall I heed the Bishop's command, and—perhaps languish an indefinite period in prison? Or shall I do what seems God's bidding? Philip Cruize said, 'The Lord's promises are only for those who will confess Him openly before men.' O my God," he exclaimed, casting himself prostrate on the floor, "deliver me from this conflict of thought and feeling; show me plainly the path that is in accordance with Thy will and Thy truth!"

On leaving the oratory, Floris crept softly past the kitchen. Curious to see what Sister Brigitta was doing, and longing to catch a last glimpse of her, he looked through the half-open door and saw her upon her knees. To allay her suspicions Herman Van der Woude had given her one of his books, which purported to have been written by St. Gregorius, and which gave an account of a miraculous cure of rheumatism. The cure would be repeated in the case of any similarly afflicted, if the person would kneel upon the last page of the book—duly blest by said holy father for that purpose—and, while in this position, would repeat a prescribed number of *Ave Marias*.

"Poor soul," sighed Floris, "and will it ever be that she shall escape the darkness of superstition? Would that I could now tell her of better things. But I will do what I can."

Taking a piece of paper from his pocket, whereon were written some passages of Scripture, he laid it carefully upon the doorsill. Then advancing to the front door, he opened it, wrapped his uncle's cloak closely about his shoulders, passed out into the night and soon disappeared in the darkness.

About two hours after leaving the parsonage our youthful pilgrim reached the banks of the Demer river. It was with great difficulty that he had kept himself from losing his way; for although he was well acquainted with all the roads in this vicinity, the darkness had been so great that he could scarcely recognize the most familiar landmarks. The moon was hid behind black clouds, which were accumulating in ever darker masses over the whole sky, threatening a severe thunderstorm, or at least heavy rain. Fortunately, however, he found himself at the river at last. But now, how should he get to the other side? He saw no light anywhere, and could discover no dwelling near, where he might ask some one to carry him across with a boat. Somewhat despondent on this account, he laid aside his box and sat down on the bank to dip his hand in the water and cool his brow, for the exciting experiences of the last few hours had made his blood somewhat feverish. While thus engaged a sound struck his quick ear, as of some one rowing a boat. Hurriedly adjusting his box again, he went to the spot which the boat was approaching, and hailed the boatman before he reached the shore.

"Who is there?" called out the latter.

"Some one who wishes to be put across the river; will you row me over?"

"Not I, my friend!" replied the oarsman. "Just a moment ago I was called out of bed to carry some one across, and I don't feel like doing it again. Besides, it is beginning to rain, and I have no mind to get drenched. If you wait till morning the ferry-man will take you over."

"And aren't you the ferry-man?"

"Not at all; I am in the service of the monastery, and only take the monks across. I just took one over."

"May I ask who it was?" anxiously inquired Floris, fearing that he could guess but too well without being told.

"Why yes; it was Father Josephus. Do you think him a good customer for your wares, and wish to follow him? Why can't you wait till morning."

Floris was more than ever determined to cross the river. He was filled with forebodings for the safety of his Uncle Philip and the parish priest, as well as for his own, now that he knew that Father Josephus had left the monastery and was probably on his way to Brussels.

"I would not mind waiting," he answered the boatman, "but some one is in great danger, and I must get to him as soon as possible."

"And do you think you could protect him? You look as if you needed protection yourself."

"I know that," replied Floris, "and therefore I have taken care to secure a Protector."

"And who is that? Your patron saint?"

"My Protector is the God of heaven and earth, the Father of our Lord Jesus Christ, without whose will not a hair shall fall from my head." It cost Floris some effort to say this, but he remembered his uncle's admonition about confessing the Saviour before men.

These few words had an unlooked-for effect upon the boatman. He had placed one foot upon the bank, but now at once withdrew it and said to Floris:

"If you have Him for your Protector, I dare not refuse you. Step into the boat. Take this old coat to protect you from the rain. Now then, off we go!"

(To be continued.)

Prof. Steffens on Hebrew in Our Colleges.

"HEBREW in Our Colleges;" that is the heading of Prof. Steffens' article in the INTELLIGENCER of January 13th. The heading would have been different if the spirit shown in the article had been expressed.

Prof. Steffens should have some knowledge of the Arabic before throwing down the gauntlet or assuming the *role* of judge. For I take it that he has no knowledge of the Arabic, or he would not make such wild statements as he does, nor yet conclude by passing such an admonitory sentence, a sentence all out of harmony with facts and experience, viz., "I doubt whether it would be wise to introduce it (Arabic) under the present condition of affairs into any seminary." To this sentiment he is led on by the animus of the article, for he seems to think differently in the outset.

In the outset he agrees theoretically "that the study of the Arabic ought to be introduced into *our* seminary as soon as it is practicable." (The italics also belong to Prof. Steffens. Comments unnecessary.) But he doubts its practicability. Why? Because he thinks that students will not be able to take up the study of the Arabic without endangering their harmonious development as teachers and pastors of the Church. On the other hand, I am certain that they will endanger their harmonious development as teachers and pastors if they do not take up the study of Arabic. My Arabic was of incalculable help to me as teacher and pastor during the seven years I was in the pastorate.

He understands the brethren contending for the study of the Arabic in the seminary that it is "in order to equip our future pastors better for the sound interpretation of the Old Testament." O, that is not all! It is in order to equip them better to study and understand Hebrew grammar, Hebrew lexicography, Hebrew language, Old Testament exegesis, the sound interpretation of the Holy Scriptures. In all of these departments, from the first rudiments to the latest acquisitions, there are multitudes of things that must remain unintelligible or unexplained, or they must be made intelligent and given an explanation through the Arabic. How does Prof. Steffens treat them?

At this point Prof. Steffens misrepresents the position. We are not contending for the study of the Arabic as a specialty. We are contending for the study of the Arabic as *necessary* to an easier and more correct study and understanding of Hebrew grammar, language, exegesis, etc., and as necessary for the better equipment of the theological student, and for the economizing of his time.

Now, strange to say, it is just at this point of time that Prof. Steffens builds his doubt; which also goes to show that he is not acquainted with the Arabic and its great help in the study of the Hebrew from the very outset. He represents the young man fresh from college with only three years before him in his seminary course. Then he says: "My experience tells me that these three years are hardly sufficient to give to our students such a knowledge of Hebrew as to make it a joy for them to continue their studies after they have left the seminary." This assumes what is denied—denied by fact and personal testimony, viz., that the Arabic is an extra burden instead of an elisted and essential aid in the study and continued study of the Hebrew. How much experience has Prof. Steffens had with students who studied Arabic through their seminary course, and the results of such study? Now my experience tells me—and I have been through the experience in both ways, and not only in one—that the student who studies Arabic along with Hebrew through his seminary course knows far more about Hebrew at the end of his seminary course than the student who does not take up the Arabic. Prof. Steffens says that he has read my Inaugural Address. Then he either entirely overlooks or entirely discredits a statement made by me there to be found on the 51st page, viz., that theological students and graduates in foreign lands, speaking the Arabic as their native tongue, and knowing the Arabic only, acquire a larger and better understanding of the Hebrew at the end of one year's study, than do European and American theological students, unacquainted with the Arabic, acquire at the end of three years' study. This is the statement of a fact susceptible of ample proof. This statement is the rule and not the exception. How does Prof. Steffens account for it?

More of the same kind follows. His connection with Classes showed him that seminary graduates had a very superficial knowledge of Hebrew. But why? Simply because they did not study the Arabic along with the Hebrew through their course. This is true, or else Prof. Steffens must deny the truth of the statement made as to the relative attainments made by Arabic and non-Arabic theological students. Proceeding upon a false premise he also jumps at the false conclusion that the result of introducing Arabic into the seminary will be that the student "leaving the seminary will know a little less Hebrew than formerly and a smattering of Arabic, which is of no practical value at all to him." All of which is denied and the precise opposite affirmed. He will know far more Hebrew, or deny the statement of the fact already referred to and many similar facts which can be adduced and proved if necessary. He will know a good deal of Arabic because every progress made in the one language will be progress made in the other if carried along with it, so involved in each other are the two languages. Of no practical value at all? I oppose to that my experience of seven years in the pastorate, and my experience with the Arabic. Prof. Steffens has had experience in the pastorate, but he has not had experience in Arabic or he would not make such a rash statement; but he would have found, as I found, the greatest help from the Arabic in performing the chief duties of a pastoral charge.

Of no practical value at all? Indeed! Why, there are scores of things in the very rudiments of Hebrew grammar that Prof. Steffens must leave unaccounted for, or he must account for them through the Arabic. Does he leave them unaccounted for? He cannot give a correct definition of the Hebrew conjugations without the help of the Arabic. What does he do about it? His Hebrew lexicon abounds with meanings taken from the Arabic chiefly, while many others should be there. Will he throw them out? Passages after passages of Scripture he cannot read intelligently without the help of the Arabic. Will he leave the sense of the original languages of the Word of God a matter of approximation instead of a matter of accuracy? As a "teacher of Hebrew" in Hope, how does he deal with these things and many like them?

We agree and would coöperate most heartily with Prof. Steffens as to the matter of having Hebrew introduced into our colleges; but for reasons sufficiently indicated we would not make that the condition upon which Arabic should be introduced into seminaries. Yes, we would introduce Hebrew in colleges, and—Arabic also.

Prof. Steffens does not wish to dampen the enthusiasm of those of us who are contending for the study of the Arabic. There is no danger. It cannot be dampened.

An excellent committee of General Synod recently gave us a new and excellent Seminary Curriculum, containing many additional things. Another excellent committee, in some time not distant, will add the Arabic to the regular studies. It's coming. In the meantime we are studying Arabic as an optional in our seminary in New Brunswick; and in the Arabic we have a magnificent class doing magnificent work. We propose to continue so doing.

J. G. LANSING.

THEOLOGICAL SEMINARY, New Brunswick, N. J.

MR. STANLEY SMITH, one of the young university men led to consecrate himself to foreign missionary service, wrote on September 18th to a friend in England: "I hear the Gospel is getting into the palace. Princess Kung has thrown away her idols, and, in company with fifteen others, worships God through Jesus. One outcome of the Peking meeting we held is that the missionaries there, to the number of twenty to thirty, including their wives, have signed a circular, which they are sending to all the missionaries in China, asking them to unite daily in praying for an outpouring of the Spirit on themselves and China."

The Reading Room.

Our Book-Shelves.

....The third "STORY OF THE NATIONS" has for its subject "The Jews," and is written by Prof. James K. Hosmer, whose Life of Samuel Adams recently appeared in the "American Statesmen" series. The same qualities belong to this book as those which we noted in the previous one,—a graphic and picturesque style, but rather unduly florid and sensational at times. This latter, however, is not nearly so great a fault as to be dull. In fact, it were hard to be prosaic on such a theme as the miracle, romance, and tragedy of Jewish history.

Prof. Hosmer presents the story in a series of pictures, or pivotal scenes in a drama, such as "The Morning Time in Palestine," "Israel at Nineveh," "Judas Maccabæus, the Hebrew William Tell," "Titus on the Ruins of Zion," "The Holocausts in Spain," "The Money Kings," "Hebrew Statesmen," etc. The Scriptural history is given only in outline. The connection between the Old and the New Testament history, the destruction and dispersion of the nation, the mediæval history, the modern doings and development of this remarkable people, are given with considerable fulness of detail and wealth of information. We venture to say that few of our readers would not find a vast deal which is new to them in the chapters on the obscure and suffering annals of the Jew from the destruction of Jerusalem till a hundred years ago, and even since. The story of the Mendelssohns, the Rothschilds, the Disraelis, Gambetta, Heine, Montefiore, and others who have been conspicuous in recent times, is made very interesting, though in some instances disproportionately expanded. The book is not exactly a children's "story," but could not fail to be fascinating to intelligent young people of twelve years and over, as well as to persons in later life. (G. P. Putnam's Sons.)

...."ALONG THE OLD ROAD." By Mary Hubbard Howell. The purpose of the author in writing this book is to revive fresh interest in the Pilgrim's Progress; especially to remind the young of the beauty and power of that wonderful allegory. The story is skilfully planned, and gracefully told. Though the characters, which are graphically portrayed, are seen moving in different spheres of modern society and activity, rather than on a pilgrimage, as in the allegory, still they find a slough of despond, a hill difficulty, a valley of humiliation, a vanity fair, etc., and catch glimpses of Delectable mountains. The cover (cloth) is beautifully designed and every way elegant. (The American Sunday School Union.)

...."THE PASTORS' DIARY AND CLERICAL RECORD." Prepared by Rev. Louis H. Jordan, D.D. This is the most complete book of the kind that has ever come to our notice. There is not a record that the pastor needs to make, but he will find a place provided for it here, together with a diary of ample space allotted to each day in the year for the entry of prominent events. Being undenominational, it can be used by any pastor. The Calendar, International Lessons, series for 1886, and other tables of postal and money order rates are convenient for reference. It is neatly bound in flexible cloth. It is in its second edition, and has met great favor both in this country and England. (Funk & Wagnalls.)

...."THIRTY THOUSAND THOUGHTS. Being Extracts Covering a Comprehensive Circle of Religious and Allied Topics." Edited by the Rev. Canon, H. D. M. Spence, M. A., Rev. Joseph S. Exell, M.A., and Rev. Charles Neil, M.A. This is the fourth volume of this great work, embracing four sections. Section XII., Jehovistic Names and Titles of God; XIII., The Attributes of God; XIV., Sins; and XV., Christian Dogmatics. As the opportunity is afforded us through the enterprising publishers of examining each succeeding volume as it leaves the press, we are more and more impressed with the excellence of this work, amazed at its magnitude, and gratified with the rare taste and judgment displayed in its compilation and orderly, logical arrangement. While it is eclectic, it is evident that there has been great and laborious research that the best thoughts on the large range of subjects presented might be gleaned from the widest, most authentic and reliable sources. The choicest gems of thought and illustration sparkle on well nigh every page, shedding a pure, white light on the profoundest subjects that can occupy the minds of men. From the nature of the volumes received we are prepared to bear witness that, though the finished work may not be an exhaustive, it will be in itself a comprehensive and quite complete theological library. (Funk & Wagnalls.)

....The number of pure and wholesome books for the Sunday-school library, and which parents can safely put into the hands of their children, has been increased by the following:

"EAST AND WEST," illustrative of Christian work among the poor of London. It shows how the Christ-Spirit brings rich and poor together, and how obedience to Christ elevates and beautifies the life of the humblest.

"SECRET OF THE FOREST" is an interesting story combining the eventful and unexpected with healthful lessons in purity and faithfulness. Its great moral is that character is superior to riches.

"DAVID ELIOTT" shows the power of Christ to deliver from temptation and sin, and the insufficiency of any other influence. It illustrates the potency of faith to brighten life's pathway and take away the fear of death.

"ON THE CLIFF," a story whose chapters illustrate the beatitudes.

"FIVE MINUTES TOO LATE," a healthful book for boys, appealing to their love of chivalry, and proposing an order of knighthood, having for it principles, truth, honor, purity in words and action, protection of the weak, especially animals, and total abstinence from everything intoxicating.

"AFLOAT," a story with all the unexpected and marvellous that children can desire, with a good moral and a happy ending.

"SENT TO COVENTRY" well exhibits the characteristics which mark even in a schoolboy the gentleman and the Christian.

"LOST MAGGIE," a story appropriate to Christmas. It illustrates the beauty of a child's confidence in God and the efficacy of prayer.

"OUGHT AND CROSSES," an interesting book for boys. It exhibits the duty and reward of doing right even when it involves crosses and self-denial.

The setting of all these stories is English. (Robert Carter & Brothers.)

...."THE SCHOOL IN THE LIGHTHOUSE," by Edward A. Rand, is Round No. 2 in the "Up The Ladder-Club Series." The first volume dealt with the play element in boyhood. This one is a step higher—the school round in the ladder. The next will be the work round. Boys will like this story by a writer who knows how to write for them. (Phillips & Hunt.)

...."GRACE WINSLOW; or, Gold and Dross." A very interesting story, well told, with more than one moral to it, and a Christian purpose. (N. Tibbals & Sons.)

...."A WOMAN'S INHERITANCE." By Amanda M. Douglas. This is a readable novel of Scottish, English, and American scenes. The plot turns on the management and preservation of some mills through a trustee's son who, after various vicissitudes of love, marries the heiress, assuming her name. Most of the characters are uninspiringly selfish and worldly. (Lee & Shepard.)

...."THE WONDERS OF POMPEII." By Marc Monnier. This translation from the French is a valuable addition to the series of "Wonders of Art and Archæology." It furnishes in an agreeable and lively way a full account of the features of ancient Roman life, derived from the city which for many centuries lay buried and at last was disinterred. It mingles instruction and entertainment, and may be very heartily commended. (Scribners.)

...."A COMMENTARY ON THE CONFESSION OF FAITH." By the Rev. A. A. Hodge, D.D. This revised edition of Prof. Hodge's Commentary on the Westminster Confession presents an analysis of its chapters and sections with proofs of its doctrines. The author labors "to bring out the natural and historically established sense of the text." It is, in fact, a hand-book of orthodox theology, with questions at the end of each section suited for Bible classes or theological students. Its first chapter is a short history of Creeds and Confessions, and at the end are two appendices, one containing the opinions of Prof. Charles Hodge and Prof. Henry B. Smith as to the way in which the New School Presbyterians, as well as Old School, can receive the Confession; and the other giving the Auburn Declaration of 1837 and the other giving the Auburn Statement in 1879. We notice, however, that this volume expounds the Atonement in the strict Old School manner, that Christ died to execute the decree of election and with the definite design of saving the elect. We trust all coming Presbyterians ministers may agree with Dr. Hodge, though we doubt whether his exposition will be accepted by some leading ministers or professors at Auburn and New York, at the present time. (Presbyterian Board of Publication.)

Our Library Table.

Periodicals, Serials and Notes.

...In taking up *Harper's* one naturally looks first over the pictures, of which there are perceptibly fewer in the February number than usual,—and to our mind this is an improvement, for we sometimes get an unpleasant feeling that the articles are written simply for the sake of the pictures. The great article this month is Sir Edward Reed's "The British Navy," encyclopædic with historical and scientific information. We have never seen such clear and perfect engravings of ships. In delightful contrast are the exquisite illustrations of "The Blue-Grass Region of Kentucky." "Mr. Henri Dauge's article, Mr. Wegg's Party on the Kissimmee," has the rare merit of being even better than the pictures. The author's graphic humor is charming, and he has quite added a new figure to literature in the person of the "guide, philosopher and friend" of the party. Olive Thorne Miller makes an excursion into a little known and very entertaining branch of natural history in her account of "Living Balls," that is, the class of ant-eaters, hedgehogs, duck-bills, and the like. Charles Dudley Warner, who is making as enviable a reputation for serious and sensible writing as his original fame as a humorist, writes thoughtfully and intelligently on "Education as a Factor in Prison Reform," and Charles H. Ham on "Manual Training." Our late Minister to Persia, S. G. W. Benjamin, writes on "The Taziêh, or Passion Play of Persia." There are two short stories of average merit, and the closing instalment of Mr. Howells's "Indian Summer." It can hardly be said that "East Angels" are "few or far between," this being the fourteenth part of the novel of that name, with another promised next month, and the end not yet! The Editorial departments are the unequalled feature of *Harper's*, and were never better than this month.

....The portrait in the *Book Buyer* for the month is of President Noah Porter. The success of the periodical encourages the publishers to make permanent additions to begin with the February number. Illustrations from new books will appear every month, and the literary department will be enlarged, including a great deal about authors—who they are and what they are doing. One dollar a year will be the subscription.

...The *Magazine of American History* gives pleasure by a capital steel engraving of the Hon. John A. Logan, who, in an article on Slavery in America, records his opinions frankly but not offensively. Nobody writes more acceptably for the magazine than Mrs. Lamb, and she appears in an essay on the New Year's Holiday: Its Origin and Observances. A spirited sketch of Paul Revere, by E. H. Goss, another graphic description by Gen. W. F. (Baldy) Smith of the operations resulting in the capture of Forts Henry and Donelson, an account of Washington's First Campaign—of which little has been said—by Mr. T. J. Chapman, letters from James Meyrick to Benedict Arnold and John Hancock to Gen. Washington, with a number of other important papers and facts, will captivate lovers of history.

....In the *Sidereal Messenger*, Prof. Young, of Princeton, takes up the mooted question of Small and Large Telescopes and tells his experience. The editor writes on the Biela Meteors. The first part of an instructive dissertation on the Velocity of Light appears. The Editorial Notes furnish facts from various observers in relation to the recently discovered comets, new nebulæ, the November meteors, the occultations of the Hyades now frequently occurring, and other interesting phenomena. The *Messenger* enlists more and more the services of American observers and increases in value. It is published at Carleton College Observatory Northfield, Minn., at $2 a year. The January number is the first of Vol. 5.

BOOKS RECEIVED.

National Temperance Society: One Hundred Years of Temperance. A Memorial Volume of the Centennial Temperance Conference held in Philadelphia, Pa., September, 1885. 8vo, pp. 659. $3.

Presbyterian Board of Publication: Roland's Daughter. A Nineteenth-Century Maiden. By Julia McNair Wright, author of "Almost a Nun." 12mo, pp. 316. $1.25.

Scribner & Welford: Madame de Maintenon: An Etude. By J. Cotter Morison. 32mo, pp. 86; 50 cents.

Roberts Brothers: Zeph. A Posthumous Story. By Helen Jackson (H. H.) 12mo, pp. 253. $1.25; also,

Our Little Ann. By the author of "Tip Cat," etc. 16mo, pp. 276. $1.

UNBOUND BOOKS AND PAMPHLETS.

Seventy-Fifth Annual Report of the American Board of Commissioners for Foreign Missions. Presented at the Meeting held at Boston, Mass., October 13-16, 1885. Stanley & Usher, Boston.

A Sermon before the American Board of Commissioners for Foreign Missions at the Seventy-Sixth Annual Meeting held at Boston, Mass., October 13, 1885. By Rev. George Leon Walker, D.D., Hartford, Conn. Stanley & Usher, Boston.

The Thirty-Ninth Annual Report of the American Missionary Association and the Proceedings at the Annual Meeting held in Madison, Wis., October 27-29, 1885, together with a List of the Life Members added during the Year.

The Evangelical Alliance for the United States of America, Concerning so-called "Freedom of Worship" Bills and other Assaults upon Civil and Religious Liberty. George F. Nesbitt & Co.

A Man o' Honor. A Novel. By J. S. Winter. Illustrated. (No. 50, Harper's Handy Series.) 16mo, pp. 113. 25 cents.

War and Peace. A Historical Novel. By Count Léon Tolstoï. Translated into French by a Russian Lady, and from the French by Clara Bell. Revised and Corrected in the United States. (No. 508, Harper's Franklin Square Library.) 4to, pp. 94. 25 cents.

War and Peace. A Historical Novel. By Count Léon Tolstoï. Translated into French by a Russian Lady, and from the French by Clara Bell. Before Fire, 1805-1807. Two Volumes, pp. 322-357. 50 cents per vol. William S. Gottsberger.

PERIODICALS.

December.—University Quarterly, Hudson's Army and Navy List.

January.—Our Little Ones and The Nursery, The Homiletic Magazine, The Expositor.

February.—American Agriculturist, St. Nicholas, The Domestic Monthly, The Pulpit Treasury, Popular Science Monthly.

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Reserve ample for all other claims	449,586 00
Capital paid in cash	1,000,000 00
Net surplus	1,535,221 82
Total Cash Assets, Jan. 1, 1885.	$4,938,501 92

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Reserve Premium Fund	3,011,637 00
Reserve for Unpaid Losses and Claims	378,483 93
Net Surplus	1,227,995 10
Cash Assets	**$7,618,116 08**

SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,550 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,850 00
Interest due on 1st January, 1886	97,056 02
Premiums uncollected and in hands of Agents	358,290 30
Real Estate	1,272,633 77
Total	**$7,618,116 08**

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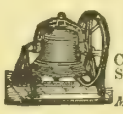

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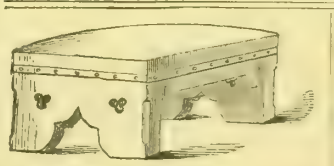

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Our readers will confer a favor upon the publishers of this paper and, perhaps, find it to their own advantage if, when answering an advertisement found in these columns, mention is made that it was seen in THE CHRISTIAN INTELLIGENCER.

The Home.

AUNT MARJORIE'S CORNER

The Human Side of Animals.

BY MARY R. BALDWIN.

AS a rule, the home animals live and die unknown beyond their narrow scene of action; but now and then we read the record of the remarkable character of a home pet, and either persuade ourselves that the wonderful gifts are only real to love's partial sight, or else, having ourselves observed the human side of animals, we declare that we have a story to tell as marvellous as that recorded.

Many of our novelists in their works which hold the highest claim to immortality, have, through their imagination, transformed for us the brute creation so far that it has brought us into a more sympathetic relation to the animals which we were accustomed to regard with indifference, and perhaps with dislike. Among these writers whose magic has presented these pictures to our view, R. D. Blackmore seems to stand forth as a power. If one can read "The Rescue" and "The Rough Ride" of his "Lorne Doone" without being conscious of his sympathetic relation towards the animals, he must himself lack in the essential elements of sympathy.

First, the description of the old drake's danger: "Being borne up high and dry by the tumult of the torrent, he gave me a look from his one little eye, (having lost the other in a fight with a turkey-cock,) a gaze of appealing sorrow, and then a loud quack to second it."

Annie is described as crying and wringing her hands at the peril of her pet drake, and John Ridd is about to enter the flood to rescue it, when the outlaw, Tom Faggus, their cousin, rides up upon his mare "Winnie."

"'Ho, there!' he cried, 'get thee back boy! The flood will carry thee down like a straw! I will do it for thee and no trouble!'

"With that he leaned forward and spoke to his mare—she was just the tint of a strawberry, a young thing, very beautiful—and she arched up her neck, as misliking the job, yet trusting him would attempt it. She entered the flood with her dainty forelegs sloped farther and farther in front of her, and her delicate ears pricked forward, and the size of her great eyes increasing; but he kept her straight in the turbid rush by the pressure of his knee. Then she looked back and wondered at him as the force of the current grew stronger, but he bade her go on, and on she went, and it foamed up over her shoulders; and she tossed up her lip and scorned it, for now her courage was waking."

Observe how the writer supposes a mental reasoning or impulse for each appearance of the animal that is essentially human; "as misliking the job, yet trusting him, would attempt it." "Then she looked back and *wondered at him.*" "And she tossed up her lip and *scorned* it, for now her *courage* was up."

"Then, after he had caught up old Tom, he would not listen to the words of gratitude for the rescue, but said to Winnie, 'Sweetheart, I know thou could'st have leaped it, but I had good reason for making thee go through it.' She answered him *kindly with her soft eyes*, and sniffed at him *lovingly*, and they *understood one another.*" The italics are ours to emphasize the *human* idea.

The description of the "Rough Ride," while more graphic, is perhaps also more suggestive of human intelligence. John, with the insistence of a boy who, "knowing nothing, fears nothing," determines to have a ride upon the young creature whose intelligence had gained her the reputation of a "witch" about the country. "'Your mare?' said I, standing stoutly up, being a tall boy now, 'I never saw such a beauty. Will you let me ride her?'

"'Think thou could'st ride her, lad? She will have no burden but mine. Thou could'st never ride her. Tut, I would be loath to kill thee.'"

The youngster pleaded, and Winnie's master tried to put him off, but in vain; telling his own story, the boy John owned to a secret fear of the animal, not a common fear, but one inspired by the feeling that the glory of sitting upon her must necessarily have its price, especially as she had been reputed a witch.

"Mr. Faggus gave his mare a wink and she walked demurely after him, a bright young thing flowing over with life, yet dropping her soul to a higher one, and led by love as the manner of females is when they know what is best for them."

Dropping her soul to a higher one. This sentence seems to hold the secret of the animal's peculiar gifts, for we know that with the human species whenever a lower nature drops itself to a higher one there must of necessity be developed a likeness to the higher nature. In support of this theory many have declared that certain dogs in one or more respects were like their masters. But to return to the adventure.

"'Up for it still, boy, be ye?' Tom Faggus laughed very quietly, turning round to Winnie so that she might enter into it, and she for her part seemed to know exactly where the fun lay."

Through the boastful words of young John the master at last became full of wrathful pride for his favorite; then in pity for the bold boy, as he thought of the possible danger for him in the ride which he had decided to allow him, for the double purpose of proving Winnie and of taking down the upstart's conceit, "He spoke very softly to the filly, who could now scarce subdue herself; but she drew in her nostrils, and breathed to his breath, and did all she could to answer him.

"'Not too hard, my dear,' he said, 'let him down softly on the mixen—that will be quite enough for him.' Then he turned the saddle off, and I was up in a moment."

The description gives the gentleness and loving manner with which the mare bore her young rider, until he began to treat her as if she were a coarser nature—"grinding his heels into her and crying, 'Gee wugg, Polly; Gee wugg, Polly, and show what thou beest made of!' Nevertheless she outraged not, though her eyes were frightening Annie. Then her master gave a shrill, clear whistle, when her ears were bent toward him and I felt her form beneath me gathering up like whalebone and her hind legs coming under her, and I knew that I was in for it."

The scene which follows is in the inimitable style of the author and shows the efforts of the desperate and outraged creature to throw off the insolent boy, who hung to her through a determination as fixed and as fierce as her own. One sentence alone will describe the spirit of the two: "Then she took the courtyard gate at a leap, knocking my words between my teeth, and then right over a quickset hedge as if the sky were a breath to her, and away for the water-meadows, while I lay on her neck like a child at the breast, and wished I had never been born."

Winnie was still following out the command of her master to humble the boy's pride—as she had interpreted the shrill whistle—when suddenly "there came another whistle from up the home hill, where the people had hurried to watch us, and the mare stopped as if with a bullet, then set off for home with the speed of a swallow, and going as smoothly and silently. I never had dreamed of such delicate motion, fluent, and graceful, and ambient, soft as the breeze flitting over the flowers, but swift as the summer lightning. I sat up again, and though she rose at one gate like a bird I tumbled off into the mixen."

Following the career of the dumb creature with such human instincts we come to the adventure where Tom Faggus is wounded and John Ridd found him a seeming corpse.

"But the mare either could not understand or else would not believe it. She reached her long neck forth and felt him with her under lip, passing it over his skin as softly as a mother would do to an infant; and then she looked up to me again, as much as to say, 'He is all right.'"

John Ridd puts the wounded man, at signs which he understood as a dying request, upon his favorite's back. "He leaned almost on the neck of the mare, which, as I knew, must close the wound, and the light of his eyes was quite different, and the pain of his forehead unstrung itself, as he felt the undulous readiness of her volatile paces under him."

Throughout this speaking picture we are impressed with the fact that the animal not only, as has been said, "dropped her soul to his"—the higher—but that there was a certain recognition by the master of equality in the nature of the mare, Winnie. And it is the experience of people out of books, that when one tries to discover the human side to a dumb creature he is rewarded by the development of the animal toward himself. Treat a dog as if he were simply a cur and he seems to deserve the name; treat him as a friend and companion and he grows to be such.

The private experience of many of us must prove, at least to ourselves, the human side of our favorites. As the word *favorites* is written, the dog upon the rug seems to be talking in his sleep. The writer asks, "Rex, what can be the matter?" He raises his head, looks in a bewildered way toward the speaker, and seems to reply, "Oh, I was dreaming; only dreaming." He casts his eyes toward the window; outside the storm is driving in fury, as only a Western tempest can drive. He settles himself back and seems to say, "I was dreaming of pleasant days, when the prairies were green and the sky was bright; when the cattle fed in the meadows between the bluffs. Only a dream," he sighs, as he settles back.

"Ah, Rex!" we whisper, "we know what dreams of old days are; we who, like you, have accepted new conditions. It was through many a day of disappointment that you learned to accept the limitations of city life after your free prairie experience. We remember how you watched for the coming of the master who had gone upon the long, last journey. How at sight of a prairie team you sprang out with a joyous expectancy, only to find driver and horses strangers to you. How you came back with slow feet and a dejected manner, and though your new mistress tried to comfort you, and gave you many caresses, it was long before you could consent to receive them with any sign of appreciation. Then at last, as if you had received a sudden revelation, you began to offer your friendship to the new home, and to watch with eagerness for the coming of the new master. You heard the cough—such a pathetic herald to the mistress—while he was a block away, and ran with your signs of joy to meet him. You seemed to have the key to the foreboding of the mistress, and thus was in a degree human with her—so human that she found herself telling you her secret fears."

Then "Dad," the house cat, a marauding animal, whose reputation as a bruiser has extended to the farthest limits of the neighborhood, whose claws are also extended in warfare against every cat and every other cat's against him. Dad has his fighting side toward the world, and his gentle side toward the home. His claws are always covered when he seeks for rest and consolation after his outside conflicts, from his master and mistress. He, too, has learned the sign of his master's coming and meets his friend, asking for a ride home upon his shoulder. He has proved that one with the spirit of a warrior can show himself gentle toward weakness. Little Yellow Speck, a mite of a kitten, was received from a friend with fear and trembling on account of Dad's fighting propensities. But, much to the joy of the home, he at once began to show tenderness toward the little creature whose kittenish friskiness made her a delight. Dad seemed to accept gracefully the new conditions and to regard the new claimant for affection with interest himself, and at last to watch her antics, seeming to say, "it's all child's play, and yet it is refreshing to staid, sensible ones like myself even." But Yellow Speck's days were numbered. At first she was only slightly less frolicsome, then she seemed languid, and at last gave herself quite up to her illness. Dad seemed as much surprised and pained as his mistress, and when at last the yellow mite lay motionless in her bed he licked her, and then sat by regarding her with much concern of manner. Yet the little creature, when she was stroked, moved her tail as if mindful of her mistress' love and fear, until at last the hand resting upon her lightly felt through the irresponsive yellow fur that life had gone out. For days something was missed out of the home life, and those who shed a few secret tears for the little sunbeam were not ashamed of them, and they, through their nearness to the little creature's life as to that of the other home animals, have had the idea of the human side of dumb creatures emphasized to them.

Winter Pictures from the Poets.

SAYS Christina Rossetti:

"On the wind of January,
Down flits the snow,
Travelling from the frozen North,
As cold as it can blow.
Poor robin redbreast,
Look where he comes;
Let him in to feel your fire,
And toss him of your crumbs."

Longfellow is graphic:

"Where, twisted round the barren oak,
The summer vine in beauty clung,
And summer winds the stillness broke,
The crystal icicle is hung.

"Where, from their frozen urns, mute springs
Pour out the river's gradual tide,
Shrilly the skater's iron rings,
And voices fill the woodland side.

"Alas, how changed from that fair scene,
When birds sang out their mellow lay,
And winds were soft, and woods were green,
And the song ceased not with the day."

CHILDREN'S PORTFOLIO.

Nazareth.

SING, every boy and maiden,
To Him, with gratitude,
Whose youth, though heavy laden,
Was one beatitude;
For Jesus, meek and purely,
Through boyhood's duties trod,
As Mary's child, though surely
The very Son of God.

The helper of His mother,
A faithful Hebrew lad,
For sister and for brother
Christ wrought with spirit glad;
And made that cottage lowly,
That work-bench by the door,
A labor-lesson holy
To love forevermore.

All rev'rently obeying,
He bore His daily part
Toward her who kept each saying
Safe in her wond'ring heart.
Along the ways where nature
Spake low, by hill and glen,
He grew in wisdom, stature,
And grace with God and men.

O sing! ye tired and fearful,
What this sweet story saith:
For all that's brave and cheerful
Comes out of Nazareth!
Let serving hands fly faster,
New years new burdens bring,—
Enough! if like your Master,
The Carpenter and King!

—*M. Woolsey Stryker, in S. S. Times.*

The Time to Begin.

THEY who begin in their early years to serve the Lord are in possession of the best riches. They are quite sure to have the best education; to secure the best of human friendships; to be placed in the best positions for service, and to find the very best enjoyments for head and heart. The fear of the Lord is the beginning of wisdom, and wisdom is the principal thing. Whosoever has the almighty power of God and the infinite love of Christ to show the way of life, will make few mistakes, however many his years, or keen his disappointments, or bitter the sorrows to be encountered. Life is indeed worth the living, through all changes, if the Christ of God be secured as the friend who never forsakes, and the Saviour who can and will save to the uttermost all who trust Him and walk in His ways.

On the other hand, a godless youth is usually followed by a vain and dishonorable career. No tree can stand up against the summer storm if its roots have been cut and weakened by the insidious worms that creep beneath the surface of the ground, under tufts of greenest grass, and around bulbs of the fairest and most fragrant flowers.

"Youth is the time to serve the Lord,
The time to insure the great reward."

Nearly all biographies of great, good and useful people, whether contained in the sacred Scriptures or in purely human literature, prove that early piety is of unspeakable value. Without it as a foundation no education can be complete.

Such, indeed, is the invariable testimony of the ages. Hence the chief care of all parents and teachers is to train the young in the nurture and fear and service of the Lord. The great and enlarging work of the Church is happily in our day directed to the wants of the young, and hence the increasing multitudes of serious compositions, in prose and poetry, to persuade, encourage, and guide boys and girls to enter upon the paths of life without delay. Here is a short prayer in rhyme, which can be easily committed to memory and repeated with silent reverence and sincere yearning of soul where none but God can hear. But He will hear and reward openly.

PRAYER.

Guide me, oh Lord, in wisdom's way,
Not from Thy precepts let me stray;
May truth and love for me prevail,
Nor evil thoughts my mind assail.

Give me the faith that conquers all,
And grace that will not let me fall,
And let me in Thy presence live,
And daily blessing freely give.

Do Thou, oh Christ, preserve my soul
From wicked passions, and control
My heart's desires to do Thy will
And all my duties to fulfill.

Thy law is holy, just and good,
And when it is well understood,
It grows into a song of praise
To gladden all our earthly days.

CLAVERACK, N. Y. E. S. P.

Advantage of Economy.

A FATHER picked up a horseshoe in the road, which his son refused to touch, and sold it for three farthings, with which he bought some cherries. They journeyed on, and the boy became thirsty and tired. The father dropped now and then a cherry, which the son was glad to pick up. When the last was eaten, the father said: "Look, my son! If you had chosen to stoop once, and pick up a piece of horseshoe, you would not have been obliged at last to stoop so often to pick up the cherries."—*British Workman.*

A Little Boy's Sermon.

TWO little boys were playing together.

"Eddie," said Harry, "I'll be a minister and preach you a sermon."

"All right," said Eddie, "I'll be the people."

Harry began, "My text is a short and easy one: 'Be kind.' There are some texts in the Bible on purpose for little children, and this is one of them. There are a great many heads to my sermon.

"*First*, Be kind to papa, and don't make a noise when he has a headache. I don't believe, Eddie, you know what a headache is; but I do. I had one once, and didn't want to hear anyone speak a word; and if I heard a noise the pain was dreadful!

"*Second*, Be kind to mamma, and don't make her tell you to do a thing more than once. Think how tired she must get saying, 'It is time for you to go to bed,' half a dozen times over.

"*Third*, Be kind to baby."

"You have leaved out, be kind to Harry," interrupted Eddie.

"Yes," said Harry, "but you will be kind to me if you are kind to all the others, because you will forget to be unkind. I was saying, be kind to baby, and lend her your red soldier when she wants it.

"*Fourth*, Be kind to Jane, and don't kick and scream when she washes you."

Here Eddie looked a little ashamed, and said: "But she pulled my hair with the comb."

"People mustn't talk in meeting," said Harry.

"*Fifth*, Be kind to kitty. Do what will make her purr, not what will make her cry."

"O Harry," cried Eddie, with tears in his eyes, "don't preach any more, 'cause I will always be kind now."—*The Christian Advocate.*

Something About Beavers.

I DO not think the dams made by beavers show as much ingenuity as their canals. It is much easier and safer for them to carry their food and building material by water than land. So sometimes they cut a canal across the bend of a stream to shorten the distance. Sometimes again, it is cut through the mud, until they reach firm ground for their burrows. These canals are usually about three feet wide and three deep, and they are sometimes five hundred feet long. Any engineer will tell you that it needs a good deal of skill and ingenuity to decide where to lay out such a canal as that, and then to cut it regularly, so that the water shall flow smoothly through. And the most remarkable thing of all, is that they know how to combine the principles of the canal and the dam, so that when they come to an obstruction, such as a rock in the bed of their stream, they immediately make a dam to secure the necessary flow of water. Successive generations evidently work for many years upon these canals, and I can hardly think of anything else done by an animal that shows so much contrivance.

The home or lodge is always separate from the dam. Sometimes a cord of wood is used in building one house. There is an entrance under water like that of the musquash, and sometimes two. These openings are very neatly made. The beavers drag their branches and pieces of bark into the water, and then take them into the dining-room by the hidden entrance. Indeed, I believe the house is all dining-room, but it is always very neatly swept. There are not often more than eight or ten beavers, old and young, in a single house. Besides the houses, they like to have burrows in the banks, and spend part of their time in each. The young beavers live at home for almost two years before they go to housekeeping for themselves. They are queer little things, and their cry is like that of a young child. Mr. Morgan once saw a little beaver in an Indian's house, and it was lapping milk out of a saucer like a kitten, and an Indian baby was pulling its fur. Then there was a little cry, and Mr. Morgan thought it was the Indian baby, till he found it was the baby beaver.

It has always been an interesting question for naturalists how the beaver learns to build. Does he learn it by observing his parents, or would he know how to do it if he were brought up alone? Buffon, a great naturalist, thought that it was all learned by observation. So Cunir, another great naturalist, took a very young beaver and brought him up by hand, apart from all his kind. They gave him branches of willow, he cut the branches and piled them in one corner of his cage. Then they gave him earth, which he made into lumps with his forefeet, and piled them with the branches into a solid mass. This shows it was instinct that taught the beaver to build.—*T. W. Higginson.*

The Tongue Guard.

IN a town near Hartford a number of young ladies have organized a novel club, which they call "The Tongue Guard." Each member pledges herself to pay a penny into its treasury every time she says anything against another person. She provides a home box for the pennies, and at the end of three months sends the contents to headquarters, where the money is utilized for charitable purposes. If every one would follow the example of the Tongue Guard a great many poor children could be comfortably clothed for the winter. It would be rather interesting to know how this club will succeed, and the length of time it will last.—*Hartford Times.*

Dicky Bird Society.

BIRDS when they are treated kindly love to be near people and houses and gardens. Boys who throw stones at birds are mean and cruel. They ought to admire and love them instead of hating and persecuting them. In Newcastle, England, a kind gentleman has established a society which has this member's pledge:

"I hereby promise to be kind to all living things, to protect them to the utmost of my power, to feed the birds in the winter time, and never to take or destroy a nest. I also promise to get as many boys and girls as possible to join the Dicky Bird Society."

An Ingenious Machine.

BY means of an ingenious machine, wood intended for paper pulp is shaved off so finely that it is ready to go at once into the boiler. The machine takes a log twelve inches in length, which it revolves at a speed of one thousand revolutions per minute, and a sharp cutter shaves off a shaving so thin that it would take 750 of them to make an inch, a nicety of execution which may be judged of by the fact that 200 sheets of ordinary paper are required to make an inch. As described, the knife of this machine has a sliding motion, and gradually moves forward as the block decreases in diameter, and in order that it shall not become dull, and the fibre consequently fail to be of uniform thickness, there is provided a unique arrangement of whetstones constantly at work on the knife.

Little Heads Together.

HIDDEN PROVERB.

Take one word from each of the following quotations in order to find a proverb of Solomon.

1. The wicked is snared by the transgression of his lips.
2. Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.
3. The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.
4. Cease, my son, to hear the instruction that causeth to err from the words of knowledge.
5. By the blessing of the upright the city is exalted.
6. He that tilleth his land shall be satisfied with bread.
7. A good man sheweth favor, and lendeth: he will guide his affairs with discretion.
8. Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

ENIGMA.

I am an old adage, composed of 23 letters.
My 18, 17, 16, 12, 13, is considered cold.
My 7, 8, 6, 18, is an adverb of time.
My 19, 23, is a pronoun
My 2, 4, 10, 14, looks best when ornamented.
My 3, 9, 1, 5, must be sometimes incurred.
My 21, 22, is an interjection.
My 20, 15, 1, 23, 11, 3, is a near relative.

DIAMOND.

1. In Wisconsin. 2. To hinder. 3. Rounded projections. 4 An American statesman. 5. A prefix denoting four. 6. A body of water. 7. In evaporation.

Answers to Puzzles of January 6th.

Charade.—Man-u-fact-ure

Transpositions.—1. Nut-tun. 2. Emit-time. 3. But-tub. 4. Bud-dub. 5. Noon-noon. 6. Level-level. 7. Gem-meg. 8. Gum-mug. 9. Nap-pan.

Square Word.—

E P I C
P O R E
I R O N
C E N T

Correct Answers from Rappie Bowne, Lewis D. and Jennie Lansgh.

Original puzzles for this department are solicited. Address *Cousin Lois*, office of THE CHRISTIAN INTELLIGENCER.

Prof. Driver on the Revision.

MR. EDITOR: By a simple inadvertence, as I suppose, Prof. S. R. Driver, of Oxford, is, in your last issue, quoted in favor of the Revision. A representative of rationalistic scholarship, Prof. Driver's testimony on such a subject is almost equal in value, not quite, to that of Prof. Robertson Smith.

Dr. Driver is the foremost defender of that unspeakable absurdity which asserts no past and no future in the order of time in the Hebrew, and therefore *no necessary definiteness* in what the Holy Spirit has written. A follower of Ewald, the great leader of the modern rationalists, Dr. Driver himself says of his German master: "In the treatment of details Ewald was indeed liable to be arbitrary and inattentive, but he excelled in the power of grouping the broader features"—*i. e.*, in the power of finding many authors in the Pentateuch and in the plausible disintegration of Scripture.

Of Dr. Driver's work as represented by that of Dr. Briggs, his ally and expounder in this country, Mr. Benjamin Douglass, in his recent able pamphlet, has said: "The advance which he and other young men are making is one in the wrong direction, in my judgment; and the new 'principles' which he now advocates will furnish sceptics, scoffers and infidels with all the material they want to take all the life out of the Old Testament and make it mean anything or nothing, as they please." Yours very truly,

A SUBSCRIBER.

Dutch Hymns to Modern Music.

BY REV. DANIEL VAN PELT.

OUR Holland brethren in this country employ in their worship versified Psalms exclusively. The Established Reformed Church in the fatherland introduced in 1805 a collection of Psalms and hymns (192) combined; but during the secession of 1834 it was made a matter of principle to discard the hymns. The emigration of 1847 being composed of the so-called "Separatists" (*Afgescheidenen*), this custom in regard to the use of spiritual soup in the sanctuary prevails among the Dutch congregations of our communion. And those who have attended worship in some of our Holland-speaking churches must have been struck with the peculiarity of the mode of singing. No distinction of parts was perceived, and every note prolonged beyond ordinary length; still the mighty unison of a hundred or a thousand voices, and the slow and stately swell of sound which the prolongation of each note permitted, could not fail to impress. There was about it all a certain majesty of musical movement, a grand volume of solemn melody, that seemed determined to lift itself up to the very gates of heaven. And an additional interest attaches to this remarkable psalmody when we reflect that it comes rolling down to us from remote ages in the history of ecclesiastical music. It is a direct descendant, if not the identical perpetuation, of the Gregorian "Plain-song," or "Plain chant," thus designated because without the four parts to which we are now accustomed.

While these circumstances are of curious interest, still a change seems desirable. Actuated by this conviction three Holland speaking ministers devoted to the interests of the Hollanders in this country (Revs. P. De Pree, A. Kriekaard and H. Uiterwyk, all of Grand Rapids, Mich.,) have labored assiduously during the last two years to compile a Dutch hymn book which should bring the worship of Dutch congregations more into line with modern methods.

This new collection, published only a week or two ago, contains 207 hymns. Of the "Evangelical Hymns" ("*Evangelische Gezangen*") of 1805, 75 have been transferred to this book; also about 55 of the hymns in the so-called "*Vervolgbundel*" ("Additional Hymns") published by the Reformed (State) Church of Holland in 1882. A number are translations of well-known German, English and French hymns, and many of them are choice productions from the pens of Prof. *Beets*, *ten Kate* and *de Genestet*, who are all poets of the greatest celebrity in Holland and have risen to fame since the collection of 1805. The names of authors, so far as known, are subjoined to their respective compositions, and but few anonymous ones occur. The book presents an attractive appearance and is modelled after our own "Hymns of the Church," being bound in black cloth, red-edged pages. To secure fine execution the work was given for publication to the Aldine Printing Works, of Cincinnati, O.

This new collection deals boldly and radically with the question of music. We find in it no reproduction of the ancient and solemn measures of the Gregorian days, which themselves dated back to Jewish times and survived the uprootings and iconoclasms of the Reformation. The music has neither an outlandish nor an antique look. The hymns are set to music in four parts, in accordance with the practice in our American churches. Yet have not the former airs been all recklessly discarded to secure this result. The old style of music was by no means without its many sweet and beautiful melodies. These only needed a little quickening in the measure and an arrangement in four parts; and accordingly, with these modifications, they have been retained. But the remainder are tunes selected and adapted from American hymn books, and nearly all set to the half-standard time.

The feature of the music constitutes the special aptitude of this little book to the present times and the main warrant for its success. Herein, it seems to us, it raises itself to the rank of a *desideratum*. There is no reason why the words of fine Dutch Psalms or hymns, should not be far more edifying and impressive, when sung to the dignified yet somewhat more rapid tunes of our English hymns, than when intoned in minor keys, sung in quavering and gyrating fashion, and drawn out to extraordinary length of note. Allowing to this music all that is due to its majesty and grandeur, it may be a question whether it is not too much like a musical curiosity, or has not too depressing a flavor of antiquity, to be continued with profit among the rising generations in this country.

Such a book as this, therefore, aiming to effect a result in a particular of so much moment, cannot but awaken interest in all connected with our Reformed Church. We may not all be able to read these hymns. But we can all understand the historical significance of this attempt. And we can certainly perceive with great plainness how a transition to more modern not only, but to our own American manner of singing, must have great influence in removing some of that unlikeness or separation which is yet too prominent between our Holland brethren and ourselves, and to which their use of a foreign language and maintenance of some foreign customs so greatly contribute. If the latter cannot be at once or speedily obviated, it is the part of brotherly kindness to get at least as near as possible in other ways, and to remove distinctions that are not essential.

The Sunday Papers.

MR. EDITOR: I have just read with great interest, the article in your last issue concerning Sunday papers. I should like to mention one fact which I know about *Monday* papers. The late David Hale, editor of the *Journal of Commerce*, (a morning paper) was a friend of mine. He told me that his office was always closed on Saturday at midnight, and not reopened until after the midnight of Sunday. He said, that that arrangement gave just as much time to prepare Monday's paper, as there was on Monday night to get up Tuesday's paper, and that there was not the slightest need to trespass upon the Sabbath. He was a member of the Broadway Tabernacle Church, and a member of its choir—and was always in his place, morning and evening.

I would like to take this opportunity to inquire whether there are published any tracts or pamphlets, relative to the effect upon workingmen, of secularizing the Sabbath, and where they may be obtained.

A READER.

NEW BRUNSWICK, Jan. 24th.

(NOTE.—Who can give a satisfactory answer to the request of the last sentence? Have any of our friends found any particular tract or pamphlet useful?—ED.)

The General Outlook.

....The receipts of "Hospital Day" in this city now amount to over $30,000.

....The West Presbyterian Church of this city, of which Rev. John R. Paxton is the pastor, opened a Sabbath-school a year ago in the neighborhood of Tenth avenue and Sixty-fourth street. What is now needed is a chapel. A pew-holder in the church has offered to give three lots at West Sixty-fifth street and Tenth avenue, provided a chapel is built at once. Dr. Paxton announced all this to his congregation on a recent Sunday, taking them by surprise, stating further that the plans for the new building called for an expenditure of $50,000. He then asked for contributions, and in a few minutes $21,000 were contributed. The chapel will soon be built, and is to be called Christ Chapel.

....Since the year 1883, the Presbyterian Church has received into its ministry 230 ordained ministers from other churches, 64 in 1883, 85 in 1884 and 81 in 1885.

....One of the results of the meetings lately held in Birmingham, Ala., was the reception of one hundred members into the Baptist church. The pastor thinks that he will receive fifty others.

....In the Memphis Conference there was upwards of 7,000 conversions during the year; over 5,000 additions to the Methodist Church—a net increase of about 3,000 members.

....The executors of the late William H. Vanderbilt have paid over the bequests to the Domestic and Foreign Missionary Societies of the Episcopal Church, $200,000 in all.

...."Yellow Hawk," ten years ago a painted savage, is now the pastor of a Congregational church in Dakota, living on his own farm of 160 acres, under fence, well stocked and in good cultivation, with garden and flower beds, his comfortable house and furniture being as civilized as those of most white settlers on the frontier.

....The Second Presbyterian Church, Covington, Ky., has been the third time destroyed by fire in ten years, the last on Sunday, January 10th; loss $25,000, partly insured.

....The net gain in communicants the past year was nine times greater in foreign missions than in Christendom.

....While the average proportion of churches to the population in the United States is 1 to every 516 people, it is in Boston 1 to 1,600, in New York 1 to 2,400, in St. Louis 1 to 2,800, while in some it is but 1 to every 5,000.

....Bishop Warren, of the Methodist Episcopal Church, says Utah is the hardest missionary field the Church has. We have had 50 missionaries who have from time to time gone there full of zeal, full of faith and the Holy Ghost. One by one they have been discouraged. But the new day has dawned, the Government is asserting its power.

....The number of additions to the Congregational churches in Chicago last year was unusually large. The First Church received 130; the Union Park 100; the Lincoln Park, Plymouth and the South churches received each between eighty and one hundred.

....There has been one of the most powerful revivals of religion in Mowrystown, Highland County, Ohio, under the labors of Rev. J. W. Cummins, of the United Brethren Church, ever known in that section. Up to the present time there have been about 75 accessions and conversions. Some of the most intelligent men in the community are among the converts, and a number of them school teachers. Many heads of families have been brought in, and in all cases the convictions are deep and pungent, and the evidences of conversion bright and clear. The church is more than doubled in financial and numerical strength.

Financial.

TUESDAY, Jan. 26th.

VALUE of imports of merchandise at this port last week $6,497,543, of exports $6,395,749. Export of specie $899,360, probably not to settle balances of trade, but for some other purpose. Sterling exchange yesterday $4.87 for 60 day bills, $4.89 for demand.

Banks here reduced loans $648,200; gained in specie $1,212,100, in legal tenders $868,000; lost in deposits $69,900. Surplus of reserve increased $2,097,575, making it $35,113,525. Average rate of money on call 2 per cent, on best commercial paper 3 1 2 to 5. Rate on call yesterday 2 per cent. Bank of England reduced rate from 4 to 3 per cent.

Stocks and bonds generally declined. Baltimore & Ohio Railroad continues the war on rates, that it may be reckoned a New York line, which it is not. Railroad reports not as encouraging as they were. Stock market unsettled.

Quotations for grain yesterday were: Wheat here 89 1-2, in Chicago 81; corn here 49 7-8, in Chicago 36 7-8; oats here 37 3-4, in Chicago 29 1-8. European markets yesterday reported firm.

Hay firm. No 1 timothy 90 to 95 cents. No 1 rye straw $1 to $1.05, oat straw 65 to 70. Supply not large.

Provisions.—Pork very firm at $10.50 to $10.75. Beef, extra mess $10, city extra India mess in tierces $17.50 to $18.

Cotton yesterday at Liverpool in buyer's favor. Quotations here at close: Jan. 9.08–11; Feb. 9.08–12; March 9.19–23; April 9.29–34; May 9.39–44; June 9.50–55.

Prospects of spring trade regarded as good. Real

estate in fair and steady demand at good prices.

The Chemist of the New York State Agricultural Society Finds Ammonia in the Royal Baking Powder, and Says:

"Ammonia is used in a baking powder to make the powder cost less. I have always been opposed to its employment, considering that it is not a constituent of pure baking powders. I would not use such an article, nor recommend it."

And adds: "The results of a complete analysis of several packages of Cleveland's Superior Baking Powder, purchased by myself of grocers, confirm the fact that it is made of pure and healthful materials, well manufactured, and is in every particular reliable and most wholesome. Having had the examination of the materials used in manufacturing the Cleveland Powder for many years, it affords me pleasure to recommend it without reserve."

WM. M. HABIRSHAW, F. C. S.,

Analyst for the Chemical Trade of New York; Chemist of the N. Y. State Agricultural Society; Analytical Chemist to the New York Produce Exchange.

News of the Week.

(Continued from page five.)

The Mexican Government has failed to pay the interest on its debt....The quarantine which has been placed on Canadian passengers and goods going into the United States will be raised on Monday....A sharp debate took place in Congress over the Norfolk Navy Yard....A severe blizzard is sweeping over the West. Trains are blocked in many places and the mercury is far below zero....Thirty-nine men are at the bottom of the shaft of the Newburgh colliery....The bill to extend the entrance of the Brooklyn Bridge has passed the State Senate....Three burglaries upon elderly persons were committed by masked men in Tarrytown. ...A young man committed suicide and murder in Chicago....Mr. and Mrs. William D. Sloane give a large amount of money to erect a maternity hospital in this city....Nineteen gamblers were arrested in Long Island City....The damage done to orange trees at Florida is very great....A severe conflict is in progress in the Ohio Senate in relation to the Senators from Cincinnati. The presiding officer decided that they could not vote on questions in regard to their own election. This gave the Republicans a majority, and after a sharp debate, the Democrats left for their homes.

MONDAY, 25.—Double guards have been placed around public buildings in England because of a rumored conspiracy. Eaton Hall, where the Prince of Wales resides, is also strongly guarded....An effort is being made to Germanize Poland....A special Turkish envoy has been sent to Bucharest. ....The British Minister declared at Athens that England would send a fleet to prevent Greece from attacking Turkey ...The Greek fleet sailed with sealed orders....The Italian Minister of Finance announces a deficit of $10,000,000....There are strong indications of Parnell's alliance with the Liberals....Seven brothers are insane over financial loss in St. Louis....President Cleveland has promised to enfore the eight-hour labor law in Government buildings. ....D. P. Morgan, the well known Wall street speculator, died suddenly at Washington....Keeper Boyle was attacked by a maddened convict at Auburn, N. Y....The West Shore ferryhouse at 42d street, New York, was destroyed by fire....The County Poor House at Jackson, Michigan, was destroyed by fire and five inmates lost their lives....The frost in Florida has done damage estimated at $2,000,000....Stages have begun running again in Fifth avenue....Congressman Rankin of Wisconsin died yesterday at Washington.

TUESDAY, 26.—The trial of Gen. Shaler, accused of taking a bribe in the purchase of land for armories in this city, began yesterday....The loss on orange orchards and crop in Florida by the recent cold weather is reckoned at about $50,000,000....Temperature yesterday in Maine 40 degrees below zero. Snow-slides, rains, floods reported from Oregon, California and neighboring territory....A plan is reported to sell lands to the Mormons in the Sandwich Islands and settle them there....The contention continues in the Ohio Senate....Greece threatens Turkey with a naval attack. England orders her Mediterranean fleet to Greece to enforce a command to disarm. The Greeks say that giving Roumelia to Bulgaria surrenders the rights of 100,000 people who belong to Greece....The *Moniteur*, the organ of the Papacy, criticises the Queen's speech, denying a separate government to Ireland, and wishes to see "Protestantism entirely extirpated from Ireland"....The young Emperor of China, ten years old, is about to marry and to take the Government into his own hands.

INVESTMENTS.—How to make a safe investment is becoming a matter of some difficulty. There are elements of uncertainty and some risks in all securities. These are unavoidable. Absolute exemption from loss is secured by no man. In regard to one form of loans, those on bond and mortgage, made by Mr. E. P. Gates, President of the Merchants' Bank, Grand Forks, Dakota, we have heard in various ways and from different persons. All testify in favor of the prudence and sagacity and integrity of Mr. Gates. He has been making these investments for somewhat over ten years, and his patrons commend his methods and his personal qualities. So far as we can judge, these loans on bond and mortgage on Dakota farms, made by Mr. Gates, are fairly entitled to rank with what are regarded as safe investments.

The best Ankle Boot and Collar Pads are made of zinc and leather. *Try them.*

Notice to Subscribers.

The little yellow label on your wrapper informs you to what time your subscription is paid. Kindly consult same, and if in arrears remit the amount due.

The purest, sweetest and best Cod Liver Oil in the world, manufactured from fresh, healthly livers, upon the sea-shore. It is absolutely pure and sweet Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in the market. Made by CASWELL, HAZARD & CO., New York.

PIMPLES removed and the Skin made smooth by using Juniper Tar Soap, manufactured by Caswell Hazard & Co., New York
Sold by druggists.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, January 23, 1886.

BUTTER.—Receipts for the week, 21,123 pks.; exports 1,930 pks.

One cent more of a drop, and prices on common butter will be the same as for lard, and still another cent would bring it to a tallow basis—4¾a5c. for tallow, 6a7c. for lard, and 7a8½c. for common butter. Fresh Elgin creamery grain-fed make of butter sold at 35c., and as near the same grade of goods as may be, brought 32a33c.; even N. Y. State fancy fall, quick-flavored butter, either creamery or dairy, (if it could be found) would bring 26a27a28c., and at the moment there is scarcely fine fresh butter enough to go around. Ninety firkins Cortland County creamery butter sold here at 12c.; 400 to 500 packages of N. Y. State dairy, solid boring butter, sold at 12c.; several hundred packages of Western butter sold at from 5a8c. One heavy Oleo. manufacturer shut up. Held Western creamery, June make, well kept, sold at a range from 16a20c. Imitation creamery is coming poor and help to clutter up the market on lower grades, which close utterly demoralized, while fine fresh makes of butter are wanted. We quote:

Solid silky grain-fed fresh Elgin creamery.	33 @35
Fancy fresh grain-fed Eastern creamery	33 @35
Heavy bodied, grainy, high-flavored dairy, fresh	25 @27
A strictly fancy Delaware dairy, entire	21 @22
Fair to good dairies [nominal]	12 @15
Creamery N. Y. State butter	9 @12
Fine summer firkins	— @20
Fresh Western imitation creamery	22 @25
Western creameries, fancy summer make	16 @17
" good held butter	10 @15
" store-packed butter	7 @10
Winter make, common roll butter	9 @13
Grease	4 @ 5

CHEESE.—Receipts for the week, 21,668 boxes; exports 18,085 boxes.

Our market has ruled about same as last week. Exporters have been liberal buyers of winter make skims, and took 5,000a6,000 boxes at 3a3½c. Night milk skims sold at 6a7½c. We also note sale of large line of white cheese for same account at 9¼a 9½c., and finest colored at 9¾a10c. Home trade bought sparingly, paying 9a9½c. for late October and November make, both white and colored, and 7a8c. for finest October night milk skims. Early sharp full cream cheese are salable only to "wagon boys" for bar use at 4a6c. We quote:

	FANCY.	FINE.	FAULTY.
Factory, full cream	9½@10¼	9 @ 9¼	6 @ 8
Night's milk.			
" skimmed	7 @ 8	4 @ 5	2 @ 3

Publisher's Department.

LEARN THE TRUTH ABOUT Hale's Honey of Horehound and Tar. It softens the cough, relieves the windpipe and bronchial tubes of mucus, tones the lungs and the membranes of the throat, and restores to the organs of respiration their natural strength and vigor. 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

"Everything for the Garden,"

Seems a broad term for any one firm to adopt, yet the widely known seed and plant house of Peter Henderson & Co., 35 & 37 Cortlandt St., New York, supply every want of the cultivator both for the greenhouse and garden. In their handsome and comprehensive catalogue for 1886 will be found offered, not only "everything for the garden," but all things needful for the farm as well. Our readers will miss it if they fail to send for this catalogue, which way be had of Messrs. Henderson & Co., by sending them six cents (the postage only) in stamps.

BURPEE'S FARM ANNUAL for 1886, advertised elsewhere, is a very handsome and complete catalogue of garden, farm and flower seeds, bulbs, plants, thoroughbred live stock and fancy poultry. It contains 128 pages, two colored plates, hundreds of illustrations, and is beautifully bound in an illuminated cover. It contains much information of value to every farmer and gardener, and will be sent free on application to W. Atlee Burpee & Co., the well-known seedsmen of Philadelphia, Pa.

Every day adds to the great amount of evidence as to the curative powers of Hood's Sarsaparilla. It is unequalled for general debility, and as a blood purifier, expelling every trace of scrofula or other impurity. Now is the time to take it. Sold by all druggists.

Bronchitis is cured by frequent small doses of Piso's Cure for Consumption.

Emigrants and travellers will find in Ayer's Sarsaparilla an effectual cure for the eruptions, boils, pimples, eczema, etc., that break out on the skin—the effects of disorder in the blood caused by sea-diet and life on board ship. It is the best medicine for everyone in the spring.

MARRIAGES.

COUTANT—HOTALING.—At Binnewaters, Jan. 20, by Rev. D. B. Wyckoff, Mr. Ira Coutant, of Rosendale, N. Y., to Miss Jennie E., daughter of Abram B. Hotaling, Esq., of Rondout.

GARNSEY—VAN SLYCK.—At Schenectady, N.Y., at the residence of the bride's parents, by the Rev. Wm. Elliot Griffis, Mr Lewis Rogers Garnsey to Miss Lizzie Van Slyck, all of Schenectady.

GORSLINE—FOX.—On the 6th inst., in Somerville, N. J., at the residence of Samuel J. Galpin, Esq., by Rev. John F. Mesick, D.D., Hon. Wm. D. Gorsline, of Miller's Falls, Herkimer Co., N. Y., and Miss Ida E. Fox, of Fort Plain, Montgomery Co., N. Y.

LE FEVRE—DU BOIS.—At the residence of the bride's parents, on Thursday, Jan. 21, by Rev. Ame Vennema, Isaac Le Fevre and Melissa Bu Bois, all of New Paltz, N. Y.

MARKLE—SMITH.—At Gardiner, Jan. 19, by Rev. C. E. Lasher, Richard Markle, of Rochester, N. Y., and Marilla W. Smith, of Rosendale, N. Y.

MOREHOUSE—JACOBIE.—At Hurley, N. J., Jan. 13, by Rev. D. B. Wyckoff, Mr. Horace A. Morehouse, of Milan, Dutchess Co., to Miss Kittie E. Jacobie, of Pine Plains, N. Y.

WATTS—CRAWFORD.—Wednesday evening, Jan. 20, at the residence of the bride's parents, by the Rev. E. O. Moffett, Robert Watts, of Pine Bush, N. Y., to Miss Lizzie Crawford, of West Hopewell, N.Y.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

BURT.—At Westminster, Carroll Co., Md., Jan. 2, 1886, in the fiftieth year of her age, Mrs. John Burt, formerly of Warwick, N. Y.

Mrs. Burt was for many years an active member of the Reformed Church of Warwick, and the first Secretary of its Auxiliary of the Woman's Board. In that church she lives in the fond memory of her many friends. Gracious and gentle in manner, gifted and cultured in mind, alert and energetic in action, wise and persuasive in council, her absence has been felt as an irreparable loss. Evidence of declining health prompted her to leave her Northern home in the fall of 1882. The change of climate doubtless prolonged her days, but the end, though thus delayed, was not distant. She has gone before, leaving a precious legacy—the record of a victorious faith and a saintly life—to those to whom her living example was a constant inspiration.

The hearts of many thank God that she lived. The way to Christ is more distinct to them who trace her footsteps pressing on towards Him whom she loved supremely. V. B. C.

COPLEY.—At her residence in Montgomery, N. Y., Jan. 11, 1886, Nancy Crist, widow of Harvey D. Copley, in the 76th year of her age.

More than half a century ago, under the early ministry of the late beloved Rev. Robt. P. Lee, D.D., she openly professed her faith in her Saviour, and during all these years has adorned the doctrine by a quiet walk and conversation.

GARRETSON.—At Somerville, N. J., Dec 8, 1885, John C. Garretson, in the 80th year of his age.

HARDENBERGH.—Entered into rest on the 7th day of January, 1886, in Middletown, Orange Co., N. Y., Herman R. Hardenbergh, formerly of the town of Shawangunk, Ulster Co., N. Y., aged 42 years.

"Rest for the toiling hand,
Rest for the anxious brow;
Rest for the weary, way-worn feet,
Rest from all labor now.

"Rest for the fevered brain,
Rest for the throbbing eye;
Thro' those parched lips of thine no more
Shall pass the moan or sigh.

"Brother, though from yonder sky
Cometh neither voice nor cry,
Yet we know from thee to-day
Every pain hath passed away.

"Not for thee shall tears be given,
Child of God, and heir of heaven;
For He gave thee sweet release;
Thine the Christian's death of peace.

"Brother, in that solemn trust
We commend thee; dust to dust!
In that faith we wait, till risen,
Thou shalt meet us all in heaven.

"While we weep as Jesus wept,
Thou shalt sleep as Jesus slept;
With thy Saviour thou shalt rest,
Crowned, and glorified, and blest."

MABON.—The death of Miss Elizabeth Mabon, only daughter of Rev. Dr. Wm. V. V. Mabon and Mrs. Emma D. Mabon, has filled with sorrow many hearts. She was the light of her home, the joy of parents, brothers, kinsfolk, and of all who crossed its threshold. The law of kindness ruled her life. She rejoiced when others were glad, and sorrowed with and helped all the sorrowful. Nature had done very much for her both as to her outward form and inward characters, but grace had done far more Her joy was to wear the yoke of Christ, and to do the will of Him who had redeemed her from the condemnation and the power of sin. In His service her soul neither fainted nor was weary. In the Suydam Street Reformed Church she was an active helper from the first. She rejoiced at every step of its progress, and was glad that her name was enrolled among its founders. Her voice was never more gladsome than when she was telling how the Lord seemed to be smiling upon it at every step of its progress. With the relatives and friends of Miss Mabon, every member of the Suydam Street Church takes the place of a mourner. Last Sabbath morning, January 17th, the schoolroom, in which the services are still held, was indeed a Bochim, for all were weeping But we weep not as those without hope. The effects of her labors and prayers will be an abiding blessing, and her example will quicken the faith and zeal of all of us who are still in the Valley of Conflict. W. H. C.

STORM.—Entered into rest at Hopewell, N. Y., Jan. 14, Chas. G. Storm, at the age of 84 years.

Among his last words were "Precious Jesus," "O my Saviour take me."

YOUNGBLOOD.—Passed from time into eternity Jan. 9, 1886, in this city, Josephine Millspaugh, widow of Rev. Wm. Youngblood, missionary for many years of the Reformed Church to Borneo. The remains were interred at Montgomery, N. Y.

"Oh how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and harps in our hands,
To meet one another again."

Notices and Acknowledgments

THE CLASSIS OF POUGHKEEPSIE en January 18th, made the following arrangement for the installation of Rev. J. B. Campbell in the Church o Rhinebeck, on Tuesday, February 2d: To preach the sermon, Rev. A. P. Van Gieson, *primarius*, Rev. J. Elmendorf, *secundus*; to charge the pastor, Rev. H. Ward, *primarius*, Rev. I. F. Shaw, *secundus*; to charge the people, Rev. C. W. Fritts, *primarius*, Rev. C. H. Polhemus, *secundus*.

A. P. VAN GIESON, S C.

Absolutely Pure.

This Powder never varies. A marvel of purity strength and wholesomeness. More economica than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight plum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

Be Warned

in time. Kidney diseases may be prevented by purifying, renewing, and invigorating the blood with Ayer's Sarsaparilla. When, through debility, the action of the kidneys is perverted, these organs rob the blood of its needed constituent, albumen, which is passed off in the urine, while worn out matter, which they should carry off from the blood, is allowed to remain. By the use of Ayer's Sarsaparilla, the kidneys are restored to proper action, and Albuminuria, or

Bright's Disease

is prevented. Ayer's Sarsaparilla also prevents inflammation of the kidneys, and other disorders of these organs. Mrs. Jas. W. Weld, Forest Hill st., Jamaica Plain, Mass., writes: "I have had a complication of diseases, but my greatest trouble has been with my kidneys. Four bottles of Ayer's Sarsaparilla made me feel like a new person; as well and strong as ever." W. M. McDonald, 46 Summer st., Boston, Mass., had been troubled for years with Kidney Complaint. By the use of Ayer's Sarsaparilla, he not only

Prevented

the disease from assuming a fatal form, but was restored to perfect health. John McLellan, cor. Bridge and Third sts., Lowell, Mass., writes: "For several years I suffered from Dyspepsia and Kidney Complaint, the latter being so severe at times that I could scarcely attend to my work. My appetite was poor, and I was much emaciated; but by using

AYER'S Sarsaparilla

my appetite and digestion improved, and my health has been perfectly restored."

Sold by all Druggists.

Price $1; Six bottles, $5.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

The Church.

Not As I Will.

BLINDFOLDED and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still
"Not as I will."

"Not as I will!"—the sound grows sweet
Each time my lips the words repeat.
"Not as I will!"—the darkness feels
More safe than light when His thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfill—
"Not as we will." —*Helen Hunt Jackson.*

Continuing in Prayer.

"Continue in prayer, and watch in the same with thanksgiving."—COLOSSIANS 4: 2.

THERE are three exhortations in the text connected with prayer. The first is *continue;* the second is *watch;* and the third is, *give thanks.* "Continuance" sits like Moses on the top of the hill, while Watching and Thanksgiving, like Aaron and Hur, hold up its hands.

And first, in regard to prayer, the Apostle saith "CONTINUE."

Be ye not, O ye intercessors with God for men—be ye not as those whose goodness is as the morning cloud and as the early dew. Do not begin to pray, and then suddenly cease your supplications. That will prove an ignorance as to the value of the mercy which you seek, and a want of earnestness as to your obtaining it.

I think, further, that the exhortation to continue may be put in opposition to the common dealings of many with God, who pray and pause, and pray and pause—are earnest and then cool, earnest and colder still. There is a sharp frost—a rapid thaw, and then a frost again. Their spiritual state is as variable as our own weather; a shower, sunshine, mist, shower, sunshine again. They are everything by turns, and nothing long. There are too many churches which are just of this character. See them one week, you would believe they would carry all before them, and convert the town or village in which they are located. See them next week, and they are "As sound asleep as a church," which is a common proverb, a church being too often the sleepiest thing in all the world. Sometimes they ran, and they did run well; what did hinder them? But they stopped, they paused, they looked about them, and after a while they ran again; but they moved not swiftly enough to be able to make up the time lost when they were standing still.

But why should the Church—to come to the question—why should the Church continue in prayer? For several reasons, and the first is, *God will answer her.* It is not possible that God should refuse to hear prayer. It is possible for Him to bid the sun stand still, and the moon to stay her monthly march; it is possible for Him to bid the waves freeze in the sea, possible for Him to quench the light of the stars in eternal darkness; but it is not possible for Him to refuse to hear prayer which is based upon His promise and offered in faith. He can reverse nature, but He cannot reverse His own nature, and He must do this before He can forbear to hear and answer prayer. The prayers of God's Church are God's intentions—you will not misunderstand me; what God writes in the book of His decree, which no eye can see, *that* He in process of time writes in the book of Christian hearts, where all can see and read. The book of the believer's desire, if those desires be inspired of the Holy Spirit, is just an exact copy of the book of the Divine decree. And if the Church be determined to day to lift up her heart in prayer for the conversion of men, it is because God determined from before all worlds that men should be converted; your feeble prayer to day, believer, can fly to heaven, and awake the echoes of the slumbering decrees of God. Every time you speak to God, your voice resounds beyond the limits of time, the decrees of God speak to your prayer, and cry, "All hail! brother, all hail! thou too, art a decree!"

God will, God must, answer the prayers of His Church. Methinks I can see in vision in the clouds, God's register, His file on which He puts the prayers of His Church. One after another they have been deposited; He has cast none of them away, and consumed none of them in the fire; but He has put them on His file, and smiled as the heap accumulated; and when it shall reach a certain mark which He has set and appointed in His good pleasure, and the last number of the prayers shall be completed, and the blood of Christ shall have bedewed the whole, then will the Eternal speak, and it *shall* be done; He shall command, and it *shall* stand fast. "Let there be light," saith He, and there shall be light at once; "Let the kingdom come," and the kingdom shall come; he that letteth shall be put out of the way; he that hindereth shall be cast down and trodden as the mire of the streets. Up, Church of God, in all the glory of thy prayer, put on thy vestments and begin to plead through Jesus Christ thy Great High Priest; enter thou within the vail to-day, for God heareth thee, and He will surely answer thee.—*From a Sermon by Rev. C. H. Spurgeon.*

NOT long ago a young Christian man was contending with us that it was perfectly lawful for a Christian to go occasionally to the theatre, especially to see and hear some one of the best actors, as Irving or Booth. He claimed that he did it, and felt no harm to himself for so doing. He was a clerk on a small salary. It cost him not less than $1 every time he went; this he did not think was a great extravagance, as he did not go often—say not more than once a week, or may be not more than once a month. A few weeks ago a plan for systematic weekly free-will offerings for benevolent objects was inaugurated in the church of which he was a member, and he put his name down for a few cents per week, saying he would like to give more, but that he was on a very meagre salary and could not *afford* to do more. This, of course, is only one way of looking at that matter; but it is a suggestive point of view, and we commend it to the thoughtful consideration of all Christian young men who are on small salaries and cannot afford to give more than a few cents per week to send the Gospel to the people in the regions beyond.—*Words and Weapons.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 6, FIRST QUARTER.

M. The Golden Image.....Dan. 3: 1-12.
T. The Fiery Furnace .....Dan. 3: 13-30.
W. Safe in the Fire... .....Isa. 43: 1-13.
T. Loss and Gain.....Matt. 16: 21-28.
F. The Fiery Trial.....1 Pet. 4: 12-19.
S. Before Governors and Kings.....Matt. 10: 16-33.
S. Daniel's Deliverer.....Dan. 6: 10-24.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

Feb. 7th.—"*The Fiery Furnace.*"—*Dan.* 3: 16-28.

Golden Text.—"Our God whom we serve is able to deliver us from the burning fiery furnace."—DAN. 3: 17.

CENTRAL TRUTH.—"The righteous is delivered out of trouble."—PROV. 11: 8.

INTRODUCTION.

SOON after Daniel had been made one of the counsellors of the king, or possibly during his term of preparation for that office, the king had a remarkable dream, which impressed him very much, but which he was unable to recall. He commanded his wise men to tell him the dream as well as the interpretation, under penalty of destruction for themselves and their families. In this extremity Daniel sought help from God through the prayers of his friends, and, in answer to their prayers was granted a vision in which the dream and its significance were made known. The king expressed his gratification by promoting Daniel and his companions to high offices in the government of the empire. The erection of the image in the plain of Dura was probably intended as a memorial of the foreign conquests of the king, and may have coincided with the destruction of Jerusalem. The image was to be dedicated as an object of worship by great pomp and the enforced obeisance of all nations, the people thus declaring the gods of Babylon to be supreme over the conquered peoples. All who should refuse the required homage were threatened with being burned alive.

The king's commands met with ready compliance, and if it had not been for the jealousy of the Chaldeans, whom these Jews had supplanted in the king's favor, their contumacy might have been unnoticed. However, word was brought to the king that these three men had refused to bow the knee at the appointed time. The king was enraged at this act of defiance, especially on the part of those whom he had so highly honored. He offered them a second opportunity to prove themselves loyal subjects.

THE LESSON.

I. THE FAITHFUL FEW.—VS. 16-18.

V. 16.—"*Shadrach, Meshach, and Abed nego.*" These are heathen names, but they cannot hide hearts loyal to Jehovah. The king could give them the appearance of Chaldees, but he could not turn their hearts. Their faithfulness while lads had grown with their growth. "*Answered and said to the king.*" They were not content to maintain a respectful silence, but would publish their faith in the God of their fathers. "*We are not careful to answer thee in this matter.*" "We have no need to answer." (Rev.) They felt that their conduct needed neither justification nor apology. They would not accept the offer of a second opportunity to obey, since their hearts were fixed.

V. 17.—"*If it be so.*" Some suppose the condition referred to to be the possibility of the king carrying out his threat, but it is evident that the parallel lies between this verse and the succeeding. These men were not considering the king's action at all. They were entirely taken up with their relations to Jehovah. The clause may be paraphrased, "If it should be his will." "*Our God whom we serve is able to deliver us.*" These heroes of faith had no positive assurance that they would be saved from the physical penalties threatened, but they knew that they were in God's hands and not in those of a wicked and foolish king.

V. 18.—"*But if not.*" These were true heroes. They waited not for the assurance that it would be safe for them to defy the king. Obedience to God at any cost was their motto. "*Be it known unto thee, O king, that we will not serve thy gods.*" In order to appreciate the action of these men, we must remember that they stood almost alone in this proud eminence of faithfulness. The sentiment even of their own countrymen was probably against them, but God was on their side and they were more regal on this occasion than great Nebuchadnezzar himself.

II. THE FURIOUS KING.—VS 19-23.

V. 19.—"*Then was Nebuchadnezzar full of fury.*" These Oriental monarchs were perfect despots and accustomed to have their commands obeyed without question, while here were these upstart Jews defying the king's authority to his face. So furious was he that he commanded the furnace to be filled with a raging fire as if to intensify the sufferings of the victims of his wrath.

V. 20.—"*He commanded the most mighty men of his army.*" He evidently expected resistance from these men, and so gave them into the hands of his most valiant soldiers. He could not understand the strength of passive submission following upon such positive refusal.

V. 21.—"*These men were bound in their coats,*" etc. Their clothing is thus specified to indicate the fact that they were hurried to the place of punishment without opportunity to see their friends or to make any preparations for the ordeal. The fact that they had all their clothing upon them also emphasizes the wonderful escape. "*Were cast into the midst of the burning fiery furnace.*" This furnace was probably open at the top, as well as at the side, and the victims of the king's wrath were probably thrown down from above into the fierce flames, which were leaping up to receive them.

V. 22.—"*The flame of the fire slew those men.*" The strong men of the army were overcome by the intense heat which leaped out upon them, so that the urgency of the king wrought evil and loss to himself. The fact that no one could even approach the fiery furnace without meeting death, prepares us for the wonder that follows.

III. THE FAITHFUL DELIVERER.—VS. 24-28.

V. 24.—"*Then Nebuchadnezzar the king was astonished.*" It would seem that the king had watched the entire proceeding in order to secure the carrying out of his commands, and to take a cruel pleasure in the destruction of his enemies. As he looked into the furnace through the side door, expecting to see the immediate destruction of the rebels, he saw a sight that made him start to his feet in alarm. He can scarcely believe his own eyes, and appeals to his counsellors in order to reassure himself: "*Did we not cast three men bound into the midst of the fire?*"

V. 25.—"*Lo, I see four men loose.*" The chains of iron upon the limbs of these men had been as flax in flame, which had no power to hurt the servants of God. "*Walking in the midst of the fire.*" Apparently as much at home in those fierce flames as they had been in their official palaces as the king's favorites. But the greatest marvel was the presence of the fourth person whose form was "*like the Son of God.*" Our version puts into the mouth of the king an expression which anticipates the progress of revelation. His words are more accurately rendered by the Revision: "The aspect of the fourth is like a son of the gods." It was no doubt the redeemer of His people who was present with them, but certainly Nebuchadnezzar could not recognize Him as the Son of Jehovah.

V. 26.—"*Then Nebuchadnezzar came near.*" He was satisfied that it was useless to contend further with men who enjoyed such manifestations of Divine favor. He called them "*servants of the most high God,*" in recognition of the superiority of their Deity over those whom he worshipped, yet did not give up his own idolatrous belief and practice. At the command of the king the three men came forth out of the furnace.

V. 27.—An eager and curious crowd of high officials

gathered around to behold this wonder. They appear to have examined these strange men thoroughly and to have found no trace of even contact with fire, so completely had they been enfolded in God's protecting arms.

V. 28.—"*Blessed be the God of Shadrach, Meshach, and Abed-nego.*" The king was so far moved by this occurrence that he was willing to recognize Jehovah as a national Deity, and to tolerate His worship along side of that of the gods of the land. Further than this he was not ready to go.

LESSONS FOR TO-DAY.

1. Parley with evil is unnecessary as well as dangerous.

2. It is better to obey God at any cost, than to try to purchase peace by disobedience.

3. God is the only One to whom we owe unquestioning obedience.

4. The world hates those who rebuke its sins by their virtues.

5. The hatred of the world destroys itself.

6. The furnace of temptation is more to be feared than that of suffering.

7. The presence of the Son of God is the safety and comfort of His servants.

8. "Their rock is not as our rock; even our enemies themselves being judges."

A New Signal Service.

A CYCLONE in the nursery
Sent Noah's ark a-flying;
It made the dolls turn pale with fear,
And almost fall to crying,
It rent the house of jointed blocks
From turret to foundation,
And pulled poor Rover's tail until
He howled in desperation.

The cyclone in the corner stood,
(Her other name was Florence),
Her face was overcast with clouds,
The tears rained down in torrents;
And looking in the door just then,
Her teasing brother Truro
Inquired with feigned anxiety,
"Is this the weather bureau?"

"A weather bureau? What is that?"
She asked, and stopped to wonder.
"It tells about the storms," he said,
"Of wind, and rain, and thunder.
Hurrah! I'll get a flag, and make
This room a signal station;
And you shall show me every day
The weather indication."

"What's that?" inquired the puzzled child;
Again the tears had started.
"Hold on a minute, you shall see,"
Said Tru, and off he started.
He waved a banner in his hand
A minute or two after;
It might have been enchanted, for
It turned her tears to laughter.

"This means no storms to-day," he said;
"Why, Flo, how did you know it?
Now every time you smile like this,
The flag shall fly to show it;
I'll hang it by the picture here—
This one of the Madonna;
'Twill tell you're trying to be good,
And trying upon honor.

"Though out of doors 'tis cold and damp,
From wind and rain together,
Sweet looks will change the dreariest day
To bright and pleasant weather.
But if you are a naughty girl,
And fly into a passion,
The flag shall disappear at once
In a very hasty fashion."

A great improvement this has wrought
In temper and in manner,
For in the nursery still I see
A pretty blue silk banner.
And this I know, that earnestly
A little maid is trying
To be a good, sweet child, and keep
Her signal-flag a-flying. —*Golden Days.*

A Bleak Home.

ON the map of Iceland may be seen a speck of an island called Grimsey? It is the most northern and consequently the coldest, of the Iceland group. Eighty-eight people, no more, live on it. They have tried to keep a few cows, but the winters are too hard for them. Two horses and a few sheep, with very coarse fleeces, are the only animals of the kind on the island.

A minister whose name is Peter Goodmansen, lives in the remote place. He is a poet and an astronomer, and is employed to take observations for the Meteorological Institute, at Copenhagen. Once or twice a year some of the Islanders visit the mainland; but the stormy seas, covered with icebergs, make the passage always dangerous.

On one side of the island, which is a high precipice, countless birds build their nests, and the collecting of eggs is one chief means of living for the little settlement. Men are let down over the face of the rock by ropes. They wear suits thickly wadded with feathers, to save themselves from being hurt on the sharp rocks. Each man carries a pole to help himself with, and ladle for scooping up nests he cannot reach with his hands. There is in his frock a great pocket, in which he can put one hundred and fifty eggs. There he works with the sea roaring beneath him.—*Selected.*

Practice Makes Perfect.

WE were sitting at a table in the largest restaurant in the city of Chicago. A lady near us said to the waiter:

"I do not see how in the world you ever remember what each one has ordered when you have so many to wait upon at once."

"It is a mystery," laughed the waiter, "but practice makes perfect."

"Ah!" I thought, "you have hit upon the secret."

We admire the skilful musical performer, we look almost with envy upon a perfect picture or choice piece of statuary, we read with wondering admiration the song of the poet, we listen entranced to the finished orator, but seldom does the thought come home to us that all this is the result of days and nights of patient practice and tiresome labor.

Arago, the French astronomer, tells, in his autobiography, how in his youth he one day became puzzled and discouraged over his mathematics, and almost resolved to give up the study. He held his paper-bound text-book in his hand. Impelled by an indefinable curiosity, he damped the cover of the book, and carefully unrolled the leaf to see what was on the other side. It turned out to be a brief letter from D'Alembert to a young man like himself, disheartened by the difficulties of mathematical study, who had written to him for counsel. This was the letter:

"Go on, sir, go on. The difficulties you meet will resolve themselves as you advance. Proceed, and light will dawn and shine with increasing clearness upon your path."

Arago followed the simple suggestion, "Go on, sir, go on," and became the first astronomical mathematician of his age.—*Christian Advocate.*

"Sown in Our Weakness."

"THAT picture is immortal," said a gentleman to Bonaparte, showing the result of the genius of a great master. "Immortal! how much longer will it last?" "Four or five hundred years," was the reply. Bonaparte's answer, "A fine immortality!" showed what he thought of eternal life that was bounded by five hundred years. A clergyman told us lately of a poor invalid, almost entirely paralyzed, who is in very truth, though by the world unseen, doing immortal work. *He can use his lips*, and he holds a brush in his mouth, and thus paints texts from the Word of Life that go abroad with their message of healing, winged by the yearning love of the artist who *must* do something for God. When the fruit sown in weakness shall be garnered in power, the Lord who is very pitiful will assuredly reveal blessings from these feeble efforts, to abide for all eternity. "I wish I could do more," we say sometimes, half fretfully, forgetting that if all other power be denied, we can at least tender to God a patient heart. Yet it is wonderful what power for service He mercifully leaves even with the least among us. We have in our mind the room of a private house which may be said to be truly consecrated to the Lord, and where strong men, perhaps above joining regular "classes" for Bible instruction, throng regularly to be told by a weak woman of the way of eternal life. The Master has need even of the feeblest. A respectable man who was gradually sinking into drunkenness went one afternoon to carry his little crippled daughter home from school, the weather being wet. He turned in to his accustomed place at the public house bar, and was about to settle himself there with a glass, when he felt a tear fall down on his strong hand, and looking at the child, he saw her face quivering all over, while "*Father—don't!*" seemed all her frightened lips could say. He put the glass down, and set out once more to carry the little cripple home. "I can't drink any more," he told his wife. That tear and that childish cry were used of God to strengthen him to resist the craving, and the helpless one of the household saved her father.—*The Quiver for January.*

GOD gives us tongues on purpose that they should be used. As He made birds to sing, and stars to shine, and rivers to flow, so He has made men and women to converse with one another, to His glory. It may be desirable that some should speak less, but it is still more desirable that they should speak better.—*Spurgeon.*

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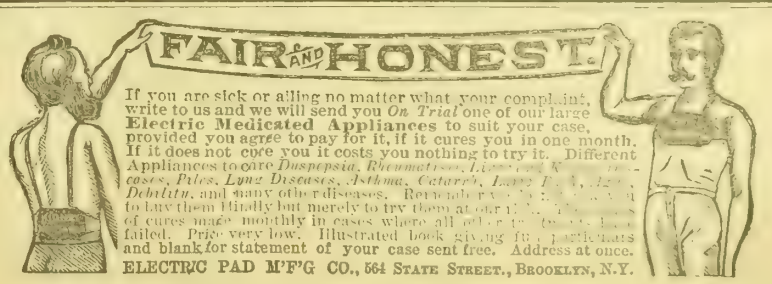

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The Trustees, in Conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st of December, 1885.

Premiums on Marine Risks from 1st January, 1885, to 31st December, 1885	$3,856,618 66
Premiums on Policies not marked off 1st January, 1885	1,339,525 10
Total Marine Premiums	$5,196,143 76
Premiums marked Off from 1st January, 1885, to 31st December, 1885	$3,770,094 30
Losses paid during the same period	$1,915,020 67
Returns of Premiums and Expenses	$776,712 42

The Company has the following Assets, viz.:

United States and State of New York Stock, City, Bank and other Stocks	$9,024,685 00
Loans secured by Stocks, and otherwise	1,438 600 00
Real Estate and claims due the Company, estimated at	530,000 00
Premium Notes and Bills Receivable	1,508,143 58
Cash in Bank	22?,897 88
Amount	$12.740.326 46

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof, or their legal representatives, on and after Tuesday, the Second of February next.

The outstanding certificates of the issue of 1881 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the Second of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and cancelled.

A dividend of Forty per cent. is declared on the net earned premiums of the Company for the year ending 31st December, 1885, for which certificates will be issued on and after Tuesday, the Fourth of May next.

By order of the Board, J. H. CHAPMAN, Secretary.

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The Christian Intelligencer.

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VOL. LVII.—No. 5. WHOLE No. 2897. NEW-YORK, WEDNESDAY, FEBRUARY 3 1886. $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

WE are inclined to reprint the whole of Mr. Gladstone's rejoinder to Professor Huxley. Shall we do it? It would occupy a large part of the third page for about three weeks. It is one of the best and most clear statements ever made of the agreement between science and the first chapter of Genesis. We would be thankful for an opinion on reprinting.

ETHICS.—A book has been published in England and reprinted in Philadelphia, which aims to show that George Eliot was "the chief illustrator of the true ethics of Christianity, the most earnest expositor of the true doctrine of the cross that we should live to something higher than the love of happiness," etc. If this be so, one wonders that one of the chief acts of her life was in the face of the clearest and most express prohibitions of our Lord. It does not appear to us that the doctrine of "renunciation," so much lauded now-a-days, comes with much force from the lips of one who, rather than renounce or forego a marriage connexion, broke the laws of the land she lived in and shocked the moral sense of the whole Christian world.

A GREAT DEBATE between Mr. Gladstone on one side and Dr. Réville, Professor Huxley and Professor Max Muller on the other, has attracted general attention in Great Britain and is read by an increasing circle in this country. Dr. Réville began the controversy by assailing opinions advanced by Mr. Gladstone some time ago. The ex-Premier replied in an article entitled "The Dawn of Creation and of Worship," published in the *Nineteenth Century*. In the December number Professor Huxley, in an article which must have disappointed his admirers, asserted and endeavored to prove that the account of creation in Genesis and the conclusions of science are antagonistic and cannot be reconciled by any fair interpretation of the Hebrew. Mr. Gladstone had insisted upon the substantial agreement between the Mosaic account and the results of scientific research, and had maintained that it proved inspiration. Professor Muller had prepared a paper on Solar Myths for the same periodical, and improved the opportunity to add an attack upon Mr. Gladstone's rejection of the Solar Myth as accounting for the dawn of worship. Mr. Gladstone replies in the January number. He has never written anything more vigorous or conclusive in his long career. He has sometimes been diffuse, but here is direct and terse. Prof. Huxley in his argument declared the authorities quoted by Mr. Gladstone, Cuvier, Sir John Herschel, and Whewell, to be great and venerable names but antiquated and of no authority upon a question of cosmogony. Mr. Gladstone replies by quoting from the Phillips–Etheridge *Manual of Geology*, published last year—a standard authority—and also by quoting from a work by Professor Prestwich, which is now in the printer's hands, both giving an order of creation varying from the Mosaic record only on one doubtful point, namely, the appearance of vegetable life. It is rather surprising that in regard to this one point Mr. Gladstone does not insist that the creation of food for animals must have preceded the creation of animals. A part of Professor Huxley's statement of the order in which geology asserts life to have appeared will be received with amazement. Between the invertebrate water-population of the very ancient Cambrian rocks and the vertebrate water population of the Upper Silurian, nearly next in age to the Cambrian, he inserts "Flying Insects." And on what does anybody suppose this insertion is founded? On the discovery, as he admits in a note, of a *solitary insect wing*, two months ago, in the Middle Silurian. This discovery of one lone wing he declares is evidence of "the certainty that they (insects) existed" in the Middle Silurian. Mr. Gladstone thoroughly refutes Professor Huxley and shows the remarkable agreement between the first chapter of Genesis and the discoveries of science. He infers the inspiration of that chapter. In these conclusions the most eminent American geologists are with him. That Mr. Gladstone's wonderful memory is not impaired by his more than three score and ten years is seen in the fact that in his rejoinder he quotes from the correspondence of the Duchess of York, from Buckland, Lucretius, Ovid, the Vestiges of Creation, Bishop Brown, Dante, Cowper, La Bruyére, and alludes to Coleridge's Confessions, Mr. Crawford's Zoroaster, and Butler's Analogy.

THE SITUATION in the British Parliament seems to be this. Mr. Jesse Collings, a Radical, moved an amendment to the answer to the Queen's speech, expressing regret that she had not proposed measures to promote allotments of land to farm laborers. The Liberals, led by Mr. Gladstone, supported the motion, the Tories opposed it. The vote was 329 for the motion, 250 against it. It consisted of 256 Liberals and 73 Home Rulers in the majority, and 232 Tories and 18 from the Whig wing of the Liberals in the minority. These 18 were led by Lord Hartington. The Home Rulers excluded, the Liberals had a majority of 6 over the combined Tories and disaffected Liberals. But there were 76 Liberals not voting. How they will act on the Irish question is unknown. The fact that they did not sustain their party in this division indicates indecision. The vote cannot be regarded as a test vote. It defeated the Tories and did nothing more. Whether Mr. Gladstone will have the support of these 76 gentlemen for his Irish bill is uncertain.

Outside of Parliament certain events are signficant. The Prince of Wales had no part in the royal procession through London to open Parliament. But almost immediately after he accepted an invitation to meet Mr. Gladstone at a country residence of the Duke of Westminster. It is claimed that the Prince is a Liberal, and that he is more popular than the Queen. Indeed the lack of enthusiasm for the Queen on the day of the procession was so plain that the London papers plead the very disagreeable weather as the reason for it.

COMMUNISM.—In the *New Princeton Review* the Rev. Dr. Parkhurst has a very clever article on the Christian Conception of Property, in which he says some strange things. One of these is the assertion that the early Church at Jerusalem was distinctly communistic. "The principle was asserted, and by a majority of its members applied." *Neither said any of them that aught of the things he possessed was his own; but they had all things common.* They erred, however, in not only vetoing proprietary rights but obliterating proprietary distinctions. Hence came in the end impoverishment, and consequently Paul's continual collections "for the poor saints at Jerusalem."

We do not believe one word of this. No principle of communism was laid down, and no statute to that effect enacted. The whole proceeding at Jerusalem was a spontaneous outburst of Christian fellowship, freely sacrificing individual interests to the common welfare. All was voluntary from first to last, as Peter's address to Ananias clearly shows, "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?" Nor is there any evidence that this state of things lasted long enough to produce the poverty which Paul labored so hard to relieve. The bitter opposition of the Jews and Jewish authorities to those who became believers in Christ, is quite enough to account for the chronic poverty of the Christians at Jerusalem. And the collections were called for, not only to relieve a real need, but also to prove a bond of fellowship and union between Jewish and Gentile believers (Gal. 2: 10).

The New Theology.

THIS is the somewhat pretentious title given to a set of doctrinal views set forth with considerable earnestness in various quarters. The full outcome of the tendency can be seen in a book issued within a year or two by the Rev. Mr. Heard, of Edinburgh, entitled "Old and New Theology." This work, which is outspoken in the extreme, lays the axe to the root of the evangelical system as that system has been preached and believed for a century or more. A less developed outline of the scheme is contained in a recent volume from the press of Houghton, Mifflin & Co., composed mainly of articles that have appeared in the *Andover Review*. It bears the name of "Progressive Orthodoxy," but might better be called Regressive Divinity, for its chief characteristic is a backing down from the faith once delivered to the saints. It is an attempt to adjust Christian dogma to the *Zeitgeist*, or to state it according to "the present stage of Christian knowledge."

It begins with the Incarnation, which we are assured would have taken place had man never fallen—an assertion that may or may not be true, but certainly cannot be proved from Scripture. The development of our Lord's humanity is claimed as a "characteristic and most important advance" of the new system. Yet the only novelty in the discussion is a peculiar emphasis laid on *the* Son of Man as the head of the race, whereas the Scripture represents Him as the head of His redeemed people. The much talk of the *universality* of Christ's humanity is evidently intended to prepare the way for the future assertion that He is to be made known to men *universally* here or hereafter. The Atonement is taken up next. The extraordinary confusion of thought shown in the treatment of it is best expressed by a single quotation. "It would not be just for God to condemn men hopelessly when they have not known Him as He really is, when they have not known Him in Jesus Christ." Thus all grace and mercy is wiped out of the Gospel, and it is made a necessity of justice! This is *new* theology with a vengeance.

In the chapter on Eschatology it is inferred as a corollary from the fact that Jesus Christ is the Head of humanity, that therefore "all the members of the human family are to know God in Christ." If so, what right have these writers to deny the claim of Universalists that on the same principle all men are to be saved by Christ? It is a curious theology that is based upon illogical inferences from unscriptural assertions. In treating of the Holy Spirit it is assumed that under the Christian dispensation that is attained which was not possible before. We should like to see a higher type of consecration and spirituality than that of him who said to God, "Whom have I in heaven but thee, and there is none upon earth I desire besides thee."

The essay entitled "The Christian" is designed to show that only he who knows the historical Christ is acceptable to God, whereas it seems more reasonable to say that wherever the fruits of the Spirit are seen there the evidence of the appropriation of Christ's work is undeniable. In the article on Christianity and Missions, praise is given to a quotation which says it is impossible to believe that men "can be eternally lost for not having believed truths never offered for their acceptance." We have never seen or heard of anyone who held such a view. Orthodoxy holds that men are punished for their sins, and for them only. The section on the Scriptures is a clumsy attempt to deny inspiration and impeach the infallibility of the written word. The final chapter affirms what the whole argument has been constructed to establish, "that no one can be lost without having had knowledge of Christ" (p. 250). Hence there must be a probation after death for all and singular of the heathen of all ages who have never heard the Gospel during life. The men who deliberately assume and defend this position cannot stand there. They must go farther. Their conclusion is not based on Scripture, which alone can decide (and has decided) the question, but upon postulates laid down as to the necessary character of God and upon peculiar manipulations of fundamental truths. When men begin in that way they are sure to go on. Development does not stop half way. Meanwhile it is enough to say that one single text of Scripture scatters all their ingenious hypotheses and inferences to the winds. *Is God unrighteous who visiteth with wrath? God forbid: for then how shall God judge the world?* Or, as the Master of the Temple paraphrases it, "Conscience echoes the language of revelation which declares the coming judgment; and that judgment presupposes that sin can be justly punished and will be."

"Old Colony" Papers.

MY NEW ENVIRONMENT.

IN these papers, the writer always proceeded upon the idea that he and his readers are personally interested in each other. I am sure as to the former. It is one of the pleasantest incidents of an otherwise obscure and rather uneventful life not only to discover, as he goes about among the churches, how many unseen friends he has made, but to find out a little about their personality and their surroundings. And the respectful curiosity to see and shake hands with "Old Colony" has been a compliment worth far more than any amount of flattering criticism would be. He was quite amused to be told by a neighbor at Claverack, who was hurrying a friend past the house to the depot, of her thrusting her head out of the carriage and asking to be shown "that weather-vane"! That weather-vane, by the way, was struck by lightning last summer and the bold rider, if not unhorsed, was despoiled of his glittering livery, and blackened and battered as any jockey who had been rolled in the mud. However, he probably saved the stable and perhaps the house, and henceforth will figure, like the Boy who Stood upon the Burning Deck, as "a creature of heroic mould" if not a martyr.

So I make no apology for telling my friends something about my new environment. How I happened to come to Princeton is a matter which could not very well be explained, even in a corner of THE CHRISTIAN INTELLIGENCER. Suffice it to say, that it did not "happen" at all but was "ordered," in even a more exact sense than that in which all "the bounds of our habitation" are "appointed." Both in leaving "Rolokoke" and in passing by Poughkeepsie, New Brunswick and other places which had been in his mind, the movement could hardly be called his own for reasons which even the frankness of an "Old Colony" may not disclose. But being here, he is more and more certified, as in all his life of "committing his way unto the Lord," that He has directed his steps.

Imagine me sitting now in the recess of a vast bay-window, screened and overshadowed by a broad and towering fir tree, before which spreads out the green and park-like campus of the Theological Seminary. The house which I have been so fortunate as to secure is at one corner of these pleasant and stately grounds, and the whole range of side windows commands a view of them. Across the street are the extensive gardens and grounds of residences, which front upon a street beyond. The trees and hedges, except of course the numerous evergreens, are bare now and permit glimpses of houses and seminary buildings; but on still summer nights I have sat on my piazza, upon which I step out of the study, and easily imagined myself to be occupying "a lodge in some vast wilderness." A tulip tree, with trunk as straight and round as the "mast of some tall admiral," spreads its darkly green and glossy leaves and its quaint and painted blossom-cups over me like a benignant sentinel. Near it is a broad maple, whose blood-red foliage is the autumnal pride of Princeton. My two shaggy and giant firs shield me from impertinent eyes by day, and soothe me by their surge-like sound by night. A broad leaved horse-chestnut hangs out its chandelier of blossoms every summer, and rains down its rich-brown bullets upon the discouraged grass in the autumn. Clumps of lilacs and syringas, box, and currant bushes, are fragrant of old Hackensack memories. The elms, alas! are fast disappearing before the insidious borer at the root, but fortunately there are so many other noble trees of various kinds as to make the thinning out rather an improvement. No jealous fence intrudes itself between me and the campus to destroy the illusion—I may say, the substantial fact—that these fine old grounds are a part of my own premises.

The house is a quaint and cozy old-fashioned one, with rambling halls and unexpected rooms, such as are only found in houses which have been built by successive additions through a series of years, the nucleus or architectural protoplasm being almost undiscoverable except by a chemical analysis. For nearly thirty years it has been a "professor's house," being fitted up for Dr. James W. Alexander when his health failed, and occupied by his family though he never lived to enjoy it himself. Since that time it has been the home of Professors C. W. Hodge, Patton and Paxton, and of Dr. Roberts the Librarian of the Seminary, so that its very beams ought by this time to be seasoned with sound theology and learning as well as sanctity. This ample Library in which I write, on a level with the grassy lawn, with the sunshine pouring in all day and with its open fireplace and hearth, and its walls inclosed on all sides with book-shelves, is more to me than any extemporized study could be, or even than the finest new Library ever designed by a Hunt or a Potter.

As I look out on this grey winter day, through the latticed spaces and the gothic arches of the leafless trees, I can discern the group of seminary buildings quite distinctly,—the long grey-stone three-storied structure, built after the academic pattern which we see everywhere in our older institutions; the little white Greek Chapel; the massive and ornate Stuart Hall, illustrating the advance of architectural ideas, if not of theology; and the old and new Library buildings, somewhat painfully reminding us by the comparison of their exteriors that utility must sometimes be secured at the cost of beauty; but, above all, the plain but ample brick dwellings at each end of the campus, which will always be known as the "Alexander" and the "Hodge" houses, from their original and long occupancy by those great men who gave Princeton Seminary its prestige. It is an interesting and unique fact that Archibald Alexander was succeeded by his famous son, Addison, in the old home which is my next door neighbor, and that Dr. A. A. Hodge occupies his own childhood's home, as the successor to his father's professorship of theology. The study-rooms of these mansions remain quite unaltered, with the exception of a few modern conveniences; and it is not a little inspiring and suggestive, as one drops in for a pleasant chat with the present inmates, to sit in the same chair in which the "Institutes of Theology" were written, or to cast one's eyes about the same plain book-shelves from which Archibald Alexander drew the supplies of his full mind and clear and fervid speech. There is in "Old Sem." (as the main building is familiarly and affectionately called by the students) a mammoth desk or table, which still shows the deep-furrowed traces of his restless thumb nail with which he ploughed his teachings into the wood, as well as into the (sometimes scarcely less wooden) heads of his pupils.

All this brings back my old student days at New Brunswick, before Herzog Hall was built or its hill of Jebus transformed into our theological Jerusalem, and when we used to meet Drs. Van Vranken, Ludlow and Campbell in the old brown stone College building. That was not so long ago, but both these strongholds of sound learning and doctrine have greatly lengthened their cords and strengthened their stakes since those days, without yielding one iota of the faith once delivered to the saints. I am sure I ought to be very good and true, and grow both in grace and knowledge, having been so favored alike at the beginning and at the latter end of my earthly pupilage. I have the fellowship of men who are as genial and child-like as they are profound in learning. I have the freest access to the noble Library, which stands as one of the monuments to the princely memory of James Lenox. On Sunday mornings I can step out of my window and cross the lawn to the Chapel, where I am sure to hear great themes presented by masters in Israel. In the quiet afternoons I love to steal into the "oratory," and listen to the familiar but delightful "conferences" which have been famous during all the history of this seminary. It is refreshing to come in contact with the young and ardent natures of these students, some of them sons of old friends, and to feel that when we who are in the front ranks have fallen in our turn, the banner of truth will still find stalwart hands to bear it on to its final victory.

Such is the pleasant home which the dear Lord has given me after my much wandering. It is the fashion to give names to our houses; and I have been disposed, in compliment to its previous inmates, as well as to my entire surroundings, to call this one "Westminster Cottage." But, as a witness of my fidelity to a still more excellent way, and of my intention to "hold the fort" against the insidious influences of my environment, I think I must name it

HEIDELBERG CASTLE.

F. N. ZABRISKIE.

PRINCETON, N. J., January, 1886.

Buried Alive.

THE late Dr. S. I. Prime once said that he had made it a rule for many years, on reading of any case of premature interment, to write to the postmaster or some other official of the place where the case was reported to have occurred, and enquire into the truth of the story. He added that in every case he found that the story was false. Recently a very painful incident of this kind was said in the public papers to have taken place at Woodstock, in Canada. A friend of ours, remembering Dr. Prime's remark, wrote to Woodstock and received in reply a copy of the Woodstock *Sentinel-Review* containing this paragraph:

Mr. Collins positively denies the truth of the story about his daughter's alleged burial alive. A denial of this rumor was published by us last week. The undertaker who was present at the funeral declares that there is not a shadow of foundation for the painful story started here and now going the rounds of the press.

One is disposed to wonder what pleasure anybody can find in circulating such gratuitous and malignant lies. They do no good to anyone, and often inflict severe pain upon the friends of the

reported buried alive as well as upon many others who have recently followed a corpse to the tomb and are unable to resist a fearful apprehension that a sad mistake may have been made. It seems to us that reputable newspapers who have been imposed upon in this heartless way should set on foot inquiries to detect and expose the unscrupulous liars who thus sport with the living and the dead. If one offender were put in the pillory of public indignation, it might have a wholesome effect upon others.

TWO PAMPHLETS, recently published, deserve to be read by the citizens of this city and State especially, and by many of other towns and States. One is entitled, "The Museums in the Park: Shall They be Opened on Sunday?" the other is "Document XX. of The Evangelical Alliance for the United States," and is "Concerning so-called 'Freedom of Worship' Bills and other Assaults upon Civil and Religious Liberty." The first contains the address of Morris K. Jesup, Esq., President, on behalf of the Museum of Natural History, before the Board of Estimate and Apportionment of this city, in relation to a proposed Sunday opening of the museum. It furnishes a great deal of information in regard to the effect of opening places of amusement and such institutions as museums on the Sabbath, and contains also the opinions on Sabbath observance avowed by the Earl of Beaconsfield, Mr. Gladstone, Mr. Mundella, M.P., Louis Blanc and other eminent men. This pamphlet we suppose can be obtained at or through either of the Museums in the Park.

The other is a thorough exposure of the designs of Ultramontane Romanists upon the Charitable Institutions, the Public Schools, and upon the civil and religious liberty of our national and State organizations. The position taken is fully justified by facts, and the assaults opposed ought to be understood by all citizens. This pamphlet can be obtained we suppose at the office of the Evangelical Alliance, 32 Bible House, Astor Place.

A Dinner and a Kiss.

"I HAVE brought your dinner, father,"
The blacksmith's daughter said,
As she took from her arms a kettle,
And lifted its shining lid.
"There's not any pie or pudding,
So I will give you this ——;"
And upon his toil-worn forehead
She left a childish kiss.

The blacksmith tore off his apron,
And dined in happy mood,
Wondering much at the savor
Hid in his humble food;
While all about him were visions
Full of prophetic bliss,
But he never thought of the magic
In his little daughter's kiss.

While she with her kettle swinging,
Merrily trudged away,
Stopped at the sight of a squirrel,
Catching some wild bird's lay;
And I thought how many a shadow
Of life and fate we would miss,
If always our frugal dinners
Were seasoned with a kiss.

—*Pittsburg Commercial.*

The Virtues of Our Dutch Ancestors.

THE Holland Society, which consists of 200 gentlemen who are direct descendants of the original Dutch settlers on Manhattan Island, assembled for its first annual dinner in the Hotel Brunswick last month. The dining room was decorated with a remarkable and interesting collection of venerable family heirlooms, the like of which has probably never before been exhibited in this city. Judge Van Vorst presided. After the banquet Judge Van Wyck, Chauncey M. Depew, Robert B. Roosevelt, and William C. DeWitt responded to toasts. Rev. Dr. Henry J. Van Dyke, Jr., responded to "The Virtues of Our Dutch Ancestors," after this manner:

"Virtue is the only thing that lives long in this world; and virtue itself cannot live unless it carries ballast enough to keep it on a level keel, and self restraint enough to avoid those furies of righteousness which transform it into vice.

"In the possession of those virtues which are most agreeable to live with, the virtues which wash best, and wear longest, our Dutch ancestors are unexcelled, unrivalled. How else shall we account for their history? 'Nature,' says one of their own poets, 'has done nothing for Holland, and so the Hollanders had to do everything for themselves.' Their country is the mere fag end of Europe, an alluvium of French rivers, as Napoleon called it, an original collection of sand-banks and mud flats, less than half as large as New Jersey, fluctuating in size with the ebbing and flowing of the sea. Their most celebrated mountain is no higher than Trinity steeple, perhaps not quite so high. Yet the Dutch have written their name and their principles large on the page of universal history; have swept the seas with their fleets and planted vast colonies in every part of the habitable globe; have enlightened Europe with their universities, and founded the system of free schools; have kept alive the sacred flame of religious liberty, when every other civilized nation was puffing at it to blow it out. They have enriched literature with the name of Erasmus, the most illustrious man of his age, and science with the name of Leuwenhoek, the first of biologists, the discoverer of the capillary circulation of the blood; and law with the name of Grotius, the greatest of jurists; and the art of war with the names of William of Orange, and that old trump van Tromp, unconquerable and irresistible by land and sea. They have discovered, or at least perfected, the art of printing, and adorned the art of painting with the productions of Cuyp and Rysdael, Paul Potter and Rembrandt. They have solved the problems of commerce, and settled the laws of trade. And finally, within the last year it has been discovered that a Dutchman wrote a good part of "Paradise Lost," and that "Yankee Doodle" is an original Dutch song. Verily these be great deeds for a little people, and they have only been accomplished by the solid strength of the Dutch virtues.

"1. The first of these is courage. Dutch courage has been often laughed at. But Philip II. did not laugh at it. He swore. And Louis XIV. did not laugh. He wept and fled. Courage runs in the blood of the descendants of those ancient Frisians, who for centuries defied the power of imperial Rome to crush their indomitable spirit. They don't say much, but they fight like the fiend. They have no lust of conquest, but whoever has tried to conquer them has come back with wet feet and a sore head. For ages they have lived on a war footing with their great enemy the sea, shut up within their hollow land as in a fortress at whose gates the billows are forever bellowing in vain, looking forth from their narrow river-gates upon the cruel and treacherous hosts of the ocean, as the Spartans looked from the Pass of Thermopylæ upon the Persian phalanxes, and defying them with calm and patient heroism. This long, persistent, successful struggle with the most relentless of foes developed and confirmed a spirit of quiet and unconquerable bravery. So that when Spain, in the insatiable greed of her sullen pride, stretched out her dark wings to cover Europe with the shadow of her tyranny and the shame of her Inquisition, Holland alone,—a mere fly speck in her vast dominions, a mere mud-puddle at the extremity of the continent,—little Holland alone dared to resist her, in a desperate eighty-years' fight for liberty, the like of which the world has never seen before or since. Alva, Requesens, Don John of Austria, Alexander Farnese, all the great captains of oppression, march against her in vain. She resists, she conquers, she is free.

"2. The second of their virtues is conservatism. This may be briefly defined as the wisdom to know when you've got a good thing and the grit to hold on to it. Its physical counterpart is a talent for sitting down. And who that remembers Irving's description of the ship and the wife of the captain of the 'Goede Vrow'—a hundred feet long, a hundred feet wide, and copper bottomed—can doubt that sitting down is an exercise for which the Dutch are naturally adapted. They came to this island and saw that it was good and sat down upon it and waited, until now their trading post is the second commercial capital of the world, and their farms are worth a million dollars an acre. All things come to him who knows how to wait, provided he has something good to wait on. It is a grand thing to be able to make your mind sit down. A restless curiosity is the bane of progress. An itch for novelty is the curse of theology. It is better to be true than it is to be original. A little genuine old fashioned Christianity would do us more good than a thousand new isms. The world needs not so much a crop of daring and original seekers after truth as it needs plenty of men who will hold fast to the truths already known and the principles already established, and do their duty honestly and quietly in the sphere of life where God has placed them. And for this, in religion, in politics, and in social morality, our Dutch ancestors were ever famous. When the Dutchman gets religion, you know where to find him.

"3. One more virtue belongs peculiarly to our ancestors, and that is liberality. This does not mean indifference, which is the lack of convictions; nor toleration, which is a mere condescension to weakness. Liberality means a broad and healthy spirit, in which the love of truth mingles with the love of freedom, and the fear of the Lord coexists with charity toward men. 'Remember,' said Charles Sumner, 'that with the highest morality is the highest liberty.' I shall not dwell upon this virtue of the love of liberty, because I see it has been committed to more eloquent lips. I only desire to say that I believe intolerance is no mark of depth of conviction, but merely a symptom of spiritual dyspepsia. When you see a man ready to persecute in flesh or spirit those who do not believe as he does, you may be sure that his own creed has soured on his stomach. Our ancestors were not much afflicted in that way. And so it came to pass that when all the nations of Europe were divided into hostile camps, Holland was the one sanctuary of a free conscience. And when the New Englanders were smoking and hanging witches, the Dutchman smoked his pipe in peace and hung his hams in the chimney. And when the Constitutions of the thirteen original States were framed, the only one in which absolute religious liberty and equality were clearly, distinctly, and forever proclaimed and established, was that of the State of New York."

Future Retribution.

"THE DOCTRINE OF ENDLESS PUNISHMENT." By William G. T. Shedd, D.D. This is a valuable and timely volume. The truth it asserts and defends has been assailed of recent years with unusual virulence and in places where it was not expected. It is well, therefore, to have a fresh, compact and vigorous statement of its grounds. This has been given by Prof Shedd, who, after a short sketch of the history of the doctrine, sets forth first the Biblical, and then the rational argument in its favor. The argument from Scripture appeals both to the Old Testament and the New. In the latter case it is conclusive and unassailable, but in the former is less convincing. Dr. Shedd assigns two senses to *Sheol*, holding that in one class of passages it means *hell*, and in the other by metonymy, the *grave* in an abstract and general sense. We think that nearly all modern critical authorities agree in considering it to mean "the place of departed spirits," and that it gets any more determinate character as to joy or sorrow only from the context in any given case. The same is true of *Hades*. There is no space here to go into the argument, but we doubt much whether the acute and learned Professor will succeed in reversing the general judgment of scholars on this point. But, be that as it may, the book shows that beyond doubt the Word of God does teach that the punishment of the wicked is endless.

The Rational Argument was first published in the *North American Review* for February, 1885, and it made the heathen rage as nothing else had done for many years. We heard one cultivated man denounce it as blasphemy of the worst kind. Yet it has never been refuted. Some points may be open to exception, as, for example, the famous argument upon which Pres. Edwards insists, that sin being an infinite evil deserves an infinite, *i. e.*, eternal punishment, —which, we think, is expressly or quietly dropped by most writers on the orthodox side. But the main point, to wit, that punishment in its very nature is neither calamity nor chastisement, but retribution, and therefore must be endless wherever no satisfaction is made, is established upon impregnable foundations. It is rooted in reason, confirmed by conscience and demanded by the moral sense in the view of all great crimes. That men often deny it is not strange. As Isaac Taylor said half a century ago, the quarrel of the world with God comes to its issue on this question. Anything else may be allowed; but this shuts every man up to the faith once delivered to the saints. There is no escape. If punishment be certain and endless, the Gospel is the only possible hope. But this impenitent men for various reasons are unwilling to accept. Hence their bitter and venomous hatred of the Scripture doctrine of Retribution, and the opprobrious terms in which it is denounced. Prof. Shedd deserves the thanks of the whole Christian community for his masterly defence of fundamental truth. (Chas. Scribner's Sons.)

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

Special Religious Services.

ON the 7th of February such services will be commenced in accordance with the resolution of the Classis of New York, in the Prospect Hill Reformed Church, and it is hoped that much good will be accomplished through them. The Rev. Dr. Coe will preach the opening sermon on Sabbath evening, to be followed on every night of the following week (except Saturday) by the Rev. Wm. W. Clark. During the second week the Rev. Dr. T. C. Easton will have charge of the meetings. The singing, led by the Gospel choir, will form a feature of the services.

The church monthly paper has been widely distributed, as well as other printed invitations; placards will be posted in Elevated R.R. stations and store windows; every means has been taken to make the neighborhood acquainted with the character of the meetings and we are hopeful of blessing. The public and the friends of the Reformed Church are invited to be present.

The Services in the Collegiate Church.

THE special services, conducted by the Rev. Dr. Pentecost in the Forty eighth Street Collegiate Church, were last week largely attended in spite of the exceptionally bad weather. The afternoon meetings drew together perhaps the most numerous audiences and the deep interest of all who were present was very evident. Two of the "Bible Readings" were devoted to the exposition of the Twenty-third Psalm and its practical application to the Christian life. The third and fourth were occupied with a rapid and animated review of the various books of the Bible, designed to point out the particular spiritual *motive* or dominant idea in each. On Friday afternoon the power and willingness of Christ to raise dead souls to life and the necessity of faith in Him on the part of those who desire the conversion of others, were illustrated from the narrative of the raising of Lazarus.

The subjects of the evening addresses were: The Love of God in making us His Children (1 John 3: 1–3); God our Light; The Divine Ideal of Man exhibited in Jesus; The Unity of the Sanctifier and the Sanctified (Heb. 2: 11); and Christ our Hope. The fundamental truths of Christianity could hardly be presented with greater clearness and force than in these fervid and eminently Scriptural discourses. In the after-meetings several persons indicated by rising their decision to accept Christ as their Saviour, and all who were present seemed to realize the nearness and to feel the power of the Holy Spirit. The blessing so long sought has certainly come to this ancient church, as well as to many representatives of other churches who have attended these meetings. They are continued daily during the present week.

Revivals.

....ROCKY HILL, N. J.—The Holy Spirit has dealt very graciously with the people of the Reformed Church under the pastoral care of the Rev. J. E. Crane. A great revival is now going on and over forty have come over on the Lord's side. A goodly number of these are Sunday-school scholars and the heads of families, and include persons from ten to eighty years of age.

The meetings commenced during the Week of Prayer, and it was soon evident that the Spirit was in the midst, and that to bless, although no special interest was felt until the second week, when His workings were especially made manifest.

This is the only great revival this church has had since 1876, and its effects have shown themselves greatly.

The young people are now organizing prayer-meetings, and it is hoped that the good work will continue for a long time. The pastor has been especially faithful both in prayer and personal labor, making calls among his people, persuading those who were not Christians, and strengthening those who were; in fact, has labored incessantly for the good cause, and now feels abundantly blest in the rich harvest of souls. S.

....POMPTON PLAINS, N. J.—A deep religious awakening began in this church with the Week of Prayer. The week following three meetings were held in the lecture room, when the Holy Spirit was so manifestly and powerfully present, and such a profound interest was developed, that meetings were continued every night the third week, and are still in progress. The pastor, the Rev. H. W. Teller, who assumed the charge about a year ago, conducts all the meetings, usually preaching a sermon, which is followed by prayer and conference. About fifty persons have so far expressed a deep concern about their souls' salvation, of whom thirty-five have professed conversion. It is believed that a thorough work of grace is being wrought in the hearts of all the anxious, and that they will soon find Christ and rejoice in the Christian's hope. The pastor had a choir organized of fifteen young people to lead the singing at the extra meetings, eight of whom are now among the converts. The work began among the young men. The entire church membership is revived, there being a remarkably uniform depth of religious feeling and experience.

....BETHLEHEM, N. Y.—A quiet work of grace has been going on among the people of the First Reformed Church. At the last communion nine were received into the church on confession of faith, all of them being young adult people.

During the past two weeks special services have been held by the pastor, Rev. J. P. Davis, at Cedar Hill, which is within the bounds of the congregation. The Spirit's presence has been manifested in the hopeful conversion of fourteen young people, all of whom are Sunday-school scholars. Deep earnestness prevails and the work is still going on in spite of the inclement weather. P.

....COBLESKILL, N. Y.—At a special meeting of the Classis of Schoharie at Cobleskill, N. Y., on Tuesday, Jan. 26th, 1886, a Reformed church with twenty-one members was organized in that growing village. Rev. J. G. Fagg, who has been laboring there with so much success, has consented to remain, and probably will be installed pastor of this church, and also of that at Lawyersville. S. C.

....THE CLASSIS OF RARITAN at a special meeting held Jan. 26th, 1886, dissolved the pastoral relation between Rev. Garret Wyckoff, Jr., and the Reformed Church of Clifton Station, (Annandale,) to take effect Jan. 31st; and he was dismissed, at his own request, to the Classis of Montgomery.

Also, it made arrangements for holding a Foreign and Domestic Missionary Convention within its bounds at an early day, in order to interest pastors, consistories and people more thoroughly in both departments of church work. S. C.

....THE REV. J. H. WYCKOFF, a missionary of the Reformed Church in India, spent the 3d Sunday in January in Charleston, S. C., as the guest of his old college chum, the Rev. W. H. Lawrence, pastor of Centenary Methodist Episcopal Church. This church has 2,000 members, and has, therefore, the largest membership of any church of that denomination. Mr. Wyckoff preached there in the afternoon to the gratification of a large audience. He preached also in the morning at the French Huguenot Church, where the Rev. Dr. C. C. Vedder, once pastor of the Reformed Church of Schenectady, N. Y., now ministers. Through the courtesy of the *News and Courier*, of Charleston, one of the leading dailies of the South, Mr. Wyckoff succeeded in creating considerable interest in that part of the country in the mission work of the Reformed Church in India. L.

....PHILADELPHIA, PA.—The Second Church, although now without a pastor, is evidently in a prosperous condition. According to their last annual report, fifty members had been added to the church, all on confession except four, making an active membership of 427. The church contributed for congregational purposes $7 200, and for religious and benevolent purposes $1,800, a total of $9,000. The Board of Foreign Missions received from them $300; Domestic Missions $106; Publication $63; Education $63; Widows' Fund $24; Church Building Fund $50; and Disabled Ministers' Fund $5. The Sabbath-school collected from all sources $854; the infant school $38 23; and their mission school $163 from its own members. The Dorcas Society collected $113 50 for their good work. A box of clothing, valued at $160, was sent to a missionary in Michigan by the ladies, and through their foreign missionary society $139 was sent to the Woman's Board. The Young People's Missionary Society gathered $200. The Sewing School collected $147. This society has 22 teachers and 150 little girls in sewing classes. The Sabbath schools are well equipped, and enroll 866 members. The main school was visited a few Sabbaths ago by Dr. Jacob West, Secretary of the Board of Domestic Missions, and after an address from him, without any appeal, the classes of the school announced a voluntary offering, and in a few minutes the sum of $36.50 was placed in the Secretary's hands to buy shingles for and stop cracks in the churches of our brethren in the West. The spirit manifested in this little offering was one of earnest love and zeal.

....SPRING LAKE, ILL.—The Rev. P. J. Leenhouts, pastor of the First Presbyterian Church of Green Valley, Ill., writes that he visited Spring Lake last summer and found the building of the Reformed Church looking "very desolate and in need of repairs. The pastor and members took in the situation, raised the money and went to work. Their efforts were a success. The interior of the church has been papered, painted, and a new pulpit has been added, affording a very pleasing appearance. The outside we understand will also receive the necessary repairs.

"Some six weeks ago we invited the Reformed Bishop of Spring Lake, Rev. Frank A. Force, to visit us. He came and remained two weeks. At the end of that time we closed our revival meetings in the Green Valley Presbyterian Church, and our elder proposed a vote of thanks to the Reformed pastor 'for the able and instructive sermons which had been delivered during the days of his sojourn among us.'"

....A SHELTERLESS FLOCK.—Rev. W. G. Baas, the active missionary of the Classis of Geneva, entreats that the congregation at Palmyra and that at Ontario, N. Y., be put upon the list of flocks in want of shelter. About 60 families of Hollanders live in the neighborhood of Palmyra, some of whom have been gained for the Reformed Church, but the majority are still godless. The men are farm hands and have little money, and have never been trained to give. The services are held in the chapel of the Presbyterian church on Sabbath afternoons; occasionally they interfere with the arrangements of the church and are necessarily interrupted. The congregation is steadily advancing, however, toward the position of an independent church. Help to the extent of about $1 500 is needed to put up a church building, and such a place of meeting would greatly promote the prosperity of the enterprise. The want of a parsonage is also very seriously felt.

....MILWAUKEE, WIS.—The church a week ago presented a handsome parlor suit of furniture to the pastor, Rev. J. Broek.

....JAMAICA, L. I.—The installation of Rev. F. Hartig as pastor of the St. Paul's German Evangelical Church, took place on Wednesday evening, Jan. 27th. Rev. A. I. Martine, President of Classis, presided and read the form; Scripture was read and prayer offered by Rev. A. Wanderer, of Foster's Meadows. The sermon was preached by Rev. H. C. Gruhnert, of Orange, N. J., text, Rom. 10: 17, and Rev. C. D. F. Steinfuhrer, of Astoria, delivered the charges. COM.

....THE DAY OF PRAYER FOR COLLEGES was observed in Rutgers College, New Brunswick, by suitable and impressive services. The Rev. William M. Taylor, D.D., of the Broadway Tabernacle, N. Y., preached in Kirkpatrick Chapel at 10 45 A M. His subject was: "The Narrow Path;" his sermon was very interesting and instructive, and especially adapted to students, or to such as stand on the threshold of life. Drs. W. H. Campbell, John De Witt, T. C. Easton, M. H. Hutton and Revs. Handley, Taylor and Applegarth participated in the services. A large congregation was in attendance.

In the afternoon at 3 o'clock there was a prayer and consecration meeting of the students and faculties of the Seminary, the College and the Grammar School; and in the evening a union prayer-meeting at the Second Reformed Church.

Gleanings from our Exchanges.

....The Rev. A. W. McGibbon, pastor of the church at Shokan, N. Y., has accepted a call from the Presbyterian Church of Wappinger's Falls, and will preach his last sermon to his present charge on the second Sabbath of February.

....The meetings in the chapel of the church at Peapack, N. J., still continue. An unusual interest is manifest Forty six have expressed a desire to lead a Christian life and many more are seriously considering the question.

....The Rev. F. M. Kipp, of Harlingen, N. J., has received from his people a donation of over $100.

....Rev J. P. Searle, pastor of the First Church of Somerville, N J., announced to his congregation on Sunday, Jan 24th, that the preceding Tuesday had been the fifth anniversary of his installation over the church. He also made a brief statement of the statistics of the five years, from whence we have obtained the following: The additions to the membership of the church have been 174, of which 76 were on confession. The losses have been 94; 41 by death. The net gains have been 80. One hundred and one funeral services have been conducted and in 40 others the pastor has been called upon to assist; 30 couples were married; 44 children and 18 adults were baptized. The pastor preached 438 times and made 282 miscellaneous addresses. The congregation raised for benevolent purposes $4,400, and for congregational purposes $17,500.

....AMOY, CHINA.—Dr. Talmage writes Dec. 24th: "We arrived at Amoy (from Australia) on the 14th of November. Since our return we have been able to work pretty hard without apparent detriment to health. Mr. and Mrs. Pitcher are zealously at work on this Amoy language and are making good progress. Mr. Rapalje, to the great joy of us all (native Christians as well as foreign) arrived at Amoy day before yesterday. Two weeks ago, (Dec. 9th), we were delighted with a visit of a few hours of Mr. and Mrs. Elbert B. Monroe, of Southport, Conn. I think he still retains his connection with the 29th Street Church, New York."

Prayer for Colleges.

THE services at the New York University upon the Day of Prayer were of an impressive character. The preacher, Rev. Dr. Ashbel Green Vermilye, is a graduate of nearly forty and six years standing. His sermon was evidently especially prepared for this hour, and commanded the deep attention of the students. Very few of the undergraduates, now numbering over 100, were absent. They represented many regions—Southern Russia, Western Asia, the remotest points in Europe, Eastern Massachusetts, California, New Orleans in the United States. Rev. Drs. Edward Hopper and Henry M. Baird, with Vice-Chancellor MacCracken, conducted the devotional exercises. New hymn books have been recently introduced and excellent singing followed, led by a large choir. The College Christian Association held an hour of prayer. It is in a living, earnest condition.

One Hundred and Two Years of Life.

MRS. ANNA MARIA, widow of Nathaniel Ray Greene, son of General Nathaniel Greene, of Revolutionary fame, died at Greendale, the residence of her son, Dr Nathaniel Greene, on Sunday at the age of one hundred and two years, two months and nine days. Mrs. Greene is a native of Newport. Her father was Ethan Clark, of a family prominent in early Newport history, and her mother was a daughter of Hon. Samuel Ward, Colonial Governor of Rhode Island from 1638 to 1676. Mrs. Greene passed her youth in the house where she was born, now occupied by Mrs. William Ennis, on Pelham street. Portions of her married life were spent in East Greenwich and Georgia, and about forty years ago the Greenes returned to Newport, and settled in Middletown, about five miles from the city, where since the death of her husband, about 1858, Mrs. Greene lived to the day of her death.

Mrs. Greene, until within a few days of her death, retained her mental faculties, and although feeble with age, her mind was clear and bright, and until within a very few years she plied her needle in making little gifts for her numerous friends. She took great delight in literature, read diligently, and, being possessed of a wonderful memory, had always a vast store of historical knowledge, which made a visit to her a pleasure indeed.

The 100th anniversary of her birth was observed two years ago last November, in a quiet manner by her friends, and on that occasion, although in a rather feeble state, she received her callers with great cordiality and welcomed them with many a cheering word. Until within a few years she had been in the habit of riding to Newport, but of late her enfeebled health would not allow this, and she remained at home. Mrs. Greene was always a Christian woman, and during her residence in East Greenwich was a member of the Presbyterian Church, and since she lived in Middletown she was a member of the United Congregational Church in this city, where her funeral will take place on Wednesday morning at 11 o'clock. Her death removes a connecting link between the days of the colonists and the present. The period of her existence covers vast changes in every sphere of life. The contrast between 100 years ago and today is too great to contemplate. The country at the time of Mrs. Greene's birth, and that of to day, is the same only in name.—*Newport Daily News, a January number, exact date not given.*

Irish Presbyterians and Home Rule.

THE Presbytery of Belfast on January 8th embodied their opinions in the following language, adopted unanimously:

"1. They declare their undiminished and undivided loyalty to the person and throne of her Most Gracious Majesty Queen Victoria. 2. They declare their strong and deliberate conviction that the Legislative Union between Great Britain and Ireland is necessary to the best interests of Ireland and essential to the integrity of the Empire, and that any legislation tending to dissever, or even to modify, that Union would be fraught with danger to the lives and liberties, and social and political rights, of a large number of her Majesty's loyal subjects residing in various districts in Ireland. 3. They declare their belief that any legislation in the direction of Home Rule would be at any time impolitic, and that in the present state of Ireland, when the Repeal of the Union between Great Britain and Ireland is demanded—and when, as means to that end, moral and legal obligations are repudiated—a widespread system of intimidation has been organized and human life has been recklessly sacrificed—it would be disastrous and criminal, and would only tend to place additional power in the hands of those who are not the true friends of Ireland, whilst they are the avowed enemies of British rule. 4. They declare their strong sympathy with many Protestants and Roman Catholics who are scattered over the disturbed districts in Ireland and who are suffering severely in many ways from the reign of terror which prevails 5. They declare that, whilst as Presbyterians they are the advocates of civil and religious liberty, and recognize the claim of the Roman Catholics of Ireland to equal rights and privileges as British subjects, they will oppose, by every means in their power, demands of the Roman Catholic hierarchy for such representation and control in the matter of education as would be tantamount to political and religious ascendancy in this country, and would inflict serious injustice and hardship upon other denominations as well as their own. 6. In the present serious and sad condition of Ireland they exhort the congregations under their jurisdiction to unite in earnest prayer that God would so guide the Government, the Parliament, and the people, that the principles of truth and righteousness may regulate the action of the Legislature and of the community; that brotherly love may take the place of political alienation; and that the blessings of peace and prosperity may be secured for our beloved land. 7. They desire that this declaration shall be read to the congregations under the care of the Presbytery; that copies of it shall be sent to the members of the present and late Government, and to the members of Parliament; and that it be given to the public through the press."

The following is a part of the paper unanimously adopted by the Presbytery of Dublin at a special meeting last month:

"2. We believe that any action on the part of our Legislature aiming at the separation of Ireland from Great Britain or tending in the direction of such separation would be fraught with irreparable injury to Ireland itself, and be a source of the gravest peril to the Empire.

"3. In common with multitudes of our countrymen of all classes and creeds, we view with sorrow and detestation the open and concealed violation of moral principle, and the consequently lawless intimidation, outrage, and crime which have brought such shame on our country, and dishonor on the name of religion in connection with the recent agitation.

"4. That, while not attributing to the great bulk of our countrymen the design of stirring up religious strife in the community, we are, at the same time, profoundly convinced that what is called 'Irish independence" could not be obtained without calling for the strongest religious antagonism.

"5. Fully recognizing as we do the fact that recent legislation, while removing many undoubted grievances and wrongs, has conferred important and exceptional benefits on large numbers of the Irish people, and that the leading parties in the State are desirous of dealing fairly and generously with all Irish questions, there is, in our view, nothing to justify or even explain the present demand for separate government."

The minute, adopted last month by the Presbytery of Limavady, is in part as follows:

"That the same sense of justice and fair play which led us to advocate equal rights and privileges for our Roman Catholic fellow-countrymen now leads us to resist determinedly everything like supremacy on their part, whether in matters educational, ecclesiastical, or civil; that if there be any grievances or disabilities of a social, ecclesiastical, or political character remaining with them or with us, we are fully persuaded that the constitutional action through the British Parliament which has already won for Ireland the Magna Charta of her liberties will prove thoroughly adequate to sweep off the last vestige of injustice and oppression; that an independent Irish Parliament would not only be useless but impracticable, as two sovereigns might as well attempt to sit on the same throne as two independent Parliaments to make laws within the same realm; that such a Parliament would be unjust and tyrannical, for the Protestant minority, amounting to almost a third of the population, and possessing three fourths of Ireland's wealth and intelligence, would be virtually unrepresented and powerless to resist even the heaviest taxation and the grossest oppression; that an Irish Legislature, made up chiefly of Roman Catholic members of no statesmanship, humble social position, and little toleration, could never hope to win or retain the confidence of the Protestants of the country, and could never expect their tyrannical behests to be obeyed; that the natural and necessary result of an independent Irish Parliament must be the utter and complete separation of Great Britain and Ireland, or a measure tantamount to the dismemberment of the Empire and the absolute ruin of our own unfortunate island; and that the persistent and overbearing policy of the so-called Nationalist party must eventuate in a civil war, bitter and bloody, which could only be terminated by the reconquering of Ireland, and her treatment in future as a subdued province."

The General Outlook.

....Mr. D. L. Moody opened in Chicago on Jan. 16th, a very interesting series of meetings, extending through eight days At every session in the afternoon for women, and the evening for men, the Chicago Avenue Church, the one established through his efforts and usually spoken of as "Moody's Church," was packed with people. The *Interior*, commenting on the meetings while they were in progress, said: "Daily his audiences are mainly composed of working women and men—the great middle class, who constitute the very bone and sinew of our population. His message is the old Gospel of God's love in sending His Son to be the Saviour of lost souls. Time and experience have increased his power over his hearers. He gives old truths a fresh setting, and his simple, familiar illustrations seem to have gathered new force and beauty. He hits sinners very hard, but he shows the love of Christ for them to be very tender and His grace to be all-abounding to the chiefest of them. The people hear him gladly and with profit. Said a lady, 'He gave me a good many things to remember.' His sermon on Wednesday afternoon on 'Assurance,' and Thursday on 'Come,' addressed to women, and that on Wednesday evening to men, on 'The Law of God,' were sermons of great power, and made a deep impression on hundreds of the great multitude assembled to hear him. The inquiry meetings which followed showed that many hearts had been pierced by the arrows of truth. We cannot speak of results. The good seed has been sown broadcast, and much of it. Its fruits will appear in due time. The meetings conducted by him closed on the evening of the 24th. Mr. Moody left our city on Monday last for Knoxville, Tenn., where Mr. Sankey will join him, and together they will labor in southern cities during the winter."

News of the Week.

WEDNESDAY, JAN. 27.—Lord Salisbury, Premier of England, was defeated on the Colling's amendment to the Queen's address, in regard to land tenure; the vote was 329 to 250. It is now thought that Mr. Gladstone will be called upon to form a new Cabinet very soon, as the Government will resign....Greece has replied to the second note from the Powers and refuses to disarm; her fleet have sailed away from Athens to keep from being blockaded by the English. ... Very damaging charges are being made against the American Consul at Samoa.... Rebels in Spain attempted to destroy the railway crossing on the mountains in the Province of Jaen....There was a severe loss by fire in Philadelphia. A part of the St. Cloud Hotel and half a business block were burned; the loss is over $500,000.... In the U. S. Senate eulogies were made on Mr. Hendricks....The split in the Ohio Senate continues. Each party meets separately and claims to be the Senate....Damaging floods in California and snow-slides with loss of life in Colorado are reported. ....There are further facts brought to light of the Harlem bridge job ...A member of Parliament is sued for attempting to wreck a railroad. ..An earthquake was felt slightly along the Hudson River valley....The State Senate has resolved to investigate the Broadway railroad franchise—$2,500,000 to be accounted for. Who got it?

THURSDAY, 28.—Lord Salisbury formally resigns. The entire press is opposed to the idea of the appointment in the new Cabinet of Lord Granville to be Foreign Secretary. ....A train of cars was attacked in Italy by brigands and one passenger killed and three wounded ...M. Girod Renaud, of New York, ascended in a balloon at Brest yesterday; the balloon was driven out to sea and disappeared....Two thousand striking employés in iron works at Decazeville, France, seized their manager and threw him out of a window and trampled him to death ... Coal miners are refusing to yield in Pennsylvania....A shower of dust from a clear sky occurred at Austin, Texas, yesterday. It began in the afternoon and continued through half of the night. The dust effected the lungs and throat, causing hoarseness in some instances....A family was found frozen to death in a wagon near Montgomery City, Mo....General Shaler's trial ended....An elephant race took place yesterday on the public square in Cleveland, O. His trainer ran by his side, applying the prod when necessary, until the blood was flowing freely from his wounds. The trainer was arrested for cruelty to animals.... The Grant Monument Committee report $114,229.75.

FRIDAY, 29.—Lord Salisbury dined with the Queen and is said to have advised her to summon the Marquis of Hartington to form a Cabinet, but in all probability Mr. Gladstone will be the one who will be called.... Great want is experienced in New Brunswick, Can., because of the failure of the fishing firms of Robins & Co. and LeBoutillier Bros.; starvation seems to be facing many ...Prince Bismarck made a speech in the German Reichstag, explaining the reason for the expulsion of the Poles....Two families, consisting of nine persons, were found frozen to death on the plains....The conflict in the Ohio Senate continues....A bill was introduced in the legislature at Albany to repeal the Harlem bridge bill....The invitation of the Baltimore & Ohio R. R. to the New Jersey legislature to visit the site of the Arthur Kill bridge was declined ...The Produce Exchange declared against silver coinage ...The jury in General Alexander Shaler's case failed to agree....Efforts are being made to compromise the trouble in the coke regions of Pennsylvania. ..Senator Sherman introduced a bill to stop the coinage of silver dollars, but to buy silver as at present, make it into bars and issue certificates of not less than $10, for the bullion value of the bars

SATURDAY, 30.—The Queen has summoned Mr. Gladstone to Osborn, to form a new Cabinet....The discussion in the German Reichstag over the Poles continues. They deny any attempt to eliminate German influence, but confess a desire to establish a Polish Government.

(Continued on page twelve.)

Our Contributors.

"To Stand."

BY GEORGE S. DWIGHT.

GRANT me a patient courage, Lord!
Sore wounded and with broken sword,
Beset on every hand;
A lonely and forsaken man,
Far at the doubtful battle's van
To stand!

Weary, athirst and well nigh spent,
O! for a speedy succor sent
From out Thy royal band!
It is so hard, in wreck and rout,
'Mid dying faith and living doubt,
To stand!

Yet o'er the conflict's din and heat,
Thy golden trumpet soundeth sweet:
"Yield not, my son, but stand!"
It is not mine to say Thee, "Nay;"
Mine but to hearken, to obey—
To stand!

Then if I perish, let me die
Fronting my foes right valiantly;
Thy colors in my hand!
Since death is but the joyful word
That calleth me before my Lord
To stand!

The Heretic Priest; A Tale of Reformation Days in the Netherlands.

(Translated from the Dutch of E. Gerdes, for the Christian Intelligencer, by Rev. Daniel Van Pelt.)

CHAPTER V.—A NIGHT OF PERIL.

FLORIS was greatly astonished that the few simple words he had spoken should have had such an influence upon this stranger. He did not know that this same man, although in the service of the monastery, the very stronghold of Romish superstition—so strange are the ways of the Lord—had given a reception to the seeds of truth in his heart. The new life had begun within him, and was waiting but for favorable opportunities for further expansion.

A few powerful strokes of the oars brought the boat out into the stream, and when they had reached the centre of the river the boatman lifted the oars out of the water and gave his exclusive attention to observing the youth. The moon appearing through a rift in the clouds afforded him a chance of looking Floris full in the face. It seemed to him that he had seen this face before. He reflected a moment where he could have met this young peddler, and soon came to a satisfactory conclusion. He laid his hand upon Floris' shoulder, and quietly remarked:

"If I am not mistaken, you are the pupil of the parish priest. I have frequently seen you assisting him at the altar. In spite of your disguise I recog nize you, and I think also that I can guess what are your intentions. Tell me frankly and sincerely before God, have you not come to accept the new faith, and is it not this which taught you to speak the words you just now addressed to me?"

This question brought Floris into no small perplexity. To confess the truth might place his life in danger. He did not know the man who put the ques tion; it might have been intended to condemn him by his own mouth. While he was still hesitating, the man continued:

"I see that you do not trust me. But I will tell you something that will set your mind at rest. I rowed Philip Cruize across this river this afternoon, and he was more outspoken than you are."

"Philip Cruize! my uncle? Did you see him? And what did he say to you?"

"In few but telling words he unfolded to me the great truths of salvation, which before were hid to me, but are now clear as the day; and what he told me satisfied a longing my heart had long felt, and which the old Church never fulfilled."

Floris was now indeed completely reassured. After a few moments joyful conversation about their mutual and new-found hopes, he said:

"And did my uncle tell you what his plans were?"

"He hardly knew himself. He had some idea, if he could get out of this province, of going to Flanders and thence cross the borders into France and join the Huguenot army. But what is that? Do I not hear voices on the other side of the river?"

The boatman placed the oars in the water, and they both listened sharply. Ere-long they saw the light of a torch, and several men moving about on the opposite shore. They observed them entering a boat and pushing over towards the side of the river which Floris and his new friend had just left. The latter slowly and noiselessly rowed towards the party, yet keeping at a safe distance. As the boats ap proached each other the oarsman's experienced eye could plainly make out that it was a detachment of Spanish soldiers, their shining helmets reflecting the fitful light of the torch. Both he and Floris also soon recognized the loud harsh voice of Father Josephus. This made them the more careful to avoid an encounter with the other boat, which was less difficult as the rain now came down in ever increasing showers, so that soon they could scarcely see a boat's length ahead of them. Distant thunder, too, began to be heard, and its rapid approaches indicated that a severe storm was about to burst over this very spot.

Suddenly our friends were startled by loud cries proceeding from the other boat.

"What can they be shouting at?" inquired Floris, in surprise.

"I do not know," replied his companion. "They must be in danger. I have noticed, too, that for some time they have made no advance, but remain on the same spot."

At this instant a blinding flash of lightning broke from the black clouds overhead, followed by an almost instantaneous clap of thunder. Our friends sent up a silent prayer to God for preservation in the fearful storm that was now fairly upon them. Its increasing fury seemed to have made the other party desperate, for their boat was now seen to move and they were distinctly heard to cry for help.

And indeed they were in great straits. Father Josephus, with an officer of the Inquisition and a band of soldiers guarding a prisoner, had all ventured into a boat which was not meant to hold half their number. It was not till too late that they discovered the mistake into which the monk's undue haste and the soldiers' inexperience had led them.

"Captain," shouted the Inquisitor above the roar of the elements, "come on my side of the boat, for I am afraid your weight causes it to lean too much on that side."

"Oh, oh, oh!" cried Father Josephus. "What will become of me? Holy St. Luke deliver me! I shall walk barefoot to Brussels and devote six tapers to the cathedral, if I escape. Be quiet, soldiers—don't you see how the boat rocks? Another such a movement and we shall upset. Row, row hard, that we may get to the other side before sinking. And our prisoner, the peddler, is he securely bound?"

"No, worthy Father," replied the captain, "we could not keep him bound. We could not carry him into the boat, and thus we had to loose the cords. But he is well guarded, and—"

The boat here gave a sudden plunge to one side. One of the soldiers slipped; another who sought to stop his fall, fell against the torchbearer, and before the latter could catch hold of something to steady himself he fell overboard, torch in hand—and they were left in complete darkness.

"Help, help," cried the torch-bearer, who evidently could not swim. Two of his comrades, thinking only of saving him, bent over the side of the boat. The current, however, had already swept him beyond their reach; by their sudden movement a large amount of water was shipped, several of the soldiers could not prevent themselves from rolling over to the same side and the boat would certainly have been upset if the Inquisitor and captain had not sprang to the opposite side and thus restored the equilibrium.

At this instant another blinding flash of lightning, accompanied by a simultaneous and much louder thunderclap, showed that the worst of the storm was upon them.

"The prisoner, the peddler!" cried the Inquisitor; "he is trying to escape, hold him, hold him!"

But it was too late. The peddler's quick eye had seen by the last lightning-flash another boat at no great distance, and unobserved by the soldiers, who had enough to do to think of their own safety, he had thrown himself overboard, and was swimming away with all his might. Philip Cruize (for the reader has doubtlessly recognized him to be the peddler) was an expert swimmer, and never came the accomplishment in better stead.

The boat that contained Floris and his companion was several yards away, but the boatman did not dare approach any nearer, lest the other party should discover him. Floris, who had heard the outcry raised at the escape of the peddler, and who but too well conjectured who he was, seized a long stout rope that lay in the bottom of the boat and held himself in readiness to throw it towards the swimmer as soon as he could discover where he was. It was not long before a movement could be detected in the water. Floris threw the rope in that direct on. Philip Cruize, who could not see the exact position of the boat, felt the rope strike his body; rightly supposing it was thrown by a friendly hand he took hold of it and was soon drawn by the boatman into the boat.

"To whom do I owe this kindness," he began to say.

"Hush, uncle," whispered Floris. "Don't you know me? I am Floris Berthem."

Philip Cruize with difficulty suppressed a cry of surprise and joy.

"Help! help!" loudly sounded the cry from the other boat. "We perish, we are upsetting, we are sinking!"

Another flash of lightning revealed the terrible fate of Philip Cruize's persecutors. In their effort to secure the escaping prisoner, several soldiers at the same time had pressed to the side of the boat, forgetting the extreme peril into which a similar movement had brought them just before. This time the catastrophe could not be averted; a volume of water dashed into the boat, and it began to sink rapidly. Frightful cries of drowning men filled the air, and sounded above the fury of the storm. Gladly would our friends have rowed to the scene of disaster and afforded what help they could, but they knew this would have been but to add their own death to the number. They lingered near the spot, however, to assist any stragglers that might succeed in keeping up long enough to reach them.

While watching with this benevolent purpose, a heavy object struck the bow of the boat. Swift hands plunged into the water and seized the gown of a monk. It was no other than Father Josephus. The wide folds of his monk's attire had buoyed him up for a time, but it was now getting fast soaked through and would have all the more certainly dragged him to the bottom, if help had not been at hand. He had already become unconscious.

"Hold him by the feet," called the boatman to Philip Cruize, "and I'll take hold of the hood."

With much difficulty, and only by the exertion of their utmost strength, did they succeed in drawing him into the boat.

"Is he alive?" asked Floris.

"I cannot tell," replied his uncle, examining his heart.

"Lay him out straight in the bottom of the boat, and rub his chest with your hand. I will make haste to reach the shore."

So saying he seized his oars and his powerful strokes soon brought them to the further side of the river.

(To be continued.)

Good English.

BY JOHN ALONZO FISHER.

IT would be a happy augury for the future of the English language if all journalists would emulate William Cullen Bryant, the lamented editor of the New York *Evening Post*, in jealousy for the purity of our native tongue. Among the forms of speech that he rigidly excluded from his journal were the following:

Balance for remainder; banquet for dinner or supper; casket for coffin; claimed for asserted; couple for two; deceased for died; devouring element for fire; endorse for approve; graduate for is graduated; gents for gentlemen; lady for wife; last for latest; lengthy for long; leniency for lenity; loan or loaned for lend or lent; located for situated; Mrs. President A., Mrs. General B., Mrs. Dr. C., and all similar titles, which belong like their hats and coats, to the husbands and not to the wives; pants for pantaloons or trousers; parties for persons; poetess for poet; portion for part; posted for informed; quite for very (as in "quite large"); Rev. and Hon. for *the* Rev. and *the* Hon.; standpoint for point of view; state for say; and talent for talents or ability.

Mr. Bryant's index of prohibited words include a few that many good critics would omit, as, for example, "reliable." This word, for which Mr. Bryant substituted "trustworthy," is elaborately and ably defended in a separate volume by Mr. Fitzedward Hall, a British scholar of American birth. Mr. Hall cites many words of good repute whose formation is analagous to that of "reliable." This answers the objection that the only form of a derivative adjective justified by analogy is an intolerable one, viz., rely-*on*-able. Another injured word is "taboo," which the example of Burke and other good writers has made respectable. But, in the main, the judgments of the great journalist will stand the tests of criticism.

Balance, claimed, party, state as a verb, endorse, posted, and *in that line*, are commercial or legal terms that ought to be kept to their proper uses.

Banquet, casket and devouring element are examples of the high-sounding terms that the average newspaper reporter seems to think necessary for the adequate expression of his thoughts.

As to graduate and the preferable expression, is graduated, (*i. e.*, is *graded*,) criticism and the general usage are at variance. It cannot be called a gross blunder to say that Scholasticus will graduate next year, nor should it be looked upon as an affectation to say that he will be graduated.

Gents and pants are universal barbarisms. The hopes of the purist languish when he sees the course of the perambulating bill-poster marked by these dreadful vocables. Yes, vocables; they are not words. One might as well say that lades wear gaits, as to say that gents wear pants. Ladies wear gaiters. Gentlemen wear pantaloons or trousers. Just here let us frown upon the absurd affectation that is substituting salesladies for salesgirls and saleswomen. The next affectation will be salesgentlemen. There are no nobler titles than man, woman and wife.

Quite means wholly, entirely. It should not be used as a synonym for very.

Reverend and Honorable are adjectives that should be preceded by the definite article, as are the analogous adjectives in the following sentence: The good pupils were commended by the kind teacher for their attentions to the unfortunate janitor. Now read the preceding sentence *without* the definite articles, and you will see the error involved in a reference to [the] Rev. Mr. Smith. Many persons, even writers for the press, are unconsciously guilty of discourtesy to clergymen by addressing them as Reverend, but without the definite article, without initials, and even without the conventional "Mr." They write, for example, of "Rev. Brown" and "Rev. Hall" instead of "the Rev. J. D. Brown" and "the Rev. Mr. Hall."

The mongrel word, standpoint, is nearly if not quite justified by usage; but in this, as in all doubtful cases, it is better to err on the side of purism. Wherever it is possible to do so, substitute an unobjectionable synonym. In other words, plow around the stumps.

Be critical, but be not hypercritical. Small knowledge breeds verbal conceits and affectations. It makes one tolerant of bad English to learn that of all the words and phrases condemned by the critics, there is probably not one that has not received the sanction of usage at the hands of some careful and scholarly author. Herein there is real solace for conversationists and for public speakers that are painfully conscious of their grammatical and rhetorical faults. Such persons are consoled and benefitted by the perusal of Professor Hodgson's "Errors in the Use of English," a volume of bad English compiled from the works of eminent writers.

Finical talkers make uncomfortable hearers. Over-nice writers, orators, readers and hearers cheat themselves out of much satisfaction, and expose themselves to the ironic thrusts of Cowper:

> "Manner is all in all, whate'er is writ,
> The substitute for genius, sense and wit;"

or the sarcastic ridicule of Pope, who, in his "Essay on Criticism," says:

> "Others for language all their care express,
> And value books, as women men, for dress;
> Their praise is still—'The style is excellent,'
> The sense they humbly take upon content."

JOHNS HOPKINS UNIVERSITY, BALTIMORE.

Dr. Shedd's New Book.

BY GEO. S. BISHOP, D.D.

DR. WM. G. T. SHEDD has again laid the Protestant Church under deep and lasting obligation by his work entitled, "The Doctrine of Endless Punishment," which appears with the new year and in which, beside his earlier article in the *North American Review*, he incorporates a masterly and exhaustive exegesis of "Hades" and "Sheol."

Dr. Shedd's position is in general that of the Reformers, which finds the root thought of "Sheol" in "*retribution*" and makes it mean, in fact, the Second Death. Dr. Shedd does not hesitate here to cross swords squarely with the Revisers "who deny that Sheol means 'hell' in the sense of 'the place of torment,' and assert that it 'signifies the abode of departed spirits and corresponds to the Greek,' pagan, 'Hades, or the Under-world. (Preface to the Revised Old Testament.")

Dr. Shedd argues, in opposition to this, that "Sheol is a place to which the *wicked* are sent, in distinction from the good;" that "the Old Testament knows nothing of a Sheol that is partly an evil, and partly a good. The Biblical Sheol is always an evil and nothing but an evil. When the human body goes down to Sheol in the sense of the 'grave,' this is an evil. And when the human soul goes down to Sheol in the sense of 'hell and retribution,' this is an evil. Both are threatened, as the penalty of sin to the wicked, but never to the righteous." "That Sheol is a fearful punitive evil, lies upon the face of the Old Testament, and any interpretation that essentially modifies this must, therefore, be erroneous." "The proof that Sheol does not signify Hell would, virtually, be the proof that the doctrine of Hell is not contained in the Old Testament; and this would imperil the doctrine of the final judgment." In the New Testament "Hades is represented as the contrary of heaven, and the contrary of heaven is Hell." "The tenet of Christ's local descent into Hades has no support from Scripture."

Dr. Shedd's exegesis is simply but luminously the amplification of Turrettin, prince of Genevan expounders, who says: "Vox 'Sheol' in Scriptura quadrifariam sumitur—1st, Pro sepulchro. 2d, Pro loco damnatorum. 3d, Pro maximis cruciatibus. 4th, Pro extrema humiliatione.—(The word Sheol in Scripture is taken four ways: 1st, For the grave. 2d, For the place of the damned. 3d, For the supremest torments. 4th, For the last and the lowest humiliation.")

All comes to this in effect,—*After death are only two places*,—Heaven and Hell. If a man is not in the one, he is, and instantly and everlastingly, in the other, and to see this and correlative positions of the Reformers brought again to the front, and with all that grandeur of argument, and force of diction which are so easily at the disposal of the master mind of Dr. Shedd, cannot but rejoice every old-fashioned orthodox man.

The doctrine of Eternal Hell is basal. On it is founded the immortality of all souls, and behind it lies that which roots deepest in God, the attribute of His justice.

Letter from Italy.

NAPLES, Dec. 28th, 1885.

EDITOR OF CHRISTIAN INTELLIGENCER: Southern Italy has charms for the tourist perhaps greater than any other portion of Europe. Here at Naples we are surrounded by scenery that never fails to captivate and interest the traveller. Situated on the slope of a hill in the shape of a crescent, the city is a succession of terraces looking out upon the Mediterranean, presenting a picture of rare beauty unsurpassed perhaps by any other city in the world. Along the wharfs or lower part of the city the streets are narrow and filthy, where swarms of men of the lowest Italian life are carrying on their traffic of every conceivable description, while on the terraces and elevated suburbs are the villas of the rich and the palaces of the nobility. Seen from the bay, Naples rises before you like a vast amphitheatre, skirting the shores, and the eye with one sweep can compass not only the city and the hills in the background, but also the Island of Ischia on the left, rising out of the sea like a great fort, and the scene of that great earthquake in 1881 when thousands perished, and left Casamicciola a heap of ruins. Near by also the vision compasses Puteoli, where Paul, a prisoner on his way to Rome, tarried seven days at the request of the brethren. On the right, like a sentinel in the sky, towers old Vesuvius, sending forth his black volumes of smoke and lava from his unspent fires. There also, commanding the entrance of the bay, rises rocky Capri, the ever faithful guardian of her queenly city of rich treasure beyond. Looking upon this varied and pleasing panorama, under these beautiful mellow Italian skies, we cannot wonder that it has been the subject of the admiration of thousands who have singled it out as a spot of exceptional beauty, and worthy of the artist's pencil.

At the base of Mount Vesuvius lie the ruins of ancient Pompeii, whose streets and walls have a tale of sadness and interest not soon to be forgotten. Here are the vestiges of once active life, but all now is as silent as a cemetery, and the streets, once the thoroughfares of trade, are now traversed only by sight-seers and their guides; and relics of ancient Pompeiian life interest only the traveller and antiquarian.

In the 79th year of the Christian era a volcanic eruption of Vesuvius buried this wicked and idolatrous city, and for more than seventeen centuries no trace of its existence had been visible. A few years since the government commenced excavations, which have revealed objects of intense interest that cause the traveller to stand in rapt wonder and astonishment. Here are streets; but the chariot wheel has long since ceased its rumble. Here are skeletons and petrified bodies of human beings, revealing by clenched fists and attitude of struggle the agony in which they died; some with the money belt around them in the effort to flee with their treasure; some with rings on their fingers, and jewels in their ears. Here are palaces of noblemen without inmates; shops where every kind of traffic has been carried on, but the tradesman and the trader gone; heathen temples, and altars and idols without worshippers; theatres in which the last tragedy was the scene of death and destruction; halls and tribunals of justice, but judges and jurors have long since gone to the Great Tribunal. Here also are fountains which for centuries have ceased to flow; skeletons of dogs and cats and rabbits and chickens which tell of the past domestic life; bread in the ovens, food in pots, and tables spread, all speaking of a sudden surprise and a fleeing for life when the great fires and floods poured forth from belching Vesuvius and arrested the people in their vice and idolatrous practices. For lust and idolatry and vice, Pompeii must have been renowned, as vestiges on every hand now convince the observer. But the most impressive scene is that at the government barracks. Here were found sixty-three bodies of armed soldiers, illustrating the fidelity with which they stood at their post when danger threatened and others were fleeing. Here also at the very gates of the city is the old boat landing, showing that the shores of the Mediterranean must have washed the very walls of the city, now a quarter of a mile away from the sea.

Altogether Pompeii presents some of the most interesting and affecting scenes we have witnessed in our travels, and reminds one of the fate of Sodom, upon which God poured the fires of destruction, because of its wickedness. Here old Vesuvius, sending forth his ceaseless clouds of smoke, and at night lighting up the heavens with his lurid glare, stands as a constant reminder of his past work of retribution, and while ofttimes awakening terror and consternation in the people of Naples and its environs, does not compel them to heed its warnings and forsake their sins. So multitudes have warnings from God in His wrathful displeasure because of sin, and heed them not, but harden their hearts against His threatenings.

A. M. QUICK.

Two Noble Gifts.

MRS. WILLIAM D. SLOANE, daughter of Mr. William H. Vanderbilt, and her husband, a well-known business man of this city, have engaged to build a Maternity Hospital on the grounds of the College of Physicians and Surgeons, which site was purchased out of the half a million of dollars given about fourteen months ago to the College by Mr. Vanderbilt. The hospital is to accommodate twenty-five patients. It will be the only one of its class in the city. Mr. and Mrs. Sloane promise also to endow it with a sum sufficient to meet all expenses.

The son of the late Mr. H. B. Claflin paid a few days ago $25,000 to the Society for the Prevention of Cruelty to Animals. No such bequest had been legally recorded in Mr. Claflin's will, but in his last illness, not long before his death it is said, the father requested the son to pay the amount to Mr. Bergh for the Society. In these days when the charitable bequests of wills are so often evaded when possible, and so often contested in the courts, it is pleasant to hear of such prompt obedience to a spoken request.

Socialism Declared.

ABOUT a month ago in Chicago, the Congregational Ministers' Union, in order to obtain an idea of Socialism from headquarters, invited Mr. August Spies, editor of the *Arbeiter Zeitung*, to address their Monday morning meeting. The *Advance* reported as follows: "He was listened to patiently and questioned closely. He represents the intelligent socialism, and advocates, with a good deal of ability, all the vagaries of his class. Starting with the premises that men are out of employment, that over-production exists in many quarters, and that laboring men work for pittances, and that capital and labor need such an adjustment that friction will cease, he proposes as a remedy for all these evils, property taken from all who have any and held in common. The danger that selfish, able men may again get more than their share out of the common store will be averted, it is thought, by the development of universal unselfishness under the new order of things. Monogamy, in the view of a socialist, is only another form of private property. Marriage will be a voluntary matter, to be entered into or dissolved at the pleasure of parties interested. Free love of an exalted kind will be the rule. Children will be owned by the whole body. There is no God. Right and wrong are meaningless. What is right to day may be wrong to morrow. There is no standard of moral action. Mr. Spies' statements that the church is a failure as a moral force, and that socialism is the preventive of the very ills the church is seeking to cure, were rather startling."

The Reading Room.

Our Book-Shelves.

....“THE PEOPLE'S BIBLE: Discourses upon Holy Scripture.” By Joseph Parker, D.D. Vol. I. The Book of Genesis. Dr. Parker has undertaken a great work at his time of life, but we presume he has a store of material with which to carry it on, and we trust he may be spared to complete it, if the lectures on Genesis furnish a fair specimen of what is to follow. In this volume we find the same keen insight into truth, the same terseness and force of language, and the same striking originality that characterize his “Apostolic Life,” and other writings.

The volume on Genesis consists of two parts. The first comprises a series of essays on Inspiration, the Unknowable God, God as personally realized, and God the only sufficient and satisfying explanation of all things, equally marked by fulness of thought and profound reasoning.

The second part is composed of discourses, preceded by prayers, like those in his volumes on “Apostolic Life,” in which some prominent event is made the centre of the discussion, while the context suggests practical lessons. No extracts from these sermons can give an adequate idea of them. They are thoughtful, suggestive, eloquent, spiritual and practical. They are “Bible Readings” in the highest and best sense, and valuable for the student and for the family, for ministers and the general reader. (Funk & Wagnalls.)

....“PARABLES OF THE LAKE; or, The Seven Stories of Jesus by the Sea of Galilee.” A Sunday Book for Young Readers. By J. R. Macduff, D.D. Illustrated. The illustrations are etchings which very vividly depict the several scenes on which the parables are based. It is a charming little book. These beautiful parables of our Saviour by the Lake are expounded by the author in such a simple and attractive style that children will find them as fascinating as any stories they may have ever read. The great advantage to the child in reading these stories, as compared with other stories of a secular character, is the familiar knowledge which he will thereby gain of some of the most interesting incidents in the life of Jesus. It should be in every Sunday-school library. (Robert Carter & Brothers.)

....“HOW TO BE HAPPY THOUGH MARRIED” is really a charming and sensible book notwithstanding its infelicitous title,—which we like none the better because it is second-hand, being borrowed from Skelton. The author is a delightful essayist. His pages are crowded with apt quotations from a great variety of sources, and with interesting incidents and illustrations. His counsel is eminently practical, level-headed, and wholesome hearted. The whole tone of the book is sweetly evangelical. No husband or wife, whether at the beginning or at the farther end of their wedded life, can fail to be benefited by reading it. It is neatly gotten up, and adapted for a gift-book to young married couples. (Charles Scribner's Sons.)

....“SERMONS BY T. DEWITT TALMAGE.” Second Series. This volume is preceded by an interesting Biographical Sketch, which is somewhat superlative, as when it says that “Mr. Talmage never delivered a sermon yet in Brooklyn which God has not blessed to the salvation of souls.” The author errs, too, in saying that it seemed to Dr. Talmage's parents “a matter of course that he would follow his three brothers into the ministry.” The present writer, their pastor at the time, knows the exact contrary to be the fact. This volume has the same characteristics as those which have gone before and will doubtless be as extensively useful. (Funk & Wagnalls)

....“SUNRISE ON THE SOUL.” By Hugh Smith Carpenter, D.D. A collection of seventy-nine short papers, which are full of seed-thoughts,—brilliant, glowing, earnest, and often original, bearing the stamp of the author's striking individuality. Just the book for one's spare minutes and quiet hours. (Funk & Wagnalls.)

....“STRANGE CASE OF DR. JEKYLL AND MR. HYDE.” By Robert Louis Stevenson. The author's inventive power is so well known since the “New Arabian Nights,” that this new story will only add to his reputation. Without being absolutely ghostly it is calculated to send a cold chill down one's spinal column. It deals with the duality in man, his high spiritual being on one side and his low fleshly, animal nature on the other. Grant the possibility of a temporary separation and the story is told of Dr. Jekyll and Mr. Hyde. The way it is unfolded is in the author's own powerful style, and his showing the slow growth of animalism has a moral result which makes it in some sense a parable. It might well be pondered by every reader in view of common temptations and secret impulses. (Charles Scribner's Sons.)

....“A LONG SEARCH.” By Mary A. Roe. This is a story of a girl in search of her parents. She starts from the Western plains, lives in New York city for some years, changes to Europe and finally brings up as the stolen daughter of an Irish baronet. The time is in the beginning of the century, and bits of history are interwoven in order to interest the reader. For ourselves we prefer “Japhet in earch of a Father,” or even Hannah More's interminable “Cœlebs in Search of a Wife.” The whole style of “A Long Search” proclaims a tyro in literature who seems to have been aiming at a cheap popularity. We have little doubt that scores of readers will bring her the desired reward, as the book rises a little above the average Sunday-school novel. (Dodd, Mead & Co.)

....“A TOUR AROUND THE WORLD,” by George E. Raum, does not pretend to be anything more than a comprehensive guide book of travel, but it seizes on the points of interest to the ordinary traveller, and packs a great deal of useful information into a small compass, and is an instructive and interesting volume for those who stay at home to take up, and an admirable *vade mecum* for those who propose to follow the author in his world-tour. An index of every place visited and sight seen, with populations and page reference, adds much to the value of the book. (W. S. Gottsberger.)

....We have received and examined “WAR SONGS, for Anniversaries and Gatherings of Soldiers,” to which is added a selection of “SONGS AND HYMNS FOR MEMORIAL DAY;” “FRESH FLOWERS, A Song Book for the Infant Classes of Sunday-schools,” by Emma Pitt; and “GEMS FOR LITTLE SINGERS for Primary and Kindergarten Schools and the Nursery,” by Elizabeth U. Emerson and Gertrude Swayne, assisted by L. O. Emerson, and are convinced of their superior merit and adaptation to the several classes and occasions for which they are designed, and heartily commend them. “THE PURITAN—THE RACE MARCH GALOP” (sheet) is likewise a gem. (Oliver Ditson & Co.)

....“FIVE MINUTE RECITATIONS,” by Walter K. Forbes, is a varied and excellent selection of prose and verse adapted for public recitation or reading. That no selection requires more than five minutes to recite admirably adapts it for use in schools and colleges. (Lee & Shepard.)

....“MICHAEL'S TREASURES; or, Choice Silver.” By Emma Marshall. A good English story for children of younger years about a boy who picks up a little girl from a wreck and cares for her in his mother's house. (Robert Carter & Brothers.)

Our Library Table.

Periodicals, Serials and Notes.

....The *Atlantic* for February is a very “readable” number. A fine poem on “The Homestead,” by John G. Whittier, calls on the young to till their fathers' fields and “build the home once more.” There is an interesting sketch of Gen. Ward, the American military adventurer in China, and a pleasant continuance of the old town life of Salem by Eleanor Putnam. In the serial stories the “Country Gentleman” ends somewhat tragically. Mrs. Oliphant has certainly succeeded in making her chief character one of the most odious of human beings. The “Princess Casamassima” and “In the Clouds” grow more interesting in their development. There is a fair “Contributors' Club,” with some capital criticisms to close the number.

...*St. Nicholas* for February is bright, attractive, various. It abounds in short poems, lively sketches, and nice stories with beautiful illustrations. “Around the Bay of Naples” is “a narrative of travel” worth reading. Mr. Scudder's Life of George Washington goes to school now in the fourth chapter. All boys in America ought to read about the way in which George Washington was reared. *St. Nicholas* is a good companion and useful friend.

....The *Old Testament Student* for January comes well filled. It contains Dr. Chambers's paper on Sun Images and the Sun of Righteousness, the conclusion of Dr. Murphy's admirable statement of the Authority of Scripture, Prof. Denio's Examination of the Revised Version of Exodus (most scholarly and thorough), and Prof. Osgood's luminous account of Egypt before 2000 B.C., together with other good matter. A valuable issue.

....The *Baptist Review* for January maintains the high character it has assumed under its present conductors. The various departments are well cared for, and the Review of Current Literature is equal to that of the *Presbyterian Review* in quality though not in quantity. Dr. McArthur contributes a very vigorous paper on the Pastor's Leadership of his Church, which some folks will not be able to read without their ears tingling. There is a very interesting symposium on Inspiration, in the course of which Professor Norman Fox is reduced to dust and ashes as he deserves. An article on Christ's Pre-eminence speaks of the Logos before time as “the realization and concretion of the Divine nature”—words that seem to us the quintessence of nonsense. But such meaningless words are not frequent. Our Baptist friends will make a great mistake if they do not give this quarterly a prompt and liberal support.

....*Babyhood* is not behind other magazines with its New Year greeting. It comes with a more interesting budget than ever of promises and pleasantries, done up in the most tasty fashion. It is always bright and chatty, sensible and helpful. For this reason mothers who read it like it, and all mothers should have it. It fills a niche that was left unoccupied, except incidentally, in home magazines, before its coming, and is therefore hailed as a welcome guest in the many homes to which it has already gained admission. Its projectors should feel proud of the flattering testimonials which they have received through the press of this country from Maine to the Pacific coast, as published on the last page.

....The *Expositor* for January.—This begins the year very strongly. 'Tis enough to name the contributors, Canon Westcott, Prof. Harnack, Canon Driver, Dr. McLaren, Prof. Delitzsch, Principal Dawson and Prof. Stokes.

....The *Lutheran Quarterly* opens with a weak rehash of the common pleas for the “two wine theory” of Scripture. Then comes an able argument by Pres. D. J. Hill against the Evolution of Religion, and a refreshing view of Historical Christianity by Prof. Wynn. Under the quaint title “Man or Machine?” Prof. Richards argues very cleverly for a liberal education for laymen and ministers. The Literary Intelligence is fresh and full.

....The *Lutheran Church Review* contains a good article on Italy and Romanism, and a very interesting account of the Swedish Lutheran Church in America. Prof. Whiteker, under the title “The Form of Sound Words,” contends vigorously for purity of doctrine. One utterance he makes applies in several latitudes: “A great deal is said in these latter days about church union; in many instances, however, the thing aimed at is not unity but absorption.” There is a very appreciative paper on Dr. Schaff, and the notices of books are careful and just.

... In *Cassell's Family Magazine* for February, “An American” talks about The Typical New Yorker. Prof. Blackie discourses very agreeably on London for Londoners, the Family Doctor pleads in his sensible way for regard for the Ailments One Gets Little Pity For, somebody reviews instructively Prof. Ball's Story of the Heavens, and another somebody under the heading, The Impressions of a Noticing Eye, tells in lively sentences how he reads Characters in Backs. The number is handsomely illustrated and stories and poetry add to the variety and interest of the contents.

....The City of Albany: Two Hundred Years of Progress, a paper by Mr. Frederic G. Mather, in the *Magazine of American History* for the month, richly illustrated, admirably prepares the way for the celebration of the bi-centennial of our State capital, an event due in July of this year. Gen. Watts de Peyster's biography of Gen. Anthony Wayne will be read with avidity. The probability of the Disintegration of Canada is discussed with intelligence by Dr. Prosper Bender, and Mr. A. W. Clason describes The Charleston Convention of 1788. To the War Papers there are added, The New Mexican Campaign of 1862 by A. A. Hayes and the Army of the Potomac under Hooker by Major W. H. Mills. The Minor Topics, Original Documents, Queries, etc., are full of important and instructive letters, facts, and criticisms.

BOOKS RECEIVED.

Charles Scribner's Sons: Oceana, or England and Her Colon By James Anthony Froude. Illustrated. 8vo. pp. 396. $2 50.

Ivison, Blakeman, Taylor & Co.: Outlines of Universal History Designed as a Text-Book and for Private Reading. By George Par Fisher, D.D., LL.D. 8vo, pp. 674.

A. C. Armstrong & Son: Armstrong's Primer of English History for School and Family Use. With Maps. 18mo pp. 125. 50 cents.

Cassell & Co.: Without Blemish: To-Day's Problem. By Mrs. J. H. Walworth. 12mo, pp. 381. $1.25.

John B. Alden: The Glasse of Time. In the First Age. Divinely Handled. By Thomas Peyton. A reprint of the famous and extremely rare poem which is supposed to have inspired Milton's Paradise Lost. 12mo, pp. 177. 50 cents.

UNBOUND BOOKS AND PAMPHLETS.

The Third Annual Report of the Executive Committee of the Indian Rights Association. For 1885; also,

The Administration and the Indians. 8vo tract, pp. 4. 1316 Filbert St., Philadelphia.

Rainbow Gold. A Novel. By David Christine Murray. (No. 509, Harper's Franklin Square Library.) 4to, pp. 79. 20 cents.

Stories of Provence, from the French of Alphonse Daudet. (Lettres De Mon Moulin.) By S. L. Lee. (No. 51, Harper's Handy Series.) 16mo, pp. 146. 25 cents.

A Crimson Stain. By Annie Bradshaw. (Cassell's “Rainbow Series” of Original Novels.) 12mo, pp. 192 25 cents; also,

My Ten Years' Imprisonment. By Silvio Pellico Translated from the Italian by Thomas Roscoe. (Cassell's National Library. Edited by Prof. Henry Morley. Vol. I. No. 1.) 18mo, pp. 200. 10 cents.

Circulars of Information of the Bureau of Education. No. 3. 1885. A Review of the Reports of the British Royal Commissioners on Technical Instruction. With Notes. By the late Charles O. Thompson, A.M., Ph.D.

PERIODICALS.

January.—The Baptist Quarterly Review, American Journal of Insanity, The American Antiquarian, The Targum.

February.—Magazine of American History, Our Little Ones and The Nursery, The Art Journal, Lippincott's Monthly Magazine, The Homiletic Review, The New Englander and Yale Review, The Century, The Sunday School World, Wide Awake, The New York Fashion Bazar The Brooklyn Magazine.

March.—The Westminster Teacher.

Astronomical.

VENUS will soon cease to be the glory of the western evening sky. On the 18th she passes between the earth and the sun, and becomes a morning star, to be visible in the East in a few day in increasing brightness. Then will follow in the latter part of next month one of her most interesting appearances—she will be visible at midday.

Mars rises at about half past eight in the evening, Jupiter about an hour later. Both are increasing in apparent size and brightness, and are brilliant a little south of East at half past ten in the evening. We shall pass between the sun and both of them next month.

On the night of the 20th Jupiter and the moon will be separated by only one seventh of a degree.

On the night of the 12th, beginning at about 7.30, the moon occults star after star in Taurus, concluding with an occultation of Aldebaran soon after one o'clock. An opera glass will take it all in handsomely.

Tracts on the Sabbath.

"THE inquirer can find suitable tracts to show the importance of maintaining the sanctity of the Sabbath at 47 and 49 Centre street, New York," is one answer received.

The New York Sabbath Committee, 31 Bible House, New York, publish a tract on Sunday Laws and Sunday Liberty.

A lady, deeply interested in the preservation of the Lord's Day, who has printed some tracts at her own expense, will gladly supply those who send their addresses to this office.

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SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	897,550 00
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Loans on Stocks, payable on demand	122,850 00
Interest due on 1st January, 1886	97,056 62
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The Home.

AUNT MARJORIE'S CORNER.

Our Little Boys.

THE very allusion to these bright creatures in our homes stirs within the mother's heart some of her happiest emotions. Bolder in his demands, more pronounced in all his actions than the more gentle sister, our frolicsome boy receives the lion's share of love even while taxing patience to its utmost. This would appear anomalous did we not receive back from him, at least as much as we give. The value he puts upon mother's opinion, the desire for mother's sympathy show the hold we have on our miniature men as they come in to us, fresh from boyish scrapes, to take shelter under the maternal wing. Many the secret confided to mother because anticipated severity from father puts him beyond the pale of confidence.

But mother love luxuriating among its treasures cannot wholly make the boy. It may be a temptation with some of us to imagine that he surely will become what we desire him to be; that he happens to be *ours* is no guarantee for his future unless the implanting of sound principles in him accompany this tenderness of affection. Principle from babyhood itself wrought into the warp and woof of his being, its strength to be tested constantly from the squabble over the blocks in the nursery to competition with his fellows in the class-room. The waifs and strays alluded to recently would never have been such, if with a required watchfulness over them a faithful instruction in God's Word had been the habit of the conscientious mother. These old Bible stories, how they interest our little children, and how often do we allow them to be supplanted by other narratives of questionable value as factors in the formation of character. The *memorizing* of Scripture is almost a lost art with many of us in the training up of our families, and as for the catechism, that is far too abstruse and dry to *impose* on our little boys and girls. So as they pass out of the precincts of nursery life to mingle promiscuously with others of their age and sex, there is not that safeguard thrown around them which a conscience enlightened by such teachings can secure.

Should we be faithful in these things, consistency would lead us to retain the companionship and confidences of our boys, certainly would lessen the chances for relaxed vigilance at a period when needed most. It is possible that our carelessness has had an earlier birth than at the time when, almost unconsciously, we have allowed these boys to slip away from us to be initiated into the mischief or immorality of chance companions. Who can afford to risk these dear manly fellows to *any* strange influence without something to carry with them for guidance or monition? The congeniality that now exists between us and these kilt clad romps in our homes will best be maintained by sharing with them, as they are able to take in, our choicest treasures. Mother's Bible will be appreciated in proportion as it is known; mother's hymns will grow dear, not only from association, but also as an expression of individual feeling. No danger of making him too old-fashioned, there is enough in the air around to counteract that. Possibly the best part of any of us is the old-fashioned part that is left. The austerity of the Puritan does not lessen our admiration for his staunch adherence to principle, and while tastes may differ as to his demeanor, we might all with profit imitate his noble example in the training of these children of the covenant by acquainting them early with the precepts of Divine truth.

IRENE.

The Rechabites of To-day.

WHILE conferring with one of my associate mission band officers this week, one of the teachings of a recent Sunday's lesson received a forcible illustration. Annette had been absent from the last business meeting, and my call was to inform her of the several items which we had discussed, and also to hear her views concerning one or two of the matters under contemplation.

"You know, Lou," said Annette, "I'm not as strong for foreign missions as you are, but when a meeting is organized for that purpose, I do not believe in mixing in the social part." Changing her tone slightly, she continued, "What's the matter with Christians now-a-days? I don't profess to be one; if I did I should want to give up what many of my young friends retain when they come out and acknowledge themselves on the Lord's side. But it is not for me to judge, only we are taught every Sunday we must be either *all Christ's*, or—the world's. It is one of the things that keeps me back. Some few *do* live up to what they profess; there's Ethel now, a more changed girl I never knew. When she became a Christian and joined the church, she gave up dancing, the theatre and everything else worldly, and that's what I would do too; but there are few so honest and consistent as she is."

No comment is necessary; and certainly it was intended the thought should be impressed upon my mind at least, for only a day or two since our superintendent said he did wish something could be done with our young people in order that we might know the Christians from the others. A lamentable state of affairs, and yet it is largely so the world over. We want all the advantages the church affords—and I use the words reverently—none of its disadvantages. How few are willing to "leave all and follow," to be "the chosen peculiar people," "in the world and not of it," as the descendants of Rechab were.

We are counting the cost from the wrong standpoint; with *so much* in view cannot we obey the injunction, "Come ye out from among them and be ye separate"? Perhaps the dear Master knew just how faltering our steps would tend, now to the right and now to the left, when in His loving tenderness He prayed for all believers, coupling with it the petition, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil;" and I very much fear we are not doing all in our power to bring the answer to that prayer. Who of us will adopt Paul's motto: "Whose I am, and whom I serve"?

VERA.

A Leaf from the Journal of an Unhappy Woman.

WEDNESDAY, MAY 18TH.—Left home this afternoon at two o'clock, did not have a pleasant ride on the cars; a woman on as usual with a crying baby; it is a mystery to me that people will take babies on the cars to make it unpleasant for other people; the mother of this one looked tired, she ought to have been. The air was so close in the cars that I put up the window, when what should a man behind me do, but ask me to put it down, said it made him cough; it is surprising to me how some people can be so inconsiderate of the comfort of others. I fanned myself all the rest of the way, and I hope he noticed how I was overcome with the heat.

Reached Omstead at six o'clock, went to the house of my old schoolmate, Almira Sprig, whom I had not seen for twenty years. Almira did not know me till I told her who I was; it just spoiled the whole of my visit to think how much she used to seem to think of me, and that she should have forgotten me so. I am sure I have not changed so much, and I should have known her anywhere!

Thursday, I left Almira's after breakfast and reached Springville about ten o'clock. I had written to my niece, Susan Grey, that I was coming to visit her and would be there on Friday, but when I got off the train there was not a soul to meet me, and I had to hand up my baggage and bargain with an impudent hackman myself. When we stopped at John Grey's house, Susan came running out and acted as though she was dreadfully surprised to see me; said they never *dreamed* of seeing me in the morning, as they supposed of course that I would leave home in the morning and get there on the afternoon train, was so sorry it had happened so, and wanted to know if I had any trouble.

It didn't look as though they were very anxious to see me, for they didn't know what time of day I might come, and it would not have hurt John or Susan either to have gone to the train. I did not care if they knew I thought so, but all I said was that if "*I* had any trouble no one else did, but that I shouldn't make trouble for anybody very much longer at most." Susan's face turned red. I shouldn't wonder if she remembered all I had done for her, and the times she had visited at my house for me to wait on her; if she didn't I did. However, she *seemed* to be very glad to see me, but I don't know whether it is anything more than put on, or not.

Friday.—Susan and John were stirring this morning at half past five, though they might have known that after my journey I would want to sleep, but nobody ever thinks of my comfort. When I went down I found the family breakfast had been over half an hour. Susan said John had to be at the store very early, as it was the busy season, but she thought she would not call me; I told her I could just as well have come down before for I hadn't slept any since they got up.

Susan said she was very sorry they had disturbed me, as they tried to be still, but I didn't think they tried very hard, and I did think John might have put off going to the store one morning on my account, but I only said that I hoped it wouldn't give me a sick headache; it was very apt to when I was waked up so early. To think of the times I have gone around on my tiptoes when Susan was a baby so that *she* could sleep in the morning, but that is all the reward one gets in this world for doing for others.

This afternoon I went up to my room to lay down, then I thought Susan could talk to her baby all the time instead of half of it, and pretty soon I heard the door bell ring, and people come in; two ladies, for I opened my door and peeped over the baluster to see, but Susan never invited me to the parlor to meet them. When I went down I said, "Been having callers?" (She never mentioned the matter till I spoke of it, and I waited quite a little while to see if she would.) She said, "Yes, but as they were ladies she knew very slightly, and I had lain down for a nap, she thought she would not call me down."

I understood it at once. I am only from the country and haven't town manners, and she doesn't want people to see me; I presume doesn't want them to know that she has any such a relative. Well, I didn't say anything, but I was pretty quiet the rest of that afternoon. I can keep myself in the background if that is what they want of me, and I don't need many hints to do it either.

Saturday.—Susan told me that she had a letter from her sister Anna last week, but when I asked to see it, it could not be found. Susan pretended to look for it, but I don't think she tried very hard, and I believe she did not want me to see the letter. Now there could be no reason why she should hide it from me, unless Anna had written something about me. I wonder what it could have been? Very likely that she was afraid I would come and visit her, but she need not worry, I never go where I am not wanted if I know it. Who would have believed such ingratitude possible when I have always treated Anna like my own child!

Sunday.—I have not been at church to day, and Sunday without a church service to one who enjoys it as I do is a long, dull day, especially if one's thoughts are as unhappy as mine have been these last hours. This morning it rained a little, and Susan said to me, "Aunt Elmina, your rheumatism troubles you so, will you dare to go out in the rain?"

Of course I had been intending to go, and should not have thought of minding the rain, but I could see what she meant; she was ashamed of me because I was plainly dressed and wanted an excuse to have me stay at home. I staid, to be sure I did! I would not for the world mortify my relatives, who *perhaps* would not be able to wear such good clothes if they had done as much for other people as *some* I know. In the evening, when I could go and come in the dark, and there would not be so many at church they thought it had cleared up enough for me to go, but if I didn't look well enough to go one time or day, I didn't at any other.

Monday evening.—My trunk is packed, and in a few short hours I shall leave this house, probably never to enter it again; and when Susan hears that I am laid in the cold grave, I *hope* that her conscience will not accuse her for the manner in which she has treated me. I would not have believed it if I had not heard her and John talking with my own ears. Little did they think as they sat on the porch, that the window of my room was open, and I sitting beside it was listening to every word. Easy to write it down, for I can never forget it. Susan had been putting the baby to bed, and when she came out John asked, "What's the matter with Aunt Elmina?"

"I'm sure I don't know," said Susan.

Now this afternoon she said she must go into the next neighbor's on an errand, and she went off and was gone an hour by the clock, for I took notice, and I don't know how much longer she would have stayed if the baby hadn't waked up and cried. I am sensitive, I was hurt, and I may have showed it, for I don't think it was treating me, a visitor in her house, with much respect. Though Susan was always selfish, I did wonder she could have said she did! know.

"I'm sure," went on John, "we have done everything we could to make her visit pleasant," (he had taken me out riding two or three times, but I don't think he has hurt himself,) "but she acts as though she were offended about something, and makes every one around her uncomfortable half the time." (I will be a long time John Grey before I shall make you uncomfortable again.)

"O, well," said Susan, "you musn't mind Aunt Elmina's ways. I wish she had a happier disp-

tion, but then she has some excellent qualities." A happier disposition! To think that I should live to hear such words from my own niece.

"That may all be," I heard John answer, "she may have all the virtues, but I must say she is decidedly peculiar."

So that is what they think me, peculiar and disagreeable! Well, I won't be so to them much longer, and they *pretended* to be glad to see me. Truly such unkindness is sharper than a serpent's tooth. I'm sure I don't know what I have ever done that I should have so much trouble, especially as it is my way to always think of others instead of myself.

ELA THOMAS.

CHILDREN'S PORTFOLIO.

The "Baby" Sewing Society.

BY LIZZIE CRANE.

PUT aside your pins and needles,
Busy maidens, one and all;
See! a little guest is coming
Through the doorway from the hall.

All wrapped up in dainty blanket,
Bright black eyes just peeping out,
Wondering what so many ladies
Find to talk so much about.

With the flush of baby slumbers
Lingering still on cheek and brow,
What wise things the baby'd tell us
If she could but say them now.

Are the rosy lips quite silent?
Nay, they speak of many things,
Of the innocence of childhood,
And of all the love it brings.

Speak they from the baby kingdom
Of a kingdom brighter far—
One whose radiance exceedeth
Fairest light of sun or star?

Yet to enter at its portal
Each a helpless child must be,
Since none else behold "the Father,"
Only such His glory see.

Precious lesson thou would'st teach us,
Little one with helpless grace,
Echoing the Master's teaching
To those who would behold His face.

How Hattie Became "So Happy.'

A TRUE STORY.

IT was during the Week of Prayer at an afternoon meeting that Hattie attended with her aunt. The service was rather long for a child, and much of it beyond her comprehension. The good minister paused. In looking about the audience he saw a few children. His heart yearning over the sweet upturned faces, he forgot his thirdly and spoke directly to them.

"And dear little ones, Jesus *loves you!* To the youngest He says 'Come unto me.' He will forgive—He has forgiven you all, and received you in His loving arms—*all* who are willing to accept His love."

As the good man ceased a sweet prelude from the organ filled the church, while soft voices sang:

"I was a wayward child,
I did not love the fold,
I did not love my Father's voice,
I would not be controlled."

"Auntie, did he mean me?"

"Yes, my child."

Tears glistened in her eyes, while her heart beat with joy. *She* was Jesus' child. She was saved *today*.

"Good news," she cried, as she flew into the house. "Oh, where is my mamma?"

From room to room she went. From bed-room to library, kitchen to dining-room. At last mamma was found in the parlor.

"Oh, mamma, dear mamma," cried Hattie, as she threw her arms about her mother's neck, "I am so happy, happy, happy!"

"What has made my little daughter so happy?"

"Oh, Jesus loves me. He has accepted me. He has saved me. I am Jesus' little girl now. I am *so happy*. I want to tell everybody."

"But, my child, everybody will not believe you."

"Why, mamma, how can they help it? *They must*. I am going right off to tell old Tim."

Away she went across the street. Her short golden curls forming an aureola about her head, like that we see sometimes in old pictures of the saints. In her haste she rang the bell two or three times, and danced up and down upon the steps, her feet keeping time with the joyous beatings of her heart.

"Good afternoon, Miss Hattie, sure it is I that am glad to see your bright face," said Mrs. Morley, as Hattie ran in.

"Oh, I am so happy! Where's Tim?"

"Right in the shop, miss."

Opening the door, the little girl saw Tim at his bench; a piece of leather in his lap, a hammer in his hand.

"Oh, Tim, I'm so happy, so happy, so happy!"

"You are always cheery and bright, miss, but what has made you so happy to-day?"

"Because Jesus loves me; He has accepted me; He has saved me. I am Jesus' little girl now. I told my mamma I was so happy I wanted to tell *everybody*, so they could be glad too. She said they wouldn't believe me. But you will, won't you, Tim?"

The hammer fell from the hand of the old man. He bowed his head, while tears trickled through his hard and toil-worn fingers.

"Poor Tim, why should you be sad? Jesus will make you glad." Falling upon her knees the little girl prayed: "Dear Jesus, please forgive Tim and make him happy, too." The hard and stony heart, the heart that had resisted the Saviour's love for three score years and ten, relented.

The joy of the little one was reflected in the face of the old man.

He felt that even *he* was forgiven; even he was accepted at last.

"And a little child shall lead them." J. S. K.

SCHENECTADY, N. Y.

The Bee-Eater.

THE busy bees of Europe have an enemy of which we must tell you. It is an active bird called the bee-eater.

There are several species of this little bird inhabiting most parts of the Old World, and all distinguished by brilliant plumage. They are somewhat migratory in their habits, in winter seeking the warmer parts of the globe, and in summer the temperate regions in search of food, which they take on the wing like the swallow. Their food consists almost entirely of bees, wasps, gnats, etc. They will watch for them singly or in small parties perched on some prominent branch of a tree, from which they can see all around them, then lightly skim the air to seize their prey, returning generally to the same branch.

Ths European bee-eater in its varied coloring and shape is not unlike the kingfisher, with which it is nearly allied. It annually visits the countries bordering on the Mediterranean, appearing in flocks of twenty or thirty, skimming over the vineyards and olive plantations in pursuit of insects, especially of bees and wasps. And it is remarkable that these birds are never stung by them. As they seize the insect they at once crush it with their strong beak. Under the name of merops, of which family it is, Aristotle mentions it as very destructive to bees. It often watches near their hives and also at the mouths of wasps' nests.

One species is a native of the warmest parts of Europe, particularly among the islands of the Grecian Archipelago and of many parts of both Asia and Africa; but in the north of Europe it is rarely seen. Next to the koller and kingfisher, it is considered a beautiful bird. Its varied plumage is of a golden brown and pale yellow, more or less shaded with an admixture of red and bluish green, with sea-green beneath. From the corners of the bill on each side of the head a black streak passes across the eyes, curving downward and nearly meeting the tips of the crescent across the throat, separating the yellow of that part from the sea-green of the under parts. The tail, of a sea-green color, is about three inches long, the two middle feathers projecting in a pointed form some distance from the rest. The legs are short and of a reddish color.

The bee-wolf, or African bee-eater, is of still more brilliant plumage. Its back is of a deep-red color, verging to rose color underneath. The head, throat and portions of the tail are of bluish green; while the same black spot runs from the corners of the head to the ears. The tips of some of the longest feathers are also velvety black. It is about thirteen inches in length, and is an inhabitant of Eastern Africa.

The flesh of the bee-eater is sufficiently esteemed to be sold in the markets of both Italy and Egypt. The boys of Candia, or Megalo-Kastro, one of the most populous cities of Crete, catch the bird in this manner: They bend a pin into a hook, and tying it by the head to a long thread, they thrust it through a locust, just as boys bait hooks with a fly, holding the other end of the strong, light thread in their hand. The locust, so fastened, continues its flight, which the merops perceiving, pursues and catches, at the same time swallowing pin and all, when it is easily captured.

They rear their young in horizontal holes in the sandy banks of rivers. The entrance is usually small, extending to the depth of three or four feet into a cavity in which the parents can easily turn round. The eggs are white, from five to seven, and are laid on the ground or on moss or other soft material. When the young are partly fledged, but not yet able to fly, they creep to the mouth of their hole, where they seem to enjoy the happy summer light and genial sunshine. But on the least alarm they hasten into their inner chamber, where they lie concealed until all is again quiet.

In the banks of the Don and Volga the excavations made by the flocks of bee-eaters are so numerous that the bank in many places resembles a honey-comb. Livingston describes the banks of the Leeba in South Africa as perforated in a similar manner. At morning and evening they frequently congregate in considerable numbers. Their flight is graceful and sustained, and their cry is loud, consisting, though, of pleasant whistling notes, mostly heard during the morning and evening.

Here we have another little creature formed by Divine wisdom to do its special work in lessening the vast number of insects which might, in those warm countries, become troublesome.—*N. Y. Observer.*

Faith Illustrated.

THE patter of little feet on my office floor, and a glad voice exclaiming, "Papa, I'se come to 'scort you home!" made known to me the presence of my little six-years old darling, who often came at that hour "to take me home," as she said. Soon we were going hand in hand on the homeward way.

"Now, papa, let's play I was a poor little blind girl, and you must let me hold your hand tight, and you lead me along and tell me where to step, and how to go."

So the merry blue eyes were shut tight, and we began. "Now step up, now down," and so on till we were safely arrived, and the darling was nestled in my arms, saying, gleefully, "Wasn't it nice, papa? I never peeped once!"

"But," said mamma, "didn't you feel afraid you'd fall, dear?"

With a look of trusting love came the answer:

"Oh, no, mamma, I had a tight hold on papa's hand, and I knew he would take me safely over the hard places."—*Exchange.*

Little Heads Together.

BIBLICAL ACROSTIC.

1. A governor of Judæa appointed by Nebuchadnezzar.
2. A city of Asia Minor.
3. A town of Zebulon and Issachar.
4. A town near which Samson was buried.
5. A celebrated gold region.
6. The place where St. Paul first landed in Europe.

Primals form the name of a judge who refused a crown.

CROSSWORD ENIGMA.

In Celt, but not in Goth;
In chrysalis, not in moth;
In yearning, not in love;
In pigeons, not in dove;
In highest, not in high;
In laying, not in lie;
In clearer, not in fair;
In ambush and in snare.
The whole, by eyes observant found,
Lying in winter on the ground.

SQUARE WORD.

1. A quadruped. 2. A famous Jewish priest. 3. A collection of soldiers. 4. Streams of light.

Answers to Puzzles of January 13th.

Zigzag.—

J O H N
L O V E
H A H A
M O O N
T A P E
L E N D
R E N D
O G R E
S O O N
G A O L
F E E T
E S P Y
E D G E

Misplaced Words.—

Whole ages have fled, and their works decayed,
And nations scattered been;
But the stout old ivy shall never fade
From its hale and hearty green.
The brave old plant in its lonely days
Shall fatten upon the past;
For the stateliest building man can raise
Is the ivy's food at last. CHARLES DICKENS.

Square Word.—

H O S T
O H I O
S I G N
T O N E

Correct Answers from Rappie Bowne.

Our readers, young and old, are invited to contribute to this department. Address *Cousin Lois*, office of THE CHRISTIAN INTELLIGENCER.

REV. DR C. L. GOODELL, pastor of the Pilgrim Congregational Church of St. Louis, died suddenly on Monday last. Five years ago he was struck on the head with a slungshot, while on the street on his way home in the evening. His death has resulted from that blow. As a writer and preacher he was one of the first Christian ministers in the country. He was exceedingly attractive as a man, by his genial manner, his humor, his terse sayings, and his abounding sympathy toward all classes of men. He was born at Calais, Vermont, on March 16th, 1830. He came of an old New England and ministerial family.

Injurious to the Public Health.

I have this day made a chemical examination of samples of baking powder purchased by me in the open market and marked Cleveland's Superior Baking Powder, and Royal Baking Powder.

These powders contain:

Cleveland's.
Cream of Tartar
Bicarbonate of Soda
Flour

Royal.
Cream of Tartar
Bicarbonate of Soda
Carbonate of Ammonia
Tartaric Acid
Starch

The relative amount of pure Carbonic Acid Gas produced by 10 grams of each of these powders is as follows:

Cleveland's, 658 cubic centimeters.
Royal, 577 cubic centimeters.

In view of these facts I regard Cleveland's as superior to the Royal because:

I. CLEVELAND'S contains only *pure and unobjectionable materials,* while the ROYAL contains *Ammonia,* a drug derived from disgusting sources, powerful in its action upon the system. The adulteration of baking powder with Ammonia is in my opinion an injury to the public health. It deserves the severest condemnation, and should be brought to the attention of physicians and boards of health throughout the country.

II. The quantity of pure Carbonic Acid Gas yielded by CLEVELAND'S is greater than that produced under like conditions by the ROYAL.

CLEVELAND'S BAKING POWDER being pure and free from Ammonia, Lime, Alum, Terra Alba, *or any adulteration whatever,* and having great leavening power, I do not hesitate to recommend as worthy of public confidence for producing light, digestible, and wholesome bread.

BOSTON, MASS., Aug. 14, 1884.

JAMES F. BABCOCK,

State Assayer and Analytical and Consulting Chemist; late Professor of Chemistry in Boston University and Massachusetts College of Pharmacy.

Financial.

TUESDAY, Feb. 2d.

THE imports of merchandise at this port last week were valued at $7,933,751, and the exports at $5,452,601. The gold export was $150,000 to Antwerp. Sterling exchange sold yesterday for $4 87 for 60 day bills and $4.89 for demand. Some exchange was bought last week to send money to Europe. The value of exchange is not entirely due to the state of trade.

The banks last week reduced loans $763 000, gained in specie $1,928,400, lost in legal tenders $855,600, and gained $122,000 in deposits. Circulation was reduced $90,800. The surplus of reserve was increased to $36,156,425. A year ago the surplus was $53,870,975. The banks hold now within a million and a half of as much specie as they held a year ago, and about 6 1-4 millions less of legal tenders. The majority of loans on call yesterday were made at 1 1-2 per cent.

The Stock Market, despite constant rumors and raids, was steady and strong during the week. Speculatives, of course, are subject to many ups and downs, and are sensitive to rumors. First rate investment bonds are scarce. In Brooklyn the 7 per cent Park bonds are not brought out by bids of 150. They run for a lifetime almost.

The foreign grain markets were reported yesterday rather dull, but with prices unchanged. The quotations in this country were: Wheat here 90, in Chicago 80 1-8; corn here 40 5-8, in Chicago 36 1-8; oats here 37 5-8, in Chicago 28 3-4. The provision market is more firm than at the beginning of the year and prices are higher. Pork here yesterday was quoted at $10.38 to $10 75, and lard at $6.45. Cotton has slowly declined, the closing quotations yesterday being: February, 9.05-06; March, 9.12-16; April, 9.22-26; May, 9.33-37. The supply of hay and straw has increased, that of long rye straw decidedly, and the price has declined to 95 cents and $1.

There is an increase of confidence among business men. The iron mills in operation are well supplied with orders. Mercantile affairs generally have improved. Existing disagreements in the coal trade and between the railways it is believed will be adjusted before long.

The public debt was reduced last month about 8 millions of dollars by the accumulation of cash. The Treasurer paid yesterday about 6 millions of the 10 millions of called bonds. He has called 10 millions more, payable March 1st.

News of the Week.

(Continued from page five.)

The deadlock in the Ohio Senate continues; all efforts to compromise are so far in vain. ....A railroad accident occurred near Toledo, Ohio, in which four men were killed....A heavy loss by fire is reported from St. Paul, Minn ...There is alleged inhuman treatment of children in an orphan asylum at Atlanta, Ga....General Shaler will probably have a new trial in February. ....The Harlem River Bridge contract was delivered without change....Works are being closed in Pittsburg because of the coke troubles.

MONDAY, FEB 1.—The Queen's Private Secretary called upon Mr. Gladstone.... Peace now prevails between France and Madagascar....It is rumored that the King of Greece intends to abdicate....Six houses collapsed in England, killing six persons. ....Lord Hartington is not expected to join in Mr. Gladstone's Cabinet ...A collective note from the Powers in regard to the Balkans has been sent....The Pan-Electric Telephone scandal is causing a great deal of uneasiness in Washington....The Ohio Senate Committee has been chosen to investigate the election frauds....Two women were beaten to death with a hammer in Cleveland....A slight fire occurred in a Government office in Washington....The reason has been given why the claim of the United States against Chili has not been paid....The steamships "Servia" and "Noordland" collided. No lives lost.... More burglaries have been committed along the Hudson River, N. Y....A truckman was fatally stabbed by his brother-in-law in New York....The Irish National League is engaged in raising large sums of money to help Parnell....A snow slide took place in Colorado, which demolished four cabins and buried twenty men under seventeen feet of snow. Four were killed and three will probably die....Mrs. Thomas Francis Bayard, wife of the Secretary of State, died yesterday morning ...A skilful surgical operation was performed at St. Vincent Hospital.

TUESDAY, 2.—Mr. Gladstone visited the Queen, received her command to form a Ministry, kissed her hands, and returned to London yesterday. In the Cabinet reported by rumor, Earl Granville is President of Council and Earl Spencer Foreign Secretary. ....Madagascar by treaty allows Frenchmen to live in the country free from native laws and subject to those of France only. ....Mrs. Bayard's body was conveyed to Wilmington yesterday. The President and Cabinet accompanied it to depot in Washington....Railroad freight house at Grand Haven, Mich , burned down last night.... The Ritzingers' private bank at Indianapolis, Ind., has failed. Depositors mainly of poorer classes ...The Mutual Life asks Chicago University to pay $275,000 past due....Burglar said to have been shot at Tarrytown on Sunday night....Grand change of officials in Brooklyn yesterday ....Two fast Cunarders taken from New York and put on Boston line, are expected to run from Boston to Queenstown in six days or less.

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY of this city reported on December 31st, 1884, assets amounting to $103,876,178.51. It now reports on December 31st, 1885, assets to the extent of $108,908,967 51, an increase of over five millions of dollars in twelve months This is certainly a rapid accumulation of means to meet obligations as they may become due. And this increase is over and above the payment of over $14,000,000 during the year, to holders of policies. The business of the Company has become very great. It receives during twelve months by premiums on policies not far from fifteen millions of dollars, and from rents and interest on invested funds nearly five and a half millions. About 121,000 policy holders and annuitants have confided their interests and hopes to its care. This great business comes from a moderate beginning, and is the result of many years of sagacious and energetic management. These facts speak for themselves.

How to Cure Catarrh.

CATARRH is very frequently mistaken for CONSUMPTION, the symptoms in each being much alike, especially in the earlier stages. No one who recognizes in his own system, or who has friends or relatives with any of the symptoms so accurately described, should fail to send a statement of the case to Mr. Childs. There may be hope even in very desperate cases.

The discovery of his cure for Catarrh and diseases of the Throat and Lungs, has attracted great attention. Leading men everywhere publicly state that Childs' treatment has cured them or their families of Catarrh or Throat or Lung difficulties—among them clergymen, physicians, lawyers, merchants, bankers and business men. All who have personally investigated the facts, are satisfied that Mr. Childs has discovered a certain, positive and permanent cure for these diseases, that when properly used never fails even in the most desperate cases. Catarrh is generally many years in gaining a foothold in the system, and attacks so many parts of the body that it cannot be cured by any one remedy or by a single application. It requires remedies that will meet the disease wherever it is located, and fight it inch by inch until a complete victory has been obtained. Rev. T. P. Childs has treated and cured thousands at their own homes, never having seen them. In a thoroughly honorable and characteristic manner he publishes the names and addresses of some he has cured, that any who desire may inquire of the patients themselves what Childs' treatment has done for them.

None need feel any hesitancy in placing his case in Mr. Childs' hands for treatment. We would call especial attention to the advertisement, and request a careful perusal of the facts as set forth.

Many who do not receive our paper would doubtless be very thankful, should our readers call the attention of such to the advertisement of Mr. Childs. Catarrh and Consumption are the twin enemies of the race, and any means of relief is a heaven sent blessing. Childs' treatment may be relied on as an effective and certain cure for Nasal Catarrh, Bronchitis and all diseases of the Throat and Lungs, and you may recommend it to your friends with every confidence.

Notice to Subscribers.

The little yellow label on your wrapper informs you to what time your subscription is paid. Kindly consult same, and if in arrears remit the amount due.

INDIGESTION, DYSPEPSIA, nervous prostration, and all forms of general debility relieved by taking *Mensman's Peptonized Beef Tonic,* the only preparation of beef containing its *entire nutritious properties.* It is not a mere stimulant like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion nervous prostration, over work, or acute disease; particularly when resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York.
Sold by druggists.

Publisher's Department.

THOUSANDS ARE BORN with a tendency to consumption. Such persons, if they value life, must not permit a Cough or Cold to become a fixture in the lungs and chest. The best known remedy for either is Hale's Honey of Horehound and Tar. 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Catarrh is a very prevalent and exceedingly disagreeable disease; liable, if neglected, to develop into serious consumption. Hood's Sarsaparilla, acting through the blood, reaches every part of the system, effecting a radical and permanent cure of catarrh. 100 doses $1.

Relief is immediate, and a sure cure. Piso's Remedy for Catarrh. 50 cents.

MARRIAGES.

HIRST—FRYER.—At Schenectady, N. Y., Jan. 27, by the Rev. Wm. Elliot Griffis, Mr. Charles J. Hirst, of Guilderland Centre, N. Y., to Miss Hattie J. Fryer, of Rotterdam.

JACKSON—HOTALING.—Jan. 27, at the home of the bride's parents, by Rev. B. C. Lippincott, Jefferson Jackson, of Kingston, N. Y., to Sarah J., daughter of Wm. H. Hotaling, of Port Ewen, N. Y.

KINGMAN—KITTLE.—On Jan. 27, 1886, by Rev. Wm. Veenschoten, at the home of the bride's parents, Multzeskill, N. Y., Mr. William H. Kingman, of Woodworth, Wis., to Miss Lene Kittle.

NEYER—ABART.—In Ghent, at the residence of the bride's parents, Wednesday, Jan. 27, 1886, by Rev. J. B. Drury, D.D., George Neyer, of Stottsville, and Pena Abart, eldest daughter of Lois Abart, of Ghent.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

BEST.—At Stuyvesant Landing, on Friday, Jan. 15, Henry Allen, son of Henry A. and Mary Best, aged 1 year and 7 months.

"Jesus called a little child unto him."
"They are going, ever going,
Leaving many a lonely spot;
But 'tis Jesus who has called them,
'Suffer and forbid them not.'" COM.

Notices and Acknowledgments

BOARD OF FOREIGN MISSIONS.—A regular meeting of the Board of Foreign Missions, R. C. A., will be held at Synod's Rooms on Wednesday, February 10th, at 3 o'clock P.M. Missionary agents of the different Classes are invited to attend.

HENRY N. COBB, Cor. Sec.

ROYAL
BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. *Sold only in cans.*
ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

JAMES PYLE'S
PEARLINE
The Great Invention,
For EASY WASHING,
IN HARD OR SOFT, HOT OR COLD WATER.
Without Harm to FABRIC or HANDS,
and particularly adapted to *Warm Climates.*
No family, rich or poor, should be without it.
Sold by all Grocers, but *beware* of vile imitations. *PEARLINE* is manufactured only by
JAMES PYLE, NEW YORK.

CATARRH

Thousands are Dying

in early life with consumption, who can look back a few years—perhaps only months—when it was Catarrh. Neglected when a cure is possible, very soon it will transform the features of health and youth into the dark, pallid appearance; while the hacking cough, the excess of blood gushing from the lungs, or night sweats, all significantly proclaim it is too late; and thus a neglected Catarrh ends in the consumptive's grave.

Nasal Catarrh.

Sometimes the disease only affects the membranes lining the nasal passages, and they may be easily reached and cured by simple means. But when it is located in the "frontal sinus," or in the "posterior snares," or if it has entered the "Eustachian tubes," as all well-read physicians will readily attest, nothing can be relied on to effect a permanent cure but the inhalation of properly medicated vapor. In the same manner that we breathe a common air we can inhale and breathe a medicated air; and it is perfectly simple, any one can see, thus to treat a disease of the throat, bronchial tubes and lungs. How much better this method by which remedies are conveyed directly to the seat of the disease, than to resort to the uncertain and too frequently mischievous action of medicines taken into the stomach.

Bronchitis, or Inflammation of the Bronchial Tubes.

This disease is so closely connected with CATARRH that it may be truly described as a branch of that disease, only modified and changed by the nature and organization of the parts affected, CATARRH being confined to the interior of the Nose, while BRONCHITIS affects the small pipes entering into the lungs, known as the Bronchial Tubes. Where this disease obtains its worst character, tumors grow up like mushrooms, creating inflammatory adhesions and discharge of offensive matter from the throat, extending through the Eustachian Tube to the ear, which becomes affected. The absorption of the tuberculous matter is very dangerous and frequently results in PULMONARY CONSUMPTION and Death.

The Cold Air Inhaling Balm.

This part of my treatment I regard as very important, especially in warding off colds (which is half the battle), and in relieving the head and lungs, while under their effects. The balm is composed of several kinds of gums, balsams, firs and essential oils which are separately used by the best physicians in treating throat, bronchial and lung diseases. These I have combined, and concentrated their virtues, which, by the inhaling process, are drawn through the various passages of the head and respiratory organs, reaching and healing every irritated spot. If used when a cold first makes its appearance—which usually begins by irritation of the mucous lining of the nose, and a sneeze, which is nature's emphatic warning—it will invariably check it; and by producing a quicker circulation, and by throwing the blood to the surface, the bad effects of a cold are warded off. It is pleasant to use and almost instant in its effects.

My Experience.

Nineteen Years of terrible headache, disgusting nasal discharges, dryness of the throat, acute bronchitis, coughing, soreness of the lungs, raising bloody mucous, and even night sweats, incapacitating me from my professional duties, and bringing me to the verge of the grave—all were caused by, and the results of, nasal catarrh After spending hundreds of dollars and obtaining no relief, I compounded my Catarrh Specific and Cold Air Inhaling Balm and wrought upon myself a wonderful cure. Now I can speak for hours with no difficulty and can breathe freely in any atmosphere. At the calls of numerous friends I have given my cure to the public, and have now thousands of patients in all parts of the country, and thousands of happy fellow-beings whose sufferings I have relieved. My cure is certain, thorough and perfect, and is endorsed by every physician who has examined it. If I can relieve my fellow-beings as I have been relieved of this loathsome disease, which makes the possessor at once disgusting to himself and others, I shall be satisfied and feel that I have done my little toward removing the ills of mankind.

THE FOLLOWING FROM OTHER PUBLISHERS HAS GIVEN US EVERY CONFIDENCE IN RECOMMENDING MR. CHILDS TO OUR SUBSCRIBERS:

"The publishers and editors of the Journal and Messenger, Cincinnati, have known Rev. T. P. Childs for many years, and feel every confidence in any statements he may make. Our subscribers can feel every confidence in giving their cases into his hands for treatment." "While not supposing that all cases of Catarrh will be cured by the prescription advertised, the publishers of the Illustrated Christian Weekly, of New York, after diligent inquiry, have reason to believe that it has, in many cases, proved effectual." "The publishers of the Congregationalist, of Boston, with multitudes of other people, are somewhat suspicious of patent medicines as a rule, and when we received the advertisement of Mr. Childs, we at first declined its insertion; but on making inquiry, we received such satisfactory replies, and one especially from a well known Congregational pastor not far from Rev. Mr. Childs, the proprietor of the medicine, that we withdrew our objections." "The publishers of the St. Louis Christian Advocate, after careful investigation, are satisfied that Rev. T. P. Childs' treatment for the head, throat and lungs is all that it is represented to be."

Do Not Trifle With Disease.

We have the only known certain and reliable method for the cure of Nasal Catarrh, Throat and Lung disease; it is regarded by the best of judges as being the most complete treatment ever devised. Indeed, there does not appear to be anything lacking in its perfect adaptation to these diseases in all their loathsome, painful and dangerous developments. Each case is examined into carefully and critically and the whole treatment compounded to meet the wants of each individual. To this fact alone much of our success is due, and we think no case is incurable when our questions are properly answered. Fifteen years of constant practice with thousands of patients all over the country have enabled us to bring the application of our Remedies to the highest point of perfection. Do not trifle then with some cheap so called "Cure" which at best can afford but temporary relief, (while the roots of the vile disease are left to strike deeper and deeper,) but be in *earnest* and be *thorough* or do *nothing!* You have been years in contracting the disease; you cannot be rid of it in a day, or with one application of any medicine.

The Experience of Others.

On account of so many patients having been swindled by unprincipled quacks and pretenders who flood the country with their advertisements, we deem it only fair that every one that wishes should have the opportunity to ascertain whether we are able to accomplish all that we claim; and for this purpose we add a few of the many hundreds of unsolicited certificates that have been sent to us by grateful patients; almost any of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves they will doubtless be willing to let the afflicted know where they may find certain relief.

We have hundreds of certificates from all classes—physicians, clergymen, lawyers, judges, merchants, bankers, and business men; but many dislike the notoriety of having their names in print, or, disliking the task of answering letters of inquiry, have requested us not to publish their names; and this injunction is always most sacredly respected. Correspondence of all kinds is strictly confidential.

HE KNOWS IT CURES.

The following is a copy of a letter written by REV. R. E. MELVIN, of Camden, Miss., to the Texas Baptist Herald, Austin, Texas, and published in that paper, dated Feb. 19, 1885.

From Bro. Melvin, CAMDEN, MISS., Jan 31, 1885.

I was right well pleased to see in last Herald an editorial notice making favorable mention of Bro. Childs' Catarrh Specific. Others besides him are advertising to cure catarrh; of the merits of the treatment offered by any of them, I say nothing because I know nothing; but I know that Bro. Childs CURES it, because he cured me. In January, 1879, I was brought so low that I no more expected ever to see the leaves on the trees again, than to see the sun shine at midnight; and Eld. M. T. Martin, now of Texas, remembers the fact well. For my present marvelous health I am, under the blessing of God, indebted alone to the remedy offered by Rev. T. P. Childs, of Troy, Ohio, and I hold it a religious duty I owe the afflicted, to speak of it on all proper occasions.

As to the remedies offered by anybody else, I say nothing; they may be all that is claimed for them, but I repeat: Dr. Childs cured me.

R. E. MELVIN.

We add the following extracts from a recent letter from him to us:

"As to my own case, I am sound as a dollar and my head is as clear as a bell. I am in every sense of the word a stouter man than when I commenced the treatment in 1879. I am now in my 74th year. For the last five years of vigorous, active work in the gospel ministry I am, under God, indebted solely to you. Last summer in Texas, in a period of fifty-seven consecutive days, I spent fifty-four in actual preaching and five of those days I preached twice"

MR. V. O. TUCKER, of Croppers, Ky., writes under date of Sept. 8, 1885:—"When I commenced to use your treatment I could not walk two hundred yards without great fatigue. Your treatment has cured me, and I am now as stout as any man. I would recommend your treatment to all afflicted with catarrh, as I know it will cure."

MRS. A. GUILLORY, Ville Plate, St. Landy Parish, La.
W. L. WILSON Troy, Pike County, Alabama.
ROBERT Y. DANIEL, Union Springs, Bullock co., Ala.
Rev. A. N. JACKSON, Union Springs, Bullock co., Ala
MRS. T. G. GARRETT, Greenville, Ala
O. P. WISE, Magnolia, Columbia co, Ark.
Rev. J. B. FISH, Weavervile, Trinity co., Cal.
K. SHELTON, Davisville, Yolo co., Cal.
Mrs. R. E. HARLEY, 912 F St., N. E. Washington, D.C.
Z. A. CRAMPTON, Archer, Alachua co., Fla.
E. H. WRIGHT, M.D., Kings Ferry, Nassau co., Fla.
Mrs. E. C. THOMAS, Hollowville, Pike co, Ga.
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The Church.

Deacon Sayre's Bequest.

"AND so the deacon has gone at last," said Miss Elizabeth Allen, as she met the Sunday-school superintendent on the street.

"Yes, he has gone," was the reply, "and a sore loss it is to our little church."

Deacon Sayre was a peculiar man, but a man of wonderful gentleness and deep spirituality. The little church of which he was a member had been kept from disbanding in dark days of financial embarassment, by drafts upon the Deacon's purse, for he was wealthy.

There were several restless spirits in the little church, and each had a scheme of some kind on hand most of the time, so there was clashing and discord. Strangers were repelled instead of attracted, for the atmosphere was sombre and unsocial. All this grieved good Deacon Sayre, and he thought and prayed and labored over the small success of his beloved church.

But at last Deacon Sayre died. Soon after his death, the trustees of the church received a notice from the Judge of Probate to be present at the proving of his will. The deacon, though a quiet man while living, had a will of his own. When he died, he left a document behind him, that showed a strong desire to carry out after death, the purposes that were dearest to him in life. A single clause in his will, is all that need be quoted here:

I further give, devise and bequeath to the trustees of the church, in the village of C——, of which I have been for twenty years an unworthy member, the sum of $30,000, to be expended in the erection of a house of worship upon the site where the old one now stands. I expressly enjoin upon my devisees, a strict compliance with the following condition in the erection of said building:

There shall be an Annex opening out of the vestibule of the church. Said Annex shall contain one large, handsome room, which I hereby direct to be fitted up and furnished as a parlor. I direct that all its appointments be attractive and homelike. I also direct that it be kept open, warmed and lighted at all the regular services of the church on Sunday. I do not direct, but suggest, that the care of said Annex be in the hands of a committee of ladies, rather than in the hands of the sexton, experience having shown that ladies have an uncompromising hostility to dirt, dust and spiders' webs. I further direct, and I expressly condition the enjoyment of my said bequest upon a strict compliance with the following, viz: That the pastor whenever he holds a service in the church, shall publicly invite all strangers present, to meet him, immediately after service in the Annex. I do this, hoping that no stranger can ever be present without making the acquaintance of the pastor, if he is disposed to meet him half way.

Further details as to the use of said Annex, I leave to the common sense of the pastors and people who may worship in the new church building when I am no longer on earth; beseeching the Lord to send a long line of ministers whose hearts are in easy communication with their right hands, and who will make it a part of their religion to speak to strangers.

I entered the Freshman class in college the fall after Deacon Sayre died. Before I had quite completed the course and received the coveted sheepskin, my father's family removed from C. Then came three years in Europe. Then a bride filled a home with sunshine, and the years flew by with fearful swiftness. Could it be possible? Yes, fifteen years were gone, and a beautiful afternoon in June found me stopping with my wife at the hotel in C. I had changed. I left C. a beardless boy. Now I was a man with a family. The hotel was a new one. Sunday morning came. At my plate I found an envelope directed to myself. Everybody whose name is registered on the books of the hotel finds an envelope directed to himself at his plate on Sunday morning. I opened mine and found in it a card, stating the hour of divine service at the —— church, and an invitation to attend.

"By all means, let us go," said Kate. "I have some curiosity to see if anyone will recognize you."

A visit to my native village was a treat that I had long promised to Kate. I was as eager for it as the prisoner of Chillon was

> to ascend to his barred window
> And to bend upon the mountain high,
> The quiet of a loving eye.

I was struck with the rich musical tone of the bell that called us to come and worship. The old bell used to utter a very feeble call. The new church was a perfect beauty. Here and there, in the congregation, there were faces that I could recognize. Judge A. dozed as naturally as ever. His three pretty daughters were no longer with him in the pew. Brother B. stepped forward just after the text was given out, as gracefully as ever, to lower a window. The singing was excellent. The old-time box that "piped and whistled in its sound," had given place to a good pipe-organ, and most of the congregation joined in the service of song.

Just before the benediction, the pastor announced that all strangers present would confer a favor by stepping for a moment into the Annex where he would be most happy to meet them. We had hardly stepped into the aisle on our way out before a woman with a bright, cheery face, with welcome dimpled into each cheek, extended her hand, and introduced herself as a member of the Ladies' Committe of Welcome to Strangers.

"I am going to take you into our Annex," said she, "and I want the pleasure of introducing you to our pastor."

Of course we followed her. The Annex was a room that the woman of the period would at once pronounce "just lovely." It was neatly carpeted, and was furnished with sofas, easy-chairs, mirrors and all the other appliances that good taste could suggest. The centre-table bore several vases of flowers. Pretty soon five other ladies came in, each bringing some one whom she had captured in the aisles.

What a hearty welcome the pastor had for each new-comer! When I gave my name he said, "I wonder if you are the son of Mr. —— a former member of this church," and when I answered that I was, he seemed delighted. Then the word went around that a man bearing a name remembered by many still in the church, was in the Annex, and soon the little room was full.

"Do you remember Deacon Sayre?" said one. I did remember him, and his mild suggestion to me to let a favorite dog remain at home in future, one Sunday, when the services were interrupted by a voluntary not set to music.

"Well," said another, "the dearest purpose of his life found expression in this church, and especially in this pleasant room." Never before had I been in such a pleasant atmosphere within the walls of a church. But what is that burst of music?

"Oh," said the pastor, "they are singing the opening hymn in the Sunday-school; come out now and see what a grand Sunday-school we have."

I went out, and the other strangers, now seeming like old friends, went out too.

I dropped in again in the evening. I could not help it. There was another brief meeting in the Annex, for there are strangers present at every service.

"I wish you could come back and be one of us," said one of the members of the committee, to my wife and myself. "Our church has learned several lessons. Our Thursday evening meetings are real prayer-meetings now. Do stay over till at least Wednesday morning, and attend our Tuesday evening social. It is in honor of Deacon Sayre's birthday. We never let that anniversary pass without celebrating it."

We stayed over and went to that social. As we left C. the next morning I said to Kate that if ever we became rich and could leave a legacy to a church, we would remember Deacon Sayre's bequest, and let our legacy be for the erection of an Annex, and Kate said Amen.—*Robert L. Bangs, in The Advance.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 7, FIRST QUARTER.

M. Nebuchadnezzar's Dream.....Dan. 4:1-18.
T. The Dream Interpreted.....Dan. 4:19-27.
W. The Dream Fulfilled.....Dan. 4:28-37.
T. The Impious Feast.....Dan. 5:1-16.
F. The Handwriting on the Wall.....Dan. 5:17-31.
S. Judgment against Babylon.....Jer. 51:47-58.
S. The Fear of the Lord.....Isa. 2:10-22.

—From the Westminster Question Book.

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

Feb. 14th.—"*The Handwriting on the Wall.*"—*Dan.* 5:1-12; 25-28.

Golden Text.—"Thou art weighed in the balances, and art found wanting."—DAN. 5:27.

CENTRAL TRUTH.—"We must all appear before the judgment seat of Christ."—2 COR. 5:10.

INTRODUCTION.

AFTER the trial of the fiery furnace, nothing is related concerning Daniel and his three friends during a period of about fifty years, excepting the record of Nebuchadnezzar's dream and its fulfilment. (Chap. 4.) It is probable that after the death of Nebuchadnezzar Daniel, although still holding a public position, had lapsed into semi-obscurity. A number of changes in the reigning house had occurred before the events recorded in this lesson. The present king, Nabonidus, was not a descendant of Nebuchadnezzar, but seems to have married into the royal family. About two years before the dramatic close of the history of Babylon, Darius and Cyrus had laid siege to the city. This city was probably one of the best defended cities the world has ever seen. It was surrounded by an immense wall which it was impossible to scale; the river Euphrates passed through the centre of the city, and upon either bank was a strong wall, pierced with gates at the entrances to the streets, so that the city was in reality two walled towns. The immense storehouses were reported to contain food sufficient for a siege of twenty years. Nabonidus had gone out of the city with an army to meet the enemy and prevent their approach to the city. He had suffered a complete defeat, and was now at Borsippa, where he could do nothing for the defence of his capital. Before leaving the city he had associated with himself his eldest son, only a lad, whom he left behind to govern the city during his absence. This dual king-ship accounts for the apparent discrepancy between accounts, some of which mention Nabonidus as king without reference to his son, while others speak of Belshazzar as if he was sole monarch.

THE LESSON.

I. THE FEAST OF THE KING.—VS 1-4.

V. 1.—"*Belshazzar the king made a great feast to a thousand of his lords.*" This was doubtless a festival in honor of some heathen deity. These Babylonian feasts are represented by secular historians as having been most disgraceful orgies, culminating in drunkenness and all manner of license. The king honored his guests by his presence, but was seated at a separate table from them.

V. 2.—"*Belshazzar while he tasted wine.*" This does not imply that he only tasted. He was probably well under its influence, and was about to illustrate the proverb, "When wine is in, wit is out." "*Commanded to bring the golden and silver vessels.*" These articles had been carefully preserved as sacred relics by the predecessors of this mad boy! and do not seem to have been used even for sacred purposes by them. Now they are to be profaned, not only in connection with drink offerings made to idols, but in most disgraceful immoralities.

V. 3.—"*And the king and his princes, his wives and his concubines drank in them.*" These vessels which had so long ornamented the house of Jehovah, and had served at His altar, were now made vessels of sin and of wrath. The presence of women at this feast, so different from the custom of other eastern nations, was in accord with the habits of the Babylonians.

V. 4.—"*And praised the gods of gold,*" etc. They exalted their idols as triumphant over Jehovah, and regarded the degradation of these vessels as proof of His defeat. Surely the triumph of the wicked is brief.

II. THE FINGERS OF GOD.—VS. 5-12.

V. 5.—"*In the same hour came forth fingers of a man's hand.*" It is needless to question whether this is to be regarded as the hand of God or of an unseen angel, in either case the work was that of God. "*And wrote over against the candlestick.*" It is not certain whether this refers to some ordinary candlestick, or to that brought from the temple. It seems more in keeping with the rest of the narrative to suppose that the sacred lamp had been brought with the other vessels to adorn the feast. As the candlestick had stood near the veil of the temple, so now God manifests Himself "over against the candlestick." "*The king saw the part of the hand that wrote.*" We may imagine something of the wonder and awe with which the wicked king watched the ghostly hand tracing the letters of his sentence on the wall.

V. 6.—"*Then the king's countenance was changed.*" He was sobered in an instant. All color fled from his face; he knew that something mysterious was hidden beneath the few words he saw on the wall. "*His thoughts troubled him.*" Conscience was at work. He was questioning himself as to the possibility of the God whom he had just dishonored being greater than his gods of gold. "*The joints of his loins were loosed.*" His entire physical nature was disturbed by this shock.

V. 7.—"*The king cried aloud to bring in the astrologers.*" In this case ignorance was not bliss, for suspense was terrible. He would know the meaning of this message even though it should be the sentence of his doom. He offered a grand reward to whoever would interpret the writing for him. "*Shall be the third ruler in the kingdom.*" This clause shows that Daniel was not ignorant of and did not ignore the fact that Belshazzar only occupied the second place in the kingdom.

V. 8.—"*They could not read the writing, nor make known to the king the interpretation thereof.*" This may simply mean that they could not read the words understandingly, and so could not explain their meaning, or that they had been placed upon the wall in some puzzling order, so that it was impossible for one not instructed of God even to make out the words.

V. 9.—The failure of the wise men to read and interpret the writing only served to intensify the fear of the king, and to throw him into despair. His cries of anguish and calls for help filled the palace.

V. 10.—"*Now the queen, by reason of the words of the king.*" This was evidently the queen mother, who had not been present at the feast, but who had heard the confusion and uproar which arose over the writing. She came to give advice to her son in this emergency.

V. 11.—"*There is a man in thy kingdom, in whom is the spirit of the gods*" As the daughter of Nebuchadnezzar the queen must have often seen Daniel at her father's court, and could not have failed to be familiar with the leading points of his history, espe-

cially his interpretation of the dream which marked the latter part of the king's life.

V. 12.—"*Now let Daniel be called.*" If this matter was only an illusion, no one was better able to dissolve the doubts than the prophet; if, however, it was a message from Jehovah, His servant alone could reveal its meaning.

III. THE FATE OF THE SINFUL.—VS. 25-28.

V. 25.—Before proceeding to the interpretation of the words, Daniel throws more light upon the conscience of the king, and holds up before him the many lessons which the LORD had sent before this one, and which he had wilfully disregarded. "*This is the writing that was written, MENE, MENE, TEKEL, UPHARSIN*" The fact that these words are not recorded except as part of Daniel's speech indicates that they had not been recognized before.

V. 26.—"*MENE; God hath numbered thy kingdom and finished it.*" The word means "numbered," and being repeated becomes emphatic. The short period of power had been poorly improved and now the time of reckoning was at hand.

V. 27.—"*TEKEL; Thou art weighed in the balances, and art found wanting.*" Personal as well as royal failure is here predicted. His heart and life had not been right in God's sight. Each word was an arrow of the Almighty in the heart of His enemy.

V. 28.—"*PERES; Thy kingdom is divided and given to the Medes and Persians.*" There is really no difference between PERES and UPHARSIN. The latter is the plural form with the conjunction "and" prefixed. While Daniel was speaking the Persian army was entering the city by the river bed, whose waters had been diverted into an artificial channel, and finding the sentries negligent was rapidly taking possession of the doomed city. "In that night was Belshazzar the King of the Chaldeans slain." (V. 30.)

LESSONS FOR TO-DAY.

1. Power brings heavy responsibilities.
2. Pleasure often leads to sin and danger.
3. Irreverence toward God is one of the worst forms of sin.
4. Many devils sleep in the wine cup, to wake in the mind and heart of the drinker.
5. "The eyes of the LORD are in every place."
6. MENE; Thy life is numbered; are you ready for the accounting?
7. TEKEL; Thou art being weighed in God's balances; are you found wanting?
8. PERES; In the dividing at the last day, on which side will you appear?

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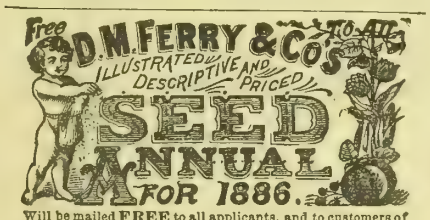

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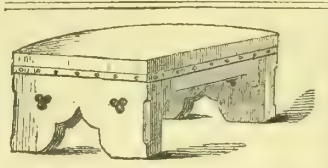

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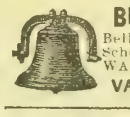

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STATEMENT

OF

The Mutual Life Insurance Company of New York,

RICHARD A. McCURDY, President.

For the year ending December 31st, 1885.

ASSETS $108,908,967.51

Insurance and Annuity Account.

	No.	Amount.		No.	Amount.
Policies and Annuities in force, Jan. 1st, 1885	114,865	$351,815,941 07	Policies and Annuities in force, Jan. 1st, 1886	120,952	$368,981,441 36
Risks Assumed	14,334	46,507,139 16	Risks Terminated	8,247	29,341,638 87
	129,199	$398,323,080 23		129,199	$398,323,080 23

Revenue Account.

Dr.		*Cr.*	
To Balance from last account	$97,009,913 08	By paid to Policy-Holders:	
" Premiums	14,768,901 93	Endowments & Purchased Insurances,	$5,270,116 34
" Interest and Rents	5,446,052 35	Dividends and Annuities	3,211,900 00
		Deceased Lives	5,920,033 56
			$14,402,049 90
		" Other Disbursements:	
		Commissions and Commutations	$1,228,679 84
		Taxes	266,656 50
		Expenses	991,954 14
			2,487,290 48
		" Premium on Stocks and Bonds Purchased	469,882 87
		" Balance to new account	99,865,644 11
	$117,224,867 36		$117,224,867 36

Balance Sheet.

Dr.		*Cr.*	
To Reserve for policies in force or terminated	$103,846,253 00	By Bonds Secured by Mortgages on Real Estate	$49,228,930 16
" Premiums received in advance	50,080 73	" United States and other Bonds	39,366,104 00
" Surplus at four per cent	5,012,633 78	" Loans on Collaterals	3,856,500 00
		" Real Estate	10,992,720 45
		" Cash in Banks and Trust Companies at interest	2,619,643 21
		" Interest accrued	1,217,329 85
		" Premiums deferred and in transit	1,438,189 55
		" Sundries	189,550 29
	$108,908,967 51		$108,908,967 51

I have carefully examined the foregoing statement and find the same to be correct.

A. N. WATERHOUSE, *Auditor.*

From the Surplus above stated a Dividend will be apportioned as usual.

NEW YORK, January 20, 1886.

BOARD OF TRUSTEES.

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Rare bargains in

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BLACK AND COLORED Silks and Dress Goods.

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Een-dracht maakt macht.

VOL. LVII.—No. 6. WHOLE No. 2898. NEW-YORK, WEDNESDAY, FEBRUARY 10, 1886. $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

FOUR PAGES, containing Mr. Gladstone's reply to Professor Huxley, will be added to he paper of next week. Professor Huxley's ar- ument will be found in the *Popular Science Monthly* for this month.

HOLD FAST your confidence to the end, pray without ceasing, is the counsel of the Word f God. Great revivals often come unannounced nd unexpectedly. As the snow on the Jungfrau ccumulates for months before it topples over and ushes down the side of the mountain in an ava- anche which carries even the rocks before it, so orrect knowledge and convictions increase in the inds and hearts and consciences of men until hey can no longer be repressed and break out in mighty, almost national renunciation of worldli- ess and sin and profession of faith in Christ. Much has been done this winter to bring in such period. It is for us to continue steadfastly in rayer and effort.

THE CLAIMS OF WORKINGMEN are re- ceiving proper recognition. The Elevated ailroads have granted the requests of the engi- eers, the surface roads have yielded to the per- ctly reasonable demand from drivers and con- uctors for shorter hours with no reduction of ay. Almost a strike in the first case, an actual ne in the latter, were necessary to bring about ne change; but the result was reached with re- arkable rapidity. These drivers and conductors e a worthy body of men. There are many really telligent men among them. They have been ardly treated. Their life has been one of con- ant exposure, toilsome and burdensome. The anagement of the surface roads has been an em- ent example of selfishness. The profits have en very large, the treatment of employés with- t sympathy. There has not been an equitable vision of profits. It is to the credit of the rooklyn City Railroad Company that it agreed out a week ago, without a strike, to a reduction hours of work with no reduction of pay.

On the other side of the ocean Mr. Arch, a rep- sentative of the peasantry, has been elected to arliament, after a severe contest with birth, title d wealth, wielded by the aristocracy, landlords d clergy. An event which five hundred gentle- en of the National Liberal Club commemorated London by a dinner to Mr. Arch. A telegram Monday announced also that Mr. Henry Broad- rst, a workingman, has been selected as a mem- r of the new Gladstone Cabinet and made Under cretary for the Home Department.

We rejoice in these events. We hope to see rkingmen represented in the government of our ates and of the United States. The Interior epartment could be divided with propriety and representative mechanic be appointed Secretary the new department. The faults of working- n have been due to a large extent to the treat- nt they have received, and the measures they ve adopted often have been those of men re- ced to desperation. The body of them are just patriotic and have the good of the community heart as much as other classes of citizens. We ve only reprobation for such barbarisms as the e of dynamite and boycotting and all kindred actices, but we are in hearty sympathy with rkingmen when they claim a right to a voice in asures which concern their welfare and to a re equitable share in profits earned by their rk and faithfulness.

But thoughtful men will regard with consider- able anxiety the formation of such a secret organ- ization as the Knights of Labor, which assumes the offices of prosecuting Attorney, Judge and Jury, and allows no appeal from its decisions. The declaration, "We ask only what is right," is true enough in many instances, but we wish the pro- cess of getting to the asking had been an open and manly one. There can be no objection to a meet- ing which shall enjoy the freedom of privacy, but the result of the meeting and the facts which led to it ought not to be concealed. Railway presi- dents and managers and other capitalists hold private meetings for the sake of entire freedom in discussion, but the facts considered and the con- clusions accepted are always made public. Work- ingmen should give publicity to their case, and not adopt European customs in a free country such as we live in.

FREEDOM OF WORSHIP.—A pamphlet subscribed to by gentlemen belonging to the Roman Church has been published and circulated. The subscribers are entitled to respect as intelli- gent citizens. They discuss the "Merits, Princi- ples and Practicability" of the so called Freedom of Worship bill. Much that they say will not be accepted by those who hold American ideas. The religious liberty they advocate is not the religious liberty Americans have established. We expected to find a serious and definite criticism of the reli- gious instruction given in the House of Refuge; but the charge against it is that it "is less than a skeleton," which "to accept and conform to" a Romanist "would deem blasphemy," and this not because of what it contains but because of what it does not contain. The fatal deficiency is, it does not include the Mass, Penance, (which includes the Confessional, although the pamphlet does not say so,) and the Holy Communion. These rites, as administered by the Papal Church, are not sec- tarian. Sectarianism is defined in the pamphlet as follows: "A sect consists of persons who are *cut off*, often by their own acts, from the Catholic Church, and the visible Catholic Church is com- posed of those who are organically connected with the Bishop of Rome, the successor of Peter, and, in religious matters, are subject to him. The Catholic Church, alone, is 'non-sectarian.'" That definition is the keynote of the strain which runs through the pamphlet. It concedes the main point at issue. The religious instruction in the public reformatories, in the House of Refuge es- pecially, is sectarian because it is not Papistical. The State is to establish Papistical instruction in order that its public institutions may cease to be sectarian. Such a doctrine is in direct antagonism to the American idea of religious liberty. The peculiarities of the Roman Church are to be intro- duced for two additional reasons. First, Protestant sectarians are only one-fourth of the body calling itself Christian. Second, the introduction of Papistical rites works well where it has been intro- duced in institutions receiving support from the State. The evident answer to the first reason is that the Protestant Christians of the City and State of New York and of the United States constitute a majority of the population. The answer to the second reason is that in some in- stances of which we have knowledge the introduc- tion of Papistical rites does not work well, is a source of constant annoyance to Protestants, does not promote the improvement of the inmates, does not harmonize with the management except as Romanists are introduced into the management, or except as the management passes into the hands of active partisans seeking the votes of Romanists. And often the introduction of Romanism results in substituting Romanists or politicians in sym- pathy with Romanists for Protestants in the man- agement. Such substitution invariably results in the deterioration of the institution in every re- spect.

The Wants of Our Missions.

ON the scale on which our Foreign Missions are now conducted $82,000 a year are necessary for their support. The Board has urged the rea- sons for an annual outlay of $100,000, and the General Synod has recommended to the Church an endeavor to obtain that amount; but the Board has actually appropriated only $82,000 a year. During the present fiscal year $35,021 have been received, leaving $46,979 to be collected between February 1st and May 1st in order to meet the ac- tual outlay of the year. But on the first of last May the treasury was in debt $9,000. If that encumbrance also is to be removed, during the re- maining three months of the year $55,979 must be procured.

On every field the work of the Missions is ad- vancing. Stations already occupied are steadily becoming stronger, and requests to furnish preachers and teachers for other towns and villages are constantly received. Our missionaries are anxious because they cannot assume this extension of their field. They feel, as every one in their position would, that they are restrained from gath- ering the legitimate fruit of their work. They feel also, that the effect of this limitation is to restrain the spirit of the churches already gath- ered, to discourage them in their attempts to ex- tend the knowledge of the truth, for they know, what is evident to everyone on the ground, that a Christian interest awakened in a town or village must be assisted during the years of its beginning.

This Reformed Church can have if it will a growing church under each of its Missions in Asia. It would perhaps grow without help from us, but it would be slowly and feebly. A vigorous growth, an enlargement carried on with spirit and courage and hope, can be secured through generous help from us. The amount granted to each new station or out-station is small—only about $200 a year where both a preacher and school teacher are employed—but when twenty outlying villages ask for such a provision the aggregate rises to thou- sands of dollars. And it is wise to take up just as much as we can of this new work. Assuming it, occupying the fresh opportunities, enlarges the area of territory calling Jesus Lord and Saviour, powerfully affects public opinion, proves that we are resolved to go on to conquer the land for the true God, and augments the zeal and courage of the believers and adherents already gathered in.

To maintain this work as it now is, without taking up anything new, calls for about $47,000 during the remaining months of the present finan- cial year, which closes on April 30th, and if all debt is to be removed calls for $56,000.

The Board of Domestic Missions asked, for the support of missionaries during the year and for the Church Building Fund, which aids in building parsonages as well as churches, the sum of $60,000 Every dollar of that amount it can use effectively. But it has appropriated for the year for the sup- port of missionaries $24,000, and for church buildings and parsonages what it could reason- ably hope to procure. It has received to Feb- ruary 1st $25,926.30. It needs $6,000 for its missionaries and $10,000 for the Building Fund, during the coming three months.

But for many reasons it ought to have at least $4 000 more for church buildings and parsonages. That makes the need of the remaining months of the fiscal year $20,000. If this be added to the amount already received the total is $45,926 50 for the year, instead of the $60,000 asked for and recommended by the General Synod. Therefore, here again prudence has been exercised and the actual outlay has been kept below the desires and hopes of the Board. But the actual outlay is thus far still less, for we have added in the $4,000 more, which are much needed but have not been promised. The actual engagements of the Board for buildings, to be fulfilled if the receipts will allow it, foot up $10,000. The engagements and outlay, then, are in reality $41 926 50, instead of the $60,000 solicited. But the full $46,000 ought to be the result of the year.

It is not necessary to repeat what has recently been clearly set forth in these columns. The readers of this journal have been told what an opportunity is now before the Church in the Northwest,—an opportunity more inviting than anything presented to this generation. It is wise to enter upon it with energy, with resolution, with liberality, and with prayer.

The Church can give by the 30th of April the $76,000 needed by its missionary work, but the sum will not be given without earnest effort. If every member of the Church will engage heartily in the effort it will achieve success.

"Old Colony" Papers.

A FAMOUS BATTLE FIELD.

MY "moving tent" is at present pitched upon a famous battle ground,—a battle two miles in extent, and including three distinct fights on one day.

On the night of Christmas, one hundred and nine years ago, the little barefoot, ill-clad army of Washington crossed the Delaware through the floating ice and a storm of hail and snow to Trenton, surprising and capturing the Hessian troops who were stationed there. This successful manœuvre was a thunderclap to the British, and a bugle blast to the revolutionary party. It was the most critical moment of the war. The American troops had been unsuccessful in every encounter, and had been compelled to retreat from Long Island all the way to Pennsylvania, and were in a beggarly condition, without tents or adequate equipment, and undisciplined. The result was a growing disposition to submit, and a widespread disaffection in Congress and among the officers. On the other hand Lords Howe and Cornwallis considered the fate of the Rebellion as virtually settled, and the latter was about to return to England. But this brilliant blow induced the New England regiments, whose term of enlistment had just expired, to remain for six weeks longer. And it brought Cornwallis back in haste to Trenton, with an overwhelming force.

He arrived there before sunset, and if he had attacked Washington that evening the Revolution would probably have been stamped out. But as the Delaware river cut off the retreat of the Americans, he preferred to rest till the next morning, against the advice of some of his own officers who knew "the old fox" better than he did. Only a little creek lay between the armies, whose pickets were within hail of each other. The watch fires blazed brightly all night in the American camp, and the usual sounds were heard in that quarter. But when the British commander awoke next morning, he found that his bird had escaped out of his net, and the thunder of distant firing in the direction of Princeton disclosed the line of retreat. This was the morning of the third of January, 1777.

A fight was taking place between a force of three British regiments, which had been passing the night at Princeton and were on the way to join Cornwallis, and a detachment under General Mercer, whom Washington had despatched to destroy a bridge across Stony Brook, about a mile and a half from Princeton and seven or eight miles from Trenton. A portion of the former, the 17th Regiment, had already crossed the Bridge when the Americans appeared. As soon as they discovered each other this regiment re-crossed, and there was an effort on both sides to gain the vantage-ground of a neighboring hill, where was a farm-house, and orchard and worm fence. Mercer's men reached it first, and the two parties began to fire on each other at a distance of only forty paces. The British soon resorted to their favorite weapon, the bayonet, and the Americans were routed and fled in confusion. Mercer, whose horse was disabled, endeavored on foot to rally them, but was knocked down by a clubbed musket and stabbed with several bayonet wounds, refusing to surrender.

Washington, who had been proceeding on to Princeton by another road, now appeared upon the scene. But the men whom he had hurried forward in advance were wavering before the enemy's artillery, and the critical moment of this most critical day had arrived. This "cold hearted" man (as Mr. McMaster is pleased to call him) galloped between the lines, exposed to the fire of both sides, waving his hat and calling on his men to follow him. He was actually lost to view for a moment in the smoke. A shudder ran through the line of his troops. One of his aids covered his face with his hat, in order not to see his commander fall. His presence and action inspired his troops, and the enemy were routed before their gallant charge. Other reinforcements of Americans coming up, the British Commander ordered a retreat, leaving his artillery behind. The pursuit was termed by Washington "a fine fox chase." Soon, however, he drew his force together and proceeded on to Princeton village. Here, within a stone's throw of where I am sitting, he encountered the 55th Regiment and defeated them after a brief but severe fight, whereupon they fled toward New Brunswick. A number of them threw themselves into Nassau Hall, and were besieged there and taken prisoners. The mark of a ball is still to be seen in the old stone walls, and a bullet is said to have passed through the head of a portrait of George II. in the college chapel (now the Geological Museum). The frame now holds the portrait of Washington by Rembrandt Peale.

It was impossible to remain. Cornwallis was close benind them, though delayed by the partial destruction of the Bridge at Stony Brook by a party which Washington had sent for that purpose, and also from the firing of a cannon from a temporary breastwork a few hundred yards from where I write. On reaching New Brunswick, the British Commander found that the "old fox" had escaped him again and was well on his way, by Rocky Hill and Somerset Court House, to his winter quarters at Morristown. The British lost in this day of battles about 400 in killed, wounded and prisoners. The Americans lost only thirty, but among them were no less than seven officers,—a larger number than in any battle of the Revolution. Of these, Gen. Mercer was felt to be a peculiar loss. He was a physician of culture and social standing, had seen service in the French and Indian wars, a devoted patriot, and one upon whom many hopes were built.

This battle was the pivotal point in the whole contest. It revived the hopes of the Colonies, and established Washington in an impregnable position of influence and authority in conducting the war. The compliment of Frederick the Great in sending his sword to Washington, "from the oldest general in the world to the greatest," is well known. The British realized that the "fox" had become a lion.

One afternoon last autumn I rode over this eventful battle ground, beginning at Stony Brook. This is a broad but shallow stream at that season, picturesquely winding through level meadows and beneath forest trees. The old whitewashed stone walls of Worth's Mill, where both armies crossed that day, are still standing, and also the abutments of the Bridge. It is a romantic spot in itself, but doubly inspiring as one almost sees the red-coats pouring across it on that frosty morning, with the sunlight flashing upon their arms and discovering them to the patriots. I do not think that I ever had so vivid an impression of Washington as was there conjured up to my imagination,—his stately form riding over that rude bridge, and flaming suddenly into godlike aspect in the crisis of battle. Some persons pretend to show the oak under which Gen. Mercer was struck down, but the genuine one has been unfortunately destroyed by vandal hands. Nor are there any trees of the orchard or worm fence, nor yet of the spot where the dead were buried.

The "Clarke house," into which Mercer was carried and where he lay, nursed by a couple of Quaker ladies and tended by the famous Dr. Benjamin Rush, is still standing and in good condition. By the kindness of the occupants, Mr. and Mrs. Henry Hale, the former a respected Elder of the First Presbyterian Church, we were permitted to examine the premises. The interior is panelled in the old style, with immense chimneys and fireplaces, and a commodious antique cupboard which our hostess exhibited with considerable pride. A door is shown, in which is the deep indentation of a bullet which had previously glanced against a wall, the hole in whose plaster is religiously preserved through the modern papering. A money offer has been made for the door, but one would need to be a pecuniary Samson to carry off that gate from this Gaza, while in its present hands. The special shrine of the patriotic sight seer is "the Mercer room," as it is called, where the dying commander was carried, bleeding at every vein. The blood stains upon the floor are still very distinct, and when dampened come out vividly.

This room is quite a little museum,* having a collection of bayonets and balls, flints and other relics of the battle, some of which have only recently been unearthed. The rude blacksmith-made weapons of the patriots are peculiarly impressive. Beside them are some Indian arrow-heads dug out of the same soil. They seemed very ancient to our minds, as we realized that probably they were old when these relics of that long ago Revolutionary battle were bright and new. It was saddening to be reminded that war has been alike the occupation of the savage and civilized since the Fall of man, and that it is to-day the business of millions of men on a vaster and more destructive scale than ever.

F. N. ZABRISKIE.

PRINCETON, N. J., Feb. 1, 1886.

The Merits of the Revised Version.

1. IN the *Expositor* for 1885, two eminent scholars, the Rev. Messrs. Jennings and Lowe issued a series of articles on the book, in which they find much fault with the Revisers for not doing more than they did, but they enumerate some hundreds of "incontrovertible" emendations and say that "the mercies for which we express our gratitude are not small." They even suggest that the bishops should issue to the clergy "a paper of references to the texts which have been undeniably set right in the Revised Bible."

2. In the *Old Testament Student* for January 1886, Prof. Denio, of Bangor, Me., makes a critical study of the first ten chapters of Exodus noting every change, however small. He by no means approves of everything, yet says distinctly that the Revision is "in these chapters a very great gain," and they are "a fair sample of the whole book of Exodus."

3. In the *Homiletic Review* for February, 1886 Prof. B. B. Warfield, of Allegheny Seminary, well known as one of the ablest of American scholars, declares that the Revised Version is deformed by many faults that could have been avoided, yet says that it appears to him "to be almost incomparably better than the Authorized

* A register of the names of visitors has been kept here for a number of years, the first name recorded therein being that of a grandson of General Mercer, having the same name.

Version;" and again, "it is the most perfect of versions."

The foregoing is the judgment of experts. Is it not worthy of respect and confidence?

"LAND AND LAW."—The first edition of the address delivered by President Gates of Rutgers College before the Social Science Association last summer, is exhausted, and the Board of Indian Commissioners has ordered a second. It is a clear and sensible statement of the present condition of the tribes of Indians, of their legal status, or rather their want of a legal status, of the lands they hold and what they do with them, of the injurious influence of the system of issuing rations and blankets and various articles, of the legislation needed, of the importance of allotting lands in severalty, of the true work of schools, and of all the essential points of the situation now to be considered. The pamphlet embodies the results of the conscientious treatment of the Indian problem during the past fifteen years. Every one desiring to understand this important matter should read this address.

INCONSISTENT.—To blame Mr. Blaine for attempting to secure an alliance of American States; to condemn the last administration for sending a representative to the Congo Conference, and at the same time to allow Irishmen in this country to interfere openly, actively and effectively in the government of Great Britain. Are we living in New Ireland or in the United States? Mr. Parnell has written, when acknowledging contributions from this country, that his schemes could not have succeeded without the financial support received from America.

A DIFFERENCE.—One of the city dailies, speaking of the joint province of the pulpit and the press, says that "Both are at war with ignorance, which is the cause of crime, and with superstition, which is the cause of cruelty." If the editor would scan his own columns he would learn of a great deal of crime that is not due to ignorance. Did not Fish and Ward and the rest of the convicts or fugitives who preyed on other people's funds, know that they were doing wrong? So was the horrid cruelty of the Reign of Terror in France, or the persecution of the Christians by Marcus Aurelius, due to superstition? Surely not. A man may be very well informed and reject all beliefs not founded on evidence, and yet be a criminal of deep dye. But if he be a true Christian, he cannot be a knave or a defaulter. The press at its best is not the equal of the pulpit, nor does it seek the same ends.

Suggestive.

GENESIS AND SCIENCE.—I do not suppose it would be feasible, even for Professor Huxley, taking the nebular hypothesis and geological discovery for his guides, to give, in the compass of the first twenty-seven verses of Genesis, an account of the cosmogony, and of the succession of life in the stratification of the earth, which would combine scientific precision of statement with the majesty, the simplicity, the intelligibility, and the impressiveness of the record before us. Let me modestly call it, for argument's sake, an approximation to the present presumptions and conclusions of science. Let me assume that the statement in the text as to plants, and the statement of verses 24, 25 as to reptiles, cannot in all points be sustained; and yet still there remain great unshaken facts to be weighed. First, the fact that such a record should have been made at all. Secondly, the fact that, instead of dwelling in generalities, it has placed itself under the severe conditions of a chronological order, reaching from the first *nisus* of chaotic matter to the consummated production of a fair and goodly, a furnished and a peopled world. Thirdly, the fact that its cosmogony seems, in the light of the nineteenth century, to draw more and more of countenance from the best natural philosophy; and fourthly, that it has described the successive origins of the five great categories of present life, with which human experience was and is conversant, in that order which geological authority confirms. How came these things to be? How came they to be, not among Accadians, or Assyrians, or Egyptians, who monopolized the stores of human knowledge when this wonderful tradition was born; but among the obscure records of a people who, dwelling in Palestine for twelve hundred years from their sojourn in the valley of the Nile, hardly had force to stamp even so much as their name upon the history of the world at large, and only then began to be admitted to the general communion of mankind when their Scriptures assumed the dress which a Gentile tongue was needed to supply? It is more rational, I contend, to say that these astonishing anticipations were a God given supply, than to suppose that a race, who fell uniformly and entirely short of the great intellectual development of antiquity, should here not only have equalled and outstripped it, but have entirely transcended, in kind even more than in degree, all known exercise of human faculties.

Whether this was knowledge conveyed to the mind of the Mosaic author, I do not presume to determine. There has been, in the belief of Christians, a profound providential purpose, little or variously visible to us, which presided, from Genesis to the Apocalypse, over the formation of the marvellous compound, which we term the Holy Scriptures. This we wonderingly embrace without being much perplexed by the questions which are raised on them; for instance, by the question, In what exact relation the books of the Apocrypha, sometimes termed deutero-canonical, stand to the books of the Hebrew Canon. Difficulties of detail, such as may (or ultimately may not) be found to exist in the Proem to Genesis, have much the same relation to the evidence of revealed knowledge in this record, as the spots in the sun to his all unfolding and suffusing light. But as to the Mosaic writer himself, all I presume to accept is the fact that he put upon undying record, in this portion of his work, a series of particulars which, interpreted in the growing light of modern knowledge, require from us, on the whole, as reasonable men, the admission that we do not see how he could have written them, and that in all likelihood he did not write them, without aid from the guidance of a more than human power. It is in this guidance, and not necessarily or uniformly in the consciousness of the writer, that, according to my poor conception, the idea of Revelation mainly lies.—*Right Hon. W. E. Gladstone, M P., in The Nineteenth Century.*

EVERY DAY WORK.

Great deeds are trumpeted; loud bells are rung,
And men turn round to see
The high peaks echo to the peans sung
O'er some great victory.
And yet great deeds are few. The mightiest men
Find opportunities but now and then.

Shall one sit idle through long days of peace,
Waiting for walls to scale?
Or lie in port until some "Golden Fleece"
Lures him to face the gale?
There's work enough; why idly, then, delay?
His work counts most who labors every day.

A torrent sweeps adown the mountain's brow,
With foam and flash and roar.
Anon its strength is spent, where is it now?
Its one short day is o'er.
But the clear stream that through the meadow flows
All the long summer on its mission goes.

Better the steady flow; the torrent's dash
Soon leaves its rent track dry.
The light we love is not a lightning flash
From out a midnight sky,
But the sweet sunshine, whose unfailing ray,
From its calm throne of blue, lights every day.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of one unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells. —*Selected.*

THE COLORED SEXTON.—The sexton of a Baptist church in a large Western city was a good colored brother, who rarely took part in the social religious meetings of the society; but when he did, all present held their breath, for it was well known that some one was to be "hit on the head," and great amusement was in store for the others. On this particular occasion the subject of the prayer meeting was "Christian Humility." Mr. Bascom, one of the wealthiest church members, while leaning on his gold-headed cane and toying with his elegant watch chain, concluded his remarks, with great affectation of humility, by saying: "If I ever should be so favored as to reach heaven at all, it seems to me that a place in the most remote section, the most obscure corner, of that blissful region will be infinitely more than I deserve. And when the call comes to me to 'go up higher,' it seems to me I shall feel like putting my hand upon my mouth and my mouth in the dust, and crying out, 'Unclean! unclean!'"

When he was seated, the colored brother rose in the rear of the room, and slowly advancing, faced the audience, and thus addressed them: "Brudders an' sisters, when *I* hears de angel Gabri'l blow de trumpet a-callin' me home, it 'pears to me I'll be so powerful glad I'll just call out, 'Hol' on dar, Gabri'l; I hears de trumpet, an' I's comin' mighty quick!' An' it 'pears to me I'll be so bu-tin full ob joy I'll just go shoutin', skippin', leapin' right up to de front ob de throne as fast as I kin git dar. An' dar I'll stan' wid de white robes on, a-wavin' de palm branches, an' a-shoutin' 'Glory! glory! glory! glory to de Lamb dat was slain!' For what do de Scriptures say? 'Who are dese in white robes?' 'Dey what came up through great tribulations.' Down here de black skin an' de great tribulations; up *dar* de white robe an' de joy for ebermore. Now, my brudders an' sisters, what do de Scriptures say agin? Dey say 'what though dey be black as ink' (or something to dat effec'), 'dey shall be whiter dan snow.' An' it 'pears I'll be so powerful happy up dar dat I'd like to shake han's wid all my brudders an' sisters, widout distinction ob age, color, or previous condition ob servitude—good many on 'em I hain't shook no han' wid here—but 'pears to me I'll be so occoopied a-wavin', an' a praisin', an' a shoutin' hallelujah! hallelujah! hallelujah! close up on de right side ob de Lamb, dat I won't hab no time to go peekin' roun' de dark corners ob heaven *to find Brudder Bascom.*"—*Lynn Burdette, in Editor's Drawer, Harper's Magazine for February.*

LOCAL OPTION.—In States where there is at present no hope of enacting Prohibition by statute, or even of securing the submission of a Constitutional Amendment to the people, Local Option may be advocated with considerable hope, and energetically pushed.

Under its discussion the evils of intemperance, the direct influence of the saloon, the desires of the people, and the thoroughly democratic character of the principle, can be urged. Petitions can be signed in *temperance* communities and sent in, and powerful influences brought to bear on representatives. While, in counties and towns where it is certain that it could not prevail if brought to the test, legislators opposed to Prohibition in all forms would naturally, in some cases—perhaps a sufficient number to hold the balance of power—be supine, or be willing to vote for such a law, defending themselves against their whiskey loving constituents by saying that it could not affect them.

Such has been the operation of such propositions in several of the States were Local Option laws have been passed by Legislatures that on the whole were decidedly opposed to Prohibition. Many similar votes have been cast in the House of Commons by men who avowed that they did not believe in Prohibition, but did believe that municipalities should have the right to express their wishes on such subjects at the polls.

It is known to every observer that a large number of legislators follow the leaders of the party like sheep. Only here and there a man has the courage to vote on principle apart from party leadership and has also, even on subsidiary questions, the sense to make it effective. More perhaps have the courage than have the necessary judgment to accomplish a good end without sacrificing their personal influence with the party to which they belong.

Political leaders, though despotic in the treatment of their own rank and file, and bold toward their opponents, are often cowardly on questions on which the party has taken no ground—questions whose extent they cannot measure. It is a very great advantage when a principle is of such a nature that no political leader dares openly to avow himself opposed to it, or is compelled to favor it.

Such, more nearly than most questions, is Local Option.

As compared with Prohibition by statute, or Constitutional Amendment, it has weaknesses and embarrassments, but it is greatly superior to any form of License, and it is a long stride toward something more effectual.

Wherever it exists and has been thoroughly worked it has done wonders. In Maryland, in many towns in Massachusetts and Connecticut, in Georgia, it has done such great things that on the testimony, against the fiercest opposition, it prevailed in Atlanta. In Canada it is working a great reconstruction.

The haters of the liquor traffic in New Jersey are uniting without distinction of party, religion, or sect in urging upon the Legislature the passage of such a law.

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

Special Services.

IN consequence of the interest manifested the special services in the Collegiate Church, on 5th avenue and 48th street, are continued during the present week, Saturday excepted. Bible Reading in the afternoon at 4 o'clock, preaching service in the evening at 8 o'clock, conducted by Rev. Dr. Pentecost, the singing led by Mr. and Mrs. Stebbins.

Theological Seminary, New Brunswick, N.J.

THE proposed course of addresses before the Society of Inquiry was opened by Prof. Demarest on Jan. 20th, with a paper on The Missionary Spirit in this Institution and the Men who have Entered the Foreign Field. The address was listened to with the greatest attention, and was calculated to arouse the spirit of missions more than anything which has been delivered before the Society for a long time.

Rev. Lyman Abbot, D.D., Editor of the *Christian Union*, addressed the Society Feb. 3d on The Labor Problem. The theological faculty, the professors and students of the College and the pastors of the city and vicinity had been invited and were present. The speaker indicted the labor system as essentially Pagan. Our government is for the people, our churches are for the people; but the system under which the people labor is not for the people but the people for the system. Our government and Church are democratic, our labor system aristocratic.

With much pleasure and profit the audience listened to a concisely stated, clearly analyzed, forcible and logical address on one of the great social, moral and religious questions of the day; one which presses itself upon the attention, not only of those who have the civil and social welfare of this country at heart, but also upon those who are laboring for the progress and perfecting of God's kingdom in the earth.

After the address he tersely and pointedly answered numerous questions put to him by different individuals in the audience.

The following speakers, with the exception of Dr. Robinson and Dr. Taylor, whom we hope will be with us, will deliver addresses on the dates specified at 7 o'clock P. M. The professors and students of Rutgers and the pastors of New Brunswick and vicinity are invited to attend.

ADDRESSES.—Rev. A. F. Schauffler, Feb. 10th, "Methods in City Mission Work"; Rev. John Hall, D.D., Feb. 15th, "Ministers' Relation to Missions"; Prof. Woodbridge, Feb. 17th, (subject not yet given); Rev. A. S. Hunt, D.D., Feb. 24th, "American Bible Society"; Anthony Comstock, March 10th, "Providences in His Work"; Prof. DeWitt, March 15th, "Revised Bible: What to Be Done with It?" Prof. Meyer, Rutgers College, March 17th, (subject to be announced); Rev. Wm. C. Wilkinson, D.D., March 24th, "Amusements"; Rev. Wm. Ormiston, D.D., March 29th, "Ecclesiastical Boards and Committees"; Prof. Mabon, March 31st, (subject to be announced); Rev. Theo. Cuyler, D.D., April 7th, "Contributions to the Press"; Rev. Chas. Robinson, D.D., April 12th, "Music in Church Service"; Prof. Lansing, April 17th, "Jehovah"; Rev. Arthur T. Pierson, D.D., April 22d, "Evangelistic Services"; Rev. Wm. M. Taylor, D.D., April 26th, "Pastor in the Study." B.

....WALDEN, N. Y.—The pastor of this church writes: "We, too, are rejoicing in the harvesting of souls. At our communion last Sabbath over thirty were received on confession of faith, and about the same number were added to the Methodist church. These are mainly the larger scholars of our Sabbath-schools. What encouragement to Sabbath school teachers to sow the seed, trusting in the promise, 'In due season ye shall reap if ye faint not.'"

....SCHENECTADY, N. Y.—Our correspondent, in reporting the dedication of Hope Chapel, speaks of the centre window over the door as "the gift of the founder of the enterprise, Miss Frances C. Paige." The congregation wish this misunderstanding corrected, for such it must have been. The people of the mission gave the window and placed the name of Miss Paige upon it as an expression of their esteem for her as the founder of the work and of their desire that what she had done for them should be held in remembrance. They, the people, belong to the laboring class, and gave for this object out of their comparatively small earnings, and wish that it shall be known that the window testifies to their gratitude to and regard for one to whom they feel themselves greatly indebted.

....GRAND RAPIDS, MICH.—The Fifth Reformed Church was organized in this city January 28th. During the week following, the enterprising congregation put up, in a fine location, a temporary house of worship, mostly by volunteer labor. The first services were held in two halls, Sunday, January 31st. Dirk Scholten, a theological student, preached. The supplies for some time will be obtained from the "Western Theological Seminary." P. M.

....MILWAUKEE, WIS.—The Reformed Church has reason for gratitude. The attendance on the means of grace is encouraging, and the relation between minister and people is pleasant and harmonious. Shortly after New Years the good people of this church made their pastor, Rev. J. Broek, quite a surprise. A committee of ladies had unexpectedly found a way of collecting money, and buying a very neat parlor suit and a handsome chandelier. These suitable presents were presented by said committee, on behalf of the congregation, to Rev. and Mrs. J. Broek. A proper occasion was sought and found by the pastor and his wife to express their grateful acknowledgment. Though this church does not enjoy any marked revival, which is ardently desired, yet in one thing it is not deficient, namely, the grace of liberality. Besides supporting two native preachers in India, it has lately sent on to our Church Boards the sum of $144.06. Surely such figures for a church of a hundred families are good indications. J.

....WESTERN ITEMS.—Rev. A. Wormser has declined the call of the Holland Church, N. Y. city.... The young people of the churches of Wanpun and Alto, Wis., have presented a watch and chain to Rev. J. F. Zwemer and a gold brooch to his wife in gratitude for his determination to remain with them and to decline the position offered to him in the Northwestern Classical Academy....The Church of Roseland, Ill, reports a contribution of $316.50 to the Board of Foreign Missions....The Sabbath-school of the Second Church of Grand Rapids, Mich., at its yearly festival, held a fortnight ago, opened the Mission Boxes of the classes and found $223 accumulated for Foreign Missions.

....ALBANY, N. Y.—The First Church, under the pastoral charge of the Rev. J. Wilbur Chapman, has unquestionably entered upon a period of spiritual progress and healthful material prosperity. The pew rentals have advanced in value, and the services are largely attended. One of the most substantial evidences of the success of Mr. Chapman's ministry is found in the cordial support given to and the deep interest taken in the prayer-meetings. The prayer-meeting room was recently remodelled, renovated and refurnished at an expense of $1,500. Mr. Chapman is very popular, both as a preacher and pastor. He possesses winning social qualities, and is an impassioned, forcible and impressive preacher. He is an untiring worker, and his efforts are meeting with encouraging success. At the last communion eighteen persons were added to the membership of the church. As an expression of their esteem and appreciation his parishioners gave him one thousand dollars as a New Year's present. The church has been presented with a beautiful marble baptismal font by Miss Mary L. Egberts. During January the three Reformed churches united in evangelistic work and held meetings nightly by weekly alternation in the churches. F.

....RHINEBECK, N. Y.—The Rev. James B. Campbell was installed pastor of the church on Tuesday afternoon, Feb. 2d. The occasion was one of marked interest. The day was beautiful and the congregation large. The pastors of the Lutheran and Methodist churches of the village took part in the services.

Dr. J. Elmendorf presided and gave the charge to the pastor. Dr. A. P. Van Gieson preached a very appropriate and able sermon from Gal. 6: 14.

Rev. C. H. Polhemus, of Hopewell, gave a fresh, forcible and timely charge to the people. So Brother Campbell is again in the denomination of his love. May his ministry prove, as it has in his other charges, a rich blessing to the important church which has called him to its pastorate. E.

....WEST LEYDEN, N. Y.—The Rev. Mr. Frech was duly installed pastor over this and its associate church, Point Rock, on January 27th. Rev. Henry Unglaub presided and preached an appropriate discourse from the text, "Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation." The charge was delivered by the Rev. John Reiner, who also addressed the people. The prospects of these churches are encouraging, and the new pastor was most kindly received. H.

....PEEKSKILL, N. Y.—From a printed letter, addressed by the pastor, Rev. Henry De Vries, to the consistory of this church, in which he reviews the work of the past year, it appears that the church is in a prosperous condition. He speaks of unanimity, steady increase in numbers, a healthy and hopeful tone of church life, and of the prayer-meetings, Sunday-school, teachers' meetings, and missionary societies, as faithfully sustained. There has been added to the communion thirty six on confession and six by certificate.

....NEW PALTZ, N. Y.—As every one conversant with the relations existing between the church and the citizens of New Paltz and the Rev. Ame Vennema would expect, the congregation and community exceedingly regret his acceptance of the call of the Second Church of Kalamazoo, Mich. They and many others acquiesce in his decision because he takes up an unusually important enterprise, namely, the upbuilding of a congregation of young Hollanders, which has resolved that its services shall be conducted in English. The course of this organization will be watched with special interest, and if it succeeds it is not unlikely that it may prove the first of a series of such churches. Among those who desire a prosperous future for our Church in the West there is a strong desire that this English-using church at Kalamazoo may succeed. Mr. Vennema has been selected as one especially qualified in the opinion of those who know him, for this undertaking, and he is accompanied with the sympathy and hearty interest of the church and the town to which he has ministered and a large number not so intimately associated with him.

In uniting with Mr. Vennema in his request to be transferred to Michigan, the Consistory of New Paltz expressed the feeling of the Church and community in the following minute:

"*Resolved*, That we unite with him in such application, but with feelings of sorrow at the prospect of soon parting with a beloved pastor, whose great desire during his pastorate has been to do us good as a church, whose services have been most acceptable and satisfactory both to the consistory and the congregation at large, whose preaching and labors we cannot but believe have resulted in much good, not only in strengthening believers and adding to our numbers, but in making impressions upon the unconverted that will in God's own good time mature and bring forth fruit. And while we feel that we shall very much miss his counsels and advice in the pulpit, the social circle, at the bedside of the sick, and at funeral gatherings, yet we submit to what seem to be the leadings of Providence.

"That the life and health of himself and his may be precious in the sight of Almighty God, and that the labors of his chosen profession may be most signally blessed, wherever bestowed, is the prayer of the consistory."

The Classis of Kingston met in the Reformed Church of New Paltz, February 2d, and dismissed its pastor, Rev. A. Vennema, to the Classis of Grand River. The hearty regret and sense of personal loss expressed by the members of Classis at Brother Vennema's request for a dissolution of the pastoral relation then existing, indicate the high regard in which he is held by his associates. His kindness in manner and earnest Christian spirit have endeared him to all of us. S. C.

One word more. The congregation of young families at Kalamazoo, spirited and generous as it is and though aided as it will be by the First Church, needs help from the East to the amount of about $2,500, that it may secure a convenient and decent house of worship. Such a building will be an important factor in the success of the enterprise. No multiplication of words is necessary. Everybody understands the value of such accommodations for such a work. It is very desirable that the amount be given here in sixty days at the extreme, and if possible in thirty days.

Gleanings from our Exchanges.

....An effort is being made by the First Church of Somerville, N. J., to remove a debt of $6,000. The subscriptions already secured aggregate $3,000, to which the Ladies' Mite Society have added $500.

....It is announced that the Triennial Catalogue of Rutgers College is ready for publication. It is to contain a short biography of every graduate, is to be given to the printers this week, and will be ready for distribution a few weeks later. Its issue is said to be largely due to the persistent labors of Librarian Upson, who overcame a host of difficulties in securing the needed data.

....A purse, liberally filled, was recently given to the Rev. R. P. Milliken by the people of his charge at Dashville Falls, N. Y. Nearly fifty have been added to this church during the period of Mr. Milliken's pastorate of less than two years.

....The Rev. W. H. Vroom, of High Falls, N. Y., is holding revival meetings at Alligerville.

The Monday Lecture.

MR. JOSEPH COOK was greeted at Tremont Temple, Monday noon, February 1st, by a large and responsive audience at the first lecture of the course for this year. The platform seats were filled with clergymen for the most part, the floor was about half filled with those holding tickets, and the balconies were nearly full. After prayer by Mr. Cook, the audience joined heartily in "Rock of Ages." Before entering upon the prelude, the lecturer referred to the death of his father, which occurred since his last Mon-

day lecture, paying a warm tribute to "the man to whom he owed more than to any other."

PRELUDE.

The prelude was on the Religious Promises and Perils of the Hour. Mr. Cook said: Do not mistake the weathervane for the compass, nor your environment for the world. The arctic voyager cannot resist the impression that the ice fields extend to the equator. My mood is on the whole one of exultant hope. Unsound opinions are being undermined, ospecially by those who are trying to put them into practice, and sound views are growing from the results of their work. This is important not alone for ourselves, for the buzzing of the bee of heresy in America is heard in the Orient. Settling the faith for America has much to do with settling it for the world. Our faith must therefore have its roots in the past. Let us be thankful that Lotze's philosophy is coming to the front, and that agnosticism is declining. We are passing through a spent wave of skepticism. Lotze was never carried off his feet by evolution. I indorse as much of the doctrine as he did, but no more. Spencerianism is being superceded. One or two in this country, formerly classed as Spencerians, are coming upon theistic ground. One of them seems to have discovered a Supreme Being, and is to be congratulated. The tone of Cambridge is changing to one of devout theism. Concord philosophy has been conquered. Martineau and Lotze are fit leaders for those who would find the truth. Rationalism is declining in Germany and evangelical sentiment is growing. Let us be thankful for missions like those held by Mr. Aitken and Mr. Moody. There is an increase of unity among evangelical people. The twentieth century is likely to dawn upon a world approaching regeneration.

Among the perils of the hour Mr. Cook referred especially to the influence of the two doctrines, conditional immortality and probation after death, which he said are contradictory, but which we are urged to accept on the authority of the Christian consciousness. The greatest danger arises from trying to push into churches and pulpits men who are practically Universalists. The speaker expressed his conviction that there will be two organizations, and that it is unsafe to ordain men as foreign missionaries who hold erroneous views. In closing he referred to the fact that the new theology is nowhere producing revivals, and urged the need of the central doctrines of grace.

After prayer by Rev. Mr. Sims, a missionary from the Congo, Mr. Cook, with much emotion, announced the news, which had just arrived, of the death of Dr. C. L. Goodell of St. Louis, and called upon Dr. J. L. Withrow to offer special prayer in view of the sad event.

During the interlude Mr. Cook gave a list of best books on revivals and current theological discussion, and indorsed Mr. Gladstone's view of an Irish Parliament, which, however, he would not have run by Irish men educated politically in American cities.

THE LECTURE.

The lecture was on the subject of Saving Faith, from the standpoints of axiomatic science, the spiritual or intuitional philosophy, and the Scriptures, with the general aim to show that regeneration may occur without a knowledge of the historic Christ. Faith was defined as an act of the whole being, a changing of eyes with God, an affectionate trust in Him as a person. First, a long series of axioms was given, leading up to a benevolent First Cause to which affectionate reverence is due, and in whom alone spiritual rest can be found. A similar series of intuitions was then given, leading to the same result. These results were then compared with the teachings of Scripture, and declared to be in sufficient harmony with them to justify the hope that if one, without the knowledge of the historic Christ, should yield affectionately to the highest light in reason and conscience, he might be regenerated and saved. Such a doctrine is not for us, but for cases like Socrates. If any such are saved, it is through Christ and by the Atonement.—*Condensed from report of The Congregationalist.*

American Bible Society.

THE Board of Managers met at the Bible House, on Thursday, February 4th, 1886. The Hon. Enoch L. Fancher, LL.D., President, in the chair. The religious exercises were conducted by the Rev. Howard Crosby, D.D.

Among the letters from foreign lands presented for the consideration of the Board were communications from Mr. Sharp, tendering the congratulations of the British and Foreign Bible Society on the accession of Judge Fancher to the office of President, and from Dr. Wright, of the same society, proposing coöperation in the production of a new version of the Bible in Spanish; from Rev. William H. Gulick, of San Sebastian, showing the very great difficulty of securing any assistance in Spain in producing such a version; from Mr. Watt, of Berlin, concerning requests received at the British agency there from correspondents in the United States desirous of obtaining the Scriptures at less than cost for sale in this country; from Dr. Blodget, of Peking, communicating his views respecting the need of a version of the Bible in easy Wen-li; from Mr. Prince, of St. Petersburg, indicating a general plan for the assignment of colporteurs in Russia and Siberia in 1886; from Mr. Hamilton, with the report of work in Mexico in 1885, and estimates for the coming year; and from Mr. Milne, on his arrival at Laguyara in January.

Grants of books were made for distribution in the United States and in foreign lands to the value of about $3,126.

The total receipts for the month of January were $59,795.72. During the same period 64 237 volumes of the Scriptures were issued from the Bible House.

The General Outlook.

...On the first Sabbath in Jan. sixty-six persons were received into the membership of the First Congregational Church of New Britain, Conn. Of these fifty-five united on confession of faith, of whom thirty-two were males and nineteen heads of families. Thirty were baptized. Seventy new members were received into the South Congregational Church the same day.

....Lord Napier, of Magdala, states that of 18,000 cases of crime in the army of India which he had caused to be investigated not one had been committed by a total abstainer.

....The Rev. Lord Charles Thynne, an Anglican clergyman, a gentleman over seventy years of age, has joined the Church of Rome, and Lord Robert Montague, who entered into that communion some years ago, has returned to the Church of England.

....Numbers of Jews in London, though unbaptized, are believers in Christ. Though afraid openly to confess Him, it is not from fear of being put out of the synagogue, or called apostates, but mostly from fear of losing employment.

....There are now 7 Protestant churches in Rome and it is reported that the Pope is both anxious and indignant at the fact. But that is very foolish in the holy father, for those seven churches are there to stay, and, in addition, there are many more to follow.

....At Russellville, Ky., there is in progress a sweeping revival in the Methodist church, under the ministry of Dr. H. C. Morrison. The city has never been so greatly moved. Stores are closed for morning services, and a number of conversions are reported nightly.

....In Ireland, Presbyterianism embraces nearly one-half of the Protestant population. The orthodox Presbyterian Church has 553 congregations, and 101,452 communicants.

....The Methodist Woman's Missionary Society in India, having collected nearly $35,000 for the purpose, have started a newspaper designed especially for the Zenana ladies. It is issued fortnightly from their press at Lucknow in the Urdi and Hindi languages, and it is proposed to start a similar paper in Calcutta in the Bengali language.

....Erromanga is the only island in the New Hebrides where missionaries were murdered. Twelve years ago it contained only twelve church members, now not a heathen is to be found on the island.

....The gambling hell at Monte Carlo, the existence of which has long been a blot upon the civilization of Europe, is about to be made the subject of diplomatic action on the part of an International Commission. The report of the Commission states that between the years 1877 and 1885 one thousand eight hundred and twenty people—more than the whole population of the "kingdom" of Monaco—have committed suicide consequent upon losses at the gambling tables of Monte Carlo.

...J. E. Thomas writes: "I lately paid a visit to Alghero, an ancient seaport on the western coast of Sardinia. The people took willingly a great number of Scripture portions, and several asked for the whole Bible. By request I drew up a petition, which forty men signed, praying the committee of one of the evangelical churches of Italy to send them an evangelist. Amongst the signatures were those of two intelligent young men, who offer themselves to us as students for the Christian ministry. Not a very long time ago, when the population numbered only 5,000, Alghero contained seven monasteries, all occupied by friars; now, with a population of 12,000, those dwellings of the idle and dissolute are altogether abandoned; many of them, as I have seen, roofless and in utter ruin."

....The efforts of the missionaries and chiefs in Basutoland to put down drunkenness seem to be followed by good results. M. Dieterlen, one of the French missionaries, writing on Sept. 29th, says, "Lessouto is at the present time in a promising condition, seeing that drunkenness is blamed and fought against by the majority of the chiefs. Mopeli, a younger brother of Moshesh, has been going through the country preaching a thorough crusade against intoxicating drinks. The people are delighted to find it is impossible to procure *eau-de-vie*. Last Sunday we had large meetings, and the heathen seemed most grateful for the efforts made to save them from the enemy that threatened their destruction. Weak ones will always succumb, but to all appearances the Gospel has one obstacle the less to overcome."—*Journal des Missions Evangéliques.*

....The latest movement in ecclesiastical matters in Scotland is described as an effort to reconstruct the Establishment on Free Church principles. A Scotch member of Parliament proposes to introduce a bill into Parliament to remove all obstacles to the return of the Free Church to the Establishment. The Free Church leaders, it is said, have held a conference on the whole subject, at which, it is said, that a proposition was considered to the following effect—"that the three Presbyterian Churches of Scotland—Established, Free and United—might resolve to unite on the Articles of Agreement already framed in connection with former negotiations for union; that, after so resolving, they might ask the Legislature to Disestablish the Church in Scotland; and that, with regard to the endowments, which are not immense, these might be left in the hands of the United Disestablished Church—first, to meet vested interests, and next, as vacancies occurred, to be employed in each parish to supplement the stipends of all the Presbyterian ministers." The proposition was discussed and left on the table to hear what the leaders of the United Presbyterian Church may have to say.—*The Presbyterian.*

....Huang Sih Chuen, his Imperial Chinese Majesty's new Consul at New York, sat on the pulpit platform of the Spring Street Presbyterian Church on a recent Sunday evening. The occasion was the fifth anniversary of the Chinese Sunday-school connected with that church. The Consul wore his silken robes, skull cap and white satin shoes, and made a short address in Chinese to the thirty Chinese scholars present, which was translated by his interpreter.

....A very deep religious interest pervades Peddie Institute, Hightstown, N. J. The Day of Prayer was remarkable for the display of the Spirit's power. Many profess conversion, and many are inquiring the way of salvation.

News of the Week.

WEDNESDAY, FEB. 3.—Serious complications have arisen between the United States of Columbia and Italy. Diplomatic relations have been suspended, and England may also be involved....Mr. John Morley starts for Ireland to assume the duties of Chief Secretary at once....A fight between two noblemen took place in Paris....Mr. Gladstone's daughter was married yesterday to clergyman ...United States Senate voted to recommit the Electoral Count bill....The House listened to eulogies on Vice-President Hendricks....Mrs. Bayard was buried beside her daughter at Wilmington, Del....A resolution was introduced in the Assembly at Albany to investigate the Harlem Bridge job....The New Jersey Assembly adopted the Senate resolution in opposition to the Arthur Kill Bridge....Ellen Graham, a nurse of the late Mrs. Roebling, has sued the estate for $50,000 ...The Brooklyn Bridge bill, regarding Chatham street extension, was signed by Governor Hill....Police Captain Murphy and two detectives have been accused of bribery by Harry Hill. ..The members of the Ohio Senate are coming to an understanding....Another attempt has been made to rob a house in Tarrytown. ....John D. Philbrick died yesterday in Boston....Bogus butter is being attacked on all sides by dealers, who wish to drive it out of the market.

THURSDAY, 4.—Mr. Gladstone's Cabinet officially announced. Nearly all the members serving under Mr. Gladstone before. ...The agreement between France and Germany regarding the west coast of Africa has been submitted to the Reichstag. ..It reported that the aeronauts, M. Girod an Renaud, who ascended in a balloon the latter part of January from Brest and were supposed to have perished at sea, were rescued....A serious strike is in progress in the four cotton mills at St. Quentin....Senator Logan before the Senate advocated the Dakota bill....A terrific explosion of a dynamite house near the new aqueduct at Fordham. One man killed ...A bed of kaolin has been discovered in Lawrence County, Ind., ranging in depth from six to twelve feet, and it proves to be of the best quality. It is thought that the yield will be 20,000 tons to the acre and the supply inexhaustible ...The Austrian cutter "Donau" was run down by a tug in the North river near Twenty-fifth street. Five Austrians lost their lives ...The Kohuts, who caused the death of Mrs. Fialka by setting fire to the tenement-house in which she lived, were sentenced to prison for life....Heavy snowstorm from Kansas to New York, and as far south as Galveston. Fifteen inches at Washington, D.C., twenty inches at Nashville, Tenn., accompanied with low temperature. Trains blocked in every direction.

FRIDAY, 5.—Mr. Gladstone has issued an address to the electors of Midlothian in which the policy of Government is outlined. The three questions which he said the Government must answer are those of social reform, land reform, and self-government in Ireland....The Chamber of Deputies in Paris agreed that the crown jewels should be sold to provide a fund for aged workmen. The jewels are valued at $40,000,000....There is great satisfaction at the appointment of Lord Rosebery, Secretary of Foreign Affairs in the British Cabinet.... The French Canadians have made an attack on Sir John A. MacDonald....The Count de Saint Vaillier, a noted French Senator, died at Paris....There were debates in the Senate of the United States on the Dakota bill and the proposition to create an Assistant Secretary of the Navy....Car conductors and drivers on several lines of cars in New York struck yesterday. The strike lasted only a few hours, and the demands of the workingmen for less hours of work a day were granted....Deputy wardens in the Riverside Penitentiary, Penn., were attacked with a knife by a convict and one of them will probably die....Great suffering is being experienced among the strikers in the coke region, Penn....A well-known New Haven lawyer has been suspended from the bar for one year for retaining the money of a client. ....Severe cold over a large part of the country. At Central Park 4 degrees below zero, in Northern New York between 30 and 40 degrees below.

(Continued on page twelve.)

Our Contributors.

Humility.

BY A. F. JUDD.

LOW at Thy feet—who died my soul to save,
And triumphed over death, and from the grave
Rose up again for me on that third morn;
Who, for my sake, endurest the world's scorn—
I bend in adoration humbly sweet
Low at Thy feet.

Nothing of worth I bring to offer Thee,
For Thou hast offered all on Calvary.
Take Thou my heart and make it worthier
Cherish my faith and make it lowlier;
Jesu, these things do I with tears entreat,
Low at Thy feet.

The Heretic Priest; A Tale of Reformation Days in the Netherlands.

(Translated from the Dutch of E. Gerdes, for the Christian Intelligencer, by Rev. Daniel Van Pelt.)

CHAPTER VI.—TEACHER AND PUPIL MEET AGAIN.

"HALLO!" cried out a voice. "Hallo! who are you? Where are you going?"

"I am the ferryman of the monastery," answered the latter, who had stepped ashore with Floris, while Philip Cruize remained with the unconscious Father Josephus in the boat.

The still invisible person from whom the voice proceeded indulged in some scarce articulate grumbling, which rather indicated disgust with the world generally. Our friends were naturally curious to find out who and what he was. The storm had by this time abated, and thinner clouds allowed the light of the moon to dispel some of the former inky darkness. Going a step or two further they observed the source of the grumbling. To all appearance it was a peasant or field-laborer who had lost his way in the dark.

"Who are you, friend?' asked the boatman in his turn. "You owe us an answer in return for mine."

"I live near the village of Boutersem and occupy a farm there. A couple of hours ago I was compelled by an officer of the Inquisition to convey him and a party of soldiers with a prisoner to the river. I saw the boat put off, but they must have had trouble in getting across, for I thought I heard cries of distress."

"Yes," said the oarsman, "the boat upset with all on board—"

"What!" exclaimed the peasant; "poor fellow, I hope he did not get drowned, bound hand and foot as he was."

"Who do you mean," inquired Floris.

"Why, the prisoner. I don't care if that wretched monk, or the Inquisitor, or the soldiers, got a ducking. It would do them good and cool off their wrath a little. But my heart bled for that poor prisoner; they treated him worse than a dog, and he so calm and patient all the while."

"I am glad I can tell you that he is safe," said the boatman. "They had to loose him to get him into the boat, and during the confusion he escaped. He came with us in the boat."

"I am rejoiced to hear it. How furious that monk will be when he finds out he lost his prey. Do you know whether he got drowned? I should hardly be sorry, for it was he, I understood, who betrayed the innocent man."

"Yes," was the reply. "He was very nearly drowned, however; he, too, is in the boat yonder. From the way you talk you seem to be in sympathy with the cause of the Reformed and disposed to aid it?"

"Yes, and I'll tell you what to do. Yonder is my wagon. Call the escaped prisoner, and do you all ride along with me to Boutersem. You are welcome to my house, and I will do all I can to aid your flight. Come, don't delay; we can reach my house long before morning."

"No, no, I can't go with you," said the boatman; "I must return at once to my house and avoid all appearance of knowing anything about his escape."

"And we can't leave the monk to perish," said Floris; "though he is our enemy we must return good for evil in this, his extremity."

"Well, I had hardly counted on him," said the peasant. "But what you say is true; this is what the new faith teaches, and we must practice it. Come, then, we'll lay him down upon the straw and make him comfortable."

Floris and his companion returned to the boat. They told Philip of their encounter and the plan proposed by the peasant. They carried the unconscious monk to the wagon and placed a good thickness of straw under him. Floris and his uncle sat together upon the box containing the sacred images. Cordial were the farewell words that passed between them and the devoted boatman. The sky was now nearly clear of clouds, the moon shone brightly and the horses needed little urging on their homeward way.

Philip Cruize, who learned from his nephew the circumstances of his conversion, related to him what had happened to him since his visit to the priest. He had gone as far as the vicinity of Louvain, when he was seized by the spies of the Inquisition. A few hours after his arrest, Father Josephus came to him with an Inquisitor and tried by every possible device to make him confess that he had been at the house of the priest Justus. When it was found that he would not implicate his friend, it was resolved to carry him as prisoner to Weersbeek and confront the priest with him, and thus force the latter to admit the interview. This design, too, had been frustrated by the wonderful Providence of God.

Father Josephus was meantime not neglected by them. In so far as the jolting of the wagon would permit it they busied themselves rubbing the man's chest with their warm hands; this, aided by the violent motion of the wagon, had the desired effect. Ere long the exhausted monk began to show decided signs of life, and drew one or two deep breaths.

At length the peasant stopped his horses before a small farmhouse, far removed from any other habitation. He informed our friends that this was his home.

"It seems that my family have not yet gone to bed," he remarked, for a light was visible in one of the rooms. "I am glad of that, for then you will soon be made comfortable."

He gave a peculiar call which was soon answered from within; two or three boys and a farm hand made their appearance soon after, who greeted the peasant and speedily unhitched and unharnessed the horses and put them and the wagon under cover.

"Is all well, Adrian?" inquired the peasant of the boy nearest to him.

"Yes, father. But an hour or more ago we were much frightened by a knock at the door. No one dared open it; but our man, Govert, went out armed with an axe, and found a man who asked if he might come in and rest himself."

"And who is this man? Where is he now, Govert?" asked his master.

"I don't know who he is," was the reply. "He is a queer one, though. As soon as he heard you call he left the room and went outdoors, thinking, I suppose, there was danger."

Meantime the peasant's wife had come into the barn, and after greeting the new comers she invited Floris and his uncle to enter the house. Govert and the peasant took off the poor monk's drenched clothing and dressed him in some of their own, and then made up a rude couch for him in the family room near the hearth. Philip Cruize also was provided with a change of clothing, and some much needed refreshments soon removed all unpleasant effects of the night's adventures.

Scarce had they sat down to partake of the cheer set before them, when the man whom Govert had described as "queer" entered the room.

The stranger presented, indeed, a remarkable appearance. He was a tall, thin man; the top of his head was completely bald, due either to nature or the priestly tonsure. His clothing was partly clerical and partly secular. His eyes could by no means be called gentle of expression, and there were grim curves about the mouth, as if his lips were often accustomed to curl into smiles of scorn or contempt.

"May we ask, sir, who you are?' inquired Philip Cruize, politely.

"Well, sir," the man replied, much as if he were defying an assailant, "some call me a renegade Carmelite monk; others call me a heretic; I call myself Petrus Dathenus."

"Petrus Dathenus!" exclaimed Philip, greatly surprised. "I am rejoiced to meet you. You are perfectly safe among these friends. This is my nephew, the son of the Berthems."

"Indeed?" replied Dathenus, patting Floris good naturedly on the shoulder. "And do you accompany us to the house of your parents?"

"Yes, Mr. Dathenus, I am happy to say I mean to be there to share in all that is to take place there."

"Does this youth know anything of our plans?" asked Dathenus of Cruize, in a whisper.

"He knows that there is to be a conference at his father's in behalf of the Reformed faith," was the answer. "But nothing further than that. Only Stricker and Herman Van der Wonde know the rest."

"Our meeting is appointed for to-morrow evening, is it not?"

"Yes," replied Philip.

After this whispered conversation Petrus Dathenus and Philip Cruize became silent and remained plunged into deep thought, while the others did not wish to disturb their reflections by conversation.

The man to whom the reader has just been introduced was a prominent figure in the stirring events of this period in the history of the Dutch Provinces and the Reformed Church. His zeal for the Reformation was boundless, and his courage in preaching its doctrines and advancing its interests was unsurpassed. But the very violence of temperament which made him so bold and aggressive in a good cause, made him also bitterly intolerant of those who differed from him in religion. He could not allow a right to exist even to those Romanists who were in full sympathy with the struggle against Spain and the Inquisition. When the Prince of Orange—although himself then fully in accord with the doctrines of the Reformation.—advocated and secured freedom of worship to Romanists and Reformed alike, by the Pacification of Ghent, Dathenus did not scruple to denounce him fiercely, declaring that the Prince cared neither for God nor for religion. It is to be deplored that a man of such acknowledged gifts and fearless courage was not more actuated by the spirit of gentleness and Christian charity.*

Petrus Dathenus himself first broke the silence by relating with much zest how, by arousing the people in West Flanders, he had by force obtained the privilege of preaching in the open air. Also, that not long ago he had preached to a gathering of two thousand people, when a certain magistrate, having attempted to break up the assembly, was set upon by the multitude and nearly killed. These accounts greatly interested the peasant, who expressed a desire that Petrus Dathenus would hold a preaching service the very next day in this neighborhood, agreeing to scour the country, by the aid of Adrian and Govert, and collect a large audience. Dathenus at once gave his consent, knowing how entirely the people in these regions were kept in darkness and superstition by the influence of the monks and priests.

While Dathenus and the peasant were eagerly discussing their project, a deep sigh was heard, as of some one awaking out of a profound sleep. Philip and Floris hastened to the couch to see what they could do to assist the suffering monk. Father Josephus was indeed a sorry spectacle. Over some rude underclothing furnished by the peasant, they had drawn the boatman's old coat which had covered Floris, but was now perfectly dry. Around this again was closely wrapped his uncle's brown patched cloak. He seemed now to be regaining consciousness. From time to time he cast a glance about him, and his eyes rested upon the inmates of the room, but seemed to recognize no one; not even Floris, who stood by the head of his couch. His words, too, were incoherent.

"Captain! the prisoner!—St. Luke—No, no, Brigitta. The youth is a sly one—Oh! Holy Mary! The wicked bishop of—"

But now sounds of a more alarming nature broke in upon the stillness. Heavy blows were struck upon the front door, as if soldiers were beating the butt end of their muskets against it.

Adrian and Govert, who had gone to the stable, ran into the room, dismay depicted on their countenances.

"What is it?" cried the peasant, manifesting no alarm whatever.

"As soon as we heard the blows upon the door we looked through a chink in the wall and saw three or four soldiers, with two other men."

"Mr. Dathenus, do you and Philip Cruize go to the stable loft and hide beneath the hay," said the peasant, quietly. "I shall go outside and inquire what is wanted."

He then opened a small closet in a corner of the room, and taking two pistols from it he placed them in two inside pockets. The blows upon the door were now repeated and a rough voice cried out:

"Open the door! I demand it in the name of Lady Margaret, the Governess."

"I am coming, I am coming, my friends!" replied

* This man has a great interest for us of the Reformed (Dutch) Church. He translated the Heidelberg Catechism into Dutch, almost immediately after its publication in the Palatinate (1563). A translation by him into Dutch rhyme of Marot's French versification of the Psalms of David was for two centuries the standard and authorized version in use at all public worship in Holland. And from the fact that his name stands first on the list of names subscribed to the Proceedings of perhaps the first General Synod of the Reformed Church ever held—namely, that of Wessel, in 1563—it is thought that he was President of that body.—*Translator.*

the peasant. "Don't be in such unreasonable haste!"

And drawing the bolts he opened the door. Three soldiers, led by an officer, entered the room. Two others held a prisoner whose hands were bound together upon his back.

Floris looked up, and observing the pale face of the prisoner, he uttered a cry of consternation.

The prisoner turned his mournful eyes upon the youth at the same moment, and from his lips, too, there sounded an outcry of painful surprise:

"Floris!"

"Mr. Justus!"

(To be continued.)

Boston Letter.

February 3d, 1886.

WHAT an interesting peep I took one night into a room in the Congregational House as the dark was coming on! It was a simply furnished room, a prominent object being a big table with its burden of documents. Within the walls of that unpretentious room, what power has been generated for Christian worship! A big driving wheel, though unseen, is in that room, and especially is it realized when a band of earnest mission workers may here gather for prayer and conference. This is the headquarters of the City Missionary Society, whose props are every Congregationalist, far and near, that the big-framed, big voiced missionary in-chief, Rev. Daniel Waldron, can coax into giving, and he can coax "a heap," which can be taken literally. The force at work is mostly female, and in all twenty-five have been employed the past year. Each missionary has a district for visitation and work; brightening the homes of the poor, giving away garments to the shivering, taking delicacies to the sick, helping the unemployed to work, holding meetings for prayer, guiding in every possible way to the Cross. How often I have seen the old city missionary hurrying through the rain, or facing a defiant winter blast, following the Good Shepherd of souls who is ever out in the storm and hunting for His lost ones. For every work, charitable and missionary, the past year's receipts roll up to the noble amount of $41,048 25. This stream of beneficence is poured out again through such channels as the support of mission services and household visitation, a cheery Thanksgiving for about a thousand families, rides to country or seashore for many poor, tired, sick ones. At Christmas there was a shower of cards, letters and leaflets by this Society upon the inmates of twenty six institutions besides many homes. There were over twenty-eight thousand flakes in this white winter-fall. At Easter there was another big card fall. In connection with the Society's work, a canvass was recently made at the South End. Of 955 Protestant families, 343 reported themselves as non church attendants. On the other hand, only 67 Protestant children of the age for Sunday-school were found outside of it. If the meshes of the church net don't hold the big fish, it is plain that the Sunday-school catches up almost all the little ones.

It is an interesting inquiry in a city, what are the church centres attracting the great audiences. Here is one in this city,—Tremont Temple, which is the headquarters of the Union Temple Church, Baptist, whose Sunday services attract to its vast audience-room hearers from all parts of the city, and it is a big Gospel net catching up many strangers. Rev. Emory J. Haynes is the pastor. Each Sunday there is distributed in the Temple an edition of 4,000 copies of one of Mr. Haynes' sermons, the last page giving the hymns to be used that day in the Temple services Late pastors of this church have been Drs. Fulton, Lorimer and Ellis.

Two of the members of this church have, since the opening of the year, been honored with a very notable, commemorative celebration. It was a marriage anniversary. Birds singing, a platform embowered with flags and evergreens, and a venerable couple sitting beneath the emerald, patriotic arch to receive the congratulations of a very long file of friends as they crossed the platform, were features of the golden wedding of the noted evangelist, Dr. A. B. Earle, and his wife, in the Meionaon connected with Tremont Temple. The evangelist is in the 56th year of his ministry. At the close of the 55th he had preached 20,850 sermons and held 15 500 prayer-meetings, visiting for his work all of the States excepting Colorado and Florida, and holding services in three of the British provinces. An estimated harvest of those meetings is the union of 160,000 people with different churches, and that at least two hundred have entered the ministry. I have known Dr. Earle for years, and the work speaks for the worker. It has been a marked feature of his labors that he has strongly preferred union services.

The winter is witnessing the usual denominational activity. The Week of Prayer had its customary observance and I heard of churches that have been encouraged to hold special services since. The Episcopalians have discussed the subject of "missions," lately illustrated in your city, and Lent may be accompanied by a similar movement here. The Episcopal Church in this diocese is now holding meetings in behalf of the missions of the diocese. At a late large meeting in the ritualistic Church of the Advent, Boston, while altar candles were burning and surpliced choristers were singing, it was an interesting sight to see one speaker, Phillips Brooks, the big, broad church rector of Trinity, marching up the aisle in a column of surpliced choirs and clergymen, headed by the ritualistic crucifer. It was a significant comment on the fact that candles and colored stoles and choirs in surplices have lost their prominence in the Episcopal Church as signs of ecclesiastical principles, and have become only matters of personal taste.

The Methodists have made a wonderful advance in New England since foundation days. I can remember easily when the "Methodist preacher" in a town was a character in whom an earnest piety might be expected, but scholarship and culture were more likely to be found in some other denomination. As an exponent of the advance that has been made, we have Boston University with its various halls on Beacon Hill and Bromfield street. The Methodists are pushing forward enthusiastically, and the New England Methodist Historical Society is ambitious to measure the push. It held its annual meeting in Wesleyan Hall recently. It reports a permanent fund of eight thousand dollars and has over two thousand volumes in its library. Whether it be the history of a denomination or a congregation, save it. The occasional use of a pair of scissors run through the local or national press, a little exercise with pen and ink, will secure to the next generation facts of great interest occurring in this. In a library, private or public, the department of history is of great moment.

Just now, we in New England are making up our minds about Gen. Grant's book. It is not necessary to say that it is interesting. The opening pages make you think of a kind, patient grandfather who sits down by your side, and in a pleasant, very frank way turns his life inside out for your entertainment and instruction. The book was written by a wonderful man certainly; whether it will be ranked as a wonderful book, the readers of another generation will determine. There is Tennyson. His late poems are bright, of course, but I wish they were simpler. His war-piece will be a favorite with all declaimers. What new furious battle charges will be now made across the bloodless platforms of academies and high schools! A noted literary man went to his rest the first month of the year, Henry Hudson, of Cambridge, that skilled critic of Shakespeare. Dean Gray, of the Episcopal Theological School, who has a happy faculty as an interpreter of men's motives and achievements, referred to Hudson as one who showed the ethical grandeur of Shakespeare.

In the sphere of law movements, there is nothing special to report. Boston still rejoices in the fact that under a Police Commissioner appointed by the State, it witnesses better government. Ah, yes, there is something special to chronicle—a Grand Army Post that has had a fair without resorting to a lottery! The number of this wonderful post is ten, its location Worcester. and its profits without a lottery, over four thousand dollars. I would like to propound this inquiry to the Grand Army men of Massachusetts: why it is that the men who so splendidly upheld the laws in their service under the old flag, now so often club to break the anti-lottery law down? It does not look well to see brave old law defenders changing to law-breakers.

NEPONSET.

Put on the Brakes.

"GOD told me what to do." So said the engineer, who, by his prompt action, prevented a terrible railroad disaster near Matawan, N. J., a few weeks since.

These were the circumstances. The train was crossing a bridge, a car became derailed, some passenger pulled the bell rope; the engineer looking back saw the danger and at once put on a full head of steam, thus saving his train. The bell rope was pulled to put on the brakes; but the engineer put on steam instead, and safety was the result.

Is there not a lesson here for the Church? The train is on the bridge. The car of benevolence is derailed; for the cry comes from mission fields "more men;" the cry comes from our Boards "more money;" but the passengers sit in the comfortable seats, and when the rumbling, jarring appeal comes from the pulpit or through our papers, they jump up and pull the rope to put on brakes.

In individual churches the car of personal effort is derailed. The pastor preaches, prays and exhorts, but the response of the passengers is, "put on the brakes." Brakes are good, exceedingly good, in their place. When a train is going down a heavy grade, brakes are a necessity. When a farmer is going down the mountain side with a heavily loaded wagon he needs brakes. But the track over which the Gospel train is moving has no down grade. The road the Church is to travel leads up, not down the mountain side. Suppose Abraham had put on the brake of human love, would he have reached the top of Mt. Moriah and learned that grand lesson, "The Lord will provide?" Suppose Moses had put on the brake, neglect of duty, would he have reached the top of Mt. Horeb and received from the midst of the burning bush the commission to deliver his people from the rod of the oppressor?

Suppose Christ had put on the brake of self ease, would He have reached the top of Mt. Calvary and erected there the blood stained Cross, toward which true disciples ever look with joyful hope? Oh, that the people of God would take off the brakes of selfishness; for then would there be a perceptible motion of the train up the grade!

Steam was the motive power that saved the train. The engineer, acting under inspiration, threw the lever forward and opened wide the throttle, and the work was accomplished.

The Holy Spirit *is* poured out. He is the motive power. He is ready to fill and move every heart that will open the valve. When this shall have been done, benevolence, personal effort, yea, each car in the whole train will be safely carried across the bridge.

The engineer could put on the steam to move his whole train. In Christ's work the *individual* must work the lever. The Secretaries of our Boards may plead their cause. Ministers may point out duty and warn of danger, but the *people* must take off the brakes and open the throttle valve. How shall they do this? The opening words of this article answer: "GOD TOLD ME WHAT TO DO."

D. W. S

Secret Believers versus Hypocrites.

BY REV. WILBUR F. CRAFTS.

CHRIST'S condemnation of secret believers is hardly less severe than that of false professors. He recognized two kinds of hypocrisy. One who "wears the livery of heaven to serve the devil in," is in His view not more surely a hypocrite than one who through wicked timidity or false shame wears the livery of the devil while secretly leading a life of prayer.

Christ teaches that we are bound not only to *be* what we *seem*, but also to *seem* what we *are;* that we are to possess what we profess, but also that we are to profess what we possess. If we belong to the cause of Christ we are commanded to show it by donning the uniform and raising our colors, lest our influence be counted for the enemy.

What Jesus said of those who failed to *be* what they *seemed:*

Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, which strain out the gnat, and swallow the camel.

Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.—Matt. 23: 23-27.

What Jesus said of those who were afraid to *seem* what they *were:*

Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess *it*, lest they should be put out of the synagogue: for they loved the glory of men more than the glory of God.—John 12: 42, 43.

For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy angels.—Luke 9: 26.

The Reading Room.

Our Book-Shelves.

....“THE STORY OF THE HEAVENS.” By Robert Stawell Ball, LL.D. Prof. Ball is the Royal Astronomer of Ireland, Professor of Astronomy in the University of Dublin, and a Fellow of the Royal Astronomical Society. By various communications to scientific periodicals he has proved his ability to write to the satisfaction of those who demand the most rigid scientific treatment of scientific subjects. His competency to deal with the most profound astronomical themes is established. In this portly volume he addresses the large body of intelligent readers and endeavors to describe to them the wonders of the heavens. For such an attempt he has had considerable preparation, for in Great Britain he is admired as a popular lecturer.

But the general interest in astronomy has prompted the publication of a large number of popular astronomies. Almost everybody is impressed with the appearance of the heavenly bodies and wishes to know something about them. In one way and another the majority of men have heard of the revelations of the telescope and of the discoveries of observers and the wonderful results of mathematical reckonings, and wish definite knowledge of these things. There has been a large market for books which would describe to men in words they could understand what had been ascertained in regard to other worlds. There has been, then, an invitation and incitement to write upon these great themes that could not fail to induce many observers to tell what they had seen and what conclusions they had reached. Why, then, should there be another popular astronomy, when the public has been so often satisfactorily served? The reason is found in the fact that always there has been left a number of facts not easily explained and a number of processes still to be made intelligible to the mass of intelligent and inquisitive men. Professor Ball's chief motive in making a new popular astronomy, as we suppose, has been to carry explanation farther than his predecessors. In this he has succeeded.

The great facts of the story of the heavens must constitute a large part of every astronomy, but they can be presented in many ways. Professor Ball recounts them with enthusiasm and unconcealed admiration. It is evident on every page that the pursuit of astronomical studies has been with him as much a matter of the heart as of the head, and it is also evident that he wishes so far as possible to lead others into the enjoyment which has been so grateful to himself. Therefore he goes farther in the elucidation of phenomena, of processes, of conclusions than other writers have. These are the peculiarities of this book —the enthusiasm, the glowing words with which the story is told, and the extension of explanation beyond the usual boundaries.

The royal astronomer has succeeded, not where many have failed, but where the majority have not made the attempt to convey to unscientific readers the reasons on which conclusions have been built and the nature of phenomena noticed by nearly everybody and of those made known by the telescope. The minor planet method of computing the distance of the sun is so described that every intelligent reader will apprehend its main and essential parts. How observations of the eclipses of Jupiter's satellites led to Roemer's discovery of the velocity of light is made plain. Why the rings of Saturn cannot be solid or liquid, but must be composed of a stream of minute bodies moving around the orb is brought within the understanding of everyone having but a moderate knowledge of mechanical laws. The discussion of the constitution of nebulae and comets, of the movements of comets, of the method of computing the distances of the stars, of the source of the sun's heat, of the tides past and present, and of many other topics is more extended than has been customary in works of this character, and is clear and instructive. The more abstruse departments of the science, always or almost always stated, but seldom explained, have rarely been brought to an equal extent within the grasp of intelligent men who have but a trifling knowledge of technical terms.

The volume will be read with great interest by those who desire to know what the suns and planets, the nebulae, comets and meteors are, how they are bound together, what the telescope and spectroscope reveal in regard to them, and what are the laws which regulate their movements and their influence. It is very handsomely illustrated. The larger engravings are of superior accuracy and beauty. (Cassell & Co.)

....“MY TEN YEARS' IMPRISONMENT.” By Silvio Pellico. (Cassell's National Library, Vol. I.) No lover of good reading can henceforth complain that books are too dear. In this handy and well printed volume we have the old and famous story of Silvio Pellico, imprisoned as an Italian patriot by the tyrannical government of Austria. It is the first of a series of volumes which the firm of Cassell and Company have begun to issue, one book being sent out each week. The series is edited by Prof. Henry Morley of London, and will give the very best of reading. Biography, Religion, Natural History, Plays, Poems, Political Economy, will be represented in the selections, so that a reader will have all the variety he could wish. And the price of each volume is to be but *ten cents*, while a year's subscription to the series will be but five dollars. Unless publishers give away their books we do not see how prices could go much lower.

We are extremely pleased with the size and printing of this first volume. It is easy to slip into the pocket, and the series will doubtless commend itself to travellers. The print is not difficult to read, though it has to be somewhat small, as there are two hundred pages in the book. We certainly congratulate the reading public on the manner in which they are treated.

....“THE HOMILETIC REVIEW.” Edited by I. K. Funk, D.D. Vol. X. From July to December, 1885. It will prove a great convenience to clergymen to have the consecutive numbers of this magazine in bound form. The numbers for the half year make a handsome octavo of 558 pages, filled with able and interesting symposiums on subjects that are at the front in public thought, sermons in full by some of the ablest preachers of the day, sermonic sketches that are suggestive, and short, thoughtful discussions on many practical religious themes. The contents are calculated to interest and edify Christian laymen as well as clergymen, and the book will prove as valuable and elegant an addition to a lay library as to a clerical. (Funk & Wagnalls.)

....“JUST IN TIME; or, Howard Clarion's Rescue.” By Mrs. G. S. Reaney. This is a well-told story. It is the oft repeated tale of woe that so often follows, sooner or later, a rush into marriage with undue consideration. The various acts of a complete drama are all here, illustrating a too common experience in real life, and exemplifying the old adage, “Marry in haste and repent at leisure.” The husband's selfishness, worthlessness, dissipation and vice, do not quench the love of a forsaken, heart-broken wife, to whom, after long separation, he returns with shattered health to be cared for in death. The book is a beacon of warning that should be scrupulously heeded. (American Tract Society.)

Our Library Table.

Periodicals, Serials and Notes.

....The *Century* for February is a well filled and attractive number. In it begins a new serial to be continued through the year, entitled, “The Minister's Charge,” by W. D. Howells. The Dance in Place Congo is the first paper in a series on “Creole Songs and Dances,” contributed by George W. Cable. It also contains an interesting sketch of the life and work of the famous French sculptor, Antoine Louis Barye, with a portrait and several engravings. The war articles embrace “Preparing for the Wilderness Campaign,” by General Grant; “Our March Against Pope,” by General James Longstreet, and “Anecdotes of McClellan's Bravery,” with a frontispiece portrait. Additional chapters are given of Mrs. Foote's engaging serial, and “The Bostonians” is finished in this number. The short stories, essays, poems, and Open Letters possess the usual high degree of merit. This midwinter number sustains in every respect the excellent repute won by this magazine.

....*Lippincott's Magazine* for February is a delightful *mêlange* of stories, essays, sketches and poems. Mr. Dorman B. Eaton gives Gail Hamilton a good and unsparing setting down for her shallow smartness on civil service reform in the January number. “Backwoods Preraphaelites” is a graphic and amusing sketch of a peculiar phase of American life “J. S. of Dale” and Grant Allen contribute two very different short stories, but both excellent of their kind,—the latter being a detective story. “Taken by Siege” maintains the promise of the first instalment, as a peculiarly fresh and realistic American novel. A tender shadow rests upon this number from the recent death of Mr. J. B. Lippincott, the founder of the magazine and of the publishing house of that name.

....*The Pulpit Treasury* for February gives four sermons in full: “The Christian's Complete Life,” by Rev. G. M. Mathews, of the United Brethren Church, Dayton, Ohio, whose portrait forms the frontispiece; “The Body of Christ,” by Wm. P. Breed, D.D., of Philadelphia, Pa.; “The Saviour's Appeal to His Own,” by Rev. W. Hay Aitken, London, his farewell sermon in St. George's Episcopal Church of this city; and “Obedience Begetting Faith,” by J. S. Van Dyke, D.D., of Cranberry, N. J. These sermons are all thoughtful, thorough and stimulating, and with the other carefully filled departments make up an interesting and instructive number.

....The *Homiletic Review* for February opens with able discussions on living questions, such as: “What Should be the Attitude of the American Clergy toward the Revised Version of the Scriptures?” and “How may the Ministry Increase its Efficiency and Usefulness?” Dr. Ormiston tells how he lost his health and how he found it. Dr. Arthur T. Pierson contributes another suggestive budget of “Seed Thoughts for Sermons.” The Sermonic, and other sections are occupied as usual with choice and appropriate matter.

....The *Homiletic Magazine* (whose American publisher is now E. B. Treat, 772 Broadway) begins the year with a very good number. Its chief articles are the able contribution of the Wesleyan G. W. Oliver to the discussion, Is Salvation Possible after Death? and a most eloquent discourse on Immortality by Bersier, *facile princeps* among the Protestant preachers of France.

... The *Reformed Quarterly Review* opens with an able article by the Editor on National Christianity and Church Union and several other excellent papers. One on the Constitution of the U. S., speaking of the power of the Supreme Court to pronounce a law valid or invalid, says, “The same is the case in England,” which is not true at all. Unlike our Congress, Parliament there is “omnipotent.” The Notices of New Books are not numerous but careful and thorough.

....Prof. Huxley's paper, projected into the Gladstone-Réville debate, is republished in the February *Popular Science Monthly*. It is one of the most infirm arguments Prof. Huxley has constructed, but should be read to learn how trifling and irrelevant are the objections an accomplished man of science, who is also a bitter sceptic, can bring against the Scriptural account of creation. The number has two portraits and biographical sketches in relation to the late Dr. W. B. Carpenter and our eminent engineer, James B. Eads. It is unnecessary to say that the following articles deserve attention: The Improvement of East River and Hell Gate, illustrated, by General John Newton; Recent Experiments in State Taxation, by H. J. Ten Eyck; Bishop's Ring Around the Sun, illustrated, by W. M. Davis; The Influence of Inventions upon Civilization, by C. Smith; The Musket as a Social Force, by John McElroy; Discrimination in Railway Rates, No. I, by Gerrit L. Lansing; Instinct as a Guide to Health, by Dr. Felix Oswald, and The Increasing Curse of European Militancy, by Alfred Russel Wallace.

....Lifeboats and Lifeboat-Men, an illustrated first paper in the *English Illustrated Magazine* of the month, is a very interesting account of an important service. A description of Ulm by Helen Zimmern and the second part of the story of A Month in Sicily, by H. D. Traill, both illustrated, tell facts worth knowing and in pleasing words. Mr. Grant Allen begins a story, Harry's Inheritance, with a promise of good things to come. Curious customs, history and some science are mingled in a treatise On the Cultivation of Tea and on Tea Customs in Japan, by F. A. Junker von Langegg. The supply of Headings, Tailpieces and Initials, selected from the work of artists and engravers of the last three centuries, seems inexhaustible and the specimens in this number will reward the student.

BOOKS RECEIVED.

A. S. Barnes & Co.: Carmina Sanctorum: A Selection of Hymns and Songs of Praise with Tunes. Edited by Roswell Dwight Hitchcock, Zachary Eddy, Lewis Ward Mudge. Square 8vo, pp. 447.

G. P. Putnam's Sons: Mechanics and Faith: A Study of Spiritual Truth in Nature. By Charles Talbot Porter. 12mo, pp. 295. $1.50.

Thomas Y. Crowell & Co.: The House at Crague; or, Her Own Way. By Mary B. Sleight. 12mo, pp. 352. $1.25.

Presbyterian Board of Publication: Uncle Seth's Will. By Mrs. Nathaniel Conklin. (Jennie M. Drinkwater.) 12mo, pp. 408. $1.25.

Harper & Brothers: A History of Modern Europe. From the Capture of Constantinople by the Turks to the Treaty of Berlin, 1878. By Richard Lodge, M.A. (The Students' Modern Europe.) 12mo, pp. 771; also,

Upland and Meadow. A Poaetquissingo Chronicle. By Charles C. Abbott, M.D., author of “Primitive Industry,” etc. 12mo, pp. 397.

UNBOUND BOOKS AND PAMPHLETS.

Præterita: Outlines of Scenes and Thoughts in My Past Life. By John Ruskin, LL.D. Chap. 4. Under New Tutorships; Chap. 5. Parnassus and Plynlimmon; Chap. 6. Schaffhausen and Milan; Chap. 7. Papa and Mamma. 8vo, pp. 109 to 245. John Wiley & Sons.

Evolution and Religion. By Henry Ward Beecher. Part II. 12mo, pp. 440. $1. Fords, Howard & Hulbert.

'Twixt Love and Duty. A Novel. By Tighe Hopkins. (No. 52, Harper's Handy Series.) 16mo, pp. 232. 25 cents; also,

A Plea for the Constitution of the U. S. of America, Wounded in the House of its Guardians. By George Bancroft. (No. 53, same.) 16mo, pp. 95. 25 cents; also,

A Girton Girl. A Novel. By Mrs. Annie Edwardes. (No. 510, Harper's Franklin Square Library.) 4to, pp. 73. 20 cents.

Childe Harold's Pilgrimage. By Lord Byron. (Cassell's National Library. Edited by Prof. Henry Morley. Vol. 1. No. 2.) 16mo, pp. 192. 10 cents. Cassell & Co.

The Atlantic and Pacific Ship-Railway Across the Isthmus of Tehuantepec, in Mexico, Considered Commercially, Politically and Constructively. By Elmer L. Corthell, Chief Engineer. Illustrated. 8vo, pp. 80

PERIODICALS.

December.—The Monthly Interpreter.

January.—The English Pulpit of To-Day.

February.—The Pansy, The Musical Herald, Outing, The Book Buyer, The Sidereal Messenger, Words and Weapons, The Musical Visitor, The English Illustrated Magazine, The American Garden, The Library Magazine.

January-February.—Christian Thought.

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NO. 6 OF THE
THIRD VOLUME
OF THE
New Amsterdam Gazette,

which will contain full speeches and proceedings at the occasion of the first dinner of the Holland Society of New York, January 8th, by Judges Van Vorst, Van Wyck, Rev. Van Dyke, Jr., Hon. R. Roosevelt, and Hon. Chauncey Depew, etc.

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Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
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State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,850 00
Interest due on 1st January, 1886	97,056 02
Premiums uncollected and in hands of Agents	358,290 30
Real Estate	1,272,633 77
Total	$7,618,116 08

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The Home.

AUNT MARJORIE'S CORNER

Church Manners.

BY MARGARET E. SANGSTER.

ONE of the first remarks to be made in the interest of good manners in church concerns punctuality in arriving there. To be a few minutes too early rather than one minute too late is the dictate of reverence for the place and the occasion as well as of common sense. Unfortunately, in many homes Sabbath morning might be labelled scramble-time, so much unseemly hurry and bustle characterize the hurried hour between breakfast and the first bell. Having taken an extra hour in bed, the family have abridged their time in the beginning of the day, and, as there is less margin than usual, so there is more to do. Never a light task, even in the best-regulated households, to induct several children into their Sunday bibs and tuckers, seeing that the hair is braided, the collars fastened, shoes brushed, gloves buttoned, and everything *comme il faut*, the endeavor approaches madness when Fanny and Frank have both lost their best hats, and Theodore takes the last moment to quarrel with Tom, Teddy treads on the kitten's tail, and the baby in the cradle begins to cry vociferously. Dr. Arnot used to implore his people to spend the hour before coming to church in preparation of the heart, quiet prayer for the Divine blessing, devout reading and meditation. How few there are who find time for this anticipation of the sanctuary, and to the few who have made it their life-long habit how precious the soul-exercise is, and how reluctantly would they give it up!

Be in time at church, friends, if only for deportment's sake. It is not well bred to sweep up a church aisle in rustling silk, nor to tiptoe nervously through the same in creaking boots, distracting the attention of the worshippers, attracting the attention of the vain and foolish to the glory of your attire. Better late than never, undoubtedly, but in the majority of instances you never need be late. The same care taken to reach church in time as to reach the railway train by which you travel, or to keep a business engagement, will enable you to make a reputation for promptness.

A hint as to behavior in the pew may be pardoned, seeing that the most casual glance around the church you attend on next Sabbath morning will prove that the hint is needed. The customary practice of giving the hymn book a careless fling into the rack at the moment of concluding the hymn is distressing to sensitive nerves which dread a fusillade as of musketry as the organ's diminuendo dies away. If all would cultivate a gentle and pacific manner of disposing of the books, the proprieties would be better conserved.

Another thing. Were your minister calling on you socially, though you longed for his visit to conclude that you might resume an interrupted occupation, you would sooner die than by look or tone allow him to suspect your weariness. Yet, good sir, (Madam, your wife, is seldom a transgressor in this regard,) you think nothing of drawing forth your watch in the very midst of the sermon, while in the face of the man who is preaching you take either a furtive peep or a leisurely glance at minute and hour hand, snap the case and put the watch back, and this without the decency to be ashamed. Perhaps the sermon is longer than you like a sermon to be. But consider; if it were a scientific lecture, and in the least brief or lacking in marks of elaboration, you would complain that you had not received your money's worth. And were it a political speech, you would hang breathless on the orator's words and never remember the watch in your pocket, nor the town clock in the square while he proved to your satisfaction precisely what you accepted before he opened his mouth. Is there not room for the fear that you are *not* deeply interested in the preacher's matter; that the spiritual sense in you needs cultivation; that receptivity and responsiveness are wanting when God's messenger bringing God's message is treated with positive discourtesy in the place dedicated to God's worship! Dear, my friend, if to look at your watch in sermon-time be the sin that doth easily beset you, please oblige old fashioned folk who are prejudiced in favor of politeness and do so *no* more.

Another point of deprecation, gentle reader, is the prevalent habit of assuming outer wraps and over shoes during the final hymn and under the benediction. That custom merits reproof with the equally astonishing forgetfulness which induces people to fumble frantically in their pockets for change, or to search their purses for the same during the prayer after the sermon. A little forethought would provide the change for the collection and place it in some convenient and accessible pocket, so that the owner might undisturbed join in the petition for a blessing to follow the Word. As for dressing for the street during the closing exercises of the sanctuary preparatory to a hasty rush from the building, it is in excessively bad taste, all of it, including the undignified and unsocial exit.

Speaking only from the plane of correct deportment, not from the higher ground of duty to God, a reform in these little points in church etiquette is very desirable.

It is with great modesty that I dare appeal to the brethren of the consistory as touching times and seasons of their conversation with the pastor. Being only a humble member of the sisterhood, perhaps it behooves me not to address in terms of reluctant appeal these gentlemen who are clothed upon with official dignity. But why do they so often find it necessary to approach the pulpit during church time, gravely ascending the steps and whispering to the minister before sermon or after? What do they say? Why do the same ones always say it? And how does the good man bear it with a meekness surpassing that of Moses, when it must be an annoyance, unless it be, which we doubt, a necessity? For the notices cannot last forever; there must come a blessed moment when there is not another announcement to be made and suitably urged upon the people, although of notices supply always equals demand, and, therefore, the wonder grows what the brethren can have forgotten of which they must remind the pastor, when *they* ought to be in their pews with mater familias and the little ones.

Never has Doctor of Divinity bidden me say it, but out of much observation and by—pardon me again—divination, I am moved to say to all elders and deacons and good folk generally, let the pastor alone before service. Do not call upon him in the precious half hour before church. He is full of his subject, of the work he has to do, of the responsibility which weighs upon one in charge of souls. Leave him to himself and to communion with God. Should you meet him on his way to church, content yourself with a bow or a smile of recognition. Should you be in the vestibule on his arrival, do *not* follow him into his study or into the church parlor for any conversation, however genial, for any consultation, however great its apparent importance. He is gathering all his forces, summoning every resource, for the work of the next hour and a half; he longs inexpressibly to be in sympathy with his Master, to present his chosen theme with persuasiveness and power, and, though you may love him as Jonathan loved David, let him alone. But, after the sermon, then is your time. Be not chary of expressing your appreciation, of your thanks, of the hand-clasp, and the God bless you which so hearten and help the faithful pastor.

A Word to the Boys.

BY A BOY'S SISTER.

DEAR AUNT MARJORIE: Last week after reading in the "Corner" "Harry's Leisure," the thought struck me that I could suggest something that might prove of service to some, even though I am not myself a mother!

I wonder how many of those who read the INTELLIGENCER, either children or those of a "larger growth," have ever heard of the National Amateur Press Association, or, as it is called by the initiated, the N. A. P. A.

The Association at present numbers between eight and nine hundred boys and girls, varying in age from twelve to twenty five, the greater part being between fifteen and twenty. There are nearly three hundred amateur papers published, the editing and composing of which, as well as in the majority of cases, the *printing*, are done entirely by amateurs; for these but a very small subscription price is asked, and in many cases they are sent free to all those connected with the Association.

Amateur papers have been an acknowledged power for good during nearly twenty years; acknowledged by those of high authority as viewed from a literary and educational standpoint; acknowledged and subscribed for by the two Presidents toward whom our hearts have lately been turned with especial affection, Garfield and Grant, and last, though by no means least, by those very boys and girls who have received help and entertainment from them.

A Trio and How They Amuse Themselves.

DEAR AUNT MARJORIE: I will respond to your invitation in the INTELLIGENCER of the 20th of January, hoping I may interest you, if no ot er person. We have three boys, aged thirteen, fifteen and seventeen years. We do not need to *provide* "resources" for their entertainment. They seem to find entertainment without any trouble. This cold weather is enjoyed in skating, coasting and sleigh-riding when out of school. They have always been very fond of horses since when babies they had their wooden horses harnessed to their wagons. They take their friends and sisters to drive, and also drive for their parents, and on Saturdays one boy is with his father at his office to do banking business or any errand. This is not always the case, but either one is at times useful there. Their father wishes them to become accustomed to business. One boy at a time is better than two, and each one enjoys it.

They have spent time and labor in packing a hill for coasting, which if demanded as a task would be considered cruelty to children. This hill is in sight of the house, and the pond on which they skate also. We live a mile and a half from the city of Newburgh, therefore the boys are kept more by themselves and the family than they might be in the city. They have boy friends come to see them who seem to think it a fine place for fun. The evenings are spent in study and reading, with conversation, or an occasional game. Thursday evening is prayer meeting evening; often on another evening is a lecture or concert, or some entertainment at the Young Men's Christian Association. Not every week are these extras, but they come in to make variety. They help sustain the Y. M. C. A., but are not allowed to spend their evenings there only when there is a special reason. I think the place for boys at night is at home. Last summer they used to swim, take walks in the woods, hunt with *one gun* occasionally, (as their father thought one less dangerous than more). They would visit some neighbors near, where there were girls near their age; often friends would come to see them, and visitors come to stay at the house the year round, more or less, which I think an advantage to children.

I am thankful for such good boys, but I have not finished saying "stop," "don't," and "behave."

ONE BUSY MOTHER.

Not only does it interest me to hear a mother's plain, practical account of her success in bringing up her sons; it will surely interest and help many mothers. And one sentence in the letter, I shall not say which at present, has furnished a topic for another talk. I leave my readers to fancy the theme suggested.

Girls, Please Listen.

YES, I want to write a chapter to the mothers and the girls, if there are any girls in this restless, hurrying age. There seems to be an increasing disposition among our girls—our young ladies—to indulge in the use of the slang phrases of the day; and it is obvious that some one must arise and put forth strong endeavors to check the spreading evil; it is fast becoming a great plague spot among us.

I would appeal to the mothers, and through them to their daughters.

Should we not check our little ones when they make use of slang expressions, instead of smiling upon them as if it were clever? We should teach them that such conversation is demoralizing; that it will actually do them harm; then, as they advance in years they may dislike and despise it.

Mothers, are there not some among you who advise your daughters as they depart from your side to attend some social gathering, to "make a mash!" or, who upon their return inquire, "Did you make a mash!" What can a mother be thinking of when she makes such an inquiry? I beg of such (for there are those who do this) to pause, to consider what she encourages. You cannot reasonably expect your daughter to become a pure-minded woman if you fail to be an example of such.

The common slang is erroneously thought witty. True wit may be appreciated among sensible people, but slang—never! I would challenge anyone to discover anything ennobling, anything womanly, anything even witty about the use of what is now a-days termed *genteel* slang; for there are those who despise the coarse expressions which so often fall from the lips of the street-loafer, who appear to glory in such expressions as "going for him," "getting left," etc.

Where shall we find as noble types of womanhood in the future as our past records furnish us, if our girls do not rid themselves of this pernicious habit?

Are we not told that we shall finally be called upon to render an account for every idle word?

Then what about words which are worse than idle, words which corrupt and demoralize, which are the busiest of the busy, so contagious to our young.

To work a reformation we must begin with the mothers. Through them we may reach the daughters, hoping for the sons to follow. Let us marshal ourselves in one grand army, mothers and daughters leading the van; sons and brothers will not be willing to be found very far in the rear.

EMILIE H. DAVIES.

Thank you for this sensible letter. The vulgar slang of the period simply makes a pure-minded woman shudder, turns her faint with disgust. To hear it from the pretty lips of girls who should be like the lilies for sweetness, is to be shocked unspeakably. It is a travesty on refinement, and should be abolished.

CHILDREN'S PORTFOLIO.

Piety at Home.

THE vast region of the Adirondacks has been taken under the care of the State to prevent depredations upon its forests, its lakes, its streams, and its fountains. From that region issue the waters that form Lake Horicon—clear, pure, lucent, as the sky above them. The springs of the Hudson river, too, are under the fronded glories of this great State *Reservation*, whose streams carry the elixir of health better than Ponce de Leon could find amid the spice groves of the Floridas. Therefore, many seek this great northern park in the summer season for retirement, rest and recreation. There the fiercest heats of midsummer are tempered by the genial shade of forests primeval, cooled by the crystalline lakes that lie too deep for the hot blasts of tortured winds to reach, and fragrant with the breath of all the flowers the Lord's hand has planted *there*. And so we may say in very truth that all our laws, divine and human, the power of the Church, backed by the power of the State, are enacted and enforced to protect, defend and preserve home, family, domestic life, as the source of virtue and health to communities and to nations, whether republican or imperial.

It is the glory and the distinction of Christianity that it begins with the children in the seclusion of the home, and amid the affections and sympathies of the domestic circle. It has been well said that all the power of Great Britain is pledged to make every man's home within its borders to be his castle. That is, to maintain his personal, civil, and religious rights, whatever they may be. And so when some years ago a little boy—Charlie Ross—had been stolen from his parents, all the police forces of our cities and the constabulary forces of our States were at once under service to find and restore him. For the most precious possessions of parents, rich or poor, are their children.

Our religion, our faith in Christ, the precepts, laws, and instructions of the Bible, and our very ideas of heaven itself, all combine to teach the value of the child "as father of the man," that is to grow into strength, character and influence. The rite of baptism introduces the child into the visible kingdom of God and ensures the blessings of an everlasting covenant or constitution, divine in origin and "well ordered in all things." Thus believing parents with their children form *the Church within the house*, where the Scriptures are to be learned as in the case of Timothy, and where the virtues and graces of early piety are to be cultivated as the undoubted evidences of a right faith, rooted and grounded in the truth, which is Christ Himself. In his protest against the crime of Mormonism, our President, Grover Cleveland, very eloquently described the Christian home as the training school of the best men and women, who could give efficiency to our laws and due influence to our civilization. Few right-minded people will object to his statement concerning the value of domestic training: We reach, however, young folks mainly, and would if we could persuade them to practice all the duties and cultivate all the charms of Christian character at home. Such an early education in the essential elements of the true science of life will be worth more to them than treasures of gold and silver without the favor of Him whose favor is peace and joy forever. E. S. P.

CLAVERACK, N. Y.

IF a canoe be connected by a cord with a distant ship, one in the canoe may draw himself to the ship, if he cannot draw the ship to himself. So, as has been said, is it with prayer. If it do not bring God to man, it will bring man to God. And this is always well for man.—*W. P. Breed.*

Mend Your Manners.

POOR boys! How they have to be hectored and nagged at, because they cannot remember and will not heed the injunctions of their superiors.

A lady friend has a young nephew visiting her, who, though an amiable, handsome and good-natured fellow in the main, wears her life out by obliging her to remind him that his hands are in his pockets, or his hat on, when speaking—neither from lack of knowledge or indisposition to do the right thing, but from pure heedlessness.

Weary of repeating, the lady sat down to her typewriter and printed off these few rules he *must remember*.

I had the privilege of copying them, and thought perhaps some of Cousin Lois' boys would like to know what they are.

MANNERS FOR BOYS.

In the street.—Hat lifted when saying "good-by," or "How do you do?" Also when offering a lady a seat, or acknowledging a favor.

Keep step with anyone you walk with. Always precede a lady upstairs, but ask if you shall precede her in going through a crowd or public place.

At the street door.—Hat off the moment you step into a private hall or office.

Let a lady pass first always, unless she asks you to precede her.

In the parlor.—Stand till every lady in the room, also older people, are seated.

Rise if a lady enters the room after you are seated, and stand till she takes a seat.

Look people straight in the face when they are speaking to you.

Let ladies pass through a door first, standing aside for them.

In the dining-room.—Take your seat after ladies and elders.

Never play with your knife, ring or spoon.

Do not take your napkin up in a bunch in your hand.

Eat as fast or as slow as others, and finish the course when they do.

Do not ask to be excused before the others unless the reason is imperative.

Rise when ladies leave the room, and stand till they are out.

If all go together, the gentlemen stand by the door till ladies pass.

Special rules for the mouth.—Smacking the lips and all noise should be avoided.

If obliged to take anything from the mouth, cover it with your hand or napkin.

Bed-rooms.—Never look toward a bed-room.

Always knock at a bed-room door, or at that of any private room.

These rules are imperative. There are many other little things that add to the grace of a gentleman, but to break any of these is almost unpardonable.

Your most affectionate AUNTIE.

"Did *you* make up these rules, auntie?" said Jack, with rather an amused expression as he thought how many points they hit.

"Not at all. These are just the common usages of good society that every gentleman observes. You will not find your father failing in one of them."

"O, well he's a man."

"And you? don't you want to be a manly boy? Good manners must grow with your growth. If put on too late the patch will show."

Not visitors only, but mothers, sisters and aunties are the "ladies" to whom these attentions are to be shown.

Jack whistled a little to himself, but we noticed that he put his "Rules" into a big envelope and laid it rather carefully in his drawer. Time will tell whether any impression has been made. A. W. K.

Pass Them On.

CHRISTMAS has gone, but the time for kindly acts and good deeds has not gone. Pass them on. The Master's commands are all days the same.

If all the good deeds of men's lives could be passed on by those who are made happier by them, the world would surely be better. Doubtless every man and woman, every boy and girl, can recall kindnesses shown them that they have not yet passed on. Pass the good deeds on. This is gratitude.

When the Rev. Mark Pearse was about fourteen years old, he went to London, having been in a school in Germany. He stayed in London long enough to spend all his money, excepting enough to pay his fare to his home in Cornwall.

He went by train to Bristol, and there took passage on a vessel. He thought that the passage money included his board, and therefore ordered his meals that day.

At the end of the journey a dapper little steward presented a bill for meals to the lad.

"I have no money," said the surprised boy.

"Then," replied the steward, "you should not have taken your meals at the table. What is your name?"

"Mark Guy Pearse."

The steward closed his book, took the boy by the hand, and said:

"I never thought I should live to see you. My mother was in great distress years ago. My father had died suddenly, and your father was very kind to my mother and me. I promised myself then that if I could ever do so, I would show like kindness to some one your father loved."

The truly grateful steward paid the boy's bill, gave him five shillings, and sent him ashore in a boat rowed by five sailors.

Mark's father was waiting to receive his son.

"Father," said the boy, "it is a good thing to have a good father," and then the story of the steward's kindness was told.

"My lad," said Mr. Pearse, "it is long since I passed the kindness on to him in doing what I did. Now he has passed it on to you. As you grow up, mind that you often pass it on to others."

Years afterwards, when the boy had become a man, he was going by rail on a short journey, when he saw a boy crying bitterly.

On asking the cause of his grief, the boy replied that he had not enough money by four-pence to pay his fare to the town in which he lived.

Mr. Pearse at once bought the boy a ticket, and then related his own experience on the steamer years before.

"And now," he concluded, "I want you to be sure and pass this kindness on to others if you are ever able to do so."

As the train left the station, the smiling boy waved his handkerchief and said:

"I will pass it on, sir; I will pass it on."

Good deeds, kind acts—pass them on. Pass them. The year awaits them—three hundred and sixty five days—full of human needs.—*Youth's Companion.*

Little Heads Together.

DAME PLAYFAIR'S CLASS.

Dame Playfair greets her class with every hope of pleasant Sunday evenings for all readers of this excellent paper.

Our sentence this week is found in the thirteenth chapter of Romans, and contains the substance of the second table of the law. (Very easy.) It may be found by taking the initials of each of the following:

1. Grandmother of Timothy.
2. An offering of a woman.
3. Waited for the Bridegroom.
4. A sorcerer.
5. Pay of laborers.
6. A holy mountain.
7. "Master."
8. Father of Saul.
9. Mother of Timothy.
10. The city of Saul.
11. Food of John the Baptist.
12. An officer cured by the advice of a little maid.
13. Increased by a miracle to pay a debt.
14. Of which a king's throne was made.
15. Grandfather of Joseph.
16. Lower orders of the Temple servitors.
17. A convert of St Paul, left at Ephesus.
18. A giant king of Bashan
19. A place where Abraham and David both lived.
20. Hagar's child.
21. The pool whither the blind man was sent.
22. Where our Lord raised a dead man.
23. The city of the Great Diana.
24. The chosen people.
25. The land given by Pharoah to Jacob's children.
26. Where Aaron died.
27. The "son of consolation."
28. Slave to Philemon.
29. The great city of the ancient world.

Answers to Puzzles of January 20th.

Enigma.—Well begun is half done.

Beheadings.—1. M-aid. 2. G-'ass. 3. R-oar. 4. S-our 5. N-ice. 6. D-ream. 7. G-lobe. 8. T-rip. 9. S-lip 10. F-ox. 11. N-ail. 12. B-rake

Diamond.—

B
S O D
W A N E D
S A M A R I A
B O N A P A R T E
D E R A N G E
D I R G E
A T E
E

Rappie Bowne is the only one who has sent correct answers this time. Where are the other "Little Heads"? *Cousin Lois* wonders whether they are taking a nap. If they are, she hopes it will be a short one. Wake up! boys and girls

Ireland.

THE Land League was suppressed some time ago by Mr. Gladstone's government, but the same government, strange to say, allowed the "National League" immediately to succeed it, which is the same thing under another name. It is no wonder that Mr. Gladstone found it necessary to introduce a stringent Coercion Bill and Crimes Act to try and correct the reign of terrorism which prevailed in the principal Romish districts of the land. Lord Salisbury's government, on taking office, resolved to set aside Mr. Gladstone's stringent measures and rule Ireland by kindness; but they passed no law suppressing the National League, which was in full organization all over the Romish districts of the south and west, proclaiming the doctrine of "no rent" and boycotting, and in several instances beating and murdering honest Protestants and others for the crime of paying their rent! Matters have reached a terrible crisis now in the County Kerry and sundry other places.

I think that there is an impression on the minds of many intelligent persons in America that Irish Romanists are in some form oppressed by English rule, and somehow have not fair play, and that all this restlessness and agitation have some reasonable foundation. So far as I know, Romanists have absolutely nothing to complain of now except that there are still some Protestants left in the country who own considerable property, and that they have not "Ireland for the Irish." In former years there were many things in the Land Law, and in relation to education and other matters, of which they had good reason to complain. We hear much in Romish books and newspapers about these grievances, and about penal laws, and so on. But they are prudently silent upon an important period of Irish history, namely, the reign of James II., when Romanism was ascendant in Ireland, and when Protestantism learned by terrible experience what that ascendancy meant, and what penal law meant also. If, when the tables turned, Protestantism returned the compliment, was it any great wonder? It is forgotten, too, that the legislation of the last sixty years or more has been in the direction of the removal of these grievances, real or sentimental, one by one, that have passed away, while there is not, so far as I know, a single grievance of which, if I were a Romanist, I could reasonably complain. But every concession, so far from allaying agitation, has but added fresh fuel to the fire. We were promised national peace if the Episcopal Church were disestablished. Mr. Gladstone brought in his celebrated bill and disestablished the Church, but immediately there sprang up a new agitation on the Land Question, demanding what was called the "Three F's"—fixity of tenure, fair rent, and free right of sale in case of emigration. We were promised perfect tranquility as soon as this measure passed into law. Mr. Gladstone brought in his famous land bill conceding all three points. The rent was reduced by the courts appointed for the purpose from 25 to 30 per cent, about four millions sterling per annum. Immediately a new agitation was set on foot by the Land League to pay no rent, but hold the land, and if evicted the people were publicly told at the Land League meetings, and by some of the men now nominated by Mr. Parnell for Parliament, to shoot the landlord and boycott any tenants put in possession. Many of the landlords, after a reduction of 30 per cent on their former rent, made a further reduction of 15 per cent on account of a bad season. But the National League prohibited the payment of rent except by their authority, naming 30 per cent of a reduction on the judicial rent, often 50, and in many cases raising the cry of "No rent!" In fact, the utter extinction of the landlords has been openly avowed on the platform of the National League by some of Mr. Parnell's present staff on the ground that they were an important part of the English garrison, and they could not have "Ireland for the Irish" till they were rooted out.

Just now the cry is for an Irish Parliament, with a view of getting the control of the taxation, education, finance and the police into their own hands. Mr. Gladstone threw out a hint which was understood to mean that he was favorable to some measure of Home Rule like that demanded. Immediately the price of Bank of Ireland stock fell, and the North of Ireland became excited to a degree unheard of in our time. It is certain that any proposal to separate Ireland from England, if made by Mr. Gladstone, will completely wreck the Liberal party. England is weary of concessions to Irish Romanism, and is now anxious to try a sterner policy. Meantime, the Protestants in the south are suffering terribly from the tyranny of the National League.—*Correspondent of the Christian Advocate.*

The Fonda Conference.

THE Papers and Addresses relating to Foreign Missions, delivered at the General Conference at Fonda, N. Y., last November, moderately condensed, are this week published by the Board of Foreign Missions in an octavo pamphlet of 32 pages. One page at the beginning of the report is occupied with the instructive colored chart showing the relative proportions of the Religious Faiths of Mankind to-day. It was prepared by the American Board and purchased from it in sheets for insertion in this pamphlet. This valuable presentation of facts and incentives can be obtained from Rev. Dr. Henry N. Cobb, Cor. Sec., Synod's Rooms, 34 Vesey street, New York, by simply asking for it.

Chinese Proverbs.

IF the roots be left the grass will grow again.

You cannot strip two skins off one cow.

A bird can roost on but one branch.

He who swallows quick can chew but little (applied to learning).

The gods cannot help a man who loses opportunity.

Lose a cow to win a cat!

Sabbath Tracts.

THE New York Sabbath Committee, 31 Bible House, Rev. Dr. W. W. Atterbury, Secretary, is publishing a series of four page tracts showing the effects on workingmen of secularizing the Sabbath. An attractive engraving occupies a large part of the first page. Two of the series have been issued, and of these 150,000 have been already carefully distributed among working men in this city, and large packages are going to other places. They are supplied at the cost of printing, namely, $1 75 per 1,000, when delivered without cost to the Committee, or if postpaid at 25 cents per 100. The style is animated, direct and kind. Few persons taking up one of these tracts would lay it down before reading the whole.

Another excellent tract is, "I Don't Work on Sunday," published by the Presbyterian Board, of which Messrs. Ward & Drummond, 116 Nassau street, are the agents in this city.

Financial.

TUESDAY, Feb. 9th.

THERE is little reason to doubt that strong parties are endeavoring and are using their great pecuniary resources and administrative skill to bring about a combination of a number of the trunk lines to maintain fairly paying rates and to control the Eastern interests in anthracite and bituminous coal. The fact has strengthened the coal stocks and the securities of all the lines. The lines mentioned, naming them in order of location, are the Baltimore & Ohio, the Pennsylvania—to obtain control also of Reading by foreclosure of bonds—the Delaware & Lackawanna and New York Central, which would be likely to carry the Erie along with it. And the story is started almost every day that the combination is to extend to the telegraph companies. By sympathy nearly the whole list is higher. There is also a comparative scarcity of good stocks and bonds in the market. Of some of the best mortgage bonds there have been no sales at the Exchange for some weeks, transactions in them having been private. A quite general anticipation of an improvement in trade adds to the firmness of the market. Manufacturers, merchants and shopkeepers do not serve their own interests by patronizing roads which cut rates. The number of families holding railway securities rises into the tens of thousands. If they get no dividends or interest, or a reduced amount, their ability to buy is reduced and trade suffers. This has been one of the chief causes of dulness in trade for eighteen months past.

The imports of merchandise at this port last week were valued at $8,454,469, and exports at $5,745,327. Sterling exchange sold yesterday for $4.87 1-2 for long bills and $4 89 1 2 for demand. Commercial bills were bought at $4 85 3-4.

The Associated Banks increased loans $1,457,900, lost in specie $1,065 500, gained $75,200 in legal tenders and $610,200 in deposits. Circulation was reduced $755,300, partly, no doubt, in consequence of the redemption of U. S. bonds. The rate of money is unchanged, being 1 1-2 to 2 per cent on call, 3 to 5 per cent on best commercial paper.

Quotations for grain yesterday were: Wheat here 90 3-8, in Chicago 78 3-4; corn here 51 5-8, in Chicago 36 1-4; oats here 37 7-8, in Chicago 28 5-8. In provisions pork is higher, mess being $10.50 to $11, and lard a few points lower. The closing quotations for cotton yesterday were: February, 8.98-09; March, 9.07-08; April, 9.16-17; May, 9.27-28. Hay is steady; rye straw in moderate supply and very firm is worth more than hay, No. 1 timothy being 90 to 95 cents and long rye $1 and $1 05.

Ammonia in Baking Powders More Injurious to Health than Alum. Dr. Witthaus, the Celebrated Chemist and Professor, on the Subject.

I have made careful qualitative analyses of Cleveland's Superior Baking Powder and of the Royal Baking Powder, and have also determined the amount of available gas yielded by each. I find that the substances which enter into the composition of the two powders are the same, with one important exception: the Royal contains carbonate of ammonia, whereas Cleveland's Baking Powder does not.

In my opinion a baking powder containing ammonia is much more liable to produce disturbances of digestion than one containing alum, concerning whose deleterious qualities so much has been said; particularly as it has been shown by direct experiment that carbonate of ammonia, if present in a baking powder, is not expelled during baking, but remains in the bread.

I consider Cleveland's Superior Baking Powder as greatly preferable to the Royal Baking Powder, because:

1. It is free from the ammonia which contaminates the Royal;

2. It yields during baking a greater proportion of the only gas, carbonic acid, which should be produced by a baking powder.

BUFFALO, N. Y., Aug. 22, 1884.

R. A. WITTHAUS, A.M., M.D.,

Professor of Chemistry and Toxicology, University of Buffalo; Professor of Chemistry and Toxicology, University of Vermont; Professor of Physiological Chemistry, University of the City of New York; City Chemist to the City of Buffalo, N. Y.

News of the Week.

(Continued from page five.)

SATURDAY, 6.—Michael Davitt declares his belief that Mr. Gladstone will be able to solve the Irish question....Italy, it is announced, will accept Spain as an arbitrator in the United States of Columbia affair.... A number of fishermen at Gaspe, Nova Scotia, are in a starving condition....All the Powers excepting Russia have sanctioned the Bulgario-Turkish agreement.... The bill to provide for the admission of South Dakota as a State passed United States Senate....Six workmen were dangerously burned in St. Louis yesterday. The fire was caused by pouring coal oil down the chimney of a cabin....Yesterday was the coldest day of the season. The mercury stood below zero in New York and vicinity. ....Eight families were made homeless by fire at Rutherford, N. J....Governor Foraker has appointed a non-partisan police board in Cincinnati....Two passenger trains on the Iron Mountain Railroad were wrecked in a collision and a number of passengers were killed and wounded....Dr. Farley, the well known elocutionist and surgeon of the 14th Regiment, Brooklyn, N. Y., it is feared has become hopelessly insane....One of the Tarrytown robbers has been caught in Lynn, Mass ...A farmer and his family were burned to death in Iowa....The mercury was 40 deg. below zero yesterday morning at Watertown, N. Y....Members of new British Cabinet issue addresses to their constituents preliminary to a re-election, required by custom. Their proposals in respect to Irish affairs are very indefinite.

MONDAY, 8.—Mr. Salisbury, the late Premier of England, was hooted at by an angry mob in England....Mr. Gladstone received Saturday the seals of office....A combination is reported to exist between Greece and Servia....A number of Whig peeresses have refused to become ladies of the Queen's household on account of their dislike to Mr. Gladstone....A number of new appointments have been made by the new Administration in England, among them that of Mr. Broadhurst as Under Home Secretary of Ireland; he was a workingman, and the appointment causes intense feeling in aristocratic circles ...Heavy forgeries are reported from Newfoundland....Two wrecks in Boston Harbor on account of collisions....Six prisoners whipped in Delaware....Seattle is in the hands of a mob. The Chinese have all been driven out.... The cigar makers of New York city who were locked out have accepted the manufacturers' offer....Sunday concerts have been forbidden in Brooklyn, and several entertainments were stopped by the police last night....William Dorsheimer, the District Attorney for the Southern District of New York, has resigned his office... Rufus E. Dixon, an inventor, committed suicide in New York....The law against the Mormons is being vigorously enforced.

TUESDAY, 9.—Rioters attacked the prison in which Chinamen were confined at Seattle, Wyoming Ter., yesterday noon, when the guard fired on them, killing one and wounding three....Jacob Sharp on the witness stand yesterday in this city, to testify what Broadway surface road has done with $2,500,000. Nothing was obtained from him. .....A freight train became unmanageable in St. Louis, ran into and wrecked several houses. Damage $15,000....The game yesterday in the chess tournament was drawn....The President decides to defend Attorney Garland....The Brooklyn Bridge railroad carried 1,800,000 passengers in January....Great riot in London yesterday, incited by Socialists. Police overpowered, heart of the city around Trafalgar Square in possession of the mob, stores robbed, windows broken in many houses, club houses invaded, pedestrians on the street beaten and robbed, carriages stopped and taken to pieces and spokes of wheels used for clubs, two heavy granite pillars thrown down across Charing Cross and all traffic blocked. After nightfall the mob dispersed. About 200 shops were damaged and 50 pillaged. Number in mob reckoned from 15,000 to 50,000 ...John Morley of the new Cabinet said yesterday at Newcastle that no coercive

measures at present would be used in Ireland....M. Rochefort resigned yesterday from the French Chamber of Deputies.... Greece is to cease her preparations for war. ....A French priest in Montreal on Sunday denounced the winter pastimes as tending to immorality....A suit for land in litigation 22 years was decided yesterday in Buffalo. ....Major-General Hancock died shortly before three o'clock this afternoon at Governor's Island. It had not been generally known that Gen. Hancock was sick, and his death was very unexpected. Gen. Hancock was in Washington a week ago, and was obliged to return home without paying his respects to the President, a carbuncle having made its appearance on the General's neck at the base of the brain.

Etchers and Etching.

IT is not unusual among the uninitiated to hear the term etching applied to pretty little vignettes drawn with the pencil or pen. This is incorrect; etching is not an effect, but a process. To produce an etching the artist takes a plate, usually of copper, and coats it with a preparation of wax and other ingredients. Upon this ground he draws his subject with a sharp-pointed instrument in such a manner that each scratch will expose the copper, and in exactly the same manner as if he were making a pen-drawing. He then immerses the plate in dilute nitric acid, to the end that the uncovered portion or scratched lines may be bitten or eaten into by the acid. This is a rude description of the process, but there are many modifications and peculiar methods used by individual artists. The most important of these is what is known as Dry Point, the effect of which is to give a velvety richness, when printed, to certain portions of the work.

The printing of an etching is an operation requiring much artistic skill, as the plates depend largely for their effect upon the manner in which they are inked. It is for this reason that many etchers print their own plates.

The prints are made on drawing paper and vellum paper, but proofs are usually drawn on paper imported from Japan, made principally from the cocoons of the silk-worm.

Etchings, unlike steel engravings, cannot be printed in very great numbers, and have a commercial value of from ten to one hundred dollars, and even more.

While we must admit that we have no names to put into competition with the two or three great reproductive etchers of Europe (that is, those who reproduce well known paintings by means of etching), perhaps in no country in the world has more original, free, creative etching been produced than in the United States. Among the number of men who have done good work in this direction is J. A. S. Monks, the etcher of several well known plates, such as "In an Old Pasture," "The Hill-Side," "The Mountain-Top," etc.; the premium plate for the *Magazine of Art*, and plates in the published collections named respectively "American Etchers" and "Recent American Etchings."

Mr. Monks' last work is a plate 11 x 13½ inches, made for Messrs. Procter and Gamble, and printed on Japanese paper. The subject is a flock of sheep in an old pasture, with farm buildings in the distance; the time of year, early spring, indicated by the group of lambs in the foreground, and the leafless trees in the distance; the time of day in the gloaming, just before nightfall. There is an air of expectancy about the sheep as though they were awaiting the coming of the shepherd, and felt some anxiety on account of their offspring.

Mr. Monks is well and favorably known for his excellent drawing of sheep. The plate is full of poetry, and the movement and grouping are both alike, excellent.

THE WASHINGTON LIFE INSURANCE COMPANY, while it does not report the large figures of some of its contemporaries, seems to be on a sound basis. Receipts for interest, rents, etc., $453,974.38, paid nearly for the claims by death and matured and discounted endowments, amounting to $583,-76.58. Consequently the larger portion of the premiums on policies was added to assets, raising them from $6,883,847.80 on Dec. 31st, 1884, to $7,804,407,55 on Dec. 31st, 1885. The last annual statement just issued is certainly creditable to the Managers and assuring to the holders of policies.

THE MUTUAL LIFE INSURANCE COMPANY was misnamed here last week "The Mutual Benefit Life," by one of those unaccountable substitutions which occur unconsciously. The Mutual Benefit is a very good company and worthy of the confidence it receives; but it is the MUTUAL LIFE which has attained such noble proportions as those we related and which is adding five millions a year to its assets.

The best Ankle Boot and Collar Pads are made of zinc and leather. *Try them.*

FOR DYSPEPSIA, INDIGESTION, Depression of Spirits and General Debility, in the various forms; also as a preventive against Fever and Ague, and other Intermittent Fevers, the "*Ferro Phosphorated Elixir of Calisaya*," made by Caswell, Hazard & Co., New York, and sold by all druggists, is the best tonic; and for patients recovering from Fever or other sickness has no equal.

Publisher's Department.

THOUSANDS ARE BORN with a tendency to consumption. Such persons, if they value life, must not permit a Cough or Cold to become a fixture in the lungs and chest. The best known remedy for either is Hale's Honey of Horehound and Tar. 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Experience vs. Inexperience.

It is a matter of regret that in introducing Hood's Sarsaparilla, its proprietors are obliged to overcome a certain distrust by some people who have unfortunately bought worthless compounds mixed by persons ignorant of pharmacy. Messrs. C. I. Hood & Co. are reliable pharmacists of long experience and they make no claims for Hood's Sarsaparilla which cannot by substantiated by the strongest proof. And we say to those who lack confidence, read the unsolicited testimonials in favor of Hood's Sarsaparilla, and then prove its merits by actual personal test. We are confident you will not be disappointed, but will find it a medicine of great value, which can be implicitly relied upon. 100 Doses $1.

To poison a well is one of the worst of crimes. It is worse to poison the fountain of life for one's self and for posterity. Often by carelessness, or misfortune, or inheritance this has been done. Ayer's Sarsaparilla goes back of the symptoms, picks up these impure seeds from the blood, the vital stream, and restores appetite, strength and health.

The best cough medicine is Piso's Cure for Consumption. Sold everywhere. 25c.

In hundreds of cases, Hood's Sarsaparilla, by purifying and enriching the blood, has proven a potent remedy for rheumatism. Hence, if you suffer the pains and aches of this disease, it is fair to assume that Hood's Sarsaparilla will cure you. Give it a trial.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, February 6, 1886.

BUTTER.—Receipts for the week, 16,362 pks.; exports 3,553 pks.

There is good demand for fancy new milks, Western creamery make; also for selections of choice fall butter, and buyers are looking for clean flavored, crisp, lively State dairies and fine early make creamery butter in firkins, and find but little of it. These kinds of butter are firm in price and quick taken. Winter make State butter is selling at a wide range, say 10a18c., and also any cheesy, sour, poor State dairies at same price. Some such there are that buyers reject whenever shown, and for such it is difficult to name any quotable price. There is considerable common Western stock here unsold, and unsaleable unless at prices down to 5a8c. We note sales of lines of good Delaware and Chenango dairies at 16a19c., fine ones at 20a22c., and few specials, fancy Delawares, at even more money. Fine creamery firkins sold at 20a22c. There were large sales of sound State butter in half firkin tubs at 10a15c., and market closes with better feeling, severe winter weather and higher prices for all good eatable stock. We quote:

Solid silky grain-fed fresh Elgin creamery	35 @36
Fancy fresh grain-fed Eastern creamery	33 @35
Heavy bodied, grainy, high-flavored dairy, fresh	27 @28
A strictly fancy Delaware dairy, entire	23 @24
Fair to good dairies	15 @20
Fine summer firkins	21 @22
Fresh Western imitation creamery	22 @25
Western creameries, good held butter	14 @18
" store-packed butter	7 @10
Winter make, common roll butter	9 @13
Grease	4 @ 5

CHEESE.—Receipts for the week, 14,355 boxes; exports 20,767 boxes.

There has been a lively trade in all kinds of skimmed cheese. Sales for export of large line night's milk skims at 6½a7½c., and Pennsylvania skims were all taken at 2½a3c. Fine full cream cheese sold slowly and buyers had the advantage. Exporters took few fancy white at 9½a9¾c., and some well-kept August make at 8½a9c. We quote:

	FANCY.	FINE.	FAULTY.
Factory, full cream.	9½@10	9 @ 9¼	6 @ 8
Night's milk.			
" skimmed.	7 @ 8	4 @ 5	2 @ 3

EGGS.—Receipts for the week, 4,227 bbls., and imports 419 cases.

Prices are up 2a3c. per doz. on light receipts and extreme cold weather. Trade is light, however, and supply ample to go around. We quote:

Fresh laid, per doz	25 @26
Western and Canada, per doz	23 @25
Limed eggs, per doz	17 @19

MARRIAGES.

CASS—LANDON.—At Schenectady, N. Y., Feb. 3, at 12.30 P.M., by the Rev. Wm. Elliot Griffis, Lewis Cass, Esq., of Albany, to Miss Kate Landon, daughter of Hon. Judson S. Landon, Acting President of Union College.

MARSHALL—SMITH.—At Gardiner, Jan. 30, by Rev. P. K. Hageman, Allan Marshall and Emma A. Smith.

OSTERHAUDT—OAKLEY.—At the residence of Mr. Josiah Hasbrouck, near Stone Ridge, N. Y., by Rev. Wm. W. Schomp, John B. Osterhaudt and Carrie Oakley, both of Stone Ridge, N. Y.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

STRONG.—Edwin F. Strong was born in Northampton, Mass., May 9th, 1814, removed to Tyre, Seneca Co., N. Y., about 1836, was married May 9th, 1841, to Mary Stevenson, sister of Hon. Robert L. Stevenson. Mr. Strong was a fine development of the best New England stock. A farmer without a liberal education, he became well informed on all educational, political and religious subjects. His mental qualities were of a fine order. He united gentleness with strength. Music entranced him. Poetry was his delight, and friends valued his occasional efforts in verse. No one who enjoyed his happy tranquil home life, his genial hospitality, communed with his gentle spirit, observed his sturdy integrity and his nice appreciation of nature's beauties and teachings, could ever forget him, or wonder at his influence in the community.

His religious life will be best remembered. Uniting with the Reformed Church of Tyre in 1851, he gave his love, his counsel and his means for her support. His careful judgment in consistory, in Classis, and occasionally in the higher church courts, was always valued. He was a man of prayer. He drank deeply at the fountains of divine truth, and his life was "as seeing him who is invisible." He endured with patience his last illness, and on Nov. 2d, 1885, "he was not, for God took him." His stricken widow and all their children—five sons and five daughters—survive to mourn him. J. H. V. D.

VAN WINKLE.—Mr. Van Winkle died very suddenly Jan. 19, 1886, at his late home, Garfield, N. J., at the age of 69 years, 10 months and 10 days.

ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

JOSEPH GILLOTT'S STEEL PENS
SOLD BY ALL DEALERS THROUGHOUT THE WORLD
GOLD MEDAL PARIS EXPOSITION—1878.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.

CARDS 60 Fancy Pictures, and 25 elegant Cards in Gilt Edge, Silk Fringe, Hidden Name, &c., 1 Songster, 1 $50 Prize Puzzle, and 8 parlor games, all for 10cts. Game of Authors, 10cts.
IVORY CO., Clintonville, Conn.

YOUR HAIR

should be your crowning glory. Ayer's Hair Vigor will restore the vitality and color of youth to hair that has become thin and faded; and, where the glands are not decayed or absorbed, will cause a new growth on bald heads.

MAY the youthful color and vigor of the hair be preserved to old age? Read the following, from Mrs. G. Norton, Somerville, Mass.: "I have used Ayer's Hair Vigor for the past 30 years; and, although I am upwards of 60, my hair is as abundant and glossy to-day as when I was 25."

BE assured, that a trial of Ayer's Hair Vigor will convince you of its powers. Mrs. M. E. Goff, Leadville, Col., writes: "Two years ago, my hair having almost entirely fallen out, I commenced the use of Ayer's Hair Vigor. To-day my hair is 29 inches long, fine, strong, and healthy."

RENEWED and strengthened by the use of Ayer's Hair Vigor, the hair regains its youthful color and vitality. Rev. H. P. Williamson, Davidson College, Mecklenburg Co., N. C., writes: "I have used Ayer's Hair Vigor for the last ten years. It is an excellent preservative."

BY the use of Ayer's Hair Vigor, Geo. A. Dadman, Waterloo, Mo., had his hair restored to its original healthy condition. He was nearly bald, and very gray. He writes: "Only four bottles of the Vigor were required to restore my hair to its youthful color and quantity."

USING Ayer's Hair Vigor cures diseases of the scalp. F. H. Foster, Princeton, Ind., writes: "I had been troubled for years with a disease of the scalp; my head was covered with dandruff, and the hair dry and harsh. Ayer's Hair Vigor gave me immediate relief, cleansed the scalp, and rendered the hair soft and pliable."

Ayer's Hair Vigor,
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.
For sale by all Druggists.

THE ASSOCIATED CHARITIES OF THE
1342 Churches of London
after investigating the value of
MURDOCK'S LIQUID FOOD
have adopted it as the one thing most needed in restoring the sick to health, and it is given by their visiting committees.

Many of the Churches of Boston, Cleveland and other cities, have done the same for several years.

Clergymen use it to relieve Exhaustion, Dyspepsia and Constipation.

Any Clergyman wishing to try it, we will deliver to any Boston express samples free.

☞ IN GENERAL USE of all Governments, Hospitals and Physicians that have tried it, and in 52 of the leading Hospitals of London.

Murdock Liquid Food Co., Boston.

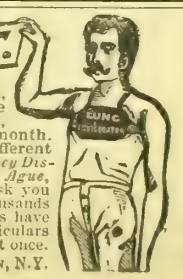
ON 30 DAYS' TRIAL.
THIS NEW
ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

THE GREAT AMERICAN TEA COMPANY
GOOD NEWS TO LADIES.
Greatest inducements ever offered. Now's your time to get up orders for our celebrated Teas and Coffees, and secure a beautiful Gold Band or Moss Rose China Tea Set, or Handsome Decorated Gold Band Moss Rose Dinner Set, or Gold Band Moss Decorated Toilet Set. For full particulars address
THE GREAT AMERICAN TEA CO.,
P. O. Box 289 31 and 33 Vesey St., New York.

WANTED An active Man or Woman in every county to sell our goods. Salary $75 per Month and Expenses. Canvassing Outfit and Particulars FREE. STANDARD SILVER-WARE CO., Boston, Mass.

FAIR AND HONEST.



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The Church.

Where the Two Ways Met.

HE stood at the side of the narrow way,
Where first my eyes beheld Him;
He called me to come; I could not refuse,
Though oft I had repelled Him.

Such pity divine shone forth from His eyes,
He won my poor heart to Him;
His hands they were pierced and His side was riven,
And thus it was I knew Him.

'Twas for me He died, yea, was crucified,
And so I came to love Him;
He laid down His life to show me my sins,
Also the glory above Him.

He saw me an outcast and clad in rags,
Pity I found before Him;
A wonderful Saviour He is to me—
My ransomed soul, adore Him!

I'm glad that He stood where the two ways met,
Waiting that I should find Him;
Since then with light steps have I travelled on,
For there my heart enshrined Him.

For ever I sing, as the way leads on,
And joyfully confess Him;
And when the white robes of heaven I wear,
Eternally I'll bless Him.

—*William White, in The Christian Advocate.*

A House of Wrecks.

THEY tell us that on a certain dangerous sea shore there is a man who lives in a queer house built entirely of wrecks. The floors are made out of a ship's deck, the kitchen out of an old ship's galley, and the walls are the cabin panels of wrecked packets and steamers! The whole structure is composed of the smashed remnants of better things. Such are the lives and characters of thousands of unconverted souls. Such may yours be, my impenitent friend. One part of your character is made of broken Sabbaths; another part of broken promises to your Saviour that you would repent and serve Him. The whole fabric shows broken commandments of God in every wall. Your heart-house cannot stand inspection, and God will put it to the flames. Move out! This new year is a good time to begin a new structure that will be storm-proof and fire proof, and will be a habitation for Jesus Christ to dwell in with you. Dig deep; lay your foundation on the Rock. The first thing you do to please conscience and Christ, will be the first material put into the new structure. Don't lose an hour; don't stop with wishing or praying to be better; put prayer into practice, and in God's strength *begin a new life.* Christ is ready to come in to you; are you ready for Him?—*Theo. L. Cuyler, D D, in The Evangelist.*

Reaching the Masses in Minnesota.

THE long-deferred winter has at last come, with its accustomed rigors, and the projected carnival in St. Paul, with its ice-palace and arctic pastimes can now be realized. Religiously the new year opens hopefully. The attention of the Christian public in the twin cities has been, in conjunction with other civic communities, turned to the question of how to evangelize those unreached by the churches. Ministers for the first time have crossed the chasm, and gone to the church-neglecters, or brought the latter to them. The writer has been permitted to do some timely missionary work in behalf of prison reform, by being invited to address the Knights of Labor on that subject, in both Minneapolis and St. Paul. In each instance this large organization heartily indorsed the plan advocated, of making Minnesota's second prison a reformatory, modeled after the one in Elmira, N. Y. A good deal of gratification was expressed at the appearance among them, to discuss themes vitally important to their interests, of members "of the cloth." Rev. J. L Scudder has won the attention and attendance of the workingmen by a series of sermons on the relations of capital to labor, and of the church to the wage class.

In St. Paul, the Olympic Theatre was occupied the first and second Sabbaths of the year, and the Gospel not only earnestly presented in such a strange place, but the *habitués* of the latter, and those seldom, if ever, inside of a church, heard it with evident interest and hopeful responses. The proprietor placed his building at the disposal of one of the city pastors, and the meetings have made evident that when the church will go to the people, it can reach them. Just now it's the *go* of the Gospel that needs to be emphasized.—*M. G. Dana, D.D., in The Congregationalist.*

Christian Service.

WILLINGNESS to serve is one of the first requirements of those who are Christians. They are to believe, to submit, to be patient, meek, merciful, but they are to stand saying, "Here am I, send me." Unless one have that spirit he will not make much progress, nor will he find his religion a joy to him. Service is demanded, and he knows it, and unless he puts himself in an attitude of hostility by direct refusal, which he is not likely to do if he remain a Christian at all, he must try in some measure to perform it. A willing mind, then, is a necessity for him, if he is to be more than a slave and drudge, and in the end a failure. If the preacher study, preach, do his pastoral work, and whatever else he is professionally called to under the pressure of coercion, his life will be a miserable one and it will be fruitless. It is the love of the service that makes it comfortable and gives it its rewards. And if a Christian, in any position, enters upon his work as driven to it, whether by force of conscience or public opinion, or something else, without the pleasant persuasion of privilege, benevolence or gratitude, he will know nothing of the blessedness of his calling.

It is a part of every Christian's duty to study what are the demands upon him as to present necessity and opportunity. It is true, and it must not be forgotten, that we believe in Christ that we may be saved; that our religion is a religion of salvation, and that when faith is given it is in answer to the cry, uttered in one form or another, "What must I do to be saved?" That refers, of course, to the future, for eternal death is that from which we are to be rescued. But it means more than that; it means that we are to be saved from our sins and from sinning, and from penalties that may be visited on us even here. In order, therefore, to rightly secure salvation in all its influences and ends, it is necessary to devote the life to the training that is offered in doing the work that is presented it. Every man, therefore, should look around him to see what there is for him to do, his first aim, of course, being benevolent, but his other, an equally important one, being the blessing he shall gain for himself. He is seeking salvation, and it is thus he will gain it in its fulness. Every day will bring him his opportunity; it is for him to see it. It is easy, under some public excitement, to take part in a movement, to play the reformer, to join the general hurrah in favor of something good or in opposition to something bad, but these, having their claims, present only a part, and usually a small part, of the responsibility. There are quiet duties waiting us, low doors standing open, and these, which it may take close scrutiny to see, we are not to refuse, but rather to seek and make the most of. And it is surprising how they will increase for us as we learn how to watch for them.—*United Presbyterian.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 8, FIRST QUARTER.

M. Seventy Years' Captivity ..... Jer. 25: 1-14.
T. Return Foretold..... Jer. 33: 1-14.
W. Cyrus Called by Name..... Isa. 45: 1-25.
T. Daniel's Prayer for Restoration..... Dan. 9: 1-27.
F. The Decree of Cyrus ..... Ezra 1: 1-11.
S. Out of Captivity..... Psa. 126: 1-6.
S. The Second Temple..... Ez a 3: 1-13.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN G. VAN DEVENTER.

Feb. 21st.—"*The Second Temple.*"—*Ezra* 1: 1-4; 3: 8-13.

Golden Text.—"They praised the LORD, because the foundation of the house of the LORD was laid."—EZRA 3: 11.

CENTRAL TRUTH.—"The glory of this latter house shall be greater than the former, saith the LORD of hosts: and in this place will I give peace."—HAG. 2: 9.

INTRODUCTION.

THE book of Ezra is the direct continuation of 2 Chron.; the closing words of one coinciding with the opening words of the other. Ezra was a scribe who was associated with Nehemiah in the work of reforming the new community after it had fallen into evil ways. He was not among the first party of returning exiles, but came to Jerusalem after the temple was completed. It is probable that we owe the present form and arrangement of the Old Testament to his work as scribe or editor, as well as author of sacred writings. The seventy years of exile which had now expired are to be reckoned from the first deportation of people from Jerusalem, seven years before the destruction of the city and temple. After the fall of Babylon the Medes and Persians assumed the position of universal sovereignty. At first Cyrus and Darius were associated in the dominion, but later Cyrus ruled alone. The Persians were more in sympathy with the religious views and habits of the Jews than any other heathen nation. Daniel, although now an old man, was still living, and very probably held some post of honor as counsellor to the king.

Our lesson presents two separate passages for study, and omits the narrative of the return which lies between these passages. In order to secure an intelligent consideration of the lesson itself, we will take a brief survey of the intervening portion of the history in its proper place.

THE LESSON.

I. THE KING'S PROCLAMATION.—1: 1-4.

V. 1.—"*Now in the first year of Cyrus, King of Persia.*" This does not mean the first year after the fall of Babylon, but the first of his undivided rule. As soon as he was entirely free to follow out his own wishes in the matter. "*That the Word of the Lord by the mouth of Jeremiah might be fulfilled.*" The prophecies of both Isaiah and Jeremiah had been remarkably full and detailed, specifying the duration of the captivity, the manner of the fall of Babylon, and the name of the king who should give permission to the exiles to return. "*The Lord stirred up the spirit of Cyrus, King of Persia.*" It seems probable that this was done by his becoming acquainted with the prophecies just mentioned. The fulfilment of one portion concerning his success against Babylon, would naturally impress him with the truth and authority of the rest concerning his relation to the return of the exiles. "*He made a proclamation....and put it also in writing.*" The king's purpose was not only proclaimed but recorded as his deliberate and fixed determination.

V. 2.—"*The Lord God of heaven*" The Persians recognized one supreme being, and Cyrus to some extent acknowledged the God of Israel as identical with him. He could concede this much without forsaking his old religious beliefs and customs. "*All the kingdoms of the earth.*" While this appears to us like a bombastic exaggeration, yet to the mind of Cyrus it was the truth. Very little was known of any nations living outside of the limits of his empire. "*He hath charged me to build him a house at Jerusalem.*" It was well that Cyrus promptly recognized his relation to the plans of the King of kings. Success is always to be found in such co operation between God and man.

V. 3.—"*Who is there among you of all his people.*" The proclamation was in the form of a permission, not of a command. Such an undertaking involved hardship and self denial, and only volunteers could be depended upon to carry it out successfully. If Cyrus had sought to compel all the Jews to return, he would have been compelled to drive them back with an army. The last clause of this verse is a little doubtful in its rendering. If we observe the brackets, which are not found in the original, then we have here an acknowledgment of faith in Jehovah as the true and only God, but this is not supported by other utterances of the king; if we omit the brackets, then we have simply a recognition of His authority over the Jews, and over Cyrus as for the time being king of the Jews. This latter seems to be more in accord with the religious position of the king.

V. 4.—It is somewhat difficult to make the first part of this verse agree with the rest of it, unless we understand by "*whosoever remaineth*" simply the "remnant" of which the prophets spoke as returning to the land of their fathers. (Ezek 14: 22)

"*Let the men of his place help him.*" This command was not directed exclusively to the Jews who preferred to remain in the East, but included the neighbors of the returning exiles, who were heathen. As Israel spoiled the Egyptians upon the Exodus, so now the LORD gave them recompense in this way for their sufferings in the land of exile.

II. THE EXILES RETURN.

As the LORD had stirred up the king to issue his gracious proclamation, so he prepared the hearts of choice spirits among the heads of the nation to lead this pilgrimage. The number of those who returned was "forty and two thousand three hundred and three score." The second chapter of Ezra gives a detailed account of the composition of this company, and also of the property which they brought back. In addition to the gift of the king and of their neighbors, the leaders of the people gave an example of self denial by a liberal gift for the building of the temple. They did not wait for the temple to be erected before resuming the worship of Jehovah, but erected an altar and began the offering of sacrifices according to the commands of Moses. Neither were they satisfied to remain in this position any longer than they were compelled to, but immediately set about procuring material and workmen for the building of the temple. As in the days of Solomon these were found among the Syrians in the neighborhood of Lebanon.

III THE FOUNDATION LAID.—3: 8-13

V. 8.—"*Now in the second year of their coming.*" Of course their first efforts were directed to securing shelter for themselves and their families, but even while doing this they were providing against the day when the work of rebuilding should actually begin. "*Began Zerubbabel, the son of Shealtiel and Jeshua, the son of Jozadak*" The former was of the royal line, while the latter was one of the priests, so that the new community was fully organized upon the Mosaic basis from the start. "*Appointed the Levites from twenty years old and upward.*" This was to be a committee of overseers. As God had chosen the Levites for the charge of the sanctuary, this arrangement was directly in the line of His enactments.

V. 9.—"*Then stood Jeshua....*" This is not the

same man as the priest mentioned in the preceding verse although bearing the same name. This verse presents to view the heads of the Levites who acted under the priest and king, and so took charge of the larger body to whom the work of overseeing had been assigned. By sons of Judah we are not to understand the tribe of Judah but Levites descended from a man whose name was Judah or Hodaviah, (Chap. 2: 40.)

V. 10.—"*When the builders laid the foundation of the temple.*" This was not only a religious but a national celebration, for the national and the religious life of the Jews were formally, as well as really, intertwined. The priests in their robes of office, and the sons of Asaph as singers before the LORD formed the centre of a joyous assembly.

V. 11.—"*Giving thanks unto the Lord, because he is good, for his mercy endureth forever.*" We infer from this intimation that they either used the song of thanksgiving which David composed for the occasion when the ark was brought to Jerusalem, or that the 136th Psalm was composed by some later poet expressly for this occasion. "*And all the people shouted with a great shout, when they praised the Lord.*" The rejoicing was not confined to those who served at the altar, but the entire nation was thrilled with a new life as they saw the long deferred desire of their hearts approaching fulfilment.

V. 12.—"*But many....who were ancient men....wept with a loud voice.*" As these men saw the foundations of a new temple laid, their memory ran back to their boyhood and to the temple with which they had then been familiar; they recalled the warnings of the prophets, the sins of the people, the terrors of the siege, the hours of weeping by the rivers of Babylon, and the mercy of God in restoring them to their land; and it is no wonder that their joy was tempered with grief, and that tears were more consonant with their feelings than exultant shouts.

V. 13.—"*Could not discern the shout of joy from the noise of the weeping.*" What a picture of life. Funerals and weddings pass each other in the streets; tears and smiles chase each other over our faces. Sorrow is lightened by joy, and joy is darkened by sorrow, but we know that while weeping may endure for a night joy cometh in the morning. The temple whose foundations were thus laid, was not completed for several years owing to the interruptions of enemies and the lukewarmness of the people.

LESSONS FOR TO-DAY.

1. "The king's heart is in the hand of the LORD."
2. God's promises and His threatenings are alike sure of fulfilment.
3. Power and influence are God's gifts, and are to be used in His service.
4. Those who go forth to the pioneer work of the Church deserve the sympathy and support of those who remain at home.
5. All classes should unite in the service of God's house
6. God is able to turn loss into gain.
7. "Ye are the temple of the living God."

Unseasonable Prayer.

THERE may come a time when the question, "Wherefore criest thou unto me?" need to be asked even of Moses. There is a period when crying should give place to action; when prayer is heard and the Red Sea is divided, it would be shameful disobedience to remain trembling and praying. Therefore Moses must lift his rod and speak to the children of Israel that they go forward. Every fruit of the Spirit comes in its season, and is then most precious; out of season even prayer comes not to perfection. Ask, by all means; but prepare yourself to receive. Seek earnestly, but do not hold back when the hour arrives for you to find. Knock, and knock again; but hasten to enter as soon as the door is open.

When we ought to believe that we have the mercy, why do we continue to cry for it as though we had not obtained it? When increased faith is all that is wanted, why are we seeking the blessing which God places within the reach of our faith? When duty is quite clear, why hesitate to perform it, and make prayer an excuse for our delay? The question should be asked of all who pray, "Wherefore criest thou unto me?"

In a great thaw on one of the American rivers, there was a man on one of the cakes of ice, which was not yet actually separated from the unbroken ice. In his terror, however, he did not see this, but knelt down and began to pray aloud for God to deliver him. The spectators on the shore cried loudly to him, "Man, stop praying, and run for the shore." So I would say to some of you, "Rest not in praying, but believe in Jesus.

On one occasion when Bunyan was endeavoring to pray, the tempter suggested, "that neither the mercy of God, nor yet the blood of Christ, at all concerned him, nor could they help him by reason of his sin; therefore it was in vain to pray." Yet he thought with himself, "I will pray." "But," said the tempter, "your sin is unpardonable." "Well," said he, "I will pray." "It is to no boot," said the adversary. And still he answered, "I will pray." And so he began his prayer, "Lord, Satan tells me that neither Thy mercy nor Christ's blood is sufficient to save my soul. Lord, shall I honor Thee most by believing Thou wilt and can'st? or him by believing Thou neither wilt nor can'st? Lord, I would fain honor Thee by believing Thou can'st and wilt." And while he was thus speaking, "as if someone had clapped him on the back," the Scripture fastened on his mind, "O man, great is thy faith."

"Seek thou thy God alone by prayer,
And thou shalt doubt—perchance despair;
But seek Him also by endeavor,
And thou shalt find Him gracious ever."

—*Rev. C. H. Spurgeon.*

Unprofited Hearers.

FATHER is sick and cannot go to church. Daughter, who has spent three years at a boarding-school and is a communicant and a teacher in the Sabbath-school, enters. "Well, Mary, did you have a good sermon this morning?"

"Yes, splendid, I never heard Dr. X. preach better."

"What was the text?"

"Oh, I don't remember. I never could keep texts in mind, you know."

"What was the subject? Don't you remember it or some of the ideas?"

"No, papa, but I remember a beautiful figure he had about a bird soaring up into the air. Why, I could almost see it and hear its song!"

"Well, what did he illustrate by the flight of the bird?"

"Let me see. It was something about faith, or about going to heaven. I can't just recall now what it was, but the figure was splendid."

And the father is satisfied. Why shouldn't he be? That was the kind of listening to sermons that he taught her by his own example. If he had heard it he could not have made a better report unless there had been something in it about politics, or the news of the day. We are losing the habit of attention and the use of the memory in the house of God.

The story of the Scotch woman and the wool has comforted a great many careless and forgetful hearers of the Word. When criticized for claiming to have enjoyed a sermon, and to have been edified by it, though she could not remember a single idea in it, or even the text, she held up the fleece she had just washed, wrung it dry and said: "Don't you see the water is all gone, and yet the wool is clean. So the sermon is all gone, but in passing through my mind, as I listened, it did me good." We think that hers was an exceptional case. We don't believe in cleansing hearts as she cleansed wool. The Saviour said, "If ye abide in me, and my words abide in you." And Paul wrote to the Corinthians, "By which also (the Gospel he preached) ye are saved if ye keep in memory what I preached unto you." He evidently had no faith in the saving power of truth that merely rippled on the ear like water over a rock.—*The Interior.*

The Little Householder.

"OH, yes, I have all kinds of tenants," said a kind-faced old gentleman; "but the one I like the best is a child not more than ten years of age. A few years ago I got a chance to buy a piece of land over on the West Side, and did so. I noticed that there was an old coop of a house on it, but paid no attention to it. After a while a man came to me and wanted to know if I would rent it to him.

"'What do you want it for?' said I.

"'To live in,' he replied.

"'Well,' I said, 'you can have it. Pay me what you think it is worth to you.'

"The first month he brought $2, and the second month a little boy who said he was the man's son, came with $3. After that I saw the man once in a while, but in the course of time the boy paid the rent regularly, sometimes $2 and sometimes $3. One day I asked the boy what had become of his father.

"'He's dead, sir,' was the reply.

"'Is that so?' said I. 'How long since?'

"'More'n a year,' he answered.

"I took his money, but I made up my mind that I would go over and investigate and the next day I drove over there. The old shed looked quite decent. I knocked at the door and a little girl let me in. I asked for her mother. She said she didn't have any.

"'Where is she?' said I.

"'We don't know, sir. She went away after my father died and we have never seen her since.'

"Just then a little girl about three years old came in, and I learned that these three children had been keeping house together for a year and a half, the boy supporting his two little sisters by blacking boots and selling newspapers, and the oldest girl managing the house and taking care of the baby.

"Well, my daughter called on them, and we keep an eye on them now. I thought I wouldn't disturb them as long as they were getting along. The next time the boy came with the rent I talked with him a little and then said:

"'My boy, keep right on as you have begun, and you will never be sorry. Keep your little sisters together and never leave them. Now look at this'

"I showed him a ledger in which I had entered up all the money he had paid me for rent, and I told him that it was all his with interest. 'You keep right on, and I'll be your banker, and when this amounts to a little more, I'll see that you get a house of your own.' That's the kind of a tenant to have."—*Chicago Herald.*

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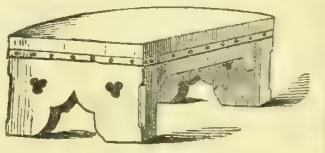

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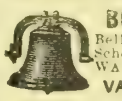

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Twenty-Sixth Annual Statement

—OF THE—

WASHINGTON

LIFE INSURANCE COMPANY.

Cor. Cortlandt and Church Sts., New York.

W. A. Brewer, Jr., President.

Net Assets, December 31, 1884		$6,883,847 80
Receipts During the Year 1885:		
For Premiums	$1,392,483 18	
For Interest, Rents, &c.	453,974 38	
		$1,846,457 56
		$8,730,305 36
DISBURSEMENTS.		
Claims by Death	$431,788 98	
Matured and Discounted Endowments	151,788 30	
Cash Dividends, Return Premiums and Surrendered Policies	406,176 62	
Annuities	4,088 03	
Total paid Policyholders	$993,441 93	
Taxes	$14,781 89	
Commuted Commissions	48,133 25	
Profit and Loss	25,000 00	
Dividends to Stockholders	8,695 75	
Expenses: Rent, Commissions, Salaries, Postage, Advertising, Medical Examinations, &c.	245,751 90	
		$1,335,759 72
Net Assets December 31, 1885		$7,394,545 64
Policies issued in 1885	2,408	
Amount of Insurance in 1885	$5,045,698	

ASSETS.		
U. S. and N. Y. City Stocks	$659,703 42	
Bonds and Mortgages (being first liens on Real Estate)	5,053,503 67	
Real Estate	571,621 13	
Cash on hand and in Banks and Trust Company	932,404 79	
Loans on Collaterals	134,674 94	
Agents' Balances	32,632 69	
		$7,894,545 64
Add excess of market value of Stocks over cost	152,046 58	
Interest accrued	51,754 88	
Interest due and unpaid	5,091 40	
Deferred and Unpaid Premiums, less 20 per cent.	200,969 05	
Gross Assets, Dec. 31, 1885.		$7,804,407 55
LIABILITIES.		
Reserve by N. Y. standard, Company's valuation	$6,790,742 00	
Claims in course of Adjustment	55,670 99	
Matured Endowments not yet called for	215 54	
Premiums paid in advance	3,409 12	
Unpaid dividends to Stockholders	369 25	
Salaries, Rent, &c.	2,041 68	
Surplus as regards policyholders	951,958 97	
		$7,804,407 55
Total number of policies in force		15,385
Total amount insured		$38,956,324

W. HAXTUN, Vice-President and Secretary.
E. S. FRENCH, Sup't of Agencies. CYRUS MUNN, Ass't Secretary.
I. C. PIERSON, Actuary.
B. W. McCREADY, M.D., Medical Examiner.
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The Christian Intelligencer.

Een-dracht maakt macht.

VOL. LVII.—No. 7. WHOLE No. 2899. NEW-YORK, WEDNESDAY, FEBRUARY 17, 1886. $2.65 A YEAR IN ADVANCE No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

A SERIES of trials of ministers for moral delinquencies and crimes have engaged public attention for a few months. Christianity is not to be charged with these offences. They are due to the depravity of human nature. The Christian faith of these offenders is doubtful.

THE ARCHBISHOP'S WEIGHTY WORDS.—A good deal has been well said on the subject of Sunday opening of the museums, but we know of no one who has put the matter so clearly in a few words as the Roman Catholic Archbishop Corrigan. He says:

"As I understand it, the movement for opening the museums on Sunday, though advocated in the interest of the working classes, is really the entering wedge of a larger and insidious design, which aims at throwing open also on that day the theatres, drinking saloons and other places of amusement, and so gradually to do away with everything that gives Sunday a sacred character. If this view be correct, as there is good reason to believe it to be, the question becomes a very serious one which deserves most serious consideration. To visit the museums is, in itself, harmless; to destroy the general religious observance of Sunday would be a national calamity."

This reasoning, it will be observed, applies to the Sunday newspaper, the tendency of which is to overthrow and obliterate in the popular mind the difference between Sunday and other days—a result which the Archbishop justly says "would be a national calamity."

THE PROPOSED LIBRARY.—The effort to have a public library established in this city is pushed before the legislature with much earnestness. We hope it will not succeed. The first thing proposed is the erection of a building to cost three-quarters of a million, a sum that would be trebled before the work is finished, and this amount would make a serious addition to the annual taxes, for the limit of borrowing is already reached. Besides, there is no pressing call for such a thing just now. For purposes of consultation, New York has the Astor Library and Columbia College Library (70,000 vols.), both of which are practically free, and the latter open every secular day in the year save one, and until ten o'clock in the evening. For the needs of the people at large is the New York Circulating Library, which could easily, by the expenditure of some additional thousands per year, be made to meet every ordinary want. At all events, if a new library with a suitable building is to be founded, it must be taken out of the hands of trading politicians. But were this effectually done the interest of certain parties in the movement would come to a speedy end. The Aldermen who propose the measure do and have done nothing toward making useful the library at the City Hall—save attaching to it two or three sinecure positions.

NO CHURCH can afford to neglect its missionary work. The Church holds the oracles of God as a trust for all men. It is to convey the invitations of God's mercy to all men everywhere. It is to possess and to be moved by the mind of Christ, who came into the world to seek and to save the lost. God gives His grace to men that they may tell others of the preciousness of that grace. Christians are stewards of the manifold grace of God, and are to be faithful stewards. These truths come to us with power as we think of the record we as a Church have made thus far during the present church year. Leaving out of the reckoning the membership of the churches in Arcot, at Amoy, and in Japan, our branch of the Reformed Church has 81,000 communicants. They have given thus far this year $35,000, including legacies, hardly over $30,000 excluding legacies, for the maintenance of Missions in Asia which God has blessed in a remarkable degree and which present opportunities for usefulness seldom equalled. Such a Church as this has given thus far this year less than 50 cents a member, and $16,000 less than it gave in the same time last year. When we sought for the record and found it such as it is, we comforted ourselves for the moment with the thought that, moved by the noble field opening before it in the Northwest, the Church had increased its gifts to Home Missions; but, when inquiry was made, it was found that the Home treasury had received for both the support of missionaries and the Church Building Fund only a little less than $26,000, about $1,600 less than during the same part of last year, and only a little more than 30 cents a member. What has come over us! Surely we do not intend to allow such a record to remain as it is! To write such facts fills us with shame. No one will regard them as creditable. Only two and a half months of the fiscal year remain. We must be diligent if we would remove this—well, we decline to characterize it; let every man apply to it the term he thinks it deserves. If every member of the Church will prayerfully consider his stewardship before God, the coming sixty days will tell another story. The record, we are certain, is not a fair indication of the disposition of the Church. Some cause unknown to us has wrought this great change.

REPORTS OF REVIVALS occupy more and more space week after week in the religious newspapers, especially in the denominational papers. This is plainly a time of blessing. From almost every locality, where special religious interest is manifested, it is said that the awakening was preceded by a desire on the part of the members of the churches for the power of the Holy Spirit, by a larger attendance and greater earnestness at the prayer meetings, and by increased activity in endeavors to arouse the unconverted. These facts are instructive. Revivals do not often occur in cold, formal, indifferent churches. But there is one imperfection in the work as presented in a large part of the returns. The awakening generally is not reaching the great body of those who have been non-church-goers. The ingathering is from the Sunday-schools and the families of the Church. At least that impression has been received by us from reading many of the reports. Ought not such a fact to incite to a hearty and persistent endeavor to win the ungodly? Should not Christians show their interest in them, their desire that they shall share in the gifts of grace! We must not rest until the blessing extends to the multitude of men who have heretofore turned their backs on the Church. God has mercy for the chief of sinners. God has gracious designs for those men regard as unimpressible. Two or three years ago what seemed more improbable than a genuine revival in the English universities! Yet there has been a true evangelical movement there, resulting in such whole hearted consecration as is not often seen in these ease-loving times. Young men of the highest promise have given themselves and their property without reserve to the work of the Lord. A few years ago was not Sam Jones regarded as a lost man, a hopeless case? yet he is to-day winning souls to Christ as few men have ever done. The churches must not, cannot rest, until the entire community has been reached and moved. For that the Church is where it is, and for that the Church is endowed with the gifts of Divine grace. Every child of God can do something. Those who cannot speak words in season, can "smile them in and smile them out," can take men by the hand and invite them to the meetings, can say to them at the meeting, "I am glad to see you here." That may prove, does often prove, the word in season. Let it be fitly, warmly, heartily spoken.

THE FIRST CHAPTER OF GENESIS is an outline of the succession of creative acts. It does not attempt to enter upon details. It has grandeur and majesty. A noble rhythm reigns in the paragraphs announcing the events of each day. It is a true narrative of the evênts it reveals, but has the characteristics of a poem. The discoveries of science do not invalidate these annals, but sustain them. Professor Dana adopts the conclusions of Professor Guyot, and in his Manual of Geology gives these stages of progress, agreeing with the reasonable theories and the actual discoveries of science: The beginning of activity in matter; The development of the earth; The production of the earth's physical features; The introduction of life under its simplest forms; The display of the systems in the kingdoms of life; The introduction of the highest class of vertebrates,—that of the mammals; The introduction of man. He says also that the record may be divided into "two great eras of three days each,—an Inorganic and an Organic." These he outlines as: "I. The Inorganic Era; 1st Day, Light cosmical. 2d Day, The earth divided from the fluid around it. 3d Day, (1.) Outlining of the land and water, (2.) Creation o vegetation. II. The Organic Era; 4th Day, Light from the sun. 5th Day, Creation of the lower orders of animals. 6th Day, (1.) Creation of Mammals, (2.) Creation of Man." Of this he says, "The record in the Bible is, therefore, profoundly philosophical in the scheme which it presents. It is both true and divine. It is a declaration of authorship, both of Creation and the Bible, on the first page of the sacred volume." His superior as a geologist does not exist among men.

Professor Huxley returns to the attack in the *Nineteenth Century* for the present month. He descends to such quibbling as this: "'Waste' is too vague a term to be worth consideration. 'Without form,' intelligible enough as a metaphor, if taken literally, is absurd; for a material thing existing in space must have a superficies, and if it has a superficies it has a form. The wildest streaks of marestail clouds in the sky, or the most irregular heavenly nebulae, have surely just as much form as a geometrical tetrahedron; and as for 'void,' how can that be void which is full of matter?" Having observed scores of nebulae, having examined some of them by the hour, we deny the truth of his assertion. The nebulae are without form, are nondescripts. Some, in a telescope of moderate power, seem to be of regular form, but one of higher power reveals streamers, outlying mrsses that defy geometrical description. What is the form of the nebula of Andromeda, as seen by a telescope of fair power, what that of the nebula of Orion? We challenge him to define them in geometrical terms. "Void" is a popular word, understood by men everywhere, and stands for azoic. Does Professor Huxley believe that the nebulae are not azoic? Just such pitiful quibbling can be found on almost every page of his reply to Mr. Gladstone's paper of January.

"Old Colony" Papers.

CHRISTIAN FRATERNITY AND CONSECRATION.

THE *Congregationalist* recently asked this searching and suggestive question: "Is the world moulding the Church, or the Church lifting the world?" It may help us to an answer, if we look back to some of the qualities displayed by the Church while the drops of her Pentecostal baptism still glittered upon her brow.

We are told that "*All they that believed were together.*" They instinctively drew nearer to one another; and, in so doing, separated themselves from the world. The world is a far country, whose riotous living and spiritual famine are alike perilous. It is more dangerous when it insensibly absorbs the Church's light than when it piles about it the flaming faggots of persecution.

We meet and sing, "Oh for a closer walk with God!" But we need to sing and strive, also, for a closer walk with one another. The social element in the religion of those primitive and pentecostal disciples was not a mere "forsaking not to assemble themselves together" for public worship. It did not confine itself to what is called, by an oft-times unconscious irony, "social" prayer-meetings. It pervaded all the relations of their common life. They went "breaking bread from house to house." This is a different breaking of bread from that where they are said to have "continued steadfast in the Apostles' doctrine and fellowship and in breaking of bread and in prayers." The allusion here is to the eating of daily meals, and to ordinary social visiting. Their whole domestic and social life was made subservient to their religion. For them to *eat* was Christ.

The disciples residing at Jerusalem threw open their houses and spread their tables, whether sumptuous or frugal, for their fellow disciples. They practised the grace of hospitality to a degree quite incomprehensible in this day of form and reserve. There was no impatience or complaining on the part of those housewives, and no grudging on the part of the host. And around those tables, I warrant, there was no idle or meddling gossip, no loud or foolish talk. They were a happy and even a merry company, "eating their meat with gladness," and "praising God" with joyful psalms, after supper singing a hymn as Jesus had taught them. It was no cross to talk anywhere about their Saviour, and the mention of His name brought no constraint upon the company, but rather aided the genial flow of conversation.

These disciples "were together" also in being of "one accord." Not always thinking alike, but looking at everything in reference to others, and especially to the welfare of the whole. Where two hearts are full of Christian love, and are asking only "Lord, what will Thou have me to do?" they will find themselves in an agreement which the world knows not of, for the thought of the head is mostly determined by the state of the heart.

They were "together" in the sense of standing shoulder to shoulder, each one feeling himself a soldier in the army of the Lord. It was the sublimest sight, except Calvary, which this world had seen. They had already the *esprit de corps* of veterans. While they stood up for Jesus they stood up for one another, never uniting with the world to pull down the defences of Zion, or to impair the sacred organization to which they belonged. Knowing that there were enemies enough outside, they suffered no alienations or divisions or backbitings to steal into their camp. Theirs was the charity which thinketh no evil, suffereth long, is not easily provoked and, instead of publishing, "hides the multitude of sins." They tried to be such witnesses for Christ that the world might believe in Him, because His disciples were one as He and the Father were one.

The crucial test of their oneness, and the crowning way in which they "were together," was that they "*had all things in common.*" Many from a distance, who stayed to be instructed in the new religion, found their slender means exhausted; and others living nearer at hand were too poor to give up their time for the needful training in religious things; while others still were deprived of subsistence by persecuting relatives or employers. Consequently, the burden of supporting these fell upon the more wealthy and favored disciples. And the response was as general as it was spontaneous. Barnabas, "the son of consolation," made good his beautiful name by setting the example. He sold his real estate and brought the proceeds to the Apostles, telling them to use it for the Lord's poor. And we may well believe that such men as Nicodemus and Joseph of Arimathea were not slow to follow. They had taken lovingly the body of Jesus and given it an honorable and costly burial. Not less tenderly did they minister to these members of Christ's body, of whom He had said: "Forasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And not the rich alone, but all who by self-denial could save aught from their own little store, brought it to the common stock. So that there was none among them, who lacked.

These noble, childlike souls never stopped to ask whether the needed amount would not be raised without their individual contribution; nor did they ask whether others were doing their part, nor complain that they were called on for more than their share. They cut such miserable questions short by bringing all they had, and bidding the Apostles to use any or all for Christ, and the more the better. O how our hearts glow with the inspiring spectacle of such generous souls! Our very lungs seem to expand, as if we breathed a better air than the stifled atmosphere of most of our formal and unfraternal churches.

To be sure, we do not happen to be situated precisely as these Jerusalem saints were. In our immediate churches there are usually few who need pecuniary help, and in this favored land there are not many who cannot earn their daily bread. But essential duty never changes. Charity never faileth, though the objects of it may change. We have the poor always with us, as our Lord predicted. There are always those who, if not absolutely destitute, would often be relieved and cheered by a delicate and timely aid, widows' hearts that we can cause to sing for joy, orphans whom we may train for usefulness and perhaps rescue from the ignorance and idleness of the streets, sick-beds beside which we may place the little luxuries which all cannot purchase, young men of piety and talent whom we may assist with an education.

Why, the world is full of "them that have need." From a thousand hospitals and asylums and children's aid societies; from homes of the friendless, the fatherless, the fallen, the old, the sick, and the indigent; and from the ten thousand other places where such ought to be established,—the appeal is constant as the seasons. And are not churches almost everywhere poverty-stricken and Sunday-schools cramped, because the people of God do not devise liberal things for the support of their work? And above all, does not the whole world groan in spiritual penury, entire continents and hemispheres starving for the bread of life?

The secret of this conduct of the primitive disciples was, first, Brotherly Love. They "were of one heart and one soul." They were fused, not frozen, "together." And secondly, they had the spirit of Self-Abnegation. "Neither said any of them, that aught of the things which he possessed was his own." He did not even own himself. Of course, then, he could not own any of those worldly goods which an indulgent God had seen fit to entrust for a season to his stewardship, to be laid out for His ends to the best account. This principle they did not content themselves with vacantly admitting, but practised as a matter of course. And when this special need arose, they came promptly forward with the Lord's money for the Lord's use.

Christ was no more the Saviour of these Pentecostal converts than ours, nor was their salvation any more sweet and wonderful. Neither were Christ's poor and Christ's cause any more imperative or importunate in their claims. And yet are many of us resembling them, even in the most remote and shadowy way? Do we not, in fact, disbelieve in the principle on which they acted, and pride ourselves on being too worldly-wise and level-headed for such a philosophy of divine foolishness and self-abnegation? I have sometimes imagined the Master coming into an average church of our day and saying to each one, as He said to the Young Ruler or as these Pentecostal converts felt that He said to them, "Sell all that thou hast and give to the poor." And I have dreaded the response, lest many should go away sorrowful, or lest He should straightway hear such a babel of excuses and objections as would cause Him to turn away sorrowful from them.

But He does propose this test, and applies it every time our attention is called to the temporal or spiritual needs of mankind. Methinks He comes as Heaven's high sheriff to levy on all our possessions and to sell us out, searching for any part of the price which we have dared to keep back. The church changes into a mystic sales-room, and on the auction block of every heart this great transaction is called up. Around each are swarming the various passions of the soul. Dark forms are there to forbid the sale. Greedy impulses are seeking ever and anon to dart in and bear away some treasured object from the sacrifice. But let us keep these intruders off, and wave high the blood-red banner of the sale, while the divine merchantman goes remorselessly on to dispose of all. Let us not be satisfied till we know that everything is gone, not a jewel or a rag remaining which we still call "our own." Let us not be content till we can say: Lord, take it all. 'Tis a paltry gift for my King and my God, but it is all I have except this heart, and that is Thine already. Gold may be the standard of material values, but it is all too poor to represent my love to Him who sold all that He had for me, and, though He was rich as God, for my sake became poorer than man.

"In a service which Thy love appoints
There are no bonds for me,
For a life of self-renouncing love
Is a life of liberty."

F. N. ZABRISKIE

PRINCETON, N. J., Feb. 9, 1886.

Man-Killers.

IN speaking of "Man-Killers," the United States Government as an employer ought not to be overlooked, for beside the horse-car corporations few employers in the country set so bad an example in long hours for labor as the United States Post-Office, which requires its postal employés, in a representative instance in this city of New York, to be in the office at six o'clock in the morning under a penalty, for a moment's delay, of losing a day's wages, and keeps them busily at work in all weathers (with no overcoat allowed in winter) until nine o'clock at night; a plan of work worthy of a Pharaoh. In addition to this, a night's watch is required once a fortnight, and Sunday work once or twice per month. This oppression is the more culpable when the government has a larger revenue than it knows what to do with, and when the surplus might as well as not be used to increase the number of employés and lessen the hours of labor. There is certainly no reason why our rich government should not as an employer strike the keynote for the nation of eight hours as a laborer's day, that we may, in the not distant future, catch up with Australia in this reform, which has been universally accomplished there, and is annually celebrated as a Laborers' Emancipation Day.

Never was public sentiment apparently so ripe for a movement along the whole line against Man-Killers. Numerous experiments warrant us in the belief that employers would lose nothing and employés gain much by the universal adoption of "the Saturday half holiday," with "early closing" for all other days, combined with prohibition of labor beyond eight hours a day for men, and of all child-labor during the time that should be devoted to growth and education.

PROPERTY.—We wish well to the effort to obtain an international copyright law, but it seems to us that the advocates of the law err in their claim that property in the contents of a book is just like property in any material thing, and that an invasion of the right in either case is simply stealing. They themselves do not act on their own principle, for they ask a copyright for only forty-two years. To be consistent, that is, to maintain their own principle, they should insist upon a perpetual right. If I make a stone, or anything else, valuable by my labor, natural law and the statute make that my property forever. Now if the product of mental labor stands on just the same footing, why should there be any limita tion? To take without leave after forty-two years have elapsed is the same as to take before that period. The argument limps fatally.

Suggestive.

THE FAITHFUL FRIEND.

[Found by a guest at the National Hotel in Atlanta, Ga., written in an old account book.]

In a very humble cot,
In a rather quiet spot,
In the suds and in the soap,
Worked a woman, full of hope,
Working, singing, all alone,
In a sort of undertone:
"With a Saviour for a friend,
He will keep me till the end."

Sometimes, happening along,
I had heard the semi-song,
And I often used to smile,
More in sympathy than guile,
But I never said a word
In regard to what I heard,
As she sang about her Friend,
Who would keep her to the end.

Not in sorrow, nor in glee,
Working all day long was she,
As her children, three or four,
Played around her on the floor,
But, in monotone, the song
She was humming all day long:
"With a Saviour for a friend,
He will keep me to the end."

Just a trifle lonesome she,
Just as poor as poor could be,
But her spirits always rose
Like the bubbles in her clothes;
And, though widowed and alone,
Cheered her with the monotone
Of a Saviour and a friend,
Who would keep her to the end.

I have seen her rub and scrub
On the wash-board in the tub,
While the baby sopped in suds,
Rolled and tumbled in the duds,
Or was paddling in the pools
With old scissors stuck in spools,
She still humming of her Friend,
Who would keep her to the end.

Human hopes and human creeds
Have their root in human needs,
And I would not wish to strip
From that washerwoman's lip
Any song that she can sing,
Any hope that song may bring,
For the woman has a Friend,
Who will keep her to the end. —*The Advance.*

SUNDAY AND ITS NEWSPAPERS.—Some of the ministers in New York on Sunday discussed Sunday newspapers in a way which has evidently disturbed the editors. Rev. Dr. Parkhurst says "that there is no influence to-day that is operating with greater rapidity to saturate the Sunday air with secularism, and wipe out the distinctions that have hitherto obtained between the one day and the six days, than our Sunday morning newspapers." Rev. Dr. Van Dyke puts the same idea into plainer words, when he speaks of "reducing Sunday to the level of the other days of the week." The underlying question is whether the best interests of society, of home, of all persons who work with their hands, do not require a day of rest, a day devoted to other thoughts, to other acts, to other occupations, moral, mental and physical, than the other days of the week engross. If that is true, then the day should be set off by itself so far as is practicable, and the Sunday newspaper, the sign and token of our working time, violates those best interests.

There is a multitude of people who care nothing for the theological argument, who resent the phrases of the pulpit, who do not discuss moral themes, who are yet at heart anxious for the welfare of the community. They understand well that with an effort to check it, some work must be done on Sunday; to keep churches open, for example, and to provide food and newspapers for Monday morning. The common sense of people is asking, in view of the tendencies against the old-fashioned Sabbath, whether the body and the heart, the spirits and the welfare of the race, do not require the change which the Sabbath of Christianity provides. Relief from the dog-trot of business, from the monotony of secular vocations, from the week's diversions, can only be secured by the complete separation which religious teaching proposes and demands.

The Sunday newspaper, any newspaper, is a close link to the secular week, a heavy weight pressing everything down to the level of the other days. It keeps the mind revolving in the same circle, it forbids any escape from the routine of Monday and of Saturday, it permits the opening of no window into the outer and the upper air. There is a difference in Sunday newspapers. Some are utterably bad and thrive on their evil qualities. The best of them drag Sunday down to the plane of work and worry. They fill the ears with the sound of machinery; the streets are vocal with their cries; the din of toil and strife becomes constant as the moan of the sea. Can there be no distraction from this crazing whirl, from this engrossment with one class of themes?

The question of Sunday newspapers does not relate simply to fifty persons more or less concerned in making and selling them. It touches the families who read them, the pedestrians who have them thrust into their faces, society at large chained to the car of the week's troubles and burdens. To talk about "secularism," has a twang of cant which invites hostility. Thousands and tens of thousands of people want Sunday for a day distinct and separate, and the working millions ought to fortify it as their own, a day of rest, of better clothes and of thoughts apart from the morning's news and the world's strifes.

Great events may befall which engross all minds, Sunday or week day. Battles on which hang the destinies of States, deaths of persons in whom all are interested, accidents, calamities, may justify publication of newspapers, as they unite the community in anxiety, apprehension, sorrow. Those are exceptional cases. The testimony is almost universal, that one begins the week with better spirits, with more elasticity, clearness of brain, and vitality of body, if he makes Sunday a day apart, than if he keeps in the ordinary ruts of thought and reading and action.

Sunday hours vary. The Jewish practice, the old New England habit, began the Sabbath with sundown of the preceding day, and closed it with the set of sun. Not all men can always extend Sunday's rest over twenty-four hours. The rule to devote a seventh of time to occupations entirely different from the routine of the week, has hygiene and reason on its side. Thrift and industry are well, but both are most productive when a day of repose is recognized, as well for communities as for individuals.

The Sunday newspapers boast that they have come to stay. If they have, they have hardened life, have soiled the white lily of the week, have added to the hours and burdens of toil. The ideal Sunday, a day for man, for repose and aspiration, for entire relief from toil and the world's cares, for cheerfulness and hope, is one of the most beautiful conceptions that time permits. The influences are not good which make it just like the other days of the week.—*Utica Herald, Feb. 1st.*

MEXICO.—At a meeting of the Long Island Historical Society the other day, an instructive and interesting address on the present condition of Mexico was delivered by a gentleman who has recently visited that country. The account which he gave of the wretched state of the inhabitants, suggests an enquiry into the causes of the immense difference between the deprivation of that people and the prosperity of our own. No one who saw the "Mexican Exhibit" at the New Orleans Exposition last year can for a moment suppose that the deplorable poverty of Mexico is due to a lack of natural advantages and resources. In many parts of the country the soil is exceedingly fertile, and there are almost all varieties of climate and productions. It is not the country or the climate, then, that is at fault; nor can it be said that the form of government is chargeable with the existing condition of affairs; for, however faulty the administration of the government may be, the form of it has been closely modelled after that of the United States. Moreover, it must be remembered that in most matters of culture and civilization Mexico began her career, after the Spanish conquest, far in advance of the ruder English colonies to the northward. It is not generally known, perhaps, but it is true that the first book that was printed and published in North America, was printed and published at the City of Mexico; and in other respects Mexico had a long start of the United States. To day she is far behind her Northern neighbor in every respect; and what is more, the difference is constantly growing wider. No doubt the blighting effect of Spanish dominion had something to do with the arrest of Mexican development; but even since she threw off the foreign yoke her condition has hardly improved under the Republic. The country is represented as growing poorer, instead of richer, and the people as becoming more ignorant and depraved instead of more intelligent and enlightened.

In looking for the causes of the comparative poverty of Mexico, and the actual decay of its civilization, it is impossible to avoid the conclusion that the existing condition of affairs is due almost wholly to the influence of the Roman Catholic denomination upon the people of that land. Certainly it has had a fair opportunity to work out its mission in that country. From the time when Hernando Cortes burned Guatemozin, the Diocese of Rome has had exclusive control of the education and civilization of the people. Until very recently, Protestant teachings were not tolerated in any form; and even now it is so persecuted and banned that it is able to make but little progress. The entire population has been for generations under the influence of the Roman hierarchy; and though there has been no little vice and crime, there has been no lack of devotion and "piety." Indeed, so unlimited and unquestioned has that influence been, that it is perfectly fair to say that the Diocese of Rome has in Mexico been able to shape the manners, the morals, the character of the entire Mexican people quite according to her will; and we see what the result is to-day. To say nothing of the low tone of public and private morals, and the undeniable depravity of the religious life of the people, notwithstanding their religious zeal and bigotry, the material and civil condition of Mexico is simply deplorable. No doubt the problem of Mexican civilization has been complicated by the exceedingly complex character of the population. About one-half are Indians of pure blood; the remainder are mostly mongrels, with the exception of about one-fifth of the whole, who are Spaniards. All these elements, however, have been brought completely under the influence of the Roman dominion, have been made perfectly homogeneous in religious and moral culture, and yield to her a uniform and unquestioning obedience. If, therefore, they are contented in their degradation, Rome has made them so, and keeps them so. If ignorance, poverty, and vice are welcome and congenial to them, Rome is at least willing that such should be their case. Nay, it is easily demonstrable that at every step in Mexican history the Bishop of Rome has opposed an organized resistance to all genuine progress and enlightenment, and is still consuming the wealth and paralyzing the energy of the people. Certainly the abject and utter failure of Mexican civilization is nothing less or other than the failure of the Roman religion in that land. Upon a fair field, and with no interference, that religion has failed utterly and disastrously.—*The Churchman.*

A WORD TO YOUNG MEN.—Water is the strongest drink. It drives mills; it's the drink of lions and horses; and Samson never drank anything else. Let young men be teetotallers if only for economy's sake. The beer money will soon build a house. If what goes into the mash-tub went into the kneading-trough, families would be better fed and better taught. If what is spent in waste were only saved against a rainy day, poor-houses would never be built. The man who spends his money with the publican, and thinks the landlord's bow and "How do ye do, my good fellow?" mean true respect, is a perfect simpleton.

We don't light fires for the herring's comfort, but to roast him. Men do not keep pot-houses for the laborer's good; if they do, they certainly miss their aim. Why, then, should people drink "for the good of the house"? If I spend money for the good of the house, let it be my own—and not the landlord's. It is a bad well into which you must put water; and the beer-house is a bad friend, because it takes your all, and leaves you nothing but headaches.

He who calls those his friends who let him sit and drink by the hour together, is ignorant—very ignorant. Why, red lions and tigers and eagles and vultures are all creatures of prey; and why do so many put themselves within the power of their jaws and talons?

Such as drink and live riotously, and wonder why their faces are so blotchy, and their pockets so bare, would leave off wondering if they had two grains of wisdom. They might as well ask an elm tree for pears as to look to loose habits for health and wealth. Those who go to the public house for happiness climb a tree to find fish. *Rev. C. H. Spurgeon.*

Edelweiss.

RADIANT in the Alpen-glow
As the everlasting snow,
Strong in thy simplicity,
What are mountain storms to thee?
In the sunshine and the cloud,
Often by the tempest bowed,
Peaceful in that awful place
Is thy trustful, upturned face.
In thy sky-home safe thou art,
"Blessed are the pure in heart,"
Edelweiss!

—*Marion B. Allen, in Cottage Hearth.*

Proem to Genesis:

A Plea for a Fair Trial.

BY THE RIGHT HON. W. E. GLADSTONE, M.P.

VOUS *avez une manière si aimable d'annoncer les plus mauvaises nouvelles, qu'elles perdent par là de leurs désagrémens.* So wrote, *de haut en bas,* the Duchess of York to Beau Brummell, sixty or seventy years back; and so write I, *de bas en haut,* to the two very eminent champions who have in the *Nineteenth Century* of December entered appearances on behalf of Dr. Réville's *Prolégomènes,* with a decisiveness of tone, at all events, which admits of no mistake: Professor Huxley and Professor Max Müller. My first duty is to acknowledge in both cases the abundant courtesy and indulgence with which I am personally treated. And my first thought is that, where even disagreement is made in a manner pleasant, it will be a duty to search and see if there be any points of agreement or approximation, which will be more pleasant still. This indulgence and courtesy deserves in the case of Professor Huxley a special warmth of acknowledgment, because, while thus more than liberal to the individual, he has for the class of Reconcilers, in which he places me, an unconcealed and unmeasured scorn. These are they who impose upon man a burden of false science *in the name of religion,* who dictate as a Divine command "an implicit belief in the cosmogony of Genesis;" and who "stir unwisdom and fanaticism to their depths." Judgments so severe should surely be supported by citation or other evidence, for which I look in vain. To some they might suggest the idea that Passion may sometimes unawares intrude even within the precincts of the temple of Science. But I admit that a great master of his art may well be provoked, when he finds his materials tumbled about by incapable hands, and may mistake for irreverence what is only want of skill.

While acknowledging the great courtesy with which Professor Huxley treats his antagonist individually, and while simply listening to his denunciations of the Reconcilers as one listens to distant thunders, with a sort of sense that after all they will do no great harm, I must presume to animadvert with considerable freedom upon his method; upon the sweeping character of his advocacy; upon his perceptible exaggeration of points in controversy; upon his mode of dealing with authorities; and upon the curious fallacy of substitution by which he enables himself to found the widest proscriptions of the claim of the Book of Genesis to contain a Divine record upon a reasoned impeachment of its scientific accuracy in, as I shall show, a single particular.

As to the first of these topics, nothing can be more equitable than Professor Huxley's intention to intervene as a "science proctor" in that part of the debate raised by M. Réville, "to which he proposes to restrict his observations." This is the part on which he proposes in his first page to report as a student—and every reader will inwardly add, as one of the most eminent among all students—of natural science. Now this is not the cosmogonical part of the account in Genesis. On Genesis 1: 1–19, containing the cosmogony, he does not report as an expert, but refers us to "those who are specially conversant with the sciences involved;" adding his opinion about their opinion. Yet in his second page, without making any reference to this broad distinction, he at once forgets the just limitation of his first, and our "proctor for science" pronounces on M. Réville's estimate, not of the fourfold succession in the stratification of the earth, but of "the account of the Creation given in the Book of Genesis," that its terms are as "respectful as in his judgment they are just." Thus the proctorship for science, justly assumed for matters within his province as a student, is rather hastily extended to matters which he himself declares to be beyond it. In truth it will appear, that as there are many roads to heaven with one ending, so, provided only a man arrives at the conclusion that the great Proem of Genesis lends no support to the argument for Revelation, it does not much matter how he gets there. For in this "just" account of the Creation I have shown that M. Réville supports his accusation of scientific error by three particulars: that in the first he contradicts the judgment of scholars on the sense of the original; in the second he both misquotes (by inadvertence) the terms of the text, and overlooks the distinction made so palpable (if not earlier) half a century ago, by the work of Dr. Buckland, between *bara* and *asa;* while the third proceeds on the assumption that there could be no light to produce vegetation except light derived from a visible sun. These three charges constitute the head and front of M. Réville's indictment against the cosmogony; and the fatal flaws in them, without any notice or defence, are now all taken under the mantle of our science proctor, who returns to the charge at the close of his article, and again dismisses with comprehensive honor as "wise and moderate," what he had ushered in as reverent and just. So much for the sweeping, undiscriminating character of an advocacy which, in a scientific writer, we might perhaps have expected to be carefully limited and defined.

I take next the exaggeration which appears to me to mark unhappily Professor Huxley's *method.* Under this head I include all needless multiplication of points of controversy, whether in the form of overstating differences, or understating agreements, with an adversary.

As I have lived for more than half a century in an atmosphere of contention, my stock of controversial fire has perhaps become abnormally low; while Professor Huxley, who has been inhabiting the Elysian regions of science, the *edita doctrinâ sapientûm templa serena,* may be enjoying all the freshness of an unjaded appetite. Certainly one of the lessons life has taught me is, that where there is known to be a common object, the pursuit of truth, there should also be a studious desire to interpret the adversary in the best sense his words will fairly bear; to avoid whatever widens the breach; and to make the most of whatever tends to narrow it. These I hold to be part of the laws of knightly tournament.

I do not, therefore, fully understand why Professor Huxley makes it a matter of objection to me that, in rebuking a writer who had treated evolution wholesale as a novelty in the world, I cited a few old instances of moral and historical evolution only, and did not extend my front by examining Indian sages and the founders of Greek philosophy. Nor why, when I have spoken of physical evolution as of a thing to me most acceptable, but not yet in its rigor (to my knowledge) proved, we have only the rather niggardly acknowledgment that I have made "the most oblique admissions of a possible value." Thus it is when agreement is threatened, but far otherwise when differences are to be blazoned. When I have spoken of the succession of orders in the most general terms only, this is declared a sharply divided succession in which the last species of one cannot overlap the first species of another. When I have pleaded on simple grounds of reasoning for the supposition of a substantial correspondence between Genesis 1. and science, have waived all question of a verbal inspiration, all question whether the whole of the statements can now be made good, I am treated as one of those who impose "in the name of religion" as a divine requisition "an implicit belief in the accuracy of the cosmogony of Genesis," and who deserve to have their heads broken in consequence.

I have urged nothing "in the name of religion." I have sought to adduce probable evidence that a guidance more than human lies within the great Proem of the Book of Genesis, just as I might adduce probable evidence to show that Francis did or did not write Junius, that William the Third was or was not responsible for the massacre of Glencoe; I have expressly excepted detail, and have stated that in my inquiry "the authority of Scripture cannot be alleged in proof of a primitive revelation." I object to all these exaggerations of charge, as savoring of the spirit of the Inquisition, and as restraints on literary freedom.

My next observation as to the Professor's method refers to his treatment of authorities.

In one passage Mr. Huxley expresses his regret that I have not named my authority for the statement made concerning the fourfold succession, in order that he might have transferred his attentions from myself to a new delinquent. Now, published works are (as I may show) a fair subject for reference. But as to pointing out any person who might have favored me with his views in private correspondence, I own that I should have some scruple in handing him over to be pilloried as a Reconciler, and to be pelted with charges of unwisdom and fanaticism, which I myself, from long use, am perfectly content to bear.

I did refer to three great and famous names: those of Cuvier, Sir John Herschel, and Whewell. Mr. Huxley speaks of me as having quoted them in support of my case on the fourfold succession; and at the same time notices that I admitted Cuvier not to be a recent authority, which in geology proper is, I believe, nearly equivalent to saying he is, for particulars, no authority at all. This recital is singularly inaccurate. I cited them, not with reference to the fourfold succession, but generally for "the general accordance of the Mosaic cosmogony with the results of modern inquiry," and particularly in connection with the nebular hypothesis. It is the cosmogony (Gen. 1: 1–19), not the fourfold succession, which was the sole object of Réville's attack, and the main object of my defence; and which is the largest portion of the whole subject. Will Mr. Huxley venture to say that Cuvier is an unavailable authority, or that Herschel and Whewell are other than great and venerable names, with reference to the cosmogony? Yet he has quietly set them aside without notice; and they with many more are inclusively bespattered with the charges, which he has launched against the pestilent tribe of Reconcilers.

My fourth and last observation on the "method" of Professor Huxley is that, after discussing a part, and that not the most considerable part, of the Proem of Genesis, he has broadly pronounced upon the whole. This is a mode of reasoning which logic rejects, and which I presume to savor more of license than of science. The fourfold succession is condemned with argument; the cosmogony is thrown into the bargain. True, Mr. Huxley refers in a single sentence to three detached points of it partially touched in my observations. But all my argument, the chief argument of my paper, leads up to the nebular or rotatory hypothesis. This hypothesis, with the authorities cited—of whom one is the author of *Vestiges of the Creation*—is inclusively condemned, and without a word vouchsafed to it.

I shall presently express my gratitude for the scientific part of Mr. Huxley's paper. But there are two sides to the question. The whole matter at issue is, 1, a comparison between the probable meaning of the Proem to Genesis and the results of cosmological and geological science; 2, the question whether this comparison favors or does not favor the belief that an element of divine knowledge—knowledge which was not accessible to the simple action of the human faculties—is conveyed to us in this Proem. It is not enough to be accurate in one term of a comparison, unless we are accurate in both. A master of English may speak the vilest and most blundering French. I do not think Mr. Huxley has even endeavored to understand what is the idea, what is the intention, which his opponent ascribes to the Mosaic writer; or what is the conception which his opponent forms of the weighty word Revelation. He holds the writer responsible for scientific precision: I look for nothing of the kind, but assign to him a statement general, which admits exceptions; popular, which aims mainly at producing moral impression; summary, which can not but be open to more or less of criticism in detail. He thinks it is a lecture. I think it is a sermon. He describes living creatures by structure. The Mosaic writer describes them by *habitat.* Both, I suppose, are right. I suppose that description by *habitat* would be unavailing for the purposes of science. I feel sure that description by structure, such as the geologists supply, would have been unavailing for the purpose of summary teaching with religious aim. Of Revelation I will speak by and by.

In order to institute with profit the comparison, now in view, the very first thing necessary is to determine, so far as the subject matter allows, what it was that the Pentateuchal or Mosaic writer designed to convey to the minds of those for whom he wrote. The case is, in more ways than one, I conceive, the direct reverse of that which the Professor has alleged. It is not bringing Science to be tried at the bar of Religion. It is bringing Religion, so far as it is represented by this part of the Holy Scriptures, to be tried at the bar of Science. The indictment against the Pentateuchal writer is, that he has written what is scientifically untrue. We have to find then, in the first place what it is that he has written, according to the text, not an inerrable text, as it now stands before us.

First, I assume there is no dispute that in Genesis 1: 20–27 he has represented a fourfold sequence or succession of living organisms. Aware of my own inability to define in any tolerable manner the classes of these organisms, I resorted to the general phrases —water population, air population, land population.

The immediate purpose of these phrases was not to correspond with the classifications of Science, but to bring together in brief and convenient form the larger and more varied modes of expression used in verses 20, 21, 24, 25 of the chapter.

I think, however, I have been to blame for having brought into a contact with science, which was not sufficiently defined, terms that have no scientific meaning: water population, air population and (two-fold) land population. I shall now discard them and shall substitute others, which have the double advantage of being used by geologists, and perhaps of expressing better than my phrases what was in the mind of the Mosaic writer. These are the words—1, fishes; 2, birds; 3, mammals; 4, man. By all, I think, it will be felt that the first object is to know what the Pentateuchal writer means. The relation of his meaning to science is essential, but, in orderly argumentation, subsequent. The matter now before us is a matter of reasonable and probable interpretation. What is the proper key to this hermeneutic work? In my opinion it is to be found in a just estimate of the purpose with which the author wrote, and with which the Book of Genesis was, in this part of it, either composed or compiled.

If this be the true point of departure, it opens up a question of extreme interest, at which I have but faintly glanced in my paper, and which is nowhere touched in the reply to me. What proper place has such a composition as the first chapter of Genesis in such a work as the Scriptures of the Old Testament? They are indisputably written with a religious aim; and their subject matter is religious. We may describe this aim in various ways. For the present purpose, suffice it to say they are conversant with belief in God, with inculcation of duties founded on that belief, with history and prophecy obviously having it for their central point. But this chapter, at the least down to verse 25, and perhaps throughout, stands on a different ground. In concise and rapid outline, it traverses a vast region of physics. It is easy to understand St. Paul when he speaks of the world as bearing witness to God. What he said was capable of being verified or tested by the common experimental knowledge of all who heard him. Of it, of our Saviour's mention of the lilies—and may it not be said generally of the references in Scripture to natural knowledge?—they are at once accounted for by the positions in which they stand. But this first chapter of Genesis professes to set out in its own way a large and comprehensive scheme of physical facts: the transition from chaos to kosmos, from the inanimate to life, from life in its lower orders to man. Being knowledge of an order anterior to the creation of Adamic man, it was beyond verification, as being beyond experience. As a physical exposition in miniature, it stands alone in the Sacred Record. And, as this singular composition is solitary in the Bible, so it seems to be hardly less solitary in the sacred books of the world. "The only important resemblance of any ancient cosmogony with the Scriptural account is to be found in the Persian or Zoroastrian;" this Bishop Browne proceeds to account for on the following among other grounds: that Zoroaster was probably brought into contact with the Hebrews, and even perhaps with the prophet Daniel; a supposition which supplies the groundwork of a recent and remarkable romance, not proceeding from a Christian school. Again, the Proem does not carry any Egyptian marks. In the twenty-seven thousand lines of Homer, archaic as they are and ever turning to the past, there is, I think, only one which belongs to physiology. The beautiful sketch of a cosmogony by Ovid seems in considerable degree to follow the Mosaic outline; but it was composed at a time when the treasure of the Hebrew records had been for two centuries imparted, through the Septuagint, to the Aryan nations.

Professor Huxley, if I understand him rightly, considers the Mosaic writer, not, perhaps, as having intended to embrace the whole truth of science in the province of geology, but at least as liable to be convicted of scientific worthlessness if his language will not stand the test of this construction. Thus the "water population" is to include "the innumerable hosts of marine invertebrated animals." It seems to me that these discoveries, taken as a whole, and also taken in all their parts and particulars, do not afford a proper, I mean a rational, standard for the interpretation of the Mosaic writer; that the recent discovery of the Silurian scorpion, a highly organized animal, is of little moment either way to the question now before us; that it is not an account of the extinct species which we should consider the Mosaic writer as intending to convey; that while his words are capable of covering them, as the *oikoumenè* of the New Testament covers the red and yellow man, the rules of rational construction recommend and require our assigning to them a more limited meaning, which I will presently describe.

Another material point in Professor Huxley's interpretation appears to me to lie altogether beyond the natural force of the words, and to be of an arbitrary character. He includes in it the proposition that the production of the respective orders was effected during each of "three distinct and successive periods of time, and only during those periods of time;" or again, in one of these, "and not at any other of these;" as, in a series of games at chess, one is done before another begins; or, as in a "march past," one regiment goes before another comes. No doubt there may be a degree of literalism which will even suffice to show that, as "every winged fowl" was produced on the fourth day of the Hexaemeron, therefore the birth of new fowls continually is a contradiction to the text of Genesis. But does not the equity of common sense require us to understand simply that the order of "winged fowl," whatever that may mean, took its place in creation at a certain time, and that from that time its various component classes were in course of production? Is it not the fact that in synoptical statements of successive events, distributed in time for the sake of producing easy and clear impressions, general truth is aimed at, and periods are allowed to overlap? If, with such a view, we arrange the schools of Greek philosophy in numerical order, according to the dates of their inception, we do not mean that one expired before another was founded. If the archæologist describes to us as successive in time the ages of stone, bronze and iron, he certainly does not mean that no kinds of stone implement were invented after bronze began, or no kinds of bronze after iron began. When Thucydides said that the ancient limited monarchies were succeeded by tyrannies, he did not mean that all the monarchs died at once and a set of tyrants, like Deucalion's men, rose up and took their places. Woe be, I should say, to any one who tries summarily to present in series the phases of ancient facts, if they are to be judged under the rule of Professor Huxley.

Proceeding, on what I hold to be open ground, to state my own idea of the true key to the meaning of the Mosaic record, I suggest that it was intended to give moral, and not scientific, instruction to those for whom it was written. That for the Adamic race, recent on the earth, and young in faculties, the traditions here incorporated, which were probably far older than the Book, had a natural and a highly moral purpose in conveying to their minds a lively sense of the wise and loving care with which the Almighty Father, who demanded much at their hands, had beforehand given them much, in the provident adaptation of the world to be their dwelling place, and of the created orders for their use and rule. It appears to me that, given the very nature of the Scriptures, this is clearly the rational point of view. If it is so, then, it follows, that just as the tradition described earth, air and heaven in the manner in which they superficially presented themselves to the daily experience of man—not scientifically, but

> The common air, the sun, the skies—

so he spoke of fishes, of birds, of beasts, of what man was most concerned with; and, last in the series, of man himself, largely and generally, as facts of his experience; from which great moral lessons of wonder, gratitude and obedience were to be deduced, to aid him in the great work of his life training.

If further proof be wanting, that what the Mosaic writer had in his mind were the creatures with which Adamic man was conversant, we have it in the direct form of verse 28, which gives to man for meat the fruit of every seed-yielding tree, and every seed-yielding herb, and the dominion of every beast, fowl and reptile living. There is here a marked absence of reference to any but the then living species.

This, then, is the key to the meaning of the Book, and of the tradition, if, as I suppose, it was before the Book, which seems to me to offer the most probable, and therefore the rational guide to its interpretation. The question we shall have to face is whether this statement so understood, this majestic and touching lesson of the childhood of Adamic man, stands in such a relation to scientific truth, as far as it is now known, as to give warrant to the inference that the guidance under which it was composed was more than that of faculties merely human, at that stage of development, and likewise of information, which belonged to the childhood of humanity.

We have, then, before us one term of the desired comparison. Let us now turn to the other.

And here my first duty is to render my grateful thanks to Professor Huxley for having corrected my either erroneous or superannuated assumption as to the state of scientific opinion on the second and third terms of the fourfold succession of life. As one probable doctor sufficed to make an opinion probable, so the dissent of this eminent man would of itself overthrow and pulverize my proposition that there was a scientific *consensus* as to a sequence like that of Genesis in the production of animal life, as between fishes, birds, mammals and man. I shall compare the text of Genesis with geological statements; but shall make no attempt, unless this be an attempt, to profit by a *consensus* of geologists.

I suppose it to be admitted on all hands that no perfectly comprehensive and complete correspondence can be established between the terms of the Mosaic text and modern discovery. No one, for instance, could conclude from it that which appears to be generally recognized, that a great reptile age would be revealed by the mesozoic rocks.

Yet I think readers, who have been swept away by the torrent of Mr. Huxley's denunciations, will feel some surprise when, on drawing summarily into line the main allegations, and especially this ruling order of the Proem, they see how small a part of them is brought into question by Mr. Huxley, and to how large an extent they are favored by the tendencies, presumptions, and even conclusions of scientific inquiry.

First, as to the cosmogony, or the formation of the earth and the heavenly bodies—

1. The first operation recorded in Genesis appears to be the formation of light. It is detached, apparently, from the waste or formless elemental mass (verses 2–5), which is left relatively dark by its withdrawal.

2. Next we hear of the existence of vapor, and of its condensation into water on the surface of the earth (verses 6–10). Vegetation subsequently begins: but this belongs rather to geology than to cosmogony (verses 11, 12).

3. In a new period the heavenly bodies are declared to be fully formed and visible, dividing the day from the night (verses 14–18).

Under the guidance particularly of Dr. Whewell, I have referred to the nebular hypothesis as confirmatory of this account.

Mr. Huxley has not either denied the hypothesis or argued against it. But I turn to Phillips's *Manual of Geology*, edited and adapted by Mr. Seeley and Mr. Etheridge (1885). It has a section in Vol. I. (pp. 15–19) on "Modern Speculations Concerning the Origin of the Earth."

The first agent here noticed as contributing to the work of production is the "gas hydrogen in a burning state," which now forms the enveloping portion of the sun's atmosphere; whence we are told the inference arises that the earth also was once "incandescent at its surface," and that its rocks may have been "products of combustion." Is not this representation of light with heat for its ally, as the first element in this speculation, remarkably accordant with the opening of the Proem to Genesis?

Next it appears (*ibid.*) that "the product of this combustion is vapor," which with diminished heat condenses into water, and eventually accumulates "in depressions on the sun's surface so as to form oceans and seas." "It is at least probable that the earth has passed through a phase of this kind" (*ibid.*). "The other planets are apparently more or less like the earth in possessing atmospheres and seas." Is there not here a remarkable concurrence with the second great act of the cosmogony?"

Plainly, as I suppose it is agreeable to these suppositions that, as vapor gradually passes into water, and the atmosphere is cleared, the full adaptation of sun and moon by visibility for their functions should come in due sequence, as it comes in Gen. 1: 14–18.

Pursuing its subject, the Manual proceeds (p. 17): "This consideration leads up to what has been called the nebular hypothesis," which "supposes that, before the stars existed, the materials of which they consist were diffused in the heavens in a state of vapor" (*ibid.*). The text then proceeds to describe how local centres of condensation might throw off rings, these rings break into planets, and the planets, under conditions of sufficient force, repeat the process, and thus produce satellites like those of Saturn, or like the Moon.

I therefore think that, so far as cosmogony is concerned, the effect of Mr. Huxley's paper is not by any means to leave it as it was, but to leave it materially fortified by the *Manual of Geology*, which I understand to be a standard of authority at the present time.

Turning now to the region of that science, I understand the main statements of Genesis, in successive

order of time, but without any measurement of its divisions, to be as follows:

1. A period of land, anterior to all life (verses 9, 10).

2. A period of vegetable life, anterior to animal life (verses 11, 12).

3. A period of animal life, in the order of fishes (verse 20).

4. Another stage of animal life, in the order of birds.

5. Another, in the order of beasts (verses 24, 25).

6. Last of all, man (verses 26, 27).

Here is a chain of six links, attached to a previous chain of three. And I think it not a little remarkable that of this entire succession, the only step directly challenged is that of numbers four and five, which Mr. Huxley is inclined rather to reverse. He admits distinctly the seniority of fishes. How came that seniority to be set down here? He admits as probable upon present knowledge, in the person of *Homo sapiens*, the juniority of man. How came this juniority to be set down here? He proceeds indeed to describe an opposite opinion concerning man as holding exactly the same rank as the one to which he had given an apparent sanction. As I do not precisely understand the bearing of the terms he uses, I pass them by, and I shall take the liberty of referring presently to the latest authorities, which he has himself suggested that I should consult. But I add to the questions I have just put this other inquiry. How came the Mosaic writer to place the fishes and the men in their true relative positions not only to one another, and not only to the rest of the animal succession, but in a definite and that a true relation of time to the origin of the first plant life, and to the colossal operations by which the earth was fitted for them all? Mr. Huxley knows very well that it would be in the highest degree irrational to ascribe this correct distribution to the doctrine of chances; nor will the stone of Sisyphus of itself constitute a sufficient answer to inquiries which are founded, not upon a fanciful attempt to equate every word of the Proem with every *dictum* of science, but upon those principles of probable reasoning by which all rational lives are and must be guided.

I find the latest published authority on geology in the Second or Mr. Etheridge's volume of the Manual of Professor Phillips, and by this I will now proceed to test the sixfold series which I have ventured upon presenting.

First, however, looking back for a moment to a work,* obviously of the highest authority, on the geology of its day, I find in it a table of the order of appearance of animal life upon the earth, which, beginning with the oldest, gives us—

1. Invertebrates
2. Fishes
3. Reptiles
4. Birds
5. Mammals
6. Man.

I omit all reference to specifications and speak only of the principal lines of division.

In the Phillips–Etheridge Manual, beginning as before with the oldest, I find the following arrangement, given partly by statement and partly by diagram.

1. "The Azoic or Archæan time of Dana;" called Pre-Cambrian by other physicists.

2. A commencement of plant life indicated by Dana as anterior to invertebrate animal life; long anterior to the vertebrate forms, which alone are mentioned in Genesis.

3. Three periods of invertebrate life.

4. Age of fishes.

5. Age of reptiles.

6. Age of mammals, much less remote.

7. Age of man, much less remote than mammals.

As to birds, though they have not a distinct and separate age assigned them, the Manual supplies us very clearly with their place in "the succession of animal life." We are here furnished with the following series, after the fishes: 1. Fossil reptiles; 2. Ornithosauria—they were "flying animals, which combined the characters of reptiles with those of birds;" 3. The first birds of the secondary rocks with "feathers in all respects similar to those of existing birds;" 4. Mammals.

I have been permitted to see in proof another statement from an authority still more recent, Professor Prestwich, which is now passing through the press. In it I find the following seniority assigned to the orders which I here name:

1. Plants (cryptogamous)
2. Fishes
3. Birds
4. Mammals
5. Man.

It will now, I hope, be observed that, according to the probable intention of the Mosaic writer, these five orders enumerated by him correspond with the state of geological knowledge, presented to us by the most recent authorities, in this sense; that the origins of these orders respectively have the same succession as is assigned in Genesis to those representatives of the orders, which alone were probably known to the experience of Adamic man. My fourfold succession thus grows into a fivefold one. By placing before the first plant life the azoic period, it becomes sixfold. And again by placing before this the principal stages of the cosmogony, it becomes, according as they are stated, nine or tenfold; every portion holding the place most agreeable to modern hypothesis and modern science respectively.

I now notice the points in which, so far as I understand, the text of the Proem, as it stands, is either incomplete or at variance with the representations of science.

1. It does not notice the great periods of invertebrate life standing between 1 and 2 of my last enumeration.

2. It also passes by the great age of Reptiles, with their antecessors the *Amphibia*, which come between 2 and 3. The secondary or Mesozoic period, says the Manual, "has often been termed the age of Reptiles."

3. It mentions plants in terms which, as I understand from Professor Huxley and otherwise, correspond with the later, not the earlier, forms of plant life.

4. It mentions reptiles in the same category with its mammals.

Now, as regards the first two heads, these omissions, enormous with reference to the scientific record, are completely in harmony with the probable aim of the Mosaic writer, as embracing only the formation of the objects and creatures with which early man was conversant. The introduction of these orders, invisible and unknown, would have been not agreeable, but injurious, to his purpose.

As respects the third, it will strike the reader of the Proem that plant life (verses 11, 12) is mentioned with a particularity which is not found in the accounts of the living orders; nor in the second notice of the Creation, which appears, indeed, pretty distinctly to refer to recent plant life (Gen. 2: 5, 8, 9). Questions have been raised as to the translation of these passages, which I am not able to solve. But I bear in mind the difficulties which attend both oral traditions and the conservation of ancient MS., and I am not in any way troubled by the discrepancy before us, if it be a discrepancy, as it is the general structure and effect of the Mosaic statement on which I take my stand.

With regard to reptiles, while I should also hold by my last remark, the case is different. They appear to be mentioned as contemporary with mammals, whereas they are of prior origin. But the relative significance of the several orders evidently affected the method of the Mosaic writer. Agreeably to this idea, insects are not named at all. So reptiles were a family fallen from greatness; instead of stamping on a great period of life its leading character, they merely skulked upon the earth. They are introduced, as will appear better from the LXX. than from the A.V. or R.V., as a sort of appendage to mammals. Lying outside both the use and the dominion of man, and far less within his probable notice, they are not wholly omitted like insects, but treated apparently in a loose manner as not one of the main features of the picture which the writer meant to draw. In the Song of the Three Children, where the four principal orders are recited after the series in Genesis, reptiles are dropped altogether, which suggests either that the present text is unsound, or, perhaps more probably, that they were deemed a secondary and insignificant part of it. But, however this case may be regarded, of course I cannot draw from it any support to my general contention.

I distinguish, then, in the broadest manner, between Professor Huxley's exposition of certain facts of science, and his treatment of the Book of Genesis. I accept the first, with the reverence due to a great teacher from the meanest of his hearers, as a needed correction to myself, and a valuable instruction for the world. But, subject to that correction, I adhere to my proposition respecting the fourfold succession in the Proem; which further I extend to a fivefold succession respecting life, and to the great stages of the cosmogony to boot. The five origins, or first appearances of plants, fishes, birds, mammals and man, are given to us in Genesis in the order of succession, in which they are also given by the latest geological authorities.

It is, therefore, by attaching to words a sense they were never meant to bear, and by this only, that Mr. Huxley establishes the parallels (so to speak), from which he works his heavy artillery. Land population is a phrase meant by me to describe the idea of the Mosaic writer, which I conceive to be that of the animals familiarly known to early man. But, by treating this as a scientific phrase, it is made to include extinct reptiles, which I understand Mr. Huxley to treat as being land animals; as, by taking birds of a very high formation, it may be held that mammal forms existed before such birds were produced. These are artificial contradictions, set up by altering in its essence one of the two things which it is sought to compare.

If I am asked whether I contend for the absolute accordance of the Mosaic writer, as interpreted by me, with the facts and presumptions of science, as I have endeavored to extract them from the best authorities, I answer that I have not endeavored to show either that any accordance has been demonstrated, or that more than a substantial accordance—an accordance in principal relevant particulars—is to be accepted as shown by probable evidence.

In the cosmogony of the Proem, which stands on a distinct footing as lying wholly beyond the experience of primitive man, I am not aware that any serious flaw is alleged; but the nebular hypothesis with which it is compared appears to be, perhaps from the necessity of the case, no more than a theory; a theory, however, long discussed, much favored, and widely accepted in the scientific world.

In the geological part, we are liable to those modifications or displacements of testimony which the future progress of the science may produce. In this view its testimony does not in strictness pass, I suppose, out of the category of probable into that of demonstrative evidence. Yet it can hardly be supposed that careful researches, and reasonings strictly adjusted to method, both continued through some generations, have not in a large measure produced what has the character of real knowledge. With that real knowledge the reader will now have seen how far I claim for the Proem to Genesis, fairly tried, to be in real and most striking accordance.

And this brings me to the point at which I have to observe that Mr. Huxley, I think, has not mastered, and probably has not tried to master, the idea of his opponent as to what it is that is essentially embraced in the idea of a Divine revelation to man.

So far as I am aware, there is no definition, properly so called, of revelation either contained in Scripture or established by the general and permanent consent of Christians. In a word polemically used, of indeterminate or variable sense, Professor Huxley has no title to impute to his opponent, without inquiry, anything more than it must of necessity convey.

But he seems to assume that revelation is to be conceived of as if it were a lawyer's parchment, or a sum in arithmetic, wherein a flaw discovered at a particular point is *ipso facto* fatal to the whole. Very little reflection would show Professor Huxley that there may be those who find evidences of the communication of Divine knowledge in the Proem to Genesis as they read it in their Bibles, without approaching to any such conception. There is the uncertainty of translation; translators are not inspired. There is the difficulty of transcription; transcribers are not inspired, and an element of error is inseparable from the work of a series of copyists. How this works in the long courses of time we see in the varying texts of the Old Testament, with rival claims not easy to adjust. Thus the authors of the recent Revision have had to choose in the Massoretic text itself between different readings, and "in exceptional cases" have given a preference to the Ancient Versions. Thus, upon practical grounds quite apart from the higher questions concerning the original composition, we seem at once to find a human element in the sacred text. That there is a further and larger question, not shut out from the view even of the most convinced and sincere believers, Mr. Huxley may perceive by reading, for example, Coleridge's *Confessions of an Inquiring Spirit*. The question whether this Proem bears witness to a Divine communication, to a working beyond that of merely human faculties in the composition of the Scriptures, is essentially one for the disciples of Bishop Butler; a question, not of demonstrative, but of probable evidence. I am not prepared to abandon, but rather to defend, the following proposition. It is perfectly conceivable that a document penned by the human hand, and transmitted by human means, may contain matter questionable, uncertain, or even mistaken, and yet may by its contents as a whole present such πίστεις, such moral proofs of truth divinely imparted, as ought irrefragably *pro tanto* to command assent

* *Palæontology*, by Richard Owen.

and govern practice. A man may possibly admit something not reconciled, and yet may be what Mr. Huxley denounces as a Reconciler.

I do not suppose it would be feasible, even for Professor Huxley, taking the nebular hypothesis and geological discovery for his guides, to give, in the compass of the first twenty-seven verses of Genesis, an account of the cosmogony, and of the succession of life in the stratification of the earth, which would combine scientific precision of statement with the majesty, the simplicity, the intelligibility, and the impressiveness of the record before us. Let me modestly call it, for argument's sake, an approximation to the present presumptions and conclusions of science. Let me assume that the statement in the text as to plants, and the statement of verses 24, 25 as to reptiles, cannot in all points be sustained; and yet still there remain great unshaken facts to be weighed. First, the fact that such a record should have been made at all. Secondly, the fact that, instead of dwelling in generalities, it has placed itself under the severe conditions of a chronological order, reaching from the first *nisus* of chaotic matter to the consummated production of a fair and goodly, a furnished and a peopled world. Thirdly, the fact that its cosmogony seems, in the light of the nineteenth century, to draw more and more of countenance from the best natural philosophy; and fourthly, that it has described the successive origins of the five great categories of present life, with which human experience was and is conversant, in that order which geological authority confirms. How came these things to be? How came they to be, not among Accadians, or Assyrians, or Egyptians, who monopolized the stores of human knowledge when this wonderful tradition was born; but among the obscure records of a people who, dwelling in Palestine for twelve hundred years from their sojourn in the valley of the Nile, hardly had force to stamp even so much as their name upon the history of the world at large, and only then began to be admitted to the general communion of mankind when their Scriptures assumed the dress which a Gentile tongue was needed to supply? It is more rational, I contend, to say that these astonishing anticipations were a God given supply, than to suppose that a race, who fell uniformly and entirely short of the great intellectual development of antiquity, should here not only have equalled and outstripped it, but have entirely transcended, in kind even more than in degree, all known exercise of human faculties.

Whether this was knowledge conveyed to the mind of the Mosaic author, I do not presume to determine. There has been, in the belief of Christians, a profound providential purpose, little or variously visible to us, which presided, from Genesis to the Apocalypse, over the formation of the marvellous compound, which we term the Holy Scriptures. This we wonderingly embrace without being much perplexed by the questions which are raised on them; for instance, by the question, In what exact relation the books of the Apocrypha, sometimes termed deutero-canonical, stand to the books of the Hebrew Canon. Difficulties of detail, such as may (or ultimately may not) be found to exist in the Proem to Genesis, have much the same relation to the evidence of revealed knowledge in this record, as the spots in the sun to his all unfolding and sufficing light. But as to the Mosaic writer himself, all I presume to accept is the fact that he put upon undying record, in this portion of his work, a series of particulars which, interpreted in the growing light of modern knowledge, require from us, on the whole, as reasonable men, the admission that we do not see how he could have written them, and that in all likelihood he did not write them, without aid from the guidance of a more than human power. It is in this guidance, and not necessarily or uniformly in the consciousness of the writer, that, according to my poor conception, the idea of Revelation mainly lies.

And now one word on the subject of Evolution. I cannot follow Mr. Huxley in his minute acquaintance with Indian sages, and I am not aware that Evolution has a place in the greater number of the schools of Greek philosophy. Nor can I comprehend the rapidity with which persons of authority have come to treat the Darwinian hypothesis as having reached the final stage of demonstration. To the eye of a looker on their pace and method seem rather too much like a steeplechase. But this may very well be due to their want of appropriate knowledge and habits of thought. For myself, in my loose and unformed way of looking at Evolution, I feel only too much biassed in its favor, by what I conceive to be its relation to the great argument of design.

Not that I share the horror with which some men of science appear to contemplate a multitude of what they term "sudden" acts of creation. All things considered, a singular expression: but one, I suppose, meaning the act which produces, in the region of nature, something not related by an unbroken succession of measured and equable stages to what has gone before it. But what has equality or brevity of stage to do with the question how far the act is creative? I fail to see, or indeed am somewhat disposed to deny, that the short stage is less creative than the long, the single than the manifold, the equable than the jointed or graduated stage. Evolution is, to me, series with development. And like series in mathematics, whether arithmetical or geometrical, it establishes in things an unbroken progression; it places each thing (if only it stand the test of ability to live) in a distinct relation to every other thing, and makes each a witness to all that have preceded it, a prophecy of all that are to follow it. It gives to the argument of design, now called the teleological argument, at once a wider expansion, and an augmented tenacity and solidity of tissue. But I must proceed.

I find Mr. Huxley asserting that the things of science, with which he is so splendidly conversant, are "susceptible of clear intellectual comprehension." Is this rhetoric, or is it a formula of philosophy? If the latter, will it bear examination? He preëminently understands the relations between those things which Nature offers to his view; but does he understand each thing in itself, or *how* the last term but one in an evolutional series passes into and becomes the last? The seed may produce the tree, the tree the branch, the branch the twig, the twig the leaf or flower; but can we understand the slightest mutation or growth of Nature in itself? can we tell *how* the twig passes into leaf or flower, one jot more than if the flower or leaf, instead of coming from the twig, came directly from the tree or from the seed?

I cannot but trace some signs of haste in Professor Huxley's assertion that, outside the province of science, we have only imagination, hope and ignorance. Not, as we shall presently see, that he is one of those who rob mankind of the best and highest of their inheritance, by denying the reality of all but material objects. But the statement is surely open to objection, as omitting or seeming to omit from view the vast fields of knowledge only probable, which are not of mere hope, nor of mere imagination, nor of mere ignorance; which include alike the inward and the outward life of man; within which lie the real instruments of his training, and where he is to learn how to think, to act, to be.

I will now proceed to notice briefly the last page of Professor Huxley's paper, in which he drops the scientist and becomes simply the man. I read it with deep interest, and with no small sympathy. In touching upon it, I shall make no reference (let him forgive me the expression) to his "damnatory clauses," or to his harmless menace, so deftly conveyed through the Prophet Micah, to the public peace.

The exaltation of Religion as against Theology is at the present day not only so fashionable, but usually so domineering and contemptuous, that I am grateful to Professor Huxley for his frank statement that Theology is a branch of science; nor do I in the smallest degree quarrel with his contention that Religion and Theology ought not to be confounded. We may have a great deal of Religion with very little Theology; and a great deal of Theology with very little Religion. I feel sure that Professor Huxley must observe with pleasure how strongly practical, ethical and social is the general tenor of the three synoptic Gospels; and how the appearance in the world of the great doctrinal Gospel was reserved to a later stage, as if to meet a later need, when men had been toned anew by the morality and, above all, by the life of our Lord.

I am not, therefore, writing against him, when I remark upon the habit of treating Theology with an affectation of contempt. It is nothing better, I believe, than a mere fashion; having no more reference to permanent principle than the mass of ephemeral fashions that come from Paris have with the immovable types of Beauty. Those who take for the burden of their song "Respect Religion, but despise Theology," seem to me just as rational as if a person were to say "Admire the trees, the plants, the flowers, the sun, moon, or stars, but despise Botany and despise Astronomy." Theology is ordered knowledge; representing in the region of the intellect what religion represents in the heart and life of man. And this religion, Mr. Huxley says a little further on, is summed up in the terms of the Prophet Micah (6: 8): "Do justly, and love mercy, and walk humbly with thy God." I forbear to inquire whether every addition to this—such, for instance, as the Beatitudes—is to be proscribed. But I will not dispute that in these words is conveyed the true ideal of religious discipline and attainment. They really import that identification of the will which is set out with such wonderful force in the very simple words of the *Paradiso*—

In la sua volontade è nostra pace,

and which no one has more beautifully described than (I think) Charles Lamb: "He gave his heart to the Purifier, his will to the Will that governs the universe." It may be we shall find that Christianity itself is in some sort a scaffolding, and that the final building is a pure and perfect theism: when the kingdom shall be "delivered up to God," "that God may be all in all." Still, I cannot help being struck with an impression that Mr. Huxley appears to cite these terms of Micah, as if they reduced the work of religion from a difficult to a very easy performance. But look at them again. Examine them well. They are, in truth, in Cowper's words—

Higher than the heights above,
Deeper than the depths beneath.

Do justly, that is to say, extinguish self; love mercy, cut utterly away all the pride and wrath, and all the cupidity, that make this fair world a wilderness; walk humbly with thy God, take His will and set it in the place where thine own was used to rule. "Ring out the old, ring in the new." Pluck down the tyrant from his place; set up the true Master on His lawful throne.

There are certainly human beings, of happy composition, who mount these airy heights with elastic step, and with unbated breath.

Sponte suâ, sine lege, fidem rectumque colebat.

This comparative refinement of nature in some may even lead them to undervalue the stores of that rich armory, which Christianity has provided to equip us for our great life battle. The text of the Prophet Micah, developed into all the breadth of St. Paul and St. Augustine, is not too much—is it not often all too little?—for the needs of ordinary men.—*Nineteenth Century, January.*

More About Gas Wells.

THE interest elicited by the brief allusions to gas wells in my communication of January 21st warrants a few additional facts. As to the absence of odor, my statement should have been limited to the Western Pennsylvania field. The gas recently found in Western Ohio is odorous enough for all practical purposes. The Pennsylvania gas, coming from the sandstones and shales of the Lower Coal Measures and the Devonian strata immediately below, doubtless originates largely from vegetable decomposition, and contains as high as 67 per cent of so-called marsh gas and 22 per cent of free hydrogen. This composition gives it great heating, but poor illuminating, qualities. The gas recently found in such quantities at Findlay, Ohio, is from a much lower geological horizon, and its discovery in that locality has been a perfect surprise to the geologists. There the gas occurs in the Lower Silurian limestones, and is probably of animal origin.

The quantity of gas produced in some of these wells is perfectly astounding. The well which was struck at Findlay on the 21st of January is estimated by competent authorities to produce a daily flow of 40,000,000 cubic feet of gas. The terrific roaring of the escaping gas can be heard for a distance of five miles. The pressure here has not been estimated. The highest pressure yet measured was in a well in Western Pennsylvania, where it was 750 pounds to the square inch. The average pressure in the Pittsburg district is at the wells from 100 to 200 pounds to the square inch. The pressure in the pipes nine miles away is from 60 to 75 pounds to the square inch. The pressure in ordinary gas pipes is from two to five pounds to a square inch; and in a locomotive it rarely ranges above 125 pounds to the square inch.

The heating power of a thousand cubic feet of natural gas is equivalent to about 55 pounds of average Pittsburg bituminous coal. In September last it was estimated that in Pittsburg alone 1,500 dwellings, 66 glass factories, 34 rolling mills and 45 other industrial establishments were being supplied with natural gas, and that about 10,000 tons of coal are thereby displaced daily. The value of the coal supplanted by natural gas in 1884 is estimated at one and a half millions of dollars, which must have been greatly increased in 1885, and is likely to be increased in still greater ratio the present year.—*Prof. G. F. Wright, of Oberlin, in The Congregationalist.*

Our Contributors.

Sympathy.

BY REV. W. W. HALLOWAY, JR.

OF all the gentler feelings,
Not one appears to me
So fraught with holy promptings,
So sweet as Sympathy.

Some rule more absolutely,
Some urge to grander deed,
But none like this is fitted
To soothe in hours of need.

We long for it in sorrow
As parchèd lips will ache
For cooling draughts of water,
Their fevered thirst to slake.

No earthly love is perfect
Without its presence felt,
But they are one whose spirits
O'er mutual loss have knelt.

Oh, sweet and strange affection!
Oh, strong and subtle tie!
It cannot heal one wounding
Nor give those back who die,

And yet our life without it,
Would be a weary waste,
And every cup of anguish
Twice bitter to the taste.

DOVER, N. J.

The Heretic Priest; A Tale of Reformation Days in the Netherlands.

(Translated from the Dutch of E. Gerdes, for the Christian Intelligencer, by Rev. Daniel Van Pelt.)

CHAPTER VII.—THE BROTHERS UNITED.

WHEN our friend the ferryman, Peter Kremsen by name, had seen the peasant's wagon depart and vanish in the darkness, assured that his friends were in safe hands, he returned to his boat. He consoled himself, as he was crossing, with the thought of speedy rest after so much exposure and toil. But he was doomed to disappointment.

He had scarcely reached home, and had but just sat down by a lusty fire, at which he wished to dry his clothes before retiring, when a soft knock was heard at the door. He arose and called: "Who is there?"

But there was no answer. Peter therefore concluded that he had mistaken the sound, and that it was perhaps the wind which had shaken one of the shutters. But he had no sooner resumed his seat than the knocking was repeated. There was no mistaking it now. He opened a little window to see who had come to disturb him now. He did not recognize the person who stood before his door, but he could dimly see through the darkness that he carried something on his shoulder. He inquired:

"Who is there and what is wanted?"

"Here's a soldier who seems almost drowned. Won't you help me try and revive him," answered a voice out of the darkness.

The humane boatman immediately closed the window and opened the door. The stranger entered, bearing the dripping and unconscious form of a soldier. But as soon as the visitor came near the bright glow of the wood fire blazing upon the hearth, Peter recognized at once the man whom he had seen on the road to Weersbeek, poorly disguised as an aged dealer in sacred images. Floris had told him that this was none other than the brother of the parish priest. He therefore remarked in a casual way:

"How much you resemble the pastor of Weersbeek."

"Do you think so?" replied the young man, with an effort to appear unconcerned.

"Yes. And it also seems to me that your brown hair is very much like that which I saw partially concealed by a gray wig some one wore this afternoon."

The stranger said nothing, but cast a quick, sidelong glance at the countenance of his interviewer, as if he would read his purpose in speaking thus to him.

"While I was ferrying Father Josephus over this evening, on his way to Mechlin, he told me that he was on the track of a certain Philip Cruize, who, as well as the priest's brother, Herman Van der Woude, was to-day at the parsonage. Are you acquainted with either of these?"

The stranger now advanced and confronted Peter Kremsem, and said with an air of deep dejection:

"You would not torment me with these questions if you were not perfectly sure who I am. Know then, that I am, as you conjecture, this Herman Van der Woude. If Granvelle's spies are in the neighborhood of this house, call them in and betray me. I am persecuted on all sides; I can find no way of escape. I yield to God's providences. His will be done!"

And the same Herman Van der Woude, brave and proud as a lion in his might only a few hours ago, now, utterly crushed beneath the sense of a relentless persecution which he could not escape, sank upon a stool in the weakness of despair and buried his face in his hands.

The boatman touched him on the shoulder, took from his pocket some of the slips of paper covered with Scripture texts which Floris had given him at parting, and read by the light of the fire:

"Let us run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith, who for the joy set before Him endured the cross, despising the shame."

The despondent youth seemed electrified by the hearing of these words at a moment like this and from so unexpected a source. He sprang to his feet, grasped our friend Peter by the arm, and cried out excitedly:

"How did you come to know these words? Are not you the monastery's ferryman, and thus in the service of those who seek to exterminate with fire and sword all those who love and read God's Word?"

"I found these words written upon one of a number of slips of paper presented to me by a young man who—"

"What is his name? Floris Berthem, my brother's pupil?"

"The same. He has cast in his lot with the Reformed. He was in the study when you met your brother, and the words you spoke were blessed to his conversion. He is now, I have every reason to believe, in safety, together with his uncle, Philip Cruize."

"With Philip Cruize?" said Herman. "I sought him everywhere, but in vain. Tell me all that has happened."

While the boatman related to Van der Woude the events of the night which we already know, they directed their attention to the soldier, removing his clothes and drying them before the fire. It seemed, however, that the poor fellow had really perished in the water, for every effort to bring him to life remained wholly fruitless. Herman in turn told how he had taken the road to Louvain, but learning that a detachment of soldiers was on their way to Weersbeek by that road, he had turned aside, intending to cross the River Dyle. But here, too, he heard rumors of approaching troops. He now retraced his steps towards the Demer river, leaving Weersbeek far to the East, hoping to find a chance to cross that river and thus by a circuitous route reach Berthem village. Arrived at the river's edge, he had perceived this soldier's body lying partially in the water, almost at his very feet. He lifted him out, and in the hope of saving a life, he had dragged him as well as he could to the ferryman's house.

The two men now seriously considered what was next to be done. The first thing that naturally suggested itself was that Herman should clothe himself in the soldier's uniform. Then in this disguise, which would be the least likely to awaken suspicion, he could safely venture to join himself to Philip Cruize and Floris. Kremsen, in the meantime, would bury the corpse, which they had carried to an adjoining barn, and remove all traces of the exchange of clothing. Having fixed upon these plans they sat down for a few moments' rest before the oarsman should take Herman across the river.

They had not long been seated when the sound of several approaching steps was heard. Kremsen and his guest sprang to their feet to ascertain what this might mean, but almost immediately a strong hand beat upon the door and the command rung out in an accent half Spanish, half Flemish:

"Ferryman, row us over!"

"What do you wish, my friends," replied the latter, opening the little window. "How came you to be so late?"

The moon now shone brightly, and by its light he not only saw that this was a party of soldiers, some three or four in number, under command of an officer, who had addressed him, but he could hardly suppress an outcry of surprise when he saw who the prisoner was whom they were conducting. It was none other than the priest of Weersbeek, his hands bound upon his back; involuntarily, and scarce knowing what he said, the boatman repeated his former query: "What do you wish, friends?"

The officer uttered a frightful curse, and said: "Are you deaf? We want to cross the river. We have taken this accursed heretic prisoner, and must get to Mechlin by way of Bontersem and Louvain. Be quick, therefore, or we will burn this wretched hovel of yours over your head."

A happy thought now struck the quick-witted boatman.

"Don't be so hasty, officer. I must have a little time to get ready. But I have a piece of good luck in store for you. There's a soldier who has lost his way inside. He'll like nothing better than to go along with you, and you need more men to guard your prisoner. What do you say to that?"

The officer, much mollified by this good news, quickly responded:

"Where is he? We'll give him employment at once. Quick, open your door, and out with you both!"

The boatman closed the window. Herman Van der Woude had not been slow to take the hint conveyed to himself by the suggestion to the officer. Peter hurriedly whispered in his ear:

"The prisoner is your brother. You heard you were to help *guard* him. Don't forget to induce the officer to stop at the first farm house as you enter Bontersem." Then taking a pistol from a closet, he gave it to his friend, bidding him to secrete it. All this was but the work of a moment. Opening the door he called out cheerily:

"Here, officer, is the soldier."

The officer gave his new recruit one quick but sharp glance, which seemed to satisfy him; at least, he suspected nothing, and charged him at once with the care of the prisoner. Meanwhile Peter Kremsen had got his boat in readiness; the officer ordered his men to embark, directing Herman to assist the prisoner, who had at once recognized his brother but had carefully refrained from the least expression of astonishment.

And how had the worthy priest came to these straits? True to the words he had repeated more than once both to his brother and to Floris, he had done as he felt convinced would be pleasing to God. We left him prostrate in prayer before Him, after his pupil's departure from the oratory. That prayer was heard. The strife of conflicting feelings was taken away. All became peace. He resolved to forsake his errors, to take an open stand for the pure and undefiled Gospel. To this end he made a few hasty preparations to leave the parsonage, and determined, if possible, to overtake Floris.

At that very moment, however, his house was being surrounded by soldiers, the minions of the Inquisition. As he stepped forth, Bible in hand, to carry out his purpose, he was seized and bound. Sister Brigitta wailed and lamented, but, it need not be said, without creating a diversion in favor of her beloved master. Brutal maledictions and exasperating accusations were hurled at him, but he remained quietly submissive. Hard was the way of God with him. But in the midst of his misfortunes he gained strength from the conviction that since he had followed the leadings of God's Spirit his heavenly Father would not forsake him; nay, not even at the stake. Was it not already a sign of God's providing care, that he had encountered his brother under circumstances so remarkable? God had sent Herman to him, and it was perhaps the earnest of deliverance.

(To be continued.)

Hebrew in Our Colleges Once More.

BY REV. N. M. STEFFENS, D.D.

PROF. LANSING in his article, "Prof. Steffens on Hebrew in Our Colleges," buries me under an avalanche of personal abuse, and completely overwhelms me with questions. Are the times of the *odium theologicum* to be renewed? Is he again to be known as the great man who succeeds in making people believe that he whom he desires to crush is an ignoramus? Have I been guilty of such a method in my article, hurling at our esteemed Prof. Lansing personal invectives, unworthy a gentleman and a Christian, I am willing to apologize. If not, why do I receive such a rough treatment from the hand of a brother?

Prof. Lansing seems to be a great mind-reader. The heading of my article would have been different, he categorically maintains, "if the spirit shown in the article had been expressed." The fact is, that I had several headings in my mind, but I selected the one actually used on account of its appropriateness. Has my judgment been at fault?

Our good brother also pretends to know the reason why I italicized the word *our* in the combination *our Seminary*. This reason seems so clear to him that he abstains from giving it to his readers, simply stating: "Comments unnecessary." Not knowing the unexpressed comments, I am unable to say whether the Professor is right or wrong. Let me interpret my

own words. Writers in the INTELLIGENCER always speak about *our* Seminary, forgetting that the Church has, in fact, two Seminaries at present. Do you wonder that many at the West feel that we have apparently little sympathy from the Church at large, whilst our Seminary at New Brunswick is the petted child of the family? We do not envy our Eastern Seminary this fostering care of the Church. We rejoice in her prosperity and wish her godspeed in her work. But it is my honest conviction that if our Church at the West does not prosper, the whole Church will suffer. And we cannot prosper at the West without a theological school in good working order, sustained by the Church at large. If the Professor does not like this spirit in my article, I cannot help it, but I am sure that this spirit bears no ill-will to anybody, but fervently desires the prosperity of the whole Church, East and West.

Prof. Lansing bluntly states: "I take it that he has no knowledge of Arabic." A fine assumption indeed! This club is heavy enough to kill me outright. I know, happily, a little about Arabic and other cognate Semitic languages. Of course I am far from maintaining that I can compete with a man who speaks this wonderful tongue from his childhood. I confess that I am not an Arabic scholar. The little I know, however, about the Semitic languages, I am happy to say helps me very much in my work as teacher of Hebrew in our Western Seminary. I would not give away the knowledge I possess for a fortune.

But admitting that I am not an Arabic philologian, is the Professor then not right in resenting that I throw down the gauntlet and assume the role of judge? About what? About questions of Arabic philology? Far be it from me to do such a thing. But if the courage to have and to speak out my own opinions and convictions about matters in which I take a professional interest is identical with throwing down the gauntlet and assuming the role of a judge, well—then I simply do it and defy anybody to deny me the liberty.

May I ask Prof. Lansing to tell me where the "wild" statements came in in my article? I pride myself of having studied logic to some purpose, and I would be sorry indeed if he could prove that my statements are wild. If his proofs, however, are of a piece with his assertion, that the expression of any honest doubts about the wisdom of introducing Arabic into our Seminaries is an admonitory sentence, then I am willing to bear the aspersion of making wild statements.

I fear it would take up too much room if I endeavored to answer all the questions put to me by Prof. Lansing. All these questions, it seems to me, are irrelevant. They do not touch the point in dispute at all. The fact is, as I have already stated in my former article, that I substantially agree with him in what constitutes a philosophico-scientific knowledge of the Semitic languages. There cannot be any dispute about these things among educated theologians. The fervor which the Professor exhibited in showing up my ignorance regarding these points, was really astonishing. I could not help smiling about it.

The question as put by me is not whether it is necessary for teachers of Hebrew to know Arabic, but whether it is prudent to add Arabic to the studies of our young men in our Seminaries under present conditions. And in this respect I stand to-day where I stood when I carefully penned my first article. *Non multa sed multum*, is certainly a good rule for a seminary as well as for a college, academy or common school. And I am sure our educational methods favor, alas! the *multa* instead of the *multum*. As long as graduates from the Seminaries in all simplicity tell us that they do not like Hodge's Systematic Theology because there is so much Latin in it; as long as candidates for licensure tell their examiners that they have forgotten their Greek Grammar, we have certainly reasons enough to pause before we extend the lists of their studies. And what shall become of us if students begin to look upon the study of Greek as a college-fetich, discarding it altogether as an abominable idolatry?

But Prof. Lansing contends that it is easier for students to get a substantial knowledge of Hebrew if they add Arabic to it. Speaking of his own experience he tells us that his knowledge of Arabic has helped him wonderfully in his work as a pastor. I do not doubt it for a moment. But do not forget it, our esteemed brother speaks Arabic from his youth. If a German studies the Scandinavian tongues, it helps him wonderfully that he is a Teuton himself; but would you advise a native from Arabia to study German in order to learn one of the Scandinavian dialects? Of course, if he desires to study the Teuton language philologically and comes well prepared for the task, let him do it by all means, but if he has another object in view, let him pause before he begins. A practical theologian has to remember the wise saying: "In der Beschraenkung zeigt sich der Meister." (A master knows how to limit himself.)

I am glad to hear that the enthusiasm of our friends for the study of Arabic cannot be damped. I see it was presumption in me to entertain this idea. Pardon me. But, after all, a little calmness and moderation would not be out of place. Prof. Lansing would not only introduce Hebrew into Colleges, but Arabic also. This is really too much of a good thing. How willingly I otherwise would be to follow his lead in contending for the introduction of the study of Hebrew into our Colleges—for I would with all my heart give him the first place in such a cause—this overflowing enthusiasm for his beloved Arabic would debar me from it. Such a scheme would defeat itself.

In conclusion I congratulate Prof. Lansing upon having succeeded in forming a magnificent class (in Arabic) doing magnificent work. If the results prove to be magnificent too, I will be the first to bow before the logic of facts.

Till then let us agree to differ and remain brothers and colaborers in Christ for the upbuilding of His kingdom.

WESTERN SEMINARY, HOLLAND, MICH.

Prohibition.

EDITOR OF CHRISTIAN INTELLIGENCER: Your editorial headed "Prohibition Again," has left several interrogation points sticking in my mind. I am a Prohibitionist; have been one for many years; remain one still, although I did not vote for the third party candidate. Not only so, I embrace every proper occasion to advocate prohibition in and out of the pulpit. Was my refusal to vote the prohibition ticket inconsistent with the principle I advocate? If a religious paper cannot discuss the subject in its columns, how can I discuss it with propriety in the pulpit? Must I not keep silent for the same reasons you give for silence? Does the fact that some men choose to make the question a political one force me to make it one also? Must I, in order to escape the charge of discussing "politics in the pulpit," ignore the question of prohibition altogether? Many Prohibitionists, like myself, belong to either of the old parties. How can they discuss the subject without becoming traitors to their party?

Your editorial implies that the Prohibitionist, in order to be consistent, must ally himself to the third party. Does this follow? Cannot the subject be discussed as a moral question, apart from partisan considerations? It has been so discussed before the third party came into existence; what is to prevent it now? Can any religious paper or Christian minister ignore a subject which, as Senator Cullom, of Illinois, said in my hearing, "has come to stay," without escaping the charge of moral weakness? What has the third party to do with my convictions of principle? And shall I lock my lips because some choose to be extremists?

If the vote on the question, "Shall the manufacture and sale of intoxicating liquors be prohibited in this State? would probably be a surprise to politicians, and would have a great moral effect," why not open your columns to the discussion of the question from this standpoint? If such a vote would have a "great moral effect" in New York State, why not in every State of the Union? And if so, then what is to hinder it from being made a national question?

Prohibition is my goal, even though I am not a third party man; in the meantime I will take what I can get—high license or anything else in the way of restriction. And so I discuss the question in the pulpit and out of it. Am I right or wrong?

If I can and ought to discuss the question, why cannot a religious paper? Is it not the duty of such a paper, as well as mine, to set men right and keep them right, on all moral questions?

The question of prohibition has come to stay, and constantly obtrudes itself upon our attention, and since this is the fact, shall we not do all in our power to give it proper form and direction; and convince men that its ultimate success depends upon its moral, rather than political bearings? Shall not the INTELLIGENCER, at least, discuss the question from its moral aspects, and show men the possibility of doing this, without becoming obnoxious or entangled in endless contradictions? This, in my humble opinion, is much better than giving the whole subject into the hands of extremists, or of passing it by with a shrug of the shoulder. Yours, ???

[Our correspondent mistakes the position of the INTELLIGENCER. We said that some of our friends wished to know why we "did not take more decided ground in favor of prohibition." The objection was not that we did not advocate it, but were not decided or forcible enough. A great deal has been printed in these columns in favor of total abstinence and prohibition. In our judgment these themes have had their full share of space; at least the endeavor has been to give them that share. There are many topics to be presented in such a journal as this. The objection was that prohibition was not advocated as strongly and as constantly as some of our friends desired. We have no intention to exclude it and have not excluded it. But a considerable number of our subscribers are members of the party which has suffered by the vote of the third party. They feel very sore about it. They consider other questions important, regard other issues essential to local and national welfare. We would like to have them favor prohibition. Many of them do. In order to secure their attention our advocacy must be considerate. Besides, we have other ends in view, a chief one being to create and foster an interest in our branch of the Reformed Church, its faith, its institutions and its work. How can that be attained if when a man is sore because his candidate has been defeated at the polls or because his election is imperilled, he meets an article strongly advocating prohibition and tending to strengthen the third party, then throws the paper aside, does not read it again for weeks, or perhaps refuses to take it any longer? Which is most important, that this journal shall serve the Church, and say a word considerately now and then in favor of restricting the liquor traffic, or that it shall enter upon such an advocacy of prohibition as would exclude it from many families and leave them ignorant of the current affairs of their own denomination? The question is not whether we shall ignore prohibition, for that we have not done and do not intend to do, but whether we shall "take more decided ground."—ED.]

THE HOLY REST.—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my* holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord."—ISA. 58: 13.

If a spiritual rest, a holy rest, one day in seven, is to the Christian a weariness; if he must go to the world for rest on that day, how can he endure an endless Sabbath, of which the earthly is the type! If the shadow is a burden, how can he sustain the substance? PASSAIC.

THE WARDEN of the State prison at Joliet, Ill., addressed the Monday morning meeting of the Congregational Ministers' Union of Chicago two weeks ago, and *The Advance* reports that he said: "There are about 1,600 convicts, of whom but 23 are women. Prisoners who confess themselves to have been either intemperate or moderate drinkers are fully two thirds of the whole. The educated are to the illiterate as only 1 to 16. About one-quarter of the newcomers, each year, are Roman Catholics. One man claims to be a Congregationalist—probably, says the warden, from his dislike to the Presbyterian strong form of government! Of 758 convicts, 111 were under 20 years of age, and only eight-tenths of one per cent were between the ages of 50 and 60. The average length of life of the criminal classes is but 25 years, while that of our population at large is 35. Burglars and thieves generally succeed in retaining but about one-tenth of their booty, the rest being secured, under one pretext and another, by pawnbrokers and other receivers of stolen goods. Of 2,100 prisoners confined for longer or shorter periods last year, only 142 came under punitive discipline. The warden contradicts emphatically the statement sometimes made that a large number of convicts are graduates from Sunday-schools."

THE SON of the late Mr. H. B. Claflin, in obedience to a verbal request of his father in his last illness, has sent a check for $20 000 to the American Home Missionary Society. This is the second or third payment of this sort he has made in executing the wishes of his father not recorded in his will. Mr. Claflin is making an example that will have effect.

Our Church.

We are thankful for [illegible] exactly stated; or for marked copies or clippings from [illegible], which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

The Gospel in Song and Sermon.

IN the Middle Collegiate Church at Lafayette place and Fourth street, special services are to held every night in the week except Saturday, from Feb. 21st to March 7th, opening at a quarter before eight with a choral service of fifteen minutes. On Monday, the 22d, the Rev. C. H. Parkhurst, D.D., will preach; on Tuesday, the 23d, and Wednesday, the 24th, the Rev. Geo. H. Smyth; on Thursday, the 25th, the Rev. T. L. Cuyler, D.D. On Friday, the 26th, the Rev. Graham Taylor, of Hartford, will take charge of the work, preaching at all the remaining services except those on Sunday, March 7th.

The music will be led by a choir of men and boys under the direction of Mr. George F. Le Jeune. There will be Bible stories and songs for boys and girls every afternoon at four o'clock from Feb. 22d to March 5th; and two special services for women, conducted in the German language, on Thursdays, Feb. 25th, and March 4th.

Special Religious Services.

THE first week of the special religious services held in the Prospect Hill Reformed Church, New York city, has passed, but it has left behind it the recollection of rich blessing received. The meetings, held every night except Saturday, grew in interest, and had the weather proved more favorable we feel sure that we could have reported a crowded church. The addresses of Rev. Wm. W. Clark, always Biblical, proved most inspiring; the hearts of God's people were deeply stirred and some of the unsaved were led to confess Christ. The church is anticipating a continuance of the good work so auspiciously commenced, during the second week of its services, which are to be conducted by the Rev. Dr. Easton, of New Brunswick.

Ninth Annual Report of the Union Theological School, Tokio, Japan.

1. THE Faculty continues as reported last year. Mr. Ogimi has again given his valuable services, and the corps of instructors has been further strengthened by the presence and aid of Dr. Imbrie and Mr. Miller.

2. The course of study has been shortened to three years. The change is made possible by the preparation of text-books, and occasions no loss to the students. The Chinese course was discontinued in September and the entrance examination was made as severe as the former examination for graduation. In exceptional cases students insufficiently prepared may be admitted on condition of independent study, a further examination in Chinese being held at the close of the first year. Instruction in English has been provided, our purpose being to teach students to read commentaries and similar works. The study is elective.

3. *Twenty* students were present at the close of the school year in July, an increase over the previous year of three. This year *thirty-four* are in attendance, classified as follows: Seniors, twelve; Middles, nine; Juniors, fourteen. The attendance and diligence of the students throughout the year have been on the whole satisfactory.

4. Most of the students engaged in evangelistic work during the summer vacation, under the direction of the Union Committee. Henceforth the summer vacation will continue from the middle of June to the first of October, thus giving more time for missionary work. The winter and spring vacations have been correspondingly shortened.

5. A dormitory has been purchased, the ground being rented. It is in the native style and will easily accommodate thirty students. The wisdom of the purchase is already apparent in the greater regularity of attendance and the growth of friendliness among the students.

6. The evening class has been discontinued. The men for whom it was established completed the course, were licensed by Chiu Kwai, and are now engaged in evangelistic work. Other men did not come forward in sufficient numbers to make its continuance advisable.

7. The following works have been printed during the year:

By Dr. Amerman: 1. "On the Attributes of God and the Trinity," 220 pages; 2. "On Church Government," 121 pages; 3. "On the Divine Decrees," 56 pages; 4. "On the Creation of the Universe," 175 pages. By Mr. Knox: 5. "On Homiletics," (completed,) 175 pages.

A volume—"Jesus Christ the Son of God,"—a course of ten lectures on the proofs of Christianity, by Mr. Knox, is now ready for the press, and a work on the "Apostolic History," being a commentary on the Acts, by Dr. Imbrie, will be completed during the present year.

8. The Library has received valuable gifts from Mr. McLaren, including a set of "Bibliotheca Classica;" a few volumes have been purchased. The Mission Board of the United Presbyterian Church of Scotland has granted £10 for the purchase of books, in accordance with the request of the Council asking the three Boards to contribute fifty dollars each annually.

The Library now contains about 2,000 bound volumes, for the greater part in the English language, and an equal number of unbound volumes and pamphlets, the greater part being standard works in the Japanese and Chinese languages.

9. The Reading Room has been supplied with the choicest English, American and Japanese periodicals at no expense to the Missions. The number of subscribers is larger than at any previous time.

10. The current expenses for the year, including repairs on dormitory, have been Yen 789 87, divided equally among the three Missions. In addition Yen 300 was paid for the dormitory, and Yen 17.70 has been given for books for the Library, making in all Yen 1,107.57.

11. In conclusion it only remains for us to return thanks to our heavenly Father for the blessings of the year past, and to beseech the continuance of His favor for the year to come, trusting that through His grace the school may be an efficient aid in the establishment of the Church in Japan.

GEO. WM. KNOX,
JAS. L. AMERMAN, } Permanent Instructors.

UNION THEOLOGICAL SCHOOL, Tokio, Dec. 28th, 1885.

....THE EVANGELISTIC SERVICES in the Reformed Church in 34th street, N. Y., Rev. Dr. Dickson's, have been well attended and have resulted in spiritual blessings to many souls.

The ladies of the church who have called on the families in that section of the city, soliciting attendance, have been cordially received.

An attractive feature of the services is the choir, which consists of twenty members, who occupy the platform in front of the pulpit. Their singing adds very much to the interest of the services.

Last Sabbath evening Rev. R. Terry, D.D., preached to a large and attentive congregation. The services will be continued every evening this week, except Saturday.

....ELLENVILLE, N. Y.—The clouds have returned after the rain, and only to bestow richer and greater blessing. The seven young girls who stood up and received welcome into the church at our last communion had brought us great joy. The services of the Week of Prayer and some extra services following had closed, as there seemed no special reason for their continuance. But after a two weeks' interim the evidences of a spirit of inquiry became so manifest that nightly services were begun again. These have been going on for more than a week. The Gospel, simple and direct, has been preached by the pastor, unassisted by outside agencies. The Spirit of the Lord has been graciously present in power. The lecture room has been filled night after night with eager faces that tell of hungry souls. The quiet has been most awesome. Many have sought the inquiry room each night and thirty names are on the list of those awakened or already rejoicing in hope. H.

Trailing Arbutus.

THE Children's Society of the Church of Kerhonkson, Ulster Co., wish to earn some money to give to the Boards of Missions. They have resolved, therefore, to gather trailing Arbutus, which grows abundantly in the vicinity, and to send it at a moderate price to those who may order it. There must be many persons in localities where cultivation has destroyed this coy flower, and others living in cities, who hunger for a sight once more of this lovely harbinger of spring. What a delight it would be to have a few sprays in the house! Orders can be sent to Rev. William Darragh, Kerhonkson, Ulster Co., New York. Neither the children nor Mr. Darragh have asked for this notice. Information of their plan came indirectly to this office, and we wish to help the children and a good cause.

....THE MISSIONARY CONFERENCE of the Classis of Newark, held at Plainfield on the 3d, notwithstanding the heavy snow storm, was not altogether a failure. The audiences were small, but the papers and addresses were exceedingly interesting and helpful. Those who ventured out in the face of the blizzard were well paid for their undertaking. The entire programme was carried out, and found a fitting climax in the splendid address of Dr. Ellinwood, of the Presbyterian Board of Foreign Missions. Doubtless the missionary fire enkindled at this meeting has already lighted the sacrifices on many other altars of self-denying devotion. B.

....THE Sabbath-school of the Sandham Memorial Church at Marion, Dakota, gratefully acknowledges the receipt of a barrel of Christmas gifts from the Sabbath school of the Reformed Church of Hopewell, N. Y.

"He that giveth unto the poor lendeth unto the Lord." WESSEL VON RUSCHEN, Supt.

....THE Sabbath school of Bon Homme, Dak., Rev. S. J. Harmeling, pastor, received a barrel of Christmas gifts from the Third Reformed Dutch Church, Broad street below Poplar, Philadelphia. We appreciate the kindness of these friends and thank them heartily. LUCAS KREMER, Supt.

....KISKATOM, N. Y.—The third anniversary of "The Ladies' Missionary and Tract Society" of the Reformed Church, was observed on Wednesday, the 10th instant. The annual reports of the Secretary and Treasurer were read by the pastor. These testified to a good degree of prosperity. The twenty tract distributors and missionary collectors had given to about 300 families nearly 6,500 pages of tracts and 14 copies of Scriptures, in whole or in part. They had also collected $88 63 for Domestic and Foreign Missions, to aid our Woman's Executive Committee for Domestic Missions, and our Woman's Board of Foreign Missions. This is not intended to interfere with the regular church contributions. Appropriate and quickening addresses were delivered by Rev. A. G. Lansing, of Blue Mountain, and Rev. H. Van Der Wart, of Athens. The Gospel of Christ was urged as the regenerating power in our own land and in all countries. To this end, educated preachers and plenty of money must be furnished by the Church. SECRETARY.

...THE PASTORS' ASSOCIATION met as usual at 34 Vesey street on Monday. There is to be no meeting next Monday.

....GLEN, N. Y.—A revival is in progress in this church, Rev. S. O. Lawsing, pastor. About twenty-five hopeful conversions are said to have occurred, and the interest continues.

....THE LECTURES AT NEW BRUNSWICK before the Society of Inquiry.—The date of Rev. Dr. Mabon's lecture is changed to March 3d, and the evening of March 31st will be occupied by Rev Jacob Chamberlain, M.D., D.D., of India, who will speak upon "Coöperation in Foreign Missions." Prof. Meyer's subject, not definitely settled at the time of last week's announcement, will be "Thoughts on Old Testament Exegesis."

....ROTTERDAM, N. Y.—The ladies of the First Church held a fair and festival during the evenings of Feb. 11th to 13th to increase the repair fund, the intention being to remodel the interior of the church building when the winter is over.

...WESTERN ITEMS.—The congregation of Orange City, Iowa, has presented a sleigh to Rev. A. Buursma....The Church of Harrison, Dakota, has given a fine horse to Rev. A. Stegeman, a property he was much in need of, the congregation being scattered over a wide region....The First Church of Grand Rapids, Mich., improved the opportunity afforded by his birthday to give Pastor Moerdyke a surprise party....Rev. H. Borges, who has been pastor of the Presbyterian Church of New Amsterdam, Wis., has arrived at Greenleafton, Minn., where he is soon to be installed over the Reformed Church.

....PEAPACK, N. J.—February 7th, 1886, will be a day long remembered in the village of Peapack. On that day the Reformed Church celebrated the Lord's Supper under particularly interesting circumstances. The Holy Ghost, in answer to the earnest supplications of the faithful, had visited this congregation and blessed many.

During the Week of Prayer a marked interest in Divine things encouraged a continuation of the meetings through several weeks. Night after night the lecture room was crowded with an earnest, serious throng. One after another rose for prayers. The number of those who sought and found the Saviour soon reached the remarkable figures of fifty-four. So great was the feeling that during the day men could be seen in little groups earnestly talking of the way of salvation. The whole village was stirred. Of the one hundred and more with whom the pastor conversed, not one was found unconcerned, all felt an interest; but all did not decide for Christ. It was the happy privilege of the pastor, however, to welcome the fifty-four to the Lord's table. A number were heads of families; the great majority were young men and women; a few were children from 9 to 14; yet all were, as we believe, truly converted to God.

We have great reason to rejoice and be glad in the visitation of God's Spirit.

The young people have been organized as a society under the name of The Young People's Christian Association. Their object is to "grow in grace and knowledge of the Lord Jesus Christ." S.

....ALBANY, N. Y.—The following description is given by an Albany paper of the marble baptismal font, presented by Miss M. L. Egberts to the First Church: "The font was designed and executed by Mr. William Manson, of this city. It is octagonal in shape and consists of four parts, the base, supra-base, shaft and bowl. It is three and one-half feet high, and is elegantly embellished by the sculptor's chisel. On the front margin of the bowl is this inscription: "One Faith;" on the sides, "One Lord" and "One Baptism," and on the rear a Maltese cross, all being raised from the marble. On the back of the base is an imbedded silver plate, on which is inscribed, "Presented by Mary L. Egberts, January 1, 1886." This beautiful work of art is made of imported Italian marble, and weighs a little over two thousand pounds. It has been placed on the chancel dais at the left of the pulpit."

Miss Egberts is the oldest active member of the church, with which she united by letter from the Church of Coeymans in 1834. She is one of the oldest subscribers to THE CHRISTIAN INTELLIGENCER.

The INTELLIGENCER has also lost recently one of its subscribers of longest standing by the death of Mrs. William Youngblood, suitably noticed in another column. She had been a subscriber from the first number. Her attachment to the Church was very strong and one of the chief features of her last years were her earnest and importunate prayers for God's blessing upon it.

....REV. PHILIP PHELPS, D.D., has accepted a call from the churches of North Blenheim and Breakabeen, in Schoharie Co., N. Y., and will begin his pastorate next Sabbath.

The General Outlook.

....The Young Women's Christian Association of this city set on foot an effort, a few months ago, to obtain funds for the erection of their new building. The amount desired was $125,000; the amount pledged is $150,000, which is $25,000 more than they need for the building proper. The Society is to be congratulated upon its great success, and will no doubt turn the surplus to a good account in the prosecution of the work in which it is engaged.

....Bishop Bowman, of St. Louis, who is reported to be the senior Bishop of the Methodist Episcopal Church, says that he has held Methodist Conferences in every State and Territory in the Union, as well as in China, India, Japan and several other foreign countries.

....At the opening of the new chapel of the Chicago Theological Seminary, (Congregational,) an announcement was made of the gift of $110,000 from two individuals toward an endowment for the Seminary of $350,000, to be raised within three years.

....It appears from the following item that the Baptists are not so fortunate: The trustees of the Chicago University, a Baptist institution, have decided to give up the property, first, because the incumbrances amount to $291,500 while the appraised value of the property is only $250,000, and second, they have no money.

....Bishop McTyeire, President of the Board of Trust of Vanderbilt University, has received from Mr. Cornelius Vanderbilt, executor of the late William H. Vanderbilt, $200,000 in Lake Shore & Michigan Southern Railway bonds, which bear seven per cent.

...Iceland was lately visited by a German statistician. We clip from his interesting report the following data: The Icelanders are all Lutherans. Some French missionaries tried very hard to make converts, but without any result. There are 1 Roman Catholic, 1 Methodist, 4 Unitarians and 3 Mormons to be found among a population of 72,445 souls (Census of 1880). The island is divided into 20 deaneries, with 141 pastorates. The head of the clergy is the bishop at Reykyavik. 217 of the 299 churches are built of imported timber, 75 of peat or turf, and only 7 of stone. The well known fact is confirmed that the Icelandic Lutherans, poor as they are, possess the true and lasting riches of knowledge to a remarkable degree. As many of them are settling permanently in the Northwest, they form a very desirable addition to our ranks.—*The Lutheran.*

....The Baptist and Methodist churches at Franklin, N. Y., are enjoying a season of revival. The meetings have been continued without intermission every evening for more than two months, and most of the time in the afternoon and evening. More than 130 have been recognized as inquirers, and nearly all have found peace in believing. In its beginning the work was among the quite young, but, more recently, it has been reaching an older class till many heads of families have been converted, and among them some quite advanced in years.

....On a recent Sunday evening the Rev. Jacob Freshman baptized several Israelites at the Hebrew-Christian Church of this city; one of them was a rabbi, who had formerly preached in some of the synagogues of New York.

...The Rev. C. S. Sargent, of New Haven, Vermont, has given to the *Congregationalist* the following cheering description of a work of the Holy Spirit: "The churches of the Champlain Valley are experiencing a work of grace and an outpouring of the Spirit such as has not been known for fifty years. The blessing came in answer to prayer. Beginning before the Week of Prayer in New Haven, it has continued with increasing power. Nearly or quite one hundred in this little town have found Christ, or are to-day seeking for peace There has been no evangelist nor has there been any desire for one. The pastor preaches every evening, and is ably supported by an earnest, united church. Old enmities are forgotten in forgiveness and tears, and the voices of many who have been members of the church for years are now heard for the first time. Whole families have found the Saviour, and altars are being set up in homes that have been prayerless White-haired men—not only fathers, but the grandfathers, who have resisted the voice and pleading of the Spirit for years—have at last yielded, and with broken words asked forgiveness of God and man. Some have gone through all their neighborhood seeking reconciliation, and, like Zaccheus, offering to restore.

"And now the fire has been lighted in Middlebury, Whiting, and in Orwell, while Vergennes will begin meetings this week, seeking God's blessing. The Middlebury pastor, a most unselfish and unsparing minister, Rev. S. L. B Speare, has called to his aid a neighboring brother, Rev. B. F. Mills, of West Rutland. All the churches have united with the Congregational in the work, except the Episcopal, and day after day and night after night this great church has been filled with an earnest multitude. Between one hundred and two hundred have expressed their determination to follow Christ. All but six students in the college express the Christian hope. And the end is not yet.

"As Middlebury is the leading town of the county; the influence of its revival is felt far and wide. Cornwall, which last year, under the wise and able ministry of Rev. M. C. Stebbins, received fifty or more members, is again awakened. In Whiting some twenty-five have been converted. Other churches in the other towns are rejoicing that God is with them. The Methodist churches in Monkton and Weybridge have received large additions. The song of the whole valley, from mountain to lake, is, 'The Lord hath done great things for us, whereof we are glad.'"

...The Lord's Supper was celebrated in the First Reformed Church, Lebanon, Pa., on the 29th ult., in the German, and on the 6th inst., in the English language. There were added to the church fifty-three persons, of whom forty five were confirmed, of whom eighteen were men and twenty-seven women. Six of those confirmed received adult baptism, and eight are heads of families.

The church was densely crowded, the aisles being occupied by extra seats. The number of communicants was the largest in the history of the congregation. Deep solemnity pervaded the vast congregations, for the Spirit of God was evidently present, moving upon the hearts of the people. At the afternoon prayer-meeting the chapel was crowded, and all seemed to feel that it was good to be there.

The pastor was assisted by his son, the Rev. L. G. Kremer, of Christ Reformed Church, Hagerstown, Md.

....The *Presbyterian* of February 13th says: "The Convention of Presbyterian ministers and elders, held for prayer and conference in the First Presbyterian Church in Pittsburg, Pa., on Tuesday and Wednesday of last week, was largely attended, and a deep interest was evinced. At the closing session Rev. J. J. Brownson, D.D., read a pastoral letter to the church which had been prepared by a special committee. It was full of wise counsel and earnest admonition. It referred to the Conventions of 1842 and 1857 particularly. Speaking of the latter it said: 'The Convention was a veritable Pentecost within these very walls, from which went forth Divine influence which belted the world with spiritual blessings.' The Convention decided that February 17th be fixed as a day for humiliation and prayer in all the churches represented in the Convention."

A call for a Convention for Conference and Prayer, similar to the Pittsburg Convention, to meet at Cincinnati, March 16th, has been issued. It proposes that two days be spent in prayer for God's blessing on the churches. It says: "The deep undertone of religious feeling in many of our churches, the already greatly increased activity of many of our members, the spirit of unwonted harmony and co-operation manifested between our own churches and the several branches of the Christian family, and the almost universal expectancy and desire for something better than we have yet obtained, seem to indicate that we are on the eve of very great and important events."

....Mr. C. T. Studd, the Cambridge University athlete, converted during Mr. Moody's visit, on going as a missionary to China offered Mr. Hudson Taylor, the founder of the China Inland Mission, the whole of his large fortune of £100,000. Mr. Taylor refused it, but Mr. Studd insisted, and put it in the hands of trustees, who pay the interest to the mission of which he is now one of the self-denying missionaries.

....Rev. Thomas Parker Dudley, of Lexington, Ky., is believed to be the oldest Baptist minister in America. He is ninety-four years old, is blind and very feeble. He began to preach in 1820 and has preached in 14 States.

....Just before leaving Chicago, Mr. Moody spoke at Farwell Hall upon City Evangelization, proposing a plan to be acted upon at once. Let Chicago raise a fund of $250,000 for evangelistic work. "Spend $50,000 on a building, and put out the balance at interest, and from the income support a Training School for Workers." To this school he promises to devote a portion of each year. Mr. Moody's plan met with a prompt response from Mr. Cyrus H. McCormick in the form of a subscription of $100,000, and several $5,000 subscriptions followed. The enterprise is to be placed under the direction of The Bible Work of Chicago, an institution already incorporated and organized.

....The proportion of Christian students in the Presbyterian colleges seems to be still very large. There are twenty colleges under Presbyterian control, and these institutions have 1,881 students in all. Of these 1,147 are members of Christian churches, while 341 are reported as studying for the ministry. These are very encouraging facts. And without going into the figures in detail, we may say that the proportion of Christian students in the colleges controlled by evangelical denominations is rarely less than one-half. It is only in the State Universities and at Harvard that the mass of the students are not Christians. There is, on the whole, great reason to be encouraged by the state of religion in our colleges. In 1813, it is said that only two or three Princeton students were members of the church; now 204 out of 435 students are church members. The world does move, and in some vitally important aspects its movement is in the right direction.—*The Examiner.*

News of the Week.

WEDNESDAY, FEB. 10.—The damage done by the riot in London is estimated at under £5,000. It was checked by the police.... Sir William Vernon-Harcourt, Chancellor of the Exchequer, is re-elected to Parliament from Derby....The steamer "Alaska" sailed to Fastnet from New York in six days and eighteen hours....Two hundred unemployed workmen at Nottingham, England, forced an entrance into the room where the workhouse guardians were holding a meeting and clamored for bread....An advance in all the cotton mills in New Bedford, Mass., of 10 per cent will be made on March 1st. ....Another of the Tarrytown robbers has been caught, and Inspector Byrne is confident he will get all of them....Speeches on the silver question made in the House by Messrs. Findlay and Warner....General Hancock died at Governor's Island yesterday afternoon of a malignant carbuncle complicated with acute diabetes....In the coke region colored men will take the place of the coke strikers....A woman living in Barre, Penn., left her two years old child sitting in a high chair near the stove and visited a neighbor for a little while, and when she returned she found the child lying on the stove burned to a crisp....A farm hand employed by John Hoar in Northfield, Ohio, because he was refused a kiss by one of Mr. Hoar's daughters, struck them both with a piece of iron and left them for dead, and then set fire to the barn, burning twenty-three cows, twenty hogs, one horse, and corn and wheat and farm implements. Loss $20,000 ...Sharp is still under examination. He is unable to account for $692,000.

THURSDAY, 11.—A riotous crowd continues to parade through London, causing a panic among shopmen, destroying a number of windows, but showing personal violence to no one....Mr. Forster, of England, is sinking rapidly....The British patrols have been attacked near Suakim....Servia has decided to purchase 50,000 rifles and 25,000,000 cartridges....The anti-Chinese agitators have been quieted in Seattle, W. T.... District-Attorney Martine, of New York, has been severely criticised for certain actions regarding Edwin E. Glaskin....A plan to remove the menagerie to another part of Central Park, N. Y., is proposed, as it is thought to injure property where it now stands....There was a $75,000 loss by fire on Broadway, New York city, last night in O. B. Potter's seven story building....The Meadow Brook Hunting Club stable near Hempstead, L. I., was burned, and twenty-five valuable horses destroyed....Two of the Tarrytown robbers have confessed their crime....Both Houses of Congress adjourned in honor of Major-General Hancock. ....There is a great deal of indignation felt against Keeper Laverty of the Trenton State Prison on account of immoral conduct.

FRIDAY, 12.—On account of the riots in England there is to be a government inquiry into the condition of the working classes. Several arrests have been made in consequence of the riots and an extra force of police has been engaged....A riot is said to be existing at Leicester, England, on account of a strike....Mr. Gladstone is preparing a bill for the expropriation of land in Ireland by means of State funds....M. Basly, a workingman deputy in the Chamber of Deputies, Paris, made a violent socialistic harangue in defense of the striking miners at Decazeville ...A loan of £5,000,000 was signed in Belgium to colonize a Congo State. ....The Fitz-John Porter bill was discussed in Congress....The two Houses of the Legislature at Albany disagree on the Canal appropriation....The men who were locked out by the cigar makers in New York have returned to work....A mob destroyed the sewer of a reformatory at Elmira because it was condemned by the Board of Health ... A livery stable in St. Louis burned, destroying thirty-eight horses....Heavy freshets are reported from New Jersey, Pennsylvania and Delaware....An excited mob threatened to cut through the reservoir dam to find the body of a drowned boy....There was a heavy explosion of giant gun powder on the route of the new aqueduct.

(Continued on page eighteen.)

The Home.

AUNT MARJORIE'S CORNER.

[Among the mothers whose eyes turn expectantly toward this part of the INTELLIGENCER, there are doubtless many, more is the pity, who do not see *Babyhood*, from which we take this "Familiar Talk," which will appeal to every maternal heart.]

Baby's Little Sister.

BY MARION HARLAND.

AMID the flutter, the bustle, the suspense, the pain, the rejoicings attendant upon the advent of the newest baby, one member of the household is almost sure to be overlooked. The queen of yesterday suffers, for the first time in her brief life, from neglect. Fed, clothed, and physically comfortable, she yet feels herself left out in a world that has, without warning, become cold and friendless. Her abdication has been involuntary and rude. She went to bed a sovereign and awoke in exile. "Mamma's room," the happiest hunting-ground of her infancy, is forbidden territory, and Mrs. Gamp, in alpaca and spectacles, hovers menacingly on the frontier. The servants stumble over without seeing her in rushing to and fro; her own nurse is preoccupied with sober thoughts of the addition to her cares. The late favorite pulls vainly at her apron and heartstrings.

"You are a big girl now and must learn to look after yourself. We can't have two babies in the house," is, in the Little Sister's ear, a sentence of banishment to Siberia.

She is exceptionally happy if to the feeling of forlornness and desertion be not superadded the smart of active insult. The humorous sense of the low-bred is gratified by the sight of blood drawn by their sportive thrusts. It is great fun to see the sensitive child wince and weep under their fleers at the nose-out-of-joint, their success in quickening jealousy that, when conceived, shall bring forth hatred. The mother gives little thought in her happy languor to the dethroned princess, after she has seen her led in on tiptoe to leave a timid kiss on her brother's red face, one full of awe and longing on her own pale lips. If, as the days slip on, a rumor that Little Sister does not love the dear baby sifts to her ears, she is rather amused than grieved. Time, that has filled her arms and heart with the new treasure, will right everything; the angel-boy will win the silly child over in due season.

Time, being more merciful than mother and maids, generally accomplishes the desirable end. Until the gradual cure is wrought the young thing suffers anguish so needless that one's blood heats in telling the story.

When but a child myself I heard a five-year-old playmate ask her mother, who was fondling a baby-brother:

"Did you ever call *me* your 'precious dove' when I was little?"

Baby though I was, I interpreted the cadence of the query, read back of the record of the pleading eyes. At the distance of almost half a century from the scene I recall indignantly the careless reply:

"Oh! I suppose so, child. Don't lean on my lap. You crowd against your brother!"

Little Sister is herself crowded into the background, and, in families where there is a scarcity of hirelings, is pressed into the active service of the usurper. Her short legs ache with much trotting of errands from nursery to kitchen, and around the corner to the druggist's for bottle-nipples, condensed milk, and Mellin's Food. Throat and chest swell with suppressed shouts and song, hushed lest she should disturb the baby; her temper is roughened by friction against new rules of law and order. She is set to rock the cradle when she pines to be at play, and should the baby awake during her watch she is scolded. Worst of all, she misses the dear covert of mamma's lap when she is tired or sleepy or in trouble; the warm circle of the arms is filled by another, and she is therefore the more ready to believe herself shut out also from the mother-heart. As she grows stronger and more helpful, and the baby less like a roll of carded wool, she is allowed as a prime treat to hold him until she is strained to faintness under the weight she is too proud to confess is too much for soft muscles and bones. In humbler homes she is, at a pitiably early age, sent out to wheel perambulator or wagon in the open air for the whole morning or afternoon, and held responsible for the safety and content of the passenger.

We laugh at the *bon-mot* of the reprobate who professed his ability to live up to but one orthodox tenet—the doctrine of *total depravity*. We sober into tenderness that is not far removed from tearful admiration over the loyalty, the heroic magnanimity, the saintly sweetness of our Little Sister as she holds in her dimpled fists the well-being, the very life of one whom circumstance and cruel jests would, but for her native angelhood, have taught her to regard as robber and pest.

"Mamma!" says brave little Van of Miss Phelps's "Avis," with his last breath, "does—you—love—me—best of—my little sister?"

Avis's heart broke with the answer, because he was already beyond the hearing of it.

We moralize and poetize over acres of paper concerning other interesting and trying transition-periods—the brook-and-river meeting of girlhood; the lad's assumption of the *toga virilis;* the easy decline from maturity into old age. The passage from babyhood to nobodyhood is more sudden and utter than any other change to which humankind is heir, save that from life to death; is least considered and least pitied.

I was present once when a young mother was showering caresses on her month-old girl, her first-born, a boy of two years, standing silently by. He was a gentle little fellow, and so shy of demonstrations that both of us were surprised when he withheld his mother's hand from stroking the baby's cheek, to lay it on his own head. The blue eyes were full of unchildish tears.

From that moment the tiny sister was known in the family as "Eddie's baby." Mamma and nurse took care of her, but she belonged to him. He was consulted as to her dress and food. If she cried he ran to see what the matter was; while she slept he dragooned the household into silence, that "his baby might get her nap out." Her wrongs were his; for her rights he would have fought while strength and breath lasted. When she could sit on the floor and claim a monopoly of the choicest playthings, he was only too thankful to be allowed to hand them to her. Her trial-steps were guided by his hands, and the patience with which he reiterated syllable and word coaxingly for her imitation, his rapture when she achieved intelligent articulation, were the prettiest nursery episodes imaginable.

"Whose little daughter is this?" inquired a stranger, meeting the two walking hand-in-hand on the piazza of a summer hotel.

The boy reared his golden head proudly.

"*Mine!*" he replied. "My mamma *borned* her, but she belongs, weally and twuly, to me!"

He had just passed his fourth birthday when he lay dying in his quarantined bed chamber all through one soft September day. An hour before the death-film blotted out the blue from the sweet, faint eyes he opened them wide and laughed. A door unclosed in the upper story and let fall down the staircase the sound of a baby's voice trying to turn a tune he had taught her a week ago.

"What a sweet singer she is!" he faltered fondly. "It makes me 'most well when I hear her!"

Be pitiful, busy mother, tempted by stress of work, and many interruptions to push away the baby of yesternight, that the new claimant of to-day be not neglected. Grade lovingly the descent from the Delectable Heights of your embrace to the level of the multitude who must fend and fare for themselves. Have as many babies as you have children. In the realm where you sit a queen the latest-born should stand as near—and no nearer—the throne than the first. Give to each elder child a proprietorship in lesser and least, developing unselfish graces by love that makes service joy, not duty.

"And It Came to Pass."

"Lead them, my God, to Thee,
Lead them to Thee,
These children dear of mine
Thou lendest me.
Oh, by Thy love divine
Lead them, my God, to Thee,
Safely to Thee."

IT was less than a month after I had become a Sunday-school teacher, that at Normal class we sang the hymn "Jesus Save," of which the above lines are one of the stanzas. I well remember how long, very long it seemed to me I must wait for the answer to that prayer-hymn, before any of those dear children just promoted from the primary class would take upon themselves the vows assumed by their parents at their baptismal consecration.

The years have come and gone since then, until last Sunday marked our eighth anniversary as a class, with four of the original girls still as members. The day could not pass without some recognition, but I was wholly unprepared for so large a blessing as was mine. Just at the close of the session, Ella D., as she bade me good-by, said: "Miss H., do you remember the little cards you gave us that first Sunday? You had written on them, 'I will be God's child,' and asked us if we would sign our names, and now it is true, all of us who did are Christians."

That unforgotted incident, recalled by such a loving testimony, thrilled my heart. What had seemed so far in the dim future that Sunday afternoon, when, in much trembling and weakness, I left a loved teacher's class to obey the Divine command, "Go teach," had in reality come to pass.

As for some time my teacher has been deprived of active service, I called that same day to see her. She will always be my teacher, and it is a privilege to be considered "one of Miss Knight's girls." For a moment she failed to recall the day, and then began a self-accusation, so I mentioned how I, too, had forgotten what one of *my* girls remembered.

Isn't it a lesson to teachers? In each instance the scholar's memory proved the better. We may not know, 'tis well we cannot tell what words of ours shall return in blessing. That they will, our whole experience teaches; for what the mouth of the Lord hath spoken shall come to pass. G. L.

JANUARY 20th, 1886.

"CASANDRA'S CASKET." By Emma Marshall. The literary quality of this story is a good deal above the average of books prepared for our Sunday-school libraries. The plot of the story is involved but is cleverly handled and consistently developed, and the portraiture of character is strong and lifelike. From beginning to end the narrative is wholesome in tone and contains many lessons which young people may very profitably consider. (Carters.)

CHILDREN'S PORTFOLIO.

The Trustful Sparrow.

"THIS crumb is *mine*," said Sparrow Gray,
"The only one I've had to-day,
And I *should* be a silly bird
To give you half, or even third;
For see! the ground is white with snow,
And may be weeks, for aught I know."

"If 'tis," replied the younger bird,
"I'll tell you what I overheard:
I heard some little children say,
In that great house across the way,
How they should scatter crumbs of bread,
That every bird might be well fed,
Till all the ice and snow were gone;
So cheer up. *Pray* don't look forlorn:
I'd rather gaze on miles of snow
Than see a bird with looks of woe."

"You simple!" twittered Sparrow Gray,
"That's always just your heedless way.
No matter whether foul or fair,
It's '*chirp, chirp, chirp*,' without a care.
And now you think you'll be well fed;
I *hope* you haven't been misled;
But time will tell. Good-day, good-day,"
And greedy Sparrow flew away.

The little bird was left alone—
Poor wee, wee Sparrow, scarce half-grown!
The cold winds soon began to blow;
No shelter offered, high nor low;
But mindful of the promised crumbs,
To the great house at length he comes,
A little shivering, hungry bird.
Then to the window where he heard
The children's voices, straight he flies,
And with his chirping Sparrow-cries
Soon brought them thronging to his side.
Then quick the sash they opened wide,
Strewed thick with crumbs the sheltered sill,
Till wee, wee Sparrow had his fill,
And chirping soft, as if to say,
"I thank you, thank you," flew away.

Dear little children! dear wee bird!
Could we but heed the promised Word
Of One who keeps both great and small,
And notes a single sparrow's fall!

—*Elizabeth A. Davis, in Harper's Young People.*

How a Pet was Saved.

THE reports of mad dogs that I see in the papers recall two interesting stories, and I write down one for Susie P. and the other readers of Cousin Lois' page.

Now if you fancy that I am going to let you know the very spot where my dog went mad you are mistaken, for that is my secret, and were I to reveal it, every boy and girl would be teasing to go there.

Think of a large, roomy old house, three stories high, one hundred years old, with great halls and wide piazzas and deep fireplaces. The house in the midst of a beautiful lawn; on one side the river, and on the other the ocean. Just beyond the gate such glorious woods! What a place to play in! Then a garden full of flowers and fruit trees—those famous pear trees and gooseberry bushes and grape vines. I

wonder whether Lulu remembers the "*pear* wine" that she and Bee used to make, and those enchanting attic rooms in which they used to play, and the canoe on the top of the cupboard.

Lulu, Susie, Willie, three darlings, with their little maid, Bee, were very, very happy. Their pets were the cows and chickens and horses and a *dog*, a dear, dear dog that was like another child.

One day just after dinner, papa was away. Bee was minding Willie while his own nurse was at dinner, and we were on the piazza. Suddenly the dog rushed in, foaming at the mouth, with eyes bloodshot, flesh quivering. He darted through the great hall out into the back yard. We were terribly frightened. Darling mamma gathered her children about her, and we shut ourselves into the dining-room.

The man who worked in the house heard the noise and ran up from the kitchen. He was as frightened as we were when we called out, "Tip is mad! Tip is mad! Oh, Patrick, shoot him! shoot him!"

Patrick was quite brave when danger was far off, but to see close by the piazza a dog acting so strangely filled him with fear.

"Yis, yis. Och! he's mad intirely, and we'll all be kilt! Yis, Misses H., yis; I'd shoot him if I had a weapon. I'll call John. The poker! the poker!"

"Don't hurt Tip," said Lulu, while we were still pale and trembling.

Now the servants below had summoned the farmer and his men. They were unwilling to shoot the poor beast, and a council of war having been called, it was decided to get the dog into the barn and await the arrival of the master. He being once secured there, Pat discoursed about the danger of "kapin' them *insects* about the place where there were so many *childer* and *farm byes*, and they might all be eat up wid them so ravenous, and thin what use was they when the wife was a widdy! Och hone!"

We suffered both from fear of the dog and sorrow that he must die, for we all dearly loved "Tip." He was a favorite with every member of the family, and it was sad to feel that the master's hand must give him his death. The hours passed on. We heard the approach of the wagon bringing the master. The men rushed out to tell him the sad news. "Tip was in the barn stark mad. Misses and childer frightened to death."

For a moment the master trembled. Then he heard the cries and moans of the suffering animal. With the true courage love always gives, he went to the door and through an aperture saw his dear Tip extended on the floor, foaming and moaning. He called. As if by magic the poor brute lay quiet, then tried to draw himself up. The master went cautiously in, and approaching his favorite, spoke gently and soothingly. He saw that his presence had a most favorable effect, for the animal grew quiet and allowed the master to stroke him. The men subsided, while we in the house were now trembling with fear lest the dog should bite his master, but kindness finally prevailed, and love, generous love, conquered. We saw the poor dog finally brought out of the barn, and we all gathered round to watch him drink a pan of warm milk. Oh, how we rejoiced to find that Tip was not mad! and how happy was the good father that no accident had happened and that the dog had been imprisoned in the barn and not shot. Many and many a poor beast, hunted by wicked boys or cruel men may be goaded to madness; and though dogs may sometimes have the hydrophobia from other causes, cruelty or fear only makes the matter worse. It is not right to expose ourselves to danger, yet here was a dear pet saved by intelligent kindness and courage.

My other story is very funny, and I may relate it to you some day. K. M. S.

Astoria.

A Word to the Boys.

WHAT do you think, young friends, of the hundreds of thousands who are trying to cheat themselves and others into the belief that alcoholic drinks are good for them? Are they to be pitied and not blamed? Do you want to be one of these wretched men? If we are to have drunkards in the future, some of them are to come from the boys to whom I am writing; and I ask you again if you want to be one of them? No! of course you don't!

Well, I have a plan for you that is just as sure to save you from such a fate, as the sun is to rise tomorrow morning. It never failed; it never will fail; and I think it is worth knowing. Never touch liquor in any form. That is the plan, and it is not only worth knowing, but it is worth putting in practice.

I know you don't drink now, and it seems to you as if you never would. But your temptation will come, and it probably will come in this way: You will find yourself, some time, with a number of companions, and they will have a bottle of wine on the table. They will drink and offer it to you. They will regard it as a manly practice, and very likely they will look upon you as a milksop if you don't indulge with them. Then what will you do? eh, what will you do? Will you say "No, no! none of that stuff for me! I know a trick worth half a dozen of that!" or will you take the glass with your own common sense protesting, and your conscience making the whole draught bitter, and a feeling that you have damaged yourself, and then go off with a hot head and a skulking soul that at once begins to make apologies for itself, and will keep doing so during all his life? Boys, do not become drunkards.—*J. G. Holland.*

A Spider-Shower.

A WRITER in *Chambers's Journal* describes as follows a spider-shower he saw in September, 1875:

On the morning of the shower there had been some electrical disturbance. There had been one loud peal of thunder, but no rain.

About 10 A.M. I noticed small spiders running over my coat-sleeves, and had to brush off several trails of gossamer-web.

Looking round, I found that brick walls, houses, branches of trees, etc., had these webs dangling from them, and that other gossamer-webs were continually falling from above, and adding to the accumulation.

By midday, a long fence was festooned from point to point of its triangular rail-tops with a ribbon like ladder of gossamer; and this was growing broader and broader as the tiny creatures kept running along this ladder, each increasing the breadth by adding its own contribution of another silken thread.

All along this ladder the little strangers were running in an excited and hurried manner, as if they had lost their way, and had got into a strange country.

Some, in travelling over their improvised road, made mistakes, and got into bordering webs of the garden spiders, where they were speedily devoured.

About 1 P.M. the clouds cleared off, the sun shone out, and I noticed that some of the spiders had begun to re-ascend into the atmosphere.

Fixing my eyes upon one of them, I observed that as it left the gossamer pathway, it selected a clean spot on the iron railing, and gathering its limbs closely together, it projected from its spinnerets several threads which expanded outwards, and stretched upwards from nine to twelve inches.

Then this parachute seemed to show a buoyant tendency, and suddenly the tiny creature left hold of the iron rail, or was lifted off it, and quickly "vanished into thin air."

Possible the real home of gossamer spiders may be in the blue ether, where, in the wonderful economy of nature, they may have their appointed work to do. Or, it may be that these Liliputian roamers through space, like the migratory birds, have their appointed periods for going in one direction and returning in another.

Who knows? He only who made them and us, and whose ordained ministers are, humanly speaking, infinite in their number and variety.

Be Awake.

I HAVE heard of a little maiden who said "It was so very hard, she always had to go to bed just when she wished to stay up, and to get up just when she wished to go to bed;" and I know many children feel as she did; but if they had old heads on their young shoulders, they would know that those who are growing, require more sleep than those who are at their full strength; and also, that if they do not go to bed early, they will not be ready to get up for the bright morning hours, which are the very best of the whole day.

It is a happy thing to be awake early, and to get into the habit of rising early. Lord Chatham said: "I should have inscribed on the curtains of your bed and on the walls of your chamber, 'If you do not rise early, you can make progress in nothing.'" Therefore, that you may be early awake, and may keep awake at your lessons, or at your work, be early in bed. I sometimes wish, when I hear children grumbling about having to go too soon to their pleasant bed, so soft and sweet, that they knew what it was to be really weary. In the factories, before the law was passed which limited the hours of labor, children often fell asleep over their work, though they knew they would be speedily aroused, and punished for doing so. During the battle of the Nile, many shipboys were so weary that they were seen lying asleep on the decks, awakened neither by the noise around them, nor by the fear of their officer's anger, nor by their own danger. They were so weary that they must sleep, whatever came of it. I think if some little people who make ugly faces about going to bed, had more to tire them, they would not only be glad to go to bed, but would thank God that they had a bed to go to, while the children of poverty have to sleep as they can—oftentimes cold and comfortless. —*Chatterbox.*

John Knox's Clock.

A CORRESPONDENT of the New York *World* writes from Huntington, Pa., concerning an ancient timepiece once owned by John Knox: "Not on account of its intrinsic worth, but owing to its historical value, W. H. Woods, Esq., of this city, has in his possession a clock that would command perhaps as high a figure as any other timepiece in the country. It was built at Paisley, Scotland, by Eavn Skeoch, in 1560, and was owned by John Knox, the great Scottish reformer, from whom Mr. Woods is a lineal descendant. John Knox died in 1572. His big clock was handed down to his family for nearly a hundred and fifty years, when it finally came into the hands of John Witherspoon, father of one of the signers of the Declaration of Independence. When John Witherspoon, the son, left Scotland in 1768 to take charge of Princeton College, he brought the old heirloom with him, and when he was elected to the Continental Congress the old timepiece was ticking in his parlors, and indicated the hour of his departure to transact his patriotic duties.

"Dr. Witherspoon prized the clock very highly. He cleaned it himself at regular intervals, and took pleasure in showing it to his friends and the members of Congress. When he died he requested that it should remain in his family and descend to the first-born of succeeding generations. At the death of Dr. Witherspoon, in 1794, the clock came into possession of his daughter Marion, who subsequently married the Rev. Dr. James S. Woods, of Lewiston, this State, who died in 1862. At the death of Mrs. Woods, shortly after, the clock came into the possession of its present owner, W. H. Woods, in whose parlor it now stands. The clock is still a good time-keeper, eight feet high, built of rosewood, with brass works. Mr. Woods was urged to place the clock on exhibition at the Centennial, but refused to let it be taken from the house."

Little Heads Together.

A DOUBLE ACROSTIC FOR "RAPPIE."

Primals.—A sovereign who in middle age began to reign
And war with darkness, ignorance and pain.

Finals.—Magician, spanning time and space,
Summoning the voice of friend if not his face.

1. The word of a wise man.
2. A novel.
3. A kind of poem.
4. Neither.
5. A speckled beauty.
6. An idol.
7. Connected with ships.
8. A kind of shot.
9. An old Indian king.
10. Taught English boys to smoke.
11. An audible answer.
12. A leaper from Maine.
13. The end of a wood pile.

K. M. S.

PI.

Xev ton noth teh eptos' ndim
Hitw yht lahswol tiw:
Exv tno ohtu hte 'topse nmid,
Rfo htuo tsnac nto hatfmo ti.
Leacr nda girbth ti dlshou eb vere,
Wlfgnio kile a sytrcla virre ;
Tghirb sa ghtli, nad realc sa niwd.

DIAMOND.

1. In japonica. 2. Placed. 3. Used in sealing documents. 4. A plant of the genus *Crocus*. 5. A president of the United States. 6. A small dog. 7. Fragrant flowers. 8. A conjunction. 9. In nebulous.

Answers to Puzzles of January 27th.

Hidden Proverb.—The integrity of the upright shall guide them.

Enigma.—Strike while the iron is hot.

Diamond.—

W
L E T
L O B E S
W E B S T E R
T E T R A
S E A
R

Cerrect answers from Midwout and Rappie Bowne.

Everything for the "Children's Portfolio" should be addressed to Cousin Lois, at this office.

The Reading Room.

Our Book-Shelves.

....“MY STUDY AND OTHER ESSAYS.” By Austin Phelps, D.D. This volume consists mainly of discussions republished from various periodicals. They are none the worse but rather the better for that, since they are revised and enlarged. Nearly half of them are upon topics connected with retribution, upon which they speak with manly force and precision, being in striking contrast with the loose thinking and feeble reasoning so common in our day. Prof. Phelps writes in a direct, crisp style, and is usually accurate in his use of words. But he says (p. 265) “redolent with” instead of “redolent of.” He quotes 2 Cor. 5:11 twice as if it read “the terrors of the Lord,” when the first noun is singular in the Authorized Version, and the Revised Version, in common with most critics, renders the phrase, “the fear of the Lord,”—reverential fear or piety. But these are small specks upon what is really a valuable and timely book. (Charles Scribner's Sons.)

....“GOD'S REVELATIONS OF HIMSELF TO MEN AS SUCCESSIVELY MADE IN THE PATRIARCHAL, JEWISH AND CHRISTIAN DISPENSATIONS, AND IN THE MESSIANIC KINGDOM.” By Samuel J. Andrews. A quarter of a century ago Mr. Andrews issued “The Life of our Lord upon Earth,” a book which met with great favor and has not been superseded by any of the numerous lives of Christ that have been published since. The present work is not the equal of that. Much of its matter is familiar, though in the chapters on The Dead Under the Theocracy, The Scribes and The Messiah in the Apocryphal Books there is much that is fresh and strongly put. The chief peculiarity of the book, its making the Messianic Kingdom commence at the Second Advent, is contrary to accepted opinions, and in our judgment is not made out. (Scribners.)

....“MECHANICS AND FAITH,” by Charles Talbot Porter, is intended to be in the line of Drummond's now famous work, as indicated by the secondary title, “A Study of Spiritual Truth in Nature.” It displays considerable ingenuity, and some originality, and no one can read it without receiving valuable impressions and suggestions. At the same time, the writer lacks the clearness of thought, aptness of illustration, and still more the charm of imagination, which makes Prof. Drummond's book so popular and delightful. The spirit of the author is religious, and his teachings in the main are sound, but he must have his fling at “Calvinism” as “the natural product of a barbarous age,” especially in the matter of eternal punishment, entirely shirking the strict analogy of the “mechanical” universe with the destruction of that which persistently opposes or resists the Divine laws. (Putnams.)

....“DOMESTICUS: A Tale of the Imperial City.” By William Allen Butler. We have here a serio-comic story of housekeeping and home-making in New York city. Disguised with the thin Latin covering, we have “Domesticus,” the malignant genius who, under Protean forms, haunts all married couples who try to live out of a boarding house. The descriptions of “Domesticus Hibernicus” and “Contrabandus,” and the trials of the “Little Lady” who was tortured by the household tyrant, will be keenly relished by all readers. The simple love tale of “Juventus,” who went to battle, and of “Prima,” who waited his return, gives special flavor to a book which is just the sort for household reading, especially for those laying the foundations of home. (Charles Scribner's Sons.)

....“THE HOUSE AT CRAGUE; or, Her Own Way.” By Mary B. Sleight. This authoress, already favorably known to the readers of the INTELLIGENCER in the way of shorter pieces, has made a successful venture at a more extended story in the above. It is told with a delightful simplicity and realism, and maintains its interest throughout. The general tenor of the plot, as well as the moral, is given in the title, and we need not anticipate it farther than to commend it as a pleasing and wholesome book for young people. (Thomas Y. Crowell & Co.)

....“THE INFANT PHILOSOPHER. Stray Leaves from a Baby's Journal.” By T. S. Verdi, M.D. It is not quite easy to put out of view the absurdity involved in the plan of this book, nor to accept, as natural productions of an infantile mind, the cogent reasoning—expressed in accurate language, with plenty of large words—which Dr. Verdi ascribes to his “Infant Philosopher.” But if one can forget

....“THE PETTIBONE NAME.” By Margaret Sidney. (The Household Library, No. 1.) If this incongruous elements, he will be able to accept the Baby's Journal as a convenient and agreeable medium for conveying sensible advice relating to the care of infants. The mistakes of parents, nurses and doctors are described in a very telling way, and the humorous vein which runs through the book adds to the effectiveness of its criticisms of many popular methods. (Fords, Howard & Hulbert.)

troductory volume fairly indicates the character of the new *Household Library*, it may be taken for granted that it will furnish a collection of cheap, convenient and attractive books deserving of a place in every family library. “The Pettibone Name” is written in a peculiarly strong and sprightly style, gives an admirable picture of New England society, and presents a series of character sketches which are exceeding y interesting studies. The narrative is, of course, “a story with a moral,” and a good deal more than this, for, by the skilful management of the plot, many a salutary lesson is unobtrusively suggested. (D. Lothrop & Co.)

....“MISS BELINDA'S FRIENDS.” By Mary Dwinell Chellis. As a means of setting forth, in a very entertaining way, the need, aims and methods of temperance work, this narrative will undoubtedly prove effective. It covers a good deal of ground and does so thoroughly. The book will be found especially useful in furnishing suggestions as to the methods most likely to be successful in combating intemperance. Apart from its special aim, the story is worth reading for the sake of the healthful stimulus to Christian effort which it imparts. (Nat. Temperance Society.)

....“THE PROFESSOR'S GIRLS” is a wholesome and entertaining story by Annette Lucile Noble. It contrasts disinterestedness and selfishness, open dealing and hypocrisy in a way which proves that it is the product of a clear head, a Christian heart and a cunning hand. (Pres. Board of Publication.)

....“STALL'S LUTHERAN YEAR BOOK FOR 1886.” Edited and published by Rev. Sylvanus Stall, A.M. A well printed and excellent ministerial register and array of church statistics of the Lutheran churches in the United States and abroad.

....“WITHOUT BLEMISH.” To Day's Problem. By Mrs. J. H. Walworth. The negro is fitted to the warmer climate and peculiar occupations of the South, and though he is now free to go where he will and to do what he will in any legitimate line of industry, yet he is in the South to stay. The problem of his future usefulness, now that he is invested with citizenship, is to be solved by a second emancipation from the thrall of mental and moral darkness, through educational advantages. This is the purport of the book. The story is well conceived and written in Mrs. Walworth's masterly and elegant style. As the story unfolds a warm sympathy is kindled in spite of one's self for Olga, the heroine, who is the suffering victim of a most cruel plot, but who in the end scores a glorious triumph. (Cassell & Co.)

Our Library Table.

Periodicals, Serials and Notes.

....*Wide Awake* is always true to its name, and the February number is especially bright and attractive. The frontispiece, which is a gem of art, introduces the opening poem, “The Nest in the Wind,” by Mary Bradley. “The Eliotsdale Punishment,” “How Daniel Abbott outwitted the Indians,” “Saved by a Kite,” and “Mr. Pepys' Valentine” are entertaining short stories. “Autograph Hunting and Autographs,” by Nora Perry, is a quite delightful article, and the serials by Charles Remington Talbot, Harriet Prescott Spofford and Margaret Sidney will interest many readers.

....The *Monthly Interpreter* for December last is as usual well stored with instructive matter. Prof. Sayce continues his valuable series, The Old Testament in the Light of Recent Discoveries, discussing in this paper the ethnographical details in the tenth chapter of Genesis. Dr. Shanks writes on the authorship of the second part of Zechariah, adopting, we are sorry to see, the modern opinion that it does not belong to the prophet whose name the book bears, but was written before the exile. He does not pretend to show or even conjecture how, if that were the case, these chapters came to hold the place they have from time immemorial held in the post-exilian book.

....The *New Englander* for February has a very good article by Prof. Hunt on the Place of English in the College Curriculum and a very timely paper on Municipal Reform. The department of Educational Topics is occupied with Mr. Mason Young's attack on the policy of Yale College and a crushing reply to the same by Treasurer Kingsley and the editor. The Review does excellent work in vindicating the New Haven institutions against bitter and unjust aspersions.

....*Outing* has come to this city, to 140 Nassau street Mr. Poultney Bigelow has the editorial control, and with him are associated Mr. Theodore Roosevelt and Mr. Cleveland H. Dodge. The magazine has been especially satisfactory in the past and cannot fail to become still more attractive in the future. Mr. Roosevelt assumes no financial or executive responsibility, but becomes a counselling and contributing editor. He will soon begin a series of articles on big game hunting in the Rockies. Mr. Dodge is well known as an expert in wholesome manly exercises. No magazine has had a warmer welcome month by month from us. The papers from evidently accomplished men and women have been so free from conventionalities, so full of the frank and hearty spirit of the out-door life which has been their chief theme, have also been so robust and genial and animated that they have been an intellectual tonic of unspeakable value to men bound by necessity to a life largely sedentary. The lovers of out-door enjoyment cannot afford to neglect the records which occupy the pages of this periodical. The current number contains another section of Mr. Stevens' tour Around the World on a Bicycle—why does he ride on Sunday?—an analysis of the tests by which the “Puritan” and “Priscilla” were tried, a scientific treatment of The Modern Ice-Yacht, and other entertaining illustrated papers, and the usual thorough record of what is going on in the world of Bicycling and Tricycling, Yachting, Canoeing, Tennis, Shooting, etc.

. ..The *New York Fashion Bazar* is a monthly periodical of seventy four large octavo or quarto pages, each containing three columns of text, abounding in illustrations of the latest styles in the dresses of ladies and children, of head coverings, and of ornaments, and of embroidery patterns. Not being men milliners we are ignorant of the technical terms which ought to be used on this very important matter. There are also stories, short and continued, original and selected, a department in which ladies discuss topics in which they are especially interested, some book reviews, a taste of Social Gossip, a column or two of recipes, and a page of music. The yearly subscription is $3. The publisher is the well-known Mr. George Munro, of the Seaside Library, etc.

....Month after month we wonder at the resources of the editors of *The Pansy*, and of *Our Little Ones and The Nursery*. The verses, the stories, the descriptions of natural phenomena are ever fresh, bright and entertaining. No better stories for old as well as young folks than those of *The Pansy* are to be found anywhere, and the engravings in *Our Little Ones* are hardly inferior to the best work in the great monthlies.

BOOKS RECEIVED.

Charles Scribner's Sons: Domesticus. A Tale of the Imperial City. By William Allen Butler. 12mo, pp. 281. $1.25; also,

An Apache Campaign in the Sierra Madre. An Account of the Expedition in Pursuit of the Hostile Chiricahua Apaches in the Spring of 1883. By Capt. John G. Bourke. Illustrated. 12mo, pp. 112. $1; also

What Does History Teach. By John Stuart Blackie. 16mo, pp. 128. 75 cents.

Macniven & Wallace, Edinburgh, Scotland: Annals of the Disruption; With Extracts from the Narratives of the Ministers Who Left the Scottish Establishment in 1843. By the Rev. Thos. Brown, F.R.S.E. Illustrated. 8vo, pp. 841. 5 shillings.

Thomas Y. Crowell & Co.: Alice Withrow; or, The Summer at Home. By Lucy Randolph Fleming. 12mo, pp. 241. $1.25; also,

Transformed. By Faye Huntington. 12mo, pp. 341. $1.25.

Funk & Wagnalls: Saint Augustin, Melanchthon, Neander. Three Biographies. By Philip Schaff. 12mo, pp. 168. $1; also,

Commentary on the Gospel of John, with an Historical and Critical Introduction. By F. Godet. Vol. I. Translated from the Third French Edition, with a Preface, Introductory Suggestions and Additional Notes, by Timothy Dwight. 8vo, pp. 559. Cloth, $3; also,

Old Wells Dug Out: Being a Third Series of Sermons. By T. DeWitt Talmage. 12mo, pp. 432. $2.

Massachusetts New-Church Union: Lectures upon the Doctrines of the New Church. By Rev. John Worcester. Delivered in Newtownville, 1885. 12mo, pp. 97. Cloth.

John J. Hood, Philadelphia: Precious Hymns for Times of Refreshing and Revival. Selected by Thomas Harrison. Musical Editors, John R. Sweney and Wm. J. Kirkpatrick. 12mo, pp. 96. Board, 35 cents.

Oliver Ditson & Co.: Temperance Song-Herald. For the Use of Temperance Meetings, Lodges, and the Home Circle. Compiled by J. C. Macy. 8vo, pp. 112.

Cassell & Co.: General Gordon. By the Rev. S. A. Swaine. With Portrait. 12mo, pp. 128. 50 cents.

Government Printing Office, Washington: Report of the Commissioner of Education for the Year 1883-'84. Octavo, cloth, pp. 943.

UNBOUND BOOKS AND PAMPHLETS.

Sheet Music: Apple Blossoms. Words by Miss A. Kemp. Music by Johannes Braunschiedl; and

Good-Night My Love, Serenade. Words by the Baroness de Vigne Music by Randolph King. C. H. Ditson & Co., New York; also,

Brother Charlie. Song for Soprano or Tenor. Words by Virginia Townsend. Music by Frederick W. Batcheider; and

Where Are the Swallows Fled? Words by Adelaide Proctor. Music by S. A. Sargent. O. Ditson & Co., Boston, Mass.

The Century Magazine versus John Bunyan and Evangelicalism; and The Bible of Our Fathers. James H. Baird, Clarksburgh, W. Va.

Eighth Annual Report of the New York Christian Home for Intemperate Men, 1175 Madison avenue, corner 86th street, for the year 1885.

Circulars of Information of the Bureau of Education. No. 4, 1885. Education in Japan.

Ramblings in Beulah Land: A Continuation of Experiences in the Life of Jennie Smith. No. 1. 16mo, pp. 156. 25 cents. Garrigues Brothers, Philadelphia.

A House Divided Against Itself. A Novel. By Mrs. Oliphant. (No. 511, Harper's Franklin Square Library.) 4to, pp. 82. 20 cents; also,

Fortune's Wheel. A Novel. By Alex. Innes Shaud. (No. 54, Harper's Handy Series.) 16mo, pp. 292. 25 cents.

Morgan's Horror. A Romance of the “West Countree.” By George Manville Fenn. (Cassell's “Rainbow” Series.) 12mo, pp. 192. 25 cents; also,

Autobiography of Benjamin Franklin. (Cassell's National Library, Vol. I., No. 3.) 16mo, pp. 192. 10 cents.

PERIODICALS.

February.—The Expositor, The Gospel In All Lands, The Phrenological Journal, The English Pulpit of To-Day, The Old Testament Student.

March.—The Quiver, Harper's Monthly Magazine, The Magazine of Art.

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FORTY-FIRST ANNUAL REPORT

—OF THE—

NEW-YORK LIFE INSURANCE CO.

Office: Nos. 346 & 348 Broadway, New York.

JANUARY 1, 1886.

Amount of Net Cash Assets, January 1, 1885 ..... $57,835,998 45

REVENUE ACCOUNT.

Premiums	$13,517,426 03		
Less deferred premiums, January 1, 1885	795,323 00	$12,722,103 03	
Interest and rents (including realized gains on Securities and Real Estate sold)	3,859,577 47		
Less Interest accrued January 1, 1885	460,507 76	3,399,069 71	$16,121,172 74
			$73,957,171 19

DISBURSEMENT ACCOUNT.

Losses by death, including reversionary additions to same	$2,999,169 64	
Endowments, matured and discounted, including reversionary additions to same	741,767 47	
Annuities, dividends, and purchased policies	3,940,999 64	
Total Paid Policy-holders	$7,681,873 75	
Taxes and re-insurances	250,142 32	
Commissions, brokerages, agency expenses and physicians' fees	2,024,000 70	
Office and law expenses, salaries, advertising, printing, &c.	488,546 62	$10,444,553 19
		$63,512,618 00

ASSETS.

Cash in bank on hand, and in transit (since received)	$2,042,542 60	
U. S. Bonds and other bonds and stocks (market value, $36,991,923 88	33,640,220 56	
Real Estate	6,825,532 63	
Bonds and Mortgages, first lien on real estate (buildings insured for $16,500,000 and the policies assigned to the Company as additional collateral security)	18,15 ,500 00	
Temporary Loans (market value of securities held as collateral, $5 4,450 0)	451 500 00	
*Loans on existing policies (the reserve held by the Company on these policies amounts to over $2,000,000 00)	416,034 15	
*Quarterly and semi-annual premiums on existing policies, due subsequent to January 1, 188	878,161 65	
*Premiums on existing policies in course of transmission and collection. (The Reserve on these policies, included in Liabilities, is estimated at $955,000)	575,699 50	
Agents' balances	68,142 73	
Accrued Interest on investments, January 1, 1886	43 ,284 18	$63,513,618 05
Market value of securities over cost on Company's books		3,351,703 32

*A detailed schedule of these items will accompany the usual annual report filed with the Insurance Department of the State of New York.

CASH ASSETS, January 1 1886 ..... $66,864,321 32

Appropriated as follows:

Adjusted losses, due subsequent to January 1, 1886	$144 424 01	
Reported losses, awaiting proof, &c	248,424 12	
Matured endowments, due and unpaid (claims not presented)	41,854 06	
Annuities due and unpaid (uncalled for)	10,595 21	
Reserved for re-insurance on existing policies; participating insurance at 4 per cent Carlisle net premium; non-participating at 5 per cent Carlisle net premium	56,200,875 00	
Reserved for contingent liabilities to Tontine Dividend Fund, January 1, 1885, over and above a 4 per cent reserve on existing policies of that class	$2,633,796 70	
Addition to the Fund during 1885	952,683 31	
	$3,586,480 01	
DEDUCT— Returned to Tontine policy-holders during the year on matured Tontines	462,737 24	
Balance of Tontine Fund January 1, 1886	3,123,742 77	
Reserved for premiums paid in advance	29,934 3	
		$59,799 848 19
Divisible Surplus (Company's Standard)		$7 064,473 13
Surplus by the New York State Standard, at 4½ per cent		$13,225,053 94

From the undivided surplus of $7,064,473 13 the Board of Trustees has declared a Reversionary dividend to participating policies in proportion to their contribution to surplus, available on settlement of next annual premium.

Surplus:
JAN. 1, 1885 :—Company's Standard, $4,371,014; State Standard, $9,896,773
JAN. 1, 1886 :—Company's Standard, 7,064,473; State Standard, 13,225,053
INCREASE :—Company's Standard, $2,693,459; State Standard, $3,328,280

Death-claims paid.	Income from Interest.	Insurance in force.	Cash Assets.
1881, $2,013,203	1881, $2,432,654	Jan. 1, 1882, $151,760,824	Jan. 1, 1882, $47,238,781
1882, 1,955,292	1882, 2,798,018	" 1883, 171,415,097	" 1883, 50,500,346
1883, 2,263,032	1883, 2,712,863	" 1884, 198,736,043	" 1884, 55,542,902
1884, 2,257,175	1884, 2,971,624	" 1885, 229,382,586	" 1885, 59,283,753
1885, 2,999,109	1885, 3,399,069	" 1886, 259,674,500	" 1886, 66,864,321

During the year 18,566 policies have been issued, insuring $68,521,452.

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Parties desiring to purchase Land in Florida should visit and examine this Beautifully located Town before purchasing elsewhere. Situated on a bluff of high rolling land, one of the highest points in Volusia county, and noted for the fertility of the soil. Some of the CHOICE ORANGE GROVES of the State are in this vicinity. The natural attractions of this place are unsurpassed, and the fine climate here helps to make this Town one of the most attractive places for those wishing to make a winter home

FOR ORANGE CULTURE It has no superior, and the lands are also adapted to the culture of Vegetables and the smaller fruits. Some of the Finest Garden Lands in Florida may be found here.

HIGHLAND PARK is located directly on the main line of the Jacksonville, Tampa and Key West Railroad, 104 miles south of Jacksonville, and three-fourths of a mile east of good steamboat landing. The town has been beautifully laid out in good sized building lots, adjoining and near which are tracts in any size to suit purchasers, both pine and hammock lands. Bargains are now being offered to ACTUAL SETTLERS such as will not be found in any other part of the State. Parties wishing to secure one of the best spots in Florida for either a winter or permanent home, should inspect the rare chance now offered. Lots and Lands will be sold on EASY TERMS.

THE HIGHLAND PARK HOTEL Is situated a few rods from the railroad depot, fronting on the beautiful and picturesque Highland Park. This Hotel is now open for the reception of guests. It has all the modern improvements, including Gas, Electric Bells, Hot and Cold Water Baths, pure Water and a perfect system of drainage. In fact this Hotel is one of the most complete and best furnished in the State, outside of the large cities. No pains will be spared to make the guests comfortable. The house is delightfully situated in a grove of oak and magnolia, and helps to form one of the most attractive places in Florida. The Hotel is kept by E. H. SANBORN & CO., of White Mountains, N. H. Persons desirous of spending the winter in Florida, or wishing to make a winter or permanent home, will do well to call and examine Highland Park before locating elsewhere. For further information or particulars, call on or address,

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The Church.

"For Thy Great Mercies, O Lord, Hear."

Dan. 9: 18, 19.

O FATHER, for Thy love!
O Saviour, for Thy grace!
O Comforter, as heaven above
Be this Thy dwelling-place.

O for the promised gift!
O for the gracious rain!
Let not Thy Church, O Lord, uplift
Her hungering prayers in vain.

O for the touch of power!
O for the tongues of flame!
O for the coming of the hour
To glorify Thy name.

O for the tender heart!
O for the loving fear!
Blest Holy One, the gift impart
Thy still, small voice to hear.

Here on this holy ground,
While we in reverence wait,
May Thy rich blessing, Lord, be found
Before the mercy-gate.

Hasten the rising sun!
O drive away the night!
Soon may Thy sovereign will be done,
Thy kingdom come in might.

—*Thomas Mackeller, in Presbyterian.*

True, But a Pity.

A PASTOR in a neighboring city told us the other day that he and a fellow-pastor were led to "launch out into the deep," and went down into one of the worst districts of their city and began some Gospel work. God immediately blessed their efforts and a number of souls were brought to Christ, hopefully saved. In their zeal, the pastors invited these saved ones from the "lower classes" to come to their churches, as there were no churches in their neighborhood. Well, these "young converts" came. And, moreover, in the weekly prayer meeting they began to tell what the Lord had done for them. Their clothes were not of the best; their manners not of the most refined; their mode of speech and expression not in accordance with that used in the drawing rooms of the best people. Upon the whole, the pastor said, their people were so shocked at this apparition of "common sinners" in their midst that the officers of the church advised them to give up their work among the "lapsed masses" if there was to be an incursion of *such* people into their churches and prayer meetings. In our solemn judgment, nothing better could happen to the Church of God than to have an infusion of just such "new blood," if we may so speak, into our respectable churches and congregations. Whenever Christianity grows away from the down trodden by sin, and the degraded poor, it has grown away from its primitive type. Whenever the fellowship of Christ and Christ's people begins to be bounded by social lines, then it ceases. There ought to be one place on this footstool where the rich and the poor meet together and find an equality in the common kinship which binds us to Christ and to each other—*Words and Weapons.*

Spurgeon on Verbosity and "Lastly."

ENDEAVOR with all your might to avoid verbosity. Say as much as you can in a few words. If you can say a thing well in twenty-five words, try to say it as well in twelve; and if it be possible to cut these down to six, give your mind to it. Some things you may reduce even more than this by never saying them at all. Wordiness is the disease which comes of fluency. Good speakers have most cause to dread it. After listening to a very good brother the other day, I could not help repeating to myself the chorus of one of the revival hymns, "Beautiful words! Beautiful words! Beautiful words!" There was nothing else, not a striking thought in a bushelful; but, oh, such beautiful words! It was once my painful privilege to hear a good brother, now in heaven, who was great at making much palatable soup with a mere morsel of meat. When he was preaching, or speaking, he used to say, in the space of half an hour, about as much as one could think of in half a minute. He would expand the subject so admirably that, while you listened, you thought it was very wonderful; and when he had done, you squeezed up the matter in your hand, and lo, there was nothing! Oh, how one sighed for a solid inch of thought in lieu of acres of verbiage!

Once more, let me hint to you that it is cruel to make your hearers hope that you are about to close, and then go on again. I have suffered this wrong from brethren at the prayer meeting. I have felt sure that the friend meant to pull up, and he has gone on again, without apology or reason. I am sure it must be dreadful when a preacher says, "To conclude," and then "finally," and then "lastly," and then "finally and lastly." A divine, who is still in the body, is never very lively, but he has great gifts in holding on. When you think he has done, he issues a supplement, which is almost always headed, "Another blessed thought!" His hearers' thoughts are not always blessed, and they often agree with the American who said, "Oh, that the man would *quit!*" "One word more," said a speaker, "and I am done." And the reporters found, when the word was written down, that it contained fifteen hundred syllables. The famous word of Aristophanes was outdone. That same speaker often says, "a single remark," and then talks for fifteen minutes.

More City Churches.

IN Philadelphia our brethren seem to have a conception of the importance of possessing the new land, and are constantly planting mission chapels in the new neighborhoods, but as a general thing no such wisdom directs our denominational mission efforts. Brooklyn Baptists have been content for years to spend over two-thirds of their missionary funds on several churches, with little chance for growth, in various places on Long Island, while in their own great city almost all the progress that is made in planting or sustaining new churches, is through individual and unorganized efforts. New York Baptists may be satisfied with the results of their missionary operations, and think that the money raised is used to the best possible advantage, but surely in the metropolis far more ought to be done in planting new churches, which will soon be self-supporting, than we have seen in the past.

When any Christian man looks upon our cities on Sundays and compares them with the past, can he avoid alarm? The open stores which force themselves on his attention in so many of our avenues, the crowds who are madly rushing in the pursuit of pleasure, and the places of amusement which are thrown open, all indicate that vast numbers of our people are drifting away from the old moorings. Nothing is being done, proportionately to the needs of the times, to sanctify the manhood of our nation. If a new church is started it is often handicapped with debt, and the people who attend it have the need of money to sustain it impressed in their minds more than they do Gospel truth. Many people from the very inability to contribute to sustain a church as they feel would be expected of them, drift out of church life altogether. It is high time that our stronger churches considered their duties to their own cities. Provision ought to be made for founding new churches, and there ought to be faith enough to send forth numerous and efficient colonies to commence with, and funds ought to be supplied that the bug-bear of heavy debt and insufficient income shall not frighten people of moderate means away.—*Baptist Weekly.*

THE SUNDAY-SCHOOL.

Work in the West.

TO the Sunday-school of the Reformed Church of Harlem, N. Y., a missionary of the American Sunday-School Union reports a recent tour among their schools in northwestern Arkansas, southwestern Missouri and the northern Indian Territory, in which he delivered 11 sermons, 12 addresses, attended two Sunday-school conventions, and visited many families, supplying them with Bibles and Testaments. He gave a Testament to each of five daughters of a blind widow, a Bible to a poor widow, and one to a widow whose husband had just been murdered, and to a Christian Indian woman, and to a poor old man.

From all quarters come glad tidings of conversions in the schools of the Union.

Home Readings.

Lesson 9, First Quarter.

M. The Work Hindered ..... Ezra 4: 1-24.
T. The New Decree..... Ezra 6: 1-13.
W. The People Encouraged..... Hag. 2: 1-8.
T. The Temple Dedicated..... Ezra 6: 14-22.
F. Ezra's Commission..... Ezra 7: 1-28.
S. His Journey to Jerusalem..... Ezra 8: 15-36.
S. Nehemiah's Prayer..... Neh. 1: 1-11.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

Feb. 28th.—"*Nehemiah's Prayer.*"—*Neh.* 1: 1-11.

Golden Text.—"Give us help from trouble; for vain is the help of man."—Ps. 108: 12.

Central Truth.—"Cast thy burden on the Lord; and he shall sustain thee."—Ps. 55: 22.

INTRODUCTION.

ABOUT twenty years after the return of the exiles to Jerusalem the temple was completed and dedicated to the worship of Jehovah. As time went on it became evident that something more than a temple was necessary in order to preserve the people of God as a peculiar people. Mixed marriages with surrounding heathen; the disregard of the Sabbath; and other evils springing out of these caused a rapid and dreadful demoralization of the people. Thirteen years before the event recorded in our lesson Ezra had led a second company of pilgrims back to Judea, and had succeeded in accomplishing a partial and temporary reform. In spite of his work, however, the prospect was extremely discouraging to the patriot or faithful follower of Jehovah, who longed for the former glory and purity of the city of God. Ninety years had elapsed since the first return when Nehemiah was led to go up to Jerusalem to try and help his struggling brethren. Our lesson tells us how he was brought to give himself to this great and arduous task.

THE LESSON.

I. THE BURDEN CARRIED.—vs. 1-4.

V. 1.—"*The words of Nehemiah the son of Hachaliah.*" We know nothing more than this about the family of this man, but it is generally supposed that he was of royal descent. His name, meaning "Comfort of Jehovah," is well suited to his character and work. "In the month Chisleu." The Jewish month corresponding with part of November and December. "In the twentieth year." Following the Persian chronology and dating by the reign of Artaxerxes. "As I was in Shushan the palace." Shushan or Susa is a name applied interchangeably to the palace and the capital city. It was situated east from Babylon and about a thousand miles from Jerusalem.

V. 2.—"*Hanani one of my brethren, came.*" It is not stated that Hanani and his companions had been sent to Shushan for the purpose of obtaining help, but it is certainly probable "I asked them concerning the Jews." It is very evident that Nehemiah's heart was at Jerusalem long before he went there in person. His separation at so great a distance, and his high office at the court did not weaken his sympathy with his brethren.

V. 3.—"*The remnant that are left of the captivity there in the province are in great affliction and reproach.*" The visitors have no rose colored picture to present. They represent the returned exiles as both in trouble and disgrace. The enmity of jealous neighbors, and the wickedness of unfaithful Jews had united to bring about this sad state of things. "The wall of Jerusalem is broken down, and the gates thereof are burned with fire."

At first this statement seems to refer to some recent disaster, but we have no record that any attempt had been made as yet, to enclose the city with walls, and the words must refer to the desolation of the city at the time of its destruction, and to the fact that the ruins still laid about the place, while the city still was defenceless.

V. 4.—"*When I heard these words.*" It is hardly possible that Nehemiah had had no previous intimation of how matters were going at Jerusalem, but he evidently did not realize the full extent of the trouble until this time. "I sat down and wept, and mourned....and fasted, and prayed." These words describe the state of Nehemiah's feelings during about four months, or from the time of his receiving this news until the opportunity was presented for laying the matter before the king. It is not necessary to suppose that he absented himself from court during this interval, but only that the thought of his struggling and sinning countrymen was seldom out of his mind. He knew that tears and fasting could not help his brethren, so he prayed for guidance and blessing in the practical scheme which he was entertaining.

II. THE BURDEN CAST OFF.—vs. 5-11.

V. 5.—The prayer of Nehemiah may be regarded as in many respects a model, and is worthy of detailed examination. "*O Lord God of heaven.*" The prayer opens with a recognition of the national and universal dominion of God—Lord over Jews, Gentiles, and the universe. The more we exalt God in our thoughts, the greater will be our confidence in prayer. "The great and terrible God." We wonder that he should have chosen these aspects of the Divine character as the basis of his plea, but he knew that these very attributes, while they aggravated the guilt of sinners and made punishment a necessity, also secured the faithful observance of promises. The justice of God is as important an element of the Christian's faith as it is of the sinner's doom. "That keepeth covenant and mercy." Each clause brings us nearer to the heart of God. This prayer is addressed to Him who chose Abraham, and entered into covenant with him, and who had during all the intervening time been fulfilling that covenant, even when visiting for sin. "For them that love him and observe his commandments." This covenant faithfulness is no excuse for sin, but is an encouragement to confess and forsake sin, and so Nehemiah used it.

V. 6.—The next characteristic of this prayer which we notice is its honest confession of sin. Some prayers are made up largely of fault finding with God or our fellows. Nehemiah recognized sin as the cause of disaster, and seeks for better times through becoming better men. "*Confess the sins of the children of Israel.*" Their sins which had led them into captivity, as well as those more recently committed which hindered the return of God's favor upon them. "Both I and my father's house have sinned." He identifies himself with the nation in this confession. Perhaps he recognizes the fact that he had sinned by not going up to Jerusalem before this to share the hardships and opportunities there met with.

V. 7.—*We have dealt very corruptly against thee.*" There is here no attempt to shift or deny responsibility. He comes as a sinner and seeks pardon and cleansing. The different words used to express the requirements of God are employed here in order to emphasize the extent and degree of the corruption confessed.

V. 8.—"*Remember I beseech thee the word that thou com-*

mandest thy servant Moses." No mention is made of future amendment as a plea for present mercy, there is no rehearsing the virtues of some of the heroes of Jewish history, but simply an appeal to the Word of the LORD. This is the only sure foundation on which to base our prayers or our hopes. "If ye transgress, I will scatter you." Why should Nehemiah refer to this threat? Simply because the fulfillment of it to the very letter was a guarantee that the accompanying promise would be fulfilled.

V. 9.—*"But if ye turn unto me."* As disaster had followed turning away from God, blessing was conditioned upon returning to Him. "And keep my commandments and do them." The turning was not to be merely saying "Lord, Lord," but doing the things which He had said. "Though there were of you cast out unto the uttermost part of the heaven." The enormity of the guilt, or the greatness of the consequent disaster was to be no bar to the mercy of a reconciled God. "Yet will I gather them from thence." So God is gathering His scattered people out of the nations. Nehemiah does not quote any one passage of Scripture but uses the substance of the entire covenant at Sinai.

V. 10—*"Now these are thy servants and thy people."* We can imagine how it strengthened Nehemiah's faith to be able to bear his people before the LORD in this way. So may we bring the children of the covenant to the God of all mercies for a blessing. "Whom thou has redeemed." The former mercies had not depended upon the deserts of the people, and now blessings could be sought from the God of grace. He that had begun the work of redeeming a people unto himself would not leave that work half finished.

V. 11.—*"Let now thine ear be attentive to the prayer of thy servant, and to the prayers of thy servants, who desire to fear thy name."* This first specific petition seeks for grace for repentance and reformation. Help within is sought before help without is asked for. "Prosper thy servant this day." He evidently had the plan in mind which he was ultimately enabled to carry out. He knew that it must fail without God's blessing, and that it could not fail with His blessing. "Grant him mercy in the sight of this man." Humanly speaking, everything depended upon the mood of the king. Yet Nehemiah knew that He who had moved Cyrus to order the rebuilding of the temple could lead Artaxerxes to consent to the project now under consideration. "For I was the king's cupbearer." His official position is mentioned only incidentally in order to prepare the way for the story contained in the next chapter. We can only state that Nehemiah's prayer was heard, that the king consented to his plan, and that he succeeded in doing a blessed work at Jerusalem.

LESSONS FOR TO-DAY.

1. Duty finds us wherever we may be.
2. "If one member suffer, all the members suffer with it."
3. "Pray for the peace of Jerusalem; they shall prosper that love thee."
4. "God is our refuge and strength."
5. The faithfulness of God is the foundation of our faith.
6. Prayer without the confession of sin is vain.
7. God's word does not return unto Him void.
8. God prospers His servants in answer to their prayers.

The Old, Old Story.

IT was not told by a minister, not even in the Sunday school, but in the home of a devoted teacher to a congregation of one. This is the way the story was told, and this is the way it went down into one human heart.

A poor ragged boy was found one Sunday by the teacher among the regular scholars of her class. The lady had no idea how the thing happened. But there the boy was in his pitiful plight, and the other boys were having a little fun over the awkwardness and poverty of the stranger. The teacher drew the boy close to her side, and asked his name. Hanging is head he muttered, "My name is Jimmy."

"How old are you?" was asked, with other questions which drew out the fact that the boy was ten years old, and that he could not read. The case was so pitiful that the teacher only whispered, "I want you to go home with me after school."

At length the teacher was seated in the house with the strange boy, to whom she gave an apple to make him feel at home, when the conversation went along something like this:

"Jimmy, is your mother living?"

"I never had any mother as I knowed of. I allers lived with Benjamin, the bone-picker."

"Well, Jimmy, I hope you love Jesus."

"Jesus, who is He?"

"Why, Jimmy, you must have heard of Jesus—stop and think."

With an honest and wondering look the boy replied, "Upon my word and honor I never heard tell on Him. I suppose He is some big gentleman that wouldn't speak to Jimmy."

The teacher had never before met a person that had not heard of Jesus. At first a strange chill came over her, and next a thrill of joy at being permitted to tell the story of the Cross to another for the first time. A prayer was sent up—"Lord help me," and the lady went on talking of Jesus. The boy listened with a stare of bewilderment; his gaze was riveted more and more upon his teacher as he drew closer and closer to her until his elbow rested on her lap. Tears came, filling his eyes and running down his cheeks, when he said, "It seems awful strange; nobody ever told me before that Jesus died for me. Are you sure there is no mistake about it? I allers thought I was of no account anyhow. Please tell me where they buried Him. I wish I could put some flowers on His grave."

When the teacher could recover her self-control after the pathos of these words, she said, "Jimmy, I have not told you the best of all. The grave could not hold Jesus," and she went on to tell the boy about the resurrection and ascension. Her listener was spell-bound, as he heard still further of Christ's praying for Jimmy, and that He was just as near to him as the boy was to the teacher, and that Jesus had a home for him in heaven by-and-by.

The story had now penetrated Jimmy's heart, and he said, "I don't see how anybody could help loving One that died for 'em; but how can I tell what He wants me to do? I can't see Him, nor hear Him talk. I wish I had seen Him before He died."

The teacher went on to tell about the Bible, about the strength Christ gives to them who try to obey Him, and how near we can all be to Him now that He is risen from the dead.

Jimmy said inquiringly, "You told me that Jesus would come and live in my heart but I know He won't stay where there is so much badness. Only yesterday I tried to steal some apples, and when I feel awful hungry, I just think I could steal anything. How can I get this awful feelin' out of me, so as to be good?" to which the teacher replied by telling more of the love of Christ and His cleansing blood.

"Now please, teacher," said the boy, "won't you tell Mr. Jesus who I am? I don't know how to ask Him, as long as I can't see Him. Mebbe I won't ask Him mannerly-like, and He won't answer me."

The teacher replied that praying is talking to Jesus. "You can tell Him just what you want, and ask Him for it."

"Well," replied Jimmy, "I think I would like to have you tell Him about me first, for you have known Him so long, and He will take more notice of Jimmy if somebody comes with Him."

They knelt in prayer, the teacher introducing Jimmy to Jesus, as the boy expressed it. Then in honest and rude faith Jimmy said: "I feel so well acquainted with Him now, you bet it won't be the last time I'll talk to Him."

The boy took up his old torn cap, as if hurrying away, when the teacher said: "What is your hurry, Jimmy?"

In a subdued and confidential tone the boy replied: "I want to hurry home and tell Benjamin about Jesus; he is so sickly like, and it would be an awful thing if he should die and not hear about Jesus." Then, half covering his mouth with his hand, he whispered, "And he told me to steal the apples, and that is why I am in such a hurry. Good-by."

This is a real incident. Such paganism may be found within pistol shot of our church spires. Here we see the charm of the old, old story, as fresh and powerful as ever. How many of us could tell the story so simply? What Christianity wants most to-day is not a better philosophy, but lives so true and hearts so loving that it shall not be so hard to get the story told.—*Rev. F. G. Clark, D.D., in The Evangelist.*

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of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 26
Capital paid in cash	1,000,000 00
Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

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CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	3,011,637 00
Reserve for Unpaid Losses and Claims	378,483 98
Net Surplus	1,227,995 10
Cash Assets	**$7,618,116 08**

SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	857,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,550 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,800 00
Interest due on 1st January, 1886	97,056 02
Premiums uncollected and in hands of Agents	258,290 30
Real Estate	1,272,633 77
Total	**$7,618,116 08**

CHAS. J. MARTIN, President.
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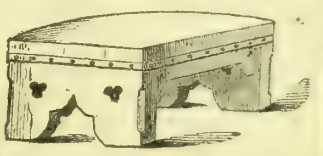

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The Dead.

LAST week, just as we were closing the forms, the death of Gen. Winfield Scott Hancock was announced. It was a startling announcement, for no one beyond his family and staff knew that he had been ailing for some time. On Friday evening ex Governor Horatio Seymour died at the residence of his sister, Mrs. Conkling, at Utica. Gen. Hancock would have been sixty-two years old if he had lived until last Sunday. He was born in Montgomery County, Pennsylvania. Governor Seymour would have been seventy six years old on the last day of May. He was a native of the beautiful region included in the town of Pompey, Onondaga Co., New York. Gen. Hancock married Miss Russell, the daughter of a St. Louis merchant. Governor Seymour's widow was Miss Mary Bleecker, of Albany, N. Y.

Gen. Hancock was a brave and skilful soldier. His record is without a blemish, from the field of Molino del Rey to the battles of the Wilderness. No one has accused him of delay, of failing to lead his men with the highest ability and courage whenever ordered, of flinching from a position of extreme danger and difficulty. He was a true hero and a magnetic leader, as skilful as he was courageous,—a splendid soldier.

Governor Seymour was one of the few public men of this State of the last thirty years entitled to the name of statesman. The pitiable criterion of the present day that measures the discharge of public duties by "business principles," he never descended to. His views were comprehensive and anticipated the future. Some of his utterances during the Civil War were condemned; but of the breadth of his statesmanship in public affairs there can be no doubt. He has made many addresses, written a number of papers, exhibiting not only that he was an accomplished gentleman, but that he held a comprehensive policy which embraced the various interests of the commonwealth, the causes which had produced the existing condition and the character and power of the influences now active. He was a statesman, and not a mere keeper of accounts.

Both of these distinguished men were affable and benevolent, and won the love of their fellows. What is still better, both were men of integrity, pure men, of unstained character and life. No moral failings in either are to be glossed over by the press or by those who knew them best. No accusation of deceitfulness, or dishonesty, or impurity, or unfaithfulness to friends or associates, or of lack of sympathy or charity, stands against either.

Mr. Stead's Release.

NEVER has Exeter Hall been more densely crowded, and certainly never by a more enthusiastic audience, than on Monday evening, when a meeting was held within its walls to welcome Mr. W. T. Stead, whose term of imprisonment expired in the morning. Mr. Stansfeld, M.P., occupied the chair, and in his opening remarks said that they had met to welcome, on his release from Holloway Gaol, one of the most fearless and devoted men he had ever known. To such a man the best, and indeed the only, welcome they could give, and the only tribute they could pay, was to determine to prosecute his work. He denied that Mr. Stead had exaggerated the vice and crime existing in the metropolis, and as a member of Parliament of twenty five years' standing, he expressed the strongest and most absolute conviction that the Criminal Law Amendment Bill would not have become the law of the land but for the exposure in *The Pall Mall Gazette*. A resolution was then moved by the Rev. Hugh Price Hughes, to the effect that the meeting accorded to Mr. Stead its increased confidence and warmest gratitude, and pledged itself to the furtherance of the great national work he had done so much to promote. They welcomed Mr. Stead, he said, as an innocent man, and a good man, and testified that the Government and their legal accomplices had utterly failed to affix any stain of crime upon that honest Englishman. A reference by Mr. Hughes to Dr. Hey wood Smith, who was on the platform, was received with loud and prolonged cheers. The resolution was seconded by Mr. Costelloe and supported by Mr. C. Maclaren, M.P., the Rev. B. Waugh, and Mrs. Fenwick Miller. The presentation to Mr. Stead, who was accompanied by his wife and children, of a Bible from the Young Men's Christian Association, and of an address and purse containing 27,000 pence, subscribed by as many English women, formed the next business. Mr. Stead then rose to reply amidst a scene which has been seldom if ever witnessed before in Exeter Hall or elsewhere. The vast audience, of which three fourths were, we should judge, men, stood waving their handkerchiefs and cheering for several minutes, swept away by an enthusiasm difficult to conceive by those who were not present. When silence was restored, Mr. Stead offered a brief prayer, and then, in a powerful and eloquent speech, which lasted over an hour, defended in the main the course he had taken, although admitting that he had made errors in judgment. For the suffering brought upon Rebecca Jarrett, in whom he said he had unabated confidence, he expressed deep regret. His gaolers and warders had treated him with extreme kindness. The only man who had uttered an unkind or unfeeling word to him while in prison was the chaplain of Coldbathfields. As the practical result of his work the age of protection for girls had been raised not only in this country, but in Tasmania, Victoria, and New South Wales.—*Christian World, London, Jan. 21st.*

Wages.

DR. GIFFEN read a paper one day in the last week of January before the Statistical Society of London on the Progress of the Working Classes during the last fifty years, in which he said:

"There has been a vast improvement in the wages and condition of all working men through all parts of the kingdom. While the hours of labor have been shortened 20 per cent, wages have increased nearly, if not quite, 100 per cent. The weekly wage of 4s. earned by Irish laborers fifty years ago has become 8s.; the 7s. 6d. earned then by the Welsh laborer has become 15s.; the 9s. earned by the Scotch laborer is now 18s.; and 8s. or 10s. paid to the English laborer has changed to 13s. or 15s. The worst-paid labor in towns has gained in corresponding degree. In the large manufacturing towns the rise ranges from 15s. to 25s. The composition of the masses has changed in the time, and added to the improvement; for fifty years ago the Irish peasants were a third of the working classes, and now they are less than an eighth. The working masses in Great Britain, meanwhile, have doubled their numbers, the agricultural laborers being only one-eighth of the total, and the remaining three-fourths being artisans and other town-workers, who fifty years ago formed only one-third of the entire population. Rise of wages in England has been matched by a like rise on the Continent. The total income of this country fifty years ago was 500 millions a year, of which two-fifths came from agriculture; now it is 1,270 millions, of which only one-sixth is derived from agriculture; though, as that sixth amounts to more now than the two-fifths used to amount to, the agricultural laborer, getting his proportionate share of it, is better off. The nine millions of the working classes fifty years ago earned altogether about 171 millions a year, or £19 a head; now the thirteen millions of them earn a total of 550 millions, or £42 a head, which shows an increase of over one hundred per cent. During these fifty years prices have declined all round, except in the particulars of rent and meat. Bread stuffs, clothing, tropical produce, and miscellaneous articles of all kinds are cheaper than they were. There has been an advance in the price of meat, except bacon; but this is accounted for by increased consumption, since 50 years ago the working classes ate scarcely any meat but bacon. But on the whole a sovereign goes farther than it did. It is not the capitalist, but the laborer, who has reaped most economic advantage from the improvement in that time."

Financial.

TUESDAY, Feb. 16th.

THE imports of merchandise at this port last week were reported at $8,911,309, and the exports at $5,754,292. The imports thus far this year exceed those of the same time last year by $5,800,000, and the exports have been $7,200,000 less. The import of specie last week amounted to $128,239, and the export to $1,246,900. Sterling exchange sold yesterday at $4 87 1–2 for 60 day bills and $4 89 1–2 for demand....The Associated Banks of this city last week increased loans $5,235,800, lost in specie $1,041,600, gained in legal tender $1,875 and in deposits $5,515,900. The surplus of reserve was reduced $545,575, making it $34,468,145. Money continues abundant and is loaned at 1 to 3 per cent on call, and from 3 1–2 to 6 per cent on commercial paper, and at an average of 5 per cent on time. Yesterday money closed at 1 1–2 to 2 per cent with a strong upward tendency. For export by to-morrow's steamer $607,000 specie are reported engaged. The silver dollar is worth to-day 79.20 cents as bullion....Foreign grain markets are reported to-day dull for wheat, firm for corn. The visible supply in this country of wheat shows a dimination of 546,321 bushels for the week. Quotations were: March wheat here 90 5–8, in Chicago 79; corn here 50 7–8, in Chicago 37 1–8; oats here 37 5–8, in Chicago 29 3–4. Pork and lard are both lower, and beef dull. Cotton was firm yesterday at Liverpool. Quotations here were: Feb. 9.96–97; March 9.00-01; April 9.09; May 9.19–20; June 9.29–30....The railroad combination has strong financial support and encounters strong opposition. The Stock Market is strong, but in some doubt as to the future.

Misrepresentation of the New York State Board of Health by the Royal Baking Powder Co.

At a meeting of the State Board of Health held February 11th, 1885, it was

Resolved, That the advertisement of the Royal Baking Powder Company quoting the State Board of Health of New York, as recommending, through one of its analysts, its purity etc., is a misrepresentation. In no case does the State Board of Health or its representatives cause such examination to be made with a view of recommending particular products.

ALFRED L. CARROLL, M. D.,
Secretary.

News of the Week.

(Continued from page eleven.)

SATURDAY, 13.—Riots renewed in the hosiery factories at Leicester, England. Houses attacked and policemen stoned and street lamps smashed....It is reported that Mr. Biggar intends to withdraw from the House of Commons. ..Ex-Governor Seymour died last night. The funeral services will take place in the Trinity Church at Utica, N. Y....The damage done by the storm of last Thursday is considerable. It was felt from Northern New England to Delaware Bay and west to the Alleghany mountains. Three life saving men and five sailors were drowned on Barnegat Shoals in attempting to rescue a bark, which had stranded there. Damage done in Providence, R. I., will amount to $50,000....Smallpox is reported to be existing in the coke region. Hungarian strikers have purchased revolvers, and formed a society imitating the Mollie Maguires ...Trouble is expected to-day at Seattle. The Chinese have bought rifles and revolvers and will defend their lives and property ...General Hancock's funeral occurs to-day in Trinity Church of this city. The cold weather down South this winter has not seriously effected the orange trees, more than to strip them of their leaves. They promise a fair crop for the present year....A delicate operation was performed on a baby at the South Side Hospital in Chicago whose body was covered with hair moles. The hair moles were removed and the little patient is doing well.

MONDAY, 15.—The strikers at Leicester, England, were dispersed by the police... A treaty of peace is to be signed by Servia. ....A full account of the mutiny of two Manila Indian sailors on the ship "F. N. Thayer" has been reported....The Bishop Harrington, a missionary in Zanzibar, is said to have been killed by the natives.... A number of dynamiters have been arrested in Spain....Great losses from floods in New England and New York....Governor Hill and his staff expected to attend ex-Governor Horatio Seymour's funeral....George Q. Cannon, the notorious Mormon leader, was arrested in Nevada....A Greek sailor was murdered at sea by two of his mates.... Orders for the arrest of ex-Sheriff Davidson have been issued and he has fled to New Jersey ...Boston was almost cut off from communication with the rest of the country by the recent flood....Extensive damage by high water and ice gorges in the Mohawk, Susquehanna, Mississippi and Missouri rivers....An attempt was made to hang a young woman in Illinois.

TUESDAY, 16.—The damage by floods near Boston and in Eastern Connecticut is great. Assistance in Boston has been given to 700 families, and the injury in Connecticut is reckoned at $1,000,000....In the Committee of the House a resolution for free silver coinage was defeated by one vote....A wall of the storehouse burned at Tompkinsville, Staten Island, in January, fell yesterday on seven men, injuring one, probably fatally. ...The House resolved to investigate the Telephone scandal....Town of Flagstaff, Arizona, nearly destroyed on Sunday by fire. ....Gilmore gave two concerts on Sunday in this city for the Parnell Fund; result $6,000 net....Mobs of unemployed workmen yesterday in three English cities. Queen Victoria gives £500 to relieve the distress.... The Socialists who incited the riot in London are to be tried to-morrow....Mob of French Canadians near Quebec yesterday. ....Prussia is excited by fears that the Government is preparing to yield everything to the Pope....Burmah is to be garrisoned by 16,000 troops.

THE NEW YORK LIFE INSURANCE COMPANY has just made public its Forty-first Annual Report. As about twenty years of the growth of this now strong organization are recalled and the rapid and substantial increase of financial strength is noted, one cannot avoid wondering what will be the result of the twenty or forty years to come. The amount insured during 1845 was less than a million of dollars, during last year it was over 68 millions. The cash assets then amounted to $17,496, and are now nearly 67 millions of dollars. The payments to policy

holders aggregate 89 millions. Nothing seems to hinder the advance of this Company. During the "hard times," from 1873 to 1878, the assets increased from 24 to 36 millions. At present they are growing at the rate of over seven millions a year. Such a life of forty years is calculated to inspire confidence in the years before us. The security for the total amount insured increases in a greater proportion than the risks assumed. In 1854 the cash assets were only one-tenth of the amount insured, now they have become one-fifth, that is, the security is twice as great now as it was thirty years ago.

The twenty-sixth annual report of the Equitable Life Assurance Society, just issued, shows that at the close of 1885, its assets were $66,553,387; its surplus, $13,862,239; its income, $16,590,053; and that the amount of new insurance written during the year was $96,011,378. The Equitable is fully entitled to rank as one of the principal life insurance companies of the world. The public is indebted to it for indisputable insurance, and for the popular system of tontines. The former guarantees that the insured will not leave an insurance to be sued for at his death; while the latter provides for a distribution of the insurance profits among those policyholders who live and keep their policies in force, according to the contract.

Our readers will confer a favor upon the publishers of this paper and, perhaps, find it to their own advantage if, when answering an advertisement found in these columns, mention is made that it was seen in THE CHRISTIAN INTELLIGENCER.

The purest, sweetest and best Cod Liver Oil in the world, manufactured from fresh, healthly livers, upon the sea-shore. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in the market. Made by CASWELL, HAZARD & CO., New York.

PIMPLES removed and the Skin made smooth by using Juniper Tar Soap, manufactured by Caswell Hazard & Co., New York
Sold by druggists.

Publisher's Department.

THOUSANDS ARE BORN with a tendency to consumption. Such persons, if they value life, must not permit a Cough or Cold to become a fixture in the lungs and chest. The best known remedy for either is Hale's Honey of Horehound and Tar. 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Dr. Scott's Electric Hair Curler and Tooth Brush will be sent to any part of the world on receipt of $1, and if not satisfactory the money will be refunded. Ladies and gentlemen who wish to quickly bang, crimp or curl the hair, beard or moustache by a new method, or to possess sound, white teeth and rosy gums, are invited to read the brief but interesting description of these new inventions. Dr. Scott's Electric Appliances are now sold and well known in every part of the world, and are guaranteed by the Pall Mall Electric Association of London, England. Agents, male or female, are wanted for the above articles, and also for Dr. Scott's Beautiful Electric Corsets, Belts, Electric Hair, Flesh and Tooth Brushes and Insoles. No risk. Quick sales. Satisfaction guaranteed. For terms address G. A. Scott, 842 Broadway, New York.

Scrofula, salt rheum, all humors, boils, pimples, and diseases of the blood, general debility, dyspepsia, biliousness, sick headache, kidney and liver complaints, catarrh and rheumatism, are cured by Hood's Sarsaparilla. Take it now. 100 Doses One Dollar.

Clergymen, lawyers, public speakers, and singers, confirm the opinion of the general public in regard to Ayer's Cherry Pectoral. All say it is the best remedy that can be procured for all affections of the vocal organs, throat and lungs.

Best, easiest to use and cheapest. Piso's Remedy for Catarrh. By druggists. 50c.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, February 13, 1886.

BUTTER.—Receipts for the week, 19,894 pks.; exports 1,149 pks.

Since the late intense cold snap Western creamery butter has been arriving wintry and crumbly and some of it scarcely passable, and the amount of really useable butter was lessened. Held Western creamery was about sold out, and buyers began to look for the finest N. Y. State creamery and dairy makes, and all fancy N. Y. State butter was higher. Butter that is only fit to compete with substitutes can hardly be expected to advance much in price, but grainy, silky, fine-flavored make are now all wanted and quick sale at an advance of say 1a3c. for the week. We quote

Solid silky grain-fed fresh Elgin creamery	35	@36
Fancy fresh grain-fed Eastern creamery	35	@36
Heavy bodied, grainy, high-flavored dairy, fresh	28	@30
A strictly fancy Delaware dairy, entire	25	@26
Fair to good dairies	16	@22
Fine summer firkins	20	@24
Fresh Western imitation creamery	23	@27
Western store-packed butter	7	@10
Winter make, common roll butter	9	@13
Grease	4	@ 5

CHEESE.—Receipts for the week, 12,510 boxes; exports 13,830 boxes.

Home trade are buying a few fine late-made cheese at 9½a9¾c. and even up to 10c. There were also considerable transactions in fine cheese for export, mostly at 9½a10c., and an exceptional trade or two in finest colored at 10¼c. There were considerable receipts of skimmed cheese, and stock of that sort accumulated with say some sales at 2a3c. The situation seems to be a tenable one at present prices, but the market leaves off without much life or spirit. We quote:

	FANCY.	FINE.	FAULTY.
Factory, full cream.	9¾@10¼	9½@ 9¾	6 @ 8
Night's milk.			
" skimmed.	7 @ 8	4 @ 5	2 @ 3

EGGS.—Receipts for the week, 3,712 bbls.

This market is lower. The patent egg-hatcher gives Northern pullets that will lay in February, and the Southern transportation lines stretch away into the sunny South, bringing thence full supplies. There were sales of some fresh District of Columbia cases at 2-½2 ; also 10 bbls. of Ohios at same figure. Ice-house stock is pretty well through with. We quote:

Near-by fresh laid, per doz	22	@23½
Western and Canada, per doz	21	@22½
Limed eggs, per doz	15	@18

MARRIAGES.

DRUMMOND—RUOFF.—At the bride's home, Schenectady, N. Y., at 3.30 P.M., on Wednesday, Feb 10, 1886, by the Rev. Wm. Elliot Griffis, Mr. William Edward Drummond, of Kobe, Japan, to Miss Emilie Julie Ruoff, of Schenectady.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

DAVIS.—At Flatbush, Ulster Co., N. Y., Feb. 6, Peter Davis, in the 79th year of his age.

For over 56 years a member of the Reformed church in this place and in its religious work, especially the prayer-meeting and Sunday-school, without doubt its most valuable member. Former pastors of the Flatbush church and the many friends of the deceased, clergymen and students from New Brunswick who have visited him at his home on the banks of the Hudson, while regretting his death, will be reconciled to his departure, knowing its gain to this faithful servant of Christ. His wife, still in good health, survives him. Three years ago they celebrated their golden wedding. Mr. Davis was the father of the Rev. John A. Davis, pastor of the First Reformed Church, Newark, N. J., and of the Rev. Titus Elwood Davis, pastor of the Presbyterian church at Schaghticoke, N. Y. PASTOR.

MULFORD.—Nov. 1, 1885, Esther Mulford, aged 65 years, daughter of the late David Mulford, of Staatsburgh, N. Y.

VAN NESTE.—Of diphtheria, Jan. 19, 1886, at Cornwall, Orange Co., N. Y., Georgiana, only child of Peter B. and Ella Thurston Van Neste, and grandchild of Rev. Geo. J. Van Neste, aged 6 years, 3 months and 17 days. A gathered lily.

YOUNGBLOOD.—Entered into rest, Jan. 9, in the 77th year of her age, Josephine, widow of Rev. William Youngblood, missionary of the Reformed Dutch Church in Java and Borneo.

Mrs. Youngblood was the eldest daughter of Dr. Peter A. Millspaugh, of Montgomery, Orange Co., N. Y. Early in life she united with the "Brick Church" there, under the pastorate of Rev. Jesse Fonda, D.D. In 1837 she sailed with her husband in the ship "Ceylon" from New York for Batavia, Java, forming a part of the first company of missionaries—nine in number—sent by the Reformed Church, under the A. B. C. F. M. to Netherlands, India. After years of loving service in pioneer missionary work in the wilds of Borneo, Mr. and Mrs. Youngblood were compelled by impaired health to return to their native land, where Mr. Youngblood was soon called to his rest.

Although an invalid for many years, yet with heart and hand Mrs. Youngblood has worked, as strength was given her, for the Master, whose cause was so dear to her. She was a woman of rare strength and sweetness of character, and in her last illness, which lasted for many months, not a murmur was forced from her lips, even during spasms of intense suffering.

The funeral services were conducted by her pastor, Rev. Dr. Ormiston, who, in his tribute to her memory, said that during his entire ministry he had never met with a character more humble, unselfish and saintly.

She was laid to rest by the side of her sainted husband in the "old Brick Church yard" in Montgomery, the committal service there being read by Rev. F. S. Schenck, of that place. Surrounded by the dust of past generations on that beautiful hillside they calmly await the resurrection of the dead, for, "even so, them also which sleep in Jesus will God bring with him."

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

Board of Education.

RECEIPTS FOR JANUARY, 1886.

From Holland, Neb., $10; Schraalenburg, N.J., 14; 1st Brooklyn, L.I., 24.25; Naumburg, N.Y., 1.58; New Bremen, N.Y., 1.08; Walter Bicker, Esq., Far Rockaway, L.I., 3.50; Overyssel, Mich., 21.93; 2d Hackensack, N.J., 10; 2d Coxsackie, N.Y., 11.08; Auriesville, N.Y., 10; Hagaman's Mills, N.Y., q. c., 6.53; Flatlands, L.I., semi-an., 12.45; Central ave., Jersey City, 4.50; Rhinebeck, N.Y., 25; Tappan, N.Y., 6.36; Cortlandtown, N.Y., 5.67; 2d Schenectady, N.Y., 5.10; Fair St., Kingston, N.Y., 11.63; S. S. Jamaica, L.I., 26.05; West Branch, Sioux Centre, Iowa, 10; Flatbush, Ulster Co., N.Y., 5.78; North Branch, N.J., 10.32; Bergen, N.J., 20.28; Port Ewen, N.Y., 3.25. Total, $260.34.

SPECIAL FUNDS.—Anonymous, aid to students, $20; A Friend, 1st Poughkeepsie, for Northwestern Academy, 500; David Terhune, Hackensack, N.J., for Northwestern Academy, 10. Total, $530.

F. J. HOSFORD, Treasurer,
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boon ever bestowed upon man is perfect health, and the true way to insure health is to purify your blood with Ayer's Sarsaparilla. Mrs. Eliza A. Clough, 34 Arlington st., Lowell, Mass., writes: "Every winter and spring my family, including myself, use several bottles of Ayer's Sarsaparilla. Experience has convinced me that, as a powerful

Blood

purifier, it is very much superior to any other preparation of Sarsaparilla. All persons of scrofulous or consumptive tendencies, and especially delicate children, are sure to be greatly benefited by its use." J. W. Starr, Laconia, Iowa, writes: "For years I was troubled with Scrofulous complaints. I tried several different preparations, which did me little, if any, good. Two bottles of Ayer's Sarsaparilla effected a complete cure. It is my opinion that this medicine is the best blood

Purifier

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

AYER'S
Sarsaparilla

It has effected an entire cure, and I am now as well as ever."

Sold by all Druggists.
Price $1; Six bottles, $5.
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

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Without Harm to FABRIC or HANDS,
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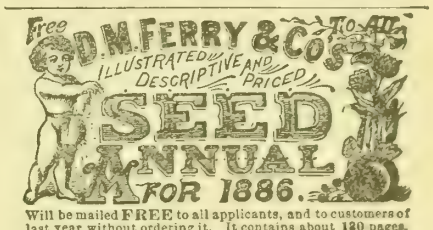
according to value. Two year Roses by express. Our New Guide, 78 pages, elegantly illustrated, **Free.** Address THE DINGEE & CONARD CO., Rose Growers, **West Grove, Chester Co. Pa.**



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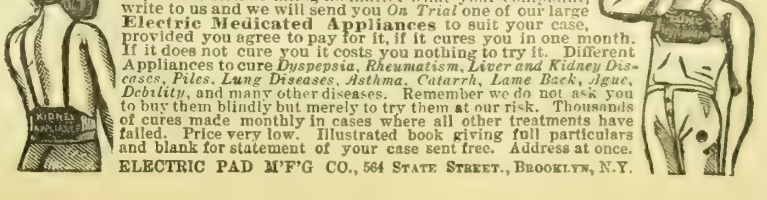

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Free of charge. A full size cake of Ivory Soap will be sent to any one who can not get it of their grocer, if six two-cent stamps, to pay postage, are sent to Procter & Gamble, Cincinnati. Please mention this paper.

MURDOCK'S LIQUID FOOD.

The question often asked, How does MURDOCK'S LIQUID FOOD compare with other foods and tonics? We refer to Dr. S W. Abbott's report for 1886. He is the State Inspector of Foods for Massachusetts.

	Albumen.	Alcoholic matter.	Organic matter.	Ash.....
Murdock's Liquid Food.....14 10		1 97	16.45	0.42
Liebig's.....Not any		54.87	5?.16	23.74
Valentine's .....do.		28 67	22.62	1? 09
Johnston's.....do.		20.13	47.16	3 30
Delacre's .....do.		56.13	00.00	19.24

MURDOCK'S LIQUID FOOD contains 14.10 per cent. of albumen; all other foods do not contain any. Common food does not contain over one per cent. that is available.

It contains less organic matter than common food, and common food contains 16.85; the other preparations from 22.62 to 60.50 per cent

It contains 0.42 of ash, which is indigestible matter. The others contain from 3 30 to 23.74 per cent.

In alcoholic extracts 1.97. The other preparations are all TONICS, as they contain from 20.13 to 56.13 per cent.

These facts show why MURDOCK'S LIQUID FOOD excels all other foods and preparations in making new blood, and cleansing the system of disease.

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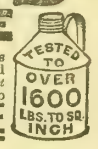

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1886 GREGORY'S SEED CATALOGUE 1886

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Believing that if a man has dealt squarely with his fellowmen his patrons are his best advertisers, I invite all to make inquiry of the character of my seeds among over a million of Farmers, Gardeners and Planters who have used them during the past thirty years. Raising a large portion of the seed sold, (few seedsmen raise the seed they sell) I was the first seedsman in the United States to warrant (as per catalogue) their purity and freshness. My new Vegetable and Flower Seed Catalogue for 1886 will be sent **FREE** to all who write for it. Among an immense variety, my friends will find in it (and in none other) a new drumhead Cabbage, just about as early as Henderson's, but **nearly twice as large!** **James J. H. Gregory, Marblehead, Mass.**

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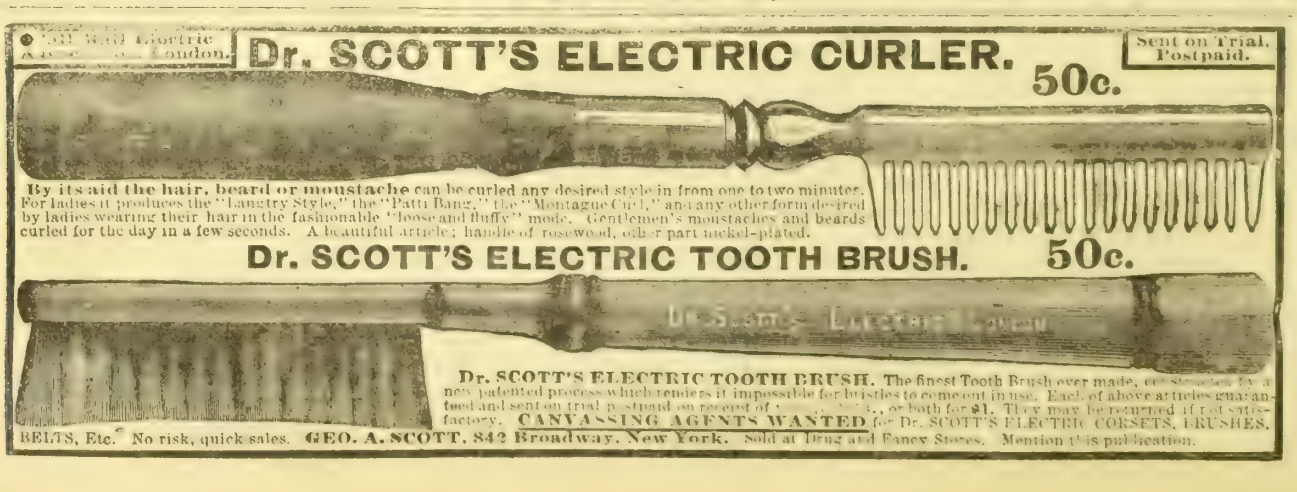
Everybody can now enjoy my Patent Boots and Shoes. I am now manufacturing my Patent Boots and Shoes on a large scale with new and improved machinery, and selling at greatly reduced prices so as to place them within the reach of all. I will send to all applicants price-lists, full instructions for self-measurement for men, women and children, and return the shoes as quickly as they can be made. They will fit beautifully, will never warp, distort, or injure the tenderest foot, and will restore bad and distorted feet to symmetry and comfort. I make no shoddy goods, and my highest class boots and shoes are unsurpassed either in material or workmanship, and my lowest class goods are superior in every respect to all others at the same price. Those who desire perfect boots and shoes should send for my free illustrated pamphlets, JOEL M'COMBER, Inventor and Manufacturer, of M'COMBER'S PATENT BOOTS AND SHOES, AND M'COMBER'S PATENT LASTS, 52 East 10th Street, New York.

To preserve the leather of all kinds, for ladies' or gentlemen's boots and shoes, and to make them soft and beautiful, use my Seal Polish Blacking. *Mention the* INTELLIGENCER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The Twenty-Sixth Annual Statement of the

EQUITABLE

Life Assurance Society

OF THE UNITED STATES,

For the Year Ending Dec. 31, 1885.

AMOUNT OF LEDGER ASSETS January 1, 1885		$55,537,780 66
INCOME.		
Premiums	$13,461,679 22	
Interest, Rents, &c	3,128,373 91	16,590,0 3 13
		$72,127,773 79
DISBURSEMENTS.		
Claims by Death and Matured Endowments		$4,278,191 28
Dividends, Surrender Values, and Annuities		2,620,039 09
Discounted Endowments		245,458 68
Total paid Policyholders		$7,138,689 05
Dividend on Capital		7,000 00
Commissions, Advertising, Postage, and Exchange		1,427,282 37
General Expenses		1,302,118 68
State, County, and City Taxes		165,169 84
		$10,040,259 94
Net Cash Assets, Dec. 31, 1885		$62,087,513 85
ASSETS.		
Bonds and Mortgages		$16,588,832 91
New York Real Estate, including the Equitable Building and purchases under foreclosure		8,360,782 62
United States Stocks, State Stocks, City Stocks, and other Investments.		23,416,239 94
Loans secured by Bonds and Stocks (market value, $1,969,637)		1,420,475 00
Real Estate outside the State of New York, including purchases under foreclosure and Society's Buildings in other cities		4,255,285 30
Cash in Banks and Trust Companies, at interest; and in transit (since received)		4,878,078 81
Due from Agents on account of Premiums		168,239 27
		$62,087,513 85
Market value of Stocks and Bonds over book value		2,193,864 03
Interest and Rents due and accrued		614,611 63
Premiums due and in process of collection (less premiums paid in advance, $29,835)		396,344 00
Deferred Premiums		1,361,054 00
Total Assets, Dec. 31, 1885		$66,553,387 50

I hereby certify, that after a personal examination of the securities and accounts described in the foregoing statement, I find the same to be true and correct as stated.

JOHN A. MCCALL, JR., *Comptroller.*

TOTAL LIABILITIES, including legal Reserve on all existing policies, (4 per cent. Standard)	$52,691,148 37
Total undivided Surplus, over Four per cent. Reserve	$13,862,239 13
Of which the proportion contributed (as computed) by Policies in general class, is	$5,145,539 13
Of which the proportion contributed (as computed) by Policies in Tontine class, is	8,716,700 00

(Upon the New York State Standard, 4½ per cent., the Surplus is, as computed, $17, 95,329 40.)

We certify to the correctness of the above calculation of the reserve and surplus. From this surplus the usual dividends will be made.

GEO. W. PHILLIPS, J. G. VAN CISE, } *Actuaries.*

New Assurance written in 1885	$96,011,378 00
Total Outstanding Assurance	$317,338,246 00
Increase of Premium Income	$1,430,349 00
Increase of Surplus	$3,378,622 03
Increase of Assets	$8,391,461 96

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The Christian Intelligencer.

Een-dracht maakt macht.

VOL. LVII.—No. 8. WHOLE No. 2900. NEW-YORK, WEDNESDAY, FEBRUARY 24, 1886. $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

"I HAVE seven years in the record of my own life when I was held in the iron grasp of intemperance. I would give the world to blot it out; but, alas! I cannot," was a sentence spoken by Mr. John B. Gough at his last public lecture. Then stepping forward with an impressive gesture he added: "Therefore, young men, make your record—," and was silenced by paralysis. This end of his public services presents the chief characteristic of those services. Mr. Gough labored to convince individuals of the danger of the use of intoxicants by appeals to the intellect, heart and conscience. No other man of the last fifty years has had more to do with forming the temperance sentiment of the people of this country, and few have been more influential in Great Britain. He not only convinced men of the peril of indulging in liquors but inspired them with an earnest purpose to contend persistently against drinking customs. Many of the most effective and honored advocates of total abstinence and of temperance measures to-day received their first impulse from Mr. Gough, and the spirit they exhibit is that which they drew from him. He never engaged actively, we believe, in any political measures to advance the temperance cause. He trusted in moral suasion. His life and its results are instructive. His death brings his whole career before us, and we see the nature and the results of his methods. He told men how moderate drinking developed naturally, easily, into drunkenness; of the woe attendant on intoxication, of the ruin it inflicts, the anguish it produces, the deep degradation in which it ends, and told this as a godly, Christian man. He diligently gathered facts on these points and repeated them with graphic power.

"THE MEETINGS have closed." So correspondents write. The special meetings must come to an end at some time. The mental and physical strain accompanying them cannot be endured forever. The interference with the performance of other necessary duties must stop. Every man's business demands constant attention, diligent application, and the expenditure of a great amount of energy. For a time, for the sake of a far greater good, he can interrupt his attention to his occupation, but must soon resume it. Therefore the meetings must cease. But the desire for the presence of the Spirit of God and ardent prayer for the conversion of men and the strengthening of the Church need not and should not abate. Probably there are no substantial reasons for believing that the influence of the Spirit of God on the souls of men has declined. Yet men say, when the meetings have been discontinued, "The revival is over." Who knows that? The kingdom of God comes "without observation." There may be many, perhaps more than those who have made confession of their faith, who are seriously considering the truths of revelation and conscientiously endeavoring to ascertain their duty as to both faith and obedience. They are quiet and reticent, but have been recently impressed as never before. The probability is that the continuation of special meetings would have little additional influence over them. It is not unlikely that the cessation of the meetings has their approbation, for they are sensible people. There is, then, still much work to be done that the full harvest may be gathered in. What it is and how it is to be done deserves very careful and prayerful consideration The first end to be attained is to prevent the conclusion that the power of the Spirit of God has departed because the meetings are closed. It is not certain that the something to be done is something new and different from what has been done. On the contrary a restatement of what has been said, with additional arguments and pleas—a review, buttressed with additional considerations, and making truth clearer, and widening the application—may be what is most needful. Now is the time when wisdom is necessary, and God has promised to give it to those who ask Him for it. But, above all things, neither pastors nor people must for a moment allow any one to think that the revival has ceased.

THE CHURCH should inquire into the condition of workingmen who constitute so large a portion of the body of citizens, and look into the causes which oppress them. True social improvements are effected by the convictions and advocacy of Christian people. Other men take up the methods proposed by the Church and claim them as their own, but generally endeavors to relieve the overburdened and depressed originate with and are advanced by those who have received by faith the spirit of Christ. A report recently published by the Secretary of Internal Affairs of Pennsylvania, a State officer, contains some impressive facts, which throw light upon the strikes and almost riotous demonstrations now and then occurring in the coal regions. It has been customary to reckon that miners working under contract receive $2.70 a day, $16 20 a week, and $842.40 a year; other miners $2 a day, $12 a week; and $624 a year; and coming down to laborers, $1.40 to $1.78 a day, $8.40 to $10.68 a week, and $436 80 to $555.36 a year. But these men do not have work every day. They are often idle, not because they wish to be, but because they must, because employment is not to be had. The Secretary has made a careful inquiry, resulting in an "exhibit of *actual* wages paid in the anthracite coal regions of Pennsylvania, based on the *actual time employed*," and in this table it is found that contract miners earn on the average $459.68 a year, other miners $364, and laborers from $255 to $319, engineers $459, blacksmiths $372, drivers $276, firemen $297, and boys from $88 to $107. These are the earnings of a year. Such figures make one's heart ache. No wonder that when a reduction of daily pay is made there is an outbreak and the violence of desperation. How much more of this kind of thing is there in this country? Why do not workingmen's unions and clubs give us such facts as these? They know them; they can tell the actual annual living earned by the majority of their fellows, and ought to make the figures public. The cause is to be found in competition. Rival railways have been constructed into these coal regions from every side and each one is striving to earn interest on bonds and dividends on stocks. Competition has reduced the price of coal until the men employed in the mines cannot be paid enough to live decently and with a fair measure of comfort. There has been also competition in labor and an influx of labor from other countries which has overstocked the market. Looking at the condition of these workmen one is disposed to favor a Drexel-Morgan or any other combination which will tend to reduce competition in part, and if such a combination should add fifty cents a ton to the cost of coal to consumers, no one should complain if it should tend to furnish more constant employment to a selected body of laborers at a better rate of wages. Whatever may be the remedy, such facts as those presented by this State officer ought to be known and considered. The first step toward a remedy is accurate information.

IT WOULD BE interesting to know what religious weekly is meant by the following, recently published in the Hartford *Courant:*

"The representative of one of the great so-called religious papers of the country called at the office of one of our large Connecticut factories and offered as a personal favor to write up the whole concern in big shape for $1,000. The offer was declined in the same noble spirit of self-sacrifice with which it was made. Then it was renewed at $500 (under request of secrecy if accepted). This was declined, too; and the religious representative knocked himself down step by step until, while his first demand was for $1,000, his last offer was to do it for nothing if they would take 50 copies of the paper containing the proposed article! And they wouldn't accept that; they didn't so much object to being written up, but they didn't know what to do, they said, with the 50 papers."

Without intending to excuse such unseemly operations, not the first we have heard of, we mention the fact that publishers often pursue a policy not approved by the editor or editorial force, and that agents or representatives often make attempts, sometimes successful, which have not been authorized by publisher or editor, and which, when they become known, are disapproved.

A SUPERINTENDENT OF PUBLIC INSTRUCTION for the State of New York is soon to be selected. Three or four place hunters, politicians far more than they are educators, are endeavoring to capture the position, and have their forces at work at Albany. Those who esteem the welfare of the commonwealth superior to partisan success are heartily opposed to making the office a political one, and they are the great body of intelligent and truly patriotic citizens. In their judgment it would be a calamity of a most serious character if the place should be filled by any one less than an educator of experience and proved ability.

The State Superintendent can and must have great influence over the common schools of the State. He can correct bad methods if he knows how, if he knows bad from good; or, if ignorant of the science of education, he can and will let unwise plans and methods run on, and allow thousands of children to be deprived of what they ought to have and need to have, which the State is taxed for and which common honesty demands. This great State ought to have and can have, pays money enough to have, a system of education equal to that of any of her sister States. And the system should reach and elevate the children of every secluded hamlet as well as those of large towns and cities, where the schools are conspicuous and where faulty methods are soon exposed. Such a system, enlightening and purifying every nook and corner of the State, New York can have if it will put the right man in command. As it is, nearly every one of the Northwestern States is in advance of New York in this matter. The Eastern States, where such a blunder as making a political tool the Superintendent of the Public Schools would arouse a popular indignation which would sweep the dominant party almost out of existence, have for years excelled New York in the matter of public instruction.

The friends of a right and useful administration of the office of Superintendent have been looking about for the right man, and they have selected Dr. William J. Milne, Principal of the Geneseo State Normal School, as their candidate. The

choice is in every respect an admirable one. Dr. Milne is a fine classical and general scholar, who graduated with honors from the University of Rochester. He has published a useful and popular series of mathematical text-books, and has been sought after as a lecturer on educational topics. He has had experience and has achieved success. He has taken the whole course, beginning as a teacher in a district school, advancing to the classical department of the Normal School at Brockport, and being now the head of the State Normal School at Geneseo. Under his management this school has become one of the largest and best in the State. He has administrative ability of a high order, is progressive while holding fast that which is good, and has a great desire to see the schools of the State equal and if possible superior to those of any other.

One who knows him well and who is a competent judge, writes in these words in regard to him: "I do not hesitate to say that I could not name another man in the State who is so well qualified as he is, by natural gifts, acquired fitness, education, experience and sound judgment, to administer well the office of State Superintendent."

What can our New York readers do? They can write to the Senator and Assemblyman who represent them and convey to them their opinion and desire in this business of incalculable importance.

"Old Colony" Papers.

THE BOY RUSKIN.

IT is seldom that we have an instance of a man acting as his own Boswell so thoroughly and with such *naïveté* as Mr. John Ruskin in his autobiography,* now publishing in chapters. Boswell's appreciation of the great Johnson was not more complete and undisguised than is that of the author of "*Præterita*" for Ruskin. He has even the same rambling and diffuse way of telling his story, which makes "Bozzy" the most charming of gossips. He does not hesitate, for instance, to affirm that if his early opportunities had not been restricted by his parents' want of insight, he would have been "probably the first geologist of his time in Europe."

One of the most curious things in the book is the clearness with which the writer perceives his boyish egotism, and the triumphant illustration which he affords of Wordsworth's maxim that "the child is father to the man." He describes himself as "a conceited and unentertainingly troublesome little monkey." He has certainly evolved himself out of the monkey stage, and can never be accused of not being entertaining. He satirically designates himself in those days as "my high-mightiness." He gives as a reason for his not minding the "chaffing" which he got from other boys, that "the fountain of pure conceit in his heart sustained him serenely against all deprecation, whether by master or companion." In another place he accounts for his wasting a great deal of time in trying to study in his own way, by "my conceit developing every hour more venomously, as I began to perceive the weakness of my masters."

In the true Boswellian spirit he conceives of nothing too trivial to be mentioned in the development of his hero, at the same time giving the sufficient reason for these minute details of childhood, that "nobody else can tell" the story of "boyish achievements and experiments," whereas "in later years my friends in some respects know me better than I know myself." Let me not be understood as censuring this utter frankness, but as rejoicing in it. Had he not possessed it, he had better not have taken up the autobiographic pen. In this kind of writing, he that doubts is—well, he might as well deal out soda water from a tin pail!

The boy Ruskin was contended for by four distinct appetencies of taste and tendencies of genius, which never came to fulfilment. He himself speaks of these as "the quadrilateral plan of my fortifiable dispositions," and then goes on to describe lamentfully the influences which failed to fortify either the one or the other of them, and left him the rather indescribable John Ruskin, the evolution of whom the world recognizes as the very best thing he could have done for it. One was poetry, or "the effort to express sentiment in rhyme, the sentiment being really genuine under all the superficial vanities of its display, and the rhymes rhythmical, only without any ideas in them." After "staring at the sea or scampering on a moor," there was "pleasure in making some sort of melodious noise about it, like the waves themselves or the peewits."* The second was geology, already alluded to. The third was a "violent instinct for architecture," though he doubts his "power of design" and thinks he "never could have built or carved anything." And the fourth was that he had in him "the making of a fine engraver." But he mourns the loss to engraving less than that "incalculable one to geology." It may be so, but the greater probability is that Ruskin only adds another to the long list of men of genius who have had an almost monomaniacal, as well as ludicrous conviction, that they were greatest in some other direction than that in which their power had been recognized by the world.

Certainly there was little to feed his art-instinct in early life, and few indications of personal achievement in that direction. He confesses that he never saw any boy's work in his life "showing so little original faculty, or grasp by memory." He "could literally draw nothing, not a cat, not a mouse, not a boat, not a bush 'out of my head.'" And his first attempts from nature were not felt by his father "to be the least flattering to his vanity." The family picture gallery was limited to a "little water-color by Prout of a wayside cottage," and two miniatures on ivory.

Observation was the great teacher of the future art critic and word-painter. From infancy he would spend hours in examining the stones and leaf forms of the grounds to which he was jealously restricted, and the figures on the wall paper and the carpets, in default of playthings and picture books, when indoors. No wonder, then, that we find him at ten years old filled "with indescribable rapture" on being permitted to go into a cave and "pursue his mineralogical studies on fluor, calcite and the ores of lead," and even "in the glittering white broken spar, speckled with galena, by which the walls of the hotel garden were made bright." Two years later we find him at the seaside, spending all day in "simply staring and wondering at the tumbling and creamy strength of the sea." And yet his interest at first was rather in the sights of the shore than for the wide sea, and he "grew into the sense of ocean as the earth-shaker, by the rattling beach and the lisping sand." The ponds and ditches and bridges, the fields and the trees of his environment, and even the pump and gutter over the way, were similarly stared at, and are reproduced in his autobiography as elements in his education.

Nothing can exceed the vividness of those early images, nor of the touches with which he conveys them. He speaks of a quiet and commonplace cousin Mary, who came to live with his parents, as "a serene neutral tint in the harmony of the household." He describes "the amazing and appalling sensation" of first going to a lighted church in the evening, as of "a vision preliminary to the Day of Judgment." His brief characterizations of his six other cousins, four sons and two daughters of his Croydon aunt, are portraits. Also of a poor relation, Nanny Clowsley, "an entirely cheerful old woman who lived, with a Dutch clock and some old teacups, in a single room, with small bed in alcove, on the third story of a gabled house." His cousin Margaret, he frankly says, never interested him because "I never liked invalids, and don't to this day; and Margaret used to wear her hair in ringlets, which I couldn't bear the sight of."

Travel was another potent tutor. At five years of age he was taken to Paris; also to Waterloo, the battle having been fought only nine years before. He took a series of graded lessons in mountain scenery,—the Tintern and Malvern hills, the Cumberland lake district, the mountains of Wales, and finally the Alps. Ruskin makes a great deal of "first sights." Although the Seine and Notre Dame and the other "big things" made no lasting impression on his mind, he remembers distinctly the little every day objects with which he came in contact. His recollection of that visit to the field of Waterloo is still vivid, while "the results of a later examination have faded mostly away." That first sight of the Alps was an era in his life. He fairly trembles at thought of the family debate whether they should go from Strasburg to Basle, or to Schaffhausen, at which latter place they would have the Fall, the Black Forest and the chain of the Alps within their grasp. "How much depended on the issue of that debate!" How well he remembers "watching the line of the Black Forest hills enlarge and rise as they crossed the plain of the Rhine." "Gates of the hills," he exclaims, "opening for me to a new life—to cease no more, except at the Gates of the Hills whence one returns not!" The first sight of a Swiss cottage is also enthusiastically noted. The Alps burst suddenly and unexpectedly upon their sight, the next evening as they walked out:

"They were clear as crystal, sharp on the pure horizon edge, and already tinged with rose by the setting sun. Infinitely beyond all that we had ever thought or dreamed, the seen walls of lost Eden could not have been more beautiful to us,—not more awful, round heaven, the walls of sacred Death. . . . not only the revelation of the beauty of the earth, but the opening of the first page of its volume. I went down that evening from the garden terrace of Schaffhausen with my destiny fixed, in all of it which was to be sacred and useful."

The persons who came across his life in these days to influence him, directly or indirectly, are also made to sit for their portraits. Among these are Dr. Andrews, his mother's pastor and his own tutor in Greek. One of the chief benefits he derived from the small Greek he learned was the discovery that "the Greeks liked doves, swallows and roses as well as I did." Others were Dr. Grant, the family physician and an enthusiastic naturalist; a Mr. and Mrs. Richard Gray, "the entirely best-matched pair I have yet seen in this match-making world and dispensation," "Mrs. Gray's principal occupation in life"—having no children of her own—being "to spoil *me*." Another was Thomas Pringle, a *litterateur* of that day who wrote some passable poetry and made a fiasco in his editorship of the first six numbers of *Blackwood's Magazine*. Pringle introduced him to the poet Rogers, and to Hogg, "the Ettrick Shepherd," and gave him discriminating encouragement in his literary progress. Ruskin's mother was a great educating influence in this respect, ingraining into his mind the truth, too often overlooked, that accuracy of diction means accuracy of perception, and precision of accent means precision of feeling. I wish she had taught him not to be so free handed with his "pepper box" of commas!

F. N. Zabriskie

Princeton, N. J., Feb. 15, 1886.

* Præterita. Parts IV.-VII. (John Wiley & Sons.)

* His facility of versifying is illustrated by a poem in four books, entitled "The Iteriad," giving an account of his journey among the Lakes in 1830, he being then eleven years old.

WE HAVE received a thin pamphlet entitled "*Open Brief aan Dr. A. Kuyper door Dr. Ph. T. Hoedemaker.*" We are not quite sure of its intent, as we do not understand precisely the ecclesiastical status in Holland. But it bears upon the conflict between the Orthodox and the Moderns (as the Rationalists call themselves), and the way in which the truth is to be vindicated. There are those who would secure soundness of teaching in any individual by breaking loose from the church authorities and maintaining their own ministers, whereas Dr. Hoedemaker insists upon combined action of the whole body so that the Orthodox should not be few and feeble and set an example of schism, but labor strenuously to secure

a re-organization of the Church, and after that, a return to the principles of the Reformation. The "Open Letter" is written in a very excellent spirit, and is full of respect for the eminent Kuyper, and at the same time firm and manly in setting forth the writer's own views. The difference is one not of ends but of means, and should not produce alienation. May the Lord soon free the Church of Holland from the grievous oppression of unbelieving office-bearers!

"A GOOD NAME is rather to be chosen than great riches." The pastor of one of the leading Congregational churches in New England, who has also an honored name for long service among the Presbyterians, thus writes to a domine in our Church: "If we could only combine Congregationalists, Presbyterians and Reformed, you giving us your name, 'The Reformed Church in America,' and your Heidelberg Catechism, we should make a long stride toward the millenium."

INSPIRATION.—With a hearty dislike of the peculiarities from which the Baptist denomination gets its name we unite a profound respect for its general and sturdy soundness in the faith. A striking illustration of this latter feature is at hand. In the October number of the *Baptist Review* Prof. Fox had a shallow and ill-considered article on Inspiration, the tenor of which may be inferred from one sentence, "It is plain beyond a question that if the apostles had had telephones, we should have no New Testament." In the January number of the same review is a symposium on the subject by seven eminent scholars, Dodge of Hamilton, Robinson of Brown, Manly of Louisville, Lincoln of Newton, Pepper of Colby, Stevens of ——, and Owen of Denison, (we miss a voice of Rochester), all of whom without exception set forth the truth that has been assailed, and maintain with energy its supreme importance. It was worth while giving place to the crude attack, since it has drawn out such an array of able defenders who know what they believe and are able to give a good reason for holding it.

Suggestive.

THE DINGY SOD HOUSE OF DAKOTA.

I passed it far out on the prairie
The house of necessity born;
No lines of its dinginess vary,
So sombre, so dark, so forlorn.

Is bounded by measureless acres;
Not a fence or a tree is in sight;
But, though plain as the dress of the Quakers,
It stands in the sun's broadest light.

The badger near by makes his burrow,
The gopher his hillock of soil,
And ploughs, with their mile-lengths of furrow
Go round it with infinite toil.

A well-curb, a wash-bench, a woman,
With poultry and pigs, are outside;
The clothes-line is wondrously human
In look, and the vista—how wide

You can go to the sunrise or "sundown
In straight lines, the left or the right,
And leagues of long level are run down
Before you escape from its sight.

The roof is well thatched with coarse grasses;
A stove-pipe peers out to the sky.
'Tis a picture whose plainness surpasses
All objects that challenge the eye.

Twisted hay serves its owner for fuel:
He twists it at ease by the roar
Of a hay fire, which parries the cruel,
Harsh bite of the wind at the door.

Sometimes in an ocean of color
(In summer 'tis yellow or green)
It stands. In November a duller
Broad carpet about it is seen.

In winter, while blasts from the prairie
Bring "blizzards" that cease not to blow,
'Tis as warm as an isle of Canary,
Deep under the tempest and snow.

—*Joel Benton, in Harper's Magazine for March.*

BOOKS AND THE BOOK.—One thing I want you very much to be quite clear about. No amount of "good little books" will do you any good unless they lead you to love the Book of books. If you really love Jesus, you are quite sure to love His Word. But one reason why some of you do not love it half as much as you wish you did, is because you do not know enough of it. And you only *read*, you don't "*search*," which is what God especially tells you to do. A capital piece of advice was given by a man who did a very great deal towards leading people to love and know their Bibles. He said, "When you take your Bibles, you should be always hunting for something."—*F. R. Havergal.*

NOWADAYS orthodox Congregationalists get so much Universalism from their own pastors that a sermon by a Universalist minister is sometimes novel only through its conservatism.—*Boston Christian Register.*

NOW IS THE TIME.—Perhaps there is now a "shy, solitary, serious thonght" in your heart about becoming a Christian. If you let it alone it may fly away like a bird through a cage-door left open, and may never come back. Or else a crowd of business cares and plans, or perhaps a pressure of social invitations will flock in, and the good thought be smothered to death. You have smothered just such blessed thoughts before. The thought in your heart is to become a Christian now; and the great bell rings out, "Now is the accepted time; behold! now is the day of salvation." No soul was ever yet saved, and no good deed was ever done to-morrow. Be careful, dear friend, lest to-morrow find you beyond the world of probation!—*Dr. T. L. Cuyler.*

PAPAL FOLLY.—Steps are being taken at Rome to canonize 277 servants of God (so-called) who "lived holy lives, or died heroically in England in the sixteenth and seventeenth centuries. Among their number are 149 secular priests, 18 Jesuits, 7 Benedictines, 12 Franciscans, and the rest laymen." These men were either alien priests or traitorous Englishmen, who strove to bring England under the yoke of foreign powers, whose names, whether they are canonized or not, will be handed down to the detestation of future generations, wherever the English language is spoken. It would have been kinder to allow the grass to grow quietly on their graves, than to reveal their names to the scorn of the great Anglo-Saxon races in England, North America, and the Colonies, who had permitted the waters of oblivion to wash out their memories.—*The Christian, London.*

THE VALUE OF DRUDGERY.—Drudgery is inseparable from labors of intellectual research and efforts at moral improvement. It is the test of faculty, the price of knowledge, the matter of duty; and from the agent's own soul must come the spark and breath that turn it from cold fuel into living fire. Can he not find it, and send it forth? Then the stuff is not in him that will make either the true scholar or the Christian man. Had this not been understood in the earlier ages of the revival of learning and the reformation of religion, we should never have had the great names which distinguished that period: among scholars, of Casaubon and Scaliger; in the sphere of art and science, of Michael Angelo; in Church and State, of Savonarola and Cromwell. All the great minds and consciences, all the great actors upon the scene of things, have been men always able to dispense with their quiet ease, give themselves labor, take up drudgery with a cheerful mind, and so conquer the difficulties before them. Life is a battle, and conquest will remain only with those who have the vigor for victory.—*Dr. J. Martineau.*

MORMONISM.—A great deal of interest has been excited in the Mormon question by the revival of the Edmund's bill, recently brought to the consideration of Congress. There are some who regard the measures proposed as too severe, and others think the bill strikes at the fundamental principle of religious liberty in this country. Its intention is to terminate polygamy, a system of evil so degrading to all who practise it, that it would seem impossible for any one of ordinary intelligence and purity of character to offer a word of apology for it. But polygamy is not the only wrong at which the Edmund's bill strikes. They are quite mistaken who think that if this feature of Mormonism were eliminated from the system that Utah might safely, and at once, be admitted to the sisterhood of States. It ought to be known that the so called Latter-day Saints have assumed the attitude of rebellion against the United States. Every Mormon who passes through the Endowment House takes an oath of eternal enmity against the people and government of this land. It has been the purpose of the leaders to build up an empire in the West which shall defy this government, and if possible, destroy it. A very Utopian scheme, no doubt, but it indicates the animus of the system. It is the spirit of rebellion, and will not down.

This ascendency is continuously, and most resolutely sought. Subjects are being gathered in Utah, Idaho, Nevada, Arizona and New Mexico, and Mormon leaders hope to gain such a position among those mountain-fastnesses that they may declare their independence of the United States and have their own way. It is quite certain that unless something is speedily done to arrest the advance of this movement the ultimate suppression of the system will require measures such as brought to an end the civil war in the South; in the absence of which there will be established on our soil the worst hierarchy, and the most degrading, enslaving monarchy of which there is, or will be, any record in the annals of time. Surely the most vigorous action is required. Self interest, patriotism, humanity, religion demand it.

Leniency in dealing with this enormous evil has become weakness. Rebellion has no claim on national clemency. It is not long since John Taylor, a worthy successor to Brigham Young, said, "Let the government *dare* to lay so much as a finger upon us and we will show the people of the United States what we can do." The Mayor of Salt Lake City said, "If the authorities at Washington are wise they will not interfere with us." Such expressions will not intimidate this great nation, but they suggest grave dangers if we continue to temporize with this rapidly growing and increasingly defiant power.—*The Presbyterian.*

COLONIAL NEW YORK.—A worthy history of colonial New York, which shall show the part which Dutch civilization has played in the formation of our nation and government, is still a desideratum. It is no secret to the student of Holland and Dutch history, that the most of the ideas so boasted of as peculiar to the Pilgrims and New England are of Dutch, and not of English, origin. Many, if not the majority of the early American pioneers of freedom, toleration, military energy and legal ability, received their training in Holland, and not in England. Two of the most eminent outside of Massachusetts, Roger Williams and William Penn, were trained in Dutch ideas, language and literature. Their culture was of free Holland. The former received his notions of aboriginal tenure of land and liberality in worship from his Dutch studies, while William Penn was half Dutchman, for he had a Dutch mother. He did what the Dutch had done before him in Pennsylvania, in buying the land he occupied. Not only had the Pilgrims, and other leaders of colonies to New England, been refugees in Holland, but Sirs Thomas Gates and Dale, and Samuel Argall of Virginia, Miles Standish, Captain John Mason, and Lyon Gardner of New England, had been officers of the Dutch Army.

The common-school system, the ideas of recognizing Indian claims to the soil and purchasing them, the method of recording deeds of land, now our national procedure, were Dutch and not English. In many lines of enterprise the leaders of colonies to New England simply put in practice what they had seen in long operation in Holland. The commercial supremacy of New York is but the outcome of the mercantile skill of the Netherlanders who settled the city.

The Dutch did not, indeed, come to America as refugees flying from religious persecution. They had no need to be "pilgrims." Their republic, their township system, their representation for taxation, their freedom, toleration and Protestant faith were already secured. They were a century in advance of old England politically, and a long way ahead of New England in religious tolerance. The Dutch in New York not only tolerated the religious refugees driven out of intolerant Puritan land in Massachusetts, but they allowed freedom to all faiths. When Stuyvesant abused the Quakers he was rebuked by the authorities in Holland. They had the first organized church and the first church building under roof in the territory now covered by the United States. With their first settled emigrants came schoolmaster and minister. They preached the Gospel to the Indians four years before John Eliot. Furthermore, the question of resistance to the English governors and the preparation of the colonies for the resistance and revolution against Great Britain were wrought out mainly in New York by the Dutch. And in the revolution New York was the only State of the thirteen that paid up all her quotas in men, in money and supplies. Though Mr. Bancroft, in the revised edition of his history, does much more justice to these facts than in his older text, he is still far from correct in his sense of the proportion of truth. Even Lodge, in his lectures on the colonies, shows too much influence of Irving's caricatures, which are too generally accepted as genuine history "down East."—*The Critic, January 23d.*

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

Rutgers College.

NEW BRUNSWICK, Feb. 16th, 1886.

EDITOR CHRISTIAN INTELLIGENCER: Since the Day of Prayer for Colleges there has been a growing interest among the students in the subject of religion. Dr. Wm. M Taylor, of the Broadway Tabernacle, on that day preached an exceptionally powerful and impressive sermon. Soon after this came the Conference, held in Kirkpatrick Chapel, of the Christian Associations connected with the various colleges and higher schools of New Jersey. This was attended by over seventy delegates and large numbers of our own students. The meetings were addressed by Mr. Wishard, of New York, Mr. Yatman, of Newark, and on the Sabbath a sermon full of appropriate and admirable truth was preached by Dr. W. M. Paxton, of Princeton Theological Seminary. One of most impressive exercises of the Conference was the Sunday morning Bible Class, conducted by Mr. McConaughy, General Secretary of Christian Associations, Philadelphia. The value of the Word of God and the importance of simple faith in it have seldom been presented with so much power. All the sessions were of an interesting character, marked by earnest Christian zeal, by elevated faith, by humble devout prayers, and by personal confession and consecration. Above these general features, however, there were two things which distinguished the young men in all their discussions: supreme reliance upon the Word of God as the only agency that can enlighten and quicken souls, and a sense of personal responsibility in the matter of speaking with urgency to their companions on the claims of conscience and Christ. A profound impression was stamped on many minds, and the results cannot but be happy. Several noon day prayer-meetings followed last week after the adjournment of the convention, which were largely attended; and during which five students made for the first time open confession of their faith in Jesus as a personal Saviour and expressed their determination henceforth to live a new life.

The intellectual condition of the College was never better. Good, hard work is here the law of the student's life; and as a consequence he has neither time nor inclination for disorder. His standard of excellence becomes ever higher, leading him to a conscientious, manly deportment and to ardent endeavors to achieve an adequate preparation for usefulness beyond the College walls.

A master has been secured in gymnastics, and henceforth under his careful and safe training the two lower classes will be required to engage in needful exercise.

Considerable additions are being continually made to the Library, and many of the young men daily spend a portion of their time there in investigating certain subjects which have been assigned them for composition.

The organ has been enlarged by new pipes, giving it greater variety and volume of tones, and it has been transferred from the gallery to the left of the pulpit. It is proposed to make the chapel services on Sunday more varied and interesting by introducing the repetition by the audience of the Lord's Prayer after the Invocation, and by reading the Psalter responsively.

On the whole the institution is doing admirably under Dr. Gates' administration. Its friends may feel assured that for thorough education, combined with a religious atmosphere, there are few better places to which young men may be sent.

ALUMNUS.

The Vedder Lectures.

THE Vedder Lectures will be delivered this year by the Rev. George S. Bishop, D.D., of Orange, N. J. The subjects announced are: I. Faith and Common Sense; II. God Above Nature; III. Creation Above Nature; IV. Bible Above Nature; V. Redemption Above Nature.

The first lecture will be delivered on the evening of Sunday, Feb. 28th, in the Second Reformed Church of New Brunswick; the others in the College Chapel, on the evenings of Monday, March 1st, Thursday, the 4th, Monday, the 8th and Thursday, the 11th.

The deep impression produced by Dr. Bishop's sermon on the Day of Prayer for Colleges, a year ago, leads to a general desire to hear him in this course of lectures. The subject chosen and the titles announced are suggestive of food for thought in the lectures this year.

Important.

IN view of the responsible position I occupy, it is incumbent on me that I should state very plainly the critical condition of the treasury of the Board of Foreign Missions, so that every minister and member of our denomination may have full knowledge of the grave situation. The facts are these: The appropriations are really no greater than those of last year, whereas the receipts have been steadily less each month of this fiscal year; the consequence is, the entire security fund has been pledged lor loans. The payments during the coming summer months will (as usual) very largely exceed the receipts. Under these circumstances the Board has but one course before it,—retrenchment of the most ruinous character.

Shall this mortifying step be taken?

The Church must answer this question. Unless the treasury shall be largely relieved, and that speedily, the most disastrous effects will be entailed on our missions GAMALIEL G. SMITH, Treasurer.

....BROOKLYN, N. Y.—The First Church, on Bedford avenue, during the pastorate of Rev. Dr. E. P. Terhune has steadily increased in numbers, not with spasmodic so much as with healthful growth. Families are constantly being added to its household; at each communion there are accessions on confession of their faith, as well as by letter, and all departments of church work are successfully administered. Dr. Terhune's preaching attracts earnestly attentive congregations, which have never been larger than during the present winter.

....ELLENVILLE, N. Y.—The number of earnest inquirers has risen to upwards of fifty. The special meetings have closed and a training class has been formed. H.

....FONDA, N. Y.—A short time before the meeting of the Missionary Conference in the Reformed Church, a meeting of the Consistory and trustees was held, at which it was resolved to endeavor to raise the debt that had accumulated on account of repairs to the church property and by other expenditures. The committee appointed entered upon their duties at once, and before the meeting of the Conference were enabled to report more than the necessary amount pledged. Last Sunday they distributed their report, in which it appears that all the indebtedness of the church is met and a nice surplus is left in the hands of the treasurer. The ladies also report $375 in their treasury. All thanks to the blessed Lord who put it into the hearts of the people to respond so liberally, and to the committee who performed their part so promptly and efficiently in these days of financial depression.

Not only in the temporal, but in what is better and brighter, in the spiritual life the congregation has been quickened, commencing before the Conference with extra meetings. They were continued up to the Week of Prayer, since which time six weeks of glorious spiritual refreshing have been enjoyed by the church, believers and those who were recently afar off from the Lord alike rejoicing in the presence of the Spirit. It is many years since we have had such a large attendance and such sustained interest.

Dr. De Baun has nightly presented "the blessed Gospel" in such plain, forcible and able talks that none could fail to know the way. He has been ably assisted by the attendance of Rev. Messrs. J. C. Boyd and W. Frothingham who, with the brethren, have promptly and faithfully held up his hands.

Already a goodly number have expressed a trust in the Saviour and the good work continues. To Him who hath loved us and who gave Himself for us be the praise!

The missionary boxes, which for the first time were collected last Sunday, showed a nice sum realized, and it is hoped when all are collected the sum will be $75 to $100. G. and S.

FEB. 17th, 1886.

....WESTERN ITEMS.—The Women's Missionary Society of the church at Milwaukee, Wis., intend soon to support a second native helper in the foreign field....Sermons in the English language are now preached Sunday evenings in the First and Third Churches of Holland, Mich....The Fifth Church of Grand Rapids, Mich., recently organized, has selected a building site and purchased two lots....The Rev. K. B. Weiland, of Lennox, Dakota, has accepted a call from Patersonville, Sioux County, Iowa....The Rev. Wm. Moerdyke, South Holland, Mich., has accepted the call to the First Church of Pella, Iowa.

....THE PASTORS' ASSOCIATION will meet at 34 Vesey street, Monday, March 1st, at 10 o'clock, to listen to a paper on "The Visible Unity of the Church of Christ," by the Rev. D. M. Talmage.

....NEW BRUNSWICK, N J.—It is reported that Dr. T. C. Easton has tendered his resignation as pastor of the First Church, to enable him to accept the call to the First Church of Newark, N. J., to take effect about the first of March.

...GREENVILLE, JERSEY CITY, N. J.—Sunday, February 14th, 1886, was truly a red-letter day in the history of the Greenville Reformed Church of Jersey City, when its fifteenth anniversary was celebrated. Invitations had been sent, as far as possible, to all who had ever been connected with the church or congregation, the day was prematurely spring-like, the little church was crowded to its utmost capacity, and everybody seemed joyous and happy. 1871 and 1886, in large golden characters on either side of the pulpit, told us of the fifteen years between the feeble infancy of the church in an old country school house, and its youthful activity and strength now. The pulpit was almost hidden by the profusion of flowers around it, while seated there were the only pastors the church has ever had,—the Rev. A. H. Young, pastor for nine years, and the Rev. P. T. Pockman, who has filled that office for four years and a half. Delightful and appropriate music for the occasion was rendered by a large, well-trained choir. The morning sermon by Rev. Mr. Young, from Isa. 12: 6, was an attractive and impressive description of the Christian's Mount Zion. There in his spiritual home,—the church,—he finds instruction, inspiration, strength, and relief from life's burdens. No wonder the very stones and timbers of the church are sacred in our eyes.

After the sermon the pastor asked for a collection of $500 for church purposes, which was at once responded to by the congregation in a much larger amount.

In the afternoon there was a Sunday-school reunion, the usual exercises being modified to suit the anniversary in the school, for that, too, was fifteen years old. The superintendent read a review of its work, former superintendents made addresses, while letters were read from those who could not be present, the whole enlivened by spirited singing by the school. It started with twenty-seven pupils and now numbers about two hundred.

In the evening an historical discourse was delivered by the pastor. He said it is difficult to determine who first thought of a Reformed Dutch Church at Greenville. Long ago, when it was only a small German village, three miles from Jersey City ferry, it was part of the field of the Bergen Reformed Dutch Church, which was probably the oldest in the State, having been organized in 1660. In 1828 a Reformed Church was organized at Bayonne, when Greenville fell under its care, the Bayonne minister preaching there Sunday afternoons.

In November, 1870, the people of Greenville determined to have a Sunday-school and church of their own. They hired and fitted up an old school house. Here they organized their Sunday-school, Jan. 1st, 1871, with six teachers and twenty-one scholars. On the same day the first church service was held there. There were present three ministers, the house was crowded and much interest manifested. On the 19th of February, 1871, a committee from the South Classis of Bergen legally organized "The Reformed Church of Greenville, N. J.," with twenty-five members. The large assembly present was addressed by the Rev. Wm. R. Duryee, D.D., and a Consistory was ordained by the venerable B. C. Taylor, D.D. The Rev. A. H. Young was called as pastor on March 27th, 1872. The edifice now occupied by the church was built in 1875 at a cost of more than $5,000. When dedicated, on Jan. 16th, 1876, the church had 46 families, 68 communicants, and 140 Sunday-school scholars. The present pastor, Rev. P. T. Pockman, was installed Oct. 9th, 1881. The number of families now is 74, communicants 140, Sunday-school scholars about 200, and current church expenses are $2,000. For benevolent purposes last year $562.55 were given, and the amount raised during 15 years for congregational, benevolent and religious purposes has been $38,555. There has also been received from legacies $11,500; and there is now on hand as a building fund for a new church the sum of $7,000.

On Monday evening the anniversary was closed by a social entertainment in the crowded church, when music, speeches, refreshments and sociability made the hours pleasant for everybody, and all agreed that from first to last the anniversary had been a success. It is hoped that it will result in an awakening and strengenthing of the spiritual life of the church. S. H. C.

GREENVILLE, Feb. 18th, 1886.

....THE LECTURES before the Society of Inquiry of the Seminary at New Brunswick draw large audiences, are practical and profitable as well as interesting. Rev. Dr. A. F. Schauffler made an address on city missions, presenting some original views; he recommended for example teaching a congregation by object lessons. The great importance of missionary work in the cities was described with power. Rev. Dr. Woodbridge has lectured on The Church and the World Power, showing first the often successful efforts of worldly power to identify itself with by taking possession of the Church, as in the Papal body, and proceeding to the proof that between a true Christian Church and the World Power

there is inevitably a conflict that cannot cease until one has gained the mastery. The injuries attendant upon on invasion of the Church by the World were set forth clearly and vigorously. The Rev. John Hall, D.D., of this city, gave on Monday evening of last week a very sensible and engaging talk on the Pastor's Relations to Missions, that is, the address seemed to be off-hand talk but was really a well considered expression of his convictions and the results of his experience. Dr. Hall insisted that every church, large or small, ought to be a missionary body, that the duty to be such should be brought into many sermons because it properly belongs in them, until the Church shall know and acknowledge its responsibility.

....PROSPECT HILL, N. Y. CITY.—The special religious services held every night except Saturdays for two weeks in the Prospect Hill Church, are at an end, but none who attended them can ever forget them. The attendance, while not testing the church's capacity at all, was quite satisfactory; many strangers were present each evening, and all experienced the power of the Spirit's presence. The church feels greatly indebted to the gifted brethren, the Rev. W. W. Clark and Dr. T. C. Easton, who so faithfully and powerfully presented the truths of the Word. Being men of our own denomination, they sympathized thoroughly with the church's needs, and have, we believe, done much to quicken its life and deepen its consecration. The Gospel was preached; the Gospel was sung; the work progressed along truly churchly lines, and in consequence, without very much excitement, a work of grace was commenced which we trust will result not merely in the building up of God's people, but in the conversion of many souls. The harvest is ripe, and with God's help we hope to be able to safely garner much of the golden grain. W.

....THE AMERICAN SUNDAY, the Museums and Libraries, the Public Press, and the Half-Saturday Holiday, by the Rev. Carlos Martyn, an address delivered in the Bloomingdale Church on Sabbath, Jan. 31st, is published in a pamphlet. It is Scriptural, sensible, kind and comprehensive. The size of the pamphlet is convenient. The text is printed in a manner that helps the reader. This seems to be a very good pub lication for general circulation.

....COLT'S NECK, N. Y.—Tbis church, which had been closed since Oct. 15th, 1885, for repairs, was reopened for worship Sunday, Feb. 14th. While the church was closed, the congregation worshipped in the district school house, and with much rejoicing met again in their usual place of worship, which had been undergoing a thorough renewing, and had been made pleasing and attractive in every way. The pastor, Rev. G. W. Labaw, preached on the morning of the reopening an appropriate sermon from Ps. 122: 1, "I was glad when they said unto me, let us go into the house of the Lord."

....ATHENS, N. Y.—The *Athens Record* says of the Rev. Herman Vanderwart, who has accepted the call of the First Church of Hackensack, N. J., and who will shortly resign his pastorate at Athens: "He has been here three years, having succeeded to the pulpit made vacant by the resignation of the Rev. A. D. Campbell on the 1st of January, 1883. The church, which at the time of his assumption of the charge was enjoying a high degree of prosperity, has moved steadily forward in the path of success during his incumbency, and he leaves it, in both a spiritual and material sense, in a condition which reflects great credit on his stewardship."

....THE CLASSIS OF RENSSELAER met on the 16th inst., and dissolved the pastoral relation between the Rev. Wm. Veenschoten and the Church of Schodack, N. Y. He was dismissed to the Classis of Hudson. The Classis recorded their high appreciation of Mr. Veenschoten's excellent service at Schodack, and their regret at the sundering of Classical relations which have always been most pleasant. The Rev. H. A. Hendrickson was appointed the Classical Agent for Foreign Missions. S. C.

Gleanings from our Exchanges.

....The lecture-room of the First Church of Hudson, N. Y., says the *Hudson Register* of February 10th, was transformed into a perfect "bower of beauty" last evening for the reception entertainment which was there given to Rev. Dr. Wm. H. Gleason and his estimable wife, which occasion was attended by an exceedingly large and enthusiastic representative assemblage. The ladies of the decorative committee provided handsome draperies, pictures, bronzes, potted plants, rare cut flowers, etc., all of which were artistically arranged; while the refreshment room was also supplied by the special committee for the same with an abundance of dainties, which were liberally served. The social intercourse was animated and hearty, while the committee on introductions was kept busily engaged in presenting the parishioners and friends to the new pastor and his interesting wife.

....Special meetings are still continued every evening in the lecture-room of the Blawenburg Church, N. J. Considerable interest is manifested, and many are inquiring the way to Christ. Dr. J. F. Mesick has assisted the pastor, Rev. W. B. Voorhees, in the meetings.

....The Rev. E. G. Read, of the Second Church, Somerville, N. J., preached Sunday morning, a week ago, on Polygamy and Divorce, as infringements on the Seventh Commandment. On the subject of divorce he held that the State had no right to grant divorces except on Scriptural grounds, which were at most two, adultery and wilful desertion, and the sermon was largely occupied in proving this position.

....On Monday evening, 15th inst., the Ladies' Society of the church at Franklin Park, N. J., gave an entertainment at the church. President M. E. Gates, of Rutgers College, delivered an address, having for his subject, "A Young Man's Fortune." He proceeded to demonstrate that the real secret of success was not favorable surroundings, or high station, or influential friends, but was in the "Power of the Will" inherent in the young man himself. Many historical and biographical illustrations were introduced, and the moral of the subject was enforced by eloquent and cogent reasoning. The audience was large and highly appreciated the address. An important part of the entertainment was the musical portion, which was very fine and greatly enjoyed. Despite the bad condition of the roads the audience was large and enthusiastic, and the affair was a financial success.

....The Rev I. P. Brokaw, of Freehold, N. J., delivered, Monday evening, February 15th, in his church, an entertaining lecture on "Summer Sights Over the Sea," of which the *Monmouth Democrat* says: "His descriptions were graphic, sometimes grand and beautiful, sometimes humorous, and sometimes, as in the recital of his description of his visit to Switzerland, rising to the sublime, but never tiresome."

....The Classis of Raritan held a successful Missionary Convention in the church at Raritan, Tuesday, February 16th. Nearly all the churches were represented, and some by large delegations of the consistories and members. The secretaries of the Mission Boards, Drs. Cobb and West, were present and addressed the convention. Short, stirring addresses were also made by Revs. Blauvelt, Doolittle, Davis, Pool, and other members of the Classis.

The General Outlook.

....A remarkable work of grace is reported in Connersville, Ind. One hundred and six persons have connected themselves with the Presbyterian church alone on profession of faith since the year opened, and others are coming out for Christ at every meeting. The movement is not a union movement, as each church holds its separate service, and the churches are filled night after night. The results have been very conspicuous in the town. It is reported that the saloons are becoming bankrupt for want of patronage.

....So prevalent is the spirit of revival throughout the country, and the religious awakenings are so extensive and hopeful in some vicinities that many churches and associations are abandoning the old grooves in which they have been running and concentrating their forces on revival work. Here is an item of news to the point: In the "Ministers' Meetings" in Chicago and Philadelphia the discussion of selected topics has been suspended, and the members of these associations have given themselves to prayer, especially fervent and longing prayer for the revival of religion in all the churches. Evangelistic meetings are held in many of the churches in both cities. The same might be said of this and other cities.

...."Colonel Ingersoll," the notorious reviler of Christianity, is reported to be suffering from a sore throat, which disables him for the lecture platform, and which has forced him to cancel fifty engagements.

....When Bradlaugh was admitted into Parliament he swore upon the Bible which he scorns, and appealed to God whose existence he denies. What consummate mockery!

....Pastor Schneller, of Bethlehem, now preaches regularly at Hebron, the ancient city where Abraham, Isaac and Jacob were buried. The Gospel has not been preached there since 1187, when the city fell into the hands of Saladin.

....The Year Book of the Congregational Church shows a membership in the United States of 418,564—a gain of 17,015 in the past year.

....The New York Society for the Suppression of Vice last year, in fines and forfeits, caused to be paid into the public treasury $144,050.95, and destroyed tons of immoral literature.

..The Russian government calls the Lutheran Church in the Baltic provinces, which Church existed and flourished long before the world heard of Peter the Great and St. Petersburg, a "tolerated" religious society, and decrees, that no churches can be built without an official permit. Several churches in course of erection had to be left unfinished and the erection of others was flatly refused.

....The last of the seven ministers who were deposed in the Presbytery of Strath bogie before the disruption of the Church of Scotland has passed away by the death of Rev. J. A. Cruickshank, for forty-eight years minister in Mortloch.

....The Chief of Police of Newburyport, Mass., told the Mayor of that city that it was impossible to get evidence to convict for violation of the Sunday law. Thereupon his honor went himself with two policemen; in about three minutes he obtained the necessary evidence and then raided two saloons.

....The Universalist body is lamenting the death of the Rev. Thomas B. Thayer, D.D., which occurred at Roxbury, Mass., on the 12th. He was in his seventy-fourth year. For years he was the pastor of the Shawmut Street Universalist Church of Boston. He was influential also through literary work, being at one time the editor of the *Universalist Quarterly*, for years an editorial contributor to the *Christian Leader*, and the author of some books which have had considerable popularity. He was of Baptist parentage. The great age of some of the ministers present at the funeral of Dr. Thayer attracted general notice. There were the the Rev. Messrs. M. B. Ballou, aged 85; L. R. Paige, D.D., aged, 83; T. J. Sawyer, D.D., aged 82; E. Hewitt, aged 80, and E. Thompson, aged 76.

....The Waldensian Church was sorely bereaved about a month ago by the death of Dr. Chiesi. He was advanced in years, but down to a short time ago was full of vigor and vitality and no one supposed his end to be so near. He became a Christian when Italy was under the iron heel of Romanism, and notwithstanding the severity of the law and its administration engaged with zeal in the distribution of the Holy Scriptures. His regard for the Bible was a conspicuous trait. Bred a lawyer, he contributed a series of writings in defence and support of the truth. He engaged ardently in promoting education and was one of the chief benefactors of Italy by establishing good schools.

...The sale of Bibles, religious books and magazines through the colporteurs of Mr. Spurgeon's Church amounted during the past year to nearly $45,000. Seventy-eight men were employed in the work, and fifteen hundred towns and villages were visited.

News of the Week.

WEDNESDAY, FEB. 17.—Lord De Vesci has replied to Mr. Gladstone concerning the wants and wishes of the Irish people, saying that he thought the late Parliamentary elections were fought on the land plank rather than on the question of self government.... The withdrawal of Mr. Segré, Italian Charge d' Affaires at Bogota, has rendered a peaceful solution of the difficulties between Italy and Columbia difficult....It is reported that a conspiracy has been discovered in Belgrade to overthrow King Milan and place upon the throne Prince Alexander Karageorgevitch. Several persons have been arrested....A building fell in Liverpool while several score of workmen were engaged upon it. Eighteen of the men had broken arms and legs. It is known that several men were killed and remained in the debris....John B. Gough is lying very ill at the residence of the Rev. Dr. Burns in Frankford, Pa. Three physicians are in attendance....Silk weavers in Paterson, N. J., are on a strike ...The McCormick Reaper Works at Chicago are closed, because non-union workmen are employed, throwing 1,400 men out of employment....A railroad train plunged into the Kanawha river, W. Va., and a number of passengers were drowned and one killed and several injured....James Westerman, an ex-tax-collector of Southfield, S. I., N. Y., disappeared two years ago leaving his bondsmen to face a deficiency of $6,000. He was arrested yesterday while visiting his family at Clifton, S. I.

THURSDAY, 18.—Mr. Chamberlain disagrees with Premier Gladstone on Greek matters....A note has been sent to the Porte from the Russian Government signifying its adhesion to the agreement between Bulgaria and Turkey, excepting the article concerning the military convention....Count von Moltke, Chief Marshall of the German Empire, is seriously ill....Count de Lesseps arrived at Colon yesterday and the official staff of the Panama Canal Company welcomed him as he came ashore from the steamer....John B. Gough is still speechless; suffers no pain, but his left side is still paralyzed. A later report gives his condition as being very low. ..All the cotton goods factories in and near Augusta, Ga., are running to their full capacity....A Polish Church was burned in Toledo, Ohio, by the Poles, who indulged in riots....The Aqueduct Commissioners have authorized the lining of the new aqueduct with brick, against the wishes of Mayor Grace and Controller Loew, who say it will cost $1,500,000....The ice harvest has re commenced in a number of places along the Hudson river, and it is thought that there will be no ice famine next summer....The Grant Monument Fund now amounts to $115,345.67. ....A number of houses in Boston damaged by the recent flood have been condemned. Colonel Burleigh, who accompanied the Soudan expedition as a correspondent of *The Daily Telegraph*, was presented at Glasgow with a clock and statuettes and a purse of £300. While the committee were presenting the gifts a sheriff's officer claimed the gifts in behalf of Mr. Tagg, against whom the Colonel had brought an action for slander.

FRIDAY, 19.—Mr. Gladstone announced in Parliament that a bill relating to Ireland would be offered in March....A riot occurred at Bristol, England, between British and foreign sailors, growing out of jealousy.... A family of eight persons were murdered by a negro living near Palarm, Ark. The people intend to procure bloodhounds to follow the murderer....Masked men made an attempt to drive the Chinese out of Nicolaus, Cal. The Chinamen were put on board a vessel and taken to Sacramento.... New Jersey railroad tax law declared unconstitutional by the Supreme Court of the State ...The Vanderbilt mausoleum in the Moravian Church cemetery at New Dorp, S. I., has seventy-two catacombs in the chapel floor. Forty-eight smaller tombs will be added in the ground floor for the children of the various members of the family....Subscriptions have been started for Mrs. Hancock. The fund now amounts to $28,715.

(Continued on page twelve.)

Our Contributors.

The Heretic Priest; A Tale of Reformation Days in the Netherlands.

(Translated from the Dutch of E. Gerdes, for the Christian Intelligencer, by Rev. Daniel Van Pelt.)

CHAPTER VIII.—WAITING HIS CHANCE.

ABOUT an hour after the party of soldiers who had arrested the priest of Weersbeek had been ferried across the river by our friend the boatman, another band, mostly composed of Spaniards, was on the way from Louvain to Boutersem, to join the various small parties that had been engaged in mak ing arrests in this neighborhood. This was in accord ance with a plan proposed by Father Josephus himself. After uniting their forces at the above named village, they were to join still other detach ments from the cities of Mechlin, Aerschot, and Hal, at a fixed rendezvous, and then precipitate themselves upon the secret conference of the heretics at Berthem, of which treasonable information had been conveyed to the authorities. Thus they hoped to crush the heretics and rebels of these parts at one fell blow.

Neither Herman Van der Woude nor his brother suspected anything of these carefully arranged combinations. The former entertained the hope that if the officer could be induced to stop at the peasant's house where Philip Cruize and his nephew had taken refuge, prompt and resolute action on the part of these friends and himself would secure the rescue of his brother, and at the same time place themselves beyond the reach of their enemies, after which they would leave this region altogether and gain a place of safety. He found no difficulty in persuading the officer to request refreshments and quarters at the peasant's house, the first they met on entering the village. But unfortunately for Herman's plans and hopes, the officer was a cautious man. Finding on their approach that at this unseasonable hour the family were evidently still astir, as lights were seen from more than one window, he suspected that there must be some extraordinary reason for it. He halted his men at a little distance from the dwelling, and going forward alone with noiseless step he placed himself directly underneath the window of the room where we saw our friends seated, in a former chapter. From their conversation he soon concluded that here was a fine opportunity to make a sweeping arrest of more than one arch-heretic. Returning to his men, he told them of their good fortune, and exhorted them to be brave, but prudent. Then he gave the command to go forward, and we have seen before how completely he surprised the inmates, so that Philip and Dathenus had barely time to secrete themselves.

Herman Van der Woude cast swift and searching glances all about the apartments; through the door leading to the hay loft over the stable, which had been left open to allay the suspicion of any one's being in hiding there, he thought he perceived two forms hastily concealing themselves. He therefore sought in the best manner possible without being detected himself, to give signs as to his real character and intentions. These would have been but very ineffectual, if Philip's quick eye—which was not to be deceived by disguises since he himself had been compelled to practice so many of them—had not at once recognized his friend, especially as he was seen in the immediate presence of his undisguised brother, whom he so strongly resembled. Philip communicated this discovery to his companion, and at once comprehending the meaning of Herman's signs, they held themselves in readiness to aid him in the attempt to rescue his brother and overpower and secure his captors.

"Mr. Justus!" was the cry wherewith Floris left the monk's couch and hastened to meet his instructor. But the officer conceived that it was a crime for any one even to bear, much more to exhibit, any affection toward one who had abandoned the true church. He struck the eager youth a heavy blow with the flat of the sword-blade across the shoulders, and exclaimed:

"Back, you young rascal! Who are you? Do you know this heretic?"

Floris drew back a step or two, but gave the priest a look full of grateful happiness, and in defiance of the officer's opposition, said:

"Courage, Mr. Justus! God is more powerful than all our enemies!"

The officer was about to strike him again, when an assault was made upon Floris from an entirely unexpected quarter. Feeling himself fiercely seized from behind, he looked around and beheld the face of Father Josephus convulsed with an expression of deadly hatred and uncontrollable rage, and straining every nerve of his exhausted body to hold him in a firm embrace.

"Officer!" he cried, "I am Father Josephus, and have with me a letter from His Eminence Cardinal Granvelle, authorizing me to cause the arrest of all heretics. Bind this lad and secure all the others of the brood in this house. It is a very nest of heretics."

Floris struggled in vain to disengage himself from the monk's unwelcome embrace. The officer commanded him to be bound, and had already seized him for this purpose, when Herman Van der Woude, after having quietly and adroitly cut his brother's cords, gave a signal to Philip Cruize. The peasant had his finger upon the trigger of his pistol, and was red with fury at the treatment of young Floris. Philip was at his side in a moment and whispered in his ear: "Give heed to that soldier next to the priest. He is a friend. We must all help each other." The peasant, brave as he was, had despaired of engaging the fearful odds against him. But now matters looked different, and he was ready to strike. Before the officer had laid his hands upon Floris the peasant stepped up to him with pointed pistol, and said:

"What are you doing?"

"Don't you see?" replied the officer tauntingly; "first this boy and then all the rest of you. Come on, comrades, seize this fellow! And who are you?" he added, turning to Cruize and Dathenus.

But before either of them could reply the peasant had drawn the other pistol also, and putting the one against the breast of the officer and threatening the soldiers with the other, he called out:

"I'll shoot down the first man who stirs!"

"Seize the rascal," repeated the officer, in a towering rage.

The soldiers were about to throw themselves upon the peasant, but in that same instant Herman seized one of them from behind and threw him to the ground, and, grasping a second by the throat, he pointed a pistol at him, saying:

"Lay down your arms or I'll shoot."

Two other soldiers were held fast by Govert, Adrian, Philip Cruize and Dathenus, while the fifth escaped from the house and ran away at the top of his speed.

Father Josephus had surrendered Floris to the care of the officer and had sought his couch once more. But in the turn which affairs had now taken he was greatly afraid his victims would escape. As soon as he had regained his breath he sprang up again, and with the vindictiveness of a tigress robbed of its whelps, he fastened his long thin fingers into the priest's hair and dragged him backward to the floor. The peasant observed this movement, and, roused to indignation by the meanness and hatred of the monk, fired and shot him in the right arm. But this gave the officer an opportunity of throwing himself upon the peasant, and he succeeded in mastering the arm wherewith he held the other pistol. Herman was forced to release one soldier in order to go to the assistance of the peasant, but was in turn attacked by the man thus released, and the fight became general. The firing of pistols, the clatter of swords, the cries of the wounded, the shrieks of the peasant's wife, and the curses of the soldiers made a terrific din within so confined a space. Victory remained uncertain and the fury of the fight increased. Herman had thrown the officer to the ground, and was about to pierce him with his sword, when one of the soldiers knocked the weapon from his hand. Philip Cruize and Dathenus had, with Govert's help, disarmed and bound the two soldiers first seized. Father Josephus rushed like a madman in every direction among the combatants. He yelled with pain, and the blood flowed freely from his wound and stained his strangely assorted garments. Still fearing most of all that the especial objects of his hatred, the priest and Floris, might escape him, he rushed furiously upon them, and as he had no weapons and one arm was disabled, he employed his teeth. He called upon all the saints to assist him, and declared he would rather lose his life than suffer these heretics to escape. At last Govert, assisted by the peasant, undertook to secure him and render him harmless; the former threw himself upon him and held his arms in a powerful embrace, while the latter proceeded to bind him fast with a stout piece of rope.

At this instant the voices of several men were heard, and the soldier who had taken flight rushed into the room crying: "Here they are! help! help!"

Our friends turned their eyes to the door, and to their utter dismay saw no less than twenty soldiers pressing into the room. Dathenus prepared for flight but he was seized and a naked sword placed at his throat, with the assurance that if he did not permit himself to be bound, his head would pay the forfeit. The field-preacher could not but yield. Philip Cruize and the priest were set upon by the monk, who had easily shaken himself loose from the peasant and his man upon the entrance of the soldiers. He struck at them wildly, crying out repeatedly: "Did you think I was dead when I lay there upon that couch? No, no! I was only waiting for a good chance!" Pain and loss of blood, however, made his efforts feeble and finally exhausted all his strength, and he would have fallen if the leader of the newly-arrived soldiers had not caught him.

Herman Van der Woude, the peasant, and his man Govert, were resolved to defend themselves to the last extremity, and to die rather than surrender. The one armed with a drawn sword, the other with a loaded pistol, and the third with a long knife used in slaughtering cattle,—they placed themselves firmly against the wall and threatened everyone who dared approach them with certain death.

The soldiers, urged and led by their officers, pressed upon these three devoted men from all directions. On they came, stumbling over the body of the peasant's wife, who had swooned from fright; and now the battle became a life and death struggle. Herman's good sword and strong arm did fearful execution, the peasant reserved his fire for some critical moment and held many at bay, while Govert's sharp knife drew life and blood from many a close contestant. But the odds were too great against them. In less than an hour they were overpowered and prisoners in the hands of the soldiers.

But what had become of Floris? When the last detachment of soldiers arrived, and he saw that resistance was now hopeless, he had taken advantage of the confusion occasioned by the determined struggle of Herman and his companions. Opening the window, which was not far above the ground, he had leaped down and escaped in the darkness.

At break of day a detachment of soldiers might have been seen entering the city of Louvain, conducting a party of prisoners. Father Josephus, whose wound had been dressed, supported by the two officers, was in advance. Herman Van der Woude and the peasant were bound together and came next, while Mr. Justus, Philip Cruize and Govert made up the rear. Petrus Dathenus was held in special ward of two soldiers, and muttered constantly in Latin: "O that fire might fall from heaven and destroy these men of violence!"

Adrian had taken refuge in the hay loft, and when the last sounds of the retreating soldiers had vanished he left his hiding-place. He found his mother covered with wounds upon the floor, and assisted her in dressing them and placed her upon a bed. He then opened the shutters to admit the daylight; as he did so he heard the voice of a woman, weeping. Looking out he was surprised to find Floris Berthem standing in front of the door accompanied by a woman, in whom our readers would have at once recognized Sister Brigitta.

The poor, simple woman, who could believe no wrong of her beloved master, had followed the soldiers who conveyed him away. Impressed with the opinion that her testimony to the contrary would triumphantly clear the priest from the charge of heresy, she was determined to go to Mechlin. She had prevailed upon the weary boatman to take her across the river, and she had but just reached the house of the peasant. Floris, who had concealed himself in the neighboring woods, now that all danger seemed past had come forth, and found her at the door. His recital of the night's events, and the disappointment in coming too late, had caused her to break forth into loud lamentations. Adrian admitted them both, and Brigitta's attentions were very grateful to his wounded mother.

(To be continued.)

The Luminous Clock.

BY THE REV. F. G. CLARK, D.D.

IN the window across the street we see every day a clock with its face turned outward. It has been a matter of curiosity and remark, and no one was able to explain the singular position of the clock. But we were told at last that the clock has a luminous dial which can be read in a dark room at any time of the night. The exposure to the sun is necessary to prepare the dial for this night service—the substance having a power of absorbing the light during the day

It is hard to overlook a homily in this. Every Christian is put in the world to serve as a luminous clock. He is to give the hour to men who see him. He is to represent truths and impulses and purposes which bless the world. "Ye are the light of the world," said our Saviour. But Christ Himself is the true light, and we are luminous only as we abide in His light. A good deal of Christian life goes for the process of absorption. Moses stayed long in the Mount in the very presence of God, and it was because of this that His face shone when He came down to meet the people. God showed Him His glory. He stood in the white light of the Divine presence. He absorbed the light. He received some sort of transfiguration, so that no one could fail to see and feel the marvellous effect. Christians must be taking in the light of holy influence by habits of godly living. The steadfast walk of a good man, as God sees him in the closet, the home, the church and the counting-room—this persistent endeavor to do his duty is the process of absorbing light which blesses others.

It is very easy to lose this point of exposure to light. Religious habits lose their exactness and regularity. The approaches to the Divine presence grow less close and tender. The light fades out of Christian life. The result is that the dial ceases to be luminous. In the night hours of temptation and of sorrow, when great strain and bitterness come into men's lives, they look upon Christians as upon dials. They expect help from those who are on good terms with the great Helper. It is a sad and cruel thing to find the light that is in us turned to darkness. It is a flagrant breach of trust when good men fall into fruitless and unhelpful ways of living.

And this disaster cannot be concealed. It is impossible to counterfeit that simple and sincere godliness which brightens the face of the spiritual Christian. The clock may be set on a high place, but only real light can make its face legible. The world knows how to take knowledge of us whether we have been with Jesus. In fact, the dial of Christian life is like the disk of the moon. We see only the luminous side, never its dark parts. Practically, it is no moon to us except as it is bathed in the light which the sun gives. And every Christian is known or knowable, only as his life is lighted up by dwelling in light.

We pass men on the street as mere men, but when something exposes to view their real godliness we have a new feeling and at once are sensible of the mystic charm of a life hid with Christ in God. It is very easy to explain the feebleness of much so-called Christian life; easy to see why the world seems not to recognize it at all. The clock has not been standing in the sun; the dial is not legible.

The Evangelist.

BY REV. J. HOWARD SUYDAM, D.D.

THE recent action of Trinity Episcopal and the Collegiate Dutch Church in employing specialists to conduct a series of services has awakened a spirited discussion in many clerical associations in reference to the place the evangelist should occupy. It seems as if the "new measures" formerly relegated to fanaticism have entered the strongholds of the most rigid conservatism. While there is no compromise of truth, and no surrender of "proprieties," it has come to pass that some things are deemed proper which were formerly tabooed. It is certainly to the credit of these venerable corporations, which exist for the purpose of carrying forward the work of Christ in the world, that they are disposed to so far forget the past as to introduce means somewhat *outrè*, in the belief that these will contribute to the furtherance of their avowed and cherished object.

The extravagant and eccentric operations of itinerant revivalists in the past have caused sober-minded churchmen to regard all evangelists with distrust and all efforts in the direction of revival as fraught with elements of dangerous reaction. It has been ascertained that the perversion of a good instrument is not conclusive as opposed to its legitimate use. So evident and monstrous had become the orgies in the worship of Mammon that all the prophets of the Lord have been obliged to cry aloud. Hence, Trinity, at the head of Wall street, opens its doors at noon-day and invites the money-changers to enter to hear what God the Lord will say. And night after night, in the most fashionable quarters of the city and in the height of the gayest season, earnest preachers are pleading with men and women to give heed to the claims of God upon their spiritual nature. While the old paths of orthodoxy are pursued, new ways are opened up whereby to find them.

The men engaged in this work are evangelists in the sense that they are other than the stated pastors, and are known to possess peculiar qualifications for awakening the conscience and persuading men to be reconciled to God. They are ordained to the ministry. They are subject to ecclesiastical authority. They work through recognized means. They are orderly, devout and earnest. They build upon existing foundations. Hence there is no fear, as with the methods of irresponsible sensationalists, that the damage after a revival will more than counterbalance the good effected.

And this is the place of the evangelist in the Church, if we are permitted to regard the term according to its modern usage, and as distinct from the missionary, who carries the Gospel to the destitute.

The people in our churches are usually filled with the truth. They know enough. Something is required to arouse it. It is as if the seed was planted and germinated and the little shoot had come to the surface of the ground, but was not able to break through. A new voice, a new measure, will often (under the Divine Spirit, who works through means) effect this vital result. Experience proves it. How often it is, that a word spoken to an individual brings him to a confession of Christ! The gifted evangelist speaks this word to thousands, and the result is a glorious revival. But he is only one factor in bringing this about. The faithful preacher who preceded him has also been God's instrument. He sowed the seed.

I would that in our Church there might be men recognized as having the peculiar gifts and who might be solemnly set apart to go from church to church and preach their rousing sermons over and over again, until like those of Whitefield and Massillon, the hundreth time would be found more effective than the first. Let us have the ordained evangelist.

Up Country in China.

BY REV. P. W. PITCHER.

THINKING that an account of my first trip in a strange and wonderful land might prove interesting to the readers of the INTELLIGENCER and perhaps quicken a livelier interest in this degraded people, I sit myself down in my study this beautiful November morning to tell you about it.

Mr. Van Dyck was to preach at Tong-aan, a *small* town of some several ten thousand inhabitants. He invited me to accompany him, and I accepted the invitation. We started off Saturday evening early.

Tong-aan is about thirty miles north of Amoy, and, as there are no railroads yet in China, we did not make that distance as quickly as we would in a more civilized land. And as we are not allowed to use steam vessels, except at treaty points, we are dependent on both wind and tide. It is a long and tedious voyage, and sometimes very rough, and to a poor sailor a very unpleasant one. We were obliged to leave here at six o'clock in order to take the flood tide, expecting thereby to get to the end of our journey before the tide changed. For then the channel would be too shallow, and we would have to lay to. Sometimes there is no wind and then the boat has to be rowed. In such a case they generally employ about six Chinese boatmen, each man at an oar. This makes no mean picture. Dressed in their native garb, with a sort of turban on the head, and standing up at the oars, throwing themselves forward with a spring and moving quickly backward at every stroke, they seem like some phantoms. But it's no phantasm about ten o'clock at night. Such a "rattlety-bang" and commotion are no inducements to sleep.

Well, we are on board our "Gospel Boat." It is about twenty-five feet long and ten feet wide. There is a comfortable little cabin with two berths, and a stationary table, and closets, and shelves, and a mariner's lamp. Here, if the wind is not too boisterous, we will enjoy the night pleasantly. Now we are off. We retire early, and soon we do not know whether we are in China or America.

We wake up in the morning and find we have not reached our desired haven. The tide had changed before midnight and we were compelled to "lay to." This was a disappointment, as we hoped to reach Tong-aan in time for the morning service. But what cannot be cured must be endured. So about eight o'clock Sunday morning we were off again, which will enable us to reach Tong-aan in time for the afternoon service.

During this morning's sail we pass through a picturesque valley. High mountains on every side stretch away beyond our sight. They look cold and desolate; but at their foot there nestles many a Chinese hamlet. Along the way there are numerous farms with their rice fields, sugar-cane fields and sweet potato and onion patches. Now and then an old watch-tower may be seen—a reminder of strife and bloodshed among the different clans. And towering above the valley and looking over it as some evil genius, you may see once in a while a pagoda, a sadder reminder of superstition and idolatry. Now we know we are in China—heathen China.

As I pass along and see darkness written on every doorpost, and decay and squalidness in every form of life, where gods of stone or wood or earth appear on every hand, I ask myself: I wonder if I will ever see China filled with beautiful dwellings and clean paved streets; I wonder if in my time every pagoda and idol will have been swept away and this land be Christian. Such a thing is possible.

At Chioh-jim we leave our boat and take chairs for three miles. I never knew I was such a curiosity before. You would certainly have supposed that I was a travelling show, going through the country. I was a new-comer, and if ever my chair was set down just so surely there would be a crowd of youngsters, and men and women, peeping in to look at me. And then they would all jabber at me. And, I suppose, they thought I jabbered at them. Our conversation was not at all interesting. I do not know what their comments were, but I took it for granted they were favorable, as they all looked pleased. And so all along the journey they would run ahead of the chair, and, getting a good position, stop and look at me. And whoever I passed must stretch his head around and squint at me. Well, I had to endure it. I could not tell them I was a very modest man and did not like to be looked at—and so they looked. I always thought a Chinaman a curiosity in our country, but I never before knew that there could be anything curious about us in their country to call forth such marked attention.

But the gaze of the Chinese was not half so painful as the ride of three miles in that chair. I felt as though I had been roughly handled. Was there a part of this body that did not ache? Then my head began to ache and I wished I was back in Kolongsu. How in the world could I endure that torture back again? But I did, and still live to write about it. Such is the pleasure of travel in China. I am glad to say I was all right the next day and hope to enjoy the trip better the next time.

AMOY, November 28th, 1885.

A Layman's View.

AT the annual meeting of the American Missionary Association, last October, the President of the Association, the Hon. Wm. B. Washburn, LL.D., used the following language:

"But there is one fact which I wish to state which holds true in regard to us, and that is that you may take every church in Massachusetts, and the temper of that church, with rare exceptions, and the manner in which that church will give to any of these benevolent organizations, will depend upon the clergyman who is at the head of that church. It will rise just to the level of that clergyman's interest, and no higher. You might as well undertake to have a stream rise higher than its source as to have a church go beyond the interest which the pastor has."

Possibly the churches in Massachusetts are not singular in that respect. OBSERVER.

THREE years ago the Presbyterian Church organized a new Board, called the Board of Aid for Colleges and Academies, and appointed Dr. H. D. Ganse its Secretary. This Board has planted, and now has under its care, twenty-six new institutions, with a property and endowment of nearly three-quarters of a million dollars. Of these institutions, eighteen are so far advanced as to report 987 students, of whom 274 are church members, 267 are in classical studies, and forty-three have the ministry in view.

The Chicago *Interior*, commenting on these results, says: "We confidently believe this showing is wholly without precedent in ecclesiastical annals. The records, whether of our own communion or of any other, may well be challenged to match it. Look at the facts. Three-quarters of a million dollars laid away virtually in three years, in lands, buildings and endowments, throughout our vast inter-continental and far western spaces. These spaces are yet to teem with millions of people. These infant institutions are soon to be educational centres for vast populations. Their foundations have been laid under organized agency and intelligent supervision, and not amidst the hurry and scramble of rival towns and sections. The great bulk of their cost has been furnished by the self-denying and often remarkable liberality of the synodical or presbyterial vicinage."

The Reading Room.

Our Book-Shelves.

.... 'PRINCE BISMARCK. An Historical Biography." By Charles Lowe. 2 Vols. Each volume has a portrait, one taken when the Chancellor was seventy years of age, the other when he was nineteen. The latter is a profile, the former almost a full face. The portraits differ as much as their subject at those ages. The Bismarck of even 1849 is, in outward manifestations of character, very unlike the Prime Minister of from 1862 to 1871, and still more unlike the statesman of from 1871 to 1884.

The first of these volumes is introduced by an outline of German history from the period of the Carlovingian Empire to the march of the Prussians under Moltke on Paris, written by Professor Munroe Smith, of Columbia College. No one should neglect this introduction. It is a capital piece of work, clear, discriminative, sufficient, engaging, and just what is needed to prepare the reader for the life which follows.

The biography is satisfactory. The life of an eminent man, written while he is still active and influential, is generally partial, guarded, gentle with his frailties and faults, and over-generous in praise. But these volumes about a German are written by an Englishman, an independent observer, free to say what he thinks, and who, while avoiding the severe criticism which courtesy forbids, faithfully records the infirmities as well as the excellences of one of the greatest men of this century of greatness. The delineation is impartial and complete. The style is neither colloquial nor historical, but occupies a pleasing mean. It is perfectly clear and thoroughly agreeable.

The first volume in due proportions describes the career of Count Otto Edward Leopold von Bismarck, from his birth on April 1st, 1815, to his settlement of the preliminaries of peace with France in 1871. One chapter is given to his youth and early manhood, two to his participation in such parliaments as Prussia and the united German States then had, three to his diplomatic career beginning in 1847, and four chapters to his increasing influence as Prime Minister, from 1862, resulting in the unification of Germany, and humiliation of France.

Little in his early life or his appearance in parliament gave promise of the future. He was a bold rider, a deep and hard drinker, positive and turbulent in debate, a strong, generous, courageous man, fond of frolic, and withal careful, as his wise management of his father's estate proved; extremely conservative and old-school in his political opinions. He was well taught, passed the examinations in the preparatory schools and the university, seemed to learn little but really learned much, for few men are his equals in a philosophic knowledge of history, and the breadth and accuracy of his general knowledge has been often exhibited in debate with learned opponents. He acquired also a German style which Professor von Sybel declared has "a classic worth unsurpassed by the German prose writers of any age." He served with his regiment until he became a skilful soldier—the Emperor believes him to be a great general. By the management of the paternal estates he became thoroughly acquainted with the agricultural interests of the country. But this period was preparative. It was not until fairly engaged in diplomatic duties that the qualities which have attracted the world's admiration began to be seen.

Of the great ends rapidly attained in the twenty years included between 1862 and 1882 it is not necessary to speak. How barriers were swept away, how a movement was inaugurated which advanced with irresistible force until Germany was united and triumphant, is fresh in the minds of all men.

The second volume sets forth clearly and in detail the successive acts of masterly statesmanship which established and consolidated the German Empire on a firm foundation. It will command admiration as a careful, sensible, clear exposition of the political history of Germany during these eventful years. The relations of the Empire to other European States are described and the influences from without which have affected German policy. The preceding biography will no doubt prove more interesting to many readers, but this consideration of the measures by which German unity was consolidated and by which the German nation was advanced to the position of one of the first powers of the world is much more valuable.

After this excellent political history and record of Prince Bismarck's share in it, Mr. Lowe returns to the person of the great Chancellor and in a very interesting chapter relates his "Characteristics." Some of the facts have become known through the entertaining writings of Mr. Moritz Busch, but Mr. Lowe extends the list and presents a more complete portraiture of the Prince. If this chapter should be published separately it would probably reach a large sale.

The appendix contains the Treaties negotiated under Bismarck, the Constitution of the Prussian Kingdom and that of the German Empire.

Few biographies of eminent men of the generation now passing away treat of a person so important and in few of them is the treatment so clear and comprehensive, so entertaining, instructive and satisfactory. (Cassell & Co.)

...."UPLAND AND MEADOW." By Charles C. Abbott, M.D. The author of this attractive narrative is a practical naturalist, who is fond of the forest and the companionships of beasts and birds and fish. His pages remind one of the treatises on nature drawn by the hand of Thoreau, wherein the works of the Divine wisdom are described with a most observant skill and interpretative fondness for their minutest phases. Dr. Abbott's range has been on the Delaware river and the historic creeks in New Jersey and Pennsylvania, in the neighborhood of Trenton. He has gained some celebrity as a writer by his previous works, entitled "Primitive Industry" and "A Naturalist's Rambles About Home." Lovers of books like these are sure of acquiring a knowledge that converts every landscape into a museum, and stores the valleys and the hills within sight of one's birth place with curiosities that rival, if they do not excel in eccentric charm or curious fascination, the storied wonders of distant lands. Such works are treasure-houses for adventurous boys who would shun the effeminating snares of the city. (Harper & Bros.)

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...."ONE HUNDRED YEARS OF TEMPERANCE." This is "a memorial volume of the Centennial Temperance Conference held in Philadelphia, Pa., last September." It contains a full record of the proceedings of the Conference, including the addresses made at the several sessions; the historical papers presented, treating of the inception of the temperance reformation, total abstinence, prohibitory legislation, temperance in Sunday schools and public schools, legislation in State Legislatures and in Congress, the verdict of science, temperance literature, constitutional prohibition, and other related themes, all covering pretty thoroughly the history of temperance for the century. The addresses were all marked by great fervor; and the papers were carefully prepared by men and women who were evidently masters of their subjects, and who write with the precision and positiveness of such as know whereof they affirm. Much space is given to reports concerning the position taken by different branches of the Church in relation to the subject of temperance, wherein the various deliverances of councils, conferences, Synods, assemblies and other ecclesiastical bodies are specified. Also, historical sketches are given of all temperance organizations and the work accomplished by them; with interesting accounts of the work in the Dominion of Canada and in the British Isles. In the appendix is produced in full the essay by Dr. Benjamin Rush on "The Effects of Ardent Spirits on the Human Body and Mind," published in Philadelphia in 1785, from which event the century, celebrated by the Conference, was dated. In addition to this essay and other pertinent and important matter embraced in the appendix, the Rev. D. Dorchester, D.D., sums up in an able paper the temperance gains of the century.

From this imperfect synopsis some judgment may be formed of the contents and character of this volume and of its value as a book of reference. It will undoubtedly be much and long used as an encyclopædia of information respecting one of the great moral movements of the age, and which gathers fresh momentum as it advances. While all lovers of righteousness have agreed in pronouncing intemperance evil, and only evil, and have been moved by a common desire for its suppression, they have differed in opinion and action, and still differ, as to the best methods of operation to that end. This fact was manifest at the Conference, and at one time came very near marring the harmony of the proceedings. The volume has a brief introduction by Rev. Theodore L. Cuyler, D.D., and a frontispiece portrait of Dr. Benjamin Rush, in which he is "represented as sitting in his library at his table, with his books and papers around him." (National Temperance Society and Publication House.)

Our Library Table.

Periodicals, Serials and Notes.

...The *Popular Science Monthly* is republishing the debate between Mr. Gladstone and his opponents in relation to the dawn of creation and of worship. It is not necessary to say that it is a battle of giants, not very equal to be sure, being three men against one, but the venerable Premier is certainly a good match for the trio.

....*Harper's* for March is exceedingly strong in the class of articles which have made its special and unrivalled reputation as a sort of serial cyclopædia. The chief of these is an account of the cyclopean gunnery of Krupp at Essen, by Moncure D. Conway, written with much more of literary excellence than is usually found in such accompaniments to magazine pictures. The paper on "The City of Cleveland," by Edmund Kirke, is highly interesting and graphic, as are also C. H. Farnham's "Cape Breton Folk," and David Ker's "Africa's Awakening." This latter is invaluable, as giving a clear, concise, and picturesque account of the present marvellous opening up of the Dark Continent, and the prospects of its civilization. These are all magnificently illustrated. E. P. Roe begins a series of practical articles on the best use of a bit of land, entitled "The Home Acre." We confess that we like Mr. Roe better in such articles than when he tries to mix his agricultural information with his stories. There is a pretty piece of poetry by Frances L. Mace, "A Rose of Jericho," an excellent short story by Brander Matthews, and an article containing much information on "Dogs and their Management," by Hugh Dalziel. Constance Fenimore Woolson's portrait is more interesting to us than her interminable novel. The "Editor's Study" grows better and broader, and we hail this department as a sign of the times, that more of the literary element is to reappear in our great pictorial magazines.

....The *Expositor* for February (Randolph & Co.) contains a very full account of Wellhausen and his Theory, by Prof. S. I. Curtiss, Dr. Maclaren on the True Circumcision, Prof. Kirkpatrick on the Revised Version of Judges and Ruth (commends the Revisers' "unwearying diligence and sober judgment"), Dr. M. Dods on The First Three Versions of Zechariah, and Prof. Strack's review of recent foreign literature on the Old Testament. The matter of this number is unusually good.

....*Christian Thought*, January-February, touches points of great interest as well as difficulty in Music as a Revelation of God and of the Future, by Dr Munger, and Political Economy in its relation to Ethics, by Prof. G. B. Newcomb. This bi-monthly maintains its usual high character as at once profound and Christian.

BOOKS RECEIVED.

Funk & Wagnalls: The Hero of Cowpens: A Revolutionary Sketch. By Rebecca McConkey. Revised Edition. Illustrated. 12mo, pp. 295. $1.

Ticknor & Co.: The Life and Genius of Goethe. Lectures at the Concord School of Philosophy. Edited by F. B. Sanborn. With Portrait. 12mo, pp. 454. $2.

National Temperance Society: Let It Alone and It Won't Hurt You. By Edward Carswell. Illustrated. 12mo, pp. 286. $1.

White, Stokes & Allen: Leaves from Maple Lawn. By William White. With an Introduction by Richard Henry Stoddard. 12mo, pp. 155. $1.50; also,

Puddings and Dainty Desserts. By Thomas J. Murrey. 32mo, pp. 53. 50 cents.

E. P. Dutton & Co.: Sermons and Addresses Delivered in America by Frederick W. Farrar, D.D., F.R.S., Archdeacon and Canon of Westminster. With an Introduction by Phillips Brooks, D.D. With Portrait. 8vo, pp. 364. $2; also,

Under the Mendips. A Tale. By Emma Marshall. Illustrated. 12mo, pp. 420. $1.25.

Proceedings at the Unveiling of the Statue of William E. Dodge, Oct. 22, 1885. With Engraving of Statue.

Tribute of the Chamber of Commerce to the Memory of Horace B. Claflin, January 7th, 1886. With Portrait.

UNBOUND BOOKS AND PAMPHLETS.

Proceedings of the Fourth Baptist Conference. New York, November, 1885. 8vo, pp. 112. 25 cents. The Century Co.

What's Mine's Mine. A Novel. By George Macdonald. (No. 512, Harper's Franklin Square Library.) 4to, pp. 78. 20 cents; also,

Mauleverer's Millions. A Yorkshire Romance. By T. Wemyss Reid. (No. 56, Harper's Handy Series.) 16mo, pp. 257. 25 cents; also,

What Does History Teach? Two Edinburgh Lectures. By John Stuart Blackie. (No. 57, same.) 16mo, pp. 119. 25 cents.

Annual Report of the Women's National Indian Association, November 17th, 1885; also,

Missionary Work of the Women's National Indian Association and Letters of Missionaries; also,

Address of the President, Mrs. J. B. Dickinson, at the Annual Meeting of the Women's National Indian Association, Philadelphia, November 17th, 1885.

The Complete Angler. By Isaac Walton. (Cassell's National Library, Vol. I., No. 4.) 16mo, pp. 192. 10 cents.

PERIODICALS.

February.—The Targum.

March.—Cassell's Family Magazine, The Atlantic Monthly, Wide Awake, The Popular Science Monthly.

IMPORTANT NEW BOOKS.

Oceana: or, England and Her Colonies. By JAMES ANTHONY FROUDE, M.A. Illustrated. 1 vol. crown 8vo, $2.50.

A singularly interesting volume.—[New York Tribune.

Letters to Dead Authors. By ANDREW LANG. 1 vol. Elzevir 12mo, gilt top, $1.

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What Does History Teach? By JOHN STUART BLACKIE. 1 vol. 16mo, cloth, 75 cents.

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Domesticus. A Tale of the Imperial City. By WILLIAM ALLEN BUTLER, Author of "Nothing to Wear." 1 vol. 12mo, $1.25.

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Valentino. By WILLIAM WALDORF ASTOR. 1 vol. 12mo, handsomely bound, $2.

The details of workmanship are excellent. Mr. Astor writes apparently out of a full mind and a thorough interest in his subjects.—[Atlantic Monthly.

Strange Case of Dr. Jekyll and Mr. Hyde. By ROBERT LOUIS STEVENSON, author of "The New Arabian Nights," "Treasure Island," etc. Library Edition, $1; paper, 25 cents.

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Cash Assets	**$7,618,116 08**

SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,550 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,850 00
Interest due on 1st January, 1886	97,056 02
Premiums uncollected and in hands of Agents	358,290 30
Real Estate	1,272,633 77
Total	**$7,618,116 08**

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Of mine own nation have I been so proud.
See Adin Israel, as he turns away,
How like a prince he moves among the crowd!

"Just now I saw him lay his offering there;
'Twas gold, 'twas jewels of enormous price;
'Twould build a house of cedar painted fair;
'Twould buy a thousand bulls for sacrifice.

"Here comes another, rich in purple state;
The throng makes way for him, as well it may;
In years, in gold, in pious bounty great;
Here let us note what he doth bring to-day.

"But, oh confusion! we have missed our aim.
Out, woman! In your faded rags to stand,
And from our eyes to hide him as he came,
And with his gift stretched out his princely hand!

"For little, I would push her from the place!
What is her mite? What good does she propose,
That she comes hither to confound our gaze,
And thrust her pittance where a prince bestows?"

"Nay, touch her not." Forth from the shadows stole
A voice that heard their words, and read their thought.
"Nay, touch her not. Hers is the stateliest soul
That enters here; the richest gift hath brought.

"With lily fingers they do give away
What leaves them still too full of wine and oil;
But she, the earnings of this hard-wrought day,
With hands that yet are bleeding from their toil.

"Her purse is emptied; naught remains to buy
A handful of coarse meal to feed her soul,
Or a poor stick of wood to warm her by,
Or bake her frugal loaf upon the coal.

"Her gift's her all. Eternity shall tell
What compensation in her lap shall fall;
But go, proud men, and weigh this lesson well,
That this poor one hath given more than all."

—*S. P. Herron*

Our Mission Band and How We Conducted It.

DEAR AUNT MARJORIE: In answer to your kind invitation, I gladly send you a sketch—simple but truthful—with the heading you have chosen: "Our Mission Band and How We Conducted It." I do so, being confident that such a Band may exist in every church.

Some years ago, when the young men and maidens of our village were its boys and girls, we were assembled one Sunday afternoon in the Sunday-school room of one of our churches, listening to the interesting address of a missionary from India. The school being accustomed to contribute on one Sunday of each month for foreign missions, always joined our pastor, superintendent and teachers in extending a welcome to every missionary who favored us with a visit. On this particular afternoon the subject of Children's Work for Missions especially claimed our attention. After the exercises had closed and the children had withdrawn, four little girls signified their willingness to form "a mission band" themselves; one to become a private member, the others to serve as President, Secretary and Treasurer. They would hold monthly meetings; lay aside one cent each week—earned or saved; and invite their playmates to their meetings, with the understanding that they would also pay the membership fee if the meetings were interesting to them.

It did not seem possible that this "Young Girls' Band," as it was called, would work so successfully as to be able to gather monthly a well-filled parlor of merry little girls, dressed in their Sunday attire, quietly seated and listening with evident interest to the exercises of the hour; yet it was so, from the beginning. But still more wonderful to relate, the Band celebrated its first anniversary by the admittance of frolicsome, romping boys to full membership. A change of name thus became necessary, and this it was unanimously voted should be, "The Golden Rule Band," with its sweet motto: "Whatsoever ye would that men should do to you, do ye even so to them." At the opening of every subsequent meeting the children arose and repeated this verse in concert. I was an invited guest at their first anniversary meeting; and entering the pretty parlor in which it was to be held at three o'clock on Tuesday afternoon, was greeted with smiles and cordial welcomes. The president, secretary and treasurer were seated behind a little table close to the front window and opposite the opened piano. The space between was filled with children. The smallest were seated comfortably on low chairs and stools.

That sweet verse was first sung:

"Rejoice and be glad! The Redeemer has come,
Go look on His cradle, His cross and His tomb.
Sound His praises, tell the story
Of Him who was slain;
Sound His praises, tell with gladness
He liveth again."

The president read "The Parable of the Great Supper," to which so many were invited and yet there was room; a short, simple prayer, asking for the Saviour's blessing, followed; and the opening exercises were over. On other occasions the children arose, and with bowed heads and closed eyes, reverentially repeated the Lord's Prayer together.

The reports were read, approved and accepted. The same officers were unanimously re-elected, and a vice-president and assistant secretary added to their number. The boys were admitted to membership, and appointed to offices of trust, one of which was "taking up the collection," or receiving from each member present the four cents due and reporting it aloud to the treasurer. Failures to pay were also thus publicly announced.

The interesting letter then read by the secretary, from a missionary in India, thanked the Band for its beautiful and useful gifts received for her school, and the loving letter which had accompanied them addressed to herself. The letters frequently interchanged between this Band and the missionaries doubtless did much to sustain interest.

Well selected stories—very brief—of other children who had helped the missionaries, sweet little hymns recited or read, and my few words about the Japanese children,—a variety of whose toys I had brought to show,—made the hour pass quickly by. We sang in conclusion:

"Little children I see, standing close by their King,
And He smiles as their song of salvation they sing."

Subsequent anniversaries were grand occasions. They were held on Sunday evenings in place of the ordinary services. Pastors, superintendents, friends, were present to cheer, encourage and help. A generous collection was expected and received. When the money raised through the year was to be sent to our general society's treasurer, the children themselves decided as to its appropriation,—ever deciding wisely.

To assist in providing interesting information for their meetings, small missionary scrap-books were occasionally prepared. Sheets of note paper were torn apart, and thus formed leaflets which were fastened at the top with colored cords or ribbons. On these leaflets short interesting items, clipped from papers, were pasted with often appropriate wood-cuts, obtained from similar sources. At the meetings these leaflets were loosened and distributed among the boys and girls selected to be readers.

One of the most delightful afternoons I have ever spent, was that on which the Golden Rule Band gathered for an open-air meeting on our front lawn. Nearly one hundred children and a score of adults must, I think, have been present. We were especially honored in having with us a venerable clergyman of the Protestant Episcopal Church, nearly fourscore years of age, whose presence graced the scene as probably naught else could have done. The exercises were entirely conducted by the young people.

EMILY.

In connection with our friend's admirable paper, Aunt Marjorie desires to call special attention to a little publication which Mission Bands and Auxiliaries will find helpful. From the graceful pen of our occasional contributor, Mrs. Lucy Randolph Fleming, and published by the Presbyterian Board, Philadelphia, a little packet of twelve leaflets, in a tinted paper case, will be convenient for reading in meetings and at home. The title, "Little Talks to Little Missionaries," is itself attractive. The talks were prepared by their author, and originally used in a society of young people belonging to her husband's church in Woodstock, Virginia.

Having once attended a meeting of this society, Aunt Marjorie takes the greater interest in these leaflets, each of which is pithy, bright and winning, and has for its suggestion some aptly quoted Scripture text. Remember the title, please, "Little Talks to Little Missionaries," by Lucy Randolph Fleming.

THE OPEN WINDOW.

Some of you are interested in the organization which does its beautiful and modest work for Christ among invalids, being known as The Shut-In Band. This society, at the small cost of fifty cents a year, issues an attractive monthly periodical, designed to be cheering and comforting to all sufferers, and entitled "The Open Window." Its editor is Mary Lowe Dickinson, and among its contributors are Helen E. Brown, Grace Webster Hinsdale, Margaret E. Sangster, and many others who write briefly and lovingly for the Master and His hidden ones. The office of publication is 354 Fourth avenue, N. Y.

Here, too, let me say a word for our own little magazine, *The Mission Gleaner*, published at 34 Vesey street, at twenty-five cents a year, and issued once in two months, with the latest intelligence from the foreign field regarding our work among women and girls. No society can afford to be without it, and it ought to visit every home in the Reformed Church.

Deborah.

JUDGES 5-7. REVISED VERSION.

SORROW and sighing dwelt in all the land:
The people were oppressed, and courage died
From out the hearts of even the strong men.
Our foes were mighty, and our men were weak;
The Canaanitish hordes were everywhere.
No caravans could pass by the highways,
But travellers had to steal through crooked paths
And narrow byways to escape attack;
And all the villagers took fright and came
To dwell within the towns. Were there no men
Of Israel leal and brave enough to rise
To the emergency of these grave times?
Where were the rulers? Ah! they ceased and ceased,
Until there seemed no men in all the land
To rule and lead.

'Twas then that I arose.
No man, only a woman, raised to be
A mother in our Israel. I sat
Beneath my palm-tree, looking on the world
If haply there should come some wise great man,
Fit for the times. And since there came not one
The people flocked to me, and told their tales
Of wrong and of oppression. Mother-like
I gave my judgment, and they deemed it wise;
And, glad to have some light and help at need,
They did obey me, and they called me judge;
While I kept to myself the dearer name,
And sought to be a mother to them all
In their necessity.

I could not brook
Day after day the insolence and hurt
Of our oppressors. Though I love not war
I love still less the drowsy indolence,
And spiritless inaction, that can know
Its own attacked, and look supinely on.
I could not bear the irritating scene,
And so God gave me Barak, and we went
Against our foes and His, at His command!

Ah! then at last the leaders took the lead,
And some among the people willingly
Offered themselves; and then the trembling earth,
The dropping heavens, the mountains that were moved
Told of the mighty presence of the Lord.
It was a time of test. Was there a shield
Or spear 'mong Israel's forty thousand men?
The tribe of Reuben made some great resolves
Beside the water-courses! but the bleating sheep
Were nearer than the crying brothers were,
And the great-hearted did but little deeds.
And Gilead was inactive in their tents
Beyond the Jordan. Why did Dan remain
Safely within the ships? And Asher sat
Inertly at the haven of the sea
Abiding by his creeks. But Zebulun,
Handling the marshal's staff, gave up their lives,
And all my princely men in Issachar
Were with me in the fight. But over all
The God of Israel was. The very stars
Fought in their courses against Sisera,
The river Kishon swept them all away.
O bless the Lord ye that repose to-day,
And far from all the noise the archers made,
Ride calmly where the banks are green, and still
Or rest beside the fountains, and rehearse
The righteous acts of God!

He over all
Is King for ever. He can raise the weak
To the high places, make the foolish wise.
It was a woman who slew Sisera,
And when a woman ruled o'er Israel
The happy land had rest for forty years.

—*Marianne Farningham, in Christian World, London.*

The Girls' School at Hadjin.

AT the meeting of the Woman's Board of the Interior at Chicago, auxiliary to the American Board, held on Feb. 4th, a letter was read about the schools in Hadjin, Syria. The following extract tells about the public closing exercises of the Girls' School, after the weeks of examinations:

"It was the first time that certificates had been given in Hadjin, and considering all things, it was a success. It took, however, several pounds of sugar peas to keep the little ones quiet those two and a half hours.

"Before Easter we had examined in our schoolroom, with an audience of over two hundred, the classes in physical geography, Bible lessons on the Psalms and Joshua, the first class in Turkish history, and the whole school in vocal music with reading of notes. Looking over the lessons pursued during the year, that had not yet been examined, the question was, What can I leave out?

"Not arithmetic, for the younger ones will appear in the background. The Bible I will not leave out, for our most important work here is to put that forward. There is to be two or three young doctors in the audience, and physiology could not be left out. Nor would I leave out algebra, for the young men had said, 'Algebra is difficult. Can girls learn that?'

and we had promised to show them that girls could learn that as well as boys. As to drawing, we have previously had every girl do her best on a blackboard, and write her name under it. All the articles they have made in the sewing class shall be displayed, the dark ones on a white background; the light and white ones on a dark background. Let me add, the effect was very pleasing.

"Now, given these lessons and twenty-six girls—all with weak voices, unaccustomed to speaking before a congregation, most of them afraid to let their voices be heard in the presence of a man, even though it is father or brother; given a large church with a bad echo, a restless audience composed of Turks, Greeks, Armenians and Protestants; men, women, children and fleas—and I was to arrange things so as to gain credit to teachers, for they deserve it; show just what our girls did know, no more, no less; please the father and mother of each girl by putting theirs forward; I must weary no one; must get great honor to the Protestant community; and, above all, send the audience home with the feeling that we are a great people!

"The Turkish Governor, the judges, the commander of the soldiers, Mussulman teacher and their various committees, with all the principal men, and teachers of the Armenian community were present, and everyone listened well, especially the Governor, to the Bible lessons, he leaning forward that he might catch every word. Everyone seemed pleased.

"The Turks never tire of praising the exhibition. Only last week, the commander of the soldiers called with some strangers, and he told them that the girls did well in physiology, that they really understood algebra, drew nicely, read Turkish history, and had essays well written in Turkish. We pleased the Protestant community also, and we felt justified in saying that the exhibition had been a success, for no one seemed vexed or hurt, everyone was pleased.

"But more; underneath all the outside show, our great object was to please Jesus, and we felt that we had, for He knew that we had all done our best. We had said, all had understood, that in so far as our examination was superior to those of other communities, so much was the religion we proposed and tried to teach, superior to theirs. The leaven works slowly but it is sure, and you and we together rejoice in every advanced step. J. C. COFFING."

CHILDREN'S PORTFOLIO.

The Lord's Prayer.

THE young people who read these lines may well be thankful that they were born in a Christian land, that their parents surrounded them from their infancy with an atmosphere warm and bright with the love of Jesus Christ, the Son of God, who took upon Himself the dependent condition of a child that He might be the friend, the guide and the example of all children the ages through and the wide world round.

Now let our young readers think a moment. The Buddhist, or worshipper of Budda, repeats over and over again one single word which means nothing, but is supposed to be a prayer. The Mohammedan prays to *Allah* and acknowledges him to be God, and the one God. But that one word is repeated in a wearisome wail until it is ended by fatigue. And so the Papal devotee is taught to repeat *Ave Maria ora pro nobis*, according to the number of beads on a string in the hand of the supplicant. This string is a *rosary*, and the number of times it is gone over is believed to measure the merit of the devotion.

But the prayer for little children, given by the Lord Jesus Christ, was given for all ages, for the old as well as the young, for the learned and the unlearned, for apostles and for disciples, and it can be understood by all. How plain, how comprehensive it is! "Our Father who art in heaven." It is a confession then, that the great God who made all things is the Father of our spirits. And if we have so great and good and wise a Father, why should we not all respect, worship, love and obey Him?

Well, then, if we all have one Father, why should we not love one another? The children of one family should be kindly affectioned one toward another. And when we know that God is good to all and that His tender mercies are exercised toward the weakest and the poorest because they too, no less than the rich and the strong, are His offspring, included in His household and in the care of His Providence; therefore, when we say "Our Father who art in heaven," we confess that the children of sorrow and tribulation are our brothers and sisters.

Besides, since we all have one Father, who is above all and over all, there is no room left for that very evil and wicked pride which causes its victims to despise others. The hateful spirit of the Pharisee caused him to lift up his heart and thank God that he was not as other men. But our Father in heaven is pitiful—more than tender parents are. He is pitiful and He is merciful, and He cannot hate His own children Nor will He permit us to do so if we truly revere His hallowed name and pray that His will may be done in us even as it is done in heaven.

All good fathers and mothers in Christian countries teach their children to use this matchless prayer. It is known as our Lord's Prayer. It has in it no useless words, no vain repetitions, no pride, no vanity, no self-conceit, no foolish boasting, no bitterness of feeling toward neighbor or toward sect, no littleness of selfish avarice or ambition. It is a prayer for the good of all, for peace and good will to all men, for all nations and kindred and tongues. The children old enough to think can go to God direct through prayer in the name of our blessed Lord and Saviour Jesus Christ. E. S. P.

CLAVERACK, N. Y.

Elsie's Last Chance.

LITTLE Elsie Venable had one fault that cost her mother many anxious tears; out of a large family of boys and girls she was the only one whose word could not be depended on.

"What shall I do about Elsie?" Mrs. Venable asked her husband. "It breaks my heart that I cannot teach her to tell the truth, no matter how severely I punish her."

"Elsie is a tender-hearted child," replied her husband, thoughtfully; "suppose you make her feel how much it distresses you, by punishing yourself."

One day, after this, Mrs. Venable saw Elsie coming from the garden, with her hands behind her back; she met her at the door and said, gravely, "Didn't I tell you not to eat any more gooseberries, Elsie?"

"I haven't been near the gooseberries," answered the little girl, promptly; but the next minute her hands were found full of berries, and the seeds were sticking between her teeth.

Mrs. Venable led her to her own room, and talked earnestly and sadly about the wickedness of lying. "Now, Elsie," she said in conclusion, "God has given you to me that I may make you a good child; when you commit such a sin, it must be because I have not done my duty by you, so I am going to punish myself. I shall stay in my room all day and eat no food, and pray God to keep my child from ever telling a lie again."

Poor Elsie! She was very miserable. Her mother did not come out to dinner, nor to tea, and a gloom seemed to hang over the house. It was some time before the little girl even felt tempted to tell a story again.

Summer and fall, with their fruits and flowers, passed away. One day in the early winter, Elsie's mother was seized with a sudden and violent illness; the doctor was with her all day, and the children were kept out of the room.

As the early twilight began to gather, Elsie slipped noiselessly up to the bed where the dear mother lay pale and exhausted. She drew her little daughter down to kiss her and whispered, faintly, "Go into my closet, darling, and get yourself an apple."

Now apples were very scarce this year, and the children were only allowed to have one a day from the closet chest. There was nothing that Elsie liked half so well as an apple, and while her mother was speaking the tempter whispered, "She didn't ask whether you had had one; you needn't say anything about it; that won't be a story." But, after an instant's hesitation, the little girl felt that it would be a *silent* lie, and then she said, "I've had my apple to-day, mamma."

The sick mother saw the hesitation, the quick flush, the look of resolution, and knew just what a struggle it had been, and what a victory. A sweet, bright look came to her suffering face, as she pressed Elsie's hand, whispering faintly, "Dear child—dear Elsie—that was right—and makes mother so happy."

The next morning, very early, Elsie roused up in her little bed, and looked out of the nursery window. A deep snow had fallen during the night and covered everything with its beautiful whiteness. Elsie uttered an exclamation of pleasure, but it was checked by the sound of sobbing in the room, and, standing up in her bed, she saw her father and the elder children clinging together at the hearthstone, weeping bitterly. They had not observed her, and, with a sudden pang at her heart, she slipped out of bed, and ran, in her little bare feet, to the mother's room. It was empty and desolate, and the child stood, shivering and bewildered, until her father came, and, wrapping her in a great warm shawl, carried her down to the parlor.

There, on a white draped couch, lay the precious mother, as cold and white and still as the beautiful snow outside, but wearing, it seemed to Elsie, the same glad, bright look that had come to her face the evening before.

With a burst of tears, the child threw herself upon the quiet form, crying aloud, "O mother, mother! I'm so glad I told you the truth; *it was my last chance!*"—*Elizabeth P. Allan, in The Congregationalist.*

For Dame Playfair's Older Class.

THE Bible is a mine of treasure. The deeper that we go down into it the more does its beauty appear. The Holy Spirit opens our spirit to understand and discover the meaning. From this Bible, which is the revelation of the love of the Father to His children, we learn the true plan of life and how the sin and sorrow of this present state may be explained; the sorrow borne as a discipline and the sin forgiven for Jesus Christ's sake. It is natural for us in our troubles to desire help and comfort, and men and women often turn to the Bible as to a kind of friend who will point out some way of aid. I remember seeing a man who had failed in business and was very unhappy, although he knew not the blessedness of religious privilege, sit every day reading the Book of Job. Once when I went into an Indian wigwam upon one of the lakes, I saw a sorrowful Canadian Scotch woman who had married an Indian. Their baby had been buried the day before, and the first thing my eyes lighted on, lying open, was a Bible. The poor mother, no doubt, in her bitter sorrow, had remembered her God and sought comfort in His Word.

As I prepare for my class my Bible questions, I please myself in thinking of the far-away homes where the INTELLIGENCER is the only paper taken. I would like to be sure that after the church services are over and the sweet peace of a Sabbath afternoon or evening draws nigh, that the parents or some older brother and sister gather around them the family and that each one seeks out the answers to the questions, not for amusement only, but to become familiar with the Holy Scriptures, their wonderful books of history, prophecy, Gospel tidings and expositions of Christianity.

Perhaps in this way many may be led to study the Word of God faithfully and with prayer, and to confess that of all the gifts to mankind none is so precious as the Bible, and no other one connects us with our future life. DAME PLAYFAIR.

Little Heads Together.

QUESTIONS FOR DAME PLAYFAIR'S OLDER CLASS.

Many of the words of the Holy Scriptures are symbolical or metaphorical, that is, the name of a thing that we can see, or feel or hear, is put for something that relates to the spirit or mind. There is a class of persons who say that the Bible is all figurative; this is an error. God's Word is plain, but we may study out the reason why certain words are used to express ideas. All Eastern nations have more vivid imaginations than those of cooler blood, and hence as the Scriptures were given to us in the Eastern languages, we find expressions that are more figurative than ours, thus: "Bow down thine *ear*," means listen; "Go tell that *fox*," that *cunning, deceitful man; enemies of the Cross of Christ*, those opposed to the plan of redemption.

In the following list the class will answer what figurative or symbolical word is used for the plain one.

1. Power shown. Isaiah 52:10.
2. Offspring, descendant. Jeremiah 23:5.
3. Strength, victory. Rev. 6:2.
4. Understanding. Psa. 18:28.
5. Following Christ. Matt. 16:24.
6. Immortal bliss. Rev. 2:10.
7. Ignorance, sin. Rom 13:12.
8. Divine influence. Hosea 14:5.
9. Generous desires. Prov. 22:9.
10. Extreme danger. Psa. 69:15.
11. Purity of character. Job 23:10.
12. Preparation for work. 1 Peter 1:13.
13. Season of privilege. Jer. 8:20.
14. Acceptable prayer. Psa. 141:2.
15. Special treasure. Mal. 3:17.
16. Authority. Isaiah 22:22.
17. Beginnings of teaching. 1 Cor. 23:2.
18. Time of ignorance and unbelief. Rom. 13:12.
19. Healing. Psa. 141:5.
20. Region of eternal blessedness. 2 Cor. 12:4.
21. A defence. Isaiah 17:10.
22. Objects of care. John 10:3.
23. Man in power. Daniel 4:20 and 23.
24. The people of God. Psa. 80:8.
25. Salvation. John 4:10.

Answers to Puzzles of February 3d.

Acrostic.— G-edaliah.
I-conium.
D-aberath.
E-shtaol.
O-phir.
N-eapolis.

Crossword.—Crystals.

Square Word.—
B E A R
E Z R A
A R M Y
R A Y S

Correct answers from Lewis D. and Jennie Labagh, Rappie Bowne.

"Uncle Seth's Will," a new book by Mrs. Nathaniel Conklin (Jennie M. Drinkwater) is offered as a prize for the *best original puzzle by any boy under fourteen* to be received during the month of March. Each competitor should state age and address.

Direct puzzles and answers to Cousin Lois, office of THE CHRISTIAN INTELLIGENCER.

Letter from Italy.

ROME, Italy.

"HOW are the mighty fallen," impresses one as he pursues his way among the ruins of this once proud and powerful capital of the world. There is inspiration in the reflection, as one walks among the ruins of the old Forum, or of the palace of the Cæsars' on Palatine Hill, or lingers at Pompey's pillar, where Cæsar fell, that these were the places where were enacted the scenes of Roman eloquence and imperial power that astonished the world and affected the destinies of empires; but for a thousand years here Popes and priests have had full sway, so that the degenerating effects of their power are clear and defined, and we see a profuse crop of liars and beggars. But a better day is dawning for this priest-ridden people since the temporal power has been taken out of the hands of the Pope. King Humbert is much beloved by the people, and is following in the steps of his patriotic predecessor, Victor Emanuel, and will protect the people in their rights of religious freedom.

Two things, perhaps more than all the antiquities and ruins of ancient Rome, impressed us with the greatest force, and will cause us to appreciate more than ever before our Gospel light and freedom. In the catacombs on the Appian way, where the ground is honey-combed for acres and millions have been entombed, we stood in the underground chapel where the early Christians worshipped God in seclusion to avoid persecution and death; and in the Colosseum, built in the reign of Vespasian, just after the beginning of the Christian era, and consecrated by the blood of martyrs, we saw the cell where the early Christians were confined, in full view of the martyrdom of their fellows, awaiting their turn to be thrown to the wild beasts in the presence of the assembled multitudes; for it must be remembered that this Colosseum would seat one hundred thousand people. Thrilling are the historical accounts of these things, but when one visits the spot and views the places where these cruel tragedies were enacted, he is profoundly impressed.

Another spot of intense interest to us was the Mamertine prison. We went down into the lower cell in which St. Paul was confined, which is a gloomy dungeon indeed, constructed very much in the shape of a jug, and the hole through which the prisoners were "cast into prison" corresponds to the mouth of the jug and is about two and a half feet in diameter. A modern staircase has been constructed, leading to the cell for the accommodation of visitors. This cell is memorable also for the confinement of other renowned prisoners. Here Jugurtha, King of Numidia, was starved to death in the year 104 B. C., and here the Cataline conspirators were strangled B. C. 55.

No one visits Rome without becoming interested in St. Peter's, but after all that has been said and written of this grand and noble edifice, no tongue or pen has ever conveyed an adequate idea of the magnificence and grandeur of the great structure. It surpassed our dreams and imaginations. In the symmetry of its architecture, the harmony of color and the richness of its materials, it is simply perfection. It is a great pity that this wonderful edifice could not be made to resound with the eloquence and power of the great Gospel truth as it is in Jesus, instead of being occupied by these childish priestly ceremonies, without sense or worship. We witnessed the ceremonies there on Christmas day, which seemed more like a minstrel or theatrical show than religious service, and as the deluded worshippers in multitudes—the well dressed, the beggar, and the little child alike—gathered around the great bronze statue of St. Peter, kneeling to this image and kissing his toe, we could not avoid the conviction that all this Papal so-called worship is baptized idolatry.

Altogether this is a most interesting city, and one can scarcely make a turn without seeing some ancient landmark of great interest. A. M. QUICK.

The Sunday Newspaper.

THE prelude was on the Sunday newspaper, which Horace Greeley was quoted as having called a social demon. This, said the lecturer, was the opinion of a practical journalist, one who was a friend of the workingman, and who was not a pinched and blue Evangelical. Archdeacon Farrar, when in this country, was astonished at the degradation of our press, especially as seen in the Sunday issue. I am no fanatic as to Sunday, but my conviction is that the sanity of our civilization depends upon the right use of the Lord's day, the giving of one day in seven to rest and moral and spiritual improvement. Under universal suffrage it will be impossible to administer government and preserve public safety without such moral safeguards as the institution of the Sabbath inculcates. Save Sunday and you save the Republic; otherwise not. Abolish Sunday and you widen the gap between capital and labor, encourage the saloon, the gambling den and the brothel. Emerson said Sunday comes to the study of the scholar, as well as the home of the workingman, with such a benediction that it should be received by all upon bended knees. Behind the Sunday paper are many railroads, theatres, saloons, and all dens of vice which are interested in the breaking down of moral forces.

Some time since I attended a church service in the West where but six were present, though an interesting discourse was preached. The same day 3,000 people attended an infidel lecture at a dollar a head, and 30,000 patronized the performance of Buffalo Bill. Men do more work with one day in seven for rest, but machinery and saloons do not. Laxness here is felt in Europe and in the Orient. The Continental Sunday is criticized in many European cities since the Vienna Exhibition, when English and American exhibitors withdrew their goods on Sunday. The influence of the Roman Catholic Church has been harmful to Sunday observance. It was through Catholic advice that the New Orleans Exposition was opened on Sunday. But a healthy change is taking place. At the Baltimore Council strong ground was taken in favor of stricter Sabbath keeping. Can you afford to belong to the respectable few who have Sunday papers in their homes?

They are excused on the ground that they contain religious news, but Mr. Frank Foxcroft, of the Boston *Journal*, has shown that they contain but ten per cent of such matter, and may contain much less. I look into many of them Monday morning and am reminded of Mr. Crafts's story, in his excellent book on the Sabbath, of the boy who went fishing on that day, but before the fish commenced to bite used always to whistle a Moody and Sankey tune. There are good things in some of these papers, as Mr. Foxcroft says, but are they worth the cost?—*Mr. Joseph Cook's Monday Lecture in The Congregationalist.*

....The Mayor of Barnstable, North Devon, England, instead of giving the customary expensive banquet on his accession to office, has instituted a series of weekly dinners for the poor of the town. The papers commend the act.

Financial.

TUESDAY, Feb. 23d.

RUMORS abound that the syndicate for the purpose of obtaining control of the Reading Railroad, and to form a combination of coal interests, will be defeated by President Gowen. It is said that the Vanderbilts have sold their large interest in the stock to Mr. Gowen. These reports influenced the Stock Market, the coal stocks declined and the list generally through sympathy. The strong undertone, which has continued for some time, became somewhat uncertain. Something ought to be done with Reading. It is constantly defaulting on some of its obligations. Reorganization seems necessary. Just now the Exchange depends on this matter of the coal roads.

Imports of merchandise last week at this port amounted to $7,838,697, and exports to $4,674 126. Of specie $3,-113,772 was exported, and since Jan. 1st, $9,103 072. Sterling exchange on Saturday sold at $4 88 and $4 89 1-2 for long and short bills respectively. The Bank of England reduced the rate of discount to 2 per cent.

The quotations for grain on Saturday were for March delivery: Wheat here 92 1-2, in Chicago 80 1-2; corn here 50 3-4, in Chicago 37 5-8; oats here 37 7-8, in Chicago 30. The quotation for wheat is of doubtful continuance. Pork and lard are fairly firm. Cotton is lower, closing quotations on Saturday being: Feb., 8.78-79; March, 8 82-83; April, 8.93-94; May, 9.03. The prices of hay and straw are well maintained. The supply has been good, but the demand increased and the market is firm.

The banks increased loans $3,535,400, lost in specie $1,098,900, in legal tenders $1,914,900, in deposits $986,700, and circulation was reduced $158,200. The surplus of reserve was reduced $2,-767,125, and became $31,700,875. The average rate for money on call was 1 3-4 per cent, though loans were made at 3 per cent. Prime commercial paper was discounted at from 3 1-4 to 4 1-2 per cent.

The Royal an Ammoniacal and Short Weight Baking Powder.

Views of the State Chemist of Maine.

I have procured in our open market and analyzed samples of Cleveland's Superior Baking Powder, and the Royal Baking Powder.

Cleveland's Powder I find to be composed of good, pure, wholesome materials properly combined for producing the maximum of gas, *and it is in every respect a healthful and desirable article.*

The Royal Baking Powder I find to be more complicated in composition, and while the material it is made from is fairly good, it contains one ingredient that should not enter into the composition of any baking powder, namely: *Carbonate of Ammonia.* This is a strong alkali, *unfit for human consumption,* and I am surprised that this chemical should be used when it is so well known to be *injurious to health in anything used for food.* In comparison there should be no hesitation in choosing Cleveland's Baking Powder for purity and wholesomeness.

Cleveland's Powder gives off its gas slowly and evenly, while the Royal passes off much quicker. It is perhaps needless to say that in this respect the Cleveland Powder has the advantage.

The samples of the Royal Powder, which I have carefully weighed, are almost invariably short weight, from ⅛ to ⅓ oz., while the Cleveland Powder holds full weight.

PORTLAND, ME., Aug. 11, 1884.

FRANK L. BARTLETT,
Maine State Assayer.

....Two Texan evangelists, Major Penn and Mr. G. R. Cairns, who have been successful in winning souls in their own and contiguous Southern States, have been holding revival services in Scotland, by invitation, since last November. They began in Galashiels, where many were converted, and since then have been engaged in Glasgow and Nottingham.

....The Pope has converted personal presents of many years into money and has donated the proceeds, $100,000, to the College of the Propaganda.

News of the Week.

(Continued from page five.)

John B. Gough, the lecturer, died yesterday afternoon at 4 o'clock in Frankford, Pa. He was taken with paralysis while lecturing at the Frankford Presbyterian Church ... The men employed in the Peekskill National Stove Works struck yesterday for higher wages....Chas. Croker gives in San Francisco $33,000 to the Boys' and Girls' Aid Society to put up a building on the lot given by Senator Fair.

SATURDAY, 20.—Servia is negotiating with Turkey in favor of union with Bosnia. ....The Portuguese Ministry have resigned. The King is about to form a new Cabinet. ...It was resolved by a committee of the Chamber of Deputies of France to give the Ministry power to expel the French princes if necessary ...A Nihilistic circular has been distributed in Moscow....The Senate and House of Representatives adjourned until Tuesday....A measure is introduced in the Legislature of Albany, giving to the elevated railroads a right to connect with other railroads, depots and ferries....Professor Waldo's wife at New Haven wandered away from her home and died. She was probably demented from long illness ....An appeal is to be made to the Court of Errors in New Jersey on account of the recent decision declaring railroad taxes unconstitutional....Very important testimony is being taken in regard to the bribery case of Senator Payne, of Ohio....It is rumored that an ex-Alderman has made a confession concerning the Broadway franchise; and the transfer of the stocks and bonds by Sharp, Richmond, and Foshaw has been enjoined. ....James Henry Paine, grandson of Robert Treat Paine, died in great wretchedness in a garret in Bleecker street, New York city, though he is believed to have been worth half a million, which cannot be found.... Several policemen were discharged in Chicago for not stopping disorders among the strikers....McInerney and McDonald, the Park policemen, were convicted for robbery and remanded for sentence.

MONDAY, 22.—Servia and the Powers have been asked to submit peace proposals. ....Fifty thousand socialists met yesterday in Hyde Park, London. Speeches were made and indignation expressed at the delay of the Government in not providing public works for the relief of the poor....There is said to be an intrigue by certain Royalists to obtain the Portuguese throne....The Powers have sent a final note to Greece before blockading the Greek fleet in Salamis Bay....A disastrous fire broke out in the warehouse owned by the Clyde Steamboat Company at Wilmington, N. C. Loss $1,000,000 with heavy insurance....The rates on the Pacific railroads, West, have been severely cut.... Four men were drowned in the Susquehanna river last Saturday....The New York Alderman remains silent concerning the Broadway investigation, and there were no new startling developments....A man killed his wife in New York with a bed slat because she had pawned clothing loaned by a neighbor....Senator Frye has prepared a bill to provide for an International American Congress....A successful raid against gamblers in East St. Louis was made on Saturday.

TUESDAY, 23.—Lord Randolph Churchill was received with great enthusiasm in Belfast, Ireland. Large bodies of Orangemen in full regalia met him and he was greeted with a hearty welcome....The Greek Ministers of War and the Navy threaten to resign unless war is declared against Turkey Great excitement is felt throughout all Greece and war seems imminent....The London police force is to be reorganized on account of the inefficiency that was displayed during the recent riots....The Polish Bill

as discussed in the Lower House of the erman Diet at Berlin; much feeling was splayed on both sides....Nine hundred nvicts in the Central Prison at Thonars, rance, revolted and mastered the guards id had to be suppressed by troops.... here is an alleged proclamation of the mperor of China asking for the return of e Chinamen in this country....The cor- r stone of an American hospital has been id in Mexico....Daniel J. Dalton is held y the Ohio Legislature in contempt be- use of his refusal to produce fraudulent turns in his precinct....A bill allowing appeal in the railroad tax cases has been assed by the New Jersey Legislature ... here is said to be strong influence brought bear by the Roman Catholics to defeat eneral O. O. Howard's promotion to Gen- al Hancock's place....Several persons ere injured in a railway accident near uffalo.

Subscribers Notice.

We need a few copies of the INTELLI- ENCER of January 27th, 1886. Any sub- riber having a copy of that issue and not ishing to preserve it, would confer a favor y sending the paper to this office.

The best Ankle Boot and Collar Pads are ade of zinc and leather. *Try them.*

INDIGESTION, DYSPEPSIA, nervous prostration, and l forms of general debility relieved by taking *Mens- an's Peptonized Beef Tonic*, the only preparation beef containing its *entire nutritious properties*. is not a mere stimulant like the extracts of beef, it contains blood-making, force-generating, and ife-sustaining properties; is invaluable in all en- ebled conditions, whether the result of exhaustion, ervous prostration, over work, or acute disease; par- cularly when resulting from pulmonary complaints. askell, Hazard & Co., Proprietors, New York. Sold by druggists.

Market Report.

eview of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Pro- duce Commission Merchants, 49 Pearl St., New York.

ommission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent. arking-plates furnished when desired.

NEW YORK, February 20, 1886.

BUTTER.—Receipts for the week, 17,403 pks.; ex- orts 2,192 pks.

Old butter is pretty well sold down, and if there as a snappy, active trade it would get a benefit on ice. As it is, holders are content to make a clear- ance, and in anticipation of new spring butter sell there is opportunity. Poor and common butter is such sharp contrast with fine grades to which the reamery system has accustomed buyers, that it is ttirely unsaleable for table use. Any slushy, curdy utter, or that is tallowy and furs up on the trier, or sour butter where cream has stood too long, may e bought here for 6a7c. Eighty firkins of last sum- er's make of gathered Ohio butter sold at 8c.; 45 bs of solid Western butter sold at 10c. A Cortland airy of 29 firkins was offered for sale at 14c. A few bs of Chenango county dairy make were offered at ., while at the same time strictly fancy fresh dairy ake is worth here 25a30c., and Eastern or Western esh creamery make is quick sale at 33a35c. New utter commences to arrive and fine tubs sell readily 28a32c., while poor tubs are hardly saleable at ay price. We quote:

olid silky grain-fed fresh Elgin creamery.—	@35
ancy fresh grain-fed Eastern creamery...	33 @35
eavy bodied, grainy, high-flavored dairy, fresh.....	28 @30
strictly fancy Delaware dairy, entire ...	25 @26
air to good dairies.....	16 @22
ine summer firkins	20 @24
resh Western imitation creamery...	23 @27
estern store-packed butter.....	7 @10
inter make, common roll butter.....	9 @13
rease.....	4 @ 5

CHEESE.—Receipts for the week, 18,407 boxes; xports 16,100 boxes.

The market has been slow and prices a trifle lower. xporters have bought mostly of cheese at 8c. and nder. Home trade is unusually light for the sea- on, and 10c. is top for perfection in colored, and ½c. for white cheese. We quote:

	FANCY.	FINE.	FAULTY.
actory, full cream.	9¾@10	9½@ 9¾	6 @ 8
Night's milk.			
" skimmed.	7 @ 8	4 @ 5	2 @ 3

EGGS.—Receipts for the week, 5,150 bbls. Imports, 02 cases.

There was more trade and an advance of 2c. per oz. over last week. We quote:

ear-by fresh laid, per doz.....	24 @25
estern and Canada, per doz.....	23 @24
imed eggs, per doz.....	16 @18

GREEN APPLES have light sale. Finest Greenings nd Baldwins selling at $1.65a$1.75 per bbl., fair to ood lots offered at $1.50, while common lots are ominally 75a$1 per bbl.

BEESWAX sells at 25a26c.

EVAPORATED APPLES are dull. We quote:

vaporated apples, fancy.....	7 @ 7½
" " fair to choice	6½@ 6¾
" " common.....	nominal

Our readers will confer a favor upon the ublishers of this paper and, perhaps, find t to their own advantage if, when answering n advertisement found in these columns, nention is made that it was seen in THE HRISTIAN INTELLIGENCER.

MARRIAGES.

COUNTRYMAN—STOWITTS.—At Rural Grove, N. Y., on Wednesday, Feb. 17, at 6 P.M., at the home of the bride, by Rev. G. Wyckoff, Emery Country- man, of Canajoharie, N. Y., to Jennie E. Stowitts, of Rural Grove.

MORROW—JOHNSON.—In Cotulla, Texas, on Jan. 26, by the Rev. W. W. Killough, Mr. W. R. Morrow and Mrs. Lillian F. Johnson.

ROWLAND — REID.— At the residence of the bride's parents, Brooklyn, N. Y., on Tuesday, Feb. 16, by the Rev. Alfred J. Hutton, Caroline Parker, daughter of Aaron L Reid, to Samuel Rowland.

VAN ZANDT—TREE.—At Niskayuna, Feb. 18, by Rev. C. P. Ditmars, Leroy Van Zandt, of Lisha's Kill, N. Y., to Lizzie R. Tree, of Niskayuna, N. Y.

CRISTION—WALTERS.—At the residence of the bride's father, New Durham, N. J., Feb. 17, by the Rev. I. W. Gowen, Ida May Walters to Benjamin Henry Francis Cristion, of Denison, Texas.

DEATHS

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

BALDWIN.—At 407 Adelphi street, Brooklyn, on Monday morning, Feb. 22, after a painful illness, Rev John Abeel Baldwin, in the 76th year of his age.

Relatives and friends of the family are respect- fully invited to attend the funeral services at his late residence, on Wednesday, the 24th, at 3 o'clock. Interment in Mount Pleasant Cemetery, Newark, N. J., on Thursday, at 2 o'clock.

BRANDT.—At Belleville, N. J., Feb. 19, Frederick Nesbit Brandt, son of the late William H. Brandt.

PRALL.—At his residence, Huguenot, S. I., Wed- nesday, Feb. 17, Benjamin P. Prall, aged 82 years, 9 months and 15 days

Friday, February 19th, 1886, was a memorable day in the little brown church at Huguenot, Staten Island. A large number of the relations and friends of Mr. Benjamin P. Prall united in a memorial ser- vice. The body of the dear old elder laid there, the spirit having gone to the mansions he so often read about in the fourteenth chapter of St. John's Gos- pel. He was in his eighty-third year when his spirit was translated from earth to heaven, and the erect, silver-headed body was laid to rest in the adjoining churchyard.

He was a man of sterling rectitude, who studied to know what was right and then maintained it with unflinching tenacity. Mr. Prall and the late Mr. Isaac K. Jessup were the projectors and first elders of the little church which for thirty-seven years has stood as a memorial of their zeal and love for the Lord's house "They rest from their labors and their works do follow them."

He leaves a family of one daughter (the wife of Mr. James Eddy), three grandsons and three great- grandchildren. By these his loss is greatly felt. But they are not his only children; a large number called him their spiritual father, and rejoiced in his fatherly care and solicitude, and his heart swelled with gladness when he received them in church rela- tionship. He has now entered upon the uninter- rupted joys of heaven, the society of his wife and others of precious memory.

Elder Prall was not a mere sentimental relig on- ist; he was a man of piety, faith and good works. The kingdom of Christ was uppermost in his thoughts. His care of the little Zion, over which he presided, is witness of his love and fidelity.

As a citizen he was beloved and honored. The confidence placed in him was manifested by the large vote he received as a representative in the State Legislature. He was respected by all who knew him, and merited the title of the Honorable among his colleagues.

The sad cong egation was addressed by the vener- able Rev. Francis M. Kip, D.D, who for nine years was the pastor of the church of which Mr Prall was an elder, and Rev. Jacob West, D.D., who for many years has been his friend and adviser. The Scrip- tures were read and prayer offered by Mr. John Laubenheimer, of the Theological Seminary at New Brunswick, N. J., who for more than a year has very acceptably preached for this little flock.

At a meeting of the members of the Reformed church at Huguenot, S. I., February 21st, 1886, the above minute was requested to be entered on the church records, handed to Mrs. Eddy and sent to THE CHRISTIAN INTELLIGENCER for publication.

A. C. STRYKER, Elder.

SCHUYLER.—Entered into rest, Sunday morning, Feb. 14, Anna M., wife of the late John C. Schuyler, in the 78th year of her age.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our high- ways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nas- sau street, New York.

CORRESPONDENTS will please address Rev. Wil- liam D. Perry at No. 95 Adelphi street, Brooklyn, N. Y.

Woman's Board of Foreign Missions.

RECEIPTS FROM JAN. 11 TO FEB. 9, 1886.

From Mrs. J. Sturges, $50; North Ch. S.S., N.Y., 8.10; Faith Mission Band, 6th ave., N.Y., 31; 1st Poughkeepsie, N.Y., 100; Flatbush, L.I., N.Y., aux., 156.50; Colt's Neck, N.J., 41.31; Mrs. J. H. Van Doren, 5; 5th ave. and 48th st., N.Y., 82; Mt. Vernon, N.Y., aux., 25; Bergen Ch., Jersey City Heights, N. J., 50.90; Memorial Mission Band, Lafayette, Jer- sey City, N. J., 23.25; Boy's Club, Madison ave, Albany, N.Y., 57; Flatbush, Ulster Co., N.Y., S. S., 6.80; Flatbush, Ulster Co., N.Y., aux., 15.32; Freewill offerings, DeWitt Mission, 1.07; Birthday offerings, DeWitt Mission, 3; Union, High Bridge, N. Y., 10; 1st Newark, N.J., present to student, 5; 1st Albany, N.Y., 30; Miss Florence Morehouse, 30; Young la- dies, 2d Philadelphia, Pa., 35; Hudson, N.Y., aux., 26; Astoria, N.Y., 58; Helderberg, N.Y., 28; Warwick, N. Y., 27; 1st Grand Haven, Mich., 30; 2d Tarrytown, N. Y., 50; Ellen- ville, N.Y., 5.88. Total, $991.13.

Parties wishing to remit will please do so by check, if possible, made payable to the Treasurer, or by registered letter, but *not* by Post-Office order.

MRS. PETER DONALD, Treasurer,
89 West 46th street, New York City.

Publisher's Department.

THOUSANDS ARE BORN with a tendency to con- sumption. Such persons, if they value life, must not permit a Cough or Cold to become a fixture in the lungs and chest. The best known remedy for either is Hale's Honey of Horehound and Tar. 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Valuable Information.

"Throw Physics to the Dogs" is an old saying, but manifestly true, for are there not many in- stances that have come under your own notice where medicine has utterly failed to effect a cure even in the case of an ordinary headache? To-day, Science demonstrates that the most effective and pleasant remedy for most of the ills that flesh is heir to, is Electro-Magnetism when properly applied, in the shape of Dr. Scott's Electro-Magnetic Corsets, Belts and other appliances as advertised in this issue.

The prices for these genuine goods are very low, when it is remembered that similar appliances of less effect are sold for three, yes and five times the money Dr. Scott asks for his. We have advertised his goods for years, and his responsibility insures your getting just what is advertised and your mon- ey's worth. When ordering, kindly mention that you saw his advertisement in this paper.

The claims as to the curative powers of Hood's Sarsaparilla are based *entirely* on what the people say it has done for them. Send to C. I. Hood & Co., Lowell, Mass., for a book containing statements of many remarkable cures by Hood's Sarsaparilla.

Ayer's Cherry Pectoral possesses far-reaching and powerful healing qualities which its persistent use will demonstrate in any case of colds, coughs, throat or lung troubles, while its soothing and restorative effects are realized at once.

No Opium in Piso's Cure for Consumption. Cures where other remedies fail. 25c.

Ayer's Cherry Pectoral

Should be kept constantly at hand, for use in emergencies of the household. Many a mother, startled in the night by the ominous sounds of Croup, finds the little sufferer, with red and swollen face, gasping for air. In such cases Ayer's Cherry Pectoral is invaluable. Mrs. Emma Gedney, 159 West 128 st., New York, writes: "While in the country, last winter, my little boy, three years old, was taken ill with Croup; it seemed as if he would die from strangulation. Ayer's Cherry Pectoral was tried in small and frequent doses, and, in less than half an hour, the little patient was breathing easily. The doctor said that the Pectoral saved my darling's life." Mrs. Chas. B. Landon, Guilford, Conn., writes: "Ayer's Cherry Pectoral

Saved My Life,

and also the life of my little son. As he is troubled with Croup, I dare not be without this remedy in the house." Mrs. J. Gregg, Lowell, Mass., writes: "My children have repeatedly taken Ayer's Cherry Pectoral for Coughs and Croup. It gives immediate relief, followed by cure." Mrs. Mary E. Evans, Scranton, Pa., writes: "I have two little boys, both of whom have been, from infancy, subject to violent attacks of Croup. About six months ago we began using Ayer's Cherry Pectoral, and it acts like a charm. In a few minutes after the child takes it, he breathes easily and rests well. Every mother ought to know what a blessing I have found in Ayer's Cherry Pectoral." Mrs. Wm. C. Reid, Freehold, N. J., writes: "In our family, Ayer's medicines have been blessings for many years. In cases of Colds and Coughs, we take

Ayer's Cherry Pectoral,

and the inconvenience is soon forgotten."

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.

DEAFNESS its CAUSES and CURE, by one who was deaf twenty-eight years. Treated by most of the noted specialists of the day with no benefit. *Cured himself* in three months, and since then hundreds of others by same process. A plain, simple and successful home treat- ment. Address T. S. PAGE, 128 East 26th St., New York City.

PILES. Instant relief. Final cure in 10 days, and never returns. No purge, no salve no suppository. Sufferers will learn of a simple remedy Free, by addressing C. J. MASON, 78 Nassau St., N. Y.

FINANCIAL.

7 PER CENT. INTEREST FIRST MORTGAGE FARM LOANS.

Personal acquaintance with lands and values. Over 2,000 loans made **NO CUSTOMER has ever LOST A DOLLAR** of principal or interest on any loans made here. Interest collected and sent to you, *free of cost*, each year. These loans are very safe, and pay nearly **U.S. BONDS.** I am three times as much as **known** and **recommended** by leading business men and clergymen, East and West—men for whom I have been making these investments for **TEN YEARS PAST.**

REFERENCES.

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M. E. GATES, PH.D., LL.D., President Rutgers Col- lege, New Brunswick, N. J.
DR. WM. J MILNE, President Geneseo Normal School, Geneseo, N. Y
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The *Congregationalist*, Boston, *N. Y. Observer*, and hundreds of others in all parts of the United States.

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Peoria and Kansas City,
St. Louis and Omaha,
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For all points in Northwest, West and Southwest.

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ON 30 DAYS' TRIAL.

THIS NEW
ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self- adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intes- tines just as a person does with the finger. With light pressure the Her- nia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Cir- culars free. EGGLESTON TRUSS CO., Chicago, Ill.

The Church.

"I Will Come Again."

THOU art coming, oh, my Saviour,
Thou art coming, oh, my King!
Every tongue Thy name confessing,
Well may we rejoice and sing.

Thou art coming! Rays of glory
Through the vail Thy death has rent
Gladden now our pilgrim pathway,
Glory from Thy presence sent.

Thou art coming—not a shadow,
Not a mist, and not a tear;
Not a sin and not a sorrow
On that sunrise grand and clear.

Thou art coming! Jesus, Saviour,
Nothing else seems worth a thought;
Oh, how marvellous the glory
And the bliss Thy pain hath brought!

Thou art coming! We are waiting
With a hope that cannot fail,
Asking not the day or hour,
Anchored safe within the vail.

Thou art coming! Thou art coming!
Jesus, our beloved Lord;
Oh, the joy to see Thee reigning,
Worshipped, glorified, adored!

Thou art coming! Thou art coming!
We shall meet Thee on Thy way;
Thou art coming! we shall see Thee,
And be like Thee on that day.

—*F. R. Havergal.*

A Layman's Opinion of the Bible.

PROF. FRANCIS BOWEN, of Harvard, a man of more than ordinary culture and experience, after speaking of the contents of the sacred volume, comes to this conclusion:

It is for the student to determine whether any system of liberal education can be regarded as complete and generous which does not include thorough study of this great body of Hebrew and Christian literature. My own strong conviction is, that the only hope for the civilization and the happiness of the generations that are to come in this English speaking world depends on the continued reverent study of the English Bible. Especially is this true in regard to those few great doctrines, those underlying truths, so simply and briefly expressed, which I have ventured to call the philosophy of the Jewish and Christian Scriptures. For, know it well, the only choice for us, in this piping nineteenth century, lies between this old philosophy of the Hebrews and the philosophy of despair, the pessimism of Hartmann and Schopenhauer. I know it is said by those who deprecate any such regard for the consequences of our opinions that we have only to follow out loyally our own doubts or convictions, be they what they may, since the interests of truth are paramount. But they misconstrue their own adage. We hold as firmly as they do that the truth can do no harm; and it is just because the acceptance of their doctrine does, and will do, immeasurable harm to the best interests of humanity that we are firmly convinced their doctrine is not the truth. For, either the one God, Father of all, the God alike of Jew, Christian and Mahometan, still lives and reigns enthroned above all height, still moves and governs the universe which He created, or there comes a wail of never dying sorrow from an orphan world and a dead eternity, a pitiable cry which declares existence to be a burden and a wrong, and bids us eat, drink and rot, for to-morrow we sleep and never wake again. Atheism and pessimism are as naturally and closely related to each other as Sin and Death, whom Milton's sublime allegory represents as keeping guard at the gates of hell. Whether, out of such a Chaos, these "embryon atoms" could of themselves, unguided by any organizing mind, have evolved and maintained a universe in which law and order, intellect and conscience, appear and reign, is a question which will hardly be of doubtful decision by any competent thinker. Science herself tells us that they could thus only perpetuate Night and Chaos, since nothing could be evolved out of atoms which was not previously involved in them.

Raffles at Fairs.

IN a pleasant description of a Charity Bazar on the grounds of Warwick Castle, England, M. J. Preston, in the *Sunday-School Times*, mentions that one of their company made a purchase in a booth, where she was waited upon by a fine-looking woman, plainly dressed in black, who, it was afterwards found, was the Countess of Warwick. After she had delivered the purchased package, the following conversation took place "Let me sell you a ticket or two for a raffle which me off shortly, a pretty picture, which it may be worth your while to make a venture for," she went on to say, with a most persuasive smile.

J—— met her pleasant entreaty with a courteous refusal on the score that she was a traveller, even then on her way to the Con inent.

"Ah!" persisted the lady, coaxingly, "it will be an easy thing to carry it over the seas with you, supposing you to be the fortunate winner of the picture; for, of course, I know you to be an American. And would it not be a pleasant reminder to you, in your new country, of our old castle here?"

Such pressure being brought to bear upon our American, she felt called upon, not to seem ungracious, to explain why she declined to take the tickets.

"In my country, many people object to raffling for religious or charitable purposes; and I have known frequently of considerable sums being refused which were the proceeds of raffles, lotteries, and even charity balls. You will allow me to say that I happen to share this prejudice, as you may term it, of my country people."

"How much you surprise me!" said the lady, with unaffected interest. "How, then, do you ever realize anything at your charity bazaars? Why, if we gave up our raffling system, our *bric a-brac* and all such pretty trash would go a-begging for purchasers! It is the excitement of the raffle that stimulates our buyers."

"On the contrary," said J——, "we find that we take in more money since we have abandoned this way of making it."

"And you really think it wrong?" persisted the lady, eagerly, "wrong to raffle when the aim is so good a one?"

"Yes; we object to the principle involved; and we really think the gain is all on our side. Let me give you one instance. In the city in which I live, a year ago, the proceeds of a charity ball were divided among four of the city hospitals. The one in which my church is specially interested courteously returned the $3,000 sent, on this ground of principle. A few days after the sum of $5,000 was sent to the trustees, in acknowledgment of their adherence to what the donor thought was their right action."

"And yet," the lady replied, "you have no Established Church, nor government help for your charities and churches! This is so new and strange to me." And she asked to have the points clearly restated to her.

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 10, FIRST QUARTER.

M. Nehemiah's Mission..... ....Neh. 2:1-20.
T. The Builders Interrupted.....Neh. 4:1-18.
W. The Wall Finished.. .....Neh. 6:1-19.
T. The Law Read..... .....Neh. 8:1-18.
F. Bible Study Commanded.....Deut. 6:1-18.
S. Bible Study Commended.....Acts 17:1-14.
S. Bible Study Loved .....Ps. 119:97-112.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

March 7th.—Reading the Law —Neh. 8:1-12.

Golden Text.—"So they read in the book of the Law of God distinctly, and gave the sense, and caused them to understand the reading."—NEH 8:8.

CENTRAL TRUTH.—"The entrance of thy words giveth light."—Ps. 119:130.

INTRODUCTION.

THE prayer of Nehemiah, which formed the subject of our last lesson, was most graciously answered. The king was moved to inquire concerning the sad countenance of his cup bearer, and so the way was opened for Nehemiah to present his plan for the relief of Jerusalem. This plan contemplated the resignation of his high and luxurious appointment at the court, and a journey to the land of his fathers, in order to share the hardships of his countrymen, and to try to remove the evils to which they were subjected. The king consented and Nehemiah set out upon his journey, with appointment as Tirshatha or governor. Three days after his arrival he made a personal inspection of the walls by night, and so became familiar with the work necessary. Under the inspiration of his courage the people "had a mind to the work," and set about it with a will. Their enemies tried by all manner of means to interfere, as they had done so successfully before, but all their attempts were foiled by the vigilance and devotion of Nehemiah. After this work had been brought to a successful end the attention of the governor was called to the sad and hopeless condition of many of the people, who had become involved in debt. He proposed a remedy which, while it did not annul the claims of the creditors, did mitigate the sorrows of the debtors. In this case, as in other instances, he influenced others by his own unselfish example, using his private fortune for the common good. The next step was to accomplish a spiritual reformation, which amounted to a revival of religion. The day upon which the event occurred that is described in our lesson was one long to be remembered by the people as a day of visitation from God.

THE LESSON.

I A DAY OF ASSEMBLY —VS. 1-2

V. 1.—"*And all the people gathered themselves together as one man*" While it is probable that this gathering was in obedience to a summons from the heads of the nation, yet the people apparently entered heartily into the plan and needed no urging in the matter. "*Into the street that was before the water gate.*" This was more likely an open square, near the wall of the temple. "*They spake unto Ezra the scribe to bring the book of the law of Moses.*" The mass of the people depended for their knowledge of this law upon oral instruction, since copies of the sacred manuscript were scarce and costly. Many of them may have been practically unacquainted with the exact words of the law, and therefore were ignorant of duty and privilege alike.

V. 2 —"*The congregation both of men and women and all that could hear with understanding.*" The law compelled the attendance of the adult males only upon the services of the temple, but we see here all who could reasonably profit by the services, including evidently the youth of the nation. "*Upon the first day of the seventh month.*" The Jewish civil and ecclesiastical years did not coincide, so that this day, while the first of the seventh month of the religious calendar, was the civil New Year's day. It was also the time appointed for the Feast of Trumpets.

II. A DAY OF BIBLE STUDY.—VS. 3-8.

V. 3 —"*And read therein from the morning until midday.*" This reading was evidently interspersed with comments by Ezra or his companions, so that the labor of reading was not so exhausting as at first thought it appears to be. "*The ears of all the people were attentive.*" Literally, "were upon the book of the law,"—seemed fastened to it, so great was their interest.

V. 4 —"*And Ezra, the scribe, stood upon a pulpit of wood.*" This is the only place where a pulpit is mentioned in the Bible, and the word literally means a high place, or platform. The fact that this pulpit had been erected for the occasion shows that this service had been planned by the rulers. Up on either hand of the reader stood representatives of the Levites, as his supporters and, perhaps, helpers. Their share in that day's proceedings is their only title to immortal renown.

V. 5.—"*And Ezra opened the book in the sight of all the people.*" Having given us a general view of the services, the writer now returns to the opening proceedings to take up the account more in detail. "*And when he opened it all the people stood up*" This was an act of homage exacted by kings and paid to them by all their subjects. The people as by instinct recognized God in His Word and paid royal honors to the King of the Jews.

V. 6.—"*Ezra blessed the Lord, the great God.*" Prayer preceded the reading, which fact explains the blessed effects of the reading. "*And all the people answered, Amen, Amen*" They were in hearty sympathy with their leader, and gladly united their praises and petitions with his.

V. 7.—In this verse another group of Levites is mentioned by their names as coöperating in the work of instructing the people. It seems probable that these were scattered about in the assembly, in order to supplement the reading with more particular instruction, for, they "*caused the people to understand the law.*" No better aim for the preacher or teacher can be found than this.

V. 8.—"*So they read in the book distinctly.*" God's Word deserves reverent treatment. A hurried reading in mumbling tones is neither worthy of the truth nor profitable to the hearer. "*And gave the sense.*" To many of that company the Hebrew was almost an unknown tongue, so that it was necessary to translate or paraphrase. "*And caused to understand the reading.*" Even when the literal sense was known there was still need of illustration and application. This assembly was in reality a national Bible class.

III. A DAY OF THANKSGIVING.—VS. 9 12.

V. 9.—"*For all the people wept when they heard the words of the law.*" The first effect of acquaintance with God's Word is an humbling sense of personal unworthiness. This multitude saw themselves as condemned sinners in God's sight, and this thought prevented them from apprehending the fact of God's grace to them as sinners. The governor and scribe seeing this outburst of grief, and not wishing to cultivate a morbid sensitiveness, suspended the reading and gave command for the proper observance of the feast.

V. 10 —"*Go your way, eat the fat, and drink the sweet.*" They were to think of the mercy that had led God to visit them notwithstanding their sins, and to rejoice in every token of His favor. "*And send portions unto them for whom nothing is prepared.*" They were to increase their own joy by giving to the desitute, and to prove the sincerity of their repentance by the heartiness of their obedience. "*This day is holy unto our Lord.*" In addition to its significance as the Feast of Trumpets, it was especially a holy day because of the services in which they had been engaged. "*The joy of the Lord is your strength.*" Grief paralyzes, but joy animates.

V. 11.—"*So the Levites stilled all the people.*" The vast multitude was in a remarkably docile mood, and yielded readily to reasonable argument.

V. 12.—The remainder of the day was spent by them in such home pleasures and gracious acts as constitute the charm of our Thanksgiving day.

LESSONS FOR TO-DAY.

Methods of Obtaining a Revival.

1. By solemn assemblies of the people of God.
2. By earnest desire for instruction from the Word.
3. By careful teaching from the Scripture.
4. By devout acknowledgment of God.
5. By close application to the truth.
6. By godly sorrow for sin.
7. By joy in the LORD.
8. By cultivating generous Christian fellowship.
9. By ministering to the wants of the needy.
10. By implicit obedience to God's will.

What Bessie Saw.

THIS morning, when all of the rest had gone down,
I stood by the window to see
The beautiful pictures which there in the night
Jack Frost had been making for me.

There were mountains and windmills and bridges and boats,
Some queer looking houses and trees,
A hammock that swung by itself in the air,
And a giant cut off at the knees.

Then there was a steeple so crooked and high
I was thinking it surely must fall,
When right down below it I happened to spy
The loveliest thing of them all,

The cutest and cunningest dear little girl.
I looked at her hard as I could,
And she stood there as dainty, and looked back at me,
In a little white ulster and hood.

"Good morning," I whispered; for all in a flash
I knew 'twas Jack Frost's little sister.
I was so glad to have her come visiting me,
I reached up quite softly and kissed her.

There, can you believe it! the darling was gone!
Killed dead in that one little minute!
I never once dreamed that a kiss would do that,
Nor could there be any harm in it.

But I am so sorry! for though I have looked
Fifty times at that window since then,
Half hoping to see her once more, yet I know
She can never come back again.

And it may be foolish, but all through the day
I have felt—and I knew that I should—
Just as if I had killed her, that dear baby girl
In a little white ulster and hood.

—*Youth's Companion.*

He Did Not Think.

DOWN in the fire-room of a big steamer that was lying recently at the wharf in New York, a young man was told to do a certain piece of work in connection with the pumps. There were two pumps close together in the room; one was for feeding the boiler, the other to use in case the ship should take fire. This latter one was capable of throwing a volume of water as large as a man's body.

The young man, who had been employed on the ship for three years, and had always proved himself efficient and reliable, was the only person left in charge of the fire and engine rooms. After the order was given to attend to the work necessary for the engine-pump, he removed the cap from the fire-pump. In a moment he discovered his error, but the force of water was so great that he could not replace the cap on the pump. Without a word he ran to the deck, jumped ashore, and took the cars for his home in another State. The water soon filled the hold of the vessel, and in spite of every effort the steamer sunk. Thousands of dollars of damage was done to the engine and furniture of the cabin and state-rooms, and the vessel was prevented from sailing on the usual date, thus causing another loss to the owners, and great inconvenience to the public.

What do you suppose was the man's answer to the questions as to the cause of the accident? "I did not think."

You see, he had not learned, when a little boy, to give his whole attention to the work in hand. "Whatsoever thy hand findeth to do, do it with all thy might." And to do with all the power of which a man or woman is capable, it is necessary to learn to give full attention when a child, whether it be work or play; if it is worth doing at all, it is worthy of the whole attention. Never make "I did not think" an excuse for a stupid action. It is the part of wisdom to think.—*The Journal and Messenger.*

Horsford's Acid Phosphate
As a Nerve Food.

Dr. J. W. SMITH, Wellington, O., says: "In impaired nervous supply I have used it to advantage."

A Lady's Knowledge

may be called in question on very many subjects that she ought to know, but who will dare to dispute her intuitions as to what she ought to wear? No mortal knows better, and she also generally knows where to go to secure it. The present condition of the dry goods trade opens to thrifty, wide awake housekeepers a specially favorable opportunity to lay in a stock of first-class materials for future, personal, or housekeeping use at extremely moderate cost. A few dollars used in purchasing such goods now will prove a wise investment. We believe we have on our counters and for sale to-day the best-selected stock of fine dry-goods in all our departments to be found in this city.

In silks, satins, velvets, and plushes, we present an unequaled variety of colors in finest quality of material and at prices below the cost at this time to produce similar goods. In dress goods, woolens, notions, etc., we offer the best materials at prices the most reasonable, quality considered, to be found anywhere.

In furs, our stock presents unusual attractions, and in our departments of ladies' and children's suits and dresses our reputation for excellence is second to no other house in the trade. In upholstery goods we have all the latest styles in portiéres, lambrequins, furniture coverings, etc.

Connoisseurs in shawls will find our stock the most varied and complete, and prices lower than ever.

In linens, white goods, and blankets, the immense sales we are now making daily is sufficient evidence that we are disposing of great bargains. Good blankets, especially, were never so cheap as now, and will not be obtained very long at the present prices.

In gloves, hosiery, ribbons, underwear, umbrellas, parasols, and the thousand and one articles that go to make up the stock of a strictly first-class dry-goods warehouse, we claim to carry the best stock of goods for the money that careful housekeepers can buy. We invite inspection or correspondence, our customers or visiting friends will always be sure of courteous treatment. Goods shown with pleasure, and samples furnished where possible. Ladies residing at a distance from the city can have their orders promptly filled and forwarded by mail or express, and satisfaction assured.

When writing letters of inquiry or ordering goods by mail, please refer to this paper. Address all letters as follows: James M'Creery & Co., Broadway, corner Eleventh street, New York.

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Combines, in a manner peculiar to itself, the best blood-purifying and strengthening remedies of the vegetable kingdom. You will find this wonderful remedy effective where other medicines have failed. Try it now. It will purify your blood, regulate the digestion, and give new life and vigor to the entire body.

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Hood's Sarsaparilla is characterized by three peculiarities: 1st, the *combination* of remedial agents; 2d, the *proportion;* 3d, the *process* of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

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In twelve months how much do **you** spend for medicines? In twelve months how much do **you** pay your doctor? **$10.00, $20.00, $50.00, $100.00,** yes **$1000.00, AND YET NO CURE!**

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$3.00 or **$5.00,** you say, is a round sum, but what do you pay a doctor for two or three visits? You will never regret reading this entire advertisement. We could fill *every* page of this magazine with remarkable letters from grateful patrons who have been cured.

In September, 1878, all London was astonished by a new departure in medicine,—a beautiful application of Electro-Magnetic force, which positively cured headache, neuralgia, etc., in two to five minutes (we refer to Dr. Scott's Pure Bristle Electric Hair Brush). The people wondered, the doctors were dumbfounded, while the practical inventor was hailed as a Public Benefactor.

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One is now at hand, and it threatens before long to revolutionize the old experimental schools. It has been conclusively demonstrated in the hospitals of London, as well as in large private practice, that most remarkable cures attend the application of Electro-Magnetism to diseased parts of the body. Persons thought to be dead have been restored, and diseases heretofore baffling the best medical skill have yielded to a remedy which is believed to be the "Vital Spark" itself.

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Dr. Scott's Electric Corsets have entirely cured me of muscular rheumatism. It has also cured a severe case of headache and female trouble of eighteen years' standing.
MRS. L. C. SPENCER.

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I suffered severely from back trouble for years, and found no relief till I wore Dr. Scott's Electric Corsets. They cured me, and I would not be without them. MRS. H. D. BENSON.

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I have an invalid sister who had not been dressed for a year. She has worn Dr. Scott's Electric Corsets two weeks and is now able to be dressed and sit up most of the time.
MELVA J. DOE.

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I suffered from kidney, liver, and nervous troubles for twelve years. Dr. Scott's Electric Belt entirely cured me, after all other remedies had failed. His Electric Hair Brush has cured my neuralgia.
C. W. HORNISH.

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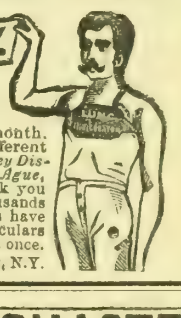

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The Twenty-Sixth Annual Statement of the

EQUITABLE

Life Assurance Society

OF THE UNITED STATES,

For the Year Ending Dec. 31, 1885.

AMOUNT OF LEDGER ASSETS January 1, 1885		$55,537,720 66
INCOME.		
Premiums	$13,461,679 22	
Interest, Rents, &c.	3,128,373 91	16,590,053 13
		$72,127,773 79
DISBURSEMENTS.		
Claims by Death and Matured Endowments		$4,273,191 28
Dividends, Surrender Values, and Annuities		2,620,039 09
Discounted Endowments		245,458 68
Total paid Policyholders		**$7,138,689 05**
Dividend on Capital		7,000 00
Commissions, Advertising, Postage, and Exchange		1,427,282 37
General Expenses		1,302,118 68
State, County, and City Taxes		165,169 84
		$10,040,259 94
Net Cash Assets, Dec. 31, 1885		**$62,087,513 85**
ASSETS.		
Bonds and Mortgages		$16,568,332 91
New York Real Estate, including the Equitable Building and purchases under foreclosure		8,360,782 62
United States Stocks, State Stocks, City Stocks, and other Investments		26,416,269 94
Loans secured by Bonds and Stocks (market value, $1,969,637)		1,420,475 00
Real Estate outside the State of New York, including purchases under foreclosure and Society's Buildings in other cities		4,255,285 30
Cash in Banks and Trust Companies, at interest; and in transit (since received)		4,878,078 81
Due from Agents on account of Premiums		168,289 27
		$62,087,513 85
Market value of Stocks and Bonds over book value		2,193,864 03
Interest and Rents due and accrued		614,61. 62
Premiums due and in process of collection (less premiums paid in advance, $29,835)		396,344 00
Deferred Premiums		1,561,054 00
Total Assets, Dec. 31, 1885		**$66,553,387 50**

I hereby certify, that after a personal examination of the securities and accounts described in the foregoing statement, I find the same to be true and correct as stated.

JOHN A. McCALL, JR., *Comptroller.*

TOTAL LIABILITIES, including legal Reserve on all existing policies, (4 per cent. Standard)	$52,691,148 87
Total undivided Surplus, over Four per cent. Reserve	**$13,862,239 13**
Of which the proportion contributed (as computed) by Policies in general class, is	$5,145,539 13
Of which the proportion contributed (as computed) by Policies in Tontine class, is	8,716,700 00

(Upon the New York State Standard, 4½ per cent., the Surplus is, as computed, $17,195,329 40.)

We certify to the correctness of the above calculation of the reserve and surplus. From this surplus the usual dividends will be made.

GEO. W. PHILLIPS, J. G. VAN CISE, } *Actuaries.*

New Assurance written in 1885	$96,011,378 00
Total Outstanding Assurance	$357,338,246 00
Increase of Premium Income	$1,430,349 00
Increase of Surplus	$3,378,622 03
Increase of Assets	$8,391,461 96

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The Christian Intelligencer.

Een-dracht maakt macht.

VOL. LVII.—No. 9. WHOLE No. 2901. NEW-YORK, WEDNESDAY, MARCH 3, 1886. $2.65 A YEAR IN ADVANCE No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE LORD'S DAY.—The *Outlook* objects to our statement that the vast majority of Christendom has held and now holds that "the first day of the week is the day of rest by Divine appointment." It reasserts the exact contrary, and then goes on to say that the Heidelberg Catechism is on its side of the question. It quotes its words saying that in the fourth commandment requires "that I especially on the Sabbath, that is, on the day of rest, diligently frequent the church," etc. Now what can these words mean but that the first day of the week, the Lord's day, is the rest day which God appoints and requires. The Catechism maintains the use and obligation of Sunday on the ground of the law in the Decalogue. We think our friends of the *Outlook* must try again if they wish to teach us the meaning of our own standards.

And we respectfully insist that their contention is really for a matter of "numerical designation." Like them we uphold the perpetual authority of the fourth command, like them we insist upon the importance of having one day in seven set apart for rest and worship, like them we protest unceasingly against whatever interferes with the spiritual design and sacred character of the institution. Wherein do we differ? Simply on the question whether the first day or the seventh should be observed. To us there is satisfactory evidence in the New Testament that the day was changed. The Jewish Sabbath has become the Christian Lord's day. The old reason for its institution still remains in all its force with the immeasurable enhancement derived from the association of the season with the great central fact of Christianity, the resurrection of our Lord from the tomb. And it seems to us the merest delusion to suppose that a better observance of the day as holy could be secured by going back to the seventh day. Certain it is that the Puritans and the Scotch have kept the first day as rigidly as ever any body of disciples did the seventh. The only real question is, Is the weekly day of rest and worship a matter of divine and perpetual obligation? But this is obscured and blurred by pertinaciously insisting upon a certain numerical designation. And so, notwithstanding the good temper, the sincerity, the ingenuity and the diligence of our Sabbatarian friends, they are simply putting back the cause they have at heart when they coolly tell us that the whole Church of God for eighteen centuries has been left to fall into serious error because they chose to imitate the disciples of Jesus by assembling on the first day of the week.

A LEADER for many years in the Christian activities of this city and vicinity has said recently that he has known no time when "religious susceptibility" was as general as it is at present. As his words come to us by report, but correctly, we believe, we do not give his name. If we were free to give it his testimony would have great weight. He has had a part in a number of great and precious awakenings in this neighborhood, and to him the present time seems more full of promise than any period he recalls. The results thus far do not seem to warrant so strong an expression. Yet in some localities they have been really remarkable. Some of our own churches in communities comparatively small report over fifty enquirers. Other churches are also in the same villages and they have as many, some more, who are seeking the way of life. The interest in these small towns has never been equalled or even approached in their previous history. The desire of Christians for a manifestation of the power of the Holy Spirit, and their willingness to do what they can to bring their neighbors under the influence of the truth, is a distinct and hopeful characteristic of the present interest. Church members have prosecuted with energy and in the best spirit a system of visitation to which heretofore they have been total strangers. Christian men and women, especially the latter, have visited block after block, calling at every house and inviting the inmates to the special services. Report says that they have been almost invariably received courteously. These visitors generally, we believe, have never engaged in such an effort before. Such a manifestation of interest cannot be without effect. But the results are not yet such as bear out the words of the eminent Christian, quoted at the beginning of this paragraph. But his opinion should encourage the children of God to continue their prayers and endeavors, and it should incite the preachers to make the best possible attempts to impress upon this unusual susceptibility the great and vital truths of revealed religion.

AFTER THE REVIVAL.—Revivals of religion, which in their influence extend beyond quickened church members, and through their aroused zeal by the Spirit, to the conviction and conversion of sinners, entail great and grave responsibilities upon pastors and churches during their progress, but greater and more serious responsibilities afterward, in respect to the care of converts or their training "in the nurture and admonition of the Lord." If a sense of these responsibilities grows less as the religious interest subsides, and is almost wholly cast off after the revival meetings have ceased and the fruit gathered in, more than half of the possible future benefit and blessing of the work will be lost to souls and to the Church, through the lapse of some and the inefficiency of others who may hold fast their profession, but by a very feeble grip.

If the object of a revived church, in organizing and carrying forward a series of revival meetings, is simply to bring the Gospel to bear directly upon the impenitent, arouse their religious consciousness, make them anxious over their sins, get them to make a public profession of religion, and thereby to increase the roll of church members—then with this object accomplished, continued special services in behalf of the newly added members will be relaxed, and they be left, in the weakest, most delicate and critical time of their Christian career, to pursue their new course of life as best they can. But if the object be to save souls and to add them to the church, that by the help of her ordinances and the encouraging fellowship and counsel of her members, they may grow in grace and in the knowledge of Christ, and so be in constant training and development for God's service, for ever increasing Christian usefulness, and for meetness for the inheritance of the saints in light by sanctification of the Spirit—then for this work which follows a revival, or the reception of members into the church on confession, and who thereby become the young disciples—"the lambs of the flock"—a deep and abiding sense of responsibility will be felt by those on whom their Christian training is devolved.

It will find expression in considerate helpfulness by word and act. They will take pains when meeting them to notice them, to greet them with a sunny, sympathetic face, to shake hands with them, and to drop with them for their strength and cheer, a word of Christian encouragement. This they will do naturally and discreetly so as not to risk the harm of overdoing the matter by overloading them with attentions, thereby exciting in them a false and undue sense of importance. They will also find some work for them to do in connection with the Church, and teach them that the Church is not a place for repose, a place to take one's ease in, to sleep in, but to work in. A minister and his board of counsellors have small tact and ingenuity if they cannot find employment in some department of church work for her members. "All at it, and always at it," was the motto of one of the Wesleys, for a prosperous church. Another important fact will be recognized; that for the proper training of new members, young or old in years, a prayer and conference meeting should be established, and as regularly held as the weekly church prayer-meeting. Such a meeting is an invaluable help to beginners in public prayer and other spiritual exercises. They meet on a common footing and have the comfort and strength of a mutual sympathy, which lessen the embarrassment, and aid in acquiring confidence in the exercise of public duties.

Left Behind

IN an account of the revival in Canon City, Colorado, occurred this sentence: "Quite a number of heads of families who once professed Christ, but who came West leaving their Christianity East of the great rivers, declare that now they have found peace again and that their intentions are henceforth to walk uprightly before God." From this we are to infer that with the loss of their religion they lost their peace and indulged in a walk not upright before God. At this we are not surprised, for it is the very fruit that the desertion of God bears; it is reaping according to the sowing. That the Christian religion had been once embraced indicated the presence of religious convictions and a sense of religious obligations, and casting off Christianity must do violence to these, destructive of peace. We grant that it is possible for men to grow away from their early Christian training and from former religious beliefs, and to conscientiously adopt others and be comfortable in their new faith. But this is not stripping one's self of all religious profession; it is simply a matter of exchange of one for another. Strictly speaking, such an one is not a backslider. We would define a backslider to be one who abandons, slides back from his religion, and who takes no other in its stead. It is not in the nature of the case for such to enjoy rest. To this, we have no doubt, these reclaimed and restored brethren in Colorado would now testify if given the opportunity; indeed, according to the report, this is their testimony.

Why a change of residence from the East to the West, from one State into another, or from one country into another, should be considered a sufficient pretext for a Christian to abandon his religion and forsake his God and Saviour, we never could understand. It is inexplicable, except on the assumption that in such instances Christianity is put on as a cloak is put on, to be removed when occasion requires. What a narrow, superficial view, and what an outrageous misuse this is of the religion of Jesus Christ! It has been said, and well said, that if the Christian religion is worth anything, it is worth everything. If this is so, and they who have given it a fair trial know that it is so, then the most valuable possession the Christian has he leaves behind as not worth m v-

ing, when he moves West and fails to take his religion with him.

During a sojourn for some time in the West, which gave us an extensive knowledge of at least one community, to our surprise and grief we made the acquaintance of men, who moved there two score years ago from the East; from communities in which they were known and esteemed as exemplary Christians, and from churches in which some of them had been deacons and influential officials, and who in the West had never taken the trouble to identify themselves with any church, and had absolutely ceased to be church-goers. How greatly they err of whom this can be said; and of what inestimable peace and blessing they deprive themselves! Surely, to them as individuals, and to their families, the religion of Christ is as necessary in one clime as in another; as necessary among strangers as among friends; and to some of our Western communities, made up as they are of a large percentage of European peoples, with all sorts of religious beliefs, prominent in them a subtle and dangerous rationalism, there is emphatic need that the claims of Christianity be strongly presented, and constantly and consistently exemplified in the lives of its professed adherents. This is needful for the Christian's self-defense against the inroads of error, as well as for the effectual displacement of error, where it may be found to exist, by the truth.

The Third Party.

ON another page Judge Allen expresses, ("voices," suffer us to say by the way, as applied to written words, is an absurd phrase,) the feeling and belief of a large body of intelligent, patriotic, Christian men and women, who are hearty friends of the movement to restrict rum selling and to promote temperance. Many of them are total abstainers on Christian principle, nearly all of them are virtually such, for they use distilled or fermented liquors very seldom and only as a medicine. If the liquor traffic were dependent on their patronage it would soon become less than the thousandth part of what it now is. They all earnestly desire to see the traffic in liquors put under the greatest possible restrictions and reduced to the smallest possible proportions. They take no part in any measure to shield or foster the traffic and, whenever there is a fair and hopeful opportunity, strike a blow at it. They are in favor of such restriction as is backed by a public opinion, conviction and determination which will secure and maintain its execution. They are persons of influence. Their approbation in a moral measure is worth having. Such are they who are fairly represented by Judge Allen.

His words are plain, some may regard them as severe. They are really much less severe than those used almost every day in conversation by the body of citizens he represents. Judge Allen's article is mild when compared with the words often heard from the mouths of some of the very best citizens of this State. They are very sore, many of them very much exasperated from the effect of the third party on recent elections. It is well to know what such a body of citizens thinks and feels. Prudent men will take it into consideration. Whether it is right or wrong, wise or unwise, such is the position and feeling at present of this important part of our citizens. It should be taken into account.

There is a field where the third party would receive large and probably steadily increasing support, that is, in the election of reputable and resolute citizens as Excise Commissioners. Nominations for such offices, in absolute disregard of party affiliations, of men who will use existing laws to put the utmost restriction on the liquor traffic, who will execute the laws with hearty sympathy for the best class of citizens, and so execute any additional laws that may be made, would receive a support which would alarm the groggeries and work a reformation. Such nominations would not interfere in the least with the chief party divisions on other points affecting the public welfare. They would also, if not on the first attempt, certainly afterward, if faithfully persisted in, bring out such a demonstration of public opinion as would decidedly influence the action of legislatures, magistrates, the police and other executive officers.

"Old Colony" Papers.

A VERITABLE "GOD'S ACRE."

I.

THE burial place is always a significant annex to a town, as well as its historical index. Princeton Cemetery, as might be expected, is of exceptional interest and will more richly repay a visit than any other local graveyard in this country, not excepting that of Concord, Mass. It has been used as such for at least a century and a quarter, and is of a zig zag shape from the fact of its various additions in whatever direction new land could be obtained. It has very few trees, and those mostly evergreens, but is kept in neat and trim condition. The monuments are unpretending, probably from the fact that the fashion of plainness was long ago set by the simple stones and slabs which mark the graves of its most illustrious dead.

I have not space for noticing the many tombs of local celebrities, such as pastors of the church here, gallant officers of the Revolutionary and Civil Wars,* beloved physicians, honored citizens of the town and State; young men of promise, to whom in some cases illustrious fathers looked to perpetuate their fame; the heads or scions of families bearing such historic names as Bayard, Berrien, Stockton and Olden. There are several who were U. S. Senators in their day. One of these was John R. Thompson, who held the position in the days when New Jersey was called the "State of Camden and Amboy," instead of being a dependency of the Pennsylvania Railroad as now.

A number of monuments are erected, by their fellow students, to the memory of young men who died while in the College or Seminary. The most suggestive of these is a plain slab inscribed with the name of Guy Chew, a Mohawk Indian who died sixty years ago while educating for missionary work among his countrymen. The stone bears this touching legend, said to be his last words, "PRAY FOR THE POOR INDIAN!" Either his injunction has not been heeded, or the prayer has not been answered, for the poor Indian needs as much praying for as ever. I fear the trouble has been that men have not "lifted up *holy* hands" in these petitions, though the skies at last are brightening, both church ward and Washington-ward, and even army-ward (as see the last Report of the War Department). Another grave is that of James Moore, a captain of militia, who was the first to force his way into Nassau Hall when the British soldiers had entrenched themselves there on the day of the Battle of Princeton.

Among the tender tributes of almost heart-broken affection is a beautiful marble statue of a young girl, just spreading angel wings, and lifting her hands and raptured eyes heavenward. It is the memorial of the sole daughter of one whose name has long been honored and beloved in Princeton College. She was a lovely child of only fourteen years. It is said that during the almost thirteen years which have elapsed the father has never failed to visit the grave each day, when in the place.

In this sensational age when murder, if not (as De Quincey predicted) a fine art, seems to have become a necessary sauce for most literary and journalistic dishes, there should be special interest taken in the grave of a murdered man, named Rowand, behind a hedge in a corner of the old ground. He was assassinated one night on Witherspoon street, and his body thrown on a grave near the gate. There was for a long time a superstition that the grass would not grow on the spot where his head had lain, and a round, bare place was shown with great awe by the boys and less enlightened citizens. Rowand was a jeweler, and was on his way home with the key of his safe; but the murderer lost an essential part of the key before he reached the store, and got nothing for his crime but thirty cents and a hangman's rope. The culprit was a stranger in Princeton, and seems to have had no friends or relatives to claim his body. He offered no evidence in defence, displayed the most imperturbable demeanor to the end, and refused to give any clew to his personality or past career. He was a man of fine appearance, gentlemanly manners, and elegantly dressed, and had a large amount of money in his possession. This was Princeton's only capital case in all its history.

Among the teachers of the College who are buried here are some notable names. John Maclean was the first professor of chemistry in America, to whom Benjamin Silliman the elder referred as his earliest master. He was a Scotchman, who came to this country in 1795, and his son afterwards was President of the College. Arnold Guyot, as is well known, was a Swiss of Neufchatel, an associate of Agassiz, through whose influence he came to this country. He is not less memorable for his unshaken trust in revelation, and his valuable contributions to the harmonizing of science and Scripture, than for his scientific discoveries and cyclopædic knowledge. He had also a clear and fascinating style of presenting these subjects, which did much to popularize natural science and to make his defence of the faith peculiarly useful. He was a man of great loveliness of character and, like Joseph Henry, a simple, devout and active Christian. He died only two years ago. Around Prof. Guyot lie the remains of several members of his family circle, old and young. The inscriptions are mostly in French, which imparts a peculiar *naïveté* as well as a vivid and touching sense of the chances and changes of this life, which may begin among the Alpine heights and end in the sunny plains of Southern New Jersey. These epitaphs are full of simple piety, such as these: "*Son Sauveur l'a reprise a lui*"; "*Réunie au Sauveur en qui elle a cru le* 19 *Iuilett*, 1858"; "*Elle a cru et espere en son Sauveur et servi jusque a la fin*"; "*Elle entra dans son repos.*" As I read these words of Christian hope in their foreign garb, I realized that we are all strangers and pilgrims on the earth, and how all our tongues would blend at last in the language of Canaan.

There is quite a representation of Huguenot names in this cemetery, such as Bayard, Janvier, Larue, Schmit, Tulane, some of them refugees from persecution. One of the descendants of the latter, Mr. Paul Tulane, now a resident of Princeton, gave a large part of the land belonging to the cemetery, and is specially known for his munificent donation of a million dollars for education at the South.

Other distinguished College professors buried here are Stephen Alexander, Lyman H. Atwater and Albert B. Dod. Prof. Alexander (in no wise related to the Archibald Alexander family) was one of the leading astronomers of this country, filling that chair in Princeton for forty-three years. He, too, was a devout scientist. The only time I ever saw him was when he spoke before the Presbyterian Alliance at Philadelphia on The Relations of Science and Theology. He was a small man, reminding me of Tayler Lewis. As one who all his life had "seen through a glass darkly," and whose latter days were somewhat shadowed by infirmity and trial, his epitaph is singularly appropriate, "I shall be satisfied when I awake with Thy likeness!" That of Dr. Atwater, in his day a recognized giant among philosophic thinkers, is not less significant: "I live by the faith of the Son of God."

* Since writing the above, one of the most distinguished of the heroes of our late war was interred in these grounds, February 5th. General David Hunter was the son of a Princeton professor, and his mother was a daughter of Richard Stockton, the signer of the Declaration of Independence. He was wounded severely at the Battle of Bull Run, and served mostly in the Southwest and in the Shenandoah Valley. While military governor, he issued his famous proclamation declaring the slaves of Georgia, South Carolina, and Florida free, but the President regarded it as premature and annulled it.

Few men in our country have had such a traditional fame as Albert B. Dod, or by an early death extinguished so many hopes of eminence. He was one of those whom we always speak of as "brilliant." He shone in society, in the classroom, and in the pulpit. He was an extraordinary conversationist. His mind was perpetually on the alert, and his power of language strikingly expressed his thought. His special sphere was mathematics, but he was equally accomplished in logic, metaphysics, literature and the fine arts. His personal appearance was striking—"his head unusually large, his eyebrows massive and projecting, his eyes brilliant and deep-seated," his form tall and square-shouldered, and his movement and carriage active and graceful.

When the veterans of Princeton decorated the graves of their comrades last May, they held their service, as is customary, on the grave of the last one who had died. This was the Rev. William Harris, late Treasurer of the College, who died suddenly and alone last March at Savannah, Georgia. He was a man greatly beloved, and combined with his financial duties a special attention to the religious interests of the College and community. His death, at the age of fifty-three, was a peculiar loss to the institution.

We must take still another walk in the Cemetery, before we have counted up its buried treasure.

F. N. Zabriskie.

A HAPPY PHRASE.—"We seek our life out of ourselves." A literary lady, visiting one of the Reformed churches noted for its beauty, read these words, in letters of gold, on the walls of the Consistory Room. She exclaimed to a friend: "How Emersonian—a world of thought in a few words!" and forthwith began to seek on the printed page for the pithy sentiment. Not, however, unmindful of the deeply devotional spirit of the words, she bethought herself to inquire of the pastor of the church. All attentive communicant members of our Church will recognize the sentence as located in the form for the Lord's Supper. It is, indeed, a gem in liturgic literature. It is the keynote of the Christian life.

As to Prof. Steffens and Hebrew.

DEAR MR. EDITOR: When Prof. Steffens, who "prides himself on having studied logic to some purpose," answers my arguments with arguments, and not by making pictorial accusations against me, I stand ready to reply. In the meantime I am not to be driven from this position by such illogical methods as a cry of "sour grapes."

J. G. Lansing.

Theological Seminary, New Brunswick, N. J.

Suggestive.

MY LITTLE LAD AND I.

I take a little hand in mine,
And walk the village street,
With chirp and chatter as we go,
In mingled converse sweet,
And pleasant salutations
From every one we meet—
Dear little lad and I!

I take this little hand in mine
To climb a neighboring hill,
To pluck wild flowers or to trace
A laughing mountain rill.
By which, when weary or athirst,
We pause to drink our fill—
Dear little lad and I!

I take two little hands in mine,
My boy upon my knee;
I listen to a pleasant voice,
Made rich with notes of glee;
I feel a breath against my cheek,
A breath of life to me—
Dear little lad and I!

I take those little hands in mine;
I hear a prattler's tongue
Repeating childish thoughts and songs
So sweetly said and sung,
In harmony with spirit-harps
For heavenly music strung—
Dear little lad and I!

With those two little hands in mine,
I think of other days—
One generation full of years
Between our parting ways;
And yet our souls clasp hands across
The chasm in close embrace—
Dear little lad and I!

Those little hands, so very fair,
God keep them ever white!
Those little feet, unfettered yet,
May they e'er walk aright!
That little life, so precious now,
May it be ever bright!—
Dear little lad, pray I!

—*Clark W. Bryan, in Good Housekeeping.*

Pithy Sentences.—In all healthy work that is done as it should be, we live and move by faith.

A religion which takes possession of the convictions of mankind carries with it its own evidence, in its conformity with universal spiritual experience; and the truth of it lying within the four corners of the conception, is above and beyond the power of historical criticism.

How many times must we outsiders learn up our science, and then unlearn it? Each new generation of philosophers laughs at the conclusions of its predecessors.

Sir James Martin, though one of the chief persons in a progressive and democratic community, did not seem to believe that either progress or democracy was about to work any miracles in the alteration of human character. They had to be accepted like other facts, when brought on by the nature of things, but were not therefore either to be particularly rejoiced over, or particularly hated. On the whole, democracy worked like galvanism in disintegrating the existing conditions of human society; but human society occasionally fell into a state when disintegration could not be helped....A monarchy when there was security that the monarch himself should be a wise man, was the best of all forms of government.—*From "Oceana," by James Anthony Froude.*

Hold Fast.—The last sermon of Rev. Sam Jones in Cincinnati was on the words, "Cast thy burden on the Lord." The closing paragraphs of the discourse were these:

"He hath delivered my soul in peace from the battle that was against me." Did you ever think about that expression? "For there were many with me." Ah me! I have seen this illustrated so many times. I have seen the precious old heart-broken mother; her boys had gone to the bad, and patiently the mother came up to me and said: "I will have to give my boys up forever. I have prayed for them every day from their birth to the present time; I have filled them with my prayers, and at night when they were asleep I bathed them in my tears; and yet my boy to-day said to me, 'Mother, don't you ever mention religion to me again,' and scoffed me away from his presence." And she said, "I will just have to give up and quit." But the very next night I saw the two boys of that precious mother walk up to the altar and give their hearts to God, join the Church, and say, "Glory to God! I am a saved man." And then I saw the old mother jump up and clap her hands together, and she said: "Glory to God! He has delivered my soul in peace from the battle that was against me. I thought my boys were gone forever; and, blessed be God! they are saved, when I thought they were lost forever."

I have seen a wife pray for her husband, and he went to the bad. And I have seen my own precious wife say, "I am broken down with the burden; I will have to give it up." She was about to give it all up in despair when God swept me into the kingdom of Christ, and I said, "Glory to God! He has delivered my soul in peace from the battle that was against me." I thought I had to give up in despair, but about that time He brought me into victory, and now I shout over victories unknown to men.

Many a man has been ready to give up, and has been on the verge of despair; but about that time some providential influence came along and swept him into the Church, which he thought he would never reach. Many a time the old brethren have gathered together and thought the Church had about reached its end, thought they were not doing any good; and about the time they were ready to give up along came some influence and swept hundreds and hundreds into the Church, and the old brethren clapped their hands and cried out: "Glory to God! He hath delivered our souls from the battle that was against us."

There are thousands of Christian people that have cried out about Cincinnati: "O this city has gone to the bad! She has three thousand bar-rooms. Wickedness exists on nearly every block. O how she is steeped in guilt and wickedness, and communism and dormant riot!" and the good men of the city have looked on and said: "O Cincinnati is gone! With all our prayers and all our efforts and all our preaching, Cincinnati is going to the bad!" And just about the time you are all about to give up, along comes some influence and starts the whole city to God, and I hope before this time next week we can clap our hands together and say: "Glory to God! This city is restored to Christ. They're flocking home to Christ by the hundreds and thousands."

I'll never desert this grand old ship of Zion; I'm aboard, and I'm going to stay. Many a man has given up and despaired of ever being a good member, and has asked me, when I was pastor, to take his name off the book; but, brother, I'd never let you take your name off. I never felt sadder in my life than when a man came to me and wanted me to take his name off the church books. Many a man has wanted his name stricken off, but he was rescued at the last moment. Many a time have I gone to a town and worked and worked, but all seemed against me; the preachers would not sympathize with me, and even my wife, I thought, was against me, and my children seemed to be against me; but I fought and fought and fought, and I thought I fell, and I said: "I am conquered forever," but blessed be God, when I opened my eyes the din and the smoke of the terrible battle had been wafted away, and angels and good men were all about me, and I said: "Glory to God! I am not alone." I thought I was alone in the fight.

Sister, brother, men, listen to-night. You can't go out alone to fight the battle of right—God won't let you. He will make angels pitch their tents around you, and make the good men of earth stand by you, and God Himself will be your friend. Glory to God, you don't go by yourself? If the devil says you are too weak to walk or start, tell him God is with you. Brethren, let us all start that way to-night. Let's start a better life, and if you do start to-night God will be with you. He will help you fight the battle.

Politics and Prohibition.—A Young Men's Prohibition Club of Kings County, N. Y., was formed a few weeks ago in Brooklyn. At a meeting about a week ago the following circular, professing to be the observations of a "crank," was adopted and 20,000 copies ordered printed for distribution:

At times it seems to this crank as if the two old parties were playing at see-saw. The "teeter" rests on a barrel marked "Old Bourbon" or "XXX Ale." On one end is the Republican party, on the other end is the Democratic party, both trying to see which is the heavier. But in the middle stands the saloon keeper, with one foot on one side of the barrel and the other foot on the other side, and by leaning his weight on this side or that he determines all the ups and downs. In the last campaign in this City of Churches 36 per cent of the Republican primaries and 48 per cent of the Democratic primaries were held in saloons, or in rooms connected with saloons. In New York city the proportion of primaries held in saloons was over 60 per cent. Another fact is that in the last year of Republican Mayor Low's administration the Excise League procured evidence that caused 135 licenses to be revoked or surrendered, and in almost every case Mayor Low's Excise Commissioners granted the law breakers new licenses. Another fact is that the present Democratic Mayor Whitney, two days after he received the nomination, felt it necessary to go to the house of the leading brewer of the city and solicit his high and mighty favor by making satisfactory pledges. The fourth fact which has been dangling before this crank's eyes for four months is that last fall the liquor dealers held a State Convention in New York city and their Committee on Law and Legislation reported that all the members of the State Legislature from Brooklyn and New York had acted at Albany in a manner satisfactory to the liquor dealers, with but three exceptions, two in New York and one in Brooklyn. The only member of the Legislature from Kings County who hadn't satisfied the liquor dealers was Assemblyman Heath. The crank watched for results. A few days later the nominating convention in Mr. Heath's Senatorial District assembled, and he was promply snowed under, failing to get either the nomination for Senator or the renomination for Assemblyman.

"So," said the crank to himself, "the liquor dealers cannot tolerate even one man from Brooklyn who doesn't want to play 'Simon says thumbs up.'"

This crank has been told that prohibition doesn't prohibit, and he believes it. He believes also that an axe doesn't chop, no matter how sharp it is. But he has a sneaking idea that a strong man can make the axe chop and a prohibition party can make prohibition prohibit. You must excuse him, he is only a crank. He finds there are a good many cranks right here in Brooklyn, and more of them coming every day. And now he finds that he is coming to the point at last. He has heard that Lord Dundreary said that a bird of a feather would be a fool to flock all alone by himself.

So this crank and about 100 other cranks, all young men between 18 and 50 years of age, have "pooled their issues" in a Young Men's Prohibition Club of Kings County. They don't want the dear public to mistake this for an ordinary temperance society. It is an out and-out political club. The members all believe in temperance, and most of them believe in total abstinence. But they all believe everlastingly hard that the saloon must go.

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

Revision of the Lemmata.

MR. EDITOR: The committee appointed by the General Synod to re-arrange the Lemmata have an important duty to perform. I have no doubt they would welcome any suggestions from brethren who have often been members of the Synod, and have had opportunities to watch the progress of business and observe how it might be facilitated. I would like to make a remark or two for the purpose of eliciting the opinions of others. All legislative bodies are apt to be prodigal of their time at the beginning of their session, and find themselves crowded and driven by pressure of business toward the close. In this respect our Synod is not an exception. It is important, therefore, that all reports from the Boards, and business communications should be received and referred as early as possible, so as to give the committees ample time to prepare their reports. Committees should immediately proceed to consider the matters referred to them, and as a subject ripens in their hands present it for the consideration and action of the Synod, without waiting until their labors are completed. For example, it is not necessary that the Committee on Overtures, or on the Professorate should keep their report in hand until every topic has been matured, and then toward the close of the sessions throw an avalanche of business upon the Synod. It is hardly necessary that the subject of missions should be deferred until so late in the session that members become impatient and cannot take time for discussion. There are several committees that could easily report earlier in the session, and thus a great many side issues could be disposed of, and the field left clear for the grand vital questions that concern the life of the Church. A whole session, forenoon or afternoon as the case may be, is sometimes spent in unfruitful talk about some comparatively unimportant affair, while the whole subject of Foreign or Domestic Missions is disposed of—report, secretaries' and missionaries' addresses, discussion and all—in a single evening. This is not doing justice to the great work of evangelization which Christ committed to His Church. How to give every part of the work of Synod its due proportion of time and thought is for the Committee on the Lemmata to consider.

I would just throw out one suggestion, which is, that the sacrament of the Lord's Supper should be celebrated in the evening instead of the afternoon of Thursday. That evening will now be vacant, as the Alumni Association is to hold its anniversary meeting at another time.

It has often struck me that Thursday afternoon is not the best time for this service. Frequently the communications are not all received and referred by Thursday noon. It does not seem appropriate to resume business immediately after this solemn service, nor do the members feel like strolling idly about; and as business has not been fairly portioned out to committees there is nothing to do. I would hardly venture to ask the question which has often occurred to my mind, whether the Lord's Supper can properly be regarded as a Synodical action. Is it not rather a service for the Church as such, assembled on the Sabbath for public worship, than for the rulers of the Church convened as a court or a legislative body to transact business? This appears to have been the view of the Synod when this service was first introduced. It was ordered, "That the minister of that congregation in which General Synod hold their ordinary or extraordinary meeting have the Lord's Supper administered on the Lord's day immediately following the day of said meeting, that so the members of Synod may have an opportunity of joining in the celebration of that holy ordinance." (Minutes, June, 1814, p. 67.) The Synod must have found reason for changing the time, perhaps to give the members an opportunity to scatter and supply various pulpits, but by changing the time the character of the service was also changed to that of a Synodical religious service, where, instead of the members of the Synod joining with the church, the members of the church are invited to join with the Synod. However, ecclesiastical bodies generally have adopted this service, and perhaps the suggestion of its want of strict appropriateness may be hypercritical. It is usually a delightful and tender service, and should infuse its sweet influence into all the deliberations and actions of the Synod.

But it seems to me that much might be gained by celebrating the ordinance in the evening. The whole day could then be occupied with business. All communications could be read and referred. Unfinished matters laid over by the Synod could be taken up, and special reports received and discussed, and the committees could enter upon their work. At an evening service also, we could have a much larger attendance of the members of the churches. The services would not need to be hurried. They would be more solemn and impressive, and would bring the local churches and the Synod into more intimate communion. It is exceedingly desirable that the meetings of our General Synod should be popularized among the people who so kindly entertain its members. To this end services should be held that they are interested in, and at such times that they can conveniently attend them.

A MEMBER OF THE COMMITTEE.

Missionary Convention of the Classis of Raritan.

AN unusually interesting Convention was held in the Third Church of Raritan on February 16th, which promises to impart a new impulse to the cause of missions within the bounds of Classis. There was a full attendance of the ministers, and a large delegation of elders present, together with four pastors from two other Classes. Each session was opened with special devotional exercises, as expressive of dependence on God for success, and of desire for the aid of the Holy Spirit and the blessing of God.

The forenoon was set apart to Domestic Missions. The wants and claims of the Board were presented by its Secretary, Rev. Jacob West, D.D. Rev. Geo. M. S. Blauvelt, of Easton, Pa., made an address on "The Importance of the Work of Domestic Missions to our Church." Rev. P. M. Doolittle read a paper on "The Best Methods of Interesting our Churches in the Work of Domestic Missions." At this stage of the proceedings, Rev. J. P. Searle, Rev. B. V. D. Wyckoff and Elder J. H. Cain were appointed a committee to prepare resolutions embodying the views of the Convention.

The afternoon was assigned to Foreign Missions, and Rev. H. N. Cobb, D.D., Secretary of the Board, made a condensed and comprehensive statement of the openings in the three fields of labor, and of the finances. Rev. J. Preston Searle spoke on a "Better Knowledge Among the People in Reference to Missions." Rev. Wm. E. Davis spoke on the "Best Methods of Raising Money for Missions." Then a general discussion followed, in which Rev. Messrs. Pool, Le Fevre, Hart, Doolittle, Read, Conklin, Long, McNair, and Elder Ralph Voorhees took part.

The following series of thorough going resolutions were considered and adopted:

Resolved, That this Classis heartily endorses the apportionment plan of guiding the liberality of the Church; and requests our Missionary Agents to carry the Classical apportionments down to individual churches for their information.

Resolved, That this Classis approves and reiterates to its churches the subjoined suggestions of our Foreign Missionary Agents; and in so far as they apply to the work of Domestic Missions, we urge them in reference to that Board also.

1. A contribution, however small, from every church.
2. The organization of every Sunday-school.
3. Weekly, monthly or quarterly gifts from all contributing churches.
4. Organization of Women's Auxiliaries and Mission Bands.
5. Missionary sermons.
6. Monthly missionary prayer-meetings.
7. Circulation of *Sower* and *Mission Gleaner*.

Resolved, That we suggest to our churches the practicability and desirablenes of holding special missionary meetings on the Sabbath or a week day.

Resolved, That Missionary Agents of the Classis be empowered to arrange, if possible, with pastors and consistories such a Classical system of contribution to our Boards of Foreign and Domestic Missions as shall distribute the gifts of the Classis over the whole year.

At the close of the Convention the President tendered its thanks to the Third Church of Raritan, and especially to the ladies for their "noble hospitality," to which Rev. C. H. Pool responded in warm-hearted words.

S. C.

....HACKENSACK, N. J.—The interior of the First Church has recently undergone elaborate re-decoration. Not only have the side walls, the ceiling and pulpit alcove been repainted, and the wood-work stained, refinished and picked out in gold, but the windows have received rich and brilliant stained glass. The scheme of the decoration is one of light green tones with rich borders and symbols in complementary colors and brilliant parts of gold. One of the windows nearest the platform is a memorial gift, we believe, having for its subject Christ in the Temple at the feet of the Doctors. The commission for the decoration in general, as well as for the stained glass, was placed in the hands of the well known firm of church decorators, J. & R. Lamb, of New York. The result obtained has been noticeably artistic and harmonious, the glass agreeing in the key of its coloring with the walls and pews.

....CRANE'S VILLAGE, N.Y.—This small and struggling church enjoyed through the Week of Prayer and following weeks a season of spiritual refreshing. The pulpit has been for several years acceptably supplied by the Rev. C. A. Perkins, (Baptist,) of Amsterdam, who, with the aid of the Young Men's Christian Association Devotional Committee of Amsterdam, conducted the meetings. There were twenty-five or more who arose for prayer, and most of the number are ready to profess their faith in Christ.

....CHRISTMAS OFFERINGS.—The completed list just received from the Treasurer, of the special Sunday-school Christmas Offerings for our needy Church Building Fund, for which acknowledgments will be sent to each of the contributing schools, is very gratifying, and encourages the announcement that a similar special offering will be requested in due time from all the Sunday-schools of our Church for the Christmas of 1886.

N. D. WILLIAMSON, W. M. S. S.

The Great New Northwest.

IT is certainly very important that everybody likely to read these lines should clearly know how wide a door is open just now for the Reformed Church in this region. The door, in fact, has been open for some time already. Occasional hints on the subject have been dropped and recently some well-considered statements thereupon have appeared in the INTELLIGENCER, but the facts in connection ought assuredly not only to be known, but ought to be so known as to lead at once to earnest and thorough action.

Years ago now the writer—it seems only yesterday—was a home missionary in the bounds of the Classis of Michigan and though measurably successful—as he fancies he may say without immodesty—yet it must be confessed there would often come to him serious questionings as to the expediency of Reformed Church attempts there among pure American populations. It looked so very much, even to those in the thick of the work, like fishing behind the net—to use a homely but expressive phrase, which from its aptness became painfully familiar to them. For aside from the Hollanders, there was certainly in those days a very small field for us, and that was claimed nearly or quite always as pre-empted. The most that could be done was to foster, with no great heart but as if bound thereto by something of churchly honor, the enterprises previously begun by the denomination.

But this is by no means the case now in this New West. There is plenty of field here. The whole sisterhood of evangelical churches has its hands more than full of work. In the great empire of Northwestern Iowa this is so, and it is more so yet in this greater empire of Dakota. Of the Presbyterian situation I can speak from personal and experimental knowledge. The Synod of Dakota, embracing the country south of the 46th parallel and eastward of the Missouri river, has, exclusive of the Indian Presbytery, three Presbyteries, and in each of these there is crying need of from three to six or eight additional laborers for most hopeful fields. It has need of men and of far more money than it has any possibility of getting. And this is saying nothing of the territory stretching northward to Manitoba, and in the vaster regions southward and westward, and especially northwestward, lying on beyond. In the same case are the Methodists. This excellent people, by the way, for some reason is not nearly so aggressive in the pioneer line as once was—but the Church is certainly embarrassed with fields which it can by no means occupy. So with the other Christian bodies. Plainly there is vastly more to do in the planting of churches through this region than all the evangelical denominations put together, and using their best efforts, can hope to accomplish. The field is white and souls are perishing. Now this work, in broader extent than ever before known, opens to the Reformed Church, and people, one and all, therefore, have a special and most imperative call to take part therein.

By a noticeable providence are we brought into this connection. The planting years ago of that large colony, most of Pella people, in the then desert region—now a garden of Northwestern Iowa put the Church upon the outpost of the mission field. All around are points needing greatly to be occupied, and ready to welcome heartily almost any evi

gelical denomination. Especially has this proven to be so in Dakota. The narrow sectarian affiliations of the leading Christian bodies, so exceedingly strong only a genera tion ago, have greatly weakened, and the sturdy orthodoxy combined with the broad and healthy catholicity of the Reformed Church is readily appreciated. The door is open. American churches can be planted not only along side of the older Holland churches, as at Orange City, and in mixed populations as at Maurice,—where our good Brother De Boer, so long known in Albany, has recently settled—but also among purely American people. Quite frequently at points of the latter character the Reformed Church is specially welcomed, because it makes a union of Christians of various cults and doctrines at once happily practicable, which would elsewise be wholly out of the question. This is so here in Sioux Falls. Our city of over 7,000 people, the largest in Southern Dakota, lies mainly on the western bank of the Big Sioux river, and all the denominations are represented, most of them feebly of course, upon that side of the river. But the Reformed Church on the east side gathers and unifies the religious population about it; and it certainly has as useful and perhaps quite as promising a field as any in the city. So at Salem, forty miles west of Sioux Falls, the capital of McCook county, the centre of a comparatively undeveloped country, which at no distant day will support twenty families where is one now—there the Reformed Church has gathered up nearly all the evangelical elements of that large village. There is but one other church, the Roman Catholic.

The matter stands in just the same way also, I presume, at the other points where are American churches, as at Turner and at Centreville. There are thus openings of large promise on every hand, where at least greatly needed work can be done in evangelizing this magnificent country. The Reformed Church ought to be glowingly ambitious to occupy these openings. There is need of both men and money, and our people should certainly see to it that both are forthcoming. As an instance of our needs, I will say that the Church of Salem has had no pastor since it was organized, but has been ministered to by a layman, Mr. George H. Cotton, a young brother of excellent spirit, graduated from Tama College, Iowa, an institution of the United Brethren. He purposes, however, if the way be clear, to enter our Seminary at New Brunswick next fall to take the full course. But what, in that event, will Salem Church do? It was my privilege the second Sabbath in February to administer the communion to this little flock, receiving four members by certificate and baptizing two infants.

A door swings open wide and a field stretches before us as never previously has been seen in our history. Give us men and give money to sustain them, help us to secure places of worship and homes for our ministry, is the cry that comes up from all sides. Pity, should that cry go out into empty air! There is a noble joy in laying the foundation of empires. Foundations are being laid here on these beautiful plains, these vast ocean-like sweeps of prairie, and empires are rising here in the Occident as superb really as any of Oriental dreams. Shall these foundations be laid in Christ and for Christ? Let the Reformed Church, with voice and hand, join in the work with the other Christian forces of our great land, to give answer in no uncertain sound.

As soon as may be I desire further to say something about the important educational foundations being laid here in the Northwest at Orange City, Iowa. Perhaps there are also other points of interest to which it would be well to call the attention of the Church.

WM. J. SKILLMAN.

SIOUX FALLS, Dakota, February 17th, 1886.

....MISSIONARY CONFERENCE AT CEDAR GROVE, GIBBSVILLE AND OOSTBURG, WISCONSIN, FEB. 8TH AND 9TH, 1886.—Our annual Conference was this year marked by unusual interest and enthusiasm. We had the pleasure also of having Rev. J. H Wyckoff from India in our midst.

The meeting at Cedar Grove opened on Monday evening, 7 o'clock. The church was crowded notwithstanding the unfavorable condition of the weather. The pastor of the church presided. Rev. J. H. Wyckoff spoke for about an hour, relating many incidents of the life and work of a missionary in India, and the actual condition of the foreign mission field. It was very pleasant for the "Work and Praying Band" to hear Mr. Wyckoff speak of his acquaintance with Mr. Jacob, the native missionary for whose salary the Band has pledged itself, and for the young people to hear him speak in high terms of Daniel Souri, for whose education they pay a yearly sum into the treasury of the Board of Foreign Missions. Rev. Mr. Wyckoff also knows intimately the only Holland missionary of our Church, Dr. Hekhuis. Rev. J. W. Dunnewold, from Gibbsville, followed with a short address on "The True Missionary Spirit;" after which Rev. Mr. Labach, from Oostburg, gave us, "Domestic Missions and the Love of Fatherland; How are they Related?" Rev. Mr. Wormser gave a summary translation in Holland of Mr. Wyckoff's address.

At Oostburg on Tuesday morning the same order was followed as on the evening before. Rev. J. H. Wyckoff gave us some more and different incidents of the situation and work in India, after which Rev. Mr. Karsten spoke on "Theory and Practice" in relation to mission work. The question was also discussed, "Is Education a Factor of Importance in the Mission Work?" Rev. Mr. Wormser again gave a translation of Rev. Mr. Wyckoff's address.

At Gibbsville a large audience sat waiting at 2 o'clock P. M., when the Conference commenced. Brother Wyckoff addressed the Conference on "The Women of India." He was listened to with great attention. Rev. Mr. Bloemendaal spoke on "Our Opportunities and our Responsibilities in the Mission Work."

Altogether we believe this Conference will have a beneficial influence in furtherance of the Gospel cause abroad and at home.

A. WORMSER.

....THE CHURCH OF BERGEN, N. J., has been holding a very delightful series of evangelistic services. The meetings began Monday, February 15th, with a sermon by the Rev. Hugh O. Pentecost, of New York. He was followed on successive evenings for two weeks by Ralph Wells, Rev. Ralph W. Brokaw, Rev. Wm. H. De Hart, Rev. Charles K. Clearwater, Rev. W. H. Ford, Rev. Charles T. Riggs, Rev. I. W. Hathaway, Rev. A. S. Biddle, Rev. Rufus W. Clark, Wilbur B. Wilkinson and Captain Louis Pennington. Rev. P. D. Van Cleef, D.D., was present at one service, but was only able to offer a brief prayer. On one occasion four of these workers were present; at another, two; and once only was the pastor of the church, the Rev. Cornelius Brett, left alone with his people. Every meeting began with a service of song led by a choir of about fifty young people. The after meetings for prayer and testimony were well sustained by the members of the church, and every evening found a number of seekers after God in the enquiry room. The meetings will be continued another week.

....HARLINGEN, N. J.—A Lady Washington tea-party was held at the parsonage Tuesday evening, February 23d, under the auspices of the Ladies' Aid Society, and was a large and successful affair. Mrs. G. P. Cortleyou, who represented Martha Washington, wore an antique costume, and with her cap and kerchief and silvery white hair, very strikingly resembled that distinguished lady as we fancy she appeared in ye olden time. Mr. Peter N. Van Nuys assumed the part of George Washington and was dressed in the style prevaling at that time. With his tall, commanding figure and dignity of manner, one could almost imagine that the veritable Washington had again crossed the Delaware and come to grace the occasion with his presence. They were attended by six "maids of honor," six waiting maids, and six little girls, all dressed in ye olden style. As they were marched into the supper-room, preceded by two ushers, the national airs were played upon the piano and violin. There was a fine display of old-fashioned china and candlesticks, pictures of Washington draped with flags, etc. The old Harlingen parsonage, with its large rooms and open fireplaces, was a fitting place for an entertainment of this character. Many of the dresses, caps and capes worn by the ladies, and the coats of the gentlemen were very ancient indeed. The exercises of the evening were closed with singing "Auld Lang Syne," accompanied by the piano, two violins and a cornet. All felt they had spent a very agreeable and pleasant evening, and that the event had been a success both financially and socially.

A.

....FRANKLIN, N. J.—The Ladies' Aid Society celebrated the anniversary of Washington's Birthday by giving an entertainment and supper in the basement of the church. The room was tastefully decorated and the ladies and their aids were neatly uniformed. There was a goodly number present. Altogether, the affair was pleasant and profitable, netting a nice sum for the treasury of the society.

....PATTERSONVILLE, N. Y.—A fair was held at this place last week, extending through three evenings — Wednesday, Thursday and Friday—for the benefit of the First Church of Rotterdam, N. Y., the net proceeds of which amounted to almost $600. Among other curious articles displayed and disposed of to advantage was a handsome silk crazy-quilt, made by different ladies of the congregation and others, in which was worked pieces of their wedding dresses.

....SECOND ROTTERDAM.—This society recently held a very pleasant sociable at the residence of Elder Schermerhorn. The company was hospitably entertained, a toothsome supper was provided, and the receipts footed up to about $70.

....BOONTON, N. J.—Services are being held in this church every night with a large attendance. Six have asked an interest in the prayers, and many more are seriously thinking....There was a very pleasant surprise at the parsonage on Thursday evening, Feb. 18th, when over a hundred of the friends of the pastor, Rev. A. A. King, took possession and enjoyed themselves until midnight, and then departed, leaving the pastor the richer by $90.

....A MOVEMENT is on foot to organize a Mohawk Valley Ministerial Association.

....WESTREN ITEMS.—The Rev. Adrian Kriekard celebrated on Sunday, Feb. 21st, the tenth anniversary of his connection as pastor with the Third Church of Grand Rapids, Mich....Messrs. Frederiksen, Prins and Koch, managers of the New Holland settlement in Minnesota, have donated $500 to the Classis of Iowa for building a church at Prinsburg, Minn.

....PERSONAL.—The Rev. P. E. Kipp, of Schenectady, N. Y., has been voted a vacation of several weeks by his consistory. ....The Rev. A. J. Hagaman, of Hagaman's Mills, N. Y., has received from his people a donation of $70....The Rev. N. F. Nickerson, of Glenville, N. Y., delivered a temperance lecture at Florida, N. Y., which is spoken of in high terms of praise....Dr. W. E. Griffis, of Schenectady, N. Y., has a call from the Shawmut Avenue Congregational Church, of Boston, Mass.

Gleanings from our Exchanges.

....Professor W. P. Coddington, of the Syracuse University, has been engaged to supply the pulpit of the church at Syracuse, N. Y., for one year, his term to begin next Sunday.

...The Rev. Herman Vandewart's letter accepting the call to become pastor of the First Church of Hackensack, N. J., was read to the congregation on Sunday, Feb. 21st. He will administer the sacrament of the Lord's Supper to the members next Sunday, but the date when he will assume permanent charge of the pulpit is not fixed.

....When Dr. Easton became the pastor of the First Church at New Brunswick, N. J., in May, 1881, the actual membership was 529. During his pastorate there have been added on confession 270, on certificate 94, total 364. The losses by deaths, dismissions and suspensions have been 137, leaving a net gain of 227.

....Professor J. G. Lansing delivered his interesting lecture on "Arabia's Warrior Poets" on Friday evening, Feb. 19th, in the First Church of Somerville, N. J. His audience was greatly delighted with the poetical recitations and his graphic delineations.

....The first of a course of lectures in the Millstone Church was delivered last week by the Rev. E. G. Reed. His subject was: "Around the Bay of Naples." The lecture was an able one, and showed the effect of much study.

News of the Week.

WEDNESDAY, FEB. 24.—Mr. Parnell criticizes severely the speech of Lord Randolph Churchill at Belfast. There is a great deal of feeling against the Orangemen....A meeting of the different Chambers of Commerce of England, Ireland and Scotland was held at London to consider the depression of trade....Prince Jerome Napoleon publishes a letter protesting against the proscription of the French Princess and calls the present Republic an oligarchy....Greece has submitted to the Powers, but declares that it is done because of the superior force....Governor Abbott, of New Jersey, has sent a special message to the Legislature in regard to the recent decision regarding railroad taxes....A resolution was offered in the Assembly at Albany asking the Attorney General to bring suit to annul the Broadway Railroad charter....A notorious illicit distiller was captured in Georgia....A young man was horsewhipped in St. Louis by a young woman....There is a great ice carnival at Burlington, Vt....A destructive fire swept over part of San Francisco and destroyed considerable property.

THURSDAY, 25.—It is reported that the first outline of Mr. Gladstone's Irish proposals has been presented to his colleagues in the Cabinet, and that the Premier goes the whole length of restoring the Irish Parliament. ..All workmen of foreign birth have been discharged from employment in German dock-yards....A great crowd of visitors at the Burlington Carnival....L. E. Cbittenden has been expelled from the New York County Anti-Monopoly League for acting as counsel for Jacob Sharp after he had accepted a retainer from Edward M. Knox to help him fight Jacob Sharp and his associates....Governor Hill has signed a bill providing for the commutation of sentences of convicts for good behavior, which affects nearly 5,000 prisoners of the higher grade ...The Hancock fund now amounts to $31,840....Mr. Henry S. Craven, Engineer of Construction, has been dismissed by the Aqueduct Commission....The funeral of John B. Gough took place yesterday from his home at Hillside, near Worcester, Mass. ....The Senate passed the bill of Comptroller Chapin to compel the Western Union Telegraph Company to pay the State $140,000. A bill was presented providing that after June 1st no cattle shall be killed within twelve hours after their arrival at the place where they are to be slaughtered.

FRIDAY, 26.—French Socialists propose an International Congress ...It is reported that China will not consent to the cession of Bhamo and adjoining districts to England. If England does not yield China threatens to organize a rebellion of the tribes....Vienna is suffering from water famine. The recent enormous growth of the city has made the supply of water inadequate....The Queen's Procter has decided to intervene in the Dilke case ...A crazy soldier entered the Chamber of Deputies, drew a revolver and fired twice in the air, causing great excitement among the Deputies. He was arrested. His name was given as Peronnier and he served in the French army in the Franco-German war....The fisheries question was discussed by Lord Landsdowne in the Dominion Parliament and by the Legislature of Nova Scotia....The United States Senate considered the Education bill..
The Legislature at Albany discussed the Appropriation bill for the new Capitol....The Assembly passed a bill limiting the period of deer shooting in the Adirondacks. ....A woman in New York was blinded by acid which she threw at her husband. ...Dr. Rauch warns the country against cholera....A young boy of seventeen was arrested for robbery in Buffalo. He had made extensive robberies in New York, Toronto and Washington....Four steamers were aground in the bay yesterday, owing to the severe wind and low tide.

SATURDAY, 27.—The employés of Nettleford's screw works went on a strike yesterday and a small riot ensued, and the windows of a building were broken.

(Continued on page thirteen.)

Our Contributors.

The Heretic Priest; A Tale of Reformation Days in the Netherlands.

(Translated from the Dutch of E. Gerdes, for the Christian Intelligencer, by Rev. Daniel Van Pelt.)

CHAPTER IX.—MEASURES OF VIOLENCE.

At a little distance to the South of the Cathedral at Mechlin, there stood at the time of our tale an ancient, broad but low tower. On the North side, a large gate gave entrance at once to this tower and to the church-yard. On the West, within the tower, a door opened upon a wide square, which led to a building which bore every evidence of being a prison. An iron door in the centre of this building brought the visitor into an ample vestibule, where stood on guard a small body of soldiers, and whence access was afforded to several galleries or wards of the prison.

Three days after the events narrated in the previous chapter, and near the hour of midnight, a man might have been seen leaving the building described above, and going straight towards the tower. Reaching the latter, he opened the door with a key and entered. It was pitch dark inside, for the little window on the churchyard side was wholly inadequate to admit the feeble light of the stars. The man, however, seemed to know the way perfectly; he indeed left the door leading to the square open, but even this did not diminish the dense darkness within the tower. With confident steps the man advanced to some depth along a corridor without striking against the low arches that supported the structure. At a certain point he stopped, and here a rope hung from above down to the floor at his feet. He grasped it with his left hand, and holding it thus he felt his way to a low bench placed beneath a narrow window. It seemed that he was expecting some one, for occasionally he stepped upon the bench and looked out upon the churchyard. But as at every such out look his expectations were disappointed, he mournfully shook his head.

"Why don't they come," he whispered to himself, as if he were afraid the walls might be listening to his words. "What can be the reason? Could there have been some mistake about the hour, or has Brigitta failed to inform Lord Imbize? I know they have need to exercise great caution, for it is not easy to elude the spies of Granvelle—but hark! I hear something."

A noise as of a small stone or pebble thrown against the outer gate was distinctly heard; a minute later a second little pebble struck the window.

"That's the signal," said the man. "At last, then. I am glad they did not come any later."

He looked carefully at first to see that no one was upon the square or inner court; and when he had satisfied himself of this, he softly opened the outer gate. Three men entered in quick succession; they seemed to have arisen from some of the graves, so sudden was their appearance. When the trio had come within the vaulted corridor, the man who had admitted them and had left the gate unlocked, turned to the first and said:

"Lord Imbize, you have but little time to accomplish your purpose. In a few moments you will hear the chant of the monks, who at midnight offer their prayers at the little altar. They remain there till one o'clock. Before that hour everything must be done, or your venture will fail. As soon as this chant begins, I must toll the small bell. That is the signal for the judges to assemble in the torture chamber, to examine the prisoners and force confessions from them."

"Are the prisoners all together?" inquired one of the men, whose voice we recognize as that of the ferryman.

"They are divided among three cells," was the reply. "Mr. Justus, the priest, lies heavily chained and alone in one. The Boutersem peasant, his farm hand, and Herman Van der Woude, occupy one together, and Mr. Dathenus also occupies a cell alone."

"And where is Philip Cruize?" inquired the ferryman. "You did not mention him at all; is he not confined in this prison?"

"Philip Cruize?" asked the bell ringer. "Him, I do not know. None by that name is here imprisoned. But I heard that one of the prisoners, on the way to this city, had succeeded in escaping. Perhaps this is the one."

"God grant it may be so!" said the ferryman, devoutly.

Lord Imbize now impatiently requested to be given the requisite directions to guide them to the cells of the prisoners.

"Listen carefully to what I am going to tell you," remarked the bell-ringer, "for you have but little time, and everything depends upon the right moment of action. Do you, Lord Imbize, place yourself under the second arch from the one beneath which we are standing. Stand with your back to me, and lean against the wall. Take six paces forward; there you will find an iron point. Press hard upon this with your right foot, while resting your left upon a similar projection two feet back. At the same time turn the floor beneath your feet, and having made one revolution, spring backward, and you will find yourself before an opening. This leads to a ladder which will take you down into a long hall. Your companions can now follow you. Proceed a hundred paces forward, and you will discover an iron-plated door. This key will open it, and it will afford you access to the cell which contains Herman Van der Woude and his fellow prisoners. Do not open this door, however, until you hear the prison keeper and his servant entering the cell, in order to conduct the inmates to the torture-room. Then act your part promptly, and compel them to unchain the prisoners. Having succeeded in this, you can easily reach Mr. Dathenus and set him free. Then return the same way you came. But as to the priest—"

At this instant the chant of the monks was plainly heard. The bell-ringer took the rope into his hand. The ferryman held his arm and asked:

"And what about the priest?"

"I do not think it will be possible to save him," was the reply. He is confined in the cell above the great prison-door, looking upon the square. And at the same time that the prison-keeper is sent to fetch the other prisoners, the assistant keeper and another servant are to conduct him to the torture. Now, be quick," urged the bell-ringer, who was also the door-keeper; "I at least do not wish to give occasion for suspicion, so I must ring the bell."

Vigorously pulling at the rope in his hand, the solemn tolling of the bell soon began to fill the air. Lord Imbize and his companions followed their instructions, and soon stood listening at the door indicated, ready to enter when the moment for action came.

Our readers will be curious to know how this bell-ringer came into such helpful relations with our friends.

Floris had taken care, soon after Adrian had received him and Sister Brigitta into the house, to destroy the box with the popish books and the sacred images. As Father Josephus had contemptuously flung aside his nondescript accoutrement and reassumed his monk's gown, Floris found once more the oft-mentioned brown patched cloak of his Uncle Philip's. Securing this he made a bundle of it, and prepared to set out for his parents' home. Sister Brigitta betook herself upon her journey to Mechlin, still firm in the confidence that she could benefit her master, but hardly dreaming that her loving design was to be fulfilled in the way it actually occurred.

After much arduous travelling by circuitous routes, through woods and across fields, studiously avoiding the regular roads, Floris reached the village of Berthem, a name which his family likewise bore. When he arrived under the parental roof, the house was filled with those who had come to attend the appointed conference, and who had succeeded in eluding the vigilance of the authorities. These men had bound themselves by solemn oaths and formed a league, the object of which was twofold: partly to overthrow the existing government and place themselves at the head of affairs; partly to exterminate, if possible, the Romish religion. These men are not to be confounded with the patriots, led by Prince William the Silent, who sought to restore the grossly violated rights of the people and to abolish the Inquisition, but had no desire to upset the government and persecute the Roman Catholics. Their aims and principles were much less noble, and their doings such that we may rightly designate them as conspirators; indeed they retarded rather than advanced the cause of liberty, as they brought that cause into much disrepute and alienated the patriotic Catholics, whose numbers were by no means small.

At the head of these conspirators was Lord Imbize. He was of an ancient noble family, was versed in several languages, and possessed of great eloquence. Of a reckless temperament, proud and cunning, he was successful in prejudicing the minds of a considerable portion of the people against William of Orange, Stadtholder of Holland and Zeeland. It was thought his design was to supplant him in his place as leader in the struggle for civil and religious liberty. This same Lord Imbize made himself notorious during the Image Breakings of the year 1566; and in 1577 he incited a serious riot in Ghent, during which much cruel persecution was directed against innocent Roman Catholics; and which was largely instrumental in destroying the "Pacification of Ghent," a compact entered into by the seventeen Provinces of the Netherlands in 1576, after much able argument and earnest persuasion by the Prince of Orange.

The information which Floris was enabled to furnish the conspirators was well calculated to arouse the violence of this young noble's temper to its highest pitch. Petrus Dathenus and his sentiments and methods were exactly to his liking, and a close intimacy had sprung up between the two. On hearing that he had been captured he drew a dagger, and flourishing this overhead, he swore that all those who had dared to apprehend and imprison Petrus Dathenus should pay for it dearly.*

"Now you see, my friends!" he said, addressing the assembly. "Now you see what a wretched government we have of it under the Ruward of Brabant, this William the Silent. Now you see, how we are left to be caught by wicked priests and the slaves of tyranny! Shall this be allowed to go on? Can you endure it?"

"No, no!" cried Herman Strycker, one of the earliest field-preachers, a man of much the same stamp as Petrus Dathenus. "Down with Granvelle! down with the prince! down with the priests!"

"Down with the churches, too!" added Imbize. "There's where they blaspheme God with their idolatrous mockeries! Demolish these structures, throw down the images, and I will furnish you such preachers as Petrus Dathenus!"

"Long live Imbize and Dathenus," cried the others. "Death to priests!"

Some time was now spent in consultation as to what could be done to deliver the prisoners. At last two plans were fixed upon. In the first place, twenty of the conspirators were to repair secretly to Mechlin. There they were to bribe the populace—which had already been roused by Imbize at former times,—to attack the soldiers on the day when their sentences were to be executed, and set the prisoners at liberty; they calculated, too, upon a goodly number of refugees from France, who could be easily induced by Imbize's gold to take a hand in this attempt. But at the same time, Imbize and Strycker, assisted by the ferryman, who had joined their numbers, should make an attempt by bribing officials or in some other way to get access to the prison, and deliver the prisoners in this way. But the great question was, how to gain access to the prison? Violence, it was too well known, could avail nothing here.

Floris here came to their aid. Sister Brigitta had often told him about her brother, who was bell-ringer of the cathedral and doorkeeper of the prison. If he could find her, it would need but little persuasion to induce her to attempt to secure her brother's aid in furthering the plans of the conspirators, as her whole heart was set upon delivering her master. Floris was to go to Mechlin, carefully disguised, lest some of the soldiers who had seen him at Boutersem might recognize him.

The conspirators remained in conference a few hours longer and then separated. High spirited and brave though he was, Floris was not favorably impressed with the sentiments that he had heard expressed. These men seemed to affect adherence to the sentiments of the Reformation, only to reach some other ultimate object. He greatly regretted that his father was so carried away with the eloquence of Imbize, and seemed wholly given to his way of thinking and his proposed methods of establishing the Reformed faith. He had left the house with the others. Floris, finding himself alone with his mother, was rejoiced to learn that she sympathized with his own feelings: "My child," said she, kissing him good-by, "I cannot think that anyone who has found the true peace of believing can entertain these violent sentiments."

The youth was on the point of leaving her, when the door was slowly pushed open and a cry of joyful astonishment fell from his lips. He sprang towards the man who entered the room, threw his arms about his neck, exclaiming: "Uncle Philip, is that you?" Philip Cruize had indeed escaped.

(To be continued.)

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*Of Imbize Motley speaks as follows: "The roaring demagogue whose republicanism could never reconcile itself with what he esteemed the aristocratic policy of Orange, and whose stern Puritanism could be satisfied with nothing short of a general extermination of Catholics." That he was not actuated by the sincerest motives in the cause of religious reformation may be inferred from the fact that he eventually lent himself just as zealously to a plot "to effect a surrender of Flanders to Philip and the Inquisition."—(Dutch Republic III. p. 591.)—*Translator.*

What Can I Do for Christ More than I Am Doing?

BY REV. WILBUR F. CRAFTS.

1. CAN I not improve the observance of the Sabbath in my home and neighborhood by making the previous evening "the Preparation," as it was among God's Chosen People and among our Puritan and Scottish ancestors—retiring as early on Saturday night as on other nights, having first made all purchases for the Sabbath and all other possible arrangements, that no grocer, butcher, barber, newsboy or servant may have to do needless Sabbath work for me?

2. Can I not also help in securing a better Sabbath observance by making my pay-day Monday or Wednesday, and by this and abstinence from Saturday afternoon shopping help on the Saturday half-holiday and so Sabbath observance also?

3. Can I not rise earlier on Sabbath morning, and so regularly bring to church my whole family, except such as are less than three years of age, obeying God's command to gather together "men and women and the little ones and the stranger" in the public worship of God? (In the Welsh churches of Pennsylvania the deacons pass down the aisles at a certain time in each Sabbath-morning service and require each church member who has left any of his family at home to give the reason why. God does the same here, and He knows whether the reasons are good ones.)

4. Can I not come to church five minutes ahead of time to have a few moments of quiet meditation in the house of God before the service begins, as a better beginning of the Sabbath than filling the mind with news of crime and thoughts of business from a Sunday paper?

5. Can I not help to make strangers feel more welcome and so more inclined to become regular attendants by regularly informing the ushers of vacancies they can use in my pew, or by inviting strangers found at the door on entering to accompany me to my pew; and by speaking to strangers in my own or adjoining pews at the close of the service and inviting them to come again?

6. Can I not help to make the Sabbath services more powerful in bringing souls to Christ and building up souls in Christ by joining in my very heart in the prayers and songs, and in the latter with my voice also, most spiritedly as well as spiritually, and, during the sermon, by fixing my eyes in helpful attention upon the preacher, praying always that I and others may make self-application of the truths uttered, and, after the sermon and on the way home and at the dinner-table, emphasizing what commended itself to me and forgetting rather than criticizing what did not?

7. Can I not by prayer get courage enough to say to those who would keep me from Sabbath-evening worship or from prayer meeting by thoughtless social visits at the well-known hours of these religious services, as if assuming that I was only a Sabbath-morning Christian; can I not get courage to say, as I should if a business appointment were involved, that I have an "engagement" and must be excused, and so show to others that my engagements with God are as sacred as any others?

8. Can I not by prayer get the victory over the timidity that keeps me from using my voice for Christ at prayer meeting and elsewhere?

9. (A question for the men as well as for the women of the Church.) Can I not devote one evening a week, or one afternoon, to Christian work in calling upon strangers who have recently come into our congregation, or upon the poor or the sick, giving the pastor my name for that purpose?

10. Can I not scatter seeds of kindness and sow beside all waters more abundantly than I have done by keeping always at hand a package of leaflets for letters—poems of comfort, words of invitation, (such as are provided by the American Tract Society, near the Tribune Building, at a trifling cost)?

11. Can I not make my giving more Scriptural and less spasmodic by thoughtfully deciding on some definite part of my weekly or monthly income that I will put to the Lord's account to be drawn on from time to time for such benevolent offerings as commend themselves to me as the best investments in doing good?

12. Can I not make sure that none of my charitable gifts are really used to encourage vice by giving to no applicant whose claims I have not personally investigated or had investigated by the Charity Organization Society, of 21 University Place, (who will do it without charge on receipt of postal with name and address of applicant and informant), or by some other kindred organization?

13. Can I not do better with cast-off clothing than to sell it for a tenth of its real value, by sending it to the sexton for the deacons to use for our own or other deserving poor?

14. Can I not do something to stay the curse of intemperance by my own example, by reading up the subject that I may have facts with which to persuade others to abstinence; by hanging a "Family Pledge" on the wall of my home, with a "Visitor's Pledge" beside it; by refusing to patronize grocers who deal in this damnation; and especially by teaching the young to stop before they begin?

15. Can I not apply my Christianity more consistently in the daily duties of life by keeping my business engagements to the minute; by serving employers, employés, or customers, with conscientious fidelity; by selling no harmful article, no counterfeit goods; by renting property only with guarantees to prevent its use to promote intemperance or vice or Sabbath breaking; by avoiding that meanest though safest form of stealing—contracting debts without the probability of paying?

16. Can I not make mine a true Christian home by giving fifteen minutes after supper every evening to Bible reading, sacred music and prayer, with one longer service per week for a home study of the lesson, and a little home prayer-meeting on the Sabbath; and especially seeking to make mine a Christian home by mutual courtesies, seeking to be agreeable at home as much as when among strangers?

17. Can I not lighten and brighten the heavy work which the Sabbath school teachers are doing for my children by regularly preparing them on the lessons at home, and reminding them to practice what they have learned, and also by showing my gratitude to my teacher helpers by calls and letters?

18. Can I not more faithfully carry out the vows which I made at the baptism of my children to train them to be Christians, by sending them to the boys' and girls' prayer meeting, and especially by reading daily with them, with explanations, the "Bible Readings for Every Day in the Year," given in the *Little Folks' Paper*, or some other set of daily Bible readings?

19. Can I not head off in my family the temptation to read corrupting story papers and the criminal item of the daily papers by taking some religious paper and the *Youth's Companion* as helpers in training my household to walk in right ways?

20. Can I not make my papers, after I have read them, go about doing good by regularly loaning them to some other family, who are in turn to read them promptly and pass them on to others, or by putting them in the box for hospitals in our lecture room vestibule?

21. Have I not pure and popular books that, having been read, are of no further value to me,—not being books of reference,—that I can send about doing good by giving them to the Sabbath-school library, or to the Reading Circle library?

22. Can I not make doing and speaking for Christ easier by giving larger attention in thought and prayer to being what God would have me?

"Prohibition Again."

MR. EDITOR: From your editorial under the above caption in THE CHRISTIAN INTELLIGENCER of January 27th, I quote the following sentence: "When, then, prohibition is organized as a party and defeats the candidates of one of the chief parties of the country, the contest becomes one we cannot enter."

The context plainly shows that you referred to prohibition as a *political party;* and it requires but little imagination to suppose that your remark referred to the exhibition that prohibition made of itself in our last National and State political contests.

I fully agree with you in every part of your article, and for the sake of the cause of temperance I regret that any real friends of the cause could have been so far beguiled as to join in such a lamentable display of ignorance and credulity. Of *ignorance,* in not knowing beforehand the utter futility of their political efforts, under the many widespread and far-reaching interests involved in those elections; and the disastrous effect their action must, of necessity, in the very nature of things, have upon the cause of temperance. And again, of *credulity,* in believing, or even harboring the thought, that in such a nation or State as ours (where so many different and momentous subjects, embracing all interests, domestic and foreign, must combine to form a good, wise and stable government), any political party of *one idea* only could possibly be successful, and, in a one-horse chaise, ride into supreme power.

The Bible tells us that "the children of this world are wiser in their generation than the children of light," and if any proof of its truth were needed, the political "Prohibition party" of this State, with its one idea of temperance alone, in our last elections furnished abundant evidence. No doubt many, and probably the great majority of that party, were professing Christians. But, no doubt, as in every political party, some were scheming politicians, adroit wire-pullers, pretending to aid the cause of temperance, while, in fact, working in the interest of the liquor dealers, or to help the party that proved successful. Theirs was the wisdom of "the children of this world," and seemingly absorbed all that was exhibited in that organization, and not leaving enough to "the children of light" even to form a comparison. The liquor dealers cannot well dispense with just such a party of one idea in any close contest.

I venture to affirm that this party has set back the cause of temperance for at least twenty years, and has alienated from its support more than twenty times the whole number of these ultra and impracticable friends.

And what warrant have they for taking the field as a purely political party, and bringing their politics into the pulpit and into the prayer meeting, and seeking thus to advance their party interests? Let them disband as a political party in contest with the great political parties of the State and nation; and then the cause of temperance may be advocated and preached and prayed for, not to make political proselytes, but as one of the great moral obligations under the Divine law, of which St. Paul, before Felix, so earnestly reasoned in connection with "righteousness and the judgment to come."

Throughout our State and nation Christians of all denominations are arousing to the great and fearful increase of the desecration of the Lord's day, and are making efforts to secure its better observance. Suppose some over zealous people should organize themselves into a political party with that one sole object, and call themselves the "Sabbath Observance" party, and enter the field of politics and run their candidates upon that one narrow plank as its platform, could anyone, guided by ordinary common sense, be so very credulous as to believe that they could by such a course aid their cause or even gain political power? Certainly not. It would be the utmost absurdity to suppose that any great numbers, even of Christians, would abandon all the other great questions of government and public trusts (upon most of which the two chief political parties are divided) and join in a political crusade which they know would be as disastrous as an attempt to join Church and State.

And it was precisely so in regard to the *fiasco* of the "Prohibition party" in 1884 and 1885. In 1884 the total vote for Presiden in this State was 1,171,263, of which the prohibition candidate received 24,999; while the successful candidate, who had repeatedly pledged himself in writing against all sumptuary laws, was elected by a majority of 1 047. In 1885 the total vote for Governor was a little over 1 000,000, of which the prohibition candidate received only 3 *per cent.* And in this great city of over 1,250,000 inhabitants, he received 1 215 votes, or less than one vote to 1,000 inhabitants.

Could any body of men, with revengeful politicians for assistants, and wire-pullers, and secret agents of liquor dealers, have brought the cause of temperance into greater disrepute than the prohibition party did in those elections? It is next to impossible.

I am well convinced that the most effective way, for the present at least, and probably for years to come, to lessen the great flood of intemperance, is to adopt the "high license" system, and by moral and religious suasion and not by any separate political organization, to educate the people and State legislators up to a higher and still higher license system, until local option laws can be enacted, and the fountain streams in towns and counties be gradually dried up. And let the selling of liquor without a license be made a misdemeanor and punished as such; and let all officers who are to grant licenses and enforce the law be held rigidly to the performance of their duties, under heavy penalties for wilful or negligent nonfeasance or misfeasance in office. Selling liquor would thus be made expensive and restringent, and would in part support the pauperism it creates.

Let the adulteration of any kind of liquor, or selling the same, be visited by the law with severe punishment. Thus its worst features would be prohibited; thousands of the lowest and most dangerous groggeries would be closed; they could not live under high license and such stringent laws; the same area could not sustain near as many saloons; and those who pay their license and keep within the law would naturally become informers against those who, like smugglers, interfere with and under-sell them. Such a course must of necessity more and more restrict the great liquor traffic; and would be in accord with that of a wise general who, instead of having his soldiers waste their time and energies in shooting arrows at a strong fortress, would gradually make his approaches and undermine the walls, and finally take the citadel.

In the heat of the presidential contest in 1884 an excellent and highly esteemed Rev. D D., in encouraging a good elder to vote for the prohibition candidate, said to him in my presence, "Vote as you pray." And this seemed to be the shibboleth of the Prohibition party. But, if probibition is all they pray for, among all the vast interests of the Church and of the community, and of the government, they are sowing only about one kernel of wheat to the acre, and letting all the rest run to waste. And this is the wisdom of the Prohibition party.

H. P. ALLEN.

The Reading Room.

Our Book-Shelves.

....“THE LIFE AND GENIUS OF GOETHE” is a compilation of a portion of the papers read at the Concord School of Philosophy last summer, embracing such topics as Goethe's youth, self-culture, “Titanism,” relation to English literature, to women, and to Schiller, and his characteristics as a playwright; also, special critiques upon his “Faust,” “Märchen,” “Elective affinities,” portrayals of child-life and of women. There is added a valuable account of the newly-discovered Goethe manuscripts, and “Reading Notes” of works by and concerning Goethe. They are all readable, and of more or less literary merit. The peculiar accent of New England “culture,” as distinct as the nasal twang of the uncultured Yankee, is upon most of them,—the joint offspring of Emersonian Transcendentalism and Channing's “Liberalism.” The result is a frequent impression as of summer haze and languor,—we might say, of midsummer madness, for several of the papers are the production of cranks, notably those of Mrs. Cheney, Mrs. Howe, Dr. Bartol, and Thomas Davidson (“Titanism”). We are constrained to say, that we prefer the straightforward style in which the men condemn Goethe's selfish and sensual views of woman to the sentimental and apologetic way in which the women of this volume treat them. Prof. W. T. Harris's paper on Faust strikes us as the ablest, as well as one of the healthiest, of the series. He concludes with these suggestive and timely words: “It is, if I am not mistaken, the most interesting event in literary history, that Goethe should conduct his hero from pantheistic agnosticism to Christian theism.” (Ticknor & Co.)

....“TIRESIAS AND OTHER POEMS,” by Alfred, Lord Tennyson, is No. 46 of “Harper's Handy Series.” Besides Tiresias, an elaborate composition, the volume contains The Wreck, Despair, The Ancient Sage, The Flight, To-morrow, The Spinster's Sweet-Arts, Balin and Balan, and other pieces. Whatever may be the conclusion upon the whole collection, no one will question that the volume contains many passages equal to any Lord Tennyson has published in the past, and this is equivalent to saying that the book contains verses not surpassed by any living poet.

The Series also includes a sensible medical treatise by Titus Munson Coan, M.D., entitled “Ounces of Prevention;” and Mr. Bancroft's “Plea for the Constitution of the U. S. of America,” questioning on historic grounds the decision of the Supreme Court in relation to legal tender notes; also “What Does History Teach,” being two lectures delivered at Edinburgh by Dr. John Stuart Blackie, in regard to “The State” and “The Church.”

The cream of English novels find a place constantly in these handy volumes. The list is too long for repetition here. It should be looked over by those desiring such intellectual pastime, and wishing it in a convenient portable form.

....“OLD WELLS DUG OUT.” Being a Third Series of Sermons by T. De Witt Talmage. Vol. III. Anyone familiar with Dr. Talmage's incisive and inimitable way of putting things would recognize these sermons as his before he had read through the introduction of any one of them. He would have no need to turn to the title-page to confirm his opinion of their authorship, so conspicuously stamped upon them is the impress of his striking peculiarities which distinguish him from other preachers. Few published sermons, if any, are more eagerly and generally read than those preached by this singularly gifted man in the Brooklyn Tabernacle. (Funk & Wagnalls.)

....“CARMINA SANCTORUM.” By R. D. Hitchcock, Z. Eddy and L. W. Mudge. Two of these editors were employed on the “Hymns and Songs of Praise,” issued a dozen years ago. That was a collection and a very good one; this is a selection and also very good. It is a square volume of 750 pages, containing as many hymns with music, and also chants and suitable indexes. It is a convenient book to handle. The music is suited to the ordinary run of choirs and voices, and yet contains none of the jingling ditties which are or have been so popular but have no staying power. The words represent the present state of English hymnody, and in general are faithful to the sub-title, though not always. The [illegible] (by Mrs. H[illegible]) is a song of praise, but [illegible] not to God but to the pilgrim fathers. [illegible] such sacrilege! The hymns avoid always the low and prosaic but not always poems which lack the lyric element and are not singable. Still, this book is on the whole the best one out.

....Mrs. Nathaniel Conklin (Jennie M. Drinkwater) is an author who has become known and endeared to a multitude of young folks by the sprightly humor and plain good sense of her stories. In “UNCLE SETH'S WILL” she has quite excelled herself, especially in her description of scenes and portraiture of characters. Uncle Seth—quite an original in his way—is independent, rigidly conscientious, firm in his convictions, yet withal genial, kind, and a favorite with his youthful kindred, to whom he has money, and something better, to bequeath. The making of his will and his weighing of characters supply the material of the story. (Pres. Board of Publication.)

....“WHAT DOES HISTORY TEACH?” By John Stuart Blackie. This little volume consists of two lectures delivered before the Philosophical Institution of Edinburgh. Whatever Professor Blackie writes is sure to be sprightly, thoughtful and suggestive, and this book is no exception. One lecture treats of the The State, and does it with great vigor and freshness; the other handles The Church with equal freedom and force but not always justly. The Professor traces persecuting intolerance to dogma, whereas it certainly owes its origin to the union of religion and State, and in accounting for the Reformation omits to mention the chief cause of its permanent success, viz., the manifest influence of the Holy Spirit in renewing men's hearts and lives. Still the book is well worth reading. (Scribners.)

....“MADAM DE MAINTENON.” J. Cotter Morrison has written, and Scribner & Welford have published a small parchment-covered book, a short “Etuda” on Madam de Maintenon. In this neatly written sketch, the author avoids the two extremes of overpraise and acidious criticism. The impartial author says that Madam de Maintenon “derives her peculiar attraction and piquancy precisely from the constant interaction of contending motives of worldly wisdom and spiritual aspiration, between her struggles to secure a high place at court, and a safe final retreat to the kingdom of heaven. She pursued both ends with an energy which never relented, and showed a tenacity which cannot be surpassed in her resolution to make the best of both worlds.”

Notwithstanding the author's apparent contempt for the double motive of this remarkable woman, the general impression on the mind of the reader will be that she was a person who honestly endeavored, and with success, to introduce practical reforms in the licentious court of the king, and the popular verdict will be in her favor.

....“CHILDE HAROLD'S PILGRIMAGE.” By Lord Byron. This is the second weekly number of “Cassell's National Library,” edited by Prof. Henry Morley. Byron's noble poem is one never to be put aside, and in the wondrously cheap form in which it is here published many may be lead to read it who never otherwise would have known its beauty. (Cassell & Co.)

....“ARMSTRONG'S PRIMER OF ENGLISH HISTORY” is very well made. It is accurate and yet readable; has maps and diagrams of royal descents. We cordially recommend it for every purpose for which a primer is used. (A. C. Armstrong & Son.)

....“OUR LITTLE ANN” is a sparkling book of 276 pages, neatly printed and beautifully bound, written by the author of “Tip Cat,” “Miss Toosey's Mission,” and “Laddie,” and published by Roberts Brothers, Boston. Price $1. This charming little story deserves to rank with the best efforts of this graceful writer of touching and radiant fiction. It is sweet as the tones of a lute without a rift to break its music into discord.

....The readers of the INTELLIGENCER need no introduction to the name of Lucy Randolph Fleming, whose story, “ALICE WITHROW; or, The Summer at Home,” has just been issued by the publishing house of Thomas Y. Crowell & Co. The book tells of a family of boys and girls who were prevented from making their usual summer stay in the country, but who found congenial occupation and learned profitable lessons in their city home. It is an excellent book for parents to put into the hands of their children; is skilfully written and well illustrated.

Our Library Table.

Periodicals, Serials and Notes.

...The frontispiece of the *Magazine of Art* is an engraving of Miss Farren, from a painting by Lawrence—a very graceful picture of a moderately handsome lady. Mr. Wm. Davies in The Tiber Ostia to Bagnorea, describes a part of the classic river little known, and six illustrations aid the reader in imagining the scene. A paper on the last exhibition of the British Institute has two excellent engravings; one, The Grandfather, from a picture of F. D. Millet, fills a page very agreeably. Chests and Cabinets, by J. H. Pollen, illustrated, will be profitable to those interested in decoration. Mr. William Allington contributes a descriptive poem of a Black Night and W. J. Hennesey almost surrounds it with appropriate drawings. The Society of British Artists is critically considered, and is illustrated with engravings of notable pictures. Mr. Wm. Holmden tells the characteristics of Art in Persia in the time of Darius and Xerxes, and they are also presented in pictures. A full page engraving of E. Munier's picture, At the Spring, is charming. The record of foreign and American art is just, genial and sufficient

....The *Atlantic* for March opens with an excellent “short story” of the sixteenth century, told in the style of that age. One feature of the number is the fact that three memorial articles are found in it, criticizing lives lately ended on earth. H. E. Scudder writes of Elijah Mulford, and Thomas W. Higginson of General Grant, while the editor gives the good work done by Richard Grant White in the “Shakespearean Scholar.” John Fiske continues his historical studies by tracing the course of the country after the Revolution, and Dr. Holmes gives two of his more recent poems. The serial stories, by Henry James and Miss Murfrees, grow in interest. Two or three papers combining criticism with historical research, with a Contributors' Club of average merit, fill the other pages of the magazine.

...*Wide Awake* sustains its reputation for rich and varied attractiveness. The March number contains sketches of Harriet Beecher Stowe, of the Empress Eugenie and of the Empress of Austria; short stories by Sophie May, Mary E. Wilkins, Lieut. Schwatka and E. S. Brooks, and other good things too numerous to mention.

...*Vick's Illustrated Magazine* for February abounds in plain and seasonable advice on a variety of topics relating to the care of the garden and conservatory. The numbers of this magazine furnish a treasury of information on all matters pertaining to the culture of fruits, vegetables and flowers not easily found in so convenient form anywhere else.

....*Mededeelingen van wege het Nederland. Zendel.* The last issue contains a collection of Javanese riddles and an account of Night-fishing at Noesa-laoet, together with journals of mission work on the Island of Savoe and at Minnehassa. The other articles are upon the Bantiks, a tribe which, notwithstanding its nearness to the centre of mission work, still remains heathen, and the record of a letter of thanks signed by 108 Brahmins and presented to the Basle Missionary Society at its jubilee in 1884, acknowledging the benefits conferred upon their country by the schools and the literature of the society, but saying not a word about religion. The reply of the Society is graceful but distinctly declares that its chief object is the proclaiming of the Gospel, and kindly asks these gentlemen, since they are so pleased with some of the incidental results of Christian truth, to come to the source of them all, the person and work of the Lord Jesus, and obtain the full enjoyment of salvation.

....*Mitteilungen der Geographischen Gesellschaft zu Jena.* Heft 3 of the 4th volume contains narratives of two interesting missionary journeys, one in Northern Siam, the other in the African region north of Ashantee and east of the Volta. The latter gives additional evidence of the extent to which the propagation of Mohammedanism has gone in equatorial Africa, reaching almost to the west coast. Another paper treats of the languages of Africa, giving a very good view of their character and mutual relations and resemblances.

BOOKS RECEIVED.

A. D. F. Randolph & Co.: Christ as a Teacher. Two Lectures before N. Y. S. S. Teachers' Association. By Marvin R. Vincent, D.D. 12mo, pp. 58. 35 cents.

Cassell & Co.: Adam Hepburn's Vow: A Tale of Kirk and Covenant. By Annie S. Swan. 12mo, pp. 244. $1.

Baker & Taylor: A History of the United States in Chronological Order. From the Discovery of America in 1492 to the Year 1885. By Emery E. Childs. 12mo, pp. 254. $1.

John B. Alden: Historical Essays. By James Anthony Froude. Being Selections from “Short Studies on Great Subjects.” 12mo, pp. 368. 50 cents.

A. C. Armstrong & Son: Mrs. Leicester's School and Other Writings in Prose and Verse. By Charles Lamb. With Introduction and Notes by Alfred Ainger. 12mo, pp. 411. $1.50.

UNBOUND BOOKS AND PAMPHLETS.

The Man of Feeling. By Henry Mackenzie. (Cassell's National Library.) 32mo, pp. 191.

Religion in a College: What Place it Should Have. Being an Examination of President Eliot's Paper read before the Nineteenth Century Club in New York, Feb. 3d, 1886. By James McCosh, D.D., LL.D., D.LIT

The Last of the Macallisters. A Novel. By Mrs. Amelia E. Barr. (Harper's Handy Series, No. 58.) 16mo, pp. 173. 25 cents.

Aunt Parker. A Novel. By B. L. Fargion. (Harper's Franklin Square Library, No. 513.) 4to, pp. 74. 20 cents.

Immigration. Report of the Standing Committee on Immigration, Prepared and Read before the National Conference of Charities and Correction at Washington, D.C., June 9th, 1885, by Dr. Charles S. Hoyt.

A Talk on a Sunday Train. By Rev. R. S. McAllister, Centreville, Miss.

PERIODICALS.

March.—The New York Fashion Bazar, The Domestic Monthly, American Agriculturist, St. Nicholas, The New Princeton Review, The Forum, The Century, Lippincott's Monthly Magazine, The Art Journal.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

THIRTY-FOURTH STREET CHURCH, N. Y.—The twenty-fifth anniversary of the dedication of this church will be observed on next Sunday morning, afternoon and evening, and Monday evening. At the Sunday morning service (10.30) the pastor, Rev. James M. Dickson, D.D., will preach the sermon. At 2.30 P.M. there will be a reunion of present and former officers, teachers and scholars of the Sabbath-school. At the evening service the Rev. F. M. Zabriskie, D.D., will preach on the subject, "A Backward Glance over the Quarter-Century." On Monday evening there will be a general reunion service, when addresses will be made by Rev. Carlos Martyn and other invited guests. All former members and friends of the church are cordially invited to be present.

CORRESPONDENTS will please address Rev. William D. Perry at No. 95 Adelphi street, Brooklyn, N. Y.

Remarkable Recuperation.

D. M. FERRY & Co., the well-known seedmen, of Detroit, Mich., announce that they are on their feet again and ready and anxious to receive orders for seeds from every one of their old customers, and from as many new ones as feel kindly disposed toward them. They are in condition to fill promptly every order with new seeds of the best quality.

On January 1st their immense warehouse was destroyed by fire. It was filled with probably the largest stock of assorted seeds ever gathered under one roof. Their books and papers were all saved, and every person who had ordered seeds of them will be supplied with his usual stock. They had large quantities of seeds in their warehouses on their seed farms, in the hands of their growers and not yet delivered, and on the way from Europe, which, together with their fully stocked branch seed store in Windsor, Ontario, close at hand, and the free and vigorous use of the telegraph and cable, enabled them to secure a new stock in a remarkably short time.

Before the fire was subdued they had secured new quarters and were devoting all their energies to their customers' interests. In thirty days from the fire they were in perfect working order again.

When we consider the magnitude of their business, the appalling destruction of property at the most unfortunate season of the year, we doubt if the annals of history furnish a case of such rapid recuperation. *Such energy deserves success.*

BEAUTIFUL ROSES FOR ALL.—We have received the *New Guide to Rose Culture*, published by the Dingee & Conard Co., Rose-Growers, West Grove, Pa., (see advertisement) and take pleasure in recommending it as one of the handsomest and best catalogues of the season. This company makes a specialty of growing and distributing roses, and offers nearly 500 varieties, including all the latest novelties and finest standard sorts. They also offer choice hardy shrubbery, climbing vines, fine seeds, &c. They send by mail or express, as desired, and are well known as amongst the most reliable and trustworthy establishments in this country, and all purchases made from them are sure to be satisfactory.

We respectfully call the attention of every subscriber to the seed advertisement of James J. H. Gregory, Marblehead, Mass. His large and complete catalogue is sent free.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.

Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent. Marking-plates furnished when desired.

NEW YORK, February 27, 1886.

BUTTER.—Receipts for the week, 15,569 pks.; exports 1,996 pks.

During the past week the writer visited Eastern markets. There are no large stocks of butter down east. In Providence they have two Butterine manufactories, and a large amount of substitutes are made and vended. One house there was reshipping to New York over a hundred packages of N. Y. state dairy butter, and were reluctantly distributing a car-load of Chicago-made Butterine in its place. In Boston the marketing of the town is together, the whole business is focalized. Faneuil Hall Market is the Hub (within the Hub). Over it is the Merchants' Exchange. Around it are grouped the wholesale houses. Contiguous to it are storage refrigerators and the railroads and shipping facilities from tracks to storehouses, and steamers are handy. There is system in the market layout of the town, and her merchants in dairy produce are running creameries in Vermont, in N. Y. State and largely in Iowa. The stock of butter in Boston is small, but as elsewhere is being supplemented by cheaper substitutes. The New York market this week is easier. Current arrivals were no more than taken. There is a hankering after new spring make, and old butter begins to get the go-by. A strictly fine new butter is wanted at 30a32c. Common new, like poor old butter, is unsaleable. We quote:

Solid silky grain-fed fresh Elgin creamery.—	@35
Fancy fresh grain-fed Eastern creamery...33	@35
Heavy bodied, grainy, high-flavored dairy, fresh. ..28	@30
A strictly fancy Delaware dairy, entire....25	@26
Fair to good dairies.....16	@22
Fine summer firkins 20	@24
Fresh Western imitation creamery... 23	@27
Western store-packed butter..... 7	@10
Winter make, common roll butter..... 9	@13
Grease..... 4	@ 5

CHEESE.—Receipts for the week, 11,539 boxes; exports 11,000 boxes.

The market is—is—is—well a prominent factoryman was here all the week and went home last night without making a sale. Three hundred boxes of full cream Jefferson County Septembers were offered in Boston at 9½c. there. Several hundred boxes of night skims sold here at 7c. We quote:

	FANCY.	FINE.	FAULTY.
Factory, full cream.	9¾@10	9½@ 9¾	6 @ 8
Night's milk.			
" skimmed.	7 @ 8	4 @ 5	2 @ 3

EGGS.—Receipts for the week, 7,848 bbls. We quote:

Near-by fresh laid, per doz..... 22	@23
Southern and Western, per doz. 21	@22

"One of the best novels ever issued from the press of this country."—ALBANY JOURNAL.

THE HOUSE AT CRAGUE.

BY MARY B. SLEIGHT. 12mo, $1.25.

"An unusually well written story."—*Journal and Messenger.*

"The incidents are well described and the plot is developed with skill and power. An admirable story admirably told."—*Interior.*

"The delineations of character are forcible, consistent throughout, and indicate rare powers of conception."—*Presbyterian Banner.*

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BUCK'S MOTET COLLECTION. $2.00.
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EMERSON'S SACRED QUARTETS. $2.00.

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344 Hymns and Tunes, admirably chosen for use where only one book is desired for the Devotional Meetings and the Sunday School. All who have used Select Songs speak of it in the highest terms.

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Ready March 10.

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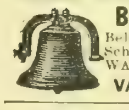

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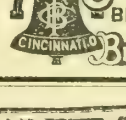

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Consecration.

"A MOTHER" writes to ask whether full consecration implies the dedication of the whole life to Jesus, in such a way that every word and act shall be only for Him, so that to sing a secular song, however sweet, to join in an innocent game or to do anything else not distinctly in the line of worship, shall interfere with entire consecration. She says in effect, "Shall I sing only hymns, read none but religious books, perform no offices except those of piety?"

A little reflection will show our friend that this is the monastic idea, and that it is not the idea of the Master, as plainly seen in the Gospels. He said of His disciples in the prayer through which we feel the throb of the Divine heart as nowhere else, "I pray not that thou shouldest take them out of the world, but that thou shouldst keep them from the evil." To be in the world, and not of it, in it, living for Jesus, yet not turning away from any pure earthly enjoyment, should be the Christian's aim.

Perhaps we can understand this by looking at consecration as we see it in other relations.

A father loves his children devotedly, a husband his wife, a daughter her mother. The trend of the life is ever toward the object of love. For wife and children the husband and father toils uncomplainingly through wet and dry, heat and cold, counts self denial easy, and labor a delight, but he is not forever talking and thinking only of them. His love does not make him careless of the state of the market, oblivious of political change, forgetful of his duty as a citizen. The truest love is not always garrulous; not always demonstrative.

This the all-comprehending Shakespeare said when he gave us Cordelia's portrait, setting it in bold relief against those of Regan and Goneril.

There is a sort of piety which does far more harm than good; blundering where it ought to be tactful; inviting criticism where it should be gentle and winning. We should not repel by narrowness, nor attach too much importance to non-essentials. It may be that there is the most real worship in that which is not worship at all; that the tender word, the flower by the child's plate, the little service obligingly rendered, the invalid's hour brightened, the evening at home made happy for boys and girls, the cordial welcome to the husband after his day's work, are all accepted by our gracious Lord as the cup of cold water concerning which the "Inasmuch" was said.

What do our readers think about this? "A mother" would like to hear several opinions.

Their Angels.

"I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

IN that great city which God's presence lights,
Amid the shining throngs of spirits blest,
There are three angels, strong and very fair,
Who stand apart to me from all the rest.

One of the three is tall, with courage bright;
And one has starry eyes, and low voice sweet.
And one bears heavenly flowers and smiles; and all
Make melody for that high place most meet.

I do not know their names, but should I pass
Into that wondrous land of light and song,
I know that I should surely find them out,
And quickly should I stand my group among.

I should not dare on Michael great, to look,
That mighty Prince who for God's people stands,
Nor on that other, Gabriel, peerless one,
Who bears the holy lilies in his hands.

Nor on the bending ranks of seraphim,
Veiled each in six-fold wings of azure dye,
While ceaseless adoration through them burns,
Should I dare turn my glory-dazzled eye.

Nor on cherubic circles closest pressed
About the throne, whose hearts and wings of fire
Throb ceaselessly, with love unquenchable,
With burning purity and deep desire.

But these my little children's angels are,
I should not fear their half-familiar grace.
These angels three, *their* angels, evermore
Behold the vision of our Father's face.

Enough for us and them! They downward bend
Toward the dear children in their childish ways—
They upward look, and all their being burns
With rapture, as on God they turn their gaze.

On God! The sweet reflection of His love
Falls from their faces on our earthly home.
Our Saviour's little ones and ours they guard,
Secure they wait our Father's message, "Come!"

—*Mary C. Gates, in The Independent.*

Helping.

ARE any of you so young that you can do nothing for the Church? I think not, and I want to give you a bit of my own experience on that subject, so that even the smallest of you may be led to ask, what can *I* do?

When I was a wee little girl—and that is a great many years ago—we had the dear, old church in our village repainted, recushioned and recarpeted. There was a great bustle about it all, for the ladies of the congregation met daily in the church to cut and make up the carpet. Things, you see, were very different then. If we bought a new carpet now it would be cut and laid by the persons from whom it was purchased. Not so then. Our mothers and aunts and grandmothers met daily in the church to cut and fit and sew, and we children came in after school to look on, and probably to hinder, although they were too kind to tell us so.

The enthusiasm and excitement was contagious. We also wanted to help. As to threading needles for dear old ladies who wore spectacles and tried to put the thread in the needle's eye at arm's length, that sort of help was not satisfactory. There was nothing to show for it after a whole hour of needle threading.

"Can't I help?" was the constant request.

"You might go outside and help the painters," was the advice of someone who evidently was not fond of children.

This suggestion was received with the disapproval it deserved. Help the painters? No, indeed. We might play hide and seek in the galleries or even climb up in the belfry, but we could not be bluffed off by being sent away on such a foolish errand.

Finally our dear Sunday-school teacher whispered to me softly that we might hem some dusters for the use of the sexton.

Here is another sign of the changed times. Couldn't you purchase a feather duster for the sexton? you ask.

We never had what you now call a feather duster, although the wing of a goose or a duck was sometimes used for the same purpose. But in addition to these the neatness of our Dutch people required that the Bible, etc., should be dusted with some old bit of soft muslin. The suggestion to provide dusters was accepted. Mother purchased some unbleached cotton which was cut into squares and the hems folded down and basted. I have forgotten how many of us children were provided thus with work, but I had two as my share. The hemming required time and patience, for even the selvage was basted down, probably to keep us longer busy. We got dreadfully tired of this quiet, patient work, but then we were working for the church and that reconciled us to it. The seams appeared unnecessarily long; we didn't see the use of such large dust cloths, but none of the ladies at work on the carpet agreed with us in that view and we received no sympathy from them. Our share of the general labor was finished, however, before the carpet was laid, and as we were once more at leisure someone proposed that it would be well to have the nice new dust-cloths marked.

Thinking over it now in the wisdom of later life, I can see that the unanimity with which this proposition was received was not wholly disinterested. The marking would keep us busy a long time.

At that period we were taught to work the alphabet on a "sampler," and when any article of clothing was to be marked we copied the letters from the sampler. We could all mark pretty well and we knew that the letters should be marked on the left hand corner, below the hem.

We proposed to use our initials, each one marking the article she had herself made, but the ladies rejected the suggestion of making a personal mark on public property.

Now here is a puzzle for you, little girls. Can you guess what letters we decided to use?

You must not ask Dame Playfair's class, for, from the wise answers they give, I am sure that they are all older than you little ones, to whom I am speaking.

One of the ladies who had basted our work for us proposed two letters of the alphabet, which not only appropriately named what we had made, but the denomination of the church to which they belonged.

Another lady suggested that if we finished the lettering before the carpet was sewed we might make the figure 2 additional, to signify that the letters if read twice would give the whole story of their use and proprietorship.

This caused much laughter, in which, however, we children did not join. We wholly rejected the use of the figure 2, but we worked the two letters.

Now, you see, we had done something for the church.

Can you tell me, you little ones, without any help from older brothers and sisters who guess Dame Playfair's puzzles, what two letters these were?

And as the moral to my true story let me advise—if you are too young to do anything better for your church, you can at least hem and mark a duster, and that may lead you when you grow older to do something more. But don't forget to work in some way while you are young for the Church and for the spread of the Gospel.

G. L. VANDERBILT.

Anti-Slang Leagues.

"ONE cent, Rob." "Yes, you must pay." "We heard you say it," were the half serious, half jesting words that greeted my ears as I neared a group of young people, at the close of one of our informal meetings. My countenance betokened curiosity, and one of the girls volunteered the explanation: "Miss Pell, Mamie has a slang box, and we are to pay a penny for every word we should not say."

Naturally, since then I have watched and listened; and not so frequently do I hear "one cent," as the eager lips are rehearsing some incident of momentary interest and the enthusiastic speech makes them forgetful. The little check, the constant reminder, is working well, and the results have reached beyond just the circle of girls themselves. On the evening of their Sunday school Christmas entertainment, their teacher was relating the day's experience, and made use of a word that seemed to Mamie, (the holder of the box,) questionable. The merry eyes sought those of her teacher, as she said somewhat shyly and yet triumphantly, too, "Oh, Miss Norris, one cent for that." I was glad to know the teacher paid the fine without any argument, albeit the word could scarcely be defined as a tabooed one.

Let us all help—mothers, fathers, older sisters, teachers, friends, all—to correct this habit so easily formed, but so difficult to break. It was good news last Sunday morning as we stood talking before the session to hear one of the mothers say to her seventeen year old daughter, who had just used a forbidden word, and while acknowledging it, added, "Can't pay, haven't a cent." "My dear, remember you will have to put it in the box at home, then." Turning to us, the lady continued, "I find the box a good means of restraint with my six children."

Oh, for more boxes, or any laudable means, whereby we may reform our evil speaking. In the great weighing, that will come, the accounting of "*every idle word*," we shall certainly be found wanting.

OLVA.

The Earnest Worker.

BY ANNA D. WALKER.

THE Christian who desires to work for his Master must not shrink from labor nor be indolent and dull in making plans.

A good lady having the oversight of a missionary meeting put into her hands, and knowing some weeks previous that such a duty was expected of her, fell to planning as to how to make it a success.

She spared no pains, wrote letters and invited her acquaintances to come, and doubtlessly implored the Lord to give her all needed aid.

There was among her circle of acquaintances a lady who had never attended a missionary meeting, and who professed to have no interest in missions.

To this lady, Mrs. Bird by name, she went and gave her a pressing invitation to attend the gathering.

"No, thanks;" said Mrs. Bird, "but I do not care to come, and besides that, I expect company on that day to spend the day with me."

"Then come and bring your friend with you."

"Oh, no, I could not do that, she might not like to go, and *I* do not care to do so."

The earnest worker urged the case, but all her efforts were unavailing, so she secured the name and address of the expected visitor, and then bade her friend good day, and left her.

Her next move was to write to Mrs. Bird's friend, state the case, and ask her if she would not be kind enough to attend the meeting, and send word to Mrs. Bird that she would meet her there and accompany her home.

She received a cordial affirmative reply, and upon the appointed day was quite delighted at seeing Mrs. Bird and the good friend at the meeting.

Such a plan as this would not always succeed, but in the case mentioned it did admirably. What we admire, however, was the *earnest work* done for the cause.

Our friend did all she could to make the meeting what it should be and the Lord added the blessing. The attendance was large and the meeting was uncommonly interesting.

If we put heart, hands and brains to work we *all* can do something for the Master.

For the precious little people who are the light and life of our households no better mental provision is made than in "The Pansy," and in "Our Little Ones and the Nursery,"—two periodicals, equally good, served by a corps of ladies and gentlemen especially gifted with ability to minister to such a constituency, and handsomely illustrated. As is the case with all really good writing for the children, the verse and prose of these magazines afford pleasure to the seniors in the home. We read a considerable part of the contents of both every month for our own enjoyment.

CHILDREN'S PORTFOLIO.

Waiting to Grow.

LITTLE white snowdrop, just waking up,
Violet, daisy, and sweet buttercup;
Think of the flowers that are under the snow,
Waiting to grow!

And think what hosts of queer little seeds,
Of flowers and mosses, of ferns and of weeds,
Are under the leaves and under the snow,
Waiting to grow!

Think of the roots getting ready to sprout,
Reaching their slender, brown fingers about
Under the ice and the leaves and the snow,
Waiting to grow!

Only a month, or a few weeks more,
Will they have to wait behind that door;
Listen and watch and wait below,
Waiting to grow!

Nothing so small, and hidden so well,
That God will not find it, and presently tell
His sun where to shine and His rain where to go,
Helping them grow! —*Ex.*

"Thy Will Be Done."

JOHNNY was in a despondent mood. He was the son of an artist. His papa was just recovering from a severe attack of brain-fever. As a general thing, artists are not wealthy, and Mr. Crawford, after his illness, was very poor. Johnny had procured a position as clerk in the grocery store of one of his father's friends. By doing this he had helped to keep the "wolf from the door." But for the last two days he had been kept in the house by a severe sore throat, and now he was in bed.

"If this keeps up much longer," he muttered to himself, "I don't know what they will do." Then came a long train of rebellious thoughts.

He would be fifteen years old to-morrow, and he the oldest of four children. He was not being prepared for the practice of any art or profession. He could not bear the thought of leading a life of ignorance. His mother and father were both highly educated. But, just then, there seemed no chance for him. El (or Eleanor), one of the two thirteen year-old twins, having inherited her father's talent, ought to go to the best of art schools. He did not worry so much over Em, the other twin, for she seemed made for a sweet, jolly little housekeeper. There was plenty of chance for her developing her taste "if we have anything to cook," Johnny thought. Then there was eleven-year-old Ruth, sweet, saintly and blind. "She should have more comforts," groaned Johnny, as he thought of his pet sister. Then his thoughts went on to his father, who was still weak. It was a dark lookout.

"Well, I *shan't* be sick," he said, "they *shan't* pay doctor's bills for me." Just then mamma came in to see her boy. For her quick motherly eye it was easy to perceive the state of mind in which he was.

She said, as cheerily as a self-denying mother can say a thing, in spite of her own despondency, "I hope my boy will have a happy birthday to-morrow."

To the despairing "I hope so," that came back, she could only answer by passing her gentle hand across his brow and whispering, "God bless my boy."

It did him good. After she had left, his mind, taking a more cheery turn, built airy castles, of helping relatives suddenly discovered. Thus he fell asleep.

There was some slight ground for his castle-building. His mother's relations had all been separated from her at the time of the great fire in Boston. At the time she had been married only a few weeks. Being settled in her own house, quite a distance from her old home, she had not been able to keep track of her friends. She had been the oldest of eleven children, four of whom had died. The youngest, at the time of the fire, was two years old. After the fire, her husband finding work in Springfield, she had settled there. Though diligent search had been made, she had never found her family. This was to her a source of great sorrow.

But to return to our story.

Johnny awoke late next morning. He lay for awhile with his eyes shut, and fell into a discontented strain of thought. On opening his eyes he saw a pretty easel, which he knew was of Ruth's making. From the easel shone Ruth's pretty face, well drawn. Ah! that was El's work! Lifting his eyes, he saw next a beautiful copy of Correggio's Christ, which showed his father's skilful hand. Last, but not least, he saw a beautifully-worked text, proving Em's thoughtfulness. He read the words: "*Thy Will Be Done.*"

These tokens of the remembrance of his birthday pleased him and drove away his dissatisfaction, until in saying, "Well, this *is* nice," he found that his throat was sorer than it had been before. Then his heart grew rebellious toward the heavenly will of our Father. When his mother came in and discovered how much worse he was, she despatched Em for the doctor. She came back saying that the doctor had gone out in the country. Then Ruth remembered about a doctor whom Patty Robinson had said was staying that day at their house. He had come up to help Dr. Rumsey with a surgical operation. His wife being a cousin of Mrs. Robinson, he had decided to stay in the city for a day. Of course, he was immediately sent for. He came and was piloted by Em into Johnny's room, where both father and mother were. He bowed and, introducing himself, said: "I am Dr. Sherwood, at your service." A change overspread all faces present, excepting that of the young doctor himself.

"Excuse the liberty," Mrs. Crawford said, "but what is your first name, and what is your parentage and residence?"

"My name is Will Sherwood, originally of Boston, now of Hartford, Connecticut. And I half suspect you are my long-lost sister, of whom I have heard so much. What is your name?"

"Eleanor Sherwood Crawford. Oh, Will!"

"Oh, Nelly!"

So Johnny saw in this young doctor his Uncle Will, who had been a mere baby when Mrs. Crawford had last seen him. Johnny's case was one of diphtheria, but not a severe one.

You may be sure poverty was at an end for them. They moved to Hartford, where three of Mrs. Crawford's brothers, as well as her parents were living. Her two sisters were married, one living in Cambridge and one at Newport. Her brother Harry, who had died shortly after the fire, had been blind like little Ruth.

In Hartford Mr. Crawford found plenty of work. El received an artistic education and became a well-known artist. Johnny became a doctor, taking up his uncle's extensive practice when he retired. Ruth lived at home with her father and mother. Em married and set up housekeeping in Boston.

Johnny often thinks of the end of that eventful day. In the evening El said: "It is well uncle was in town, or you might have had to make another kind of will than an *Uncle* Will."

Johnny smiled and thought, "*Thy Will Be Done.*"

V. D.

The Tongue Guard Society Again.

A FEW weeks ago we published a description of the Tongue Guard Society, to which the members pledge themselves to give one penny to its treasury every time they speak disparagingly of another person. The money thus raised is used for the benefit of the poor. Every week we hear of new people forming branches among themselves, some of them even selecting their own beneficiaries, whom they charitably assist by the money accumulated. A number of persons have already received help from this novel source of revenue, which is a species of atonement to counterbalance the almost universal failing of speaking spitefully against persons. For the benefit of new branches we have been requested to place before the public the following laws that govern this society.

CONSTITUTION OF THE TONGUE GUARD SOCIETY.

Motto:

"If aught good thou canst not say
Of thy brother, foe, or friend,
Take thou then the silent way,
Lest in word thou shouldst offend."

Article I. The name of this association shall be the Tongue Guard Society.

Article II. Any person may become a member of this society by signing the constitution and conforming to its rules.

Article III. We, the undersigned, pledge ourselves to endeavor to speak no evil of any one.

Article IV. Should we, however, through carelessness break our pledge, we agree for each and every offense to forfeit the sum of 1 cent. The money so forfeited to be placed in a box reserved for this purpose, and to be expended semi-annually for charitable objects.

Article V. We also agree to use our best endeavors to increase the membership of the society in our town, and to assist in organizing societies in other places.

Article VI. It is, however, understood that when called upon to give our opinion of the character of another it shall be done in truth, remembering in what we say the Scripture injunction, "Do unto others as you would that they should do unto you." —*Hartford Times.*

The Nest in the Wind.

NOW that the trees on the hill are bare
Against the blue of the wind-swept sky,
You can see the nest that hangs by a hair
Unhurt of the gale as it whistles by.

Look how lightly it rocks and swings—
The sudden flutter that strips a rose
Might snap its hold; yet it swings and clings
In the wildest westerly wind that blows.

Many a blast from the North and West
Hurtles over this hill-top bleak,
But airily rocks the empty nest
No matter how fiercely the storm-fiends shriek;

Rocks and clings by some frail device,
While the mighty river that lies below
Is bound, resistless, in chains of ice,
And the mountains are buried deep in snow.

I've rubbed out a picture time and again
(As lovely a picture as eye could see—
Done all in white on my window pane),
Just for the sake of that nest in the tree.

For many a night when the wind was so strong
That it rocked the beds where the children lay,
I thought—but again and again thought wrong—
That now, without doubt, it was blown away.

So to see what had happened while I was asleep,
I would breathe on the frost-work fairily fine,
And spoil for a clear space where to peep
The whole of the fanciful, frail design.

Palm-tree and pine and fern would grow
On the glass again, the next frosty night;
But to see the nest swinging to and fro
In the teeth of the wind, was a rarer sight!

And rarer yet is the sight, when spring
Calls from afar her wandering throng
Of the glancing eye, and the restless wing,
And the throat that thrills with delicious song.

For then the nest is alive again
With its chirping, fluttering, feathered brood,
And you understand it was not in vain
That it weathered the wintry solitude.

—*Mary Bradley, in Wide Awake.*

Little Heads Together.

BIBLE QUESTIONS.

Can the "Little Heads" find these words in the Old Testament, and give the verses and chapters of the books from which they are taken?

1. Gourd. 2. Ropes. 3. Shovels. 4. Harrows. 5. Swords. 6. Sackcloth. 7. Neighbor. 8. Spark. 9. Pavilion. "Ittalie."

DIAMOND.

1. A vowel. 2. A conjunction. 3. Beneath. 4. The home of a savage beast. 5. A consonant. Joseph.

ENIGMA.

I am an old adage composed of 28 letters.
My 19, 27, 36, is a public building.
My 7, 8, 14, 11, is a grain.
My 1, 23, 25, 11, 13, is an animal.
My 2, 9, 15, 26, 17, is not before.
My 4, 5, 18, 19, 16, 25, is a parent.
My 22, 26, 28, is a boy's name.
My 20, 21, 14, is an insect.
My 12, 10, 24, 6, 13, is the Book.

Lewis and Jennie L.

Answers to Puzzles of February 10th.

Love worketh no ill to his neighbor.

1. Lois. 2. Ointment. 3. Virgins. 4. Elymas. 5. Wages. 6. Olivet. 7. Rabbi. 8. Kish. 9. Eunice. 10. Tarsus. 11. Honey. 12. Naaman. 13. Oil. 14. Ivory. 15. Labon. 16. Levites. 17. Timothy. 18. Og. 19. Hebron. 20 Ishmael. 21. Siloam. 22. Nain. 23 Ephesus. 24. Israel. 25. Goshen. 26. Mt. Hor. 27. Barnabas. 28. Onesimus. 29. Rome.

Correct answers from A. M. M., "Nan," Rappie Bowne, L. P. C., E. M. Clark.

"Nan" inquires whether all the puzzles in any number of the paper must be answered in order to have recognition, or whether a boy or girl may have "a little credit for answering one." Credit is given for each answer received.

A. M. M. is "sorry that she slept so long," but appears to be quite wide awake at present.

S. H. Jackson contributes a budget of puzzles, and hopes that others besides "Rappie" will try to solve them. Look out for one or two of them next week.

Send puzzles and answers to Cousin Lois, at this office.

Remember the March Prize for the *best original puzzle by any boy under fourteen years of age.*

Letter from Switzerland.

LUCERN.

OUR tour through the land of sunny skies, and along the shores of "the great mid sea that moans with history," (as George Eliot has said of the Mediterranean,) will always be a joy in memory. We have visited ruins and antiquities, dating back centuries and even thousands of years, until we have almost imagined we were living in the age of the Cæsars. We have traversed art galleries, and tarried before the great works of the greatest masters, until we have almost wearied of Madonnas and sacred subjects into which ancient art has been cramped. We have visited cathedrals and become surfeited with these great piles, though wonders of architecture in themselves, still cold in their formalities of Popish rites, but now we say adieu to all this, and, while letting the works of art linger in our memories, seek the beautiful and grand among the lakes and mountains of Switzerland.

Italy, however, is by no means barren of beautiful scenery. One of the most enjoyable days of travel was that between Rome and Naples, especially that part of the route within 75 miles of the latter city. It was an exceptionally bright day, and this, under those beautiful, mellow, and intensely blue skies, means a picture in itself; but with the innumerable peaks of purple hills on one side, with groves of olives nestling at their base or climbing their slopes, with here and there an ancient castle on a commanding summit, and on the other the vast plains of rich and finely cultivated fields, stretching away to the sea, was a picture of striking beauty almost unrivalled. From Genoa to Pisa, also along the shores of the Mediterranean, the scenery is very fine. Rarely, also, do we find surpassed in grandeur and beauty such scenery as we witnessed in crossing the Appenines on our way from Florence to Venice.

This latter city, by the way, impresses the traveller very strangely. From a boy I had had a longing to see Venice, the city of gondolas, where they have no use for horses except in the menagerie. The entrance to the city by rail is over marshy flats on bridges of piles, and on alighting from the train you step into a gondola to be rowed by a couple of gondoliers to your hotel, the entrance to which is by steps rising out of the water. The strange stillness of such a great city and the untenanted ruins impress one with a feeling of loneliness.

As we stood on the "Bridge of Sighs" leading from the Doge's palace to the dungeons, made memorable by the shrieks of hundreds of prisoners, which a Dickens alone can depict in lifelike horror and wierd terror, we fancied we could still hear the screams of the condemned as they were forced across that narrow passage down to the dungeons below to await their awful death. The great locks and huge doors seemed to speak, as they creaked on their hinges, of the cruel scenes they had so often witnessed. Looking out upon the Adriatic from Venice, a mellowness of the atmosphere akin to that of Naples, although of a different hue, strikes one. We had heard so much of beautiful Italian skies we were prepared fully to realize the enjoyment of basking under them, and strangely enough, on our very first entrance into Italy, as the sun was setting over the Alps, the whole heavens were tinged with a vermillion glow and golden richness such as we had never before witnessed. A fitting introduction to what we were anticipating. And, strange to say, just as we were crossing the line from Italy to Switzerland on Lake Lugano, returning northward, we were favored with a repetition of our first evening's experience in Italy, only still more gloriously grand, as though Nature were trying to outvie herself in all the exquisite touches she had before given us, saying to us, "Your farewell to Italy and her beautiful skies shall not be forgotten, nor leave an impression of disappointment."

But Como, beautiful Lake Como, shall we ever forget it! Nestling in the arms of the Alps one would think it would become congealed by the cold breath of the mountains; on the contrary, it has quite an Italian climate, its beautiful emerald waters never frozen, and its shores fragrant with blossoming roses, oleanders and oranges in midwinter, in the more sheltered parts. The sloping banks and great hills towering up on either side, are studded and dotted by beautiful white villas, which seem like a setting of pearls to this emerald picture of mountain reflections. All this seemed like a magnificent panorama to us, passing up the lake in a steamer.

We crossed over the mountain from Lake Como to Lake Lugano by rail, and as our train skirted the sides of the mountain, clambering to a great height above the bosom of the lake, we were favored with a picture of unparalleled beauty.

The scenery on Lakes Como and Lugano at the gates of the mountains were invested with a beauty and grandeur to hold us spellbound; but as we crossed the Alps by way of St. Gothard Pass, the sublime heights of these great mountain fastnesses rose before us on so colossal a scale as to pervade us with a feeling of solemn awe of the Infinite power of the mighty Maker "who weighs the mountains in scales and the hills in a balance." Oliver Wendell Holmes says, "It stretches a man's mind to see the Alps." As our train coursed its way in its toilsome climb, through the tortuous, jagged and romantic mountain passes, through tunnels, over bridged precipices, along the shelving rocks, higher and still higher up the sides of the mountains, as the snowy peaks rose before us in the region of the stars, they seemed to say, "Here is an end of all things, the ultimate of heaven and the supreme of strength invest us. We are types of the godlike in nature and human aspiration, types of power and permanence, measures of the infinite in space and time. Bow down and be content that you have seen us, for the joy and wonder of this hour shall be with you forever." Yes, for the old longing to look on the Alps that had begun when I was in the primary geography at the school-room desk, was gratified at last.

This St. Gothard Railroad, which in 1882, after ten years of work, replaced the "diligence" in this mountain climb, is a marvel of engineering skill, which cost brains and muscle and money; no less than twenty two millions of the last.

In the ascent there are tunnels in addition to the great St. Gothard tunnel nine and three-quarter miles long. Some of these are spiral tunnels, constructed in the shape of a cork screw. One of these is especially interesting. Entering this tunnel, a little church, looking up from the train, is seen on a hill above. After making the first round in the mountain and emerging from the tunnel, the little church again is seen, but now on a level with the train. Again the train enters the mountain, and on emerging the church is seen the third time, but now far down below the train in the valley. All of our party were agreed that the mountains looked much more magnificently beautiful, now in midwinter, in their royal suits of ermine, now reaching to their very base. At this season of the year also, one might almost persuade himself that the atmosphere was fresher, before it had been breathed over and over again by swarming tourists. Certainly this is the case in hotels, and one can have his pick of rooms, and is a welcome guest, and the servants have time to attend to one's little comforts, and there is no hustling and crowding to death by one's fellow creatures, and no gruff answers from over-worked hotel keepers.

Altogether we are eminently satisfied with the treats that have been given us in the visible uplift of nature, enpanding and enlarging our conceptions of the great and mighty works of God; and this, I take it to be the subtle charm of mountains, that they aid the imagination in its ascent towards realms of ideal glory, and dispel all consciousness of little things that occupy us when we go about the earth with eyes downcast and thoughts turned inward.

A. M. QUICK

THE REV. J. A. BALDWIN, who died last week in the seventy-sixty year of his age, preached last as a supply at New Lots, L. I. He graduated at Yale College in 1 J, and from the Princeton Theological Seminary in 1834. He was licensed the same year to preach by the Presbytery of Newark, N. J. His first settlement was at Flatlands, L. I., from 1836 to 1852; his second was at Lancaster, Pa., over a German Reformed Church from 1852 to 1856; after that at New Providence, N. J., in a Presbyterian church from 1857 to 1863, since which time he has supplied vacant churches. He was a good preacher and a very courteous, genial man.

The General Outlook.

EVANGILE ET LIBERTE, a religious journal published in Lausanne, is the organ of the *Eglise Libre* in the Canton de Vaud, Switzerland. We translate from this journal the following: "On October 1st, 1536, and the following days, the arches of our superb cathedral were the witnesses of the celebrated '*Dispute de Lausanne*;' at the termination of which the Bernese, our masters, who some months before had driven out the Savoyard, introduced the Reformation into the Canton de Vaud and annexed us, although subjects and not yet citizens, to the Helveti[illegible]

"By these means, God, who is the Master of men and of nations, introduced us to the great Protestant family; which, delivered from the errors of Rome, has for more than three centuries grouped itself around the Bible, that grand and glorious book which is the source and the rule of our faith.

"Three hundred and fifty years of blessing!

"How shall we celebrate this jubilee?

"We wish neither monuments of marble nor medals of bronze. We do not wish anything grand but something good.

"In order that a celebration of this sort be profitable, some preparation must be made.

"This is the work of our historians and our lecturers. We have excellent ones. If they grant our request they will give us some studies of the epoch of 1536. They will furnish us with a history of that period; a living, popular history, animated by a Christian spirit. We want books and pamphlets to distribute in our families. Something similar to the *Chroniques*, published in 1835 and 1836 by Mr. L. Vuillemim, our Vaudois historian, whose style was so elegant, whose thought was so chaste and refined.

"Our little journal promises its readers to contribute to this work.

"And then, when the anniversary day has arrived, our congregations will unite in solemn services and the voice of prayer and of thanksgiving will be heard."

....Song Services during the last few years, and especially those of last summer in Battery Park and Tompkins Square in this city, held by the Rev. C. C. Goss and Mrs. Elizabeth Thompson, having to some extent solved the question, "How to reach the masses with the Gospel," plans are being matured in this city, looking to the formation of a National Song Service Committee, composed of members of the various denominations and from different sections, charged with the duty of setting in motion influences for the more general diffusion of Song Service work in all parts of the country, in halls, theatres, parks, and other places where the masses will be likely to assemble, as well as in all departments of church and mission work.

Its duty also will be to give such information in respect to the forming and conducting of such services as those engaged in them may desire; to publish and circulate in tract and pamphlet form, such Song Service Hymns, with and without music, as are best adapted to the end in view, as well as to labor in every possible way for the spiritual elevation of the masses through the agency of sacred song.

The preliminary committee will be thankful for facts and suggestions from persons interested in this work, so that the plans formed may be such as to start the masses all over the country singing the praises of God. The address of the Rev. C. C. Goss is 97 Varick street, New York city.

....The jubilee of Methodism in South Australia is to be celebrated this year. The first sermon was preached in 1836; the first church was erected two years after. There are now in the Conference 336 churches and preaching places; 75 itinerant and 363 local preachers; 7,825 members, and about 19,000 Sunday school scholars. It is proposed also to raise a jubilee fund of $300,000, which will be used to remove church debts, to make some provision for a theological training school, and lay the foundation for a college for women.

....Any person discovering a printer's error in an Oxford Bible will b paid a guinea, provided it has not been discovered before. As showing the accuracy of the new version, it is stated only three printer's errors have been discovered in all the editions.

....Five hundred and thirty new names have been added to the convert's roll of Bethany Church, Philadelphia, during the last three months.

....Trinity Church, Boston, of which Rev. Phillips Brooks is the pastor, has joined the list of "free" churches and has done away with pew rentals.

....Since Mr. Mangasarian has gone tobogganning in theology he has gone down the slide pretty fast. Before the Suffolk Conference in Boston lately he traced the course "of his painful progress in getting rid of all the old doctrines and accepting the broad and generous teachings of Unitarianism. He said that, as an occupant of the pulpit, he could not conscientiously make himself to be a mere reporter to report what the Princeton professors had told him. A man cannot preach successfully unless he preaches the truth out of his own heart. In Unitarianism he found that it was possible for him to be a man in earnest—a free man, just as free as John Calvin or John Wesley."—*The Presbyterian.*

What Instead?

WE often feel disposed to say to the persons who desire to do away with the Christian religion, "What are you going to give us?" We are, we trust, rational beings. We stand prepared to give up any system which we hold when we see good reasons for doing so. You are going to take away from us religion. Well, what will you give us instead? We know personally a man who, a few years ago, was a drunkard, down in the gutter. He is now a temperate, hard-working man, supporting his family. What did it? Religion. If you take away his religion what will you give him in place of it?

Recently, in a little prayer meeting, a sister spoke of the support which she had when she looked on her baby and knew that it was dying. In that hour Christ was near her. You would take away her religion? What will you give her in its place?

We heard not long ago a sister in a prayer meeting tell of when she was crossing the ocean; the waves were high; all were in alarm; many dreaded that the ship would go down; the passengers were crying with fear; then, just when the fear was at its height, a woman's voice was heard amid the confusion, singing,

Thou refuge of my weary soul,
On Thee, when sorrows rise,
On Thee, when waves of trouble roll,
My fainting hope relies.

Shortly there was a hush; men and women ceased their wild cries to listen; their minds were calm.

Then the same voice sung:

Jesus lover of my soul,
Let me to Thy bosom fly.

And one and another voice took up the hymn and carried it along.

You would have taken away from these people religion? Well, what would you have given them?

We have seen a woman whose life was one of trouble, whose face was worn with care and labor, speak of the joy which she felt from day to day, of her many mercies, of the abounding goodness of God to her. Would she be better off if you should take away her religion?

If you don't take away our religion until you are prepared to give us something better, we suspect that the old religion will last our time out.

The Real Trouble.

"I HAVE a legal mind," said a young man to his mother, who had earned the money to educate him, "and therefore cannot believe in Christianity." So? Sir Matthew Hale and Lord Bacon and Sir William Blackstone found no difficulty. Several of the greatest lawyers in this and neighboring States are among the most devout believers. On the 8th of this month the Hon. Luther Day, LL.D., ex Chief Justice of the Supreme Court of Ohio, died at his residence at Ravenna, Ohio, aged 72 years. His funeral took place at the Methodist church, of which he was a member, on the 11th inst. His last words were: "I am not afraid to die; yea, though I walk through the valley of the shadow of death, I will fear no evil." This was the passage in which Daniel Webster sought for comfort when the splendor of his career passed under the shadow of the grave. Young man, *have* you a legal mind? If you have, and cannot believe the Gospel, the trouble is not with your mind, but with your *heart.*—*Dr. S. M. Buckley, in Christian Thought.*

A CLOCK would be of little value which should only strike "one." There is but little more of value in the spiritual experience and influence of those who make a public profession of Christ, and then cease to grow.—*T. L. Cuyler.*

Financial.

TUESDAY, March 2d.

IMPORTS of merchandise at this port last week were $11,663,978 and exports $5 246,043. The banks last week lost $5,763,100 in surplus of reserve and it now amounts to $25,937,780. Money continues easy at 1 1-2 to 2 per cent on call. Foreign exchange is $4.87 1-2 for 60 day bills and $4.89 1-4 for demand. On Saturday Government bonds were in active demand, the 4 per cents selling for 127 3-8, the highest price ever reached. It is generally believed that the Drexel-Morgan syndicate will succeed in carrying through their project, thereby greatly benefitting the anthracite coal properties.

Dr. Doremus on Ammonia in Food.

In analyzing samples of baking powder purchased by myself of a number of grocers in New York City, I find that CLEVELAND'S SUPERIOR BAKING POWDER contains only pure Grape Cream of Tartar, Bicarbonate of Soda and a small portion of flour, while the Royal Baking Powder contains in addition thereto, Tartaric Acid and Ammonia. The Ammonia gas is observed not only in the Royal Baking Powder when it is heated, *but even in biscuits made therefrom.*

My examination shows that Cleveland's Superior Baking Powder is better than the Royal Baking Powder, because:

1st. It is compounded of better and more wholesome ingredients.

2d. It yields a larger amount of Carbonic Acid Gas and in a more satisfactory manner, in consequence of which less powder is required to produce light bread material.

3d. It is honestly sold as to weight. The Cleveland cans contained full net weight, while the Royal cans were short weight.

NEW YORK July 11, 1884.

R. OGDEN DOREMUS, M.D., LL D.,

Prof. Chemistry and Toxicology in "Bellevue Hospital Medical College;" Prof. Chemistry and Physics in the "College of the City of New York."

News of the Week.

(Continued from page five.)

The delegate appointed by France to inspect the work on the Panama Canal is said to report adversely to his government ... Queen Victoria was present at the performance of an oratorio at Albert Hall... The fishery question is being carefully considered in Canada... The Pan-Electric Telephone scandal is to be investigated by Congress ... One of the severest storms, accompanied by the highest wind known in fifteen years, swept over New York and vicinity yesterday....The Knights of Labor are to be opposed by the Roman Catholic Diocese in Milwaukee, Wis....Several buildings were burned in Troy and considerable damage in many places caused by the recent storm.... A burglar was shot in New York while attempting to rob a grocery store....The investigation of the Broadway franchise proceeds very slowly....The McCormick Reaper Works in Chicago are soon to be re opened....Boulin, the wife murderer, hung himself in his cell at the Tombs.... The steamer "Idlewild" was run on a reef by the wind and wrecked.

MONDAY, MARCH 1.—The treaty between France and Madagascar has been ratified. ...The examination of the Socialists in London is continued ...The strike in France continues and large accessions are expected by the rioters....Several large meetings of unemployed workingmen were held in England....Servia refuses to accept the treaty of peace proposed by the Powers....A great deal of damage has been done by the recent gale in the Atlantic States....The police commission of Cincinnati have been ousted by the Supreme Court of Ohio....The crews of the scows in distress off Coney Island have been rescued and the men were in a helpless condition ...It is believed that the lifeboat of the ill-fated steamboat "Idlewild" was lost with all on board....Heavy snow falls are reported in several quarters. ....A synagogue in New York, a chapel in Brooklyn and a Presbyterian Church in Yonkers were destroyed by fire yesterday. ....A boy in New York was killed by two other boys sitting on him and taking off his skates .:.The Postmaster-General is criticized severely concerning the mails which are not carried by American steamships.... There is a fight over the liquor question in Plainfield, N. J.

TUESDAY, 2.—Sir Henry James makes a speech, wherein he gives his reasons for seceding from Mr. Gladstone's party....The wife of the United States Minister, Mrs. Phelps, is received by the Queen at Windsor Castle, an unusual compliment....Heavy snowstorm in Great Britain....Servia objects to the Turco-Bulgarian draft of the treaty. ....The President sends a message to the Senate, taking issue with that body, and defending his refusal to send papers in the Duskin case....Mr. Pugh presented a minority report....Work is resumed in the McCormick Reaper Works in Chicago .. Parson Downs assaults a reporter in Boston. ....Graham, of Springfield, Mo., confesses the murder of his wife....The lifeboat of the "Idlewild" found empty, the nine occupants supposed to be dead.

Subscribers Notice.

We desire to return our thanks to those subscribers who so kindly and promptly responded to our call in last week's paper for copies of the INTELLIGENCER of January 27th, 1886.

FOR DYSPEPSIA, INDIGESTION, Depression of Spirits and General Debility, in the various forms; also as a preventive against Fever and Ague, and other Intermittent Fevers, the "*Ferro Phosphorated Elixir of Calisaya,*" made by Caswell, Hazard & Co., New York, and sold by all druggists, is the best tonic; and for patients recovering from Fever or other sickness has no equal.

MARRIAGES.

COWLEY—KEESLER.—On Thursday evening, Feb. 25, at the residence of the bride's father, by Rev. E. O. Moffett, Le Roy H. Cowley, of Middletown, N. Y., to Miss Minnie H. Keesler, of Pine Bush, N. Y.

HARRIS—CHIPP.—At Kingston, N. Y., on Thursday, Feb. 25, by Rev. J. F. Harris, John F. Harris, Jr., of Cherry Hill, N. J., son of the officiating clergyman, to Katherine B. Chipp, daughter of Warren Chipp, Esq., of Kingston, N. Y.

MILLER—DU BOIS.—On Thursday evening, Feb. 18, at the home of the bride's parents, by Rev. E. O. Moffett, Benj. T. Miller, of Walden, N. Y., to Miss Charlotte A. Du Bois, of Shawangunk, N. Y.

VERNON—McCONNELL.—At Prospect Hill, N. Y., Feb. 27, by Rev. H. Hageman, Elvin H. Vernon, of Port Jervis, N. Y., to Sarah E. McConnell, of Prospect Hill, N. Y.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

ANTONIDES.—At Flatbush, L. I., Feb. 17, John Antonides, in the 76th year of his age.

Mr. Antonides was a lineal descendant from the Rev. Vincentius Antonides, who in 1705 came from Bergen, in Friesland, Holland, as minister to the United Churches of Kings Co., L I. It is said of him "that he was of condescending behavior and conversation, and of regular exemplary piety," and "resigned under all his afflictions." The language describes as well the character of his descendant.

Mr. Antonides united with the Reformed Dutch Church of Flatbush when in the vigor of his manhood. He was a consistent Christian, faithful to every obligation of his profession, "benevolent and charitable to all, according to his ability." From the very beginning of his Christian life he was called to serve in the consistory of the Church. As an elder he ruled well. He was careful in the performance of every duty; wise in counsel He was especially interested in the education of young men for the ministry. For many years he contributed annually the yearly payment to a student under the care of the Board of Education.

"Being dead he yet speaketh" through those who by his liberality are preaching the Gospel. For several years before his death he was an invalid, and bore his trials with patience, cheered and comforted by the Divine presence. The memory of the just is blessed. C. L. W.

MOUL.—At Poestnkill, Rensselaer Co., N. Y., on Monday morning, Feb. 22, Mrs. Peter Moul, in the 98th year of her age.

Eva Figingham was born in the city of New York, Dec. 31, 1788. When about fourteen years of age she united with one of the Reformed Dutch churches of that city. May 30, 1845, she united by letter with the Reformed Protestant Dutch Church of Wanantskill. She attended church regularly until she was nearly ninety years old.

On Sunday morning, Sept. 20, 1880, then in her 92d year, she for the last time worshipped with God's people in the church she loved so well. The closing years of her life were truly spent in communion with God. Until her eyesight failed, about three years before her death, her Bible and hymn book were her constant companions—also the Heidelberg Catechism. After her eyesight failed she read from memory's page and sweetened many an hour with Scripture, hymns and catechism learned in early life. She walked with God and she was not, for God took her. I. V. A.

STAATS.—In Schodack, Jan. 12, of diphtheria, Herman Lewis, in his 10th year; Feb. 7, Peter L., aged 13 years, sons of Joachim P. and Catherine L. Staats; grandsons of the late Joachim P. Staats.

Our readers will confer a favor upon the publishers of this paper and, perhaps, find it to their own advantage if, when answering an advertisement found in these columns, mention is made that it was seen in THE CHRISTIAN INTELLIGENCER.

Publisher's Department.

A VIOLENT COUGH CONTINUED through the winter often brings Consumption in the spring. Soothe and tone the irritated and weakened lungs with Hale's Honey of Horehound and Tar, and the Cough yields and the danger disappears. 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

"All signs fail"—except pimples and blotches. These never fail to indicate an impure condition of the blood, which may be thoroughly cleansed and renewed by the use of Ayer's Sarsaparilla. The most efficacious and economical of blood purifiers.

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the *combination* of remedial agents, 2d, the *proportion.* 3d, the *process* of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown.

Bronchitis is cured by frequent small doses of Piso's Cure for Consumption.

JAMES PYLE'S

PEARLINE

The Great Invention,
For EASY WASHING,
IN HARD OR SOFT, HOT OR COLD WATER.
Without Harm to FABRIC or HANDS
and particularly adapted to *Warm Climates.*
No family, rich or poor, should be without it.
Sold by all Grocers, but *beware* of vile imitations. *PEARLINE* is manufactured only by

JAMES PYLE, NEW YORK.

The First Sign

Of failing health, whether in the form of Night Sweats and Nervousness, or in a sense of General Weariness and Loss of Appetite, should suggest the use of Ayer's Sarsaparilla. This preparation is most effective for giving tone and strength to the enfeebled system, promoting the digestion and assimilation of food, restoring the nervous forces to their normal condition, and for purifying, enriching, and vitalizing the blood.

Failing Health.

Ten years ago my health began to fail. I was troubled with a distressing Cough, Night Sweats, Weakness, and Nervousness. I tried various remedies prescribed by different physicians, but became so weak that I could not go up stairs without stopping to rest. My friends recommended me to try Ayer's Sarsaparilla, which I did, and I am now as healthy and strong as ever.—Mrs. E. L. Williams, Alexandria, Minn.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alterative, and must say that I honestly believe it to be the best blood medicine ever compounded.—W. F. Fowler, D. D. S., M. D., Greenville, Tenn.

Dyspepsia Cured.

It would be impossible for me to describe what I suffered from Indigestion and Headache up to the time I began taking Ayer's Sarsaparilla. I was under the care of various physicians and tried a great many kinds of medicines, but never obtained more than temporary relief. After taking Ayer's Sarsaparilla for a short time, my headache disappeared, and my stomach performed its duties more perfectly. To-day my health is completely restored.—Mary Harley, Springfield, Mass.

I have been greatly benefited by the prompt use of Ayer's Sarsaparilla. It tones and invigorates the system, regulates the action of the digestive and assimilative organs, and vitalizes the blood. It is, without doubt, the most reliable blood purifier yet discovered.—H. D. Johnson, 383 Atlantic ave., Brooklyn, N. Y.

Ayer's Sarsaparilla,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Price $1; six bottles, $5.

The Church.

The Word of Promise.

(BY SUPPOSITION.)

[*An Hymn set forth to be sung by the Great Assembly at Newtown, Mo. 12. 1. 1836.*]

LORD, Thou hast led us, as of old,
Thine Arm led forth the chosen Race
Through Foes that raged, through Floods that roll'd,
To Canaan's far-off Dwelling-place.

Here is Thy bounteous Table spread,
Thy Manna falls on every Field,
Thy Grace our hungering Souls hath fed,
Thy Might hath been our Spear and Shield.

Lift high Thy Buckler, Lord of Hosts!
Guard Thou Thy Servants, Sons and Sires,
While on the Godless heathen Coasts
They light Thine Israel's Altar fires!

The savage Wilderness remote
Shall hear Thy Works and Wonders sung;
So from the Rock that Moses smote
The Fountain of the Desert sprung.

Soon shall the slumbering Morn awake,
From wandering Stars of Error freed,
When Christ the Bread of Heaven shall break
For Saints that own a Common Creed.

The Walls that fence His Flocks apart
Shall crack and crumble in Decay,
And every Tongue and every Heart
Shall welcome in the new-born Day.

Then shall His glorious Church rejoice
His Word of Promise to recall—
ONE SHELTERING FOLD, ONE SHEPHERD'S VOICE,
ONE GOD AND FATHER OVER ALL!

The 250th anniversary of the First Church, Cambridge, Mass., was celebrated on February 12th. The above hymn was written for the occasion by Dr. Oliver Wendell Holmes, and was sung by the congregation. The church was originally evangelical. Unitarianism crept into it, and in 1830, by a legal decision, was declared to be the church and was put in possession of the property. Rev. Dr. Abiel Holmes, the father of Dr. O. W. Holmes, was pastor at the time, and with the orthodox majority of the communicants maintained the organization in a new building, as the Shepard Church, so called from the first pastor, Rev. Shepard, a native of Lowchester, England. Both organizations claim to be the original church. Both united in the recent celebration.

The Pastor's Relation to Missions.

IN his lecture before the Society of Inquiry of the Theological Seminary at New Brunswick, the Rev. John Hall, D.D., said:

We come now to the relation ofethe settled pastor to missions. Unless he has at the start an unusually large congregation he should do personal mission work. I am sometimes puzzled to know what a vigorous young minister does with himself, when he is placed in charge of a very small congregation. He is educated, and has a vigorous constitution. How does he employ his time, with a church 50x30 feet, and a congregation of 50 families and a membership of about 80? Probably in writing the most eloquent, splendid, transcendant discourses; but his light shines where it is not appreciated. Young pastors so situated should do active missionary work. Let us suppose one to be settled in some quiet New England or New Jersey village. He will find few places where there is not a floating population who have no definite connection with any church. Let him be a missionary to them. How can he? Let me draw a little from my own experience. You are asked to conduct a funeral in some household not closely allied with any church. Ask them incidentally whether they have any church connection; if not, invite them to your church and Sunday-school, it will often lead to their conversion. Upon some such occasions you may be introduced to relatives of people belonging to your church, who will ask you to call and see them. Take them at their word, and do not lose sight of them until you have them under Gospel influences. In such ways missionary work can be done just as genuine as that accomplished upon heathen soil.

If the church is to do the work committed to her by her King, she must be aggressive. The necessity for this is increasing every day. We have papers to satisfy the intellectual curiosity of our people, entertainments to minister to the taste for pleasure; social arrangements, benevolent and quasi-benevolent; some sensible, some sensuous, all tending to the development of a selfish, proud, arrogant, mean individualism against which the Church must contend. Added to this is the influence of foreign unbelief. The Church must do aggressive work to counteract all this. Let us suppose you are settled in a city of 10,000 inhabitants with many churches and a constituency in this Church which includes a number of country people round about. Say from your pulpit that you will on such a day visit this or that district, and will preach at the house of Mrs. So-and-so in the evening. Devote the day to visiting and reach the appointed house in time for tea, where you will probably find a company of neighbors awaiting you. In the evening the people whom you have called upon will come; preach informally, and in course of time they will say "He is in earnest; it is a shame we do not go on Sunday to hear him preach from his pulpit." You will gain many adherents in this way. Men gifted with apostolic fervor and piety will not be content to prepare one sermon and lecture a week. If we have the piety of the early Church, we, with the blessing of God Almighty, will be able to achieve results of the same kind.

You can do a great deal for missions in your pulpit. Preach upon the subject, not only upon stated, formal occasions, but at other times. The Bible is full of missionary subjects. The epistles of Paul cannot be expounded faithfully without frequent reference to missions; neither can prophecy be understood apart from this subject. Talk about missions occasionally when there is no collection to be taken up, though do not yield to the ordinary prejudice against "begging sermons." Bring the people into constant living contact with the truth and they will not be thinking of the collection.

My ideal of missionary preaching is to incorporate with all my teaching the great truths about missions; the duty of the individual Christian and of the Church to the world; and thus lodge the great principles of the work in the minds of the people, so that the soil will be prepared for the presentation of the claims of the separate fields of China or India in the more formal missionary addresses, and the giving will be more intelligent. That pastor poorly performs his duty toward missions who reads a profound theological essay upon "The Distinction between Supralapsarianism and Infralapsarianism," or upon some other equally live topic, and then merely announces that the customary collection for foreign missions will be taken up. Have the courage of your convictions, and lay upon the conscience of the people the question whether they will be active or apathetic in this work. Constant reference to this subject will make the people better, large-hearted, more spiritual and consecrated.

Some will say that this will do very well for wealthy churches, but their congregation is poor and their own regular expenses can hardly be met. Such an objection may be well meant, but it does not reveal an accurate knowledge of human nature. By placing the demands of the mission fields before the people their sense of responsibility as stewards will be deepened; their hearts will be enlarged, and the local interests will gain in proportion to this increase in liberality, for it is not so often the means that are lacking as the will to give. There is much of criminal ignorance or negligence among nominal Christians regarding the claims of missions. The sooner such are made to understand their responsibilities the better it will be for the Church. The pastors should be leaders in educating them to a higher standard of duty and cultivate a spirit of large-hearted liberality. I have found many of the most liberal givers are those who earn their bread in the sweat of their brow. It is no uncommon experience for me to receive a letter from a hired servant regretting that she would not be able to come the next Sunday, as it was her day to stay at home, and enclosing perhaps five, and, in one case, ten dollars for the foreign missionary collection. I would rather lose all the wealthy carriage-owning people than this class who form the strength and glory of the Church. I wish nothing better than that you should look upon people as men and women; never mind their wealth. Make them all, rich and poor, feel that the field is the world, and they will be your firmest supporters in your home work.

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 11, FIRST QUARTER.

M. Vashti Divorced.....Esther 1:1-22.
T. Esther made Queen.....Esther 2:1-23.
W. Haman's Plot.....Esther 3:1-15.
T. Esther's Resolve.....Esther 4:1-17.
F. The King's Favor.....Esther 5 and 6.
S. The Plot Defeated.....Esther 7 and 8.
S. Esther's Memorial.....Esther 9 and 10.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

March 14th.—Esther's Petition.—Esther 4:10-17; 5:1-3.

Golden Text.—"So will I go in unto the king, which is not according to the law; and if I perish, I perish."—ESTHER 4:16.

CENTRAL TRUTH.—"Neither count I my life dear unto myself."—ACTS 20:24.

INTRODUCTION.

OUR lesson presents to us a mere fragment from one of the most remarkable and interesting books of the Old Testament. It represents as well as any fragment could the character and teaching of the entire book, but no fragment of this work can be understood without some acquaintance with all the book. A very important part of the preparation of this lesson will be the careful reading of the entire story of Esther. A fitting introduction to our comments will be a brief review of the preceding narrative. The book brings to view at the outset the magnificent court of Ahasuerus, who is supposed to have been the great Xerxes. The feast described in the first chapter is probably that at which he unfolded his plan for the conquest of Greece, and demanded from the representatives of his various provinces their support in men and means. At the climax of this feast, when full of wine, he commanded Vashti, his favorite queen, to appear and exhibit her beauty before the assembled guests. Her dignified refusal was followed by her loss of favor and position. After the return of Xerxes with the remnant of his expedition from Greece, he sought a substitute for the dishonored Vashti, and in the Providence of God Esther, a Jewess, was chosen, her nationality being kept from the knowledge of the king. Haman, one of his courtiers, had succeeded in so winning the king's favor as to become almost absolute in his influence. His arrogance was met by the manly and conscientious refusal of Mordecai, the foster father of Esther, to give him Divine honors, and he immediately began to plan a revenge. In accordance with the unscrupulous vindictiveness of the times he plotted the destruction of the entire race of the Jews. The king gave him the desired authority without much consideration, and the time was set for the act of extermination, and orders issued to all parts of the kingdom for its execution. Here again God interposed, and so ordered the lot by which the day was set that the greater part of a year intervened between the promulgation of the decree and the time for its fulfillment. Mordecai, who appears to have been a leader among the Jews at Shushan, immediately put on sackcloth with ashes, and appeared as near the palace as he could in this garb of mourning. Esther sent her attendant, Hatach, to inquire into the cause of Mordecai's mourning, and was thus informed of the terrible fate hanging over her countrymen. Mordecai saw that she was the only one who could, humanly speaking, avert the calamity, and besought her to use her influence with the king to this end. Our lesson represents the struggle in Esther's mind, and her heroic resolve to take her life in her hand for the sake of her people. The latter portion of the book unfolds the queen's plan more fully, with its successful issue in the destruction of Haman and his house, and the deliverance of the Jews, together with the appointment of their fast of Purim, observed in thankful remembrance of their escape.

THE LESSON.

I. DIFFICULTY.—VS. 10–12.

V. 10.—"*Again Esther spake unto Hatach.*" This eunuch seems to have been devoted to the queen, and willing to be her messenger on such a delicate errand. If he had been less trustworthy the affair might have been prematurely defeated. Esther knew how capricious her lord and king was, and how little of real influence she had with him, being regarded more as a plaything than anything else.

V. 11—"*All the king's servants....do know, that whosoever....shall come unto the king into the inner court, who is not called, there is one law....to put him to death.*" This strict rule of court etiquette was probably devised for the purpose of protecting the king's person from assault. It was a well-known regulation, and apparently carefully observed. Any escape from the penalty attached was entirely dependent upon the mood of a capricious and irresponsible man at the moment. "*I have not been called to come in unto the king these thirty days.*" This fact made the risk still greater, because it indicated either that the king had tired of Esther or that some new favorite had taken her place for the time being. Esther stated these facts not so much in order to evade her responsibility as to show the hopelessness of any effort on her part. That is not courage that ignores difficulty and danger.

V. 12.—"*They told to Mordecai Esther's words.*" He was the queen's only real friend and counsellor, and upon his wisdom and piety the entire story turns. If his character had been less noble, the story would never have been written.

II. ENCOURAGEMENT.—VS. 13, 14.

V. 13.—"*Think not with thyself that thou shalt escape.*" Although Esther's nativity had been concealed from the king it was not probable that it could long escape the knowledge of H man, if indeed he were not already aware of it. Mordecai shows her that it is not a question of risk in intruding upon the king, but of greater risk in refusing to make the attempt.

V. 14.—"*If thou holdest thy peace at this time.*" Esther alone could, by the blessing of God, avert the

impending destruction, but, "*There shall arise enlargement and deliverance to the Jews from another place.*" Mordecai's faith was like that of Abraham counting that God was able to raise the promised seed even from the dead. "*Thou and thy father's house shall be destroyed.*" This hope did not meet the present emergency. The rage of Haman would certainly be sated with blood if she did not interfere. "*Who knoweth whether thou art come to the kingdom for such a time as this?*" To recognize one's place in the plans of God, and to seize the blessed opportunities as they come to us is the perfection of wisdom.

III. RESOLUTION.—VS. 15-17.

V. 15.—"*Then Esther bade them return Mordecai this answer.*" She immediately recognized the force of his argument and appeal, and made her heroic resolve, yet not in vain self-confidence.

V. 16.—"*Go gather together all the Jews....and fast ye for me.*" Although the name of God is not mentioned in this book, the work of God in the hearts and affairs of men is seen on every page. Esther did not dare to make her perilous attempt until she had strengthened herself in God. She sought the sympathy and prayers of her countrymen as she was about to enter the lion's den for them. "*I also and my maidens will fast likewise.*" She was not unmindful of her own spiritual need, and spent the time intervening between making her resolution and its execution in seeking God's help. "*If I perish, I perish.*" All thought of self preservation is swallowed up in that of duty. If her countrymen cannot be saved without the sacrifice of her life, she is ready to be offered up. No good cause, undertaken with such dependence upon God, and such surrender of self has ever failed, or ever can fail.

V. 17.—"*So Mordecai went his way.*" By faith he could see the clouds already lifting, and as he summoned his friends he could inspire them with fresh hope and courage.

IV. SUCCESS.—VS. 1 3.

V. 1.—We have in these three verses only the beginning of Esther's scheme in behalf of the Jews, but enough is related to give a clear intimation of what follows. When the king graciously received her, her success was assured. "*Esther put on her royal apparel.*" She did not undervalue the importance of appearances. She made herself as attractive to the eye as possible, depending upon God, yet neglecting no means within her reach. Thus apparelled she entered the inner court and stood within sight of the throne, yet at a distance from it.

V. 2.—"*When the king saw Esther, the queen, standing in the court, she obtained favor in his sight.*" Vashti has suffered because she had disobeyed the king's personal command; why should Esther escape when violating one of the permanent laws of the Medes and Persians? Because "the king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will" (Prov. 21: 1.)

V. 3.—"*What wilt thou, Queen Esther?....It shall be given thee to the half of my kingdom.*" The king knew that some desire had caused the queen, at her own peril, to venture uninvited into his presence, and promised to grant the request before it had been preferred. So wonderfully does the LORD turn the enmity of man into friendship, and overrule in the most complex affairs of nations. The lesson, and in fact the entire book, is an exposition of the ways of God among men.

LESSONS FOR TO-DAY.

Divine Providence.

1. It reaches everywhere.
2. It embraces all things.
3. It controls all men.
4. It surmounts all obstacles.
5. It demands human effort.
6. It honors human prayers.
7. It rewards self sacrifice.
8. It furthers God's gracious purposes.
9. It manifests the unseen Lord.

Confirmations of the Bible.

IN each new discovery of students and travellers we acquire a fresh evidence of Christianity. We live in an age of skepticism, and yet in every old coin or Moabite stone or Phrygian inscription or recovered writing or broken slab or crumbling tomb in Asia Minor, in Palestine, even on the far-off banks of the Tigris or the Euphrates, the Great Head of the Church is ever supplying us with fresh historic confirmations of the facts which we have historically received.

If the New Testament were taken from us to-morrow, it is hardly too much to say that from medals and catacombs and the ruins of long-forgotten cities, and relics and writings of days within two generations of the death of Christ, we could reconstruct and demonstrate every essential fact of "those sinless years which breathed beneath the Syrian blue."—*Archdeacon Farrar.*

Did Not Go Where They Were.

"I'VE been in India for many a year, and I never saw a native Christian the whole time." So spoke a colonel on board a steamer going to Bombay. Some days afterward the same colonel was telling of his hunting experiences, and said that thirty tigers had fallen to his rifle. "Did I understand you to say thirty, colonel?" asked a missionary at the table. "Yes, sir, thirty," replied the officer. "Because," pursued the missionary explanatorily, "I thought perhaps you meant three." "No, sir, thirty," this time with emphasis. "Well, now, that's strange," said the missionary; "I've been in India twenty-five years, and I never saw a wild live tiger all the while." "Very likely not, sir," said the colonel; "but that's because you didn't know where to look for them." "Perhaps it is so," admitted the missionary, after a moment or two of apparent reflection; "but may not that be the reason you never saw a native convert, as you affirmed the other evening at this table?"

Horsford's Acid Phosphate

For Alcoholism.

Dr. C. S. ELLIS, Wabash, Ind., says: "I prescribed it for a man who had used intoxicants to excess, for fifteen years, but during the last two years has entirely abstained. He thinks the Acid Phosphate is of much benefit to him."

Care for the Children

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"Last Spring my two children were vaccinated. Soon after, they broke all out with running sores, so dreadful I thought I should lose them. Hood's Sarsaparilla cured them completely; and they have been healthy ever since. I do feel that Hood's Sarsaparilla saved my children to me." MRS. C. L. THOMPSON, West Warren, Mass.

Purify the Blood

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the *combination* of remedial agents; 2d, the *proportion;* 3d, the *process* of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

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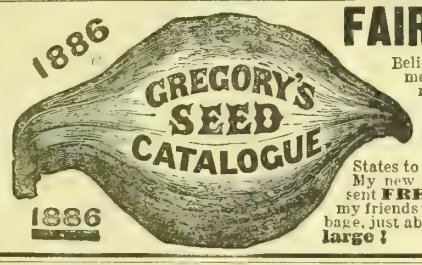

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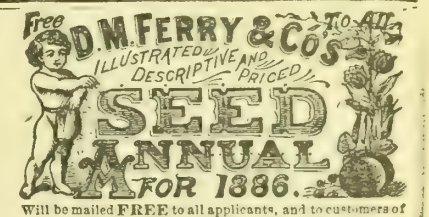

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of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 26
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Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

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CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	3,611,637 00
Reserve for Unpaid Losses and Claims	378,483 98
Net Surplus	1,227,995 10
Cash Assets	**$7,618,116 08**

SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,550 00
State and City Bonds (market value)	232,000 00
Loans on Stocks, payable on demand	122,850 00
Interest due on 1st January, 1886	97,056 02
Premiums uncollected and in hands of Agents	358,290 30
Real Estate	1,272,633 77
Total	**$7,618,116 08**

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VOL. LVII.—No. 10. WHOLE No. 2902. NEW-YORK, WEDNESDAY, MARCH 10, 1886. $2.65 A YEAR IN ADVANCE No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE STRIKES.—It shall ever be our endeavor to denounce oppression in whatsoever form it appears and with whomsoever it originates, and to strive to induce men to deal justly with their fellow men. We shall likewise denounce, with equal fervor, all unlawful and outrageous methods by which the oppressed may seek to enforce their demands for justice. They have no right to trample the law under their feet to attain their ends, however worthy they may be. If their cause is just, in the end it will succeed without a resort to violence, thereby disturbing the peace, inflicting damage on property not their own, and imperilling life and limb. For the time being violent measures may insure speedy concessions to just claims, but the danger might follow to embolden the victors to become themselves oppressors by pushing their demands beyond a just limit, which in the long run will be sure to react against them.

A MODERN HERETIC says that "Thoughtful men have long been waiting for some statement of the doctrine of future punishment which should be scientific as well as Scriptural." We doubt this very much. Truly thoughtful men would feel that this is a matter with which science has nothing to do. It is confined to the present and the seen. The future God alone can unfold, and when He has spoken there is an end of controversy. The question is one of Scripture only. So the Church has held in all ages, and so it is likely to hold. To the law and the testimony! One clear and distinct *Thus saith the Lord* is worth more than all the investigations and conclusions of the most acute scientists, for He sees the end from the beginning, which they neither do nor can.

THE WORD HONORED.—One reason why the evangelists, whose services are always in demand, are so successful in winning souls to Christ, is because they "preach the Word." Take Mr. Moody, for instance, the prince of modern evangelists, he never preaches without the Bible in his hands. And so familiar is he with the Scriptures, so simple and strong is his faith in them, and so endued is he with their power, that they seem all to be in his head and heart as well as in his hands. He honors the Word in all his preaching, and the Lord honors his preaching with the salvation of thousands. He magnifies the Scriptures, exalts them above all testimony, esteems no authority higher, believes that they are they which testify of Jesus, and hence his utterances and arguments are all clinched with a "thus saith the Lord."

These remarks also apply to other men of God who have won distinction as evangelists. They get their power from the Word, and hence have power with the Word; they are mighty in the Scriptures, and hence are mighty through the Scriptures. The Bible is the subject of their daily study; it is their library, their magazine of arms, from which in their preaching they draw their supplies. They spend no time in matching their opinions against the opinions of others. It is in no controversial spirit that they go forth. "What saith the Scriptures?" is the burden of their inquiry, and to these they repair as to the court of final resort, and by their testimony they abide. To this we trace one great secret of their success. Their example enforces Paul's charge to Timothy: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." We may rest assured that if we preach the Word, the Word will not return unto God void.

FAITH.—What a stupendous faith in Christ was exhibited by Peter in the words which he addressed to the cripple at the gate Beautiful of the Temple: "In the name of Jesus Christ of Nazareth rise up and walk!" To the blurred vision of poor, weak human nature it seemed like presumption. To that vision what a possible disappointment and embarrassment Peter was preparing for himself by the bold words of command! Look at those helpless, useless feet and ankles. They were born so; suppose they had remained so; suppose the miracle had not been wrought and the purposed blessing had not come; suppose, after all, the cripple had remained a cripple still. What a silly predicament Peter would have been in! How any looking on would have laughed at him! How it would have seemed like jesting with misfortune; like making a mockery of suffering; like adding deeper anguish to a soul into which, from conscious childhood, the iron had terribly entered! But to Peter's belief there was no such possibility. He had confidence in his commission and in the authority and power back of it. He knew that in that name which is above every name there was restoration for the suffering as well as salvation for the sinning. His faith was sufficient. The miracle was wrought "in the name of Jesus." Faith in that name is never disappointed. Faith in that name never suffers embarrassment. In that name what seems impossible to effort is made possible—the mightiest works that seem impracticable to human endeavor are accomplished.

MR. BEECHER'S ERRORS.—In Part II. of his Evolution and Religion, the preacher illustrates the evolution of human character by that of Egyptian wheat, which, he says (p. 275), after lying three thousand years in company with hideous mummies, when taken out and planted comes up and brings forth fruit as though it had not taken a wink of sleep. Yet all this story about the vitality of wheat taken from the mummies is a pure fable, with not a single fact to rest upon. So, after setting forth that view of the atonement which represents God as so vengeful that He rushed out to vindicate His broken law and was not stayed till Christ came and sprinkled it with His blood, he says that this view is petrified in some of the great mediæval confessions and stands there to-day (p. 285). This is a gross and inexcusable error. There is not a Christian confession extant which does not formulate its doctrine on this point in entire consistency with the saying God so *loved* the world that He gave His Son to *die* for it. Indeed, this is always made the fundamental position. The students of Symbolics would be much obliged to Mr. Beecher if he would point out one Confession that justifies his statement. Besides, what are the "mediæval confessions"? No author, that we are aware of, seems to know of any such. So again (p. 199), Mr. Beecher wonders why Christ's washing the disciples' feet was not made into an ordinance. "It sinks deeper than the Lord's Supper, has a profounder grip upon man's nature, duty and destiny." The answer is that Christ made His ordinances, not the Church. And what comparison is there between the symbolic illustration of one point of Christian ethics and a rite which represents the one foundation of all human hope? There are one or two feet-washing sects in this country. Mr. Beecher had better join them.

The Victory of Both Sides.

TRADITION tells the story of two famous Kilkenny cats who fought in a sawpit so ferociously that when the battle was over only the tail of each was left. This has usually been considered a myth, but its exact counterpart was actually seen in a controversy last year between two distinguished philosophers whose passage at arms was so severe that at the conclusion not even the tail of either was to be seen. The combatants were Mr. Herbert Spencer and Mr. Frederick Harrison. The latter is a Positivist of the school of Comte, the former is—a Spencerian, being the founder of his own philosophy. The point at issue was religion. Mr. Spencer maintained that this consists in wonder and awe at the inscrutable mystery in which all science ends, and knows only one absolute certainty, viz., the infinite and eternal Energy from which all things proceed. Mr. Harrison, on the other hand, holds that religion has three elements—belief, worship and conduct; and that the proper object of these is not the unknown or unknowable, but Humanity as supported by Nature, a real aggregate worthy of respect and gratitude.

Each of these writers supports his own views with acuteness and vigor, and each attacks the other with argument and sarcasm. Both fail in defence and both succeed in onslaught. The dispassionate reader of the discussion, as presented in a small volume published by Prof. Yeomans a year ago, finds that the two disputants have ended in mutual annihilation. It is very clear that Agnosticism is not a religion. It calls for no worship and has nothing to do with either knowledge, affection, sympathy, faith, hope, duty or happiness. Its whole nature is summed up in the cabalistic formula, "the consciousness of a Mystery that cannot be fathomed and a Power that is omnipresent." No man knows or can know anything beyond this. But this is not religion in any sense which that word has or ever has had. It neither has the characteristics nor exerts the influence which in all ages have been attributed to religion. It is a mere makeshift intended to meet the religious instincts which it must be admitted belong to the whole human race. So that instead of concrete science "enlarging the sphere for religious sentiment," as Mr. Spencer claims, it takes away and stamps out all reason for religious sentiment, nay, indeed, any possibility of cherishing it.

But the Positivist theory, reverence for "the adorable Great Being," is no better off. "The whole of human beings, past, present and future," cannot possibly be an object of worship, because it embraces a multitude of what men justly stigmatize as monsters of iniquity, because even the better part of it has been marked always by mental or moral imperfection or both, because the real beings summed up under the ideal "Humanity" are but an abstraction in this point of view, without any common consciousness, and because progressive civilization has been carried on without any intent to further human progress, and therefore can make no claim upon the gratitude or veneration of subsequent ages. People cannot love, fear, obey or worship an abstraction. The attempt of Comte to meet this difficulty by making concrete embodiments of the civilization of the past, or establishing a hierarchy of saints of humanity with an elaborate ritual, by which men could worship collective humanity in the persons of its most eminent representatives, has usually been considered but one remove from madness.

We have only to express our unfeigned satisfac-

tion with the negative conclusion of each of these philosophers. Mr. Harrison has shown that agnosticism, whatever it may be, is not a religion, and therefore utterly fails to meet what is seen to be a crying want of humanity, as shown by the whole experience of the race, whether barbarous or civilized. And Mr. Spurgeon has performed the same useful office for the loud-sounding religion of Humanity, whose authors and professors have signally fulfilled the Apostle's words respecting their earliest predecessors, *Professing themselves to be wise, they became fools.* Besides this useful service, the discussion has shown that the *odium theologicum* does not belong only to orthodox disputants. These philosophers who calmly relegate the supernatural to the realm of fable, and make their continual boast of "science" (which with them always means physics), can yet say as sharp things of each other and show as much sensitiveness as is found among ordinary controversialists. Their scientific religion is just as weak in practical restraining power as any of the faiths which they contemptuously deride.

"Old Colony" Papers.

A VERITABLE "GOD'S ACRE."

II.

As we enter the Princeton cemetery at its southeast corner we notice a space enclosed by a high evergreen hedge, crowded with marble monuments of the horizontal, box-like style, customary in the older part of this ground. This is the burial plot of the Stockton family. Their illustrious ancestor, Richard Stockton (who with President Witherspoon, also of Princeton, was one of the signers of the Declaration of Independence) is interred in an unmarked grave in the old Quaker burying ground a couple of miles away at Stony Creek. His grandson, Commodore Robert F. Stockton, one of the most notable names in the naval annals of our country, is buried in this enclosure. He was in the service from 1810 to 1849, and afterwards served as U. S. Senator. His chief exploits were in procuring the cession of Liberia as a Free State, in breaking up the slave-trade on the coast of Africa and piracy in the West Indies, in the conquest of California in 1847, in building the "Princeton," the first steam vessel of war which ever belonged to any marine, and the abolition of flogging in the navy.

The peculiar interest of this cemetery, however, clusters about the tombs of its academic worthies. First in order comes the row of College Presidents, including all but the first, Jonathan Dickinson, who is buried at Elizabeth. It was not till the administration of his successor, President Burr, that the College was finally located at Princeton. Burr was a godly and accomplished man, an eloquent preacher, and a special friend of Whitefield.

His successor, and father-in-law, was Jonathan Edwards. Though he held the office only a month before his death, he is somehow so identified with it as to be known as President Edwards. Certainly no tomb in this country ever swallowed up so great an intellectual light, or a more remarkable man, whether we regard him as a thinker, a writer, a preacher, or a saint. The epitaph designates him as "*secundus nemini mortalium.*" He was only fifty-one when he died, and was a victim of the old method of inoculation for smallpox. Like Richard Baxter, to whom he had many points of resemblance, he contended with lifelong disease. He describes himself as having an "unhappy constitution, attended with flaccid solids, vapid, sizy and scarce fluids, and a low tide of spirits." This was, of course, Edwardsian for dyspepsia. His tomb has been sadly vandalized, pieces of the marble having been knocked off in all directions. There was for a while a placard hung upon it, warning off the relic-robbers, but it probably did more to put the idea into people's heads than to drive it out of their hearts.

And now perhaps the most pathetic sight I ever saw in any graveyard,—here at the feet of his father and grandfather, by his own request, lies the dust of what was once the brilliant, handsome, eloquent, successful, graceless, unprincipled, shunned and ruined Aaron Burr. The inscription records simply the dates of his birth and death, and that he was "a colonel in the army of the Revolution" and "Vice-President of the United States from 1801–5." Absurd myths long had currency, that he had to be buried at dead of night, and that his tombstone was placed there secretly at the instance of some lady, but the fact is that his funeral services were held in the College chapel with a sermon by the President, that he was followed to the grave by the Faculty and students in a body, and that his tombstone was erected by his relatives in 1856 in the middle of the day,—which spoils another romantic story. This stone is also mutilated by the insatiate ghouls. The other day when I looked at it last, there was fluttering upon the grave a little flag placed there on Decoration Day. It was a discriminating as well as a kindly act, for Burr's military career was as glorious as all the rest of his life was discreditable. What a touch of nature is there, and not less a glimpse of what was his real estimate of true living and of the life eternal, in this poor old man's dying wish to nestle in death at the feet of his simple and godly sires!

Next in the list of buried Presidents is Samuel Davies, probably one of the half dozen greatest pulpit orators whom our country has produced. His term of office was also brief, only about a year and a half. Samuel Finley is the next name in "Presidents' Row." He too was a famous man in his day, an associate with Whitefield in revival work, and under his administration occurred one of the most extraordinary revivals which Princeton ever enjoyed. His death was so triumphant, that Dr. Mason preached upon it as a contrast to the death of David Hume.

The next name is in some respects as great a one as Edwards. President Witherspoon was a distinguished leader of the Church of Scotland, before he was induced to come to America to take charge of the College. He had only been here six years, when the Revolution broke out. And yet so thoroughly and ardently had he identified himself with the cause of the patriots, that he was already recognized as a foremost champion. He is well known as the one clergyman whose name is signed to the Declaration of Independence. His spirit is shown by his eloquent words two days before:

"For my own part, of property I have some, of reputation more; that reputation is staked, that property is pledged, on the issue of this contest. And I would infinitely rather that these gray hairs should descend into the sepulchre by the hand of the executioner, than desert at this crisis the sacred cause of my country."

He served in Congress during six of its darkest and most critical years. He lived long enough afterwards to gather again the scattered forces of the College, and probably saved it in the crisis of reorganization by his prestige and the pecuniary aid which he obtained. He was of noble presence, like Washington, a great horseman, a man of spirit and wit and "more of genius than of learning," a powerful preacher, a devout and exemplary Christian. A colossal bronze statue of him, in the quaint custom of those days, adorns Fairmount Park in Philadelphia.

His successor was his son-in-law, Samuel Stanhope Smith. He also is entitled to great credit for the reorganization of the College, while professor under Dr. Witherspoon, as also in restoring it after the fire of 1802 during his own presidency. He is also one of the traditional great preachers of this country, his style being that of the French school. But his power, like a great many others, seems to have lain in the exquisite and thrilling charm of his elocution, and in the impressiveness and grace of his personal appearance. He was the first graduate of Princeton who ever held its presidency.

Ashbel Green also served in the Revolutionary war, and was chaplain of Congress during Washington's administration. He was one of the founders of Princeton Seminary, and by his proceedings against Albert Barnes had much to do with the disruption of the Presbyterian Church in 1837. He was essentially a leader of men, and while able in all departments of his service was chiefly felt as an ecclesiastical statesman. He was a special friend of the colored people, and preached for two years and a half to an African Church. Daniel Webster pronounced him "one of the most remarkable men he had ever met."

The last of the row of buried Presidents is Dr. Carnahan. The venerable ex-President Maclean is still living, but several members of his family are interred in this "College Lot." And as the family monument of Dr. McCosh, already inscribed with the name of his only son who died four years ago, has been here erected, we may draw the conclusion that his dust will lie amid the long line of his illustrious predecessors. *Serus in cœlum redeat!*

Here is another "row" of academic and theological *anakim.* Archibald Alexander was, at the start, *the* Theological Seminary—teaching Hebrew, Greek, theology, hermeneutics, and Biblical criticism, besides conducting its administration. He had few early advantages, yet was a foremost scholar of his day. His preaching was so clear and simple, that any child or uneducated person could understand all he said. His "talks" in the Sunday afternoon conferences are among the great traditions of Princeton. The narrative of his religious experiences is one of the most remarkable on record. His knowledge of the dealings of God with the soul was such, that President Woolsey has called him "the Shakespeare of the human heart." He is said to have resembled Wilberforce in appearance and manner,—small in person, with an "eagle eye," and a voice of great sweetness and penetrating force. His sons, Joseph Addison and James Waddell, are laid beside him, both professors in the Seminary, though the latter is best known as pastor of what is now Dr. John Hall's church in New York. I used to hear him very often in my youth, and look back upon him as perhaps the most uniformly interesting and edifying preacher I ever knew. Addison was a linguistic prodigy. By the time he was of age he was versed in the French, German, Italian, Spanish, Portuguese, modern Greek, Danish, Latin, Greek, Hebrew, Arabic, Syriac and Chaldeic, Persian and Turkish languages, adding soon after Sanskrit, Polish, Malay, and Chinese. To hear him preach (which was a rare occurrence) was a memorable event in one's life. He was only fifty years old, when he died.

When Archibald Alexander died, Dr. Charles Hodge exclaimed that the glory and prestige of Princeton Seminary had departed. But his own fame promises to be a more enduring one, being based upon his writings rather than tradition. The tomb of Charles Hodge will long be the theological Mecca of those who hold to a strictly Scriptural faith. His colossal "Institutes of Theology" leaves little to be said in defence or exposition of the Calvinistic system, except so far as scientific discovery shall (as it is all the while doing) confirm it from the analogies of God's natural revelation.

Dr. Samuel Miller became Archibald Alexander's first colleague in the Seminary. He was the model of a Christian gentleman. Dr. Nevins relates that he once said to a group of students, "I solemnly believe that Dr. Alexander is the greatest man who walks the earth." And, after he had left the room, the students all agreed that he himself was the holiest. As he lay (as he expressed it) "on the border of the other world" he exclaimed, in reply to the question how it appeared to him, "Ineffably glorious!"

And it is ineffably glorious and inspiring, as one walks amid the graves of all these great and holy men, to think of the general assembly of such as these whose spirits are with the saints of all ages, who see no more through a glass darkly but face to face.

F. N. Zabriskie.

March 1st, 1886.

Sun Images and the Sun of Righteousness.

BY TALBOT W. CHAMBERS, D D.

I.

ONE of the excellencies of the Revised Version of the Old Testament is that it incorporates in the text the correct translation of a number of words which, in the Authorized Version, are misrepresented or are rightly given only in the margin. Instances are *grove*, *plain*, *scum*, *owl*, *dragon*, *college*, etc. One of the most conspicuous cases of this kind is found in the plural of the word *image*. It is used in the A V. to render five distinct Hebrew words, *matstsebah* (Ex. 23:24), *tselem* (1 Sam. 6:5), *atsab* (2 Sam. 5:21), *teraphim* (Gen. 31:10), and *chammanim* (Lev. 26:30). The evil is not of much consequence in regard to the first three of these words, since, although there is a distinction in their meaning, the distinction has no particular significance. It is different with the other two, for one of them (*teraphim*) expresses the Hebrew equivalent for the classic *Lares et Penates*, and shows how rooted in the minds of the people was their attachment to the tutelary household gods, their images being found in the families of Jacob and David (1 Sam. 19:13). The remaining term shows the occasional participation of the covenant people in the oldest, the most wide-spread and the most enduring of all the forms of idolatry known to man, viz , the worship of the sun. *Chammanim* is derived from a word signifying *heat*, which is used poetically in the Bible to represent the sun (Job. 30:28; Song of Sol. 6:10), and its meaning is now universally admitted to be images of the sun, and not images in general. The places in Scripture where the word occurs are these:

The first is the passage already referred to, in the last chapter but one of Leviticus, where Jehovah sets forth, with solemn emphasis, the retribution to fall upon Israel in case of disobedience. In verse 30 the abominations of their false worship are threatened with overthrow. "I will destroy your high places, and cut down your *images*, and cast your carcases upon the carcases of your idols." In Isaiah the term occurs twice, and in each case conjoined with "groves," *i. e.*, Asherim; 17: 8, "neither shall [a man] have respect to that which his fingers have made, either the groves or the images," (margin, *sun images*); 27:9, "the groves and images (margin, *sun images*) shall not stand up,"=shall arise no more. The combination here favors the view that the two words represent, the one Baal, as the god of the sun, the other Astarte, as the goddess of the moon. In Ezek. 6:4, it is said "your *images* shall be broken," and in verse 6, "that your *images* may be cut down," in both cases, with *sun images* in the margin. In 2 Chronicles mention is made twice, with the same margin, of the removal of this form of idolatry. Asa (14:3) "took away the altars of the strange gods and the high places and brake down the *images*," and more than two centuries afterward, Josiah (34:4) ordered the same iconoclasm, "And they brake down the altars of Baalim in his presence; and the *images* that were on high above them he cut down." The interpretation of the term thus used is as old as Kimchi, and was established in modern times by the discovery of many Punic cippi with the inscription to Ba'al Chamman, *i. e.*, Baal the Sun. In the account given in the second Book of Kings of Josiah's reforming measures (23:5, 11) we are told that he put down "them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he took away the horses that the kings of Judah had given to the sun, and he burned the chariots of the sun with fire."

The universality of this form of idolatry is something remarkable. It seems to have prevailed everywhere. The chief object of worship among the Syrians was Baal = the sun, considered as the giver of light and life, the most active agent in all the operations of nature. But as he sometimes revealed himself as a destroyer, drying up the earth with summer heats and turning gardens into deserts, he was in that view regarded with terror and appeased with human sacrifices. Men carried this to the frightful extreme of parents offering their own children as victims to the fire-god. And such is the perversity of human nature that this revolting cruelty was often imported into Israel, notwithstanding the rigid prohibitions against it. "They have built also the high places of Baal, to burn their sons in the fire for burnt-offerings unto Baal; which I commanded not, nor spake it, neither came it into my mind" (Jer. 19:5. Cf. 2 Kgs. 17:16, 17, and 21:5, 6.) In Egypt the sun was the kernel of the state religion. In various forms he stood at the head of each hierarchy. At Memphis he was worshipped as Phtah, at Heliopolis as Tum, at Thebes as Amun Ra. Personified by Osiris, he became the foundation of the Egyptian metempsychosis. It is said in Genesis that Joseph married the daughter of Poti-phera, priest of On. But On is represented in Hebrew by Bethshemesh, and in the Septuagint (Jer. 43:13) by Heliopolis; both = City of the Sun. There is a single red granite obelisk remaining erect on the site of the ancient Heliopolis, not far from modern Cairo, and there is every reason to suppose that the obelisk in Central Park at New York once stood within the temple of the solar god among whose priests was the father-in-law of Joseph.

Another Heliopolis is found in the ancient Cœle-Syria in the large and splendid ruins of Baalbek, as the place was called before its conquest by the Seleucidæ. Here, as would be expected, the most imposing of the huge edifices erected upon a vast substruction, unequalled anywhere on earth in the size of its stones, some of them being sixty feet long and twelve feet in both diameters, is a great temple of the sun, 290 feet by 160, which was built by Antoninus Pius, and indicates how easily the emperors adopted and fostered the solar worship prevalent in all the East.

In Babylon the same thing is observed as in Egypt. Men were struck by the various stages of the daily and yearly course of the sun, in which they saw the most imposing manifestation of Deity. But they soon came to confound the creature with the Creator, and the host of heaven became objects of worship, with the sun as chief. Hence the great majority of the old Akkad hymns were addressed to him as the supreme benefactor of mankind. At times the moon and the planets became rivals, but in the end Shamash (= the sun) prevailed, and temples were erected to him in every province. In Persia the worship of Mithra, or the sun, is known to have been common from an early period. No idols were made, but the inscriptions show ever-recurring symbolic representations, usually a disk or orb with outstretched wings, with the addition sometimes of a human figure. The leading feature of the Magian rites derived from ancient Media was the worship of fire, performed on altars erected upon high mountains, where a perpetual flame, supposed to have been originally kindled from heaven, was constantly watched, and where solemn services were daily rendered. The remnant of the ancient Persians who escaped subjugation by Islam, now known as Parsees, unite with their reverence for the holy fire equal reverence for the sun as the emblem of Ormuzd. And even in our own time they have been known to stop wherever they happen to be at the setting of the sun, and take a posture of adoration, raising both hands and bowing profoundly in homage to the luminous orb. Among the native races of India the same worship continues in another form. There are very few temples or images dedicated to the sun, and yet he is the object of universal adoration. The Gayatri, the most ancient of Aryan prayers, first uttered more than three thousand years ago, is a prayer to the sun, to this effect: "Let us meditate on the excellent glory of the divine vivifier; may he enlighten all our undertakings." This is the most sacred of the Vedic utterances,* and takes precedence, with a Hindu, of all other forms of supplication. It still rises towards heaven day by day from millions of worshippers.

Among the Greeks and Romans solar worship had no such predominance as it enjoyed all through the Orient. Still Helios was a distinct and distinguished member of the Greek Pantheon, and his worship was widely spread, and the more, as after the time of Æschylus, he began to be identified with Apollo or Phœbus, the characteristic divinity of the Hellenic race and the impersonation of their life in its most pleasing and beautiful forms. This identification has been described as proceeding in this way. It is the sun's rays, or the arrows of Apollo, that everywhere, as the fields and gardens teach us, quicken life and foster it towards maturity; through them a new life springs all around, and in the warmth of their soft, kindly light, the jubilant voice of nature is heard, and awakens an echo in the human soul. At the same time these arrows destroy the life of plants and animals, since the summer heats produce destructive plagues. All these ideas are reproduced in the myth of Apollo, who is conceived in various ways corresponding to the influence of the sun, sometimes as a Nemesis whose glittering shafts strike down insolent offenders, but more generally as a genial radiance whose influences are all friendly. Hence Helios-Apollo is viewed as the personification of youth and beauty, the source of earthly blessings; the god of the herds and flocks grazing on the fields warmed by him; the god of medicine who provides for the growth of healing plants; the god of music, for everywhere are heard happy, joyful sounds when his kindly beams spread light and warmth over nature; and the god of oracles which reveal the secrets of the future, just as the light of heaven penetrates the darkest corners and brings to view every hidden recess. Physicians, poets, musicians and artists were under his immediate guardianship.

Under the Roman emperors the Oriental solar worship was introduced with great pomp. Reference has already been made to the magnificent structure erected by Antoninus Pius at Baalbek. But half a century afterward Heliogabalus put up a similar stately temple on the Palatine mount to the Sun-god, where sacrifices were offered with every circumstance of cost and solemnity. Varus (for that was his real name) was a grand-nephew of the wife of Septimius Severus. In his youth he was made high-priest of the Phœnician Sun-god at Emesa in Syria, and while there, through the intrigues of his mother with the legion stationed at that place, he was proclaimed emperor, and having conquered his rival Macrinus, got possession of the throne. This result he considered to be due to the deity at whose altars he had ministered, and hence, as Gibbon says, the display of superstitious gratitude was the only serious business of his reign. The honored name of Marcus Aurelius Antoninus, which he had at first assumed, was exchanged for that of Elagabalus, borne by the Syro-Phœnician god at Emesa. This god was proclaimed the chief deity in Rome, while all other gods were his servants. Of course, this predominance of the sun-worship did not continue, but the worship itself survived. For we find fifty years later, when Aurelian (274 A.D.) celebrated his triumph over the queen of the East, the temple of the sun received the gift of fifteen thousand pounds of gold. This temple was a splendid edifice on the side of the Quirinal Hill, dedicated to that deity whom Aurelian adored as the parent of his life and fortunes. His mother had been an inferior priestess in a chapel of the sun, and he had imbibed in his infancy a peculiar devotion to the god of light, a devotion which appears in his letters and on his medals. So at the end of the second century, when Diocletian would take a very solemn oath in the face of the army, it was by "the all-seeing deity of the Sun." He was still the universal object of worship; to the philosophic as an emblem, to the people at large as the deity himself. And curiously enough, this cult is found in an important sect of the ancient Christian heretics, the Manichæans. They sang hymns to the great principle of light, and addressed prayers to the sun, or at least, when praying, turned their faces to that tabernacle in which as they supposed Christ dwelt. The emperor Constantine, before his conversion, reverenced all the gods as mysterious powers, especially Apollo, the god of the Sun, to whom, in the year 308, he presented munificent gifts, and when he became a monotheist the god whom he worshipped was, as Uhlhorn says, rather the "Unconquered Sun" than the Father of our Lord Jesus Christ. And indeed, when he enjoined the observance of the Lord's day, it was not under the name of *Sabbatum* or *Dies Domini*, but under its old astronomical and heathen title, *Dies Solis*, so that the law was as applicable to the worshippers of Apollo and Mithras as to the Christians. In the eclectic religion of his nephew, the apostate Julian, the same feature appears conspicuous. He revered indeed the one immaterial, inconceivable Father who dwelt alone, but the direct outward object of worship was the great sun, the living and animated, the propitious and beneficent, image of the immaterial Father.

The prevalence of this form of worship among the Teutonic races is sufficiently shown by the name given to the first day of the week, Sunday (German *Sonntag*, Dutch *Zondag*, Ang. Sax. *Sunnen-daeg*, Dan. and Swed. *Söndag*), *i. e.*, the day held sacred to the sun. But the most complete system of sun-worship of which we have any account is that existing in Peru when discovered by the Spaniards. The changes in this luminary were identified with all the feelings and the fortunes of the Peruvian. The dawn was hope to him, the midday brightness was power to him, the declining sun was death to him, and the new morning was a resurrection to him. The Incas, as the monarchs were called, claimed to be children of the sun and his representatives on earth. In the capital was a magnificent temple, in the interior of which, at the western end, was a representation of the sun's disk and rays in solid gold, so placed that the rising sun, as it shone in, fell full upon the image and was reflected with dazzling splendor. In the court before the temple a great annual festival was held at the summer solstice. The multitude, assembled from all parts of the empire, waited in breathless solemnity till the first rays of their deity struck the golden image, when the whole body prostrated themselves in adoration.—*The Old Testament Student, January.*

*The Rev. H. M. Scudder, D.D. recently told the writer that once on his reciting this prayer in the original Sanscrit before a Brahmin, the man was horror-struck, and mourned that he should have lived to see the day when so holy an utterance was polluted by passing the lips of an unclean person.

Our Church.

Our Foreign Missions.

THE Board received in February $7,371.15. This is $2,000 more than the receipts for February, 1885, though a legacy has furnished half of the increase. The churches have given just $1,000 more in February than they did a year ago.

The receipts, however, are still $14,000 behind those of last year; the Board still owes $38,500—not one dollar of its customary loans having yet been paid,—and $40,000 are needed simply to meet the expenditures of the year which closes April 30th, and leave the debt at $9,000, where it was when the year began. By whatever sum the receipts of March and April shall fall short of this amount, by so much will the debt of the Board be increased.

In view of these facts the Board has directed a circular to be prepared, signed by its Treasurer and the members of its Finance Committee, reviewing the situation and the serious results that must follow unless there be a generous and prompt response. A copy of this circular has been sent to every pastor. If any should wish to distribute it they can be supplied.

Less than two months remain. What is to be done needs to be done quickly. Cor. Sec.

Two Letters.—Two letters have been received at the office of the Board of Foreign Missions within a few days that, together or singly, suggest ways in which the treasury may be entirely relieved and the way made clear for the work of another year.

One of them is brief but to the point, and reads thus:

New York, March 5th, 1886.

"I enclose check for $250, the amount on account of the debt of your Board. Please credit as cash from —— Reformed Church. Trusting you will be successful in raising the required amount to clear off the debt, I remain," etc., etc.

It is safe to presume that there are at least one hundred men and women who might follow the example thus set with satisfaction to themselves, and manifest advantage to the work of their Lord and the Church to which they belong.

The second letter is not so brief, but it is equally pointed and suggestive. It is from a pastor of one of our churches, who has a family of six and receives a salary of $800, and it reads, in part, as follows:

New York, March 2d, 1886.

"The most earnest appeal from the Treasurer of our Foreign Board is at hand. I have read the same to my consistory. What is the cause of this critical position of the Board? Has the Lord not supplied us with means? Yes, thank God, abundantly. Why is it not forthcoming? Because so many of His people think more of laying up something for a rainy day, for old age, for families, wife and children; because *God might possibly die*, or withdraw His promises from His faithful children. Had I a voice like an angel, I would cry aloud and say, 'Brethren, beware; let not the god of this world blind your eyes and you be led away from God and Christian duty.'

"I have been thinking over this painful situation of the Board, and asked myself, 'How must the money come to wipe out the debt and push things ahead?' The suggestion comes, 'Bring on the cocoanuts and break them over the wheels.' I respond, Amen! Let all the 'priests' take the lead, bring on the cocoanuts, and the mission chariot wheels of both our Boards will roll along majestically, and the shout of joy will be heard in all our land from the Atlantic to the Pacific, and on and on to China, India, Japan and the distant isles of the sea.

"To make a beginning, I see we have on our list 587 ministers. If each minister would give now, at once, on an average, say $20—587x20=$11,740. Would that not give an impulse to 83,115 communicants to give on an average, now, say $2? and we would have 83,115x2=$166,230+$11,740 $177,970. Brethren, how would that do for a start, and then go on as the Lord prospers us, to pay our honest debts to the Lord? There is too much talk of *giving*. Let us stop this. But let us call the thing by its right name and say, *Debts must be paid.*

"I enclose $20, hoping you will get 586 more such, on an average.

"I am yours in Christ, —— ——."

The effect of such a "start" as that would not be lost for years, and the danger of a "stop," that in some direction or other now seems imperative, would disappear.

We should like to see it tried, or something like it.

Elocution at New Brunswick.

AT the last meeting of General Synod, held at Syracuse, N. Y., June, 1885, a petition was presented from James Anderson, M.D., of New York city, calling attention to the need at New Brunswick of proper instruction in the principles of Elocution, and offering four hundred dollars collected by him as the first contribution toward a principal fund, the interest of which shall be devoted to this object. The Synod heartily approved of this cause, accepted the first gift through Dr. Anderson, and appointed a committee to secure, if possible, during the year five thousand dollars. This committee now turns to you.

There can be no question as to the value of proper elocutionary training. For want of it many strong thoughts are lost in the utterance, good sermons fall on listless ears, and the reading of the Scriptures becomes an unprofitable form. This is not a matter which corrects itself. Time only confirms habits, good or bad, and each year renders the voice less flexible.

The cause carries its own argument and appeal. Our Seminary has funds amounting to hundreds of thousands of dollars devoted to teaching the ministry "What to say." Let the Church now give at least five thousand dollars, with a view of teaching them "How to say it."

It is proposed, if possible, to extend the benefits of this fund to Rutgers College and Grammar School, that the voice may be trained rightly before being hardened, and correct principles of reading and speaking may be early implanted.

The amount named can be easily realized. We do not ask for a few large contributions, although such will be gladly received, but for many small ones. One dollar will be as gratefully acknowledged as one hundred dollars. We trust there may be found one individual in each church sufficiently interested in this cause to bring it to the notice of others, and secure and forward their gifts.

Rev. W. H. De Hart, Jamaica, N. Y., is authorized to receive and acknowledge all contributions.

A. V. V. Raymond,
W. E. Griffis, D.D.,
W. H. De Hart,
} Synod's Committee.

This circular has called forth from Professor Demarest the following communication on the subject:

Dear Brother Raymond: I was very glad to receive the circular of the committee of General Synod which has in charge the obtaining of funds for procuring instruction and training in Elocution in our institutions at New Brunswick. The appeal made will, I hope, meet with a ready and liberal response, and the effort be crowned with complete success. A better thing could not at present be done for us than the establishment of a fund, the income of which will be sufficient to give the students the help they need in this direction. We hope that some man or woman whom the Lord has blessed with means will be moved to do this thing.

Of course, the importance of a good utterance and effective delivery to the preacher of the Gospel is confessed by all, but all do not see the importance of some measure of training in order to attain these desirable ends. Some will tell us that nothing is required but that we speak naturally. We must simply open our mouths and speak naturally. But the trouble is that we have departed from nature, and we need some help in order to get back to it. We have formed bad habits that have become a second nature; we grow up with faults of utterance, and these habits should be broken and these faults corrected. For the accomplishment of this work we have elocutionary science and art and instructors and drillers in elocution. Elocutionary training that results in an artificial delivery, full of all sorts of tricks and affectations, is worse than nothing and disgusting to all sensible people. Perhaps the prevalence of quackery among instructors and credulity and servile imitation among pupils has tended to bring the whole subject into disrepute. Nevertheless, there is an important field here for the honest and capable instructor, and the faithful, earnest student.

The theory of elocution is a very simple thing, easily understood, and a man who can teach anything can teach it. But comparatively little has been done when it has been taught. The peripatetic elocutionist who delivers a dozen sound and admirable lectures in the course of a fortnight in some college or seminary and then goes on his way to do the same thing in another institution, is of little use. What is needed is a judicious driller, who will statedly and frequently meet the individual student by himself and give him just the treatment that he needs. Professors whose hands are full of other subjects might indeed teach the principles of elocution, but for the drill of individuals they have not the time, nor have they the skill of the specialist. It is gratifying to know that increasing attention to vocal culture, and to this whole subject of elocution, is paid in our public schools, grammar schools and colleges, so that the student does not come to the theological seminary needing to begin the study of elocution as he does that of Hebrew. But the chief thing is to maintain a system of vocal gymnastics for the improvement of the voice, and persistently to persevere in exercises that belong directly to his calling, as reading of Scriptures and of hymns, and exercises in speaking.

I am very sure that in what I have said I have expressed the views of my colleagues as well as my own, for the subject has often been up for discussion among us. Hoping that the committee will be gladdened by speedy and complete success, I am fraternally yours, David D. Demarest.

New Brunswick, N. J., Feb. 26th, 1886.

Our New Northwest School.

VERILY, the unpretentious academy at Orange City, I believe to-day to be one of the most important institutions of the Reformed Church. At all events, some considerations come to mind which serve to show that the work begun there, however humble, is noticeably one of promise and ought to secure the earnest, intelligent care of the whole Church. True, the school is now without endowment, without buildings, without teachers of note, and without a throng of pupils. Very certainly it is a school without a past and without much of a present, but just as certainly, unless all signs are fatuous, is it a school *with* a future.

Less than a schoolboy's age ago and where Orange City now stands was an unbroken, treeless, wind swept prairie. A colony of Hollanders, mostly from Pella, Marion County, Iowa, came and selected that then bleak prairie for their home. They brought their Bible and their Church with them, their love for truth, for home and God. They brought little else. They staked out their lands in a wide, illimitable expanse of earth under an equally illimitable expanse of sky, and reared their dwellings—dugouts, at first, mere caves in the earth, or huts with walls and even roof of prairie turf. Then they subdued the soil, they planted trees and gradually got their barns—mostly of straw and earth at the start—and gathered around them flocks and herds. The first years were of pitiless and indescribable hardship from the terrible grasshopper plague. Numbers lost heart and hope and returned. But to-day Orange City is the centre of a beautiful champaign country, with gardens and groves and well-tilled fields, with sleek cattle that a Rosa Bonheur would delight to paint, and herds of swine, good barns and comfortable, even elegant, farm-houses surrounded with trees and shrubbery and often with lawns well kept and velvety blue-grass pastures. Groves extend everywhere and far and near fill the circle of the horizon without a break.

The land is one of beauty—of its kind none fairer spreads beneath the sky. The town claims eight hundred inhabitants at the least, and perhaps it is entirely safe to say there are not less than five thousand Netherlanders occupying the country round about, or finding local centres at Alton, Hospers and Maurice. These latter are railroad points having a somewhat mixed population. Orange City, also on a great railroad—the Hawarden line of the Northwestern—is the county seat, owing to which fact it has a few American families; but, while a genuinely Dutch town, it aims, not unsuccessfully in many ways, to be American in spirit. It is certainly Hollandish, however, in its somewhat peculiar interest in church and school. The academy, originating less than two years ago, and set in operation so quietly as scarcely to attract attention away from home, met at once a want in the colony that was beginning to be felt profoundly. These Holland farm-houses and village homes are full of children; these children must be educated. First of ambitions ever is this among a sturdy, God-fearing people. The daughters must be prepared for home, and the sons for business life, but especially for college, whence all without exception nearly are expected to make their way eventually to the Theological School and so into the ministry of the Church.

From the start, however, the Academy has not been by any means what it might be, from its lack of so much that a school demands of facilities and accommodations. But weak as it is in many ways, it is yet very dear to the hearts of the most thoughtful and farseeing of these people. It is a mere infant, but an educational infant, a child of prayer and of hope. It is bound to grow. It fills a want which will increase as it is filled, and that which fills or supplies it will be of ever enlarging importance. The institution, in a local aspect merely, takes rank as one of greatest promise. But there is a broader view. No institution like this can be simply of local worth even at first, much less at last. Hence, though only the outgrowth of home need, and happy if it can be but decently equipped to meet that need—without any but most quiescent ambition further—yet no institution of the Reformed Church has, or can well have prospectively a nobler field before it than this now weak Orange City Academy.

This is plainly so for several reasons. The population of the colony and of its various dependencies is constantly growing. From this far-off corner of Northwestern Iowa, moreover, to Western Michigan, the nearest other educational point in the Church, is six hundred miles. It is fifteen hundred miles to New Brunswick. Now evidently, if there is to be advanced education here—at least in the Church and for the Church—the school must be here. Besides, the Academy, not so unwise as to be a sectarian, much less a mere Hollandish school, has right around it at home a magnificent field. Fairly equipped, and the whole of Northwestern and nearly all of Western Iowa would become its ground. It has really no rival now in the region. Give it a chance to take the position it should hold and it will inevitably make much territory, not now specially its own, thoroughly tributary to it. Anyone acquainted with the history of the great educational institutions of our land knows how this may be. Put this academy upon its feet, and it has at least the opportunity of becoming the capital, educationally, of a region larger and fairer far than double and treble the territory now embraced in some of our richest Eastern States.

But further, this Iowa colony does not stand alone. It is the base of other colonies. There are Hollandish settlements in Kansas, in Nebraska, several at various points in Dakota, and two or three prospective ones in central and Southwestern Minnesota. These all look to Orange City, and educational wants are sure to arise sooner or later among them. They are, in fact, manifested from the very start, for the Academy has students the present season, not only from near home in Iowa, but also from Nebraska and from widely separated points in Dakota. These other colonies are also to form growing and prosperous communities. Who does not therefore—in the greatness of the prospect—hesitate in attempting to forecast the future of this new educational enterprise? A great responsibility certainly rests upon the Church in connection. The future may be made a gloriously useful one. A great door is open to us in the mission field, assuredly among the Hollanders and to some extent also among American populations, but no more promising opening is there than in this new school of the Church; and as the wise and experienced know there is no more effective and absolutely requisite auxiliary in the work of church extension or the evangelization of this fair land.

Three hundred miles on further to the Northwest is the newest settlement of Netherlanders. In the near future doubtless other points will be occupied. What is the Church going to do with all this work? It ought to do something not only, but much, and do it at once. It ought for one thing to put this Northwestern School immediately upon its feet. No petty questions of rivalry with other institutions of the Church, or of injury to them, ought to be allowed to interfere. They are all a mistake where a mistake is a crime. The school needs endowment. There are individual men and women who could easily afford this endowment this very hour and so write their names up high in God's good work, where a good name is above all else to be desired. A full, strong corps of instructors is needed. The school needs buildings. Its present accommodations are an aggravation to professors and students. Good class-rooms with fitting apparatus are needed, and especially dormitories, that pupils from abroad may find accommodation suited to their slender means The school, in fact, from the outset needs simply to be made strong and capable. There can be no question about the field for it. The trouble is now that it is so largely field. It is a fair prospect. a golden opportunity, a mighty call. It is a great call of God to the Reformed Church. Will she hear it? There is money in the Church, then let it be invested here. It will bless this particular region but it will bless the whole Church more. This school blessed will bless every other school and agency and mission among us—will only help and never hinder any other good work in the land.

Let the whole Church give this cause its interest, take pains to become thoroughly acquainted with it, remember it in its prayers and not from its abundance withhold the gifts which are needed to fit it for the great work which it is called so plainly to-day to do. WM. J. SKILLMAN.

SIOUX FALLS, Dakota, February 20th, 1886.

....THE MIDDLE COLLEGIATE CHURCH, LAFAYETTE PLACE, N Y.—The special services which have been held in this church every evening except Saturday, during the last two weeks, were brought to a close on Sunday evening. The average attendance, including the week night services, was considerably in advance of the regular Sabbath congregations and was largely made up of non-church-going strangers, the unusually large proportion of men being generally remarked. A deep solemnity marked the Spirit's presence from first to last. The methods employed were not calculated to reveal immediate results. There was no rising for prayer or to indicate acceptance of the truth, but evidence of conviction and conversion and revival is by no means lacking. Dr. Chambers, Dr. DeWitt, Dr. Parkhurst, Mr. Smyth and Dr. Cuyler did earnest and powerful work at the first five services and in the after meetings, which were especially solemn. Seven of the eight remaining services were conducted by the Rev. Graham Taylor, of Hartford, Ct., whose success was attested by a continued increase of attendance during his mission, by the seriousness of a number of inquirers, and, above all, by the cordial sympathy and interest of Christians which his earnestness and manly gentleness won for him among all classes.

The afternoon services for children were very largely attended. These also Mr. Taylor conducted during his stay. Two special German services for women were conducted by Rev. Mr. Geyer and Dr. Oerter. The preparatory work included the visitation of every family in the district bounded by First street, Eighth street, Avenue A and University place. More than ten thousand invitations were distributed.

....PROSPECT HILL CHURCH, EAST 85TH STREET, N. Y.—The twenty-fifth anniversary of the pastorate of the Rev. D. McL. Quackenbush, D.D., the first, and still the senior pastor of this church, occurred on the first Lord's day in January last.

Quite a large congregation was present, many familiar faces of former members being seen in the audience. The pulpit was tastefully adorned with flowers, and Dr. Quackenbush, in a rapid review of the past twenty-five years, gave to his people a most interesting and instructive anniversary discourse, which was listened to with deep feeling and profound attention. The consistory and the people had desired, however, not to let the event pass without giving to their senior pastor some expression of their united and unabated regard and affection. A few ladies, therefore, went quietly among the congregation and raised the money with which they purchased a handsome mahogany cabinet of unique design; a beautiful silk covered down spread, and a fine Daghistan rug, which they thought would please him. But, as the pastor's health would not allow of a public reception, these articles were, on New Year's eve, quietly placed in his parlor; and it proved to be a complete, though a very agreeable surprise to him, and at the same time showed that ladies could keep a secret. In the meantime, the consistory prepared a testimonial on behalf of themselves and of the members of the church, expressive of their high appreciation of the remarkably able, sound and deeply interesting instruction which they had so long received from the Rev. Dr. Quackenbush, and of their gratitude to God for the uniform and unbroken harmony, confidence and love which had existed between them during the full period of a quarter of a century.

This testimonial was most beautifully engrossed by the artist, Mr. T. D. Ames, in album form, with seal skin covers; on the front of which in gold letters was the name of the Rev. D. McL. Quackenbush, D.D., and above it the figures, "1861," and below it, "1886." The testimonial was signed by the associate pastor, Rev. Oliver H. Walser, and by each member of the consistory; and on Saturday evening it was quietly placed upon the cabinet which the ladies had given him. This also was an entire surprise to the domine, and proved to be an excellent tonic. A.

NEW YORK, March 1st, 1886.

... HOPEWELL JUNCTION, N. Y.—One of my parishioners, Mr. Jacques Cortelyou, celebrated his ninetieth birthday to-day. He was born in the "1699" house, Brooklyn, on March 1st, 1796; was baptized and afterward received into the old First Reformed Church of Brooklyn, where he still holds a pew. Brooklyn had then but 2,000 inhabitants and all communication with New York city was by sail or row-boat He was brought up by his grandfather at the old homestead where Fort Hamilton now stands, and at the early age of sixteen took possession of property in Brooklyn, extending from the old Gowanus road into the woods, now forming Prospect Park. In the war of 1812 he was one of the home guard on Fort Greene; and has been through every transition of land and water transportation, even to joining in the celebration of the opening of the Brooklyn Bridge. He is still vigorous and cheerful, and joined heartily in the celebration of this day, assisted by children, grandchildren, nieces, nephews, and his pastor. Letters of congratulation and birthday remembrances poured in, and at the close of an evening dinner an immense birthday cake containing ninety candles was cut and all wished him many birthday returns, and God's continued blessing even to the one hundredth anniversary. What a period of time such a life covers, from the Presidency of Washington to the present day; and from the simplest colonial era to the present existence of a mighty republic with great cities and towns, connected by steam and electricity, planted over the whole face of it. For over fifty years he has been a subscriber to THE CHRISTIAN INTELLIGENCER and for thirty years to the *New York Times*. C. H. POLHEMUS.

MARCH 1st, 1886.

....POMPTON PLAINS, N. J.—Last Sabbath was a day to be remembered by us. Forty-one persons had come before the elders and given satisfactory evidence that they were born again; and on last Sabbath they stood together before the people to make confession of their faith in Christ. Eighteen of the number were baptized. These are but the first fruits. The work is still going on, and I can see no abatement of the interest. There are at present at least twenty more who are waiting for the next communion. One year ago the first of March, I administered the sacrament here for the first time. Just fifty have been added since that time. Sunday evening at 7 o'clock the Young People's Meeting filled the chapel. The church was also well filled at the preaching service, a half hour later. Sixteen young men were among the number of those who united with us, of whom twelve have taken part in our Young People's Meetings. The others will also, but have not yet had an opportunity. They have come with us to be workers with us.

H. W. T.

....THE PASTORS' ASSOCIATION met on Monday morning, March 8th, at 34 Vesey street and listened to a very enjoyable paper by the Rev. E. B. Coe, D.D., on "Mission Work on Fifth Avenue." The subjects for the next three months have been arranged by the Topic Committee, and are published under "Notices," in this issue. The new officers of the Association are: President, Rev. E. J. Runk; Secretary, Rev. D. W. Skellenger.

....THE THIRTY FOURTH ST. CHURCH, N. Y.—The twenty-fifth anniversary of the dedication of this church was observed on Sabbath, the 7th inst., with a general reunion on Monday evening. On Sabbath morning, the pastor, Rev. Dr. J. M. Dickson, preached from Philippians 3: 13, "Forgetting those things which are behind, and reaching forth unto those things which are before." With a brief review of the church under former pastors—Rev. Dr. P. Stryker, Rev. Isaac Riley and Rev. C. Martyn, the sermon was an inspiration in view of the future. In the evening Rev. Dr. F. N. Zabriskie gave "A Backward Glance over the Quarter-Century," giving a succinct view of the progress of the world during the twenty-five years The services, including a Sabbath school reunion at 2 30 P.M., were largely attended.

This church has lately adopted a free pew and voluntary offering system, which promises to be very much of a success. The fact was developed in connection with the services that this is the very system for which Dr. Zabriskie "labored and prayed" in his pastorate of the Livingston Reformed Church, which was merged in the Broome Street Reformed Church when it moved uptown and commenced arrangements for erecting the present Thirty-fourth street house. In his discourse in the morning Dr. Dickson said, "The question is merely conjectural yet it is legitimate: What might have been accomplished if the uptown church had taken on more of the character of the Livingston church in the matter of missionary effort and financial plan?" In the evening Dr. Zabriskie, who had occupied a place in the morning congregation unbeknown to Dr. Dickson, said, When I heard a few weeks since of this new departure of this church, which is not new, but the exact reproduction of what I labored for years ago, I could have wept aloud for joy."

Dr. Zabriskie once publicly expressed himself upon this feature of his Livingston pastorate as follow "The one idea of my three years' ministry was to gather and feed a flock, among whom there should be no such thing known as a taxation of the Gospel in the shape of assessed pews, and no precedence shown to the "gold ring" over the "vile raiment;" in other words, a church governed by the principles of the "kingdom" and not the maxims and customs of the world."

....THE VEDDER LECTURES.—The lecturer this year is the Rev. George S. Bishop, D.D., of East Orange, N. J. He delivered the first of the course on Sunday evening, Feb. 28th, in the Second Reformed Church, New Brunswick, N. J., before a large and interested audience; subject, "Common Sense and Faith;" the second on Monday evening in the Kirkpatrick Chapel; subject, "God Above Nature;" and the third at the same place on Wednesday evening; subject, "Creation above Nature."

....NEW BRUNSWICK, N. J.—Dr. T. C. Easton administered the sacrament of the Lord's Supper in the First Church last Sabbath morning. At this closing service of his very successful pastorate there, he had the pleasure of welcoming fourteen new members to the communion on confession. Dr. Easton begins his labors in Newark next Sabbath.

....PORT JERVIS, N. Y.—During the recent gale the spires of this church were blown over; the taller one crashed through the roof, completely demolishing the organ and inflicting other damage to the extent of about $15,000. Only a short time ago this church liquidated a debt of several thousand dollars, and now this severe calamity has befallen them.

....GRAND RAPIDS, MICH.—The Second Church has voted to hold evening services in the English language. This church makes a good showing in finances. It raised last year for the poor $875, missions $450. Other expenses, including salary and debt on church, $3,489; total $4,814. The Sunday-school contributed $489, of which sum $223 were for missions.

....NYACK, N. Y.—The Rev. W. H. Clark, D.D., has resigned the charge of this church, after a successful pastorate of nearly five years, and accepted a call to the Second Church of Philadelphia. His resignation is to take effect April 1st, when he expects to begin work in his new field. During Dr. Clark's ministry at Nyack the church has had large additions to its membership, and has increased very perceptibly in the spirit of liberality. For the year ending January 31st, 1886, the receipts for current expenses were $3,339.41, for benevolence $1,624.18, for Sabbath-school purposes $232.14, making a total of $5,195.73.

....THE NORTH CHURCH, CLAREMONT AVENUE, BROOKLYN.—The pastor, Rev. Wm. D. Perry, received nine into its membership last Sabbath.

....SCHOHARIE, N. Y.—A committee has been appointed by this church to secure plans and estimates for a new parsonage.

....PERSONAL.—The Rev. Ralph W. Brokaw has declined the call to the General Secretaryship of the Society of Christian Endeavor.

News of the Week.

WEDNESDAY, MARCH 3.—Mr. Morley, the Chief Secretary for Ireland, predicts that the government will fall on the Irish question....There was a vicious attack made on the Dominion Government of Canada, especially against Sir John MacDonald for the hanging of Reil....A fight occurred at Nantes, France, between the anarchists and the workingmen. The former were put to flight ...The American bark "Surprise" was wrecked on the island of Madagascar and was looted by the natives....A treaty of peace between Servia and Bulgaria has at last been signed at Bucharest....A motion expelling the French princes from France was proposed in the Chamber of Deputies by M. Clemenceau....A street car strike on four lines in New York has been ordered by the Empire Protective Association....A Prohibition murder took place in Atlanta, Ga....The President has sent a message to Congress on the outrage recently perpetrated on Chinamen ...Charges of fraud have been made in the tax department of Pennsylvania.

(Continued on page thirteen.)

Our Contributors.

Resignation.

BY WM. RANKIN DURYEE, D D.

WITHIN the darkness where no light has come
Save from the stars so silent in their rest,
My heart cries out, though quivering lips are dumb,
Thy will, O Lord, is best.

Though dear ones leave me and the home is rent,
Than which no home on earth had been more blest.
A power devising good has sorrow sent,
And on that heart I rest.

For I do know, not *think* but surely know,
From thousand tokens in this earthly frame,
Whate'er the blessing or whate'er the blow,
Love is its Sovereign's name.

Accurst of earth and heaven the bigot's dream,
That He who gave the life and formed the heart
Frowns on all love, however sweet it seem,
And forces souls apart!

Far sooner let me follow fools who swear
Man sits the monarch on a despot's throne,
No powers above whose might he may not dare,
No wills beyond his own.

Forgive the blasphemy, O gracious Lord;
Temptations strong assail me in my need;
Thou hast not Thine own blessed gift abhorred,
Nor taught the woeful creed.

For love that claims Thy blessing is Thine own,
From Thee it sprang, alone in Thee can grow;
With everlasting arms beneath it thrown
Death it can never know.

Life parts the loving, not the less than Death;
Death, not the less than Life has owned Thy power;
For saints above, as on the earth beneath,
Gleams bright love's trysting hour.

Love is but drawn from earth to heaven and Thee,
The Sun that shines 'mid stars of weaker beam;
Thy love with theirs combined eternally,
In glory how supreme!

So here on earth Thou once did'st leave Thine own,
Though one was leaning closely on Thy breast,
A little while to wait in lands unknown,
Till they should gain Thy rest.

Thy will be mine, O Lord; each parting make
The hour of deeper longing for Thy light;
So, gathering store for coming love, I take
My song up in the night.

MARCH, 1886.

The Heretic Priest; A Tale of Reformation Days in the Netherlands.

(Translated from the Dutch of E. Gerdes, for the Christian Intelligencer, by Rev. Daniel Van Pelt)

CHAPTER X.—EXCHANGE OF GARMENTS.

PHILIP CRUIZE on learning Floris' purpose to go to Mechlin, resolved to accompany him. They reached the episcopal city without molestation on the way. Floris had readily discovered Brigitta, who was safely domiciled at her brother's apartments in the prison. When she heard that her former master was so near her, and she was informed of the plan to rescue him, she determined to persuade her brother to lend himself to the plan. He was much attached to his sister, and he loved the priest for the kindness and favor he had ever shown to them both. Thus, although he was strongly impressed with the personal peril to which it exposed him, he agreed to do his part.

About an hour before her brother opened the tower gate for Lord Imbize, Sister Brigitta had found a means of introducing Philip Cruize and Floris into the prison, the former in the disguise of a monk. These two were actuated by but one desire—to save their beloved friend, the former priest, and they were resolved to perish in the attempt. They felt less concern for Herman Van der Woude and the other prisoners, because they were aware of the measures that had been set on foot by Lord Imbize. They knew that between two and three hundred men were held in readiness in the vicinity of the cathedral, prepared to assemble at a preconcerted signal and venture an attack on the prison as the first step towards wresting the government from the tyrants who now wielded it to the people's destruction. But none of these thought of Mr. Justus; and yet the hatred of Father Josephus was most fiercely directed against him. Philip and Floris, therefore, wished to see whether there were not some possibility of snatching this victim out of the persecutor's power.

While Floris was hid by Brigitta in her brother's room, Philip was conveyed by her to a small apartment that adjoined her own. He was here alone and in the dark. In a corner of the room he knelt down and prayed fervently for help and success. But as he prayed, leaning his head against the wall, he imagined he heard a man talking to himself in the next room. He noticed, too, a light streaming through a little opening. Applying his eye to this, how great was his surprise when he perceived that the person in the other room was none other than Father Josephus. The monk was alone and was pacing up and down the apartment. Once in a while he would stop and stand before a table, take some documents provided with great seals into his hand, and then a smile of exquisite malignity would appear upon his countenance. Philip laid his ear to the opening and sought to catch every word when Father Josephus next stopped and muttered to himself while fondly examining the papers.

"This," Cruize heard him say, "is the accusation against Herman Van der Woude. The other is an order from the Court of the Inquisition to put the priest of Weersbeek to the torture to compel him to recant or confess. Ha! how I shall exult when the screws press from that heretic a cry of pain!"

Philip's heart beat with a passionate indignation. He put his hand into his bosom to assure himself that the pistol wherewith he had provided himself was there. He rose softly from his knees, saying to himself, "Now, or never." He went to Brigitta's room and asked her:

"Is there no way of getting into the room next to the one I was in? I can find no door."

"There is one, however," replied she. "Near the furthest corner of the room you will find a small iron knob down by the floor. Pull hard on this and you will find that you are lifting up a door. What do you wish to do in that other room?"

"Never mind now, Brigitta," replied Philip, "you'll know afterwards. But hurry and call Floris, and tell him to bring a rope and that brown, patched cloak of mine."

Philip hastened back to the room, found the knob, placed his ear again at the opening and listened. Father Josephus was still pacing up and down and soliloquizing. When he again stopped at the table, Philip heard him say:

"This is a permit from Granvelle, endorsed by the Governess-General, granting me access at any time to the prisoners. I will make good use of it! By-and-by I shall go to the priest's cell and feast my eyes upon his misery. How it will humble his proud heart." He took up another paper, and opening it, said: "And this is an order, direct from the Governess, giving me the power to at once and unconditionally set free any prisoner I choose. This will enable me to tantalize him to perfection. He will see that at a word from me he is free. How he will cringe and creep before me, begging me to save him!"

He began again to pace the room. After a few moments he stopped in the middle of the apartment. Philip looked and saw an expression of rage coming over his countenance; he clenched his fists and said in a loud tone:

"But that arch-heretic, Philip Cruize; he who is the cause of all the heresy in these regions—what a pity that he has escaped me again. Oh! that I had him in my power! Where can he be? He must be in this city, for I was informed that he and his nephew were seen on their way hither. Ha! then we'll catch them before long! Let them come to this town and—"

At this instant Philip pulled up the sliding door, and, followed by Floris, rushed into the other room. Ere Father Josephus could utter a word he placed the pistol to the heart of the monk and called out:

"Make an outcry, and through it goes!"

The astonished monk had the name of his assailant upon his lips, for he recognized him at once, but the sight of the firearm paralyzed his tongue

"Wh—at—do—y—you—wish?"

"Be still, traitor! and speak only when I ask you a question. If you don't do as I shall tell you, I will shoot you dead. If you obey me, not a hair of your head shall be harmed."

"What must I do?" whined Father Josephus, for he was as cowardly as he was cruel.

"Put off that monk's gown and cape and put on the cloak which this lad shall give you."

"Now," continued Philip, when the monk had divested himself of his outer garments, "wrap yourself in this brown, patched cloak. I believe you know it; I shall exchange with you and put on your gown;" and he suited the action to his words.

"That cloak," said Father Josephus, with abhorrence; "but this is well known as that of the heretic peddler; if I am found clad in this I shall be taken for him—"

"Be silent," rejoined Philip, and made a threatening movement with his pistol; "Obey me, and not a word."

"I am putting it on, I am putting it on," cried the monk in terror. He wrapped the cloak about him, and then looked demurely at his opponent, as much as to say, What more?

"Seat yourself upon that chair with your back to the table." Josephus obeyed, trembling with fear.

"You have nothing to fear," Philip assured him, "if you do what I tell you. We are not as bloodthirsty as you are, and will not shoot you unless in case of necessity."

Philip now gave another sign to Floris, who, taking the rope from his pocket, tied the arms and legs of the passive monk securely to the rungs and back of the chair, his uncle meanwhile standing before him with the pistol. When this was done, Philip whispered something in Floris' ear, gave him the pistol and told him in audible words to stand guard over the monk and shoot him if he attempted the least outcry. He then collected the documents that were upon the table, whose contents he had heard the monk describe, and hastened with them through the sliding-door out of the apartment.

Floris remained alone with Father Josephus. The lamp cast its light full into his face, which seemed to have grown older within these last few days by reason of the experiences through which he had passed. Yet was he but little more than a boy in his feelings and his knowledge of men. He was nothing of a warrior, though endowed with a dauntless moral courage, and was a little alarmed at being compelled to handle a firearm.

For quite a while not a word passed between the two. The monk appeared in a very pitiable plight and his fear of the pistol made him assume a most woe begone expression. Floris' kind heart was melted to compassion. And suddenly another thought struck him. Why not speak to this poor man of the true way of salvation? He at once began to address him upon this topic, pointing out the grace of the Lord Jesus, which was sufficient to save without the intervention of saints or the additional necessity of penances and ceremonies.

At first the monk gave no reply except a look of horror at this poisonous heresy. But presently a change seemed to come over him. He looked searchingly into the frank, confiding features of the youth before him. A little better acquaintance with the world would have taught Floris the significance of that sudden gleam in those small gray eyes. But the father's face was turned from the light and the lad would not have suspected any evil had he seen the look. The monk now affected a sudden emotion, and said brokenly:

"I must indeed—believe what you say—to be true—but I—tremble—"

A ray of glad hope shone into Floris' heart. Surely the wicked monk was being moved by the Spirit. He quickly replied:

"You need not tremble, worthy father. God does not cause you to hear His Gospel in order to make you afraid, but to make you glad. It is the 'glad tidings of great joy.' Therefore fear not, only believe!"

The monk seemed deeply agitated; a sound escaped him as of a suppressed sob. The inexperienced Floris had no longer a doubt but he had repented. He bent over him and inquired with a voice full of tender feeling:

"Shall we unite in prayer to the Lord?"

The monk heaved a deep, sad sigh and said plaintively:

"These bands!"

"Oh, that is soon remedied," and in the gladness of his heart Floris forgot all prudence and quickly untied the rope that held the monk, having laid the pistol on the table. No sooner did the monk feel that he was free than he sprang to his feet, threw himself upon the lad, seized him by the hair and cried out at the top of his voice:

"Help! help! A heretic! a murderer!"

Floris, at first almost paralyzed by surprise, soon wrenched himself loose from the monk's feeble grasp, for his wounded arm was not yet healed. But the latter now took the pistol from the table. Floris rushed toward the sliding-door, pursued by the enraged father. But being a few paces ahead he succeeded in vanishing from his sight before Josephus reached the doorway. Dashing through the opening, the latter was about to hurry through the door into the next apartment, when he beheld Petrus Dathenus, Herman Van der Woude, the ferryman and a number of others standing before him. They left him no time to recover from his astonishment, but hurled themselves upon him and dealt him several sabre cuts.

At this moment, however, the soldiers of the prison guard appeared upon the scene, and there arose a desperate conflict. The numbers of the conspirators

grew apace and soon Lord Imbize placed himself at their head. He fought like a lion and succeeded in covering the retreat of our friends and in disarming and disabling a number of the soldiers. He would certainly have succeeded in making himself master of the prison, if the guard had not been reinforced by a large detachment of the city garrison, who far outnumbered Imbize's men and were much better disciplined. Imbize quickly comprehended his situation, and wishing to spare himself and his followers for another more decisive occasion, he commanded them to draw back, conducting the retreat in an orderly manner.

The soldiers of the garrison now made a thorough search of the prison to recover, if possible, some of the escaped prisoners. They came to the apartment where Father Josephus had sunk to the floor, exhausted by the loss of blood. He was lying with his face down and the officer no sooner perceived his prostrate form, than he called to the soldiers:

"Despatch this wretch! It is the peddler, the arch-heretic who has escaped us so often. Make sure of him now; I know him by the brown, patched cloak he wears. No mercy to him! Despatch him, so he'll not get away from us again!"

The soldiers obeyed the order and threw themselves upon the unfortunate monk, who had consciousness enough to hear the command, but not sufficient strength to make himself known. It needed but few more blows to put an end to his miserable existence. His persecuting spirit had thus become the cause of his own destruction.

And what had become of Philip Cruize and the priest of Weersbeek? The two documents so fondly handled by Father Josephus, the one giving him access to the prisoners and the other permitting him to set any free whom he should select, produced their desired results in the hands of Philip, personating the influential monk. Before the rising of the populace and the attack upon the prison, the two friends had quietly left the prison and betaken themselves to a place of safety, where Floris was awaiting them.

It was not long before Herman Van der Wonde joined their number. They then all left the city of Mechlin, succeeded in crossing the borders of the province, reached that of Holland and took up their residence in one of its cities, where they were in less danger of being molested in the exercise of their religion. Herman eventually, when matters came to open war between the Provinces and Spain, enlisted in the army of the patriots and fought bravely under William of Orange and his brother Louis. The priest and Philip Cruize, who had been educated for the priesthood, naturally devoted themselves to the preaching of a purer Gospel than had at first been taught them. And it need hardly be told that Floris Berthem prepared himself to follow their example and to proclaim to the people who were plunged in the darkness of Romish superstition, that corner-stone of Christian doctrine which once he had written as part of his Latin exercise: "BEING JUSTIFIED FREELY BY HIS GRACE, THROUGH THE REDEMPTION THAT IS IN CHRIST JESUS."

Bible-Searching Christians.

BY REV. C. P. DITMARS.

THESE are just what is needed in every part of the Church to day. Our life is a warfare against the world, the flesh and the devil. God's Word is a most complete armory for the battle. But how shall we furnish ourselves with weapons, or how shall we wield them, if we are not fully acquainted with what the armory contains and how to use it? Paul, in his summing up of what the Christian soldier needs, gives us last of all and as the only offensive weapon, "the sword of the Spirit, which is the word of God." This we are to wield prayerfully and righteously against evil; with this we are to strike sturdy blows against error, superstition and wickedness; with this we are to thrust back the tempter and pierce the hardness of men's hearts. But how few really know how to use it? In some countries men carry a sword at their sides, even in most peaceful times. But unless they are watched and kept bright by polishing these unused swords will rust fast in their scabbards. Suppose a foe should spring upon one whose sword had been suffered to rust fast. Could he use it? Could he bring it forth? He might seize it with great energy, but alas! it is fast where it has so long rested —a useless weapon. How often is it so with the believer and his Bible? God has given into his hands "the sword of the Spirit;" "the sharp, two edged sword of the word of God." How many have it ever ready for effective use? How few are skilful in using it aggressively against the sin which rises up all around. How few, when temptation comes, can press the keen edge of some ready command, or precept, or example against it. Alas, too often when the enemy comes upon many of us, we are overwhelmed because our minds are dull concerning the truth. We have not a ready grasp upon our weapon. The cutting power of the sword lies wholly in its edge and in the determination of him who wields it. So the piercing, heart-touching power of the Word lies in the pointed, practical use of it. The great aim is to cut the soul loose from sin, or to pierce the soul's enemy to death. It is indeed a mighty weapon that God has put in our hands. It is "quick and powerful," "sharp," "piercing," if we wield it with prayer. And, above all, it is the Spirit's great instrument, and the Spirit is promised to help us in the use of it. By His help we shall learn the effective use of it for our soul's defense, and for advancing the Lord's kingdom. O then, how we ought to search more and more these Scriptures. How we ought to seek more and more the help of the Divine Spirit. Ask Him to apply the Word you read and think upon, to your own soul. Ask Him to apply the Word you speak or teach to others, unto their souls. Seek the saving, quickening, enlightening power of this God-inspired truth. So search it that in darkness you may find its light; in weariness its rest; in trouble its comfort; and in affliction its rich consolation. Above all and through all, so search it that you may find Christ. Unless you find Him you miss its very heart. Unless you know Him you cannot know and understand God. Unless you receive Him you cannot be saved. As He comes to you out of this Word, He is "the way, the truth and the life."

NISKAYUNA, N. Y.

Letters from Florida.

I.

ST. AUGUSTINE, February 10th, 1886.

IT occurred to me that a brief communication on my Southern tour may be deemed worthy of a place in your valuable paper, if for no other reason than that of furnishing information to readers of the INTELLIGENCER who may have a desire to sojourn in a more mild and genial winter climate. The climate of Florida is one of its chief attractions; it is quite like summer in January and February. It is no wonder that so many people come here to exchange the season of Northern snows for the Southern sun.

Invalids who are disturbed by pulmonary complaints need not go to Greece or Asia Minor in search of a more mild and salubrious winter climate; they can select any temperature in the Southern States they need. If you desire a moist climate you will find it on the seashore at St. Augustine. If you should need hot, go to Key West, where there is perpetual summer, or if you wish it more cool, you will find it in the pines of North and South Carolina.

St. Augustine is the most ancient town in North America, situated upon a narrow strip of land formed by St. Sebastian river on one side, and the Atlantic ocean upon the other. The city is protected by two small islands, between which there is a channel for shipping to enter the harbor. Approaching the city by land over a bridge and causeway crossing the St. Sebastian river, we enter a well-shaded avenue, flanked by beautiful gardens and orange groves, which leads directly to the centre of the quaint old city. St. Augustine is noted for its ancient land marks. It is interesting to walk through its narrow streets, stroll through Fort Marion, or along the city sea wall; visit the city gates, or to sail on its beautiful rivers, covered with yachts and other small craft of different rigs. Among other places of interest are the numerous orange groves and flower gardens, and a trip across the Matanses river to the lighthouse, where you can gather a variety of sea shells and sea beans of several colors. Here stands the old Spanish cathedral, as firm as when built centuries ago, and there is the old slave market, wherein, when slavery existed, negroes were bought and sold as merchandise, at public auction, to the highest bidder. The sea wall, or breakwater, is a line of massive masonry, built by order of the United States government at a great cost, for protection of the city from the wash of the ocean. This wall extends from the United States barracks to Fort Marion, affording to the inhabitants a pleasant promenade.

The old Spanish fort is the chief attraction. It was the first fort erected in the United States; it commands both land and sea. Cannon are mounted on the ramparts. It is constructed entirely of coquina stone, a peculiar substance, supposed to have been formed by coral animals, quarried and brought from the seashore, which material is said to stand the test of shot better than Northern granite. Within the fort are shown chambers without light, said to have been used by the Spanish inquisition, from the fact of a skeleton in chains having been found in one of them. There are several of these mysterious vaults. One of these chambers evidently has been the chapel for religious service, for the stone altar is still in a good state of preser vation. As you enter the fort, over the gateway, is the arms of Spain, elaborately carved on the breast-work.

The city itself is purely of Spanish origin. The dwellings are mostly built of the coquina stone, one story, with wide balconies, steep roofs, and small windows and doors. The streets are narrow and winding, not more than from twenty to thirty feet in width, without sidewalks. The new dwellings now being constructed by Northern people are of modern architecture. They have a good supply of churches, of different denominations, and of schools. The original natives were of Spanish descent and a law-abiding people. There is a large number of colored people in the town, but the Indians, the first settlers on the soil, have all disappeared.

There is no more beautiful sight than an orange grove. The crop is now ripe and mostly gathered, yet there is enough remaining to show the golden fruit hanging in tempting clusters among the fresh green leaves, while here and there peep out the white delicate blossoms, filling the air with their delicious odor. Long before the oranges are plucked from off the branches, blossoms spring forth for the new crop. The ripe fruit will remain firmly on the trees for at least six months. As the fruit is picked fresh, it is of much better flavor and more delicious to the taste than that you get at home in the North. The crop cannot endure frost. It is estimated that the late cold wave has destroyed at least $1,000,000 worth of fruit, besides killing many young trees.

The cultivation of oranges, strawberries, and other fruits has grown to be a considerable source of wealth to the State. Cotton, sugar, rice, yellow pine and live oak timber, oranges, fish, and wild game may be considered the most valuable products of Florida.

Most all the best land along the St. John's river has been taken up and improved by orange growers, and that more in the interior has been purchased in large blocks by foreigners as a matter of speculation. Those who are desirous of making Florida their home should first see the land and try the climate, whether it will be suitable as a permanent home.

The surface of the State, as a whole, is remarkably level and broken, largely covered with lagoons, sunken rivers and everglades, which abound with alligators and reptiles of a dangerous character. The soil is generally light and sandy, except what is commonly called the hammocks, where it is intermixed with clay. The hammock land is usually covered with a heavy growth of red, live and water oak, and magnolia intermingled with the wild orange and lemon growth, and is better adapted to the cultivation of the orange, sweet potato, and many other fruits. The Savanna lands are of rich alluvian, which, during the rainy season, are inundated with water from two to three feet, and the bottom covered with a heavy growth of rank grass, only adapted to grazing. The everglades are a vast marsh, interspersed with many small islands, but that part not covered with water can be utilized for the cultivation of the banana and plantains. The pine forest soil is very poor, light and sandy, much of which is absolutely worthless for farming purposes.

G. E. WINANTS.

WHO SEES THE BLOOD?—That delightful passage in Exodus came flashing up to my mind just now, where the Israelite sprinkled the blood on the lintel and the two side posts. Then he shut the door. He was inside: he did not see the blood any more. The blood was outside upon the posts, and he could not see it himself; but he was safe? Yes, because it is written, "When I see the blood I will pass over you." It is God's sight of the blood of His dear Son that is the everlasting safeguard of all who are in Christ. Though it is most precious and sweet to me to look at that blood once shed for many for the remission of sins, and I do look at it; yet if ever there should come a dark night to me in which I cannot see it, still God will see it and I am safe. I am saved, because it is written, not "when you see it," but "when I see the blood I will pass over you." It is the perfection of the sacrifice, not your perfection of sight which is your safeguard. It is the absence of all blemish from the sacrifice—not the absence of blemish from your faith—that makes you to be "accepted in the Beloved."—*Spurgeon.*

The Reading Room.

Our Book-Shelves.

....“The Praise Songs of Israel.” A New Rendering of the Book of Psalms. By John De Witt, D.D., Professor in the Theological Seminary at New Brunswick. New and Revised Edition. The first edition of this book was appropriately noticed in our columns, when it appeared a year or two since. We are pleased to see that the volume met with so cordial a reception both in this country and in Great Britain that a new edition has been rendered necessary. Advantage has been taken by this fact to subject the work to a “severe scrutiny (as the Preface tells us) in which every word has been challenged anew, and the structure of every sentence and phrase carefully pondered.” Hence, while in their general arrangement the pages stand nearly as before, yet in many individual passages the fresh results of further labor have been embodied. In the Preface the author meets in a modest and manly way some criticisms that were made on the first edition, and justifies his usually close adherence to the massoretic text.

The book as a whole is very much the best English rendering of the Psalter now before the public. Of course it does not take the place of the Revised Version of 1885. That was made under limitations which were essential to its having any prospect of acceptance among the people generally. This has been carried through simply with the design of putting the exact sense of the original into the clearest, strongest and best English idiom. And it has attained a wonderful degree of success. There are occasional slips, as in Ps. 71: 3, “My high lifted rock,” where the sense is obscure and hardly warranted by the Hebrew, and in the fourth page of the Appendix *transpiring* is used in the sense of *occurring*. In the same Appendix there is a brief but admirable statement of the origin and meaning of the Divine name Jehovah.

We have no heart for microscopic criticism, for often the choice of a word depends upon the taste or the associations of the individual; and in very difficult places where it is hard to doubt that there is some corruption of the text (such as Ps. 58: 9; 141: 5, 6), the author has brought out an intelligible sense, and one as likely to be correct as any other. The general reader may accept the volume as a faithful representation of these precious praise songs, and one that conveys as much of their beauty, pathos and power as transfusion into an occidental tongue will allow. He will rarely be disturbed by meeting clauses or words that seem obscure, and usually can get the sense as he goes along, which, alas, is not the case always with the Authorized Version or even in the Revision. To the ministry the book will be of great service. It will serve most of the purposes of a brief commentary. If ever a man is in doubt as to the exact sense of a verse or section he proposes to treat, a recurrence to these pages will dispel the doubt and show the precise meaning of the inspired singer.

It is to be hoped that Professor De Witt's health and leisure will allow him to complete the promised series of explanatory notes, of which a few specimen pages are appended to this volume. Such a volume will be especially helpful to younger students and to some that are not young. There is a call for such explanations from a competent hand, from one familiar with the literature of the subject as well as with the latest results of Hebrew scholarship, one endued with sound judgment and free from the “sacred rage” after novelty, and above all, one in hearty sympathy with the underlying spirit and general tone of these blessed Psalms. The sample given at the close of this volume is such as to awaken a keen desire for the full collection. It will fill a vacancy of long standing in our current exegetical literature. (Funk & Wagnalls.)

....“Oceana.” By James Anthony Froude. Mr. Froude made the journey around the world, embarking on the “Australasian,” an Aberdeen steam packet bound for Australia. Probably he was in need of rest after the work and worry of editing the Carlyle manuscripts and enduring the fire of the critics. But he had also in mind words written by Sir James Harrington two hundred years ago, who thought he could foresee Britain and her conquests united in an Oceana, “a commonwealth for increase, and upon the mightiest foundation that has been laid from the foundation of the world.” Mr. Froude had also his vision of a confederacy of Britain and her colonies, and the work he united with pleasure was an inquiry into the feeling of the colonists toward the mother country and their disposition in regard to a confederacy and their opinions as to the basis on which it could be formed. A few days were spent with the Cape Colony, investigating the condition of affairs and gathering the views and hopes of leading men. Weeks were devoted to Australia, visiting various cities and making short journeys into the interior. New Zealand was next visited and some of the wonders of the island explored. From New Zealand the party sailed to Honolulu, and from Honolulu to San Francisco, and returned to Great Britain by way of New York. The description of this journey makes up what to many will be the most engaging book Mr. Froude has written. The incidents of the voyages and of the journeys by land, the appearance of the country, the people he met,—people of all classes, Governors, judges, merchants, scientific men, professors, farmers and laborers,—the flowers, the birds, the stars overhead, the fish in the sea, are delightfully described. Most interesting and rather philosophical digressions occur frequently, always practical and abounding in terse sayings. One may not always agree with these comments, but must admire the force and beauty of the language in which they are conveyed.

Not least attractive are the engravings from drawings by Mrs. Froude and by Lord Elphinstone who accompanied him, and from photographs.

The book may have a great deal of influence with Englishmen, and may lead to some sort of a confederation with the entire British Empire, which would be a mighty power among the nations.

The volume would be an agreeable and instructive companion to an intelligent man or woman on a journey South this winter, or it can be preserved for enjoyment during the approaching summer vacation. (Charles Scribner's Sons.)

....“Platform and Pulpit Aids.” This new volume of “The Clerical Library” series, excels, we think, in the interesting nature of its contents, any that have preceded it. It contains speeches delivered from the platform at notable public gatherings by the most eminent Christian orators of Great Britain, of present and recent times. They are compiled from reports in the *Church of England Temperance Chronicle*, the *Christian World*, and other journals. The speeches are on Home and Foreign Missions, Bible Distribution, and Temperance, and may well be studied as models in effective oratory, as well as for the extensive knowledge they impart on these absorbing themes. (A. C. Armstrong & Son.)

Our Library Table.

Periodicals, Serials and Notes.

....*The New Princeton Review* for March more than fulfils the promise of its first number. In fact, we consider it a clear improvement, from the larger proportion of distinctively literary matter, and the less disproportionate space occupied by its story. This latter, by the way, introduces us to a Norwegian “Howells,” by name Jonas Lie, through the translation and adaptation of H. H. Boyesen. There are two articles of extraordinary value. One is a brilliant and thorough review and *critique* of “Contemporary English Ethics,” by Prof. Francis L. Patton, of Princeton. The other is Lowell's essay on the poet Gray. It is a rare thing now a days to meet with Mr. Lowell in our periodicals. And, highly as we estimate his poetry, we confess to a disposition to rate him even higher as an essayist. This subject is one peculiarly congenial to his taste and style, and he writes from a full mind, having had occasion to make a special study of Gray in connection with the recent ceremonies in the poet's honor, in which he took so conspicuous and brilliant a part. This article is as electric with wit and wisdom and imagination as Lowell's best literary essays. Public questions are treated with ability in Mr. Nadal's, “Do We Require a Diplomatic Service?” and in the very timely article on “Federal Aid in Education.” Mr. J. B. Harrison recounts, in a very interesting and suggestive way, “The Movement for the Redemption of Niagara.” The religious element is represented by Dr. George Dana Boardman's “The Just Scales,” a searching and comprehensive application of a great ethical principle to many sides of life. The editorial department of the *New Princeton Review* (“Criticisms, Notes, and Reviews”) is a unique feature in the periodical world, embracing the freshest things to be said about politics, philosophy, art, science, literature, reform, education, archæological research, etc. The literary element includes a bright review of Stedman's “Poets of America,” with other book reviews, and some timely “Chat about Periodicals,” with references to those before and contemporary with the *Biblical Repertory*, the original *Princeton Review*.

....*Lippincott's Magazine* for March has, besides its two serials, one of Brander Matthews's capital short stories, “Perchance to Dream.” Better and stranger than fiction is the account of Thorold, “the One Pioneer of Tierra del Fuego.” An interesting history of “the American Play” is given by Laurence Hutton, clearly showing (without specially intending to do so) the retrogression and degradation of the stage. A specially valuable article is “Song games and Myth-dramas at Washington,” by W. H. Babcock. The poetry of *Lippincott* is uncommonly good, of late. “As I came down from Lebanon,” by Clinton Scollard, betokens to our eye a new star on the poetic horizon. “The March Wind,” by F. D. Sherman, which is invoked to “wake the sleeping violets” and “burst the winter's frosty prison-bars,” etc., comes rather unfortunately on this March day, when the wind is blowing fifty miles an hour and the mercury stands at six degrees. The “Monthly Gossip” is good.

....The *New Englander* for March is unusually good. It opens with Dr. A. P. Peabody's article on “A Liberal Education,” which is set forth with great clearness and vigor. If the author's own work is a fair specimen of the training he recommends, the case is closed and nothing more need be said. Article IV. discusses the Encyclical Letter of Leo XIII. and shows how absurd is the claim of some that the present Pontiff abates anything from the claims of his predecessor. The writer deals fairly, constantly quoting his authorities and making out his points conclusively. Article V. handles “Progressive Orthodoxy” as set forth in the book under that name by the Andover professors. The writer shows very clearly how unsatisfactory is the method of the authors and how far it falls short of a true theodicy. He also convicts them of “unconscious rationalism,” a happy expression for a good deal that now-a-days passes for exposition of Scripture. The Educational Topics are as usual local, but none the less timely and readable. The Notices of Books contain a satisfactory estimate of Mr. Wilson's Congressional Government, a very wholesome and stimulating book, though by no means flawless in substance or style.

....*St. Nicholas* for March contains a collection of “Dog Stories,” amusing and entertaining. The interest of these is enhanced by a delightful picture of Dr. John Brown and his famous “Rab.” The article on “French Painters,” too, is illustrated by three noteworthy copies of paintings—“The Seaport with the Great Tower,” by Claude Lorraine; “The Dog of the Regiment,” by Horace Vernet; and “Madame Le Brun's Portrait of Herself.” The sixth chapter of Mr. Stockton's “Personally Conducted,” which is descriptive of Florence and Venice, is fitly accompanied by representations of scenes in those picturesque cities. Another art treasure is a full page illustration called “The Wolves and the Roeback,” and yet others illuminate “Quaker Esther's Ride.” Who does not become a child in the enjoyment of *St. Nicholas?*

BOOKS RECEIVED.

A. C. Armstrong & Son: Platform and Pulpit Aids. (The Clerical Library.) 12mo, pp. 284. $1.50.

Daniel W. Knowles: Jewels of Praise. A Collection of Choice Original Hymns and Tunes, suitable for Sunday-schools, Bible Classes and the Home Circle. By Asa Hull, author of “Gem of Gems,” etc. 12mo, pp. 190. Board.

Phillips & Hunt: Yard-Stick and Scissors. By Edward A. Rand. (Up-the-Ladder Club Series.) 12mo, pp. 305. $1.25; also,

Annals of the Round Table and Other Stories. By Jennie M. Bingham. 12mo, pp. 279. $1.

Charles Scribner's Sons: Letters to Dead Authors. By Andrew Lang. 16mo, pp. 234. $1; also,

The Fight for Missouri. From the Election of Lincoln to the Death of Lyon. By Thomas L. Snead. With Maps. 12mo, pp. 322. $1.50; also,

The Wonders of Water. From the French of Gaston Tissandier. Edited, with numerous additions, by Schele De Vere, D.D., LL.D. Illustrated. (Wonders of Science.) 12mo, pp. 350. $1; also,

Wonders of Architecture. Translated from the French of M. Lefèvre. To which is added A Chapter on English Architecture, by R. Donald. Illustrated. (Wonders of Art and Archæology.) 12mo, pp. 264. $1; also,

Adventures on the Great Hunting Grounds of the World. By Victor Meunier. Illustrated. (Wonders of Man and Nature.) 12mo, pp. 297. $1.

Presbyterian Board of Publication: Flower Talks at Elmridge. By Ella Rodman Church, author of “Birds and Their Ways,” etc. 12mo, pp. 320. $1.15; also,

From Accadia to Machpelah; or, The Homes and Journeyings of Abraham. By the Rev. James Marshall Thompson. 12mo, pp. 312. $1.15.

John B. Alden: The History of Russia, from the Earliest Times to 1877. By Alfred Rambaud. Translated by Leonora B. Lang. In Two Volumes. With Illustrations. 12mo. Vol. I., pp. 309; Vol. II., pp. 305. $1.75.

Funk & Wagnalls: The Poet Scout. A Book of Song and Story. By Captain Jack Crawford. Quarto, pp. 181. $2.

Robert Carter & Brothers: Synoptical Lectures on the Books of Holy Scripture. By Donald Fraser, M.A., D.D. In Two Volumes. Fourth Edition. Carefully revised throughout. 12mo, cloth. Vol. I., Genesis-Habakkuk, pp. 370; Vol. II., Zephaniah-Revelation, pp. 357. $4.50.

UNBOUND BOOKS AND PAMPHLETS.

Cavalry Life; or, Sketches and Stories in Barracks and Out. By J. S. Winter. (No. 59, Harper's Handy Series.) 16mo, pp. 149. 25 cents; also,

Movements of Religious Thought in Britain During the Nineteenth Century. By John Tulloch, D.D., LL.D. (No. 60, same.) 16mo, pp. 210. 25 cents; also,

Until the Day Breaks. A Novel. By Emily Splendor, author of “A True Marriage,” etc. (No. 514, Harper's Franklin Square Library.) 4to, pp. 54. 20 cents.

The Choice of Books and Other Literary Pieces. By Frederic Harrison. 16mo, pp. 446. 50 cents. Macmillan & Co.

The Rivals and the School for Scandal. By Richard Brinsley Sheridan. (Cassell's National Library.) 32mo, pp. 191. 10 cents.

Christian Work in New York. Being the 59th Annual Report of the New York City Mission and Tract Society. With Brief Notices of the Operations of Other Societies, etc. 8vo, pp. 146.

The American Male Choir. A Collection of Sacred and Secular Music for Male Chorus and Quartet Choirs, Clubs, Colleges and Singing Societies. By John Harrison Tenney. 8vo, pp. 159. 50 cents. Oliver Ditson & Co.

PERIODICALS.

January and February.—The Monthly Interpreter.

March.—New Englander and Yale Review, The American Missionary, The Missionary Herald, The Pulpit Treasury, The Homiletic Review, The Library Magazine, Magazine of American History, Words and Weapons, The English Pulpit of To-day, The Book Buyer, The Brooklyn Magazine, The Pansy, The Musical Visitor, Our Little Ones and the Nursery, Methodist Review, Outing.

Tributes to John B. Gough.

IN his "Prelude," delivered in Tremont Temple, Boston, Feb. 22d, Joseph Cook said: "Two nations, now the foremost on the earth, mourn a fiery man of Kent. Humanity mourns; for this man had fire in his emotions, in his imagination, in his intellect, in his will and in his conscience; he was himself a pillar of fire, through which God looked in the morning watch of a great reform, and troubled the hosts of its enemies and took off their chariot wheels. He who has addressed more than 8,500,000 hearers, he who has spoken to more than 8,500 audiences, and travelled more miles on his lecture tours than would reach twenty times around the globe, lies at rest in his own library yonder at Hillside."

"Dead he lies among his books;
The peace of God is in his looks.
Traveller! in what realms afar,
In what planet, in what star,
In what vast aerial space
Shines the light upon thy face?"
—*Longfellow.*

In an eloquent address delivered by Dr. Theodore L. Cuyler in the Collegiate Church, Fifth avenue and Twenty-ninth street, New York, on the life of John B. Gough, he said: "Gough wrought deeper, wider work in temperance than any man since Father Matthew. He was unique in character. His life was a romance. The elements of his power were his marvellous impersonation, instantaneous representation. He taught truths by pictures; his arguments were impersonation, but he had deep discernment and he was one of the wisest counsellors in the temperance movement; sympathetic and catholic in spirit, though opposed to compromise."

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Sermons on the Card, and other Discourses. By Bishop Latimer. (March 12.)

Plutarch's Lives of Alexander and Cæsar. (March 19th.)

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The Home.

AUNT MARJORIE'S CORNER

The Little Girls.

IN a charming letter, not intended for publication, a friend says to Aunt Marjorie, apropos of certain words in this "Corner" and elsewhere:

"You find your girl friends enlivening company at times, yet I feel sure the most of your sympathy is for the boys, judging from the articles I have read. If I could write just now, I would take issue with you about the difference made between son and daughter. If there is any, I fancy it is just the other way. My experience and observation have been, the *boy* has the new suit first, the *boy* spends his pocket-money as he pleases, and has the lion's share *always;* the *boy* goes to the entertainment, for which only one ticket can be afforded; the *boy's* foibles are overlooked or laughingly condoned, but the sister's extravagances? or girlish bits of folly never escape the notice of either father or mother."

I wish very much that we might, in order to comparison of views, hear bits of experience from our readers. The truly wise and loving parent makes no difference in the treatment of the children at home, except as each child needs to have its own special development considered. In the same household the children differ, and cannot receive precisely the same discipline. Home training should not be cast-iron nor arbitrary. Aunt Marjorie has always seen little girls receive more petting, especially from papa, than their brothers do, and she is therefore always ready to break a lance in defense of her friends, the boys. It is not that she loves them better. A sweet little girl is the very sweetest thing on the face of the earth. It is not uncommonly the case that justice is not dealt alike to the children of a family, because one is more demonstrative than another; has a way of coaxing and persuading which wins the pence and the kisses from father and mother; or because one is passionate and stubborn, and short-sighted parents, dreading a contest, are ready to sacrifice right principle for the sake of a transient peace.

Let us hear from you, friends. If this is to be a mother's corner, mothers should not be reluctant to occupy it, helping each other by their counsel.

One of us has her contribution ready, and here it is:

MOTHER'S RIGHT-HAND MAN.

Dear Aunt Marjorie: I hope that the subject of "Boys" is not yet exhausted, for my youngster of eleven is a real comfort in the house, and I would like to tell you some of the useful things he does. He always cleans and oils my sewing machine for me, having learned how by carefully reading the directions. He frequently sews on it as well, or sometimes turns the hand attachment for me to sew. But instead of my saying "stop" or "start," he wishes me to direct him by "get up" or "whoa."

He always cleans and fills my calligraphic pen for me; and in fancy work his rule and compasses make many a line or circle.

If his father is absent he carves at table, having learned by carefully watching the process. I am happy to say that he will also ask the blessing if I request him to do so. He does most of his own shopping, bringing suits or shoes home on approval if at all doubtful about them. He has a button-hook, in the handle of which are buttons, fasteners, and the needle for inserting them, and he keeps the buttons on his own boots.

He keeps the spring rollers to the shades up to their duty by taking them down and winding them up when they show signs of weakness, and he does other little tinkering jobs about the house. But lest you should think he has a dull life, or an old head on young shoulders, let me add that he is the veriest romp at play; kicks out shoes at "shinney" as fast as any boy I know, and races with the swiftest at the Institute. I hope to see further suggestions on the subject in your "Corner."

A Suburban Mother.

Brightness in a Dreary Place.

BY SARAH GOULD.

MY friend, who regularly visits the city hospital, diffusing kind words and deeds on every side, a short time since saw a new patient in one of the wards. She was a Swede, still in the prime of life, with something so foreign in her strongly marked features as suggested there was little hope of saying much to her on the most weighty of all subjects at the bed of the sick and dying. As the lady remarked, there seemed to be "a stone wall" before her. But her pleasant answer, in broken English, to a question about her health was encouraging. She spoke of the Lord's goodness to her and the comfort she had in Him. On inquiry, she found the young woman had had a life of many trials. She had come to Philadelphia in the Centennial year. She said she had desired to be happy, and sought enjoyment in various ways. She married and had a good home and one child. But still life was not complete. Death took both away. Since then she had found peace in Jesus Christ. She talked intelligently on religious subjects, and showed a lovely spirit of resignation. The lady was questioning in her own mind whether the invalid was a Presbyterian or Methodist, being sure she must be one or the other. At last she told herself, to what organization she belonged. She is a *Chris*-tian, or Campbellite, of the same belief as President Garfield and family. The *Chris*-tians now worship in a hall in this city, and their minister comes often to the hospital to cheer and pray with the lone foreigner.

It was truly refreshing to meet in a place so full of suffering an inmate of such a spirit. There is a positive brightness about the spot.

Philadelphia.

The Mother's Sabbath.

BY MARY R. BALDWIN.

ONE of the great questions of the hour which is being considered by the pulpit and by the press with more earnestness than ever before on account of its issues, which must be for the weal or for the woe of our nation, is the Sunday question. There are unselfish efforts being made to give the workingman his chance for a half day's rest, so that he may meet the Sabbath in such a physical and mental condition as shall enable him to regard it as something more than an opportunity for recuperation or a chance for amusement.

In an able sermon upon the "Sunday" subject, as it is related to the needs of these times and of all times, by the Rev. Henry J. Van Dyke, D.D., we find a sentence which seems full of significance, namely, "There is a golden mean between the falsehood of extremes." These words somehow seem to hold the key to the secret of many of the miserable, unprofitable Sunday experiences of the past as of the present, and to suggest an adjustment of opportunities to needs, by the recognition of the "golden mean."

Were those unlighted Sundays, which many remember with a kind of horror, the result of falsehood? It seems hard to acknowledge it with respect to our high souled Puritan ancestors, who have bequeathed to us so much that has built the moral stamina of our nation; and if we must, we must also allow that their environments were peculiar, and that in the stress to find truth there is often an unnatural strain put upon the soul's energies, which places one in a false attitude before the great principle towards which he is blindly groping. In taking second hand rules, customs and traditions, have fathers and mothers been false to their own individuality and to the home trust, when they should have stood like children before their God, asking the meaning of Sunday as related to the deepest needs of their homes?

If over strictness has been the result of a false position of the soul, may not the same be said of laxity and Sunday desecration?

Has not the use of Sunday been abused because man has not been willing to let the light of truth shine widely in upon his soul and thus enable him to see clearly its true wants? The lower nature through darkness, thus been exalted over the [illegible], and the day which was given to man as a blessed benediction for his soul has been used for pleasure and mere physical rest.

The great Sunday question has, without doubt, come to the heart of the home as never before, and this question, if considered and decided as in God's very presence, will save our homes from the falsehood of extremes. The "thou shalt" of the old Mosaic law shall be illumined by Christ's law of love, which will surely reveal the secret of true Sabbath-keeping.

Said one to a friend who found the Sabbath an especial delight, "How is it that you are able to get such peculiar joy from the Sunday?" and the reply was, "It is through the home influence. There was nothing strained in my mother's intellectual or spiritual attitude towards the day. Somehow she seemed to understand the true meaning of *shall* and *may* as related to the duties and joys of Sunday. I can never forget how she always went apart from us at one particular hour of the day, and when she again joined us her face shone with a spiritual light; it was as if it had been touched with beauty, and power, and peace all at once. In a child's vague way I understood that she had gained this at the very fountain of joy and that she lifted our Sundays above desecration as she did above slavery and mental discomfort. Sunday for this reason, if for no other, has become a delight to me."

Oh, what cannot a mother do who, like this one, understands the meaning of Sunday for the true needs! Blessed influences like these can never make fanatics or socialists, never swell the lists of restless spirits who in asking for Sunday freedom mean a desire for Sunday license.

Aunt Marjorie will be very glad to receive letters on this subject from mothers and daughters.

"Puddings and Dainty Desserts."

A DAINTY little book, with the fascinating title which it makes the mouth water to read, comes from the press of White, Stokes & Allen, and is the appropriate companion of other little books which bear on their title page the name of Thomas J. Murrey. All who possess "Fifty Soups," or "Fifty Salads," or "Dainty Breakfast Dishes," will feel that they must buy this book of dainty desserts as soon as possible. We give one or two receipts by way of sample:

Spanish Fruit Pudding.—Line a baking dish with a light puff paste, add a layer of shredded pineapple and cover it with powdered sugar; add a layer of sweet oranges sliced, strew over them a thin layer of sugar; next add a layer of sliced bananas with sugar strewn over them. Repeat the process until the dish is full. Cover the dish with a light puff paste and bake to a delicate brown.

Apple Charlotte.—Line a pudding dish with thin slices of home-made bread, buttered on both sides. Peel, core and slice a quantity of sour apples; put in a thin layer of apple in the dish, spice moderately and add a liberal quantity of sugar; then add a layer of any kind of home made preserves, and so on till the dish is full. Put slices of buttered bread on top and bake till the top is crisp and brown.

CHILDREN'S PORTFOLIO.

The Sparrow's Song.

I AM only a tiny sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

I have no barn or storehouse,
I neither sow nor reap;
God gives me a sparrow's portion,
But never a seed to keep.

I know there are many sparrows,
All over the world they are found;
But our heavenly Father knoweth
When *one* of us falls to the ground.

Tho' small, we are never forgotten;
Tho' weak, we are never afraid;
For we know the dear Lord keepeth
The life of the creatures He made.

I fly to the thickest forest,
I light on many a spray,
I have no chart nor compass,
But I never lose my way.

And I fold my wings at twilight,
Wher[illegible] I rapture [illegible];
For the Father [illegible] watching,
And no harm will come to me.

I am only a little sparrow,
A bird of low degree;
[illegible]
[illegible] faith than [illegible]

—*Selected.*

The Hallowed Name.

"HALLOWED be Thy name." To hallow is to account sacred. Persons and places are hallowed in our affections when they are held in special reverence, and their names call up cherished memories, or grateful feelings, or sincere admiration. Thus we hallow the burial places of parents, patriots, poets, and of the dead who died in the Lord. They are not put to common uses, nor are they profaned by idle jests or mocking discourse. The respect we have for hallowed names of great men is useful in forming our opinions and in shaping our characters. Whoever is without reverence for sacred things is apt to be low, vulgar, coarse in conversation, and without any of the better and nobler traits of manhood. He belongs to the viler herd of the profane multitude, who scoffs at virtue and sneers at piety, and makes "a mock of sin."

Therefore, dear children, true religion begins in reverence for the true God, the Lord who made heaven and earth and all that is therein. He is God, and there is no other God. The gods of the nations are the works of men's hands or the representatives of human passions. To worship them is to be weak and wicked and degraded to the level of the beasts. The pagan gods were pagan heroes. The gods of the savage portions of mankind were horrible, cruel monsters, and the gods of the heathen now are steeped in vices most foul and infamous. Their worshippers grow worse and worse, for they do but worship the depraved appetites and impure desires of their own hearts. They have no reverence for the true God, for they do not know Him until the Gospel shows them God revealed in Christ. As soon as they receive Christ as their teacher and Saviour the heathen throw away their idols and their false gods and forsake their unclean and defiling ways of worship, and hallow the name of our Father who is in heaven, who is the Creator of all and the Father of all who believe in Jesus Christ, whom He has sent to seek and save the lost.

A name is often made to mean more than volumes of history can contain. Many instances are given us by travellers in which the simple declaration, "I am an *American*," has saved them from imprisonment or death. Because that name stands for all the power of the United States of America, for our republic, which is respected and revered in the most distant parts of the world, and among the most barbarous tribes.

The name of God signifies His character. It includes all His attributes. It means that He is Jehovah God alone. To profane that name is a great crime against one's self. To treat irreverently the Majesty of the Universe, the Holy One whom angels adore and worship with devoutest reverence, and praise with holy ecstasy, is a sort of soul-suicide. Hence, in the law we are forbidden to take the name of the Lord our God in vain. For that is the beginning of all sins, and the showing forth in speech of the worst form of wickedness. We must not trifle with the name of God, for He is good and true and merciful and kind, and well deserves in Himself the adoration and praise and love and service of all rational beings, whether in heaven or on earth, or among the shining spheres that are in the vast spaces of the universe. He is God over all blessed forever, and willing to hear us when we pray unto Him aright. There can be no right prayer which does not hallow, that is, regard as most *holy* the name of our Father in heaven, the God and Father of our Lord Jesus Christ, the everlasting God who will judge all. E. S. P.

Claverack, N. Y.

How Seth Captured the Bear.

ONE afternoon in the early December of 1800, a hunter with his gun on his shoulder might have been seen pressing through the thick woods of Northeastern Ohio. Only a few months before, with his wife and two little children, with their worldly possessions packed in a covered wagon drawn by a yoke of oxen, he had made the long forty-days' journey from Massachusetts to what was then known as the "New Connecticut." Another axe was added to the chorus that rang through the forest, and another log-cabin, with its puncheon floor and doors, to the little settlement that was helping to lay with toil and privation the foundation of a rich and populous State.

It was of the near, not the distant future, however, that Seth Hayes was thinking that chill afternoon, for winter had set in early; little grain had been raised; markets were distant and difficult to reach, and the main dependence of the pioneer's cabin lay in the skill and success of the hunter. A light snow had already fallen, and as Seth crossed a little open space in the woods some marks in it caught his watchful eye. The boys and girls of to day might have thought them the footprints of a large dog, but he recognized them at once as the track of a bear.

The trail was not difficult to follow, and soon led him to a small cave at the foot of a rocky ledge. Closing up the holes that the bear might not pass through and out, he stopped to consider what it were best to do. To attempt the capture of the powerful animal alone was a most hazardous and dangerous undertaking. Should he return for assistance Bruin would very likely escape. At this juncture the memory of General Putnam might have occurred to him, as the destitute condition of his own home and of the settlement steadied his nerve for a feat requiring equal courage and daring. Setting down his gun, with his hatchet he proceeded to cut and drive a row of stakes at the mouth of the den, making holes for and sharpening, but not driving the last two, thus leaving room for his own entrance and egress. Then putting punk, wood, and sticks ready for a fire by this opening, he boldly crept into the cave on his hands and knees, and assaulted the bear with hatchet and knife.

As he carefully retreated foot by foot, the enraged animal closely followed him, its eyes gleaming and its strong white teeth snapping in the dim light. But Seth managed to keep beyond the reach of those strong paws, whose terrible hug, as he well knew, would have crushed every bone in his body, until he reached the entrance. Then, springing out, he hastened to drive the two remaining of his row of stakes that held the bear back, while he struck his flint and punk and kindled the fire that should intimidate Bruin. Having only shot for his gun, we may well believe that he had his hands full between fighting the furious bear back from the stakes and cutting beech slugs with which to load his gun. The flint of his lock was bad, and aiming as well as he could, he touched off with a brand from the fire. But his shots only seemed to madden the animal the more, and he drove him back with his hatchet again and again, till he had fired eight shots into him before the desperate struggle was ended.

It had been a hard battle, and it was not only a proud victory for Seth Hayes, but one with a substantial result, for the great bear that weighed over four hundred pounds furnished the settlement their supply of meat for the winter. Ela Thomas.

How John Eliot Cut the Knot.

JOHN ELIOT, known as the Apostle to the Indians, was one of the best of men. When he was appointed minister of the Roxbury church, in 1632, no one cared for the wretched Indians living in the colony.

Eliot learned their language that he might preach the Gospel to them. He translated the Bible for them and taught them to read it. His zeal made him indifferent to danger and fatigue. Such was his dislike to wigs and tobacco, that he would turn aside to preach against hairless heads being covered with foreign hair, and Christian mouths emitting volumes of smoke. He was so radical that one of his books, a work on civil government, was condemned for its seditious principles. Yet he was so charitable that his friends had to resort to devices to prevent him from giving everything away.

The parish treasurer once paid him his salary. Knowing his passion, the wise man of business put the coin into a handkerchief, which he tied into a dozen hard knots.

On his way home the good pastor called to see a poor, sick woman.

"God has sent you a relief," he said, as he tried to undo one of the knots. But the treasurer had done his work well, and Eliot's aged fingers could not extract the smallest coin. He thus cut the knots: "Here, my dear," he said to the woman, handing her the handkerchief, "take it; the Lord designs it all for you."

No wonder Cotton Mather said of him, "He that would write of Eliot must write of charity, or say nothing."—*Ex.*

Grandpa's Queer Cane.

A TRUE STORY.

IT was a cold winter night, seventy years ago. Little Polly had made a "breath-hole" on the frosty window-pane, so she could peep out and watch Jonas watering the cattle at the brook, and see the red sunset clouds; and there was grandpa coming home from the woods with an axe on his shoulder and a cane in his other hand.

He came into the large warm kitchen where she was, a few minutes later.

"Here, Polly," he said, "come and see my new cane."

Polly ran to examine it. It was slender and tapering, the head looked just like a snake's head, and it was striped and spotted like a snake.

"It looks just like a snake," said Polly, "only it is so straight and stiff. Where did you get it, grandpa?"

"I found it in a hollow log I was chopping to-day. I thought it would make me a nice cane, so I walked home with it to-night; and it did very well. It's slender, to be sure; but it seems stout, and I don't believe it would break very easy."

"It's nice and smooth," said Polly; "and it's pretty, too, if it didn't look so much like a snake. I don't like snakes very well."

"Don't you? Well, set it up in the corner now, and put the chairs about the table. I see Jonas coming in, and I want my supper."

Polly set the cane in the corner near the great fireplace; and just then grandma came in from the back buttery, with a bowl of apple sauce. Jonas came in with a pail of milk, and soon they all sat down to supper in the pleasant firelight.

They had just finished eating, when there was a little noise in the corner. They all looked around, but no cane stood there. Instead, a snake was squirming and twisting on the floor.

"For the land sakes!" cried grandma. "How on earth did that snake get into the house?"

"I found him frozen up stiff in a log," said grandpa, "and walked home with him for a cane. He made a very good one; but, now he has thawed out, Jonas, I guess you had better take him out and chop off his head."

Which Jonas was very willing to do.—*The Well Spring.*

Flies.

FLIES are distinguished from most other insects by having but a single pair of wings; what corresponds to the second or hinder pair in other insects being a pair of knob-like "balancers." The flight of the house-fly is most rapid in warm, sultry weather. We all know how busy and pertinacious their movements are in dog-day weather.

It has been found that a common fly when held captive moves its wings three hundred and thirty times a minute, whereas a honey-bee, whose powers of continued flight are much greater, moves its wings one hundred and ninety times in the same period. The wings describe a figure 8 in the air.

The buzz of the fly has been carefully studied by Landois. During flight the fly's buzz or hum is in a relatively low tone; when it is held so that the wings cannot move the buzz is higher in pitch, and it is higher still when the fly is held so that all motion of the external parts is prevented. The last mentioned is the true voice of the insect; it is produced by the breathing holes of the thorax. The buzz of the fly thus expresses the emotions of the creature; the low hum being one of contentment, the shrill excited buzz, one of alarm and disturbance.

Little Heads Together.

SCRIPTURE ACROSTIC.

1. A son of Ham. 2. The largest dry measure of the Hebrews. 3. The son of Amoz. 4. A friend and disciple of Christ. 5. One of the capitals of Bashan. 6. One of the minor prophets. 7. Naomi's daughter-in-law. 8. The sixth son of Jacob.

Primals.—A citizen of Colosse to whom Paul wrote an epistle. "Ittalie."

CHARADE.

When I one day my second spied
My first I saw him do—
To try to catch him was in vain—
It seemed as though he flew.
My whole's a game oft played by boys,
Amusing to the mind,
Now put your heads together, pray,
And thus my riddle find. S. H. Jackson.

ENIGMA.

I am composed of 20 letters and am what many a scribbler vainly hopes to be.
My 8, 7, 16, is a wild animal.
My 2, 9, 11, 17, is very annoying in dry weather.
My 1, 6, 20, is part of a musical composition.
My 12, 16, 4, 18, is an exclamation commanding quiet.
My 3, 19, 5, 15, is a very small quantity.
My 10, 17, is a pronoun.
My 14, 16, 13, 5, is a song in two parts. S. H. J.

Answers to Puzzles of February 17th.

Double Acrostic.—
P rover B
RomancE
I dy L
N eutra L
T reu T
I mag E
N ava L
G rap E
P hili P
R aleig H
E ch O
S almo N
S mok E

Printing Press. Bell Telephone.

Pi.—
Vex not thou the poet's mind
With thy shallow wit;
Vex not thou the poet's mind,
For thou canst not fathom it.
Clear and bright it should be ever,
Flowing like a crystal river;
Bright as light and clear as wind.

Diamond.—
J
S E T
W A F E R
S A F F R O N
J E F F E R S O N
T E R R I E R
R O S E S
N O R
N

Correct answers from Edith A. Glenney, Rappie Bowne, Lewis D. and Jennie Labagh, Carrie S. and Louie Rapalje.

The "Little Heads" are invited to send puzzles and answers to Cousin Lois, at this office

The Record of an Humble Life.

AFTER their death we remember the good who were great, and draw lessons from their lives; while we seldom remember the humble workers, and more rarely still regard their lives worth imitating. Yet many a lowly worker's devotion, were we to study it, might give us inspiration that we fail to find among many of the nobler Christian workers.

In an obituary published in the INTELLIGENCER, February 17th, appears the brief record of an humble life that may soon be forgotten; but its influence will live. Rather to give a few additional facts, that others may draw a lesson from that life, than to perpetuate the memory of Peter Davis, of Flatbush, Ulster County, N. Y., in this sketch written.

Fifty-five years ago last January, and some time after he had become a professing Christian, Mr. Davis, then a young man, wrote his consecration, from which the following resolutions are copied:

"I resolve henceforth, through the grace of God, to live, for the glory of His great name, a life of thankfulness for His mercy to me, an undeserving sinner."

"I resolve, through the strength of my Saviour, henceforth to love and serve the Lord, and do all I can, through His grace assisting me, to promote His glory and the eternal welfare of souls."

For fifty five years those resolutions were kept. It may have been with faltering and fear at times, but faithfully, steadily, in face of discouragement and opposition, he kept them until life ended. Thankfulness to God marked his prayers and religious conversation. Even more faithful was he to the other resolution. In his last illness he did not forget the souls of some for whom he had been peculiarly anxious. To some who visited him he spoke of their need of a Saviour; and of others he inquired whether, during the revival services in the church, they had decided yet for Christ.

He was converted when temperance societies, Sunday-schools, and even prayer-meetings by laymen were unknown in his native place. About the time of this consecration of himself to the Lord he began active work. His education was very limited; he was the son of an ordinary farmer, and himself but a day laborer; he had not even the advantage of being an officer in the church; yet he determined to do what he could near his home for the Lord's cause.

Total abstinence was almost unknown in the neighborhood; and to be *temperance people* meant *not to become drunk*. There were not many then who had never been other than temperance men. Even ministers were known to indulge too freely and to speak favorably of drinking. Perhaps by the advice of his excellent pastor of blessed memory, Rev. P. A. Overbaugh, Mr. Davis began to work for total abstinence. He signed such a pledge and started a total abstinence society. When other speakers could not be procured he gave temperance addresses; the writer has one of them in his possession; he same position taken by the mass of Christian temperance men of to-day was taken in that written address. Not content with a single society Mr. Davis held temperance meetings in the different neighborhoods to promote the cause he had espoused.

How much good was done by that society and meetings it would be difficult to say now; but very few drunkards were found in the community for many years after. For twenty years after there were probably less than half a dozen drunkards found in a community numbering fully one hundred times as many, where the influence of that society was most felt. The boys who signed the pledge then grew up, with scarcely an exception, sober, strict temperance men, as their children are after them.

Soon after his conversion Mr. Davis became convinced that it was his duty to begin a Sunday evening prayer meeting. There was no evening service in the church, on account, probably, of the pastor's work elsewhere, and this young man determined to hold meetings in the schoolhouse. He persuaded some of his young companions to help him. They promised, if he would lead. Notice of the meeting was sent around the neighborhood and created no little stir. Some ridiculed, others wondered, still others pitied the young men, while a few were in hearty sympathy with them. A few regarded it as almost a matter for church discipline to hold a meeting and pray in public, especially during the pastor's absence. The meeting was held, but only one beside the leader had the courage to pray or speak. The two after that for a time bore the title of "young domines." The prayer meeting did not stop with the first one. For fifty five years it has continued, with perhaps some intermissions, though of late years held in the church. Not content with a Sunday evening meeting, Mr. Davis after a while began a prayer-meeting during the week, several miles from his home. When he could persuade others to accompany him he did so; nor did he need, after a time, much persuasion while a number of his young companions remained with him. Through cold and heat, storm and darkness, the long journey was made, usually on foot, to the place of meeting. For a considerable time that meeting was continued; it later ripened into the Plattekill Reformed Church. Still another meeting for prayer during the week was begun and for a long time continued at Glenerie by Mr. Davis, aided by o her workers in the Flatbush church.

As no Sabbath school had ever been held in Flatbush, Mr. Davis, early in his Christian life, determined, perhaps acting on the advice of his pastor, to start one. This met with criticism and even ridicule; but the young superintendent, having probably never seen a Sunday-school, went forward, learning all he could and acting on his best knowledge, until the school became his joy, as it did of many a child who learned the truth in it. When others were able and willing to take charge of the school its superintendent gave it into their hands and started another in an other neighborhood. That, too, became a success. Later its superintendent gave it into other hands and started a third school at Glenerie.

The first and last mentioned still remain; the other was many years ago united with another school. On the records of those schools are the names of men who have been or are the elders and deacons in a number of churches; and there are also among those names five who are now successful ministers of the Gospel. How much these owe to the influence of that humble superintendent it is impossible to say. But of one, at least, the writer can speak, now a missionary in the far West. He attributes, as he has said, much of his success and Christian life to what he learned from that superintendent, also his teacher in that little country Sunday-school. Two others were quite certainly led to give themselves to the ministry of the Gospel through his counsels and life.

More might be said of the work of this unassuming man; of his visiting from house to house to speak with individuals about their souls; of his efforts in meetings for a special work of grace—but enough has been told to show that the learned and the great are not alone in their consecration and success. S. C.

The Origin of the Bible Society.

AN exchange in its exposition of last Sunday's lesson on "Reading the Law," relates the following incident, which led, it is alleged, to the organization of the British and Foreign Bible Society.

"Mary Jones was the daughter of a poor weaver living in an humble dwelling at the foot of Cader Idris. She was born in 1782, and early in life began to learn her father's trade. She attended a Sunday-school, and was soon distinguished for her readiness to learn and repeat large portions of the Word of God. As yet, although there had been many editions of the Welsh Bible published, it was an exception to see a copy in a poor man's house in Wales. The nearest Bible was two miles distant from Mary Jones' house. She had permission to read it as often as she chose. Meanwhile she carefully set aside all her pence, determined if possible to buy a Bible of her own.

"After years of saving she succeeded in making up the sum necessary to buy a copy of the Welsh Bible. She ascertained that Bala was the nearest town in which a copy might be got; and it was twenty five miles away. But, nothing daunted, the girl set off, and walked all the way footbare, carrying her boots in a bag in order to put them on just before entering Bala. She arrived at Bala late in the evening—too late to see Mr. Charles, from whom the Bible was to be had. In the morning she went to Mr. Charles, and he was touched by her simple story. He said, 'I am sorry that you have come all the way to obtain a Bible, seeing I have no copy to give you. All the Bibles I received from London have been sold months since, excepting one or two which I have promised to keep for friends.' Mary Jones wept bitterly. The disappointment was too much for her. But Mr. Charles could not withstand her tears, and he at last gave her one of the promised Bibles. Mary placed the Bible in her bag, and bade good-by to the good Mr. Charles, feeling grateful to him for letting her have what she considered the greatest of treasures Her visit to Mr. Charles left a lasting impression on both. Often afterward did Mr. Charles refer to that touching incident to convince his English friends of the intense craving of the Welsh nation for the Word of life. In December, 1802, Mr. Charles laid before the Committee of the Religious Tract Society the pressing needs of his country; and related the story of Mary Jones. The story awakened sympathy in every breast, and it was then resolved not only to have a Bible Society for Wales, but for the whole world.

"Mary Jones' Bible is now in the library of the British and Foreign Bible Society, and on her tomb at Bryncrwg is an inscription stating that her journey to Bala in 1802 led to the establishment of the British and Foreign Bible Society."

American Bible Society.

THE stated meeting of the Board of Managers was held at the Bible House on Thursday, March 4th, 1886, the Hon. Enoch L Fancher, LL.D., President, in the chair.

A letter was presented from the British and Foreign Bible Society, announcing the election of the Right Hon. the Earl of Harrowby as successor to Lord Shaftesbury in the presidency of that Society, and of Mr. J. Gurney Barclay as treasurer in place of the late Mr. Hoare. Lord Harrowby's father had been offered the post of president when a vacancy occurred thirty five years ago, but had declined it that he might press its acceptance on the Earl of Shaftesbury.

Grants of books were made for benevolent distribution, chiefly in the United States, of the aggregate value of about $4,433. Appropriations of funds were made for printing and circulating the Scriptures in foreign lands, to the amount of $92,893 61. This includes appropriations to the agencies of the Society in Mexico, Japan and the Levant, and also to the American Board for its mission in Austria, to the Valparaiso Bible Society, to the Bible Society of France, and to the Russian Bible Society.

Two Bible Societies were recognized as auxiliaries in Kansas, one in the Territory of Dakota, and one in each of the States of Arkansas, Georgia, Illinois, Nebraska and Ohio.

The total receipts for February were $35,464 43. The total issues from the Bible House during the same period were 60,446 volumes.

"Colonial New York."

MR. EDITOR: It was a great pleasure to read the above-named article quoted from the *Critic* in your paper of Feb. 24th. All honor to the English Puritans, and it is through no fault of theirs that the changes upon this one harp-string have been rung so long and in so large a measure unfairly. It seems rather strange that this grand, free and fair country should be the field in which two important parties should have been robbed of their rightful honors, first Columbus, and next the colonial Hollanders.

It may be due to the fact, that the Dutch have been content to be actors rather than talkers in the world's history that such tardy justice has been done them, in reference to their part in the building up of our American civilization. Truly enough, the way is open for a worthy history to be prepared by a worthy son of this staunch ancestry which will set this matter right.

Moved, that a committee be appointed to wait upon some good brother of the church and ask him to furnish this "desideratum" which the *Critic* calls for. There are, no doubt, many who could do this. One might be mentioned who has learning enough, skill enough, enthusiasm more than enough, if he could only be provided with time enough, who could do this and do it well. Reference is had to Rev. David Cole, D.D., of Yonkers, who has just completed a valuable series of chapters to the new History of Westchester County, which is about to be published.

The Knickerbocker History, though at once recognized as a caricature has, however, unintentionally, by its genial and charming author, had a rather misleading influence, and blinded many to the obligations this nation is under to the indefatigable, uncompromising, and enlightened people, the Hollanders. A. W. K.

A MAN may be a miser of his wealth; he may tie up his talent in a napkin; he may bury himself in his reputation; but he is always generous in his love. Love cannot stay at home; a man cannot keep it to himself. Like light, it is constantly travelling. A man must spend it, must give it away.—*Macleod*.

Let Your Light Shine.

ONE of our exchanges gave the following illustrative anecdote:

"I have a friend, Judge ——, an excellent man, eminent in his profession. Once a year, or oftener, he was visited in the way of business, by a gentleman from Texas, and a cordial friendship sprang up between the two, founded on esteem.

"During one of these annual visits, at the conclusion of the business, the Texas gentleman said:

"'Judge C——, we have known each other many years. I have the highest regard for you as a man of honor, and I have no doubt you have an equal regard for me. In all this acquaintance, I am ashamed to confess, I have never inquired whether you are consecrated to the service of the Master I love, nor do I know.' The Judge was completely broken down. 'God forgive me,' he cried. The ice was broken. The two Christian brothers, with flowing tears, and clasped hands, begged each other's pardon, and there on their knees, upon the dusty office floor, they held a blessed prayer meeting, one never to be forgotten by either of the participants."—*Golden Rule.*

Financial.

TUESDAY, March 9th.

THE report of the Associated Banks for the week ending last Saturday is: Loans, $354,539,900; specie, $89,732,600; legal tenders, $31,665,700; deposits, $393,299,600; circulation, $7,882,500 The surplus of reserve continues to decrease and now is $23 073,405. Money can be secured in abundance at 1 1–2 to 2 per cent.

Last week the imports of merchandise at this port were $8,225,481, against $8,091,452 last year; and exports $5,246,043, against $5,689,353 last year. Foreign exchange is dull at $4.87 1–2 for 60 day bills and $4.89 1–4 for demand.

On Saturday quotations for grain were, for March delivery: Wheat here 95 3–8, in Chicago 80 3–4; corn here 49 7–8, in Chicago 37 1–2; oats here 38 1–8, in Chicago 29.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, March 6, 1886.

BUTTER.—Receipts for the week, 18,027 pks.; exports 1,396 pks. We quote:

Solid silky grain-fed fresh Elgin creamery.—	@35
Fancy fresh grain-fed Eastern creamery...33	@35
Heavy bodied, grainy, high-flavored dairy, fresh..... ..28	@30
A strictly fancy Delaware dairy, entire ...—	@23
Fair to good dairies.....16	@22
Fine summer firkins 20	@24
Fresh Western imitation creamery... 23	@27
Western store-packed butter..... 7	@10
Winter make, common roll butter..... 9	@13
Grease..... 4	@ 5

CHEESE.—Receipts for the week, 9,179 boxes; exports 10,872 boxes.

There has been a buying export demand at about 8c. for good fair stock, and 3,000 to 4,000 boxes were purchased here and in Boston and Montreal of these lower grades. Cable is lower and English markets and English buyers here quiet. Lower grades are generally pretty well picked up and top qualities very dull.

The cheese market is peculiar in that it takes a longer time for prices to produce an appreciable effect upon consumption than in almost any other staple. In flour, grain, butter, pork, you get a quicker responsive demand to lower prices—lower the platform of price and they will slide out into the sea of consumption—but it is not so with cheese. You may drop their wholesale price 20 or 30 per cent and the corresponding effect is not soon produced. An overstocked sickly cheese market is a hard case for market doctors to remedy, and the common practice has rather been to bolster up the patient until dissolution came, and then clear away the remains as in 1879. Now there seems to be a disposition to take the market in hand at the start and to forelay against possible disaster by considering whether an early opening of cheese factories is desirable. It is a good sign and a step in the direction of intelligent marketing. These fodder cheese will not be taken by the home trade as long as they can get good old stock and the weather remains suitable to their use. They will, therefore, have to be mostly thrown upon English markets, demoralizing them and reacting upon our markets here, and so far as our grocers here place inferior hay cheese upon their counters it will tend to lessen the entire season's demand. The vigor of the cheese market, as a whole, is more dependent upon quality than upon price. This was shown last year, when skimmed cheese being partly knocked out, full cream cheese went into home trade and did some good so that the consumption of the country, in spite of general bad trade, was largely increased. Probably doctors will disagree, and the current of events decide how early factories shall be opened, but the consideration of the subject from every one's point of view is certainly useful. We quote:

Choice full cream colored cheese.....	9½@10
" " white "	9 @ 9½
Good early useful cheese.....	8½@ 9
Skimmed cheese	6 @ 8

EGGS.—Receipts for the week were 12,068 bbls. and 6,036 cases.

Receipts very largely increased and prices dropped to 16a17c. Sales to-day on 'Change of several Western lots at 14½a15c. We quote:

Near-by fresh laid, per doz..... 16	@18
Southern and Western, per doz.	14½@15½

The purest, sweetest and best Cod Liver Oil in the world, manufactured from fresh, healthly livers, upon the sea-shore. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in the market. Made by CASWELL, HAZARD & Co., New York.

PIMPLES removed and the Skin made smooth by using Juniper Tar Soap, manufactured by Caswell Hazard & Co., New York
Sold by druggists.

News of the Week.

(Continued from page five.)

Judge Gildersleeve delivered a scathing charge to the Grand Jury of New York on the Broadway bribery cases ...Mr. Charles Pratt gave $100,000 to the Adelphi Academy of Brooklyn.

THURSDAY, 4.—Lord Randolph Churchill spoke at Manchester, denouncing the Government and advocating the establishment of a unionist party....The Socialists of London accused of inciting the recent riots were committed for trial....The steamer "Beta," which arrived at Halifax, reports the wreck of two steamers and the loss of a captain and six men....A number of overdue steamships have arrived and very severe weather has been experienced at sea....A large schooner is anchored off Rocky Point, L. I., and is in distress. It is feared that she will be wrecked and all on board lost, as help cannot reach her....General Terry has been nominated to succeed General Hancock. ....Many acres of land have been washed away by a freshet in the Delaware River.. The street car strike has reached Brooklyn and several lines are tied up....The Pacific Mail Steamship Company are buying new vessels to improve their service....Mrs. Morgan's valuable collection of pictures is being sold in New York....Governor Hill presided at a meeting for the benefit of the Parnellites at Albany ...Keeper Laverty, of Trenton, has been impeached.

FRIDAY, 5.—Mr. Gladstone refused to disclose his policy on the civil service estimates. The Conservatives have endeavored to force him, but the Parnellites aided him in his resolution....The Chamber of Deputies in France refused to expel immediately the French princes, and a vote of confidence in the Government was passed by a large majority....The German Government is considering a tax on liquors. ..The Queen of England has decided to be less secluded.... An investigation of the Indian Government is proposed in the Parliament of Great Britain....Alaska is to be included in the operations of the Blair educational bill.... Speaker Carlisle has appointed a committee to investigate the telephone scandal....The Capitol appropriation bill passed the third reading at Albany ...The first step toward the impeachment of Keeper Laverty has been taken ...A very extensive and in some instances riotous strike took place on all the car routes in New York and Brooklyn in which Mr. Richardson is director. The interruption to travel was very great. Considerable damage was done to property and the difference is widening between the opposing parties.

SATURDAY, 6.—Lord Hartington, in a speech before the Eighty Club at London, defended Mr. Gladstone and denied that the Liberal party was committed to Home Rule for Ireland....A man in the French Bourse shot three times into the group of brokers, wounding one man. His name is Petrovich and he professes to be an anarchist....The Queen was too fatigued to perform the ceremony of knighting Mr. Russel....The education bill passed the Senate by a vote of 36 to 11....The strike of employés on the Texas Pacific still continues. The hands refuse to handle freight on the Missouri Pacific.... There are loud calls for relief among the street railroad men in Philadelphia and Baltimore....A bill to withdraw the charters of street railways was offered in the State Senate....The strike on all of the railroads in New York and Brooklyn lasted until after 2 P M. yesterday. Railroad Commissioner O'Donnell was successful as an arbitrator, and all the lines are running again as usual. ....James T. Holland, who was tried for killing "Tom" Davis, the sawdust swindler, was acquitted yesterday....A number of ruffians caused a riotous disturbance in West street yesterday....There is great discontent at Nanticoke over the refusal of the company farther to attempt to reach the dead miners....A car strike is threatened in Jersey City.

MONDAY, 8.—Bismarck expects to speak on the Spirit Monopoly bill before the German Reichstag....More arrests are expected because of information given about fortifications in Germany ...A severe earthquake was felt in Italy....Mr. Gladstone is making rapid progress with the Landlords' Expropriation bill....A number of British officers in the Egyptian army are to be replaced by Turkish officers....Abbers Malegue Caseponce was murdered by robbers. ...A negro was lynched in Eatontown, N. J., for an awful crime....The oat-meal mills at Akron, Ohio, were burned....The investigation of the Payne bribery charges are being investigated in Ohio ...Nine thousand men are out on a strike on the Gould system of railroads in the Southwest. ....A number of miners have struck in Pennsylvania....A severe landslide took place at Kingston, N. Y....A compromise has been reached between the railroad companies and the strikers of New York city. ....A reluctant effort is being made to capture the lynchers of Eatontown, N. Y.... Memorial services were held for Mr. Gough at Chickering Hall, N. Y., a large number of clergymen and laymen taking part.

TUESDAY, 9.—Two sailors were lost from the steamer "Acton" and one killed at the wheel in a stormy voyage from Baltimore to Queenstown....Ten thousand business men petition the U. S. Senate in favor of the Arthur Kill Bridge....The Senate and House adjourned out of respect to the memory of Senator John F. Miller, of California, who died yesterday afternoon ...Mrs. Horatio Seymour is dead....Strike in the Eastern soft coal region....The lynching at Eatontown, N. J., is being investigated....Fifteen men hurt and two killed by an explosion at Connellsville, Pa....The New Orleans carnival opened....An elevated road in Broadway of this city is proposed....Monarch pier in Jersey City damaged by fire $300,000.

The best Ankle Boot and Collar Pads are made of zinc and leather. *Try them.*

MARRIAGES.

JOHNSON—TURK.—At the home of the bride's parents, at Muitzeskill, N. Y., by the Rev. Wm. Veenschoten, on March 4, Mr. John H. Johnson to Miss Martha Turk, both of Muitzeskill, N. Y.

NICHOLS—GUION.—At the home of the bride's parents, Greenburgh, N. Y., March 3, by the Rev. Wm. A. Dumont, Mr. Wm. H. Nichols, of Hastings-on-Hudson, N. Y., to Miss Ida Guion.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

CLASSIS OF SARATOGA.—A special meeting will be held in the chapel of the North Reformed Church, West Troy, to receive Rev. E. A. McCullum and arrange for his installation, and to dispose of such other business as may come before it, on Monday, March 15th, 1886, at 10.30 A M.

J. W. BEARDSLEE, S. C.

PASTORS' ASSOCIATION, NEW YORK.—Following is the list of subjects to be discussed at the meetings of the Pastors' Association, Monday mornings at 10 o'clock, at the rooms, 34 Vesey street, from March 15 to Sept. 28, 1886: March 15, "Relative Place of Preaching and Pastoral Work in Ministerial Effort," Rev. E. G. Read; March 22, "Typology," Rev. J. F. Riggs; March 29, "Feasibility of an Union of Reformed Churches Holding the Presbyterian System," Rev. Dr. W. J. R. Taylor; April 5, "A Study of Gibbon's Five Causes," Rev. D. Van Pelt; April 12, "Vacant Pulpits and Unemployed Ministers," Rev. E. J. Runk; April 19, "Rights of Property," Mr. Henry George; April 26, "The Resurrection," Rev. A. V. V. Raymond; May 3, "Baptism for the Dead," exegesis of 1 Cor. 15:29, Rev. Dr. T. W. Chambers; May 10, "Progressive Orthodoxy," Rev. Dr. A. G. Vermilye; May 17, "Evangelistic Work," Rev. Dr. T. C. Easton; May 24, "Prohibition of the Liquor Traffic," Rev. Dr. J. M. Dickson; May 31, "Dr. Shedd's Doctrine of Eternal Punishment," Rev. Dr. G. S. Bishop; June 7, 'The Work of the Holy Spirit," Rev. Dr. G. H. Smyth; June 14, "Reminiscences of the General Synod," discussion; June 21, "Is Ordination Necessary to the Constitution of a Minister?" Rev. Dr. H. C. Berg; Sept. 13, "Vacation Experiences," discussion; Sept. 20, "Paul a Castaway," exegesis of 1 Cor. 9:27, Rev. Dr. D. Cole; Sept. 27, "Liturgical Position of the Reformed Church," Rev. Dr. E. A. Reed.

CORRESPONDENTS will please address Rev. William D. Perry at No. 95 Adelphi street, Brooklyn, N. Y.

Publisher's Department.

A VIOLENT COUGH CONTINUED through the winter often brings Consumption in the spring. Soothe and tone the irritated and weakened lungs with Hale's Honey of Horehound and Tar, and the Cough yields and the danger disappears. 25c, 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kill Corns, Bunions, 25c.
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Relief is immediate and a sure cure. Piso's Remedy for Catarrh. 50 cents.

Clergymen, lawyers, public speakers, singers, and actors, all recognize the virtues of Ayer's Cherry Pectoral. One of our most eminent public men says: "It is the best remedy that can be procured for all affections of the vocal organs, throat, and lungs."

To thoroughly cure scrofula, it is necessary to strike directly at the root of the evil. This is exactly what Hood's Sarsaparilla does, by acting upon the blood, thoroughly cleansing it of all impurities, and leaving not even a taint of scrofula in the vital fluid.

WILBOR'S COMPOUND OF
PURE COD LIVER OIL AND LIME.

Cod-Liver Oil and Lime. That pleasant and active agent in the cure of all consumptive symptoms, "*Wilbor's Compound of Pure Cod-Liver Oil and Lime,*" is being universally adopted in medical practice. Sold by the proprietor, A. B. WILBOR, Chemist, Boston, and all druggists.

Day and Night

During an acute attack of Bronchitis, a ceaseless tickling in the throat, and an exhausting, dry, hacking cough, afflict the sufferer. Sleep is banished, and great prostration follows. This disease is also attended with Hoarseness, and sometimes Loss of Voice. It is liable to become chronic, involve the lungs, and terminate fatally. Ayer's Cherry Pectoral affords speedy relief and cure in cases of Bronchitis. It controls the disposition to cough, and induces refreshing sleep.

I have been a practicing physician for twenty-four years, and, for the past twelve, have suffered from annual attacks of Bronchitis. After exhausting all the usual remedies

Without Relief,

I tried Ayer's Cherry Pectoral. It helped me immediately, and effected a speedy cure.—G. Stoveall, M. D., Carrollton, Miss.

Ayer's Cherry Pectoral is decidedly the best remedy, within my knowledge, for chronic Bronchitis, and all lung diseases. —M. A. Rust, M. D., South Paris, Me.

I was attacked, last winter, with a severe Cold, which, from exposure, grew worse and finally settled on my Lungs. By night sweats I was reduced almost to a skeleton. My Cough was incessant, and I frequently spit blood. My physician told me to give up business, or I would not live a month. After taking various remedies without relief, I was finally

Cured By Using

two bottles of Ayer's Cherry Pectoral. I am now in perfect health, and able to resume business, after having been pronounced incurable with Consumption.—S. P. Henderson, Saulsburgh, Penn.

For years I was in a decline. I had weak lungs, and suffered from Bronchitis and Catarrh. Ayer's Cherry Pectoral restored me to health, and I have been for a long time comparatively vigorous. In case of a sudden cold I always resort to the Pectoral, and find speedy relief.—Edward E. Curtis, Rutland, Vt.

Two years ago I suffered from a severe Bronchitis. The physician attending me became fearful that the disease would terminate in Pneumonia. After trying various medicines, without benefit, he finally prescribed Ayer's Cherry Pectoral, which relieved me at once. I continued to take this medicine a short time, and was cured. —Ernest Colton, Logansport, Ind.

Ayer's Cherry Pectoral,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price $1; six bottles, $5.

ON 30 DAYS' TRIAL.
THIS NEW
ELASTIC TRUSS
has a Pad unlike all others. It adapts itself to all positions of the body while the Pad presses back the intestines just as a person does with the finger. With it Rupture is held securely day and night, and a permanent cure certain. It is easy, durable, cheap. Pamphlets and circulars free. EGGLESTON BROS. & CO., Chicago, Ill.

PILES. Instant Relief. Permanent in a few days, and never returns. Never requires no suppository. Sufferers will learn of a simple remedy Free, by addressing C. J. MASON, 78 Nassau St., N. Y.

The Church.

The Sweet Old Story.

TELL me about the Master!
I am weary and worn to-night,
The day lies behind me in shadow
And only the evening is light!
Light with a radiant glory
That lingers about the West.
My poor heart is aweary, aweary,
And longs, like a child, for rest.

Tell me about the Master!
Of the hills He in loneliness trod,
When the tears and blood of His anguish
Dropped down on Judea's sod.
For to me life's seventy mile-stones
But a sorrowful journey mark;
Rough lies the hill country before me,
The mountains behind me are dark.

Tell me about the Master!
Of the wrongs He freely forgave;
Of His love and tender compassion,
Of His love that was mighty to save;
For my heart is aweary, aweary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow
Or pain or temptation befall,
The infinite Master hath suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm,
And my heart that was bruised and broken
Shall grow patient and strong and calm.

—*The Watchman.*

A Remarkable Conversion.

MR. HENRY E—— died in this village on the twenty-seventh day of last December, at the age of seventy seven years. He was very widely known, and wherever he was known it was as a man of unusual mental ability, and as an infidel. His infidelity was of the boldest and baldest type. Perhaps the best idea of what he was, is given in what a Christian neighbor used to say to him: "Mr. E——, you are the most honest *devil* that I ever knew."

For two or three years before his death, he had been something of an invalid. His illness had not been sufficient to prevent his attending to his business, or to affect in the least the clearness and vigor of his mind. It refused, however, to yield to remedies, and steadily, though almost imperceptibly, gained ground. He became quite infirm in body, but not till within two or three weeks of his death did his mind begin manifestly to fail.

In the early part of last May, a Christian lady asked me if I would not call upon Mr. E——. I replied that I would, but in my own mind put off my going to some undetermined day in the future. Twice afterwards in the same month I met that lady, and each time she renewed her request, and each time I renewed my promise, with the same postponement to the indefinite future. I had heard such accounts of Mr. E——'s infidelity, of the scorn and contempt he felt, and did not hesitate to express, for Christianity and Christian ministers; I had heard such a story of the treatment actually received from him by a clergyman only a few weeks before, that I did not care to expose either my faith or myself to similar treatment. Early in June, meeting the same lady again, she said, "You have not made that call yet." "No," said I, "I have not." "Well," said she, "I really wish you would. Mrs. E—— has said she would like to have you, and I am sure that Mr. E—— would be *willing* to see you." Out of shame and in desperation, I said, "I will make that call next week." I did so. To my utter surprise, I was received with the utmost courtesy and even gladness. After a little preliminary conversation, Mr. E—— himself turned the talk to religion by saying, "I have been looking the whole ground over, and have concluded that I shall not get up from this illness, and that sooner or later it will bring me to the end, and I am not quite ready for that, and wish to know more about it; and we have wished to have you come to see us because we feel that you can speak with authority."

The talk that followed was purely religious, but general and inconclusive, and at best only prepared the way for other conversations. I meant to see him again in a very few days, but was prevented. About ten days afterwards, I was sent for to come as soon as possible. I went instantly. I found Mr. E—— in dreadful distress. There was some pain of body, but that was as nothing compared with his mental and spiritual suffering. It was the most terrific conviction of sin I have ever witnessed; at times it overpowered his utterance, his lips trembling so that he could make only inarticulate sounds. I had scarcely seated myself, when he said, "Mr. Hopkins, I don't know that you can help me, but I think you can tell me how I can get relief, or of some one who can help me." "No," said I, "I can't help you, Mr. E——. Christ is the only one who can do that. Christ is the one you need." "I can accept Christ as a principle," said he. "Ah," said I, "that won't do. Christ as a mere principle won't help you in the least. You need Christ as your personal Saviour." Then I took a seat close to him, and tried to make just as plain as possible to him the truth as it is in Jesus. There was something almost awful in the way he watched me. I shall never forget the keen, eager, intense questioning of the gaze he kept fastened upon me. At length his wife said something about prayer. He fairly sprung forward in his invalid chair, and said, "O yes; do pray! Let me get down on my knees, too." I did not know that he was able to stand, and so said, "No, Mr. E——. You can get just as low before God in your chair as on your knees. Just follow me, and make my prayer your own." I then prayed with him, and as I closed he burst forth into a passionate, broken cry to God for himself. His wife told me afterwards that he did little else all the morning of that day, and the preceding night, and the night that followed, but walk up and down his parlor crying to God for mercy.

It was nearly, if not quite a week, before he began to obtain any relief. Then the possibility of salvation for him began to dawn into his heart as a hope. "If He should save me now, it would be a case unparalleled in history." He understood Paul's "Of whom I am chief." Gradually as he grew into faith, the storm and struggle of his soul ceased. Peace entered his heart. He came to know the blessedness of the man whose iniquity is forgiven, whose sin is covered. The change that came over the whole man was marvellous. He had been proud, self-centered, self-reliant. He grew into the most beautiful and touching humility and childlikeness. "I am a novice in religion," he once said. "I don't know anything. I want all the help you can give me, and I want the sympathy and prayers of all Christian people."

His attitude towards Christ became that of tender and clinging faith and love. He could scarcely speak the name of Christ without tears coming into his eyes. Often when kept awake by restlessness or pain, he was overheard talking to Christ, and the form of his address was almost always, "O my dear Master." His life became one of almost literally unceasing prayer. It did not seem possible for him to have enough of it. He never let a Christian come into the house without asking him to pray, and praying with him. He used to have his little grandson come in to repeat for him and with him the Lord's Prayer. Once, when on account of absence from home I had not seen him for a week, he said, "I have been hungry, *hungry*, HUNGRY for prayer." So his life went on, his faith growing clearer, his hope brighter, his assurance stronger, his rest in Christ sweeter and more full of peace and joy, till at last the earthly end came.

His conversion has produced the most profound impression wherever he was known. Citizens of this place have been met at points along the whole length of the Delaware to Philadelphia, and along the line of the Erie as far east as New York, with the question, "Is it *possible* that Henry E—— has become a Christian?" Many old friends have come here from other places to see him and talk with him, and more than one has said to me, "I never expected to hear Henry E—— speak of Christ as he has. He is the last man in the world that I ever expected to hear pray." The first reports of his conversion were received with the utmost incredulity. A prominent Christian man of the village, when I told him of Mr. E——'s conversion, looked at me in a pitying sort of way, as if I had allowed my sympathies to run away with my judgment. After some weeks he went to see Mr. E——. The next day he met me and said, "I went yesterday to see Henry E——. It is perfectly wonderful. It just shows how we can go to God. If that man had sinned against any earthly law as he has sinned against God, there would not have been any possibility of pardon for him. But he goes to God, and God forgives him, and he has the assurance of that forgiveness." "Then," said I, "you have no doubt *now* in regard to his conversion!" "Not the least in the world," said he.

There has been, for many years, a strong infidel clique in this village. Mr. E—— was one of its leading members. His conversion has been the most staggering blow that clique has ever received. They do not know what to make of it. In their attempt to account for the change in him, they have resorted to falsehood and slander, as the Pharisees did in their attempt to explain the miracle of the day of Pentecost. But the fact remains, that in the case of this man, a notable miracle has been wrought, and they cannot deny it. The fact remains that this man who for years had only scorn and contempt for Christianity, came before his death to hold and preach the faith which once he would gladly have seen rooted from existence in the world. And, like the disciples of old, the Christians of this village have glorified God in this latest Saul of Tarsus.—*Rev. Stephen G. Hopkins, Deposit, N. Y., in The Evangelist.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 12, FIRST QUARTER.

M. Messiah's Coming and People.....Mal. 3:1-18.
T. Messiah's Enemies and Messenger.....Mal. 4:1-6.
W. Messiah's Messenger Foretold .....Isa. 40:1-11.
T. The Messenger's Ministry.....Matt. 3:1-12.
F. Messiah's Work .....Isa. 61:1-11.
S. Messiah's Wrath and Mercy.....Isa. 63:1-19.
S. The Desire of all Nations.....Hag. 2:1-9.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

March 21st.—Messiah's Messenger.—Mal. 3:1-6; 4:1-6.

Golden Text.—"Behold, I will send my messenger, and he shall prepare the way before me."—MAL. 3:1.

CENTRAL TRUTH.—"Surely, I come quickly."—REV. 22:20.

INTRODUCTION.

THIS lesson completes our course of seven years' study in the Old Testament, and appropriately presents for our consideration the closing words of that ancient revelation. The name and message is all that we know concerning this last of the seers of Israel. There seems to be some uncertainty among commentators as to whether the name Malachi, which means "My servant," shall be regarded as a proper name or only a title. The majority incline to the opinion that it is a significant proper name. Malachi lived about 400 years B. C., and delivered his message during the later years of Nehemiah's life. The character of his prophecy well sums up the entire teaching of the Old Testament, in which the faithfulness of God and the waywardness of the Jews are continually seen in contrast. In the Hebrew there are but three chapters in the book, so that the selections which compose our lesson are in reality the opening and closing words of the same chapter. The text of the entire book is found in God's statement, "I have loved you." (1:2) The prophet complains that God's love had been poorly requited, and upbraids the priests for offering unworthy and formal sacrifices to Him. Their religion had become heartless. In chapter 2 he rebukes them for immoralities, especially for marital unfaithfulness. The prophecy of the coming one follows immediately upon these rebukes and brings with it both a promise and a warning. The blessing and the curse which will flow from the coming of the Messiah are so intermingled in the words of the prophet that we cannot divide our lesson by subject without destroying entirely its order and natural impressiveness. We shall therefore follow the division presented by the two passages.

THE LESSON.

I. MESSIAH THE PURIFIER.—3:1-6.

V. 1.—"*Behold, I will send my messenger.*" While the prophecy begins and ends with reference to the coming of John the Baptist, yet the reference to him is purely incidental. John recognized some of the prophecies concerning himself, but evidently did not see himself described in these words of Malachi. "*He shall prepare the way before me.*" In their spiritual condition at the time when Malachi wrote, and even at the time of Christ, the people were unprepared to receive the Messiah just in proportion as they needed him. The messenger was to arouse them to a sense of need so that they might be prepared to appreciate and receive the offered help. "*And the Lord whom ye seek.*" Note the progress of revelation from the first promise of the seed of the woman to this declaration of the coming of the Lord,—Adonai—the Master. The Jews prided themselves on their relations to Jehovah, although practically ignoring their covenant with Him continually. When Christ came, the people were looking for Him, and hoping great things from Him. "*Shall suddenly come to his temple.*" It is not necessary to refer this to the second advent, when He shall come to judge the earth. When Jesus appeared in the temple early in His ministry, driving thence all that polluted the sacred courts, and claiming the rights of His Father's representative, His appearance must have startled priest and people alike, by its suddenness and by the power of His indignation against sins very similar to those which called forth Malachi's invectives. "*The messenger of the covenant.*" Or the angel of the covenant, He who was with the Church in the wilderness. "*Whom ye delight in.*" This is not sarcasm, but shows that the Jews had a kind of formal regard for the promises of God, although these had but little effect upon their lives. If Christ had humored their wishes He would have been received by the entire nation as their king.

V. 2.—*Who may abide the day of his coming.*" They were looking for a helper, one who would do great things for them, but require nothing of them

beyond an outward worship or allegiance. They are called to look at their unworthiness to stand in the presence of the Messiah. They are warned that His first work will be to purify. "*He is like a refiner's fire, and like fuller's soap.*" The gold has nothing to fear from the fire, but the dross has; the cloth dreads not the fuller, but the dirt is taken away. There can be no salvation without sanctification. Imputed holiness must be followed or accompanied by imparted holiness.

V. 3.—"*He shall sit as a refiner and purifier of silver.*" Continuing His process until His own likeness is reflected, by which test He will know that His work has been perfected. "*He shall purify the sons of Levi.*" Judgment and cleansing begin at the altar. When ministers are revived, churches are quickened; when churches are quickened, sinners are saved.

V. 4.—"*Then shall the offering of Judah and Jerusalem be pleasant.*" Our offerings, whether of worship or gifts or service, are acceptable only in the beloved. We need mediation continually. The cup of cold water in Christ's name will not be unnoticed, the greatest appearance of worship presented on its own merits will be rejected.

V. 5.—"*I will come near to you to judgment.*" This verse anticipates the warnings of the second selection of our lesson. The anger of God is tempered with mercy, yet in His mercy He is just. He will by no means clear the guilty. "*I will be a swift witness.*" God will not lack for evidence upon which to condemn those who fear not Him. The eye that saw the blood of Abel upon the ground has seen every act of injustice, violence, and uncleanness since that time, and for all these must men give account to God in that day. "*I am the Lord, I change not.*" If God had been as fickle as Israel, they would have been cut off before reaching the promised land. Had He been as unfaithful to covenant obligations as they, no remnant would have been left to receive these words of mingled promise and threatening. "It is of the LORD'S mercies that we are not consumed."

II. MESSIAH THE JUDGE.—4: 1-6.

V. 1.—While not limiting the reference in these verses to the final judgment, yet that day is undoubtedly included in the prophet's vision. Judgment is continually taking place, but from the time He came unto His own until the day when all things shall be declared, Jesus has been and is judging the children of men. "*For, behold, the day cometh, that shall burn as an oven.*" Christ has been purging His threshing-floor by His providence, and burning the wicked as stubble. No refuge of lies can hide from His wrath. "*Shall leave them neither root nor branch.*" The destruction of the wicked shall be beyond remedy. When the only Saviour becomes judge, who shall plead for sinners?

V. 2.—"*But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.*" The cross which to the Jew is a stumbling block and to the Greek foolishness is the power of God unto salvation to them that believe. The day of judgment will see the vindication and glory of those whom the world has despised and hated.

V. 3.—"*Ye shall tread down the wicked.*" This does not indicate a personal revenge on the part of God's people, but it is a foreglimpse of the revelation made by Christ of the share which the saints will have in His glory in that day.

V. 4.—"*Remember ye the law of Moses.*" Obedience is the best preparation for welcoming the coming One. Blessed is that servant whom his lord shall find so doing. Christ did not make void the law for us, but confirmed it.

V. 5.—"*Behold, I send you Elijah, the prophet.*" From Christ's interpretation of this verse, we know that it refers to the Baptist, who came in the spirit of Elijah to warn against sin, and to arouse slumbering consciences. If any man is taken unawares by that "*great and dreadful day of the Lord,*" it will not be for want of warnings and entreaties.

V. 6.—"*He shall turn the heart of the fathers to the children.*" This may mean that there will be a seed worthy of the fathers and heroes of the faith, or that there shall be a unanimity of sentiment among old and young in seeking the LORD. "*Lest I come and smite the earth with a curse.*" The last utterance of the Old Testament is a solemn warning. Man must not make light of his sin and danger. Christ has come not because God did not hate sin, but because He did love sinners.

LESSONS FOR TO-DAY.

1. God is long-suffering.
2. God never forgets either His promises or threats.
3. The wicked cannot stand before Him.
4. If Christ does not purify you He must consume you.
5. There is mercy for repenting sinners only.
6. The Sun of righteousness has healing for you.
7. "Kiss the Son, lest ye perish from the way."
8. "Behold, I set before you this day a blessing and a curse."

The Watermill.

LISTEN to the Watermill
Through the livelong day,
How the clanking of the wheels
Wears the hours away!
Languidly the autumn wind
Stirs the greenwood leaves;
From the fields the reapers sing,
Binding up the sheaves.
And a proverb haunts my mind,
As a spell is cast—
"The mill will never grind
With the water that is past."

Take the lesson to thyself,
Loving heart and true;
Golden years are fleeting by.
Youth is passing too;
Learn to make the most of life.
Lose no happy day;
Time will never bring thee back
Chances swept away.
Leave no tender word unsaid;
Love while love shall last—
"The mill will never grind
With the water that has passed."

Work while yet the daylight shines,
Man of strength and will;
Never does the streamlet glide
Useless by the mill.
Wait not till to-morrow's sun
Beams upon the way;
All that thou canst call thine own
Lies in thine to-day.
Power, intellect, and health,
May not, cannot last—
"The mill will never grind
With the water that has passed."

Oh, the wasted hours of life
That have drifted by!
Oh, the good we might have done,
Lost without a sigh.
Love that we might once have saved
By a single word;
Thoughts conceived, but never penned,
Perishing unheard.
Take the proverb to thine heart,
Take—oh! hold it fast—
"The mill will never grind
With the water that has passed."

—*Selected.*

A Little Golden Brick.

PHILLIPS BROOKS in a sermon on the text, "Prepare *ye* the way of the Lord," says these beautiful and encouraging words to those who can do but little in making straight the Lord's pathway. "Not one little brown and withered leaf falls to the ground on one of the November days but the shape of the plant is changed; so there is not one little act of yours, one whispered prayer that His kingdom may come but becomes a factor in the world's redemption. If I can only place one little golden brick in the pavement of the Lord's highway, I will place it there, that coming generations may walk thereon to the heavenly city."—*Advocate and Guardian.*

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Reserve ample for all other claims	553,171 26
Capital paid in cash	1,000,000 00
Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

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CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	3,111,637 00
Reserve for Unpaid Losses and Claims	378,483 98
Net Surplus	1,127,995 10
Cash Assets	**$7,618,116 08**

SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,550 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,850 00
Interest due on 1st January, 1886	97,056 02
Premiums uncollected and in hands of Agents	358,290 30
Real Estate	1,272,633 77
Total	**$7,618,116 08**

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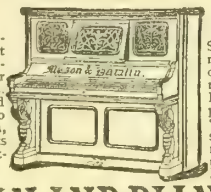

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VOL. LVII.—No. 11. WHOLE No. 2903. | NEW-YORK, WEDNESDAY, MARCH 17, 1886. | $2.65 A YEAR IN ADVANCE No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

SUNDAY DESECRATION.—A "Professor Cromwell" sends round cards saying that he gives Illustrated Lectures on Sunday evenings at the Grand Opera House which have unqualified commendation from "the Press and the Clergy." We cannot answer for the Press, but we are very sure that very few clergymen give their sanction to such a needless misuse of the day of rest and worship. The lectures may be good in themselves, but they interfere with the hours of public service, they divert the minds of the hearers from sacred things, and so contribute to break down the sanctity of the Lord's day. The best way for receivers of the "Professor's" cards is to leave him severely alone. There is a plenty of good lectures in this city during the week and no excuse for anybody to waste holy time for the sake of putting a little money into "Professor Cromwell's" pocket.

RELIGION IN A COLLEGE.—Under this title Dr. McCosh has published his side of the second debate with President Eliot of Harvard before the Nineteenth Century Club. We do not wonder that his opponent declined to have his paper printed in the same pamphlet, for the key-note of Dr. McCosh's argument—and its most telling point—is taken from Eliot's own lips on another occasion, in a paper read before the Unitarian Club on "Secularization of Education not a Rational End." The edge of this quotation, which with genuine Scotch wit and persistency the Princeton President thrusts into his antagonist's side again and again, reads: "This is the interest of the family and morality. *Nobody knows how to teach morality effectively without religion.*" So far, in fact, did Mr. Eliot go in this direction as to affirm that "there is no such thing as a science of ethics," enabling his opponent mercilessly to say: "I am sorry to find the President of a great college declaring that there is no science of ethics, whereas I hold there has been such a science since the time of Socrates and Aristotle." The truth is (and it is nowhere better recognized than at Cambridge) that Harvard's accomplished President does well to confine his efforts to the executive and financial departments of his office, and not to venture too boldly into the learned or speculative.

But not only is Dr. McCosh's pamphlet an *argumentum ad hominem*, but an *argumentum ad collegium*. He shows how the gradual giving way of Harvard College in the matter of religious instruction and requirement has resulted in a complete demoralization of the student mind on the subject, and brought the institution to the brink of abandonment and agnosticism. "There will be no attempt to drive religion out of the college, but it looks as if some were preparing to let it die out. . . . It looks already as if religion was a vanishing quantity. In the eyes of students, it appears as it were waxing old and ready to perish." There is nothing left except morning prayers, not required every day, and already more than 800 students with the concurrence of the professors have petitioned that these be given up. With emphatic plainness Dr. McCosh adds: "I regard it as wrong in a college to call students away from their parents, away from home influence, and then allow them to spend their Sabbaths as they please—in idleness or dissipation."

The position which this able and intensely earnest paper takes is, that religion in a college must have a place of honor and authority, if at all. "I object to its being merely tolerated, or having an ambiguous position, as if the college was afraid of it or ashamed of it and wished to confine it as much as possible. If this is done, the question will be asked (as it is asked) why strive to keep up religious services; and the students will say, it is time we were done with it for it is a farce."

Dr. McCosh does not hesitate to state distinctly the true ground of religious requirement in a college, namely, the same ground as justifies the requirement of Greek or mathematics or any other means of culture and discipline, as also daily attendance at recitations and rigid examinations. He answers the objection of the petitioning Harvard students, that non-compulsory attendance on religious services would be a sign of sincerity, by applying the argument to—say, mathematics. How absurd to excuse a youth from attention to mathematics because he pleaded no taste for it, whereas "it is one of the grand offices of a college to kindle a taste for all that is good and elevating, be it mathematics or be it religion, and to foster it when it is feeble."

There is much more in this weighty and incisive pamphlet of twenty pages, which we cannot now notice. It is a voice of solemn and startling warning of an impending calamity, in the insidious decay of religion in our American colleges. The Spirit of the Lord has set up a standard, in these uncompromising words of one of our oldest, ablest and most experienced college presidents. Let us all rally about him and arouse the American Church to the issue, which is nothing less (to use his own words) than "the immortal interests of the young men of this generation."

An Illogical Argument Against Plenary Inspiration.

IN the Schaff-Hertzog Encyclopædia it is said (p. 1105) that "If a literal inspiration were necessary for the Church, God (so we should expect) would have provided for the errorless preservation of the text. Moreover, the great mass of Christians has to depend upon vernacular translations, for none of which infallible accuracy is claimed." This argument against the plenary or verbal inspiration of the Bible has been repeated times without number, and is often considered to be decisive of the whole question. Is it valid?

It is very true that the autograph copies of the sacred writings have all disappeared. Nor did God see fit to perform a continuous miracle in securing that every transcript should be immaculate. His general providence was exercised in so ordering events that we have tenfold better means and aids for ascertaining the text of Scripture than we have for ascertaining that of any ancient classic. Still with all these aids one can only approximate the truth. By far the greater part of the text is indeed so well established that no reasonable man cherishes any doubt as to its accuracy, but in other places the evidence is conflicting, and the learned speak modestly, if they do not hold judgment in suspense. This being the case, what ground is there for saying that the question of verbal inspiration loses its importance? The comparatively few cases of doubt and difficulty in no respect impair the value of an assurance that where we have the *ipsissima verba* of the sacred writings we have an unerring guide to the mind and will of God as revealed for human salvation. We need to know whether the guidance of the Holy Spirit took in the sacred penmen, all and singular, as to form and substance, as to thought and expression, for if so, the Scripture is the Word of God and we have something solid to rest upon. We can follow it without the least misgiving. Whereas if qualifications are to be made, if men are to sit in judgment upon the Word, and say, This part is merely human while that is divine, or here the writer was left to himself, and there the Holy Ghost directly inspired him, we are thrown at once into inextricable confusion and perplexity. For when opinions differ, as they certainly will differ, who is to decide? The only safe course is to take the whole book as at once human and divine, *i. e.*, the work of men under God's direction, and therefore in all its parts an infallible directory. Hence where we feel sure of having the true text we know what an inestimable treasure it is, and where we feel uncertain we have a mighty stimulus to the greatest zeal and energy in ascertaining what is the text.

The same considerations may be applied to the argument from translations. It is very true that all the world (save of course the learned) now has to depend upon versions into the vernacular for their acquaintance with Scripture, and it is truly said that for none of these is infallible accuracy claimed. But it is insisted that the degree of their accuracy will be affected very much by the view their makers take of the nature and intent of Inspiration. Besides, the versions made now are all taken directly from the original. In the case of sacred codices there may be twenty steps from the autograph to the oldest MS. we now have, but in versions there is but one step. And the success of the version depends upon its maker's fidelity. It is all important that he reproduce the Hebrew and Greek text just as it stands according to the laws of the language in which he labors. And so far as he does this truly, his rendering is the Word of God, and carries with it all the divine authority of the original. If it errs, the error can be corrected by recourse to the original. But there can be no such appeal if errors are discovered or supposed in the inspired writings. Hence the necessity of holding fast the inerrancy of the Divine Word as the one perpetual standard to which all versions are to be conformed and by which they are to be tested. Hundreds of these versions have been made, and hundreds more are yet to be made. They are more or less adequate to their purpose. And although not one of them is or will be perfect, it is an unspeakable comfort to know that the common source from which they all come is perfect, whatever tests be applied.

It is therefore to the interest of all plain people who read the Scripture in their vernacular to know that the original norm of doctrine is thoroughly inspired, *i. e.*, is given in all its parts and features under the hand and seal of the Most High as the record of His revelation. Such people read their Bibles with a good deal more confidence than they could otherwise possibly attain. It is, then, an unfounded assumption to assert that the literal inspiration of the Bible logically involves the errorless transmission of the text and the infallible accuracy of the versions made from it. The ordinary providence of the Most High may be cheerfully relied upon for the transmission and translation, as the experience of the Church shows, but for the perfection of the original text there is no substitute. Without that, one is ever at sea, "amid wandering mazes lost." With it, he has an anchor, one that entereth into that within the veil. There is no inconsistency, therefore, between fully admitting on one hand the defects of manuscripts and the shortcomings of translators, and insisting on the other upon the literal accuracy of the Divine Word as given by those who received it from the mouth of God.

"Old Colony" Papers.

Fata Morgana:

OR, MY VISIT TO THE "MORGAN COLLECTION."

I.

A FRIEND, happening to notice during a call some modest little attempt at the picturesque in our domestic arrangements, amused us by exclaiming, "Why, it's quite the Arabian Nights!" She did not mean to be satirical, and was only expressing a general conception of effect, which may pertain to the humblest and least expensive as to the most costly and magnificent objects. Tennyson's genius has given expression to this feeling in his "Recollections of the Arabian Nights." The royal crank, who is piling up the consuming treasures of Bavaria on the fires of his æsthetic craze, seems emulous of the Sultan of Bagdad's glamorous fame, as indicated by the following description of one of his eccentricities:

"The sudden appearance of the royal sledge at night in some unexpected quarter seems like a scene out of a fairy tale. As it approaches it looks like a golden swan with wings displayed. Within one may see the pale-faced king reclining on the richly embroidered blue velvet cushions. The interior is lit up by a soft but brilliant electric light, which illuminates everything around to a considerable distance. It flashes by the wondering spectator, who has hardly time to notice the agraffe of brilliants which adorns the artist's hat of the king, or the uniform of the young aide-de camp who sits by his side."

I have known a serving-woman to have an insatiable craving for cast-off bottles of various shapes and colors, and to be made perfectly happy at the permission to have as many as she could carry away, though they could be of no practical utility to her. What is this but the rudimentary and impecunious stage of that desire to surround one's self with glittering luxuries, which has evoked this marvellous "art collection formed by the late Mary J. Morgan"? Here was a woman—who, up to the time of her husband's death, had never evinced any peculiar art instinct, nor commanded the means of gratifying it on an extensive scale—but who, on coming suddenly into the uncontrolled disposal of seven or eight millions, conceived the idea of surrounding herself with all manner of expensive objects in gold, silver and bronze, in pottery and precious stones, statuary and cabinet objects, paintings, engravings and sumptuous books, and the most bewildering display of orchids and other rich and rare plants, and in five or six years had lavished half her fortune upon them.

As one passes from the outer darkness into the full burst of this revel of cost and color, this debauch of bric-a-brac, this gilded shrine of an art-devoteeism, one feels somewhat as the poet, when

> "With dazed vision unawares
> From the long alley's latticed shade
> Emerged, I came upon the great
> Pavilion of the Caliphat.
> Right to the carven cedarn doors,
> Flung inward over spangled floors,
> Broad based flights of marble stairs
> Ran up with golden balustrade,
> After the fashion of the time
> And humor of the golden prime
> Of good Haroun Al Raschid."

And yet, as I think how, having filled her house to bursting, she was about to purchase another wherein to bestow her goods, her soul was required of her after only five years' enjoyment of the raptures of getting and gazing at her treasures, I am forcibly reminded of the atmospheric phenomenon indicated by the title of this article. Surely *Morgan la Fay*, the queen of the fairies, could hardly evoke a more brilliant or fleeting spectacle than that which this plain woman summoned about her by the rubbing of a purse more potent than Aladdin's lamp, to fade from her eyes and to be dissolved by the auctioneer's hammer more suddenly than it arose.

> "And, like the baseless fabric of this vision,
> The cloud-capp'd towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all which it inherit, shall dissolve,
> And, like this insubstantial pageant faded,
> Leave not a rack behind."

And true it is, as the great student and painter of man goes on to say, that we ourselves

> "are such stuff
> As dreams are made on; and our little life
> Is rounded with a sleep."

On the two occasions on which I spent several hours in this collection, the rooms were crowded almost to suffocation and dislocation. The financial greed, which seems to have pursued this poor woman in those strange last years, was reveling over her "remains" now. "Move right along to your left; have your money ready!" was the cry heard over the din of the throng. It was a similar cry that hurried her through her brief frenzied career of expenditure, for seldom have the artist and the artful found such a bonanza mine as her pocket.

This intensely commercial aspect of the scene contended with the element of curiosity for the precedence. The collection as a whole, while of unquestionable æsthetic value, is after all most marked as a vast and costly curiosity shop. The paintings are generally good, and some superior, but there is not one which can rank as a great world picture. They are limited to contemporary art, on which the judgment of time has still to decide, and belong mostly to the French school, and entirely to the painters who happen to be the fashion of the time. In this restriction of purchases to living artists, whose works were in the market, we have a broad suggestion of the commercial genesis of the collection.

Its special value, as a study of the average works of the most notable painters of the day, will be lost by its scattering. Here one can soon familiarize himself with the manner (for mannerism in art is everything towards success in these days) of the popular artists, till he can name them as quickly as these chattering groups about me. Without a catalogue they will recognize the sombre, neutral tinted Millets, the microscopic work of Meissonier, Corot's blurry-graphs, Daubigny's clear, fresh landscapes, Diaz's feasts of brilliant color; Schreyer's endless Arab horseman, as inevitable as G. P. R. James's "solitary" ditto; Gerome's intensely sensational and realistic pictures, analogous to the French literature of the period; Vibert's ecclesiastical scenes which might be called the "cardinal flowers" of art; Meyer Von Bremen's irresistible charm of child-faces and simple peasant life; Alma Tadema's miraculous marbles, and Escosura's draperies and decoration; Henner's nude offenses; Bougereau's insipid classicisms; Jules Breton's eloquent and touching tales in color; Knaus's homely whimsicalities; Monticelli's Turnerism gone to seed; Ary Scheffer's pale and pious canvases; the great cattle pictures of Troyon, and of his pupils Von Marcke and Verboeckhoven; and more than we can name, including just a dozen American and English painters.

I do not wonder at the popularity of the French school. As in their literature, so in their art, the French know how to tell a story. They make their pictures interesting and intelligible, which is what we average people in our hearts must have. To my mind, the two best paintings in this collection were recognized by the public taste in bringing decidedly the largest prices.* One was Jules Breton's "Communicants," a large canvas representing a procession of children, clad in white from head to foot, on their way to their first communion. One of the little girls has stepped out of her place in the line for a moment to receive the kiss and blessing of her aged grandparents. The expression of mingled awe and peace, of human affection and divine love on that sweet, innocent, childish face is ineffable, and one cannot help murmuring to himself, "Of such is the kingdom of heaven!"

The other was Vibert's, "The Missionary's Adventures." A group of typical ecclesiastics are listening (?) to a veteran missionary's journeys and hardships. The old man is poorly clad, emaciated, hectic with fever, and blind, and is showing the wounds which he has received in his self-denying and perilous labors. Two cardinals are lounging on a sofa before him, one asleep, and the other (a portrait of Prince Canino, a Bonaparte) regarding him with a cynical expression as a moral curiosity. At a table behind him a pursy and purple-robed prince of the Church (the portrait of no less a personage than the late Father Antonelli) is enjoying a cup of tea, and chuckling at his own thoughts. Another group consists of a green-caped priest laughing with zest at the jokes of a smart young *fratre*, and a third old priest in white is looking through his eye-glass with blank curiosity at the scars upon the missionary's wrist. The picture needs no interpreter, and he would be a narrow bigot who should restrict its application to the Romish Church. For there is an official and corporate and comfortable Christianity in all denominations, and there is a real and Christ-like and Christ-constrained Christianity. There is a religion that would "live of the Gospel," and one that would die for the Gospel. There is a "service" which serves and sacrifices; and it would not be hard to find just now an example of a ministry whose end is to be ministered unto, and which is quick to take advantage of confiding weakness in order to enrich itself at whatever scandal to the cause of Christ. There is a discipleship which bears about upon itself the marks of the Lord Jesus and His crucifixion, and there is one which is known by its regalia and popular recognition. There is a faith whose story is told in the eleventh chapter of Hebrews, and there is one whose features are depicted in the second chapter of James.

These two pictures I have pronounced the best, because they tell the most significant story in the most vivid and imaginative style. And I rejoice in the popular verdict, as indicating that "art for art's sake," rather than for the truth's sake and the soul's sake, is not yet triumphant in our land.

There is sometimes as much entertainment, if not more instruction, to be got at an exhibition from the persons looking as from the things looked at. I could not help overhearing many remarks which were freely made in the crowds about me. They were generally expressed in such terms as these: "How lovely!" "Cute, isn't it?" "So awfully pretty!" "Horrid! no beauty in that, I'm sure," and (with bated breath) "I wouldn't give ten cents for it," or (more elegantly and languidly) "That doesn't appeal to me." "Oh! oh!" vented the feeling of overcharged souls, or "Look at that there!" The young ladies were generally enthusiastic, their gentlemen escorts acquiescent or inclined to poke fun at these raptures. The heavy fathers were usually in an advanced stage of boredom. A dazed expression was apparent in many eyes, compounded of a sense of expensive display and an inability to comprehend what it was all about. One frank fellow declared "life was too short" to try and see into this thing; and another, of practical mind, "How she must have distributed her funds!"

It was especially worth lingering near the case containing the famous "peach-blow" porcelain. Everybody came with eager expectation to see a bit of pottery only 8 feet by 3, which was reported to have cost $15,000. The effect was precisely what I witnessed at Boston at an exhibition of Turner's "Slave Ship." People, for the most part, stood gazing blankly at it, and walked silently away,—evidently "dumbfounded," to use Mr. Cleaveland's expression. Some, however, tried to make themselves believe that they found something wonderful in it, and a few endeavored to show their superiority to the gaping crowd by assuming the air of a connoisseur and the talk of a learned critic.

F. N. Zabriskie.

Princeton, N. J., March 1st, 1886.

* $45,500 and $25,050 respectively. The whole collection sold for $885,200, said to be $300,000 less than Mrs. Morgan paid for it.

A BOSTON NEWSPAPER speaks in a contemptuous way of Mr. Joseph Cook and Dr. DeWitt Talmage as windy and nonsensical, professors of verbosity who pour out words in an endless wishy-washy flood, and at whom ridicule hurls its shafts in vain. If this be true it is very

strange that these gentlemen have large audiences to hear them year in and year out, and that their utterances when reported and printed are widely copied even on the other side of the Atlantic. Are the American people in love with mere words? Does emptiness draw continuous crowds? And as to ridicule, there are respectable journals in New York which, whenever at a loss for a theme, poke fun at Dr. Talmage, his face, his voice, or even his legs, and do it with much skill. But they do not make him ridiculous, because they cannot. There is too much solid worth in the man, with all his extravagances, to be hurt by such things. The jest perishes, but its object lives, and is the stronger for such puerile attacks.

A Sonnet.

The Rose in the Preacher's Bouquet.

BY GEORGE W. BUNGAY.

UPON the pulpit desk the bright bouquet
A sacred lesson in sweet silence teaches.
Its rainbow tints and its rich perfume preaches
A sermon, and gives emphasis to-day
To the pure thoughts of grace and peace that may,
Like the flower's fragrance, spread until it reaches
The multitude whose consciousness impeaches
The unrepentant in their wicked way.
The Saviour from His mountain pulpit taught
The doctrines, shining with transparent thought,
Steeped in truth and sweetness, and love and beauty;
His text, sometimes the lilies fair that grow
With petals white as flakes of unstained snow.
That rose gives radiance to the path of duty!

Sun Images and the Sun of Righteousness.

BY TALBOT W. CHAMBERS, D.D.

II.

THUS universal was the adoration of the sun in both hemispheres, among all races, and in the most divergent civilizations. The only exception was found in Judea. True, as we have seen, it intruded even there, but always under protest and against law. The statute ran (Deut. 17:2–7) that if a man or woman went aside and worshipped other gods, or the sun or the moon or the host of heaven, they should be brought forth and stoned with stones till they died. And the principle underlying this statute was fully recognized by Job in his passionate assertion of his innocence (31:26–28).

> If I beheld the sun when it shined,
> Or the moon walking in brightness;
> And my heart hath been secretly enticed,
> And my mouth hath kissed my hand:
> This also were an iniquity to be punished by the judges;
> For I should have lied to God that is above.

Accordingly the prose narrative of the Old Testament records the creation of the heavenly luminaries, and represents them as always under the control of their maker. It is said of God that He

> Commandeth the sun, and it riseth not;
> And sealeth up the stars.
> He appointed the moon for seasons:
> The sun knoweth his going down.

A signal illustration of this was given in the conquest of Canaan, when "the sun stayed in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that Jehovah hearkened unto the voice of a man; for Jehovah fought for Israel." Hence the shining orbs on high, instead of being themselves objects of reverence, are summoned to join in the homage of the Creator.

> Praise ye Him, sun and moon;
> Praise Him, all ye stars of light (Ps. 148:3)

Nay, this they do continually, whether men hear or forbear, for

> The heavens are telling the glory of God,
> And the firmament is declaring the work of His hands.
> In them hath He set a tent for the sun,
> Which is as a bridegroom coming out of his chamber,
> And rejoiceth as a strong man to run his course.

So completely are the celestial luminaries under the control of their Creator that the common symbol of the prophets,* to set forth great and sudden revolutions in human affairs, is an assertion that "the sun shall be turned into darkness and the moon into blood,"—expressions which are repeated by our Lord in the great prophecy recorded by the first two evangelists. The glittering host of heaven, so far from being objects of homage or controllers of destiny, are but images to represent the fearful vicissitudes of men and things on the earth.

It is not often that tradition lends much to enforce Scripture truth, but there is one old story on this point which is worth repeating. It is referred to by Philo and Josephus, and is given at length in the Midrash and the Talmud, and also in the Koran.* It turns upon the way in which Abraham came to escape the idolatries of the primeval world. The Koran puts it in these words:

When night overshadowed him he saw a star and said, "This is my Lord." But when it set, he said, "I like not those that set." And when he saw the moon rising, he said, "This is my Lord." But when the moon set, he answered, "Verily if my Lord direct me not in the right way I shall be as one of those who err." And when he saw the sun rising, he said, "This is my Lord. This is greater than the star or the moon." But when the sun went down, he said, "O my people, I am clear of these things. I turn my face to Him who hath made the heaven and the earth."

Surely of such a narrative, one may say, *se non vero ben trovato.* Dean Stanley, who quotes it in his Lectures on the Jewish Church, subjoins the words of Ephraem Syrus, another dweller in Ur of the Chaldees, who, gazing upon the heavens, far more brilliant there than in our thicker atmosphere, exclaimed, "If the brightness of these stars be so dazzling, how will the saints shine when Christ comes in glory!"

But the heaven-wide difference between the Pagan and the Scriptural view of the sun is vividly shown in the metaphorical applications which are common with the sacred writers.

Instead of the hideous delusion, "the sun is a god," the devout Psalmist transposes subject and predicate, and states the cheering and satisfying truth, "God is a sun." What the orb of day is to the earth, the source of light and heat and fertility and beauty, without which there would be no herb nor fruit nor flower nor song of birds nor voice of man, but only unbroken frost and endless night, all this is the living God to them that know His name.

The same imagery is employed to set forth God manifested in the flesh. The last words of David, the sweet singer of Israel, describing the ideal ruler over men, declare that He shall be (2 Sam. 23:4),

> As the light of morning when the sun riseth,
> A morning without clouds;
> When the tender grass springeth out of the earth,
> Through clear shining after rain.

So Isaiah, foretelling the wondrous change to be wrought in Galilee of the nations, uses the same figure (9:2).

> The people that walked in darkness have seen a great light:
> They that dwelt in the land of the shadow of death,
> Upon them hath the light shined.

But the illumination is not to be confined to a single people, for it is afterwards said that this personage is to be "a light to the Gentiles," and

> Nations shall come to thy light,
> And kings to the brightness of thy rising.

The orient beams first fall upon the land of promise, but they cannot be confined there. They spread and diffuse themselves till they fill the whole earth. The last of the prophets rounds out the full force of the symbol in the promise "the sun of righteousness shall arise with healing in his wings"—a phrase which recalls the disk with expanded wings that occurs so often in the ancient Persian and Assyrian tablets, but immeasurably surpasses them by its association with ethical and humane ideas. What is to come is a sun, but a sun of righteousness, and its influence is not only cheering and animating, but restorative; for its outstretched wings drop healing wherever they go. Hence it is not surprising that the great revealer of God, when He appeared among men, appropriated the saying to Himself, calmly declaring "I am the light of the world;" no transient or limited luminary, but shining everywhere on land and sea, and giving to all the children of men the light of life.

As is natural, the property of the head passes over to the members. That which God is through His own inherent and uncreated excellence is in measure imparted to His people, and the same expressive figure is used for both. Thus Deborah concludes her triumphal song with invoking destruction upon Jehovah's enemies, adding, "But let them that love Him be as the sun when he goeth forth in his might," words which the blessed Saviour converts into an absolute promise when concluding His exposition of the parable of the tares and the wheat, "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43). In the exquisite Song of Songs the imagery is poetically used of the present condition of the Bride of the Lamb, as the consentient voice of the historical Church in all ages has interpreted the recondite meaning of this Oriental idyl.

> Who is she that looketh forth as the morning,
> Fair as the moon,
> Clear as the sun,
> Overpowering as an army with banners?

This is striking enough, but it is far surpassed by the bolder symbolism of the Apocalypse, where we are told (12:1) of the great sign seen in heaven, viz., "a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." To seek a separate meaning for each of these objects, as do many expositors, is tame and prosaic beside the conception of the Church's glory which one gets from this accumulation of all the luminaries that adorn the heavens to do her honor.

This brief recital shows how deep is the gulf which divided pagan worship from the pure and lofty ideal contained in the Scriptures. The whole race went hopelessly astray, and the severe words of the great apostle are exactly true. "Professing themselves to be wise, they became fools. They exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever." It may be, as has been claimed, that there were those who reverenced the host of heaven simply as symbols or representatives of superior, invisible and spiritual powers. But this was not the case with the great body of the people. To them the deification of nature was real and complete. They identified the material object with the divinity whose name it bore, and fell into the grossest idolatry. This impiety led to immorality, for those who abandon God, He abandons. Yet justly as all men now reprobate the worship which once was universal, that worship has as much to say for itself as any of the modern rivals which men have set up in opposition to the one true and living God, whether it be the impersonal force which lies behind all phenomena, or the uniformity of natural law, or collective humanity conceived of as *Le Grand-Etre Supreme.* These are only abstractions of the mind, metaphysical conceptions, which cannot possibly stir the human soul and meet its craving for something to love and honor and obey. Such divinities are the merest mockery. To seek by them to satisfy the inborn longing of the heart for an object of worship is to offer "well watered chaff to the giant dray horse." Far better than such airy dreams was even the solar worship of antiquity. For as has been well said by a scientist of our own day, "For us practically, and for our earth the sun is all in all; and when its energies expire, all the energies on earth which it animates will expire also." This fact was as well known of old as it is now, and when the Pagan bowed down to the glorious king of day, it was to a concrete object whose beneficent influence he traced every day and every hour. It was exalted infinitely above the earth, and yet its light and heat penetrated everywhere. There was, therefore, in those who did it homage, a show of reason for which one looks in vain in the arid and juiceless tissue of mere formulæ. And we may here apply the oft-quoted exclamation of Wordsworth,

> Great God! I'd rather be
> A Pagan suckled in a creed outworn.

There are in the Greek poets, notwithstanding their idolatry, moral judgments and religious suggestions which could never originate in systems which hand over the universe to unconscious natural law, and so starve man's emotional nature.

But the blessedness of our day is that men are not shut up to either of these rival theories. We are not called to choose between the worship of nature, even in its loftiest forms, and the empty caricature of worship offered to that which neither does nor can perceive its worshippers. On the contrary, the great revelation of the Old Testament is the existence of a personal God, who knows and is known by his intelligent, moral creatures. He is immanent in nature, yet is transcendently above it as its Creator and its Lord. All its varied array in heaven and earth and under the earth is the expression of his wisdom and power and love, and is summoned again and again to join in His praise. And it is an affecting evidence of the extent of human depravity that generation after generation among the Jews could construct sun-images and bow down in adoration before the orbs in the sky, when their sacred books everywhere re-echoed the strains of the noble Psalm (148),

> Praise ye Jehovah.
> Praise ye Jehovah from the heavens;
> Praise him in the heights.
> Praise ye him, all his angels;
> Praise ye him all his host.
> Praise ye him, sun and moon;
> Praise ye him, all ye stars of light.
> Praise ye him, ye heavens of heavens,
> And ye waters that be above the heavens.
> Let them praise the name of Jehovah,
> For he commanded, and they were created.

—*The Old Testament Student, January.*

* Isa. 13:10; 24:23; Jer. 15:9; Ezek. 32:7; Joel 2:30; Amos 5:8; Micah 3:6. Cf. Hab. 3:11.

* In Augustine's Confessions (B. X. sec. 9) may be found an interesting passage, evidently an enlargement of this tradition.

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

Another Word for the Board of Education.

At this writing about six weeks of the fiscal year remain. Will those churches and individuals who propose to do something this year for educational work, either for students, or Hope College, or Western Seminary, or Classical Academies, please forward their offerings to the treasurer on or before the 30th day of April next, when the year's account closes? Very little has yet been appropriated for our institutions. They are in great need; and the professors and teachers should not suffer for lack of at least the usual sum from this Board. Do not lose your opportunity. The time is short. The need is urgent.

Giles H. Mandeville, Cor. Sec.

Our Liturgy.

A GREAT anticipation of a revival or awakening of our Church and its people to a better life, greater usefulness and more work for the cause of Christ is now enjoyed by many, and let us hope it may come and strengthen our cause and Church very much. Many things are said to show that the world is ready for such a movement, and it behooves us to be ready to help it on and take advantage of its results.

A church is made up of all kinds of people and should be sufficiently elastic to be able to provide a satisfactory and agreeable place of worship for all temperaments. In the wisdom of the rulers of our Church, certain things are made mandatory and certain things are suggested only.

The Reformed Church would seem to occupy a happy medium between the compulsory ritual of the Episcopal Church and to the any ritual you please of the Presbyterian Church. Both of these churches are strong and growing, but each is for a special class only. The one desiring that there should be mostly service, the other mostly preaching.

Our Church is the more closely allied to the Episcopal Church, as we have a Liturgy, for which we give God thanks. But nevertheless, the Liturgy is divided into two parts, the one optional, the other compulsory. Yet with all our attachment to our forms and ordinances, every pastor seems to make out to conduct his church and its services in a different way.

The Constitution of the Reformed Church embraces the Catechism, the Compendium, the Confession of Faith, the Canons of Dort, and the Liturgy. And in addition the Church has authorized the Westminster Catechism. These embrace and contain all the rules for our government and guidance, and it would seem to be practically possible to go into any of our churches and be at home. Yet we actually find many decided differences.

Our creed is set forth at length in several places, in the ordinance for the Lord's Supper and in the catechism, and in the latter each sentence is explained at length; yet many churches omit the phrase "He descended into hell," and there does not seem any authority for doing so. Dr. W. H. Clark's article on that subject, recently published in the Intelligencer, would seem to be unanswerable. So you never can tell, when you commence to recite the creed, which particular style is to be followed. It seems to me that the Apostles' Creed is a part of our Liturgy, and should be recited as it is written.

In the Liturgy, the forms for the administration of the Sacraments, for Ordination, and for Discipline are obligatory and, with few exceptions, and those of no great importance, (though every variation is in bad taste,) are used in their entirety. The addition of hymns and prayers being the chief variation.

The Order of Worship is the great trouble; we stand or sit, or pray or sing, or praise or read Scripture, or omit or add according to the whim of the pastor.

We find, however, that we have an order of service for worship and that the same is *obligatory*. Yet how many ministers, elders and deacons, who have promised to follow and obey the ordinances of our Church, deliberately depart from their duty in this matter.

In the Constitution we read under the title "Of Customs and Usages," Art. X., Sec. 4: "For the purpose of uniformity in the order of worship, the following is to be observed by *all* the churches":

1. Invocation. 2. Salutation. 3. Reading of the Ten Commandments, or some other portions of Scripture, or both. 4. Singing. 5. Prayer. 6. Singing. 7. Sermon. 8. Prayer. 9. Collection of Alms. 10. Singing. 11. Benediction. The order of the afternoon and evening services shall be the same as the morning, excepting the reading of the Ten Commandments. The last service on the Lord's day *shall* conclude with the Christian doxology. Sec. 5 No Psalms or hymns may be publicly sung in the Reformed churches but such as are approved and recommended by the General Synod. Can anything be more plain or more simple? Yet how few there be who walk in the straight path.

The remaining forms, as we are told in the revised Liturgy, are only suggestive of the best and most edifying way to render the services; but how much better are they than the ordinary ceremonies of marriage and burial of the dead. And we should hope that all may soon be made obligatory.

Our Church has everything necessary to become a great organization. Our history is a grand one, and to day we want to be able to take advantage of any general religious movement, such as now seems to be about to commence, and do our share of the great work to be done.

Our ancestors kept Sunday, Christmas, Easter and Whitsuntide, the circumcision and ascension of our Lord. They used one order of worship and never felt strange in any of our churches. They said the creed in its entirety and never omitted or added anything. They sang the doxology at the close of each day's worship, giving earnest praise to God. They had ministers who loved the Church and all its ordinances, who were anxious to uphold it and not introduce strange forms and ceremonies. Let us do likewise and be true to our promises and obey all our rules and ordinances. Suppose they do not suit us, we must obey. A murderer does not like to pay the penalty of his crime, but the laws of the land must be enforced; how much more should we strive to uphold our Church.

Chesty.

....Nyack, N. Y.—The consistory of this church adopted the following minute, relating to the resignation of the Rev. W. H. Clark, D.D., and the dissolution of the present pastoral relation: "In acceding to the request of our pastor, the Rev. Dr. Wm. H. Clark, to unite with him in seeking a dissolution of the pastoral relation, in order that he may enter upon a new field of labor, we, the Consistory of the Reformed Church of Nyack, hereby express our regret that we are called to sever a relation which has been exceedingly pleasant and fruitful of much good.

"We record our appreciation of the faithful, thorough, earnest, and effective manner in which the Gospel has been presented in his public ministrations. We will ever remember gratefully the untiring zeal, the kindly sympathizing spirit, and the self-sacrificing devotion with which he has discharged the duties of a pastor; offering comfort to the sick and sorrowing, wise counsel to the inquiring, needed reproof to the erring, and affectionate entreaty to the impenitent. By old and young, rich and poor, his name will ever be cherished as that of a true and valued friend.

"In the growth of our membership, the improved condition of our finances, the peace, and harmony, and development of the Christian activity of our congregation, we recognize with thankfulness the signal marks of the Divine blessing on his faithful labors.

"Thanking God for his life, his words, and his work among us, we will follow him to his new field of labor with most sincere good wishes and earnest prayers that his service for Christ and His Church may be divinely honored in even larger measure than ever before."

A special meeting of the Classis of Paramus is to be held at the Synod's Rooms, 34 Vesey street, N. Y., at 11 o'clock on Monday, March 22d, to act upon the joint request of Dr. Clark and the Church of Nyack for the dissolution of the pastoral relation between them.

....Schodack, N. Y —This church has decided to call Mr. Norman Plass, a student in the senior class of Yale Theological Seminary. He has signified his willingness to accept the call, and to take charge immediately after his graduation in May next.

....The Classis of New Brunswick met March 8th, and dissolved the pastoral relation between the Rev. T. C. Easton, D.D., and the First Church of New Brunswick, N. J.

....Fonda, N. Y.—On Sunday, March 7th, eighteen persons were received on confession. There was a large attendance at the communion and much interest was manifested.

...Port Jervis, N. Y.—Rev. Dr. Talmage, pastor of the church at Port Jervis, writes us that there were some errors in our last issue, with regard to the casualty that befell their church edifice. The loss, he says, is very great and comes upon the people at a time when they were thankfully rejoicing in their possession of a church premises, in every respect complete and all paid for. The congregation a.e, however, by no means disheartened, but meet the case with becoming fortitude. The plans for repairs do not contemplate so large an expenditure as was at first reported to be necessary. A kind Providence gave favorable direction to the falling steeple; so that, while the top of the small spire was broken off, and some portions of the roof crushed in, and the organ demolished, and the audience room made to present a fearfully desolate aspect, yet the beautiful parsonage escaped the whirling timbers; nobody was hurt, and no more damage done than will cheerfully be met by a people who trust in God, and have both means and heart to stand by the church. The following is from the Port Jervis *Evening Gazette* of March 9th:

"There was a large attendance at the meeting of the congregation of the Reformed church held Monday evening in the chapel to consider the subject of repairing the damage to the church edifice resulting from the heavy gales. Mr. John I. Westbrook was elected chairman of the meeting, and Francis Marvin, Secretary. It was resolved to proceed at once and repair the damages and replace a new steeple in the place of the fallen one. A strong and efficient committee was appointed to take charge of the work and proceed with it as speedily as possible. The committee are: Peter E. Farnum, Francis Marvin and Thomas Sharp. A committee was also appointed to provide the necessary means to prosecute the work, a generous subscription being made at the meeting, the idea being to have the entire work paid for when completed. The steeple will not be quite so high as the former one, but will be in graceful proportions to the building. The plans have not been fully decided upon. The interior of the building was also considerably damaged and will need extensive repairs. When the work is completed the church, both inside and out, will present as attractive an appearance as it did before the damage was inflicted.

"The meeting was a large and representative one, and there was great harmony in the councils, the best of spirit prevailing throughout. There is a strong probability that a new organ will take the place of the one destroyed, and if so it will no doubt be placed at the pulpit end of the church instead of in the organ loft as formerly."

....First Bethlehem, N. Y.—On Sunday, March 7th, the Rev. Joseph P. Davis, pastor, received an addition of ten members, seven by confession of faith in Christ, and three by letter. During the past year, that is, since the last annual report was handed in, this church has received twenty members. Although there has not been any period of special interest which might be called a period of revival, a healthy religious interest has been sustained throughout the entire year. Since Mr. Davis assumed the pastorate of the church in June, 1884, there have been added to it in all about forty members; and pastor and people are praying that God will continue to bless them by continuing the work of the Spirit, in reviving God's people and awakening sinners.

....Northumberland, N. Y.—Twelve new members have been added to our church membership since the last report a few weeks ago. This makes a total of thirty three within three months; all but three being on profession of faith.

J. W. B.

....Closter, N. J.—This church has enjoyed a delightful work of grace since the beginning of the year, and special meetings have been held up to the 1st of March. Last Sabbath we received twelve persons into full communion, ten on confession of faith, and there are more to follow at the next communion. The work has been a deep, thorough and quiet one, and the quickening of Christians, the awakening of the unconverted, and the ingathering of the young from the Sabbath-school have been its marked features.

On Sabbath evening the church celebrated the occasion by a service of song and short addresses, and on Monday the Auxiliary to the Board of Missions turned over to the Foreign Board $32.30 as a thankoffering for the work of grace enjoyed.

P. B.

....Ridgewood, N. J.—The church in this place has been enjoying for some weeks past the rich blessing of its Great Head, by having with it in two-fold power the Holy Spirit. God's own people have been quickened and souls converted. On Sunday, March 7th, as a portion of the harvest gathered in, ten confessed Christ and were publicly welcomed into the church. Nine of these are of the older scholars of the Sunday-school. Two were received at the same time by certificate.

It may be added that the consistory has under advisement an addition to the church building to provide for an increasing demand for pews. Three months since twelve new pews were added. "God hath done great things for us, whereof we are glad."

V. N.

...Canastota, N. Y.—Mr. J. Calvin Mead, a member of the Senior Class of Auburn Theological Seminary, has been invited to become the pastor of this church. He has expressed his purpose to accept, and to enter upon the duties of pastoral work at the close of the seminary year.

....Brighton Heights, Staten Island.—A deep work of grace is still in progress. The services on the Sabbath and during the week are largely attended and a deep spiritual interest is manifested among many of the church members.

Last Lord's day, in addition to those who united with the church by letter, there were eleven who made public confession of their faith, eight of whom are heads of families, and three young persons. This makes twenty-two who have confessed Christ since the beginning of the year, and there are unmistakable evidences that there are many "more to follow."

The treasurer's annual statement which has recently been issued shows the best financial record that has yet been presented, while the offering for missionary and charitable purposes is more than double that of any preceding year.

Our pastor, Rev. Mr. Clark, has just left us for this week to conduct a series of evangelistic services in Lakewood, N. J., and our prayers go with him that he may carry with him and bring back again to us "the fulness of the blessing of the Gospel of Christ." B

....Havana, Ill.—A member of this church writes: "The Lord is blessing us. We have received into our communion since the 1st of January twelve persons, nine on confession, and the prospect is very encouraging that others will be added at our next communion. Much interest is being manifested by our citizens generally in our services, and the church is well filled every night at our meetings. I believe the Classis made no mistake in sending Brother Zigeler here, for a more earnest worker it is hard to find, and the people all like him."

....Port Richmond, N. Y.—A large audience assembled on Sabbath afternoon, March 14th, to witness the dedication of the chapel just completed for the use of the congregation of the Church. The exercises, in accordance with the liturgy of the Church, were conducted by the pastor, Dr. I. Brownlee, and the associate pastor, Rev. A. H. Demarest, assisted also by the ministers of the Baptist and Methodist denominations. The building is attractive and admirably fitted in its arrangements for the weekly prayer-meeting and the use of the Sabbath-school, having beside the main audience room, apartments for the Bible classes and library. It will doubtless prove a great help in the work of the church and tend to make the future, as the past has been, full of honor and usefulness.

....Bequests.—The late John Antonides, of Flatbush, L. I., bequeaths $25,000 in trust to the General Synod of the Reformed Church in America, to be known as the John Antonides Scholarship Fund, the income of which is to be used in aiding "poor, pious, worthy young men, who are preparing for the Gospel ministry in the Reformed Church." The following receive $5,000 each: The Board of Domestic Missions, the Board of Foreign Missions, the New Brunswick Theological Seminary, the Church Building Fund, and Rutgers College. The Board of Publication receives $1,000. If there is any excess from the estate after the bequests are paid it is to go to the Scholarship Fund. The estate is valued at about $300,000, of which $55,000 are bequeathed to charitable purposes.

....Centreville, Mich.—Twenty-four persons were received into the membership of this church Sunday, March 7th. Among them were several members of the Sunday-school. Three of them were the great grandchildren of the first minister of the Reformed Church in Centreville.

....Western Items.—The Rev. Wm. Moerdyk, of South Holland, Ill., has accepted a call from the First Church of Pella, Iowa....A parsonage is being built at Maurice, near Orange City, Iowa....Work has commenced on a residence for the President of Hope College, Holland, Mich.

...New Brunswick, N. J.—The large parlors of the parsonage of the First Church were filled a few evenings since with the friends of Rev. T. C. Easton, D.D., who assembled to make him a farewell visit, and to show their appreciation of him, and of the work he has done among them. During the evening Mr. John Voorhees made a neat little address expressive of their tender regard for him, and of their regrets that he was leaving them. At the close of his remarks he presented Dr. Easton and his wife with a bouquet made of five dollar greenbacks, and an envelope, the two containing the sum of $400, and also a present of a $50 check from one of the congregation.

The Doctor responded in a very feeling address, thanking the donors and also the church choir, who had previously presented him with an elegant set of resolutions handsomely framed, and closed his remarks by extending a cordial invitation to all to come to 15 Clinton avenue, Newark, N. J., his new field of labor, and they would always find a warm welcome.

Resolutions of Classis.—It is with unfeigned sorrow and deep regret that we, the committee appointed by the Classis of New Brunswick at its special meeting held in the lecture-room of the First Reformed Church, March 8th, 1886, feel called to perform the sad duty assigned us in preparing resolutions relative to the departure of Rev. T. C. Easton, D.D., from a field which he has occupied for five years with such marked evidences of the Divine approval

The duty is sad to us, first, because of the apparent absence of sufficient cause for leaving a field where his labors have been so abundantly owned and blessed by the Great Head of the Church; and secondly, because his departure from such a position of influence as the First Church holds in its close relations to the College and the Theological Seminary, will be a loss which we shall all feel.

But desirous of recognizing the mysterious providence by which our beloved brother is called to leave us, we present the following resolutions: First, that as a man, Dr. Easton has always acted the manly part, never failing, in his broad sympathies, to exhibit his interest in his fellowmen in a thousand practical ways. Second, that as a citizen he has, without compromising the dignity of his sacred office, been ever the unflinching advocate of views which have tended to inspire the masses with the principle of true loyalty to the government. Third, that as a Christian he has exemplified in his intercourse with the people a living illustration of a follower of Him who "went about doing good." Fourth, that as a preacher he was earnest, faithful and untiring in his efforts to be the instrument in the hands of God of saving the souls of his fellowmen, not only in the congregation to which he ministered, but in localities where the dwellers were compelled to exclaim, "No man careth for our souls." Like the great Apostle, he was willing to become all things to all men, if by any means he might save some.

As he goes from us to another part of God's vineyard, he will be followed by the prayers of thousands in New Brunswick, in which we shall heartily join, that our blessed Lord will go with him and continue to make him a polished shaft in the accomplishment of the glorious work that awaits him in his new field of labor.

Jacob Cooper,
James Cruickshanks.
Hiram Garretson.

....Ellenville, N. Y.—On Sunday morning last forty-two stood up and made confession of their faith in Christ. Twenty-one of these received the ordinance of baptism. Among the latter is one old gentleman in the seventy-ninth year of his age. His figure is tall and still commanding, notwithstanding his great age. It so happened that the place he occupied in standing was almost the middle one among the rest, while next him, and the next to receive baptism, was one of the youngest, a young lad from the Sunday-school. The whole scene was a most affecting one and not likely soon to be forgotten. The ages of those received, range all the way from eleven up to this aged pilgrim. The grandson of this oldest candidate was baptized and received at the same time. A mother and her two daughters were admitted; also a father and his daughter. This accession makes now forty nine received upon confession since the Week of Prayer. Several were providentially prevented from coming. Others are still receiving instruction, the interest in the things of eternal life continues and the regular April communion is likely still to witness many accessions. After the admission of candidates all sat and partook of the Lord's Supper. We have learned through all to rejoice most in this, that these are the fruits of God's simple Word and His mighty Spirit. No other agencies have been sought or used. *Laus Deo!* H.

....Hudson, N. Y.—The installation of Rev. William H. Gleason, D.D., as pastor of the First Church of this city, on the evening of the 10th inst., was an occasion of great interest, calling out a very large audience. A wealth of rare and beautiful flowers, arranged by the ladies of the church with great taste, graced the pulpit and platform, and fine music lent an additional attraction. Not the least pleasant feature of the latter was the unusually excellent congregational singing. This church has an enviable notoriety in this particular, and Dr. Gleason is to be congratulated that he has a people who evidently can sing, will sing, and do sing, and the heartiness with which they participate responsively in the liturgical service is quite as noteworthy.

The sermon by Rev. Dr. Ormiston, of the Collegiate Church, was of marked ability, taking for his theme "The fulness of the Gospel of Christ," and holding by his tenderness and power the close attention of his hearers for nearly an hour.

The office of installation was read by Rev. Wm. J. Leggett, of Claverack, President of the Classis of Hudson, and an impressive charge to the pastor was delivered by Rev. Dwight M. Seward, of South Norwalk, Conn., father-in law of Dr. Gleason, and to the people by Rev. James C. Garretson, of Copake. Rev. Messrs. Gebhard, of Philmont, and Le Fevere, of Linlithgo, participated in the exercises.

The cordial recognition of the new pastor at the close of the service, when hundreds of his people pressed forward to take him by the hand, was a marked outward manifestation of the sincere harmony and cordiality which marks this new relation. The new pastorate, commencing with the first year of the second half century of the existence of this influential church, opens under the happiest auspices. Dr. Gleason is rapidly drawing to himself the confidence and affection of his entire charge, and both pastor and people are in the confident expectation that a rich and abundant blessing will follow this union. Com.

....A Voice from India.—A leaflet with this title, containing the appeal of Rev. J. W. Conklin, published in this paper January 6th, 1886, has been issued by the Board of Foreign Missions. Copies can be had by those who wish it, for distribution, by applying to the Corresponding Secretary.

....The fourth lecture of the Vedder course was delivered by Dr. Bishop in Kirkpatrick Chapel, Rutgers College, New Brunswick, on Wednesday evening, March 10th; subject, "The Bible Above Nature."

....Blawenburg, N. J.—Twenty-two persons have just been added to this church on confession of faith.

....Brooklyn, L. I.—The property of the First Church, the Rev. D. N. Vandeveer, D.D., pastor, has been sold for $250,000. With the proceeds of this sale the congregation expect to secure an eligible site, and put up a handsome edifice.

....Howe's Cave, N. Y.—On last Sabbath seventeen persons were received into this church on confession. Five were heads of families; ten were baptized.

....Calls.—It is reported that the Rev. W. E. Griffis, D.D., of Schenectady, N. Y., has accepted the call to the Shawmut Avenue Congregational Church of Boston, Mass....The Rev. Andrew Parsons, of Sharon, N. Y., has been called to the pastorate of Knox and East Berne Churches, New York.

....Grand Haven, Mich.—The Rev. Henry E. Dosker, pastor of the First Church, writes: "We are passing through a most refreshing revival here. My whole church seems aglow. Meetings are crowded. The Spirit of God brings low the most hopeless sinners. The impenitent are crying for mercy. In the last month, twenty-five people, young and old, have joined the church. The Second Church is sharing in the refreshing. Our hearts are kindled with joy in the Lord. Pray for us!"

News of the Week.

Wednesday, March 10.—There was a division in the House of Commons over the vote to disestablish the Church of Wales. ....The continued war preparations by Greece excites the gravest apprehensions in European Cabinets....Anam is said to be again in revolt, bands of robbers are scouring the land, and the French have been attacked near Huè....The report of the doctors who examined Riel pronounces him sane....Mr. Gladstone is better, recovering entirely from his recent illness....Prince Bismarck is very ill with rheumatism.... Mr. Edmunds addressed the Senate on the power of that body over all papers on file in the departments....The Senate Railway Committee made a preliminary report to the Senate at Albany on the Broadway investigation....The Ninth Regiment of New Jersey has been ordered to disband ...The strike on the Gould system of railroads in the Southwest continues ...A boy in Osage, Mo., is suspected of killing his father, mother and sister....Ex-Senator Chaffee is dead....Seton Hall College was burned; loss $45,000.

Thursday, 11.—Very great distress is said to prevail in islands lying off the western coast of Ireland; the people have been living for months on sea-grass and moss, and many are said to be starving to death. ....The seamen left the docks in a procession and marched to the rooms of the Board of Trade, London, and asked for a revival of the foreign and domestic trade....Greek and Turkish powers are unable to come to an agreement, and warlike preparations are being carried on....Jules Verne, the novelist, was wounded by his nephew, who tried to kill him, but only slightly wounded him. It is thought that the nephew is a monomaniac....The suffering at Labrador is terrible from want of food....Mr. Pugh replied to Mr. Edmunds in the Senate.... Resolutions of sympathy were adopted in both Houses of Congress for the late Senator John F. Miller....Andrew S. Draper has been elected Superintendent of Public Instruction of New York....A tug-boat blew up in Boston harbor and five men were instantly killed....The street-car companies of New York and Brooklyn are to combine for mutual protection.

Friday, 12.—In the Canadian Parliament yesterday afternoon there was a bill introduced condemning the Government for the hanging of Riel, but no action was taken on it....A railroad accident occurred near Monte Carlo, France, in which two railroad trains collided, and five passengers were instantly killed and a large number were injured....The Turco-Bulgarian treaty is said to be acceptable to the Powers and will be adopted in its entirety... In the Senate the Administration was severely arraigned for withholding public papers....The Indian problem was discussed in the House of Representatives....The strike on the Gould system of railroads in the Southwest continues; engineers and firemen have left their locomotives; many manufactories have closed because of a lack of raw material; four large flouring mills have stopped....Strikes are reported from Cohoes, Troy, Philadelphia, and other places....Arthur G. Ogilby, treasurer of the Dime Savings Bank of New Brunswick, is found to be a defaulter to the extent of about $75,000, and he is said to be insane at his home....The filibusters of the Fourth Ward have returned home....A National Musical League has recently been formed....There is considerable hesitation in the Senate of the State over some of Governor Hill's appointments.

Saturday, 13.—The Catalinas Custom House at Buenos Ayres with all its contents was destroyed by fire; the loss is estimated at $5,000,000....The station master at Monte Carlo who was to blame for the accident committed suicide....Very severe weather has been reported by all vessels arriving at Glasgow this week....There was a heavy fall of snow at Berlin and throughout all Germany....The Spirits Monopoly bill was defeated in the committee of the Reichstag....A bill to provide for a Board of Gas Commissioners has been introduced into the Assembly at Albany.

(Continued on page thirteen.)

Our Contributors.

The Divine Presence.

BY CECILIA A. GARDINER.

My presence shall go with thee and I will give thee rest."

I WILL be with thee when the shadows lengthen,
When hope and joy have folded their bright wings,
When to the tempest tossed, the sad and weary,
No beacon light cheer and refreshment brings.

There is no gloom my presence will not lighten,
No road so rough but I will smooth for thee;
Thy shoulders cannot bear a weight so heavy
But thou may'st quickly roll it off on Me.

My presence will illume the darkest midnight,
In all thy fitful tossings give thee rest;
With sweetest, gentlest, tenderest ministrations,
Will pluck the sting that rankles in thy breast.

I will be with thee when the grave is closing
O'er the still form which thy fond heart held dear;
E'en when in blackness all the heavens are frowning,
Glimpses thou'lt gain of skies serene and clear.

I will give ease from ills that now oppress thee;
A calm, a sweet, a trustful hope and rest;
A joy with which no stranger intermeddleth
Shall find its lasting home within thy breast.

Oh! weary soul, forlorn and heavy laden,
Come, lay thy head upon my loving breast;
Come seal with me a compact firm and binding,
Assurance of my presence and my rest.

Phebe and the Prayer-Meeting.

BY MARY E. BRUSH.

WHATEVER Phebe Dorrance did was done with a will. There was no half-way work about her. If it was only sewing on a button or making a pie, she did it with a deft eagerness that showed she had an interest in it. One sometimes caught a bit of inspiration in watching her.

Now it so happened that in the large seminary where Phebe was finishing her last year's course, the spirit of revival was at work, and the young girl's heart, always pure and tender, was awakened and warmed by its glow. She came out boldly for Christ, and with her customary ardor set herself to work for Him. She found the way easy and pleasant at first, especially among her teachers and schoolmates, most of whom shared in her enthusiasm. There were interesting meetings in the pleasant old chapel; there were quiet, helpful chats in cosy corners; there were many plans laid for the advancement of the cause they had espoused, and so it was not at all surprising that presently Phebe announced her intention of becoming a foreign missionary.

"I am young and strong," she said. "My parents are not millionaires, it is true, but they are abundantly able to prepare me for such a work. I am not needed at home, for they have sister Mattie. She is ten years older and very much wiser than I am. She manages the household affairs most beautifully, and father and mother are made very comfortable under her care."

Accordingly, Phebe set herself soberly to work. Like a bright-winged butterfly fluttering near some old gray column of ancient ruins this pretty, rosy cheeked, yellow-haired lassie hovered around Professor Digby, who, spectacled and grim, was said to be a perfect master of all Oriental languages necessary to be learned by a missionary. Phebe was courageously floundering among these, when a letter from home caused her to pause in dismay.

Her father's words ran thus:

"I have a pleasant surprise for you. John Harmon, our Martha's lover, whom we all thought lost at sea some six or eight years ago, has come home. He was shipwrecked, met with many adventures, and finally landed in Australia, where he has since remained, accumulating quite a property. He says he wrote several letters to us, but as ill luck would have it, they must have miscarried or been lost. However, he has remained faithful to our dear Martha, and has come to win her as his wife. He is as honest and manly as ever, and we are all very proud and happy, especially dear, patient, hard-working Martha, who seems ten years younger now that this joy has come to her. She is busily preparing for her marriage, which will take place the Wednesday after your school closes. Both your mother and I look forward with much joyful anticipation to your return, for now that Martha is to leave us, you, dear Phebe, will be the one on whom we can depend for comfort and companionship during our declining years."

The letter dropped from Phebe's white fingers, and the dingy, black-covered book full of queer, twisted letters and mysterious hieroglyphics, slid from her lap and fell with an ominous thud upon the floor.

Was she glad of this news or was she sorry? She thought of sister Mattie, always quiet and cheerful, but from whose face grief had stolen the early bloom and whose soft brown eyes were full of patient longing, and she could not help rejoicing that Providence had seen fit to reward one so entirely worthy. Then came the thought of her own scheme. In her enthusiasm, she had renounced the world and all its pleasures; she was ready to welcome a future of hard work and privation. It was rather humiliating, after she had resigned herself to social martyrdom, to find that there was no need of the sacrifice. Phebe felt like one who has prepared for a journey of importance and stands at the open door awaiting the signal for departure, but is bidden instead to turn and go within, to fold up and lay aside the travelling garments and take up the dull routine of household work.

But be it said to her credit that above all fleeting desires of pride and fancy, she had an earnest longing to do something for Christ. "Perhaps I may yet," she said to herself with a wistful smile as she took up the professor's book and laid it on the stand. And there came to her the comforting remembrance of a legend good Mr. Pendergast, her minister, had once related—a legend of two angels whom God sent upon the earth. One was to rule an empire; the other merely to sweep a crossing. The latter went with as much cheerful alacrity as did the former. It was not *doing the task* that was thought of but *doing the will* of the heavenly Father—there all the honor and pleasure lay!

Phebe reached home in time to participate in the wedding festivities and to bid her sister God-speed as the latter set out for her distant home. The remainder of the week was spent in putting the house to rights and becoming acquainted with her new duties. But in the midst of all the excitement, she did not forget her religious privileges, and when, in the soft twilight of a mild May evening, the old church bell rang out its usual invitation, Phebe hastily threw on her hat and shawl, and, after seeing that father and mother were all comfortable, she left the house and ran down the familiar garden path, bordered now by pink and white spikes of fragrant hyacinths and purple and golden cupped crocuses, over to her next-door neighbor, Cara Lindsay.

Miss Lindsay, tall, stately, black-eyed and raven-tressed, did not much resemble dainty little Phebe, nevertheless the two had been firm friends since early childhood.

"Ready for meeting, Cara?" Phebe inquired after the first greeting.

"I? I was not intending to go," languidly, adding with a significant shrug of her fine shoulders, "In fact, Phebe dear, I very seldom go now."

"Why, pray?" was Phebe's frank inquiry. "I hope you haven't quarrelled with any of the members?" laughing.

"Oh, no! There isn't life enough in any of them to get up a good, lively quarrel!" Cara replied with a grimace, and she added earnestly, "the fact is, Phebe, there isn't a bit of life about the meetings!"

"But, Cara, I always thought you liked to have things carried on in a quiet, dignified manner. I remember you were used to find fault with what you were pleased to term the 'ranting roarers' down at the M—— Chapel."

"Oh, well! But one musn't carry things to extremes, you know. Why, Phebe, you can't imagine how our meetings have degenerated! There aren't more than a dozen and a half of the faithful who attend—a few devout, elderly sisters. As for the brethren—mercy! we don't have any representatives of the opposite sex, unless it's dear old Brother Benson—and he's nearly in his second childhood! He comes generally, snuggles down into a warm corner, and when called on for prayer smiles blandly all over his darling old rosy face, and gets up and says the same words that he has said ever since you and I were little tots learning catechism questions. During the remainder of the meeting, he leans back, with a red and blue bandanna handkerchief thrown over the bald spot on his head to keep off draughts, and dozes in the blissful consciousness of having done his duty."

"How do you get along for music? Who plays the organ?"

"We have 'no little Johnny Morgan,'" with an irreverent giggle. "Miss Grace Burbank used to play, but she got mad, I believe, because somebody told her that Mr. Perry made the remark that the slippers she presented him with on Christmas were too small—it was some such nonsense, anyway."

"But there's Cora Maxwell—she used to play occasionally."

"Oh, she goes down to the Methodist chapel. Her 'young man' has joined that denomination—hence Cora's attraction."

"But why don't *you* play the organ yourself, Cara?" was Phebe's pointed question.

Cara raised her white hands in a theatrical way.

"Play that organ! Send me to the insane asylum at once, if you please! It was never a good organ to begin with, and now that it has been carried from consistory room to concert hall, has been used at fairs, festivals and funerals; the much-abused instrument is about done for. It wheezes as though it were in the last stages of asthma! The pedal rattles like a concealed skeleton! One of its stops has a peculiar fashion, when you pull it out, of resembling Tennyson's 'Brook'—'goes on forever!' It is impossible to stop it, for three or four measures at least. Oh, Phebe, it's dreadful!"

"But what do you do for singing?"

"Oh, dear, Miss Janie Bell, who is of the same material from which martyrs are made, jumps up and strikes the key on the organ; then she and Mr. Perry start the tune, 'Mandy McAlpin quavers along, and they hunt and chase and scramble for that poor tune, until somewhere about the third verse good Mr. Benson wakes up and joins in from memory."

Phebe could not help laughing at Cara's graphic description, though her sunny face soon put on a more sober expression, and reaching out her soft hand she patted Cara with a coaxing caress, saying in her irresistible way, "I don't see that you have anything to do this evening, unless it's reading that crusty, cranky Carlyle. So suppose you put on your things and go with me to the prayer-meeting. Now, please do! Remember it's a long while since I've asked a favor of you?"

Cara tossed aside her book with a groan of mock despair, saying:

"Oh, Phebe! you'd 'wheedle the heart out of a wheelbarrow,' as Zeke, our hired man, used to say! Well, then, to please you, I'll go this once."

(Conclusion next week.)

Infidelity in Japan.

[This paper was read before the Society of Inquiry of the Theological Seminary at New Brunswick, N. J., by a Japanese student of the Junior Class, A. Miyake by name, who did not use English before he came to this country six months ago.]

I.

ON the western coast of the Pacific, about twenty-one days' sailing from San Francisco, there is a land rich in all its natural endowments, which gave rise to the development of a peculiar form of religious worship from the very beginning of her history. Man is a religious animal, and the system of worship among a people is greatly influenced by its external circumstances. It would be thought that people, having all the beautiful earth and heavens spread out before them and entirely free to account for their origin as they please, would invent none but really beautiful myths and divine stories by way of explaining them. The beautiful sky, the salubrious climate, the lofty mountains, the pleasant streams, the delightful forests, the rich flora, and the productive soil naturally led to the deification of nature. This is Shintoism, and was the only primitive faith till the time when Buddhism was imported from Corea by a missionary of that faith in about 550 A.D., and which has been steadily propagated throughout Japan. These two religions exercised great influence upon the moral condition of the people during thirteen centuries, till the time when feudalism was destroyed, which was the turning point to the dawn of modern progress.

When a religion waxes old in a country—when the circumstances which at first favored its formation or introduction have changed; when in an age of reason it is tried and found unreasonable—when in an age of learning it is discovered to be the product of the grossest ignorance, then the infidel spirit takes courage and proceeds to destroy all existing temples and altars, and erect no others in their room. Neander says: "The popular religions of antiquity answered for a certain stage of culture." When the nations in the course of their progress have passed beyond this, the necessary consequence is a dissevering of the spirit from the religious traditions. Japan is a new country. Japan is not the Japan of twenty years ago. Shintoism and Buddhism may have exercised great influence among the old people, but have no power among the modern people who receive the supreme blessing of education. Intellectual culture came into collision with the mythical religions handed down from the infancy of the people. Religions are despised as being fit only for the ignorant people. Buddhism is gone. Shintoism has lost its power.

The temples are left in their former grandeur, but they have few worshippers, and those few worshippers consist only of old men and women belonging to the uneducated class. Old religions are all gone. What building may be raised on the ruin of ancient superstition?

This is an important question and we must know its answer. We know what must take their place and we rejoice. But we also know what is taking their place and we are saddened. To the minds of the young men, Buddhism is foolishness, Shintoism is only ridiculous. Materialism in its grossest form, atheism in its absolute sense—*this* unhappily is the religion, if it can be called a religion, that is taking the place of the old ones. All those views of science, being one in their object of attacking Christianity, are eagerly sought after. All those theories of the universe which see no trace of the creative plan in this beautiful cosmos, and which explain the formation and the development of the world and all its inhabitants by spontaneous generation, are as firmly believed as they were by their originators. The young men's proud contempt of Christianity, as being fit only for the ignorant people, is not very different from the attitude of some of the scientists of the West, from whose works they have received their notions. They have absolutely no religion, and we know to have none is a state more lamentable than to believe in the basest form of superstition.

Such being the brief and condensed sketch of the present condition of Japan in regard to the religious matter, I may distinguish the infidels in Japan by two classes. *First*, superstitious, which includes Buddhists and Shintoists, consisting of uneducated people. *Second*, speculative, which includes atheists and materialists, consisting of well educated people.

Buddhism and Shintoism, together, have about 75,000 temples and 240,000 priests, and are still pow erful religions. The old men being habituated to their religious customs, still keep them tenaciously. They are bowing down to wood and stone. They trust to the unreliable doctrines; and are perishing in their sins. The religious or superstitious principle cannot willingly allow the opposing doctrine to reign without contest. The priests summon councils to discuss the policy of attacking and destroying Christianity; and they are becoming mad, more and more, as Christianity spreads wider and wider. For instance, I mention the condition of Christian lec tures which are delivered once a month in the city of Kioto. You have often heard that Kioto is the holy city; the cathedrals or headquarters of all the Buddhist's sects are found there, and consequently more priests and monks than elsewhere. About two thirds of the audience in every lecture are the priests. The priests shave their heads and wear loose robes, so that we can easily distinguish them from common people. During the lecture, being careless of their position as the teachers of the people, they keep up a continual shout of reviling words, with the intention of thwarting the lecture. Whenever the lecturer comes to the positive declaration of Christian truth, their faces turn like a roasted lobster, and the cries of No! No! shake the building, compelling the speaker to stop the speaking for a moment. After such a lec ture, they soon publicly give notice of a meeting on the attack of Christianity and make several lectures, reproaching the Christian doctrine in every possible way. But they, possessed of wit and acuteness, without earnest purpose or depth of research, and with a worldly understanding that glances merely at the surface and delights in hunting up difficulties and contradictions, are seeking to hide the truth of Christianity from their own believers, otherwise their followers would depart from their religion and attach themselves to Christianity, which would cause the contributions to diminish, and consequently they would starve to death. Indeed, they are doing an immense evil to the ignorant people, leading them astray, deeper and deeper, into the way of superstition.

This is the field where we are working and where we can already see a marked effect. The difficulty in meeting this class of infidelity is that reason has no effect. The people scarcely have the power of reason and judgment, and therefore the things proved by reason have no impression upon their hearts. Here the ministers must have great patience, and must teach the words of God plainly and popularly, and after a time they will see the effect.

But the greater difficulty in mission work is in relation to the *second* class of infidels, which consists of educated men both in the foreign and home universities. They hold in contempt all religions, true and false, without distinction. I know in the western countries there are men of high authority in science who yet are the humble believers of the words of God, but we have none in Japan. They attack Christianity from every quarter—historically, politically, philosophically, and finally from the faults of the believers. Darwin's theory of the descent of man is accepted, and the belief in the existence of one personal creator, though Darwin himself admitted that it is probable the principle of life was breathed into a few original forms. Like Haeckel, they trace the origin of man into what is called *membranous monera*, which developed spontaneously. It developed higher and higher into worms, fish, reptiles, birds, animals and monkeys. From the semi-ape, which is now an extinct species, developed man. Spencer's unknowable theory and Mill's atheistic view are welcomed. Bain's theory of the mind as the function of brain is believed, and the immortality of the soul is denied. Stimulated by Buckle and Draper, they attack Christianity as contradicting science. Studying the antiquity of man, they reproach the account of Genesis as contrary to scientific investigation. Kant, Hegel, Spinoza, Hume, Huxley, inspire them, and thus their thoughts are transplanted to the soil of Japan, and their views brought before the public. They are growing greater and converting the hearts of the young men to their views.

Boston Letter.

March 11, 1886.

In all the suburbs of Boston there is no more interesting ride than that between Mt. Auburn and the city. At Mt. Auburn is Boston's noted cemetery. Midway in the tall iron fence rimming the front, are set the heavy Egyptian portals, and beyond are the many and elaborate memorials of the dead. As one rides past he can see Indian Ridge, not a bold, abrupt swell of ground, but a humble, graceful slope occupied by the silent encampment of the dead. On Indian Ridge is Longfellow's last resting-place. A granite border encloses the lot, and within is a polished sarcophagus bearing the poet's name. There are two trees that rise at one corner of the lot, and in summer they hang down their leafy boughs as if armorial banners announcing the presence of an honored master. Beyond Mt. Auburn Cemetery one sees a large, three-story yellow house set in a rural environment, ample and wooded grounds enclosing it. It is the old home of Longfellow's friend and America's late Minister to England, James Russell Lowell. Passing this neighborhood and approaching Harvard Square, on the right one looks across an open field to the valley, grooved by the channel in which the tides keep the waters of Charles river playing backward and forward like a shuttle. Opposite that open field, on the left hand side of Brattle street, is a house that says very plainly, "I am old. I do not belong to this generation." It is indeed an ancient lodger in Cambridge-town. As if to seclude the house from the street, tall lilac bushes raise in summer their walls of green, while standing here and there, like sentinels irregularly posted, are trees bare and naked now, but they will have, at a later date, a uniform emerald enough to satisfy the most ardent lover of Erin. The house, two-storied, capped with old-fashioned chimneys, its walls painted yellow, its gambrel-roof lifting a prim railing, is known as Longfellow's old home, and generations ago served as the historic headquarters of Gen. Washington. Longfellow had secured the field before his house, keeping it as an open lot that his look toward the Charles might be unobstructed. At a dignified pace moves the blue river, and beyond are the housetops of Allston and Brighton, districts in Boston. The poet and Cambridge are names that are very closely intertwined. In his poetry are various reminders of the old town. His home is remembered in the "Children's Hour" and also in the "Lines to a Child." There is the sonnet to St. John's, Cambridge, and there, too, are the stanzas, "In the Churchyard at Cambridge." That sinuous stream, the Charles, seems to turn and flow in those lines, "To the River Charles." The college-town and the river twining about it are a lasting memorial of the poet. The association formed to raise funds for a Longfellow memorial now has over thirteen thousand dollars for that purpose. It has been contemplated to raise a statue in the open lot opposite Longfellow's house, and if the house itself could some day be secured by this association and sacredly kept as a memorial of the poet and of the father of his country also, it would be a very magnetic centre of interest. Near the Longfellow house is the picturesque, elaborate group of stone structures belonging to the Episcopal Theological School, and Harvard Square, bordered on two sides by the buildings of the University, soon opens before the visitor. Among the latter structures, Sever Hall has a prominent place. Erected at an outlay of a hundred thousand dollars, it has a flattering reputation as one of the world's amplest, most finely-constructed halls for recitation and lecture purposes. Its portals witnessed recently a very anxious rush of people desirous to hear the Rev. Phillips Brooks speak on the subject of the Ministry as a Profession. Defining the ministry and its emphatic claims, Dr. Brooks directed his words especially to the students. He referred to the two attitudes prevalent among college students toward the ministry, a shrinking from it on account of a very exalted idea of its duties, and a depreciation of it, almost a contempt. He contended that any lack of enthusiasm about the matter showed a lack of intellect. He thought that in college, attention to studies grouped under that head, "the humanities," might prove helpful in fitting for the profession of the ministry. This calling has not been very popular at Harvard, but Phillips Brooks *is* popular there, and a few words on this subject blown through the silvery trumpet of the rector of Trinity Church, may have reached docile ears. Another late memorable affair in the neighborhood of Harvard Square, and already noticed in your columns, has been the celebration of the 250th anniversary of the old church on Harvard Square. Planted by Congregationalists, the old trunk of late years has been overshadowed by growth from a Unitarian graft. Dr. McKenzie's church, occupying the fine stone edifice near the famous Washington Elm, separated from the old parish at the time of the Unitarian controversy. At this recent anniversary, the two churches united in its celebration. Indeed, there is a kind of union drift in ecclesiastical circles tending to bring together two very dissimilar bodies. One illustration of this is the fact that the Congregationalists and Free Baptists are making very friendly speeches to one another. There is no formal taking down of denominational fences, but leaders on both sides are busy pulling off slats and reaching through for a handshake. Since Free Baptists are Arminian in theology—as a rule—and as to the mode and subjects of baptism are Baptists, one might raise the question whether the above union was feasible. Stranger things, though, have happened. President Cheney, of Bates' College, on the other hand, is arguing for the union of all Baptists, and the confluence of such *water*-drops seems to be a more natural process. An illustration of this is a late convention in the Shawmut Avenue Free Baptist Church, attended by ministers of the Free Baptist and Christian denominations. "Union," one flag, was the subject for discussion, and a committee was appointed to investigate the subject and report a basis of union.

The Methodists may be getting ready some time to talk union with somebody, but just now they are developing the strength of their own forces. A place of recent, earnest discussion was the Bromfield Street Methodist Church. A Laymen's Institute, held under the auspices of the Boston Methodist Social Union, covered an entire day with discussions. These were some of the targets at which the speakers aimed their words: "Home Religion, its Relation to the Church;" "Relation of Methodism to Education;" "Aggressive Work in the Local Churches;" "Revivals;" "Fidelity to Doctrines and Usages of the Church;" "Divine Call to the Laity." Many laymen participated, Bishop Foster and other clergymen aiding.

As one goes up Tremont street from Berkeley, he sees on the left hand side a large brick church with a very prominent tower, a campanile that shows high up to a lagging pedestrian its warning dial. This is the Shawmut Congregational Church, whose pastor, it is understood, will be Dr. Griffis. It is one of the leading Congregational churches in the city. It has over six hundred communicants and over seven hundred scholars in the Sunday-school department. It is advantageously posted for its work, on a leading street, in the midst of many homes. Dr. Griffis will find it a very promising field, and he will be warmly welcomed to this city not only by the Shawmut congregation, but by many who esteem him for his thorough, scholarly work as an author, and in this appreciative circle is

Neponset.

Temperance.—We call attention to the action of the last General Synod on this subject:

Resolved, That in the judgment of this Synod, it is the duty of all who love our Lord and Saviour Jesus Christ, and their fellowmen, to use every endeavor to resist the progress of intemperance, to prevent men from being ensnared by this dreadful evil, and to deliver those who are under its power.

Resolved, That we deem it utterly inconsistent with the character and profession of the members of the Church of Christ, to encourage the traffic in intoxicating liquors, by renting for the purpose of such traffic any property which they own, or which is under their control; by signing the applications of those who apply for licenses to sell intoxicating liquor; by becoming sureties for those who make application for such licenses, or in any other manner whatsoever.

The Reading Room.

Our Book-Shelves.

....“SERMONS AND ADDRESSES IN AMERICA.” By Frederick W. Farrar, D.D., F.R.S., Archdeacon and Canon of Westminster. Canon Farrar, when last year he came among us as a visitor, was welcomed less as a stranger than an old acquaintance. His “Life of Christ,” so fascinating in style and graphic in portraiture, had already introduced and commended him to a very wide circle, and his sermons on the “Future Life,” preaching, as Phillips Brooks in the introduction to this volume pithily puts it, the doctrine of eternal hope, served, however much one might dissent from the views expressed, to awaken and increase an interest in the author.

His sojourn here was well nigh a continuous ovation, and it is fitting that sermons and addresses listened to with so great interest by multitudes of hearers should be gathered into a volume and sent forth to a still wider audience.

As a speaker, he exerted his power less by the graces of oratory and the magnetism of personality, than by the force, grace and thoughtfulness of what he said. In consequence, these sermons and addresses lose less than most in being read rather than heard. The volume embraces fourteen sermons, four addresses and two lectures.

Delicacy and tact are displayed in the adaptation of truth and its form to different places, occasions and audiences, and in avoidance of topics of a polemic nature. We think this especially noticeable in the peculiar appropriateness of Sermon XIII., from the text Heb. 11: 4, for a sermon addressed to the students of Harvard University. It is true, knowing the author's views on such subjects as Inspiration, Eschatology, etc., passages may be found that admit of interpretations adverse to strict orthodoxy, yet we question if the volume had been published anonymously whether the keenest heresy hunter would discover matter for comment. As was to be expected of the author, from his mental constitution, as well as his ecclesiastical position, emphasis is laid in all the discourses upon the practical rather than the theological aspects of truth.

We have found the sermons, each and all, strong, suggestive and stimulative,—a series which hold the interest of the reader with a peculiar power and charm. If we were to select for special remark any of these admirable discourses, it would be Sermon IX., on “Things which cannot be shaken,” for its adaptability in meeting the difficulties of honest doubt, or Sermon X., on “Keep the Commandments,” for its sound and practical counsels to the seeker after eternal life. But each sermon is eminently instructive, quickening, and graceful.

Of the remaining portion of the book,—the addresses and lectures,—the two of especial interest are, his address on “Temperance,” in which he gives the weight of his position, learning and eloquence in favor of the most radical total abstinence, and treats the subject with a seriousness and carefulness which prove it in his estimation the great question of the day, both for England and America; and his “Farewell thoughts on America,” in which he answers with rare good sense and taste the questions asked every stranger, “What do you think of our country?” and “What do you think of our institutions?” (E. P. Dutton & Co.)

....“THE GLASSE OF TIME.” By Thomas Peyton. This book is a reprint of the poem which is supposed to have inspired Milton's Paradise Lost. In a very entertaining introduction the author's life is briefly sketched, and a history given of his exceedingly unique work. It is in two volumes; the first volume was published in 1620, about fifty years before Paradise Lost, and the second, three years later. The first commences with man in his innocence and treats of his fall; the second follows his descendants to the time of Noah. Before the promised continuance of the work could be effected, the author died at the early age of thirty one, in the year 1626. No knowledge seems to have survived of his poem, and it only came to light about seventy years ago when Lord Bolland purchased the copy now in the British Museum at the sale of the late Mr. Brindley's library in 1816. “This poem is pointed out by Rev. Henry J. Todd, Archdeacon of Cleveland, in his life of Milton (Vol. I., p. 298), as one of those relating to the state of innocence which preceded Paradise Lost.” Quotations are given from each work, and by comparison it is not difficult to trace a similarity in some respects. An article on the poem, which appeared in the *North American Review*, October, 1860, is reproduced in the introduction, which speaks of it thus: “It is quaint, rough, sincere, and devotional, abounding in odd conceits and infelicitous expressions, yet sometimes rising into sublimer strains through the influence of its Divine subject. In its narrative its takes Milton's view of the origin of sin, the agency of Satan, the consequent depravity of the race, and the hope of the sinner through redemption....In every instance where the similarity of thought is remarkable, Milton towers loftily above his fellow, and transfigures all he appropriates. In the form of verse and choice of words also, Milton proves his superior taste and the purity of his genius.” (John B. Alden.)

....The Chamber of Commerce has published in a bound volume the addresses delivered by Mr. Samuel D. Babcock, acting Mayor Adolph L. Sanger, Hon. Abram S. Hewitt, Rev. Dr. Roswell D. Hitchcock, and Hon. A. D. Colquitt, of Georgia, at the unveiling of the statue in memory of the Hon. William E. Dodge. An engraving of the statue faces the title page. The volume is an elegant one.

A well printed pamphlet, issued under the same auspices, contains the “Tribute of the Chamber of Commerce to the Memory of H. B. Claflin. It is the report of a committee and is accompanied with the hearty tributes, offered when the paper was adopted, by Mr. C. N. Bliss, Mr. Chas. S. Smith, Mr. G. L. Colby and Mr. E. M. Ammidown. An outline of Rev. H. W. Beecher's address at the funeral of Mr. Claflin is added. The pamphlet has also a very good engraved likeness of the departed merchant and philanthropist.

....“WAR AND PEACE.” An Historical Novel. By Count Tolstoi. Two volumes. This is a translation by Clara Bell of a French version made from the original Russian, yet the ideas of the author do not seem to have suffered in the repeated transfusion. Characters are well drawn and the descriptions are lively, but there scarce seems to be a plot. One can hardly judge, because at the close of the second volume we read, “End of Part One,” and Part Two, of which there is no hint on the title page, may give completeness to the narrative. (W. S. Gottsberger.)

....“LEAVES FROM MAPLE LAWN.” By William White. The utmost delicacy of printing, paper and binding, distinguishes this pretty little volume of verse, which has the honor of an introduction by Richard H. Stoddard, who has written an essay well worth reading as the preface to his friend's book. Some of the poems included in the collection have appeared in THE CHRISTIAN INTELLIGENCER. They are characterized by devout feeling and a genuine love of nature, with a reverent acknowledgment of Nature's God. (White, Stokes & Allen.)

....“THE AUTOBIOGRAPHY OF BENJAMIN FRANKLIN” and “ISAAC WALTON'S COMPLETE ANGLER,” are the third and fourth volumes of “Cassell's National Library.” They need no commendation, but we may again call the attention of readers to this cheap, handy and well-printed series of first class English literature.

....In “SIX LECTURES UPON THE DOCTRINES OF THE NEW CHURCH,” the Rev. John Worcester, of Newtonville, Mass., has presented a brief and clear *resumé* of the Swedenborgian faith respecting Creation, Revelation, Redemption, The Future Life, The Divine Providence, and the Second Coming of the Lord. (Massachusetts New Church Union.)

....A CORRECTION.—Errors are human and cannot be wholly avoided. Usually we leave them unnoticed, but to-day we wish to say that the illustrations in “Oceana” are from drawings by Mr. Froude and by Lord Elphinstone, and not by “Mrs. Froude and by Lord E.,” as we were made to say on March 10th. Of course we wished to say also, “a confederation of the entire British Empire,” and not “a confederation with,” etc....The types also made us say in the seventh line of the first column on the second page, “Mr. Spurgeon” instead of Mr. Spencer.

Our Library Table.

Periodicals, Serials and Notes.

....The *Methodist Review* for March has a fitting notice of Dean Latimer, a just statement of the Apologetic Value of Miracles, a very full and clear account of Madagascar, Prof. Long's view of the Fourth Crusade, and two philosophical articles with a very full Editorial Miscellany, reflecting the insight and largeness of view of the Editor, Dr. Curry.

....*The Forum* for March.—This is the first number of a new candidate for public favor, intended for all classes of intelligent people. It contains articles by Parton, Whipple, Hammond, and such a mixture of clerical names as Prof. Winchell, Bishop Coxe, Heber Newton, Dr. Crosby, E. E. Hale, and Mr. Savage—a happy family such as Barnum used to have on exhibition. The scope of the new monthly will be broad enough to take in all comers. For ourselves we prefer periodicals which have convictions and maintain them, giving no currency to opposing views except for confutation. But the latitudinarian plan seems to be the only popular one now a days, and so doubtless the *Forum* will secure a large following. Of the two autobiographic articles in this number, Dr. Hale's “How I was Educated” is most interesting and suggestive, while Mr. Savage's “Religious Experience” is superficial and worthless.

....The *Monthly Interpreter*, January and February.—These issues continue to show the merits characteristic of this excellent periodical. Prebendary Gibson gives another instalment of his vigorous statement of the Groundwork of the Apocalypse, and Prof. Milligan of his profound discussion of the Resurrection, and Prof. Bruce of his fresh consideration of the Kingdom of God. Prof. Forbes furnishes a new study of the Eighth Psalm, and Prof. Redford throws light upon the prophecy of Joel. The other articles vary in merit, but there is hardly one that can be called poor.

....In the March *Century* an excellent frontispiece portrait of Emilio Castelar, the Spanish orator, of whom pleasant reminiscences are given, is followed by a well written and illustrated article on “Italy from a Tricycle;” another entertaining paper, also handsomely illustrated, on “Recent Architecture in America,” by Mrs. Schuyler van Rensselaer and “Mountaineering in Persia,” by S. G. W. Benjamin. “Shiloh Reviewed” is the title of the War Series paper contributed by General Don Carlos Buell. Under “Memoranda on the Civil War,” many interesting and important facts are given by Col. S. H. Lockett, Lieut.-Col. Alexander R. Chisolm and Major William H. Powell. All departments are fully occupied with engaging reading.

....In the *Homiletic Review* for March eight subjects of deep interest are ably discussed under “Review Section,” seven under “Sermonic Section,” five under “Miscellaneous Section,” and three under “Editorial.” It is up in all respects to any number heretofore issued.

....The *Pulpit Treasury* for March has a frontispiece portrait of the Rev. Charles S. Robinson, D.D., with a sermon of his on “The First Contribution Box,” a picture of his church—the Presbyterian Memorial of this city—and an interesting sketch of his life. There are other excellent sermons in full and in part, sprightly editorials, and much good reading beside.

....The March *American Agriculturist* is a very superior number. The articles are fresh, timely and appropriate. The illustrations are profuse and show fine artistic execution. It is superb all the way through, from the first cover, which has a beautiful season design, to the last.

BOOKS RECEIVED.

Harper & Brothers: Manual Training. The Solution of Social and Industrial Problems. By Charles H. Ham. Illustrated. 12mo, pp. 403. $1.50; also,

In the Golden Days. By Edna Lyall. 16mo, pp. 207. 75 cents; also,

Lives of Greek Statesmen. Second Series. Ephialtes—Hermokrates. By the Rev. Sir George W. Cox, Bart., M.A. 16mo, pp. 266. 75 cents; also,

Eventful Nights in Bible History. By Alfred Lee, Bishop of the Protestant Episcopal Church in Delaware. 12mo, pp. 423. $1.50; also,

Index to Harper's New Monthly Magazine. Alphabetical, Analytical and Classified. Volumes I. to LXX., inclusive. From June, 1850, to June, 1885. Compiled by Charles A. Durfee. 8vo, pp. 783. Cloth, $4; half calf, $6.25.

Robert Carter & Brothers: Pictures of St. Paul. Drawn in an English Home. By A. L. O. E. With many Illustrations. 12mo, pp. 352. $1.50; also,

Richard and Robin. By Mattie B. Banks, author of the “Children's Summer.” Illustrated by Rose Mueller. 12mo, pp. 408. $1.25.

G. P. Putnam's Sons: The Story of Chaldea. From the Earliest Times to the Rise of Assyria. By Zénaïde A. Ragouzin. (The Story of the Nations' Series.) 12mo, pp. 381. $1.50; also,

The World and the Logos. By Hugh Miller Thompson, S.T.D., LL.D. Small quarto, pp. 91. $1.

Roberts Brothers: Atalanta in the South. A Romance. By Maud Howe. 12mo, pp. 345. $1.25.

John Wiley & Sons: How We Got Our Bible. An Answer to Questions Suggested by the New Revision. By J. Paterson Smyth, A.B., LL.B. 12mo, pp. 127.

Houghton, Mifflin & Co: Backlog Studies. By Charles Dudley Warner. (The Riverside Aldine Series.) 16mo, pp. 232. $1.

Cassell & Co.: The Vicar's People. A Story of a Stain. By George Manville Fenn. 12mo, pp. 345. $1; also,

Sermons on the Card, and Other Discourses. By Hugh Latimer, Sometime Bishop of Worcester, Martyr, 1555. (Vol. I., No. 7, Cassell's National Library.) 32mo, pp. 192. 10 cents.

UNBOUND BOOKS AND PAMPHLETS.

Hurrish. A Study. By the Hon. Emily Lawless. (No. 61, Harper's Handy Series.) 16mo, pp. 208. 25 cents; also,

Irish History for English Readers. From the Earliest Times to the Close of the Year 1885. By Wm. Stephenson Gregg. (No. 62, same.) 16mo, pp. 217. 25 cents; also,

Griselda. A Novel. By the author of “The Garden of Eden,” etc. (No. 515, Harper's Franklin Square Library.) 4to, pp. 52. 20 cents.

The Brooklyn Daily Eagle Almanac, 1886. Compiled by William Herries. 8vo, pp. 232. 25 cents.

First Report of the Art Students' League of New York. By Frank Waller. 8vo, pp. 55.

Pocket Lesson Notes on the Writings of John. By Rev. and Mrs. Wilbur F. Crafts. Funk & Wagnalls.

Dutch Village Communities on the Hudson River. By Irving Elting, A.B. (Fourth Series. I., Johns Hopkins University Studies in Historical and Political Science. Herbert B. Adams, editor.) 8vo, pp. 68. 50 cents; also,

Town Government in Rhode Island. By William E. Foster. (II., same.); also,

The Narragansett Planters. By Edward Channing. (III., same.) 8vo, pp. 23. 50 cents.

PERIODICALS.

March.—The Musical Herald, The Expositor, The Old Testament Student, The Targum, The Gospel in All Lands, The Phrenological Journal, The International Record of Charities and Correction.

April.—The Quiver.

The Rev. Sam Jones.

THIS man is gaining such a notoriety as a preacher, by his wonderful work in Cincinnati, and now by the great audiences which he addresses every day and night in Chicago, that the following description of his person, and manner of preaching, by the *Examiner*, will be read with no little interest:

"On Sunday, February 28th, Sam Jones began his Chicago 'Mission,' preaching in the morning at the Chicago Avenue Church, and in the afternoon at the Casino Rink. Since then he has spoken every afternoon and evening, and has given, in addition, two or three morning talks. The announcement that Jones is to preach crowds the house, and many are turned away from the noon meeting at Farwell Hall. The First Baptist Church is densely filled every afternoon, and the evening audience at the Rink does not number less than 6,000. The newspapers, of course, give full reports of the meetings, some caricaturing, others photographing them. But there is something in Sam Jones's preaching that eludes the most faithful report. He differs, somehow, from everyone's expectation, and almost everyone yields easily to a charm which disarms prejudice, and sets at naught the most unbiassed criticism.

"Look in at the afternoon meeting. Dr. Barrows and Dr. Henson are on the platform. A hymn is sung, prayers are offered, another hymn and the collection follow, and then a tall, lean, dark man, with thick black hair and moustache, and shrewd but kindly black eyes, comes forward, and lounges with one elbow upon the pulpit desk, and the other hand in his trouser's pocket. From this unconventional attitude, he rouses himself to glance at the opened Bible or to deliver some weighty sentiment with angular but emphatic gestures. But usually he converses with his audience in a low, slightly nasal tone, and with a deliberation that is at times almost a drawl. Now and then his speech stops while one could count ten, and he stands with his eyes fixed pensively on the floor, passing his hands slowly the while over his face, or through his hair, and then the discourse is resumed with 'Let me tell you another thing.' 'Another thing' is usually a humorous illustration or story, and a ripple of laughter runs over the house. The laughter, however, hardly lessens the seriousness of the hour, for Sam Jones's illustrations, familiar and grotesque though they may be, always illustrate something. To use his own account of them, they are like the headlight of a locomotive, illumining the track. Even while you laugh, you see that he is on the track of some truth, appealing to the heart or the conscience. It is difficult to say whether the quaint Southern provincialisms into which he falls so readily are used from force of habit, or with deliberate art. They are effective, however, and need not offend the most fastidious ear.

"In a word, Sam Jones is neither an ignorant ranter, nor a blasphemous mountebank. He preaches the Gospel, plainly, forcibly, seriously, often indeed with great tenderness and pathos. It is not with this aspect of his preaching that the great public who know him only through newspaper stories, is best acquainted. As might be expected, attention has been turned almost exclusively to his vigorous and unsparing assaults upon inconsistent and worldly-minded Christians; and these assaults, it must be confessed, are sometimes as undiscriminating as they are unsparing. Still, it is true that denunciation and satire are the incidents, rather than the end and aim of his sermons. He impresses his hearers as one who is striving with all his heart to win men to the obedience of Christ."

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(No. 431)

FOR APRIL, 1886.

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The Home.

AUNT MARJORIE'S CORNER

Queen Regnant or Queen Dowager?

BY MARGARET E. SANGSTER.

TOO many women there comes a period when the reins of home management are apparently ready to slip from their hands into those of another. They may not be desired in set terms to abdicate, yet nevertheless, with grown daughters whose advanced ideas are not quite the same as those entertained by their mothers, with health somewhat uncertain and tempers a little strained, the authority formerly theirs is no longer what it once was. Dominant indeed in the kitchen, and lady paramount in the general drudgery, it is still evident that the time of sovereignty is on the wane. When the children were yet in the nursery, and mother decreed absolutely with relation to their diet, dress, and behavior, when the husband had only his wife to please and consult, and the social interests were administered solely by the heads of the household, everything was different from what it has become. Just how the change happened, just when, the most acute observer would be puzzled to tell. Who can indicate the precise moment at which the bud slips the sheath and becomes the flower? Which of us is not aware of a certain incredulous surprise when our Julie or Fan, a baby yesterday, a growing girl to be trained and moulded but an hour ago, is all at once a young woman, with suitors at her feet, swaying the gracious sceptre of maidenhood, not the least obedient and devoted of her subjects her own papa, who defers to her wishes and acquiesces in her opinions with complacent admiration.

It is not that there is a pronounced antagonism, or even a defined opposition between mother and her girls. Far from it. Both parties would repudiate the bare suspicion of such an attitude. Still, it often is true that deep down in the corner of her loyal heart there is a hidden ache, which mother proudly declines to acknowledge even to herself, calling it by any other name than the right one in the privacy of her own thoughts, and as she finds her ways gently and sweetly put aside, and her views received with toleration, while plainly her daughters and her daughters' guests have no need of her, she goes to the Lord and pleads for more humility and a lovelier spirit of self-forgetfulness.

In which plea, poor soul, she is quite mistaken. There are hours when common sense is more to be desired for the practical uses of life than the sincerest piety. There are prayers which should rise to the throne for a larger measure of self-esteem, a more dignified notion of one's appointed prerogative, rather than for a greater capacity for self-abnegation. The self-denial of some amiable mothers feeds the selfishness of some thoughtless daughters. I think of homes in which, inch by inch, the rightful mistress has been crowded from her supremacy, until her queenship is a fiction and her place in the house is that of a mere housekeeper. Her own fault? Very likely. A sign of her weakness? I am not so sure.

Love makes cowards and paupers of some of us as well as kings and priests. There are natures which find it easy to resign, resign, resign; which are not naturally self assertive, which have a positive talent for suffering and enduring in silence. Quite apart from suffering, however, it is clear to me that the mistress of a household is the person who should receive consideration as well as eternally give it; that she should have some place to call her own other than the kitchen, her dining room, and very probably a stuffy back chamber, her own pretty room having been given up to the eldest daughter, or, doubtful arrangement, to the son's wife.

The mistake made by mothers is often found to begin in the days when, charmed with the dawning grace and beauty of the daughter, and taking a pardonable vicarious pride in her sweetness, mamma enters upon a process of *doing without*, which is simply absurd, and which extends into the smallest as well as the largest affairs of the home. Is there a journey to be taken? Mother is the one to work herself almost ill that she may get the others ready. She will stay and look after the house while they are enjoying change of scene. She prefers it, they all say, as they give her the rapturous good-by kisses, drive off in a whirl of delicious excitement, and leave her to the confusion of the empty rooms and the prosaic work of picking up and putting things straight after their departure.

A new outfit is wanted for somebody. Shall mother have it, or shall Felicie? Felicie's rose-bloom, blue eyes, and wavy hair really need little adventitious aid by way of decoration, but never mind, she shall have the beautiful new costume, in the beautiful fashionable color, made by the dressmaker whose touch confers the indefinable unknown quality which we denominate style. Mother, (who really goes out so little,) will have a seamstress in the house for a day or two, and what with sponging off, pressing and ironing, turning inside out and upside down, adding a little new trimming, and etc., chiefly etcetera, mother will manage to make the old suit answer for another season. "It does not matter about me," she says meekly. And the family tacitly consent.

Friends and sisters, economy is praiseworthy, self-denial the most exalted of the virtues, but neither economy nor self-denial should be on one side only. If a virtue is virtuous in mamma, it is equally estimable in mamma's children. If self sacrifice be noble, let its nobility be appreciated in exercise by the young people of the family as well as by their elders. It is not worth while to let the parents have a monopoly of everything which is excellent and of good report.

It is sometime very lovely and natural as the outcome of necessity that the queen dowager should succeed the queen regnant, as in one sweet home to which I turn, a bit of Arcadia, which often opens its hospitable doors to kindred and friends, and gives them the most cordial of welcomes.

There sits the mother, serene in the beauty of old age, her hair still dark and abundant, her eyes bright, and her face fine and tinted like delicate porcelain, though nearly eighty winters have gone over her head. It is little to say that she is the centre and the star of the home. She is everybody's darling. Children and grandchildren vie with each other to do her honor and to minister to her wants. She takes no active share in the home ordering; all care has been assumed by the gracious-mannered, low-voiced daughter, whose middle age is a link between youthful admirers on the one, and elderly friends on the other hand. But the mother is queen dowager, and has earned the title because she was always queen regnant.

I *have* seen, I blush to admit it, a far different state of things. Daughters deprecating, apologetic, the least in the world *ashamed* of her whose arms cradled their infancy; daughters despotic, arrogant, destitute of tenderness toward her who bore with their waywardness only too gently in their childish days. And, pity the unfortuate mothers as I have, I have still felt that part of the blame was to be laid upon themselves. A mother should not be weak, for though we pity weakness, we seldom respect it. In her own home, with her grown children around her, just as truly as when they were small and dependent, she should bear the keys of office. This crown should none take from her.

Separation of interests in the household is always an error. The friend of one should be the acquaintance of all. My daughter should present her young companions to me, I should enjoy with her their brightness and beauty, and sympathize with their pursuits and endeavors. She should be no stranger to the men and women who are the associates of her parents. It should be her pride and delight to be her mother's premier, and under her mother's wise tutelage she should prepare for the day when she shall reign in her own household, its mistress and queen, as her right will be.

Saturday Evening in Winter.

GRAY is the landscape and gray is the sky,
Gray the expanse of the flat river-bed,
Rimmed with the snow, where its tufted banks lie;
Gray stretch the meadow-lands, shrouded and dead.

Gray, the clouds meet the horizon's gray edge;
Gray, the woods cover the grayer hill-side;
Gray is the cornfield, and gray is the sedge;
Gray the far slope where once greenness spread wide.

Traceries fine on this background of gray,
Drawn by the tree-tops with exquisite art,
Blend with the low monochord of a day
Gray and more gray as its moments depart.

Down by the river, long rows of dull light
Gleam where the weavers weave on at the loom.
Lights of the mill, gray world and gray night
Speak of earth's weariness, labor and gloom.

Saturday night, in a gray, hoary world,
Grown gray and numb in the night-fall of Time.
Gray is man's life as 'tis shuttle-wise whirled
With the woof of his toil through the warp of his crime.

. . . . . .

Earth's week of Time swiftly wears to its close,
Purple-gray twilight still darkening to-night.
Break, Sabbath dawn, with thy joy and repose,
Break, Day of God, with millennial light!

M. C. G.

A Letter from a Hampton Boy.

THE boys and girls who read this paper have all, no doubt, heard of Hampton Institute; possibly some of them have seen a number of its *Indian* pupils as they make their annual trip North, where they obtain homes and employment during the summer months. It may be, also, our little readers have seen a paper entitled *The Southern Workman*, edited by the teachers in that school and printed by its pupils, and have learned from its columns that the object of that institution is to give the opportunity for education to the Negro and Indian races, and especially to train teachers from among them in such a manner that they return to their people intelligent *Christian* workers.

It is not of Hampton I purpose to tell you, but of a manly negro boy there, who wrote us such a pleasing letter that I felt at once like showing it to all the boys and girls I might be able to reach. He would better tell you his own story, though I am sure when he wrote this letter he had no idea it would have so many readers. He says: "I was born and always lived in Winchester, in the northern part of this State (Virginia). I am fifteen years old but not very large. My father and mother have lived there ever since their marriage, twenty years ago. They have a large family, but gave all of us the advantage of the school at home. Both of my parents were slaves. The public school at home is very good and is taught by a Hampton graduate. My home is in a very healthy place, but poor pay is given there for work, so one has to work very hard to get along at all. I had to work hard to buy my books and help clothe myself, but I went to school regularly and worked after school in the evenings and on holidays.

"I sometimes hauled wood-ashes and fixed them up in a hopper to run down the lye, and after that made soft-soap. Then I would take it to the woollen mill, where it was used for cleansing wool, and it would be taken in exchange for cloth. This is how I bought some of my clothes. In summer, I gathered sumac, which grows in large quantities around in the country, which I dried and sold. In harvest time I picked up sheaves after the reapers and bound, for which I got a dollar a day about two weeks in the year. Last summer I got a place at Rockmore Springs, about seventeen miles above my home. There I saved the money which is paying my board here, though I worked out more than half of my board. The reason I came here is, a boy can work out his expenses if he is not *afraid* of work, and then one can get such a good, practical education here. When I was very little my mother gave me a saving's bank, in which she told me to put all my pennies, as I would need them to help educate myself. I did as she told me, and the little I saved is a help to me now. I came here from Washington on the 29th of September, and the next day was examined and admitted to the B section of the middle class. I wait in the teachers' dining room every day, and on my work days work in the kitchen. I have to drill once a week in my company and in the whole battalion on Friday. The boys march to every meal and fall in for inspection every morning at half past eight. I take great pleasure in drilling, but I haven't any uniform except a cap as yet. I expect to get one soon, and then I shall enjoy it yet more."

Here is a poor colored lad showing a spirit that should rebuke *some* of the boys and girls in our homes who have so many opportunities for improvement, and who do not *appear* to appreciate what has been given them. Could I believe all I hear uttered sometimes by two or three of these individuals who happen to live near me, I might regard their teacher as a very exacting task master and sympathize with these dear persecuted children in their desire to be freed from such bondage, but I observe that complaints are generally made after some delinquency on their own part, or when something on the outside has assumed in their estimation a value above that which the schoolroom requires. I have read John Brown's letter to them and hope it may do them good.

Cousin Irene.

MANY good people think that they ought to guard the Gospel; but it is never so safe as when it stands out in its own native majesty. It wants no covering from us. When we protect it with provisos, and guard it with exceptions, and qualify it with observations, it is like David in Saul's armor; it is hampered and hindered, and you may even hear it cry, "I cannot go with these."—*Spurgeon.*

CHILDREN'S PORTFOLIO.

Grandma's Story.

ONE afternoon last winter Dick and Dorry Brown, or "Brown Dick and Dorry," as they were usually called, were sitting in the loft of Grandpa Brown's large, old-fashioned barn, munching apples and talking about the fair to be held in their church that afternoon, for grandpa had promised they might attend. It had been snowing quite hard for the past two days, and they were to go in the big sleigh, for the church was three miles away.

Presently they heard a voice: "Dick, Dick, Dorry, where are you?" They jumped up from their seats and ran into the house, Dick calling as they went, "We're here, grandma, and we'll be ready in just about fifty-'leven seconds," but grandma stopped them. "Children, come in here for a moment. One of the horses slipped and fell on the ice this morn ing, and cannot possibly go out. So grandpa will take the cutter, and Kate must go with him, as she is to be one of the waitresses. They can tuck one of you in between them, but not both."

Dick exclaimed, "I won't go without Dorry," and Dorry said, "I won't go without Dick," so the matter was settled, grandpa and sister Kate going alone.

That evening after tea, Dick and Dorry took their two little chairs, seated themselves one on each side of grandma, and begged for a story.

And this is the story she told:

"One wintry Sunday in the year 1780, a little girl, Dorothy Richards, was sitting by her mother's bedside. She was the only child of the minister, and he had already gone to church, leaving her at home to look after the mother, who was an invalid.

"It was only about fifteen minutes after Mr. Richards had left, and while Dorothy was outside fastening the shutters which were rather noisy, when she saw a man riding toward the cottage. When he saw her and knew that she saw him, he held a small piece of paper up in his hand, gave it a toss toward her, and rode away. It fell on the snow, but Dorothy ran after it just as she was, for she was afraid it might be blown away."

"Didn't she get her feet all wet?" queried Dorry.

"No, dear, for children in those days wore sensible shoes, not like the flimsy paper things we have now-a days."

"I don't think mine are papery one bit, now grandma," expostulated Dick, looking with satisfaction at his stout shoes. "No, nor Dorry's either."

"No, dears, I did not mean yours. You know you are my two old-fashioned children."

"Grandma, do you s'pose that when Cousin Angie said last summer that I was 'old-fashioned,' she just meant to call me sensible? I was real mad, 'cause I didn't think she meant anything nice, but I'm sorry now. But please go on and tell what the piece of paper had on it."

"Well, Dorothy picked it up and read: 'The British will be here in two hours and are especially anxious to take Mr. Richards prisoner. Have him hide underneath my barn. ABRAM THOMPSON.'

"Mr. Thompson's barn was very near the church, and would make a good hiding place. Dorothy knew everything would be all right if she only could go to the church and tell her father without having her mother know why she went. She ran upstairs to her little room, knelt at the side of her bed and said: 'Dear Lord Jesus, wilt Thou plea e show me how to let papa know the British are coming, without letting mother know about it,' and then she went downstairs, feeling much happier.

"The first thing her mother said was, 'Dorothy, dear, I am afraid you must go to church, as your father has forgotten the article on the Catechism he promised to read to the Bible-class. I am sorry, but there is no one else, and you see he must have it. Well, I'm glad you take it so easily,' for Dorothy looked very happy. 'I was afraid you would not want to go out in the cold.'

So Dorothy went to her room and wrapped herself up as warmly as possible, not forgetting to thank her heavenly Father for making it so easy for her to go to the church. She took the piece of paper which Mr. Thompson had given to her, and writing underneath, 'Meet me at the barn—Dorothy,' she addressed it to the Rev. James Richards, and put it in her pocket. After taking the article on the Catechism and putting that also in her pocket, she started off."

"How old was she, grandma?" interrupted Dorry, and Dick added, "Oh, she must have been *awful* good, and smart, too; almost smart enough for a boy."

Grandma smiled and answered: "She was twelve then, just a year older than you two, but very nice in her ways, for those were hard times in some things, and she had a good deal of care for a little girl.

"When Dorothy reached the church the service had not commenced, but 'Parson Richards' was in the pulpit. She gave the letter to the sexton and asked him to give it to her father immediately. So when Mr. Richards rose and went forward, instead of the usual form for opening service, he said: 'My friends, I have just learned that the British are coming to attack this church, so we must not stay. But before we separate let us all unite in the Lord's Prayer,' and then the entire congregation repeated it with him.

"In the meantime Dorothy had gone to the barn, and was waiting there for her father. After a few minutes Mr. Richards appeared, and then he and Dorothy climbed down a ladder into a small room under the barn which Mr. Thompson used as a store-room. It looked as if it had just been swept, and there was a large box of provisions in one corner. Dorothy promised to let her father know when the enemy had gone, and then asked him to write a little note to Mrs. Richards, saying he could not be home for a few days, but not telling the reason. After she had gone up her father pulled down the ladder, and Dorothy softly closed the trap-door.

"She then started out, going very slowly so that she might reach home the time she ordinarily did after service. Her mother was perfectly satisfied with the note from her father, for he had been suddenly called away two or three times before, and as she saw no one beside Dorothy, did not suspect anything was wrong.

"The British stayed in the village two days hunting for Mr. Richards, but early Wednesday morning they left, having given up the search in despair. It had been very hard for Dorothy to wait patiently those long days, but she felt rewarded when her father led her into her mother's room and introduced her as 'the little girl who had saved his life.' And then the whole story came out. But I think it is time you kittens went to bed."

"Yes, grandma, but just tell me this first. Who was she? was she a '*really*' person?" asked inquisitive Dick.

"She was your great-grandmother, and you two were named after her."

"Oh, yes, I'm her first name, and Dick, you're the second without the *s*. Well, I'm sure we're much obliged, grandma, only I wish she had not been quite so good, for we can never be like her."

"Never mind that, but do your very best, and remember who it was that helped Dorothy," answered grandma, kissing them good-night.

The Blue Jay.

THE blue jay is one of the few birds that brave our cold and rigid winter. When the earth is covered with snow, his striking dress of blue gives variety to the cheerless landscape, as he darts here and there among the leafless trees, while his piercing cry is carried for a long distance on the clear, frosty air. Vigilant and thievish, when the snow deepens he becomes quite social, and diligently seeks about the farmer's outbuildings for his scanty fare, spying, eat ing, and disappearing on a moment's warning. They often visit the corn crib, and from between the slats make a hasty meal.

The jays are fond of nuts, and a keen observer will notice the frequent trips they make to the neighboring chestnut trees, probably bearing the nuts aloft, and storing them away in a hole of a partially de cayed tree against the time of need. Who has not heard a troop of jays in the corner of the woods make the air ring with their cries? and one can very seldom discover what it is all about.

In the summer we see the jay under less favorable conditions. Then he moves in and out noiselessly among the robins and song birds, breaking up their nests and destroying the eggs. The robins raise the alarm, and it is not an uncommon sight to see a jay put completely to flight by a mother-bird. The owls and the jays are always at odds. When the jay has discovered the owl's daylight retreat in an old hollow tree, he cries out wildly, and all the neighboring jays gather to help with the fun. With taunts they surround the owl, and the latter, horror-stricken, retreats to the farthest corner of his hiding-place. The jay, when disturbed by the crows in nesting, has been known to build within fifteen feet of human habitations. How wisely he knows the crows will not follow him there.

The jay builds a nest of brush and fine twigs about ten feet from the ground, at the intersection of the trunk and branches. The close-sitting mother, with her head nearly perpendicularly elevated, covers five eggs of ashen gray mottled with brown. The trips to and from the nest are models of secrecy. Woe unto any bird that ventures near the jay's tree during her reign! Two or three woolly fledgelings are the usual result of all this care and attention. And the mother-bird continues to cover and protect them till they are able to fly. Then some balmy evening the young ones will hop up on one of the nesting branches, and while dreamily watching the summer sun sink behind the western hills, will ponder on the new world that they will launch forth into on the morrow. The young jays usually flock with their parents until the following spring.—*N. Y. Evangelist.*

The Little Hero.

ONE of the pathetic little stories which John B. Gough used to tell with thrilling effect should teach happy, well cared-for little children to be grateful for all the good things God gives them. The orator went one day with a friend away up to a small garret room.

A feeble voice said, "Come in," and they went in.

There was no light, but as soon as their eyes were dilated to the gloom, they saw, lying on a heap of chips and shavings, a boy about ten years of age, pale, but with a singularly sweet face.

They asked the boy, "What are you doing there?"

"Hush, hush! I am hiding."

"Hiding? what for?"

The child showed his white delicate arms covered with bruises, and swollen.

"Who was it beat you like that?"

"Hush! don't tell him; my father did it."

"What for?"

"Poor father got drunk and beat me because I wouldn't steal."

"Did you ever steal?"

"Yes, sir, I was a thief once."

"Then why don't you steal now?"

"Because I went to the ragged school, and they taught me, 'Thou shalt *not* steal,' and told me about God in heaven. I will not steal, sir, if my father kills me."

Mr. Gough's friend said, "I don't know what to do with you. Here is a shilling. I will see what I can do for you."

The boy looked at it a moment, and then said:

"But, please, sir, wouldn't you like to hear my little hymn?"

They thought it strange that, lying there without food, without fire, bruised and beaten, he could sing a hymn. How could he sing the Lord's song in a strange land? But they said, "Yes, we will hear you."

And then, in a sweet, low voice, the child sang:

Gentle Jesus, meek and mild,
Look upon a little child;
Pity my infirmity,
Suffer me to come to Thee.

Fain would I to Thee be brought,
Gentle Lord, forbid it not;
In the kingdom of Thy grace
Give a little child a place.

"That's my little hymn; good-by!"

The gentleman went again in the morning, mounted the stairs, knocked at the door—no answer; opened it, and went in.

The shilling lay on the floor, and there, too, lay the boy, with a brave smile on his face, as if to make the best of it; and so he had—for he was dead.

In the night he had gone home.

An Explanation.

WHEN you see the baby walk
Step by step, and stumble,
Just remember, now he's here,
Both his wings are gone. Oh, dear!
Catch him, or he'll tumble.

When you hear the baby talk
Bit by bit, all broken,
Only think how he forgets
All his angel-words, and lets
Wonders go unspoken! —*St. Nicholas.*

Little Heads Together.

WORDS WITHIN WORDS.

Example: A way, in insensibility. A-path-y.

1. To stagger, in independently.
2. An animal, in earthenware.
3. A girl's name, in the High Priest of the Persians.
4. To wander in the mind, in small stones.
5. A frame on which to weave, in moody.
6. A measure, in barbarously.
7. A small animal, in a basket of wicker-work.
8. An opening, in anger. EDW.

PI.

Lttwgihi nda gfrhtliei,
Asdhosw meco dan og,
Rryem miech fo lshgie llsbe
Klinnigi hhrtgou het wsno. JOSEPH.

RIDDLE.

That my whole is ever on the move
All astronomers clearly prove.
The word curtailed, beyond dispute,
A joiner's tool will constitute.
Curtailed again and then, I ween,
A scheme or model will be seen.
S. H. JACKSON.

Answers to Puzzles of February 24th.

1. Arm. 2. Branch. 3. Bow. 4. Candle. 5. Cross. 6. Crown. 7. Darkness. 8. Dew. 9. Eye. 10. Flood. 11. Gold. 12. Girdle. 13. Harvest. 14. Incense. 15. Jewels. 16. Key. 17. Milk. 18. Night. 19. Oil. 20. Paradise. 21. Rock. 22. Sheep. 23. Tree. 24. Vine. 25. Water.

Correct answers from E. M. Clark, Rappie Bowne.

COUSIN LOIS requests original puzzles from the "Little Heads" and their friends.

Samuel Oakley Vander Poel, M.D., LL.D.

BORN AT KINDERHOOK, N. Y., FEB 22D, 1824.
DIED AT WASHINGTON, D. C., MARCH 12TH, 1886.

IN the death of Dr. Vander Poel the State has lost an honored citizen, the medical profession a distinguished member, and the Reformed Dutch Church a friend whose worth cannot be measured by ordinary standards.

The secular newspapers have told in outline the story of his public and professional life of service, but from the very nature of the man have omitted any reference to his religious character. Yet those who knew him well realized that he was essentially a religious man. They saw exemplified in him those principles which are the basis of Christianity. He was a noble type of self-contained manhood.

God had richly endowed him with power, and in the knowledge of this he stood up before all the world to do his appointed work. No matter how great the task might be, if it came within the bounds of his duty it was carried through. He never drew back because of grave responsibilities and possible failure. He lived up to the principle that

"because right is right to follow right
Were wisdom, in the scorn of consequence."

This sense of endowment from God, and its correlative of responsibility to God, seemed paramount in Dr. Vander Poel. Smaller men would have become proportionately egotistical, but this very self-containment made him supremely unselfish.

His acceptance of high and difficult positions from the government was based on this principle, and his successful conduct of every office of trust was largely due to it. An illustration of this was shown in his election to the position of President of the N. Y. Medical Society a few years ago. He accepted the office because it involved a principle. For the issue was an important one, and he was recognized as the one in whom it centred. On his election depended the repeal of an unrighteous law. The members of the society, which meant all the old school practitioners, were bound by oath to have no professional intercourse with physicians who differed from them. If a man were apparently dying, and his homœopathic attendant felt that the only hope for life lay in the possible treatment a physician of the old school might suggest, that physician, without violating his pledge, could not consult with the other as to the case. Nor were such contingencies unusual. Dr. Vander Poel not only saw the wrong in this restriction, but felt called upon to remove it. On this issue he fought his way against powerful and deep-rooted prejudice to office. Others in such a contest would have grown bitter, he never changed his kind feelings toward his antagonistic brethren.

His sense of duty in small things as well as great was remarkable. I visited at his home on Staten Island when he was Health Officer of the Port of New York. He invited me to go with him by boat to the fever hospital, a long distance away on the lower bay. The day was damp and raw and the doctor was suffering from a throat trouble. He had been there the day before, and, learning that there was no special call for him, I asked whether under the circumstances his assistant ought not to take his place. The sense of his reply was, "I am responsible for the well being of those people and this visit is in the line of duty." I doubt if he ever failed to respond cheerfully to any professional call. As a family physician he never spared himself.

And his benevolence was equally unselfish. His generous gifts to the Church and her educational interests tell to us all a lesson of stewardship. But I am sure that they are but a small proportion of the wealth he gave and the help he afforded to causes that represent Christ in the world.

It was largely through his gifts and efforts that the Charity Organization Society of New York was established and maintained, and it is but one of many of the mediums for doing good he supported.

More than once have I taken him at his word and asked him to visit poor sick folk, which he not only did, but also supplied the means for obtaining necessities that they lacked. He brought to bear in their behalf just as much skill and patience as though the sufferers were millionaires. I do not know his Albany record, and it was there the greater portion of his life was spent, but doubt not that if the history of the professional life of Dr. Vander Poel is ever written its longest and brightest page will tell of service rendered to those of whom the Great Physician spoke when He said, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Such a man is a gentleman, and Dr. Vander Poel was this through and through. He came of an honored line and was reasonably proud of his good old Dutch name and pure descent. The aristocracy of intellect, of heart, and of blood, all found in him a true type. This very union of traits made him an unassuming man. Not only so, it led to that fine courtesy shown to everyone, however circumstanced. To see the life of Dr. Vander Poel was to understand the meaning of *noblesse oblige*. The greatness of his gentleness made him very lovable. Men, women and children as they met him were drawn to him. The instinct of my little girl made her run to him as soon as he came within the room. In no man I have ever known has this characteristic shone out more brightly. Only those privileged to enter his home realized the strength and beauty of his influence there.

Let me name one other trait that marked Dr. Vander Poel. He was pre-eminently a reverent man. The Fifth Commandment in all its wide scope was a law of his life. Drs. Clark and Coe, his pastors in Albany and New York, must have valued the power of his example as a worshipper of God in the Church. And he honored God in every phase of life. I have seen him under different circumstances, but in every place could say "that man honors God." And because of their office, as well as for their manhood, he honored clergymen. He said to me once, "You have a high position to fill as a minister of Christ." His filial reverence for his mother is for me a cherished memory. As I recall her she was a beautiful old lady, dwelling under her son's roof. His deference, his constant anticipation of her wishes and needs, made her seem like a very queen in that home. After her death he said to me, "Was she not a beautiful type of a gentlewoman?" So she had in him a true mother's reward. I believe they now walk together in the light of God.

We will see him no more here. My own home seems very lonely as I try to realize it. But thinking of him and his completed service say,

"On God and godlike men we build our trust."

J. R. D.

Astronomical Notes.

ONCE in eight years Venus is visible to the eye at midday. Such an event occurred in February, 1878, and should be enjoyed again this month. The only possible hindrance, besides clouds and mists, is the low southern declination of the planet.

On the 26th Venus will again be at her greatest brilliancy, will precede the sun about two hours in time, and will be about eleven degrees south of the sun. This distance can be readily reckoned by any one who will measure with his eye the line subtended by the three stars in the belt of Orion, now so conspicuous during the evening. Those three stars subtend about three degrees. Now it is quite probable that one who finds the brilliant planet in the early morning of the 26th, an hour before sunrise, will be able to follow it with his eye all the day. Indeed, it is not unlikely that this will be possible on the 25th, 26th and 27th. It is an advantage, in endeavoring to find the planet after the sun is up, to stand on the west side of a tall building at about half past ten o'clock in the morning and look directly south at a point about eleven degrees lower than the sun. Between about ten and twelve o'clock Venus will pass over Broadway, the buildings on the east side afford shade for the eyes, and that side of the street is about as good a lookout as can be found.

Professor Peters, of Kiel, has been making some interesting computations in regard to the star 61 Cygni, which is regarded as nearer to the earth than any other star in the northern stellar hemisphere. For some time the parallax of this star has been reckoned at from one-half to one-third of a second. A second of parallax means 200,000 radii of the earth's orbit, that is, 200,000 times about 93,000,000 of miles. One-third of a second, being a smaller angle, is three times that distance, and a half a second double the distance. If the mean is taken 61 Cygni is about 45,000,000,000,000 of miles from the earth. It is a double star in the telescope, the components being close together. Prof. Peters finds by careful reckoning that these stars revolve around each other once in 523 years; that the sum of the mass of the two is equal to about one-half of the mass of the sun; and that the distance between them is about 6,500,000,000 of miles. From such a reckoning one obtains a fair idea of the vastness of the inter-stellar spaces. The two stars of 61 Cygni are one to the eye, are very near each other in the telescope, and yet six thousand millions of miles separate them. And our admiration of the refined methods of astronomy is heightened when we find a reckoner weighing two bodies so far away and telling us that together they are equal to about one-half the weight of our sun.

Both Mars and Jupiter are in opposition this month, that is, the earth passes between them and the sun. They are, therefore, just now at their greatest apparent size and lustre. Mars is well up in the eastern sky early in the evening and Jupiter appears a short distance below it. The view of Mars is fairly good but not of the best. Jupiter is much inferior to what it has been during recent years, and as it falls to a lower southern declination after this year will not be seen to as much advantage as at present for some time to come. F.

The General Outlook.

....The American McAll Association, which recently held its anniversary in Philadelphia, reports $7,122 as its receipts during the three last months of 1885. The McAll Mission is doing in Paris a work that no other agency can do. It is twelve years since Mr. McAll went to Paris and his heart was touched, and by a way he knew not he was led into this blessed work. To-day there are thirty mission stations, filled every night in the week with intent listeners. These stations are not in the back streets, but in the avenues and on the boulevards. Many conversions take place, and the influence is slowly spreading throughout France.

....A deputation of Presbyterians presented to Earl Aberdeen, Lord Lieutenant, an address of welcome on behalf of the General Assembly. The address assures the Government of the unswerving loyalty of the Assembly, insists that the maintenance of the Union in its fullest integrity is essential to the peace of Ireland, and declares half a million Irish Presbyterians will oppose to the utmost any attempt to sever the Union.

....A revival in the Congregational church in Williamstown, Mass., has brought in more than ninety converts.

....At Tabor College, Iowa, there has been a revival in which almost all the students have been brought to Christ.

....In the Roman Catholic parish of St. John the Evangelist, at Syracuse, N. Y., 100 have organized the Society of the Holy Name, the object of which is the extirpation of blasphemy.

....The late John B. Gough leaves $1,000 each to the American Board of Commissioners for Foreign Missions, American Home Missionary Society of New York, American Seamen's Friend Society of New York, Children's Friend Society of Worcester, and National Temperance Publication Society of New York. He spent liberally for benevolent purposes while living; was constantly giving away money, and hence did not leave a large estate.

....Four young men of Jewish extraction, and members of the Hebrew Christian Church of this city, have entered theological seminaries.

....This year Easter day falls on the 25th of April. Not once during the past century has it occurred at so late a date; it is the latest date on which it can occur.

....Twenty Methodist missions have been planted in Chicago, Ill., within two years.

....During the last ten years colored Methodists in sixteen Southern Conferences have contributed $86,775 for missions.

....A lady in France has bequeathed 300,000 francs (£52,000) to the Caisse de Retraite, a retiring fund for superannuated Protestant pastors.

....John Smith, a Scotch boy, born in Brechin, which he left 70 years ago for this country, landed in Boston, Mass., with an English shilling and a Bible. The shilling grew, and the *Congregationalist* tells what he did in the years which closed last month. "In company with his partners he built 'Brechin Hall' (the library at Andover), in honor of his birthplace; the 'Tenement Schools' on 'Andover Hill,' in Brechin, in honor of his American home; and 'Memorial Hall,' in Andover, in honor of those who gave their lives in defending our national flag. Such other gifts as $10,000 to Phillips Academy, $4,000 to Abbot Academy, $5,000 to Oberlin College, illustrate his large and wise way of giving."

....A committee of the temperance party in the House of Commons has prepared two memorials to the Government, one demanding that the Government support the Sunday Closing bill and the other favoring local option, under Mr. Chamberlain's County Government bill. The memorials are receiving many signatures. It is expected that 320 members of Parliament will sign the local option memorial.

News of the Week.

(Continued from page five.)

The depositors in the broken Dime Savings Bank of New Brunswick expect to get about fifty per cent of their deposits....Alderman Jaehne was shown in Broadway investigation to be a receiver of stolen goods.....A number of the strikers on the Missouri Pacific were pursued and captured; a train was run over the track....Henry J. Hall committed suicide at the Fifth Avenue Hotel; he was probably insane....Dr. S. O. Vanderpoel, a well-known physician and surgeon, died suddenly in Washington....Chief Mahedy, of the fire department of New York, was run over and killed by a fire engine.

MONDAY, 15.—Placards have been issued in Lyons, France, calling on the people to massacre the bourgeoise ...Large meetings of unemployed workmen were held in London and Manchester, England....The Mexican Government is investigating the killing of Captain Crawford....Mr. Gladstone's plan for home rule for Ireland is said to be disapproved by his Cabinet ...Subscriptions for a Pasteur Institute have reached the amount of 250,000 francs....Thirty rebels were killed in a skirmish near Suakim.....An immense socialistic meeting was held in Glasgow....The funeral of Senator J. F. Miller was held in the Senate Chamber Saturday ...Ten strikers were arrested in St. Louis and freight trains are moving on the Texas & Pacific Railroad.....Strenuous efforts are being made to effect a compromise between the employers and the strikers in the bituminous coal region....The steamship "Oregon" was sunk in a collision with a schooner. No lives lost....A conversation by telephone was held with parties at Washington and New York....The House of Refuge in Toledo, Ohio, was burned by incendiaries....Dr. Austin Flint died in New York on Saturday.

TUESDAY, 16.—Mr. Gladstone occupied his usual place in the House of Commons yesterday....Earthquake shocks were felt in Spain and Germany....Thirteen Russian mujiks arrived in Paris to be treated by Pasteur for wolf bites....The Hon. Michael Hahn, Republican member of Congress from Louisiana, was found dead in his room at Willard's Hotel, Washington, D. C. On the announcement of his death both Houses adjourned....A man was assaulted by railroad strikers in St. Louis. ..Strikers in the soft coal region are increasing....Commissioner Peck reports on the grievances of street railroad workmen....Detailed accounts are given of the sinking of the "Oregon"....The Morgan sale ended yesterday.

FINANCIAL.—Imports of merchandise at this port last week were $8,897,357, and exports $6,254,223 The Associated Banks for the week ending last Saturday report loans $358 888 500; specie $87,263,000; legal tenders $32,194,700; deposits $395,374,600; circulation $7-690,500; surplus of reserve $20,614 055 Money on call 2 to 2½ per cent. Foreign exchange is quiet at $4 87 1 2 for 60 day bills and $4 89 for demand.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, March 13, 1886.

BUTTER.—Receipts for the week, 16,619 pks.; exports 1,041 pks.

Here is a market carried clear through the year with practically no export trade (not one average month's shipments for the whole twelve), and yet the product is going out all taken, and with clean floors for the new make. So bare are the interior markets that butter has been sold here, although at moderate prices, (mostly at 15a16c.), to go to Rome, Utica, Watertown and Albany, and prices for old N. Y. State butter are no higher than three or four weeks ago. The clearing up of odds and ends N. Y. State dairy has been made at from 11a14a15c. Eighty odd good dairy firkins were offered to-day at 18c. A line of 40 firkins choice Delaware County creamery was sold this week at 22c. Old low-priced Western butter is mostly taken. Fresh Western comes scantily, and fine new butter coming in now is all quick sale at good prices. We quote:

Solid silky grain-fed fresh Elgin creamery.—	@35
Fancy fresh grain-fed Eastern creamery...33	@35
Heavy bodied, grainy, high-flavored dairy, fresh. 28	@30
A strictly fancy Delaware dairy, entire ...24	@25
Fair to good dairies.....16	@22
Fine summer firkins 20	@23
Fresh Western imitation creamery... ....—	@23
Western store-packed butter.....7	@10
Winter make, common roll butter.....9	@13
Grease.....4	@5

CHEESE.—Receipts for the week, 14,420 boxes; exports 26,679 boxes.

There have been sales here this week of say 27,000 boxes of cheese for export. This is a grateful relief to the market at this time, and encourages firmness among holders who are asking a fractional advance in price. The Marshfield October make were offered on 'Change at 10¼c., and had 10c. bid. Fancy white cheese were offered at 10⅜c., and had 9½c. bid. The market is in light stock, but it has flashed up and flashed out so often before that holders feel wary of it. We quote:

Choice full cream colored cheese.....	9½@10
" " white "	9½@ 9¾
Good early useful cheese.....	8 @ 9
Skimmed cheese	2 @ 5

EGGS.—Receipts for the week were 21,141 bbls. and 21,098 boxes.

Sales on the Exchange this day were 25 cases Indiana, cases to be returned, at 14¼c.; 3 more 25's followed this sale, making 100 cases altogether at 14¼c. 25, 50 or 100 bbls. Iowa firsts were offered at 14½c., and had 14¼c. bid. State limed firsts were offered at 13c., and had 10c. bid. 10 bbls. Ohio firsts sold at 14¼c , then followed 7 several sales of Western eggs in 10 bbl. lots at 14¼c. 50 bbls. M'd firsts were offered, to be delivered free from dock, at 14½c., and had 14¼c. bid. Lots of 25 and 50 cases from Kansas, Illinois and Ohio were offered at 14¼c., and had 14c. bid. Seller next week had 13½c. bid. Seller all the year was offered at 12¼c. At the close 50 cases Mo. firsts were offered at 14c. We quote:

Near-by fresh laid, per doz..... 14	@15
Southern and Western, per doz. 13¾	@14½

INDIGESTION, DYSPEPSIA, nervous prostration, and all forms of general debility relieved by taking *Mensman's Peptonized Beef Tonic*, the only preparation of beef containing its *entire nutritious properties*. It is not a mere stimulant like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, over work, or acute disease; particularly when resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York. Sold by druggists.

Publisher's Department.

A VIOLENT COUGH CONTINUED through the winter often brings Consumption in the spring. Soothe and tone the irritated and weakened lungs with Hale's Honey of Horehound and Tar, and the Cough yields and the danger disappears. 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

100 Doses One Dollar is inseparably connected with Hood's Sarsaparilla, and is true of no other medicine. A bottle of Hood's Sarsaparilla contains 100 doses, and will last a month, while others will average to last not over a week. Use only Hood's Sarsaparilla.

All the elements which nature requires, to make the hair beautiful and abundant, are supplied in Ayer's Hair Vigor. This preparation keeps the scalp free from dandruff, prevents the hair from becoming dry and harsh, and makes it flexible and glossy.

The best cough medicine is Piso's Cure for Consumption. Sold everywhere. 25c.

MARRIAGES.

THORP—ABELL.—March 10, at the home of the bride's parents, by Rev. B. C. Lippincott, Chester Thorp, of Sleightburgh, N. Y., to Linda, daughter of Edward S. Abell, of Port Ewen, N. Y.

WOODWARD—EAGLESTON.—March 10, by the Rev. S. W. Roe, S.T.D., A. Henry Woodward, of Newark, N. J , and Miss Jennie Eagleston, youngest daughter of Lewis Eagleston, Esq., of Cairo, N. Y.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

LIVINGSTON.—At her late residence in Livingston, Columbia Co , March 12, Cornelia H. Livingston, aged 72 years.

MEYERS.—Rev. Abraham H. Meyers, one of the oldest ministers of our Reformed Church, died at Port Ewen, N. Y., March 2, 1886, in the 85th year of his age. He was born at Westerlo, N. Y , July 4, 1801; was graduated from Union College in 1827, and New Brunswick Theological Seminary in 1830.

He ministered to thirteen different churches, including Port Ewen and the adjoining Church of Esopus. His last charge was at Linlithgo, which he resigned in 1878, and was declared *emeritus*. His ministry covered a period of 48 years.

The Master gave him precious seals to his ministry, during which he received 507 members, 408 on confession and 99 by certificate. Two gracious seasons of revival were enjoyed by him—one in his early pastorate at Beaverdam, where 84 were added to the church on confession at one time, and the other in his later years at Germantown, where 47 were admitted to membership. Mr. Meyers was a guileless man; humble, retiring, and intent only on preaching Christ and Him crucified.

In the words of one who knew him well, "he was a Christful man, in whom the truth was the staple of life and the sum of its teachings. It pervaded his sermons like an incarnation. It was the web and woof of all his public ministrations."

The peculiar and keen trials through which he passed seemed to mellow his Christian character. He never uttered a word of complaint, but was always cheerful, trusting with childlike confidence in the promises of his Covenant God and Father. His piety encircled him as a halo.

His Master called him very suddenly. Stricken with paralysis, he was never conscious, but quietly fell asleep in Jesus.

His funeral took place in the Port Ewen Church, and was largely attended. Revs. J. N. Voorhis, Dr. J. G. Van Slyke, N. F. Chapman and J. M. Compton conducted the devotional exercises. Addresses were delivered by Revs. Dr. Van Santvoord, S. T. Cole and B. C. Lippincott.

His mortal remains were buried in the cemetery at Port Ewen. B. C. L.

VAN ZANDT.—At Wallkill, N. Y., March 8, after a week's illness, of pneumonia, in the hope of a blessed immortality, Mrs. Elizabeth Platt, widow of Rev. A. B. Van Zandt, D.D., and daughter of Israel Platt, of Hudson, N. Y., aged 64. Her funeral services were held on 10th inst., at the Brick Church at Montgomery of which her husband was for fourteen years the pastor, conducted by the pastor, Rev. F. S. Schenck, Rev. Dr. Schoonmaker, Rev. R. De Witt and Rev. Dr. Mills, the latter preaching the sermon. Her remains were laid to rest by the side of those of her husband in the new cemetery near by.

"Blessed are the dead who die in the Lord."

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

THE CLASSIS OF CAYUGA will meet in regular spring session in the Reformed Church of Syracuse, N. Y., on Tuesday, April 6th, at 7.30 P.M. Consistorial records should be presented.

C. O. THATCHER, S. C.

THE CLASSIS OF ILLINOIS will meet in regular session in the Church of Irving Park, on the second Tuesday (13th) of April, at 2 P.M. Classical dues to be paid. J. S. JORALMON, S. C.

THE CLASSIS OF PASSAIC will meet in stated session on the first Tuesday (6th) of April in the Reformed Church of Boardville, at 10.30 A.M. Rev. J. Russell Verbrycke is Chairman of the Committee on Classical Report, to whom consistorial reports should be sent at least ten days before the meeting.

S. T. SEARLE, S. C.

THE Hudson River Ministerial Association will meet in the First Reformed Church of Kingston on Monday, March 22d, at 3 P.M. Exegesis of Isa. 53:8, by Rev. C. H. Polhemus; sermon by Rev. E. N. Sebring; essay by Rev. John Forsyth, D D., on "The Primitive Puritans." Members expecting to attend please send postals to Rev. J. G. Van Slyke, D.D., Kingston, N. Y. J. B. DRURY, Sec.

PASTORS' ASSOCIATION, NEW YORK.—Following is the list of subjects to be discussed at the meetings of the Pastors' Association, Monday mornings at 10 o'clock, at the rooms, 34 Vesey street, from March 15 to Sept. 28, 1886: March 15, "Relative Place of Preaching and Pastoral Work in Ministerial Effort," Rev. E. G. Read; March 22, "Typology," Rev. J. F. Riggs; March 29, "Feasibility of an Union of Reformed Churches Holding the Presbyterian System," Rev. Dr. W. J. R. Taylor; April 5, "A Study of Gibbon's Five Causes," Rev. D. Van Pelt; April 12, "Vacant Pulpits and Unemployed Ministers," Rev. E. J. Runk; April 19, "Rights of Property," Mr. Henry George; April 26, "The Resurrection," Rev. A. V. V. Raymond; May 3, "Baptism for the Dead," exegesis of 1 Cor. 15:29, Rev. Dr. T. W. Chambers; May 10, "Progressive Orthodoxy," Rev. Dr. A. G. Vermilye; May 17, "Evangelistic Work," Rev. Dr. T. C. Easton; May 24, "Prohibition of the Liquor Traffic," Rev. Dr. J. M. Dickson; May 31, "Dr. Shedd's Doctrine of Eternal Punishment," Rev. Dr. G. S. Bishop; June 7, "The Work of the Holy Spirit," Rev. Dr. G. H. Smyth; June 14, "Reminiscences of the General Synod," discussion; June 21 "Is Ordination Necessary to the Constitution of a Minister?" Rev. Dr. H. C. Berg; Sept. 13, "Vacation Experiences," discussion; Sept 20, "Paul a Castaway," exegesis of 1 Cor. 9:27, Rev. Dr. D. Cole; Sept. 27, "Liturgical Position of the Reformed Church," Rev. Dr. E. A. Reed.

CORRESPONDENTS will please address Rev. William D. Perry at No. 95 Adelphi street, Brooklyn, N. Y.

Board of Education.

RECEIPTS FOR FEBRUARY, 1886.

From Church, Acquackanonck, N.J., $36; Mina, N.Y., 1.37; Flatbush, L.I., 60.57; Flatbush, Jno. Antonides, 200; Park, Jersey City, N.J., 15.23; Alton, Iowa, 20; Zeeland, Mich., 22.30; 1st Athens, N.Y., 10; Nassau, N.Y., 8; Clarkstown, N.Y., 13.38; Mount Vernon, N.Y., 32.56; Schoharie, N.Y., 13.86; Rev. J. H. Van Doren, Gallupville, N.Y., 5; Individual, 1st Hackensack, N.J., 12.50; North Church, West Troy, N.Y., 17.28; Church-on-Heights, Brooklyn, N.Y., 132.79; S. S., Evan. St. Peter's Church, Williamsburgh, L.I., 1; Ladies' Society, Evan. St. Peter's Church, Williamsburgh, L.I., 17; Belleville, N.J., 12.15; Wawarsing, N.Y., 4.87; Clover Hill, N.J., 3.81; Oyster Bay, L.I., 7.28; Holmdel, N.J., 28: Warwick, N.Y., 37.11; Paramus, N.J., 19.56; Deer Park, Port Jervis, N.Y., 19; Millbrook, N.Y., 5.15; 1st New Brunswick, N.J., 60.18; Twelfth Street, Brooklyn, L.I., 35; Pottersville, N.J., 2.03; Collegiate Church, New York, 417.12; Collegiate Church, S. B. Schieffelin, 50; 3d Raritan, N.J., 25.70; 1st Claverack, N.Y., 9.25. Total, $1,375.05.

SPECIAL FUNDS.—From John Lefferts, Esq., for Northwestern Academy, $50; "Beta," Brooklyn, N.Y., for Northwestern Academy, 75; P. N. Schoonmaker, Esq., for Northwestern Academy, 200; "H," for Student, 10. Total, $335.

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Erysipelas,

Canker, and

Catarrh,

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I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, it will thoroughly eradicate this terrible disease.—W. F. Fowler, M. D., Greenville, Tenn.

For forty years I have suffered with Erysipelas. I have tried all sorts of remedies for my complaint, but found no relief until I commenced using Ayer's Sarsaparilla. After taking ten bottles of this medicine I am completely cured.—Mary C. Amesbury, Rockport, Me.

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The Church.

As I Came Down from Lebanon.

AS I came down from Lebanon,
Came winding, wandering slowly down
Through mountain passes bleak and brown,
The cloudless day was well nigh done.
The city, like an opal set
In emerald, showed each minaret
Afire with radiant beams of sun,
And glistened orange, fig, and lime,
Where song-birds made melodious chime,
As I came down from Lebanon.

As I came down from Lebanon,
Like lava, in the dying glow,
Through olive orchards far below,
I saw the murmuring river run;
And 'neath the wall, within the sand,
Swart sheiks from distant Samarcand,
With precious spices they had won,
Lay long and languidly in wait
Till they might pass the guarded gate,
As I came down from Lebanon.

As I came down from Lebanon,
I saw strange men from lands afar,
In mosque and square and gay bazaar,—
The Magi that the Moslem shun,
And grave effendi from Stamboul
Who sherbet sipped in corners cool;
And from the balconies o'errun
With roses gleamed the eyes of those
Who dwell in still seraglios,
As I came down from Lebanon.

As I came down from Lebanon,
The flaming flower of daytime died,
And Night, arrayed as is a bride
Of some great king in garments spun
Of purple and the finest gold,
Outbloomed in glories manifold,
Until the moon, above the dun
And darkening desert, void of shade,
Shone like a keen Damascus blade,
As I came down from Lebanon.

—*Clinton Scollard, in Lippincott's Magazine.*

The Congo Mission.

WE find in the *National Baptist* the report of some remarks upon this subject recently made in a conversational address by Dr. A. Sims, who for three years and a half has been associated with the Livingstone Inland Mission. The matter is not only interesting in itself but also important, as shedding light upon a point much controverted in some quarters just now as to the feasibility of conducting missions successfully in a region so full of malaria and usually so costly in the life of European or American laborers. Dr. Sims spoke substantially as follows:

"The Congo Free State is an irregular quadrilateral, say 900 miles square. The King of Belgium is the ruler of the State. The revenue is to be derived from a tax on exports. The exports now amount to about £2,500,000.

"The Congo region may be divided into the Upper Congo and the Lower Congo. The inhabitants of these two regions differ widely. Upon the Lower Congo, the natives are not cannibals, though a man may sometimes eat a bit of flesh from the body of an enemy. But on the Upper Congo, cannibalism is a very common practice. They make wars for the purpose of taking captives whom they may eat. They are much more savage than the people of the Lower Congo. When a king dies, they kill, perhaps, ten people in the most savage manner. Their houses are adorned with skulls; you may see one in the middle of the roof-tree, and one at each end. The streets are sometimes paved with skulls.

"Upon the Lower Congo, there is rarely murder except when the people are crazed with rum.

"They believe in fetiches. A man will hang up in his cornfield a fetich; and if any one injures the field it is believed that the fetich will kill him. They believe in witchcraft. If a man dies, it is believed that some one bewitched him; and they try to find out who it was, that they may put him to death. And sometimes they try to find who bewitched the second man so as to make him bewitch the first man, so that two are killed in consequence of the death of the first. But to some extent this is passing away. They are coming to believe that when a man dies, it was God who did it.

"The country along the Upper Congo is ravaged by Arabs, in pursuit of slaves. These Arabs were sent by the Sultan of Zanzibar to conquer the country. They are certainly the most wicked people on the face of the earth. In travelling along the Upper Congo, one may see villages that once contained 5,000 or 6,000 people, now desolate. The Arabs surrounded the village and burned it, and either killed or carried off the people. Sometimes they capture the women and children, and then send word to the men who have escaped alive to the woods, 'If you send us so much ivory, you can have back your wives and children.' Then they carry off the ivory, and are not bothered with the slaves. The authorities of the Free State are not yet strong enough to prevent these slave hunts; but they are gradually gathering strength.

"From the mouth of the Congo to the beginning of the Falls, or rapids, is about 125 miles. This part of the river can be traversed by the largest vessels. Then come the falls, which extend about 180 miles. The descent is 900 feet. Up this ascent, everything must be carried by natives on their heads. The steamer 'Henry Reed' was taken to pieces, 600 in all, and one piece was given to each native. With it, was given to him a paper describing his load. In five days they had reached the half-way town; then in as much longer they reached the end of the carry. They came into the yard of the missionary, and said, 'Master, here is my load; look at the paper; see, it is all right, now please give me my pay, and I will go home.' And not a single rivet was lacking.

"Above the falls a steamer can go 1,200 miles on the main stream, or 3,000 miles on the stream and its branches.

"The Upper Congo is more healthful than the Lower. And it is much more healthful than formerly. The worst of the work in building houses is done. And the missionaries build much better houses than at first. The houses that are being built now, cost say £300 each, and will last for 30 years, with an occasional repairing of the roof, which is made of grass.

"A man who goes out as a missionary to the Congo must be not less than 25 years old, of good health, of sound judgment, careful about adapting himself to the climate, as to eating, drinking and exercise. One man came out and insisted on eating bacon, and such things. In a few months he was on his way back with his liver out of order. Total abstinence is one of the absolute conditions of health. A man must learn what not to do. A young man came out and insisted on walking 18 miles a day for two days. In a short time he was dead.

"And a man must not be frightened. There were three men who came out from England, and on the way out the people on board frightened them, telling them that they would die. The men made their wills and expected to die. Shortly after landing, they were taken with fever; they gave right up; the other missionaries tried to arouse them; but they sank down and died.

"What has been done in the way of missions? We have about twenty converts. The people come to hear us. When I went to Palaballa, I could only speak to the king and a wife or two and one or two servants. Now we have 125 to hear us. At Banza Mantika, a man gave up a lucrative trade as a fetich doctor and became a convert. At the same place we have a convert who distinctly helps us spiritually by his prayers and by his life. We do not believe in working chiefly for the children. We have now seven stations and 15 European missionaries. Some of the missionaries who desire to be economical subsist on three pence a day for food.

"At Stanley Pool, large numbers come in for trade, as many as 200 a day. The Upper Congo is full of ivory; there are also rubber forests; there is red-wood, worth £30 a ton in England.

"The Free State prepared the way for the mission, opening roads, making bridges, etc."

Dr. Sims is exceedingly clear in his descriptions, and speaks with charming simplicity and naturalness. He is an enthusiast in reference to the field. He will probably shortly visit one or two of the Southern institutions for the purpose of interesting the colored young men and women in the African Mission.

NEGATIVE goodness! Positive righteousness! I say, brethren, when I am right, let me be right and right all over. I say I despise all sin, but brother, we need another touch of Divine power, and that's the desire to pitch in, roll up your sleeves and go to work for God as if you were hired by the day, and work for heaven. That's the kind of Christianity to take this world.—*Rev. Sam. Jones.*

THE SUNDAY-SCHOOL.

Home Readings.

M. 2 Kings 23: 1-13; Jer. 8: 20-9: 16.
T. Jer. 25: 1-19; 2 Kings 25: 1-12.
W. Dan. 1: 1-21; 3: 16-28.
T. Dan. 5: 1-28; Ezra 1: 1-4; 3: 8-13.
F. Neh. 1: 1-2: 20.
S. Neh. 8: 1-18.
S. Esther 4: 1-5: 3.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

March 28th.—Review.

Golden Text.—"Then they cried unto the LORD in their trouble, and he delivered them out of their distresses. Oh that men would praise the LORD for his goodness and for his wonderful works to the children of men."—Ps. 107: 6 8.

CENTRAL TRUTH.—"For I know that the LORD is great, and that our LORD is above all gods."—Ps. 135: 5.

INTRODUCTION.

THE lessons for this quarter have been occupied with events scattered through a period of about 400 years. It has been impossible to even touch upon all the points of interest, but those that have been dwelt upon may be regarded as giving the key to the understanding of the rest. This period was one of great changes in the world, and of preparation for still greater changes to come. The star of empire which, up to this time, had been steadily travelling eastward, was soon to pursue her westward course, which she has ever since been following. The student of universal history may find much of instruction in the inspired pages which record the remote beginnings of those influences, which have changed the face of the earth and have made history what it is. Two thoughts run through all these lessons, as indeed through all the Bible, viz., God's wrath against sin, and His gracious dealings with those who have deserved the outpourings of His anger. We shall arrange the lessons for review in three groups, following the natural divisions of the history itself.

I. BEFORE THE CAPTIVITY.—LESSONS 1–4.

LESSON FIRST.—JOSIAH AND THE BOOK OF THE LAW.—2 KINGS 22: 1-13.

"He did that which was right in the sight of the LORD."—2 Kings 22: 2.

The reign of the boy king Josiah was full of promise for a reform in Israel. The king was zealous, and had earnest co-workers, but he could not overcome the downward tendency which had become fixed. The sentence had already been passed, "Ephraim is joined to idols, let him alone." Josiah's effort was the last attempt made to save the nation from its threatened destruction.

LESSON SECOND.—JEREMIAH PREDICTING THE CAPTIVITY.—JER. 8: 20; 9: 16.

"The harvest is passed, the summer is ended, and we are not saved."—Jer. 8: 20.

Jeremiah's great work was to show the people their sins, warn them of the coming wrath, and prepare them to profit by the chastening which could no longer be averted. He met with little appreciation, and was counted as an enemy by the people fascinated by their sins.

LESSON THIRD.—THE FAITHFUL RECHABITES.—JER. 35: 12-19.

"For unto this day they drink none, but obey their father's commandment."—Jer. 35: 18.

In striking contrast with the rebelliousness of Israel is placed the steadfastness of these children of the desert. They honored Jonadab as though he were God; the Jews disregarded Jehovah as though He were man. It is the spirit of their obedience rather than its mode that is praised and rewarded by Jehovah.

LESSON FOURTH.—THE CAPTIVITY OF JUDAH.—2 KINGS 25: 1-12.

"By the rivers of Babylon there we sat down, yea we wept when we remembered Zion."—Ps. 137: 1.

The two great sieges of Jerusalem form almost the saddest pictures that history presents. The sufferings and desperation of the people are scarcely conceivable. Jeremiah might well say, in anticipation of these miseries, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

II.—IN CAPTIVITY.—LESSONS 5, 6, 7, 11.

LESSON FIFTH.—DANIEL IN BABYLON.—DAN. 1: 8-21.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."—Ps. 119: 9.

Adversity brings out the wonders of God's grace in giving strength and comfort to the afflicted. Daniel and his three friends were made conspicuous illustrations of the sufficiency of Divine grace. With God on their side, they fought against the world, and conquered.

LESSON SIXTH.—THE FIERY FURNACE.—DAN. 3: 16-28.

"Our God whom we serve is able to deliver us from the burning fiery furnace."—Dan. 3: 17.

The enmity of the world against the faithful Hebrews found its fullest expression in the attempt to coerce them into conformity to its own ungodliness. Death itself had no terrors to frighten these brave souls from duty. They feared nothing but sin. The presence of one like unto the Son of God was their safety, as it is ours.

LESSON SEVENTH.—THE HANDWRITING ON THE WALL.—DAN. 5: 1-12; 25-28.

"Thou art weighed in the balances and art found wanting."—Dan. 5: 17.

God did not confine Himself to interposing for the deliverance of His servants in time of peril. He showed Himself to Nebuchadnezzar and Belshazzar as the Judge of the whole earth. The king's daring

profanity met with sudden and well-merited requital. His careless ease led to utter ruin.

LESSON ELEVENTH.—ESTHER'S PETITION.—ESTH. 4: 10–17; 5: 1–3.

"So I will go in unto the king, which is not according to the law, and if I perish, I perish."—Esth. 4: 16.

During the captivity, and while the great tyrant Xerxes was upon the throne, the Jews were placed in great danger. A decree had been issued commanding their extermination on a certain day. God had in His Providence raised Esther to the throne for just this emergency, and her pleading with God availed to secure for her a successful hearing from the king. The feast of Purim is observed in commemoration of their deliverance from the hands of the wicked.

III. AFTER THE RETURN.—LESSONS 8, 9, 10, 12.

LESSON EIGHTH.—THE SECOND TEMPLE.—EZEK. 1: 1–4; 3: 8–13.

"They praised the LORD, because the foundation of the house of the LORD was laid."—Ezek. 3: 11.

When the LORD had raised up Cyrus and brought him to His foot, the way was opened for the return of the remnant of Israel to the land of their fathers. The proclamation of the king giving permission to return was welcomed by a large party, who returned under the lead of Ezra the scribe. In the midst of weakness, sin, and discouragement, they began the work of rebuilding the temple. The tears and hosannas of the people were mingled on the day when the foundation was laid.

LESSON NINTH.—NEHEMIAH'S PRAYER. NEH. 1: 1–11.

"Give us help from trouble, for vain is the help of man."—Ps. 108: 12.

Nehemiah was among the number of those who remained in the East at the time of the return. He was not destitute of sympathy with his countrymen who had undertaken the great work of rebuilding the city of Jerusalem. Moved by the story of their sad plight, he sought help of God, and gave himself to the work of rebuilding the walls of the city and of reforming the people.

LESSON TENTH.—READING THE LAW.—NEH. 8: 1–12.

"So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading."—Neh. 8: 8.

The people at large were in dense ignorance of the law, and this public reading seemed to be the best and quickest way of making them familiar with its teachings. Ezra was zealous, not only upon this occasion, but throughout his career, for the Word of the LORD, and it is probable that we owe the present form of most of the Old Testament Scriptures to him as compiler or editor.

LESSON TWELFTH. — MESSIAH'S MESSENGER.—MAL. 3: 1–6; 4: 1–6.

"Behold, I will send my messenger, and he shall prepare the way before me."—Mal. 3: 1.

The closing words of the Old Testament are mingled tones of promise and threatening. The coming Messiah is revealed as purifier and judge, as well as deliverer. "Who may abide the day of His coming?"

LESSONS FOR TO-DAY.

1. "The law of the LORD is perfect, converting the soul."—Ps. 19: 7.

2. "To-day if ye will hear his voice, harden not your heart."—Ps. 95: 7, 8.

3. "Honor thy father and thy mother, that thy days may be long upon the land which the LORD thy God giveth thee."—Ex. 20: 12.

4. "The wages of sin is death."—Rom. 6: 23.

5. "Them that honor me I will honor."—2 Sam. 2: 30.

6. "The righteous are delivered out of trouble."—Prov. 11: 8.

7. "We must all appear before the judgment seat of Christ."—2 Cor. 5: 10.

8. "Neither count I my life dear unto myself."—Acts 20: 24.

9. "The glory of the later house shall be greater than the former, saith the LORD of hosts, and in this place will I give peace."—Hag. 2: 9.

10. "Cast thy burden on the LORD, and he shall sustain thee."—Ps. 55: 22.

11. "The entrance of thy words giveth light."—Ps. 119: 130.

12. "Surely I come quickly."—Rev. 22: 20.

The Worth of Purpose.

NOT only shall we think wiser and grander purposes when we mature them in advance, there is also a solidifying and invigorating power in a long purpose, clearly defined. You can generally tell from a man's gait whether he has a purpose. Plan intensifies. Pursuance of a purpose makes our work solid and consecutive. Plan concentrates energies as a burning-glass does sunbeams. Shiftlessness is mostly only another name for aimlessness. Purpose directs energy, and purpose makes energy. When we see the target, we stretch the bow. Light in the eye is tension in the arm. We can, because we think we can. Power is with a good deal of accuracy measured by purpose. A man may draw inspiration from the grandeur of his own aims, as a firefly shapes its flight by its own flashes. To-morrow will depend upon to-day, yet at the same time to day in a sense depends upon to-morrow. What to-morrow is in my purpose, to-day will, to some extent, be in my act. In architecture, the spire is anticipated in the foundation, and so determines the foundation. It is very slovenly living that is not controlled by anticipation as well as by memory. We cannot do to morrow's work to-day, but we can have to day's work shaped and buttressed by what we are intending to do to-morrow. In a life which has meaning in it, past and future sustain each other. In an arch, the stones on this side are kept in place by the stones on the other. When we step upon a bridge, we are upheld as well by the abutment at the farther end as by that at the hither end. We have to acknowledge that our plans do often get thwarted; but, if you will interpret the words carefully, there is not so much hazard in framing long purposes as short ones. The longer will be less endangered by opposing circumstances. It is something in this respect as it is with a long keel at sea, which will easily cut the waves by which a shorter craft would be foundered.—*Dr. Parkhurst.*

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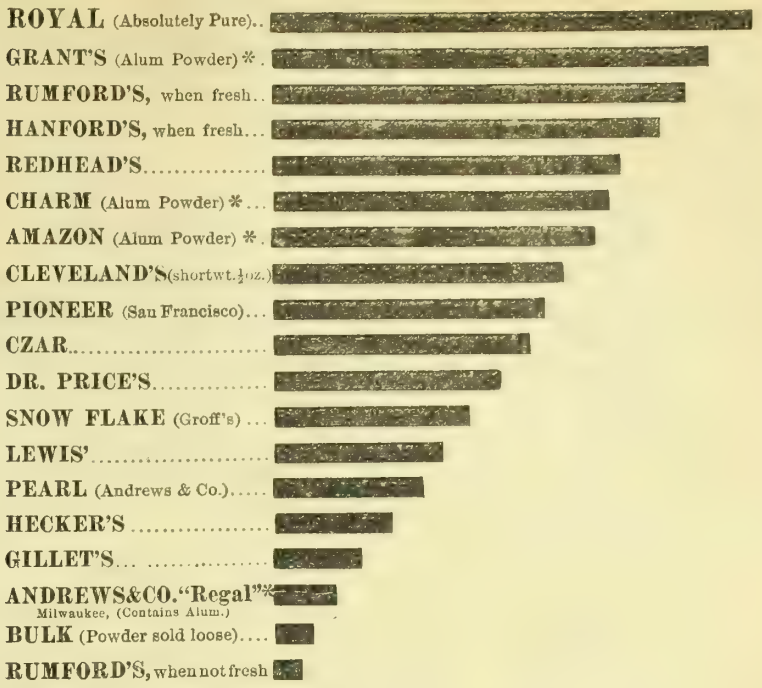

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"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome. S. DANA HAYES, State Assayer, Mass."

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centennial, Philadelphia, 1876; at the American Institute, New York, and at State Fairs throughout the country.

No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Boards of Health all over the world.

NOTE—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, and, besides, affords the advantage of better work. A single trial of the Royal Baking Powder will convince any fair-minded person of these facts.

* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength are to be avoided as dangerous.

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For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others

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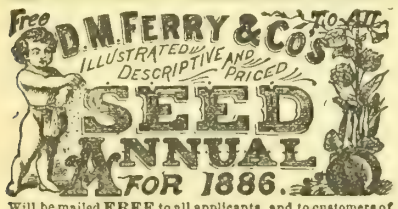

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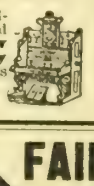

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Insures against Marine and Inland Navigation Risks.

And will issue Policies making Loss payable in England.

Assets for the Security of its Policies are more than TEN MILLION DOLLARS.

The profits of the Company revert to the assured and are divided annually, upon the Premiums terminated during the year, Certificates for which are issued, bearing interest in accordance with its Charter.

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CHARLES DENNIS, Vice President
W. H. H. MOORE, 2d Vice Pres't
A. A. RAVEN 3d Vice Pres't.

J. H. CHAPMAN, Secretary.

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Cor. COURT and MONTAGUE STS., BROOKLYN
106 BROADWAY, BROOKLYN, E.D.

Insures against loss by Fire at reasonable rates.

Reserve for re-insurance	$2,265,427 88
of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 26
Capital paid in cash	1,000,000 00
Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

This Company conducts its business under the restrictions of the New York Safety Fund Law. The two Safety Funds together equal $1,200,000.

H. H. LAMPORT, President.

CYRUS PECK, Secretary.

HOME INSURANCE COMPANY

OF NEW YORK.

OFFICE, No. 119 BROADWAY.

Sixty-fifth Semi-Annual Statement, Showing the Condition of the Company on the first day of January, 1886.

CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	3,011,637 00
Reserve for Unpaid Losses and Claims	378,483 98
Net Surplus	1,227,995 10
Cash Assets	**$7,618,116 08**

SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,550 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,850 00
Interest due on 1st January, 1886	97,056 02
Premiums uncollected and in hands of Agents	358,290 30
Real Estate	1,272,633 77
Total	**$7,618,116 08**

CHAS. J. MARTIN, President.
D. A. HEALD, Vice-President.
J. H. WASHBURN, V. P. & Sec'y.
T. B. GREENE, W. L. BIGELOW, E. G. SNOW, JR., } Ass't Sec's.

THE

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Have been levied from 1881 to 1886, averaging three a year, and making the cost for assessments to a man of 40 years, but **$4.40** a year for each $1000 of insurance.

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Believing that if a man has dealt squarely with his fellowmen his patrons are his best advertisers, I invite all to make inquiry of the character of my seeds among over a million of Farmers, Gardeners and Planters who have used them during the past thirty years. Raising a large portion of the seed sold, (few seedsmen raise the seed they sell) I was the first seedsman in the United States to warrant (as per catalogue) their purity and freshness. My new Vegetable and Flower Seed Catalogue for 1886 will be sent **FREE** to all who write for it. Among an immense variety, my friends will find in it (and in none other) a new drumhead Cabbage, just about as early as Henderson's, but **nearly twice as large!**

James J. H. Gregory, Marblehead, Mass.

Arnold, Constable & Co

FINE CARPETS AND ORIENTAL RUGS.

Our spring stock, embracing

AXMINSTERS, WILTONS,
VELVETS, MOQUETTES,
BRUSSELS, TAPESTRIES,
And INGRAINS,

IS NOW COMPLETE.

Parties intending to furnish will find an early inspection profitable.

A SPLENDID ASSORTMENT OF MATTINGS AND RUGS

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Broadway & 19th st

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James M'Creery & Co.

ARE OFFERING VERY LARGE ASSORTMENTS OF THE LATEST COLORS IN THE FOLLOWING QUALITIES OF

RICH COLORED DRESS SILKS:

GROS GRAINS, 20-INCH WIDE, at **$1.00**
SATIN MERVEILLEUX,
21-inches wide, at **1.25**
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FAILLE FRANCAISE, " " **1.50**

SATIN DUCHESSE, FAILLE FRANCAISE, AND OTHER NEW WEAVES, AT VERY MODERATE PRICES.

A PERSONAL EXAMINATION OR BY SAMPLE IS SOLICITED.

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IF YOU WANT CLOTHING FOR BOYS, GIRLS or BABIES—or anything for Complete Outfits from **Hats to Shoes** you will find the **largest assortment, the best styles** and the **lowest prices,** at the

Illustrated Catalogue, containing latest styles, sent free on application.

BEST & CO.,

60 and 62 West 23d St., N. Y.

MURDOCK'S LIQUID FOOD.

The question often asked, How does MURDOCK'S LIQUID FOOD compare with other foods and tonics? We refer to Dr. S. W. Abbott's report for 1886. He is the State Inspector of Foods for Massachusetts.

	Albumen.	Alcoholic matter.	Organic matter.	Ash.
Murdock's Liquid Food	14.10	1 97	16.45	0.42
Liebig's	Not any	54.87	52.16	23.74
Valentine's	do.	28 67	22.62	11.09
Johnston's	do.	20.13	47.16	3.30
Delacre's	do.	56.13	60.5	19.24

MURDOCK'S LIQUID FOOD contains 14.10 per cent of albumen; all other foods do not contain any Common food does not contain over one per cent. that is available.

It contains less organic matter than common food and common food contains 16.85; the other preparations from 22.62 to 60.50 per cent.

It contains 0.42 of Ash, which is indigestible matter. The others contain from 3 30 to 23.74 per cent.

In alcoholic extracts 1.97. The other preparations are all TONICS, as they contain from 20.13 to 56.13 per cent

These facts show why MURDOCK'S LIQUID FOOD excels all other foods and preparations in making new blood, and cleansing the system of disease.

Murdock's Liquid Food Co., Boston.

DON'T put all your eggs in one basket, but remember that the EQUITABLE MORTGAGE CO. guarantees its 7 per cent. Farm Mortgages, principal and interest. Office, 135 and 137 Broadway, New York.

The Christian Intelligencer.

Een-dracht maakt macht.

VOL. LVII.—No. 12. WHOLE No. 2904. | NEW-YORK, WEDNESDAY, MARCH 24, 1886. | $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE SABBATH SCHOOL UNION of the Classis of New York suspended its monthly meetings while the special services were in progress in the churches, and now resumes them. A meeting is appointed for Tuesday evening, March 30th, at 8 o'clock, in the lecture room of the Collegiate Church on Fifth avenue and Twenty-ninth street. Rev. W. W. Clark, of Brighton Heights, Staten Island, will give his opinion in regard to "Sunday-school Work: What to Do and How to Do It," and the Rev. G. H. Smyth will speak on the "Conversion of Children." There will be afterward the customary open discussion if time will allow it, and the hour for social intercourse. These meetings have been much enjoyed, have brought the churches of the city and vicinity into closer relations, and have supplied those engaged in Sabbath-school work with much information and many valuable suggestions, and have cheered and encouraged those engaged in various forms of Christian activity.

STRANGE.—A rationalistic divine who began life as an evangelical preacher makes this remark: "All my life it has seemed strange to me that Christians could work, and play, and travel, and associate year by year with persons they believed to be 'going down to death,' and never say a word to them on the subject." And it is strange. Such persons, if asked the reason of their reticence, would probably say that they are diffident, or fear to give offence, or apprehend that an unsuitable reminder might do harm by changing indifference into hostility. And there is some weight in such considerations. A word in season, how good it is! And alas, also, a word out of season, how evil it is! Tact is required in dealing with souls as much as in any other dealing. Yet, after making every allowance for timidity and awkwardness and conscious insufficiency, it is strange that so many Christians live on year after year without ever making any effort to win souls. And the more that in a Gospel land, all that is usually needed is a reminder, brief, gentle, slight, just enough to show one's own interest in the person addressed or one's own sense of the importance of the subject. Here applies the well worn proverb, "A word to the wise," etc. Many and many a time a heart has been effectually touched by a very short remark.

MR. FROUDE starts a very interesting speculation in his "Oceana," recently published, which may prove for various reasons the book of the season. He discusses the formation of a confederacy of all the colonies of Great Britain with the mother country,—a confederacy for mutual support and to secure harmonious action. Such a union is possible and the publication of Mr. Froude's conferences with representative men may lead to finding out the way in which it can be formed. We are familiar with the power and resources of Canada and Newfoundland. Australia it seems can support a population of fifty millions, New Zealand of perhaps fifteen millions. The possible development at the Cape of Good Hope is incalculable. The Dutch are in the majority there, but Mr. Froude thinks that a just and kind policy would make them loyal subjects of the Queen, and, harmony being established between the Dutchmen and Englishmen, the colony would attract immigrants and would be extended almost indefinitely into the interior. The native races also would no doubt appreciate a strong and stable government, affording protection to life and property and maintaining peace, and would supply a body of laborers of great value. A confederacy extending around the world and holding points of commanding commercial importance might prove irresistibly attractive to the native races of India. The friendship of the United States would not be withheld; perhaps an alliance between the Republic and the consolidated Empire would be brought about or rather come about naturally. Not many months ago, when England was perplexed with her troubles in Ireland and Egypt, the *Spectator* on several occasions talked about the United States as the natural ally of Britain, and was certain that Americans would not suffer Old England to be pushed to the wall. We certainly could not regard with indifference or animosity such a confederacy as the English journals are now discussing. The possibility of a league of all English-speaking men opens a captivating field of conjecture. It would become the mightiest power the world has known and the most beneficent. It would be an alliance of men controlled by the precepts of the Word of God. The confederacy, therefore, is as interesting a subject of contemplation to the Christian as to the politician and political economist. It is not impossible that in his old age Mr. Froude has written the most influential book of his life; certainly nothing he has written surpasses it in interest. It is not often that such a man writes a book of travel, and describes the incidents of long ocean journeys, and the countries he saw and the people he talked with, and when the discussion of a great theme is united with such descriptions, the gratification of the reader is complete.

SEE HOW people differ! A lady, renewing her subscription, writes that she and her father are Presbyterians, that her mother was a member of a Reformed Church, but that since her mother's death, "we have felt that we needed the weekly visits of the INTELLIGENCER, although it sometimes touches us sorely, we being strong Republicans." This correspondent evidently does not believe that we have favored the Republicans, as W. H. V. thinks we have in his letter on another page.

Again, the following was received a few days ago, from one of the strongest temperance men amongst our acquaintances:

"I want to thank you very heartily for your editorial on Judge Allen's article and for the article itself in last week's INTELLIGENCER.

"The cause of temperance in I—— and your correspondent suffered miserably from the same cause. The third party put the jugular vein of the temperance party in I—— under the iron heel of the rum power, and I, for opposing the third party, was visited as malevolently and lyingly as possible by the organ here of the rum power."

In this case a good man was assailed by the acknowledged advocate of the liquor traffic for opposing the third party, and he adds that it was only by being "very careful and wise" that he avoided being mobbed.

We leave political matters alone altogether. They are well attended to in the party organs. We favor the utmost possible restriction of the liquor traffic in this and the adjoining States. Temperance men are not of one mind in this and the neighboring States in regard to the action to be adopted. We favor a union for what can be obtained, and regret a division for the sake of striving for what it seems to us at present cannot be obtained. A great many sincere temperance men believe that prohibition in this and the adjoining States is impossible. They are ready to favor high license, local option, or an earnest campaign for the election of the right men as Excise Commissioners, as a preparation for prohibition. Besides, they would like to see a show of strength in order to find out what can be relied on. They would, therefore, like to see a vote on such a question as this: "Shall the manufacture and sale of intoxicating liquors be prohibited by law?" The nomination of third party candidates does not bring out a show of strength.

OUR COUNTRY abounds in resources. It has vast fertile plains and valleys, rich mines of coal, of metals of every kind, immense deposits of oil and reservoirs of natural gas. It is clothed with noble forests of valuable and useful woods. The people are abundantly supplied with the best mechanical appliances to increase the ability to produce necessary and useful articles, to add to the comforts and conveniences of life. The nation has an abundance of property and money, has become the richest nation in the world. Yet the people to-day are not prosperous and for some time have not been. The general complaint is of dulness in trade; workingmen of all grades are discontented, because their earnings are so small and afford so narrow a living for their families; strikes multiply in all parts of the land. Now and again it is announced that trade is reviving, that an era of prosperity has begun; but the improvement is only temporary and soon dulness prevails again. We are also a free people, ourselves making the laws and selecting those who shall execute them, yet are unable to devise legal remedies for the existing state of affairs. Being free we are also inventive, enterprising, adventurous, rather hopeful than otherwise, and confident. Notwithstanding, we are not getting on comfortably. The friction of life is great. Prosperity and enjoyment have diminished. Somehow our hands are tied. It is possible that the present condition of affairs is due to the fact that God is not with us. We have become a Sabbath breaking people to a large extent. God assures us that He will withhold His presence from and that He will punish with temporal disasters a people which does not regard His Sabbaths. Are we suffering because God is leaving us to ourselves? The history of godless humanity is a history of human folly. A great many foolish acts have been done in our political and financial affairs. A number of foolish schemes are in operation now. A man abandoned of God is a poor creature, weak, foolish, prone to evil, blind, rash and selfish. Sabbath breaking men are without God in the world. The number of those who disobey God's law of the Sabbath is increasing among us, and the acts of the Sabbath breakers are becoming more offensive. A fortnight ago a company of men who have money contributed fifteen hundred dollars as a prize to the one who should win in a slugging match. The fight was appointed for the Sabbath on a spot near this city. The contestants were fearfully beaten. One man's face, the other man's body was pounded almost to a jelly. The spectacle was brutal and sickening. Last Sabbath evening a "Grand Testimonial Benefit" was given in the Academy of Music of this city, in which star actors and musicians and almost entire theatrical companies engaged. A multitude of people encourage these profanations of the Lord's day. The Sunday newspapers are doing what they can to destroy every distinction between the Lord's day and other days. The times have changed and for the worse. Is God leaving us to ourselves, because we are making a holiday of His holy day? Is the present decline of temporal prosperity due to this fact?

"Old Colony" Papers.

Fata Morgana:

OR, MY VISIT TO THE "MORGAN COLLECTION."

II.

WE come now to what is the supreme feature of the collection,—the pottery, and especially the vases. I suppose there is no private collection in this country like it, and yet in the most extensive and expensive departments Mrs. Morgan is said to have "only made a beginning." There are several hundred vases alone, varying in size from 51x16 inches to little things which you could almost slip into your vest pocket,—besides a wilderness of jars, bottles, beakers, cups, bowls, plates, teapots, tankards, trays, "vessels," boxes, burners, plaques, etc. These are classed as "old Chinese" porcelains and enamels and cabinet objects, Japanese objects and carvings; European ceramics, Royal Worcester, Royal Vienna, Sévres porcelain, Minton *faience*, and other famous styles. The collection of plates is a museum by itself. If one wants to get an idea of the elegance and luxury of court life in the *Grand Monarque* days, let him examine this dozen of Sèvres plates decorated with the portraits of Diane de Poitiers, Gabrielle d'Estrées, Marie Stuart, Marie de Medicis, Duchesse de Pompadour, Madame Dubarry and other Court beauties, and valued at the trifling sum of $4,000. Others are decorated with portraits of Louis himself, of Henry VIII., Peter the Great and various monarchs, besides Scriptural, mythological and classical designs. Many of these are exquisite paintings,—in fact, the fame of the decorator being a chief element in the valuation. The antiquity, history, rarity, and the fineness of the ware and execution, are also important factors; and fashion, of course, is the final dictator. There is likewise a fine collection of framed plaques, some of them nearly two feet in diameter.

It is perfectly bewildering to move through the fairy palace of such treasures as the cameo and cut glass ware; the specimens of jade, agate and crystal; the bronzes, ivory carvings, gold lacquer, and multitudinous cabinet objects; the collection of books, sumptuously bound and illustrated in the highest style of art, and some of them rare and old editions. Above all, is one dazzled and amazed at the amount of silver wrought up into forms of beauty by art and man's device. It was here, more than anywhere else, that a sense of the Arabian Nights overcame me. Besides table sets and toilet sets, trays and tankards and flagons, comprising many hundreds of pieces, there are lamps and candlesticks and candelabra, and vases and plaques, and great centre pieces, and groups of statuary. These are largely of hammered silver, hand-chased, and gold-lined. The designs represent all manner of beasts, birds, fishes and insects, plants, vines, flowers and minerals, besides human figures and elaborate biblical, classical, Indian, Japanese and other subjects. One pair of immense candelabra is ornamented with scenes illustrating the habits of the North American Indian, carefully studied from Catlin's Portfolio, and modelled by St. Gaudens. The towering feature of this collection, however, is a pair of candelabra nearly six feet high and two wide, for twenty lights each, exquisitely ornamented throughout, and surpassing anything I have seen or dreamed of in the silversmith's art. It made me realize what a glory of the Jewish Temple must have been the *golden* candlestick of "beaten work," five feet high without the pedestal, adorned with flowers and "knops," and containing a talent of gold. If I were a "silver king," I should buy these for my argent palace. But whether the Lord is likely to be found "walking amid" such, any more than the tin candlesticks in the hut of Lazarus, may well be questioned.

After such an *embarras* and monotony of riches, it was a relief to come upon the collection of Japanese carvings in ivory, many of them exceedingly grotesque and amusing; better yet, the set of old Dutch Toys, about sixty dainty little objects, fit for the little princes and princesses of his Silver Majesty already alluded to. Just think of it,—sofas, chairs, tables, tea service, candlesticks, and even kitchen utensils, all of silver! Besides these are a sleigh and coach, a gondola, a dog-house; and, being Dutch, there are of course windmills, a peaked lantern, a spinning-wheel, a tea canister, a pair of bellows, and a treasure chest. The Fairy Godmother herself could not do a handsomer thing by her young favorites than this.

People seemed to find a relief to their dazzled eyes and strained æsthetic capacity in a couple of extremely homely and lean but realistic cats in porcelain, looking exactly as if they had just escaped from a watery grave. Very curious, too, was Mrs. Morgan's taste for snuff bottles, of which there are no less than 220 specimens, of all shapes and materials. Here and elsewhere in the collection one may inform himself to satiety and stupefaction concerning the modern craze for jade, that pale, sickly member of the sisterhood of precious stones, whose value seems to consist in its toughness and rarity.

But, after all, one goes back to the vases as the supreme and peculiar objects of interest in this Aladdin's palace of art. I should have liked to study for a whole day at least this vast and varied collection, especially the old Chinese porcelains, so quaint and fantastic and varied, and some of them very beautiful in deft and harmonious coloring. Among these, few interested me less (the cost excepted) than the "peach-blow," or (as they are more accurately described) "crushed strawberry" vases. The peculiar tint which constitutes their chief value seems to have arisen from an accident of firing, and to our eye not a specially happy accident either. And yet one newspaper critic actually had the mingled idiocy and irreverence to say, that if a vase should fall from heaven, we might expect it to be something like this $15,000 peach-blow. Diana of the Ephesians! what will not men apply the epithet "heavenly" to, if by that craft they get their gain?

I can well understand, however, that there may be vases in heaven, as well as vials. There are few things on earth into which so many qualities of beauty may enter, or which must combine so many elements of art, as a perfect vase. It must have fineness both of mechanical and artistic execution, of texture and glaze, of tone and tint, of form and symmetry, of design, and of harmony of all these with one another. What endless variety may it exhibit, of shape and proportion, of curve and contour, of body and neck and base, covers and handles, of panels and flutings and crests and raised ornamentation. Why, here is scope for the best work of the artist in designing, in color and in drawing; of the sculptor in modelling, in moulding and in carving; of the potter, in casting and in firing; of the chemist, and of the mathematician.

The history of the vase is the history of the world. The primeval savage shaped his clumsy vessel out of clay and sand, and his habitat is traced by the sherds of his rude pottery. The tombs of Egypt, thirty-five centuries old, reveal the vase in great perfection of form and decoration. Phœnician vases connect us with an equally distant past. The Chinese and Japanese vase, dating from an unknown antiquity, is the symbol of a long inurned and yet imperishable civilization. We mark the periods of European history and the traits of national character by the vases of Sévres, of Worcester and Staffordshire, of Vienna and Berlin and Dresden. The story of Palissy is the romance and heroism and martyrdom of art. Keats found in the Greek vase the emblem and embodiment of a race, who carried the ideas alike of intellectual and sensuous beauty to their highest development.

> "O attic shape! Fair attitude! with brede
> Of marble men and maidens overwrought,
> With forest branches and the trodden weed!
> Thou, silent form! dost tease us out of thought,
> As doth eternity. . . .
> Sylvan historian, who can'st thus express
> A flowery tale more sweetly than our rhyme!
> What leaf-fringed legend haunts about thy shape
> Of deities or mortals, or of both,
> In Tempe or the dales of Arcady?"

Alas! that poor Keats was so much and so merely a Greek as to read only the legend:

> "Beauty is truth, truth beauty,—that is all
> Ye know on earth, and all ye need to know."

What a singular and subtle thing is this which we call beauty! It seems almost like some divine essence, now crystallizing into form, and now voicing itself in sound, and now revealing itself in color like a heavenly shadow cast upon earthly objects, and anon stealing upon us through combinations and effects we cannot analyze. And happy he, who has been so constituted by the Former of the eye and ear and brain as to perceive these sensuous and æsthetic manifestations. And still happier they, to whom He has given it to be creators together with Him of this beauty,—or rather, has put into their hands the rod of power which shall evoke His beauty. And better than all to see the supreme beauty of holiness now, and to know that when the sights and sounds of this dim world shall fade, our eyes shall behold the King Himself in His beauty in the land which is very far off.

F. N. Zabriskie.

March 1st, 1886.

A SPECIAL PROVIDENCE.—Mr. and Mrs. A., Americans, were in Switzerland, and were joined by Mr. and Mrs. B., also Americans, and made excursions in company through a part of that picturesque country. After a few days Mr. and Mrs. A. left for Italy, informing their newly made friends of the route they intended to take. After they had gone Mr. B. was dominated with a conviction that he ought to follow his friends into Italy. He felt that there was something for him to do there, that for some reason his presence there would be necessary. This conviction troubled and burdened him for two or three days. But go into Italy he could not, for his means would not allow it. While perplexed a bill of exchange, entirely unexpected, was received from a friend in America—a bill he had no reason to expect. It was sufficient to enable him to make the trip into Italy. He explained to his wife that by travelling rapidly they could overtake the A.'s at a certain place. They started at once. On reaching the city decided on, they found that Mr. and Mrs. A. had just left. They took the next train for the next city generally visited by tourists, and, looking around in the station as they alighted, spied the A.'s about to enter a train for a point farther south. Arrangements were at once made to go on together. While at Rome the air became chilly and the A.'s had a fire made in the evening in the stove in their room. According to the Italian custom the fire was of charcoal. During the night Mrs. A. aroused her husband, saying, that she felt very much oppressed, felt very strangely, and urged him to rise and give her a portion of a remedy they carried in their luggage. Mr. A. found it difficult to raise himself; his limbs refused to obey his will, but by a great effort succeeded in getting upon his feet and across the floor to strike a light, when he fell and became unconscious. Mrs. A., also by a great effort, rose and made her way to her husband, and finding him fallen and, as she feared, dead, as rapidly as possible walked to the door and as she passed into the hall cried out, "Oh! my husband, my poor husband," and fell almost unconscious. Mr. B., in the next room, had been restless and unable to sleep, and heard the cry. He sprang from his bed and, after dressing hastily, entered the hall, where he found Mrs. A. lying, but evidently alive, and passed on to find Mr. A. Reaching him he found that his pulse was barely perceptible, and, divining the cause of the disaster, threw up the windows. After using restoratives Mr. A. gradually recovered consciousness, and Mrs. A. also revived. Mr. A. had been within about five minutes of death. These were all Christian people. We have given the facts without coloring. They all believe that the life of Mr. A., and probably that of his wife also, was saved by a special Providence. It was ascertained that the flue in the chimney was choked and the deadly carbonic acid gas from the charcoal fire gradually

filled the room. It is odorless and tasteless, and is detected only by its suffocating and paralysing effect. These American travellers based their belief in a special Providential intervention on these points: the conviction, which Mr. B. could not shake off, that he ought to go to Italy, that there was something there for him to do; the unexpected delivery of a draft which made the journey possible; the wakefulness of Mr. B. on that fateful night, and his immediate apprehension of the cause of the prostration of his friends. Why should he, a man who all his life long had had nothing to do with charcoal fires, divine at once that his fellow travellers were almost suffocated by charcoal gas? We have the account directly from one of the company.

The Northern Spring.

No violet odors in the air,
No thrushes singing by the mill,
No play of wavelets on the stream,
Or lambs upon the hill,
Nor swelling bud nor blade of grass
The coming of the spring doth show;
The cloud holds yet its wintry gray,
The earth its wintry snow.

But well I know beyond my sight
Is set the season's golden sign,
That guides, in northward-faring flight,
The wild fowl's wavering line.
And nearer, swifter, o'er the hills,
With burst of song and flash of wings,
The vernal pageant hastening on,
A new creation brings.

So, be my world as winter cold,
And be my gardens piled with snow,
I know that brighter skies will shine,
And softer winds will blow.
There shall be blossoms in the field;
There shall be singing in the wood;
And all the evil of my lot
Shall surely turn to good.

—*Prof. Huntington, in Minneapolis Tribune.*

The Sabbath Home and the Soul's Home.

BY REV. THEODORE L. CUYLER, D.D.

"THE sparrow hath found her an house, and the swallow a nest for herself, where she may lay her young—even Thine altars, oh Lord of hosts." This picturesque utterance of the Psalmist, who was homesick for God's house, often occurs to me on Sabbath mornings, as I see the pedestrians trooping along in their Sabbath attire. They do not saunter aimlessly, ready to turn in at the first church-door that stands open. Each one has his or her destination; the sparrows are flying to their own nest. There are indeed some ecclesiastical tramps who wander about from church to church, sampling the preaching and the music, with about the same spirit that they go to a lecture-hall or a concert. Such vagrants are the rolling stones which gather no moss. They take root nowhere, and of course can have no healthy growth. Occasionally there may be a case of awakening and conversion among these wandering auditors; but when that takes place, a genuine convert will seek for a *Sabbath home.*

This is indispensable to a wholesome religious life. How absurd it would be for the thousands who cross yonder Brooklyn Bridge every evening to halt at any house they might fancy and turn in there for the night. Instead of that each sparrow seeks his own domestic nest, where wife and children wait to welcome father or brother after the day's work is over. Healthy domestic love is anchored to a *place*, and to those who cluster in it. I always recommend to young married folk to secure a home for themselves as soon as possible, even though it be furnished with a pine-table and a camp-chair. Gregarious life suits sheep and cattle, but not human souls. But a domestic home is not more needful than a spiritual home. To the loyal child of God, the sanctuary becomes his feeding-place, his soul's pasturage, his place of meeting with the brotherhood of Christ, and with that blessed spot all the sweetest, tenderest associations of his Christian life are linked. As years roll on the spot becomes dearer; after a long sickness, or a far-off journey, how delightful to be in the old family pew again and to see the domine's familiar face in the pulpit. There is a prodigious meaning in that Bible-phrase, "*help* from the sanctuary." A day of soul-feeding there *helps* us wondrously to stand the wear and the tear and the temptations of the following week. The steadfast church goer and the steadfast worshipper of Jehovah is the most likely to be the steadfast man of business, or the thrifty housekeeper and trainer of the children.

This word *children* suggests a most important thought. The "swallow has a nest for herself where she may lay (or place) her young;" and the house of God is the proper nestling-spot and nursery for our children. A Sabbath home is just as vitally essential to them as a domestic home through the week. We cannot rear our sons and daughters in Christian nurture and train them for Christ if we deny them what is indispensable to our own growth. If we need the worship, the instruction, the inspiration, and the priceless blessings of God's house, so do they. Every minister should earnestly strive to attract the young, to interest them and to present the Gospel so simply and winsomely that an average child of ten or twelve years should be glad to listen to him. If he cannot do that, he lacks a prime qualification for the ministry. The children are the most important part of our congregations.

But "do they not have the Sunday-school?" Yes; and a well-equipped, and *Christ-presenting* Sunday-school is the right arm of a church. But a right arm is not the main body—and an arm dissevered from the body is a bloodless and impotent thing. All honor to the zealous, devoted Sunday-school teacher! He or she is often an actual pastor or shepherd to guide to Jesus those who have no spiritual guidance at home. But the Sunday-school never was ordained to be and never can be a substitute for the regular services of the sanctuary. Bring your children with you to church, dear friends! It is their nestling-place as well as yours. Are you quite certain as to what your young swallows and sparrows may be about while you are sitting in your pews? How do they spend the Lord's day at home? If you commit the sin of beginning the day with your Sunday *Times* or *Tribune* or *Herald*, you may be quite sure that the boys and girls will be deep in the police reports and fashion gossip and wretched scandals of those Sabbath-breakers while you are listening to the sermon. Then keep the secular desecrators of holy time out of your doors, and take all your "bairns" with you to the place where their young hearts may be led heavenward. Expect their early conversion to Christ. Pray for this; and while you are leading them to the "altars of the God of hosts," do not cease to labor and to hope that their souls may find a home there also.

The very core-idea of all true worship and all true service of Christ is that the *soul is housed and homed* in Him. Our hearts are very much like the birds. We fly hither and thither seeking some limb to light on that will give us rest. But the limbs break, or the tree in which we build our nests for selfish enjoyments is hewn down. Like Noah's dove, we find no rest; and God never intended that we should find anything solid, and safe and satisfactory to our immortal souls outside of Jesus Christ. Continually we hear the snapping off of some perch, or the fall of some bough on which poor uneasy hearts were trying to find peace and enduring happiness. Only in one spot is the soul's deep hunger fed, only on one strong support does it find rest. Reader! you will be a homeless, hungry, sin-tortured bird of passage, until you set your face towards Jesus. You need not create the home; you have only to *find* it. My blessed, loving, all-powerful Saviour opens His Divine heart to you and cries out: "Come unto ME and ye shall find rest for your soul." Through an everlasting Sabbath He will be an ever-joyful Home.

John B. Gough.

[By Joseph Cook. Prelude to Monday Lecture, Boston, February 22d.]

TWO nations, now the foremost on the earth, mourn a fiery man of Kent. Humanity mourns; for this man had fire in his emotions, in his imagination, in his intellect, in his will, and in his conscience; he was himself a pillar of fire, through which God looked in the morning watch of a great reform, and troubled the hosts of its enemies and took off their chariot wheels. He who has addressed more than eight million, five hundred thousand hearers, he who has spoken to more than eight thousand five hundred audiences, and travelled more miles on his lecture tours than would reach twenty times round the globe, lies at rest in his own library yonder at Hillside.

John Gough, as the English love to call him, and as he often called himself—John Bartholomew Gough is the full name—came into this world in the seaside town of Sandgate, in the county of Kent, August 22d, 1817. He had a surly welcome to the shores of England. Poverty rocked his cradle, but genius, also; for his mother was a woman of bright intellect and of most admirable balance of character. She had for twenty years been a school teacher in the hamlet of Sandgate. His father was a stern, good man, who had brought six medals out of the Peninsula War.

The little boy and his sister, with the mother, were obliged to glean in the harvest fields, and were often glad to take home what few fallen heads of wheat they could find, and thresh them out on the floor of the schoolhouse. At twelve years of age, in 1829, the boy was sent out from his mother's house in a most venturesome way. He was put into the hands of a family emigrating to America. His passage was paid for. His mother came out and stood behind a wall to catch, unobserved, a last glimpse of her boy.

He went to a farm in central New York, and, after two years' experience, finding that he was not being sent to school, either on week days or Sundays, resolved to learn some other business than that of the farm. From his tenth year onward, he was never in any school as a pupil. He sold his pocket knife to pay postage on a letter to his father, and asked his permission to go to New York to learn a trade. The permission came, and the boy at last, when about fourteen years of age, obtained a position in New York as an assistant in a bookbindery at $2 25 a week. He was obliged to pay $2 a week for his board. After a considerable period of suffering, he earned $3 a week, and invited his mother and sister to come to him in this country. They hired two rooms, and were happy.

In the dull season in the winter the boy and his sister lost their positions. The familiar tale of the poor in periods of business depression has to be recited concerning these children and their mother. They went into a garret. They had no food or fuel on many days. The boy would go beyond the municipal boundaries, and beyond the suburbs, to pick up billets of wood at the side of the country roads, and would drag them back to his garret. His mother grew ill. One day, when there was absolutely nothing in the house that she could eat, he rushed out, pawned his coat, and bought a little meat and broth for his mother. When bread failed wholly, on another day, he went sobbing down the street, and a kind-hearted man asked him what the matter was. "I am hungry, and my mother is hungry," said the boy. "Very well," said the stranger, "I can't do much, but I will do something." And he gave the boy a three-penny loaf. He took it to his mother, and before it was eaten the family Bible was placed on the rickety pine table, and thanks were offered to God for His deliverance.

The boy and the girl lived through this winter. The mother hardly survived it. When the fierce suns of the next August beat on the low garret roof, the heat became intolerable. One day, preparing John's simple supper of rice and milk, she fell, by an apoplectic fit or paralytic stroke, much like that which occurred in the career of the son last week in Philadelphia. John sat all night by the side of his mother, holding her hand after her death. The sister could not stay in the garret. For three days after the death the boy and the girl did not taste food. The body was put into a simple pine coffin, without shroud, and carried on a cart to the potter's field. The two children walked behind, hand in hand.

Later, evil companionship caused Mr. Gough, when about twenty years of age, to fall into habits of intemperance. He sank, with remarkable swiftness, to delirium tremens. His temperament was intense, and he ran through the terrible gamut of nervous exhaustion with extreme rapidity.

After these horrors, what happened? You all know the story of Joel Stratton, who, in Worcester yonder, touched the despairing mechanic on his shoulder, told him he was a man, could yet reform if he would sign the pledge, and so brought to bear upon him personal solicitation and sympathy, that he induced him to attend a temperance meeting, and to sign the pledge. He broke it twice, once voluntarily, and once under influence of drugs administered by an enemy, but after 1845 he kept it.

Mary Whitcombe married John Gough before he had taken the pledge for the last and successful time, and when he owned only one suit of clothes and ten silver dollars. She knew there was genius in him and conscience, and her faith in her husband is a supreme proof that she herself possessed elevation of character and moral genius. How far they have walked together! And how long will they walk together yet, before the great white throne.

I have thrown this dark picture of John Gough's earlier career before you in order that I might thank God for overruling all this evil so as to educe from it abundant good. Without this baptism in the fires of poverty and of delirum tremens, we should never have had the full force of his intense sympathy applied to the work of rescuing the drunkard from ruin. We never should have had in its full power his supreme and most contagious confidence that the most degraded man may be lifted out of the slums. We should never have had in him, even with all his genius as an orator, the inspired earnestness which is the key to all hearts.—*Report in The Advance.*

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

Dr. Bishop's Vedder Lectures.

IN sending Dr. Bishop to deliver the Vedder Lectures at New Brunswick, the General Synod of our Church sent a man of convictions, who had a message to deliver and who has delivered it clearly and fearlessly.

The Vedder foundation was established to meet and oppose the unbelief of our time. The lecturer of this year holds, as he stated in his first lecture, that the best way to oppose unbelief is by strengthening and deepening belief. There is no cure for scepticism except faith. There is no so sure way of opposing sceptical tendencies as by clearly setting forth those points in the Divine economy of grace which are the eternally settled landmarks, the well planted cornerstones of that scheme which was devised and is revealed to us by eternal wisdom.

From the beginning to the end of the course, then, Dr. Bishop has clearly affirmed the supernatural. His defense of truth has not been of the kind that goes on with the opponent of truth in apparent consent and agreement so far along erroneous paths that the listener becomes charmed with the surroundings, and when the would be champion of truth at last begins with a feeble "Well, but—" to try to get back to the right road, the listener in confusion and doubt is on the whole rather inclined to remain at the point to which the two have conducted him, than at the call of one to go back over the ground he has traversed. The Vedder lectures of Dr. Bishop have not left possible any such doubt as to where he parted company with the opponents of truth. At the very first step his challenge, "Whither goest thou?" is clear; and equally clear his answer, "*we go this way*, for we believe, *for these reasons*, that this is the revealed way of the Lord."

At a time when so many ministers are unconsciously "giving away" the central truths of the religion of Christ, at a time when so many young men are blindly following the "talk of the newspapers," and the ignorant scepticism of so called "scientific" reviews, whose writers have never had the plan of salvation clearly and intelligently set before them, it is a most valuable work for the Church thus to set forth the essential truths of the Reformed belief, in sharp contrast with the tendencies of the time. And if we may judge from what many of our most intelligent laymen, as well as professors and ministers at New Brunswick say, while not all have agreed with the lecturer on all minute details or in all of certain sweeping assertions, all *have agreed* that it has been a wholesome and a blessed experience to hear Reformation theology thus clearly and fearlessly set forth.

The lecturer has shown a thorough mastery of his subject from the theological side. If he has refused to speak as flatteringly of natural science as do most writers and speakers of our day, if he has declined to assume a perfect familiarity with the atheistic and the agnostic literature of our day, he has anchored his refusal to read exhaustively along these lines in principles which are so well taken and so clearly held that his position is strong.

To speak for a moment of particular points in the lectures:

The fine emphasis placed upon the value, in this life as well as for the life to come, of *faith*, and its essential reasonableness; the passage in the beginning of the lecture upon "Creation," in which the great bell of sovereignty was tolled again and again in eloquent and solemn sentences, each beginning with the words, "In the beginning, God;" the strong defense of verbal inspiration of *the original manuscripts*, as written by holy men *θεόπνευστοι*, breathed through by God—a defence which put down as its extreme point the inspiration of the Hebrew vowel points, and challenged controversy—a defence of verbal inspiration which will leave every young man who heard it better able to defend the thesis, "The Bible is above Nature;" and the closing lecture, upon the Atonement—these are points and passages in the Vedder Lectures which cannot be forgotten by those who heard them.

On the whole, the effect of these lectures has been to make all devout Christians thankful that they have once more heard the central truths of the Bible so clearly and strongly defended by one whose earnestness and zeal, supplemented by and growing out of earnest study in this country and in Europe on Reformation ground, peculiarly qualify him to defend the Reformation theology as Vedder lecturer in one of its strongholds in America.

An outline of the reasoning of the lectures is in preparation for the paper of next week. That made for this week's paper proved faulty.

....A Meeting of the Sunday School Union of the Classis of New York will be held in the lecture room of the Twenty ninth street and Fifth avenue church on Tuesday evening, March 30th, at 8 o'clock. Addresses by Rev. William Walton Clark on "Sunday-School Work: What to Do and How to Do It;" and by Rev. George H. Smyth on the "Conversion of Children." Choice selections of music by the Collegiate Church choir.

Pastors, consistories, teachers and friends are cordially invited to attend. Sec.

....Theological Seminary, New Brunswick, N. J.—The eighth address in the course was delivered before the Society of Inquiry by J. Chamberlain, M.D., D.D., of India. His subject was, "Coöperation in Mission Work." In his unique, earnest, enthusiastic and comprehensive way he presented the condition of things in India at the present time and the imperative need of a change. He pointed out the existing evils which result from the plans now pursued in mission work. Each denomination is endeavoring to build up a church of its own peculiar shade and color. Instead of presenting a solid, aggressive, moving front to heathendom, the army of Christ is sometimes so divided that one part makes war upon another. The different denominations often see their own flag and fail to see the banner of Jesus Christ.

The address was timely. Dr. Chamberlain has awakened considerable thought on this subject, and again called the attention of the churches in this country to it, and it is hoped that the agitation will not stop here. One need of India is a confederation of the different church bodies now at work there into one organization—the Church of Jesus Christ in India. It is a pity, if not a positive evil, to transplant our divisions at home to the foreign field and thus cause disputes among believers there which have little or no significance to them.

The address was deeply interesting. The points made were well taken; the arguments used were forcible and reënforced by strong illustrations drawn from a rich field of experience.

The Doctor has a peculiar way of illustrating. He follows in this the methods of the learned men of the Orient. Instead of stating the point and then illustrating it, the order is reversed. The story is told, and then, by way of climax, the truth it illustrates. Several times during the address this method was pursued with great effect. The students feel greatly indebted for what they heard. Their attention has been called to a great and important subject, and coming years will undoubtedly bear the fruit of the seed which is now sown. B.

....Grand Rapids, Mich.—Rev. Jno. H. Wyckoff, whom we had the pleasure of entertaining at the parsonage, addressed the First Church on Sabbath morning, March 14th. In the afternoon he spoke at the Third Church, and in the evening at the Second, to a union meeting of the Second, Fourth and Fifth churches. He favored the Sunday-school of the First Church with a short talk, in which, as in all the services of the day, he was exceedingly interesting and instructive. We have no doubt our esteemed brother, whom all were happy to see and hear, awakened an increased interest in the cause of missions.

The Fifth Church have extended a unanimous call to Rev. R. H. Joldersma, of Spring Lake, Mich., which he will probably accept.

The Liberal Holland Church have formed a publishing company, with their pastor as editor. The first number of *Stemmenuit de Vrye Gemeente* ("Voices from the Liberal Church") has appeared. Its aim, and that of other publications, will be to propagate liberal views. In their "Regulations" governing the congregation it is declared that baptism is not essential to membership, and that the Lord's Supper shall be observed in the evening of Good Friday, and no one shall be excluded from participation.

Rev. William H. Hoffman, formerly pastor of the Reformed Church of Pottersville, N. J., has for nearly a year past been the pastor of the Mission Wood Presbyterian Church of this city. Mrs. Dr. Garretson is at home with Mrs. Hoffman, her daughter.

Brother S. H. Cobb is prospering. Unfortunately the acoustic properties of his new church are very defective, and remedies are sought. The "Dutch" pastor uses the Liturgy of the Reformed Church on all sacramental occasions, with the consent of the Session and to the great edification of his people!

Rev. Isaac Collier will soon close his labors in the Congregational Church of Lamont, Mich., and desires to return to the ministry of the Reformed Church. He resides here. P. M.

....The Classis of Saratoga, at a special meeting on March 15th, received the Rev. Edward A. McCullom from the Classis of Schenectady, and made arrangements for his installation at Schuylerville on April 7th.

A call from the church at Reynolds (old Schaghticoke), upon Rev. Theo. Shafer, was approved.

S. C.

....The Rev. Abraham H. Myers, who died on the second day of this month, had attained the great age of nearly 85 years. He had been a minister over half a century, having graduated from the Seminary at New Brunswick in 1830. He was one of the few surviving original subscribers to The Christian Intelligencer, his first subscription being made previous to the publication of the first number, in order to assist and encourage the new enterprise. The notice of his life was received too late last week to be put under the news of the Church, and we repeat some of the facts it contained. Mr. Myers became an *emeritus* pastor in 1878, so that his active ministry fell short of half a century by only two years. In the forty-eight years of his activity he had the pleasure of welcoming 408 persons to church fellowship on confession of their faith. Two revivals of marked power and large results occurred under his ministry. His simple, undoubting faith in Christ and His cheerful acquiescence in the will of God were characteristics which impressed every one who knew him well. That confidence was honored by God. God satisfied him with long life and a life of usefulness, gave him hundreds of souls as his hire, and gave him to see those he had counselled and befriended rise to eminent usefulness. Many remember him to-day with devout thankfulness, and many regard the world as poorer by the loss of a genuine Christian nature, of one who in deed and in truth was a temple of the Holy Spirit.

....Kalamazoo, Mich.—The Second Reformed Church, having outgrown the hall in which they held worship from the time of their organization, (the 30th of last June), have now rented the Unitarian Church edifice on Park street. This place seats 300, is filled every Sabbath morning, and is already too small to accommodate the evening congregations.

Last Sabbath eighteen were publicly received into the communion of the church, ten on confession and eight on certificate. An adult Bible-class was formed numbering thirty five members. A beautiful silver-plated communion service of six pieces was presented to the church by the Reformed Church of New Paltz, N. Y., as a token of their continued interest in the work of their former pastor, Rev. A. Vennema.

A suitable and commodious church building is not only a desideratum, but an absolute necessity. Observer.

Kalamazoo, March 20th.

....Orange City, Iowa.—I make these extracts from a few preliminary remarks to Rev. J. A. De Spelder's discourse, delivered on the first Sunday in this month:

"It is just one year ago that our morning services were instituted. It is a time for retrospection and thanksgiving.

"Almost at once there grew out of it a Sunday school, which has proved a source of profit to its own members, and has voted to support a converted Hindoo now studying in the Chittoor Seminary.

"Soon after there grew out of it the organization of a church whose Christian work and benevolence give occasion for thanksgiving to Him 'who worketh in us both to will and to do of his good pleasure.' Since the organization, April 27th, three members have been received on profession of faith, seven by letter, making the total membership thirty-one.

"There has grown out of it, also, a Ladies' Aid Society, which has been engaged in raising funds in behalf of local religious needs, but hopes in future to become an auxiliary in missionary work.

"There have grown out of it, moreover, a prayer and praise service, which has been conducted without intermission during the year; a Sunday-school teachers' meeting, and recently the organization of two catechetical classes for the religious instruction of children and youth. In view of these facts our hearts should glow with gratitude to day"

So they should, but that very evening some had to return home for want of room in our present place of meeting. Others stay away because it is impossible to ventilate that room properly when it is full of people. When warm weather comes we cannot meet there at all. V. Z.

....The Classis of Paramus held a special meeting at the Synod's Rooms, on Monday, April 22d, when a joint application from the Consistory of the Church of Nyack, N.Y., and Dr. Wm. H. Clark for the dissolution of the pastoral relation was presented and granted. Dr. Clark was dismissed to the Classis of Philadelphia. Dr. Clark resigned the offices of Stated Clerk and Treasurer, and Rev. John C. Van Deventer was elected to fill the vacancy. The following resolution was unanimously adopted:

Resolved, That we hereby express our appreciation of Dr. Clark's faithful and efficient services as the Stated Clerk and Treasurer of this Classis for nearly thirteen years; our utmost confidence in him as a Christian man and minister, and deep affection for him, and that our prayers follow him to his new field of labor. S. C.

....HOPE COLLEGE.—The Secretary of the Board of Education, Dr. Mandeville, has asked for the speedy forwarding to said Board of any moneys designed for Hope College. The undersigned would earnestly repeat the above request, and give some reasons for so doing.

The College is being carried on with undisputed progress and success. During the current year 151 students are in attendance, the course of instruction is fully and efficiently accomplished; and the Christian status of the Institution is indeed gratifying. There is no difficulty or discouragement in view, except the want of funds and the danger of a deficit for the current fiscal year, which closes in April, 1886.

The Board of Education has not been able to make appropriations to the College since Sept. last. The churches in the West are generally engaged in making collections for the Theological School; no appeal has been made to the churches in the East, and but few special donations have come from the East during the current year. Hence we fear and deplore the necessity of a deficit or debt and wish to avoid it.

May I not, then, expect personal friends and churches to make such offerings as they deem practicable at once, and forward to Rev. G. H. Mandeville, D.D., No. 34 Vesey street, N. Y. CHAS. SCOTT, Pres.

....JERSEY CITY, N. J.—The pastor and members of the Free Reformed Church rejoiced together on last Sabbath in the reception of 17 new members by confession into fellowship of the church. Of this number six are heads of families, eleven are from the Sabbath-school, and eight from the pastor's class. This class, of 50 different Sabbath-school scholars, has, in three years yielded 37 church members, three officers and twelve teachers for the Sabbath-school.

....FORT MILLER, N. Y.—The annual festival held March 12th was noted for its large attendance and increased friendliness. After the company had been most delightfully entertained with singing and recitations, supper was served, and as usual with this church many basketfuls remained. On this occasion there was sufficient for an after-social at the house of one of the members. The church has awakened to a new life and give a cordial reception to their new pastor, Rev. E. A. McCullum, who has recently come among them.

....PHILADELPHIA, PA.—The anniversary of the Sabbath-school of the Fourth Church, the Rev. Cornelius Schenck, pastor, was celebrated on Sunday evening, March 14th. A large audience crowded the church. The exercises were in charge of the superintendent, Mr. A. W. Givin, who has served in that office for twenty-five years, and who in his annual report stated that there were 449 names on the roll, an increase of 27 over last report; the average attendance being 276. Ten scholars had joined the church during the year. The school had contributed $221.19 for missions. The treasurer had received altogether $1,236.39; of this amount $845.16 was for the debt on their building. The report had other items of interest.

The pastor congratulated the school on the encouraging nature of the report, and in the course of his remarks said that he could not forget that this was the twenty-fifth anniversary of Mr. Givin's superintendency, and he also offered his congratulations on that account. In the quarter century which had passed great changes had taken place. Much had been done, and much had been projected for the future. When Mr. Givin took hold they met in a small room and had but a small attendance; now they have a large, handsome room, nearly filled in every part. He was sure that their superintendent had the hearty thanks of parents and children, and he himself thanked God for Mr. Givin's fidelity and overflowing geniality, hoping that he may be long spared to them. He had felt, as they had felt, that some visible token of their appreciation would be in order, and he had much pleasure, therefore, in handing to Mr. Givin a gold watch in testimony of that appreciation, accompanied by their earnest prayers for his welfare.

Mr. Givin was taken by surprise, and quite overcome by this handsome token of esteem, and returned his thanks in a few well-chosen words, spoken with deep emotion. The singing, conducted by Mr. W. F. Givin, the chorister of the school, was heartily engaged in, and added much to the interest of the occasion.

....THE REV. WM. W. CLARK, whose Bible Readings have been heard with so much satisfaction and profit during the past winter by churches in this city and vicinity, has been conducting Union Gospel Meetings at Lakewood, N. J., for two weeks. The *Times and Journal* of that town on the 20th said:

"The meetings have been very largely attended every evening. The most careful attention was given to the Word so earnestly and eloquently presented. Some thirty arose for prayer and quite a number gave evidence of having been hopefully converted, while many others have been led to consecrate themselves anew to the service of the Lord. These meetings under the leadership of Mr. Clark have been a great blessing to our community. The Bible Readings every afternoon have been especially instructive and helpful to Christians to a clearer understanding and a more perfect knowledge of the Scriptures. Mr. Clark by his kind Christian spirit and manner won the hearts of all, and the only regret is that he could not have remained longer."

Later information is that thirty hopeful conversions have occurred, while over fifty have arisen for prayer, that the revival is still advancing and larger results confidently expected.

At present Mr. Clark is supplying Rev. Dr. Pierson's church in Philadelphia, while the pastor is in Florida seeking rest.

....ALBANY, N. Y.—On Sabbath morning the 14th, the Rev. Edwin F. See, of the Third Church, much to the surprise and regret of the congregation, announced his resignation of the pastorate in order to accept the position of Secretary to the Brooklyn Young Men's Christian Association. The departure of Mr. See will be regretted by all the Reformed Churches of the city and Classis of Albany and by a large number of Christians of all denominations with whom he has coöperated intelligently and with spirit in the various union evangelical efforts in that city. The *Argus* says with truth that "his success in Albany has been of the most flattering nature." The church three years ago, when Mr. See assumed the pastorate, had lost some of its strength, was regarded as being in an out-of-the-way and rather undesirable location. Since that time, as the *Argus* reports, it "has steadily increased in influence and membership, until now it is in a flourishing condition. One hundred and seven persons have been added to the membership, the pew rents have nearly quadrupled, and about $3,000 has been accumulated as a fund for the building of a chapel." Outside of his church Mr. See has been constantly in demand as a lecturer on temperance and kindred topics before Young Men's Associations and other organizations. He is to be congratulated on the selection by the Christian young men of Brooklyn to fill a position of so much honor and responsibility. The Association there has recently entered its new building on Fulton avenue, admirably furnished for its special work, which has cost about $300,000, is endowed with $150,000, and is the religious home of over 2 000 young men. The field is a noble one and we wish Mr. See a great success, while we participate in the general regret that for a time at least he will not be the pastor of one of our churches.

Gleanings from our Exchanges.

....The Rev. Wm. H. Gleason, D.D., has had the satisfaction on the very threshold of his ministry in the First Church of Hudson, N. Y., of welcoming into communion twenty seven new members.

....The children of the Sabbath-school of the First Church of Somerville, N. J., realized from a fair recently held the sum of $150, which was added to the debt fund.

....A pleasant sociable was held by the congregation at Chatham, N. Y., the net proceeds being about $60.

The General Outlook.

....The new burgomaster of Prague, in Bohemia, is the first Protestant who has held that office in 200 years.

...The Society for Improving Workingmen's Homes, of the city of New York, supplied over 84,000 lodgings and 415,000 meals at its three houses last year.

....At the recent meeting of the New York City (Methodist) Church Extension and Missionary Society, it was stated that during the past twenty years the number of churches and missions in the city has increased from ten to twenty, and the Sunday school scholars from 1,862 to 6,679.

....Mr. E. C. Richardson prints an interesting report on the libraries of our Theological Seminaries. By denominations the totals are, first Presbyterian, fourteen, with 203,000 books; then Catholic, eighteen, with 186,000; Congregational, ten, with 128 986; Baptist, fourteen, with 105,000; Episcopal, twelve, with 86,000; Lutheran, thirteen, with 52,000; Reformed (Dutch) one, with 37,000; Methodist six, with 28,000.

....In the State of Wisconsin the Lutheran Church numbers more members than all the other Protestant churches combined. The Synod of Wisconsin has 115 pastors, 195 congregations and 40,000 communicants. The Wisconsin District of the Missouri Synod numbers 79 pastors, 155 congregations and 28,500 communicants; the Iowa Synod has there 20 pastors and at least 25 congregations; about 100 congregations and 25,000 communicants belong to other Synods. Wisconsin therefore has about 300 Lutheran pastors, 470 congregations and upwards of 90,000 communicants.—*The Lutheran.*

....The number of the communicants in the Episcopal Church in the last twenty years has grown from 161,224 to 398,098, and the number of dioceses and jurisdictions from 34 to 65; but there has been no corresponding increase in the number of candidates for orders. If there had been the present 272 would be more than 600.

....The Rev. W. C. Roberts, D.D., of the Presbyterian Home Mission Board, says: "The Board has 1,435 ministers, who started last year 195 churches and received into church fellowship 16,000 persons, 9,000 on profession of faith. They also started 380 Sunday-schools, nearly all of which will become churches in a short time. The Board had a debt of $139 000 last May, which has been reduced $28,000. In the meantime the work has not stopped but because of this debt no advances could be made. We are obliged to refuse many pressing appeals for ministers and teachers because we lack the money to send them."

....Cardinal Manning, who is much interested in the cause of temperance, has lately opened in London a Home for Inebriates.

...As a result of the revival at Drury, Springfield, Mo., every college student save one, every girl in Fairbanks' Hall, and even the servants, have all become Christians.

...The *Examiner* reports religious interest in most of the Baptist schools for colored people. In Richmond Theological Seminary a number of students are planning to go to Africa as missionaries. At Hartshorn Memorial College in Richmond the students have given $80 for African missions. At the Atlanta Seminary 125 young men are enrolled, nearly half of whom are ordained, licensed, or have the ministry in view.

....The First Baptist church at St. Joseph, Mo., under the impulse of its 200 recent additions, have sought out an accessible field and colonized a church, having previously bought the lot and built a commodious house.

. ..The Germans will not admit the Jesuits into their colonies. Any other form of priest may come, but not the Jesuit. Bismarck may flatter the Pope, and be complacent to the cardinals, but the sons of Loyola, the servants of the "black Pope," he will not abide. Their missions are prohibited in all German colonies.—*The Presbyterian.*

....In what is called "Inner London," since 1851, the Episcopal Church has increased its accommodation at the rate of 65 per cent; the Roman Catholics are said to have increased at the rate of 135 per cent; the Congregationalists, 60 per cent; the Presbyterians, 73 per cent; the other Methodist bodies, 196 per cent; and the Wesleyan Methodists, 118 per cent.

News of the Week.

WEDNESDAY, MARCH 17.—Chamberlain and Trevelyan threaten to resign from Mr. Gladstone's Cabinet....Six new cardinals to be created by the Pope....2,500 copies of Beaconsfield's "Endymion," published by Harper & Brothers, of New York, and sent into Canada for sale, have been seized by the Dominion customs authorities at Ottawa. The books will be destroyed to-morrow. A Montreal firm has the copyright of the work. ....The schooner that struck the "Oregon" has not been identified. It is thought the Cunard Company will compromise with the passengers ...The body of L. G. Dewitt, who fell from the ice mound at Niagara Falls two weeks ago, was rescued yesterday, after cutting several days through the ice. ....A suspected man was hanged three times in Indianapolis, and then lashed forty times....Messenger boys in Boston are on a strike....Henry Long, one of the victims of the "Idlewild," was buried yesterday... Vice-President Hoxie, of the Missouri Pacific, having refused to treat with the Knights of Labor, several passenger and freight trains were side-tracked; a sheriff's posse fired on a mob who were obstructing the way....The terms of agreement between Jacob Sharp and his employés were signed yesterday....The New York Aldermen have been enjoined by the Court from granting cable road franchises in New York city.

THURSDAY, 18.—Mr. Gladstone's plan for Ireland is said to be to buy out the great landlords for $600,000,000. Mr. Chamberlain is reported to be opposed to it....The Scotch Church is not to be reorganized, as Parliament opposed....Moonlight outrages continue to be reported in the south of Ireland....The treaty of peace between Servia and Bulgaria has been ratified by the interested powers....Thirteen prisoners were shot down in cold blood at Carrolton, Miss. The victims were colored and were under arrest....Governor Murray, of Utah, has tendered his resignation to the President, much to the regret of the Americans in the Territory....The trouble caused by the strike in the Southwest still continues.... W. S. Warner has been ordered by the referee to refund over a million of dollars to the receiver of Grant & Ward. ..The bill in opposition to the Staten Island bridge was vetoed by Governor Abbott....The passengers of the "Oregon" are laying claim for the loss of baggage and jewelry. It is feared that the mail that went down with the steamer will be lost.

FRIDAY, 19.—It is very probable that Mr. Chamberlain will withdraw from the Cabinet, as neither he nor Mr. Gladstone is willing to yield....An international religious convention under the auspices of the Salvation Army is to be held in London.... The hanging of Riel is being discussed vigorously in the House of Commons, Canada. ....Disorders among the unemployed classes of Manchester are being confirmed.... Bishop Harrington's murder by the King of Mombassa is confirmed....The investigation before the committee in the Pan-electric scandal is being continued....An agreement has been reached as to the trouble on the Texas & Pacific Railroad. Hopes are now held that the strike in the Southwest is over....Alderman Jaehne was arrested for bribery. Inspector Byrnes says Jaehne confessed that he received $30,000 for voting for the Broadway Railroad franchise....Sheriff Grant seized the house and furniture of W. S. Warner in New York on account of Grant & Ward....Sixty three bags of mail were picked up by a pilot-boat from the late steamship "Oregon."....Miss Abigail Bates, well known as one of the two heroines who frightened away the British in the War of 1812, by sounding the fife and drum, died in Scituate, Mass., yesterday, aged 89 years. She and her sister were left in charge of the lighthouse. A British man-of-war appeared. The two girls, seizing a fife and drum, entered a grove of trees and made all the noise they could. The British feared the presence of an American force and sailed away. The town of Scituate was saved and two cargoes of flour lying in the harbor.

(Continued on page twelve.)

Our Contributors.

Praises in the Dark.

Acts 16: 26, 27.

BY SARAH GOULD.

HARK! what sound in prison walls
On the ear so sweetly falls!
Music from the living tomb
Scatters all the midnight gloom.

Paul and Silas, in their chains,
Sing, forgetful of their pains;
Notes of praise in accents clear,
Greet the waken'd prisoners' ear.

Suddenly, with arm of might,
Comes an angel on that night;
Chains are loos'd, the prison shakes,
Freedom on the captives breaks.

Like those captives let us raise,
When 'tis darkest, songs of praise;
He who broke the prisoners' chain
Sends us joy to soothe our pain.

Infidelity in Japan.

BY A. MIYAKE.

II.

LET us ask upon whom the responsibility to lead Japan, in a right way to true civilization, rests? What will be the destiny of Japan, if we trust her to the hands of atheists? The ship of Japan, under the mismanagement of her mates, is sure to stray from the true line of navigation and miss the harbor of civilization. The dashing waves and hidden rocks will strike her till they finally break her up into a wretched state. France has given us a good example, at the time of the first revolution, when, according to the description of Burk, "Men hated God with all their hearts, with all their mind, with all their soul, with all their strength." Of course, they could not strike the sun out of the heavens, but they were able to raise a dense smoke that obscured it from their own eyes. Not being able to revenge themselves on God, they took a delight in viciously defacing, degrading, torturing and tearing to pieces His image in men. What was the effect? We do not expect that Japan will follow the footstep of France. But alas! she is going that way and if we leave her to continue in the present condition, she will be lost. Then what shall we do to save them, and through them, our Japan?

There are three ways, I think, neither of which can be neglected: I. The organization of Christian institutions for the education of the young men. There are the national university and the colleges, where infidel principles are governing all, both professors and students. The graduates carry with them this spirit wherever they go and in whatever work they undertake. Therefore it is very necessary to organize thoroughly equipped colleges in which mathematics, the natural sciences, philosophy, history and political science should be well taught, *under Christian principles*, and thus to produce Christian educators, Christian philosophers, Christian statesmen and Christian scientists, their supreme object being one—the glory of God and salvation of their fellowmen.

II. The publication of the Christian works; that is, to translate the works of the best foreign authors on Christianity into Japanese, or to publish originally for the cause of Christianity. Many works of atheists, of German philosophers and of British thinkers are already translated, and many scholars are pub lishing the philosophical works which have great influence among the young people. But no works of Christian theologians and philosophers are translated nor originated yet. It is of great importance to fight with atheists and materialists in the field of books.

III. The educated ministry. This is of greater necessity and importance than the other two. This is the *pressing want*. I dare to say that Christianity is not yet preached to the highly educated, that hardly can a minister preach effectually the doctrine of Christianity without being well educated in every department of knowledge. It is true that the most important part of the preparation of the minister consists in heart culture, in getting more faith and more love. This gained, we still feel the importance of a sound education for them. They are attacked from outside, and looked to as guides by their congregations in time of difficulty. They ought to be able to speak upon all those views of science which touch upon religion, and, if necessary, to confute the arguments of the atheists. Some foolish ministers may proudly say that we entirely trust to God and we can tell the people of the love of God; we do not need scientific knowledge; faith! faith! faith will overcome the world. Such ministers forget the warning of our Lord; such ministers see no effect, under the present circumstances of Japan. Atheistic men are formidable giants, and the ministers should meet them like David, leaving the issue in the hand of God. They must remember that even David chose five smooth stones. They should pick up not only one stone, but *five* stones, and these five stones should be as *smooth* as possible. God will help, but only those who help themselves. The enemies are preparing their weapons, and it is foolishness to go into the battle field with bodies naked and exposed on all sides. By all means, be furnished with weapons which, if not shining more than those of the enemies, should be at least *as sharp and as powerful.*

These needs having been supplied, there is great Christian work yet to be done. The signs of the time show that there lies hid a tremendous power in our Christian work, which will not take a long time to show itself in its fullest activity. When that time comes, we will be independent. We, Christians, are still weak in our means and many things necessary are left untouched, and some though touched are left incomplete. We appeal to your sympathy. And the time will come soon when there will be a feast of plenteous harvest before God and "we shall eat in plenty, and be satisfied, and praise the name of the Lord our God, that hath dealt wondrously with us."

Phebe and the Prayer-Meeting.

BY MARY E. BRUSH.

PART II.

IN a few minutes the two girls were hurrying down the quiet street leading to the church. The bell was still ringing—slowly, irregularly, in a half discouraged way. The evening air was mellow with the warmth of spring and fragrant with early flowers and faint earthy smells. There was the delicate, misty green of unfolding buds among the interlaced boughs and twigs of the maples overhead. Westward, lines of red and gold barred out the setting sun. In the deep purple of the eastern sky a few stars were beginning to slip out, one by one. There was a peacefulness about the scene which gradually pervaded the hearts of the young girls, and, when they reached the little brown building in the rear of the church, both were in that calm, restful state of mind so conducive to true worship.

As to the meeting itself, it was pretty much as Cara had described. The attendants were the persons she had mentioned, together with perhaps a dozen others. Good Mr. Perry rose and, with the customary expression of patient resignation on his face, opened the meeting by prayer and a reading of Scripture. Being somewhat nearsighted, he did not notice the presence of the two new comers, especially as both were screened by the broad, military back of Miss Serepta Peabody. But when the singing began, something occurred that quite electrified him. It so happened on this particular evening, that good Miss Janie Bell was not there to "jump up and strike the key on the organ," and poor Mr. Perry was wondering despairingly, what could be done, when Cara Lindsay, who, in former meetings had kept silent simply because, like many others, she could better lead than follow, now, in response to an entreating glance from Phebe, started the tune in her clear, well-trained voice, Phebe joining in with her low, rich alto.

There was a faint ruffle of surprise; Mr. Perry looked greatly relieved and full of gratitude, and it was with more than usual fire and earnestness that he began expounding the passage of Scripture he had selected. What he said was good and scholarly, though perhaps partaking too much of pulpit oratory. A little plain, practical talk might have been better suited to the place and people, but dear Mr. Perry believed in following the method suggested by a certain well known bishop—"When you preach, preach as to archangels!"

But many a minister has found out that this won't do when talking to plain, unlearned John Smith or Mary Brown. Sermons must be served according to the mental digestive apparatus of the hearer. But to go back to this particular meeting. There was a certain dreary solemnity about it not entirely broken by unwonted earnestness in preaching or melody in singing. Phebe could not help contrasting it with the lively meetings held in her school town.

"Things must be changed here," she pondered to herself. "No wonder that there is no more interest in the church and that spirituality is at low ebb. A healthy prayer-meeting is the heart of all true religious advancement. I wonder if I can do anything! I wonder if Mr. Perry would think me officious or be angry with me if I made any suggestions!"

Certainly the reverend gentleman did not look as though he would scorn any help, as he came towards her after the meeting had ended and the people were passing out.

"I am heartily glad to see you here, Miss Phebe. And you, too, Miss Lindsay," he said with a cordial grasp of the hand. "It does me good to see new faces. I'm tired of preaching to empty benches," with a smile that ended in a sigh, for Mr. Perry, who was a most faithful and conscientious minister, felt a keen regret at seeing no good result from his efforts.

"Well," said Phebe, boldly plunging in, "it really seems to me that we ought to have this small room filled every prayer-meeting night! There are plenty of people, I'm sure—enough, even of our own church members."

"I know it—I know it, my dear young lady! If one could only gather them in! I've done my best, but I am painfully aware of the fact that our meetings are dull. It is the same in the church—a lack of interest. Some have suggested that the matter might be improved by social gatherings—'flap jack suppers' and 'maple sugar festivals and the like'"—with a little grimace. "But we've tried these. They are very good in their place, bringing the young people together in a friendly way, but I fail to see that our prayer-meetings or church services are any better attended afterwards. Now Miss Phebe, and you, too, Miss Lindsay, I frankly ask your aid. Can you make any suggestions?"

"Well, I'll agree to come and help with the singing," said Cara, who was touched by the tired discouraged face of her pastor.

"And that will go much toward making the prayer-meetings attractive," Phebe broke in earnestly. "Now at our meetings in C——, we had a great deal of singing. Whenever Mr. Pendergast thought things were getting a little dull, he just called on somebody to select a hymn—he rarely gave one out himself. It gave a chance to different ones to have their favorite songs sung and so added an individual interest."

"Now that's an idea," said Mr. Perry briskly. "It has always puzzled me to select suitable hymns—hymns that would be enjoyable to each and all. I'll make a note of that, Miss Phebe, and now can't you tell me a little more about the order of your meetings?"

"Well," said Phebe a little hesitatingly, "We all took part in it. Sometimes the talk was on 'favorite texts.' Different members of the congregation were called on to give passages of Scripture that they particularly liked, or, perhaps, concerning which they were sometimes puzzled. Then Mr. Pendergast would point out the peculiar beauties or significance of these verses. Questions and answers went back from people to minister and minister to people. It was delightfully informal and friendly. There was nothing stiff nor conventional about it. We all came together for mutual help. It was both social and spiritual."

"That is just what I want here," said Mr. Perry earnestly. "I have prayed long and fervently that some showers of the revival spirit might bless us, and I have become more and more convinced that it must begin in our prayer-meeting. I feel thankful to you both to-night—to you, Miss Cara, for your help in singing, and to you, Phebe, for your practical suggestions. I trust I may rely on your aid in the future?"

"As I said, I will do what I can," and there was a look of earnestness in Cara's dark eyes.

"And I," said Phebe, and she added mentally, "I thought my work lay in foreign lands, but I find it right here in my prayer-meeting. Well, God knows best, and He will help me."

And God did help Phebe, as He always helps those who ask Him for strength to battle in a good cause. And I wish that all of you might visit Phebe's prayer-meeting now! You would find neither empty benches nor lack of interest!

And if any who read this little sketch are accustomed to attend a meeting that is dull and unattractive, let them be certain that God has work for *them* in that very meeting—that with them, *individually*, lies its success. In some way or other, they can add to its improvement. If they cannot sing, they can pray; if they cannot pray aloud, they can repeat some helpful, comforting verse. At all events they can be prompt in attendance, they can show an interest in what their leader says. And, most practical of all, there are few who are so friendless as to be unable to invite some one to go to the meeting with them. Ask a relative, a neighbor, a servant even—be sure that God will bless your efforts—and it may be that you will win a new jewel for your crown!

$100,000 for Foreign Missions.

SHALL THEY HAVE IT?

TWO consecutive General Synods and two General Conferences have pronounced in favor of it,—representative bodies, all of them, in the truest sense. This is their estimate of the value of our Missions to the life of the Church and as the expression of that life; their judgment of what they need and ought to have for their successful prosecution. There is only one way in which that estimate and judgment could be more distinctly and explicitly pronounced, and that is by the gift, on the part of the churches, of the full amount thus named.

This they have failed, so far, not only to do, but to give any sign or promise of doing, before the year is done. The reports of receipts into the treasury from month to month, and the statements with which they are accompanied, would seem to indicate that, despite the utterances of Synods and Conferences, the churches have either forgotten or rejected the idea.

Has anything appeared or occurred, meanwhile, to invalidate this judgment?—to make this appear too high an estimate, improper to ask and too large to give? We believe there is nothing, absolutely nothing.

The need of such a sum, if not greater, *is more evident* than it was two years or a year ago, or even last November, when the Conference met at Fonda. No thoughtful Christian can read the papers there presented and now published by the Board—(and it would be a happy thing if every member of the Reformed Church would read them and pray over them, and ask, in view of them, "Lord, what wilt Thou have me to do?")—and not feel that, if the estimate errs at all, it is too low rather than too high. When, from all our Mission fields, there comes the cry for men, and, from men enough to meet the want, comes the response, "Here are we; send us!"—when brethren devoted to their work and their Lord, but overwhelmed by labors and responsibilities they are unable to discharge or perform, unanimously ask to have their supplies increased or their field reduced,—there surely can be no question as to *need*.

Nor, *as to worthiness and success*, has anything occurred to invalidate the judgment in favor of so large a sum. The General Synod, in Syracuse, last year, deeply impressed with the evidences of God's blessing resting on the labors of our missionaries, testified its gratitude and uttered its devout thanksgiving therefor. No tidings of losses or disaster have since come to cause discouragement. The fields from which reports of last year's work have been received,—Japan and India,—show the Divine blessing as great as before,—in Japan greater and more wonderful than ever. There is no reason to think that the report yet to be received from China will show the tokens of God's favor to be less.

If we look back further than the year,—say for twenty years,—the evidence of growth to the Divine blessing is simply marvellous. Within that period the number of missionaries has increased but five, but that of stations and out-stations from 19 to 141, or seven times and a half; of native, ordained pastors, from 3 to 19, or more than six-fold; of all native helpers, from 43 to 206, or five times nearly; of churches, from 10 to 41, and of communicants, from 576 to 3,196, or five times and a half.

Is it any wonder, then,—should it be matter for surprise or question, that an increase so great, with all the increasing labors and opportunities it involves, should call for a corresponding increase in the gifts and efforts of the Church? Could we reasonably expect anything else? Could we worthily or honorably offer less?

Is it too late, even now, to take this matter seriously in hand, and, by earnest and united effort, accomplish it? To do it could not be otherwise than honorable to us as a Church, nor could it fail to bring relief to our Missions and glory to our Lord. This $100,000 raised would swallow up all debts, and settle the questions that now are so perplexing, as to the immediate future of certain portions of our work. It would answer No! to Dr. Chamberlain's inquiry, and say to him, "We do not mean to let you give up the Telugu field, nor let others reap the harvest." It would give the same reply in regard to other objects whose future is in uncertainty.

We have received this work as distinctly and directly from the Lord, in the working of His Providence, as though His own hand had pointed out to us the fields and His own voice from heaven had summoned us to enter them. The work is His. The growth that makes it great, and that creates its large demands, is the evidence of His blessing on it. The demands themselves are His demands upon our faith and love. "*It can be done*," writes one who has given life long and abundant proof of his devotion—"*It can be done*, if each true man will mark for himself, after thinking, for just one absorbing moment, of Him who loved him and gave Himself for him. Do ask them to try *that*, even if some should be thinking they have done enough. What is *enough* to do for Him?"

If we all honestly "try *that*," it *will* be done.

The Revision Must Be Revised.

A DECLARATION of "one of the ablest American scholars," quoted in one of your recent issues, brings to mind the concluding sentences of an earnest advocate of the new Revision in a letter recently received from him. The Alleghany professor "declares that the Revised Version is deformed by many faults that could have been avoided." The friend whose name, if mentioned, would have great weight with the readers of THE CHRISTIAN INTELLIGENCER, writes: "There are blemishes in the Revision. They ought to be removed." The correctness of the first of these short sentences will not be disputed by any. The reasonableness of the second is also indisputable. But it is more than reasonable. For as an "ought to," that is within reach, always means "must," with a correct moral agent; and as this matter of revising the Revision is now within reach, and the class of people interested in it are correct moral agents, that only can legitimately follow which is stated at the head of this article.

The Revision must be revised. And is not this what was expected at the beginning? Did the New Testament Revisers intend their work to be adopted as they presented it to the people, and as we now have it? If they did they were, however many their other excellent qualities, certainly very unpractical gentlemen. For if they did intend this, did they not then practically declare themselves as follows? "We hereby present to you, the millions of English readers who do not understand Greek, the result of our labors in revising the New Testament, in the form we expect you to adopt it. But we have added an appendix to notify you that according to the judgment of the entire American Committee of Revisers, there are 854 errors in our work, 498 of which you will find we have pointed out in 'Classes of passages,' and the other 356 in numbers varying from 1 to 40, in all the New Testament books except Philemon." But whatever their intentions in the matter, they certainly created a moral necessity for revising this Revision.

The Revision must be revised; for, leaving that appendix out of the future editions, could not mend the matter. *Scripta litera manet.* That appendix has woven a wire club of 854 strands, which will always remain in existence for infidelity and Satan to wield against the Church of God and the consciences of men with tremendous force, until it is untwined and the separate strands are either woven into the Revision or thrown aside by those invested with authority in the matter.

But the authoritative committee inventory of 854 errors by no means presents all "the many faults" by which, according to Prof. Warfield, "the Revised Version is deformed," and "that could have been avoided." The difference between the work of individual translators is even more serious. In your issue of July 6th, 1881, it was shown in an article on "One Verse from the New Version," that in John 6: 27, "nine out of ten of the alterations made in this one verse of the new translation, are nullified by the discrepancies among the different portions of the translators' work." And if an ordinary "pastor" could prove this in regard to one verse, how great must be the need of revising the whole Revision.

A practical plan was then suggested for this re-revision, which may not be the best now. But LET SOME PLACE BE DEVISED for a revised revision and be PUT IN PRACTICE. For the Old Testament Revision, which is proved by one of the most earnest advocates of the New Revision to be marred by a list of "English cockneyisms," and of which Prof. Denio, quoted February 10th, like many other learned men, "by no means approves of everything," cannot annihilate the errors of the New Testament Revision.

And how wise it would be, in revising the Revision, to expend the infinitessimal labor necessary to correct the few mistakes in the division of chapters, etc., and thus avoid throwing on the Church the herculean labor of producing a popular substitute. "There are blemishes in the Revision. They ought to be removed." PASTOR.

The Third Party.

DEAR CHRISTIAN INTELLIGENCER: Presuming upon our long acquaintance, I am moved to address you in a very direct manner. The occasion is the appalling muddle into which you seem to have fallen, as indicated by your utterances of the last few weeks on Prohibition.

I am sure your editors have not deliberately landed you there, for I know them as men of far-sightedness, given to looking all around a subject. Some wicked imp has mixed things up. We have always regarded you as one of God's witnesses, and have loved you for your good testimony. We do not wish you to be political in a partisan sense—to advocate a third party or any other party. But what does this mean? "The third party, as a rule, secures only the defeat of Republican candidates." What a slap at the Prohibitionists! What a delicate caress of the Republicans! and so slyly, so cunningly done, under the pretext of a defence of your religious and non-political character, that the political wire-puller could scarcely excel it.

In your last issue you seem to go out of your way to tell the world that John B. Gough "never engaged actively, you believe, in any political measures to advance the temperance cause." Inasmuch as Mr. Gough's public support of the Prohibition party ticket in 1884 was one of the striking features of that contest, and his subsequent warm adherence to that party till his death well known, we are at a loss under what head or classification your statement should be ranked. Whether the result of a want of information or not, its needless introduction carries a suspicion again of a partisan design.

But our greatest surprise is that you should hold that a great moral question, always yours, falls out of your domain by becoming political. On that principle the Church itself which you claim for your main issue, would be lost to you, should the politician begin to make an issue of it. It is true, you say you have no intention of excluding the subject, but in explanation declare that it is your policy to "say a word considerately now and then in favor of restricting (sic?) the liquor traffic."

Alas, has it come to that! Know you not that the issue is not the *restriction* of the traffic, but its destruction? Cannot the INTELLIGENCER come out of this muddle and "speak a word now and then" for the destruction of this greatest enemy of man, and of the Church, without offensiveness toward any party and especially without nursing the wounds of its sore partisan contributors to the disgust of all the rest. There are many churches in this land standing silent as the grave because of the liquor traffic, and, I believe, there is scarcely one out of ten the land over which dares to bear witness to the whole truth concerning this power, which is undermining the strength and sapping the life out of them all. God, I feel assured, is raising up a standard against it, and if the INTELLIGENCER cannot come to the standard, it can at least forbear trying to kick it down. If it can't speak a word for the cause, it can at least say in its heart, God bless it. W. H. V.

An Unusual Discovery.

THE *Athenæum* of Feb. 13th has the following: The *Turkestan Messenger* publishes a letter stating that two ancient Christian sepulchres have just been discovered in the plain of Tchouia, in the district of Tokmak. One near Tokmak itself was discovered by Dr. Poiarkoff, and the other in the environs of Pishpek was brought to light during the operations of the topographical survey. The cemetery in the environs of Pishpek extends over rather more than thirty square yards, and its surface is covered with a quantity of gravestones bearing angular inscriptions surmounted by a cross. Dr. Poiarkoff has requested permission to carry out some excavations in the cemetery at his own expense, and it is hoped that no inconsiderable scientific results will be obtained by his researches.

MISS KIN KATO, a graduate of the Normal School in Tokio and for a time a teacher in the kindergarten of the Normal School of Japan, is attending the Normal School of Salem, Mass. She has come to the United States by the appointment and at the expense of the Japanese Government, to study our systems of education so that she may be prepared to assume the superintendence of the normal schools of Japan. She is the first lady sent abroad by the government to complete her education, and expects to remain in this country three years. She is not a Christian, but has no prejudice against Christianity.

The Reading Room.

Our Book-Shelves.

....“A HISTORY OF GERMAN LITERATURE.” By W. Scherer. 2 Vols. Professor Scherer has composed not only a very satisfactory account of the beginning and progress of German literature, but also a very interesting one. The translation, by Mrs. F. C. Conybeare, seems to be cleverly made; it is certainly graceful and spirited. The fact that the work has reached a third edition in Germany, is proof enough that those most competent to decide upon its merits have given it their approbation. The record is carried to the death of Goethe in 1832, but advances to a short description of the work of Jacob Grimm in 1835, and follows one department of literature down to 1841. At the end is a valuable Chronological Table and an important Bibliographical Appendix, followed by a full Index.

The golden thread running through the literature of Germany consists of the old Heroic Songs, long preserved by tradition, and at last in good part collected in the immortal Niebelungen. Of the early written forms only a fragment remains. Prof. Scherer compares the Niebelungen with the Iliad and Odyssey, and claims for it an equal rank in some of its parts. These songs have moulded German character and given it some of its noblest traits. It is very interesting to follow their varying fortune, now supreme, now neglected; but sure to assert their superiority and to win back the love of the people after every period of neglect. At last Schiller and Goethe embodied them in classical forms, but unfortunately, so far as the latter is considered, added a sensuousness which has tended to degrade German character.

This literature, while losing nothing of its virility, received a Christian religious cast from Ulfila's Gothic Scriptures and from the missionary efforts of the Irish Columbanus—St. Columba, as we have been wont to call him. It was also modified by the literature of France, but maintained its distinct German character. What it borrowed was made to serve, and not allowed to rule. We follow Prof. Scherer's record of this development with real pleasure. The story is a charming one.

Not less engaging is the history of the rise of the High German form of this literature, made national by the poets who were the annalists, almost the journalists, of their time. They were the favorites of the princes and were attached to their courts. A line of remarkable men is described in an uncommonly interesting chapter. Luther's translation of the Bible and the tracts of the Reformation established the High German as the national literature, made the Germans one people, and prepared the way for the empire achieved by Prince Bismarck. Indeed, the great Chancellor simply accomplished a national desire, and that desire had been awakened and fostered by the High German poets and authors.

Prof. Scherer does not consider the moral influence of the works of Goethe. He speaks of the many noble sentiments to be found in his writings, but fails to notice the paganism and impurity which pollute nearly everyone except Hermann and Dorothea. Indeed, our author is generally content to describe without criticism. In our judgment Goethe, while a most fascinating writer, has degraded the German nature by leading it into scepticism and voluptuousness. A large part of the second volume is devoted to Lessing, Goethe and Schiller. A period of comparative barrenness follows them, and, as it seems to us, as the natural result of the sensuousness and paganism introduced by Goethe. Some day Germany will throw off this spell and return to a Christian faith and the heroic virtues of former days.

Is it necessary to say that we have read these volumes with great and profitable enjoyment, and that we heartily commend them to those fond of history, and especially the history of intellectual development? (Charles Scribner's Sons.)

....“THE WORLD AND THE LOGOS,” by the Rev. Hugh Miller Thompson, S.T.D., LL.D., Assistant Bishop of Mississippi, is the title of the Bedell Lectures, 1885. With remarkable learning, skill and eloquence, the author of these two lectures, delivered at Kenyon College, Gambier, Ohio, discusses the doctrine of Evolution and kindred phases of the questions between Science and Religion. Taking St. John's Account of the Beginning in its relations to the Eternal Word, Bishop Thompson shows that the godless science of the times is as completely hostile to the Johannean Cosmogony as to that of Moses, and, while speaking with the utmost respect of the eminent abilities and learning and services of Darwin, Spencer, Huxley and their peers in the realm of the modern sciences, he also keenly sees their errors and dissects their theories and disputes their arguments and conclusions. His style is vigorous, racy, pungent and elegant, and it carries the reader swiftly along the deep channels of his clear, strong thought. We quote a characteristic passage from the conclusion of the first lecture:

“‘Survival of the fittest,’ is it? Who are the fittest? What does nature know about it, or ‘natural selection,’ when it comes to man? He shall decide, I say. His hunch-back child shall survive as Alexander Pope, to write Dunciads and Essays on Man. His poor, puny offspring shall survive, as Isaac Newton, to tell the world how its Maker hangs the stars in order and rolls the systems in harmony. His purblind, scrofulous son shall be Dr. Samuel Johnson. His blind men shall see Iliads and Odyssies arise from the many sounding sea, or their sightless eyes shall pierce the heavens with Milton and scan the secrets of the abyss. His weakling, doomed to perish by your blind law of survival, shall stand upon the quarter deck of the ‘Victory’ and guide the thunders of Trafalgar. Man shall measure, by his own judgment of fitness, his own children; and the weakest of them, physically, shall be his heroes and leaders, his lords of men and shakers of the world.” (G. P. Putnam's Sons.)

....“SYNOPTICAL LECTURES ON THE BOOKS OF HOLY SCRIPTURE.” By Donald Fraser, D.D. Two volumes. Fourth Edition. The idea of this work is admirable. A general view of the contents of Scripture is what all Christians ought to have, but which very few do actually possess. Their reading is partial, limited and fragmentary, and of much of the Bible they know nothing. To counteract this error or rather meet this deficiency, lectures such as are stated in the title of these volumes are well adapted. The treatment, indeed, is not ideally perfect. Other writers might make a better selection of the points to be treated, and perhaps communicate more information in the same space. Still the work is good, and may be cordially recommended to those who would enlarge and clarify their acquaintance with the substance of Divine revelation. Only let them beware of substituting this for the Bible itself. It serves its true office when it induces and fits men to read understandingly the whole Book of books. (Carters.)

....“COMMENTARY ON THE GOSPEL OF JOHN.” By F. Godet. Vol. I. Translated and edited by Timothy Dwight, of Yale College. The publication of Prof. Godet's Commentary upon the Gospel of Luke a few years ago, has made many American Bible students acquainted with the author, and prepared the way for a cordial reception of this, his masterpiece of exegesis. The volume already issued contains a valuable introduction and the comments on chapters I.–V. The work is scholarly, but at the same time adapted to popular use; exhaustive, without being tedious. We do not know of any other single work that gives so clear and impressive an idea of the Gospel and of the discussions that have arisen concerning it. Prof. Dwight, the American editor, has added his notes at the close of the volume, thus securing continuity of treatment both for the author and himself.

Sabbath school workers will find in this work a great deal of information and suggestion that cannot fail to be helpful to them in teaching the lessons selected from this grandest of the Gospels. (Funk & Wagnalls.)

....In “THE FIGHT FOR MISSOURI, from the Election of Lincoln to the Death of Lyon,” who was one of the earliest victims of the Civil War, Thomas L Snead, who was Chief of Staff of the Confederate Army of the West, and a Member of the Confederate Congress, gives a succinct history of the struggle for that great border State. His narrative covers only the period of the nine months which elapsed from the Presidential Election of 1860 to the battle of Wilson's Creek, which secured Missouri to the Union. Its value consists largely in personal reminiscences of events of which the author is the only prominent surviving witness; and in his comparison of the Confederate with the Union accounts of that momentous crisis. (Charles Scribner's Sons.)

....“JEWELS OF PRAISE,” by Asa Hull, is a Collection of Choice Original Hymns and Tunes, suitable for Sunday-schools, Bible Classes and the Home Circle. Of the 192 pages, 157 are filled with copyright, original hymns and tunes, and the remainder with “Familiar Hymns,” which everybody knows. There are thirteen Christmas carols, four for Easter, four for missionary meetings, seven for anniversaries. The music is easy, lively and pleasing to the popular ear, and the collection is apparently free from the jingle jangle that has lowered the standard of much of the Sunday school song of the times. (Asa Hull.)

....“THE MAN OF FEELING,” by Henry Mackensie, and the two comedies of Sheridan, “THE RIVALS AND SCHOOL FOR SCANDAL,” form the fifth and sixth volumes of “Cassell's National Library.” The first is one of the most sentimental sketches which the last century produced, with so many “tears” and “chokings” that the editor puts them in an index. Still it is better than Sterne's famous “Sentimental Journey,” in being free from a positively vicious tendency. The comedies of the second volume are so well known that we need only refer to them as being given in this cheap and handy form. (Cassell & Co.)

....“RELIGION IN A COLLEGE,” by Rev. Dr. McCosh, noticed on the first page last week, is published by Messrs. A. C. Armstrong & Son.

Our Library Table.

Periodicals, Serials and Notes.

....Mr. Curtis, in the April *Harper*, discusses, not from a Puritan point of view, nor indeed from a very profound view of any kind, the modern stage. In fact, his pleasant gossip is apt at times to sound almost like *persiflage*. But it is charming, nevertheless, and often has a deeper and more earnest meaning than appears upon the surface. Mr. Howells, in his “Editor's Study,” touches a profounder chord in his comments on John Fiske's late books, and on Count Tolstoi's “My Religion,” and his reflections are as charmingly expressed. Mr. Warner, besides his usual “Drawer,” appears in the first part of a serial novel of description and travel, and of course abounding in his characteristic felicities of characterization. The beginning of a new novel by Blackmore is a literary event of no small interest, especially as it deals with the times of Lord Nelson and introduces the old hero himself. Besides these, there is a short story by Helen Hunt Jackson, and some pleasant “Neapolitan Sketches,” articles on Pigeons, and on “Cattle-raising on the Plains.” Phil Robinson's “Going down to the Sea in Ships” is a delightful mingling of history, travel, and fancy. The veteran authoress of “John Halifax” begins a serial novel, and “A Postmaster” has some suggestive statements about Civil Service Reform. The illustrations of *Harper* were never finer than this month.

....The *Musical Herald* for March contains an extended account of the opening of the new music hall in connection with the New England Conservatory, which is named after its donor, “Sleeper Hall.” The report embraces a fine Dedicatory Ode by Louis C. Elson and an address by Dr. Duryea.

....The *Musical Visitor* for March gives several good selections of Easter music which will be appreciated by choirs and choristers. It contains also organ voluntaries by Cramer and Beethoven, and a pleasing variety of reading matter.

BOOKS RECEIVED.

Lee & Shepard: Young People's History of England. By George Makepeace Towle. 12mo, pp. 388. $1.50; also,

Danger Signals. The Enemies of Youth. From the Business Man's Standpoint. (Containing Advice to the Young on the Evils of the Day from Many Merchants of Boston.) By Rev. F. E. Clark. 12mo. pp. 192. $1; also,

Haphazard Personalities; Chiefly of Noted Americans. By Charles Lanman. 12mo, pp. 387. $1.50; also,

Hints on Language in Connection with Sight-Reading and Writing in Primary and Intermediate Schools. By S. Arthur Bent, A.M. 16mo, pp. 73. 50 cents; also,

The Message of the Bluebird. Told to Me to Tell to Others. By Irene E. Jerome. 4to. 8 full-page illustrations. Cover “Imperial Antique,” knotted with silk floss. $1.

Ticknor & Company: Light on the Hidden Way. With an Introduction by James Freeman Clarke. 16mo, pp. 133. $1.

Fords, Howard & Hulbert: Reason and Revelation, Hand in Hand. By Thomas Martin McWhinney, D.D. Crown 8vo, pp. 594. Cloth, $1 50.

A. C. Armstrong & Son: The Mosaic Origin of the Pentateuchal Codes. By Geerhardus Vos. With an Introduction by Professor William Henry Green. 12mo, pp. 263. $1 50.

Funk & Wagnalls: Helen; or, Will She Save Him? By Mrs. Sarah M. Perkins. 12mo, pp. 138. 75 cents.

United Brethren Publishing House, Dayton, Ohio: Notes of Triumph: For the Sunday-school. By Rev. E. S. Lorenz and Rev. I. Baltzell. Square 12mo. 268 Tunes and Hymns. Board, 35 cents.

Macmillan & Co.: A Tale of a Lonely Parish. By F. Marion Crawford. 12mo, pp. 380. $1.50; also,

The Bostonians. A Novel. By Henry James. 12mo, pp. 449. $2.

Robert Carter & Brothers: Dick: The Captain of the Family Ship. By the author of the “Win and Wear” Series. (The Gillettes.) 12mo, pp. 194. 75 cents; also,

Nan, the Missionary. By the author of the “Win and Wear” Series. (The Gillettes.) 12mo, pp. 194. 75 cents; also,

The Parables of Christ. By A. L. O. E. 12mo, pp. 285. $1.

UNBOUND BOOKS AND PAMPHLETS.

Good News. A Collection of Sermons by Sam Jones and Sam Small. First Series. A second series under the title, “Joyful Tidings,” will soon be issued. J. S. Ogilvie & Co.

Popular Family Atlas of the World. J. B. Lippincott Company.

Lorenz Alma Tadema. His Life and Works. By Georg Ebers. From the German by Mary J. Safford. With Thirteen Illustrations. 16mo, pp. 12. 40 cents. William S. Gottsberger.

Our Sensation Novel. Edited by Justin H. McCarthy, M.P. (No. 63, Harper's Handy Series.) 16mo, pp. 152. 25 cents; also,

Lord Vanecourt's Daughter. A Novel. By Mabel Collins. (No. 516, Harper's Franklin Square Library.) 4to, pp. 66. 20 cents.

The Two Advents Contrasted. Four Advent Sermons. By Rev. John W. Beardslee, D.D. 4to, pp. 56.

Plutarch's Lives of Alexander the Great and Julius Cæsar. (Cassell's National Library, Vol. I., No. 8.) 18mo, pp. 192. 10 cents.

Must the Chinese Go? An Examination of the Chinese Question. By Mrs. S. L. Baldwin, Eighteen Years a Missionary in China. 8vo, pp. 48. 20 cents. Phillips & Hunt.

PERIODICALS.

March.—The English Illustrated Magazine, The American Journal of Philology.

April.—The Magazine of Art, Harpers, Cassell's Family Magazine, The Home Missionary, The Atlantic Monthly, American Agriculturist, Wide Awake.

NEW BOOKS.

The Late Mrs. Null. By FRANK R. STOCKTON, author of "Rudder Grange," "The Lady, or the Tiger?" etc., etc. 1 vol., 12mo, $1.50.

Mr. Stockton's first novel is certain of an enthusiastic welcome from the thousands of readers of his short stories. He was not only written a very characteristic novel, but a great deal more; a powerful sustained story, in which all his best traits are put into a fitting form and a permanent piece of literature.

American Diplomacy: And the Furtherance of Commerce. By Hon. EUGENE SCHUYLER author of "Peter the Great," etc., etc. 1 vol., 8vo, $2.50.

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Oceana: or, England and Her Colonies. By JAMES ANTHONY FROUDE, M.A. Illustrated. 1 vol. crown 8vo, $2.50.

Letters to Dead Authors. By ANDREW LANG. 1 vol. Elzevir 12mo, gilt top, $1.

The History of German Literature. By Professor WILLIAM SCHERER. Translated under the supervision of Prof. Max Müller. 2 vols. 12mo. $3.50.

What Does History Teach? By JOHN STUART BLACKIE. 1 vol. 16mo, cloth, 75 cents.

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The Home.

AUNT MARJORIE'S CORNER.

Home.

THE little word, so familiar and so expressive, is perhaps the sweetest in our English tongue. It gathers up in itself a thousand tender associations; it possesses the fragrance of the dearest recollections; it is hallowed by all that is pure and of good report. A man goes from home to the world with its attritions and cares; he returns to its peace and shelter as to a refuge. A woman abides in her home as in a centre of influence and a temple of prayer, herself the priestess at its most sacred shrine and the maker of its laws. In the humblest home, wherever four walls give the privacy which sets a family apart from other families in a place by itself, the mother in right of her office is queen. "The many make the household, but only one the home," sings the poet, divinely taught, for home without the mother's or the wife's guiding hand is an anomaly.

Men, all by themselves, may order an establishment creditably, be well fed, well housed, and maintain a certain degree of comfort, rough or polished, according to their social requirements or their measure of culture. But at their best they may attain to the freedom and perhaps to the conveniences of a club; not to the serenity and peace of a home. In ordinary cases, a home in which no woman presides, is like a harp out of tune, like a book with the pages torn in the middle, like a song which has lost its melody.

Sentimentalize as we may, however, there are homes and homes. There is no magic in the word itself, no subtle witchery which compels us to admire a home simply because there father, mother and the children live together. Which of us has not seen children brought up in what to the outside world appears to be the pattern home, the place of places for the development of strong, noble and symmetrical character, and still those very children have not turned out well, have made shipwreck of principle, and drifted, forlorn and dismasted, on the sea of life? While from another home, less apparently perfect in its ordering and wholesome in its atmosphere, the sons and daughters have been graduated into honor and usefulness, to the puzzling of wise and thoughtful people.

Home should make its inmates happy, contented and at ease. It should be a training school, not a prison. It is quite possible for the children at home to be governed so much that they never learn self-government; to be kept in leading-strings till they absolutely cannot walk alone. In all good and successfully administered homes there is liberty for the individual as well as law for the whole. That is the happiest home in which each person finds his or her tastes considered, while there is no selfish pressure exerted and where there is no constant irritation because of conflict and contention.

We spend a great deal of time and thought upon the decoration of our houses, longing to have them beautiful and attractive. It is well to do so. But better the plainest home with white walls and undraped mantels, and nothing about it to please a fastidious taste, if therein be mutual deference and courtesy, gentle and considerate care for others, than the most elegant and palatial residence without love.

By love we mean not only the sentiment of affection, but that practical kindliness which makes little sacrifices easy, and blossoms in daily politeness and in gentle words and acts.

Consecration.

THE inquiry which "A Mother" makes in regard to the subject of "Consecration" in a recent INTELLIGENCER, has interested me very much, inasmuch as it has long been a subject of deep interest to me, and not until the past few years have I found any satisfactory solution of this vital and every way important personal subject, and that was given in a paper written by Mrs. Herrick Johnson and read by her at a meeting of the Women's Foreign Missionary Societies, held during General Assembly at Springfield in 1882. From this exceedingly instructive paper I send a few extracts which I think will interest and throw some light on an often discussed subject. She says, "Consecration! What is that? Do we know?" "Oh, yes; that is, set apart for the service and worship of God—that is great piety, great zeal, great devotion!" Is it? Well, perhaps so; but I apprehend it as a type of piety and zeal and devotion very different from what some imagine. It falls glibly sometimes from Christian lips, and somehow we do associate with it a great apparent devotion.

Dear friends, be assured consecration means something far beyond and above all this. In its best and truest sense it means—and I use this phrase in a most reverent way, and only because it exactly expresses the thought—it means unconditional surrender. Lay all the stress and all the weight you will on both those words, you cannot make them too strong. Unconditional surrender in our minds that we are not our own, that we belong to God and all that we possess, and then, and only then, if called to suffer we can

> "In the hottest fire hold still
> And yet whisper 'As God will.'"

It seems to me that, as soon as one has attained to this state of religious experience, it will not be necessary for us to ask the question which the mother asks, but that the path of duty will be made clear and plain to us through the teaching and leading of the blessed Holy Spirit, and the perplexing questions which so often arise as to which, this or that, is right or not, God will make plain to us as He has promised, "I will guide thee by mine eye."

What is that? It is Livingston dead on his knees with that beautiful pledge fulfilled, "My own Jesus, I have given my whole self to Thee." It is the sainted Duff, fainting with excess of longing and emotion. "If the fathers and mothers of Scotland have no soul for India, I will go back and show them there is one old man who can die for them." It is Bushnell, weak, worn, ready to die, turning his steps back to Africa because he could find no strong young Christian to take his place. It is you and I, just so soon as we have the spirit that makes our wills one with God's; that makes us content to be just where God has placed us, and that makes us work just the same, in or out of sight; and to do just what He has given us to do.

Then again, this surrender means that nothing of all our possessions—time, talents, influence, money, children—nothing is too good or too precious to devote to Christ and His cause.

And the writer of this article would add this, which has been wrought out in her own experience. That this consecration which Mrs. Johnson speaks of cannot be made once and for all, but it must be a repeated act. Each day we must surrender all that is dearest and most precious in God's hands. And we not must be surprised or startled if God takes us at our word sooner than we expected, or in a different way from what we ever anticipated. We must have it a fixed and settled matter. A. E. K.

For Little Brains and Fingers.

DEAR AUNT MARJORIE: As you have invited the daughters as well as the mothers to write to you on that much perplexing Sunday question as viewed from their standpoint, I think you may be interested to hear about two practical ways of amusing children and keeping them quiet, both of which have been tried successfully in my own home.

For the first, a number of slips of paper are necessary, upon which the oldest must write questions from Bible history, making them easy or difficult according to the ages and acquirements of the little ones. Let me suppose that the oldest one, A., has written fifty slips, and that she has four children, B., C., D., and E., to amuse. Commencing at B., she asks the first question which comes to hand. That being correctly answered, A. continues until, perhaps, the fifth, which B. cannot answer, but as C. can, A. passes on from B., first giving to him—or her—the number of slips which correspond to the questions answered. And so on until the slips are exhausted, when the children count the number each has, and A. gives a card to the one who has the most.

But now we are all engaged in publishing a paper, actually a "Sunday newspaper!" But it does not partake of the character of most of those, inasmuch as each article has a moral. Of our paper, which comes out twice a month, we have only one number, as all the articles must be copied by hand from the various MSS. The two children, eight and ten, write very creditable little stories, and they are always careful to make them suitable for the day on which they are written. We have serials as well as the shorter stories, and sometimes questions on the Sunday-school lessons for the two Sundays which intervene between each edition of our little paper.

A "DAUGHTER."

Flowers from Seed.

THE following directions were given to me by a friend who is very successful in raising flowering plants from seed:

It is very essential that the soil should be quite rich and not too sandy.

It should be pulverized or rubbed fine with the hands and made entirely smooth and even.

Take a piece of board and press the ground as hard as possible, then sprinkle the seeds over the surface, after which take a handful of prepared soil and cover the seeds to the depth of an eighth of an inch, if small, and deeper if large. Then take the board as before and press the seeds and soil down firmly.

Seeds should not be planted too deep nor kept too wet.

They should be sprinkled carefully with the hand or a fine spray.

It is a good plan to cover them with a board, as the ground retains the heat and moisture better. They should not be allowed to grow under the board, but only to sprout, when the board can be taken off.

Seeds should not be started too early, as they will grow more thriftily if transplanted when small. L.

NISKAYUNA, N. Y.

Old Maids' Children.

A CHILD'S truest and best happiness does not consist in making his individual well-being the pivot upon which the whole household machinery turns. He will be the better, not worse, for a little judicious letting alone occasionally, and for being taught that there are other people to be considered before himself. While a mother should always have quick and hearty sympathy for all juvenile trials and perplexities, she should at the same time exact from the child a corresponding consideration for her own occupations and annoyances. The sympathies, like every other spiritual development, require diligent cultivation.

In the minor moralities the principle of careful early training holds good. The politeness that is now significantly styled old-fashioned might be reintroduced with benefit to those who practised it and to those who are favored in receiving it. The graceful deference to elders and to women is something that is rarely acquired in mature years. A boy of five is none too young to be taught to pull off his cap when he meets an acquaintance, to remain uncovered in the presence of ladies, to step aside to allow them to enter or leave a room first, and to remain standing until they are seated. There is an ease of bearing gained by early drilling in these regards that makes unmistakable the difference between the man whose courtesy is ingrain and the one with whom it is a veneering, no matter how skilfully the latter may have been applied.

The table manners of children cannot receive too close attention, and yet they seldom have adequate care bestowed upon them. The constant reproof and admonition required seems but a thankless task for many years. Boys and girls manifest a terrible ingenuity in acquiring awkward habits and unpleasant tricks and an equal slowness in overcoming them. Perpetual "nagging" is always painful, both to the giver and the object, but the recompense of grateful appreciation comes surely, though slowly. Some parents weary of waiting for it and abandon the efforts at training. To men nothing can make up for the lack of this early discipline. Women, more imitative and less transparent in imitation, may tutor themselves into a fair pretence of ease, but a man rarely sufficiently overcomes his self-consciousness to feel otherwise than miserable in a circle where he knows his habits and manner mark him as of less outward refinement than his associates. Once in a great while the wife of a man may succeed in imparting a polish that transforms the rough article into a tolerable counterfeit of the fine one, but it is at the price of long struggles and bitter mortifications alike to husband and wife. It is in the mother's hand that the power is laid, and with her rests the responsibility if she fails to exercise it aright.—*Christine Terhune Herrick, in Brooklyn Daily Times.*

New Books.

....."ADAM HEPBURN'S VOW," by Annie S. Swan, is a thrilling tale of one of Scotland's most heroic and stirring periods. It opens with the great national convocation at Edinburgh in February, 1638, when the Solemn League and Covenant was entered into. And the narrative carries us through the long agony of struggle and persecution and martyrdom, which only ended one hundred and fifty years later, when the last Stuart was driven from his throne. It

is full of adventures, escapes and hidings, and at the same time gives pleasing and touching pictures of the simple and pious Covenanters. As a study of Scottish history, and as a stimulus to religious steadfastness and a hatred and horror of religious oppression, this book is to be highly commended for the reading of the young people of this agnostic generation. (Cassell & Co.)

...."In the Golden Days." By Edna Lyall. Since the time of Walter Scott there have been few good works of fiction taking up English scenes in the seventeenth century. "Lorna Doone" is one exception, but is intensely local in its tone. The story before us is a capital attempt to sketch the growth of character in the last years of Charles the Second. The names of Algernon Sydney, John Evelyn, and others occur frequently, and in spite of the author's disclaimer the historical coloring of the book gives it as much interest as the romance which forms its basis. We commend it heartily to all seeking for good reading. (Harper & Brothers.)

CHILDREN'S PORTFOLIO.

Nellie Graham's Mistake.

BY LIZZIE C. CRANE.

"WHAT are you thinking about, my little girl?" asked mamma in a pleasant voice, as she looked up from the book upon which her eyes had been resting for the last few minutes, while her attention had in reality been fixed upon the little figure at her side. Nellie seldom remained silent for so many moments at a time. Something must surely be troubling her, thought mamma.

"What is it, dear?" she repeated, seeing that Nellie found it hard to speak her thoughts, and hoping to inspire confidence by the gentleness of her tone. "Oh, nothing," replied the little girl with a sigh, "I was only thinking."

Mamma looked grieved. "Nellie always used to ask my help in these childish difficulties," she thought regretfully. Then concluding that to press things farther would be only an attempt at forcing confidence, she went back to her book, and Nellie, who had apparently decided firmly upon something, rose and left the room.

"I wish I could be a missionary," she murmured, as she walked slowly through the hall and up into her little bedroom on the floor above. "If I could only do something big in the way of giving! I am just tired and sick of handing out the regulation dime that I get from papa on Sunday morning, and then pass over to the boxes at church and Sunday-school during the day.

"I don't call that really giving. I never know exactly where the money goes, or what good it does. I am determined to do some charity work all by myself and in my own way this week, while papa and mamma are away at grandma's. This giving to Bible and tract societies is such stupid work, and I don't believe in them anyway."

"Why do you make your plans for a time when mamma is not at home?" whispered conscience. "Will it not be deceitful or disobedient to venture so far without permission?"

"No," answered the self-will that had begun to assert itself in Nellie's heart. "I'll only give away what is my very own." After this the matter rested for several days.

Then came dear Aunt Lucy to stay and keep house during mamma's absence.

Nellie was delighted to have Aunt Lucy all to herself. Now she should have lots and lots of stories told her, and a fine time generally; and yes, she would be a good girl and mind every word that Aunt Lucy spoke. Mamma smiled at this promise, yet she felt that she could trust her little girl.

"Take Aunt Lucy into your confidence in everything, just as though she were your mother, dear, while I am gone," she whispered as she kissed Nellie good-by. Nellie nodded in token of assent, but after she had waved papa and mamma out of sight and was turning away from the window, the thought of the missionary project came back vividly to her mind. Could such a promise be kept? Had she not determined that no one should know of this plan? Yes, not even dear, good Aunt Lucy. "She might have different ideas about giving," thought Nellie, "and that would spoil all my work."

"Now that mamma is away, you must be my little right-hand man, dear," said Aunt Lucy, coming up toward Nellie and kissing her affectionately. "I have some shopping to do this morning," she added, "wouldn't you like to come with me?"

"Mayn't I stay at home, please? I don't like shopping, and I'll promise to be good and quiet while you are gone."

"Certainly, dear, if you are quite sure you will not be lonely. I will not be gone longer than an hour, and perhaps you will enjoy yourself better at home." Nellie followed Aunt Lucy to the door, then went upstairs to perfect and carry out the plans for her missionary work. Now was her time. She must hurry and have it well over with before Aunt Lucy returned. First, what should she give? The most precious thing that she possessed. The watch that grandma had given her, and that mamma had laid away until she (Nellie) should grow to be wise and old enough to wear it. This was the most valuable of all her possessions, and doing no one any good in mamma's drawer. Was it really hers yet? Yes, grandma had said, "This is for you, Nellie. It is a namesake gift, and is to be your very own." Then, too, was not her name engraved on the case in token of her full right of ownership?

Nellie walked over towards the bureau. Was it a guilty feeling that made her hands tremble so? "What a baby I am!" she said half aloud. "Now the next question is, to whom shall I give it? I think it had better be sold. Money is a more appropriate gift to the poor than jewelry. Perhaps I can pawn it." Here, for a moment, Nellie stopped to look about her in a frightened way. Her very limbs were beginning to tremble at the bold phase that her project was beginning to assume. Then she remembered a story book about a little girl who had been far braver than this, and who had received commendation for her perseverance. This remembrance nerved her to go on with her foolish plan. Five minutes afterward, if you had looked out of the window of Nellie's house, you might have seen that little girl travelling rapidly down the street toward a poor part of the city not far off.

Two blocks toward the river brought our little heroine into the very midst of poverty and misery. But how was she to begin her work? This was the puzzling question. Nellie hesitated and looked up the street. A little girl of about her own age was advancing toward her. She was scantily clad and looked sick and weary. A gift to this little wretch would end the mission of which Nellie was beginning to be tired. With the impulsiveness of childhood, mingled with its diffidence, Nellie thrust the watch into the poor child's hand, and then with the air of a thief, rather than that of a cheerful giver, she was off and away. She did not even stop to see how her precious gift had been received.

(To be concluded.)

The Opinion of Twelve Presidents.

THE *Buffalo Courier* is authority for the following statement, to which we are glad to give a place. If our boys and girls will all adopt the opinion of the Presidents named, they will escape a great deal of sorrow.

The Hon. E. C. Delavan secured the signatures of a number of the Presidents of the United States to a declaration against ardent spirits as a drink. In 1862 Mr. Delavan wrote as follows: "The certificate of twelve Presidents I deem interesting as well as instructive. When I obtained the signatures of the first three, about thirty years ago, by a personal visit to each, the movement against alcohol as a beverage was confined to distilled spirits; then the impression was general that fermented drinks were safe in moderation, but science has since settled the question that alcohol is exactly the same poison in what are termed fermented drinks as in distilled; that, indeed, in both it is formed by fermentation, and that there would be no impropriety in calling all kinds of intoxicating drinks ardent spirits. Pure brandy is distilled from wine, and should be called distilled wine." The following is the declaration, with the signatures:

Being satisfied from observation and experience, as well as from medical testimony, that ardent spirit, as a drink, is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health, the virtue, and the happiness of the community, we hereby express our conviction that should the citizens of the United States, and especially the young men, discontinue entirely the use of it they would not only promote their own personal benefit, but the good of our country and the world.

James Madison,	Z. Taylor,
Andrew Jackson,	Millard Fillmore,
John Quincy Adams,	James K. Polk,
M. Van Buren,	James Buchanan,
John Tyler,	Abraham Lincoln,
Franklin Pierce,	Andrew Johnson.

A Jewish Legend.

WHEN the first passover drew near,
Which darkened Egypt's land with fear,
A young and gentle Hebrew maid
Was on a bed of sickness laid
And to her hot and fevered brain,
An anxious thought gave added pain.

And oft in restless tones she cried,
"O, father, is the blood applied
Upon the door and lintel high,
That bids the angel pass us by?
I am the eldest born, you know;
On me would fall the fatal blow."

They tried to soothe her troubled thought,
With the assurance that she sought;
And strove with every tender art,
To calm and ease her frightened heart,
But still her cry came like a prayer,
"Say, are you sure the blood is there?"

Her father lifted her at last,
And o'er the threshold with her passed,
That she herself, the door might view;
No blood was there! Her fears were true!
The midnight hour was passing by,
And death's stern messenger drew nigh.

"Bring me the blood!" the sick girl said.
Her childish voice rang sharp with dread.
They brought it at her quick command,
She dipped it in her thin white hand,
And stroked the lintel and the door,
Just as the angel passed before.

A moment there in doubt he stood,
And looked upon the undried blood,
Then passed along his death-marked way,
While safe, though weak, the maiden lay,
Held closely to her father's breast,
And smiled her thanks for peace and rest.

O, careless children of to-day!
How many of you all can say,
You *know* the saving blood is there?
How many strive in anxious prayer,
Till doubt and fear and deep distress
Give place to peace and blessedness.

—*Congregationalist.*

"Jesus Does Love Me So!"

REV. MARK GUY PEARSE tells a story of a little girl who once went to him and said, with tears in her eyes, "Please, sir, it's a dreadful thing, but I don't love Jesus."

"And how are you going to love Him?" he replied.

"I don't know; please, sir, I want you to tell me." She spoke so sadly, as if it were something she could never do.

"Well," he said, "the disciple John, who loved Jesus almost more, perhaps, than any one else ever did, says that 'we love him because he first loved us.' Now if you go home to-night saying in your heart, 'Jesus loves me,' I am sure that to-morrow you will say, 'I love Jesus.'"

She looked up through her tears and said very softly, "Jesus loves me." She began to think about it, as well as to say it—about His life and His death on the Cross—and began to feel it too.

The next evening she came to Mr. Pearse again, and, with a bright, happy face, said, "Oh, please, sir, I do love Jesus to-night, for He does love me so!"

Young reader, can you say the same?

Little Heads Together.

ENIGMA (for R. B.)

A proverb of 27 letters meaning "dress according to your work and station."

1, 3, 5, only leaves.
4, 2, 11, 15, 23, 10, 16, 6, 13, a pleasant drink.
6, 11, 24, 5, 17, 23, a love apple.
20, 9, 9, 14, good for breakfast.
7, 26, 3, cold comfort.
12, 20, 8, 25, 14, 11, 22, game.
18, 19, 3, 27, 21, 13 a kind of bait.
19, 16, 24, "always smoke this kind."
21, 5, 10, 7, a preservative. K. M. S.

DIAMOND.

1. In divided. 2. Part of an intransitive verb. 3. An ancient hero. 4. A metal. 5. In domination. V.

DECAPITATIONS.

1. Behead ready money and leave a tree.
2. Behead a summons and leave every one.
3. Behead to entreat and leave a fish.
4. Behead a stratagem and leave to knock. Edw.

Answers to Puzzles of March 3d.

Bible Questions.—There are several instances in which the words occur. Among them are the following: 1. Jonah 4:6. 2. 2 Samuel 17:13. 3. 2 Kings 25:14. 4. 1 Chronicles 20:3. 5. Nehemiah 4:13. 6. Psalms 35:13. 7. Proverbs 3:28. 8. Isaiah 1:31. 9. Jeremiah 43:10.

Diamond.—

U
A N D
U N D E R
D E N
R

Enigma.—Half a loaf is better than no bread.

Correct answers from Carrie Karsten, E. M. Clark, Lewis D. and Jennie Labagh, L. P. C., Rappie Bowne.

The "Little Heads" are invited to send puzzles and answers to Cousin Lois, at this office.

A Scottish Heroine.

THE daily journals gave a fortnight ago a brief account of the drifting of a lone sick woman on a sailing packet from the coast of Scotland to that of Norway. The following detailed record of the woman and her remarkable experience is furnished by the *Christian World* of London:

"That Elizabeth Maud Mouat, who was recently blown from Shetland to the coast of Norway, in the 'Columbine,' should have lived to tell the story of her extraordinary adventure is little short of the miraculous. In this heroine of real life, fiction is again outdone by fact; and for years to come the rising generations of Shetlanders will thrill with the recital of her marvellous voyage. Elizabeth Mouat is unmarried and has resided for years in a miserable hut, where the peat fire burns in the middle of the mud floor, the smoke finding an uneasy exit through the holes in the roof. In this dismal abode away in the hills she is said to have maintained a lofty independence, being just able to provide her 'puckle meal' by knitting Shetland wool shawls. Her one book was the Bible, and she was conscious of only one presence—that of the Lord's. Though living in obscurity, notoriety has been thrust upon her by repeated misfortunes. Some years since a cart ran over the poor woman's foot, rendering her a life-long cripple. On another occasion she was well-nigh drowned. Yet again, her head just appearing above the rising ground, she was taken for a rabbit and fired at by a sportsman, the shots being still in her head. From these hair-breadth escapes she came to be known as the Witch of Dunrossness, there being a prevailing superstition that 'she could na be kilt.' A mon h since, at the age of sixty, this frail woman—for she was an invalid—embarked in the 'Columbine,' intending to visit her niece at Lerwick. She was the only passenger, and, being seasick, remained in the cabin. Hearing a noise overhead, and finding the vessel stop, she imagined they had struck a rock, being ignorant of the fact that the captain had been washed overboard and that the two men forming the crew had set out in a boat to rescue him. She heard the men row off, and thinking they had deserted the wreck, and abandoned the solitary passenger to her fate, she made for the deck. In her hurry, however, the ladder fell, and she was unable to replace it. The wind blew up, driving the 'Columbine' before it, leaving the two men to make for the shore, four miles distant. The poor woman was able to raise her head above the open hatchway of the cabin. The first night was a terrible one, the vessel rolling heavily. It was very dark and bitterly cold, with the sea washing down the hatchway and keeping her drenched to the skin. The only provisions she carried were two biscuits and a bottle of milk, and though a week's rations were in the forecastle she was unable to leave her prison chamber to avail herself of it. When morning broke no land was to be seen, and not even a distant sail. The sea was still rough, but the poor woman's hope began to revive, seeing that the vessel had survived that fearful night. From this time, she tells us, she never despaired, but put her trust in God, fully assured that He would rescue her. For seven days and nights she never slept, ever and anon standing up and peering out of the opening to see if succor was at hand. Her two biscuits and bottle of milk were made to eke out as long as possible, but the last four days she was entirely without food. She appears to have suffered more from the wet and thirst than from hunger. Her thirst she slaked in a measure by licking the drops which condensed on the windows. She became very weak and her legs swelled, which rendered it difficult for her to stand up and keep a lookout. With extraordinary presence of mind and indomitable perseverance she lashed herself up close to the open hatchway. After drifting in various directions for nine days and nights the vessel, in the darkness, grounded on the Norwegian coast. When daylight returned she called to some fisher lads on the shore, and one of them waded through the boiling surf, fastened a rope round the half insensible woman, and she was hauled to land. Borne to a house, she was well cared for. When sufficiently recovered she was removed to the abode of an Englishman; and in the course of a few days, unless a brighter future awaits her, thanks to Christian charity, she will return to her miserable hut away among the Shet land hills. Letters written from Norway state that the 'Columbine,' to reach the shore, had to thread its way through a network of rocks which no helmsman, ever so familiar with the locality, could have succeeded in doing in the darkness. What is still more marvellous, the frail vessel seems to have picked out the only place on which she could have beached, and only held together just long enough for Elizabeth Mouat to be brought away."

White Cross Army.

THE anniversary of the White Cross Army will be held next Friday evening, March 26th, at 8 o'clock, in Association Hall on Twenty-third street and Fourth avenue. Among the speakers will be Judge Kilbreth, Lieut. Hale, U. S. Army, and W. H. Sage, Jr., Esq. The report of the work since its organization, one year ago, will be read. The movement is for the promotion of personal purity among young men, and the approaching meeting is for men only. SEC.

Respect to the Memory of Dr. S. O. Vander Poel.

THE Charity Organization Society held a special meeting Monday morning, March 15th, and adopted the following minute and resolution:

In common with the community this Society has sustained a severe loss in the sudden death of its first president, Dr. S. O. Vander Poel, which took place in Washington on the 12th inst. He was one of the citizens selected by the State Board of Charities to assist in organizing this Society, in formulating its constitution and laws, and in initiating its work.

His interest in the principles of the Society was deep and intelligent, and he has been ever ready to promote its success and extension as far as his means and time and strength would permit. He was its active President for the first three years of the Society's history, and until, with failing health, he found it necessary to relinquish the responsibilities of the office, remaining, however, upon its Central Council, and acting as its Vice-President during the present year up to the time of his death. His mature judgment, his varied experience, his conscientious performance of duty and his unvarying courtesy, rendered him a valuable counsellor to this Council, the members of which will long and deeply feel his loss. In view of this sad occurrence be it

Resolved, That the above minute be entered upon the records of the Society; that a copy of it, with the earnest sympathy of the members of the Central Council, be communicated to the family of Dr. Vander Poel; and that, as a further mark of respect, a committee be appointed by the President to attend his funeral. SEC.

FINANCIAL.—Tuesday, March 23d.—Imports of merchandise at this port last week $9,596,390, and exports $5,419,846. Imports since January 1st have been 10 millions more and the exports nearly 10 millions less than in the corresponding part of last year. The exports of specie last week amounted to $4 947 662, and since January 1st to $19,030,682. It is ascertained that a considerable amount of gold comes in the course of the year to San Francisco from Australia, British Columbia and other States on the Pacific, on English account, is transported to this city and shipped from here to Great Britain. Sterling exchange sold yesterday at $4 87 1-2 for 60 day bills and $4.89 1-2 for demand....The Associated Banks increased loans last week $796,800, lost in specie $3,093,900, in legal tenders $1,091,700, and in deposits $3 937,400, and increased circulation $125,600. The surplus of reserve was reduced $3 201,250, and became $17,412,800. Money loaned at the Stock Exchange at 1 1-2 to 4 per cent; the rate yesterday was 1 1-2 to 2 per cent. The best commercial paper was quoted at 3 to 4 1-2 per cent.... At the Stock Exchange good investment bonds remain strong. The general list is weak. The strikes, the disagreements between the railroads, the slow progress or want of progress in reorganizing unproductive roads, the exports of gold, the uncertainty in regard to silver coinage and the tariff, combine to prevent activity and buoyancy. The unwise action of Western Union in declaring a scrip dividend, thereby increasing its obligations at a time when its earnings are reduced and at the end of an unusually expensive quarter, had a decidedly depressing effect....The quotations for April grain yesterday were: Wheat here 92 1-2, nominal, unsettled, heavy selling, in Chicago 76 under large sales; corn here 46 3 8, in Chicago 35 1-8; oats here 36, in Chicago 26 1-2 nominal. Mess pork yesterday $11 for new, lard quiet but steady at $6.27 1-2 to $6.30. Foreign markets dull all around on grain and provisions. The closing quotations for cotton were: March 9.05-07; April 9 09-10; May 9.21-22; June 9.31-32.... General trade fairly active.

News of the Week.

(Continued from page five.)

SATURDAY, 20.—Radical defection is said to be increasing in the Parliament; several well-known Liberals are said to be ready to join Mr. Chamberlain....The Prince Alexander claims a life title to the Governorship of Roumelia, and the Russians object and are massing a large force in Bessarabia....An attempt was made by brigands in Sicily to capture Admiral Nelson's grandson....A riotous mob of socialists in Belgium had to be dispersed by force after doing a great deal of damage....Two ferryboats on the North river collided and three or four passengers were seriously injured ...Vice-President Hoxie, of the Missouri Pacific Railroad, has replied to the Master Workmen of the Knights of Labor, refusing an interview. The business men in Texas are bitterly opposed to the strike. A non-union man was shot in the strike....Miners are returning to work on Broad Top mountain, Penn....A number of armed ruffians boarded a train near Binghamton, N. Y., and created serious disturbance....The City Hall at Fall River was burned....An indictment is being prepared against Alderman Jaehne....More mail has been received from the wreck of the "Oregon." Divers have been unable to go down to the hull. The wreck is dangerous, being in the track of vessels, and the masts reaching above the water. Everybody seems to be shirking the responsibility of removing the wreck.

MONDAY, 22.—Mr. Bright is mediating between the disaffected members of the British Cabinet and Mr. Gladstone on Home Rule....Mr. Chamberlain still stands firm in his opposition to Mr. Gladstone, and he and Mr. Trevelyan will probably soon resign. ....Germans not naturalized are being expelled from Poland. The longest time for leaving is given to the manufacturers, who have nine months to leave the country.... Rioting has been again renewed in Belgium and a good deal of damage to property and injury to persons has been done....Governors Marmaduke of Missouri and Martin of Kansas were appointed a committee to arbitrate between the strikers and the railroad companies in the Southwest. They urge the strikers to accept the terms of the company....Business is greatly depressed by the strike in the soft coal region....Strong efforts are being made to put out the flames of natural gas at Murraysville, Penn.... Alderman Jaehne has been surrendered by his bondsmen, who were afraid he would escape, and he is now in jail....Valuable property, consisting of a number of business houses and dwellings in Helena, Ark., was destroyed by fire ...A murderer near Oakland, Col., succeeded in killing several of his pursuers and entrenched himself in a barn.

TUESDAY, 23.—Mr. Gladstone's plan is that Ireland shall pay for the land in fifty years....Riots in Belgium between the army and workingmen continue....Emperor William, of Germany, congratulated by all European sovereigns and by thousands of individuals yesterday, on attaining his 89th year. He is in good health....Petroleum discovered in Upper Egypt....Gen. Prendergast defeats insurgents in Burmah... Alderman Jaehne in the tombs, bail fixed $25,000....Strikers on Southwestern railroads refuse proposals of Receiver Hoxie,—no prospect of settlement ..Ice gorges and floods at Troy, N. Y., Chicago, Ill., Sioux City, Iowa....Gale yesterday near Fort Wayne, Ind., destroys two churches ... Strikes extending among miners in the West....The total received from the sale of the entire Morgan collection is $1,205,090 42. This amount is divided as follows: Paintings sold March 3, 4, and 5, $885,300; Old Chinese porcelain, etc., March 8 $60,370; Old Chinese porcelain, etc., March 9, $43 417 50; Sterling silver, etc., March 10, $39 462.50; Books, March 10 and 11 $9,811.67; European ceramics, etc., March 11, $62,761; Webb cameo glass, etc., March 12, $44,976; Plates, bronzes, sculpture, etc., March 13, $33,071; Engraving and etchings, March 15, $25,919.75.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, March 20, 1886.

BUTTER.—Receipts for the week, 16,208 pks.; exports 1,000 pks.

Old stock is quite clean taken and fresh butter comes on to clean floors and sells well. Fresh new milchs Remsen tubs selling at 28a33c., fresh Elgin creamery 32a33c., and a few of the fancies 35c. There is quite a bit of butter coming to this market from New England. New fresh make selling at say 30a32c., Western gathered butter, fresh, 25a27c., Western factory extras 23a26c. Fresh butter sells quick and the supply is scarcely up to the demand. We quote:

Old butter, good to fine	18	@24
do fair to good	13	@15
do common to fair	8	@12
New butter, fancy creamery	33	@35
do do dairy	28	@30
do ordinary dairy	20	@25
do poor to common	12	@18

CHEESE.—Receipts for the week, 11,795 boxes; exports 19,514 boxes.

On 'Change 10½c. was bid for fancies, and 10c. for fine Septembers. The market seems to be getting in good shape, and the outlook now is that there will be no surplus and that the old will be gotten well out of the way of new make. There have been heavy sales through the week of September and October cheese in the neighborhood of 10c., with holders asking 10¼a10½c. at the close. We quote:

Choice full cream colored cheese	10	@10¼
" white "	10	@ 0¼
Good early useful cheese	8	@ 9½
Skimmed cheese	2	@ 4

EGGS.—Receipts for the week were 17,939 bbls. and 15,556 boxes.

There seems to be a great many eggs all over. Local supplies through the East are about sufficient for their wants. Sales on 'Change this morning were 34 cases Michigan firsts at 12½c., 25 bbls. Kentucky at 12c., 50 cases Indiana (cases thrown in) at 12½c., also three more sales, 25 cases each, at same price. We quote:

Near-by fresh laid, per doz.	12½	@13
Southern and Western, per doz.	11	@12

FOR DYSPEPSIA, INDIGESTION, Depression of Spirits and General Debility, in the various forms; also as a preventive against Fever and Ague, and other Intermittent Fevers, the "*Ferro Phosphorated Elixir of Calisaya*," made by Caswell, Hazard & Co., New York, and sold by all druggists, is the best tonic; and for patients recovering from Fever or other sickness has no equal.

Publisher's Department.

A VIOLENT COUGH CONTINUED through the winter often brings Consumption in the spring. Soothe and tone the irritated and weakened lungs with Hale's Honey of Horehound and Tar, and the Cough yields and the danger disappears. 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

The following list of good piano and vocal music comes from the firm of Oliver Ditson & Co., whose publications seem to improve in quality as in quantity from year to year.

"Old Folks at Home," (35 cts.) arranged as a Quartet for Ladies' Voices.

Mikado Waltz, (75 cts.) by Bucalosi. Has an elegant title page, with a Japanese picture.

Exhibition Polka, (30 cts.) by C. Moser.

Polka-Mazurka, (35 cts.) by Francois Behr, which is one of a series of six pretty dances without octaves, for little hands.

Ce qu'on souffre en vous aimant, Or What I suffer in loving thee, (35 cts.) A French, Italian and English song by Tagliafico.

Where are the Swallows fled, (30 cts.) Ballad by S. A. Sargent.

When Love is warm and true, (35 cts.) Waltz-Song by J. W. Turner.

Love's old sweet Song, (35 cts.) by Molloy.

"PASSAIC CITY, NEW JERSEY, and its advantages as a Place of Residence and as a Manufacturing Centre," is the title of a very finely illustrated and interesting Hand-book issued by the Citizens' Improvement Association, consisting of gentlemen residing in that thriving city. It contains about thirty engravings and maps, showing buildings, a plan of the city, views, etc.

Very full information, which would be sought by families desiring a suburban residence, or capitalists seeking locations for manufacturing purposes, is given. The city has now about 10,000 inhabitants, forty minutes from New York, by three lines of railroad, on the picturesque highlands at the head of tide-water and navigation on the Passaic river. It will be sent free to those interested who will address Box 137, Passaic, N. J.

Take it This Month.

Spring rapidly approaches, and it is important that every one should be prepared for the depressing effects of the changing season. This is the time to purify the blood and strengthen the system, by taking Hood's Sarsaparilla, which stands unequalled as a spring medicine, and has endorsements of a character seldom given any proprietary medicine. A book containing statements of the many wonderful cures it has accomplished, will be sent upon application to C. I. Hood & Co., Apothecaries, Lowell, Mass. 100 Doses One Dollar.

Ayer's Cherry Pectoral possesses powerful healing qualities, which manifest themselves whenever this remedy is employed in colds, coughs, throat or lung troubles. Its anodyne and expectorant effects are promptly realized. It is a chemical success and a medical triumph.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

Sick Headache. Thousands who have suffered intensely with sick headache say that Hood's Sarsaparilla has completely cured them. One gentleman thus relieved, writes: "Hood's Sarsaparilla is worth its weight in gold." Sold by all druggists. 100 doses $1.

MARRIAGES.

CLARK—DELANO.—In the Clinton Avenue Reformed Church, Newark, N. J., on Tuesday, March 16, by the Rev. W. J. R. Taylor, D.D., assisted by the Rev. J. P. Wilson, D.D., Samuel Clark to Jennie Findlay, only daughter of Albert Delano, all of Newark.

KUHLMANN—PALMER.—At Grove Church, New Durham, N. J., on March 18, by the Rev. I. W. Gowen, Henry Kuhlmann and Julia Palmer.

MOREAU—JONES.—At Freehold, N. J., March 17, by Rev. I. P. Brokaw, Miss Lizzie G. Jones and Mr. William M. Moreau.

ROMEYN—DAVIDSON.—In New York, on March 18, Mr. James Woodruff Romeyn, of Detroit, Mich., to Mrs. Harriette Standish Davidson, of Fordham, N. Y.

WYCKOFF—SPADER.—March 18, at the First Reformed Church, Jamaica, L. I., by Rev. Wm. H. DeHart, John L. Wyckoff, of Woodhaven, to Jennie H., daughter of the late Stephen L. Spader, of Jamaica, N. Y.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

BAKER.—At his residence in this city, March 7, 188-, Josiah W. Baker, in the 83d year of his age. The funeral service was held on the 9th inst., and was largely attended by his old business associates, his fellow-laborers in various benevolent societies, and the former members of the Washington Square Reformed Dutch Church (Rev. Dr. Hutton's), of whose consistory he was for many years a member, and whose Sabbath-school for a time he superintended.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

CUYLER.—At her home in Philadelphia, on the 27th day of January, 1886, Eleanor De Graff, widow of the late Rev. Dr. Cornelius C. Cuyler, aged 96 years.

Mrs. Cuyler was born in Schenectady, N. Y., in the year 1790, and was descended from that fine Holland stock which found homes in the New World in the region of Albany. She was married in early life to Dr. Cuyler, when he was pastor of the First Reformed Church in Poughkeepsie, N. Y., where she passed the first years of her womanhood in pleasant and useful work. In 1834, when her husband became pastor of the Second Presbyterian Church in Philadelphia, she came gladly to her new home, and for more than half a century dwelt here, first in the midst of the activities of a pastor's household and then in the seclusion of years of widowhood.

Her love for the Church of God grew more intense as the days passed on, and in her quiet room she became an intercessor for her kindred and friends, and especially for the ministers of Christ, bearing their names and work before the Lord continually. In spirit she dwelt every Sabbath in the sanctuary. In this happy service she found a constant joy, and her love for Zion was, by her prayers, so fixed in her heart that those who watched by her during her last night on earth heard her faintly murmuring of those "courts of the Lord's house," in which she had found her chief joy. She went down slowly to the grave, spared mercifully from great pain or continued sickness, even to the close. Then her children and children's children came together to look upon her face, so sweet and calm in death, and thank God for the life thus closed.—*Presbyterian.*

SHEAR.—In Livingston, March 9th, Sarah Cole, wife of Henry Shear.

TREMPER.—At Kingston, N. Y., March 13, 1886, Catharine Louisa Hardenbergh, wife of Capt. J. H. Tremper, in the 75th year of her age.

Mrs. Tremper in her plain ways, domestic habits and strong character represented the old-times' people of Ulster County. She was eminently a *home-keeper*. For upwards of forty years she was an exemplary member of the First Reformed Church of Kingston; a firm friend, a true wife and an affectionate mother. Two sons survive her, Hon. T. H. Tremper and J. H. Tremper, Jr. Her health had been feeble for the last ten years; and after a few hours' illness her Lord put her gently to sleep.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

THE SOUTH CLASSIS OF BERGEN will meet Tuesday, April 20th, at 10.30 A.M., in the Second Church of Hudson City. The yearly reports of the churches are to be sent to Rev. W. R. Duryee, 239 Pacific avenue, Jersey City.

WM RANKIN DURYEE, S. C.

THE CLASSIS OF CAYUGA will meet in regular spring session in the Reformed Church of Syracuse, N. Y., on Tuesday, April 6th, at 7.30 P.M. Consistorial records should be presented.

C. O. THATCHER, S. C.

THE CLASSIS OF GREENE will meet in the Reformed Church of Leeds on Tuesday, April 20th, at 10 o'clock A.M. Public services at 2 o'clock P.M. Consistorial records must be presented and Classical dues paid at this meeting, and the annual reports of the churches sent to Rev. E. N. Sebring ten days previous to the meeting. B. VAN ZANDT, S. C.

THE CLASSIS OF ILLINOIS will meet in regular session in the Church of Irving Park, on the second Tuesday (13th) of April, at 2 P.M. Classical dues to be paid. J. S. JORALMON, S. C.

THE regular spring meeting of the Classis of Michigan will be held April 13th, in South Bend, Ind., commencing at 7 P.M. Church records and Classical dues will be called for at this session.

A. PAIGE PEEKE, S. C.

THE CLASSIS OF MONTGOMERY will meet in ordinary session in the Reformed Church of St. Johnsville, on Monday evening, April 19th, at 7.30 o'clock. Reports of consistories are to be sent to Rev. James Demarest, Jr., D.D., at least ten days before the meeting. A. J. HAGEMAN, S. C.

THE CLASSIS OF PASSAIC will meet in stated session on the first Tuesday (6th) of April in the Reformed Church of Boardville, at 10.30 A.M. Rev. J. Russell Verbrycke is Chairman of the Committee on Classical Report, to whom consistorial reports should be sent at least ten days before the meeting.

S. T. SEARLE, S. C.

THE CLASSIS OF POUGHKEEPSIE will meet in stated session in the Second Church of Poughkeepsie on Tuesday, April 20th, at 10.30 A.M. Consistorial reports to be sent to Rev. J. E. Lyall, Chairman of Committee on State of Religion, at least two weeks before the meeting. A. P. VAN GIESON, S. C.

THE CLASSIS OF RARITAN will meet in stated spring session on the second Tuesday, the 13th of April, 1886, in the Reformed Church of North Branch, at 10.30 A.M. Statistical reports will be sent to Rev. Marion T. Conklin, White House, ten days before. Consistorial records will be laid before Classis, and Classical dues will be paid.

JOHN. F. MESICK, S. C.

THE CLASSIS OF SARATOGA has made the following arrangements for the installation of Rev. Edward A. McCullom, at Schuylerville, on April 7th: Sermon, Rev. J. Webster Bailey, *sec.*, Rev. Geo. I. Taylor; charge to pastor, Rev. Dr. Beardslee, *sec.*, Rev. J. L. Southard; charge to people, Rev. J. Wilbur Chapman (by special request), *sec*, Rev. Theo. Shafer. J. W. BEARDSLEE, S. C.

THE CLASSIS OF ULSTER will meet in stated session on the second Tuesday (13th) of April at 11 o'clock A.M., in the Reformed Church of Plattekill. Rev. W. A. Wurts is Chairman of the Committee on Classical Report, to whom Consistorial reports should be sent at least ten days previous to the meeting. Consistorial minutes are to be presented at this meeting. J. N. VOORHIS, S. C.

PASTORS' ASSOCIATION, NEW YORK.—Following is the list of subjects to be discussed at the meetings of the Pastors' Association, Monday mornings at 10 o'clock, at the rooms, 34 Vesey street, from March 29 to Sept. 28, 1886: March 29, "Feasibility of an Union of Reformed Churches Holding the Presbyterian System," Rev. Dr. W. J. R. Taylor; April 5, "A Study of Gibbon's Five Causes," Rev. D. Van Pelt; April 12, "Vacant Pulpits and Unemployed Ministers," Rev. E. J. Ruok; April 19, "Rights of Property," Mr. Henry George; April 26, "The Resurrection," Rev. R. Terry, D.D.; May 3, "Baptism for the Dead," exegesis of 1 Cor. 15:29, Rev. Dr. T. W. Chambers; May 10, "Progressive Orthodoxy," Rev. Dr. A. G. Vermilye; May 17, "Evangelistic Work," Rev. Dr. T. C. Easton; May 24, "Prohibition of the Liquor Traffic," Rev. Dr. J. M. Dickson; May 31, "Dr. Shedd's Doctrine of Eternal Punishment," Rev. Dr. G. S. Bishop; June 7, "The Work of the Holy Spirit," Rev. Dr. G. H. Smyth; June 14, "Reminiscences of the General Synod," discussion; June 21 "Is Ordination Necessary to the Constitution of a Minister?" Rev. Dr. H. C. Berg; Sept. 13, "Vacation Experiences," discussion; Sept. 20, "Paul a Castaway," exegesis of 1 Cor. 9:27, Rev. Dr. D. Cole; Sept. 27, "Liturgical Position of the Reformed Church," Rev. Dr. E. A. Reed.

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Last January I was attacked with a severe Cold, which, by neglect and frequent exposures, became worse, finally settling on my lungs. A terrible cough soon followed, accompanied by pains in the chest, from which I suffered intensely. After trying various remedies, without obtaining relief, I commenced taking Ayer's Cherry Pectoral, and was

Speedily Cured.

I am satisfied that this remedy saved my life.—Jno. Webster, Pawtucket, R. I.

I contracted a severe cold, which suddenly developed into Pneumonia, presenting dangerous and obstinate symptoms. My physician at once ordered the use of Ayer's Cherry Pectoral. His instructions were followed, and the result was a rapid and permanent cure.—H. E. Simpson, Rogers Prairie, Texas.

Two years ago I suffered from a severe Cold which settled on my Lungs. I consulted various physicians, and took the medicines they prescribed, but received only temporary relief. A friend induced me to try Ayer's Cherry Pectoral. After taking two bottles of this medicine I was cured. Since then I have given the Pectoral to my children, and consider it

The Best Remedy

for Colds, Coughs, and all Throat and Lung diseases, ever used in my family.—Robert Vanderpool, Meadville, Pa.

Some time ago I took a slight Cold, which, being neglected, grew worse, and settled on my lungs. I had a hacking cough, and was very weak. Those who knew me best considered my life to be in great danger. I continued to suffer until I commenced using Ayer's Cherry Pectoral. Less than one bottle of this valuable medicine cured me, and I feel that I owe the preservation of my life to its curative powers.—Mrs. Ann Lockwood, Akron, New York.

Ayer's Cherry Pectoral is considered, here, the one great remedy for all diseases of the throat and lungs, and is more in demand than any other medicine of its class.—J. F. Roberts, Magnolia, Ark.

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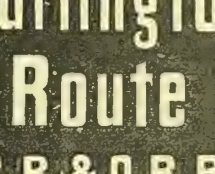

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The Church.

Installation Hymn.

BY MARGARET E. SANGSTER.

[Written for Installation of Rev. W. H. Gleason, D.D., at Hudson, N. Y., March 10th, 1886.]

THE tribute of our grateful praise
O Son of God, we bring,
To honor Thee, through endless days,
Our Prophet, Priest and King.

In all we do, in all we say,
Be no unhallowed fire;
Thy glory on this happy day,
Be our supreme desire.

Abide with this Thy chosen flock,
Abide with him whose care,
Shall lead them by the riven Rock
To pastures green and fair.

Still, as he breaks the bread of life,
Wilt Thou Thyself impart
In joy for grief, in peace for strife,
To every trusting heart!

On pastor and on people shed
The fulness of Thy grace,
Till time and sense and trial fled,
They see Thee face to face.

The Church and its Converts.

NO topic is of more importance than the obligation of a church to its converts. The future church depends upon the character of her present converts, just as the future family depends upon the children growing within our doors. That future is determined not by birth, but by the care and training that goes on within the home. Here are the three things which a church must do for the convert:

1. *The church must give the convert sympathy.* What sorry children we should have if we should say: "Now you have life you must look out for yourself." No; each child is king or queen of the household; the best we have is given to it, simply because love is born there with it, and the child needs it. Is it not true of every convert, they are babes in Christ? The church must be as the Christian home where love reigns, and the most strength is given to the weakest. And as the child convert grows into the consciousness of its life, it feels that it has come to live with those who care for it, and have common natures and aspirations and hopes! The great deep want of our natures is sympathy. Many a man has been saved because another man has made him feel the thrill of a brother heart.

Now what can be done? Mr. Spurgeon has a plan by which all the members of his church are cared for by a board of twelve elders. Each one of the twelve is made responsible for a knowledge of the life of one-twelfth of that church. The Methodist system of class-meetings has done much to help young converts. In every church there can be formed a committee on young Christians—a large judicious committee of the best Christian men and women in the church; and as fast as converts are multiplied, they can take their names, and look after their welfare; see that they are made acquainted, and have all the sympathy and care that they ought to have.

2. *The church must nourish the converts.* The babes must have the sincere milk of the Word that they may grow thereby. After Christ's first question to Peter concerning his love for Him, and Peter's affectionate response, came Christ's first charge: "Feed my lambs," as if the little ones of the flock were His first care. They should be our first care who are overseers of the flock. It is not enough to say: There is life in the soul, and it will grow. There is life in a seed, but it must have nutriment, earth and air, moisture and sunshine, or it will not develop into a plant. The convert's life must be fed. The life may have been started in the emotional atmosphere of a revival meeting; they cannot continue to live upon that. They must be brought into personal contact with the Word of God. Preaching once or twice on a Sunday is not enough; it is but little that the untrained mind carries away of sermons. The Word must be brought closer to them. In some way catechetical instruction should be reached. Systematic truth should be put into their minds, if we would have them intelligent Christians. They need indoctrination for strength of life. Besides this, they need to be taught the practical application of each doctrine to daily life, to ordinary experience, so that they may be doers of the Word, and not hearers only. A New England pastor says: "Intelligent piety is the great want of the times, and the best way to secure it is to show men in the beginning that belief and life are inseparable." Practically to get at this instruction see that every convert is in the Bible school under a proper teacher. A pastor in Massachusetts has a class for converts in connection with the Sunday school, and teaches them in the doctrines. Hold once a week a conversational meeting for these young Christians, wherein the pastor or some competent leader answers questions that may have arisen in their minds; and wherein the evidences of Christianity may be taught. We know of such a meeting which has been held for years—the Socratic method has given it interest—and it has proved to be of inestimable value to the church.

3. *The church must train the converts for service.* All the principles of Christianity are active. There are no dead things in the living way. Christ's words begin with the utterance, "Wist ye not that I must be about my Father's business!" Untiring action was His; not hurried, spasmodic effort. We complain that a few in our churches are doing all the work and bearing the responsibility; it is because the converts have not been given anything to do. People with special talents are brought forward and used over and over again, while those with ordinary talents are neglected. It was the man with *one* talent who was condemned. It is therefore the man with one talent whom you need specially to help to take that out of the napkin—or do not let him get it folded up. The politicians in a political campaign teach us a lesson; everyone who can be laid hold of to do anything is made to do it; if they are not old enough to be voters, they can march in a line and carry a torch. They grow into a feeling that they are of some value, and have some responsibility; they come thus to the consciousness of the greatness of citizenship. We must cultivate our powers of invention; study the converts; see what they can do; keep them busy.—*Rev. R. G. Seymour, D.D., in The Examiner.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 1, SECOND QUARTER.

M. The Word Made Flesh.....John 1: 1-18.
T. The Birth of Christ.....Luke 2: 8-24.
W. The Word of God.....Rev. 19: 11-21.
T. Made in the Likeness of Men.....Phil. 2: 1-16.
F. Maker of All.....Col. 1: 12-23.
S. Taking our Nature.....Heb. 2: 1-18.
S. John the Forerunner.....Matt. 3: 1-12.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

April 4th.—"*The Word Made Flesh.*"—*John* 1: 1-18.

Golden Text.—"The Word was made flesh, and dwelt among us."—JNO. 1: 14.

CENTRAL TRUTH.—"Jesus Christ the same yesterday, to-day, and forever."—HEB. 13: 8.

INTRODUCTION.

DURING the remainder of this year we shall be occupied with lessons from the writings of "the disciple whom Jesus loved." This apostle has given us the most profound and interesting books in the Bible, and the lessons selected from these books give us samples by which to judge of the whole. John wrote differently from the other evangelists because he had entered more deeply into the spirit of his Master, and we shall be able to understand and appreciate his writings in proportion as we live near to Christ. The study of these portions ought to tend to increase our faith in Christ and love for Him. May the Holy Spirit help us, as we study, to lean on the very bosom of our Divine teacher.

The passage chosen for our first lesson is one of the most profound compositions that literature, sacred or profane, can furnish. It will be impossible for us to set its fulness of meaning forth in a limited space, not only is each verse a text for a discourse, but almost every word has its peculiar and important meaning. Our view must therefore be a bird's eye glance at the truths taught. We may regard this opening section as John's genealogy of Jesus. Matthew traces His lineage back to Abraham, who had received the promise of the Redeemer; Luke takes us back to the beginning, to Adam the son of God, but John goes still further back and reveals the life of the Son as it was hid in God before time began.

THE LESSON.

I. THE WORD.—VS. 1-4.

V. 1.—"*In the beginning was the Word.*" A great deal has been written about the meaning of "the Word." The simplest explanation is the best and probably the most truthful, viz., that as thought becomes known to others only by words uttered or written, so God is made known to us only by the revelation of His Son. The beginning referred to is probably the same as that in Gen. 1: 1, that is, the beginning of time, but by using the word "was" John carries us still further back, and says that when time began the Word already was; so that we cannot conceive a time when the Son was not. "*And the Word was with God.*" Not only nearness but intimate association; we might substitute, "in the bosom of the Father." "*And the Word was God.*" Not godlike, but very God. The true divinity of our Lord is taught most clearly and emphatically throughout this entire Gospel.

V. 2.—"*The same was in the beginning with God.*" This verse repeats the truths of the preceding verse in order to emphasize the eternity of existence which the Son possessed.

V. 3.—"*All things were made by Him.*" The will of God in creation as well as in redemption is expressed by "the Word." When the works of God declare His character and glory, this silent revelation is made to us through "the Word." These truths furnish the ground for Christ's claim to universal dominion.

II. THE LIGHT.—VS. 4-13.

V. 4.—"*In Him was life.*" Not only spiritual but physical; not only life for men but the life of all creatures. In Him we live. "*The life was the light of men.*" Christ as our Creator has given us he power to know God, and as revealer has furnished us with the information necessary for such knowledge.

V. 5.—"*The light shineth in the darkness.*" The Son of God had been teaching all men by intuitions, heart yearnings and providences. He did not confine His work to the Jews. "*The darkness apprehended it not.*" The nations of the world speedily overlaid the teachings of God with their own idle imaginings, and so "their foolish heart was darkened."

V. 6.—"*There was a man sent from God.*" The Jews were to have a new and fuller manifestation of the Light, and, in order that they might not reject it through ignorance, a messenger was sent to announce His coming.

V. 7.—"*The same came for a witness.*" The Jews heard John gladly on his own account, but refused him when he spake of the true light.

V. 9.—"*There was the true light....coming into the world.*" By omitting the connecting clause we see what is probably the true relation of the beginning and end of this verse. While John was preaching repentance Jesus was coming, that is, was getting ready for His manifesting unto Israel. "*Which lighteth every man.*" As all life is from Him, so all knowledge is His gift. Whatever heights the wise men of the world have attained has been by means of His indirect teaching and unacknowledged blessing.

V. 10.—"*He was in the world.*" This refers to His unseen presence before the incarnation. As truly present in the world, ruling and overruling as after His birth at Bethlehem. "*The world knew him not.*" The highest and noblest cry of the heathen soul was for more light.

V. 11.—"*He came unto his own,*" both before and after the incarnation. His messengers had been rejected; His prophets had been slain; the Old Testament is the story of the rejection of the Word as much as the New. "*His own received him not.*" Those best prepared to appreciate the Gospel have always been the slowest to accept it.

V. 12.—"*As many as received him.*" His rejection was not universal. There was a remnant in every age who followed the light. When Scribes and Pharisees refused to listen, the common people heard Him gladly; when the Jews judged themselves unworthy of eternal life, the Gentiles besought that the Word might be preached to them. "*To them gave he power to become the sons of God.*" This word power means both ability and privilege. Jesus found men with neither right nor power to approach God, and by His atonement purchased both for us.

V. 13.—"*Which were born not....nor....nor....but of God.*" There is a climax in the first part of the verse which emphasizes the helpless state of man by nature. There is no possible remedy for sin in the sinner himself. This verse anticipates the declaration to Nicodemus, "Ye must be born again."

III. THE LIFE.—VS. 14-18.

The closing verses of this section represent to us the fact of the incarnation in reference to the gift of life to those who receive from Christ the power to become the sons of God.

V. 14.—"*The Word became flesh.*" The true humanity of Jesus is set forth as a truth complementary to His divinity. He did not assume flesh, He became flesh. "*And dwelt among us.*" This expression evidently is intended to refer to the presence of Jehovah in the Shechinah in the tabernacle. As that bright cloud indicated God's presence with His people, and as He made known His will from it, so Christ in the flesh is Emmanuel, God with us, and teaches all things necessary for us to know, in order that we may serve God. "*Glory as of the only begotten.*" John had especial opportunities for seeing the Divine nature shine forth through the human, especially on the Mount of Transfiguration. "*Full of grace and truth.*" We may regard grace here in both its significations, as attractiveness and helpfulness.

V. 15.—"*John beareth witness of Him.*" John gave his testimony on several different occasions. Before Christ's baptism, he spoke in general terms of the coming one. After the baptism, he referred to the former occasion and repeated his witness with fresh emphasis. "*Is preferred before me, for He was before me.*" John preceded Jesus in his ministry, but Jesus exceeded John in his dignity, and this not by appointment but by right.

V. 16.—It is hard to determine whether what follows was spoken by the Baptist or recorded by the Apostle as his thought. In either case, the meaning will be the same. "*Of His fulness have all we received.*" The supplies of Divine grace come from a full storehouse. In Christ "dwelleth all the fulness of the Godhead bodily." There is no possibility of incompleteness or failure in His work. "*Grace for grace.*" Grace in exchange for grace. From one degree of blessedness to another until we shall be complete in Him.

V. 17. In this verse the contrast seems to be be-

tween the subordinate position of Moses in reference to the law, and the supremacy of Jesus as Himself the bestower of grace.

V. 18.—"*No man hath seen God at any time.*" The manifestations of Jehovah in the Old Testament were only partial revelations of Himself, and these showed only His "back parts." His glory was hidden, but His goodness was revealed. "*The only begotten Son.*" This expression separates Jesus from His people in their relation to the Father. He was begotten; we are adopted. He is a Son in His own right; we through His gracious interposition. "*He hath declared Him.*" Whatever men have learned of God they have been taught, directly or indirectly, by the Son of God.

LESSONS FOR TO-DAY.

1. Our Redeemer is Eternal.
2. Our Redeemer is Divine.
3. Our Redeemer is our Creator.
4. Our Redeemer is our Teacher.
5. Our Redeemer is our Life.
6. Our Redeemer is our Master.
7. Our Redeemer is our All-in-all.
8. Our Redeemer waits your acceptance.

Sunday-School Helps.

....We have received from the publishers, W. A. Wilde & Company, their SUNDAY-SCHOOL QUARTERLIES for the second quarter of the current year. The CHILDREN'S, by Mrs. M. G. Kennedy, is a dainty pamphlet, with the lessons attractively illustrated and admirably adapted to little folks The INTERMEDIATE and the still higher grade for Bible Classes, by Rev. F. N. Peloubet, D.D., show painstaking and skill in preparation and seem quite complete as aids to the study of the lessons. These Quarterlies compare favorably with any published. Their extensive use is their sufficient recommendation.

....The "POCKET LESSON NOTES," prepared by the Rev. and Mrs. Wilbur F. Crafts, for the quarter beginning with April, are ready for purchasers. It is not necessary to record a word of recommendation of Mr. Crafts as unusually qualified to prepare such a help in the study of the lessons. He is famous among us for clear condensation. Mrs. Crafts adds a pleasant explanation and application of each lesson for the smaller children of the schools. The book is truly a pocket-book, the shape and flexibility making it an unusually convenient article. (Funk & Wagnalls.)

..."CAPTIVITY CAPTIVE, for Easter-Tide," edited by Rev. Robert Lowry, contains a Service of Scripture and Song especially for the use of Sabbath-schools on Easter Sunday, but suitable for congregations or a general religious gathering. There are Responsive Readings, Hymns to be sung to familiar tunes and original hymns and music, making a pamphlet of 16 octavo pages. 5 cents each by mail; $4 per 100. (Biglow & Main.)

....The same publishers issue also their "Easter Annual, No. 10," which contains seven new hymns and tunes, by Mrs. R. N. Turner, Fanny J. Crosby, Grace J. Frances, Rose Atherton, etc., and such composers as George F. Bristow, Rev. Robert Lowry and Fred Schilling. An excellent collection.

...."THE HELPER EASTER SERVICE" has been arranged by the Rev. J. F. Ohl, and can be used as a whole or in part by the Church or Sabbath-school separately or in a united service. Would it not be pleasant if the Sabbath-school and the Church should together hold the Easter service? The service contains hymns, responses, Scripture readings, and a place for an address or discourse. A Carol for the Infant School is a pleasing feature. A separate pamphlet contains the music. Every part of this service is appropriate, devout, elevated and attractive. For the Service $2 per 100 copies; the music 10 cents a copy, or $6 per 100. (Lutheran Book Store, Philadelphia.)

THE GREAT BIRD-CATCHING SPIDER.—The giant among the spiders is the Great Bird-catching Spider (*Mygale avicularia*), of Surinam and Cayenne. There are other species, but none of them equal this in size. Its body is two inches long, and when its legs are spread it measures eight inches across. This, and related species, form the group of Bird, Bush or Strangler Spiders, so called because they destroy small birds; though some, on negative evidence, deny that they capture birds, the evidence of several observers establishes it as undeniable fact. Bates found one of these spiders engaged at this occupation. Over a deep crack in the bark of a large tree, he saw a solid white web, in which two small birds (linnets) were caught. One was dead, the other, immediately under the spider, nearly so. After driving the spider off he found the dying bird covered with a dirty liquid, that had been exuded by the monster. But Mr. Bates states that his observations were new to the inhabitants of Brazil, who call these and similar, somewhat common spiders, "Crab spiders." Only a few of the species live on trees or bushes, but in holes in the walls, under eaves of houses, and they are sometimes seen on the walls of buildings, under stones, and in subterranean burrows.

A BIRD STORY.—Last spring one of the old birds in Dr. Prime's collection—a gray sparrow—became blind. Straightway a little dark brown and white bird, known as a Japanese nun, and named Dick, became the sparrow's friend. The sparrow's home had a round hole as a doorway. Little Dick would sit on a perch opposite the hole and chirp. The blind bird would come out, and guided by Dick's chirps would leap to the perch, and so on to the seed-cup and water-bottle. But the most curious part of the performance was when the blind sparrow would try to get back into the house. Dick would place the sparrow exactly opposite the hole by shoving him along the perch. When opposite Dick would chirp, and the blind bird would leap in, never failing.—*Golden Days.*

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DYSPEPSIA

Causes its victims to be miserable, hopeless, confused, and depressed in mind, very irritable, languid, and drowsy. It is a disease which does not get well of itself. It requires careful, persistent attention, and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly. Hood's Sarsaparilla has proven just the required remedy in hundreds of cases.

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"For the past two years I have been afflicted with severe headaches and dyspepsia. I was induced to try Hood's Sarsaparilla, and have found great relief. I cheerfully recommend it to all." MRS. E. F. ANNABLE, New Haven, Conn.

Mrs. Mary C. Smith, Cambridgeport, Mass., was a sufferer from dyspepsia and sick headache. She took Hood's Sarsaparilla and found it the best remedy she ever used.

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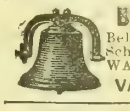

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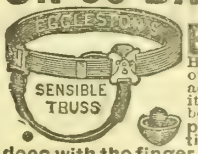

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VOL. LVII.—No. 13. WHOLE No. 2905. | NEW-YORK, WEDNESDAY, MARCH 31, 1886. | $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE VOICE, a third party and prohibition journal, in an editorial of March 4th, entirely misapprehends and therefore misrepresents the position of THE CHRISTIAN INTELLIGENCER in relation to the temperance movement. It makes statements and virtually accusations which are entirely without warrant, but does that through a misapprehension of our position. What we object to is not the advocacy of the utmost attainable restriction of the liquor traffic, for that we have done frequently and expect to continue to do, but the advocacy of the third party. That we have not done and shall not do, for the movement does not commend itself to our judgment. When the *Voice* more than suggests that we are acting from mercenary motives it makes a great blunder.

WE HAVE seen a copy of a circular addressed by one of the daily papers to clergymen, asking for the subject of their next discourse, etc., to be inserted free of charge in the Sunday issue. It is to be hoped that no minister who has any self-respect will accede to such a request. The Sunday edition of any daily journal is merely a secular newspaper with a thin varnish of religious items on one page or column, and its influence as a whole is deplorably bad. It tends to break down the sacredness of the day and weaken the tenure by which the great boon to humanity of one rest day after six working days, is held. No friend of the Lord's day should give any sort of aid or encouragement to these subtle enemies of man's true interests.

UNWISDOM.—Competition is said to be the life of business. And so it is. Yet it is generally agreed that it may be pushed too far. When railways or steamships carry freight or passengers below cost, the final result is injurious to the public as well as to the carriers. In Philadelphia there is an unusually good religious weekly called the *National Baptist*. Now it is proposed to issue another weekly paper in the interest of the same denomination. This seems to us very unwise. The field is not large enough for two journals, and the result must be that diminished resources will lead to diminished force, and the denomination will be less well served by the two than it now is by one. This observation will apply in other cases besides that which has called it forth.

SPURIOUS BENEVOLENCE.—Three facts have recently come to our knowledge, showing to what extent the Church is being effected by the contagion of raising funds for benevolent objects by methods for which there is no warrant in the Word of God. The facts are these: first, a popular entertainment was given by a certain church, to which an admission fee was charged with the understanding that the proceeds would be applied to the cause of Foreign Missions; second, the pastor of another church delivered a popular lecture to secure funds for the same cause; and third, a religious paper seriously proposes that, in order to increase the plate collections in churches, a picture be donated to every person as he passes out from the service, who may have contributed five or ten cents.

All this and, perhaps, much more like it than is suspected, is registered in the annual reports under the head of benevolence. It is difficult to perceive where benevolence comes in. We maintain that this *quid pro quo* practice is subversive of the plain teaching of the Scriptures, and contrary to the true spirit of benevolence. This idea of getting in return an immediate and tangible equivalent for money expended at lectures, entertainments and fairs held in behalf of some specified benevolence and charity, is a purely commercial transaction, and smacks more of the spirit of trade than anything else. The motive is radically wrong. Where recourse is had to these extraneous methods to obtain funds for missions or benevolent institutions, the tendency is to pervert the principle of right giving and to stifle the spirit of genuine benevolence. We refer any who may be tempted to err after this manner to 1 Cor. 16: 1, 2, to say nothing about other texts equally explicit: "Now concerning the collection for saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." That is pure benevolence which flows forth spontaneously and cheerfully in response to appeals from the needy.

A JOURNAL which has "Christian" in its title says that if the rigidity of interpretation used in regard to the Fourth Commandment to make it require the closing of the Metropolitan Museum on Sunday were applied to the second command, it would abolish all museums at once. This is very absurd. It is simply impossible that the second command was intended to forbid all pictorial or carved delineations, for there were such in the very construction of the veils and hangings and mercy seat of the tabernacle, and Moses must have had sense enough not to violate the decalogue in arranging the Tent of Meeting and its furniture. The words of the statute have been occasionally perverted in the past, as they are by our contemporary, but always by fanatics. The design of the enactment is not to forbid the plastic art in any of its forms, but to forbid its use and exercise for purposes of worship.

THE STRIKES are a revolt against the oppressive conditions under which workingmen are compelled to labor and live. Those conditions are in some, if not many instances, artificial and produced by the cupidity of certain capitalists. The revolt which has chiefly attracted attention is that on the Southwestern railroads. It is said to have been unwise and without cause; that men on the Missouri Pacific and its branches have abandoned work because of action under a Receiver on the Texas Pacific. The men, however, maintain that the engagements made with them have not been observed. It is not pleasant to say it, but the community is learning to believe that the statements of the employés are often more accurate than those of the directors or managers of a corporation. At what amount have these roads been capitalized? Does the capital honestly represent the cost of the roads or does it exceed it by some millions of dollars? Have certain men in the management, at only the expense of printing, issued securities much in excess of actual outlay, sold them to innocent parties, put the money in their pockets, and by the operation accrued comfortable fortunes? In order to earn enough to prevent foreclosure has it been necessary to reduce the pay of employés to such a degree that in desperation they have ventured upon a strike? What has been the pay of these strikers during the past winter? Answers to such questions are desirable before forming an opinion upon the contest which has arrested trade and inflicted much pecuniary loss.

The Commissioner of Massachusetts reports that the average earnings in that State of a workingman who has a family amount to $558.68 a year, and that the average cost of living is $754.42, so that the mother and children are compelled to earn as they can nearly 32 1–2 per cent of their living in order to keep out of debt. We find by such enquiry as we have had opportunity to make that a large part of the workingmen in this city and its vicinity earn on an average $10 a week or $520 a year. What a narrow living that is for a man with a family! What reason is there to wonder at strikes! Is it not time to "put a tariff on Castle Garden," for many reasons, and to put an end to some of the methods adopted by men of capital?

THE REVIVAL.—What we hear from various localities warrants the belief that the revival is not at an end. Religious susceptibility in an unusual degree still exists. Notwithstanding the continued assaults upon the truth, the irreverence of some daily journals, the open and defiant desecration of the Lord's day, this work of Divine grace has progressed. Remarkable conversions have occurred—conversions of men who not long ago ridiculed and sneered at the truth. God is vindicating and glorifying His Word, is bearing irresistible testimony to it by the Holy Spirit. The time is momentous, solemn, and abounds in reasons for thankfulness. It brings grave responsibility, but as well facts to strengthen our faith and encourage our endeavors. Prayer and effort ought not to cease. No Christian man or woman must allow himself to think that the revival is over. There are many reasons for not thinking so. What is yet to come only God knows. But there are men of experience and sound judgment among us who would not be surprised if a gracious work should soon begin such as the Church has never before witnessed, and if it should extend to every land. The time seems to call especially for a wise, earnest and confident declaration of the vital truths of Revelation. God gives wisdom to those who ask Him.

Those who are putting away from them and in a degree resisting the gracious influences around them are in great peril. We do not speak of those animated by hostility and animosity, but of those who are neglecting the present opportunity without bitterness and because they have a feeling that it is not altogether seemly for them to be carried away by sympathy or an enthusiasm that may prove temporary. Dear friend, Jesus of Nazareth is passing by. Rise, He calleth thee. There is danger in refusal. Many in the past who have done as you are now doing have become permanently indifferent, have undesignedly formed a habit of refusing the solicitations of the Spirit of God, have hardened against the truth, and some have become errorists and bitter infidels. The most bitter infidel we ever knew began his course of unbelief in resisting the influence of a revival. His hostility to the truth became such that he would be beside himself with rage when he heard the truth of God earnestly presented. You may go on from your present attitude to such unbelief as you now consider yourself incapable of, to accept errors you now have no sympathy with. You are mistaken in your estimate of the religious influence at present investing you. There is no excitement, men are not carried along by their sympathies or by the enthusiasm of others. The work is a remarkably quiet one. Seldom has the presence of the Spirit of God been attended with so little outward demonstration. Put aside your prejudices, mild as they are, and go and look upon the meetings with clear and sensible eyes. Experience says that your present position is perilous.

"Old Colony" Papers.

A QUARTER OF A CENTURY OF "PROGRESS."

I.

HAVING had occasion lately to take a backward glance, I have thought that perhaps it might interest my readers to be reminded of the changes which have taken place during a single quarter of a century.

Twenty-five years ago to-day (March 4th) Abraham Lincoln was inaugurated President of the United States. I need not recapitulate the story of the succeeding years. Suffice it to say that we are in many important respects a new nation,—at least, have entered upon an era of national life and progress to which the period before the war seems slow and rudimentary. We are at last one people. And, the vulture which preyed upon the vitals of the South having been put to flight, that section has started forward upon a career of industry, civilization and improvement of every kind, even producing more cotton and getting more and better labor from the blacks than under the old *régime*. The assessed value of property at the South has increased $1,000,000,000, and nearly 12,000 miles of railroad have been built in the Southern States since 1880. They have resumed their places in the Federal government, and are not distinguishable in patriotism and peaceful disposition from their Northern and Western fellow-citizens.

The population of our country has risen from thirty-five to over fifty millions. Five new States have been admitted to the Union, and six new territories formed, of which Alaska was acquired from Russia to complete our control of the Pacific border. Four through lines of railroad to the Pacific have been completed. Railways in this country, as well as in Great Britain and the most of Europe, have increased in mileage threefold, if not fourfold. The estimated value of property in the United States is nearly $50,000,000,000 and the transactions of the New York Stock Exchange for 1884 represented over 10,000 millions. We have resumed specie payments, reduced our national debt nearly one-third in amount, and nearly one-half in interest. We have established the civil service of the country largely on a business basis, scotched the head of the spoils serpent, and greatly elevated the popular ideal of political character and responsibility. Besides all the perils and problems of Reconstruction, we have passed safely through four political crises, two of them being the assassinations of our Presidents and two disputed Presidential elections, which severely tested and attested the strength of the Republic as well as the self-control and subservience to law of our people. We have weathered successfully the commercial and financial crises which were the inevitable reaction from the waste and inflation of war times. We have celebrated the centenary of our Independence, have reduced postage from three cents a single letter to two cents a double letter, brought down newspaper postage to a still lower point, introduced postal cards and money orders, have enlarged our harbors by such works of science and enterprise as the jetties of Capt. Eads at the mouths of the Mississippi and the removal of the Hell-gate obstructions at New York, and have begun to grapple effectually with the Mormon and the Indian questions.

There are still political, economical and moral obstructions to be removed, to which those sand bars and snags and hell-gate rocks are as nothing, —such as the claims and clamor of labor, the rapid tendency of capital to accumulate in the hands of a few and especially of great corporations, the threatening growth of Socialism, the Chinese problem, how to deal with the sale of liquor, how to arrest the desecration of the Lord's day. But let us believe that He who has enabled us to answer all the questions and cut the gordian knots of the past, will give us the light, the leadership, the unity, the courage, and the self-denial to solve the problems of the future.

I cannot even outline the history of other nations. Great Britain in the quarter-century has extended her sway or virtual control over wide regions, and her arms and commerce have alike been triumphant all over the world. Better yet, she has practically given the suffrage to all her people, adopted a common school system, taken a long step towards the separation of Church and State, the abolition of the House of Lords, and the curse of land monopoly and entailed estates, and has been brought to the point of doing justice to Ireland. France has cast out her last Bonaparte, has accepted the humiliation of her vainglory and military pride, and seems on her way to the security of Republican institutions. Germany, from slightly related and discordant States, has become a compact and world dominating power. Italy has also become a united and prosperous monarchy, and taken its place as the sixth of the Great Powers of Europe. The feud between Austria and Hungary has been healed, and the latter race is now dominant in the Empire.

The Turk is being steadily driven out of Europe, and the Balkan provinces are growing into powerful kingdoms. Russia has extended her conquests into the very centre of Asia, and unquestionably for the better as regards the well-being of those peoples. Africa has been explored in every direction, and opened to civilization, commerce and Christianity. A great International Free State has been founded in the heart of the continent, along its main water-way. Japan has gone at a stride from barbaric seclusion to a position as a modern, civilized, and soon to be Christian nation. China has at last broken over her wall and begun to follow in her neighbor's wake. And Corea is likely to outstrip her. Burmah is a British dependency. Australia is a great Colonial Empire. Mexico has been opened to travel and commerce, and seems to be learning at last the meaning of Republican institutions. Brazil has shaken off the incubus of slavery, and with Chili is taking a foremost place in commercial prosperity. The British possessions in America have been united under one Dominion, and developed greatly in power and resources. The whole world has got into the habit of coming together in Industrial Exhibitions, and by commercial and extradition treaties; and the diplomacy of nations is far more straightforward, business-like, and honorable.

The progress of scientific research and discovery, and the application of science to the uses of life, have been as great during the last quarter of a century as in any similar period, unless perhaps the one immediately preceding it. Up to March, 1861, thirty-one thousand patents had been issued in this country from the beginning. Now more than half as many are issued in a year. Steam has been applied successfully alike to the peaceful instruments of agriculture and to the destructive enginery of war. In every department of manufacturing, it has greatly enlarged the scope and lessened the labor of production, notably in the case of the printing press and the steam hammer. In ocean navigation, it has almost superseded the use of sails.

The discovery of a way to make steel cheaply and in large masses is producing results hardly less extensive and valuable than did the invention of the cotton-gin. In the perfecting of iron and steel plating for vessels and forts, and the consequent duel which is proceeding between the capacities of defensive and offensive armor, as well as in the tremendous factor of steam rams and torpedoes, we begin to see the day when war will have destroyed itself, and nations will give it up as impracticable. Nitro-glycerine, whose sole use twenty-five years ago was as a homœopathic remedy for headaches, has been developed in its various forms into a portable earthquake, and by its agency man laughs at obstacles; every isthmus can be pierced as Suez has been, and every mountain can be tunneled or brought low.

The practical potencies of Electricity have been vastly augmented. The submarine cable has been made a success within the period, and a message can be sent around the world in ten minutes. An almost indefinite number of dispatches can be sent simultaneously over the same telegraph wire, and we can even transmit messages on a rapidly moving railroad train,—which is, by the way, only one of the many means by which the safety and convenience of railway travel have been amazingly increased of late years. The signal service has imparted new elements of safety to commerce, agriculture, and personal health and comfort. The telephone has brought us all into speaking distance, and saved us infinite weary steps,—in fact, is making the world one great whispering gallery. The electric light has come into invaluable use, in the arts as well as for illuminating purposes.

The little microscope has opened to us new universes; and its wonders, and still better its utilities, transcend the wildest legends of magic. By it we are tracing disease to its germs, and revolutionizing the modes of cure. By the electric light and various improved inventions, the precise condition of the eye and ear and other organs is discoverable, and occult diseases have been brought to view. New and perfected anæsthetic agents are taking the terror from surgical operations, and putting pain in great measure under control. Sanitary reform has made prodigious progress, till many diseases and most epidemics have become needless and inexcusable. Medical science has become more scientific and less empirical, as well as broader and more liberal; the good elements of all systems are recognized, and women are honored members of the profession. In Chemistry and Astronomy we have the brilliant revelations of the spectrum analysis and know what stars are made of; have photographed the very features of the Man in the Moon, and receive reports of every celestial event from every terrestrial point of view. Exploration has left no more *terra incognita*. Geology has swung round completely to the confirmation of the Scripture record. All sciences are becoming the handmaids of religion.

F. N. Zabriskie.

Princeton, N. J., March 4th, 1886.

In the "Old Colony" Paper of March 17th, the peach-blow vase was described as "8 feet by 3." It was, of course, a slip of the pen for 8 inches by 3.

ROMAJI-KAI, Roman letter Society, is the name of the association of Japanese gentlemen which desires to have the language of their country written and printed in Roman letters. The annual meeting was held on the 23d of last January in a hall of the Imperial Engineering College, Tokio. Mr. Hatoyama, a graduate of Yale college, presided. It was announced that the Society now numbers over 6,000 members. Professor Yatabe, of the Imperial University, the Secretary, exhibited a chart of fifty sounds of the Japanese language and the equivalent Roman letters. A discussion followed. The chief debate was around the objection that the systems proposed showed too much conformity to one language, the English, while the German, Dutch, French and Italian might justly advocate more consideration for their tongues. But the final vote favored conformity to English. The Treasurer's report showed receipts of 6,000 yen, which had been expended chiefly upon the journal published by the Society. His Excellency, Count Inouye, expressed his sympathy with the purpose of the organization, reviewed the changes wrought since the visit of Commodore Perry, and urged the proposed change in the language as necessary under the new conditions. The attendance was large of members and spectators. The meeting was conducted with marked dignity. The speeches, chiefly by young men, showed readiness for debate and public speaking. The most of the speakers referred to the great services rendered by Dr. Hepburn, of the Presbyterian Mission, by his philological labors. The movement is wise and deserves success. The sooner Chinese symbols disappear from among men the better for almost every national interest.

"Killed!"

"KILLED at ——." What matters where?
He is dead, and that is enough!
"Killed!" It is written there
In letters that stare and stare!
What though the telling be rough?
He is dead, and that is enough!

"Died with his face to the foe,
Trying another to save!"
How else, how else should he die?
I could not have loved him so
If he had not been bravest of brave!

Dead, and no word of good-by!
No whisper of love from afar!
O star! star! star!
I looked in your eyes last night,
And I saw *his* eyes in your light;
And I knew, I knew he would die,
For that was his last good-by!

Get you gone! Get you gone from my sight!
Why do you stand and stare?
He is dead! It is written there!
And it's late—so late to-night!

There! there! forgive me, but go!
You mean to be kind, I know,
But leave me to God and to him!
"Killed, with his face to the foe!"
The light—is—getting—dim!—
Leave me—to God—and—to him!

—*George Weatherly, in Cassell's Family Magazine for April.*

Recollections of Early New York.

BY CAPTAIN WALTER BICKER.

(The following paper and another to be given next week were drawn out by a letter congratulating Captain Bicker on reaching his ninetieth birthday on February 28th. Until two years ago he was able to take walks of six to eight miles daily, sometimes extending the excursions to nine and ten miles. Then neuralgia and rheumatism seized upon him, and for about seven months past he has been confined to his room. In a letter written in January he says, "My sight, and indeed all my faculties are in as good condition now as they were fifty years ago." Captain Bicker is believed to be the last surviving commissioned officer of the War of 1812. He remained in the army for years. In 1817 he was stationed at Fort Niagara and in 1819 at Sackett's Harbor.

It will interest some of the readers of the Intelligencer to know that on the third Tuesday of October, 1817, Captain Bicker, Isaac Ferris—afterwards Chancellor Ferris—and half a dozen others met the Consistory of the Franklin Street Dutch Church of this city for examination for admission into church fellowship and to the communion on the next Sabbath. In 1819, at the wedding of Captain Bicker, Isaac Ferris was one of the two groomsmen, the Rev. Christian Bork performing the ceremony.)

Your congratulations upon my reaching the completion of the ninetieth year of my age "with sight and hearing so little impaired, and so much physical health, notwithstanding the neuralgia which has reduced your strength," together with other flattering and favorably expressed considerations, are duly appreciated, and call for my grateful acknowledgments.

You remarks as to what a period I am able to recall, with your ideas respecting it, are very just. Sometimes in speaking of some striking incident that has occurred in my early life, my friends have said to me, "You ought to write out those events, they would bear reading." I made the attempt once, but found the labor too much; for, amidst my business avocations and the many interruptions, it became anything but a *pleasure*, so I gave it up.

Many events of the most startling magnitude have occurred within the history of the time you speak of, and of the most lasting and essential benefit to mankind. All these within the brief period of my individual life; for what are ninety years compared with those "before the flood," when men lived nine hundred years! Yet in any one of those long lives of nine hundred years, no greater events happened than have occurred within the ninety years of my life. Witness the introduction of the propulsion of vessels upon the rivers or the mighty ocean by steam, or the running of immense trains of cars by the same propelling power, or the telephone, or the telegraph, by which a person, standing on the shore of the Atlantic ocean in America, can hold converse with another on the opposite shore in Europe, by means of a little wire stretched from shore to shore, lying upon the bottom of the ocean, three thousand miles distant, with but a few minutes' time for the words to make their swift passage from and to each other. And various other sources of discovery of things useful to mankind as accessories to his comfort in this world. Witness the boring of artesian wells a thousand feet deep, and bringing to the surface, by spontaneous rising, an everlasting flood of water of the purest kind. Or the unlocking of coal beds of the best fuel for all purposes for which fuel is used; or the opening up of the gold fields of California or silver mines of Colorado, or the oil beds of Pennsylvania and other regions for lighting our homes, making them as bright by night as by day. All these things have become available within the period of my own life, and many of them within half of that time.

Then there are those events of a moral character which have multiplied themselves in a most rapid degree, such as the widespread and wonderful increase of the population of our extensive country, and the enormous extent of that country in territory, of which the religious community is availing itself by the building of churches and colleges and seminaries, as well as the more humble school house, in every corner of our land.

It is, indeed, "a great source of enjoyment to remember these days and years of the right hand of the Most High, and to recall the men so full of the Spirit of our Lord." I think I could almost fill this page by putting the names of those most familiar to me, in double columns. I will mention a few. My earliest recollections go back to the days of childhood, when my parents or my sisters led me by the hand to the house of God, the Middle Dutch Church, (lately the Post office of New York,) where that venerable father of the Church, Rev. John H. Livingston, with his associates was wont to minister. Full well I remember his saintly appearance as his majestic form ascended the pulpit stairs, and his gown of black silk with "cheverons" of bands of black velvet upon the sleeves. Then there were his coadjutors, Drs. Abeel and Kuypers. These were particularly of our own Church. Then there were such men as Dr. I. M. Matthews, Dr. Marcellus, our good old domine "Christian Bork," Dr. Brownlee; and in the Presbyterian Church, Dr. Rodgers, Dr. Spring, and he whose name you bear, Rev. John Mason. Of the Episcopal Church, of those whom I was accustomed to see, (I was educated in "The Episcopal Academy," Rev. Edmund D. Barry, principal,) Right Rev. Bishop Provost, Bishop Moore, Dr. Lyell, Dr. Hobart, and many others. These all used to attend our annual examinations. I have seen personally every bishop the diocese of New York has had from Bishop Provost to the present incumbent.

There were also Dr. Cuyler, (not that excellent Dr. Cuyler of Lafayette Avenue Church, Brooklyn,) Dr. Proudfit, (the elder,) Dr. Strong, of Flatbush, so long the Clerk of General Synod, Dr. Milledoler and Dr. Laidlie. But enough; there were a great many others whose names you will readily recall, as many of them have left their names upon record for faithfulness in their holy office, "all of whom now inherit the promises," or rather the fulfilment of them; and "they being dead yet speak."

It is very true, as you remark, that persons who can go back in memory not more than fifty years, can hardly conceive what was the undeveloped condition of our country about that time. Let me state a few things that I have seen. I was born (as you know) on the 29th of February, 1796,—that was only twenty years after the Declaration of Independence. On the 25th of November, 1783, the last vestige of British rule left our shores. My birth occurred about thirteen years after that glorious event. Of course, very little time had been left to our fathers to clear away the rubbish and get things "to rights," and they left something to be done after I came on the scene of action. The following are some of the things I saw after I began to look about the city in my early boyhood and forward.

Before recording them I will say a few words about my parentage and myself. My father was born in New Brunswick, N. J., of direct Holland parents, in 1747. My mother was born in Amsterdam, Holland, in 1752, and came to this country in 1755 with Nicholas Welp, whose daughter she was. Hence I am his grandson. He died in 1771, after about seventeen years' service as principal of the parochial school, dying while in office. His history you may be familiar with from publications relating to him by the present incumbent, Mr. Dunshee. It appears from the proceedings of the Consistory of the Collegiate churches that my grandfather was a man of some prominence, at least in educational matters, before coming to this country, as his testimonials also testify. He was received upon his arrival in New York with considerable demonstrations of respect, and though meeting with opposition from parties wishing his position as principal of the school, and who had raised false reports about him, as was proven at the time, the authorities of the Church sustained him, and he finished his course with a good Christian character and quite satisfactory to the consistory and the Church at large. He had a large family, and I believe all came with him to this country; one or two of them returned to Holland before his death. My father and mother were married by Dr. Laidlie in 1772.

Far Rockaway, L. I., March 15th.

Sunday Rum and Foreigners.

SOME time ago, the following press dispatch from Chicago appeared in the papers. It speaks for itself:

The Chicago saloon-keepers are exercised over the crusade against what they consider their rights in the matter of Sunday selling. They claim that the strict enforcement of the law compelling the closing of saloons on the Sabbath day would be a great injustice to the general population of the city. They have prepared statistics from the school census of 1884 to support this argument. The table shows that in 1884 there were 174,000 people in Chicago having English and American characteristics and presumably in favor of Sunday observance. On the other hand there were 144 000 Irish, 210,000 Germans, 48 000 Scandinavians, 28,000 Bohemians, 24,000 Poles, 8,000 French, 4,000 Italians, 8,000 Africans, 24,000 Swedes, 18,000 Norwegians and 6,000 Danes, and other minor nationalities, making a total of nearly 500,000 foreigners. It is claimed that a large majority of these foreigners are in favor of open saloons and amusements on the Sabbath, and on this ground the liquor dealers, at a future meeting, will demand a cessation of hostilities, and will take steps to secure a modification of the laws now existing against the so called freedom of the Sabbath.

Here the liberty to profane the Christian Sabbath by liquor selling in violation of the law, is demanded by foreigners, because "a large majority of them are in favor of open saloons and amusements on the Sabbath."

Now it is a principle of the American government and of our free institutions, that foreigners who come to this country and become citizens shall enjoy the same rights and privileges under our laws which native Americans enjoy. But when foreigners, as in the case above cited, combine to subvert one of the most important and precious institutions of our country, and demand immunity in trampling upon our laws, and in promoting vice, immorality and crime for the sake of gain and amusement, the question naturally arises whether better safeguards against foreign interference with our institutions and better conditions of naturalization should not be imposed?

It is the conviction of some of the most enlightened and patriotic statesmen of our country that American citizenship is too cheap—too easy of attainment by foreigners, who are ignorant of the genius of our institutions, unfitted to exercise the right of suffrage—and that a longer term of residence and other more stringent qualifications than at present should be required for naturalization, before the full privileges of citizenship are conferred. This conviction is derived from many significant and alarming facts respecting foreigners in America, of which the following may be cited as illustrations:

Nearly all the saloon keepers and liquor sellers in the country who wish to destroy the Sabbath are foreigners; nearly all socialists, communists, anarchists, and other outlaws and enemies of order, morality and religion, are foreigners; nearly all strikes attended with violence and outrage are instigated, directed and carried on largely by foreigners; nearly all riots and election frauds in our cities have been committed by and through foreigners; most of the oath-bound organizations for the commission of murder and other crimes, like the Molly Maguires, Fenians and Mormon Danites, are composed of foreigners; every dynamite plot and other conspiracy to destroy property and life, has been gotten up by foreigners; and a large majority of gamblers, thieves, and criminals of all grades in our prisons are foreigners.

These significant facts furnish a subject for serious contemplation, and emphasize the lesson which they convey, that our institutions are in danger of subversion through the indiscriminate admission of all kinds of foreigners to our country and to the privileges of citizenship. Among the thousands of useful and industrial foreigners who come to our shores, multitudes of paupers, convicts, scoundrels and criminals of all classes find no difficulty in getting in, and they have become a dangerous element of demoralization and crime in our land.—*Editorial in Lutheran Observer.*

Once, a thin, little curate was examining the village school on the affections: "Now, my deah children," said he, "could you see my soul?" The chorus answered, "No." "Why, deah children, cannot you see my soul?" A little hand went up: "*Wul, it no be too sma'!*"

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

The Vedder Lectures.

BY PROF. S. M. WOODBRIDGE, D.D.

I AM glad to report that the audiences during this course have been larger than usual. They have been hitherto, in the main, painfully small. In fact, it must be confessed that the laity in general take little or no interest in modern Apologetics, some from indifference in religious matters, and some because, knowing that Jesus Christ is the Son of God, they have no more interest in the rational proofs that He is than in the logical proofs that light really exists. Had they attended these lectures, they would have seen that Dr. Bishop has based his entire argument upon this true and *only Christian* foundation. From beginning to end he has set the self-witnessing God on the throne of the universe, and it has been positively refreshing for a few hours to get out of the dust-whirlwind of scientific and philosophic theories into the pure atmosphere of the heavenly places, to allow the old faith once more free exercise without regard to second causes, and come to the consciousness that if a Christian wants anything, he has only to ask his heavenly Father, and that in the answer God has not to touch an invisible lever, and a complicated machinery of so-called laws is put in operation until finally He is enabled to reach and help the suppliant.

In his first lecture the Doctor set *Faith* in its true position. Man is made to believe; the soul is as much created to believe in the self-witnessing God as the eye to see the light. The man who believes not is in an abnormal condition, he is a monster, he commits a crime against nature. Far enough this from the unscriptural and wicked theory that doubt is noble, the beginning of true wisdom. The very Persians say that doubt is born of the devil. Very different, too, is this from the theory of many apologetic writers, that Christianity cannot justly demand faith until it proves itself to be founded upon reason, thus justifying its rejection until reason is satisfied. Whereas, a faith which has only reason for its basis is worthless in the kingdom of God. The man who is saved believes God because He is God, whether His revelations conform to the puerile conceptions of man or not, and this is the only faith that will stand in the day of trial.

In his lecture on Inspiration the Doctor stood upon the same ground, and in his conservatism took positions which many of his audience would deem untenable, notably, in regard to the Hebrew points. And at first, I confess I deemed the opening of the old question unwise, but upon second thought I can see that good will come out of it. He called attention to the fact, that there can be language without *vowel sounds*, and here he had his audience with him, and also that before the Masoretes there must have been signs which expressed the sounds; but what changes were made in the signs can of course only be determined by historical investigation. The arguments for the antiquity of the present points Dr. B. gives in detail, and by this he has accomplished several good results; he administers a rebuke to the modern critics who push men like the Buxtorfs, father, son and grandson, out of the way, as if they were blind and superstitious fools. Scaliger said of the elder Buxtorf, not only is he a great scholar, but he is the only man of his times who is the complete master of the Hebrew language. In this connection we say Dr. B. has done service in calling attention to the great systems of Theology, etc., of the writers of the sixteenth and seventeenth centuries, which have never been surpassed and rarely equalled by modern treatises but are now mainly laid upon the shelf. One is struck immediately in opening the old works to see how they are crowded with Scripture, and in opening the modern systems how they are filled with reasonings.

Without regard to special views, to which he has as much right as has Hengstenberg, or Delitzsch, or Kurtz, he has set the Bible in its right place, not *admitting* it, as do too many, to be the Word of God, but *asserting* it, and accepting all the tremendous consequences I cannot prolong these remarks. Dr. B. is conservative, as is well known, but he gives cogent reasons for his conservatism. He speaks as one possessed by his convictions. His utterances all tend to awaken *reverence*, so essential in all true religion, so desperately needed in our times, and also to call attention to the *Criteria* of our holy religion, which we are in danger of losing sight of, and the loss of which will be followed by apostasy.

New Brunswick, March 22d, 1886.

....Bergen, N. J.—The special services in this church were continued five weeks. The pastor was assisted by earnest workers, both pastors and laymen, and the members of the church sustained the effort with persevering zeal. Last week was "Harvest Time." The Elders held five meetings for the reception of those who were waiting to unite with the church. At a single session fifty names were added to the roll.

At the communion service, on the morning of the fourth Sabbath in March, fifty persons stood forth to make a public confession of faith, and thirteen were welcomed by letter from sister churches. The church was thronged, and the occasion one always to be remembered.

Of the fifty received on confession the majority are young people. Thirty-five are scholars in the Sunday-school and one is a teacher; fifteen were baptized. In four cases husband and wife came together; in two instances mother and daughter approached hand in hand; several groups of sisters were received; the youngest boy is still a member of the primary class.

The officers of the church take this method of returning hearty thanks to the brethren whose loving words of Gospel truth have assisted so many in the choice of Jesus as Lord and Redeemer. C. B.

....Pastors' Association.—The meeting last Monday morning was largely attended. Rev. George D. Hulst was invited to read a paper before the Association, April 12th, on the subject, "Can Our Church Standards be Amended?" Rev. Dr. W. J. R. Taylor read a paper on "Feasibility of a Union of Reformed Churches Holding the Presbyterian System." The discussion in general, as well as the paper, favored such union. The Rev. James I. Good, of the Reformed Church in the United States (German), of Philadelphia, who had been invited to sit with the Association, spoke in behalf of union between his Church and the Reformed. The Association resolved to continue the discussion, with the same opener, next Monday morning, and requested Dr. Taylor to publish his paper in the Intelligencer.

....Western Items.—The First Church of Grand Rapids, Mich., has commenced the publication of a monthly paper, called the *First Reformed Church Record*. The chief feature is a record of the work of the church....The Church of Rotterdam, Kansas, has recently contributed $350 towards a new house of worship....President Scott, of Hope College, is visiting the Eastern churches in the interest of the College....Mr. G. Wilterdink, one of the oldest Dutch settlers in Michigan and for many years an elder of the Reformed church at Ebenezer, died a fortnight ago at the age of 81 years....The young people of the First Church of Grand Rapids have formed a Literary Society.

....Warwick, N. Y.—At the Reformed Church nine persons were received into the communion Sunday, March 7th. Seven came by profession of their faith, and two by letter from Presbyterian churches. This result can be traced only to the use of the ordinary means of grace in church and Sunday-school. It is felt that this encouragement is prophetic of an additional ingathering. C.

....Linlithgo, N. Y.—Seventeen members were received at the March communion by the Livingston Memorial Church on confession of faith and four by letter. The pastor, Rev. Geo. Le Fevre, held meetings for four weeks in the church, including the Week of Prayer, and for two weeks in a chapel at Burden Mines, where he preaches on Sunday afternoons. The interest has been remarkably good all the time, and still continues. Several more are under conviction of sin, and it is expected that another harvest will be gathered at next communion. Brethren, pray for us. G. L. F.

....The Hudson River Ministerial Association met in regular session on Monday, March 22d, 1886, at the First Reformed Church of Kingston. The attendance was somewhat less than usual, owing to several members being detained by sickness or funerals. The exegesis had to be omitted because the exegete was called to the bedside of his mother, who is seriously sick.

Beyond the usual devotional services and the very excellent sermon on "The Preciousness of Christ," by Rev. E. N. Sebring, the interest of the meeting centered in the admirable essay by Rev. Dr. J. Forsyth, on "The Primitive Puritans." It was a most interesting chapter of church history, seeking to show that scant justice has been done those who, from the second to the tenth centuries, strove, in opposition to sacerdotal and hierarchical tendencies, to preserve the truth and purity which were more and more endangered by laxity of discipline and formalism of worship. In estimating their character and work too little regard has been paid to the fact, that nearly all that we know respecting these early Protestants and Puritans has come to us from patristic sources, and is the testimony of their bitter and many times unscrupulous enemies. As respects them it is very much as it would be were there no sources of information respecting Luther and the Reformers except what the Papal Church would choose to transmit. D.

"Thee Kransje."

THE older scholars of the Sunday-school of the Collegiate Church corner 29th street and 5th avenue, who are banded together in a "Happy Hour Association," have just issued a most attractive invitation, which reads as follows:

Ye "Happy Hour Association" requests ye pleasure of your company at a "Thee Kransje," on Thursday afternoon and evening, Eighth April, 1886, in ye Sunday School Room of ye Collegiate Church, Fifth Avenue, cor. 29th Street.

To raise Funds for Mission Work. Music at 8.30 P.M.

There is no charge for admission, but visitors may aid the association by purchasing the cup from which they drink their "Thee." We are told that the young ladies, the waiting maids, are to be attired in old Dutch costumes. The event is looked forward to with much interest by those who move in Dutch—excuse us, we mean in Reformed society. We advise all who can to go and get a cup of Dutch "Thee." Knickerbocker.

....Auxiliaries or individuals who wish their remittances to appear in the Annual Report of the Woman's Board for 1886, will please forward them to the Treasurer, Mrs. Peter Donald, 39 West Forty-sixth street, on or before April 10th, 1886.

....The First Church and the Classis of Schenectady express by formal action the deep regret with which they part with Rev. Dr. W. E. Griffis. The consistory of the church also records: "We feel it a pleasure to express our conviction that the Rev. Dr. Griffis has from the beginning of his ministry to the present time, discharged the duties of his sacred office as in the service and fear of the Master; we bear cheerful testimony to the great acceptance with which he has ministered to us in spiritual things; we feel that he has been the instrument of God by which our church has been blessed in spiritual and temporal growth and strength. We desire to submit with proper resignation to the Providence that separates us, and we invoke the blessing of Almighty God upon his life and labors until the end come."

The Classis enters upon its Minutes:

1. Our sense of the loss that will be sustained by the denomination, by this Classis and by the church, of which he has so long been an active and honored member and pastor;

2. Our appreciation of the Christian manhood, consistent character and genial courtesy, as well as the earnest devotion and loyalty to all the interests of our branch of the Church of Christ, which have marked the course of our brother while he has been among us;

3. Our recognition of the scholarly attainments and literary ability, which, while they have won for him a wide reputation, have yet been laid in humble consecration at the feet of the Master whom we love and whom we serve; and

4. Our earnest prayer that the best blessing of our Divine Lord may attend him in his new field of labor and give him even a larger measure of success than has marked his ministry here.

Besides, a meeting of the congregation, which crowded the lecture-room, has been held, where Dr. Griffis delivered a manly and tender farewell address, and where an equally hearty and kind response was made in behalf of the people and a resolution, closely akin to those printed above, was adopted. This meeting was not a formal one, was for a free and friendly interchange of affectionate regard, and was attended with genuine emotion.

....Flatbush, L. I.—Last Sabbath was one of the best days of the life of the venerable Reformed Church, which extends over nearly two and a half centuries. Seventeen persons were admitted to fellowship on confession of faith. As they stood before the pulpit to make a public declaration of their belief the sight was impressive and filled many hearts with thankfulness.

....Madison Avenue, N. Y.—On Monday, the 21st, the Rev. E. H. Reed, D.D., presented his resignation of the pastorate to the consistory, to take effect in July, and it was accepted. The event is sincerely regretted in all the Reformed churches of this vicinity. Dr. Reed has fairly won the confidence and love of many of the pastors and people.

....Holland, Mich.—A correspondent under date of March 25th, writes: "The visit of Rev. J. H. Wyckoff, of the Arcot Mission, to the churches of the West is very much appreciated and of great profit to the cause of missions. He spent last Sabbath in Holland, speaking at three different services, much to the information and interest of large audiences. I have no doubt that the influence of his visit will be lasting throughout our Western congregations."

How and What One Church Does.

DEAR DR. COBB: Inclosed you will find a check for $20. The money is intended for the debt of your Board. It was given to me by a lady member of our Church for this purpose. She was much pleased with the letter from a clergyman, contributing the same amount, which appeared in THE CHRISTIAN INTELLIGENCER of March 10th. She sent me the money that I might do the same, at the same time suggesting that each church present their minister with $20 to do likewise. I think the suggestion is a happy one and ought to be acted upon.

I have just received the pamphlet containing the addresses and speeches delivered at the Conference at Fonda, N. Y., last fall. I have read with delight the thoughtful and stirring words contained therein. But what was my surprise when I learned the real state of things in regard to the financial condition of the Board. Such a conference and such a result! What is the trouble? It is my conviction after some observations that there is a lack of system in many of our churches.

There is a church in our town which numbers among its members many rich and well-to-do people. One of their number expressed the other day his surprise at the amount of money contributed by our Church, which consists largely of people of the poorer class. "How do you manage it," enquired our friend. "We, who have a better class of people, run behind all the time; now we are again in debt."

The secret of our prosperity as a Church is "*system.*" All pay something and all receive credit for what they pay. The nickels and dimes and quarters make many a dollar. New members come in and, however poor, we teach them to pay something, and with very few exceptions we succeed. We now receive from quite a number of people four cents per week, together with their envelope-contributions,—two cents for Foreign Missions, one for Domestic Missions and one for Education. From this and the gifts of the few well-to-do among our number, we are able to meet our apportionments, which this year amount for the Mission Boards to more than $300.

The plan is simple but works well. It is our intention to give it a thorough trial. It requires some care and attention and that is just what proves beneficial to all the Church.

H.

(The church mentioned above has a few over 90 families and about 120 members, the majority being persons of moderate income.)

....MEMORIAL.—The death is reported of Rev. James B. Wilson, at Bloomingburgh, Sullivan County, N. Y., on Monday, March 22d, of inflamation of the brain. He graduated from Rutgers College, New Brunswick, in 1848, and from the Theological Seminary in 1851. The same year he accepted a call to the First Church of Long Branch, N. J., of which he continued the pastor until 1878, when he resigned to take charge of the Second Church of Long Branch, which had been recently organized. He remained for a short time with this church, when he received a call from the church at Bloomingburgh, N. Y., which he accepted, and here the last years of his earnest and fruitful ministry were spent.

By his death another name is erased from our roll of active pastors, the name of one who was faithful and whose labors have been attended with much success. During his ministry of more than twenty-seven years at Long Branch, the church became very prosperous, increasing in numbers and strength and influence and resulting in the formation of a Second Church and the erection of what is known as the "Seaside Chapel," largely through his instrumentality. Mr. Wilson was a man of positive convictions, much force of character, a zealous minister of the Gospel and an indefatigable worker.

....PERSONAL. — Rev. Philip Phelps, D.D., has begun his labors at North Blenheim and Breakabin, N. Y....The Rev. John G. Fagg has accepted a call from the churches of Lawyersville and Cobleskill, N. Y....The Rev. A. N. Wyckoff has accepted an invitation to supply temporarily the Second Church of Pella, Iowa He begins his labors there next Sabbath.

....NORTH AND SOUTHAMPTON, PA — Despite March weather and roads, some 125 of the good people recently visited their pastor, Rev. Samuel Streng, leaving him well provisioned and richer by a $40 purse

....MIDDLEBURGH, N. Y.—The Ladies' Missionary Society of this church lately sent a valuable box of clothing and other useful articles to one of our Western missionaries.

Farewell to Mr. and Mrs. Howland.

A FAREWELL missionary meeting will be held in the Hall of the Bible House, (Fourth avenue entrance,) Thursday, April 8th, at 10.30 A.M. Brief addresses will be made by Mrs. and Miss Howland and Miss Houston, who return to Ceylon, and Mrs. Pease, of Micronesia. The first hour will be for ladies; at the close, the Rev. Mr. Kincaid, Secretary of the A. B. C. F. M., will take charge, when Mr. Howland, Dr. Pease and Rev. Dr. Chambers, of New York, will speak.

Revivals.

EXCEPT in the Champlain valley no general religious interest is reported from the New England States. A small number comparatively of the churches have received unusual additions by conversions. From the Middle and Western States many churches report additions on confession of faith, since the Week of Prayer, of from twenty to fifty persons. In a number of localities remarkable impressibility has been exhibited and hundreds have taken a stand on the Lord's side. We notice a few of these instances. In Rochester, N. Y., in connection with the services in the First Baptist Church there have been, it is believed, between 100 and 200 conversions, a large proportion being of young men. By the services in the Brick, Central and First Presbyterian churches between 500 and 600 persons have taken decided steps in evidence of their purpose to lead a new life, many of them young men. The work is extending among business men and heads of families. In the Episcopal Church a missioner has been conducting a very successful series of meetings. The Presbyterian church at Rushville, Ill., has received nearly fifty on profession, a large proportion young men, and a number of others hope that they have become the children of God. Among the Methodist churches, Fisher, Ill., rejoices in 60 additions to the church; Clinton, Iowa, in 176; Mapleton, Iowa, in 75; Bagley, Iowa, in 95; Mineral Point, Wis., in nearly 150 converts. The *Advance*, Chicago, announces that it has received reports from Western Congregational churches of over 3,000 accessions on profession.

United Prayer for the Sabbath.

NEW YORK, March 25th, 1886.

THE New York Sabbath Committee joins with kindred associations in earnestly commending to American Christians the appeal of the Sabbath Prayer Union (an association of friends of the Lord's day in Great Britain and in other parts of the world) for special and united prayer for the better and universal observance of the Sabbath, during the week from April 4th to 11th.

The perilous tendency, which prevails all around us, toward the secularization of the Lord's day, even among those who profess and call themselves Christians, gives urgency to his appeal. What can withstand this tendency but the influence of the Holy Spirit, promised in answer to prayer?

Pastors of churches are respectfully asked to bring this matter to the attention of their congregations, and Christian people are invited to respond earnestly to this appeal, in their private and family devotions, and in meetings for social prayer. By order of the Committee, W. W. ATTERBURY, Sec.

The programme of special topics for prayer suggested by the Prayer Union, and referred to in the note from the Sabbath Committee, is as follows:

1. That there may be a great outpouring the Spirit on the masses throughout Evangelical Christendom who attend no place of worship on the Lord's day.

2. That railway, omnibus, tramway and post-office servants may have rest on the Lord's day.

3. That the sailing of vessels may be so arranged that the crews shall have Sabbath rest as far as possible; and that the loading and discharging of ships on the Lord's day may henceforth cease.

4. That all places of amusement and for secular studies, and that all shops, and especially those for the sale of intoxicating liquors, may be shut on the Lord's day; that the issuing and sale of Sabbath newspapers, an evil so widely prevalent, may cease; that the churches may be faithful in inculcating and maintaining Sabbath rest; that a rich blessing may be on all societies having for their object the holy keeping of the sacred day; that more prayer may continually ascend that the rest of this day may be devoted to the good of the soul and not to mere selfish indulgence; and that Sabbath keeping by professing Christians, in foreign lands, may be such as is fitted by Divine grace to attract the heathen to the Gospel of Christ.

The General Outlook.

....The death of Richard Chenevix Trench, D.D., late Archbishop of Dublin in the Irish Church, was announced on Sunday. He was born at Dublin in 1807, graduated at Cambridge, became Hulsean lecturer and special preacher there in 1845 and professor of theology in King's College, London, 1846, dean of Westminster in 1856, and archbishop in 1864—a position resigned two years ago. His Notes on the Parables, Notes on the Miracles, his books On the Study of Words, On the Lessons in Proverbs, the Synonyms of the New Testament, English Past and Present, won for him a great reputation and are still highly valued.

....The Rev. N. I. Rubinkam, recently of the Second Reformed Church of Philadelphia, has just received twenty-four on profession of faith into the membership of the First Presbyterian Church of Jamestown, N. Y., of which he is now the pastor.

...One hundred and four members were added, March 14th, on confession, to the Presbyterian Church of Lambertsville, N. J., of which the Rev. P. A. Studdiford, D.D., has been the pastor for twenty years. His father was pastor of this church for forty-five years.

....Cardinal Newman was eighty five years old Saturday, February 20th.

....For the first time, it is believed, in the Church of England on Saturday, February 20th, the Bishop of London ordained three ladies as deaconesses in St. Michael's Church, Paddington.

....The late Mrs. Elizabeth Ely Emerson, of Rochester, N. Y., wills to the Board of Foreign Missions of the Presbyterian Church $20,000; to Home Missions $20,000, and to the Church Erection Fund $10,000.

....The entire income of the Trinity Church property of this city last year was $550,000.

....One hundred and sixty-five members have been received into the Methodist Episcopal Church of Everett, Pa., the result of a recent revival.

....The Rev. E. D. Huntley, Chaplain of the United States Senate, has been appointed pastor of the Madison Square Church, Baltimore, Md. This vacates the pulpit of the Metropolitan Church, Washington, D. C.

...By the solicitation of the congregation of the Madison Avenue Memorial Presbyterian Church, the pastor, the Rev. Charles S Robinson, D.D., has withdrawn his resignation, recently tendered by him.

....The Woman's Christian Temperance Union request that a sermon be preached in all churches on April 4th on the Duty of Keeping the Sabbath, and that the same topic be considered in the prayer meetings during the remainder of the week.

....A new religious movement is creating much excitement in Southern Russia. The "Stundists," who are members of a Lutheran body, now call themselves Evangelical Christians, and are making surprising progress among the peasants. In many villages the Orthodox Greek churches remain empty, while the meeting-houses of the Evangelical Christians are crowded.

News of the Week.

WEDNESDAY, MARCH 24.—Nineteen Russians were bitten by mad wolves and placed under Pasteur's care for treatment. One Russian died in terrible agony with all the symptoms of hydrophobia after having been inoculated for some days with virus twice in every twenty-four hours....Mr. Bright said to approve Mr. Gladstone's Irish plans....The steamship "Rapidan," which left New York for Port Limon, Costa Rica, has been given up as lost with all on board. Twenty-four reported to have been on board. ....The Southwestern strike continues. A train wrecked and several men hurt The police called on for protection....Pamphlets were distributed by the Broadway Railroad Company in Albany opposing the anulment of its charter....Fifteen hundred morocco workers are on a strike in Wilmington, Del....Jaehne is still in the tombs and is disheartened because he cannot get bail....A fine seal was shot in the Hudson river opposite Barrytown, N. Y., and weighed sixty-five pounds and measured four feet in length....Women notaries public have been appointed by Governor Hill. ....After a Cabinet meeting, while ascending the steps leading to his office, Secretary Manning fell, under an attack resembling apoplexy, and became nearly unconscious. After being carried to his house his breathing continued stertorous through the night. He is seriously ill.

THURSDAY, 25.—While the Queen was riding in state to the laying of the foundation of the new Examination Hall of the College of Surgeons, a missile thought to be an explosive was thrown into her carriage. But on examination it was found to be an appeal from a discharged soldier who is regarded insane....The violence by strikers in Belgium is increasing. Brussels is said to be at the mercy of anarchists....Prince Alexander refuses to accede to Russian demands and declares himself appointed Governor for life....King John, of Abyssinia, sent troops to relieve Kassala and defeated the Arabs with great loss....United States Senate is still debating the suppressed papers....The strike on the Missouri Pacific shows no signs of abating....The switchman's strike at Kansas City is said to be settled....Ogilby, the defaulting cashier of the New Brunswick Dime Savings Bank, has been taken to the Trenton Insane Asylum....Jaehne has been released on $25,000 bail....Strenuous efforts are being made to prevent illegal dumping in New York harbor....A vicious attempt was made to murder the Mayor of Houston, Texas.

FRIDAY, 26.—Mr. Gladstone is quite ill, and was unable to attend the House of Commons, but announcement was made that his Irish scheme would be submitted on April 8th....The strike in Belgium is being used by the anarchists as a pretext for robbery. ....There is a serious quarrel between Lord Churchill and W. H. Smith, the Conservative leaders ...The Dominion Government of Canada is sustained in its action toward Riel....Serious disorders are reported among the Indians in the Northwest....In the Pan Electric investigation, K. C. Young furnished proofs of a conspiracy. ..The strike in the Southwest is becoming more serious. St. Louis is entirely isolated. A manifesto has been issued by the Knights of Labor, and proclamations by the Governors of Kansas and Missouri....A new underground railroad project for New York city is made known at Albany....The condition of Secretary Manning still continues to be serious....The trial of Jaehne will probably be held in April.

SATURDAY, 27.—Earl Grey has made an important statement in regard to the Whig position against Home Rule....There is probably a crisis in Mr. Gladstone's Cabinet. Mr. Chamberlain and Mr. Trevelyan will probably resign....There was a mob in Cork between the Loyalists and the Parnellites....A body of strikers in Brussels marched to the palace of the king and sang the Marseillaise hymn. A firearms factory was pillaged and Brussels suffers from terrorism....Forty rebels were killed in Burmah ...Prisoners in Limerick attacked the police in court and were severely beaten.

(Continued on page twelve.)

Our Contributors.

Death and the Weaver.

TRANSLATED FROM GERMAN FOLK-LORE TALES BY S. R. DURYEE.

IN olden times there lived a weaver, who had six children, and was very poor. But his wife bore still another child, and he wondered whom he should ask to be godfather to the boy. "You must get a rich man," said his wife, "who can help the poor little thing, for the dear sun comes in our house sooner than any bread." "Yes," said her husband, "but rich men have hard hearts." However, he went to a wealthy farmer and made known his request. The latter treated him roughly and said he had enough godchildren, and did not want this child; —"he should go to his equals," and so pushed him away. Then the weaver went to a poor man. But he said that he could not find bread and clothes for his own family, much less a christening present for another man's child; "he must go to rich people;" and he also pushed him off.

Then the weaver was very sorrowful, and complained against God and man. In passing through a forest on his homeward way, he tore his hair in grief and cried out that he did not wish to live longer in such a hard world; would that Death might come and take him away! As he said this a man came up to him, wrapped in a long black mantle, and wherever he trod, the grass and flowers turned yellow and the leaves became withered and fell from the trees to the ground. This was Death. He placed himself before the weaver, saying, "You have called me. What is your wish?" The affrighted weaver pulled off his hat, bowed low and answered, "Yesterday my wife bore me a son and no one will be his godfather, neither rich nor poor; so I called upon you as the poor man's friend to stand godfather to my child." "Oh, I am willing," said Death; "to-morrow, after the evening bells, bring the boy to the church and I will be there to stand sponsor."

The weaver did as he was bidden, and, as they stood around the font, Death appeared, held the child during the baptism and gave him the name of Anastatius. He told the pastor that he was a travelling doctor, and had done this from special friendship to the poor man.

After coming from the church to the weaver's house, Death took the latter aside and said, "My good fellow, you are doubtless expecting a christening present, but I have neither gold nor silver, because men come to me, leaving everything behind, as poor and naked as they are born; however, I will teach you something of great value, by which you can make much money. The pastor thinks that I am a doctor; now you must tell everyone that I have instructed you in that art and given you a medicine of great power. Whenever you visit a patient, open your eyes and you will always see me sitting by the sick man, either at the head or foot of the bed. If I am sitting at his head, you are to say that all skill is in vain, his illness is mortal; and then go your way, for he will most surely die. But if I am sitting at his feet, then tell the patient you can certainly cure him, however dangerous his sickness may be. Give him anything you wish and your fame will be great, as he will live." With these words Death went his way.

The weaver was very well pleased and the next day he proclaimed himself a doctor; but the people only laughed and would not believe him.

Now it happened that the mayor of the village fell from a high tree and was brought home dangerously wounded. He suffered intensely, and, after a few days, the doctors declared the end to have come; he must die; and throughout the home there was great lamentation and weeping. The weaver, too, came into the house, and seeing his godfather sitting at the foot of the bed, cried out, "Why these doctors are fools; they do not know my remedy, and they are letting the man die miserably. What will you give me if I cure him?"

The mayor's wife promised him a great reward. Whereupon the weaver gave the sick man a little water to drink, in which he had squeezed some hurtle-berries; and the latter was cured beyond all expectation, and the weaver received his money. The same thing happened with other sick people, who all recovered.

Now the rich farmer who had refused to become the child's godfather was also indisposed; but because he did not think himself very ill and was also a miser, he would not have any doctor summoned, but sent after the weaver. When he appeared the farmer said to him, "You can easily make a masterstroke here, for there is nothing much the matter. We have been butchering and I have overeaten; but you might give me your little drink; if it is of no good, at least it will do no harm." But the weaver saw Death sitting at the head and answered, "My friend, no drink in the world can help you, or any remedy of mine; no herb grows to oppose Death. Put your house in order for you must die." The farmer laughed at this, sent for the doctors, who told him to be of good courage, in three days he would be like a fish in water. But on the third day he was buried. Then the weaver's fame as a miraculous doctor resounded throughout the whole country and in good time he was a rich man, built a new house and said to his wife, "Dear Elsie, I must become as wealthy as a count."

And now he was sent for by a rich lord who had a magnificent castle, beautiful fields and acres and many servants; but was nigh to death. The weaver came to him and immediately saw Death sitting at his head. "My noble lord," he said, "I cannot help you. You will have to go." Then the nobleman nodded to his treasurer, who brought in a whole bag full of gold and silver, and the lord said, "My dear friend, all this shall be yours if you do but help me." The weaver replied, "I cannot;" but as he gazed at the vast amount of gold and silver and reflected on the wealthy and happy life it would bring him, he thought, "why does the godfather want this rich man just now. Rich and poor are alike to Death. Truly he may get twenty peasants instead of my patient. If I should play Death a trick it would not hurt him, and I would be as rich as a count and Anastatius, his godchild, would be a count's child. I know what I will do." So he laid his plan and went out of the room.

In the courtyard he called four stout fellows to him and said, "Come up with me to your master's room and stand two at the head and two at the foot of the bed. When I cry 'up,' then quickly seize the bed, raise it up and around, so that my lord's feet may lie in the place of his head." They did so, and in a trice the godfather sat at the sick man's feet. His face grew furious as he noticed the trick and, shaking his fist at the weaver, he disappeared. The nobleman recovered, however, that very hour and was quite merry over the remedy. The weaver received the money and ate and drank and caroused with the lord until evening.

But as he came to the wood, on his homeward way, the air seemed changed to a heavy mist. He became terrified and fearful, and all at once the godfather stood in his path. The weaver greeted him and tried to push on, but the latter stepped forward, seized the horse's bridle and breathed upon him heavily, saying, "You false fellow, you have meddled with dangerous matter to-day, and now I will break your neck."

"Ah, dear godfather," said the weaver, "I beg for mercy. Once counts for nothing; it shall never happen again. I am deadly frightened and will fall from my horse. How much better for you to take me to your house and give me some restorative."

"Well, I am willing," snorted out Death; "fasten your horse and come on." Death led the way through the forest, the weaver following him, and at last they reached a black door over which hung a shield upon which was painted an hour-glass, and underneath the words, "At the End." This was the home of Death.

They entered the vestibule, in which hung a scythe, and then came into a very long hall in which many thousand candles were burning near each other and over each other. Some of these were quite long, others had half burned down, and there were some that were but little stumps and their light flickered up and down and nearly went out.

The weaver was very much astonished and said, "I always fancied that it would be very dark in your house. What do all these candles mean, and why are some long and others short?"

Death answered, "A candle is placed here for every man at his birth, and each of these lights denotes a human life. One is slowly consumed, another rapidly, and when the candle goes out the man's life is at an end. Those whose candles are still long have still many days before them, but those whose candles are burned down are about to die and would be wise to make themselves ready, for I must go to sit at their head."

The weaver was still more astonished, and after awhile he said, "Godfather, I would like very much to know how much longer I have to live? Can you not show me my candle, so that I can learn by it?" Death led the way, passed through the rows of candles and at last stood still, saying, "This is your candle, this belongs to your wife, this to Anastatius, and these to your other children."

The weaver grew pale; the other candles were burning away merrily and were all long,—Anastatius had the longest of all,—but his own candle was burned down to a tiny stump and the flame wavered here and there, as if under a strong wind and about to go out every moment. Then the weaver raised his hands to Death and said, "Ah, dear godfather, I am become a rich and happy man through your goodness. Now when I know better than others what it is to live, now must I go away, leaving everything behind! Think of my wife and children, what will become of a weak woman and poor little orphans, Anastatius among them, when their head and supporter is gone? I beseech you to have mercy!"

Tears nearly overflowed the eyes of kind Death at this speech, but he replied, "I cannot, for I am but the servant of one mightier than I and must do my duty." "Most certainly," begged the weaver, "but you need only put a fresh candle in the place of the little stump. Oh, dear godfather, pray, pray shew me this favor, but quickly, before it is too late."

"Well, I am willing," said Death. "I will do it for my godchild's sake;" and he took up a fresh candle to light it. But his hand proved too large and clumsy to remove the little stump, and in raising it he crushed it between his fingers. The tiny flame was extinguished and in the same instant the weaver sighed and fell lifeless to the ground.

. . . . . .

And so men say, "No contract can be made with Death," and, "One must die, though Death stand godfather." Therefore it is wise not to place one's whole heart upon life, but so to act that one need neither fear Death nor be ashamed longer to live.

Synopsis of the Vedder Lectures.

THE Vedder Lectures for 1886, which were finished by the delivery of the last one in the First Reformed Church of New Brunswick, have drawn attention and stimulated discussion by their presentation of truth from the extreme conservative standpoint. And yet the statements made have been so calm, so free from mere declamation and so strenuously defended by the massive backing of acknowledged authority that, in the language of one of our correspondents already quoted, "the effect of the lectures has been to make all devout Christians thankful that they have once more heard the central truths of the Bible so clearly and strongly defended by one whose earnestness and zeal, supplemented by and growing out of earnest study in this country and in Europe on Reformation ground, peculiarly qualify him to defend the Reformation theology as Vedder lecturer in one of its strongholds in America." The subjects of the lectures were announced as follows:

I. Introductory—Common Sense and Faith.
II. God above Nature.
III. Creation above Nature.
IV. The Bible above Nature.
V. Redemption above Nature.

I. The first lecture, delivered Sunday night, by courtesy of Dr. Hutton in his church, began with this prelude or

INTRODUCTION.

The root of infidelity, no doubt, lies in that "carnal mind" which "will not," that "enmity" deep in our nature which "cannot, please God." This root —while fallen nature remains what it is—will of course be unchangeable; not so, however, its fruitage, which constantly shifts, in all generations, both color and form. A course of Lectures, then, upon "The Cause and Cure of *Modern* Infidelity," assumes, obliges, preconsideration of the tendencies and perils of that special age in which we live—for which, we are responsible. No man can hope, within a circle wide or limited, to speak effectively to any age, who does not understand it.

The skeptical tendencies of the present day are working, as we fear, not toward the Church and upward from the masses, but from within the Church and, as in Germany, in Holland and in Scotland, and, even this side the Atlantic, from the pulpit down.

Rising and steadily above the narrower issues of mere doctrinal and creed discussion—rising even above those questions which concern the authorship and authenticity of Canonical Books, there whispers, back of these, the betrayal of a far more comprehensive and more sinister desire to merge the grand creative act of God, that which determines the whole moral system, in some necessary and unwilled expansion of His own Being and nature or of some other, even atomic, molecular being and nature; in one word, a desire to get rid of creation; and so—by

filling in its awful bridgeless chasm—to get rid, beyond it, of confronting God,—of God, a Person, to whom I, a person am, from moment to moment and always, responsible.

The line of skeptical attack thus seen to be, from Doctrine to Inspiration; from Inspiration to the Instantaneousness of the Creative Act; and from Creation to the very existence of God, the lecturer deemed it not unwise to turn the current of the argument the other way and, facing Unbelief, from the Divine side, down. Consider, as preliminary,

COMMON SENSE AND FAITH.

Faith is the foundation principle of human nature. It makes and holds together society. It distinguishes man from the brutes. The difference between man and the brutes is not one of degrees of perfections, as if man were a developed chimpanzee as the chimpanzee is a developed ape. It is not a difference of *degrees* in perfections; but of the perfections themselves. Man has what animals have not and cannot have, even in rudiments, and that is Faith in God. He is therefore allied to the supernatural; can pass beyond the walls of the senses, mount up to God and hold communion with God. He dominates and controls nature. He rises to the full sublimest height when he expresses this. No brute can say "*Credo in Deum!*" (I believe in God.)

That it is a dictate of common sense to exercise faith, is evident

1. From the possession of the faculty. What is an eye for, but to see with? What is an ear for, but to hear with? Since the faculty has been given, why should it not be used? We cannot but believe more than we comprehend. We cannot but trust further than our senses. Unbelief is nature's moral vacuum and which it most abhors.

2. The instinctive judgments of men; the man on whom you cannot rely is branded as *un*-faithful—miscreant, *i. e.*, mé-créant—unbeliever, and why? Because the link off from God, the link is off everywhere.

3. And in the third place, look at the matter in the light of observation and reflection. Everything around us appeals to faith. We cannot move a step without faith. A man without faith would be a monster, as truly as one without legs or arms. Faith, not doubt, is the law of nature. Doubt outrages nature. In Eden was no doubt. The thing most natural to Adam was to count on the order around him, and on the God of that order. To doubt was to break with the movement and rhythm of Providence—to cease to march along straight lines with God, was to betray a wrench, a serpent-twist, a *fallen* nature.

4. We argue, too, the nature of a principle from its working. Now doubt always works badly. Doubt causes perplexity, darkness, wandering, distress ever deepening; the doubter never gets beyond a simple *perhaps*.

Doubt leads to discouragement and despair, and its logical issue is suicide. It causes failure—it forfeited Canaan. It is the very zero of construction. It never moves forward, it begets no inspiration—it is purely negative. It has no tendency whatever to construction, but only to disintegration and destruction. Atheism has never accomplished anything good or great. It finds civilization and leaves demoralization. It drives society from its centres and reduces the Babel builder to the Bedouin, the cultured citizen to the Bohemian, vagabond, hottentot. It finds organic happiness and leaves sporadic madmen and interminable deserts. Faith moves forward in straight lines and accomplishes good with every movement. It brings joy to the soul and to the world. The songs of the ages have been the utterances of faith. The achievements of the world, its "Pillars of Hercules," have been reared up by Faith.

Faith is the making of manhood—it concentrates power. Failures in life are owing to a lack of belief in some great truth or principle. Firm conviction is necessary to and will bear one on to success. From such conviction springs originality. Faith is prehensile. It not only searches for truth, with Lessing, but it reaches truth and rests in its fruition.

This faculty God, in His plan of redemption, addresses. The highest thing in us—the loftiest Alp of our nature—He touches it first with His Sun. He quickens what is natural to the supernatural—the faculty to a new power and "gift." Down the dry channels of our glacial being He pours the light, the life-tide and power of His Spirit. For Faith is not so much *our* act as it is the mighty rush and volume of new life—the working of the Holy Ghost, and that, sovereignly, in us and through us. Faith, born of the Spirit, recognizes God's justice and man's guilt, and so leads to the reception of and reliance on Him who satisfies the justice of God and removes the guilt of the sinner. Unbelief has no sense of justice, and therefore none of guilt, none of atonement—none of salvation—no life and no power.

II. The Second Lecture went to show the Possibility, Probability, Necessity and Certainty of the Supernatural—of the miracle—of God above nature. God is the miracle in germ, the Miracle is God in expression. On the Miracle, Christianity is suspended, that is, Truth is backed by Omnipotence. Like a glass globe swung from a cord above a stone pavement, Christianity, alone of all systems, has said, "Cut the cord and you shatter my globe! Deny the Miracle and you destroy me."

The natural requires for its cause the miracle, and, when the natural has fallen and become the sub-natural, then that sub-natural calls for the supernatural, the Miracle again; just as much as an ass fallen into a pit calls for the help of a man.

III. Lecture third was a defence of that first great miracle which inaugurates and determines God's system, that is, instantaneous, absolute, perfect creation. From the words, "In the beginning God created the heavens," Dr. Bishop argued—God solitary—God creative—God creating HEAVENS FIRST—the most perfect first. Creation is not upward from below, but just the opposite, from up to down. God started with the seraphim and not with slime. He made angels before man, and the most perfect mere man, Adam, first. Adam was "the type of Him who was to come." The sort of an Adam we have will determine the character of our Christ. The same thing holds in New Creation; Christ, the most perfect, is first. In fine, the principle, the best specimen first, universally reigns. Not that there is not progress in God's action. There is progress, but not in uninterrupted ascension and by blind evolution; rather, it is in a succession of breaks, or of V's. First God creates and then puts to a test; and, when the creature has fallen, He reconstructs. In Gen. 1: 2 the angels are found fallen; and God reconstructs in six Genesis days. Then God creates Adam and Adam falls; and God, by intervention, type and prophecy reconstructs. Then God creates Christ who does not fall, and, in Him, the Church. Thus, that is last in execution which was first in thought; and the principle, *the best specimen, in each class, first*, universally reigns. Creationism, therefore, is our theology all the way through. Self-evolution is the blank denial of the Christian system. Never will orthodox men admit Development ante-vital. We take our stand on this, that life, the first fact, is a flash.

IV. The fourth lecture, "The Bible above Nature," was a defence of Divine inspiration. Inspiration lies in the writings. Men speak of inspired writers, the Scripture never. What is theopneustic is the manuscript and not the man. The writers were moved (pheromenoi), but the writings were God-breathed. On the original parchment every word, line, mark, point, penstroke, jot, tittle, was put there by God. The parchment decays, but the writing is indestructible. The plaster on the Babylonian palace may crumble, but "Mene! Mene! Tekel! Upharsin!" remain. Not one obliterated, lonely "THEOS" but is bound to come back; not one Calvinistic proof-text sponged out, but will have resurrection.

The lecture closed with fifteen arguments in favor of the inspiration of the Hebrew vowel-points and vindication of the integrity and sovereignty of the received Hebrew text.

V. The fifth lecture, "Redemption above Nature," went to show the identity of the Redeemer with the redeemed in nature, in sacrifice, in resurrection, in sacraments, and in the visible rule of His Church.

1. In nature. Christ did not assume humanity as such, "but the seed of Abraham." His union is not with the old Adam and the Adamic, but with His people. Redemption is exclusive in design and effect.

2. Identity in Sacrifice. The power of this lies in its infiniteness. An Infinite Being suffering infinitely is the descending and bottomless Sheol—is Hell. The plumb line drops down in the Cross-work, the swirl of the horror, the syncope of Christ's soul, till it strikes the "Forsaken!" There, there in that Sheol, that Hell; there, *there* is the link of our union.

3. Identity of the Redeemer with the redeemed in resurrection. A spiritual body—"spirit flesh" and "spirit-blood." This is a fact unique, most isolate; to the levels of history, Hecla above the Atlantic.

4. Identity in the Sacrament. The Supper not only *commemorates* a dead Christ; it *communicates*, to faith, a Christ living. This against the impossibility of the Mass and, on the other side, against the rationalism of Zwingli.

5. Identity of Christ with His people in the order and visible rule of His Church. Here followed eight arguments for the Divine right of the Reformed system as opposed to all alliances with the Trusteeships of the secular, the natural man. The lectures then closed with two pictures—the "*The Siege of Rochelle*," and the "*Glorieuse Rentrês*" of the Waldenses into their valleys, showing the power of God to preserve in face of all assaults, seductions and defections; and to recover from all worldliness and ruin the pure and Apostolic order of His Church.

Of course, the above is but the barest skeleton of the lectures, each of which required an hour for the delivery. The argument for the Inspiration of the Hebrew vowel-points we hope to give in full.

A Reply to Judge Allen.

BY REV. GEORGE LE FEVRE.

MR EDITOR: Since the Hon. H. P. Allen has written an article severely condemning the Prohibition party, which was published in your issue of March 31, I respectfully ask permission to reply to some of the statements there made by him. I do not wish to advance any arguments in favor of a third party, since those arguments can be found in the third party papers; but when a member of an opposing party attacks the Prohibition party, as he has done, it is time for somebody to come forward with a defence.

In the first place, he charges the third party Prohibitionists with "ignorance" and "credulity" in believing that "a party with one idea only, can or possibly could be successful." As to the charge of ignorance, we reply by pointing to such men as Joseph Cook, Talmage, Cuyler, Deems, Neal Dow, and many others equally intelligent, who are third party men.

And as to credulity; well, that depends on whether our *faith* in the success of the party is well founded or not. The Judge thinks it is not well founded, because "a party with one idea only cannot be successful." But he is mistaken as to his premise. If he will read the national platform of 1884 or the New York State platform of 1885, he will find that the Prohibition party has as many ideas as any other party, the only difference between it and the Judge's party being this: the one puts prohibition first on its platform, and gives it room enough to stand on; while the other puts it on last, after all the available space is taken up, so that it has to stand on the edge and take its chances of being shoved off.

With us prohibition is a *sine qua non*. With the Judge, and those whom he represents, it is a *tertium quid*. And just here is the point where we disagree. If he thought probibition an indispensable necessity, he would himself be a third party man; but since he thinks it is of only third rate importance, he will not make it a test of party fealty.

Our faith in the success of the third party is not founded on prohibition alone. There are other great objects to be gained, for example, the obliteration of sectional animosities between the North and the South, which can never be accomplished through either of the old parties. But, if the party had only one idea, viz., prohibition, we still believe it would succeed,

1st. Because prohibition is right, and right will prevail.

2d. Both the old parties are hopelessly divided on the liquor question.

3d. The Republican party came into power on a single issue, viz., the abolition of slavery. To use the Judge's figure, "it rode into power on a one-horse chaise," and we will add, that, like the celebrated deacon's vehicle, it is liable to go to smash all at once.

The Judge wants to know, "What warrant have they (prohibitionists) for taking the field as a purely political party, and bringing their politics into the pulpit and into the prayer-meeting, and seeking thus to advance their party interests?" We answer, because we think it is right and just and in accord with the will of God to do so. We believe God will bless the cause of prohibition, and will bless the Prohibition party for the sake of the cause. And here again we appeal to the precedent established by the Judge's own party. For the Republican party once organized itself as a purely political party, and at the same time went into the pulpit and into the prayer meetings, and sought thus to advance their party interests by praying God to help them to abolish slavery. We believe they had the very best kind of a warrant for doing as they did. And we have the same kind of a warrant now for doing as we are doing. If the Judge's political party had any issue for which Christian people were willing to pray, I do not believe he would object. If that party has no longer any distinctive issue worth praying for, he ought not to find fault with the Prohibition party because it has.

The limits of this article will only permit me to notice one more point. He says: "I venture to affirm that this party has set the cause of temperance back for at least twenty years." He does not define what he means by "the cause of temperance," but we infer that he means "*high license*," for he also says, "I am well convinced that the most effective way for the present at least, and probably for years to come, to lessen the great flood of intemperance, is to adopt the 'high license' system." If he means that we have set "high license" back twenty years, we agree with him, and are proud of it. And we mean to set it back twenty years more the first opportunity we get. For we believe with Dr. Talmage that high license is "a monopoly of abomination." Its moral effect on the community is worse than free whiskey.

The Reading Room.

Our Book-Shelves.

....“LORENZ ALMA TADEMA: His Life and Works.” By Georg Ebers. From the German by Mary J. Safford. Prof. Ebers, before his death, composed the present memoir, rejoicing as an Egyptologist in the great artist who had entered so fully into the every-day life of antiquity. The work is extremely eulogistic, but it presents Alma Tadema in the growth of his artistic ability as no other sketch has yet done it.

The artist was born in Dronrijp, Holland, in 1836, and was christened Lorenz, to which he himself added the “Alma” in after years. The family name has the accent on the first syllable, Tădema, not on the second as many pronounce it. He studied his art in Antwerp under Van Leys up to 1862, and then produced his first noble paintings, chiefly relating to the Merovingian era. In 1863 he visited Italy, and from that time turned his attention to scenes from the life of the ancient Egyptians, Greeks and Romans. He then fixed his studio in Brussels, but found his best efforts meeting with but little reward. In Holland for nearly twenty five years he did not obtain more than a thousand florins for any picture, nor could he gain the slightest recognition from any of the noble patrons of art. He lost his first wife and a child during this period. In 1871 he moved to London and became a naturalized Englishman, marrying Miss Laura Epps, who was herself distinguished as a painter. Since that day his career has been to the highest point of fame and wealth. He is not only recognized as the archæologist of artists, but unique and inimitable in his thorough sympathy with the scenes he presents.

Prof. Ebers has given an enthusiastic sketch of his friend, but the volume will be prized not only for its descriptive power of Tadema's development, but as a memento of the character of the writer who has so lately passed away. The book contains thirteen illustrations of some of the more famous pictures. (William S. Gottsberger.)

....“OUTLINES OF UNIVERSAL HISTORY.” By George Park Fisher, D.D., LL.D., Professor in Yale College. The first impression from an examination of these Outlines is of great and continued labor wisely directed. The volume must be the result of years of application. In the endeavor to form a judgment on the outcome of this patient work one necessarily compares the Outlines with the Epitome of Ploetz, and finds that the volumes differ. The Outlines are much more comprehensive, the purpose of the two compilers has been different, in some records the Epitome is more particular. Those who can purchase both books will do well to do so. Those desiring such works as handy books of reference will need both. But the large number of families who can buy only one such volume, who are unable to supply themselves with separate histories, who desire one universal history and wish that to include the largest possible number of essential points and to include also a view of art, literature, philosophy, religion, customs, and to furnish brief biographical sketches, will receive the greatest satisfaction from Prof. Fisher's Outlines.

In early Ancient History Ploetz mentions a larger number of sovereigns, Dr. Fisher records only the more illustrious or those under whom important political or national movements occurred. This distinction continues in the early history of peoples still existing, but fades away as the record in the Outlines advances. Beyond this the comparison need not be carried.

Prof. Fisher writes as a Christian. His religious opinions are not offensively obtruded, but his view is that of a believer in revelation. He sees a design running through human history and that the design of God. One feels this throughout, though he does not find it expressed. He feels that in following the track of nations his hand is held by one who believes in the divine government and purpose as recorded in the Scriptures. This is a great advantage. True history cannot be written except by one having such a belief.

The Outlines are comprehensive. For example, beginning with the 35th page, a paragraph is given to Egyptian hieroglyphics, another a page or two farther on to the divinities, again one to embalming, another to the literature and science of ancient Egypt. Similar condensed statements are made of every period and nation, those in relation to Greece during the 5th century B C., being with respect to the Acropolis, Athens, religion, the tragic drama, comedy, Greek art; architecture, sculpture, painting; philosophy; Socrates, Plato, Aristotle, the cynics; historical writings. Such is the breadth of treatment throughout. By using smaller type these additions are kept distinct, and the eye helps the mind in receiving and retaining a separate and definite impression.

Besides helpful maps and genealogical tables are introduced where there is need, and at appropriate places lists of histories to be consulted by those wishing more particular knowledge will be found, while a serviceable index concludes the volume.

The Outlines impress the unity of history, show how nations have been mutually dependent, have learned from each other, and how the past lives in the present.

We wish the author had not virtually conceded a great antiquity to man and that man began his career an uncivilized or savage creature. We also wish that he had taken Homer as a fairly trustworthy authority for historical facts and incidents, as well as for tribal divisions and rulers, customs, arts and religion. The German theory in regard to Homer is inconsistent. False in one point, false in all, is a wise saying generally accepted. Incidents preserved in the heroic songs of nations are not generally without foundation.

Wherever possible Dr. Fisher has invested the recital of facts with the charm of a clear, vigorous and graceful style. In other sections he has relieved somewhat the inevitable hardness and dryness of a rapid enumeration of facts, but unavoidably the enjoyment of the reader will depend upon the keenness of his historical appetite.

For the use of schools the volume is a desirable text book. The typography is handsome and clear, even the smallest type being very distinct. (Ivison, Blakeman, Taylor & Co.)

....A second series of the “LIVES OF GREEK STATESMEN” has been issued by Sir Geo. W. Cox, including Ephialtes, Kimon, Perikles (we used to call them Cymon and Pericles), Phormion, Archidamos, Kleon, Brasidas, Demosthenes, Nikias, and Hermokrates. These, it will be seen, cover the period mostly of the contest for hegemony between Athens and Sparta. A third volume will complete the series, which will then constitute a most vivid and interesting history of Greece itself, since all that is important in the political and military annals of that people clusters about the careers of their public men. It will be noticed that the names in this volume represent both Athens and Sparta. We have thus both sides of this conflict, and the internal condition and contrasts of these commonwealths, very fully and graphically presented. The historical style of the author is a model. (Harper & Brothers.)

....“AN APACHE CAMPAIGN IN THE SIERRA MADRE,” by Captain John G. Bourke, U. S. A, gives a soldier's account of the expedition led by General Crook to the Sierra Madre, Mexico, in 1883. It has a freshened interest in the fact that the same commander has been engaged in a similar expedition against the same Indian enemy and in the same region in 1885-6. The object of the writer is to exhibit some of the difficulties of the Indian question in the Southwest, and some of the methods of the campaigns against the hostile savages. This is done by reproducing his own journal of the expedition of 1883. His descriptions of the tribe and of the country and of the pursuit are vivid. He does not think favorably of the Indian Agents of our government, and believes thoroughly in turning the wild tribes over to the control of the army. The book, which is fully illustrated, is interesting and valuable. (Chas. Scribner's Sons.)

....“THE CHOICE OF BOOKS AND OTHER LITERARY PIECES.” By Frederick Harrison. The author of this volume is well known as the English defender and advocate of Positivism. This does not appear in the present collection of essays, all of which are, as the title says, literary pieces. They show wide reading, good sense, careful thought and a genial spirit. Mr. Harrison writes with ease and grace, and is not to be read without profit. The best things in the book are the first four essays on books and reading, which contain a deal of good suggestion deftly conveyed. The notices of Carlyle and of George Eliot are appreciative but discriminating. Mr. Harrison would call himself a Comtist, but this volume shows that he owes much more to the Bible than he does to Comte. (Macmillan & Co.)

....“BACKLOG STUDIES.” By Charles Dudley Warner. This is one of the handy and exquisitely printed “Riverside Aldine Series.” We should think it would gladden an author's soul to read his own works in such print and on such paper. We need not commend the “Studies,” as all who love bright and suggestive thought have long admired these American “friends in council.” The publishers only prove their excellent taste in choosing to surround the picture with such a charming frame. (Houghton, Mifflin & Co.)

Our Library Table.

Periodicals, Serials and Notes.

....The *American Journal of Philology*, last number of the sixth volume, has just appeared, full of rich matter appropriate to its character. The Reviews and Book Notices are exceedingly valuable, being marked with ability and fidelity and candor. The “Reports” of foreign periodicals of the same class are ably done and useful. This feature of the *Journal*, as well as its lists of recent publications, gives to the American student what he can get nowhere else.

...The March number of *The English Pulpit of To Day* contains several excellent discourses, notably those by Bishop Lightfoot, Dr. McLaren and Archbishop Parker.

...The best thing in the *Expositor* for March is Harnack's very clever review of Lightfoot's Ignatius. It is pleasant to see profoundly learned men so courteous in the statement of their differences. Prof. Kirkpatrick reviews the First Book of Samuel as given in the Revised English Bible. The chief fault he finds is the Revisers' unwillingness to pay much deference to the Septuagint. Dr. McLaren continues his admirable homiletic exposition of Colossians. But when he says “Christ's cross is the end of the law as *moral* rule,” he says what many have said before him, but what nevertheless is supreme absurdity. If God's law springs out of the relation of His creatures to Himself, and is the expression of His own moral excellence, how can it possibly die? Does God cease to be God, or does man cease to be under obligation to his Maker and Ruler and Judge?

....The *Atlantic* for April opens with a striking historical sketch of Gouverneur Morris, our Minister to France during the Reign of Terror. All parts of it are intensely interesting. The serial story, “In the Clouds,” by Miss Murfrees, almost reaches its climax and then disappoints the reader, while the “Princess Cassamassima” keeps on in a monotonous way. A capital article in the serio-comic vein is Charles H. Phelps' “Shylock vs. Antonio,” or a “Brief for Plaintiff on Appeal.” John G. Whittier contributes a poem on “Revelation,” in which his Quaker feeling is strongly shown. There are other articles of high merit and an unusually bright “Contributors' Club,” so that one feels that the number is even above the usual excellence of the *Atlantic*.

BOOKS RECEIVED.

G. P. Putnam's Sons: Evolution of To-Day: A Summary of the Theory of Evolution as Held by Scientists at the Present Time, and an Account of the Progress Made by the Discussions and Investigations of a Quarter of a Century. By H. W. Conn, Ph.D. 8vo, pp. 342. $1.75.

Charles Scribner's Sons: The Late Mrs. Null. By Frank R. Stockton. 12mo, pp. 437. $1.50; also,

American Diplomacy and the Furtherance of Commerce. By Eugene Schuyler, Ph.D., LL D. 8vo, pp. 469. $2.50.

A. C. Armstrong & Son: Forewarned—Forearmed. By J. Thain Davidson, D.D. 12mo, pp. 286. $1.25.

Funk & Wagnalls: The Essentials of Elocution. By Alfred Ayres. 18mo, pp. 89. 60 cents; also,

Historical Lights. A Volume of Six Thousand Quotations from Standard Histories and Biographies; and Twenty Thousand Cross-References. With a General Index and Index of Personal Names. Compiled by Rev. Charles E. Little, author of “Biblical Lights and Side-Lights.” Royal 8vo, pp. 964. Cloth, $5; also,

Ashes of Hopes. A Novel. By Julia A. Flisch. 12mo, pp. 556. $1.50; also,

The People's Bible: Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. III. Leviticus—Numbers XXVI. 8vo, pp. 3.0. $1.50.

Roberts Brothers: Mercy Philbrick's Choice. By Helen Jackson (H. H.) 12mo, pp. 296; also,

Hetty's Strange History. By Helen Jackson (H. H.) 12mo, pp. 291.

Cassell & Co.: No. XIII.; or, The Story of the Lost Vestal. By Emma Marshall. 12mo, pp. 250. $1; also,

Mrs. Peixada. By Sidney Luska, author of “As It Was Written,” etc. 12mo, pp. 317. $1.

Alfred E. Rose, Westfield, N. Y.: Thoughts for Thought. Discussions of Timely Topics. By William Frederic Faber. 12mo, pp. 155.

Houghton, Mifflin & Co.: A Harmony of the Four Gospels in English. According to the Common Version. Newly Arranged, with Explanatory Notes. By Edward Robinson, D.D., LL.D. Revised Edition, with Foot-Notes from the Revised Version of 1881, and Additional Notes by M. B. Riddle, D.D. 8vo, pp. 205. $1.50.

A. D. F. Randolph & Co.: A Characteristic of Modern Life. By the Author of “The Recreations of a Country Parson.” 16mo, pp. 74. 40 cents.

UNBOUND BOOKS AND PAMPHLETS.

The Physics and Metaphysics of Money. With a Sketch of Events Relating to Money in the Early History of California. By Rodmond Gibbons. (Questions of the Day, No. 33.) 12mo, pp. 34. 25 cents. G. P. Putnam's Sons.

Our Sensation Novel. Edited by Justin Huntly McCarthy, M.P. (Cassell's Rainbow Series.) 12mo, pp. 181. 25 cents; also,

Old Fulkerson's Clerk. By Mrs. J. H. Walworth. (Same Series.) 12mo, pp. 171. 25 cents.

In Shallow Waters. A Novel. By Annie Armitt. (No. 64, Harper's Handy series.) 16mo, pp. 217. 25 cents; also,

The Strange Adventures of Captain Dangerous, who was a Soldier, a Pirate, a Merchant, a Spy, a Slave among the Moors, etc. A Narrative in Plain English, Attempted by George Augustus Sala, author of “Quite Alone,” etc. (No. 517, Harper's Franklin Square Library.) 4to, pp 28. 20 cents.

John B. Gough: His Anniversary Addresses before the National Temperance Society, and Sketches of His Life. By Theodore L. Cuyler, D.D., and Rev. Joseph Cook. 12mo, pp. 48 10 cents; $1 per dozen. The National Temperance Society and Publishing House.

The Castle of Otranto. By Horace Walpole. (Cassell's National Library, Vol. I, No. 9.) 16mo, pp. 191. 10 cents.

The University of the City of New York. Catalogue and Announcements. 1885-1886. 12mo, pp. 125.

Præterita. Outlines of Scenes and Thoughts Perhaps Worthy of Memory in My Past Life. By John Ruskin, LL.D. Chapter 8. Vesper, Camenae; 9 The Col de la Faucille; 10. Quem Tu, Melpomene. 8vo, pp. 245 to 344. 25 cents each. John Wiley & Sons.

PERIODICALS.

March.—The American Antiquarian and Oriental Review, The Targum.

March-April.—Christian Thought.

April.—The Art Journal, The New York Fashion Bazar, The Popular Science Monthly, St. Nicholas, Our Little Ones and the Nursery, The Domestic Monthly and Illustrated Magazine of Fashion The Forum, American Journal of Insanity, Magazine of American History, Lippincott's Monthly Magazine.

Financial.

TUESDAY, March 30th.

THE Associated Banks of the city reduced loans last week $3,626,700; lost in specie $5 084,600, in legal tenders $2,324,300, and in deposits $11 172,600, and increased circulation $173,500. The surplus of reserve was reduced $4,615,650, making it $12 797,150, against about $48,000,000 in 1885, $7 000 000 in 1884, a deficit of over $4 000,000 in 1883, and a surplus of $3,300,000 in 1882. The U. S. Treasury has increased its stock of gold and holds now 149 millions against 125 millions a year ago. The Treasury and the banks have only $1,700,000 less gold than they held a year ago, and in gold and legal tenders hold nearly 7 millions more than a year ago. The position is a strong one, notwithstanding a gold export of $1,034,890 last week, making the export since January 1st about $14,000 000. What speculators may do they keep secret. They may withdraw deposits or buy exchange and so send money to Europe, but if they attempt no such tricks there is no reason to fear a stringency in the money market at present. The Treasury has to pay 10 millions for bonds on April 1st and 10 millions on May 1st, has the money in hand, and after making these payments will probably have as much gold in hand as it had in May of last year. These statements are made in view of indications of an attempt to create an artificial stringency in order to affect the Stock Market. Money was loaned yesterday at the close of the Stock Board at 2 1–2 per cent on call. The general rate on good paper and on mortgage is 5 per cent, and has been for some time. The Bank of England rate remains at 2 per cent, but outside loans on demand are made at one per cent and less.

Imports of merchandise at this port last week were valued at $7,213 189. Exports improved and rose to $6,113,632. There was considerable buying of stocks on European account and foreign exchange declined. Sterling exchange sold yesterday at $4.86 3–4 for 60 day bills and $4 88 3-4 for demand.

The quotations for grain here yesterday afternoon were: Wheat 93 1–4, or more particularly, No. 1 red $1 02, No. 2 red 93 1–4 to 94 3–4, State white 96; corn 46 1–4; oats 36 1–2. Foreign markets reported firm for wheat and corn. The shipment of corn last week was one of the largest on record at this port. There was a decline in pork and lard after 3 o'clock yesterday. The cotton market was quiet and firm. Quotations: April 9.06–07; May 9.19–20; June 9.29–30; July 9.37–38; Aug. 9.45–46; Sept. 9.31–33. Hay is lower under a full supply and light demand. Choice timothy 90 cents, No. 1, 85 to 87 1–2. Long rye straw 90 cents, oat straw 40 to 50 cents.

The Stock Market was unsettled by the strikes and prices generally declined. Yesterday there was a sharp rise on leading securities. The coal companies are said to have come to an agreement. The Reading reorganization is in a much more promising condition.

Trade was somewhat arrested by the strikes.

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The challenge—the fight in circles—the destruction of the Confederate cruiser.

OTHER FEATURES
Of the April CENTURY, many of them illustrated, include: "Creole Slave Songs," by G. W. Cable; "Italy, from a Tricycle"; W. D. Howells's new novel, "The Minister's Charge"; short stories by Arlo Bates and Edward Eggleston; "Toy Dogs"; "Glimpses of Longfellow in Social Life"; "Christianity and Popular Education," by Washington Gladden; "Strikes, Lockouts, and Arbitration," etc.
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Modern Housekeeping.

A COMPARISON of views between a Siamese and an American lady might lead one to the conclusion that housekeeping in Siam is a much easier affair, to say the least, than it is in New York.

Take a Siamese kitchen. Setting aside the trifling inconvenience of doing without a chimney, in consequence of which the smoke finds its way out as best it can, the kitchen furniture is as primitive and simple as one can imagine. A little stool, a foot square and six inches high, answers the purpose of a table, and when the food has been prepared on this the family are summoned and arrange themselves on the floor around it, the bowl of rice from which each eats standing beside him on the floor, and being replenished at will from the rice-pot on the fire.

No elaborate dinner service, no napkins, no finger-bowls, no fragile glass, translucent porcelain or crystal, exquisite as a bubble or a breath! No need for the lady of the house to shiver with apprehension when careless hands drop her beloved china or dent her ancestral silver! A few baskets, a wooden platter or two, a kitchen floor with yawning cracks between its bamboo bars, a convenient arrangement for dropping *débrts* and scraps out of sight, and there you are! The men eat first, after which their wives and children satisfy the cravings of appetite, giving place in turn to the chickens and the dogs.

"There are no washing and ironing days. Many wear no upper garments, only a waist-cloth, which they keep on when they go to bathe, and when they come up out of the water they change it for a dry one. It is then rubbed a little in the water, wrung out and spread in the sun to dry. If it is not stolen they fold it up when it is dry and pat it with their hands, and that is all the ironing they do. The rooms are never cleared out, or swept, or scrubbed."

Housekeeping in Siam, you see, is particularly easy, and can require no great outlay in the way of strength or skill. But what with the dirt, the darkness, the cobwebs, the narrow bills of fare, the pestilential odors, the swarming vermin, and the general discomfort, perhaps we would all prefer the complications and encumbrances of our luxurious civilization.

There is no denying nor evading the fact, that our housekeeping is yearly growing more burdensome, notwithstanding our many labor-saving expedients and contrivances, which all imply a greater expenditure than formerly, of brain, if not of hand. So many dainty courses, served with care and with an eye to beautiful and harmonious effect; so many and such charming devices for pleasing the senses and delighting the taste, all add incomparably to the artistic appearance of the table, and increase, also, the toils and responsibilities of the housekeeper.

To wash the dishes needed imperatively in an ordinary home, at an ordinary meal, is no slight task, and when it is to be done three times a day, and twenty-one times a week, life is weighted rather heavily.

To step from the kitchen and dining room into the regions devoted to exclusively social uses, the reception room, the parlor, the drawing room, the library, (happy Siamese, they have none of these,) we find that the craze for household decoration has made them, as a writer in "Harper's Drawer" pertinently observes, almost "embarrassing to women. We are accumulating so much, our establishments are becoming so complicated, that daily life is an effort. There are too many 'things.' Our houses are getting to be museums. A house now is a library, an art gallery, a bric à brac shop, a furniture warehouse, a crockery store combined. It is a great establishment run for the benefit of servants, plumbers, furnacemen, grocers, tinkers. Regarded in one light it is a very interesting place; and in another it is an eleemosynary institution. We are accustomed to consider it a mark of high civilization, that is to say, the more complicated and overloaded we make our domestic lives, the more civilized we regard ourselves."

Granting that the writer does not exaggerate, admitting that he has stated the case very fairly, and looking by contrast to the sweet simplicity of Siam, still would we be willing to change, or to part with any portion of the beauty and luxury which costs us so much and which is so dear to every feminine soul? Not at all. Though the battle with dust must be waged without intermission, though only by eternal vigilance we keep intact our precious wares, still we willingly pay the price. The danger is, that we shall grow content to be only housekeepers, mere custodians and caretakers, when we ought to be something larger, more generous, more interesting than this. Still it is true while the ages pass that the life is more than meat, and the body than raiment, and that a man's life (and a woman's) consisteth not in the abundance of the things he or she possesseth.

Somewhere there must be a happy medium between New York and Siam; an Arcadian spot where, being in the precise middle of everything, there will be no gravitation downward and no exhausting weight to drain the nervous energy and deplete the vital force.

AUNT MARJORIE.

The Best Wine Last.

SO Cana said: but still the first was good,
For skilful Nature wrought her very best;
Turning the sunshine into hues of blood,
Bringing the ripened clusters to be pressed.

But this the Master brings: His silent eye
Flushes the sunshine of a loitering year;
Be still, O guests, for heaven is passing by!
Bow down, O Nature, for your God is here!

And it is always so. Earth's joys grow dim,
Like waning moons they slowly disappear;
Our heavenly joys fill up the widening brim,
Ever more deep and full, more sweet and clear.

Sweet were His words, when o'er the mountain slope
He breathed His benedictions on the air;
Waking the sleeping angels, Faith and Hope,
Bidding them sing away the grief and care.

And yet, methinks, He speaks in sweeter tones,
Out of the shadow of the nearing cross;
Telling of mansions and the heavenly thrones,
Which soon shall recompense for earthly loss.

The good, the better, and the last the best,
This is the order of the Master's wine;
More than the yesterdays to-days are blest,
And life's to-morrows may be more divine.

And what beyond? Ah! eye hath never seen,
Ear hath not heard the wonders that await;
Earth's lights are paling shadows to the sheen
Of untold glories just within the gate.

We "bid" thee, Master, come and be our guest!
Life's common things Thou turnest into wine;
Our cares, our woes, our bitter tears are blest
If only Thou dost "cause Thy face to shine."

—*Henry Burton, in Good Words.*

The Street Boys' Party.

NEVER mind where it was, save that it was in New York, and not in a fashionable neighborhood, for the boys came from the tenement houses on either side of the Mission House.

Our boys were naughty; we will not use a stronger term, for we want to be charitable. The fun of boys lies so much in the line of mischief that our boys, being real boys, never fell short in any particular of mischievousness. The door bell was rung, the ash-barrels upset, windows broken, the yard made a receptacle for all sorts of trash to be found in the streets, the girls teased, and a variety of little torments invented as occasion offered.

An interview was held with the ringleader—all boys have a leader, and these boys had one in red-headed, freckled-face Tim. Arrangements were made on the spot to give him and his friends a party, he to give the invitations. Count was made, and thirty boys, in ages ranging from seven to thirteen, were found in three tenement houses. The night came, and Tim was stationed at the door to pass in the invited guests and exclude all others.

It was soon found that Tim's pass-word, "Come on," was the only one by which they could enter. Well, they had a real party; and who could better describe it than one of the guests?

"We had coffee in purty gilt cups—and round balls what yer roll on the floor and pins what yer set up and hit down—and doughnuts—and a smashed up engine—and games what you play with buttons—and pictures and books. You bet, we had lots of things, we did—and we darst could play head over-heels in the kitchen jest as much as we had a mind to, and yer could black yer face if yer wanted to—lots of fellows did off the black inside the stove. An' when the time came for us to go, Tim tole us all to *git*, and we had to git; but the lady shook hands with us first at the top of the stairs."

It is all true, for, sure enough, some of the daring, restless spirits, stole into the kitchen, and, on its smooth, hard floor, had a regular rough-and-tumble game of heels-over-head, while some, with an eye to decoration, turned up the covers of the range and painted their faces with the soot. Then they had a sort of war-dance, accompanied with almost insane yells. This was the time that Tim had his orders to clear the house, which he did in a very speedy and effective manner.

Well, do you ask what was the result? Why, ash-barrels stand on thei proper ends, the door-bell and window-glass are safe; the yard they have actually swept and garnished of their own accord; the girls they have *almost* left in peace; and would you believe it?—on Thanksgiving day, who do you think came to the door, but red-headed Tim, in a gilt-banded hat, and in his hand a box containing a little album bound in green velvet, with gilt clasps, and this was a gift from the boys to the representative lady of the house. Wasn't that a triumph? Didn't every fibre of the velvet and grain of the gilt tell the story?

Everything is all right now. With a guard of thirty boys, who will dare to annoy?—*From "Lend a Hand."*

A Voodoo Queen.

FROM George W. Cable's article on Creole Slave Songs, in the April *Century*, illustrated by Kemble, we quote the following concerning the famous Marie Laveau: "The worship of Voodoo is paid to a snake kept in a box. The worshippers are not merely a sect, but in some rude, savage way also an order. A man and woman chosen from their own number to be the oracles of the serpent deity are called the king and queen. The queen is the more important of the two, and even in the present dilapidated state of the worship in Louisiana, where the king's office has almost or quite disappeared, the queen is still a person of great note.

"She reigns as long as she continues to live. She comes to power not by inheritance, but by election or its barbarous equivalent. Chosen for such qualities as would give her a natural supremacy, personal attractions among the rest, and ruling over superstitious fears and desires of every fierce and ignoble sort, she wields no trivial influence. I once saw, in her extreme old age, the famed Marie Laveau. Her dwelling was in the quadroon quarter of New Orleans, but a step or two from Congo Square, a small adobe cabin just off the sidewalk, scarcely higher than its close board fence, whose batten gate yielded to the touch and revealed the crazy doors and windows spread wide to the warm air, and one or two tawny faces within, whose expression was divided between a pretense of contemptuous inattention and a frowning resentment of the intrusion. In the centre of a small room whose ancient cypress floor was worn with scrubbing and sprinkled with crumbs of soft brick—a Creole affectation of superior cleanliness—sat, quaking with feebleness in an ill looking old rocking-chair, her body bowed, and her wild, gray witch's tresses hanging about her shriveled, yellow neck, the queen of the Voodoos. Three generations of her children were within the faint beckon of her helpless, waggling wrist and fingers. They said she was over a hundred years old, and there was nothing to cast doubt upon the statement. She had shrunken away from her skin; it was like a turtle's. Yet withal one could hardly help but see that the face, now so withered, had once been handsome and commanding. There was still a faint shadow of departed beauty on the forehead, the spark of an old fire in the sunken, glistening eyes, and a vestige of imperiousness in the fine, slightly aquiline nose, and even about her silent, woe-begone mouth. Her grandson stood by, an uninteresting quadroon between forty and fifty years old, looking strong, empty-minded, and trivial enough; but his mother, her daughter, was also present, a woman of some seventy years, and a most striking and majestic figure. In features, stature, and bearing she was regal. One had but to look on her, impute her brilliancies—too untamable and severe to be called charms or graces—to her mother, and remember what New Orleans was long years ago, to understand how the name of Marie Laveau should have driven itself inextricably into the traditions of the town and the times. Had this visit been postponed a few months it would have been too late. Marie Laveau is dead; Malvina Latour is queen. As she appeared presiding over a Voodoo ceremony on the night of the 23d of June, 1884, she is described as a bright mulattress of about forty-eight, of 'extremely handsome figure,' dignified bearing, and a face indicative of a comparatively high order of intelligence. She wore a neat blue, white-dotted calico gown, and a 'brilliant *tignon* (turban) gracefully tied.'"

"ATALANTA IN THE SOUTH." By Maud Howe. The scenes of modern life in New Orleans are here grouped around a love story which opens and closes with a tragedy. The book is bright in parts and rather strained in certain lines. It suffers by comparison with the works of Mr. Cable, but has, notwithstanding, a merit of its own in taking up the Creole city as the place of its chief incidents. (Roberts Bros.)

CHILDREN'S PORTFOLIO.

A Word about Words.

Ah me! these terrible tongues of ours!
Are we half aware of their mighty powers?
Do we ever trouble our heads at all
Where the jest may strike or the hint may fall?
The latest chirp of that "little bird,"
That spicy story "you must have heard"—
We jerk them away in our gossip rash,
And somebody's glass, of course, goes smash.
What fames have been blasted and broken,
What pestilent sinks been stirred,
By a word in lightness spoken,
By only an idle word!

A sneer—a shrug—a whisper low—
They are poisoned shafts from an ambushed bow!
Shot by the coward, the fool, the knave,
They pierce the mail of the great and brave,
Vain is the buckler of wisdom or pride
To turn the pitiless point aside;
The lip may curl with a careless smile,
But the heart drips blood—drips blood the while.
Ah me! what hearts have been broken;
What rivers of blood been stirred,
By a word in malice spoken,
By only a bitter word.

A kindly word and a tender tone—
To only God is their virtue known!
They can lift from the dust the abject head,
They can turn a foe to a friend instead;
The heart close-barred with passion and pride
Will fling at their knock its portal wide,
And the hate that blights and the scorn that sears
Will melt in the fountain of childlike tears.
What ice-bound griefs have been broken,
What rivers of love been stirred,
By a word in kindness spoken,
By only a gentle word! —*Sunday Magazine.*

Nellie Graham's Mistake.

BY LIZZIE C. CRANE.

(Concluded.)

WHEN Aunt Lucy returned from her shopping she found Nellie poring busily over a story book, and supposing that this had been the charm which had kept her at home, called her playfully "a little bookworm," and then dismissed the matter from her mind.

Nellie's mission was not spoken of for many days afterward. Papa and mamma returned from their visit at grandma's. Aunt Lucy left, and nothing of note happened to the household.

One thing troubled our little friend, and this was the remembrance of that day when mamma left home and Aunt Lucy went out shopping. It seemed rather strange to her, too, that mission work had suddenly become so distasteful to her. Yet so it was. The very thought of it had grown almost into a nightmare. As to making confession about the watch, this worried her more and more.

Viewed in the calm light of reflection, the whole affair seemed more like an act of guilt than like one of benevolence. To tell the truth, Nellie felt utterly wretched over it all. Should she go to mamma, and, telling her all, ask her to explain the trouble? No; it would be too childish. Years hence, when she had grown up, and mamma going to find the watch upon her sixteenth birthday should discover it to be missing,—then she would tell her the whole story, and they could laugh about it as a childish folly of long ago.

Poor, troubled, misguided Nellie!

Two days more of apparently smooth sailing and then the storm broke.

It was Friday morning, and Nellie came singing in from school. "No more lessons for two days at least," she exclaimed, as she threw her books down upon a chair with a bang. Then she looked up into mamma's face. Why, what was the matter?

"It is nothing, dear," mamma said, in a quick, nervous way, which showed that her words were intended only to prevent giving alarm to her hearer. "We have had trouble with Bridget. I had hoped that you might be spared the pain of hearing of the unpleasant affair, and yet, perhaps it would be best to tell you after all.

"When your father and I returned from grandma's I went immediately to my bureau drawer, which I had carelessly left unlocked, and, to my horror, found its contents very much disturbed, and your little watch gone. At first I said nothing, thinking that your Aunt Lucy might be able to throw some light upon the subject. Even after receiving a letter from her, saying that she knew nothing about it, I was determined to let it pass. But your father was so annoyed at the affair, that without my knowledge he put the case into the hands of a detective and the watch has been found.

"Do not look so frightened, darling, it was no midnight robber in whose possession it was found, but only a little girl, Bridget's sister, the one who has just come over from Ireland. They discovered it hidden away in her little trunk. And though I am laughed at by all who have had to do with the case, I still maintain that Bridget herself is innocent. The poor thing cries about the kitchen from morn till night, and the whole thing seems to me to be very mysterious.

"The child herself, when questioned, mutters in a frightened way some story about having the watch handed to her by another little girl in the street, and says she hid it away without telling anyone about it because she was 'so scared.' Questioning her closely seems only to confuse her, and we have worried and worried all to no purpose. Bridget declares that the child has not been to our house at all—has been sick ever since her arrival from Ireland, and only been out to take a walk once, and then without going beyond the block where they live.

"But, Nellie dear, forgive me; you are trembling violently. I have been unwise. I have dwelt too long upon the unpleasant tale. Lay your head upon mamma's shoulder, dear, and we will try to forget it all?"

Sitting on mamma's knee, Nellie found courage at last for her confession. Let us not listen to her sobs, nor pause to gaze upon the tears of mortification that pour down her face, while her own words almost choke the little penitent. Suffice it to say that though joy was restored to the two households, and though great tenderness was shown towards the mistakes of the would-be missionary, yet Nellie ever after firmly maintained that if we would do real good in any department in life, we must not disdain either aid or counsel from those more experienced than ourselves.

Living Lunch Baskets.

OF course it is not at all surprising that you should carry your lunch with you when you are going to be away from home all day, but think of an animal doing such a thing!

There is the camel, for instance. Everybody knows that it carries its drinking water with it, but it does more; it carries its lunch too. That hump on the camel's back is not a curvature of the spine, as it may seem, but a mass of fatty material. That hump, in fact, is the camel's lunch basket.

When a well-fed, healthy camel starts out on a journey across the desert, its water pouch is full, and its hump is big. When water fails, the camel has only to draw on its reservoir, and when food is wanting, the hump is called upon.

Not that the camel helps itself to bites of its hump. That would be a decidedly uncomfortable way of getting a meal, and very likely the camel would rather go hungry than do that. In some way the hump is gradually absorbed, and for a long time after the camel has been unable to find anything to eat, it can get along very comfortably on what its hump supplies it with. By-and-by, of course, the hump is used up, and then the camel will starve as quickly as any other animal.

A great deal more like a genuine lunch basket is the bag the pelican carries its food in. The pelican is about as ungainly and odd a bird as can be found, and yet is a very interesting one. It has great webbed feet, short legs, big body, huge wings, and an enormous head.

Its head is mostly bill, and on the under part of the bill is a flabby bag made of tough skin. That bag can stretch and stretch until it can hold an incredible quantity of fish, for it is in that bag that the pelican puts the fish it catches for its food. When the bag is full, the pelican rises heavily from the sea, and with broad sweeps of its great wings flaps slowly to the shore, where it alights and prepares to enjoy the meal it has earned. One by one the still living fish are tossed into the air, and come down head first into the wide-opened mouth of the hungry bird.

Then there are some of the South American monkeys which have curious little lunch baskets in their cheeks. Everybody must have seen monkeys stuffing and stuffing food into their mouths until their cheeks were bulged quite out of shape.

It looks as if the greedy little fellows were merely cramming their mouths full. The truth is, many of the monkeys have queer little pockets in their cheeks into which they can stow enough food for a meal. Nor do the full cheeks interfere at all with the chewing of the monkeys any more than if the pockets were outside instead of inside of the mouth.

But there is a little animal called the pouched rat which has an odder way than this of carrying its food. On each side of its face is a pouch which looks very much like a kid glove finger drawn in at one end. These pouches stick straight out from the face, and can be made to hold a large supply of food.

The cow and deer and sheep and other similar animals have still another way of laying in a supply of food. They bite off grass and leaves and swallow them without chewing at all. That food goes into a special stomach, there to stay until it is wanted. When the animal is ready for it, a ball of food is made up in the first stomach, and sent up into the animal's mouth. That ball is just a mouthful, and the animal can chew it comfortably. After it is chewed and swallowed it goes into the proper stomach, and is digested. Eating in that way is called ruminating.—*John R. Coryell, in Harper's Young People.*

Never Swear.

1. IT is *mean*. A boy of high moral standing would almost as soon steal a sheep as swear.

2. It is *vulgar*—altogether too low for a decent boy.

3. It is *cowardly*—implying a fear of not being believed or obeyed.

4. It is *ungentlemanly*. A gentleman, according to Webster, is a *genteel man*—well-bred, refined. Such a one will no more swear than go into the street to throw mud with a chimney sweep.

5. It is *indecent*—offensive to delicacy, and extremely unfit for human ears.

6. It is *foolish*. "Want of decency is want of sense."

7. It is *abusive*—to the mind which conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.

8. It is *venomous*—showing a boy's heart to be a nest of vipers; and every time he swears, one of them sticks out from his head.

9. It is *contemptible*—forfeiting the respect of all the wise and good.

10. It is *wicked*—violating the Divine law, and provoking the displeasure of Him who will not hold him guiltless who takes His name in vain.

A Visit to Shakespeare's School.

IN 1482, Thomas Jolyffe, a priest, a native of Stratford, and a member of the Guild, gave certain lands and tenements to the Brotherhood of the Holy Cross, to maintain a priest fit to teach grammar freely to all scholars.

There is very little doubt that here, in his boyhood, Shakespeare conned his tasks. The antique appearance of the schoolroom is to a great extent gone, for in the lapse of time many of the old, characteristic features have passed away.

Yet the room still looks hoary and venerable, and impressed me deeply. At the invitation of the Head Master, I listened for a few minutes to the recitations in Greek of a class of stout and sturdy English boys.

The boys in Shakespeare's school when I visited it were lively fellows, full of fun, brimming over with spirits, and somewhat given to skylarking when the master's back was turned. Poor man! he seemed to have a rather hard time of it, in his endeavor to maintain a conversation with me, and at the same time restrain the exuberant feelings of his pupils.—*Rev. Albert Danker, in St. Nicholas for April.*

Little Heads Together.

BURIED AUTHORS.

1. His were words worth more than gold.
2. His cotton gloves did not last long.
3. He did rake the hay, as commanded.
4. It takes you very long, fellow traveller, to scale those heights.
5. There are many poets of whom we cannot speak.
6. While he rode in the car you were riding in the carriage. EDW.

DOUBLE ACROSTIC.

Primals and finals please to take,
And of them, *Rappie*, you will make
The friend and foe of all success—
The guide that helps you to progress,
The bane of honest usefulness.

1. Two egotists. 2. A silent assent. 3. Stupid. 4. Custom. 5. A near relative. 6. A band. 7. Radishes. 8. An affirmation. K. M. S.

CHARADE.

The pilot warns—they heed him not—
As by some evil genius cursed
They weigh the anchor, spread the sail
And glide before my favoring *first*.
But e'er behind the ocean's rim,
The gathering cloud-rack! Louder sings
The gale. "To *whole!*" is now the cry.
The broad sun dipped afar they spy.
Alas, 'tis vain! from certain doom
That fated crew naught can—*my last*,
For on the rocks their gallant ship
That night a mangled wreck was cast.
S. H. JACKSON.

Answers to Puzzles of March 10th.

Acrostic.— P-hut.
H-omer.
I-saiah.
L-azarus.
E-drei.
M-alachi.
O-rpah.
N-aphtali.

Charade.—Leap-frog.

Enigma.—A distinguished author.

Correct answers from E. M. Clark, John S. Christie, Rappie Bowne, Lewis D. and Jennie Labagh, A. M. M., Russell Van Arsdale.

The "Little Heads" will please send puzzles and answers to COUSIN LOIS, at this office.

A Letter from the West Indies.

NASSAU, NEW PROVIDENCE.

ON leaving a cold and frosty climate, we soon arrive in the sunny South, where everyone can live out of doors, can have rest both of body and mind, of brain and muscle undisturbed by business or politics; all is quiet, for every man under British rule, if he chooses, can sit under his own vine and fig tree and enjoy himself in his own way. For several years it has been my custom to visit some Southern clime, not so much to evade the cold weather as for a change, yet many do leave an inhospitable winter climate to exchange Northern snows for Southern suns.

It was on a chilly and overcast morning in the early part of February that we left Savannah by steamer. We steamed through the yellow waters of the Savannah river and over the bar, and soon were out at sea, where the long, even swells took our ship gently in their arms and rolled her slowly from side to side, so that we could scarcely stand upon our feet. Next morning at sunrise we found ourselves in front of St. Augustine, Florida, where we experienced a perfect summer climate. We remained off in the ocean until about midday, waiting for high tide to cross the bar, when we soon reached St. Augustine. By the time we had taken on some thirty to forty passengers with baggage and freight, the tide had receded too much to leave the port, so the ship remained at the wharf until the next morning, when we started. On crossing the bar we met again the rolling swell, which suited some passengers better than others, although slight sea sickness is good for some people. We steamed on along the Florida coast until the next morning, when we turned eastward to cross the Gulf Stream. The porpoises leaped and darted by the ship's side, and every now and then we passed flying fish, which skipped over the placid waters as swiftly as birds. Early in the afternoon we discovered far in the distance a small speck on the horizon, and were told by the captain that it was one of the great Bahama Islands, which at length we closely approached and sailed along its coral shore until late in the evening.

Early on the following morning I was aroused by hearing strange voices and the thumping of oars. I hastened to look out, and there was Nassau. We were almost at the wharf; a long boat full of colored people was carrying a line to the dock. Here we had all the white town stretched before our gaze for a mile or more along the water front; every house is constructed of the white native stone, so all is white. There was a crowd of people on the wharf awaiting the ship's arrival.

The health officer soon made his appearance, and we were free to go ashore. We found that, like ourselves, nearly all our fellow passengers were going to the Royal Victoria Hotel. This is a first-class house, built of white stone; terms three dollars per day. The Royal Victoria is one of the largest and best appointed hotels in the West Indies, situated on high ground overlooking the sea, built by the British government in 1860 to meet the demands of invalids and others seeking to avail themselves of the peculiar advantages offered by Nassau as a winter residence.

The town was much larger than I expected to see it; but it ought to be a good sized place, for nearly all the people of the island of New Providence live there, and they now number over 13,000. The whole island of New Providence is of coral origin, resembling a form of white limestone. We saw large trees, apparently growing right out of the stones. Of course there is some soil, but precious little. More in the centre of the island in some places the jungles are so thick it would seemingly trouble the smallest animal to squeeze through. The trees are not very tall, but straight as reeds. We greatly wondered how the trees and foliage could survive at all, but all vegetation seems to abound in perfection, at least where it can obtain some little hold in the pores of the rock. This rock does not consist of boulders, but is comparatively smooth upon the surface, with a very slight covering of soil. The atmosphere, which never knows frost, seems to compel vegetation to grow. Unlike the seed in the Parable of the Sower, which fell where there was "no deepness of earth," it does not wither away, but, nourished by what may be fairly called a fertile air, comes to bloom and fruitage.

One is really enchanted in Nassau with the charming effects of color. The foliage is in every shade of green and purple. The oleander may be found in many places, covered with a profusion of red, white, pink and variegated flowers. They grow about thirty feet high, and are always in blossom. It was customary in ancient times to strew the pathway of the hero returning from the battlefield with flowers, but in Nassau flowers grow everywhere, for the hero and the feeble; and the good and the evil, the rich and the poor, have always their pathway strewn with flowers of many colors, by Him who sendeth the rain and the sunshine on the just and the unjust.

The climate of Nassau is one of its chief attractions. As a winter resort it is one of the most eligible and attractive places in the South, especially for a certain class of invalids needing a mild and genial climate. The air is balmy, yet fresh and bracing. The soft trade winds fan gently over the island nearly every day, devoid of the oppressive heat experienced in Cuba, Jamaica, San Domingo, and most of the West India Islands. During my sojourn on this island for three weeks in February, 1878, the temperature ranged from 73 to 78 degrees. It is said to vary only 10 degrees between summer and winter. There is no frost, and the winter months are absolutely free from all epidemic diseases, neither is there any special sickness, save among those who come to be cured. The island is not subject to hurricanes, earthquakes and other dangers usually incident to tropical countries.

The hospitality of the inhabitants is as warm and genial as their clime. Some of the English people invite the hotel guests to visit their families. Even the Governor of the island invited a few of us Americans to call upon him at the palace, and gave us a cordial reception. As a rule they are a church going people, having a good supply of churches of different denominations, both for white and colored people.

G. E. WINANTS.

....The Sophomores of Lafayette College hazed a freshman, for which offence a number of them have been suspended. The other students deserve credit for expressing their views in the following manly resolutions: *Whereas*, In consequence of the recent hazing and discredit brought upon the college, thereby *Resolved*, That we, the students of Lafayette College, do most heartily denounce hazing in every form. *Resolved*, That for the future the students will use their influence to prevent any recurrence of the same.

....According to a statement made at the Unitarian Convention in Philadelphia lately, they have in this country only 360 churches scattered over 24 States.

News of the Week.

(Continued from page five.)

In the Senate the debate on the suppressed papers closed, and the Edmunds' resolution censuring the Administration and declaring its right to all papers on file passed the Senate....A secret circular of Grand Master Powderly, threatening to resign his position as the head of the Knights of Labor, was made public....Secretary Manning's condition is still critical ...Jaehne resigned from the County Democracy Committee....Strikes yesterday on the Brooklyn Broadway railroad lines....A coal mine is burning in Tennessee....North Buffalo flour mills were destroyed by fire. Loss $40,000.

MONDAY, 29.—Successors have been appointed to fill the places of Messrs. Chamberlain and Trevelyan, but it is feared that several other Cabinet officers will resign.... The damage done by strikers and rioters in Brussels is very great. At Charleroi the troops fired into the mob, killing and wounding a large number....Prince Alexander wants his troops to declare him King of United Bulgaria....The new Spirit bill in the German Reichstag is engaging close attention....The condition of Secretary Manning still continues to be critical in the extreme, and but little hope is entertained of his recovery....One train was moved out of East St. Louis in spite of the strikers. Rioters were arrested in Kansas. The strike in the Southwest has been ordered off; at a conference between Messrs. Gould and Powderly arbitration was agreed upon .. There is a threatened lockout at Lynn, Mass....A shipwrecked crew were rescued from the ship "Isernogora" at Manosquan, N. J....Alderman Jaehne is to resign the office of Vice-President of the Board of Aldermen....The strike among the street cars of Brooklyn is closed....Archbishop Trench, of England, died yesterday.

TUESDAY, 30.—Misunderstanding between Mr. Powderly and Mr. Gould. Strike continued....Secretary Manning a little better, numbness of lower part of right side of his body continues and he is very weak.... Steinitz wins the chess match for championship of the world... Proposed to examine whether the Legislature at Albany was bribed to pass Broadway R.R. bill....Mr. Gladstone yesterday announced that his Irish Government bill would be introduced April 8, the budget April 12, and Irish land bill April 15 ...De Lesseps confident of completion of Panama Canal in three years.... Greece said to be preparing for war.

LADIES will serve their own interests by obtaining the Spring number, just published, of *Ridley's Fashion Magazine*. It costs 15 cents a number, or 50 cents a year for four numbers. One hundred and twenty of the one hundred and forty-three pages are occupied with illustrations of the designs and form of the various articles the firm has in stock. We have submitted it to competent judges and the words which fell on our ears as the leaves were turned were: "Really pretty, handsome, very genteel, elegant." The ladies and misses suits and wraps are in excellent taste and decidedly handsome. There are specimens of really elegant designs in embroidered flannels, upholstery goods, underwear, worsted goods, fringes, edgings and flounces, in curtains, in lace goods, dress and cloak trimmings, and in a considerable variety of jewelry, cloak clasps, artificial flowers, etc. Besides these are inviting pictures of napkins, towelling, table cloths, tidies, piano covers and table covers. The remaining twenty pages are given up to an interesting variety of stories, verses, and articles on household affairs. The house we understand does much business on orders based upon the information given in this pamphlet.

A Grand and Brilliant Chorus.

J. Fischer & Bro., No. 7 Bible House, New York, have just published the beautiful Chorus, "Holy, Holy is the Lord." Composed by F. C. Goeb. It contains some delightful Solos and Duets for Soprano and Tenor, with a pleasing accompaniment for Organ or Orchestra. May be used for festivals of rejoicing, religious conventions, sacred concerts, etc. Price, 60 cents.

Notice to Subscribers.

The little yellow label on your wrapper informs you to what time your subscription is paid. Kindly consult same, and if in arrears remit the amount due.

Our readers will confer a favor upon the publishers of this paper and, perhaps, find it to their own advantage if, when answering an advertisement found in these columns, mention is made that it was seen in THE CHRISTIAN INTELLIGENCER.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, March 27, 1886.

BUTTER.—Receipts for the week, 19,253 pks.; exports 118 pks.

Old butter is in reduced stock here and is going out clean, and for the best qualities of it more price is made. New make butter is arriving sparingly and of very irregular quality, and choice makes sell on arrival at 28a30c., while poor tubs go slowly at 22a26c. Finest creamery makes of new butter brought 32a34c., and it looks now as though there would be a sharp demand for new spring make butter the next thirty days. We quote:

Old butter, good to fine	18	@24
do fair to good	13	@15
do common to fair	8	@12
New butter, fancy creamery	33	@35
do do dairy	28	@30
do ordinary dairy	20	@25
do poor to common	12	@18

CHEESE.—Receipts for the week, 13,624 boxes; exports 11,516 boxes.

All kinds of cheese were in good demand. Exporters took freely of fine to fancy factories at 10a10½c., and in few cases 10¾a11c. was paid. The bulk of cheese arriving this week were skims, which sold at 2a7c. We quote:

Choice full cream colored cheese	10½	@11
" " white "	10	@10½
Good early useful cheese	8½	@ 9½
Skimmed cheese	2	@ 4

EGGS.—Receipts for the week were 20,654 bbls. and 15,934 cases.

Market opened Monday at 12½c., and on Wednesday and Thursday advanced to 14a14½c. Friday trade was dull, and to-day, Saturday, best marks were freely offered at 13½a13¾c. We quote:

Near-by fresh laid, per doz.	13¾	@14
Southern and Western, per doz.	13	@13½

MAPLE SUGAR.—There is only a limited demand, and with increasing receipts lower prices must follow. We quote:

Choice new sugar	9	@10
Dark sugar	7	@ 8
Syrup, per gallon can	——	@75

The purest, sweetest and best Cod Liver Oil in the world, manufactured from fresh, healthy livers, upon the sea-shore. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in the market. Made by CASWELL, HAZARD & Co., New York.

PIMPLES removed and the Skin made smooth by using Juniper Tar Soap, manufactured by Caswell Hazard & Co., New York
Sold by druggists.

Publisher's Department.

A VIOLENT COUGH CONTINUED through the winter often brings Consumption in the spring. Soothe and tone the irritated and weakened lungs with Hale's Honey of Horehound and Tar, and the Cough yields and the danger disappears. 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Mellin's Food.

Aside from the high endorsements of some of the most eminent physicians at home and abroad, our own experience with Mellin's Food has been in every way satisfactory. We are convinced it is a perfect substitute for mothers' milk, and therefore recommend it heartily.

"The Care and Feeding of Infants" is the title of a little book published by Messrs. Dolliber, Goodale & Co., of Boston, Mass., which every mother should send for and carefully read. It contains a large amount of valuable information on the care of infants, besides a full explanation of the principles upon which Mellin's Food is made. The book will be sent free to any address upon receipt of postal.

The address of Messrs. Z. De Forest Ely & Co., whose advertisement of reliable seeds was published on page 16 last week, was omitted through oversight, and is Philadelphia, Pa. We cordially recommend this popular seed house, believing that all goods purchased of them will give entire satisfaction. Send for a copy of their catalogue.

We desire to call the attention of such of our readers as may be contemplating housekeeping to the house of Charles L. Hadley, Cooper Institute, New York city. This firm have constantly on hand full lines of white and decorated French china and English porcelain Dinner, Tea, and Chamber sets, as well as all housefurnishing goods, which they offer at popular

prices. They make a specialty of sending their goods throughout the country on receipt of P. O Money Order or Draft, or by Express, C. O. D. Illustrated Catalogue and price list free on application.

CORRY, PA., April 16, 1884.
BAILEY REFLECTOR CO.:—Reflector gives universal satisfaction. I do not hesitate to say that it is the best Reflector I ever saw. It lights our whole audience room perfectly without the aid of side or wall burners; we do not need one even at the pulpit.
Yours, W. N. SLOAN,
Pastor Presbyterian Church.

Hood's Sarsaparilla is made only by C. I. Hood & Co., Apothecaries, Lowell, Mass. It is prepared with the greatest skill and care, under the direction of the men who originated it. Hence Hood's Sarsaparilla may be depended upon as strictly pure, honest, and reliable.

Ayer's Cathartic Pills are known to be the safest, surest, and best purgative medicine ever offered to the public. They are mild yet certain in their effects, give tone and strength to the stomach, and keep the system in a perfectly healthy condition.

Bronchitis is cured by frequent doses of Piso's Cure for Consumption.

MARRIAGES.

BELNE—WILSON.—At the residence of the bride's parents, March 17, by Gerrit Huyser, pastor of the Fairview Reformed Church, Mr J. Frank Belne, of Fairview, to Miss Lulu Wilson, of Fairview Township. All of Fulton Co., Ill.

CAMPBELL—WELLER.—At the home of the bride's parents, Schenectady, N. Y., March 24, at 2 P.M., by the Rev. Wm. Elliot Griffis, Mr. George Dudley Campbell to Miss Hattie E. Weller, both of Schenectady.

EDWARDS—MILLER.—At the home of the bride, March 25, by Rev. C. E. Lasher, Mr. Wygant Edwards and Miss Lillie Miller, all of Gardiner, N. Y.

ORLOP—KNAEDLER.—At Niskayuna, N. Y., on Wednesday, March 17, by Rev. C. P. Ditmars, Sherman Orlop to Katie Knaedler, both of Watervliet, N. Y.

SHARP—RAMSEY.—At Lebanon, N. J., March 25, by Rev. Wm. E. Davis, Mr. David B. Sharp to Mrs. Keturah Ramsey, both of Lebanon, N. J.

WOODRUFF—BURRELL.—At Lebanon, N. J., at the residence of Mr. Austin Clark, on the 7th of March, by Rev. Wm. E. Davis, Mr. Robert Woodruff, of Westfield, N. J., to Miss Lizzie Burrell, of High Bridge, N. J.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

VAN WYCK.—At his residence, near Low Point, N. Y., on the Hudson, March 1, Henry Van Wyck, of pneumonia, in the 83d year of his age, son of the late General Abm. Van Wyck.

WYNKOOP.—At Rhinebeck, March 25, Rachel H. Wynkoop, aged 73 years.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

THE CLASSIS OF ALBANY will meet on the third Tuesday of April, at 7.30 P.M., in the Madison Avenue Reformed Church of Albany. Consistorial minutes are to be presented for examination. Consistorial reports on the State of Religion are to be sent to the Rev. A. M. Arcularius, New Baltimore, ten days before the meeting.
J. LANSING PEARSE, S. C.

THE CLASSIS OF BERGEN will meet in stated session in the First Church of Hackensack on the third Tuesday in April, (20th), at 10 o'clock. Reports on the State of Religion must be sent to Rev. J. H. Suydam, (Chairman), ten days before the meeting. Consistorial minutes must be presented at this meeting. P. V. VAN BUSKIRK, S. C.

THE SOUTH CLASSIS OF BERGEN will meet Tuesday, April 20th, at 10.30 A.M., in the Second Church of Hudson City. The yearly reports of the churches are to be sent to Rev. W. R. Duryee, 239 Pacific avenue, Jersey City.
WM. RANKIN DURYEE, S. C.

THE CLASSIS OF CAYUGA will meet in regular spring session in the Reformed Church of Syracuse, N. Y., on Tuesday, April 6th, at 7.30 P.M. Consistorial records should be presented.
C. O. THATCHER, S. C.

THE CLASSIS OF GENEVA will meet in stated spring session in the Reformed Church of Farmer Village, the third Tuesday (20th) of April, at 2.30 P.M. Consistorial reports on the State of Religion, with full statistics, are to be sent ten days previous to the Rev. Peter De Bruyn, chairman of committee. Vacant churches and ministers without charge are required to report at this session. The Consistorial Books of Minutes from churches are to be presented and Classical dues are to be paid in. Applications of feeble churches for aid from the Board of Domestic Missions are to be sent ten days previous to Rev. P. De Bruyn, Chairman of Committee on Church Extension. J. WHITBECK, S. C.

THE CLASSIS OF GREENE will meet in the Reformed Church of Leeds on Tuesday, April 20th, at 10 o'clock A.M. Public services at 2 o'clock P.M. Consistorial records must be presented and Classical dues paid at this meeting, and the annual reports of the churches sent to Rev. E. N. Sebring ten days previous to the meeting. B. VAN ZANDT, S. C.

THE CLASSIS OF HUDSON will meet in regular session in the Reformed Church of Gallatin, the third Tuesday in April, at 10 o'clock A.M. The usual sermon will be preached at 10.30 A.M. Consistories are urged to observe the rule to send their statistical table and report to the address of the Stated Clerk at least ten days previous to this meeting.
T. S. DUSINBERRE, S. C.

THE CLASSIS OF ILLINOIS will meet in regular session in the Church of Irving Park, on the second Tuesday (13th) of April, at 2 P.M. Classical dues to be paid. J. S. JORALMON, S. C.

THE CLASSIS OF IOWA will convene in regular spring session in the American Reformed Church, Orange City, Iowa, on Tuesday, April 13th, 1886, at 10 o'clock A.M. The Rev. J. W. Warnshius will preach the sermon on the evening of the first day. Minutes of consistories must be presented and Classical dues paid at this session. Reports of consistories must be sent to the Rev. J. A. De Spelder, Orange City, Iowa, Chairman of Committee on State of Religion. Requests for appropriations from the Board of Domestic Missions to be sent to the Rev. A. Buursma, of Orange City, Iowa. The Rev. F. Schaeffer, from the German Reformed Church, Neosho, Mo., and pastor-elect of Monroe, Iowa, Reformed Church, will be examined at this session.
L. DYKSTRA, S. C.

THE CLASSIS OF KINGSTON will meet in stated session, April 13th, at 11 A.M., in the Church of Rosendale. Sermon by Rev. I. B Church. The Chairman of the Committee on the State of Religion is D. B. Wyckoff. Consistories will please present their minutes of sessions.
DEWITT B. WYCKOFF, S. C.

THE NORTH CLASSIS OF LONG ISLAND will meet in regular session in the First Reformed Church of Jamaica, on Tuesday, the 20th day of April, 1886, at 10 o'clock A.M. Consistorial minutes are to be presented. Consistorial reports to be sent to the Rev. Wm. H. DeHart, Chairman of the Committee on State of Religion, at least ten days before the meeting of Classis. W. H. TEN EYCK, S. C.

THE SOUTH CLASSIS OF LONG ISLAND will meet (D. V.) in stated session in the Reformed church at New Lots, on Tuesday, April 20th, 1886, at 10 o'clock A.M. Consistorial reports must be sent to Rev. Daniel Van Pelt, Chairman of Committee on State of Religion, East New York, at least ten days before the meeting of Classis. Consistorial minutes must be presented at this meeting.
R. G. STRONG, S. C.

THE regular spring meeting of the Classis of Michigan will be held April 13th, in South Bend, Ind., commencing at 7 P.M. Church records and Classical dues will be called for at this session.
A. PAIGE PEEKE, S. C.

THE CLASSIS OF MONMOUTH will meet in stated session in the Reformed church at Holmdel, on Tuesday, the 13th day of April, 1886, at 3 o'clock P.M. The sermon will be preached on the evening of that day by the Rev. Theo. W. Wells, and an essay read by Rev. Charles D. Buck, D.D., on the Principles and Modes of Systematic Beneficence. Consistorial reports should be sent at least ten days before the meeting of Classis to the Rev. Elias Mead, Keyport, N. J., and all Classical dues should be paid.
S. C.

THE CLASSIS OF MONTGOMERY will meet in ordinary session in the Reformed Church of St. Johnsville, on Monday evening, April 19th, at 7.30 o'clock. Reports of consistories are to be sent to Rev. James Demarest, Jr., D.D., at least ten days before the meeting. A. J. HAGEMAN, S. C.

THE CLASSIS OF NEWARK will meet in stated session on Tuesday, April 13th, at 10 o'clock, in the Reformed Church of Franklin. Train leaves on N. Y. L. E. & W. R. R. at 9.05 A.M.
HENRY VEHSLAGE, S. C.

THE CLASSIS OF NEW BRUNSWICK will meet in stated session in the Reformed Church of Bound Brook, on Tuesday, April 20th, at 10 A.M. The reports on the State of Religion will be sent to Rev. Alex. McWilliam, East Millstone, ten days before the meeting of Classis. E. T. CORWIN, S. C.

THE CLASSIS OF NEW YORK will meet in stated session on the third Tuesday (the 20th) of April, in the lecture-room of the church, 5th av. and 29th st., at 10 o'clock A.M. All consistorial reports are to be sent to Rev. G. H. Smyth, Chairman of Committee on the State of Religion, 127 East 127th street, and all applications for aid to Rev. Oliver H. Walser, Chairman of Committee on Recommendations, 131 East 86th street, at least ten days before such meeting of Classis.
OLIVER H. WALSER, S. C. *pro tem.*

THE CLASSIS OF ORANGE will meet in regular spring session in the Church of Montgomery, on Tuesday, April 20th, at 2 P.M. Consistorial reports to be sent to Rev. F. S. Schenck, Chairman of Committee on State of Religion, ten days before meeting.
R. DEWITT, S. C.

THE CLASSIS OF PASSAIC will meet in stated session on the first Tuesday (6th) of April in the Reformed Church of Boardville, at 10.30 A.M. Rev. J. Russell Verbrycke is Chairman of the Committee on Classical Report, to whom consistorial reports should be sent at least ten days before the meeting.
S. T. SEARLE, S. C.

THE CLASSIS OF PHILADELPHIA will meet in the church at Neshanic, N. J., April 20th, at 11 o'clock A.M. Delegates from Philadelphia leave 9th and Green, Bound Brook line, at 7.30 A.M. At Bound Brook change to Central R. R., and at Somerville to South Branch, R. R. Consistorial reports will be sent ten days previous to meeting to Rev. Samuel Streng, Churchville, Bucks Co., Pa.
W. B. VOORHEES, S. C.

THE CLASSIS OF POUGHKEEPSIE will meet in stated session in the Second Church of Poughkeepsie on Tuesday, April 20th, at 10.30 A.M. Consistorial reports to be sent to Rev. J. E. Lyall, Chairman of Committee on State of Religion, at least two weeks before the meeting. A. P. VAN GIESON, S. C.

THE CLASSIS OF RARITAN will meet in stated spring session on the second Tuesday, the 13th of April, 1886, in the Reformed Church of North Branch, at 10.30 A.M. Statistical reports will be sent to Rev. Marion T. Conklin, White House, ten days before. Consistorial records will be laid before Classis, and Classical dues will be paid.
JOHN. F. MESICK, S. C.

THE CLASSIS OF SARATOGA has made the following arrangements for the installation of Rev. Edward A. McCullom, at Schuylerville, on April 7th: Sermon, Rev. J. Webster Bailey, *sec.*, Rev. Geo. I. Taylor; charge to pastor, Rev. Dr. Beardslee, *sec.*, Rev. J. L. Southard; charge to people, Rev. J. Wilbur Chapman (by special request), *sec*, Rev. Theo. Shafer. J. W. BEARDSLEE, S. C.

THE CLASSIS OF SCHENECTADY will meet in stated session in the First Reformed Church of Schenectady, on Tuesday, April 20th, at 10 o'clock A.M. Consistorial minutes are to be presented for examination. Consistorial reports are to be sent to the Rev. Robert Doig, Scotia, N. Y., at least ten days before the meeting. C. P. DITMARS, S. C.

THE CLASSIS OF SCHOHARIE will meet in stated session at Cobleskill, on Tuesday, April 20th, at 11 A.M. Classical dues must be paid at that time. Rev. D. K. Van Doren, of Middleburgh, N. Y., is the Chairman of the Committee on Classical Report, to whom reports on the State of Religion should be sent at least ten days prior to the meeting. Consistorial records must be presented at this meeting.
D. K. VAN DOREN, S. C.

THE CLASSIS OF ULSTER will meet in stated session on the second Tuesday (13th) of April at 11 o'clock A.M., in the Reformed Church of Plattekill. Rev. W. A. Wurts is Chairman of the Committee on Classical Report, to whom Consistorial reports should be sent at least ten days previous to the meeting. Consistorial minutes are to be presented at this meeting. J. N. VOORHIS, S. C.

CLASSIS OF WESTCHESTER.—Regular meeting Tuesday, April 20th, at 10 A.M., in the Church of Greenburgh (Elmsford). Sermon by Rev. Henry De Vries. Consistorial reports are to be sent to Rev. P. A. Wessels, Neperan, N. Y., before April 10th. Applications to Board of Domestic Missions to Rev. Dr. Todd, Tarrytown. Annual reports of all ministers, and elders' books are to be presented at this meeting. CHAS. K. CLEARWATER, S. C.

THE address of the Rev. Wm. H. Clark, D.D, of Nyack, N. Y., will be No. 1517 North 10th street, Philadelphia Pa., after April 1st.

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CONSUMPTION

Sore Eyes

The eyes are always in sympathy with the body, and afford an excellent index of its condition. When the eyes become weak, and the lids inflamed and sore, it is an evidence that the system has become disordered by Scrofula, for which Ayer's Sarsaparilla is the best known remedy.

Scrofula, which produced a painful inflammation in my eyes, caused me much suffering for a number of years. By the advice of a physician I commenced taking Ayer's Sarsaparilla. After using this medicine a short time I was completely

Cured

My eyes are now in a splendid condition, and I am as well and strong as ever.—Mrs. William Gage, Concord, N. H.

For a number of years I was troubled with a humor in my eyes, and was unable to obtain any relief until I commenced using Ayer's Sarsaparilla. This medicine has effected a complete cure, and I believe it to be the best of blood purifiers.—C. E. Upton, Nashua, N. H.

From childhood, and until within a few months, I have been afflicted with Weak and Sore Eyes. I have used for these complaints, with beneficial results, Ayer's Sarsaparilla, and consider it a great blood purifier.—Mrs. C. Phillips, Glover, Vt.

I suffered for a year with inflammation in my left eye. Three ulcers formed on the ball, depriving me of sight, and causing great pain. After trying many other remedies, to no purpose, I was finally induced to use Ayer's Sarsaparilla, and,

By Taking

three bottles of this medicine, have been entirely cured. My sight has been restored, and there is no sign of inflammation, sore, or ulcer in my eye.—Kendal T. Bowen, Sugar Tree Ridge, Ohio.

My daughter, ten years old, was afflicted with Scrofulous Sore Eyes. During the last two years she never saw light of any kind. Physicians of the highest standing exerted their skill, but with no permanent success. On the recommendation of a friend I purchased a bottle of Ayer's Sarsaparilla, which my daughter commenced taking. Before she had used the third bottle her sight was restored, and she can now look steadily at a brilliant light without pain. Her cure is complete.—W. E. Sutherland, Evangelist, Shelby City, Ky.

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The Church.

Not Lost.

THE star is not extinguished when it sets
Upon the dull horizon; it but goes
To shine in other skies, then re-appear
In ours, as fresh as when it first arose.

The river is not lost when o'er the rock
It pours its flood into the abyss below;
Its scattered force re-gathering from the shock,
It hastens onward, with yet fuller flow.

The bright sun dies not when the shadowing orb
Of the eclipsing moon obscures its ray;
It still is shining on, and soon to us
Will burst undimmed into the joy of day.

The lily dies not when both flower and leaf
Fade, and are strewed upon the chill sad ground;
Gone down for shelter to its mother earth,
'Twill rise, re-bloom, and shed its fragrance round.
. . . . . .

Thus nothing dies, or only dies to live;
Star, stream, sun, flower, the dew-drop, and the gold;
Each goodly thing, instinct with buoyant hope
Hastes to put on its purer, finer mould.

Thus in the quiet joy of kindly trust,
We bid each parting saint a brief farewell.
Weeping, yet smiling, we commit their dust
To the safe keeping of the silent cell.

—*Horatius Bonar, D.D.*

Revival Notes.

CHEERING notes of revival are coming to us from many directions. Just now in New York there is unusual religious activity. Probably there are more continuous special services being held in New York to day than at any other period for many years past. In some of the churches there is a deepening work of grace, and many are being brought to Christ. It is quite remarkable that so conservative a body as the old (Dutch) Reformed Church should be in the front rank of churches in their efforts to bring the Gospel in a popular way to the people. It has been our pleasure for three weeks past to hold Bible reading services in the afternoon, and preaching services in the evening, in that most stately edifice on the corner of Fifth avenue and Forty-eighth street. Notwithstanding the exceedingly unpropitious weather during each week, the congregations were large and attentive; and during each week they rapidly increased, until the house, which is one of the most spacious in New York, was comfortably filled both afternoon and evening. The services were entered into most heartily by all. We have reason to believe that great spiritual quickening has been the result among Christians, and not a few striking conversions have occurred.

Similar meetings to these are being held under the leadership of pastors and outside helpers in the other churches.

A note from Rev. Mr. Sewall, of Williamstown, Mass., whom we assisted in a week of evangelistic services, brings most delightful good-cheer. Nearly one hundred persons have come forward in the Congregational church in that village, confessing Christ and knocking at the door of the church. This does not include many who are coming forward in the Methodist church. Mr. Sewall reports many heads of families and old persons who have stood out for many years against the Gospel, and speaks of great and wonderful quickening and new experiences of power amongst his own people.

A note from our good brother, Geo. C. Needham, now at work in Charlottesville, Virginia, reports a great and remarkable work in Lynchburg. "Great things day and night in this place; no building large enough. I preached five times yesterday, while Mrs. Needham took two overflows to meet the demand. We have five services daily. The Bible readings have gotten hold in these regions. Daily services at the University, in addition to services in the town."

Judging from letters from pastors all over the land, asking for help of us and other evangelists, we cannot but believe that the Spirit of God is coming nigh to our land in unusual power, challenging us to faith and re-doubled activity. We devoutly trust that our brethren in the ministry will hold on and wait upon the Lord until the clouds which overhang our churches burst upon us, and flood us with a heavenly rain.

A letter just opened says: "There is a sound of a going in the tops of the mulberry trees." This, then, is the time to "fetch a compass" and gain a great victory for the Lord. Courage, brethren, keep your eyes toward the hills whence cometh your help. Call upon God and go forward. The Lord is on the giving hand, and those who have faith to put in the sickle will reap abundantly from the fields that are now white to the harvest.—*Words and Weapons.*

THERE are those who are constantly saying that Christianity has lost its power; that we never hear of any old-time conviction and conversion; that Christians do not now feel themselves called upon to make sacrifices, such as they did in times past, for conscience's sake and for God. We are glad to be able to give to such charges flat denial; for we are constantly witnessing the work of the Spirit in a most marked and wonderful degree, both in the conviction and in the conversion of men, old and young. That the Spirit of God, working in the hearts of His people, does bring about illustrious examples of self-sacrifice is also true. We have in mind two men, who, within a few months, have become Christians, one of them, at the time of his conversion, occupying a conspicuous and lucrative position upon the staff of one of our largest daily papers, bringing him an income of from three to four thousand dollars a year. The other a man, who, for years, having spent his life in the sporting world, had attained among his class an enviable reputation, and whose earnings were from seventy-five to one hundred dollars a week. For conscience's sake and for God, the first one laid aside his position, because he found it inconsistent with his allegiance to Christ to hold it, and has taken a position at probably fifteen dollars a week; and this he has done gladly. The other in giving up his old sporting life, with his large income, is to-day in a day-laborer's place, earning scarcely a dollar a day. These are not fanciful cases, but have come under our own pastoral eye, and we thank God for them. For, as a friend has said, they give our own faith a great uplift. No doubt there are thousands of just such cases, did the Church and the world know them; but it is a characteristic of this kind of consecration modestly to hide itself from the eyes of the world.—*Words and Weapons.*

THE SUNDAY-SCHOOL.

Home Readings.

Lesson 2, Second Quarter.

M. John's Testimony.....John 1: 19-34.
T. The First Disciples.....John 1: 35-51.
W. The Paschal Lamb.....Exodus 12: 1-14.
T. The Lamb without Blemish.....1 Peter 1: 18-25.
F. Leaving All to Follow Christ.....Luke 5: 27-39.
S. Taking Up the Cross.....Mark 8: 27-38.
S. Unconditional Following.....Luke 9: 51-62.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

April 11th.—"*The First Disciples.*"—*John* 1: 35-51.

Golden Text.—"The two disciples heard him speak, and they followed Jesus."—John 1: 37.

Central Truth.—"I know my sheep, and am known of mine."—John 10: 14.

INTRODUCTION.

THE writer of this Gospel places John the Baptist in his true position as forming the connection between the Old Testament and the New. His work was not simply to proclaim the coming of the Messiah, but to designate Him according to signs expressly named by the Spirit. Immediately following our last lesson we have the record of an interview between John and the messengers of the authorities at Jerusalem. He distinctly disavows any claim to prominence for his own sake, and tells of the greater than he who should come after him, but be preferred before him. While thus placing himself in the right light before the Jews, John was preparing their minds for a more explicit declaration concerning Jesus. The time of temptation in the wilderness had passed and Jesus was even then coming toward John to be officially declared as the Messiah. The next day after this interview with the representatives of the Pharisees, Jesus made His appearance, walking by Himself. John the Baptist saw Him and was impelled to declare, "Behold the Lamb of God which taketh away the sin of the world," and to add to this declaration the signs by which he had known his Master. The announcement appears to have made no impression upon the multitude, but among John's hearers were some who had attached themselves more closely to the prophet, and to whom doubtless he made more definite and fuller statements. The next day, early in the day, if we accept the theory that John employs the Roman notation of time, the Baptist was standing upon the banks of the Jordan with two of his disciples, when Jesus again appeared. Again the mysterious words were uttered, "Behold the Lamb of God," and this time not in vain, for the hearers of the words became immediately the followers of the Lamb. This beginning of discipleship has great interest for all those who have believed on this same Jesus because of the testimony of these pioneers in the Christian faith.

THE LESSON.

I. THE TRUTH HEARD.—VS. 35, 36.

V. 35.—"*John stood, and two of his disciples.*" In one sense the entire nation had become disciples of the Baptist, but he appears to have gathered about him as personal friends and pupils some of the nobler sort who were waiting for the consolation of Israel. Among these disciples were found a few young men from Galilee who, with the ardor of youth and the intensity of the Galilean character, had attached themselves to the prophet as "Messiah's Messenger."

V. 36.—"*Behold the Lamb of God.*" It is worthy of especial note that this first proclamation of the Messiah had reference to suffering and atonement. It would have been more in accord with the popular expectation if John had proclaimed Him King of Israel, but He becomes King only to those for whom He has suffered as Lamb, and who accept His Cross as their hope.

II. THE TRUTH OBEYED.—VS. 37-40.

V. 37.—"*The two disciples heard him speak.*" It seems quite probable that they were alone with the Baptist when he made this second announcement. What other instruction they had received in private we do not know, but they were evidently prepared to accept Jesus as their Master, and to cast in their lot with Him. "*They followed Jesus.*" While this expression literally describes their walking after Him, still it is a significant description of their whole course of discipleship, "following on to know the Lord."

V. 38.—"*Jesus turned and saw them following.*" His sensitive spirit recognized the approach of souls already in sympathy with Him, and He turned to welcome and encourage them. "*What seek ye?*" This first public utterance of the Messiah was a cordial invitation to the seekers to lay their secret thoughts open before Him. He would have them and those who to-day are following Him free in confiding the wishes and troubles of their hearts to Him. "*Rabbi, where dwellest thou?*" This was not a question of curiosity, but implied a desire to share His dwelling, to become attached to Him as Rabbi, and so to come under His influence and teaching.

V. 39.—"*He saith unto them, Come and see.*" He knew the hearts that beat high with strange expectation within the breasts of these two young men, and He welcomed them cordially into His companionship. "*They came and saw where he dwelt.*" We wonder where Jesus led these new-found friends. Perhaps he had found a temporary home with some humble family in Jerusalem, or possibly a cave in the hills sheltered David's son as it had sheltered David himself. "*They abode with him that day, for it was about the tenth hour.*" According to the Jewish reckoning this was late in the afternoon; but according to the Roman method it was in the forenoon. It seems quite probable that we are to understand the earlier hour to be designated.

V. 40.—"*One of the two....was Andrew.*" The most natural inference from the omission of the name of the second is that the writer refers to himself, and with characteristic modesty fails to mention his own name. The entire Gospel, while suggesting the testimony of an eye-witness, never makes the author prominent, except by implication.

III. THE TRUTH PROCLAIMED.—VS. 41-51.

V. 41.—In this and the following verses we have an account of the first evangelical work undertaken by the disciples of Jesus. "*He first findeth his own brother Simon.*" We have but little information about the work of Andrew in the Apostolate, but if he only brought Simon to Christ his usefulness was very great. "*We have found the Messiah.*" The confidence of this first utterance suggests the deep impression made upon him by his brief interview with Jesus.

V. 42.—"*Thou art Simon the son of Jona: thou shalt be called Cephas.*" Whenever in the Bible we find God changing the name of a man we are sure that he is thus designated for an important position in the history of God's work. Cephas is the original of which Peter is the Greek equivalent, both words meaning a stone, but not a rock. It is quite probable that while Andrew was seeking Simon, John was bringing his brother James to the Lord.

V. 43.—"*The day following Jesus would go forth into Galilee.*" The tone of the narrative indicates that the writer was in the company of Jesus on this journey, in fact we are warranted in thinking of Jesus as travelling with the two pair of brothers, and unfolding to them the truth He came to teach. "*Findeth Philip, and saith unto him, Follow me.*" Philip was a neighbor and probably acquaintance of the rest, so that these early disciples found themselves bound together by many sympathies.

V. 45.—"*Philip findeth Nathanael.*" This is probably the Bartholemew who is mentioned with Philip in the list of the Apostles. We may imagine him to have been the brother of Philip.

V. 46.—"*Can there any good thing come out of Nazareth?*" The poor reputation of the village of Nazareth was a stumbling block in the way of Nathanael, but Philip meets the prejudice wisely, "*Come and see.*" A personal interview had satisfied himself and companions, and he only wished his brother or friend to make a similar test.

V. 47.—"*Behold an Israelite indeed.*" Jesus, knowing the difficulty in the mind of this new comer, presented immediately a conclusive proof of His divinity by reading and announcing his character.

V. 48.—"*Whence knowest thou me?*" Nathanael was so overwhelmed by this declaration that he does not question the accuracy of the description. Besides, he knew that he was honestly seeking to serve God. His wonder was still further increased by the reply of Jesus, "*When thou wast under the fig tree I saw thee.*"

V. 49.—Nathanael knew by these words that his most private acts and secret thoughts were known to Him with whom he had to do, and he added his faith and testimony to that of the other believers. "*Thou*

art the Son of God." In this first chapter we have the Divine mission and nature, and atoning work of Jesus recognized and declared, not by Himself, but by those in whom He had implanted a living faith.

Vs. 50, 51.—"*Thou shalt see greater things than these.*" "To him that hath shall be given." The disciples, as the daily witnesses of His wonderful works, and the constant hearers of His words of life, saw the communication between heaven and earth, of which Jacob had dreamed, an accomplished fact.

LESSONS FOR TO-DAY.

1. All teachers should point their pupils to Christ.
2. All scholars should follow after Christ.
3. Christ welcomes all who seek Him sincerely.
4. To be His disciples, we must abide with Him.
5. Strive to bring your dearest friends to Christ.
6. Jesus knows the hearts of all His followers.
7. Jesus has opened heaven for us.
8. "COME AND SEE."

The Truth about It.

"SPRING," sang the poet, "budding Spring."
Alas! the boughs were bare;
He was himself the one green thing,
For ice lay everywhere.

"Hail, Spring, with breezes soft and sweet."
The Spring returned his hail;
There came a shower of snow and sleet
Upon a wintry gale.

"Sing, merry birds, in bush and tree."
He read the almanac;
The birds were wiser far than he,
And did not hurry back.

"Spring, gentle"—here he ceased to sing.
Let the sad truth be told:
The while he sang of balmy Spring,
He caught an awful cold.

—*Mrs. M. P. Handy, in The Century (Bric-à-Brac.)*

Two Blind Men.

FROM THE GERMAN.

THERE were once in Rome two blind men; one of whom cried in the streets of the city, "He is helped whom God helps." The other, on the contrary cried, "He is helped whom the king helps." This they did every day, and the emperor heard it so often, that he had a loaf of bread baked and filled with gold pieces.

This gold-filled loaf he sent to the blind man who appealed to the emperor's help. When he felt the heavy weight of the bread, he sold it to the other beggar as soon as he met him. The blind man who bought the bread, carried it home. When he had broken it and found the gold, he thanked God and from that day ceased to beg. But the other, continuing to beg through the city, the emperor summoned him to his presence, and asked him, "What hast thou done with the loaf that I lately sent you!"

"I sold it to my friend because it was heavy and did not seem well risen."

Then the emperor said, "Truly he whom God helps is helped indeed," and turned the blind man from him.—*S. A. H., in The Congregationalist.*

How an Alphabet Is Developed.

SUPPOSE that some old nation of Asia, after having for ages drawn an ox when they wished to recall an ox, began at last to draw the picture of an ox also whenever it was needful to write about plowing. Then instead of an ox it would convey an idea relating to an ox, and would be what is called a *symbol*. After a while some one would say to himself: What is the use of drawing all of the ox when the head alone, which everyone will know from its shape and its horns, gives just the same thought? Now suppose this ox-head gradually gets to mean the *sound* of *ox* in all words of the language wherein that syllable occurs, as in the name of the river Ox-us. Then the ox-head would appear in words having nothing whatever to do with cattle or plowing. Then it is called a piece of *sound*-writing, because it does not recall a certain given thing, but a sound. Sound-writing is thus an improved kind of picture-writing. You all know sound-writing, and have probably composed sentences in it, but you know it under another name. Hardly a magazine for young people is printed in which you will not find rebuses. Well, many rebuses are nothing but sound-writings. And many, many thousand years ago our ancestors had no other kind of writing.

And the next step onward from sound-writing was *syllable* writing. Remember that people who had reached that stage thought of a sign or symbol as representing one syllable at the least. Suppose the ox-head was called *aleph*. It would soon be found more convenient to employ it in all words where there was the sound or syllable of *al*. And this was the process with as many other letters as there were in such early writing. We will call this the *syllabary* stage, because signs stood for syllables, and so distinguish it from the alphabet that came later.

The next advance would be to take the little picture for the sound *a* alone, and thus begin to use a real alphabet.—*From "Wonders of the Alphabet," by Henry Eckford, in St. Nicholas for April.*

THE longer I live, the more I am assured that the business of life is to understand the Lord Christ. Nothing else is to be called the business of life at all. I am extreme, you may think; but this is liberty and life to me—to know Christ.—*G. Macdonald.*

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C. A. Arnold, Arnold, Me., had scrofulous sores for seven years, spring and fall. Hood's Sarsaparilla cured him.

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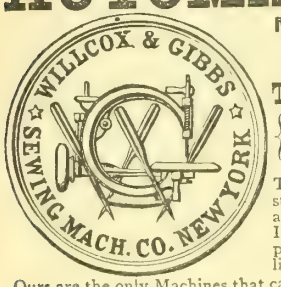

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MURDOCK'S LIQUID FOOD contains 14.10 per cent of albumen; all other foods do not contain any Common food does not contain over one per cent. that is available.

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The Christian Intelligencer.

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VOL. LVII.—No. 14. WHOLE No. 2906. | NEW-YORK, WEDNESDAY, APRIL 7, 1886. | $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

NEARLY every week brings a note from some one, asking why this or that was printed. We answer that, doctrine excluded, our policy is to welcome full liberty of discussion. The contributors are responsible for what they say. On many subjects, as far as space will allow, we will publish the exact contrary of our own opinions. We believe in the principles of the Reformation, among them, in the right of private judgment and in freedom of debate. More room for just this we need very much, and hope the day is coming when a permanent addition of four pages can be made to the INTELLIGENCER.

THE WORLD has never before been in greater need of wisdom from above. Perplexing questions abound in all countries. These conditions, which almost confound statesmen and political economists everywhere, have been caused by the diffusion of the principles of Revelation. They come mainly from the conviction in regard to the brotherhood of man under the fatherhood of God, and from the knowledge of the love of God as declared in His Word. Or it may be said, the light of the cross, the light of redeeming love, having no respect of persons, has shined into the hearts of men, and the present perplexing situation is simply the result of the efforts of man to establish the lessons of the Cross as the rule of life. Therefore, the Book and the Cross which have created the present conditions, which are warring with the hoary organized selfishness of men, are the guides which will lead the nations out of darkness into light, will enable them to walk surely and safely on the path of true progress and will lead them to the light and love and liberty of a joyous day, which will be the foretaste and earnest of the eternal celestial day of which God and the Lamb shall be the light. There is a sure foundation for a rejoicing hope in the fact that our national and social perplexities are the beginning of the harvest from the sowing of the truths of the Gospel of our Lord and Saviour Jesus Christ.

IRELAND has not land enough to satisfy the need, let alone the desire of the people. An Irish parliament, if one should be given, would have to face this fact at the very beginning of its life, would probably sorely disappoint the people, and would probably be calling on England and Scotland in less than three years for financial help and help of other kinds, to enable it to live, if it should chance to survive any possible adjustment of the land question. The total area of the island is reckoned at eighteen millions of acres, of this about five millions are cultivated, the remaining acres being rough grass, mountain and bog. Of the 600,000 cultivators and tenants, 200,000 have from one to three, rarely four, acres of tillable land, and from three to seven acres of mountain and bog land; 200,000 have from three to five, rarely six, acres of cultivated land, with fourteen to twenty five acres of mountain and bog; and 200,000 have larger holdings and are regarded as well-to-do. The money value of the yearly crops on the cultivated land does not exceed $30 per acre, and in a number of counties is about $26. The rent is about $5 a year per acre. The mountain pasture is poor, but the tenants generally manage to raise a calf and pig for sale, which adds ten to twelve dollars to their yearly income. These tenants manage to live in a poor way by the help of remittances from members of their families who have emigrated to the United States or some other country, and by an annual trip to England, where they hire out as harvest hands. This lack of land is the fundamental Irish grievance and seems without remedy. If the cultivable land should be equally divided among the 600,000 tenants, it would give each one sixteen acres or a gross annual income of $480, from which taxes and assessments and all expenses must be paid. The land is now heavily mortgaged. Some one must pay those mortgages. If Ireland is given to the Irish, they will be expected to pay the mortgages and the value of the land over the mortgages, in annual instalments. A large proportion of the tenants are to-day deeply in debt to the shopkeepers. They cannot pay the mortgages, the British government must of necessity assume them, for as many of the tenants say, "If we got the land for nothing, we could not live out of it." Yet any Irish government possible must satisfy the desire for enough land to live out of decently, or face a general and unappeasable popular discontent, which would tend to destroy it.

THE MISSOURI PACIFIC RAILROAD owns 847 miles of road, includes in its system 995 miles, and operates in all 6,046 miles. The Texas & Pacific is included in the system. The 847 miles owned are represented by $29,974,800 in stock and $28,895,000 in bonds, actually issued. The road is capitalized, therefore, at $69,503 a mile. Above the money received from the sale of securities it has received State aid in money and has had land grants. A western company, now advertising its bonds for the construction of a new road, asserts that it can be constructed for $16,000 a mile. Let it be allowed that the Missouri Pacific cost $20,000 a mile, and that it was stocked with engines and cars at an additional outlay of $10,000 a mile, making the cost of construction and equipment $30,000 a mile. The artificial, fictitious capital, therefore, amounts to $39,500 a mile. On this interest and dividends are to be earned from the business afforded by a sparsely settled country. One way to earn a net income is to keep expenses, including wages to employés, as low as possible. This breeds discontent. The strike, it is said, was caused by the refusal to re-employ one man who had been dismissed. It is not improbable, however, that this act was only the spark which set a tinder box on fire. The men say it was, say that there had been an accumulation of grievances. These facts are to be taken into consideration. Strikes are unwise, costly and often ruinous to those who engage in them; but are not surprising. Acts of violence, the destruction of property and the injuries to trade are worthy only of condemnation; but it is not to be wondered at that men reduced to desperation do such things.

THE BOARD OF ALDERMEN of this city is evidently a corrupt body. A year ago the members were bribed to vote in the interest of the Broadway railroad, and it has been necessary for the legislature to pass a somewhat crude bill to prevent the present Board from engaging in a similar iniquity. The most important fact in this shameful business is that these men, who enter political life for what they can make, represent their constituency, and that constituency will blame them not for receiving bribes but for doing the thing so unskilfully that they have been detected and exposed. That constituency argues that the managers of such a road put fortunes into their safes at a very trifling cost to themselves, issue and sell securities amounting to millions of dollars on an actual outlay of a few thousands; that the Aldermen who make such a deal possible ought to share in the plunder, so that they, the constituents, can obtain their share in due time. They argue that if the speculators can make money after this fashion, it is no more than just that they should ultimately participate in the profits. They expect in due time to receive, under the item of election or campaign expenses, something for their votes and services; and they do get their part,—have received it in the past and count confidently on it in the present. The liquor saloons are in part responsible for the character of this body of voters. They are the headquarters, the common schools, the seminaries, where these citizens are taught and drilled. But men who are too shrewd to cloud their brains with intoxicants, who drink milk, are also responsible. It is to their interest to have just such voters behind the Common Council of the city. The exposure which has been in progress for a few weeks may for a time compel these corrupt men to abstain from their thievish propensities, but no real change in character or purpose has been wrought. After the suspicions of good men have been quieted, iniquitous practices will be resumed. Unless something is done to improve the character of the voters or to take power away from them, the government of the city will remain corrupt.

Action of Mind on Mind.

THERE is in Great Britain a Society of Psychical Research, which is occupied with scientific examinations of mesmerism, clairvoyance, mind reading, ghost seeing, spiritualism, and all similar phenomena. It is composed of gentlemen of various occupations, and of varied religious beliefs, who carefully examine the singular psychical phenomena reported by spiritualists and others, to find out just what there is in them. One important service rendered to the cause of truth by the Society was the examination and exposure of the tricks by which Madame Blavatsky, the theosophist, was deluding even shrewd and well informed men in India.

But the purpose of this notice of the Society is to describe briefly one class of experiments made by it. It was found that mesmerists and other persons akin to them were able to impress their own thoughts upon the minds of mediums and to a remarkable extent. Therefore, these gentlemen tested the matter among themselves, to ascertain just how far one mind could impress itself upon another. One of them, being blindfolded, was seated on a chair and supplied with a sheet of paper and a lead pencil. Another left the room and drew on another sheet of paper what figure he pleased. Returning to the room, holding this drawing before him and fixing his mind intently upon it, he stood behind the blindfolded man on the chair. The man on the chair in a few moments began to draw and repeated on his paper the figure his friend had sketched in the hall.

Another experiment was tried. An accomplished botanist, a member of the Society, was selected to fix his mind intently on a botanical term and see whether it would be communicated to the blindfolded man. He chose the name of a rare East Indian plant, recently discovered, the name being a very unusual one and of six or eight syllables. The man on the chair wrote it at once.

Other experiments were made to ascertain the distance from which one mind could so impress

itself upon another, with very interesting results. In one case, very carefully investigated, it was found that the thoughts of a dying mother in England, which she expressed in words to those around her, were impressed upon the mind of her son in India. It was also found, as would be expected, that some minds would convey their thoughts and strong emotions more readily and distinctly than others, and that some would receive impressions with special distinctness and facility.

Talking of these tests recently with a friend, who has been a professor until within a short time in an important institution, he described a trial made at his residence by a company of acquaintances who were spending an evening with his family. At his suggestion and as an experiment which might afford amusement and instruction, a lady was chosen, was blindfolded and seated on a chair, and was furnished with pencil and paper. The Professor left the room and in the hall drew a zigzag, nondescript figure on a paper he held. Returning and standing behind the lady on the chair and fastening his mind intently on his drawing, she began in a few moments to draw slowly the irregular lines he had put on his paper. To test the matter still further, he again left the room and drew as perfect a circle as he could on a fresh paper. Returning, and under the same conditions, the lady drew a similar circle, then hesitated a moment, and then, to the surprise of all, drew a straight line from above the circle down into it. In a moment he remembered that on going out the second time his first intention had been to draw as perfect a rectangle as he could, and that he had carried out this intention so far as to draw the perpendicular line of one side of the figure, and inadvertently left this line on the side of the paper when he changed his mind in favor of the circle. The lady had followed a reversed order of the processes of his mind, and, the first intention being indistinct in him, had in a hesitating way repeated the straight line and carried it into the circle, instead of keeping it outside of it.

Such experiments—and those of the Psychical Society have been conducted with great care—bear upon the subject of inspiration. If upon the application of additional tests it shall be established that some minds can impress thoughts and words upon other specially susceptible minds, it follows that inspiration becomes a fact of mental science. The results, as reported in the printed Proceedings of the Society, are certainly very interesting.

"Old Colony" Papers.

A QUARTER OF A CENTURY OF "PROGRESS."

II.

THE literary sciences, such as philology, ethnology, archæology, history and geography, have entered upon a new and unlimited career by the adoption of the comparative method. The fine arts, as is always the case, have kept pace with the progress of luxury and the accumulation of capital. The present period is to music what the age of Pericles was to sculpture, and the Elizabethan age to literature. Some of the world's greatest painters have flourished in these years. The improvement in wood-engraving, especially by the method of photographing on the block, is almost immeasurable. The art of decoration in house painting and furnishing, the development of flowers and dyes, landscape gardening, and the variety of picturesqueness introduced into architecture, have made remarkable progress. The establishment of public galleries and museums and princely private collections have promoted a more general as well as correct taste. Art schools and schools of science, fully endowed and equipped, the offering of prizes, and the increasing market for good work, are developing latent talent and affording skilled occupation to multitudes, especially to women.

The sewing machine has been put into every woman's weary hands, and her path has been opened into many new methods of self-support. Labor generally is better paid and fed and housed, and has for the most part lighter work and fewer hours. Educational grants by the government and splendid endowments by individuals have laid the foundation for the universal education of our people, from the alphabet to the most advanced learning. Mr. Peabody's example in giving three millions and a half for Southern education has been followed up by several others on a scale of equal liberality, and the various Christian denominations are spending a million and a half yearly for the instructing of the colored people. Scores of colleges for the higher education have been planted, and the older ones have greatly increased in equipment and in their standard of scholarship.

It cannot be said that the last 25 years have developed any large amount of literary genius, or added much to the world's stock of original and enduring books. In fact, our most eminent authors on both sides of the Atlantic have almost disappeared. But it has been a period of unsurpassed cleverness in presenting the results of study and research, both in books and periodicals, so that all kinds of knowledge have been brought into compendious, illustrated, and readable form. Even our newspapers are cyclopædias of information, and the school-books tempt us of a former generation to envy our children's easy and pictured path to learning. The best books are obtainable for the price of a good cigar, and papers cost not half as much as twenty-five years ago (though most of them, I fear, are dear at any price).

So much for the progress which the world has made during the quarter-century, in many ways affecting its material interests, its politics, its intelligence, its social arrangements,—in a word, its civilization. But the important thing to know is whether the world is better, as well as better off. Is it more moral? and, above all, is it more religious?

We can judge little of the essential morality of a community by its police reports and criminal statistics. These latter are determined rather by its social and economical conditions. We must inquire whether the life of men in their homes, their business, their amusements, their social habits, and their political action, is more just and honest and gentle and of good report. Civilization may lessen the amount of State prison offences among the lower classes, but has it lifted the ideals, the tone and the habits of the wealthy and the well-to-do into a purer and nobler atmosphere? There are sins against Society, proceeding as it were from banditti outside, which society is usually on the alert to punish. But there are also sins inside of society, which it virtually protects as a part of itself. Such are the abuse of trusts by individuals and corporations, the adulteration of the articles of food, the desecration of the Sabbath, the laxity of divorce, the unrestricted sale of liquors, the pollution of the press and of places of amusement by a pretended realism—which means a real sensuality.

Is there less tolerance of vice, if only it be æsthetically presented? Is marriage more general, more sacred, or more happy? If there is less swearing, may there not be more irreverence? If less gluttony and drunkenness, is there less luxuriousness and refined sensuality? There may be fewer arrests for intoxication, and yet the effect of the beverages drank may be more destructive to the health, the reason, and the souls of men. Have suicides not increased? Has the almost universal carrying of weapons made life more secure, or less? Has gambling ever been so prevalent, from the pitch-penny game of the side walk to the gigantic speculations of the street, and from the shabby policy shop to the palatial club-house?

While the organization of labor has wrought a substantial gain for the toiling classes, has it kept pace with the greed and power of oppressive and corrupting corporations? And has it not entailed a new species of oppression in its own ranks? And is it not lending itself unwittingly to a socialistic movement which is aimed at all accumulation by individuals, and which proposes to put all life under a popular tyranny, beside which the oppressions of the past have been light? If there are indications of a resort to arbitration and to peaceful negotiation among the great Powers, can we ignore the fact that Europe is one great camp with millions of its able-bodied men under arms; and that no less than twenty-five wars have been waged by Christian nations in the twenty-five years, besides our own, which cost us the lives of more than half a million of men; also, that the military expenses of the nations during this period have exceeded the civil expenditures four or five times.

Mind, I am not shutting my eyes to the evidences of moral progress and reform. The cause of liberty, of temperance, of political reform, of prison discipline, and the extension of a wise and tender humanity to the protection of children and animals, to the cure of the crippled and the comfort of the incurable, to the saving of life on our stormy coast, to the housing of the poor, the distribution of alms and the providing of employment, and to furnish the gratuitous enjoyment of many means of self-improvement and of escape from temptation, have signalized our day and made it illustrious. And I need not say that these years have afforded as magnificent and touching instances of heroism and self-sacrifice as the world has ever seen. Only let us beware of a shallow optimism, which will not look these questions in the face and on all sides and beneath the surface, and which says "peace, peace," when there is none.

But we must probe deeper still. We may freely admit that there has been a moral progress in certain directions, and a growth of philanthropic effort and organization. But the one thing needful is to know, not so much whether there is more "enthusiasm of humanity," but more vitality of godliness.

I am glad to report that in everything that respects religious organization and machinery, there is a great advance. The figures mostly look well. The number of nominal Christians in the world is now probably 475,000,000, and of those under control of Christian governments 800,000,000, both of which have more than doubled in the present century. In our own country, the proportion of communicants in evangelical churches has grown in these twenty-five years from one in six to one in less than five, whereas the so-called Liberal sects have diminished, relatively and absolutely. The income of missions, both in England and America, has more than doubled; the number of stations, missionaries and communicants is at least four times as great, and that of lay helpers and native preachers eight times. Home missionary operations have doubled, and so probably has the Sunday-school work. Young Men's Christian Associations had hardly begun in 1860, but there are now nearly 2,500 in the world, including 900 in North America, and the railroad and college branches have been added within a very few years. And yet I believe I am correct in saying, that we have not reached the point in missionary work where it keeps pace with the population of the world. It may well be asked, too, whether the gradual withdrawal of the laboring classes from the church, especially in our cities, may not erelong show a relative decline even in Christian countries.

But, above all, we should inquire earnestly whether there is more evangelical Scriptural, saving and sanctifying faith in the Church itself, and less of indifference, agnosticism, and materialism in the world outside. It will not suffice to look at the question in the light of numerical statistics, nor to gauge the Church's spiritual life by its mere organic force and propagandism, nor its faith by the outward appearance of conformity with the orthodox standards of theology. Let us make sure that there is more of vital godliness, of profound and fruitful repentance for sin, of crucifixion of the flesh with its affections and lusts, of emancipation from this present evil world, of self-denial, of holy living, of heavenly-mindedness, of a Christ-life within and without.

I do not care to pronounce upon these various questions at this time, but leave my readers to ponder them in their hearts. One thing is certain. As the stream of time draws near the end, it grows at once broader, deeper, and more rapid—and this at a geometrical rate of progression. So that it is truer than ever, which Tennyson said more than fifty years ago:

"Better fifty years of Europe than a cycle of Cathay."

And yet even Cathay (or China) has in these last days been caught up in the great world-movement, and begun to

"——spin forever down the ringing grooves of change."

He, therefore, whose period of life and labor comes latest is the most favored, and the most accountable. That glorious man of God and leader of men, the late Dr. C. L. Goodell, of St. Louis, was wont to say in his cheery, hearty manner as he came into the ministers' meetings: "What a good world to live in! What grand opportunities for work! Was there ever such an age for usefulness?" A Christian or a congregation of Christians, which stands to-day armed with the experience of the eventful quarter of a century past, and confronting what will unquestionably be a still more eventful twenty-five years to come, is the elect of God for a transcendent service. It is to appear upon the scene at the critical and culminating moment of the conflict, to be a Blucher at Waterloo, or a Hancock at Gettysburgh!

"We are living, we are dwelling
In a grand and awful time,

In an age on ages telling,—
To be living is sublime!

"Worlds are charging, heaven beholding,
Thou hast but an hour to fight;
Now the red-cross flag unfolding,
On—right onward for the right!

"On! let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages, tell for God!"

F. N. ZABRISKIE.

MARCH 4th, 1886.

"Desultory Reading."

O FINEST essence of delicious rest!
To bid for some short space the busy mill
Of anxious, ever-grinding thought be still;
And let the weary brain and throbbing breast
Be by another's cooling hand caressed
This volume in my hand. I hold a charm
Which lifts me out of reach of wrong or harm.
I sail away from trouble; and, most blessed
Of every blessing, can myself forget;
Can rise above the instance low and poor
Into the mighty law that governs yet.
This hinged cover, like a well-hung door,
Shuts out the noises of the jangling day,
These fair leaves fan unwelcome thoughts away.

—*F. M. P., in The Spectator, London.*

Recollections of Early New York.

BY CAPTAIN WALTER BICKER.

ABOUT the earliest thing I recollect is my going upstairs (we then lived at 58 Cedar street, Albany Basin), to call my grandfather to dinner. It must have been before 1800. It was impressed upon my memory from the fact that upon asking him to come down to dinner, he said, "Yes, but stop; do you know what day this is?" I don't remember my reply, but he added: "This is Sunday, and little boys must not whistle on Sunday." He had heard me whistling as I was going upstairs.

I remember my grandfather's funeral, which must have been in the year 1800. I was then four years old. Other little incidents I remember as occurring at this time, and in 1803 my father's family moved up into Jay street, corner of Staple street. At this time the streets in this neighborhood were not paved, hardly graded. This I remember was the case with Jay street. Soon afterwards it was paved with cobble stones, the sidewalks were laid with red bricks, and the curb was of *oak timbers placed edgewise.*

About this time, or somewhat later, an attempt was made to build St. John's Church (which now stands on Varick street between Beach and Laight streets), on the corner of Hudson and Jay streets. Some of the material for the foundation and cellar walls were put upon the ground; but in digging for the foundation the ground was found to be very wet, the place having been a meadow filled in. The project was abandoned and the church edifice erected where it now stands.

At that time Hudson street was not opened beyond Laight street. Leonard Lispenard's house stood very nearly or quite on a line with the direction of the street (in a full opposition to then opening of the street) on an eminence, which very properly might be called a hill. Broadway was not paved beyond "the stone bridge," which stood where Canal street now crosses Broadway. This was a famous resort for us schoolboys. It was considered "out of town,"—all north beyond as well as the immediate vicinity was country, post and rail fences dividing the land into different sized parcels. This bridge spanned a small stream which conveyed water from the Collect on the east side of Broadway (where now stands the Tombs), to the west side, where was an extensive meadow, covering most of the ground from Broadway to the North river, and from Lispenard street to Spring street. There were occasional dry spots in the meadow, but mostly it was an extensive swamp.

Across the stone bridge, northward, extended Broadway to as far as Bleecker street, whence (as I think now), following the course of Bleecker street ran a road which connected with Greenwich lane, and thence to Bloomingdale. On the east side of Broadway connection was had by side streets to the Bowery, which thence eastward was called the Boston Post Road. Improvements beyond this are of modern date, and do not belong to this category.

I might here mention, however, that a project was on foot just before the commencement of the Revolution to supply the city of New York "with good and wholesome water" from the Collect, the water of which at that time was considered fit for household purposes. Works were actively begun upon high land which stood near the junction of Leonard street and Broadway. But the Revolution put an end to the scheme, and the works were abandoned. The Manhattan Company came in afterwards and supplied the city with water from other sources. The Tea Water Pump was also made a great institution, and supplied families with excellent water at two cents a pail, bringing it to your door in hogsheads and delivering it fresh from the pump. My father's family used it when I was a boy for making tea or coffee or for drinking; we had also brought into our cellar the Manhattan water for ordinary purposes.

This is all that occurs to me in this direction to speak of. I will now go down town and see what I can find there worth recording. Hudson street from Duane to Chambers was not opened till about 1815. The route from my residence on Jay street down town was, Jay to Hudson, to Duane, to Chapel, to Chambers, to Broadway—any distance to the Battery. My school was on Nassau street between Liberty and Cedar. This was, of course, my daily route.

At that time, 1805-6, or thereabouts, there stood at the corner of Chambers street and Broadway, northwest corner, a row of pig pens, and they were there for some time. On the park, just inside the Chambers street line, some fifty feet from Broadway, was the Alms House, or poorhouse, as it was most generally called, afterwards the City Museum. Further down, on the Broadway side, between the City Hall and Broadway, stood the Bridewell, and between it and the picket fence, on the Broadway side, stood *the public whipping-post*, where the public flogging was done according to law.

On the corner of Maiden Lane and Broadway stood the "Oswego Market," a very nice and cleanly place, with perhaps a dozen butchers' stalls and all the etceteras of a well supplied market. On the south side of the market was a space, perhaps thirty feet wide. Along the outside edge of this alley was a row of small buildings, but in the rear of the market, fronting on Maiden Lane, stood a very excellent three-story brick building occupied by Abraham Bininger, a first-class grocer of the best family order. At the lower end of Maiden Lane stood the Fly Market, built in sections at intervals between Pearl street and the East river, the passage of Water and Front streets being kept clear between the sections of the market buildings. This market was supplied mostly by products from Long Island.

The Bear Market occupied the ground comprised in the block bounded by Vesey, Partition (now Fulton), Greenwich and Washington streets. This market was supplied by Jersey, Staten Island and the Hudson river country. From the Jersey district was brought the nicer vegetables and fruits, particularly strawberries. These latter were not then, as now, cultivated to death to get big berries, but were of natural growth, wild berries, the more delicious for their flavor. The Jersey women would bring them to the city in neat baskets of a pint each, tightly covered with leaves from the oak tree. These baskets would be fastened by their handles to long light poles, perhaps twenty baskets to a pole, and with one of these poles so decorated in each hand, these women would come to your door to sell their merchandise at six cents per basket.

Another feature of Jersey enterprise in those days was the appearance on the streets of a decently clad negro man, wheeling a wheelbarrow with a buttermilk churn of huge dimensions, brought from New Jersey twice a week, which he retailed at three cents a quart. The excellence of which, (as I can testify from my own experience, having often partaken of the beverage,) was first-rate, and enabled him so soon to diminish the bulk of his stock in trade, that the labor of propelling his vehicle was of little account.

(To be continued.)

The Sun.

THE largest and most influential of the works of God which man can fairly examine and report upon is the sun. Prof. J. Norman Lockyer, F.R.S., made it the subject of the first lecture of a course on the stars, delivered in London to workingmen. He has observed the great orb for many years and carefully, with the aid of the best instruments; is one of the first spectroscopists in the world, and as an authority has no superior. To apprehend what he says in the selection now made it is only necessary to know that the photosphere is the name of the outside of the sun as ordinarily seen by the eye and with the telescope. The other parts are only visible during a total eclipse or with the spectroscope.

In his lecture Prof. Lockyer said:

"The next point which has been made clear by the work of the last quarter of a century, let us say, is that this central nucleus which we see ordinarily and call the sun, is only, after all, a very small part of it. Outside it there is a shell very exquisite in color. This might be described as a sort of sea surrounding the central nucleus, if that expression did not give the idea that the nucleus itself was a solid, which it is not.

"This first envelope, the *chromosphere*, as it is called, represents a sort of atmosphere or sea surrounding what is named the *photosphere*, to a height varying, say, from 5,000 to 10,000 miles. I have said that it is exquisite in color. It is of an intensely brilliant pearly white at the base, and of a magnificent scarlet, as a rule, higher up. But this is not the outside of the sun by any means. Further from the centre, again, there is another region, which we may call the inner corona, overlying the photosphere and chromosphere; the height of this atmosphere—I mean the distance from the top of it on the average down to the photosphere—we may again roughly take at something like 100,000 miles. Not very many years ago, in the text-books we were told that the earth's atmosphere only extended to a height of 50 miles, so that it can be easily recognized that we are dealing with an atmosphere on a very large scale indeed when we come to touch the sun.

"These portions of the sun's atmosphere are only very rarely seen under the best conditions. We can feel, so to speak, the lower reaches every day in our observatories, but we can only see them when the sun is eclipsed. When, in an eclipse, we can get a good sight of the inner corona, what we see is very beautiful indeed, because we not merely get a pearly shell of light, which, roughly speaking, may be taken to be 100,000 miles high, but we see stretching into it from and through the chromosphere beautiful and curious objects called 'red flames,' or 'prominences,' or 'protuberances.'

"Have we yet finished with the solar envelopes? No; there is still another. There is still an upper atmosphere, and to this I must ask you to give a height of anything you like between half a million of miles and a million and a half; and I speak thus indefinitely for the reason that the exact limit is at the present moment occupying those who are concerned in these matters. The limit of course you will understand is a limit which can only be determined during eclipses. Now the sun is only eclipsed for something less than a week in a whole century over the whole earth, and I suppose that if an observer of eclipses were to give his whole time to them he could not spend more on the average than six minutes every two years, so that the time is not excessive in which the astronomer either has to make observations or to make up his mind as to what he sees. You must not, therefore, be surprised when I give you this large choice. If we call it roughly a million of miles, we at all events shall not be very far off the truth, even supposing the height to be constant; but it would appear indeed that the height varies every time we have a chance of observing it. On that point we shall have a great deal to say further on.

"When we come to this outer atmosphere, we pass from one with a more or less concentric boundary, to one with a most irregular outline, full of strange forms varying in an almost inexplicable manner from eclipse to eclipse.

"In the eclipse of 1878 one of the observers who took special precautions to shield his eye from any brighter light at the moment that the eclipse took place, imagined, or saw, the fainter portions of the solar corona, or some solar surrounding, extending to several diameters. The outer corona is not only very strange in its appearance, but wonderful in color, and full of detail for a considerable distance from the dark moon.

"To sum up some of the principal points—by no means all of them—we may say, first, that its outline is very irregular; that there seems to be a flattening, or very often too opposed flattenings, at opposite ends of a solar diameter. This tends to make the thing look very often more or less square. In all parts of it, irregularly (by which I mean that you cannot predict quite where they will be), you get radial rifts in which the light is much less intense than elsewhere.

"I have, then, indicated that the sun that we see is not the whole of the sun. Hence, when we study the stars we shall probably find that we have not only to take into account the phenomena presented by the sun as we ordinarily see it, but others associated with those parts of the sun which are only revealed to us from time to time, and the possibility that such phenomena as we see on the sun may be enormously intensified in other bodies."

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

Park Reformed Church, Jersey City.

IN common with many others this church has shared in a delightful spiritual refreshing. The seed had been sown and the soil cultivated with fidelity for many months. And the question was asked, where are the fruits? The pastor and officers were impressed that there was a harvest to be gathered, and yet three weeks since they could not point to a single person who had decided to confess Christ at the approaching communion, which occurred last Sabbath. It was resolved, therefore, to hold a series of ten consecutive meetings and see if there was not a blessing in store. And behold, it was far beyond all expectation! A number of earnest souled brethren were invited to assist the pastor, namely, Messrs. Gowen of Union Hill, Pockman of Greenville, Dr. Dunn of the M. E. Church, Jersey City, Raymond of Plainfield, Brett of Jersey City, Ford of Brooklyn, and Clark of Staten Island. They were informed of the supposed condition of the church and were requested to shape their addresses accordingly. And they did so, as if there had been a pre-arrangement. There themes were, "Gideon's Band," "A message from God," "Almost persuaded," "Unbelief," "God is love," "Coming short of glory and of grace," "Not far from the kingdom," and "Excuses." The rooms were crowded, the impression deep and solemn. And, as a result, 38 stood up and confessed Christ as their Saviour, and they sat down to eat the bread and drink the wine in remembrance of Him.

So God fulfils His promise that His Word shall not return to Him void. The pastor's heart is cheered, the faithful Sunday school teacher is rewarded, God's praying people are strengthened and encouraged to go forward.

It was a revival which "came down." It was an evident work of the Divine Spirit. As we rejoice with others, so we ask them to rejoice with us, while in concert we exclaim, "Praise the Lord."

The meetings will be continued another week.

S.

Madison Avenue Church, Albany, N. Y.

THE second Sabbath of March was communion Sabbath with us, and the hearts of both pastor and people were filled with joy because of the blessings that were granted to us. Seventeen persons united with the church on confession of faith, and youth and age stood up together to take the vows of Christ, and to confess their love to Him, and the large congregation rose to welcome them with true brotherly love, and an honest promise of help and support. Some were heads of families and came with their families, others for the first time communed with dear ones who had for many years sought their conversion by prayers and tears. In addition to the above number, ten others chose our church as their spiritual home, and joined us in the work we have to do for the Master. Such a gratifying addition as this was the result of the evangelistic services carried on by the pastors of the three churches after the conclusion of the Week of Prayer, each of the churches being open for one week and the services conducted by all of the three pastors. These services were pointed and practical, evangelistic and prayerful, and that the blessing should follow them is not a matter of surprise, but rather in the line of the promise. We of this church greatly regret that the Rev. E. F. See, of the Third Church, has determined to leave Albany, for his presence with us has always been a pleasure, and his honest, manly utterances are always good and true. We are sure the Master will acknowledge his work wherever he goes. A. S.

A Plea for Good Reading.

A MATTER of importance in the spiritual nurture of souls and the pre-occupying of the ground in the hearts of the young, so that bad books and idleness may not make them an easy prey to Satan, has filled my mind for some days past.

Some of my parishioners are about to be gone from home and religious influences for a period of some months, engaged in boating on the Delaware and Hudson canal. Some of the driver boys are members of our Sabbath school. Several of the boatmen's wives are members of my church. Very many of them, young and old, are the baptized children of this church. I want to give to each boat belonging about here a good stock of instructive and healthy reading. I want something more than tracts. I want attractive reading suited to uncultured persons of limited advantages and lively boys and girls, for whom I feel a responsibility as baptized children of this church. I can only furnish them from my own means to a very small extent. But I have no doubt my brothers and sisters in the Lord can give me just what I need.

I would like two classes of reading, divided into secular and religious. Cannot the Intelligencer tell some children who love the Lord Jesus that these boys and girls would like some of their best Sunday books that they can spare; old Sabbath-school papers or Christian Weeklies or Youth's Companions, or such books as Cassell & Co. publish. Some copies of the *British Workman*, such books as Abbott's "Young Christian" and "The Corner Stone." I can manage a lending library very well, and will guarantee that the books and papers will be thankfully read.

Any who can help me feed this multitude, to be without a shepherd all summer, will have the Master's blessing for He has compassion on them.

Packages of books sent prepaid by express to Ellenville, N. Y., or papers by mail to me at Kerhonkson, Ulster Co., N. Y., will be used in this way. If money, that "answereth all things," is more convenient to my friends, I can use it, for I have good facilities for getting books cheaply.

W. B. Darrach, Pastor of the Reformed Church.

Kerhonkson, March 30th, 1886.

....Pastors' Association met Monday, April 5th, 1886. The Rev. Dr. W. J. R. Taylor gave a *resumé* of his paper on "Feasibility of a Union of Reformed Churches Holding the Presbyterian System," read at the meeting of March 29th, and the Rev Dr. Van Horn, of the Reformed (German) Church in the United States, who had come on from Philadelphia to attend the meeting and had been invited to sit with the Association, described the High and Low Church parties in the German Church, and represented the sentiment of the denomination as favorable to union. Dr. Waters, of Newark, moved a vote of thanks to Dr. Van Horn, which was carried.

The Rev. G. D. Hulst will read next Monday a paper on the subject, "Can our Church Standards be Changed?' which may be of practical value in view of the approaching meetings and discussions of Classes and Synods.

....Our Foreign Missions.—The receipts of the treasury for March reached the very respectable figure of $13,930.59. This is $4,235 more than the receipts of March, 1885, an increase of a little more than 30 per cent. There are still needed to complete the year without debt about $26,000. The receipts in April, 1885, were $22,260. A similar increase for this month would not only pay all expenses but reduce the original debt by $3,000. The receipt of $35,000 would suffice to pay all expenses and all in debtedness and leave the treasury free. Is not this result every way desirable? Is it not possible?

Sec.

....Pompton, N. J.—The third public anniversary of the Woman's Foreign and Domestic Missionary Society of this church was held Sabbath morning, March 21st. The Society enjoyed an extremely pertinent and interesting address from the pastor, Rev. H. W. Teller, and enters upon its new year with renewed energy.

The Treasurer's report shows that the receipts of the year amounted to $84.90, part of which is used for the support of a Bible Reader and Catechist, and the remainder for mission work in the West. Sec.

....Bedford, Brooklyn, N. Y.—This church has added to its membership within the last three weeks twenty-seven members, chiefly on confession, which makes a total addition during the past year of sixty. Three weeks of extra meetings were held in February, which were largely attended, and during which a deep religious interest was developed. The pastor, the Rev. W. F. Griffin, and his members feel very much encouraged by the present prosperity and hopeful outlook.

....Vedder Lectures.—An omission of an important word escaped detection. A sentence in Dr. Woodbridge's estimate of the lectures is made to read, "there can be language without vowel sounds." It should be, "there can be no language without vowel sounds." As the lectures are awakening discussion this correction is necessary.

A Sevenfold Plea for the Tenth Statistical Column.

TO THE CENSUS TAKERS OF EACH OF OUR REFORMED CHURCHES.

DEAR PASTOR AND CLERK OF CONSISTORY: I address you in behalf of the tenth statistical column of our Synodical tables,—"Total of baptized non-communicants." I do it in behalf of all those living within our bounds, on whom the Church of Christ has placed "the seal of the Covenant" in their infancy, but who have not yet given themselves to be registered in the column, "Total in communion;" and in behalf of the parents, living and dead, who presented them for baptism. I do it in the name of the Word of God, and of the Canons, Confession of Faith, Catechism and Compendium, Constitution, Liturgy, and General Synod of our Church. In 1879 the General Synod ordered the Stated Clerk to provide this tenth column in 1880 and thereafter, and "*Resolved*, That the consistory of each church be directed to report annually to its Classis, as nearly as possible, the number of its baptized members not in full communion."

There are seven pleas for your compliance this year and always, with this direction of General Synod.

1. The Scriptural plea. It is sufficient to mention that all who practise infant baptism believe that the Scriptural argument for it is, that "Infant Baptism is Infant Church Membership." This argument may be seen in full in Dr. Cannon's Pastoral Theology, pp. 317–349, and also in Dr. Woodbridge's Analysis of Theology, pp. 229–233. And, of course, the person baptized in infancy does not become unbaptized by growing to be an adult. Let not, then, those who hold this Scriptural position theoretically, hang out practically the blank flag of dissent over the column provided for this class of our Church membership.

2. The Canonical plea. First head of doctrine, Art. XVII.: "We are to judge of the will of God from His Word, which testifies that the children of believers are holy, not by nature, but in virtue of the covenant of grace in which they are comprehended." This is the echo, by the Church, of the Scriptural plea, and carries all the force of that plea with it into the tenth statistical column.

3 The Confessional plea. Confession of Faith, Art. XXXIV.: "The infants of believers, whom we believe ought to be baptized and sealed with the sign of the covenant." If you would not rebaptize them on their personal confession of faith, then the "sign of the covenant" is still on them, and that fact ought to be recognized in the public way provided in our statistical tables.

4 The Catechetical plea. Heidelberg Catechism, Question 74; answer: "They, infants, must therefore by baptism, as a sign of the covenant, be also admitted into the Christian Church." Compendium, Question 56: "Are infants to be baptized?' Answer: "Yes; for they, as well as the adult, are comprehended in the Covenant of God and in His Church." You cannot consistently refuse those who have been, under this double Church authority, "admitted into the Christian Church," the recognition of that admission in the appropriate column.

5. The Constitutional plea. Art. VI, Sec. 7: "A distinct and fair *register* shall be preserved by the minister of *every baptism*. It shall be the duty of the several consistories to make an annual statistical report, etc., according to such formula as the General Synod shall prescribe." Art. XI., Sec 3: "All baptized persons are members of the Church, are under its care, and subject to its government and discipline." The Constitutional plea and obligation for the existence and the filling of this tenth statistical column are thus seen to be perfect and perpetual.

6. The Liturgical plea. "Infants are to be baptized as heirs of the kingdom of God and of His covenant." And when he parents are called upon by the Church to "answer yes," to the statement that their children, "as members of His—Christ's—Church ought to be baptized," is it right to refuse these children afterward the recognition of their baptized church membership? Is it right to say to them practically, "Your baptism is so unimportant that it is not worth the trouble even of a public census of your numbers, in obedience to the direction of our General Synod?" Then, do not say it, practically, by that uncomfortable blank.

7. The Synodical plea. Digest, Chap. IX., Sec 12: "*Resolved*, That in the transfer of the parents from one section of the Church to another, the membership of their baptized children be recognized, and they be included in such transfer." Both this action and our tenth statistical column are certainly the legitimate outgrowth of the principles taught in all our Church Standards on the subject of Infant Baptism, founded, as we believe, on the teachings of the Holy Scriptures.

Does this sevenfold plea leave anything for the loyal census takers of our Church to do but to oppose all efforts to remove this statistical column, and, as so many have done, to endeavor to make it honorable and useful by filling all its blanks? If the pastor and clerk of consistory in every church of all our home Classes will fill up every blank in our tenth statistical column this year, with such figures as God has provided for them, they will follow the beautiful example of those in our foreign Classis of Arcot. Will you not do it? Assuredly, when we all properly appreciate and cultivate the Divinely-instituted covenant relation between the Church and her baptized children, we will find a wealth of blessing in it.

Truth.

Hope College.

IN the Intelligencer of March 24th, attention was called to the request of Dr. Mandeville and to the need of meeting the current expenses of the College for 1885-6. May He who directeth the hearts of men bring to pass the result desired!

I then said, "The churches in the West are generally engaged in making collections for the theological school." This did not refer to the *past*, for, as a fact, donations have come into the College as usual since April, 1885, but at present those churches are called upon to raise, and should endeavor to raise, a balance of the $700 stipulated, by the Synod of 1884, for the support of a lector (or lectors) in the Seminary. This severely taxes their ability. Cannot the needs of the College be thus met in the East?

But in coming, at this time, my main object was to start, if possible, an endowment either for the Presidency of Hope College, or for one of the Professorial Chairs. This matter presses,—should not be delayed. It appeals not so much to congregations as to individuals; to Christians whom God has blessed and prospered; to those who can give and do give largely to Christ's cause and kingdom; to those who would leave some lasting and ever-beneficial memorial of their connection with the Church, and the religious progress of men. Anyone who is concerned for the institution will see at once the need of this; will wonder that until this day we have not a single endowed College professorship. Will add some facts next week. Chas. Scott.

....Orange City, Iowa.—In The Christian Intelligencer of last week were given us extracts from "a few preliminary remarks to Rev. J. A. De Spelder's discourse, delivered on a previous Sabbath." For the purpose of information the undersigned desires to give a few facts.

1. This church, to which Rev. De Spelder ministers, is the American Reformed Church of Orange City, organized about a year ago. It is the *only* American Church in the town. When we remember that Orange City is the county seat of Sioux County, we consider this church of great importance. And when we consider that at Orange City is located our Northwestern Classical Academy, we feel and realize the necessity of this American Reformed Church. This church ought to receive our immediate aid, and we ought to make it a success. If this is not done by us some other denomination will occupy the field. We have the ground and ought to hold it.

2. They worship now in a room in the Town Hall. This room has a low ceiling, has no windows at the sides, only one in the front, and this is a large store window, hence it is impossible to ventilate the room, except by opening the door. For the existence and the growth of the church it imperatively needs a house of worship—a need that must be supplied this coming season.

3. The membership of the church is largely composed of young people of the First Church, county officers, and their clerks, with their wives. Very few of them are persons of means. All they have is their daily earnings. Yet they propose to raise fifteen hundred dollars towards a church building, in addition to the five hundred dollars they intend to raise for the support of their pastor. They truly make commendable effort toward self-support With the help of about three thousand dollars they will be able to build and furnish a suitable house of worship.

Is there not some brother or Christian lady whom God has blessed with means and a willing heart that can help this young church with the necessary aid? I would most cordially and earnestly recommend to the sympathy, Christian benevolence, and prayers of my many friends in the East this young, promising, American Reformed Church of Orange City, Iowa.

J. W. Warnshuis.

Alton, Iowa, March 30th, 1886.

....South Bend, Ind.—The quarterly review concert of the Chapel Sunday-school took place on Wednesday evening, March 31st, at the chapel on South Lafayette street. The attendance was large. The exercises comprised class and chorus singing, class recitations, lesson reviews and short addresses. The beatitudes were repeated in concert by a class, and ten young ladies recited the ten commandments. Another class gave the subject of each lesson for the quarter, and named the books of the Bible in their order. The infant class repeated the golden text of each lesson. Brief addresses were made by Rev. N. D. Williamson and Messrs. C. M. Baker and S. F. Allen. This school is one of the best working schools in South Bend. It was organized about fourteen years ago by Mr. Jasper E. Lewis, who has had the supervision of it ever since.

....Flatbush, L. I.—Rev. Dr. C. L. Wells concluded the twenty-third year of his pastorate last Sabbath and preached an appropriate sermon. The year he proved had been one of special prosperity, the number of families remaining the same, the membership increased by nearly forty additions, two-thirds on confession, and the loss by death and removals being about ten. The benevolence of the year, not fully made up, would exceed by some hundreds of dollars that of the previous year, when it amounted to $5,225. The service was characteristic, for the monthly collection was taken up for Foreign Missions, notice was given that, by a house to house visitation, a contribution toward a new mission church building in Brooklyn, would be gathered up during the week and liberal gifts were requested, and the congregation was told that the collection next Sunday morning would be for the Board of Publication. The monthly collection for Foreign Missions was taken after these announcements and yielded $101.

....New York—The Middle Church, on Lafayette Square, rejoiced last Sabbath in an addition of 13 to the membership, 10 being on confession and 3 by letter. This is the largest accession of many years.

....Woodside, N. J.—Rev. Mr. Jones, pastor, welcomed last Sabbath to Christian fellowship 6 on profession of faith and 3 on certificate.

....For Hope College.—I have received the following: East Reformed Church, Newark, N. J, $2; A Friend, Albany, N. Y., $10; Rev. H. Schnellendreussler, $5; S. B. Schieffelin, $25; 1st Holland Church, Paterson, N. J., $5 02. These have been forwarded to the Treasurer of the College. Glad to acknowledge these, and will be happy to acknowledge still more abundantly.

Giles H. Mandeville.

New York, April 5th, 1886.

....First Church, Philadelphia.—Rev. William R Taylor observed the second anniversary of his pastorate in this church last Sunday morning, preaching upon "The Ideal Church." During the two years fifty-three new members have been received, and the Sunday-school enrolment has grown to 370, an increase of more than 100. The contributions to religious and benevolent purposes for the ecclesiastical year just closed were $1,141, an advance of over 70 per cent above those of 1884. The increase in gifts for congregational purposes is a little less than 40 per cent Mr. Thomas H. Haug, for several years one of the most successful colporteurs of the Presbyterian Board of Publication, is doing excellent service as pastor's assistant W.

Gleanings from our Exchanges.

....The Girls' Mission Circle connected with the Sabbath-school of the Reformed church at Nyack, N. Y., gave a very pleasing entertainment in the lecture-room of the church last Friday evening. There was a large company present, including many older members of the church and their families, and all joined in making the gathering an enjoyable one. The exercises were pleasing in character and creditably rendered, the young ladies acquitting themselves admirably in every instance. Refreshments were served, and a pleasant social time was enjoyed This is an energetic Society and is doing a commendable work in raising money for foreign missions. The sum of $53 was netted by the entertainment.

....The annual meeting of the Auxiliary to the Woman's Board of Foreign Missions of the church at Chatham, N. Y., was held March 18th. During the year the Society raised for foreign missions $61.63; for domestic missions $20.15.

....The Auxiliary Woman's Missionary Society of the First Church of Ghent, N. Y., held its fifth anniversary Sunday evening, March 28th. The attendance was good, and the reports showed the Society to be in a prosperous condition.

The General Outlook.

....Dr. Newman Hall's church in London operates nineteen Sunday-schools, in which are enrolled 5,600 children.

...The Methodist church at Iowa Falls, Iowa, which was destroyed by fire about three weeks ago has been particularly unfortunate. Once before it was burned to the ground, and at another time, after expending $1,200 in repairs, the edifice was seriously damaged by a storm.

....Missionary Diaz (Baptist) writes that about 300 converts are waiting for an opportunity to elude the priests and be baptized by night at Havana, Cuba, and its vicinity.

....At a recent conference of soap-boilers, leather-dressers, moulders, porcelain and glassmakers, cigarmakers, engravers and butchers in Berlin, Germany, resolutions were adopted condemning Sunday work, and declaring that if it were generally prohibited by law there would be no disadvantage to the workman.

....A Washington Methodist church, needing a pastor, sent three committees—one of old men, another of young men, and another of ladies—to hear a minister in Cincinnati, and as all agreed in a favorable opinion he is to be called.

....The Pastoral Aid Society, which has just celebrated its fiftieth anniversary at Exeter Hall, in London, has since its foundation paid out $10,000,000 in stipends.

....The convention of the Presbyterian ministers, elders, and people of Southern Ohio, Southern Indiana and Kentucky, assembled in Cincinnati on Tuesday, March 16th, and closed on Thursday evening. The attendance of delegates was large, and deep interest characterized every session. The addresses, interchange of views on living questions, devotional exercises, all were fervent and forcible, and spiritually stimulating. On the last afternoon of the convention the sacrament of the Lord's Supper was administered.

The *Presbyterian* in its report says: The peculiarly interesting feature of the closing service was the presentation and adoption of the "Pastoral Letter to the Churches," written by the late beloved and honored Rev. James Eells, D.D., LL.D., which, after a very tender and touching statement of the circumstances, was read by his colleague in Lane Seminary and his life-long friend, Rev. E. D. Morris, D.D., LL.D.

In arranging the programme, three weeks ago, the preparation of this letter was assigned by the committee to Dr. Eells. He had expressed a deep interest in the approaching convention and in the part which had been given to him to perform. But at the time of his sudden death, just one week before the opening of the convention, it was not known whether he had done anything in the way of its preparation, and the first search made failed to discover any trace of it. In a subsequent search on the day, and almost at the hour when the funeral services were held, it was found among his papers, written out in full by him, as he expected to read it at the time appointed. It came to the large assemblage who heard its tender and earnest words, and will come to the seven hundred churches to whom it shall be sent, as a solemn message from the unseen world—the last message (it is said) ever penned by Dr. Eells, except a letter to his absent wife written the day before he was called to enter into his rest.

....The Episcopalians of this country are making an effort to raise a missionary fund of $1,000,000 in commemoration of the centennial of their Church in America. They feel encouraged by the progress so far made

....There are 6,600 pastoral charges in the State Church of Prussia and 224 candidates are wanted annually to fill up vacancies. The number of theological students is 1,835 in Prussia, a total of 4,108 for Protestant Germany.

News of the Week.

Wednesday, March 31.—Belgian strikers quiet....It is reported that Greeks have crossed the frontier into Turkey, and war is expected....Reports sent to Mr. Gladstone indicate that the people are in a great state of expectation, and that the failure of the Home Rule policy will lead to an outburst of violence. More resignations from the Cabinet expected....In the mining regions about Bilbao an illness has appeared resembling cholera....Heavy rains reported through the Southern States. Lives reported lost and a great deal of damage done to railroads and farm lands....A large fire in Key West, Fla. Over fifty houses destroyed; fifty persons hurt. Loss $1,500,000....Senator Logan corrected a false interpretation of his remarks made in the debate on the Army bill....Senator Platt favored the administration of Washington Territory as a State. ....Secretary Manning's condition about the same....Comptroller Chapin made a special report to the Legislature on the salaries paid by the State, accompanied by a bill for taxing corporations....Jaehne's resignation accepted....The Southwestern Railroad strike ended....A mob of fifteen hundred strikers in East St. Louis routed a Sheriff and his posse and destroyed a great deal of property and disabled scores of trains and drove workmen who refused to leave their work out of the city.

Thursday, April 1.—Work resumed in all the factories and collieries in the Charleroi district. Authorities have forbidden the workmen to celebrate the ending of the strike by a carnival. Over two thousand persons arrested ...The Russian Government has notified the Powers that Russia will take no part in coercing Greece. Ten per cent of the men in the Greek and Turkish armies on the Turco-Greek frontier have been lost by the extreme cold weather ... Senator Vance advocated the repeal of the Civil Service Law ...Investigation in the Pan-Electric scandal still continues....The strike on the Gould Railway system broken. ....The "Europa," of Carr's Direct Hamburg Line, went ashore on Long Island coast near Quogue on Tuesday night owing to the dense fog. The captain thought he was fifty miles at sea....The steamer "Capitol City," of the Hartford line, ran ashore on Pearson's Point near Rye Beach during a heavy fog yesterday....A heavy tornado passed over Stone Mountain, Ga., and did considerable damage. It left a path 200 yards wide through the forest ...Heavy floods reported through the South....A heavy frost reported in Northern Texas and a great deal of damage done to crops.... The loss of property by the large fire at Key West, Fla., is estimated at $1,500,000. Four thousand persons are thrown out of employment.

Friday, 2.—It is reported that Russia has informed the Powers of her intention to occupy Bulgaria in case Prince Alexander refuses to accept the Governorship of Roumelia for five years only, and the situation in the East is considered very serious ...No agreement was reached on the Irish Policy with Mr. Gladstone....The steamer "Brittanic," of the White Star line, was disabled by broken machinery....The strike in the vicinity of Brussels still continues....The seventy-first birthday of Prince Bismarck was celebrated yesterday....Heavy damage to property is reported from many places throughout the country by severe freshets. ....There was a heavy fall of snow in Illinois and Iowa....Ex-Alderman Waite returned from Essex and confessed all he knew about the Broadway franchise. Ex-Alderman Kirk was arrested and more arrests are likely to follow....Three boys were injured by the fall of one of Buddensiek's walls....Three Methodist Episcopal Conferences are in session....The strikers in the Southwest at St. Louis refuse to return to work. But a large number of trains are running on the Missouri Pacific.

Saturday, 3.—Professor Huxley sends a long protest against Home Rule for Ireland. ....Mr. Gladstone is being very bitterly opposed in many quarters on the Home Rule question

(Continued on page twelve.)

Our Contributors.

Look Out for Thunderbolts.

BY GEORGE W. BUNGAY.

["Rev. Dr. John Hall, referring to the great criminals of New York city, said: 'When men set themselves to debauch the public conscience, and reduce the public sentiment to the level of their own, then look out for the thunderbolts! Crime so audacious does not usually run long.' This warning expressed a feeling which has since become common to all thoughtful men in the community."]

FROM poverty to wealth he strode;
Thorns turned to flowers upon his road;
Strong arms were raised to bear his load
His humble hut became
A palace fit for any king;
Aladdin's lamp on everything
Was turned for him, but failed to bring
The auroral light of fame.

He raised and lowered the price of stocks;
He turned the key in Mammon's locks;
He clipped the fleece of golden flocks;
He gloried in his shame;
He purchased parliaments of men;
He silenced flippant tongue and pen;
He staked his fortune; lost it; then
Came not the chime of fame.

The huzzas of the multitude;
The tumult of the masses crude,
Are empty as the wind that brewed
The storm of rain and flame.
One way it blows the clouds to-day,
The next it blows another way,—
And all the weather-cocks obey;
But they're not birds of fame.

Blessed is he whose life is just,
Whose word is like a bond of trust,
His deeds smell sweetly from the dust
And like a censer flame,
Dispensing odors at the tomb.
For him the flowers of memory bloom,
Their light and beauty and perfume.

A Modern Sir Galahad.

BY MARY R. BALDWIN.

CHAPTER FIRST.

"How sweet are looks that ladies bend
On whom their favors fall!
For them I battle to the end,
To save from shame and thrall:
But all my heart is drawn above,
My knees are bowed in crypt and shrine."

"IF you were not a Sir Galahad I should ask you to call upon a young lady who lives here," remarked Andrew Haynes to his friend Laurence Bowles, as they were passing an old mansion that gave dignity to one of the streets of a watering place. Laurence Bowles had joined his old college classmate the night before, and as soon as the morning sun had dried the dew the two had started out—Andrew Haynes as guide. The long street upon which they had entered was an elm avenue, where the old trees made cathedral effects, and the sweep and sway of the branches could furnish suggestions to the most imaginative mind.

The house referred to was an old-time structure, one of a class often seen in our oldest towns and which emphasizes the far-reaching thought of the builder to furnish a substantial home for posterity. Square, strong, dignified, and in a sense pretentious, it could not fail to attract notice, even if its surroundings had partaken of the uniform character of the yards of the street, as of the town, whose only variety was found in the irregular placing of its evergreens—grass and evergreens were the rule until one longed for a change.

But the yard of the old mansion had an individuality, so that passers-by rarely failed to stop in front of it and notice it; and the longer one looked the more puzzled he became with regard to cause and effect, and at last gave up trying to find the secret of its influence of beauty, and was content with a simple enjoyment of it.

There were no gardener's effects, as we usually name effects; no evidences of the tireless efforts of the trimmer, but evidences of a certain freedom in carefulness, and wildness in cultivation, which the birds had discovered, for they thronged this particular yard, and as the friends passed were singing in chorus, the leader perched upon a shrub near the paling, the branch swaying as his small body throbbed with the ecstasy of song.

As Andrew Haynes finished his sentence, Laurence Bowles turned to catch sight of a figure in a light summer garment and to hear strains that did not come from a robin's throat. Then they passed on, and after a moment's silence the newcomer at the watering place asked, "And if I am a Sir Galahad, as you have supposed, why should I not be presented to the lady?"

"Oh well," answered the friend, "I should tremble for your vow to serve a world of ladies, if you once came under the influence of this one, whom to know is to worship—at least that is what all her admirers say. I had bestowed my heart gifts when I met her, so that I cannot speak from personal experience."

"Then she is one of those ladies who have hosts of admirers," remarked Laurence, his tone betraying his lessening interest in one who had become popular with his sex.

"Admirers in the distance. Miriam Eaton holds herself in reserve, and her charms are not of the vulgar sort."

Sir Galahad's heart throbbed strangely at his friend's words, as he connected them with the vision of the maiden and with the sweet sound of her morning song, and he asked, "May I inquire in what lies her charm?"

"That is what I would like to have answered for myself," replied Andrew Haynes, adding, "I think it is the unexplainable *something* which proves irresistible to the feminine as well as to the masculine mind, and creates for her universal admiration. I know of but one woman beside her who compels worship; you can guess who that is," he said after a little pause, with all the conceit of a love that is said to be blind, and also to have eyes.

Andrew Haynes, in showing his newly-arrived friend the attractions of the watering place, neglected no spot that he considered worth noticing, and found that all were appreciated; but what gave him peculiar satisfaction was the unmistakable signs of interest which the newcomer could not keep to himself in Miriam Eaton, for the engaged man had formed a little plan for Laurence Bowles—a plan that had grown out of his own blessedness in choosing and winning one maiden for his heart's light and inspiration. He had arrived at the second stage of love—where he could wish a like joy for others.

Laurence Bowles certainly held a side which was susceptible to the influence of woman. If he was a Sir Galahad in purpose it was due to the traditions of his home training, rather than to his natural instincts. His college friends had reverenced him as true, pure, and aspiring, and one among them—Tom Ayr—had given him the *sobriquet* with playful content, and it was taken up at once by the class, and was likely to cling to him so long as that class had representatives anywhere. But there came a time when Tom began to look seriously upon the qualities which had to his mind suggested the name, and to wonder what he could do to make Sir Galahad seem to touch the human side of life more really. Laurence was in the Divinity school and Tom was studying law, when at an informal meeting of friends Tom relieved himself of his burden of anxiety, Laurence being absent.

"Sir Galahad must not be allowed to enter the ministry until he has had a world experience, boys. He has had over-training in things of *faith;* he wants to be made to recognize *sight* to a degree at least. Did you notice him the other evening when our fun had become a little too boisterous? Well, I did, and it was positively a shock to see that lifted look of his, as if "all his heart was drawn above." His eyes had that far-away look which we see in the eyes of women who have been repressed, or have an unreachable ideal, but seldom in the eyes of men—and almost never in those of college boys. But what troubles me particularly is his relation to the other sex. He is a knight for *all.* He never will wear one lady's sleeve upon his helmet, I fear, but he will fight and sacrifice for the many. When he actually gets into the ministry trouble will begin for him. By Jove! his splendid eyes will be too much for the peace of maiden's hearts. And he will slay his tens of thousands and never know what harm he is working. Then if he marries, and I fear it will be a part of his general plan of sacrifice if he does, he will believe he is called to lay his wife upon the altar also, and loving all, she will be only one of them. It is plainly our duty to take him in hand."

There was a "well done" in chorus from the listeners and then all joined in a college song, and the refrain was sung with spirit:

"We'll give ourselves, we'll give our all
To thy demands, sweet love, sweet love!"

But when the course of study of the students in their respective departments was ended Sir Galahad was still true to his name, and pledged to the many.

When Andrew Haynes invited the minister elect to make a flying visit to Shoreton before taking up his professional duties, it was with the hope, with the help of his betrothed, Alice Compton, to get him pledged to the *one;* this one being the maiden who lived with her grandmother in the old house which has been described. However, he kept his hope from the minister wisely and well.

Laurence Bowles had been set apart for the ministry when he was a mere child. His mother, as she bent over her sleeping boy with rapt fondness, made her vow and her plan for him as a message bearer, and when, his father having died, his Aunt Beatrice came to the home, there were two worshipped women to plan and to hope for his future. Laurence Bowles never knew how costly was the sacrifice that made his education possible. Women have ways, where the heart is fixed upon a high purpose, of making burdens seem light and of transmuting pain and need. It was not until the young man, having finished his theological course, came home for a rest of a few weeks before taking up his life-work, that the faintest suspicion of what the frail mother had endured crossed his mind. When he arrived at this native town it was lying under an August sun which was beating pitilessly upon its unwatered streets, but his heart was peaceful and his eyes saw nothing but beauty in the town of his boyhood. He found his mother prostrated by weakness. She was sitting in the old chair which had been named the "sick chair" in the home, the sight of which brought back his father's passing away and sent a sudden pang to his heart, suggesting as it did a thousand fears for his mother.

"Thank God you are through, my son!" she whispered, then gave herself up to the relief of tears.

After a prolonged interview with his mother he went to seek his aunt and found her in the garden picking peas. She rose in her stately manner from her bending posture and offered her hand in greeting to her newly-honored nephew. After the first words of welcome were given she remarked in measured sentences:

"You found your mother quite prostrated. It has turned out, however, much better than I feared. I hardly thought at one time that she would live until the end of your course; your grandmother died in just one month after your Uncle Silas entered the ministry. But the end justified the sacrifice. I believe you appreciate the high honor to which you have been called and can partly understand your mother's agony of desire for you."

Laurence bowed, more from the habit of deference to his aunt than of assent to her words, for the import of these affected him disagreeably. He had come home after the long stress and toil of months of study to find, it seemed, no surcease from intensity, but instead an atmosphere where he could not hope to breathe other than the breath of sacrifice. He could not utter another word to his aunt, and turning he went out of the garden, went with heavy feet and heart out to the orchard. Instinctively he took the path to an old tree around whose trunk a rustic seat had been built. It was an old place of resort, a place where he had experienced many day-dreams, and had given himself up to the influence of nature as she revealed herself in beauty to his susceptible soul. But conditions were changed. A sudden sense of heaviness had shadowed the sky and the orchard charms for him. Hope lent nothing for the future, as in days that were past, but memory brought to him the hour, years before, when a boy his mother had revealed to him her purpose for his future. He was not then able to comprehend aught of the dignity and sacredness of the calling, nor of his mother's reverence and sacrificial attitude towards it. He now recalled some of her words, so full of intensity, and later words during his years of preparation, words so full of meaning in the light of developments since his graduation. If the question came to him, Is it worth the sacrifice? the voice was stilled by a voice echoed down the years by the traditions of his fathers. He could not see things apart from the influence of these traditions; he had a yearning desire to free himself from the influence of his life purpose for just one hour—to lie upon the grass and to imagine that his instincts were untrammeled, that there was no plan marked out for his future, that like the flowers and birds, though under the direction of a high Power, in contributing to the general use, beauty and harmony, there was freedom for certain proclivities.

It was only, however, in a vague form that these things came to his mind. And as at last he rose and went out of the orchard he attributed his restlessness to anything but the true source. He watched his mother grow stronger from day to day, and when she had recovered her strength so far as to take up the old home duties, he felt great relief, if not joy. When the invitation came from Andrew Haynes for him to join him at the summer resort, it was not the fault of his instincts that he for one moment entertained the thought of change and rest for himself without regard

to the needs of his mother; it was rather the fault of the two women who gloried in being victims for the altar of a high priest. When the gentle voice of the mother and the decided tones of the aunt were united in convincing the young minister that he needed a change before taking up the duties of his holy service, as he had done all his life thus far, he yielded to the desires of the two as they had reference to his profession.

Glances Across the Sea.

BY REV. HENRY E. DOSKER.

THERE is no Church in Christendom whose history lies closer to our hearts than that of the Netherlands, and no part of it seems so near to us as the "Provincial Synod of North Holland," and especially the "Classis of Amsterdam." And just there to-day things are happening which should be known by every one of the readers of THE CHRISTIAN INTELLIGENCER, in order that we may be able to support our struggling brethren with our sympathy and prayers.

A glance backward may be necessary for an intelligent understanding of present occurrences.

King William I., in 1815, virtually destroyed the Presbyterian character of the Church of the Netherlands. All past ecclesiastical prerogatives were coolly set aside by the royal hand, and the entire Church was henceforth governed by lines, every one of which centered in the throne. The Classis of Amsterdam protested at the time against these high-handed proceedings, but in vain. It was quietly informed of its dissolution, and the novel argument was advanced, that, "since it was disbanded it was expected to acquiesce and cease from troubling the present Establishment, for that which did not exist could not protest." Fine reasoning that!

But the great wave of revival struck the Lowlands. It touched especially the middle and lower orders of society. It brought in its wake an uncontrollable desire after ancient religious liberty and a pure Gospel.

I need not tell the story of the great upheaval in the Established Church at that time. But, when such men as Bilderdyk, Capadose, da Costa, Groen Van Prinsterer, and other divinely-appointed leaders shrank from the logical consequences of their position; shrank from action when action alone could save, the Rubicon was passed by hosts of plain, everyday people, led by such men as Henry de Cock, of Ulrum, A. Brummelkamp, S. Van Velzen, H. P. Scholte and other men, unknown, young, inexperienced, but called forth by God, disciples mostly of the very men who now held back and hesitated. They were glowing with zeal for God's cause. They separated from the Establishment and founded a free church of the Netherlands, which to-day, under the name of "the Christian Reformed Church of the Netherlands," is one of the most flourishing, if not the most flourishing Church of the continent. It counts its churches and pastors by the hundreds, and its members by the tens, aye hundreds of thousands. Its strong and efficient seminary, with seven professors, some of whom have acquired national reputation, is its pride; and the Reformed Dutch Church of America needs not to be ashamed to number it among its corresponding bodies.

But meanwhile the fire kept smouldering in the Established Church. A smaller current of the revival had found its way in its dry ground. It was not forsaken of God. Hosstede de Groet might offer it a Socinian Christ, and even become the father of a formidably dangerous, so-called *Groningen School;* rationalism might make terrific havoc among its ministers and laity; the 7,000 were not wanting who never bowed to Baal, and who dreamt a sweet dream of the redemption of the old Church, built on the foundation of Christ and His apostles, and washed with the blood of the saints.

There are to-day in that Church several distinct parties, the most important of which are:

1. *The Modern faction;* the old rationalists, whose doctrines have unchristianized whole towns and districts, but who suffer the penalty by preaching, as a rule, to empty pews. Make an infidel of a man and he breaks with the Church. Churches of pure unbelievers are mere hallucinations. They never held together nor will they ever. "Vulgar rationalism" has seen its day as well in the Netherlands as elsewhere. To day it commands only a following where it comes under the aspect of the most refined humanitarianism. It exists mostly in "the upper-ten regions," but especially among the higher grades of the "bourgeoisie," the powerful middle classes.

2. *The Ethical Trenical faction*—a peace party; to-day the strongest faction in the Netherlands. Its theology is a cross between Calvinism and Rationalism. It departs from all the historical lines of faith, and must eventually either join the left or the right wing. It accepts all or nearly all the results of "modern criticism," and frowns upon orthodoxy fully as much as rationalism itself. In some respects it resembles closely the New England wing of the theological army of this country.

3. *The Orthodox faction*—by the very nature of things severely conservative. So much so that it is often charged with merely aiming at repristination. I am here coining a new word, vainly sought in Webster. Across the sea they use it constantly, and mean by it an apparently undue desire to return to and revive conditions and doctrines which are sealed up and labelled "past."

It is a very strong party and daily gaining in strength. Its able leader is Dr. A. Kuyper, of Amsterdam, under whose direction it has exerted a singular power on the shaping of ecclesiastical events in the last two decades. At Utrecht, and later at Amsterdam, he established his fame as one of the foremost pulpit orators of his country; a man of rare versality of talents, of wonderful magnetism, of colossal learning, remarkable both for its breadth and depth. Thence he went to the Lower House, where he led his party—the Conservatives or "anti-Revolutionaires"—in their political battles. Since 1880 he is Professor of Theology in the "Free University" of Amsterdam, established under his leadership, born from the bitter trend of the times.

It was a daring venture but necessary, because in the three universities of Leiden, Utrecht and Groningen, not one man is left to-day who teaches that theology to which the Church by her very symbols is bound. It has been felt for a long while that faith and unbelief could not, might no longer dwell under one roof. Rumors of a coming struggle have been in the air for years. The relation between the parties become insufferably strained. A rupture has come. The die is cast, the gauntlet thrown down and the mettle of the orthodox will be put to a severe test. Again in Amsterdam it seems as if the thread lost in 1815, over seventy years ago, were refound. The battle cry is sounded in the principal city.

And this is the way it all came about. The orthodox had slowly but securely gained the control of ecclesiastical affairs in the city of Amsterdam, with its vast collegiate administration, covering hundreds of thousands of florins. The consistory decided some time ago no longer to admit to the communion of the Church those who openly denied the essential doctrines of religion. Furthermore, no one was to be admitted by letter who would not subscribe a formula containing the essentials of the Nicean Creed.

But what to do with the catechumens of the "modern" preachers? A favorite way of escape had long ago been open for such cases by a regulation that such youths, upon presentation of a certificate of good morals, given by their own consistory, might be admitted to communion by a more liberal consistory. With deplorable ingenuity two things were thus to be secured: *a.* Orthodox consciences were not to be outraged. *b.* Modern youths were formally admitted to the Church; and a conflict was avoidable.

It had become the rule of orthodox consistories to avail themselves of this way of escape. Amsterdam refused to do it. The Church, they said, was one body; to harm its hand or foot, any part of it, was inflicting harm on the organism.

The applicants for certificates now appealed to the Classis of Amsterdam. It sustained the consistory. They appealed to the Provincial Synod of North Holland, and here they found support. The Consistory of Amsterdam was ordered, within six weeks, to issue the desired certificates.

These brethren refused to recognize the demand and, pointing to their open Bible, they appealed to Synod. Not one of our old, orthodox, representative Synods, understand me well, but to that royal creature, stable, servile, modern in warp and woof; which is a mere ghost of the traditional highest judicatory of Presbyterianism in the Netherlands. As might have been expected, the Provincial Synod was sustained, the appeal to Scripture, made by the Consistory of Amsterdam, was declared null and void, and, under date of November 24th, 1885, they were ordered to issue the certificates as directed.

January 8th, 1886, was the last day of grace. The agitation throughout the country was intense. Pamphlets fairly rained. Would the Consistory of Amsterdam stand by its banner? Not entirely. Some quailed as the storm approached, but the majority, nearly all the resisting members, were loyal to their principles unto the bitter end.

The certificates were not issued. Did the Classis of Amsterdam stand by its decision? Alas, no! Brethren became henchmen.

On Monday, Jan. 4th, the Classis suspended eighty members of the Collegiate Consistory of the Capital, five ministers among them. Among the suspended elders is Dr. A. Kuyper, and if I mistake not, also Dr. Rutgers, both professors of the Free University.

The excitement is intense. Many deeds of violence are being committed; forcible possession is taken and retaken of ecclesiastical buildings. By order of the Classis, or at least countenanced by it, the great safe containing all the papers, valuables, etc., of the administration was violently broken open and its contents abducted. Lawsuits are ripening, great demonstrations are made.

But what will be the end?

As brethren of these men, holding with them one faith, loving with them the old "homestead" whence our fathers departed to plant that self-same Church on these shores; watching their efforts to cast out the intruders who elbowed their way in and have now occupied the house from cellar to garret; we do, I trust, look eastward across the sea with keenest interest.

They are sure of our sympathy and prayers, and fervently we do hope that soon the day may dawn when the old Gospel banner will once more wave from the battlements and turrets of the mother Church beyond the Atlantic.

The Third Party.

MR. EDITOR: Your correspondent, writing on prohibition in a recent issue, propounds a question which is easily solved. After proclaiming himself a Prohibitionist of several years' growth; looking to prohibition as the goal toward which all his efforts tend; after asserting his intention to discuss the subject in season and out of season, in the pulpit and out of it, he asks: "Was my refusal to vote the prohibition ticket inconsistent with the principle I advocate?"

Most decidedly it was. The place for everyone who calls himself a Prohibitionist is with the Prohibition party, representing as it does the principle for which he contends; and the man who preaches prohibition, and prays prohibition, must vote as he prays, or he is a Prohibitionist only in name.

What, think you, would have been the "moral effect" if every Christian man had done his duty in this respect and voted for principle and not for party! Fancy intelligent (?) Christian ministers, claiming to be Prohibitionists, and yet failing to identify themselves with the third party, because of their unwillingness to "throw away their votes!"

We place prominently among the barriers to successful temperance reform the half-heartedness and apathy of the Church of Christ and her ministers. Listen, as nine out ten stand in their pulpits, and hear them pray for the salvation of souls, for the evangelization of the heathen world, for the government; but not one supplication for the redemption of our land from the power of this dread foe, intemperance. We have too many Howard Crosby's; too many "Calm Views of Temperance," which are working deeper ruin than the dram shops. Let the Church awake to her duty in this matter, and let her ministers preach temperance as they preach righteousness and judgment to come.

The religious press also must come in for a share of the like condemnation. These moral questions, paramount as they are to every other, are too often but feebly advocated. There is a suggestion of neutrality about their method of dealing with these things. Now we have no patience with neutrality of any sort. We *must* "take more decided ground" if we would reach the highest measure of success. Let us have free discussion and the most decided advocacy, even at the risk of offending the many who are "sore" because of what they have suffered (?) by the vote of the third party. J.

THE Rev. Dr. Milburn, Chaplain of Congress, is minister of the Methodist Church, and a native of Philadelphia. He was Chaplain of the House forty years ago. Ten years later he was appointed for the second time and now after the lapse of forty years, he occupies the office again. He has lately drawn to himself much public attention by his oddities in his prayers and acts. He makes pastoral calls upon the members of the House, and is popular with both Protestants and Romanists. He is blind.

The Reading Room.

Our Book-Shelves.

....Easter Gifts.—Miss Irene E. Jerome has true and charming artistic taste and skill. Nobody questions the fact. Therefore, when it is known that "The Message of the Bluebird," an Easter book, is the product of her pen and pencil everybody knows what to expect. The designs are appropriate and beautiful, the verses are pleasing and the selections from Scripture are full of comfort and hope. The contrast between the texture and color of the cover and the card holding the title and an artistic design, is effective. (Lee & Shepard)

....A very handsome gift for Easter is a folding card, entitled "Rejoice, 'Tis Easter Tide." The exterior is decorated in gold and silver and with designs of lilies. The inner surface is occupied by original and delightful verses. The whole is in admirable taste and is beautiful in every part. (John Ireland, 1197 Broadway.)

...."Chaldea," the fourth of the "Story of the Nations" Series, by Zénaïde A. Ragozin, is written in a clear and graphic style, and shows a scholarly acquaintance with the subject. The chapters which give the story of discovery by Rich, Botta and Layard at Nineveh and Babylon are as interesting as a fairy tale. The name "Chaldea" is taken in the largest sense, as representing that vast and mysterious region, which the earliest dawn of history reveals as the primeval dwelling place of our race. This volume is accordingly designed to tell the story of the origin of nations, and to serve as a general introduction to the remainder of the series.

It is to be regretted that the author adopts and unfolds the evolutionary theory of the origin of religions, speaking of that of the Accads as "undoubtedly the most primitive religion in the world." While she always treats the Bible account of the beginnings of things with respect, it is plain that she classes it as only a higher order of mythology, evolved out of human imagination and superstitious fears and "sun-myths," instead of being the one pure stream of a primitive revelation amid a multitude of obscured and distorted traditions, handed down by those who loved not to retain God in their knowledge. She also goes out of her way to enunciate her dicta in Biblical criticism, declaring that "one thing is sure,"—that the books of the Old Testament were "put into the shape in which they have descended to us at a very late period, some almost as late as the birth of Christ." She admits that Genesis "belongs at all events to *a somewhat earlier date*," and goes on to take for granted the extremest views of the so-called "higher criticism" as to the contradictory character and diverse sources of that record. It seems a great pity that this important and interesting volume of a most valuable historic series had not been written in a more scientific spirit,—that is to say, that the author had not contented herself with telling us the story of what is known about Chaldea, without overlaying it with her theories concerning what is not known, and her *ex cathedra* judgments concerning the Hebrew Scriptures. (G. P. Putnam's Sons.)

...."The Mosaic Origin of the Pentateuchal Codes." By Geerhardus Vos. The author of this volume is a fellow of Princeton Theological Seminary and is a son of Prof. Vos, of Grand Rapids, Michigan, of the Seminary of the Reformed Church of Holland. The treatise was a thesis prepared in competition for a Hebrew fellowship at Princeton, and gaining the award, the author is now studying at the University of Berlin.

It is with special gratification we mark the thorough scholarship displayed throughout this work. It takes up the various points of the modern destructive school of critics represented by Wellhausen and Kuenen, and ably answers them by various arguments. The unity of the Pentateuchal Codes is urged, and the Mosaic origin insisted upon from internal and external evidence. The style is clear and forcible, and the survey of the whole field exceedingly scholarly. Prof. Green writes an introduction, and has a right to be well satisfied with one who has so fully absorbed his own strong teachings and has so ably expressed them. For those who wish a general knowledge of the Pentateuchal criticism we commend this treatise as furnishing all they could desire. (A. C. Armstrong & Son.)

...."St. Augustin, Melancthon, Neander." By Philip Schaff, D.D., LL D. In these three biographical monographs Dr. Schaff's skilful pen has reproduced the personal characteristics and most important events in the lives of the great men, who at intervals of centuries have served Christ in their own and for all succeeding generations. The narratives are in popular style, designed for general readers and condense in short space interesting materials that are scattered through many larger books. The author has dedicated it to his "Beloved Students," and we wish it might be put into the hands of all theological students in our land. (Funk & Wagnalls.)

..."Under the Mendips," by Emma Marshall, is a tale largely made up of scenes and events in the city of Bristol, England. The author shows more descriptive ability than dramatic power. Her readers look with pleasure upon the pictures presented to them, but are not led into sympathy with real flesh and blood characters. It is of the past they read, and the distance of time is so emphasized as to be felt. Still the book will be admired by the girls for whom it is intended. It is neatly and fitly illustrated. (E. P. Dutton & Co.)

...."Richard and Robin." By Mattie B Banks, author of the "Children's Summer." Almost any book for boys and girls from the press of the Carters carries with it the assurance of fitness for its young readers. This new volume with its handsome print, paper and binding, and written by a skilful hand, will brighten the eyes and cheer the spirits of many a child who loves well-told stories and enjoys the fun and the mischief, the troubles and the deliverances, the "ups and downs, ins and outs" of the boy life which is here pictured. (Robert Carter & Bros.)

...."Letters to Dead Authors." By Andrew Lang. A curious book is this, by a brilliant, clever and accomplished man of letters. There are twenty-two epistles addressed to as many dead authors, pagan and Christian, classical and modern, poets and prose writers; from Herodotus and Theocrates, to Sir John Mandeville and Izaak Walton, and down to Dickens and Thackeray. The versatile author frequently adopts the style of the writer addressed, with remarkable skill and with a keen, critical appreciation of the failings and merits of his shadowy correspondents It is a pleasant little book, too, to hold and read, in its tasteful yet plain binding and good print and paper. (Charles Scribner's Sons.)

...."The Hero of Cowpens," by Rebecca McConkey, is a well drawn Revolutionary sketch, giving an account of the career of Gen. Daniel Morgan and bringing out a sharp contrast between his character and that of the traitor Arnold. It will be read with interest by those who take delight, as who does not) in recalling the achievements of the great men of former days. (Funk & Wagnalls.)

...."Yard Sticks and Scissors," by Edward A. Rand, is another volume of the attractive "Up the Ladder Club Series." It tells how the members of the Club stepped upon the round of active life; and the next volume, to be entitled "The Camp at Surf Cliff," will carry them still higher in the ascent of life. Books for young people which interest others in the practical ways of common life, and ply them with grand motives for making the most and the best of themselves for two worlds, are doing good service for the up-coming generation, and this series of books is of that class. (Phillips & Hunt.)

....The "Index to Harper's Monthly" gives the contents of the whole series from Vol. I. to LXX., inclusive. It has been arranged by Charles A. Durfee, and with its General Headings, Subject References, and Cross References, give all that a happy possessor of a complete set of the magazine could desire.

...."Transformed," by Faye Huntington, is a very interesting and well written story of a girl who rescues a family from moral degradation and leads its members into and onward upon the way of life. The author has a gift for writing for young folks and uses it in the service of God. The reader of "Transformed" may think that it exaggerates the power and influence of a young girl; but does it surpass the expectation warranted by the Divine promise, "A little child shall lead them." (Thomas Y. Crowell & Co.)

Our Library Table.

Periodicals, Serials and Notes.

....It is necessary to read *The Forum* for this month, and whoever takes it up will be slow to lay it down. Mr. Andrew Carnegie writes a very clear, sensible and comprehensive Employer's View of the Labor Question. David Dudley Field in The Child and The State discusses a topic of growing importance. Prof. Noah K Davis considers The Negro in the South. George Gunton gives a many sided answer to the question, Shall an Eight-hour System be Adopted. Gail Hamilton contributes a spirited record of impressions received in Florida. Just now it is important to hear from Monsignor Preston What the Roman Catholics Want. There are also papers by T. W. Higginson, O. B. Frothingham, Elizabeth Cady Stanton, and Prof. David Swing. A great many people will be sure to buy or borrow or beg this number, and a great many people ought to read it.

...The Dawn of Creation and Worship, by Mr. Gladstone, the first gun fired in the recent great battle between its author and his scientific opponents, is published as a supplement to the April number of the *Popular Science Monthly*, and in the body of the number is Prof. Huxley's reply to Mr. Gladstone's Defence, and Comments by Prof. Drummond. The editor also enters the list and treats the debate as a revival of an old and dead issue. There he is mistaken. A curious extract from Mr. Oscar Schmidt's book on the Mamalia, relates to the Teeth of the Coming Man, and gives rather a dispiriting outlook into the future. The Man-Like Apes are treated in an illustrated article by Prof. Robert Hartmann, and the first of a series of papers by Mr. Herbert Spencer on The Factors of Organic Evolution, occupies about twenty-five pages.

....*Cassell's Family Magazine* is true to its name. It is emphatically a periodical for the household. The April number has sensible words on that fruitful topic the weather, in answer to the question, Will It Rain To-morrow? The Family Doctor, whose words are golden, replies to What Can We Do? in case of sprains and fractures. The piece of music, A Lesson for Lassies, will be enjoyed and pondered. Our Coöperative House-Keeping, and Life In an American Boarding House, and the paper On The Decoration of a Bed-Room are in good season, instructive and agreeably written. Then there are stories—continued and short, a dissertation on the making of Kid Gloves, and verses, and in The Gatherer the usual valuable record of inventions and of directions relating to household affairs. The pictures are graceful and attractive.

....The *Magazine of American History* for the month has an excellent portrait of Gen. Hancock, and a sketch of his life by Wm L. Keese. Gen. W. F. Smith discusses Shiloh: The First Day's Battle, and Major Wm. Howard Mills supplies a graphic account of Chancellorsville. Interesting features of our early history are portrayed in The Newgate of Connecticut, being a description of the Old Simsbury Copper Mines, written by N. H. Egleston and illustrated, and in The Convention of North Carolina in 1788, vividly reproduced by A. W. Clason. In the Minor Topics will be found a journal by a daughter of James Alexander of a Jaunt to Philadelphia in 1762.

...Three in every way excellent illustrated papers will command favor for the current impression of the *English Illustrated Magazine*. They are, A North Country Fishing Town, written and illustrated by Nelly Erichsen; A Country Sunday, from *The Spectator*, with drawings by Hugh Thomson; The London Charterhouse, illustrated by H. Railton. The biography of the unmarried life of Dorothy Osborne, who became Lady Temple, by Edward Abbott Parry, is a delightful sketch of a lovely woman. A new story, The Unequal Yoke, is begun in the number.

....*The Book Buyer* fulfils the engagements made at the beginning of the year. The third illustrated paper, by Laurence Hutton, on some American Book Plates has a place in the April number, and is followed by reviews of The Life of Longfellow, and of Mr. Roosevelt's Hunting Trips of a Ranchman, each containing examples of the engravings which add so much to the attractions of these works. Many readers will be glad to see and possess the admirable portrait of Prof. G. P. Fisher, D.D., who has written the very acceptable and useful Outlines of History. The remaining pages are filled with instructive descriptions of recent publications here and abroad.

Books Received.

John J Hood, Philadelphia: The Gospel Chorus. A Book of Sacred Song, arranged for Male Voices. By John R. Sweeney, W. J. Kirkpatrick and T. C. O'Kane. Pp. 112. Board, 50 cents.

Cassell & Co: A Short History of Tapestry from the Earliest Times to the End of the Eighteenth Century. By Eugene Müntz. Translated by Miss Louisa J. Davis. Illustrated. 12mo, pp. 399. $2; also,

Actors and Actresses of Great Britain and the United States from the Days of David Garrick to the Present Time. Edited by Brander Matthews and Laurence Hutton. Vol. I. Garrick and His Contemporaries. 12mo, pp. 279. $1.50; also,

By Fire and Sword: A Tale of the Huguenots. By Thomas Archer. 12mo, pp. 256 $1.

Charles Scribner's Sons: The Epic Songs of Russia. By Isabel Florence Hapgood. With an Introductory Note by Professor Francis J. Child. 8vo, pp. 358. $2.50; also,

A Desperate Chance. By J. D. Jerrold Kelley, U. S. Navy. 12mo, pp. 233. $1.

John Ireland: Rejoice 'Tis Easter Tide! Illuminated card with silk cord and tassels. 10 cents.

American Tract Society: Concerning Them which are Asleep. By John O. Means. 32mo, pp. 22.

Unbound Books and Pamphlets.

Tulip Place. A Story of New York. By Virginia W. Johnson. (No. 65, Harper's Handy Series.) 16mo, pp. 195. 25 cents; also,

The Mystery of Allan Grace. A Novel. By Isabella Fyvie Mayo. (No. 518, Harper's Franklin Square Library.) 4to, pp. 73. 20 cents.

Labor Differences and Their Settlement: A Plea for Arbitration and Conciliation. By Joseph D. Weeks. (Economic Tracts, No. 20.) 12mo, pp. 79. The Society for Political Education, 31 Park Row, N. Y.

The Voyages and Travels of Sir John Maundeville, Knight. (Cassell's National Library, Vol. I., No. 10.) 16mo, pp. 192. 10 cents.

Thirty-sixth Annual Catalogue of the Officers and Students of the University of Rochester, 1885-6.

Periodicals.

April.—The Century, New Englander and Yale Review, The Homiletic Review, Babyhood, The Pulpit Treasury, The Book Buyer, The English Illustrated Magazine, The Musical Visitor, The Pansy, Vick's Monthly Magazine, The Sidereal Messenger, The Musical Herald, The Lutheran Quarterly, The Library Magazine, The Phrenological Journal, Entomologica Americana.

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MARRIAGES.

GARDNER—DAGGETT.—At the First Reformed Manse, Glenville, N. Y., March 31, by Rev. Norman F. Nickerson, Mr. John Friss Gardner to Miss Kittie E. Daggett, both parties residents of Glenville.

GRIFFIN—BURHANS.—Wednesday, Feb. 24, at Flatbush, Ulster Co., N. Y., by the Rev. Walter T. Griffin, assisted by Rev. A. A. Zabriskie, Nathan K. Griffin and Jennie E. Burhans, only daughter of Mr. Ephraim Burhans, all of Flatbush, N. Y.

MOORE—PHILIP.—On Thursday, March 25, by Rev. Isaac S. Schenck, Laton Moore and Annie F Philip, both of West Ghent, N. Y.

ROWE—TRAVER.—At the residence of the bride's parents, by Rev. I. S. Schenck, Feb 3, John H. Rowe and Helen V. Traver, both of West Ghent, N. Y.

DEATHS

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

AMERMAN.—At his home at South Branch, N. J., on March 19, Gilbert Sutphen Amerman, in the 71st year of his age.

By this death a conspicuous figure is removed from the society of his native town. Of simple habits and quiet ways, he yet impressed hims if upon others as a man of strong individuality and character. His simplicity grew out of his unadulterated integrity, and his earnest piety had its source in a genuine faith in his Saviour. The unostentatious virtues of his daily life indicated his steady walk with God, while his warm and tender Christian feelings bore witness that the Holy Ghost had unobstructed acce s to his heart. Through seventy years he bore a record unstained, a life to which we yield our tribute of respect and esteem, and one which we believe has passed, by a certain transition, to an inheritance among the sons of God.

BROWE.—At Belleville, N. J., April 2, of pneumonia, Ruth Cushing Dill, wife of Elder James Browe, of the Reformed Church.

To those who knew her life, eulogy is superfluous. Religion to her was an intense and practical reality. It was evident to all that her motto was "this *one* thing I do." A more faithful disciple than she would be hard to find. She died at her post. Faithful to the end, "her desired haven" is reached. Blessed are they that do His commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. B.

DEY.—On Wednesday, March 31, in the 81st year of her age, Lavinia Agnes, widow of the Rev. Richard Dey, of this city, and daughter of the late Col. Joseph Warren Scott, of New Brunswick, N. J. Interred at Greenwood Cemetery.

JENKINS.—At Jenkintown, N. Y., April 2, Elizabeth Jenkins.

Her decease is the first visitation of death in a family of seven. But death to her has been great gain. Many years ago, under the ministry of Rev. Charles Stitt at New Paltz, she gave her heart to God, and from that time has been most faithful in doing what she could for her Lord. Being an invalid for years, she was denied the activity in the Lord's service she so much desired. By sickness and God's grace she was perfected in patience and faith and sweetness of Christian character, and made meet for her entrance into her heavenly rest. E.

VEEDER.—At East Greenbush, March 25th, of pleuro-pneumonia, Margaret Nivers, wife of Christian Veeder, aged 67 years.

A modest, retiring Christian disciple has suddenly passed away. She died as she lived, in the hope of immortality. "Blessed are the dead who die in the Lord."

WILSON.—William M. Wilson, of Asbury Park, N. J., March 25, in the 96th year of his age.

He was born in Somerset County, N. J., in 1790. He made a profession of religion in 1817 at Millstone, N. J., under the ministry of the Rev. J. L. Zabriskie, and for nearly seventy years a faithful adherent to the church of his choice. He lived at Roysfield, Somerset County, where he was instrumental in establishing a sabbath-school fifty years since, and the first superintendent. He was one of the last of the twenty-five persons who were organized into the Second Reformed Church of Somerville, N. J., and remained in its communion till 1864. Then removing to New Brunswick, he connected himself with the Second Reformed Church. In 1867 his golden wedding was celebrated. He possessed a remarkable memory and enjoyed good health to the close of his long life. His son, the Rev. James S. Wilson, suddenly died four days previous, and was buried the day before his death. He failed gradually. His last words were "Waiting, just waiting." And quietly fell asleep in Jesus.

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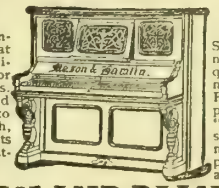

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The Home.

AUNT MARJORIE'S CORNER

He Knoweth Our Frame.

IT was in the early afternoon, and my friend and I were talking, in the half hour of leisure after luncheon, of many things precious to us both. Presently she said, apropos of nothing in our conversation, but as if the thought had come to her from somewhere else:

"Of all the dear verses in the dear Book, which could you least afford to do without?"

Such a question cannot be answered in a moment. For the Book has texts to suit all needs not only, but also all moods, and there is no experience which can come to a soul for which the illustrative motto, the guide to the best action, cannot be drawn from that treasury of comfort and wisdom. It is like asking you which book of the books in the Bible-library you would keep were all the rest to be taken away from you. You could not do without the beloved John, for so much of your daily bread has been broken to you by his hands that, lacking the "Let not your heart be troubled," and the "If any man thirst let him come unto me and drink," and the "I have called you friends," even though you knew pages and pages by heart, you would feel impoverished not to have that any more. And you could not part with the Psalms, for they are your daily music, now plaintive and tender, now jubilant and stimulating, the marching melody of life, the songs of degrees by which you climb the heights between this lower level and the uplands of God. And as for Paul, you need his inspiration, for daily do you not read your order of conduct in that grand epitome of Christian behavior, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service?"

Then there is Isaiah, which is to your heart as cordial to the fainting, and the Proverbs, which crystallize for you the wisdom of the ages, "infinite riches in a little room," and the Revelations with their telescope through which you look, and behold, though here storms beat and clouds thicken, "a pure river of the water of life, and trees that bear twelve manner of fruits," and a great company of redeemed and happy people, forever safe, where there are neither tears, nor disappointments, nor pain, because the former things are passed away. And Hebrews, and the Epistles of Peter and Hosea and Malachi, to say nothing of the rest.

Clearly there is no book in the Bible which you or I could spare. We require it all. And so there is no verse which beyond every other verse stars your sky with hope and fills your heart with peace.

But often and often, as the days go on, I find, and so I told my friend, that for a staff to lean upon, and a shield to cover me, and a pillow on which to rest my head, and a chalice to refresh my waning strength, each of these uses being freely offered to my present want, I take that sweet assurance, "He knoweth our frame."

Especially I take it in the hours when I am out with myself. It is far worse to be dissatisfied with myself than with another. It is hard to acknowledge with shame that I have been weak where I ought to have been strong, temporizing where I should have been decided, inadequate where capability was demanded. Verily, I believe that to be patient with one's own manifold shortcomings and tolerant of one's own errors, requires more grace than to forgive the worst blunders of other people. So often when the swift compunction follows on the hasty word, or the repentance supplements the ill-considered deed, so often when tears for a past mistake blur the sight, so that the waiting duty is unheeded, it would be wiser and better to be charitable, even with one's self, and to condone an offense which, having been committed, should not be suffered to lie as a stumbling-block in the way of one's work. The thought that He, the All pitiful, knoweth our frame is a great comfort at such times. We put forth the hand and touch the hem of that garment which comes so close that no audible prayer is needed.

> "What could I do but touch,
> And Thou so nigh, so nigh,
> What could'st Thou do but heal, O Lord,
> Ere I had time to cry?"

Then, too, the confident possession of this truth, He knoweth our frame, is a great comfort when we have disappointed other people. A great deal was expected of us, but the anticipations of friends, and the predictions of admirers have not been realized or fulfilled. The promise was larger than the performance, and, while we are aware that we did what we could, gave the best that was in us, tried to fill the place wherein we found ourselves, it is not agreeable to feel that even loving eyes are looking about for excuses which shall account for our incapacity. Never mind. In so far as our vanity is wounded, the suffering may be salutary. But if it be our heart which is touched, and we are grieved to have come short of reasonable hopes because some good work has thereby been crippled, let us accept the consolation that God knows our limitations as well as our possibilities, and does not hold us responsible for anything which is out of our power.

"*He* knoweth our frame" is an unspeakable comfort when our friends misunderstand us. For the misunderstanding of some one to whom we are indifferent we may afford not to care, but the reproaches or coldness of one we love wound to the core. Sometimes the sympathy on which we counted is lacking or is withheld; sometimes we are repelled where we had expected cordiality and a welcome. We know that it is because the aspect of affairs presents itself to our friend's eye as it does not to ours, and that if both sides of the shield could be seen all would be explained; and still we are hurt by the lack of comprehension. But never does the Divine love fail us; not once does it misunderstand. Always when we go to God in Christ, we are sure of being lovingly received into the heart that pities our infirmities, that knoweth our frame.

M. E. S.

A Barbarous Fashion.

I WISH I could persuade you, dear girls, never to wear a bird on your hats, nor even a bright wing to set off your rosy cheeks. If you realized how the cruelty of fashion which trims ladies' bonnets with song-birds is robbing the groves and woods of their music; if you thought of the fact that in many localities a price is set on the little feathered beauties, that they are trapped by the thousands and sometimes actually skinned alive, that their plumage may look the richer for your adornment, you *could* not wear a bird at such a price.

Once I had a lovely fan of swan's down, with a robin red-breast mounted on the centre. The robin, stuffed in a very life like manner, and with his little mouth open, seemed just ready to sing, and, the fan having been a gift, I kept it as a parlor ornament with some pride. One day a tender hearted baby girl, three years old, was looking at my fan, when suddenly the little lips quivered and the brown eyes filled with tears. I wondered a moment at the grieving look and was very much touched when the little one said, "Poor birdie! The last song came froo there!" pointing with her tiny finger at the open bill.

When we think what a glad, buoyant life a bird's life is, and remember the sweetness the birds bring to our homes, the melody they make in the morning, the sweet haunting vespers which dream away and faint into silence in the summer dusk, we cannot feel happy in reflecting that for a caprice of fashion the song-birds are murdered by wholesale.

Do not forget that you as an individual, Kate, Allie, Grace, Belle, Mabel, Emilie, can do something to make this barbarous style a thing of the past. Refuse to adorn yourself with a dead bird. The power of the unit is never more visibly shown than in a quiet persistence in doing right and making a wrong unpopular. If girls decide against it, this style of cruelty will cease to be profitable.

Aunt Marjorie.

"Home, Home, Little Boys' Home."

SHE was a lovely little mother. So the four little boys thought. And they showed their appreciation of her in ways suited to their varied ages and dispositions.

It was a pretty picture to see her with her children. Those of us who did not follow her to the home will long remember her brisk step on the street and her friendly greeting. She had a word and smile for everyone she met, as laughing and talking she hurried on, perhaps pushing baby before her in the carriage, or else entrusting him to the care of the eldest, a quiet, thoughtful boy; in fact, his mother's right-hand man. He was always to be trusted; mother was never worried when the little brothers were with *him*.

This dear mother fell sick one day. Oh, the anxiety of her little boys! How wearily the days passed with the thoughtful boy. He had fears he could express to no one. Aunties were good, just as good as they could be; but mother was *mother;* and what more need be said?

The crisis came and passed; and slowly strength came back to the mother. There was joy indeed in the young hearts when mother drove out for the first time. Before very long she walked out with the children frolicking around her as of old.

But alas! her strength did not all return. She did not feel quite as she used to. Perhaps she needed a change. She would go to the city and visit friends. It would do her good, no doubt.

The little boys accompanied her a short distance on her way; and then, with many kisses and promises of candy, she smilingly vanished from their sight.

With merry play the days sped on. Uncle and aunts helped them to be contented and happy during the separation. Now and then busy papa made hurried visits to the country home. All went well for a time. Then came letters that were not read to the children. Mysterious whisperings and anxious faces—telegrams and secret consultations. What did it all mean? "Your mother is sick, children. But we hope she will soon be able to come home." They hoped so too. Young hearts are always hopeful; yet the days grew long and dark as they watched and waited, and a deep shadow fell again upon the children.

The mother failed day by day until there came a day when, in her husband's arms, she gently breathed her life away.

The sad news came at night. It was withheld till the morning light, for they dreaded its effect upon the eldest boy. The youngest need not yet be told. The others were only little children, and might be more easily comforted. The baby was taken from the house before the silent mother was carried in. No kisses now, nor cheery words from those pale lips.

"Mamma is going to get well and bring me candy," the baby prattled; and none could make answer or smile assuringly.

The next youngest boy looked at his mother, and longed to be again folded in her arms. When he went out into the cold without his overcoat his aunt said, "Put on your coat, or you will take cold." But he simply said, "I don't care if I get sick and die, for then you will put me in mamma's arms."

Baby wrote several letters to his mother asking her to come home. His little brother one evening pointed up to the stars and said, "Baby, mamma will never come back. She is up there in the sky." Baby looked up and said, "Yes, I see her."

But he could not understand it; and again he asked for paper and pencil, saying: "Grandma, I've written *five* letters to mamma, and she don't come. She must be very sick."

Dear little boys; mother has gone where sickness is unknown. Play merrily as you can. Mother must rejoice as she looks down and sees the loving care bestowed upon you. She must love to see you all together, growing up with love for each other.

Upon the gate post the children have pencilled, "Home, home, little boys' home."

God bless the home that welcomes the motherless boys.

M. C. M.

One of Our Darlings.

SHE has bright, laughing blue eyes and golden curls, and her name is Kate, but her pet names are "Golden hair" and "Curly locks." When she was a very little girl she attended a Sabbath-school entertainment and was delighted with all she saw and heard.

A Christmas song by several little girls was especially pleasing to her. After reaching home she tried to recall both words and tune, and with her mother's assistance she succeeded, but rendered the words in this way:

> "Ese thee kings oth olient ah,
> Olly ge-s they come thom athah
> Esked needin, still poceedin
> Sollowin yondah stah."

These were the words:

> "These three kings from Orient are,
> Bearing gifts, they come from afar.
> Westward leading, still proceeding,
> Following yonder star."

She was very fond of "playing lady," and would come to my room and say, "Auntie, pay I tame to vithit you!" "Very well," I would answer, "if you are the visitor you must do the talking."

She could think of little to say except to ask after imaginary members of my family, so she would open the conversation by saying, "How's your thathah?" (father). "Very well, I thank you." "How's your mothah?" "She is quite well, I thank you." "How's your chooldun?" (children). "They are quite well." "Well," then she would draw a very long breath, trying to gain time to think of something more to

say, but would invariably end with, "How's your samly?" (family).

When under five years of age she could easily sing as high as G, and knew several very pretty songs.

The infant class of the Sabbath-school which she attended gave an afternoon entertainment in the church one day, and the superintendent asked her to recite a short Bible verse. She readily said she would do so, but when she was called upon became embarrassed. She stood quite still for a few seconds without saying a word, then suddenly said "mamma" in a low voice. Her mamma quickly stepped to her side in front of the platform, when "Golden hair" took her hand and spoke out in a clear tone and repeated every word of her Bible verse without hesitation, so reassuring was her mother's presence.

Perhaps at some other time I will tell you more about my little niece who is now nearly six years of age.

AUNT PRUE.

CHILDREN'S PORTFOLIO.

"Thy Kingdom Come."

"THY kingdom come." The almighty God, maker of heaven and earth, rules over all by sovereign authority. He holds and governs the universe. Suns and moons and stars obey His laws. The seasons roll at His command. In Him we live and move and have our being. He is over and above all His works—the same yesterday, to-day and forever. He is good and true and wise and righteous, and worketh all things according to His infinite wisdom.

But while He rules the material parts of the universe, so that the glory of His power may be seen every day in the rising or setting sun, in the growing seed and in the ripening harvest, yet the world of mankind is full of wickedness, of horrible crimes and of shocking outrages. The children of men rebel in every generation against wise and wholesome laws. Their hearts are set to do evil. They sin against their own souls. They hate and harm their fellows. They do not wish to have God rule them. They profane His name, deny His goodness, murmur against His Providence, and speak lightly of His commands. They are living in rebellion, and bring the wrath of God's broken laws to the work of punishment, so that, in a disordered and chaotic kingdom, the children of men are without peace or comfort. They challenge the Almighty and are overcome in the conflict.

God governs the material world with law, with power, with sovereign sway, to which every atom submits. But he governs men by truth, by love, by mercy, by patience, and by tender sympathies. He delivers the mind from error, the heart from deceit, and the conscience from cold, unfeeling selfishness. As the kingdom of God comes into human hearts they are made free from the bondage of Satan and taught to love God, as He is in Christ, for their salvation. They are changed inwardly, from rebels to children, from a sharp, bitter war for wicked and destructive pleasures to a delight in holiness, and then love rules them so that they grow like unto God Himself.

The kingdom of God in human souls and on the earth is not meat or drink, but righteousness, peace and joy in the Holy Ghost. The sweetest virtues, the purest affections, the noblest motives, take the place of selfish desires, and then the light of an eternal day shines inward upon the mind. Love becomes the ruling power and men do not fear God nor dread His power nor despise His laws. On the contrary, they delight in His service, are pleased to obey His precepts and make His statutes their song in this the house of their pilgrimage. When this inward change has once been wrought by the Holy Spirit, His children come to know God, and that knowledge is eternal life. They love Christ and Christ saves them from sin and its dreadful results. They commune with the Holy Ghost, and He strengthens and purifies them. They have fellowship with the saints in heaven and saints on earth, and cultivate such feelings of friendship and good will as would, if universal, drive wars away and prevent the violent crimes that are now committed against the welfare of communities, States and nations.

E. S. P.

CLAVERACK, N. Y.

What Forgetting Did for Tommie.

"TWO palings are loose in the fence, I see," said Mr. Townsend to his son one morning; "they are on the east side, and I wish you to take the hammer and a few nails and make all tight again."

"Yes, sir, I'll fasten them on tight as I can."

"Be sure you do not forget to do it just as soon as you have finished your breakfast, my son, for it is the garden fence, and a pig could easily force an entrance, as the palings hang by one nail each."

"I'll remember, and go for the hammer and nails directly, father."

"Well, good by, all; I must hurry or I shall miss the train; it is about due now."

With a hasty kiss snatched from each pair of lips presented him, the kind father hurried off to the depot; his cotton shipped to Mobile must be looked after. So Master Tommie was left to attend to the fence. He intended to go just as soon as he had swallowed his last mouthful of corn-meal muffin and syrup, but Ed Crofts appeared on the scene at that very moment, shouting over the side gate:

"Tom, Tom! oh, Tom! hurry up and come out here! I got something to show yer."

As will be seen from his manner of speaking, he was not a young person of liberal education, but he had a kind heart beneath his ragged jacket, notwithstanding his lack of education. Moreover, he never presented himself in Tommie Townsend's well-regulated home, always hailing his friend from the gate-posts. Tommie bounded from his seat the minute he heard the familiar shout, shuffling in the remnant of his muffin with little regard to the size of his mouth. As he was putting on his cap his mother called out to him not to forget the broken fence.

"I'll be back directly—sha'n't be gone a minute, mother dear."

And he meant to be as good as his word. Tommie's intentions were always right; the trouble with him was what a little girl once called "a bad forgettity."

Ed had a fine young 'coon to show off that morning. An old negro had caught it alive for him, and he intended making a pet of it. Tommie was much excited over this baby from the woods and its master's plans for its comfort, and would have forgotten that there was such a thing as school if he had not seen some of the boys passing with their satchels on their shoulders. I am not quite sure that he would have noticed them, either, if they had not shouted to him, warning him of the lateness of the hour.

Now, there was to be a prize at the close of the term for the boy who had not been tardy once, and if matters continued as they stood at present, Miss Grant, their young lady teacher, might expect to furnish just fifty-six prizes, for not a boy had earned a tardy mark yet; no, not even Tommie with his "bad forgettity." He was not going to get one this morning, either, if he could help it. Home he flew as if on wings, huddled his books pell-mell (leaving his Reader behind) into his satchel, and, without waiting to hunt up mother, was off again like the wind.

He did not earn a tardy mark, it is true; but what do you think he saw in the garden as he entered the gate at noon? A great pig rooting up the turnips and everything else it could find. Ah, those two palings! Tommie armed himself with a long stick and ran at the pig as fast as two lively feet could carry him. They had a long chase of it, for that porker did not chance upon such a Thanksgiving dinner often. At last Piggy had to carry his kinky tail elsewhere, and sorely did he grunt over his interrupted feast. Tommie, all out of breath though he was, hurried for the hammer and nails. Alas! all the hammering in the world could not restore the choice sweet turnips his mother prized so highly, nor replant the other vegetables which Mr. Pig had uprooted and devoured.

Mother did not scold, but she talked very soberly to her boy about his naughty habit of forgetting, showing him how often it led to absolute disobedience, as it had done to day. She read him the parable of the father who had two sons, one always saying, "I go, sir," but never doing his father's will. She also told him that God had given him a memory, and would one day ask him how he had used it.

Tom went to school that afternoon with several new ideas in his head, and resolving as he trudged along, eating a bright red apple his loving mother had just given him, that he would try to remember hereafter that it was too mean for anything to treat his mother so. Yes, and what could he say when God asked him how he had used his memory?

And equally true is this of every one of us. Your heavenly Father gives *you* not only your memory, but every faculty of mind, every power of your body. Are you using them as He would have you? Your brain with its ability to think and reason, your eyes, your ears, hands, feet, and, most powerful of all, your tongue,—one of these days God will ask you how you have used them all. What will you say?—*Ruth Argyle, in The Morning Star.*

The Cider Curse.

THERE are some who object to drinking rum or brandy, but who think there is no harm in drinking cider. The stimulating and intoxicating principle in cider, wine, brandy, gin, rum, lager beer, and all these other intoxicants, is *the same;* it is alcohol, and alcohol is the same poisonous and deadly agent wherever it is found. Distil the alcohol out of cider, wine, beer, or brandy, and what is left would be simply dishwater. No man would drink cider if the alcohol were taken out of it.

"But sweet cider does not do any hurt," says one. No; and a man puts a barrel of *sweet cider* into his cellar; he drinks a glass of it, and it is sweet; he takes another glass, and that is sweeter; he keeps drinking and drinking until the barrel is empty, and the last glass is the sweetest of all; and then he is ready to tap a new barrel. You can no more tell when sweet cider becomes sour than you can tell when a boy becomes a man, or when a pig becomes a hog.

The man who commences with sweet cider is likely to proceed to sour cider, and finish off with rum, gin, brandy, whiskey, and all the catalogue of alcoholic poisons which ruin mankind and desolate the world. Boys, let cider alone!

Wonderful Calculations.

COUSIN LOIS selected not long ago from some paper an account of the calculations made in regard to the orbits of comets, and the accuracy of those reckonings as proved by the return of these celestial wanderers. It is wonderful how men have acquired such knowledge and ability.

But, "Little Heads," there is another lesson to be learned—one of resolute perseverance. Let me tell you of one of these calculators. His name was Joseph Hubbard. He graduated at Yale College, then became a clerk in the New Haven bank, became interested in astronomy, soon showed remarkable talent and was called to a position in the U. S. Naval Observatory at Washington. While he was there Biela's Comet began to go to pieces, separating first into two comets, and then going all to pieces and disappearing altogether as a comet. The November meteors are the fragments of this comet, which take fire as they strike the atmosphere of the earth. Prof. Hubbard set himself to calculating the positions and orbits of these two comets. How much work do you think that cost him? Four thick volumes of written pages of figures, with from one thousand to four thousand figures on a page! Think of that when you have long sums to do. By such labor the results of astronomical science have been reached.

UNCLE JOHN.

Little Heads Together.

DOUBLE ACROSTIC FOR DAME PLAYFAIR'S CLASS.

Primals and finals give the name of one of the greater prophets and his birthplace.

1. The high-priest who rescued Joash from Athaliah.
2. A king of the Moabites.
3. The city of the descendants of Rachel.
4. A preacher of good tidings.
5. The father of Samson.
6. A prophet who wrote the history of Rehoboam.
7. A mountain of Armenia.
8. The sick king to whom the Lord added fifteen years of life.

AN ENIGMA

Composed of 28 letters. The whole is a proverb.

25, 6, 28, 20, 13, 17, a place of sale.
23, 15, 1, 10, something that descends.
11, 9, 18, 3, a cupola.
7, 12, 19, 26, a species of soil.
14, 5, 27, 21, 17, fragrant.
2, 24, 17, a fruit of a shrub.
4, 16, 8, 21, a kind of fish.
22, an article.

"ITTALIE."

DIAMOND.

1. A letter. 2. Part of a neuter verb. 3. The staff of life. 4. A part of the head. 5. A letter.

JOSEPH.

Answers to Puzzles of March 17th.

Words Within Words—1. F-reel-y. 2. P-otter-y. 3. N-ada-b. 4. G-rave-l. 5. G-loom-y. 6. F-ell-y. 7. C-rat-e. 8. C-hole-r.

Pi.—

Twilight and firelight
Shadows come and go,
Merry chime of sleighbell's
Tinkling through the snow.

Riddle.—Plan-e-t.

Correct answers from Edith A. Glenney, E. M. Clark, Rappie Bowne, Lewis D. and Jennie Labagh.

What to Believe.

"Is there anything in these days of change and doubt that one can believe?" *(A Letter.)*

HE has no joy who has no trust!
The greatest faith brings greatest pleasure,
And I believe because I must;
And would believe in perfect measure.
Therefore I send
To you, my friend,
This key to open mines of treasure—
Whatever else your hands restrain,
Let faith be free, and trust remain.

Believe in summer's sun and shade,
Although to-day the snow be falling;
Expect glad voices in the glade,
Though now the winds alone are calling.
Have eyes to see
How fair things be;
Let Hope, not Fear, prove most enthralling,
And skies that shine will oftenest be
Stretched lovingly o'er thine, and thee.

Have loyal faith in all thy kin,
Believe the best of one another;
One Father's heart takes all men in,
Be not suspicious of thy brother.
If one deceive
Why disbelieve
The rest, and so all kindness smother?
Who the most looks for love will find
Most certainly that hearts are kind.

Regard the age with hopeful thought,
Not it, but thou thyself art debtor;
Behold what wonders have been wrought,
Believe the world is getting better.
Oh, be thou brave
To help, and save,
And free men's hands from every fetter,
Yet know that cheery hopefulness
Is the great factor in success.

Above all things in God believe,
And in His love that lasts forever;
No changeful friend thy heart to grieve,
Is He who will forsake thee never.
In shine or shower,
His blessings dower
The souls that trust with strong endeavor.
Believe, believe, for faith is best,
Believe, and find unbroken rest.

—*Marianne Farningham, in The Christian World, London.*

The Comets.

TO MORROW Fabry's comet will be found at 23 hours and 27 minutes of Right Ascension and 39 degrees and 28 minutes Northern Declination. In other words it will be in Andromeda, between the Square of Pegasus and Lacerta, north of about the middle of the Square. It is below the horizon before the darkness of evening begins, and is to be looked for about two o'clock in the morning. A fairly good opera glass would certainly bring it within view, and it must soon become visible to the naked eye, for it is rapidly increasing in brightness. There is an expectation that this comet may pass between the earth and the sun on about the 27th.

Barnard's comet is at about 1 hour and 49 minutes of Right Ascension and 35 degrees and 30 minutes of Northern Declination, or on the border of the Triangle and Andromeda. This, too, is to be looked for in the early morning, and should be fairly seen with an opera glass. It is increasing in brightness and size, but is inferior to Fabry's discovery. This comet is moving northwestwardly and Fabry's northeasterly. Both are expected to become visible to the naked eye next month, and we are to be favored with the unusual spectacle of two comets in the northern sky at one time. F.

An Interesting Service in Mexico.

CITY OF MEXICO, March 11th, 1883.

MY trip to this far-off city, of which I hope to write more fully when respite from incessant travel and sight-seeing in this wonderful land shall afford the opportunity, has enabled me to witness the first service of its kind ever held in the country. It was the installation of the Rev. Arcadio Morales as the pastor of a Presbyterian Church. "The land of the Montezumas" has never before seen a Presbyterian pastor regularly installed in office according to the forms and usages of the Presbyterian Church. The exercises were all in Spanish, and were participated in by the Rev. J. Milton Greene, who presided, preached the sermon, and asked the constitutional questions; by the Rev. Hesignio Forcada, who gave the charge to the pastor; by the Rev. Hubert W. Brown, who gave the charge to the people; and by the Rev. H. C. Thompson, of San Luis Potosi, who offered the installation prayer. The congregation was large, numbering fully four hundred, and though my companion, Gov. Bross, of Chicago, and myself could not understand what was said, we could easily see that the people were deeply interested, and we greatly enjoyed the singing, which was especially hearty and inspiring. Mr. Morales, of whom our Brother Greene spoke in the highest terms, impressed us from his appearance as an able and consecrated man. At the close of the service he received from his people a welcome which was general, cordial, and affectionate to a degree which I have never seen surpassed, if equalled, on similar occasions. His people are poor, but earnest and faithful. Six years ago they gave at the most but eight dollars a year; last year they gave over five hundred dollars It costs something to come out from the Papal Church in Mexico, and identify one's self with a Protestant Church. It involves frequently the sundering of the dearest earthly ties, and the sacrifice of the brightest earthly prospects. But they who come to know Christ Jesus as a Saviour, do not shrink from the sacrifice. Our mission work in Mexico is in an exceedingly prosperous and hopeful state. The Presbytery of the City of Mexico was just concluding its session when I arrived here. I have had the pleasure of meeting its members, a fine body of men. Our missionary force consists of two missionaries, two lady missionaries, twenty four ordained Mexican ministers, six Mexican licentiates, and three helpers. We have seventy five congregations and preaching stations, of which seven were opened in 1885. The number of communicants in the mission churches is 2 393. We have a theological seminary manned by two missionaries and one native instructor, and having a total attendance of twenty-seven, of whom fourteen are studying theology, while thirteen are in the preparatory department. We have also a girls' school, in which there are two American lady missionaries, and one native teacher, and with an attendance of twenty six, of whom all but two are boarders. The building which belongs to the mission is both substantial and beautiful, and is located in a very delightful quarter of the city, near the residence of our American Minister, Mr. Jackson, and thus in sight of the dear old flag which floats over his headquarters. Last but not least in this brief enumeration of our missionary forces, is the *El Faro, or The Lighthouse*, an illustrated monthly journal filled full of admirably selected religious reading, and with illustrations which would do credit to our best illustrated papers. To the editing of this paper, and to the translation into Spanish of some of our richest evangelical books, such as Hodge's "Way of Life," the Rev. Mr. Greene devotes a part of his most busy and most fruitful life. But of this work, as well as of this marvellously interesting country, it will remain to speak more fully in subsequent letters.—*Clement, in The Evangelist.*

Lyman Beecher Lectures at Yale.

GIVEN the Scottish Pulpit for a theme, with Dr. William M. Taylor to treat it, and it needs not the prophetic instinct to predict success. Such success has been realized in largest measure in the seven lectures of which the last was given to-day.

The introductory lecture was a graphic delineation of the characteristics of the Scottish people, with a concise sketch of the three periods in their ecclesiastical history and of the various branches of the Church, supplemented by an account of the method of ministerial education. The next lecture was devoted to John Knox, whose contributions to the Scottish pulpit were, the habit of expository preaching, vehemence of manner and undaunted courage.

Melville, Henderson, Rutherford, Dixon and Livingstone passed in review at the third lecture, the characterization of Rutherford being especially felicitous. In the fourth lecture, upon Robert Leighton and the field preachers, Dr. Taylor reached a height of eloquence which perhaps even he never attained before.

The portrayal of the moderates and evangelicals gave an opportunity which was well improved, to put in a strong plea for orthodox preaching. In the following lecture, too, which was wholly devoted to Chalmers, there was a similar exhortation. To day's lecture included sketches of John Brown, David King, W. L. Alexander, Norman McLeod, Guthrie and others, closing with two bits of advice, to wit: Be yourself, but do not preach yourself.—*March 26th, Correspondent of Congregationalist.*

Financial.

TUESDAY, April 6th.

THE coal companies in order to earn something and, as we hope, in order to be able to pay their employés better wages, are endeavoring to combine to raise the price of coal to consumers. At once the cry is raised by certain unwise writers for daily journals of "monopoly," "tyranny," and so forth. The companies are right. The price ought to be higher. The increase proposed is moderate and reasonable.

The imports of merchandise at this port last week were valued at $10,490,600 against $8 046,546 for the corresponding week of 1885; and the exports at $4,-260,444, against $5,824,232 last year. Since January 1st imports here amount to $111,291,838, against $98,-233,808 in the same part of last year; and exports to $52,800,604, against $84 424,624 in the corresponding period in 1885. The export of specie last week was $972 990, and thus far this year $21,629,312, against $8,128,468 last year. On account of a light demand for bills, sterling exchange yesterday sold at $4.86 for 60 day drafts and $4 88 for demand.

The banks reduced loans last week $6 252,000, lost in specie $624.800 and in legal tenders $2,537,600, and in deposits $9 426,600. The surplus of reserve was reduced $805 750, and became $11,991,400. The banks hold in specie $78,459,800 and of legal tenders $26 241,100. Loans on call last week were made at 1 1-2 to 5 per cent. Yesterday the rate on call was 1 1-2 to 2 1-2 per cent. The Bank of England rate remains 2 per cent.

No country besides the United States has a surplus of wheat of importance. Stocks in Europe are not as large as a few years ago it was thought they ought to be to provide for contingencies. Europe has been "bearing" the wheat market for some time. Quotations for grain yesterday were: Wheat here 91 7-8, in Chicago 74 7-8; corn here 45 3-8, in Chicago 34; oats here 35 3-4, in Chicago 30. Provisions are dull. Quotations for cotton yesterday were: April 9.16-17; May 9 27; June 9 39-40; July 9.47-48. Hay and straw supply light and prices firmer.

The Stock Market is unsettled while awaiting developments. The transcontinental war in rates continues, the agreement of the coal companies it was hoped would be concluded yesterday, the strike on the Southwestern roads continues but in a less severe form. Some securities, believed to be improving, advanced. The list generally was unsteady.

The public debt was reduced last month $14,087,-884. The bonded debt is now $1,240,681,462.

Dry goods merchants report a better spring trade than for two years.

News of the Week.

(Continued from page five.)

In Germany the majority of the Reichstag decided to increase the sugar tax and to accept anti-socialistic law.... Advices from Newfoundland report terrible destitution as still prevailing. One hundred families are on the verge of starvation....About fifteen thousand strikers refuse to return to work in the Charleroi District, Belgium....The Powers are all joining in remonstrating with Greece against war-like action ...Fifteen lives were lost in Alabama on account of the recent flood. A wide territory is under water and the damage is very great....Four inches of snow fell in Ohio yesterday....A million feet of logs have been swept away by the freshet in the Susquehanna river....The strikers are still out of employment in St. Louis and disorder is reported in Parsons, Kan., and Fort Worth, Texas....Ex-Alderman Pearson is arrested. He and Kirk each gave $25,000 bail.

MONDAY, 5.—Preparations are being made for war in the East....Strikers in Belgium arrested....It is reported that the breaking up of the British Cabinet is imminent if Ireland is given control of the customs. There will be trouble if such a measure is insisted upon by Mr. Gladstone....It is said that Parnell contemplates making arrangements to collect funds in America, irrespective of the League agents.... The body found in the Thames river corresponds with that of Frederick R. Nourse, Treasurer of the Oregon Railway & Navigation Company, who has been missing for a month. It is thought he was murdered....Great excitement among the strikers at Decaseville, Belgium....The Balkan Conference will appoint Prince Alexander Governor of East Roumelia for five years, ignoring the Prince's refusal to accept the appointment for that term....Fort Worth is in charge of the militia. No arrests....Eight wealthy Californians arrested for land frauds ...It is thought that the Senate will take up and pass without unnecessary delay the Arbitration bill which passed the House Saturday....Secretary Manning continues to improve. Other sick Cabinet members are improving....Trains are running in East St. Louis. ....An attempt was made to lynch a farmer in Missouri ... The people of Key West, Fla., are asking for aid. A large amount of supplies and money has been received.

TUESDAY, 6 —The strike on the Missouri Pacific system renewed somewhat yesterday....Marked improvement in condition of Secretary Manning....Reports of large damage from floods in South and West continues. Number of lives lost....The House by 159 to 62 voted $550,000 for site and $500,000 toward a building for the National Library. It is estimated that the building will cost about $3 000,000.... The House also passed a pension bill for all soldiers and sailors who enlisted for Mexican war....Rev Sam Jones and Rev. Sam Small left Chicago yesterday for Atlanta. ....By the elections in Spain on Sunday the Ministerialists secure a large majority... Greece still bent on war....Right Hon. Wm. E. Forster, eminent Liberal English statesman, died yesterday, in his 68th year....Strikers in Belgium sentenced to from three to five years' imprisonment....Bread riots in Milan....Great efforts making to defeat Mr. Gladstone's Irish bills

Our readers will notice on page 16 a change from the small advertisement of Le Page's Liquid Glue, showing the small can or bottle. Instead of the simple announcement of its merits, those who use it, amount of sales, how sample can be obtained, &c., the Russia Cement Company perform a praiseworthy act in revealing a fraud which is the more contemptible, because it affects only the smallest size for family use (of bottle goods), and therefore affects those who are obliged to buy in small quantities rather than those who are able to stand the imposition. In addition to the statements of the advertisement, which we have from good authority are exact in details, we have it from sources unquestioned that various statements promulgated through the press, by show cards, &c., of other glues as receiving endorsements from high government officials, are entire fabrications with not even the color of truth. In point of fact, the Smithsonian Institution (as well as other Government Departments) have used, and still use, LE PAGE'S LIQUID GLUE exclusively, reason for which is found in its containing no acid, while we are informed all others have an acid base; and in its superior strength. At New Orleans, on a Riehle Testing Machine, a block of Georgia pine, one inch square, butted, registered 1,612 pounds before parting. LE PAGE'S LIQUID GLUE does not need our especial praise; the fact that such manufacturers as the Pullman Palace Car Co. have adopted it shows its worth to every wood worker, and for every family in the land.

Our readers will confer a favor upon the publishers of this paper and, perhaps, find it to their own advantage if, when answering an advertisement found in these columns, mention is made that it was seen in THE CHRISTIAN INTELLIGENCER.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.

Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.

Marking-plates furnished when desired.

NEW YORK, April 3, 1886.

BUTTER.—Receipts for the week, 20,265 pks.; exports 1,051 pks.

Good useful old butter has gone out clean and is done for this season. There are some lots of low grades, however, knocking around the market and selling to packers and exporters at 6a10c New butter has been taken clean every day this week, and the market closes bare of stock, and all good stock wanted at quotations. We quote:

New butter, fancy creamery	.34	@35
do do dairy	30	@31
do ordinary dairy	22	@25
do poor to common	15	@20

CHEESE.—Receipts for the week, 10,993 boxes; exports 15,141 boxes.

Exporters bought lines of fine white cheese at 10¾ a11¼c., and colored ones at 11a11¼c., and skims at 2½a6c. Market closes with light stock and firm prices. We quote:

Choice full cream colored cheese	.11	@11½
" " white "	1	¾@11¼
Good early useful cheese	8	@10
Skimmed cheese	2	@ 6

EGGS.—Receipts for the week were 20,968 bbls. and 16,462 cases.

Sales to-day, Saturday, 12a12½c. for best marks fresh eggs

MAPLE SUGAR —Supply is largely increased and trade slow at 7a9c. Syrup 75c. per gallon can.

INDIGESTION, DYSPEPSIA, nervous prostration, and all forms of general debility relieved by taking *Mensman's Peptonized Beef Tonic*, the only preparation of beef containing its *entire nutritious properties*. It is not a mere stimulant like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, over work, or acute disease; particularly when resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York. Sold by druggists.

Publisher's Department.

Difficulty of breathing, a short, dry cough, a quick pulse, and pain in the left side are symptoms of approaching consumption. Relieve the chest and cure the cough with Hall's Honey of Horehound and Tar. This remedy is swift and certain, at any drug store at 25c, 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

The gloomy fears and the weariness of soul, of which so many complain, would disappear if the blood were made more healthy before it reaches the brain. Ayer's Sarsaparilla purifies and vitalizes the blood, and thus conduces to health of body and mind.

The pain and misery suffered by those who are afflicted with dyspepsia are indescribable. The relief which is given by Hood's Sarsaparilla has caused thousands to be thankful for this great medicine. It dispels the causes of dyspepsia, and tones up the digestive organs.

Relief is immediate, and a sure cure. Piso's Remedy for Catarrh. 50 cents.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy, sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

THE CLASSIS OF ALBANY will meet on the third Tuesday of April, at 7.30 P.M., in the Madison Avenue Reformed Church of Albany. Consistorial minutes are to be presented for examination. Consistorial reports on the State of Religion are to be sent to the Rev. A. M. Arcularius, New Baltimore, ten days before the meeting.

J. LANSING PEARSE, S. C.

THE CLASSIS OF BERGEN will meet in stated session in the First Church of Hackensack on the third Tuesday in April, (20th), at 10 o'clock. Reports on the State of Religion must be sent to Rev. J. H. Suydam, (Chairman), ten days before the meeting. Consistorial minutes must be presented at this meeting. P. V. VAN BUSKIRK, S. C.

THE SOUTH CLASSIS OF BERGEN will meet Tuesday, April 20th, at 10.30 A.M., in the Second Church of Hudson City. The yearly reports of the churches are to be sent to Rev. W. R. Duryee, 239 Pacific avenue, Jersey City.

WM. RANKIN DURYEE, S. C.

THE CLASSIS OF GENEVA will meet in stated spring session in the Reformed Church of Farmer Village, the third Tuesday (20th) of April, at 2.30 P.M. Consistorial reports on the State of Religion, with full statistics, are to be sent ten days previous to the Rev. J. W. Te Winkel, chairman of committee. Vacant churches and ministers without charge are required to report at this session. The Consistorial Books of Minutes from churches are to be presented and Classical dues are to be paid in. Applications of feeble churches for aid from the Board of Domestic Missions are to be sent ten days previous to Rev. P. De Bruyn, Chairman of Committee on Church Extension. J. WHITBECK, S. C.

THE CLASSIS OF GREENE will meet in the Reformed Church of Leeds on Tuesday, April 20th, at 10 o'clock A.M. Public services at 2 o'clock P.M. Consistorial records must be presented and Classical dues paid at this meeting, and the annual reports of the churches sent to Rev. E. N. Sebring ten days previous to the meeting. B. VAN ZANDT, S. C.

THE CLASSIS OF HUDSON will meet in regular session in the Reformed Church of Gallatin, the third Tuesday in April, at 10 o'clock A.M. The usual sermon will be preached at 10 30 A.M. Consistories are urged to observe the rule to send their statistical table and report to the address of the Stated Clerk at least ten days previous to this meeting.

T. S. DUSINBERRE, S. C.

THE CLASSIS OF ILLINOIS will meet in regular session in the Church of Irving Park, on the second Tuesday (13th) of April, at 2 P.M. Classical dues to be paid. J. S. JORALMON, S. C.

THE CLASSIS OF IOWA will convene in regular spring session in the American Reformed Church, Orange City, Iowa, on Tuesday, April 13th, 1886, at 10 o'clock A.M. The Rev. J. W. Warnshius will preach the sermon on the evening of the first day. Minutes of consistories must be presented and Classical dues paid at this session. Reports of consistories must be sent to the Rev. J. A. De Spelder, Orange City, Iowa, Chairman of Committee on State of Religion. Requests for appropriations from the Board of Domestic Missions to be sent to the Rev. A. Buursma, of Orange City, Iowa. The Rev. F. Schaeffer, from the German Reformed Church, Neosho, Mo., and pastor-elect of Monroe, Iowa, Reformed Church, will be examined at this session.

L. DYKSTRA, S. C.

THE CLASSIS OF KINGSTON will meet in stated session, April 13th, at 11 A.M., in the Church of Rosendale. Sermon by Rev. I. B Church. The Chairman of the Committee on the State of Religion is D. B. Wyckoff. Consistories will please present their minutes of sessions.

DEWITT B. WYCKOFF, S. C.

THE NORTH CLASSIS OF LONG ISLAND will meet in regular session in the First Reformed Church of Jamaica, on Tuesday, the 20th day of April, 1886, at 10 o'clock A.M. Consistorial minutes are to be presented. Consistorial reports to be sent to the Rev. Wm. H. DeHart, Chairman of the Committee on State of Religion, at least ten days before the meeting of Classis. W. H. TEN EYCK, S. C.

THE SOUTH CLASSIS OF LONG ISLAND will meet (D. V.) in stated session in the Reformed church at New Lots, on Tuesday, April 20th, 1886, at 10 o'clock A.M. Consistorial reports must be sent to Rev. Daniel Van Pelt, Chairman of Committee on State of Religion, East New York, at least ten days before the meeting of Classis. Consistorial minutes must be presented at this meeting.

R. G. STRONG, S. C.

THE regular spring meeting of the Classis of Michigan will be held April 13th, in South Bend, Ind., commencing at 7 P.M. Church records and Classical dues will be called for at this session.

A. PAIGE PEEKE, S. C

THE CLASSIS OF MONMOUTH will meet in stated session in the Reformed church at Holmdel, on Tuesday, the 13th day of April, 1886, at 3 o'clock P.M. The sermon will be preached on the evening of that day by the Rev. Theo. W. Wells, and an essay read by Rev. Charles D. Buck, D.D., on the Principles and Modes of Systematic Beneficence. Consistorial reports should be sent at least ten days before the meeting of Classis to the Rev. Elias Mead, Keyport, N. J., and all Classical dues should be paid.

S. C.

THE CLASSIS OF MONTGOMERY will meet in ordinary session in the Reformed Church of St. Johnsville, on Monday evening, April 19th, at 7.30 o'clock. Reports of consistories are to be sent to Rev. James Demarest, Jr., D.D., at least ten days before the meeting A J HAGEMAN, S. C.

THE CLASSIS OF NEWARK will meet in stated session on Tuesday, April 13th, at 10 o'clock, in the Reformed Church of Franklin. Train leaves on N. Y. L. E. & W. R. R. at 9.05 A.M.

HENRY VEHSLAGE, S. C.

THE CLASSIS OF NEW BRUNSWICK will meet in stated session in the Reformed Church of Bound Brook, on Tuesday, April 20th, at 10 A.M The reports on the State of Religion will be sent to Rev. Alex. McWilliam, East Millstone, ten days before the meeting of Classis. E. T. CORWIN, S. C.

THE CLASSIS OF NEW YORK will meet in stated session on the third Tuesday (the 20th) of April, in the lecture-room of the church, 5th av. and 29th st., at 10 o'clock A.M. All consistorial reports are to be sent to Rev. G. H. Smyth, Chairman of Committee on the State of Religion, 127 East 127th street, and all applications for aid to Rev. Oliver H. Walser, Chairman of Committee on Recommendations, 131 East 86th street, at least ten days before such meeting of Classis.

OLIVER H. WALSER, S. C. *pro tem.*

THE CLASSIS OF ORANGE will meet in regular spring session in the Church of Montgomery, on Tuesday, April 20th, at 2 P.M. Consistorial reports to be sent to Rev. F. S. Schenck, Chairman of Committee on State of Religion, ten days before meeting.

R. DEWITT, S. C.

THE CLASSIS OF PARAMUS will meet in stated session in the Second Church of Lodi, on Tuesday, April 20th, at 11 A.M. Consistorial reports must be sent to the Rev. W. C. Stitt, Piermont, N. Y., Chairman of the Committee on the State of Religion, before April 10th. JOHN C. VAN DEVENTER, S. C.

THE CLASSIS OF PHILADELPHIA will meet in the church at Neshanic, N. J., April 0th, at 11 o'clock A.M. Delegates from Philadelphia leave 9th and Green, Bound Brook line, at 7.30 A.M. At Bound Brook change to Central R. R., and at Somerville to South Branch, R. R. Consistorial reports will be sent ten days previous to meeting to Rev. Samuel Streng, Churchville, Bucks Co., Pa.

W. B. VOORHEES, S. C.

THE CLASSIS OF POUGHKEEPSIE will meet in stated session in the Second Church of Poughkeepsie on Tuesday, April 20th, at 10.30 A.M. Consistorial reports to be sent to Rev. J. E. Lyall, Chairman of Committee on State of Religion, at least two weeks before the meeting. A. P. VAN GIESON, S. C.

THE CLASSIS OF RARITAN will meet in stated spring session on the second Tuesday, the 13th of April, 1886, in the Reformed Church of North Branch, at 10.30 A.M. Statistical reports will be sent to Rev. Marion T. Conklin, White House, ten days before. Consistorial records will be laid before Classis, and Classical dues will be paid.

JOHN. F. MESICK, S. C.

THE CLASSIS OF RENSSELAER will meet in stated session in the Multzeskill Church, on Tuesday, April 20th, at 10 30 A.M. Consistorial minutes should be presented. Consistorial reports should be sent to the Rev. H. A. Hendrickson ten days before the meeting. EDWARD A. COLLIER, S. C.

THE CLASSIS OF SARATOGA will meet in regular session in the Reformed church at Greenwich, on Tuesday, April 20th, at 10.30 A.M. Consistorial reports are to be sent to Rev. Ira Van Allen at least ten days before meeting.

J. W. BEARDSLEE, S. C.

THE CLASSIS OF SCHENECTADY will meet in stated session in the First Reformed Church of Schenectady, on Tuesday, April 20th, at 10 o'clock A.M. Consistorial minutes are to be presented for examination. Consistorial reports are to be sent to the Rev. Robert Doig, Scotia, N. Y., at least ten days before the meeting. C. P. DITMARS, S. C.

THE CLASSIS OF SCHOHARIE will meet in stated session at Cobleskill, on Tuesday, April 20th, at 11 A.M. Classical dues must be paid at that time. Rev. D. K. Van Doren, of Middleburgh, N. Y., is the Chairman of the Committee on Classical Report, to whom reports on the State of Religion should be sent at least ten days prior to the meeting. Consistorial records must be presented at this meeting.

D. K. VAN DOREN, S. C.

THE CLASSIS OF ULSTER will meet in stated session on the second Tuesday (13th) of April at 11 o'clock A.M., in the Reformed Church of Plattekill. Rev. W. A. Wurts is Chairman of the Committee on Classical Report, to whom Consistorial reports should be sent at least ten days previous to the meeting. Consistorial minutes are to be presented at this meeting. J. N. VOORHIS, S. C.

CLASSIS OF WESTCHESTER.—Regular meeting Tuesday, April 20th, at 10 A.M, in the Church of Greenburgh (Elmsford). Sermon by Rev. Henry De Vries. Consistorial reports are to be sent to Rev. P. A. Wessels, Neperan, N. Y., before April 10th. Applications to Board of Domestic Missions to Rev. Dr. Todd, Tarrytown. Annual reports of all ministers, and elders' books are to be presented at this meeting. CHAS. K. CLEARWATER, S. C.

THE address of the Rev. Wm. H. Clark, D.D, of Nyack, N. Y., will be No. 1517 North 10th street, Philadelphia Pa., after April 1st.

CORRESPONDENTS will hereafter please address Rev. Wm. Moerdyk at Pella, Iowa.

CORRESPONDENTS will please address Rev. A. Parsons at Knox, Albany County, N. Y.

Woman's Board of Foreign Missions.

RECEIPTS FROM FEB. 9 TO MARCH 12, 1886.

From Workers for Jesus, Paramus, N.J., $6.06; 2d Poughkeepsie, N. Y., 70; Gleaner receipts from Oct. 26, 1885, to Feb. 12, 1886, 222.48; Raritan, N. J., 30; Mrs. J. H. Van Doren, 5; Readington, N.J., 25.26; Aquackanonck, N.J., 100; 5th av. and 48th st., N.Y., 161; Madison av., Albany, N. Y., 192; 5th av. and 29th st., N. Y., 198; Fordham, N. Y., 30; Gibbsville, Wis., 40; Miss Eliza Van Deusen, 10; New Baltimore, N.Y., 20; Kiskatom, N.Y., 26.69; Lisha's Kill, N.Y., 25; Middletown, N. J., 60; South Church, N.Y. city, 100; Greenpoint, L.I., 50; New Paltz, N.Y., 34.50; Fishkill Aux. and S. S., 60; Fishkill S. S., 20; Brinkerhoff Mission Band, Fishkill, N.Y., 14.25; In memory of Charlotte W. Duryee, by her mother, 100; Ellenville, N.Y., 10; 4th Grand Rapids, Mich., 6; Yonkers Aux., 30; Editress Gleaner, 20; Somerville, N. J., 57.75; North Branch, N.J., 50; Willing Workers, Claverack, N. Y., 6 40; Aux., Closter, N. J., 32.30; A Friend to Missions, 10; Lafayette, Jersey City, N.J., Aux., 105; 1st Paterson, N.J., Aux., 25; 1st Albany, N. Y., 25; Guilderland, N. Y., 5; Aux., Harlem, N.Y., 200; Port Jackson, N.Y., 17.77; 2d Philadelphia Aux., 20; 2d New Brunswick, N.J., 265.15. Total, $2,445.61.

Parties wishing to remit will please do so by check, if possible, made payable to the Treasurer, or by registered letter, but *not* by Post Office order.

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39 West 46th street, New York City.

Absolutely Pure.

This powder never varies A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

Day and Night

During an acute attack of Bronchitis, a ceaseless tickling in the throat, and an exhausting, dry, hacking cough, afflict the sufferer. Sleep is banished, and great prostration follows. This disease is also attended with Hoarseness, and sometimes Loss of Voice. It is liable to become chronic, involve the lungs, and terminate fatally. Ayer's Cherry Pectoral affords speedy relief and cure in cases of Bronchitis. It controls the disposition to cough, and induces refreshing sleep.

I have been a practicing physician for twenty-four years, and, for the past twelve, have suffered from annual attacks of Bronchitis. After exhausting all the usual remedies

Without Relief,

I tried Ayer's Cherry Pectoral. It helped me immediately, and effected a speedy cure.—G. Stoveall, M. D., Carrollton, Miss.

Ayer's Cherry Pectoral is decidedly the best remedy, within my knowledge, for chronic Bronchitis, and all lung diseases. —M. A. Rust, M. D., South Paris, Me.

I was attacked, last winter, with a severe Cold, which, from exposure, grew worse and finally settled on my Lungs. By night sweats I was reduced almost to a skeleton. My Cough was incessant, and I frequently spit blood. My physician told me to give up business, or I would not live a month. After taking various remedies without relief, I was finally

Cured By Using

two bottles of Ayer's Cherry Pectoral. I am now in perfect health, and able to resume business, after having been pronounced incurable with Consumption.—S. P. Henderson, Saulsburgh, Penn.

For years I was in a decline. I had weak lungs, and suffered from Bronchitis and Catarrh. Ayer's Cherry Pectoral restored me to health, and I have been for a long time comparatively vigorous. In case of a sudden cold I always resort to the Pectoral, and find speedy relief.—Edward E. Curtis, Rutland, Vt.

Two years ago I suffered from a severe Bronchitis. The physician attending me became fearful that the disease would terminate in Pneumonia. After trying various medicines, without benefit, he finally prescribed Ayer's Cherry Pectoral, which relieved me at once. I continued to take this medicine a short time, and was cured. —Ernest Colton, Logansport, Ind.

Ayer's Cherry Pectoral,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price $1; six bottles, $5.

PILES. Instant relief. Final cure in 10 days, and never returns. No purge, no salve no suppository. Sufferers will learn of a simple remedy free, by addressing C. J. MASON, 78 Nassau St., N. Y.

The Church.

The Father's Word.

Nehemiah 8.

THE strenuous endeavor ceased at length,
Because the task was finished. Stone by stone
The patriots had built up the ruined wall,
Nor worked le s merrily because they toiled
To the discordant chorus of their foes,
And had their swords beside them. Each man's home
Lay near his work; and, as he glanced aside
And saw his children playing while he wrought,
His heart grew light within him, and his hands
More strong to bear the over-time and strain
Of that great struggle. But it was not long,
Because "the people had a mind to work."
And now, each man had rest within his home,
For high walls girt the city, and shut out
The attacking enemies.

Whence comes the thought
That moves as with one impulse at one time
Thousands of people? Unto Israel,
Safe once again within their promised land,
And in the city of their fathers safe,
There came a longing for the holy Word
Of Him who once had loved their nation more
Than all the world beside, whose hand had been
Still over them for good, whose light had led
Their fathers through the lonesome wilderness,
And who had given to these their sons to take
Their harps down from the willows, and sing forth
The Lord's song in the land that was not strange.
They thought of all these things, and as they thought
They hungered for His love. So they came forth
Together as one man into the space
Before the water-gate, and called the scribe
To read to them the law.

All eyes were turned
To Ezra, when he there unrolled the book,
While all the people bowed their heads in awe,
Worshipping God. And then with their whole hearts
They listened while the sacred words were read.
And as they heard, the penitence and love
Of those who felt as prodigals returned
Unto their Father's house, moved them to tears.

From dawn to midday did they listening wait,
In patience and in wonder, and they wept
The more, the more they understood God's law
And His requirements, and their many sins.
But presently their teacher comforted
Their hearts, and bade them feast right merrily,
And send a portion to the poorer ones,
Because the day was holy, and they needed not
To be afraid, or mourn, since the great joy
Of God should be their strength.

Full oft to-day
The people gather in the open space,
And listen. But the difference is this—
That if the words are God's, short space of time
Can they afford; if some loquacious man
Prating of rights, not duties, hold their ears,
He has the better chance of teaching them.
And they go willingly the feast to keep,
But ask, not give, and seize, but not dispense
The goodly portions. They have many things,
Yet say that they have nothing. Ah! they lack
The joy that would be strength—the joy of God,
And therefore are they hungry, therefore weep.
If they but came, and sought the Father's Word;
And if their leaders gave not theirs but His;
And if they understood, and loved His law,—
Then would they go away to mirth and peace.

—*Marianne Farningham, in The Christian World, London.*

The First Shaftesbury Memorial Hall.

MEMORIALS to the late Earl of Shaftesbury are springing up abundantly, but none more appropriate than that which was dedicated to his memory on Tuesday afternoon in the form of a Mission Hall in the very heart of Bethnalgreen. The District Committee of the London City Mission, determined, eleven years ago, to hire a hall in which their missionary could supplement his house to-house visitation. Two rooms in a small house in Gibraltar-walk were thrown into one, and audiences varying from fifty to ninety persons have been gathered. The success which attended the work encouraged the committee to make an effort to provide one with increased accommodation, and on Tuesday afternoon the memorial stone laying and opening ceremonies were performed at one and the same time by Mr. and Mrs. J. H. Buxton. The present Earl of Shaftesbury was to have presided over the opening ceremony; but a letter was read from him deeply regretting that he was too unwell to be present at the meeting that afternoon. Several Members of Parliament had promised to be present, but in prospect of a division on Mr. Dillwyn's resolution prayed to have themselves excused. Mr. E. H. Pickersgill, however, the Member for Southwest Bethnal-green, was present, and, speaking from personal knowledge of the missionary's work, expressed his hearty goodwill for his success in the new hall. The premises consist of a room on the ground floor, capable of holding about 150 people, and of four rooms on the upper floor, to be used for reading rooms and classes for religious instruction. The total cost of building, furnishing, etc., has been about £465, and toward this the sum of £275 has already been subscribed, apart from the contents of purses handed in by the scholars of the Sunday-school, and others connected with the mission, on the day of opening. In the course of the meeting it transpired that other Shaftesbury Memorial Halls are either now being erected, or being subscribed for by friends who think they cannot do better service toward the poorer classes of London than by this means to keep the memory of him who lived and worked for them ever fresh in their minds. A large and influential company supported Mr. Buxton with their presence on Tuesday last, and good omens for the future prosperity of the work to be carried on in the first Shaftesbury Memorial Hall were plentiful on all sides. The people of the surrounding neighborhood, though of the very poorest class, have entered heart and soul into the erection of this hall, as was practically manifested by the purses which they handed in, containing sums from half a crown to over £11.—*Christian World, London, March 11th.*

Impressive Audiences.

TWICE, now, have we seen 6,000 "men only" in that rink to listen to Evangelist Jones. The impressions named by us last week, consequent upon the first grand sight, were even deepened last Sunday when 6 000 more men faced a chilly, damp, penetrating day of sloppy discomfort, and forgot all things as they heard the truth. Twice also have we seen 6,000 "women only" (with clergymen and the reporters) listening to two incomparable talks "to wives" and "to mothers." The one spectacle suggested eager, earnest, clear-headed, even if sometimes wrong headed masculinity. The other had its suggestion of mighty forces whose secret lay in unquestioning and non-arguing instinctive devotion to purity and truth. The one crowd fairly thundered out the hymns in great waves of sound that made earth tremble, while the other thrilling soprano tempest suggested forces that substitute intense perseverance for thunderous dynamics. Few eyes have seen 6,000 women's faces turned eagerly toward one focal point. We confess to sensibility to a subtle, tremendous something in presence of wives and mothers that did not move one when the men gazed at the platform. The men could furnish generals, rulers, and mighty powers, but the women suggested resistless, insinuating energy that none but God can stay. Churches and papers are doing grand work, but those sermons by Jones excel in influence among good men and women who have not realized each other's existence and coöperation until thus assembled. No more mighty force has ever been felt in Chicago than that one which Mr. Jones set in motion during those rink services.—*Northwestern Christian Advocate.*

THE SUNDAY-SCHOOL.

Home Readings.

Lesson 3, Second Quarter.

M. The First Miracle. ..... John 2: 1-11.
T. The First Marriage ..... Gen. 1: 15-25.
W. The Marriage of the Lamb..... Rev. 19: 1-13.
T. A Feast of Fat Things ..... Isa. 2 : 1-12.
F. Without Money and Without Price ..... Isa. 55: 1-13.
S. Do All to the Glory of God..... 1 Cor. 10 : 21-33.
S. The Life More than Meat..... Matt. 6: 24-34.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

April 18th.—"*The First Miracle.*"—*John* 2: 1-11.

Golden Text.—"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."—John 2:11.

Central Truth.—"Whatsoever he saith unto you, do it."—John 2:5.

Introduction.

JOHN dwells with peculiar fulness upon the events of the first and last weeks of Christ's public ministry. He brings us at the outset into that inner circle of friendship and revelation in which he himself had found a place. The scene described in our lesson may be regarded as a step in transition from private to public relations. In order to understand the facts recorded we must suppose that the report of the baptism of Jesus and of the witness of John the Baptist to Him had reached Galilee before the arrival of the little company. These reports, added to what Mary had hidden in her heart, would naturally cause her to be in an expectant state of mind, looking for some manifestation of power which would place her son in an exalted position before the people.

The Lesson.

Theme.—Jesus in the Home.

I. Jesus as Guest.—vs. 1-3.

V. 1.—"*The third day there was a marriage in Cana of Galilee.*" Cana was probably a village not far from Nazareth. The site has not been satisfactorily settled. We know nothing of the persons in whose honor this feast was made. The human relations of the scene sink out of sight before its connection with the work of Jesus. It would seem probable that the parties were kindred to the holy family. "*The mother of Jesus was there.*" She seems to have been present not only as a guest, but as an intimate friend, relieving the hostess of some care in reference to the details of the feast.

V. 2.—"*Both Jesus was called and his disciples.*" Speaking according to modern customs we should say that the invitations to this feast must have been issued during Jesus' absence from home of over a month, so that He did not receive His notice until upon His arrival at Galilee, when the generous hospitality of the times and country immediately included His friends in the invitation hastily sent to Him.

V. 3.—"*When they wanted wine.*" When the wine began to fail, but before the failure was known to any, perhaps, besides Mary. This unforeseen failure of supplies was very probably due to the unexpected addition of six or seven guests to the party. "*The mother of Jesus said unto him, They have no wine.*" Many explanations have been given of this appeal which Mary made to Jesus, but when we remember what she knew concerning Him, and that she must have heard at least on that occasion something concerning the events of the past few days, it is not strange that she should have expected that the hour for His being manifested to Israel had come, and that He might at the same time make a display of power and relieve the embarrassment of her friends, especially since this embarrassment was due to the presence of Jesus and His disciples.

II. Jesus as Master.—vs. 4-8

V. 4.—"*Woman, what have I to do with thee?*" While these words were intended to convey a needed rebuke, yet they were spoken with the utmost tenderness and respect. Mary had been accustomed to the subordination of Jesus to herself in the home life; that was now at an end. She needed to learn that henceforth He was to be recognized as master in her heart and everywhere. He accepted the information which she gave, but which He did not need, and put aside forever any claim on her part to influence over His actions. "*Mine hour is not yet come.*" The hour for which Mary was looking of Divine manifestation. That hour did not come until He was lifted up to draw all men unto Himself.

V. 5.—"*Whatsoever he saith unto you, do it.*" Mary recognized the force of Jesus' words and immediately abdicated in His favor. By her remark to the servants she indicated her faith in His interposition, while she herself retired from the scene.

V. 6.—"*There were set there six waterpots of stone.*" The frequent washings of feet, hands, and utensils which the laws and customs of the Jews required, necessitated an abundant supply of water. These jars would hold, it is estimated, about three barrels altogether.

V. 7.—"*Jesus saith unto them, Fill the waterpots with water.*" It is probable that at this stage in the feast the jars were almost empty, and that an entirely fresh supply was provided. "*And they filled them to the brim.*" The servants accepted Mary's directions to obey Jesus, with the utmost heartiness.

V. 8.—"*He saith unto them, Draw out now, and bear unto the governor of the feast.*" Without any ceremony He thus wrought His work of God.

> "The conscious water saw its God
> And blushed itself to wine."

The question has been raised whether Jesus changed the nature of all the water, or only of so much as was needed for the feast, thus performing a repeated miracle, whenever any was drawn out of the waterpots. The plain inference is that He changed it all, and thus provided not only for the emergency, but left a supply for future needs. As Godet says, "It was the rich wedding gift by which the Lord honored this house, where He with His attendants had just been hospitably received. It was the enduring monument of the Master's benediction upon the youthful household formed under His auspices."

III. Jesus as Lord.—vs. 9-11.

V. 9.—"*When the ruler of the feast had tasted the wine.*" This person was sometimes a guest, but often a hired attendant, whose office it was to inspect all provisions before they were offered to the guests. "*Knew not whence it was, (but the servants which drew the the water knew.)*" The knowledge of this miracle was made public by the combined evidence of two independent classes of witnesses. Those who drank knew that it was wine, those who had drawn knew that it had been water.

V. 10.—The ruler thought that the bridegroom had made a great mistake in holding back such fine wine until the taste of the guests had been dulled by satiety. His words in this verse were the expression of a common remark among convivialists and do not imply anything concerning the sobriety of those present at this feast. It is evident that Jesus made real wine on this occasion, but this does not constitute an argument in favor of indiscriminate wine drinking under different conditions.

V. 11.—"*This beginning of miracles did Jesus.*" This remark of the author disposes of all the alleged miracles of his boyhood, and makes this scene the starting point of His wonderful work among men. "*And manifested forth his glory.*" This miracle magnified both the humanity and divinity of Jesus. As guest, master, and Lord, He revealed Himself to those who had eyes to see, and ears to hear. "*His disciples believed on him.*" The impression upon the most of those present was transient, but it remained indelibly written upon the memories of His disciples, who had already yielded themselves to His influence. "To him that hath shall be given."

LESSONS FOR TO-DAY.

1. Where Jesus is welcomed there His disciples should be received.
2. The presence of Jesus brightens all pure joys.
3. That which is given to Jesus occasions no real lack to the giver.
4. Jesus helps in His own time and way.
5. Jesus blesses graciously.
6. Jesus blesses abundantly.
7. Jesus blesses richly.
8. The work of Jesus manifests His glory.
9. "Believe me for the very works' sake."

The Little Maid's Amen.

A RUSTLE of robes as the anthem
Soared gently away on the air—
The Sabbath morn's service was over,
And briskly I stepped down the stair;
When close, in a half-lighted corner,
Where the tall pulpit stairway came down,
Asleep crouched a tender, wee maiden,
With hair like a shadowy crown.

Quite puzzled was I by the vision,
But gently to wake her I spoke,
When, at the first word, the small damsel
With one little gasp straight awoke.
"What brought you here, fair little angel?"
She answered with voice like a bell:
"I tum, tos I've dot a sick mamma,
And want 'oo to please pray her well!"

"Who told you!" began I; she stopped me:
"Don't nobody told me at all;
And papa can't see tos he's cryin',
And 'sides, sir, I isn't so small;
I's been here before with my mamma,
We tummed when you ringed the big bell;
And ev'ry time I's heard you prayin'
For lots o' sick folks to dit well."

Together we knelt on the stairway,
As humbly I asked the Great Power
To give back her health to the mother,
And banish bereavement's dark hour.
I finished the simple petition,
And paused for moment—and then,
A sweet little voice at my elbow
Lisped softly a gentle "Amen!"

Hand in hand we turned our steps homeward,
The little maid's tongue knew no rest;
She prattled, and mimicked, and caroled—
The shadow was gone from her breast;
And lo!—when we reached the fair dwelling—
The nest of my golden-haired waif—
We found that the dearly loved mother
Was past the dread crisis—and safe.

They listened amazed at my story,
And wept o'er their darling's strange quest,
While the arms of the pale, loving mother
Drew the brave little head to her breast;
With eyes that were brimming and grateful
They thanked me again and again—
Yet I know in my heart that the blessing
Was won by that gentle "Amen."

—*Gospel Expositor.*

"It Pays to Be Manly."

THIS is what Alfred Stanley said to a boy standing idle in front of a store who jeered at his manly appearance. Alfred spoke, and would have walked quietly on, but the boy said, "It does, eh? How much a week?" Something in the tone made Alfred stop. "I am paid every day, and every hour, and really every minute," he replied. "Come, now, no fooling." "I am truely paid," said Alfred, seriously; "and I invest capital in a place where it is safe. I can never lose it." The boy's attempt at raillery fell before Alfred's earnest face and manner, and he listened with something more of respect than he had shown in a long time, as Alfred continued: "I am not paid in dollars and cents; they won't last forever, you know. My pay is the trust of my friends, the knowledge that no honest deed ever dies, and the promise that the pure in heart shall see God." It was only a seed by the wayside; but who shall say that it was lost?

Why Bessie Loves Harry.

BESSIE goes to a little private school every afternoon. One morning, Miss Andrews, the teacher, took her pupils out to walk. She often does that in fair weather. That day they went to see the gold fish in the pond in Dr. Macy's grounds. This pond is small, but deep, and is alive with the pretty gold fish, who swim round and round.

The children had brought bread crumbs to feed the fish, and as they scattered the crumbs the fish would follow them along the bank. The bank was steep and the curbstone smooth and slippery. Miss Andrews had to call out very often, "Take care! Be careful!" as some little girlie would bend too far over the deep water.

At last Bessie did lean too far over the deep water. She had slipped and gone quite out of sight in an instant! Then Miss Andrews lost her presence of mind. Instead of thinking at once what to do, she only stood still and screamed. So, when Bessie's brown, little head came up out of the water, there was no one to take hold of her and pull her out, and down she went again under the water.

But somebody had heard Miss Andrews scream. That somebody was eight-year-old Harry, who came running as fast as his two feet could bring him. And when Bessie came up the third and last time, he was there to seize her and pull her out. So it is no wonder that Bessie and her mother, too, love Harry. For had it not been for Harry, Bessie would certainly have been drowned.

So she is always trotting after Harry, and saying: "O Harry, button my boots? O Harry, give me a drink of water! Please, Harry, let me ride on your sled;" or, "Here is a red apple for you, Harry; O Harry, here are some chocolate creams; O Harry, see what a cunning saucer pie mamma has baked for you and me," and so on and so on, until her mamma says she should think he would be quite tired out with hearing, "O Harry!"

But he never is, oh, no! he is a manly little boy, and likes to take care of little girls, and stray kittens, and all wee bits of things.—*Little Men and Women.*

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Reserve ample for all other claims	553,171 26
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Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

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CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	3,111,637 00
Reserve for Unpaid Losses and Claims	387,483 93
Net Surplus	1,217,995 10
Cash Assets	**$7,618,116 08**

SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	867,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,750 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	132,800 00
Interest due on 1st January, 1886	97,056 02
Premiums uncollected and in hands of Agents	358,290 20
Real Estate	1,272,683 77
Total	**$7,618,116 08**

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2648	1,[illegible]00	3,700	KANSAS.
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2[illegible]43	2,000	8,000	KANSAS.
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EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

JOHN BUNYAN.—It has been customary for a long time to consider the author of the "Pilgrim's Progress" a Baptist. But it seems now that this is incorrect. There is no evidence that he was ever immersed, though he doubtless preferred that mode of baptism, and there is evidence that three of his children were baptized in infancy. Hence, Mr. Vedder says in the *Baptist Quarterly*, "No strictly organized Baptist church of the present day would admit to membership one who, like Bunyan, practised infant baptism in his own family. Nor could it do so without ceasing to be a Baptist church." All this is strictly true, but it is a good deal worse for the exclusionists than for Bunyan.

AN EXAMPLE.—There has recently been privately printed for family use a well-executed and tasteful memorial volume of the late Hon. Augustus Schell. In this we observe two features worth reproducing. One is the circumstance that in the prime of his vigor and influence Mr. Schell consented to act as a judge of election in one of the city districts, which of course he did not for the trifling emolument, but from a sense of public duty, the same that induced Madison after being President to act as justice of the peace in Virginia. Such examples should be noted and imitated. The other is the fact that he would never make answer to newspaper attacks, no matter how bitter or persistent. As an active and prominent politician he suffered much from the license of the press, but he opened not his mouth, following the same rule as the late James T. Brady. Such a course shows true dignity and self-respect. And besides, often silence is the most crushing reply that can be made to a calumniator.

MR. EDWARD ATKINSON, who has made economical statistics a special study, reckons that two single men, occupying one room, can live comfortably and decently in Boston, on $172 each a year. The estimate, therefore, of the Commissioner of Massachusetts, that a married workingman, with presumably a family of two or three children, needs $754 a year to furnish him with a healthful and decent living, is a close one, leaving no margin for contingencies. Decency requires that the married workingman shall occupy at least two rooms, doubling the rent—an important item. Mr. Atkinson's reckoning demands constant and intelligent economy. When with these calculations the fact is regarded that the average earnings of the large majority of workingmen the country over is only $7 a week, the discontent of a large portion of the working classes is accounted for. To keep the family out of debt the children must work and earn wages as soon as possible. Their education, beyond a merely rudimentary one, is out of the question. However he may profess to despise the "literary fellers," no man is really more sensible of the value of education than the untaught workingman. He knows that for him and his, as wages now are, the future offers only work and unbroken economy. He knows another fact, as everybody does, that incorporated capital has been increased 20, 50 and even 100 fold, at the simple cost of printing the stocks and bonds, and that on this increase the percentage of profit goes on. Therefore, he is restless, is driven to desperation, drowns his hopelessness and anxiety in drink and is lured to acts of violence.

BEFORE THE THIRD PLENARY COUNCIL of the American branch of the Roman Church was held in Baltimore, a delegation of the hierarchy in this country visited Rome and there submitted to the Pope and his counsellors a list of the topics to be discussed. A series of topics was agreed upon, and the Council, when it met, walked along the line marked out at Rome. The decrees of the Council, when adopted, were transmitted to Rome, to be approved and clothed with authority. They have recently been returned with the Papal approbation. From this outline it is plain that the branch of the Papal Church in the United States is an alien ecclesiastical body, ruled from Rome. The decrees modify the methods by which bishops are nominated, but these nominations are to be sent to Rome and the appointments are to be made there. They also contain excellent words in regard to the observance of the Sabbath and in relation to liquor selling, and condemn certain scandalous practices at fairs and picnics. But they declare that the marriage of a Romanist with a person of another faith is regarded with disapprobation; that each parish shall institute a parochial school and that all parents shall send their children to such schools; that secret societies are to be condemned and the formation of societies of Romanists to be commended. The decrees exhort Romanists to be a separate people and enjoin measures to make them such.

MR. GLADSTONE addressed last week such an audience as never before has listened to one man. The entire civilized world attended to his words. The venerable statesman, now in his seventy sixth year, in moral elevation and courage, in dignity, in intelligence, and in deference to an enlightened and conscientious public opinion was equal to the occasion. The spectacle was one of true moral and intellectual grandeur. There was majesty in the cheers of the people which preceded and attended the progress of the great leader of men from his residence to the House of Commons and which greeted his appearance in the House—such cheers, it is said, as have never before been heard in London. One man stood up in his place to answer and equal this demonstration of tens of thousands of men, and in every respect did equal it.

What will be the result? No man can tell, except that Ireland cannot be and will not be ruled hereafter as it has been. To citizens of the United States it appears an easy matter to arrange a State government, with large powers, under a central government, with limited but supreme power. Some such arrangement in Great Britain would relieve Parliament of the consideration of many affairs of only local importance and satisfy everywhere the desire for independent local government. And some such arrangement in regard to Ireland will follow the position taken by Mr. Gladstone last week.

What then? This: The Romanists of Ireland will make just such use of power as Romanists have always made, and the results will be those which everywhere and in all times have attended the rule of Romanists. For such results the responsibility cannot be laid on the British Parliament; but Home Rule will be accountable for what it does. And the final result will be the decline and overthrow of Romanism in Ireland by the children of the people who are now amongst the most devoted adherents to the Papacy.

Not the least of the grand achievements of last Thursday night was the telegraphic report of the incidents of the day in London, and of the occurrences in Parliament, including Mr. Gladstone's speech, which occupied nearly three and a half hours in its delivery.

"A Reasonable Faith."

LAST year a small volume bearing this title was issued by Macmillan & Co. It is simply an attack on "Evangelicalism," and condemns it as unscriptural and unreasonable, laying, however, the main stress on the latter feature. Let us look at the matter.

The book speaks of "the horrors of predestination," but what is there horrible in the notion that God governs the world and always meant to govern it for His own glory, yet respecting and preserving the free agency and responsibility of man? The unreasonable view is that all is at haphazard, and God may be and is often disappointed. Again, "imputed righteousness" is spoken of as a fundamental mistake, whereas we affirm that it is what reason requires. Man is subject to a law which requires perfect obedience. This he cannot render. There is no hope for him, therefore, unless at the great day he can produce a righteousness which the Judge will accept. Besides, imputed righteousness is the necessary preliminary to inherent righteousness. Again, a modal trinity is substituted for the actual Trinity of the Scripture. On this point reason says that we know only what God has been pleased to reveal of Himself, and what He has revealed is three distinct persons in one Godhead. Again, the vicarious sacrifice of the Lord Jesus is denied. Whether such a sacrifice was made is to be determined by Scripture, but that the doctrine is reasonable is shown by the customs of the whole heathen world and by the faith of the historical Church from the beginning. Again, we are told of the "voice within," which is and ever has been present to the human soul. But if this is of real account, why do not its utterances agree with one another? And if it is a sufficient Divine revelation, why did God add another? Again, Inspiration, it is said, means merely that the sacred writers were "gifted with a remarkable power of spiritual apprehension." This puts them on the same plane with Augustine, Anselm and Pascal, and confounds "the oracles of God" with the wisdom of man; which is absurd. It is not strange, therefore, to see the distinct avowal that "if we find in the Bible what seems to us less exalted and pure than the character of God should be, we are not to bow down to it as God's revelation to us." This, we insist, is the height of unreason. The Bible is God's Word, or it is not. If it is, then clearly it is to sit in judgment on us and not we on it. Every rational soul must agree with the Apostle, "*Let God be found true, but every man a liar.*"

We have thus gone through most of the salient points of this pretentious work of Three "Friends," not because the book deserves it, for it is superficial and illogical in the extreme, but because of its taking title. All men desire a reasonable faith, and the glory of the Christian system is that it commends itself to the best judgment of men, alike in its doctrines and its ethics. But it is easy to distort and misrepresent dogma, (which is just what these writers have done,) and then call the caricature unreasonable. Hence the need of asserting and reasserting that the evangelical faith is not only true and Scriptural, but preëminently reasonable, satisfying at once man's intellect, his conscience and his heart, and illustrating this fact by its triumphant victories not only throughout Christendom, but in every field of Christian missions in any part of the world.

License.

We extract from an organ of Prohibition the following, which is a fair specimen of its utterances:

"We hope it will be thoroughly understood that Mr. Bascom's action in going to Albany and firing hot shot at that High License bill of Dr. Crosby's meets the entire approbation of Prohibitionists. If that High License bill, like the good boys in old-time Sunday school books, dies young, and the desire is felt to blame the Prohibition party for it, let it be understood the party is perfectly willing to shoulder any or all of the responsibility. It is ready, too, to repeat the operation at any time."

So it has been for twenty years and more. Reputable persons go to Albany to seek to have some improvement of the License Laws, but these men stand in the way and say, "No, it must be prohibition or nothing," and they actually join hands with the friends of free rum. They call this wisdom. To us it seems the contrary. In Illinois high license has banished the rum shop from many localities, and in Chicago has reduced the number by some hundreds. It is true that there is a difference of opinion in regard to the effect of the regulation. Testimony in relation to it is contradictory. One reason, perhaps, is that the full effect of high license may not be seen in the first year of trial. There are indications that, if vigorously enforced, it will continue to diminish the number of liquor saloons. In one case, at least, a liquor seller in a high license State wrote to a friend in Iowa, inquiring whether, in one of the towns in Iowa, where prohibition has not been enforced, he could carry on his business with profit. The answer was that he probably could not, that the cost of defending suits that would be brought against him would consume the profits. But this dealer evidently was finding that he could with difficulty make a living under high license.

However all that may be, it is plain that what is especially needed in this State of New York and neighboring States, is a union of those who would restrict the liquor traffic to the utmost possible extent. There are thousands of intelligent men in this State who would like to see the saloon banished, but who are convinced that at present it cannot be done, that prohibition is impossible. They believe that something less must first be attained. Many of them believe that high license is an advance toward prohibition. They are intelligent, conscientious, active, earnest Christian men. They are to be ranked among the very best citizens of the commonwealth. They are total abstainers, are fully alive to the great evils produced by the use of intoxicants. Their example in the communities in which they live is of the highest value, and has great effect in inducing other men to leave liquor alone. On the other hand are the citizens, also intelligent, conscientious and Christian, who believe that prohibition should be on the statute book, and they are the minority at present. We do not know that they claim that prohibition can be enforced in this and the neighboring States. What is desirable is a union on some measure backed by a strong body of citizens, which can and will be enforced. And no organization, no body of temperance men, will gain anything by forgetting the ninth commandment.

CHURCH TRIALS.—A fortnight ago the Methodist Conference of New Jersey, being requested to postpone the trial of an accused member, because he at the time was under trial before a civil court, refused to do so. This seems to us strange. The custom in all the Presbyterian and Reformed bodies, when a man is prosecuted both civilly and ecclesiastically, is to give precedence to the former, for the obvious reason that a civil court can *command* the attendance of witnesses, and an ecclesiastical one cannot. Hence the latter can be surer of the evidence by awaiting the action of the former. And certainly this stands to reason.

"Old Colony" Papers.

AN OLD ORGAN.

I.

AMONG the treasures and heirlooms of my library are four bound volumes, entitled "The Magazine of the Reformed Dutch Church." The statement that such a publication ever existed is probably a revelation to most even of that elect company who maintain an intelligent interest in our Church by means of THE CHRISTIAN INTELLIGENCER. For that reason, together with the fact that the "Magazine" was the forerunner of this paper, and was practically merged into it, leads me to tell my readers something about it. And I am specially bound to do so at this time, because its first number appeared in April, 1826, exactly sixty years ago.

It was a tolerably well printed periodical, of thirty-two 12mo pages, with double columns. The first two volumes have the imprint of "Terhune & Letson, New Brunswick," and the others that of "William A. Mercein, No. 1 Burling Slip, N. Y.,"—both of these being designated as the "Rutgers Press." The prospectus (or "Introduction") was addressed from New Brunswick, where the editor was then Professor of Languages in the College; but "the office of the Dutch Magazine" was soon transferred to the corner of Nassau and Ann streets, N. Y., where was also the "Agency of the Missionary Society of our Church." In point of fact, the magazine was vitally connected with the evangelistic work of the denomination, not only being designed to "diffuse missionary intelligence" and to "call forth the vigor of her missionary efforts," but pledged to appropriate its profits to the cause.

One-half of the title page was taken up with the grand old symbol, which stands also at the head of THE CHRISTIAN INTELLIGENCER. This, I presume our readers are aware, is the coat of arms of William the Silent, Prince of Orange, and is the accepted emblem of the Reformed Church.* The title-page also states that it is "conducted by an association of gentlemen and edited by William Craig Brownlee, D.D." The last two volumes, however, omit the editor's name, and announce the magazine as "conducted by a Literary and Theological Association, and published by the Board of Managers of the Missionary Society of the Reformed Dutch Church."

The "Introduction" adverts to the "very remarkable change" which "characterizes the present age" in the diffusion of knowledge among the unlettered, especially by means of periodical publications. And yet the "extensive and flourishing" Reformed Dutch Church had not yet had "a single periodical work which she could call her own, or which she could wish to patronize as a Church....There has not been one religious weekly or monthly messenger to visit the dwellings of her sons and daughters to excite in us a tender sympathy, a generous attachment to the Church of our forefathers." Another object which is emphasized, and which has been equally sacred to those who have conducted its successor, THE CHRISTIAN INTELLIGENCER, is to "advocate the pure doctrines of our Church and defend them against the invasion of modern speculations." A resolution of the last General Synod, recommending such a publication, is quoted with the words, "This Magazine is, therefore, the child of the General Synod."

A curious illustration of the still more "remarkable change" which has taken place in "the diffusion of knowledge" is given in this Prospectus,—which speaks of "an arrangement with a distinguished bookseller in New York to import" certain of the foreign periodicals, that are pledged to "reach us forty days after the day of their respective publication in Britain."

The editor, Dr. Brownlee, was a notable and a noteworthy man. Like a number of our leading and most loyal "Dutchmen," he was Scotch, not only by descent but by birth. He was a little over forty years of age at this time, and apparently a person of unusual vigor. I only remember him as a physical wreck, as he used to attend the Lafayette Place Church and sit in the elders' pew, one side having been disabled by a paralytic stroke. He was certainly a man of great energy, intellectual force, and varied acquirements. His professorship at Rutgers was of only a year's duration. In 1826, just after he initiated the Magazine, he was called to the Collegiate Church, where he ministered for twenty-two years, and was the *emeritus* pastor for twelve years longer. He was a Boanerges as a preacher, and a "war horse" as a controversialist. In the assaults upon Romanism, which were rife in those days, he was a leading champion. He was a prolific writer, and a versatile one. I associate him especially with a novel in two volumes, entitled "The Whigs of Scotland," which I read and re-read in my childhood. It might not affect me so now, but I found it intensely thrilling then, and have ever since had an impression of those Covenanter days as among the most heroic and romantic in history.

Dr. Brownlee contributed the lion's share to the Magazine of the Reformed Dutch Church. "The Association of Gentlemen," as is apt to be the case with unpaid labor, does not seem to have overwhelmed him with manuscript, at least of an "available" kind. In one of the earlier numbers he confesses to have been plunged into a fit of "the blues" on account of the failure of a writer to furnish "copy." He was evidently forced to do considerable "padding" in the way of old sermons and the republication of former treatises. Among the latter were twenty-one pages on "The Nature, Obligations and form of the Civil Oath," and more than fifty pages on the authenticity of 1 John 5: 7. His most extended and valuable contribution was a "History of the Reformed Church in the Netherlands and in the United States," which has probably been of great service to those who have since written up the annals of our Church.

Even in the "driest" discussions Dr. Brownlee's style is vitalized and even racy, and there are several unsigned papers which bear his water-mark. The chief of these, and to my taste the best thing in the whole magazine, is a serial, occupying seven numbers, entitled "Traits of Primitive Character." It details in a charmingly quaint and graphic style, reminding one of a Dutch Addison or Goldsmith, the family history of one Hans Van Benschooten, a godly elder of the Reformed Dutch Church, and intensely loyal to its doctrine and usages,—so truly loyal that he was entirely acquiescent in the changes (such as the introduction of English preaching), which were requisite for its perpetuity and progress. Notwithstanding his fidelity in bringing up his children in the nurture and admonition of the Lord,—extending even to the reading and expounding of the Constitution of the Church and the Canons of the Synod of Dort at family worship,—one of his boys goes astray by the evil influence of one Richard Van Winkle. But the pledge of the covenant is fulfilled by his return, a repentant prodigal, to die—his evil genius being reformed also.

I suspect that if the magazine had contained more of this human and readable element, such as would interest the average layman and the women and children, its career might have been longer. And yet we find a communication protesting against so much "light reading," and appealing for "something of the more solid," to wit, "profound and critical pieces," such as "the discussion of 1 John 5: 7." "If men want novels, profane or holy novels, let them look for them elsewhere." This is evidently meant as a blow directly between the eyes of Hans Van Benschooten. The editor prints side by side with it the following:

> Sir,—I do hope you will let us hear again, and soon, from Hans Van Benschooten. And if any article must be omitted, let the discussion on 1 John 5: 7 be omitted, or at least served up less frequently and on smaller dishes. W.

There are several indications that Dr. Brownlee was not exempt from an editor's tribulations, and from those which have uniformly moderated the joys of an editor in the service of the Reformed Dutch Church. If he failed of producing the ideal magazine, it was not for want of advice and fault finding, especially (as he remarks) from those who never did anything to help him either in the way of contributions, sending news or getting subscribers. He says, in pathetic italics, that "it is *hard work to please the palate of each guest.*" He makes dejected appeals to delinquent subscribers. He complains that those who are most clamorous for church news, and the readiest to denounce inaccuracies, are the last to furnish it. He detects the same tendency which has always been the bane of our Church,—a disposition to fault finding and disparaging criticism of our own men and institutions. His sensitive spirit shows itself to be stung by ungenerous and discourteous "attacks." And it is no wonder, that when he resigns his chair at the close of volume four, while expressing "deep respect for his patrons and gratification at the favor received at their hands, he drops into

* That faithful son of our Church, Mr. John S. Bussing, has recently been so kind as to send me a beautiful copy of this device in its original coloring, with a description of its origin and the significance of the three shields and the crown, of which it is composed.

italics again and says, "*Yet he retires without regret.*"

In my next, I shall examine in more detail some of the noteworthy contents and features of this pioneer periodical of our Church. F. N. Zabriskie.

Princeton, N. J., April 1st, 1886.

A Prayer by the Sea.

I SAW the ships on a windy sea
In the light of the morning's gold;
And the shout of the sailors came to me
Like songs from the days of old.

Wild waves leaped up on the crags and beat
On the edge of the rock-bound shore;
And the thought of a coming time was sweet,
When the sea should be no more.

No more, no more shall mothers and wives
Dream of loves that the blue wastes hide;
No more shall the vigorous hearts and lives
Be flung to the wind and tide!

Oh, Father, follow the gallant ships
Through the light of the morning pale!
Thou hearest the prayer of the loving lips,
Thy mercy never can fail.

And guide us all to some haven blest
Where never a tempest is known;
For life is sad, and the secret of rest
Is hidden with Thee alone. —*Sarah Doudney.*

Collections of Early New York.

BY CAPTAIN WALTER BICKER.

IN those days hogs were a nuisance. They were allowed to run at large in the streets, and in the upper part of the city, as our vicinity was then called, they abounded to excess. There was no police in the city in those days. There was a "night watch" for the night, but the day had pretty much to take care of itself, except a constable *might* be found as occasion required. One of the watch houses for night watchmen stood at the corner of Wall and Broad streets, where the white marble building of Drexel & Morgan stands now.

On the northeast corner of Wall and Nassau streets stood the Federal, or as it was generally called, the City Hall. It was on the balcony of this building that George Washington took the oath of office as first president of the United States. Under his administration (2d term) I was born. This building was an antiquated looking affair even in my boyhood. It was quite venerable in its appearance, was built of blue stone (granite). Along the front on Wall street, near the curb, were large square columns of stone, upon which rested the front wall of the edifice from the second story to the attic. The main front wall was on a line which is now the bottom step of the porch in front of the sub-treasury building. This condition of the structure formed an archway as a footpath for pedestrians passing the front of the building, leading out to the regular sidewalk east of the Hall.

Wall street at this time was not the business street it is now. The Presbyterian church, a large building, stood in the middle of the block between Broadway and Nassau street, the venerable Dr. Rogers, pastor. The Bank of New York, Manhattan Company, U. S. Branch Bank and Bank of America, I think, were all the banks that were in Wall street before 1808. Two of these, the bank of America and the Manhattan Co., were dwellings, the first floor being occupied for business purposes, and the residue occupied by the families of the President or Cashier of the bank to which they belonged. There were perhaps two fire insurance companies in the street at that time. The remainder were strictly private dwellings as far down as Pearl street; below that were stores.

In the days of my boyhood what is now Exchange place, from Broadway to its terminus, was called Flattenbarracks Hill, though I think it had a local street name, which I have forgotten. This street was much steeper then than it is now, and formed quite a grand course for coasting in the winter time, of which the boys used to avail themselves to the fullest extent of boyish delight. The course was, starting at Broadway and coasting down to Broad street and turning to the right any distance down Broad street one might choose. To be sure there was some danger from carts or carriages in Broad street; but what boy thinks of danger in coasting time!

At the Bowling Green, where now stands that fine row of well-built, commodious brick houses, originally built for private residences by Stephen Whitney, James Byers and others, each one for his own occupancy, stood the Government House, so called under British rule. It was a handsome building, with pediment front, supported by four large columns. The ground was considerably elevated above the street, with easy access to the building, and in my early day was occupied as the Custom House, David Gelston, Collector, and John Fleming, (my brother-in-law,) Cashier.

At the foot of Whitehall street was a ferry stairs—an inclined plane of thick plank, with stout cleets nailed on to secure people and horses from slipping. This ferry ran to Staten Island. This was long before the day of steamboats.

At the corner of William street and Garden (now Exchange place) was the post-office. It was an ordinary two-story building, the front room of which, fronting on William street, was used as the post-office proper. There was a sort of covered piazza along the front; there were a small number of private boxes for letters and papers. The post-office room may have been twenty feet square. In this room was transacted all the business appertaining to that service for the whole of the city of New York! Mr. Bailey, (I think his Christian name was James,) was Postmaster, and his family lived in the house. The back room on the first floor was the family room, and as a glass sash door opened from the post-office room into the back room, anyone from this room could answer the call. Customers were attended to as now; no one entered the post-office. Letters and papers were handed out through an opening in the front sash partition, across the front line of the building. Carriers were employed as at present, except that they were paid by the receiver two cents for each letter and one cent for newspapers.

At "The Battery" Marketfield street has been considerably widened by taking off a large slice of the Battery. At the farther northerly end of the Battery, as it then stood, there was a mound or elevated spot of ground, say twenty feet square. From the centre of this mound grew a Madeira nut tree. (I have eaten of the nuts myself.) There were settees upon the top of the mound, from which, under the shadow of this tree, a very nice view could be had of the river in a westerly direction. On the Battery, about in line with the gate to Castle Clinton, not far from what was then the outer line along the river front, stood the old flagstaff building. It was built of brick, circular in form, about twenty feet in diameter and the same in height; the diameter lessened as the building approached the top. Upon the top was a flooring, and around the edge of the space was a railing with seats on the inside. It was a sort of orchestra for music, and in the evening a "Vandau" band performed to the no small amusement of the multitude usually assembled there. The building was used for the sale of refreshments. The flagstaff proper was erected in the middle of the building, piercing the upper floor and rising to a very considerable height above. The floor was reached by a sort of a step-ladder arrangement in the inside.

The Battery at this time was not more than half the width from State street to the river that it is at present. Along this waterfront there stood the Old Fort, built of very heavy pine logs, hewn smoothly, top and bottom and sides. Perhaps the structure was ten feet thick and eight feet high. The fort was pierced with embrasures, through which the cannon were fired. In my early days the top of the fort was used as a promenade or lounging place for idlers. There were settees at intervals along the whole length of the fort, which extended from the flagstaff to Whitehall street. A considerable portion of the interior of that part of the Battery, at the junction of Whitehall street and State street, between the fort and the fences, was excavated to the depth of some three feet. Here was placed a furnace for heating cannon balls red hot to fire at the shipping that might come within their range.

The Battery was in those days the principal resort for pedestrians, as the *elite* of the city lived not above Chambers street, the greater part not above Vesey street. Greenwich street also contained first-class dwellings for a considerable distance, say as far as Cortlandt street. And Cortlandt and Dey and Liberty streets were prominent streets for dwellings.

I should have stated in connection with the item about the fort, that one very cold winter, on or before 1808, this fort was entirely demolished, and was cut up into convenient pieces for handling and distributed to the poor gratuitously. I recollect a very cold winter, but cannot place the year, hickory wood sold in the city for ten dollars a load—carman's load, three of which made a cord—and oak wood at a comparative rate.

The foregoing will be found quite a desultory compound of strange facts, put together as the idea of each presented itself to my mind. I thought that in the multitude of incidents which occurred to my thoughts some of them would be found interesting as curious matters to exist in this, now so great a city, only so few years ago.

The Sun's Heat.

ANOTHER point in which we find an enormous difference between the sun and any other body that we investigate in the solar system is this—that the sun is an *intensely heated* globe of gas. It is of no use to use any adverbs to tell you how hot it is, and, unfortunately, there are very few available facts; so that I must ask you to give your imagination play, and to believe that it is very, very hot. The values that have been suggested by various men of science vary between 18,000,000 deg. and 3,000 deg. You may take your choice. The fact is, I think, that we are not yet in a position to find out the very best method of determining the solar temperature and then marking it down in an absolutely perfect manner, for the reason that the more one knows about the problem, the more one sees how terribly complicated it is.

No doubt we have here a field of work of the very highest interest. Of course, when men of science have stated that the temperature of the sun is 18,000,000 deg. or 3,000 deg., they have referred to the temperature of that part of the sun which is available to our observation, and to the hottest parts of it. Naturally, if the sun be a heated globe of gas, on the outside it must be cool, so that they do not mean that this globe of gas is equally heated throughout, but that the hottest part of it—the part which sends us the effective heat which we try to measure—is at that temperature.

There is one other very interesting question connected with the remark that the atmosphere must cool to the outside. This time last century the idea was that the sun was a habitable globe just like the earth. An intense heat and light were granted to an exterior envelope, but it was imagined that there was a reflecting stratum inside which sent all the heat away earthward, and planetward, and starward with redoubled energy, while at the same time it shielded the inhabitants who were below this reflector from the direct light and heat of this envelope. That was Sir William Herschel's idea. We know now that these things cannot be so. If the walls, and ceiling, and floor of this lecture theatre were incandescent, you may depend upon it that, in spite of any number of reflectors we should soon be incandescent too. According to what is now known as Prevost's theory of exchanges, anything inside a heated chamber must, if you give it time, get to the temperature of the walls of that chamber, for the reason that the walls would be giving heat to the object inside, and the object would be sending the heat back again if it had a surplus of it, and you would get this exchange going on until the temperature of everything inside would be the same as the temperature of the envelope; so that we are now perfectly certain that, if the temperature of the photosphere of the sun, let us say, be 3,000 deg., or 30,000 deg., or 3,000,000 deg., the temperature of the internal part of the sun will not be less. It may be much more. So that we have to give up all that beautiful idea of the habitability of the sun by creatures like ourselves.

Now, if this mass of gas, a million and a half of miles in diameter, let us say, is coolest outside, and hottest at the centre—which I think you will grant—there must be a gradual increase both of temperature and of pressure toward the centre. The observations which have been made during eclipses indicate with sufficient definiteness that there is an undoubted increase of temperature toward the centre, and that the various appearances which we get at the photospheric level really mean that at this point, where the pressure is greater than at any superior level—as the pressure in London is greater than the pressure on the top of Mont Blanc—the temperature also is higher, as is indicated by the extreme brightness of the objects seen, as compared with the dimming off of those parts of the solar atmosphere which are farther removed.

Now, can we watch this? Can we study it so that we can find out all about it? Well, not entirely. The photosphere which carries the spots to which I have referred allows us certainly to see the phenomena of the spots, but then it acts as a veil that prevents us seeing anything nearer the centre of the sun, whatever it is. It practically serves as a veil for all the underlying phenomena. Also, as I have mentioned, the outer corona is only visible for a few minutes in each generation; so that, when we attempt to watch the totality of the phenomena from the top of that magnificent radius down to that part of it which cuts the photosphere, there are difficulties of every kind supervening; we can only continuously and effectively study those regions of the atmosphere just above the photosphere, or in other words the phenomena included in the inner corona.—*From Lecture by J. Norman Lockyer.*

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

....NOTICE.—Will our friends when sending slips from local journals relating to incidents in the life of the churches kindly insert the *date* of the issue or the *date* of the occurrence described?

An Easter Collection.

A SUGGESTION was received at the last meeting of the Executive Committee of the Board of Foreign Missions that every church, in which it can be done with propriety, shall take a special collection on Easter Sunday for the relief of the treasury. The suggestion was accepted. One church in this city, which has made its annual liberal contribution, voluntarily concluded a few days ago to make such an Easter offering.

The proposition springs from a knowledge of the needs of the missionary treasury. The receipts of April must reach $26,000 in order that the fiscal year may meet its own expenses, or must reach $35,000 to meet the outgo of the year and remove the debt ($9,000) under which the year began, or $39,000 if the $100,000 recommended by the General Synod is to be raised. April last year yielded $22,000, and if either of the amounts just mentioned is to be realized special collections seem necessary.

It is very desirable that $35,000 be obtained this month, to clear away the debt and pay the appropriations of the fiscal year which closes on April 30th, for the following reason: The Board has accepted three first-rate young men, to be commissioned if the Church by its gifts warrants such an act. There is no question and can be none as to the quality of the men. If the Board had attempted to make a selection it is doubtful whether it would have made as wise and promising a choice as God seems to have made for it. We say "God seems to have made," because no advances, no solicitations in any degree or form have been made by the Board to these young men. So far as man can judge they are "chosen of God." Two will be ordained ministers and are willing to undertake work in academies—work very much wanted in order to raise up a body of intelligent native evangelists and pastors; and one is a physician of whose services there is undoubted need; indeed, such a man has been desired for years. Besides some of the present force on the field are not in good health and others are advancing in years. To maintain the force it must be recruited.

If these brethren are to be sent forth the appropriations of the new fiscal year, beginning on May 1st, must be increased above those of the year now closing, by about $5,000. It is very desirable, therefore, that the new year shall not begin under a burden of debt.

Is not the Board authorized, by the Providential facts now facing it, to say that the Church should not only think twice, but think many times before it concludes not to send out these young men. Two of them devoted themselves to the foreign field years ago, and have been on the Board's list of candidates about two years. Now the studies of the three are completed and they are ready and wish to leave for the missions. The work they are willing to do has been waiting for them for years. Therefore, here on the one hand is the work, resulting from the gracious influences of the Spirit of God, and on the other hand are the men, called of God, and ready to do the work, and each a first-rate man, with testimonials of the best character.

The matter is one to be decided by the Church, and it can be decided only by the contributions of the Church in money. The Board is not ready to believe that God who has prepared the work and called the men qualified to do it, will withhold from the Church the disposition to assume this additional call upon Christian liberality. OFFICIAL.

....THE REV. DR. JACOB CHAMBERLAIN will speak on Foreign Missions in the Collegiate Church, on Fifth avenue and Forty-eighth street, next Sabbath morning, April 18th.

....THE BOARD OF FOREIGN MISSIONS has accepted the application of Mr. Albert Oltmans, of the Senior Class in the Theological Seminary at New Brunswick, to go to Nagasaki, Japan. Mr. Oltmans will take the place made vacant by the transfer of Mr. Harris to Tokiyo, and be engaged in the work of education, for which he is believed to have peculiar qualifications.

The Rev. John G. Fagg, who has accepted the call of the churches of Cobleskill and Lawyersville, is still in connection with the Board. He is simply released for a limited period in order to carry on and establish the work so auspiciously begun by him. So soon as the way shall be open he expects to enter the foreign field.

Board of Domestic Missions.

THE CLOSE OF THE FISCAL YEAR.

WITHIN three weeks, or more definitely, on the 4th day of May next at noon, the 54th year of our Board will close. The undersigned desires to call the attention of pastors, consistories and individual members to the above fact, in order that those who desire their contributions to appear in the next annual report may remit before the above date. Will treasurers of churches, Sunday-schools and missionary societies send in at the earliest date, (but certainly *before* May 4th, 1886,) all funds on hand for either the Domestic Board or the Church Building Fund.

In making remittances please draw checks to the order of "*Board of Domestic Missions, R. C. A.*," and do *not* insert the individual name of either Secretary or Treasurer.

JOHN S. BUSSING, Treasurer *pro. tem.*

....ROCKY HILL, N. J.—Last Sunday (April 4th) 38 were received into the church on confession of their faith, and 18 of the number baptized. This is the harvest of the glorious revival which we had during the month of January last, when God so graciously visited us and poured out His Spirit upon us.

C.

....JERSEY CITY, N. J.—The Free Reformed Church, Rev. Henry Mattice, pastor, received nine more new members on confession during the first week of this month, after having received 17 last month.

....SCHENECTADY, N. Y.—At the communion service of the First Church, held on Sunday morning, April 4th, twenty five persons were received into membership, twenty-two on confession of their faith in Christ. Professor Frank Hoffman, of Union College, united by certificate.

....PASCACK, N. J.—Rev. E. Lodewick, the pastor, preached his eleventh anniversary sermon Sunday, April 4th. His text was, Song of Solomon 7: 12, "Let us see if the vine flourish." Notwithstanding the changes caused by death and removals, there has been an increase of thirty-five families, thirteen of which came in the last year. More pews are now rented than ever before in the history of the church, nearly all being occupied. The morning congregation is large. During the eleven years eighty-eight have been received on confession and thirty-three by letter, making a total addition of one hundred and twenty-one members. Fourteen were added on confession last year, all from the Sabbath-school except one. He has attended one hundred and sixty-three funerals of persons, mostly outside of his congregation. They have lost by death thirty nine members. Mr. Lodewick has officiated at fifty seven marriages and seventy-five baptisms. The congregation is now engaged in erecting a chapel.

....PERSONAL.—The Rev. W. T. Griffin, of the Bedford Church, Brooklyn, sails on Wednesday on the "America," of the National Line, for Europe, where he will remain for a few months seeking a restoration of health....The Rev. Abrm. R. Van Nest, D.D., has returned from Florida, and is ready to engage in the work of the ministry where his presence may be desired.

....THE CLASSIS OF HOLLAND met in regular spring session at Zeeland, Mich., on April 7th. Rev. J. P. De Jong was elected President and Mr. J. Den Herder, Clerk. On the evening of the first day the Classical sermon was preached by the Rev. G. Niemeyer.

A communication from the Rev. A. Zwemer was received, requesting that he may again hold a place in this Classis. The nature of this communication was such that it was unanimously resolved that the request be granted.

The Rev. P. Phelps, Jr., D.D., requested to be dismissed to the Classis of Schoharie. The following was adopted:

Whereas, The Rev. Dr. Phelps has applied to our Classis for dismissal to the Classis of Schoharie, therefore, while the Classis accedes to the request and grants his dismissal, it hereby records the valuable and self-sacrificing services of the Rev. Dr. Phelps during his connection with our Classis for more than a quarter of a century, especially as President of Hope College, to the welfare and upbuilding of which institution he has devoted the best energies of a great part of his life, and, while in the Providence of God, his connection with our Classis will now cease, the Classis of Holland prays the Great Head of the Church may abundantly bless our dear brother and make him an instrument of great usefulness in his future field of labor. S. C.

....AS A MEMORIAL of the Rev. Dr. Oscar H. Gregory, the excellent sermon preached by the Rev. Dr. John W. Beardslee, in the North Church of West Troy, N. Y., is published by the Consistory. Dr. Gregory's ministry is fitly described as a beautiful example of obedience to the Lord's command, "Be thou faithful unto death."

....THE YOUNG LADIES of the Collegiate Dutch Church corner 48th street and 5th avenue, will give a

KAFFEE-KLATCH

on Thursday evening, April 15th, in the parlors in the rear of the church. Coffee and cake will be sold, the cup and saucer to be retained as a souvenir of the occasion. The proceeds of the entertainment will be used for missionary purposes. There will be vocal and instrumental music at eight o'clock.

The young ladies desire to have this entertainment social in its character, and so extend a cordial invitation to all the friends of the church to be present.

....CAATSBAN, N. Y.—The Ladies' Missionary Society of this church held their annual meeting one day last week. From the reports of the Secretary and Treasurer read by the pastor, Rev. A. J. Sebring, it was shown that the Society has seventy members, and that it has raised for the Woman's Board $103.85 during the year. Excellent and stimulating addresses were made by Revs. Peter E. Kipp of Schenectady, N. Y., and J. F. Riggs, of Bergen Point, N. J.

These brethren also spoke in the evening at the anniversary of the Ladies' Missionary Society of the Church of Saugerties, N. Y. The reports of this Society, read by Dr. Wortman, also indicated that gratifying success had attended its efforts in behalf of both Foreign and Domestic Missions.

....SCHENECTADY, N. Y.—Rev. Dr. Griffis delivered his farewell sermon in the First Church on Sabbath evening, April 4th. The attendance at the morning service had been large, when the communion was administered and twenty-five persons welcomed to church fellowship; but in the evening every available place was occupied. The *Star* says, "Not at the commencement exercises, nor on any other occasion has the church been more completely filled." Rev. Peter E. Kipp, of the Second Church, assisted in the service. The sermon consisted largely of lessons educed from the history of the Reformed Church in the Netherlands and in the United States, and concluded with expressions of regard for the citizens of Schenectady, the members of other churches, the members of the church and congregation of the First Church.

Dr. Griffis' pastorate covers nearly nine years, beginning with May 31st, 1877. During that time 145 persons have been received on confession of faith and 69 by certificate, and the amount collected for congregational and benevolent purposes has been $60,406.

A farewell reception was given to Dr. and Mrs. Griffis during the following week. Amongst the large number present were many representatives of other churches of the city. Hon. Austin A. Yates, in the name of the church, after a charming and brief address, presented to Dr. and Mrs. Griffis a large and handsome silk-lined case containing a full table service of solid silver forks and spoons. On the case is inscribed on a silver plate, "Presented by the First Reformed Church, Schenectady, N. Y." The church also gladdened the heart of the pastor's little daughter by a gift of a solid silver salver, cream jug and sugar bowl. The lecture-room was abundantly decorated with flowers for the occasion.

....THE CLASSIS OF PASSAIC met at Boardville, April 6th. Owing to the severe rainstorm and to the delay of the cars there was not a full or prompt attendance. Rev. T. J. Kommers preached from John 4: 34.

The following were appointed as delegates to the Particular Synod of New Brunswick: *Primarii*, Revs. Philip Furbeck, J. O. Van Fleet, J. Russell Verbrycke, T. J. Kommers; Elders J. Davenport, H. Vreeland, J. R. Berdan, W. S. Williams. *Secundi*, Revs. Wm. E. Bogardus, H. W. Teller, B. C. Miller, Jr.; Elders A. D. Bogert, S. P. Roome, H. V. Doremus.

A call from the Church of Franklin Furnace upon the Rev. G. S. Garretson was approved, and a committee was appointed to install him, April 29th, at 7.30 P.M.

A committee was appointed to organize a church (Holland) at Little Falls, N. J.

The report on the State of Religion was of an encouraging nature, the Churches of First Totowa, Paterson and Pompton Plains having been specially blessed and the addition to all the churches on confession of faith amounting to 110.

S. C.

....SCHUYLERVILLE, N. Y.—The installation of Rev. E. A. McCullum took place according to appointment of Classis, on April 7th, at 7.30 P.M. A large audience gathered notwithstanding the storm, and the pulpit was beautifully adorned with flowers. The Rev. J. Wilbur Chapman of Albany, preached from Luke 4: 43. Rev. J. W. Beardslee of West Troy, read the form and delivered the charge t

the pastor; Rev. J. Webster Bailey, of Northumberland, charged the people; Rev. A. C. Cochran, of Easton, President of Classis, presided; Rev. J. G. Fallen of the Methodist Church read the Scripture lesson, and Rev. J. C. Forte of the Baptist Church offered prayer. The people are greatly attached to their new pastor.

....The Record, published by the First Church of Grand Rapids, Mich., informs us that an addition of 40 members has resulted from the revival in the First Church of Grand Haven. That the First Church of Holland, Mich., has nearly prepared the basement of a new church building for occupancy. The building will cost $10,000. That Rev. C. Van der Veen has for the present engaged as the stated supply of the Presbyterian Church of Montague, Mich. That the Church of Centreville has recently received an addition of 40 members, the fruit of a revival.

....Pompton, N. J.—It was the Rev. T. J. Kommers who delivered the acceptable address at the anniversary of the Woman's Missionary Society.

Trailing Arbutus.

THE Mission Band of the children of Kerhonkson, Ulster Co., New York, has concluded to charge 25 cents for a box about 4 1-2 by 8 inches of arbutus, and supposes that the postage will be from 6 to 10 cents additional. They will pick and pack the charming flowers and put the proceeds into the missionary box. The pastor writes: "The flowers are pretty forward. We expect, if the weather proves favorable, to make the first gathering about the 21st." We hope that many orders will be sent to the pastor, Rev. W. B. Darrach. For ourselves, we are waiting with a great longing for the coming of our package.

Gleanings from our Exchanges.

....The Young People's Association of the Second Church of Hackensack, N. J., celebrated its first anniversary on Sunday evening, April 4th. After singing, Rev. A. Johnson offered prayer and Rev. Ralph Brokaw read the Scriptures. Secretary Banta's report gave a brief review of the Association's work for the first year. It started with 28 members and has doubled that number, 19 of whom have professed religion and became members of the church. Rev. Mr. Brokaw addressed the assembly, confining himself to the work of such societies, the good accomplished through their agency, and gave incidents in his experience. Rev. A. Johnson, who is President of the Association, also delivered an address. He expressed satisfaction at the progress made in a single year and felt encouraged. The exercises were brought to a close by singing.

....The organ in the church at Port Jervis, N. Y., which was completely demolished by the late gale which blew down the church steeple is to be replaced by a new instrument. The organ which was destroyed was the gift of the late H. H. Farnum. The new one will be the gift of Mr. Farnum's nephews: Peter E. Farnum and Eli P. Farnum. The organ is to be built by the J. & C. Odell Co. of this city, and placed in the rear of the pulpit so as to harmonize with the newly designed auditorium. The whole interior of the church is to be thoroughly renovated; the ceiling will be in white ash finished in oil and varnished, the side walls kalsomined, the necessary painting done, and new carpets will take the place of the old ones. With all the improvements, the church when complete will present a handsomer appearance than ever before. The work of repairing the steeple is being pushed along as rapidly as possible, and it is expected that everything will be completed about the middle of July.

The Ladies' Bible Society, N. Y.

THE beautiful hall of the Managers of the Bible Society was filled with ladies last Thursday afternoon attending the Seventieth Annual Meeting of the New York Female Auxiliary Bible Society.

The Rev. Dr. R. R. Booth presided, and, after the presentation of the annual report, introduced with felicitous terms the various speakers who had been invited to address the meeting.

Rev. E. W. Donald, of the Church of the Ascension, alluding to the three score years and ten which had passed since the Society was founded, spoke of the power inherent in the Bible, from which the passing years had detracted nothing, and which would grow more and more manifest before another seventy years had passed.

Dr. James M. King, of the Park Avenue Methodist Church, emphasized the need of carrying the Bible to those who are living in ignorance of its truth and pressing its claims upon the heart and conscience.

Rev. Alfred A. Butler, of the Church of the Epiphany, commended the work of those who supplement the written Word by their ministrations of charity.

Great interest was added to the meeting by the presence of a venerable clergyman, the Rev. James D. Wickham, D.D., of Manchester, Vt., well known to many residents of New York as the father of ex-Mayor Wickham. Dr. Wickham, who is eighty-nine years of age and in vigorous health, told the story of his being present at the organization of the American Bible Society in 1816. At that time a recent graduate of Yale College, his interest in the Bible Society was due to letters which he wrote while acting as an amanuensis for President Dwight, when the possibility of uniting Christian people of different denominations in such an organization seemed to many minds well-nigh impossible. Copies of one of these letters were sent to Lyman Beecher, Dr. Elias Boudinot, and other leading men.

A few score people were present at the first meeting of delegates in May, 1816, of whom few, if any besides Dr. Wickham survive. The New York Female Bible Society was organized not many weeks later, and Dr. Wickham's mother was one of its earliest members. K. B. W.

American Bible Society.

THE Board of Managers met at the Bible House, on Thursday, April 1st, the Hon. Enoch L. Fancher, LL.D., President, in the chair.

Interesting letters were presented from the foreign field, containing in many cases a review of the agency work during the year 1885, extracts from which will appear in the *Bible Society Record* and the Annual Report. Mr. Milne's visit to Caracas has resulted already in the sale of 711 volumes of Scripture in that city, and in an earnest appeal, signed by forty or fifty persons, that his colporteur, Mr. Penzotti, may be sent back to reside there as a pastor.

Grants of books were made for benevolent distribution at home and abroad of the aggregate value of about $6,900. Appropriations of funds were also made for printing and circulating the Scriptures in foreign lands to the amount of $66,633.48. This includes appropriations to the Society's Agencies in La Plata, Brazil, Persia, Cuba, China, and Siam; to the Presbyterian Board, for its Mission in Siam; to the American Board, for its Missions in Madura and Spain; to the Missionary Society of the Methodist Episcopal Church, for its work in Germany and Switzerland; to the Evangelization Committee of the Waldensian Church, for Bible colportage in Italy; and to the Evangelical Society of Geneva, for Bible colportage in France.

A letter was presented from Mr. Andrew L. Taylor, who has been Assistant Treasurer of the Society for seventeen years, tendering the resignation of his office, to take effect on the first of May next.

The total receipts in March were $58,463.59. The total receipts in the year ending March 31st were $521,910 59.

The issues from the Bible House in March were 87,180. The whole number of volumes issued from the Bible House during the year, *not including those issued in foreign lands*, was 904,179.

....A monument to John Wesley is proposed by the Baltimore Conference, to be located in Washington, and a committee has been appointed to consider plans and location.

The General Outlook.

....A short time ago the centennial anniversary of the founding of Presbyterianism in the city of Montreal was celebrated. *The Presbyterian* relates the story, and gives the results of the first church organization in Montreal thus: "The first congregation was founded on the 12th of March, 1786, in a private house on Notre Dame street, by John Bethune, a Scotchman, an army chaplain, and a Loyalist from the United States. After fourteen months it was left for four years without a pastor and with precarious supply, and but for the true inherent Presbyterian tenacity would certainly have foundered. In 1791 the Rev. John Young was called from Schenectady, and for two years he and his charge were under the jurisdiction of the Presbytery of Albany." The church lived on in spite of adverse circumstances, and now in Montreal there are seventeen Presbyterian churches, and side by side with them a Presbyterian college, and the prospect of future growth is quite as g od as at any time in the past.

....The centennial celebration of the introduction of Methodism among the West India Islands was recently observed in Antigua under circumstances of special and peculiar interest. The author of "Antigua and the Antiguans" gives this bit of history, showing how the event commemorated came about: "In 1786 Dr. Coke, the Wesleyan missionary and historian, left England for the purpose of spreading Gospel tidings in America. Meeting, however, with violent gales, the ship in which he took passage was unable to make her destined port; and after encountering a series of disasters, as a last and only resort, was obliged to put into Antigua in distress."

....The Rev. Theodoric Pryor, pastor of the Presbyterian Church of Nottoway Court House, Va., now in his 82d year, preaches as frequently and vigorously as he did forty years ago. During the last three years sixty members have been added to his church on confession of faith.

....The course of Monday lectures in Boston which closed two weeks ago was the eleventh given by Joseph Cook, making an aggregate of 186 lectures, in which double that number of topics have been discussed. In attendance and interest this winter's course compares favorably with that of previous years.

....The two hundredth anniversary of Hans Egede, Greenland's apostle, was lately celebrated at the Greenlander's House in Copenhagen. After an address in Danish a full service in Greenlandish was conducted by Rev. Jörgeson. As early as the 11th century the Gospel had been carried to Greenland, since which the Church there seems to have been forgotten. This negligence pressed heavily on large-hearted Hans Egede, in Norway, and he had no rest till he trod the icy land with his own foot, in 1721. His success to begin with was very little. In 1733 his heart was gladdened by the unexpected arrival of three Moravian missionaries. But the joy was shortlived, and his life was embittered by the pride of the newcomers. Egede was slandered and avoided as an unconverted man, because he could not submit to their doctrines on justification and sanctification and other doctrines. "He repaid their hostility with the most self-denying care when they were attacked by a contagious disease." In 1736 he returned to Denmark, where he labored as Superintendent of a Greenlandish Seminary in Copenhagen. His missionary work in Greenland was taken up by his son, Paul Egede.—*The Lutheran.*

....The *Western Christian Advocate* says it has reported 25,000 conversions since the first of the year.

....A Mormon congregation near Munich, Germany, consisting of sixteen persons, was recently dissolved by the civil authorities.

....At the last meeting of the Committee of the Methodist College in Belfast, Ireland, Sir William McArthur announced that if the trustees of the College would provide a site, he was prepared at his own personal expense to erect a hall for the education, first, of the daughters of ministers; and secondly, of other ladies who might wish to avail themselves of the advantages of collegiate education.

News of the Week.

Wednesday, April 7.—There is trouble in the British Cabinet on account of Mr. Gladstone modifying his Irish policy....Mr. Gladstone delivered a glowing tribute to the memory of Mr. Wm. E. Forster in the House of Commons....The Canadian Premier, Sir John A. Macdonald, is in a very critical physical condition ...The army bill was debated in the U. S. Senate, and the Post-office appropriation bill passed the House....In the Legislature at Albany the Senate listened to arguments to annul the Broadway Railroad charter....A prominent physician in Baltimore died from hydrophobia....There is a rumor that the Knights will be joined by the engineers on the Missouri Pacific road....There is a threatened tie-up on several of the surface roads of Brooklyn....There was a loss by fire at Lacrosse, Wis., of $1.000,000....Dr. Bristor has been expelled from the Newark Conference....Extensive damage was caused by the recent flood in many quarters.

Thursday, 8.—There is great excitement in London over the expected unfolding of the Irish policy of Mr. Gladstone in the House of Commons. Thousands of Irishmen in London will cheer him as he enters, and a Liberal manifestation is also expected. ....General Don Bernardo Soto has been elected President of Costa Rica....Great suffering from the recent floods is reported from different quarters. At Charleston, West Va., four hundred families are destitute, and supplies have to be sent to them to keep them from starving....On the Fitchburg Railroad between Bardwells Ferry and West Deerfield, Mass., a passenger train went over an embankment of 200 feet into the Deerfield river. A number were killed and many wounded. Six bodies have been recovered....A large mob of strikers in St. Louis went to the different railroad yards and compelled men to stop work. In one of the yards the mob was stopped by deputy marshalls with Winchester rifles....The bill to annul the charter of the Broadway Railroad passed the Senate at Albany, as did also the bill to elect fifteen Aldermen on a general ticket....The British schooner "Beta" was lost on the coast of Massachusetts....The tie-up of cars in Brooklyn has been averted by arbitration. ....Professor Thacher, of Yale College, died suddenly yesterday....Seventy girls in a feather factory in New York went on strike yesterday.

Friday, 9.—The House of Commons was crowded to overflowing, and the enthusiasm was intense as Mr. Gladstone defined his long expected Irish policy, which favors giving to Ireland a domestic legislature to consist of two orders. First, twenty-eight representative peers, and seventy-five representatives elected by the people, and second, a body of two hundred and six representatives. The bodies shall deliberate together, but vote separately. It excludes Irish members from the British Parliament; and retains in the hands of the Parliament customs and a few other affairs. Mr. Parnell strongly supports the measure....The Italian Ministry have sent in their resignations. ....The Congressional Library bill has passed the Senate ...The Pan-Electric Telephone investigation still continues.... Three bills proposed by the railroad commissioners passed the Assembly at Albany. ...Ex-Alderman Miller was arrested in Florida yesterday as one of the bribe takers in the Broadway railroad affair, and the arrest of several others are expected... A fire occurred in the Academy of Fine Arts in Philadelphia, in which a number of valuable paintings were destroyed....In the Deerfield accident eleven bodies have been recovered. Twenty-eight persons were wounded. There are two persons still missing ...The condition of Secretary Manning remains unchanged.

Saturday, 10.—Mr. Chamberlain and the Marquis of Hartington replied to Mr. Gladstone against Home Rule ...The British newspapers criticize Mr. Gladstone's policy very severely....A number of congratulatory telegrams have been sent to Mr. Parnell....There has been a fight between strikers and gendarmes at Lyons, France.

(Continued on page twelve.)

Our Contributors.

A Modern Sir Galahad.

BY MARY R. BALDWIN.

CHAPTER II.

So the young man went forth, knowing but two types of womanhood—one self-sacrificing and of a sweet, yielding nature, except as related to her inflexible purpose toward the object of her sacrifice—her son's ministry; the other, self-sacrificing and in a sense unyielding, but both high-souled and pure hearted types of New England womanhood in our isolated towns. What wonder was it, having seen the seeming delight in self-sacrifice of these two, and knowing really nothing of other women, that Laurence Bowles should regard self-sacrifice as a happy and appropriate element for women, and should feel that men honored them most truly when crowning them with its mission?

"You must have a change, little mother," he said, as he bade her good-by. "I shall expect you and Aunt Beatrice to make me a long visit when I am settled in my own parish." The fond mother smiled more at a recognition of the spirit of the words than at a hope of change for herself. Aunt Beatrice did not smile, but pursed her lips; one might have divined her expression as being one of incredulity. She was, however, thinking more of her nephew's linen, which for days her thoughts and hands had been engaged upon, than of his words, for she appreciated to the last degree the importance of fine, well-kept, nicely-laundried linen as factors in ministerial success; and a young minister, she felt, could hardly place too much importance upon the fact, as she saw it, that a pure Gospel might be dishonored by the slovenliness of the message-bearer.

When the tall, straight form of their handsome young man had become lost to the sight of the worshipful two, they turned to each other with tears of love and pride, happy that their hero was just what he was and like none other.

The church to which this hero had been called was in a worshipful, waiting state. Its heart had been captured at a first hearing of the young man. A sister in the church, whose intellect was regarded as above the average and whose discernment of spiritual gifts was considered unquestionable, declared that "she felt like Simeon—almost ready to depart in peace when she heard the long prayer, so comprehensive, so full of the wrestling spirit, so full of sweet trust in its strength of faith." Even Deacon Meade, who had felt that the Danton First Church must wait long for a shepherd who could lead it as had the reverend servant who had given up his service only with his breath, had said that "it was hard for him to decide whose preaching and character the minister's resembled most—St. Paul's or St. John's." Deacon Meade always spoke of the apostles and prophets as if he had been honored with a personal acquaintance, and, indeed, no one had a better right than he to boast of intimacy with them, if close study of their separate lives and missions gave such a right.

Danton's previous pulpit ministries had seemed to be for those whose characters had passed the formative stage and had seemed to have no relation to the needs of the young people, recognizing, perhaps, the idea established in many churches of old towns in the long ago, that the righteous will order their households after them. But with the first sermon of the new minister the young people of the church felt as if a new Gospel had been preached to them, and when on the third Sunday a sermon was delivered to them especially, it seemed as if new conditions for every-day life were made possible to them. So had Laurence Bowles vitalized the truths presented to his mind and heart. Danton's young people were not, as a whole, aspiring or cultivated, according to our modern ideas of culture. Especially were the young ladies far behind their sisters in our great centres of civilization and culture, for the great impulse toward a life purpose and calling had not begun to be recognized except in literary and forceful mind centres. Young men who had been seized with a desire to enjoy more of a chance than their quiet old town offered had sought the large cities, and had begun to taste the sweets of success or the bitterness of disappointment, but the young ladies had not dreamed that the way was opening for their feet to follow in a path which individual talent or ability would in the end justify. This sermon to them was an elementary one in their experience. They began to question within themselves whether it was possible for them to be more than they were, a lesson which was useful if used in reference to succeeding stages of development. But the young minister's personal magnetism had much to do with the effect of that sermon, though if any recognized this fact they did not lisp it.

The church, in its call to the young man, had emphasized the idea of their need of a wholly-consecrated man for a pastor, and if Laurence Bowles could not answer to this need it was not that he had not laid his life-purpose upon God's altar. For him and his service, as has been said, this church was now worshipfully and hopefully waiting. When Andrew Haynes, after inviting Laurence Bowles down to Shoreton, whispered his purpose to his wise Alice, she cautioned him with respect to the needed discretion in trying to bring about an introduction to her friend Miriam Eaton. "It must all seem a happening," she said; "in truth, I have a superstitious fancy that psychological forces will establish favorable conditions and bring about legitimate results for those who were born for each other." Andrew Haynes looked into the love-illumined eyes of the speaker and silently blessed the forces, whatever they might have been, which had brought their two lives together; but somehow he was not quite willing to trust the fate of his friend to a like power. He reasoned within himself, Laurence is such a Sir Galahad in make-up that his knighthood will hardly allow him to recognize love as unmixed; he will always wonder what service of sacrifice it will promise for his life-pledge; yet he finally concluded that his mentor's word was law in in this respect, as in all others.

A few days after his arrival Laurence Bowles was invited to tea at the home of the mentor. He dressed himself in his ministerial suit and went out for a walk along the beach before keeping his appointment. He passed the stretch along which the many bathing houses were ranged and from which the bathers were coming and going; he walked on until he reached a point where one bathing house supplied the demand of a few very quiet people who disliked publicity when taking a bath; and to whom it had only a common significance, not accepted wholly at promiscuous bathing places.

Sir Galahad's eyes were upon the sands and his thoughts were far away in the town where he was so soon to begin his service for the cause to which he had devoted himself. The waves were breaking near him with a dash that seemed, even half-conscious as he was, in harmony with his intense desire to become a power spiritually. Suddenly he was roused from his reverie by a scream: "Oh help!" He saw a white-faced bather with arms uplifted in an imploring gesture. He threw off his minister's coat and rushed forward, his knighthood springing instinctively to the call. He had reached the bather who had shouted for help and saw the need—her elderly companion had been carried beyond her depth. It was only a moment's work to reach the sinking woman, bear her up and strike out toward the shore. Three dripping, speechless ones stood by the bathing house. The dry clothes of the ladies were waiting for them in the bathing-house, but Sir Galahad had but one dry garment waiting for him—his ministerial coat upon the sands. The elderly lady saw in the road above a public carriage. To its driver she beckoned and ordered him to take the gentleman to his hotel. Turning to her deliverer she said, "I must know more of you. I should like your name."

Laurence Bowles appeared confused, hesitated, then taking from his ministerial coat a card, he handed it to the lady. She bowed and then followed the young girl into the bathing-house, while her rescuer entered the carriage and was soon at his hotel. He found that the news of the rescue had already reached there. And his dripping garments, which surely were not knightly apparel, revealed to them his knightliness in the affair. Many sentences, expressing the minds of as many people with regard to the rescue, fell upon his ear as he passed to his room. "A fellow who will save an old woman like her is a knight in the true sense." "If it had been the attractive young lady instead of her disagreeable old grandmother, a romance might have grown out of it." "But," answered a cynical voice, "it might have been for the sake of the young lady, after all." From all this Sir Galahad gathered enough to show him that the young lady was considered a prize in the town. He had been impressed with the expression of the pale, sweet face, and the words which he had been obliged to hear gave him a sense of disgust and of humiliation. That a simple act of humanity should be judged as a selfish one was bad enough; but to drag the young creature who had implored his assistance into the low calculations was to him profanation.

It was late when the minister arrived at the home of the Comptons, to find his friend Andrew Haynes impatient at his delay. The guest felt the annoyance of the situation as he realized that to explain the cause of his late appearance would be impossible to his dignity or to his delicacy of conception. He made his apology in a few fitting words and then followed the hostess with her other guests to the dining-room. In the course of the conversation one of the gentlemen remarked, "I heard as I was on my way here that the old lady Eaton and Miss Miriam were bathing, and that the old lady went beyond her depth and that a gentleman who was walking on the beach heard the call for help and rushed in to save her from drowning."

"And who was the favored individual who rescued her?" inquired one; "the gods have smiled upon him surely, for the old lady never forgets a kindness, and he will certainly be rewarded by a permission to look upon the beautiful girl she has kept caged so long."

The Sir Galahad motives of the minister were again insulted. He did not raise his eyes, and it was well that he did not, for instinctively Andrew Haynes turned to him with a searching glance, and this glance, unseen by the knight of the wave, took in the fact of the travelling suit. From that moment there were two abstracted guests at the table. No one among the company had heard who the deliverer was, and so the subject was dropped, much to the relief of the gentleman in travelling dress. After the company had separated that night and Andrew Haynes, as a privileged member of it, was left with the fair daughter of the house to have a half-hour communion, he told her his suspicion with reference to the rescuer of the old lady Eaton.

"Well, my dear little enchantress, you are likely to prove yourself a prophetess also," said the devoted lover; "you rested upon the belief that those who were born for each other would be brought together through psychological influences. Your prediction with regard to Sir Galahad and your friend is likely to be fulfilled; you could not have chosen, with even your versatility, a more unique situation," and Andrew Haynes was happy in the thought that another was about to become, if not as happy as himself, yet nearly so, perhaps.

Laurence Bowles had been surprised to learn that the maiden who had implored his help in saving her grandmother was the same as she whose figure and voice had attracted his attention as he passed the old mansion on the morning after his arrival, and that night he had his dreams—waking and sleeping.

(To be continued.)

Timely Thoughts on the Liturgy.

The writer was much interested in the article on "Our Liturgy" which appeared in The Christian Intelligencer of March 17th. The conclusions which "Chesty" reaches have been held by the writer for several years. They are the result of constant observation of the tendency toward a closer union, which is characterizing the churches of the present day, and of his earnest conviction that the Reformed Church occupies a position in the community of Christian churches at once unique and one which should make it the natural point around which this drift of feeling may gather. Another important reason for the writer's conviction is the benefit and edification he has derived from a participation in the use of the liturgy. Being a member of the Collegiate Church, in which the Revised Liturgy was adopted the same year as authorized by the General Synod, he has looked forward to every service with a new interest, feeling that the reading of the Psalter, making the responses, and joining in the repetition of the Creed, etc., have met the longings of his heart toward a truer Spirit of worship and emphasized the fact that he was an integral part of the congregation.

There is not a particle of doubt that "our Church has everything necessary to become a great organization," and that "our history is a grand one and to-day we want to be able to take advantage of any general religious movement, such as now seems about to commence, and to do our share of the great work to be done." What is needed is a more general adoption of the Revised Liturgy, so as to place us before the world in our true historic position as a spiritual, historical and Reformed Church.

The writer has often been pained, when attending certain Reformed churches which use a liturgy, to note the contrariety of opinion which seems to prevail respecting its proper use. One reason for this doubtless lies in the fact that members of other communions have come into our Church, who of course have not breathed the spirit of the Reformed Church

nor had that special training which comes from being educated in her institutions. It is very natural for such ministers, instead of employing a liturgy which expresses the mind of the Church for centuries, to construct one according to their own individual ideas. It is difficult for such persons to realize that the worship of the Church is better promoted by that sinking of the individuality which comes from the proper use of the Liturgy. Then again, some of our own ministers do not allow the liturgical question to occupy that place in their minds which its importance seems to demand. It is a noteworthy fact that some ministers, born and educated in our Church and who have placed no special value on its Liturgy, have, upon entering other communions which do not possess liturgical features, been awakened to its importance.

The Presbyterian Church, with all its virtues, has, in times past, exercised an unfortunate though limited influence on our Church in liturgical matters; but happily there are strong indications of a desire to return to our ancient usages.

The General Synod of 1882 wisely anticipated the rising of the tide by setting forth the Revised Liturgy. When the Church is convinced of the utility of this liturgy let such amendments as experience may determine be made thereto, and then let the use of the same be made obligatory. Meanwhile, let the ministers make their services conform to the Revised Liturgy as it now stands.

The orders for morning and evening service are herewith appended, with some rubrical suggestions, in the hope that they may be found helpful.

THE ORDER FOR MORNING SERVICE

as set forth in the Liturgy of the Reformed Church.

(If there be an anthem let it precede the Invocation, but the Christian doxology should never be used in this place.)

I. INVOCATION.

The Invocation is concluded with the Lord's Prayer, in which the people, either kneeling or with bowed heads (but never standing,) unite audibly, as also in the Amen at the close of every prayer in public worship.

II. SALUTATION.

This should never be omitted, it being one of the distinguishing characteristics of our Church. It is derived from the custom of the Apostles as shown in their Epistles.

III. READING OF SCRIPTURE.

1. The Ten Commandments and Summary of the Law.

After the reading of the law a suitable response to be sung.

2. The Psalter.

To be read responsively by the people standing, after which is to be sung the Gloria Patri, the people still standing. There is great propriety in singing the Gloria Patri at this point, as it connects the Old Testament with the New.

3. Lesson from the Old Testament.

After which is to be sung, the people standing, the Te Deum, the Gloria in Excelsis, Venite, Ps. 95, Jubilate, Ps. 100, or other canticle, either of which is to be found in our own books adapted to congregational singing.

4. Lessons from the New Testament.

IV. SINGING.

The hymn to be sung by the people standing, and to conclude with the Amen, as are all the other hymns as they may occur in the service.

EXORDIUM REMOTUM.

The use of the Exordium Remotum is an ancient custom in our Church, and when used aright is a source of edification, by preparing the minds of the worshippers for what is to follow.

V. PRAYER.

The people kneeling or with bowed heads. If the Liturgy be desired it is to be used here.

VI. SINGING.

The hymn to be sung standing.

VII. SERMON.

VIII. PRAYER.

The people kneeling or with bowed heads.

IX. OFFERINGS TO THE LORD.

X. SINGING.

The hymn to be sung standing and to conclude with the doxology.

XI. BENEDICTION.

This should be pronounced when the people have resumed their seats with bowed heads or are reverently kneeling.

The Levitical as well as the Apostolic Benediction should be used in the morning service, this being the ancient custom and continued to the present day in some of the churches.

THE EVENING SERVICE.

The order for the evening service is the same as in the morning service, except that the reading of the Ten Commandments is omitted and the Creed introduced after the first hymn, the Creed to be repeated with the minister, the people still standing.

It is desirable that other chants be used in place of those sung in the morning service, such as Cantate Domino, Ps. 98, Bonum Est, Ps. 92; Deus Misereatur, Ps. 67, Benedic Anima Mea, Ps. 103, or the Magnificat.

The orders of service as above set forth are in nearly every particular followed in the Collegiate Church at the present time. Indeed, this church has always been diligent in retaining as far as possible the ancient usages.

The writer from boyhood never remembers the seasons of Christmas, Easter and Whitsuntide, to have passed without proper recognition in the service of the church. The Salutation, Exordium Remotum, the use of the robes of office by the ministers in the discharge of their several functions, the setting apart of special pews on either side of the pulpit for the elders and deacons, the custom of the consistory of greeting the minister when he descends from the pulpit after the service in order to show approval of his discourse, and other usages are still maintained.

The writer earnestly hopes that this paper may do its part toward awakening the church to the importance of asserting its individuality and maintaining uniformity in its service. W. L. B.

First Impressions of China.

BY REV. P. W. PITCHER.

FIRST impressions of a new land are apt to be strong ones. To say ours were such on entering this country is but half expressing the fact. Native customs and manners presented a novel scene. So entirely different was everything from what is seen in our own land that we almost imagined we had been transported to another world. I know my pen must fail in presenting, to you who are so far away, the real picture. To see these things as they are, to appreciate the towns and cities with their crooked and filthy streets, you must be an eye witness. But one reason prompts me to attempt it. Need I tell you that reason is to draw your thoughts towards this degraded people? And for such a reason you will pardon much.

For a few days before reaching port we enjoyed an excellent view of the coastland of China. It is very rugged. The rocky peaks stand out in bold relief, extending in precipitous headlands. Bare hills stare down upon us. Numerous islands nestle all along the shore, some of them pagoda-crowned. Lift your eyes a little and as far as your vision extends you may see range upon range of mountains, stretching far away in the distance. They lift themselves up from little hills to mighty towering peaks, thousands of feet high. On some one or two of these high places stand, like some bold sentinel, the temples of superstition and false gods—the pagoda casting gloomy shadows upon the land. Huge boulders of rocks rising to an elevation of many hundred feet and bristling pines line many a mountain side. And then looking a little nearer we see the small hills terraced one above the other, covered from base to summit with plats of wheat, barley, rice and other vegetables. And on many another hillside we see the tombs of the dead scattered about. Choice spots they are for the last resting place, the old ocean lulling them to sleep.

At last we were among this great people, that portion of the human race from whom so many shrink and regard as outcasts. Well, they are a sorry looking set of beings that swarm before us. Here they are in multitudes. The streets are alive with a teeming throng, and the unwary pedestrian is liable to be hustled about and shouted at unceremoniously. Here every aspect of Chinese life passes before you, presenting grotesque pictures. Here goes the motley crowd, from the wretched beggar clothed in filthy rags to the stately mandarin adorned in royal garments. On beholding such sights we stop and question ourselves if this is all real or whether it is not the working of our imagination. Men almost nude, hatless and bootless, go hurrying by, giving a grunt of warning for people to clear the road as they go struggling under the weight of some ponderous burden. Others are drawing heavy laden wagons and some are before the jinrickshas, while still others are bearing on their shoulders the sedan chair. What does it all mean? Have men turned themselves into "beasts of burden?" Alas! too true. Do you wonder such scenes appear unreal? And they present a sad phase of human life. But perhaps the beggars show a more wretched state of existence than these "heavily laden" ones. They dress themselves in the most outlandish way possible and appear as hideous as they can. They do most horrible things to carry on their professions, such as putting out their eyes, deforming their features, cutting the flesh and severing the cords of the body, and thus destroy the use of their limbs. The other day we saw one of these professionals on all fours, being unable to stand erect. Thus men doubly make themselves beasts to gain a lazy livelihood. It is horrible enough for men thus to mutilate their own bodies, but what sight so piteous as to see a little, deformed and blind girl, shabbily clothed, seeking for "cash" for those at home who have made her the miserable wretch she now is. Oh, that the shadows and the darkness might no longer fall upon and crush the life out of these little ones!

In Chinese towns we see queer sights and hear strange noises. Through crooked and extremely narrow streets we wend our way; climb flights of stone steps and pass through much mud and filth. You have no idea what disgusting places these streets are. Many of the cattle-yards in your land are far preferable. In the words of the poet: "Several well-defined and distinct stenches" greet the sense of smell at every step. The streets are always full and in "Indian file" the procession moves. One must needs be on constant guard else he will run against some one ahead or be run into from the rear. "Lost in wonder and amazement" at the strange sight, we are suddenly made aware of our existence by the shouting of some degenerate cooly, as though we were ten miles off, to "clear the track." And we clear. He goes by and we escape injury. So he is forgotten and we become oblivious to everything in the line of coolies and look with wonder at the open shops with their wares in full view. These shops have no doors or windows; one whole side is open. They look more like stalls than stores. Multitudes rush by. All is motion. And from such activity one would think there was not another place in the whole world where so much business is transacted, while the contrary is the fact. At times the noise is deafening. Gongs are being sounded in all directions; some heralding the procession of some idol and others announcing the approach of the street vendor. Vociferous cries of hucksters and coolies; the barking of dogs and grunting of pigs; the firing of crackers and reports of guns, as well as the screeching of the cockatoo and other domestic sounds, make one grand pandemonium worth hearing. Perhaps in the confusion we have been banged against and hustled about relentlessly; but what is that in comparison with these new experiences.

The dogs of China are fit subjects for an artist, and they are a wonder in themselves. The brief picture I must draw of them would make the dogs happy to know that this was their real state. What more graphic word can I use than bald-headed? Some of them are bald headed all over. Some have hair on their tails and none on their heads, and *vice versa*. Some are half rotten and full of sores. Others are nothing but a set of bones. Others have the whole combination and are more dead than alive. They are hideous and most disgusting to look at. And, sad as it may be to say it, there are many, many human beings here not much better off.

As we pass along we get a hasty glance into some of the homes. Dark and dingy the room appears. Very little sunlight can cheer that small dwelling. If any windows at all, they are extremely narrow and without glass; they are nothing but wide cracks through which the rays of the sun can steal their way. In these homes also dwell the pig, the goose, the chicken, the duck, the turkey, the cat and the dog—all members of the family. If there be any choice rooms in that house, these creatures are just as free to occupy them as any other members. And they are just as much at home. They have free access.

There are many strange things of which I would like to speak, but my letter is already too long, and these must be deferred until another time. But do you ask after reading this: Has not Christian influence done much for this people? Is no religion making brighter homes and a nobler race? Yes, a thousand times, yes. Our chapels on the Sabbath declare this truth. Many the home that is brighter and happier, being enlightened by God's truth. Many the joyful heart that unites in singing God's praises. Little children join the chorus and swell the anthem heavenward. But where there is one happy home, there are ten hundreds of desolate ones; where there is one singing a hallelujah, there are ten thousands who know not God. To the missionary, looking upon the great work, a sense of utter helplessness comes into his heart. It is only through God's Spirit that the work can be carried on. But it has pleased our God to work through means. And here a sense of weakness comes again when we see there are so very few for this great work. Think of it! millions dying about us and we unable to take to them the word of truth. Oh, send more men and women! Delay not. Give the Gospel you possess to these perishing souls. Pray for the blessing on our labor.

The Reading Room.

Our Book-Shelves.

....For Easter.—The Intelligencer acknowledges with hearty thankfulness the receipt of a dozen or more of the beautiful "Cards" printed by Messrs. L. Prang & Co. The designs are in exquisite taste and the printing faultless. Mr. W. Hamilton Gibson contributes a charming combination of flowers, and Mr. F. S. Matthews and Miss L. B. Comins have drawn captivating pictures of happy children and of cherubs surrounded with flowers. The various compositions of Mrs. O. E. Whitney cannot fail to win general admiration. Some are of flowers on birch bark, some of flowers combined with lovely little landscapes, others adorn crosses, and those arranged as book-marks are novel, useful and very pleasing. The card representing an Easter angel, with outspread wings and bearing lilies in her arms, is full of grace and beauty. It is by Miss L. B. Humphrey. Too much cannot be said in praise of the designs of blue birds, the harbingers of Spring, by Miss Fidelia Bridges and H. Giacomelli. In fidelity to nature and in the addition of appropriate flowers, grasses, and other accessories, they have seldom been equalled. The satin covered book, adorned with Easter lilies, from a drawing by Mrs. E. T. Fisher, with its collection of choice and inspiriting verses, is as elegant a gift as any one can desire. To one compelled to make a choice the collection is bewildering and perplexing.

....Messrs. George R. Lockwood & Son, who ministered so acceptably to the desires of last Christmas, have again prepared a series of three dainty parchment covered books, the covers adorned with designs in silver and tied with ribbon, as Easter gifts. *Spring Flowers for Easter* contains verses selected from Longfellow, Adelaide Proctor, Mary Howitt and other poets. *Poems for Easter* are from the works of Frances Ridley Havergal and breathe the spirit of true Christian adoration and exulting faith. The *Easter Bells* are by Charles Wesley, M. E. L., Bishop Heber, Henrietta, Electress of Brandenburg, and others. Admirable selections throughout.

...."How We Got Our Bible." By J. Paterson Smith, A.B., LL B. The questions which come up in reference to our Revised Version are constantly presented, and this new book furnishes answers to most of those which relate to the sources of the sacred text. It has but eight chapters, but in these there are very complete statements as to early manuscripts, versions, and the various English translations. The special feature of the book is the number of specimen pages from the earlier English Bibles. In paper and print the work is admirable. (John Wiley & Sons.)

....The latest additions to the new and revised edition of the "Illustrated Library of Wonders" enrich each of the three series into which the Library is divided. To the "Wonders of Man and Nature" has been added a volume by W. De Fonvielle on "Thunder and Lightning," which presents in a very readable form the facts ascertained by scientific investigation. The author is exceedingly moderate and cautious in his statements, and gives numerous examples and incidents to substantiate the positions taken. There are also many practical suggestions which will be appreciated by the general reader. In the same series we have "Adventures on the Great Hunting Grounds of the World," by Victor Meunier, which gives an excellent account of the habits of the wild animals which have tried and developed the skill and courage of the hunter and the methods employed in overcoming them. The narrative is enlivened by animated descriptions of the exploits of famous hunters.

Two neat volumes are added to the "Wonders of Science," the first of which, "The Wonders of Acoustics, or the Phenomena of Sound," from the French of Rodolphe Radau, treats of the laws of sound and their practical application. Beginning with the simplest sounds in nature the author leads the reader, easily and pleasantly onward, to the consideration of the principles enunciated as applied to music, and as utilized in such inventions as the phonograph and telephone. Another volume in this series is "The Wonders of Water," from the French of Gaston Tissandier, edited with many additions by Schele De Vere, D D., LL D. This is one of the best books of the collection, and under the five general divisions of "The Ocean," "The System of Circulation," "The Action of Water on Continents," "The Physical and Chemical Properties of Water," and "The Uses of Water," discusses the whole subject in a clear, comprehensive and popular way, furnishing a large amount of useful information. The last division is especially valuable. To the series on "Art and Archæology" has been added an interesting book on "The Wonders of Architecture," from the French of M. Lefévre, with a chapter on English Architecture by R. Donald, in which the most famous buildings of the Old World, in ancient and modern times, are agreeably described.

These books are all copiously illustrated and are neatly bound. (Scribners.)

...."Ramblings in Beulah Land," by Miss Jennie Smith, is a straightforward, unpretentious record of the writer's evangelistic work, personal experience and home life, covering about one year. Miss Smith was an invalid for sixteen years and was restored to health in answer to prayer. She has given an account of the proof of her faith in trial in a volume entitled "The Valley of Baca," and of her healing in another, "From Baca to Beulah." (Garrigues Brothers, Philadelphia.)

...."A Tale of a Lonely Parish." By F. Marion Crawford. This new volume, by the author of "Mr. Isaacs," is well conceived and executed. The scenes are confined to an inland English village, and yet have sufficient variety and are ably drawn. The plot presents nothing new, but it is cleverly managed and effective. The novel is well written, without any painfully elaborate passages. The development of character is made with a good deal of skill, and one can read without being shocked at absurdities. Mr. Crawford seems to take his place in the front rank of English novelists. (Macmillan & Co.)

...."The American Male Choir." By J. H. Tenney. Male quartets and choruses are getting to be very popular, and, of course, the collections of pieces for such organizations are also increasing in number. The new book now before us seems to answer a very good purpose. Its chief contents are sacred songs, but it has also a number of spirited secular glees. (Ditson & Co.)

Our Library Table.

Periodicals, Serials and Notes.

....The special and novel feature of *Lippincott's Magazine* for April is the confessions of Julian Hawthorne, Edgar Fawcett, and Joel Chandler Harris, under the head of "Our Experience Meeting." There is nothing very remarkable in these bits of autobiography, but it is always interesting to get behind the scenes and know more about the personality of the writers whom we have read, and especially how they came to write what they did. "Utah" is served up in somewhat new points of view by Alice W. Rollins, who styles herself "An Impressionist." Grant Allen has a characteristic essay on the curiosities of "Scores and Tallies." "Aunt Sukey" is a good "dialect" story by F. C. Baylor, "A Vacant House" is a vivacious trifle by M. H. Catherwood. The serial stories "Taken by Siege" and "A Bachelor's Blunder" are well sustained. The "Monthly Gossip's" only fault is rather too apparent an effort to be sprightly. Dora Read Goodale might have found a worthier subject for her muse than "Walt Whitman." Instead of an "April torrent" carrying down drift upon its "large and crystal heart," we beg leave to consider his poetry a mud puddle, and a small one at that.

....The *Century* for April has three unusually interesting papers on the "Alabama," entitled Life on the Alabama, by P. D. Haywood, one of the crew; Cruise and Combats of the Alabama, by Capt. John McIntosh Kell, her executive officer; and The Duel between the Alabama and the Kearsarge, by Dr. John M. Browne, surgeon of the Kearsarge. These papers form the special feature of this number. Annie Fields gives Glimpses of Longfellow in Social Life; there is also a frontispiece portrait of the renowned poet. George W. Cable furnishes a unique article, illustrated, on "Creole Slave Songs." Washington Gladden treats in his usual vigorous manner of "Christianity and Popular Education." The Grant Monument is discussed among "Topics of the Times." The demand for this number, on account of the Alabama and Kearsarge articles, has been so great that the entire edition is exhausted and it will no doubt be a matter of regret to many that, as the printers of the magazine are moving to new quarters on Lafayette Place, it will be impossible to issue a new edition The English publishers are returning all the copies they can spare, which is said to be only five hundred.

...The *Baptist Quarterly* for April shows growth. The first article treats of the Preacher as an Interpreter. The second finely expounds the Five-Linked Chain (Rom. 8: 29, 30), only the writer, M. MacGregor, forgot to consult Cremer on the word *foreknew*. Dr. MacArthur continues the discussion of the Pastor's Leadership of his Church, and invents an advisory committee to do what the Reformed churches long ago secured by the bench of elders and deacons. Dr. G. B. Stevens has a learned article on the Pauline Theology of the Law, but blunders fearfully in making the prescriptive moral authority of the Law to cease under the Gospel. This is followed by two articles on the Lord's Day, one of which, by Dr. C. E. W. Dobbs, utterly denies the continued authority of the fourth command or of "the effete Sinaic decalogue" (!!), offering a string of arguments as weak as water, while the other, by Dr. W. C. Wilkinson, is a severely logical demonstration of the divine authority of the Christian Sabbath. The Editorial Department is well filled, The Homiletic is passable, and the Review of Current Literature is admirable. We specify the criticisms on Cave's Introduction to Theology, Lightfoot's Ignatius, Progressive Orthodoxy and the New English Dictionary. Our Baptist brethren owe it to themselves to give this review a generous support. It deserves it on every ground.

....*Babyhood* for April is spoken of at home in high praise. The mother-readers specify a number of articles as their favorites; among them "Baby Must Mind," by Marion Harland, and "Our Boys," by Lucy White Palmer. The ideas put forth in these and other short articles express their views exactly. It deserves the reputation it has widely won of being a bright, practical, common sense magazine all the way through. The outline drawings of animals by infant fingers are very cute, and please little eyes.

....*St. Nicholas* for April contains two articles on Vacation-Schools in Boston. One of these is by E. E. Hale, the other by Charles Barnard. Several illustrations represent little girls at work, sketching, sewing, setting and serving the table, and so on. It is needless to say that both papers are full of interest.

....*Wide Awake* for April has a most captivating article on Feathered Giants, by C. F. Holder. Among other things worth reading in this number are a delightful sketch of Alice and Phœbe Cary, by Amanda B. Harris, and a description of Cave Spiders, by Mary Treat.

BOOKS RECEIVED.

Reformed Publishing Co., Dayton, Ohio: A Popular Treatise on Baptism. By Rev. J. J. Leberman. 16mo, pp. 153. 60 cents.

A. C. Armstrong & Son: Moments on the Mount: A Series of Devotional Meditations. By Rev. George Matheson, D.D. Second Edition. 12mo, pp. 280. $1 25; also,

Theism and Evolution: An Examination of Modern Speculative Theories as Related to Theistic Conceptions of the Universe. By Joseph S. Van Dyke, D.D. With an Introduction by Archibald A. Hodge, D.D., LL.D. 8vo, pp. 433. $1.50; also,

The Last Days of the Consulate. From the French of M. Fauriel, Member of the Academy of Inscriptions, and Professor of Foreign Literature at the Sorbonne. Edited with an Introduction by M. L Lalanne. 12mo, pp. 328. $1.50.

Harper & Bros: The Railways and the Republic. By James F. Hudson. 8vo, pp. 439. $2; also,

Massacres of the Mountains: A History of the Indian Wars of the Far West. By J. P. Dunn, Jr., LL.B. Illustrated. 8vo, pp. 784. $3.75; also,

Memoir of Mrs. Edward Livingston. With Letters Hitherto Unpublished. By Louise Livingston Hunt. 12mo, pp. 182. $1.25; also,

Two Arrows: A Story of Red and White. By William O. Stoddard. Illustrated. 16mo, pp. 239; also,

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Dodd, Mead & Co.: A Daughter of Fire. By Amelia E. Barr. 12mo, pp. 335. $1; also,

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Tales from Many Sources. Vol. V. and VI. 12mo, pp. 281, 287. 75 cents each.

Thomas Whittaker: Expositions. By the Rev. Samuel Cox, D.D. Second Series. 8vo, pp. 455. $2.25.

American Tract Society: Hope Reed's Upper Windows. By Howe Benning. 12mo, pp. 304. $1.25; also,

The Workman: His False Friends and His True Friends. By Rev. Jos. P. Thompson, D.D, LL.D. 16mo, pp. 254. Paper, 25 cents.

Phillips & Hunt: Commentary on the Old Testament. Vol. VII. Isaiah, Jeremiah, and the Lamentations of Jeremiah. Book of Isaiah. By H. Bannister, D.D. Books of Jeremiah and of the Lamentations. By F. D. Hemenway, D.D. D. D. Whedon, LL.D., Editor. 12mo, pp. 472. $2.25.

EASTER PUBLICATIONS.

George R. Lockwood & Son: Spring Flowers for Easter. Parchment cover, silver decoration. 32mo, pp. 16; also,

Poems for Easter. By Frances Ridley Havergal. Parchment cover, silver decoration. 32mo, pp. 16; also,

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UNBOUND BOOKS AND PAMPHLETS.

Are the Eastern Industrial Training Schools for Indian Children a Failure? 8vo, pp. 45. Indian Rights Association, 1316 Filbert st., Philadelphia.

With the King at Oxford: A Tale of the Great Rebellion. By the Rev. Alfred J. Church. (Harper's Handy Series, No. 66.) 16mo, pp. 200. 25 cents; also,

Sea-Life Sixty Years Ago: A Record of Adventures which Led up to the Discovery of the Relics of the Expedition Commanded by the Comte de la Perouse. By Captain George Bayly. (No. 67, Same Series.) 16mo, pp. 191. 25 cents; also,

The Last Days of the Consulate. From the French of M. Fauriel. Edited with an Introduction by M. L Lalanne. (Harper's Franklin Square Library, No. 359.) 4to, pp. 69. 20 cents.

Roosevelt Hospital, New York. Fourteenth Annual Report, 1885 8vo, pp. 48.

National Academy Notes and Complete Catalogue. Sixty-first Spring Exhibition National Academy of Design, New York. With 93 Illustrations, etc. Edited by Charles M. Kurtz. 1886. Sixth year. 12mo, pp. 170. 50 cents. Cassell & Co.

Sedalia. By Mrs. Rebecca Harding Davis, author of "Waiting for the Verdict," etc. (Cassell's "Rainbow" Series of Original Novels.) 12mo, pp. 150. 50 cents.

The Vicar of Wakefield and The Good-Natured Man. By Oliver Goldsmith. (Cassell's National Library.) 32mo, pp. 191. 10 cents.

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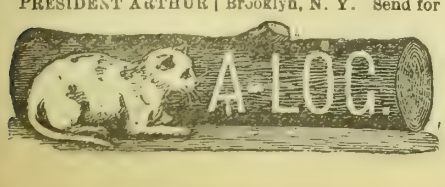

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The question interested all present, and it may elicit replies from some who read this "Corner,"—helpful replies, for comparison of views is often very helpful.

One lady urged that in a sensitive nature there is always a shrinking from speaking of its love for an earthly friend; it craves reticence as a veil or protection. This feeling carried out, compels such a nature to regard much talk of love to Jesus as a manifest indelicacy. Love is not garrulous.

But to this thought the answer was that love for Christ is importunate in its desire to win others to share it, and it therefore conquers natural reluctance to speech. The first disciples went at once to find others and tell them of the Lord. "Find" and "tell" are Christian watchwords.

Another thought that great care was needed in making personal appeals or even in giving suggestions. One might so easily offend where the wish had been to persuade, or alienate where one had hoped to win. The person addressed might resent our interest as an intrusion, and go away regarding us as meddlesome busybodies, intent on what did not concern us.

True, but does not loyalty to Christ require our taking even this risk, was urged here.

A third friend had the impression that a feeling of self-consciousness was at the bottom of much of our reluctance to carry the Gospel to our families and acquaintances. An invincible shyness and reserve came from our living so much in the constraint of our own shadows.

What of this? How is it with you? And with me?

A suggestion advanced was pertinent, viz.: that our own realization of inconsistency and shortcoming, our feeling that our principle was better than our practice, and that we were not living up to our talking, was one great cause of sealed lips. To speak of Jesus and His love, while they who heard should perhaps be remembering our infirmities of temper and our love of the world, would not be easy. So much lower than our ideal, did not silence and humility become us. Why should we be preachers, when our practice was so often inadequate?

But this would make us all dumb if we admitted it as a consideration.

Who will contribute a word to this experience meeting?

A Few Thoughts About Pictures.

BY EMMA J. GRAY.

ALICE CARY, in her beautiful poem entitled, "An Order for a Picture," gives the portrait of the tender mother so vividly, that already in imagination the artist sees a face upon the canvas more lifelike than his fingers, ever so skilful, can portray. For her heart and soul seemed mingled with her words and lent their magic power. So ever can we separate the living from the dead, whether it be in art or literature.

J. G. Brown, the great figure painter, whom New York is justly proud to claim among the tenants of the Tenth Street Studio Building, has had his imagination quickened ofttimes by the small boys of New York, bookblacks and street urchins, who find it to their interest to posture for this great, big-hearted man in the pretty room which some of us remember as his studio, while at the same time they are lifted from the mire and dirt of their every-day life into better surroundings,—their imagination thus quickened, so that we think it not too much to hope that their future will also tell of greatness. We each feel the power of contact and none more so than children.

It is J. S. Blackie who says, "As in a journey you must see milestone after milestone fall into your rear, otherwise you remain stationary; so in the grand march of a noble life one paltriness after another must disappear, or you have lost your chance." And it is surely a chance worthy of acceptance that is given the small boy by this great life painter. He sometimes gives it also to the old man. Some of us have seen the wonderful picture of the street fiddler. On one of the busy streets of New York J. G. Brown found him, and paid him well to let him take his portrait. Rest, the old man thought, had come at last. And so it had, for soon after the picture was finished he found not only rest, but love and home eternal.

The imagination of the old artists seemed ever to dwell on the Nativity, therefore the many pictures of the Christ. And as we each have hidden in thought the portrait of the Child who was born in Bethlehem, of the Man crucified on Calvary, it would be strange if any picture realized our ideal. A little friend of mine, travelling over the continent and visiting with his parents many renowned picture galleries, surprised them one day by refusing to leave the carriage when told he was going to see pictures, with the words, "I've seen enough Jesus Christs!" So vivid was his imagination that childhood was unsatisfied.

Raphael was born on Good Friday, 1483, and very early showed extraordinary genius. His first teacher was his father, Giovanni, who possessed much talent, but Perugino was counted a more celebrated master, and so at the age of twelve he went under his teaching. Perugino at once recognized the merit of his drawings, and said, "Let him be my pupil, he will soon become my master." Raphael died on Good Friday, his 37th birthday. Above his coffin at his funeral was hung his paining of the Transfiguration. It was while he was in his 25th year that he completed the decoration of the Vatican. He painted the Bridgewater Madonna, "La Belle Jardiniere," the Sistine Madonna, and many others; it seemed ever his favorite subject. His works are indeed exquisite and visited by all picture-loving people who have opportunity. Yet, even he was not entirely equal to the greatness of the Invisible. The little child was true enough to give just criticism.

A painter must not only put in the work of a cunning hand, but as Alice Cary did in her poem, put in heart and soul. Some of himself must always enter his work. We know that J. G. Brown painted the picture, we need not look for his name any more than we look for the name of our friend on the photograph, which we almost expect to speak to us, so natural the familiar face seems. Imagination is a sacred gift, and in no way is its power more felt than in the world of art. With its help the canvas under the master-hand will breathe, will speak of whatever chapter in life it is unfolding.

A Mother's Pleasure.

DEAR AUNT MARJORIE: I have long time thought of writing to tell you how much I like the "Corner" and what a pleasure it is to me. After reading the wise and solid editorials that seem to "hit the nail on the head every time," and the brilliant effusions of "Old Colony," who lately seems graver than of old, it is with positive gladness of heart that I come to the dear old "Corner," and it seems like getting home, for there I find the mother and children, such a kind and tender mother, and such dear children, for are they not our own and almost dearer than our own lives?

This morning I have been reading Mrs. Sangster's article on crowned motherhood. I agree with her decidedly in regard to the position a mother should maintain in her household. Yet I wondered if she knows by happy experience the blessedness a mother feels in being the *one* to give up the prospective trip to the mountains, or the nice new spring suit, longed for perhaps and perhaps really needed, that the fair young daughter with her beautiful golden hair, blue eyes and lovely complexion, shall be made yet more attractive by a fresh, delicate-tinted silk when the green springtime has come. It would be a pity to see her in the old brown suit she has worn all winter, and mamma! well, the proverb is homely but very "pat," "Every dog has his day," and mamma has had hers. She remembers with such gratitude her mother's care and labor that she should be well furnished and nicely clothed, though there was no money to be wasted in the family and economies had to be practiced to keep the dress in repair and give once in a while a trip off for the health of one and another of the family; outings that were positively necessary.

What a pleasure for the mother to make over the old silk for the third time, trimming it with velvet till it looked good as new! "better than new," as Mrs. Stowes' dressmaker says, that Alice and May may have a soft nun's veiling for early summer; what a peace settles down on her heart as she kisses good-by to her Alfred, who takes the last of her pin money for a trip to the Maine woods to renew his shattered nerves, that he may be able to pull through the college year. How much she had planned to do with that fifty dollars, and none to replace it in months. Does she need compassion? O no! it is almost the keenest pleasure she can have, for the happiness of her children is her dearest delight.

But, while the American mother is all right, there is room for a great change for the better in the children. I have read that American and English children are not so well behaved as those of the Latin nations. If this is true, what a blot on our Protestant civilization! I do know that our young people are not what they might be and have not the sweet docility and reverence for their parents that we see in English children. In many cases our youngsters positively rule the family, and as seen in public places they stride along ahead of their parents, and if crossed in any way the mother gives in rather than have a scene. Cannot something be done to bring about a better state of things? I am fully persuaded that the press can accomplish anything within the bounds of possibility, if united and earnest, and why should not our manners and social and home life receive as much attention as the fleeting news of the day, much of it too disgusting to read in a family circle; or our political life, which though of great importance, need not crowd out better considerations and efforts.

For the sake of our blessed religion, that it be not despised in the eyes of the nations, should we not strive for a sweeter, brighter and more reverent home atmosphere? MARIE JEAN.

Our correspondent is entirely right in saying that mothers delight in sacrificing their own comforts and conveniences to their children. Too often such self-denial is not for the children's real advantage. The latter part of her interesting letter really answers her introduction, and while mothers contentedly suffer themselves to be pushed into the background, children, so selfish is human nature, will take a precedence which is unbecoming.

We do not think that young eyes, bright hair, and rosy cheeks require much aid from dress to set off their charms. The simplest dress is the prettiest for a young girl. It is the fading mother who requires the silk, if there can be only one, not the brilliant daughter. But this is a mother's parliament.

Hints to Mothers.

BY MRS. J. H. DAVIES.

I HAVE been deeply interested in the talks relative to boys. When I see the little "waifs and strays' running about our streets I wonder where their mothers are, and find that some of them are tired and long for quiet. They willingly send their boys to the street for diversion, heedless of the associations and temptations among which they place them. Good mothers they mean to be, but they may be unconsciously filling their own cups with bitter dregs.

Sometimes a mother wishes to enjoy a quiet evening talk or walk with a friend, and knowing that her little lad is restless and naturally demands attention, she arrays him for the street and sends him forth with "Be a good boy; do what is right, son."

While that mother entertains and is entertained by her friend until, perhaps, a late hour, where is her boy? Seeking amusement, innocent or otherwise, out of her sight in the time when he ought to be under her influence and protection.

We have been told over and over again, that we should make home as pleasant as possible for our boys. We should interest ourselves in their undertakings, even though it often seems a waste of time. The future years may prove to us that these are moments well spent. We must have noticed that when children become weary of their play they almost invariably come to "mother" for her to suggest something new or some change, and very often any little plan which she proposes is received with delight, the greater because she proposed it.

Boys need to be employed. If we fill up a fair share of their time with light tasks and pleasant recreations they will be far happier than if left to their own devices. Boys need looking after; if mothers fail to do it Satan is ever on the alert for mischief for idle hands.

If we wish beautiful flowers we do not scatter our choice seed among thistles and weeds, and leave it to grow as it will without further thought, but we place it in a spot suited to it and bestow the requisite care and nourishment. How carefully we remove every weed, and whatever will tend to check its growth. We willingly give the needed attention, because we desire the beautiful blossom.

It is much more important that we select desirable surroundings for our dear boys; that we furnish them with healthful food for mind and body, and give them our watchful care during their boyhood. Unless we do this we may expect to be disappointed in them. We cannot rationally expect them to develop into good and useful citizens if we fail to use our influence at a time when their minds are plastic, so susceptible to every external influence, and when none is so potent as that of the mother.

More time and care spent upon our children, less thought of dress and the frivolities of the day will insure to us more good sons and fewer heartaches.

With children we should use decision. Many parents have a habit of denying a child's request without giving the matter a moment's consideration, and often after a little persistency the child will gain the wished for "yes." How much better had the desire been granted at once. Too often we might trace the disagreeable habits of our children to our lack of discipline.

In home training it is essential that we exercise firmness, and that we sympathize with the children in their successes or defeats, and show a readiness to help furnish occupation or recreation, as they require from time to time.

CHILDREN'S PORTFOLIO.

A Friend in Heaven.

DEAR LITTLE HEADS: Cousin Lois must tell you in sadness that you have lost a friend. Mrs. J. T. Stremmell—our kind *Dame Playfair*—our entertaining *Aunt Kathy*—has gone from earth to heaven.

Dear, winsome old lady! To see her was to admire; to know her was to love. We read the announcement of her death with sorrow, even though we are sure that she has gone to see the King in His beauty in the land where there are pleasures forevermore.

She delighted in helping others, in doing what she could to make the world brighter and better. She has tried lovingly and faithfully to help you in the study of God's Word and to show you how to be true and gentle and good.

Could she speak to you now, she would say, Try to be like Jesus; try to live as He lived; and then whenever He calls, you will be ready to go and be with Him forever.

A few contributions from her—sacred now because the hand that penned them shall write no more—are in Cousin Lois' possession, and will be given from time to time in your "Portfolio."

When you see no more of her cheering words, still remember what she has done for you, and though you grieve because she is no longer on the earth you may rejoice that a friend has entered into the rest that remains for the people of God. COUSIN LOIS.

A Wee Princess.

HAD any of the "Little Heads" been in England on the 6th of April, 1605, they would have heard the church bells ringing all day, and seen bonfires blazing, and the people in the streets scrambling for money thrown to the crowd. And if they had asked the meaning of it they would have been told that a baby girl had been born to King James I., and that as it had been seventy-five years since such an event had occurred in England, there was great rejoicing.

Perhaps you would like to know what the wardrobe of this little princess was like? We are told that she had a carnation velvet cradle, fringed with silver lace and lined with carnation satin; a double scarlet cloth to lay upon the cradle at night; a cradle cloth of carnation velvet, with a train embroidered with silver and lined with silk, to lay upon the cradle; two little cloaks of velvet; one large "bearing cloth" of carnation velvet to wrap the baby up in when taken out of her chamber; "one great head sheet of cambric for the cradle, containing two breadths, and three yards long, wrought all over with gold and colored silks and fringed with gold;" large handkerchiefs of fine linen, one edged with lace work, to lay over the baby's face; "six veils of cambric edged with fair bone lace, to pin with the mantle;" six bibs of fine lawn with lace-edged ruffles; three bibs to wear under them, wrought with gold and colored silks; and all this, we fear not very comfortable finery, in addition to all the lace and cambric dresses, etc.

The baby's christening, on the 5th of May, was the grandest event of its kind that had ever been seen in England, many noblemen being created and others raised to higher rank in honor of the occasion. The chapel of Greenwich Palace, where it took place, was hung, we read, with green velvet and cloth of gold. A splendid font of silver and gilt, "most curiously wrought with figures of beasts, serpents, and other antique works," stood under a cloth of gold twelve feet square. The baby was carried to her christening from the queen's rooms by the Countess of Derby, under a canopy borne by eight barons. A brilliant company of noblemen went before the Earl of Northumberland, who bore a gilt basin, and after him came a countess with a cushion covered with jewels. The Lady Derby's train was borne by ladies of the highest rank, and the baby's "train of the mantle of purple velvet, embroidered about with gold and furred with ermine," by noblemen. The Archbishop of Canterbury christened the tiny princess Mary, no doubt for her beautiful and unfortunate grandmother, Mary, Queen of Scots; and when the christening was over the heralds sounded their trumpets and proclaimed her name aloud in the chapel. After which, we hope, the poor baby, who must have been dreadfully tired with all this ceremony, was taken home and relieved of that purple velvet train and cuddled to sleep like a commonplace everyday baby. Indeed, it is far more comfortable to be a commonplace baby of to-day, in a plain white dress, than a befurbelowed princess of that age. For the royal children then, instead of staying snugly at home, were sent away to be cared for. So when wee Princess Mary was only two months old we find her given into the charge of and taken to the house of Lady Kuyvett, together with her "six rockers," which, we take it, means nurses, and "several inferior attendants."

One would think that under such circumstances she should have been well cared for, and no doubt she was, according to the ideas of that time, for babies were not then very well understood. No doubt Lady Kuyvett was very faithful to her little charge, but when she was two years old she caught a violent cold which settled on her lungs, with burning fever. The queen came constantly to see her little girl, but nothing availed, and she died on the 6th of September, 1607, saying with her last breath, so the old chronicle tells us, "I go, I go;" and again, "Away I go."

This account of her death reminds us of that of a little niece of hers, the Princess Anne, daughter of Charles I., who died some thirty years later at the age of four, and who, when dying, was reminded to say her prayers. "I am not able," said she, "to say my long prayer, (meaning the Lord's Prayer,) but I will say my short one: 'Lighten mine eyes, O Lord, lest I sleep the sleep of death.'" And so the blessed little lamb passed away. The Princess Mary was buried in Westminster Abbey. Her monument, with her figure on top in its quaint old-fashioned dress, is by that of her younger sister Sophia, who only lived two days, and whose monument is a marble cradle covered with a marble quilt, in which lies, as if asleep, a tiny marble baby.

Troublous times were at hand. England was rent with civil war. Their brother, the unfortunate King Charles I., lost both his crown and his head; misfortunes gathered thick around his family; but through it all the wee princesses slept in the quiet old Abbey, the one who had entered life only to leave it, and the other who was so soon "away" to that bright land where no death enters. ELA THOMAS.

A Good Start.

I WANT all my nieces and nephews to stop whatever else they may be doing, and listen to me for a few moments, while I talk to them about the importance of a good start. Yes, Charlie and Bertie, Ollie and Mary, I mean you; and it is because you happen to be where you can start well, if only you will, that I shall wait until you are ready to pay attention before I begin. There! I see your bright eyes lifted, and the right listening look on your faces, and I will proceed.

I heard a certain lad—I will not mention names just now—ask the maid one evening, not long ago, to be sure to call him when she should rise in the morning. "I have work to do," he said, "and I must be up an hour earlier than usual." Let me whisper here that sometimes a good start for the day is gained by beginning the night before. For example, it is a much better thing to finish all the school-work—lessons, themes, exercises—before going to bed, than to leave it to the chance of rising an hour earlier than the accustomed time. It makes, you see, the difference between a certainty and an accident.

In the case of my young friend the good start he had counted upon was lost by the fact that the maid forgot his request, and never thought of it until she rang the bell to awaken the rest of the family. Many another boy loses his good start by not getting up when he is called.

I think if young people knew how much needless trouble they give their elders by just this one vexatious habit of going to sleep again after they have been called in the morning, they would turn over a new leaf.

When I have ordered breakfast at an hour much earlier than suits my own convenience, that Mollie and Marty may eat it in comfort, and have plenty of time to set out for school, I am not in the most cheerful of moods if I am obliged at least half a dozen times in the course of an hour to call, "Mollie! Marty!" the call making no impression. It is hardly fair—is it?—that if they do not care for making a good start in the day for themselves, they should spoil mine for me.

One thought leads to another. Children, believe me that no day is started well if it begins with cross looks and fretful words. There is a homely proverb about having the black dog on your shoulder, which simply means that you are hateful and horrid and disagreeable. Let us be careful never to be horrid on purpose. Perhaps we cannot help being slow or stupid, but we all can help being peevish and perverse.

In starting out in a new study—Latin or algebra or botany—the rate of your progress will depend greatly upon the thoroughness of your beginning. You would call that man a foolish builder who forgot to look after his foundations, and I am sure it is quite as absurd to build badly in a new study. Get a good start, boys. You will then go on without failing in the end.—*Aunt Marjorie Precept, in Harper's Young People.*

The Man who Swallowed a Bible.

IN the days of my boyhood, my father told me that he knew a man who had swallowed a Bible. This greatly excited my astonishment, and I wondered how it could be. My father having an object in view, never explained what he meant; but went with me some time afterwards, to call upon the old man. I remember that visit as well as though it happened but yesterday.

Oh how graciously did the texts of Divine truth fall from the lips of that aged servant of Christ! His Bible seemed to be a mine of illimitable value, and he drew forth liberally, like one who draws water from a well that he believes to be inexhaustible.

As we came away, my father said to me, "Well, and what do you think of this man having swallowed a Bible?"

"Think, father!" said I, "why I think that he has indeed swallowed a Bible; for the Word of God seems like meat and drink to him."

Children! it would be well if each one of your number would swallow a Bible. You would find it "sweeter than honey and the honey comb."—*Selected.*

Little Heads Together.

RHOMBOID.

(*Prize Puzzle.*)

Across.—1. A form or mode of syllogism of which the first proposition is a universal affirmative, and the other two particular negatives. 2. An impure color. 3. To sign with the initials. 4. A marsh. 5. An adder. 6. Stopped.

Down.—1. A consonant. 2. Part of a verb meaning to exist. 3. To snatch away. 4. Spoken. 5. The Mohammedan Scriptures. 6. A military engine of the ancients. 7. A species of lyric poems invented by Archilochus. 8. Coal-scuttles. 9. To knit. 10. A musical syllable. 11. A consonant. CHARLES M. MYERS, Newburgh, N. Y.

(Aged 10 years.)

CHARADE.

My first's a fierce and dreadful foe,
It lays the cot and palace low,
Yet, strange to say, you'll always find
It is a friend to human kind.
My next is seen in every land—
In fact, upon the spot you stand;
My whole the family surround
When in a cheerful room 'tis found.

S. H. JACKSON.

DIAMOND.

1. In ministerial. 2. What you should say to your father. 3. Things to stand upon. 4. A large number. 5. Part of a king's life. 6. A near relative. 7. In eventually.

V.

Answers to Puzzles of March 24th.

Enigma.—"The cat in gloves catches no mice."

Diamond.—

D
SAT
DAVID
TIN
D

Decapitations.—1. C-ash. 2. C-all. 3. P-ray. 4. T-rap.

Correct answers from Fannie Steffens, Rappie Bowne, L. P. C., Emily C. Field.

The "Little Heads" are invited to send puzzles and answers to COUSIN LOIS, at this office.

Biblical Exploration.

TO THE EDITOR OF THE CHRISTIAN INTELLIGENCER: The new circular of the Egypt Exploration Fund, relating to the Biblical and historical excavations and researches in the Delta, are issued, and I invite all interested to apply to me for them and other information. Donors of but $5 receive the illustrated memoir of each season—an elaborate atlas shaped work with plans and photographs—and the reports, lectures, etc. We give our labors, often severe, to this cause; hence the almost presentation of these books to small contributors. No pastor's study, no public library, should be without the memoirs. Absolutely without endowment, an appeal for aid is necessary. That $2,000 to $3,000 may be yearly ensured the work, I ask for 500 *annual* subscriptions of $5 each. Acknowledgment is promptly made by me, and a receipt sent by the accomplished secretary in England, Miss Amelia B. Edwards, who will shortly sketch in *Harper's Magazine*, with full illustrations, the excavations at the Biblical Zoan. As Prof. Howard Crosby says, "The work is of universal interest." Among our valued subscribers is Rev. Dr. T. W. Chambers.

WM. C. WINSLOW, Vice Pres., etc.

429 Beacon St., Boston, April, 1886.

The Chinese Question.

A MEETING was held at Sacramento, Cal., a few weeks ago, composed of delegates selected by the Boards of Supervisors of the counties of the State, with which was incorporated the San Jose convention of delegates from the anti-Chinese Leagues. The conclusions of the meeting were embodied in the paper given below. The resolution in regard to boycotting was opposed by many of the Supervisors' delegates. Apart from this, the action of the convention, it is claimed, represents the convictions of ninety-nine hundredths of the population of California. Gov. Bidwell, one of the most conservative citizens, a member and elder of the Presbyterian Church, in opposing the boycott clause, still said, "I regret that the Chinese ever came here, and will join hands with you to have practical means adopted for having those here leave."

The following was the action of the convention:

Whereas, The people of the State of California are with a unanimity of sentiment unparalleled in history opposed to the presence of the Chinese in their midst, and are likewise opposed to the further immigration of that race into the United States; and,

Whereas, This opposition is not of sudden growth, but is the result of more than thirty years' experience; and,

Whereas, The history of all countries where the Chinese have been permitted to reside among other races is a precise counterpart of our own; and,

Whereas, The evils arising from the presence of the Chinese are:

First—Their coming is an invasion, not an immigration.

Second—They have no families or homes among us.

Third—Their domestic relations and modes of life are such as forever preclude their assimiliation with our people.

Fourth—By education and customs they are antagonistic to a republican form of government.

Fifth—They maintain in our midst secret tribunals in defiance of our laws.

Sixth—The presence of so many adults owing allegiance to a foreign government is dangerous.

Seventh—They deter laboring men from coming to California.

Eighth—The contract system by which they come to this country is virtually a system of peonage, hostile to American institutions.

Ninth—Their presence deters the growth of a reliable labor element among our boys and girls.

Tenth—After subsisting on the lowest possible portion of their earnings they remit the residue, amounting to many millions annually, to China, while the substitution of American labor would retain this vast sum of money in our country.

For these reasons they are a constant and growing source of irritation and danger to our State, and it is necessary that their immigration be immediately stopped, and every lawful measure adopted to remove those among us.

Resolved, That we demand that the Government of the United States take immediate steps to prohibit absolutely this Chinese invasion.

Resolved, That to encourage the early removal of the Chinese, we accept the suggestion of the Constitution of California, which says that no Chinese shall ever be employed upon any work of the State, except in punishment for crime.

Resolved, That the interests of the people of the State of California demand, in harmony with the organic law of the State, that the presence of the Chinese shall be discouraged in every particular, and that in every instance the preference should be given to white labor, and we earnestly appeal to the people to do their utmost to supplant the Chinese with such labor. We are not in favor of any unlawful methods, but so firmly are we impressed with the great importance of discouraging the employment of the Chinese that we recommend that they be not patronized in any way, and we are in favor at the very earliest moment of boycotting any person who employes Chinamen directly or indirectly, or who purchases the product of Chinese labor. The date at which the boycott commences in different localities shall in all cases be left to the local leagues.

Financial.

TUESDAY, April 13th.

As often occurs at this season the Associated Banks of this city added to their holdings of money last week. Loans were enlarged $332,100, specie was reduced by $976,100, but the gain in legal tenders was $5,132,500 and in deposits $2,367,700. There were added to the surplus of reserve $3,567,475, making it $15,555,875. The average rate for money on call is 2 per cent, and on loans well secured 5 per cent. The Bank of England rate remains unchanged.

The imports of merchandise at this port for the week were valued at $10,126,097, and the exports at $5,173,180. Sterling exchange was dull yesterday at $4.86 1–2 for sixty day bills and $4.88 1–2 for demand. There is said to be a good demand for securities from foreign buyers. The export of specie for the week was $274,355.

The European grain markets were reported generally firm yesterday. Stocks at Odessa, reports say, have been so drawn upon by the demands of Mediterranean ports that they are reduced to almost nothing. The stocks of wheat in this country at the chief centres declined last week 1,239,192 bushels. The market yesterday was firm, but a rise was restrained by promising reports in regard to the growing crop. Quotations were: Wheat here for May delivery 91 3–4, in Chicago 78 1–8; corn here 46 1–2, in Chicago 37 3–4; oats here 36, in Chicago 29 7–8. Provisions are dull. Quotations of cotton yesterday were: April 9 22–23; May 9.32–33; June 9.44–45. Prices of hay and straw are firmly maintained.

The Stock Market is stronger and more hopeful.

News of the Week.

(Continued from page five.)

In the U. S. Senate Mr. Frye made a telling speech on the fisheries question....In the House twenty-five pension bills were passed....Six persons were killed and a number wounded by deputy sheriffs in East St. Louis who were defending the railroads against the strikers....There was a heated debate on the subject of lobbying in the Assembly at Albany....James A. Richmond, President of the Broadway road, was indicted for bribery. He was arrested and admitted to bail....More thefts by Ferdinand Ward have been discovered....Burglars at Nyack ransacked several houses....The treatment of the Chinese Minister at San Francisco by the Collector of the Port is severely condemned....A servant girl in New York robbed a number of houses....A young woman was found murdered in Hackettstown, N. J....There is said to be an active Mormon lobby at Washington.

MONDAY, 12. — Cardinal Manning is strongly opposed to Mr. Gladstone's Home Rule scheme for Ireland....The socialistic leaders who were tried recently in London have been acquitted....The bill to expel priests and nuns from public schools in France is being bitterly opposed by the priests....In the U. S. Senate the bill passed that makes Washington Territory into a State....East St. Louis is being patrolled by malitia-men. A large fire destroyed a great deal of property; the victims of the riot were buried yesterday; all is quiet in that section at present....Major William H. Quincy, a politician and lawyer of Brooklyn, committed suicide with a carving knife....Ferry passengers were endangered by pistol shots from a man who was trying to shoot a man who had insulted him....The Land Leaguers approve of Mr. Gladstone's Home Rule policy ...Ex-Alderman Miller was locked up at Police Headquarters Saturday night....Four more mail bags were received from the wreck of the "Oregon" ...A boat containing three boys capsized at Albany; two were drowned.

TUESDAY, 13.—The deputy sheriffs who fired on the crowd in East St. Louis last week are under arrest. The strike continues. The Missouri Pacific claims that it is handling all freight and running trains regularly. ....The boycott of Mrs. Gray, a baker at 508 Hudson street, in this city, increases her business....Seventy-six Apache prisoners, of Geronimo's band, are on their way to the prison at St. Augustine, Fla....Four more bags of "Oregon's" mail recovered....Transcontinental differences between railroads unsettled. All the Pullman cars on Pacific roads in use and crowded....Thaddeus Fairbanks, the scale maker, died yesterday, in his 91st year....A law case relating to taxation of Indian lands, beginning in New Jersey in 1812, was settled yesterday in U. S. Court....A suit has begun to compel North Carolina to pay interest on its bonds....Lord Churchill assailed Irish Home Rule in the Commons yesterday. Attorney-General Russell replied....Another batch of Aldermen of this city arrested this morning for taking bribes.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, April 10, 1886.

BUTTER.—Receipts for the week, 22,547 pks.; exports 318 pks.

The trade here and the dairy mind throughout the country has been accustomed to connect very closely the weekly and monthly exports with the future of the market. With large exports there was confidence and courage and hopefulness. This year, without any exports to speak of, the old butter market has gone out clean and was a couple of weeks short of stock on the last end. There was a low price through the fall and winter based partly upon this very fact of no shipments to foreign lands, yet the stock has all melted away through various channels, and it is only after it is all gone that the trade or the country had much faith in its value. New make has been doing well. Fine qualities sold all the week mostly at 30c. for fancy dairy make, and up to 32c. for creameries. At the close Western creameries were freely offered at 33c. for extras, and at 30a31c. for fine makes, and the market was weaker. Better roads and the advancing season will now be adding to the receipts, and no delay should be allowed in getting butter to market. We quote:

New butter, fancy creamery	—	@33
do do dairy	—	@30
do ordinary dairy	20	@25
do poor to common	15	@20

CHEESE.—Receipts for the week, 11,153 boxes; exports 8,765 boxes.

Stock is very light, but it has been a dull week. We quote:

Choice full cream colored cheese	11	@11½
" " white "	10½	@11¼
Good early useful cheese	8	@10
Skimmed cheese	2	@ 6

MAPLE SUGAR.—We quote:

Prime new maple sugar	7	@ 9
Maple syrup, per gallon can	——	@75

FOR DYSPEPSIA, INDIGESTION, Depression of Spirits and General Debility, in the various forms; also as a preventive against Fever and Ague, and other Intermittent Fevers, the "*Ferro Phosphorated Elixir of Calisaya*," made by Caswell, Hazard & Co., New York, and sold by all druggists, is the best tonic; and for patients recovering from Fever or other sickness has no equal.

Publisher's Department.

Difficulty of breathing, a short, dry cough, a quick pulse, and pain in the left side are symptoms of approaching consumption. Relieve the chest and cure the cough with Hale's Honey of Horehound and Tar. This remedy is swift and certain, at any drug store at 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

That feeling of extreme debility is entirely overcome by Hood's Sarsaparilla. "I was tired all over, but Hood's Sarsaparilla gave me new life and strength," says a Pawtucket, R. I., lady. Hood's Sarsaparilla is sold by all druggists. $1 a bottle, or six bottles for $5.

One might as well try to stem the rapids of Niagara, as to expect perfect health while a Scrofulous taint exists in the blood. Through its alterative and purifying properties, Ayer's Sarsaparilla removes every vestige of Scrofulous poison from the blood.

The best cough medicine is Piso's Cure for Consumption. Sold everywhere. 25c.

The Spring Months

Are undoubtedly the best in which to purify the blood and strengthen the system, because at this time the body is most susceptible to the beneficial effects of a reliable medicine like Hood's Sarsaparilla. The feeling of debility, languor, and lassitude, caused by the changing season, is entirely overcome, and scrofula and all humors are expelled from the blood by the powerful reviving and purifying influences of Hood's Sarsaparilla.

Do Not Delay.—Take Hood's Sarsaparilla *now*. It is made by C. I. Hood & Co., Apothecaries, Lowell, Mass. Sold by all druggists. 100 Doses One Dollar.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

BROWE.—At Belleville, N. J., April 2, of pneumonia, Ruth Cushing Dill, wife of Elder James Browe, of the Reformed Church.

Resolutions by the Ladies' Aid Society of the Reformed Church, Belleville, with reference to Mrs. James Browe:

Whereas, God, in His All-Wise Providence, has seen fit to remove from us our esteemed and beloved president and faithful friend,

Resolved, That while we deeply mourn the irreparable loss to our Society, our Church, and the community of one who was ever going about amongst us doing good, we yet bear with submission to the will of Him "who doeth all things well."

Resolved, That we tender to her bereaved husband our deepest sympathies, with the prayer that his covenant-keeping God will give him "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." SEC.

CADMUS.—April 6, at Belleville, N. J., Mary Elizabeth King, wife of Edwin Cadmus.

She was for 25 years a consistent member of the Reformed Church.

DATER.—At Hawthorne, N. J., March 26, in the hope of a blessed immortality, Mary H., wife of Rev. Henry Dater, in the 50th year of her age. "Blessed are the dead who die in the Lord."

HAGAMAN.—At Hagaman's Mills, N. Y., April 7, Esther Palmateer, widow of J. W. Hagaman, in her 78th year.

She was born and spent her life here, and was among the very few of her generation left with us. With her husband she was one of the original members at the organization of the Reformed Church in 1850. In 1851 she was left a widow, with an adopted daughter, who died in 1857. She will be greatly missed by all. Her natural kindness of heart made her a universal favorite. In the Church will her loss be most deeply felt. Early in life she confessed Christ, and maintained a consistent profession to the end. Her place in the sanctuary and weekly prayer meeting was seldom vacant. To every good work she was an earnest helper and liberal giver. Her memory is blessed.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy, sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

THE COUNCIL OF HOPE COLLEGE will meet in regular session in the library of the college, at Holland, Mich., April 28th, 1886, at 10.30 A. M.

The Board of Superintendents of the Western Theological Seminary will meet at the same time and place as above, to conduct the annual examinations. The closing exercises of the seminary will be held April 29th, at 7.30 P. M., in the Second Reformed church of Holland, when Rev. P. Lepelta will deliver the annual address to the students.

P. MOERDYKE, S. C.

THE PARTICULAR SYNOD OF ALBANY will meet in regular session in the Reformed church at Herkimer, N. Y., on Tuesday, May 4th, 1886, at 8 o'clock P. M. Delegates proposing to attend will please notify C. L. Avery, Chairman of Committee of Entertainment. In the absence of the preacher elected for special sermon, the Rev. Dr. Wortman will by special request preach; subject, "AGAPE—The Christian Love."

J. W. BEARDSLEE, Stated Clerk.

THE CLASSIS OF ALBANY will meet on the third Tuesday of April, at 7.30 P.M., in the Madison Avenue Reformed Church of Albany. Consistorial minutes are to be presented for examination. Consistorial reports on the State of Religion are to be sent to the Rev. A. M. Arcularius, New Baltimore, ten days before the meeting.

J. LANSING PEARSE, S. C.

THE CLASSIS OF BERGEN will meet in stated session in the First Church of Hackensack on the third Tuesday in April, (20th), at 10 o'clock. Reports on the State of Religion must be sent to Rev. J. H. Suydam, (Chairman), ten days before the meeting. Consistorial minutes must be presented at this meeting.

P. V. VAN BUSKIRK, S. C.

THE SOUTH CLASSIS OF BERGEN will meet Tuesday, April 20th, at 10.30 A.M., in the Second Church of Hudson City. The yearly reports of the churches are to be sent to Rev. W. R. Duryee, 239 Pacific avenue, Jersey City.

WM. RANKIN DURYEE, S. C.

THE CLASSIS OF GENEVA will meet in stated spring session in the Reformed Church of Farmer Village, the third Tuesday (20th) of April, at 2.30 P.M. Consistorial reports on the State of Religion, with full statistics, are to be sent ten days previous to the Rev. J. W. Te Winkel, chairman of committee. Vacant churches and ministers without charge are required to report at this session. The Consistorial Books of Minutes from churches are to be presented and Classical dues are to be paid in. Applications of feeble churches for aid from the Board of Domestic Missions are to be sent ten days previous to Rev. P. De Bruyn, Chairman of Committee on Church Extension.

J. WHITBECK, S. C.

THE CLASSIS OF GREENE will meet in the Reformed Church of Leeds on Tuesday, April 20th, at 10 o'clock A.M. Public services at 2 o'clock P.M. Consistorial records must be presented and Classical dues paid at this meeting, and the annual reports of the churches sent to Rev. E. N. Sebring ten days previous to the meeting.

B. VAN ZANDT, S. C.

THE CLASSIS OF HUDSON will meet in regular session in the Reformed Church of Gallatin, the third Tuesday in April, at 10 o'clock A.M. The usual sermon will be preached at 10.30 A.M. Consistories are urged to observe the rule to send their statistical table and report to the address of the Stated Clerk at least ten days previous to this meeting.

T. S. DUSINBERRE, S. C.

THE NORTH CLASSIS OF LONG ISLAND will meet in regular session in the First Reformed Church of Jamaica, on Tuesday, the 20th day of April, 1886, at 10 o'clock A.M. Consistorial minutes are to be presented. Consistorial reports to be sent to the Rev. Wm. H. DeHart, Chairman of the Committee on State of Religion, at least ten days before the meeting of Classis. Classical dues are to be paid.

W. H. TEN EYCK, S. C.

THE SOUTH CLASSIS OF LONG ISLAND will meet (D. V.) in stated session in the Reformed church at New Lots, on Tuesday, April 20th, 1886, at 10 o'clock A.M. Consistorial reports must be sent to Rev. Daniel Van Pelt, Chairman of Committee on State of Religion, East New York, at least ten days before the meeting of Classis. Consistorial minutes must be presented at this meeting.

R. G. STRONG, S. C.

THE CLASSIS OF MONTGOMERY will meet in ordinary session in the Reformed Church of St. Johnsville, on Monday evening, April 19th, at 7.30 o'clock. Reports of consistories are to be sent to Rev. James Demarest, Jr., D.D., at least ten days before the meeting.

A. J. HAGEMAN, S. C.

THE CLASSIS OF NEW BRUNSWICK will meet in stated session in the Reformed Church of Bound Brook, on Tuesday, April 20th, at 10 A.M. The reports on the State of Religion will be sent to Rev. Alex. McWilliam, East Millstone, ten days before the meeting of Classis.

E. T. CORWIN, S. C.

THE CLASSIS OF NEW YORK will meet in stated session on the third Tuesday (the 20th) of April, in the lecture-room of the church, 5th av. and 29th st., at 10 o'clock A.M. All consistorial reports are to be sent to Rev. G. H. Smyth, Chairman of Committee on the State of Religion, 127 East 127th street, and all applications for aid to Rev. Oliver H. Walser, Chairman of Committee on Recommendations, 131 East 86th street, at least ten days before such meeting of Classis.

OLIVER H. WALSER, S. C. *pro tem.*

THE CLASSIS OF ORANGE will meet in regular spring session in the Church of Montgomery, on Tuesday, April 20th, at 2 P.M. Consistorial reports to be sent to Rev. F. S. Schenck, Chairman of Committee on State of Religion, ten days before meeting.

R. DEWITT, S. C.

THE CLASSIS OF PARAMUS will meet in stated session in the Second Church of Lodi, on Tuesday, April 20th, at 11 A.M. Consistorial reports must be sent to the Rev. W. C. Stitt, Piermont, N. Y., Chairman of the Committee on the State of Religion, before April 10th.

JOHN C. VAN DEVENTER, S. C.

THE CLASSIS OF PHILADELPHIA will meet in the church at Neshanic, N. J., April 20th, at 11 o'clock A.M. Delegates from Philadelphia leave 9th and Green, Bound Brook line, at 7.30 A.M. At Bound Brook change to Central R. R., and at Somerville to South Branch, R. R. Consistorial reports will be sent ten days previous to meeting to Rev. Samuel Streng, Churchville, Bucks Co., Pa.

W. B. VOORHEES, S. C.

THE CLASSIS OF POUGHKEEPSIE will meet in stated session in the Second Church of Poughkeepsie on Tuesday, April 20th, at 10.30 A.M. Consistorial reports to be sent to Rev. J. E. Lyall, Chairman of Committee on State of Religion, at least two weeks before the meeting.

A. P. VAN GIESON, S. C.

THE CLASSIS OF RENSSELAER will meet in stated session in the Multzeskill Church, on Tuesday, April 20th, at 10 30 A.M. Consistorial minutes should be presented. Consistorial reports should be sent to the Rev. H. A. Hendrickson ten days before the meeting.

EDWARD A. COLLIER, S. C.

THE CLASSIS OF SARATOGA will meet in regular session in the Reformed church at Greenwich, on Tuesday, April 20th, at 10.30 A.M. Consistorial reports are to be sent to Rev. Ira Van Allen at least ten days before meeting.

J. W. BEARDSLEE, S. C.

THE CLASSIS OF SCHENECTADY will meet in stated session in the First Reformed Church of Schenectady, on Tuesday, April 20th, at 10 o'clock A.M. Consistorial minutes are to be presented for examination. Consistorial reports are to be sent to the Rev. Robert Doig, Scotia, N. Y., at least ten days before the meeting.

C. P. DITMARS, S. C.

THE CLASSIS OF SCHOHARIE will meet in stated session at Cobleskill, on Tuesday, April 20th, at 11 A.M. Classical dues must be paid at that time. Rev. D. K. Van Doren, of Middleburgh, N. Y., is the Chairman of the Committee on Classical Report, to whom reports on the State of Religion should be sent at least ten days prior to the meeting. Consistorial records must be presented at this meeting.

D. K. VAN DOREN, S. C.

CLASSIS OF WESTCHESTER.—Regular meeting Tuesday, April 20th, at 10 A.M., in the Church of Greenburgh (Elmsford). Sermon by Rev. Henry De Vries. Consistorial reports are to be sent to Rev. P. A. Wessels, Neperan, N. Y., before April 10th. Applications to Board of Domestic Missions to Rev. Dr. Todd, Tarrytown. Annual reports of all ministers, and elders' books are to be presented at this meeting.

CHAS. K. CLEARWATER, S. C.

THE address of the Rev. Wm. H. Clark, D.D., of Nyack, N. Y., will be No. 1517 North 10th street, Philadelphia Pa., after April 1st.

CORRESPONDENTS will hereafter please address Rev. Wm. Moerdyk at Pella, Iowa.

CORRESPONDENTS will please address Rev. A. Parsons at Knox, Albany County, N. Y.

CORRESPONDENTS will address Rev. T. C. Easton, D.D., at 15 Clinton avenue, Newark, N. J.

CORRESPONDENTS are requested to address the Rev. Abrm. R. Van Nest, D.D., at 208 Fifth avenue, New York.

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Of failing health, whether in the form of Night Sweats and Nervousness, or in a sense of General Weariness and Loss of Appetite, should suggest the use of Ayer's Sarsaparilla. This preparation is most effective for giving tone and strength to the enfeebled system, promoting the digestion and assimilation of food, restoring the nervous forces to their normal condition, and for purifying, enriching, and vitalizing the blood.

Failing Health.

Ten years ago my health began to fail. I was troubled with a distressing Cough, Night Sweats, Weakness, and Nervousness. I tried various remedies prescribed by different physicians, but became so weak that I could not go up stairs without stopping to rest. My friends recommended me to try Ayer's Sarsaparilla, which I did, and I am now as healthy and strong as ever.—Mrs. E. L. Williams, Alexandria, Minn.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alterative, and must say that I honestly believe it to be the best blood medicine ever compounded.—W. F. Fowler, D. D. S., M. D., Greenville, Tenn.

Dyspepsia Cured.

It would be impossible for me to describe what I suffered from Indigestion and Headache up to the time I began taking Ayer's Sarsaparilla. I was under the care of various physicians and tried a great many kinds of medicines, but never obtained more than temporary relief. After taking Ayer's Sarsaparilla for a short time, my headache disappeared, and my stomach performed its duties more perfectly. To-day my health is completely restored.—Mary Harley, Springfield, Mass.

I have been greatly benefited by the prompt use of Ayer's Sarsaparilla. It tones and invigorates the system, regulates the action of the digestive and assimilative organs, and vitalizes the blood. It is, without doubt, the most reliable blood purifier yet discovered.—H. D. Johnson, 383 Atlantic ave., Brooklyn, N. Y.

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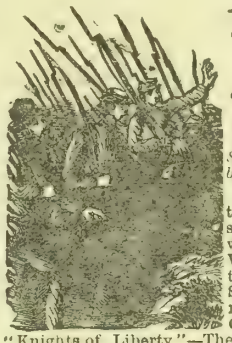

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Reserve for re-insurance	$2,265,427 88
of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 26
Capital paid in cash	1,000,000 00
Net surplus	1,358,879 85

Total Cash Assets, Jan. 1, 1886. $5,177,478 99

This Company conducts its business under the restrictions of the New York Safety Fund Law. The two Safety Funds together equal $1,200,000.

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CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	3,111,637 00
Reserve for Unpaid Losses and Claims	378,483 98
Net Surplus	1,227,995 10
Cash Assets	$7,618,116 08

SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,750 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,800 00
Interest due on 1st January, 1886	97,056 02
Premiums uncollected and in hands of Agents	358,290 50
Real Estate	1,272,633 77
Total	$7,618,116 08

CHAS. J. MARTIN, President.
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The Church.

Conclusions.

IT would take from life its pleasure,
It would take from life its light,
Rob our souls of real treasure,
Fill with pain and sore affright;

We should live in dreary waiting
For our life to ebb away
To a dark and endless chaos,
To a night without a day,

Could the infidel and sceptic
Rob us, Lord, of faith in Thee;
What a weary sterile desert,
What a blank this world would be!

We, no doubt, of pain and trial
Then, as now, should have our share;
But without one hope to cheer us,
Sunk in endless, deep despair!

Tell us, ye who spend your talents
Trying to eclipse the light,
Sowing seeds of moral darkness,
Turning day to darkest night,

If we doubt the love of Jesus,
And distrust our Father's hand,
What support have ye to offer?
Tell us, let us understand!

We have seen earth's brightest jewels
Turn to ashes in our grasp,
And our own heart's dearest idols
Snatched by death from our fond clasp!

Yet amidst the midnight darkness
Shone a ray of light afar;
'Twas the promise of the Saviour,
Like a bright and morning star!

We will yield our earthly treasures,
But we cannot, will not, part
From the faith that binds to heaven,
From the sun that warms our heart;

From the clasp so sure and steadfast
Of our ever-present Friend;
From the sympathy and comfort
Of the love that knows no end!

—*Rhoda Carpenter Clewes, in The Christian, London.*

How to Find Christ.

THE promise reads, "Seek, and ye shall find." How is it then that some, who claim to be seeking Christ, fail to find Him? One of the saddest features of every period of special religious interest is that some appear to give evidence of a true desire to enter upon the Christian life, but never do enter upon it, and gradually lose their interest, and drift away, too often into a state of worse indifference than ever. Why is it?

Is not one reason because they do not seek Christ Himself? They study about Him. They learn by heart the outlines of Christian doctrine. They endeavor to practice the Christian virtues and illustrate the Christian graces. They try to cultivate sympathy with the Church of Christ in its work. But this is all. It is excellent and valuable, in itself, but it misleads them. What is necessary is to become acquainted with Jesus Christ Himself, to learn to know Him, to realize that His love is as personal as, and far more tender than, that which the dearest earthly friend feels for us. Seek *Him*, and find *Him*, and learn to love and obey *Him* really, even though but feebly at first, and the problem is solved. Then the knowledge of Him and His truth has a much more practical meaning and value. Then the fountain of the heart is purified, and the stream of belief and conduct which flows from it cannot come forth mixed with unclean waters.

Is not another reason because they do not seek Christ in the way explained and commanded by Him? They think themselves willing to be His disciples but they wish to become such in their own manner. Many, for example, like the young ruler, are ready to follow Him if He will not require of them too absolute a consecration of their property. They all fail to see that the whole difficulty is one of the will; that, whatever the special illustration may be, its principle, is the same—reluctance to actually surrender to Christ and obey Him as supreme. Now there is no alternative in the case. They must either give up wholly, and take their orders, so to speak, from Christ literally and uniformly, or they cannot be His disciples at all. When they realize this the desire of many a one grows lax.

Is not another reason this, that, having begun to seek Christ rightly, they fail to persist? Sometimes He does not manifest Himself plainly at once. Often the proper development of their characters and their zeal, depends upon their not finding the path made too easy before them. This is an ordinary law of human nature, as true in spiritual things as elsewhere. He never puts insurmountable or unreasonable obstacles in the way. Those who persevere and find Him always see and confess afterwards, as they look back, that His treatment of them was both the most wise and the most loving. He never fails to give all the encouragement necessary to induce a right minded seeker to take the next step in advance. But He does demand a real persistence which will not stick at trifles, but with business-like energy means to succeed, and neglects no proper effort to secure success.

"Seek, and ye *shall* find!" The pledge never has failed to be honored. But the seeker *must* seek Christ Himself, in His own appointed way, and persistently.—*The Congregationalist.*

THE SUNDAY-SCHOOL.

Periodicals and Papers.

AS a half year is not far away the attention of the officers and teachers of Sabbath-schools is called to the fact that the Presbyterian Board publishes monthly *The Westminster Teacher*, and the American Sunday-School Union *The Sunday School World*, both devoted mainly to practical, sensible and evangelical expositions of the Lessons for the month and, therefore, helpful. They contain also a few pages of useful articles by authors highly esteemed among the churches. The Sunday School Union also publishes *The Youth's World*, a monthly, and *The Picture World*, a semi monthly for the little people; while the Presbyterian Board publishes *The Sabbath School Visitor* for the larger scholars, *Forward*, also for the older scholars, *The Morning Star* for the pupils a little younger, each of these as a monthly or semi monthly as may be preferred, and *The Sunbeam*, for the little folks, once a week. All these papers are handsomely illustrated, are excellent, are a blessing to the households they enter, and are supplied at a moderate cost. As everybody knows the distribution of such papers adds to the attractions of the Sabbath-school.

Home Readings.

LESSON 4, SECOND QUARTER.

M. Jesus and Nicodemus.....John 3: 1-18.
T. The Clean Heart.....Ps. 51: 1-19.
W. The New Man .....Eph. 4: 22-32.
T. The New Heart.....Ezek. 36: 25-38.
F. The New Creature.....2 Cor. 5: 14-21.
S. Elect of God.....Col. 3: 9-25.
S. Sons of God.....1 John 3: 1-9.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

April 25th.—"*Jesus and Nicodemus.*"—*John* 3: 1-18.

Golden Text.—"Ye must be born again."—JOHN 3: 7.

CENTRAL TRUTH.—"To be carnally minded is death, but to be spiritually minded is life and peace."—ROM. 8: 6.

INTRODUCTION.

SOON after the wedding at Cana, the Passover called all the devout Jews to Jerusalem, and thither Jesus and His disciples journeyed. It does not seem probable that He had wrought any miracles or had taught publicly in the meanwhile. His first public appearance before the nation at large was when with righteous indignation He drove from the Temple those who polluted its courts by their worldly and often dishonest traffic. This scene recalls the prophecy of Malachi, "The LORD whom ye seek shall suddenly come to his temple." This bold proceeding on the part of Jesus aroused public attention and secured for Him willing listeners as He began to unfold the things of the kingdom. He also wrought a number of miracles which are referred to, but not related. The first impression made upon the people was somewhat favorable, but the faith awakened did not prove sufficient to withstand the influence of the opposition, except in the case of a few like Nicodemus. The conversation between Jesus and this ruler is full of the most profound truths of the Gospel, and will never lose its charm as containing one of the choicest utterances of Him who spake as never man spake. Our Divine teacher gives us in verse 12 a suggestion as to the most natural division of the lesson. He speaks of earthly and heavenly things as the subjects of His teaching, and by the former seems to mean those things which pertain to human experience, and by the latter those which pertain to God's purposes of redemption.

THE LESSON.

I. THE HUMAN NEED.—VS. 1-11.

V. 1.—"*There was a man of the Pharisees.*" The Pharisees were the leaders of public opinion, and wielded a mighty influence over the people. As a class we find them opposed to John and Jesus as they afterward were to the disciples. "*Nicodemus a ruler of the Jews.*" This man was not only a Pharisee but a Scribe, that is, one learned in the exposition of the law and recognized as a teacher, and a member of the Sanhedrin, which was the supreme court among the Jews.

V. 2.—"*The same came unto Jesus by night.*" We are not to attribute very definite faith to this man at the outset, nor to criticize him for coming under cover of the darkness. He was an investigator. His attention had been aroused, and he was determined to test this new teacher and His claims, yet he was by no means ready to declare himself, for his knowledge was very imperfect. His precaution in avoiding notice was natural and justifiable under the circumstances. "*We know that thou art a teacher come from God.*" He speaks in the plural as expressing the honest convictions of others besides himself; convictions which many stifled by their prejudices. This statement reveals the seeker's state of mind. He acknowledged Jesus as God's messenger, and doubtless hoped that He might prove to be the very Messiah.

V. 3.—"*Jesus answered.*" Not the spoken question, nor even the conscious thought of Nicodemus, but his need. He had entirely erroneous ideas of the Messiah and His work. He regarded himself as by birth and education and position one of the elect, and Jesus removes the veil of self righteousness so that he may see himself as a lost sinner. "*Except a man be born again, he cannot see the kingdom of God.*" These words set forth in distinct light the universal need of man. Nicodemus would acknowledge that the heathen, and even the masses of the Jews, were estranged from God, and spiritually dead, but Jesus extends the indictment until it embraces the holiest of the self-righteous Pharisees.

V. 4.—"*How can a man be born when he is old?*" The strange reply given to his salutation had thrown Nicodemus off his balance, and rendered him for the time incapable of appreciating the force of Jesus' words. He takes them in a natural sense and stumbles at the apparent absurdity involved.

V. 5.—"*Except a man be born of water and of the Spirit.*" Jesus immediately proceeds to make the matter clearer, and to sink the arrow of condemnation deeper into the heart of his visitor. The Pharisees had not submitted to the baptism of John, for they "needed no repentance"; they were also ignoring the spiritual side of the truths of prophecy, especially in connection with their Messianic hopes. Jesus says in substance, You Pharisees must humble yourselves to the level of the multitudes whose consciences responded to the teaching of the Baptist; you must seek a spiritual not a political deliverance.

V. 6.—"*That which is born of the flesh is flesh.*" All that comes to us through the course of nature is sin defiled. Sinful man can beget only a sinful seed. This first birth according to nature must be followed by a new birth above nature, before man can be capable of intercourse with God.

V. 7.—"*Ye must be born again.*" Jesus here brings the matter home personally to His hearer. He, Nicodemus, of blameless life, so far as we know, of high repute for sanctity among his fellows, can enter heaven on no other terms than do the publicans and harlots.

V. 8.—"*The wind bloweth where it listeth.*" In Hebrew and Greek the same word is rendered both Spirit and wind, so that the aptness of this illustration is evident from the very names employed. The wind does not manifest itself to man's sight except by its power, so the Spirit proves the new birth by producing a new creature.

V. 9.—To the mind of Nicodemus perplexity seems to follow perplexity. He recognizes the authority of his Teacher, and cannot gainsay His statements, and can only plead ignorance, at the same time asking to be taught.

V. 10.—"*Art thou a master of Israel?*" The article in the Greek is definite, and some have thought from this that Nicodemus occupied the position in the Sanhedrin which entitled him to be known as *the* teacher. At all events he claimed to understand and to be capable of teaching the Scriptures, yet finds himself ignorant of the beginnings of spiritual life.

V. 11.—"*Verily, verily.*" The frequency with which these words occur in this passage is noticeable, indicating the great importance of the truths thus introduced. "*We speak that we do know.*" One of the impressions made upon the people by Jesus' teaching was that He spoke as one having authority, and not as the scribes. Their teaching was vague, that of Jesus was clear; theirs was a kind of guesswork, His was positive; theirs was taken up with the externals of religion, His went to the root of the matter.

II. THE DIVINE GRACE.

V. 12.—This verse is a transition between the two chief divisions of the lesson. From matters of human experience Jesus passes on to matters of Divine revelation. "*How shall ye believe if I tell you of heavenly things?*" Nicodemus had been so dull of comprehension in respect to the simpler subjects already treated, that there seemed but little hope of making him understand the deeper things to follow; yet Jesus does not give up, but sows seed which ripened fruit on the day of crucifixion. The remainder of the passage is full of heavenly wisdom, and we can do scarcely more than enumerate the topics.

V. 13.—Notwithstanding the difficulty in arriving at the precise meaning of the terms employed in this verse, its practical lessons are evident, viz., that knowledge of God can be imparted only by one who is in intimate fellowship with Him, and Jesus is the only one whose experience of things both earthly and heavenly qualifies him for the office of revealer.

V. 14.—"*As Moses lifted up the serpent in the wilderness.*" Nicodemus, in common with the rest of the Jews, was looking for a Messiah who should be exalted above the kings of the earth, and lift up the down-trodden nation with Himself. Jesus points to the cross as the first stage in His exaltation.

V. 15.—"*That whosoever believeth in him should not perish.*" Faith is made the touchstone of character. Not as Jew or Pharisee, but as believers in Jesus will men be saved. The only alternative for faith is death.

V. 16.—"*God so loved the world.*" The emphasis is doubtless upon "world." Jews were expecting Messiah as God's gift to them as a peculiar people; He comes as God's gift to the world at large. The Divine love is not circumscribed by national lines.

V. 17.—"*For God sent not his Son into the world to condemn the world.*" Part of the work of Christ, according to the Pharisaic programme, was to be the conquest of the Gentiles, or the judgment of the world. Instead of coming to take vengeance on the nations the wrath of God fell upon the unbelieving Jews, and salvation was given to the Gentiles.

V. 18.—"*He that believeth on him is not condemned.*" Has passed out from the dominion of the law. "Shall not come into condemnation." *He that believeth not is condemned already.*" Each man's position before the judgment is determined by himself. Self judgment anticipates the declarative judgment of God in the last day.

LESSONS FOR TO-DAY.

1. The wisest need to be taught of Christ.
2. We can come to Jesus by day or night.
3. The purest as well as the vilest must be born again.
4. The Holy Spirit alone can quicken us.
5. Christ has been lifted up on the cross for you.
6. "Look unto me and be ye saved."
7. "Believest thou on the Son of God?"
8. "Thanks unto God for his unspeakable gift."
9. "We love him because he first loved us."

The United States Mail.

ON the end of a business house on Market street, Philadelphia, adjoining the new United States Post Office, there is an exceedingly suggestive picture, in two panels, giving the old and the new ways of delivering the United States mails.

The one indicates a very little to do, with leisure in which to do it. The other, much to do, for which haste is required. To one who is familiar with the growth of the postal service, this picture starts a very interesting train of thoughts. One of these brings back the old stage-coach and the horseback rider, and the fact that between these two the work of distributing the mails of the country was divided. Over against these come to mind the facilities of the present day, with the high rate of postage reduced to figures hardly more than nominal by comparison. From the external mechanical changes the mind turns to the contents of the letters both of the old time and the new.

One of the most engrossing topics in which people everywhere always have had, and always will have a common interest is the matter of personal health.

A large class of writers seeing in the public press the statement of cures by the Compound Oxygen Treatment, which has been so widely advertised, at once write to the references for fuller particulars. The patients who have been cured are so numerous, and they have so freely spoken of their restored health, that the divided task has been to many a light one. But one lady in Maine writes us that she has answered letters from nearly every State, and from some sections very many.

Hon. William D. Kelley, member of Congress, answers a very large number, saying that he owes the good health he has enjoyed for ten years to the treatment. Hon. William Penn Nixon, Editor of *The Chicago Inter-Ocean*, receives hundreds of inquiries as to the genuineness of his testimonials, and as to the permanence of results. These he answers through the mail, as it was through a letter received from a relative in Boston that he learned first of the value of the remedy. Once in a while one too hard pressed finds it necessary to ask relief from part of the task, as in the case of a prominent member of the bar of Topeka, Kansas, Hon. H. P. Vrooman, whose title came through service in the courts for a term as judge. He is also prominent in temperance work, being Chairman of the State Executive Committee of the Prohibition Party of Kansas. In one of his letters he said, "I have been interrupted about twenty times since commencing writing." This brief statement gives some idea of the value of his time. The reason for his being called upon on this subject, and letters written to him, is found in a letter to Doctors Starkey & Palen, June 27, 1882, telling of the benefits his wife had received from their Compound Oxygen Treatment. We quote exactly: "In the interest of suffering humanity, I send you for publication an account of the *almost miraculous cure* which your Compound Oxygen performed in the case of my wife. Her condition was a very peculiar one. She had a complication of diseases, dyspepsia, torpid liver, or liver complaint, as her physicians have always called it, and general nervous prostration.

"If you will refer to my description of her case, when I made the first order for your Treatment, in December, 1877, you will see that she was suffering from severe attacks of colic and vomiting. These attacks first came once in two or three months, when she would vomit herself almost to death's door, and until she would raise a large amount of green bile. When her stomach was relieved from this she would become better at once. But as soon as a certain amount of bile would again accumulate, there would be another attack of colic and vomiting. Each time the attacks came at shorter intervals, and were more severe, until the became so weak and exhausted that *we are sure she could not have lived many days longer, had not your Oxygen Treatment come just as it did and save her*, for the colic and vomiting had become almost perpetual, *and her strength and life were nearly exhausted.*

"*We could see a change in her condition from the first inhalation*, for she never had so severe an attack of colic afterward, and had more strength to endure the pain and retching. She continued to gain steadily, and for the past four years has had no severe attacks. If she is threatened with one, she takes an inhalation or two, and so escapes any severe paroxysms.

"We have used in all nearly five Home Treatments in four years. One of our boys, fourteen years of age, had an attack of inflammation of the bowels, which left him in a very bad condition. The Treatment did him nearly, if not quite, as much good as it did Mrs Vrooman.

"I think it but right that we should make known to others what Compound Oxygen has done for us, and therefore send you this statement for publication."

Such a statement of necessity attracted wide attention, especially among invalids, who naturally wanted particulars. These, Judge Vrooman has in all cases cheerfully given, so far as his time would permit. This he has continued to do for nearly four years, to the gratification of all who need such aid. At the same time his business engagements have made it desirable that a portion of the time thus occupied might be saved. This wish he expresses in a letter, dated February 24th, 1886. It is as follows:

"Since I sent you my testimonial, which you published in June, 1882, I have received scores of letters from all parts of the United States asking almost all kinds of questions about the Oxygen, etc; but the main thing most of them wished to know was, whether I do really exist, or whether I am a mere myth, and you only humbugging the people with fictitious names for the purpose of deceiving them.

"And now I wish to say to the public further (if you will publish it), to save my answering so many letters, that my wife has not been compelled to take any more treatment for nearly five years, since which time her health has been constantly improving, and she weighs more than she ever has before, and has borne a fine, healthy boy, now almost four years old, who, of course, is smart, he being the seventh son.

"I impart this information to show the public that the Compound Oxygen is not merely a temporary relief, but that it will permanently cure and give new life and vitality to the whole system; and if any are still solicitous to know whether I am or not, I will say in the language of Daniel Webster, 'I still live,' and may be found with my law sign still out at 155 Kansas ave., Topeka, Kansas.

"I hope what I have said may remove some doubts concerning the permanency of the cures performed by Compound Oxygen, and that afflicted ones may not delay too long in testing its efficacy."

The request that Judge Vrooman makes that we print his statement, we cheerfully comply with, and agree with his thought that what he has said should remove some doubts. What he has written to patients, has undoubtedly helped many to accept the evidence so freely and abundantly given of the curative power of Compound Oxygen. There are others coming forward to divide the task with him, and a very interesting letter just at hand, giving in one report the record of results in three cases, one thousand miles apart, will serve to show how this relief is coming. The writer, Rev. Isaac Leonard, of Sperry, Iowa, says:

"I have been able to labor in my old field beyond all my expectations. Some Sabbaths have four services, and some weeks preaching every evening.

"My old friends express the surprise that I appear so young and vigorous. For this I am largely indebted to your Compound Oxygen Treatment. My nephew, James L. Leonard, of Iona, N. J., writes me that he has been able to accomplish more the past season than for four years past, all owing to the Compound Oxygen.

"My sister, Mrs. Mary S. Leonard, has gone to Lake Worth, Fla., at the urgency of her physician. She writes me that she discontinued the Compound Oxygen Treatment on arriving there, but that she became so nervous that she could not sleep, and became so miserable that she hardly knew what she was doing. She then resumed the Treatment, and in one week was quite comfortable again. I see many that need the Compound Oxygen, and am not slow in recommending it. You are at liberty to use my letter as you desire, with the hope that others may derive the same benefits that my friends and I have received from the use of the Compound Oxygen Treatment.

"P. S.—Two of my friends whose address I enclose, have applied to me for your address; one in the State of Indiana, and one in Burlington, Iowa. They want to see your Treatise. Please respond."

These letters show the widespread interest in this method of treatment for diseases, and in the vivid light they throw on the freedom of communication between different parts of the country, give emphasis to the thought of how great an institution is our United States mail.

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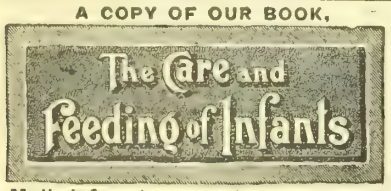

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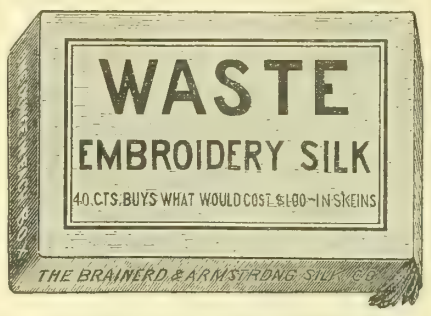

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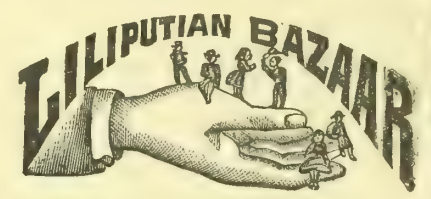

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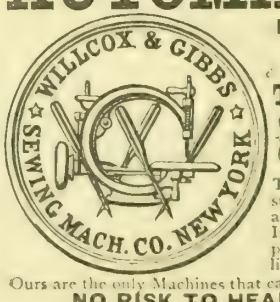

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VOL. LVII.—No. 16. WHOLE No. 2908. | NEW-YORK, WEDNESDAY, APRIL 21, 1886. | $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE FELICITOUS practical application of the International Lesson, in the Sunday-school department of this number, is commended to our readers. The Rev. Mr. Van Deventer constantly furnishes comments full of meaning in a few words, and in this instance is at his best. It is a notable improvement, as the saying used to be, of the conversation between our Lord and the woman of Samaria.

EASTER SUNDAY in Judea occurs at the beginning of the barley harvest, and has a meaning differing widely from that generally connected with it by Europeans and Americans. To Christians in Judea it spoke and speaks now of a finished work, of redemption accomplished, of a triumph over the powers of darkness and the last enemy death. Not life springing from death so much as a harvest begun, the gathering in of the results of life, the sure triumph of truth over error, of righteousness over sin, of peace and joy over turmoil and suffering, was there the lesson of the Passion and Resurrection of Our Lord. "It is finished," was the declaration of the Son of Man and Son of God on the Cross. It is the privilege of the Church to gather from the crucifixion and the triumph over death an assurance of success in the work which the Lord has committed to her hands. The same conflict, conducted by the Master with ignorance, unbelief and sin, is the lot of every faithful follower of the Lamb of God. He has reason to exclaim to those with whom he is associated, "Oh, slow of heart to believe." He must often endure and overcome popular misrepresentation and abuse. Sneers and ridicule, opposition and malediction often attend his work. Perversions of the truth confront him. The multitude is against him. The self-righteous and the sceptical oppose him, and they find favor with the people. And the trial of his faith reaches its height when tokens of the Divine presence and favor are withheld, and he cries, "My God, why hast thou forsaken me." To him the events commemorated this week say, "Know that your labor is not in vain in the Lord." Success is as sure as that Christ triumphed on the Cross when He said, "It is finished;" as sure as His victory over death and the grave. The servant shall be *as* his Lord, shall be opposed, tried, assailed by the powers of darkness, shall be seemingly overcome; but shall also succeed and overcome as did his Lord. The assurance of the success of true Christian life and work is one of the chief lessons of this week. The contemplation of the Cross and the victory over death should invigorate our faith and courage and hope, and should add fresh ardor to our Christian activity.

AS TO CHURCH UNION it may be said: No one of the great denominations shows any tendency toward it. The Methodists, Episcopalians, Baptists, Lutherans and Congregationalists, expect to remain distinct organizations. The Presbyterian Church shows no intention to relinquish its peculiarities. It has a disposition to receive and absorb any decent Christian body willing to be absorbed,—the same disposition exists in other churches. Besides, high-churchism is more popular than low-churchism. High-church Presbyterians, Baptists, Methodists, Congregationalists, are held in higher esteem than their moderate fellows. A strong influence has been bearing in a contrary direction, namely, that of undenominational religious weeklies. Notwithstanding, high-churchism to-day is popular. Besides, three or four families, living in separate dwellings, will be the best of friends, but if brought into one house to dwell together, will fall out with each other. True Christian union can and does exist without organic union.

THE GOVERNORS of the New York Hospital have issued an appeal to the public against the project to destroy the Bloomingdale Asylum. It seems to us that their positions are correct. The institution is a public charity, and should be protected and preserved. To cut streets through the Bloomingdale property would be to destroy it for the purposes of an asylum, and there is nothing to take its place. No public interest requires any such action, but on the contrary it is to the interest of the entire community that there should be such a place of seclusion for the victims of mental disease, and that such grounds free from buildings should be preserved as serving many of the purposes of a park.

RUDENESS.—There are in this city not a few well-dressed brutes who, whenever opportunity offers in a crowded street car, make themselves excessively disagreeable to ladies who chance to be without a male companion. We have known recent cases in which young ladies have been compelled to leave a Broadway car to escape this painful rudeness. We find in the *National Baptist* a suggestion on this point which may be of service to some of the sufferers from such outrageous conduct. Our sprightly contemporary says that it "recalls the instance of a young woman of much presence of mind and nerve and muscle, who was once riding in a street car, when a respectably dressed man sitting beside her put his arm around her waist. The young woman did not scream nor faint nor make a scene. She quietly drew from her dress a pin (the true feminine weapon), and drove it to the head in the hand of the respectably dressed man. He groaned and gasped and got out of the car.

"Another young lady was travelling alone on the cars, when a person dressed in good enough clothes turned back and began a conversation with her, or at least *attempted* a conversation, though it was but a monolog, as she did not reply. Presently, putting her hand behind her ear, and leaning forward, she asked, with the sharp tone of the partially deaf, and in a loud voice, 'WHAT DID YOU SAY?' The disgusted passenger made no further effort at a conversation."

THE STRIKES continue. Workingmen have checked the flow of public sympathy by some unwise deeds and proclamations. Some of them are foreigners and have not rid themselves of the belief that the conditions of American life are like those of life in Europe. The boycott, that adaptation of Papistical excommunication, senseless, tyrannical and brutal as Papal excommunication, has been applied here and there, and has offended and outraged the conviction and sentiment of the citizens of a free country. Attempts have been made to establish illegal restrictions of personal liberty. Demands have been made that workingmen must be discharged because they do not belong to a Union. On the other hand employers and corporations have demanded that workingmen shall not organize, shall not be members of a Union. This is just as much an illegal and unreasonable limitation. Workingmen have a clear right to form Unions, to organize their power to secure just treatment from organized capital. While all this is true, it is also true that capital in some instances is striving to effect settlements that will prove no settlement at all. If organized capital succeeds in some of its endeavors it will only postpone and probably but for a little while an uprising of a much more serious character. Some of these devices will do nothing toward allaying or removing discontent.

In the midst of this strife the anniversary of the priceless sacrifice for sin occurs. Mercy and grace for the undeserving, for those whose folly and iniquity and guilt culminated in despising and rejecting the Holy and the Just One, are proclaimed by the cross and the sepulchre of our Lord and Saviour. He was no respecter of persons, was the friend of publicans and sinners. "This man receiveth sinners and eateth with them," was charged against Him. But He was wisdom and righteousness and mercy in perfection. May the example of Divine grace, of the lovingkindness and tender mercy which took upon itself the infirmities and hardships and sorrows and griefs of men, be mighty in allaying and removing the existing contention.

The Beginning of Vegetation.

PRINCIPAL SIR J. W. DAWSON, of Canada, President-elect of the British Scientific Association, in the *Expositor* of April, sustains the position taken by Mr. Gladstone in the recent debate in regard to the first chapter of Genesis. In that debate the declaration of Moses, (Gen 1: 11, 12,) in relation to the beginning of vegetation was not definitely vindicated by Mr. Gladstone, and on that point Principal Dawson bears testimony of the highest importance. He writes:

"Here at the outset we are met by an apparent discrepancy between the record in Genesis and what we have learned of the history of creation from the study of the earth's crust. Our author informs us that vegetation was introduced on the day preceding the final arrangements of the solar system, and two days before the inswarming of animals on the fifth day. This vegetation also included the higher kinds of plants, for while it was at first *Deshe*, or seedless plants (not grass as in the Authorized Version), it also contained herbs bearing seed, and trees bearing fruit. In so far as geological discovery has yet reached into the older layers of the earth's crust, it has found abundant remains of animals as low as the Lower Cambrian; but below this there is a vast thickness of both crystaline and fragmental rock, in which the Eozoon of the Laurentian stands out as the sole representative of animal life; and its claim to be an animal is still in question. But land plants are not known to reach so far back. None are known so old as the Lower Cambrian, so that marine animals, and probably marine plants, appear to have existed long before land plants. Yet the geologist cannot safely deny the existence of land vegetation even in the old Laurentian period. We know that there was land at that time; and in the middle of the Laurentian series, there exist in Canada immense bedded deposits of carbon, in the form of graphite and of ores of iron, which cannot be accounted for on any known principles of chemical geology, except by supposing the existence of abundant vegetation. It is true that Eozoon exists in these beds, but it is in any case a mere precursor or foreshadowing of animal life, while the quantity of Laurentian carbon which it would seem must owe its accumulation to the deoxidising agency of plants, is enormous. Whether we shall

ever find Laurentian rocks in a condition to yield up the actual forms and structures of this old vegetation is uncertain; but we know, as certainly as we know anything inferentially, that it existed. Of its character and quality we have no information except the record in Genesis. It was given to the primitive prophet of creation to see in his vision the forms of Laurentian vegetation; he saw what no geologist has yet seen, but what some geologist of the future may possibly see. In any case he has to thank the discoveries of Sir William Logan and his *confrères* in Canada, for establishing at least a probability on scientific grounds that he was right; and until these discoveries were made, the fact of pre-Cambrian vegetation rested on his sole authority. It may be said that such vegetation would be useless; but the same remark may be made as to the lower animals which existed so long before man, or as to the exuberant vegetation of some oceanic islands untenanted by the higher animals."

There is no higher authority on Canadian geol ogy than Principal Dawson, and he shows that God has not left Himself without a witness in the rocks in regard to His inspired record of the beginning of vegetable life. Not to know such a fact as Dr. Dawson relates is pardonable in Mr. Gladstone and in those of us whose knowledge of geology is necessarily largely general or at best is not an ample knowledge of details; but ignorance in regard to these Laurentian deposits and their significance by Prof. Huxley cannot be excused. And when we learn such a fact as Prof. Dawson mentions we can only wonder at the language used by Prof. Huxley in his attack on Mr. Gladstone—language which certainly was not honest.

The Laurentian rocks were so named by Sir William Logan, they constitute the principal range of mountains in British America, extend from Labrador to Lakes Huron and Superior and thence toward the Arctic Ocean—a distance of 3,000 miles. The system is ranked as older than the Silurian of Great Britain, and by some is regarded as one of the oldest of the earth. The scientific classification, beginning with the oldest rocks, is as follows: *Eozoic*, consisting of the Laurentian and the Huronian; *Palæozoic*, consisting of Cambrian, Siluro-Cambrian, Silurian, Devonian, Carboniferous, Permian; *Mesozoic*, etc. These Laurentian rocks are sedimentary and stratified, but have been baked into gneiss, quartzite, feld spar, crystalline marbles, etc. In fact they seem to have been the first sediment deposited in the earlier ages of the world's history. Their thickness is estimated at 30,000 feet. In them are found deposits which, when found in later rocks, are ascribed to the presence of land vegetation. The Mosaic account is sustained. In truth, squirm and dodge as they may, withhold and ignore facts as they do, sceptical scientists cannot account for the record of Genesis except by admitting that it was inspired.

IMAGES.—"The Christian Intelligencer alludes to the fact that the Second Commandment was once regarded as a prohibition of art—but 'only by fanatics.' We have known persons who would not permit a portrait, nor a daguerrotype, because it was a likeness of something in the earth—and they were not fanatics, unless this particular literalism rendered them such—on all other subjects they were steady enough. There must have been a streak of this iconoclasm in the Reformed churches, though we cannot trace it at present. Who will explain?"

So says the *Interior*. The iconoclasm spoken of was simply the tremendous reaction against the images and pictures which filled the papal churches. That it went to a fanatical extent is apparent from the fact that the same book which contains the Second Commandment contains also a precept to make the cherubic forms which covered the mercy seat. To make the Scripture consistent with itself, one must restrict the prohibition concerning images and likenesses to those which were intended for worship. These are rigidly forbidden, others not.

"Old Colony" Papers.

AN OLD ORGAN.

II.

THE *Magazine of the Reformed Dutch Church* arose at a time of great denominational awakening, and was doubtless one of the signs of it. Those years constitute, in reality, the transitional period of our Church's existence. Thoroughly emancipated from old world associations, except in sentiment, it awoke to a realization of its responsibilities and opportunity on this continent, as well as to the heathen world. The very first article in the magazine is a sermon on "The Duty and Necessity of Missionary Exertions," by Dr. Brownlee. With his characteristic vigor of language, he closes by denouncing "the enemy of disinterested missionary enterprises," and exclaims: "Christians! can a parallel to this character be pointed out in all the busy walks of human life, among the most thoughtless of the sons of men?"

The same number contains also the beginning of a history of "The Missionary Society of the Reformed Dutch Church," by its secretary. Evangelistic work was carried on until 1819 under the care of the Classis of Albany, at which date it was transferred to a central committee in New York city. It was time, for the work had languished. During the last ten years there had been an average of only one missionary employed, and most of the previous work had been done by missionary tours of a few weeks at a time in "the frontier settlements of the State of New York, and the Province of Upper Canada." The last report to Synod was that "all their efforts had been unavailing; that missionaries were so few and funds so low, that they could present no pleasing prospect whatever for the missionary cause."

The new committee set about their task with energy. They blew this blast upon their bugle to a sleeping church: "Whilst other denominations have labored with indefatigable industry for the extension of their bounds, our Church has done nothing for the advancement of her particular interests." They stopped missionating in Canada, sent out eight missionaries, and organized a system of annual collections and Female Cent Societies. (Our devoted "Women's Boards" will be interested to see that they have good old Dutch precedent for their coöperation). And in three years our missionary organization was ready to burst its chrysalis "committee" state, and become "The Missionary Society of the Reformed Dutch Church" in capital letters. It began as a voluntary association "of pious individuals, at the suggestion of the Rev. Paschal N. Strong," but was at once "hailed with joy" and recognized by the General Synod with this stirring drum-beat: "It is high time that the Church should awake from its guilty slumber, and wipe away the reproach of former years." In the four years during which this Society had existed up to the writing of that magazine article, twenty-six missionaries had been employed in forty-five different places, fourteen weak congregations had been aided, and auxiliary societies were rapidly forming in the churches of the denomination. Among the graduates of the Theological Seminary of that year (1826), who entered the service of the Society, was David Abeel, afterwards the founder of our Amoy Mission in China.

Our foreign missionary work was in a highly nebulous state until the year 1826, when with other denominations we were swallowed up by the American Board. This arrangement was not an agreeable one to a large section of the Church, and Dr. Brownlee's magazine headed the revolt on the ground of "Hopkinsianism and Independency." "We can never go, as a Church, into this Eastern theology and Eastern policy. We avow this publickly and boldly. We are no half-way men!....We do embark heartly in the grand and holy enterprise, at home and abroad. But we do it in our own cautious, prudent, Dutch way." He goes on indignantly to denounce "those men who oppose us, who oppose the Magazine," and "go headlong into the Eastern policy," while "they overlook and starve their own institutions at home as far as they can." Meanwhile "we, good-natured Dutchmen, fold our hands and sleep and slumber while our hedges are being broken down, and the paths of the good old ways are being shut up before our eyes by unnatural children in the midst of us. As your editor, I make my solemn appeal on this matter to the General Synod, and to every Dominie" (Ah! good Dr. Brownlee, your Scotch "Dutch"-ness betrayed you in the spelling of that word) "and consistory and member of our Church."

The appeal was heeded so far as to bring about the ecclesiastical independence of our missions, though still under the alphabetical style and firm of the A. B. C. F. M. till 1856, when a still greater stride was taken and we walked out of the "Eastern" camp altogether, and wiped our hands finally of "Hopkinsianism," very greatly to the benefit of the heathen as well as of our stimulated selves.

In number seven, (October, 1826), Dr. Brodhead's Synodical sermon has an urgent recommendation of an Education Society; and in number eight there is a characteristic editorial demand for one, closing with the words: "Will the Presbyterian Church believe it, will the Christian public believe, that the great and wealthy Reformed Dutch Church *has not* yet one Education *Society!!!*" A foot-note is added: "Since writing the above, a committee of three leading members of the Collegiate Church has been appointed with a view to form an Education Society in these churches. May God prosper and bless it." And in volume III. we read of the organization of a Board of Education on the 7th of May, 1828, at a Convention held in New York, with Col. Henry Rutgers as President, and Gen. Stephen Van Rensselaer and Gen. John Frelinghuysen as Vice-Presidents,—certainly a militant display of interest in the good cause of recruiting the ranks of the ministry.

I may here mention that, upon the same page, is a notice of the anniversary meetings of a "*Female* Tract Society" and a "Female Sabbath School Association" connected with our New York churches; also, in Vol II., of the "Female Missionary Society of New York, auxiliary to the Missionary Society of the Reformed Dutch Church," organized in 1824,—all of which adds emphasis to what I have already said, that our present Women's Boards are simply marching in the venerated footsteps of their grandmothers. Good old Knickerbocker names, too, appear in the lists of Directresses, Managers, etc., such as Van Nest, Varick, Beekman, Van Wagenen, De Forest, Anthony, Heyer, Demarest, Westervelt, Labagh, Duryee and Brinkerhoff.

A Sabbath School Board was also formed at this time, and even a Bible Society, and a City Missionary Society. It seems to have been the moment of crystallization in our Church, and there appears to have been an abundance of material, especially of energetic young men, of devout women, and of solid and well-known citizens.

Our institutions at New Brunswick were also taking a new start. The magazine records the accession to the theological faculty of those very different but very able men, Drs. Cannon and McClelland, and the endowment of the third professorship was secured. The College (we are told in the first number of our magazine) had just been revived, under the new name of Rutgers, given it in honor of the services and generous endowments of Col. Henry Rutgers, of New York. In the appeal which is published in its behalf, I notice that a special point is made of its non-adoption of the dormitory system, as an inherent feature of its original design. The founders "disapproved of excluding youth from the domestic and social circle, and shutting them up in cells or chambers *per se*" (*sic*), which the editor considers as a relic of Roman Catholicism. "They judged it proper that the students should be distributed, under the supervision of the faculty, in genteel, sober and Christian families; that the heads of these families should exercise a parental care over them; that the officers of the College should, at any time they choose, visit their pupils to see that they are at their studies and are in at the regular hours and submit honorably and steadily to the regulations of their respective well-governed boarding houses." An appalling picture is drawn, as that which "the founders" had in mind when they made this proviso of the consequences of placing the young men "beyond the reach of the moral influence of genteel and Christian families" and "the potent influence of female presence and discipline." They "will yield themselves up to a dissipated turn of mind, will enact scenes of folly and madness, will be plotting or executing mischief on those—they may be the best of men—who yet seem to hold them in a kind of prison and durance vile!" How far these Arcadian prospects have been realized may well be submitted to a committee of experts, composed of President Gates, ex-President Campbell, and the Mayors and ex-Mayors of New Brunswick.

In illustration of the "price of living" sixty years ago as compared with to-day, I give the following official statement of annual expense, which appears in the magazine:

Board for 38 weeks, at $2 per week -	$76.00
Tuition fees - - - - - - - - - - -	40.00
Fuel and contingencies in College - -	5.00
And $5 entrance - - - - - - - -	5.00
Average expenses - - - - - - - -	$126.00

A foot-note is appended, saying that it is hoped that arrangements will soon be made to procure board on still lower terms, and that "a certain number of students in reduced circumstances will be admitted for one-half the ordinary tuition fees."

Those were indeed lively times in our Dutch Zion, and Dr. Brownlee was their prophet. If the new departure, which seems to have been taken in those days had been adequately followed up, our denominational strength and efficiency must surely have been greater than it has proved to be. But one thing is certain,—that *The Magazine of the Reformed Dutch Church* and its editor cannot be held responsible for any failure. And if the fresh start, which has characterized these latter days does not result in regaining much of the lost ground, it will not be the fault of the magazine's successor, THE CHRISTIAN INTELL'GENCER.

Apropos to the above statement of the price of living in 1826, I have been amusing myself with a little calculation of the amount of reading matter—most of it, I beg leave to submit, of a far more readable kind—which a subscriber to this paper gets at the price of $2 65 a year, as compared with what a subscriber to the magazine got for his $1.50 (which probably had quite as much purchasable value as the $2.65 of the present day). And I find that the former receives at least one-third more (I think it would be found to be nearer double) every week than the latter received once a month. My readers whose algebra is still available can figure up that sum, and forthwith start out upon a canvassing tour in their neighborhoods in behalf of this *new* "organ" of the Reformed (Dutch) Church! F. N. ZABRISKIE.

The Star; the Cross; the Rising.

A HYMN BY EMMA M. TOOKER.

SPARK Divine! Thou orb celestial,
Calmly on thine errant way,
Wherefore, o'er yon humble vestal
Thus thy placid form delay?
Myriad hosts with zealous fervor
Echoing, answer o'er the plain,
'Tis the Voice of our Creator,
'Tis the Star of Bethlehem.

Spices, fragrant of devotion;
Breath of heaven and earth combined;
God, with pitying emotion
Sleeping in His Holy Child.
Here, the serpent's head is trodden;
Here, the law has ceased its reign;
Type to anti-type shall blossom
In this Babe of Bethlehem.

Holy Cross! Bedyed with crimson,
Gall of our iniquity!
Bursts the soul-cry from its prison,
"Why hast Thou forsaken Me?"
Rocks are split, and caverns rending
While the veil is torn in twain;
Jehovah, God, His wrath is spending
On the Lamb of Bethlehem.

In the Star, the Cross, the Rising
Hope, humility and life,
Conflict here, with Love's chastising,
Endless joy beyond the strife.
Trinity of free redemption—
Typified—Anointed—Slain—
Work in us our full salvation,
Glorious King of Bethlehem.

Temperance At Albany.

ONE of the chief political and social questions of the day is: What shall be done in regard to the use and sale of intoxicating liquors? It is not a new question and is not likely to prove ephemeral. It will be asked and argued until satisfactorily settled. Under the influence of the principles of the Word of God opinions and convictions against the unrestricted use of ardent spirits will become more general, earnest and resolute. Society will become more and more determined to protect itself from the perils and evils of drunkenness and of the liquor saloon.

The man who makes himself drunk dethrones his reason. A half drunken man is one-half bereft of reason. No man is at liberty or has a right to dethrone his reason and to threaten his fellows with injuries to their persons and property. No man also has a right to reduce himself and his family to pauperism by a habit he cannot restrain, and increase the burdens of society. No man, again, has a right to allure men to drunkenness. The poor houses, the jails, the insane asylums are full of men and women brought to them by the use of liquor. The perennial corrupting influence in the political life of the country, from the town government to that of the nation, is that of the maker, the seller and the user of intoxicating liquors. Other influences come and go, this remains constantly. In the cities it is the chief foe to an intelligent, honest and humane administration of affairs. Against such a vicious and destructive influence the community has the right to protect itself, and an increasing proportion of the community is advancing toward a determination that *it will* protect itself and will bring this powerful influence into subjection.

But there is a need of united action. This deficiency is evident to-day in the Legislature of this State at Albany. The Church Temperance Society, aided by a large number of our best citizens, has introduced and is advocating a high license law. The Prohibitionists send their representatives to the Committee of the Legislature to oppose and condemn high license and to insist on prohibition. The Permanent Committee on Temperance of the Presbyterian Church and the Presbyterian Synod of New York send a delegation to Albany, to advocate County Local Option and to favor high license for the cities. The following report of what occurred when this representation met the Committee of the Assembly is made:

Rev. Dr. John Hall, who spoke first, was careful to say that they were not there either to advocate or oppose the Excise Bill now pending. He had nothing to say about that bill. But he pleaded that if the Legislature felt disposed to pass that or a similar Excise Bill, they would so amend it as to admit of the principle of County Local Option, or else pass a Local Option Law as a separate and independent measure. He urged the principle of granting to the people of each county in the State the right to exclude the saloon if they so desire. Referring to the County Local Option Bill now pending, which had just been put into his hands, he said he could see at a glance that it was imperfect; the first section should make the duties of the supervisors at least mandatory.

A member of the Excise Committee asked, "Why make the *county* the *unit* of prohibition?" Dr. Hall replied that the county was a political division well understood, and of sufficiently large area to give practical protection to a considerable district, whenever it should be voted to exclude the saloon. He feared there might be difficulties in the system of returns in smaller districts; but if the matter be practicable, the Committee would gladly have the principle of Local Option applied to boroughs, townships, and wards, as well as to counties; but it was for County Local Option that he specially pleaded.

Drs. Ecob and Holmes indicated reasons why the present provisions in the Excise Law for towns had not accomplished more.

Rev. Dr. W. Y. Brown affirmed that the goal to which the Presbyterian Church looks forward, as declared by our General Assembly, is *the entire extinction of the manufacture and sale of intoxicating liquors as a beverage.*

A member inquired, "Why not try prohibition for the whole State?" "We shall gladly vote upon Constitutional Prohibition," said Dr. Brown, "if the Legislature will appoint a day apart from a political election; and we hope you will do so. But this will not interfere with the passage of a County Local Option Law, which would still be in force if the great cities should *count out* prohibition—as they are likely to do."

The Committee had a brief and satisfactory interview with Speaker Husted of the Assembly. He declared himself as heartily in favor of submitting the question of Constitutional Prohibition to a vote of the people.

Can these organizations be united? It is very desirable that they shall be. Would it not be wise for all bent on putting the rum power in its place,—a position of subjection—and on restricting temptation to use and the use of intoxicants to the utmost possible extent, to unite on local option for counties and high license for cities?

There are sensible men among the Prohibitionists who read the INTELLIGENCER, in fact, so far as we know, they are all sensible men. It is respectfully suggested to them that they are the minority, the decided minority. Without asking them to relinquish their purpose to attain prohibition, they are requested to consider whether it is not most wise at this time to unite in the endeavor to secure County Local Option and City High License, or, if they cannot do that, that they shall withdraw their opposition to these measures. Will not all who deplore the degradation, the corruption, the sorrow and woe and ruin which intemperance is producing day and night without intermission, unite in sustaining the measures now before the Legislature of this State and any similar statutes in other States? Would it not be wise to hold town meetings, pass a resolution seconding these bills and send the action to the legislative committees?

Mr. Spurgeon and His Tabernacle.

THEIR SILVER WEDDING.

LAST Thursday was the twenty-fifth anniversary of the opening for public worship of the Metropolitan Tabernacle. It is a good thing for any church to find occasion for thanksgiving; in the twenty-five years of its memorable history the great church at Newington-causeway has had experience of God's goodness sufficient to keep it praising Him for the next twenty-five. Mr. Spurgeon, therefore, did well to set up a special Ebenezer on Thursday, albeit he and his people had no intention of being contented with the mercies of the past; they look upon it as a fresh starting-point for an onward march in the service of the King.

The worthy pastor of the Tabernacle had plenty of comrades and fellow-workers on Thursday evening, to join him in his tributes of thanksgiving. There was a largely attended praise meeting at six o'clock in one of the basement rooms, and at the seven o'clock service in the great building the congregation was immense. We should have been glad to see present many of Mr. Spurgeon's neighbor ministers of all denominations to share in the common joy of the occasion, but we suppose they were busy at their own work.

The prayers and praises at the early meeting were very hearty and very representative. Some of the elders and deacons led off the chorus; then came the Sunday-school superintendent, four of the college students, followed by some of the members of the church; and last of all, as representing outside friends, the voices of Mr. Henry Varley and Mr. David McLaren chimed in with those that had gone before. All were unfeignedly thankful to God for the great blessing He had bestowed on the church in giving it such a pastor, and crowning his labors with such abundant success. It was touching to hear some venerable fathers pouring out their heart's praises for the rich blessing that had come to their families through Mr. Spurgeon's public ministry. One of the members (a rough diamond, judging by his diction, but a real one) took the meeting into his confidence as he exclaimed in his prayer: "Father, do save our unsaved ones. I was talking to one of mine last night, and, bless Thy name, she told me she has given her heart to Thee. Bless the Lord! She will soon be a member here, I believe, but best of all she is a member of Christ."

In the course of the hour Mr. Spurgeon remarked that he had been in the pastorate for thirty-two years, but twenty-five years had passed since God gave them, without debt, that immense structure. It had been a kind of nest egg from which the Almshouses, the College, the Orphanages, and many other good works had sprung. Ever since the Tabernacle was built, he said, we have found the people anxious to hear the Word of God. We have not verified the predictions of the prophets that it would be a nine days' wonder, and that after a short time we would need to make the place smaller. I cannot help saying that I feel it a peculiar source of thanksgiving that during all these years we have had no division, and no strife; nobody has quarrelled with me—indeed, I do not know that I have ever quarrelled with anybody in my life. I very much question whether any pastorate of the same length could have been spent more happily than mine has been. I know that I should be as ugly and cantankerous as any man if I were left alone, but I am not alone. As one instance of God's goodness at that particular time, Mr. Spurgeon said that a Chancery law-suit in which he was concerned, that had been going on for five and a half years, had been finished up satisfactorily the day before. He hoped if any persons purposed leaving money for any of the works with which he was connected they would make a clear will, and he would beseech them not to make him an executor. Ministers of the Gospel have enough to do without that kind of thing.

As we have said, the meeting in the Tabernacle was a very large one. The hymns sung, the Scriptures read, the petitions offered, all partook of the nature of praise. Finally Mr. Spurgeon preached a most characteristic discourse from Ps. 40: 9-11. He dwelt on the fact that by the grace of God he had been enabled all these years to sound forth a continual testimony to the simple, saving truth of God's Word; and he had some severe things to say about those who use the Scripture as a stalking horse for the promulgation of their own opinions and speculations. "The great congregation" to which he had preached suggested many practical thoughts both as to the delight and the responsibility of his office. Lastly he desired for the future, whether his time of service were to be long or short, an interest in the Psalmist's prayer: "Withhold not Thou thy tender mercies from me, O Lord; let thy lovingkindness and thy truth preserve me." That prayer will be offered on his behalf, we doubt not, by multitudes who were not in the Tabernacle on Thursday evening, but who feel that his pastorate is something like a world-wide possession. It is eminently true of Mr. Spurgeon that the world is his parish.—*The Christian, London, April 1st.*

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

....Once More.—"The Classis of Z—— met yesterday." So says the slip sent to us, except that it does not say, "of Z——." When was yesterday? No clue is given us to the date. Will our friends to whom we may be indebted for printed slips of Church News kindly see that the date is inserted? Also, will those who are still more kind, in that they send us an original written record of events, write the names of persons and places plainly and oblige us very much? We are frequently compelled to make a guess at a name, with the chances in favor of missing the mark.

The Easter Collection.

DEAR EDITOR: I have just seen, with gladness that has no alloy, the article entitled an "Easter Collection," in your paper of 14th inst.

The fruitfulness and the resultant needs and the beckoning promise of our Foreign Missions have inspired the suggestion. And it is modestly open to "every church in which it can be done with propriety."

I rejoice in it as a long-time friend and lover of Him who "rose again for our justification," and my faith is built above His open tomb. And I ask myself, what church will pronounce itself one in which it cannot "be done with propriety."

It is a worthy proposal for a noble object and one especially binding in its sanctions, as uttered by Him who gave the Great Commission after He had risen from death. May God prosper His own cause in Asia, through the fidelity of us all.

One of the 83,000.

Special Notice.

THE Stated Clerk of the General Synod desires to call the special attention of the Stated Clerks of Particular Synods and Classes, and all others concerned, to the following items:

1. The Stated Clerks of the Particular Synods are requested to send a copy of the printed minutes to the President of the General Synod, at the earliest practicable moment, that he may prepare a digest of the same, he being chairman, *ex-officio*, of the Standing Committee on the State of Religion. Min. 1884, p. 465.

2. The Stated Clerks of Classes will please notice the following:

"*Resolved*, That upon the death of any one of our ministers it shall be the duty of the Stated Clerk of the Classis to which he last belonged to transmit notice of the fact to the Stated Clerk of General Synod, and, at least within a week after the next meeting of the Classis, to transmit also a copy of such memorial record as the Classis may have made, together with any facts in the case which may help to form the basis of the necrological report to Synod." Min. 1884, p. 576.

3. The Stated Clerks of Classes are earnestly requested to see that the footings in the Classical statistical tables are correct. Conspicuous errors appeared last year. In one Classical table in the Particular Synod of Albany there are only three columns out of the fifteen added correctly. There is a mistake of 241 in the number of communicants, of 6 in the number of Sabbath-schools, of $600 in the amount of benevolent contributions, and of over $4,000 in the sum for congregational purposes. Such peculiar arithmetic should not be employed in ecclesiastical statistics, or the old proverb that "figures cannot lie" will have to be reversed.

4. Stated Clerks are further requested to see that all licensures, ordinations, and ecclesiastical changes are fully reported to the Particular Synods, and that the names of ministers *in transitu* are also recorded. It frequently happens that the names of ministers cannot be found on any of the Classical tables. They are allowed to drop between two Classes and have to be hunted up.

It is also suggested that the word "Candidate" be dropped for the word "Licentiate." Young men studying for the ministry are sometime erroneously reported as candidates. The other term cannot be misunderstood.

It is kindly asked of those who send communications to the General Synod that they will not use postal cards, and that they will put each separate matter on a separate paper. It is very inconvenient to refer two or three subjects to as many different committees when they are all crowded together on one paper. It is also important that communications addressed to the Synod should be carefully and legibly written, as the clerks do not always have time to study them before reading. It may be worth while, too, for those who address written overtures to the Synod to remember that a manuscript badly written and read with difficulty makes a poor impression when first heard, whatever may be its intrinsic merits.

One thing more. The Classical tables for the General Synod are reprinted from those in the Minutes of the Particular Synods. These will therefore be regarded as sufficient, without a copy in manuscript. But Stated Clerks will confer a favor if in giving post-office addresses they will observe uniformity, and to this end follow the form in the Minutes of the General Synod.

P. D. Van Cleef, Stated Clerk Gen. Synod.

....New Durham, N. J.—A very impressive service was witnessed on the first Sabbath in April in the Grove Church. Twenty-nine persons were received into the membership, twenty-eight on confession and one by letter. The sacrament of baptism was administered to six adults, and twenty-two baptized in infancy were received publicly into full fellowship. The pastor gave to each one a text of Scripture as a life text. The work of sowing has been faithfully done in this field for many years and the harvest time seems fairly to have begun. Special services were conducted by the pastor during March, but the largest manifestation of the Spirit was at a regular Sabbath evening service, when, after the sermon, twenty-six rose and accepted Christ's invitation. J. W. G.

....Chatham, N. Y.—The Reformed church, Rev. T. S. Brown, pastor, welcomed nine new members at their last communion,—seven by confession and two by letter. The "Church Porch," a weekly prayer-meeting, has been ably conducted for more than a year. Some of the young people testify that through this agency they have been led to confess Christ. At the yearly sale of pews nearly all were taken at advanced rental. Thus we have been blessed spiritually and financially and are looking for further results, assured with the promise "As ye believe so it shall be done unto you." A. J. B.

....The Classis of Raritan.—The following persons were appointed as

Delegates to Particular Synod: *Primarii*, Revs. Frederick E. Schlieder, J. Preston Searle, Benjamin V. D. Wyckoff, Wm. E. Davis; Elders, Ferdinand Gitter, John Voorhees, Jacob G. Schomp, George D. Winters. *Secundi*: Revs. Marion T. Conklin, Philip M. Doolittle, E. G. Read, G. W. Scarlett; Elders Gilbert L. Brokaw, Samuel B. Little, F. V. L. Wyckoff, J. H. Wingate.

Increased zeal was manifested in the cause of foreign missions, and steps were taken to deepen the impression of the late missionary convention. An able circular had been prepared by Rev. J. P. Searle, chairman of committee appointed by it, of which two thousand copies were ordered to be printed, that the appeal might be placed in every family within the bounds of the Classis; and arrangements were made for holding another convention at an eligible point soon, that the members of our congregations might hear the deeply interesting facts of this department of our Church work.

The statements of the annual reports to General Synod revealed gratifying results. The churches generally are located in the country, and have suffered from financial depression during the year past on account of short crops and low prices. Yet the Church of North Branch spontaneously doubled its gifts to benevolent objects. The pleasing tidings come from all sides, houses of worship repaired, parsonages improved, debts paid or reduced, efforts in these hard times which have cost self-sacrifice, and show supreme devotion to Christ. Every congregation has had accessions on confession, several have received from ten to fifteen converts, while the Church of Peapack has gathered in a harvest of fifty-six souls. The statistical table foots up a total of one hundred and sixty-seven communicant members added to our churches on confession and ninety-three by certificate. The general tone of the report bespeaks progress and prosperity, quietness without stagnation, steadiness without relapse; the regular church services, prayer-meetings, and Sunday schools well sustained; and ladies' missionary societies and helping bands among the young people organized.

The Second Church of Somerville has resolved by weekly or monthly contributions to accumulate a fund for building a new house of worship in the future. S. C.

....The Classis of Newark held its regular spring session in the Church of Franklin, with a full representation of all the fifteen churches of the Classis. The reports indicate no large accession of members, but a hopeful tone was manifest, and reference was made to the gain of 133 by conversion during the year. The following were chosen as delegates to the Particular Synod, which meets on May 4th, at Jersey City: *Primarii*, Revs. G. S. Bishop, D.D., A. V. V. Raymond, R. W. Brokaw and D. Waters, D.D.; Elders W. D. Holmes, W. H. Kirk, Wm. Robb and S. H. Wheeler. *Secundi*, Revs. C. Girtanner, J. A. Davis, C. H. Jones and J. N. Jansen; Elders J. Lancaster, C. C. Hine, Richard Field and Nelson Jacobus.

For the vacancy in the Board of Superintendents of the Theological Seminary at New Brunswick, Rev. Dr. Waters was nominated.

It was reported as a matter of congratulation that, with only one exception, all the churches are now supplied with pastors, and that marked advantages have been manifest as the result of a series of Classical Visitations. S. C.

In Memoriam.

REV. JAMES B. WILSON died at Bloomingburgh, N. Y., March 22d, in the 62d year of his age, and 35th of his ministry. His aged father, being in his 96th year, died four days after. Mr. Wilson was born in Somerset County, N. J. After graduating from the Theological Seminary in 1851, he accepted a call from the newly-organized church at Long Branch, N. J., and was ordained and installed as pastor in the fall of 1851. The church had only nine members, yet the young minister went to work with all the ardor of a first love, and during the twenty-seven years of this successful pastorate there were added to the membership more than two hundred and fifty souls. A large and commodious parsonage was built and other material improvements were made, his own hands frequently ministering to the necessities of his position. Long Branch and the adjoining beach, early in Mr. Wilson's pastorate, began to give evidence of rapidly becoming a favorite summer resort. This led him to secure a suitable lot near the sea, on which was built the beautiful edifice widely and favorably known as the Sea Side Chapel.

In 1875 Mr. Wilson saw, as he supposed, an opportunity for doing further work in the way of church extension within the bounds of the Classis. He selected an eligible site at Asbury Park, the gift of James A. Bradley, Esq., purchased the lumber, hired the men, and erected a chapel thereon, which has since been replaced by a handsome church edifice known as Grand Avenue Reformed Church.

In 1878 he resigned the pastorate of the church at Long Branch village and organized the Sea Side Chapel into the Second Reformed Church. From a nominal membership this church grew in his two years' pastorate to between sixty and seventy members, with a Sabbath-school of over 100 scholars. Thus he saw his great work advanced from a church of nine members to three organizations and a membership of over 300. In 1880 he removed to Jericho, L. I., where he was instrumental in organizing a new church, to which he ministered till the fall of 1882. He was truly a church builder. In December, 1882, he went to Bloomingburgh, N. Y. There his labors were graciously rewarded. Some fifty persons were added to this church in his brief ministry of four years, making more than 350 brought into the visible church through this faithful and devoted servant of Christ.

He attended the prayer-meeting of his church on Thursday evening, became very ill in the night, and died on Monday morning. The funeral took place in the church, March 25th. There was a large attendance. The ministers spoke very tenderly of him. The day was pleasant, and with mourning friends we laid him to rest near the scenes of his earthly labors. F.

Hope College.

WHY does it need an increased endowment?

1. When it was incorporated in 1866, it was upon the basis of $100,000, to be invested and paying interest. Dr. Phelps was recommended at the East for $85,000. The productive endowment to-day is not over $60,000.

2. The College is a most important agency for the Reformed Church—*more important*, perhaps, than is generally believed, but the fact cannot be gainsaid.

3. It cannot possibly succeed and accomplish its agency without the $100,000 at interest. And remember how seriously the rate of interest is becoming reduced.

4. With strictest economy the annual expenses must be $10,000. Even with $100,000 this would require not less than $1,500 from the Board of Education.

5. At the present time there is no means of paying a President except as a professor, which is injurious both to him and the institution.

6. Friends of Christ and of Christian education in every denomination are devoting their thousands for school and college endowments. We pray and hope for and may expect the same grace in our Reformed Zion. And among the

legacies of our dead, whose good works follow them, why may not our cause be heard and our needs be sometimes remembered?

7. As to congregations,—*one year's* interest and effort, such as is made often for foreign missions, would bless us. Cannot the churches thus bear us once on their heart, now a little one, indeed, but with great possibilities. CHAS. SCOTT, Pres.

....THE PASTORS' ASSOCIATION.—The Rev. G. D. Hulst read on Monday, April 12th, a paper on the subject, "Can Our Church Standards be Changed?"—the paper and the following discussion being favorable to such change when necessary. Monday, April 19th, Mr. Louis F. Post, of New York, represented Mr. Henry George, who had been unable to keep his appointment with the Association, and gave his views on the rights of property, replying to many questions by the members, and receiving at the close a vote of thanks for his kind presence and statement of Mr. George's position. Next Monday Dr. R. Terry will read a paper on the "Resurrection."

....THE LADIES' MISSIONARY SOCIETY of the Classis of Newark held its anniversary last week in the Clinton Avenue Reformed Church. Nearly every church was represented by delegates. By request of the President, the Rev. R. W. Brokaw, of Belleville, the missionary agent of the Classis, conducted the exercises. Mrs. O. W. Dunham, of Plainfield, was appointed Secretary *pro tem.* An appropriate memorial of the late Secretary, Mrs. James Browe, of Belleville, was read by her pastor, the Rev. Mr. Brokaw, and ordered to be inscribed on the records and published. An admirable paper on "Help for Heathen Women," by Mrs. Margaret E. Sangster, of Brooklyn, Foreign Corresponding Secretary of the Woman's Board of Foreign Missions of the Reformed Church, was read by the Rev. Dr. W. J. R. Taylor. The contrast between the condition of women in heathen and Christian lands was vividly drawn, and four principal methods of helping them were set forth, viz., Girl's schools, Zenana work, female medical missionary service, and the Christian press. This was followed by the reading of several recent and touching incidents of city evangelization, narrated in a letter of the Rev. Graham Taylor, of Hartford, Conn. The address of the Rev. Dr. Thomas C. Easton, pastor-elect of the First Reformed Church, of this city, teemed with interesting experiences of his own work as a home missionary for twelve years at the West, and with excellent practical advice to ladies for the preparation of missionary boxes and other matters within their sphere of coöperation. Written and verbal reports were received from delegates of the congregations, showing much interest and progress in the work. The following officers were elected for the ensuing year: President, Mrs. W. J. R. Taylor; Vice President, Mrs. J. A. Davis; Corresponding Secretary, Miss Mary W. Duryee; Treasurer, Miss McKissack, of Plainfield; Executive Committee, Mrs. David Waters, Mrs. George S. Bishop, Mrs. C. C. Hine, Mrs. T. C. Easton, Mrs. Cooper and Mrs. Hawkins. The next anniversary, by invitation of Dr. Easton, is to be held in the First Reformed Church of Newark.

....SOUTH CHURCH, BROOKLYN, N. Y.—The "Band of Hope," the missionary society of the Sunday-school of this church, gave a very successful entertainment in the lecture-room on Wednesday, April 7th, as a result of which thirty dollars were sent to the Domestic and twenty five dollars to the Foreign Board of our Church.

The "Ladies' Auxiliary" Society has also lately forwarded thirty dollars to be divided equally between the two Boards, making a total of eighty-five dollars contributed since *January, 1st,* 1886, by these two societies to the missionary work of the Church. And the end of our giving is not yet. M.

....ELLENVILLE, N. Y.—At the recent communion season eight more were added to the membership on confession. This makes fifty-seven in all who have made profession of their faith since the Week of Prayer. The work of ingathering has progressed most graciously and is still going on. Those who have found the Saviour have told their experience to others and are taking up the work of the church in earnest. The Pastor's Wednesday evening Training Class gathers the new converts into a service for themselves and is proving a means of healthful development. We have proved and are proving how large are God's tender mercies. H.

....TWELFTH STREET, BROOKYLN, N.Y.—Special services were held in the Twelfth Street Reformed Church, Brooklyn, last week. Rev. W. W. Clark, of Staten Island, gave a Bible Reading in the afternoon and preached in the evening, beginning on Monday and continuing until Thursday. Mr. Charles L. Gunn conducted the singing, assisted by Mr. Moffat and a quartette and chorus from the young people of the church.

The attendance was large and the interest deepened during the progress of the meetings. The Bible readings were especially helpful to Christian life and were warmly appreciated by those who heard them. The evening services were evangelistic in character. The singing was stirring, the sermons searching.

The closing meeting on Thursday evening was peculiarly impressive. The testimony of those who had been spiritually helped by the services, the large number of requests for prayer—personal and for families, for Sunday-school classes, on the part of teachers and others, and the decision expressed for Christ, indicated the presence and power of the Holy Spirit.

The mission of our brethren has been greatly blessed. The clear, logical, forcible presentation of Gospel truth, has made its profound impression upon many hearts, and the impulse given to our work will long be felt. At our communion season on the first Sunday in April sixteen were received into the Church—seven on confession of faith. Others are now ready and our prayer and expectation is for a great harvest.

U. D G.

....THE THEE KRANSJE.—The Happy Hour Association of the Collegiate Reformed Dutch Church, corner 5th avenue and 29th street, gave a "Thee Kransje" on the afternoon and evening of Thursday, April 8th, in the Sunday-school room of their church. Unique invitations were sent to the members of the church and others, about a week prior to the date of the "party," and the untiring efforts of the young people seemed to have been duly appreciated by the congregation, as the invitations met with a large and generous response.

The Sunday-school room was tastefully decorated by the members of the association. The mottoes of the Church, viz.: "Een Dracht Maakt Macht" and "Nisi Dominus Frustra," appeared in large orange letters on a black background, the former hanging quite appropriately over a Dutch flag and the latter over an American flag.

Tea, coffee, lemonade, cakes, tulips and chinaware could all be purchased at the various tables at which the charming young ladies of the association, costumed as Dutch maidens, officiated as waitresses. The young men acted as ushers and wore orange neckties and badges, and in some cases miniature Dutch flags.

The choir of the church kindly contributed their services to make the evening pass pleasantly and their selections were highly appreciated, as the applause they received testified.

The whole affair was pronounced, on all sides, a decided success in every way, and all who had the privilege of being present seemed to enjoy themselves exceedingly. The proceeds will be used by the association in mission work. ORANGE.

....KALAMAZOO, MICH.—We are allowed to make the following extract from a private letter from Rev. Mr. Vennema, pastor of the Second Church, consisting chiefly of families of young Hollanders, and in which the services are in English:

"Our consistory has just adopted a schedule of collections, in which we remember all the benevolent Boards and Funds of the Church. I have been here long enough to feel warranted in saying that our gifts, however small in themselves, will yet be comparatively large. I have plainly seen in my people a disposition to support every department of usefulness in connection with the church. We are yet without a church building site or parsonage. Our membership has increased from 33 on June 30th, 1885, when we were organized, to 74 now; our Sabbath school from 40 in July last to 129 now. The people have contributed for congregational purposes during the nine months of their existence $788.95. If we succeed in securing a church home of our own—a *temple* rather than a *tabernacle*—I have every reason to believe that we will soon gain a position of numerical strength seldom equalled within the same time in a community as small as this. Our people are poor but willing.

....THE CLASSIS OF KINGSTON met April 13th in the Church of Rosendale, N. Y. All the churches were represented except one. The pleasure of the occasion was enhanced by the kind attention given by pastor Oliver and his people.

The sermon was preached by Rev. John B. Church, from Romans 11: 29, "For the gifts and calling of God are without repentance."

Reports on the State of Religion from all of the fourteen churches were read and indicate a general awakening in our congregations. The number received on confession of faith during the year is 185. Last year it was 105, and two years ago 60.

A call to the pastorate of the New Paltz Church upon the candidate Abel H. Huizinga, was approved.

The following brethren were appointed delegates to the Particular Synod of New York: *Primarii,* Revs. DeWitt B. Wyckoff, John B. Church, Wm. H. Vroom, Calvin E. Lasher; Elders Edward Le Fevre, Cornelius Kortright, Thomas C. Harnden, Josiah Le Fevre. *Secundi,* Revs. Wm. W. Schomp, Richard P. Milliken, M. N. Oliver, James M. Compton; Elders James Sahler, Wm. Smith, George W. Rhodes, John Blansham.

The Rev. James M. Compton was nominated for the Board of Superintendents of the Theological Seminary.

Classis adjourned to meet in fall session in the Church of Rochester.

STATED CLERK.

....THE CLASSIS OF MONMOUTH met at Holmdel, Tuesday, April 13th. Rev. I. P. Brokaw presided. Rev. Theodore W. Wells preached the sermon, and Rev. Charles D. Buck read an essay on the Principles and Modes of Systematic Benevolence.

The reports from the churches were encouraging, giving evidence of growth and showing an increase over last year in benevolent contributions of $33.

Measures were inaugurated to secure if possible the settlement of Rev. Henry G. Boggis, a Wesleyan Methodist from England, as pastor of the Church of the Highlands, where he has been laboring for a year past under the supervision of the Classis with remarkable success.

An overture was sent to the General Synod urging organic union with the Reformed (German) Church in the United States.

The encroachments of the Romanists upon the religious liberties of the people at the State Reform School called forth the following:

Resolved, That this Classis condemns the management of the State Reform School at Jamesburgh, in permitting a Roman Catholic priest to teach the peculiar tenets of the Roman Church, to celebrate the mass and to maintain the confessional in direct violation of the Constitution and laws of the State of New Jersey, and that in the opinion of this Classis it is the duty of the Legislature of the State to impeach the public officers who are responsible for this breach of the laws and disregard of the rights of the citizens of New Jersey.

The following were chosen delegates to the Particular Synod of New Brunswick: *Primarii,* Revs. Elias Mead, Charles D. Buck, D.D., Isaac P. Brokaw, W. H. Ballagh; Elders G. S. Luyster, Henry V. Luyster, C. Holmes Ellis, David Harvey. *Secundi,* Revs. G. W. Labaw, Cyril Spaulding, William Reiley, D.D., Theodore W. Wells; Elders D. D. Hunt, Thomas Smith, H. G. Cooke, Lafayette Schenck.

Cyril Spaulding was nominated delegate to the Board of Superintendents of the Theological Seminary at New Brunswick.

S. C.

News of the Week.

WEDNESDAY, APRIL 14.—The Porte has sent to the Powers a circular declaring that, as Bulgaria has settled its dispute with them, it becomes necessary to put a stop to the bellicose conduct of Greece, as it is compeling Turkey to support an enormous military outlay....It is reported that Gen. Guzman Blanco, "the illustrious American" who was recently elected President of Venezuela, has declined the office....The Earl of Shaftesbury killed himself while riding in a cab in London yesterday. The Earl had been ill for some time and complained of mental depression....Dennis C. Wilcox, a wealthy manufacturer, living in West Fiftieth street, New York, committed suicide yesterday by shooting himself in the temple. It is thought he was insane on account of financial losses....The Broadway, N. Y., Arcade Railway Company's bill passed by the Senate....Eleven Aldermen of this city of 1884 were arrested, indicted and bailed. ....The New Jersey Senate passed the House bill providing for the rebuilding of the State House at Trenton, at a cost of $225,000....Lightning struck the flagstaff on Washington's Headquarters at Newburg, N. Y., and split it from top to bottom....A freight train on the Cairo Short Line was stopped by strikers at Belleville, Ill., and the cars uncoupled. The conductor was beaten nearly to death.

THURSDAY, 15.—An emissary is believed to have left Khartoum for Cairo with a proposal of peace from El Mahdi's successor. ....The Ohio General Assembly has been the first in America to commend Gladstone's measure of relief for Ireland....Mr. Gladstone says that American opinion affords Great Britain moral support....Women voted at St. John, N. B., for the first time for city officers....A train on the Republican Valley Railroad running from Omaha to Marysville, Kan., was thrown into the Blue river, killing one child and injuring a number of persons ...A tornado visited St. Cloud, Minn., and neighboring towns, yesterday afternoon. Many buildings were blown down and it is reported that fifty or sixty persons were killed or injured in two towns. Cars loaded with freight were blown half a mile and rails wrenched from the track. Several horses were killed.... Charles H. Reilly, the last of the "boodle" Aldermen of this city, was taken into custody yesterday....J. L. Biggs, a clerk in the Auditor's office of the Lake Erie & Western Railroad, was arrested at Bloomington, Ill., and charged with stealing from $7,000 to $10,000....Efforts were made without success to compromise the labor troubles in St. Louis....The engagement of President Cleveland to Miss Folsom, of Buffalo, has at last been confirmed, and they will be married quietly at the White House in June.

FRIDAY, 16.—The French Government proposes to give 200,000 francs to the fund to M. Pasteur for the establishment of a hospital for the treatment of persons who have been bitten by mad animals....William Hickey, a tramp, died at Troy, N. Y., to-day, and around his waist was fastened a belt containing $440 in bills, and a bank book found in his pocket showed a deposit of $1,091. His last act was to grasp at the belt....A destructive tornado visited a portion of Wise County, Texas, sweeping everything before it. Twelve persons were injured and ten houses swept away ...The price of ice this year will be 25 per cent higher than it was last year. The president of the Knickerbocker Ice Company says the cause of this is because it has cost more to house the ice this last winter than the one before....The cars of the Capitol City street railway in Montgomery, Ala., began running by electricity yesterday. The trips were made regularly and everything works perfectly....It is estimated that 400 houses were blown down in and near St. Cloud, Minn., during the tornado and the loss will probably reach $60,000....Philip H. Asher, of Rhinebeck, N. Y., hanged himself in his barn yesterday. He had been ill all winter.

SATURDAY, 17.—Mr. Gladstone explained his Irish Land bill to the House of Commons. There was not much excitement.

(Continued on page twelve.)

Our Contributors.

About the Ninth Hour.

BY WILLIAM WHITE.

CAN this be Mercy's primal hour,
The heavens so dark, and earth in gloom;
When all about His cross do cower,
As quaking nature comes to doom?

The helmèd guard, the gathered throng,
The prince of hell with all his host,
All witness to the mighty wrong,
While Nature shudders at Death's boast.

The guarding cherubim no more
Brood o'er the sacred mercy-seat;
The temple veil is rent, before
The one, great, Sacrifice complete.

The day fades out, night shews no rift,
There shines no Day-star from on high:
Great God, sin's darkening curtain lift,
Love's new creation magnify.

Our crimes have nailed Christ to the cross,
We see the mystery begin,
And standing there bewail our loss,
Before the tragedy of sin.

Thou Man of love! Thou God of love!
On Calvary uplift to die:
Let light shine on us from above,
We cannot bear that dying cry.

Hark! "It is finished." Love unpriced
Expires upon the cross in shame:
Though crowned with thorns, "Thou art the Christ,"
The rising dead proclaim Thy name!

Before the cross we stand in tears,
Our Christ is dead, our hope is gone;
Unshrouded mystery appears,—
Let heaven in pity on us dawn.

Love's requiem we cannot hear,
Our ears are dull, our hearts are sad;
Ope Mercy's vestibule anear,
With glimpse of heaven to make earth glad.

Maple Lawn, White Plains, N. Y.

A Modern Sir Galahad.

BY MARY R. BALDWIN.

CHAPTER III.

"I loved the woman; he that doth not, lives a drowning life."

THE next day the minister received a note from the woman he had saved, requesting an interview. He read it carefully, then laying it beside him upon the window ledge, his eyes wandered away to the beach, of which his window afforded a sight, and his thoughts went back to the adventures of the night before. It was a very natural thing to be called to service; and to womankind was he not a sworn knight? But the after-scenes—he felt a peculiar repugnance for these. He could not explain his dread of receiving thanks from the old lady. Whilst his thoughts were hovering around the subject, there came a knock at his door and the voice of his friend, Andrew Haynes, called to him. He laid the note upon the table and admitted the cheery caller.

"Ah, well! so the knight of the wave is none other than Sir Galahad! I thought so last night! Well," the young man went on without seeming to heed the protest in the eyes of the minister, "while it is true that there are people whose lives are worth more to the world then the life of the old lady Eaton, yet saving her may prove your opportunity—that is, she may be willing that you should, unchallenged, look upon the face of the maiden. I have told you what I think of this maiden. She only is second to one. Reserved and womanly, she has a wealth of love to bestow upon the right one."

Then Laurence Bowles, taking up the note he had received without seeming to notice his friend's banter, remarked: "I have just received word from Mrs. Eaton; she wishes to see me. She has received quite a shock, I fear. She seems as impatient as a child; wants me to come at once."

"I think you'll not go in ministerial garb," said Andrew with a dancing light in his eyes. "I do hope the old lady will see that the ruined garments are replaced before you shake off the dust of Shoreton from your feet," he persisted. Then changing his tone he remarked: "But really, Laurence, the old lady has the reputation of being quite an ogress around here. Perhaps, however, it is the old story—given a beauty, a beast must always be supposed for contrast." There was a long pause after this sally, so long that the minister's thoughts had an opportunity to soar to far-away possibilities for his church, and the caller, knowing that the rapt look upon the fine features did not promise conversation, rose and took his leave.

The yard of the old mansion house seemed even more attractive when the minister entered it in answer to the call of the "ogress" than it had on that morning when he first had a view of it. He felt a trembling in his limbs as he followed the path which led to the front door. He tried to assure himself that his visit was entirely subject to a perfunctory ministerial purpose. It had never before seemed so difficult to convince his consciousness that there was no recognition of side issues. It was well that the way was short from the gate to the door, otherwise he might at the very last have failed in the courage necessary to keep to his purpose of meeting the lady of the stately house. As it was, he walked quickly to the face of the cannon and saved his ministerial honor. He was shown to the parlor and then, after a minute's waiting, the message came that Mrs. Eaton would like to see him in her room. He followed the serving-woman through the long hall, then through the family sitting-room until she opened a door wide where a graceful figure, white-robed and to his Sir Galahad vision like the form of an angel, stood before him. She met his bow with a bend of her shapely head and an involuntary smile of welcome; and saying, "This is the gentleman whom my grandmother is expecting, I presume," led him forward to an invalid's chair, where reclined the woman he had saved.

She half rose and said, "I sent for you to thank you. I have a deep sense of my obligation to you, which I can never free myself from. I would not if I could. I think I am not considered a genial woman here; but at least no one can say that I have ever proved myself ungrateful for a kindness done me." She paused, and looked into the minister's face with an intense expression. It was some minutes before Laurence spoke, and then he said in quiet, unassuming tones, "I simply did my duty, Mrs. Eaton. I thank you for your expression of gratitude. Please do not speak of it more."

The deep rich tones of his voice, its sympathetic quality, that rare grace which we are told is a legacy from an ancestry of refinement, but which we have proved to ourselves has, like genius, no discoverable precedent often, but seems an especial endowment; these did not fail to make an impression upon the old lady, and observed in connection with his manner of modest authority, awakened in her mind a sense of awe and of admiration that put patronage or tyranny out of the question with respect to the interview.

She watched carefully his manner towards her granddaughter; she mentally compared it to that of other young men and was perplexed. She was, it must be confessed, slightly disappointed at the absence of the signs of admiration which others had manifested who had been given the chance of meeting her cherished Miriam. "If," she argued within herself "this young minister recognizes her attractions, it is in a lofty way, quite beyond the power of crude swains."

She could not prove her gratitude to this man in ways of which she had thought before the interview—a present of books, of statuary, or any of those gifts which had been by custom made appropriate, as tokens of gratitude were not to be thought of. When she offered her hand at parting she said, "I should like to see you again; our minister is taking his vacation, and it would comfort me to talk with you often. While you stay will you not drop in when you find it convenient?"

It was the Sir Galahad instinct of Laurence Bowles which exacted a promise to follow the wishes of the old lady, but it was another instinct, of which he was not really conscious, which made the thought of such a compliance a delightful one.

"I think," said Alice Compton to her lover as the two walked together that evening, "that your Sir Galahad has made an impression upon my friend Miriam. Of course I do not mean that she has spoken anything with regard to it, but when I called upon her this afternoon Mrs. Eaton spoke in high terms of him, and Miriam said, 'I think Mr. Bowles a gentleman of rare refinement.' It was not her words so much as her manner. One thing I am sure of, your friend will have a chance which no other young man has been allowed—a chance to make her acquaintance, and that being granted the rest must follow, for I think the dear girl irresistible."

And the lover answered as he pressed the little hand that lay within his arm close to his heart, "I should consider Sir Galahad very fortunate if he could win the lovely girl and save himself from general diffusion by particular absorption. To become a perfect man, to my thinking, he needs to recognize one star among women. What I fear for him in the matter, is that even if he marries he may regard the woman he has chosen as so much a factor in his great life-purpose that she will be offered up as a part of the ministerial sacrifice. Tom Hyr, you have heard me speak of him, first put the idea into my mind; and I must confess, the more I have observed Sir Galahad, the more reasonable Tom's view of the possible situation seems. Large-hearted, genial, glorious Tom! I wonder what woman will gain him as a prize. Such a worship as he had for his ideal woman! He never will marry until he meets her."

"Or thinks he meets her," supplemented the gentle Alice.

Andrew Haynes pressed again the dear hand, but was silent.

At last he remarked, "I think as Tom does, that these men who are born to take the world into their hearts, prove themselves almost heartless toward the one woman whom they have chosen and all the while are perfectly unconscious of any neglect or injustice toward the one nearest to them. People who have missions sometimes in the world are blind to their first duty."

"Why, Andrew, do you not believe that every living being has a mission?" asked Alice.

"Yes, in a sense," replied Andrew, "but they do not all know it exactly; that is, one may fulfill his mission unconsciously. Now there is Tom Hyr, if anyone ever had a mission to the world he has, and as I understand it, it is to interpret beauty and truth and power to the world, through the exaltation of natural gifts, graces and convictions. He thinks that Sir Galahad's home-training is responsible for the repression of many rich qualities. And, by the way, I'll give Tom a few points in the case, and I'll suggest to him a mission to Laurence when he gets settled in his new field." The conversation upon the subject here merged into particular love matters, as the two promised ones walked on in the twilight.

Laurence Bowles that same evening took his favorite walk along the seashore. The beach was deserted of its bathers as he wandered slowly on; the breakers as they spent their force strangely affected him. The sea as it lay under the lighted heavens had new voices for him. As usual the vision of his future scene of labor rose before him, but it was in some way changed. Among the upturned faces of his congregation was one that insisted upon his notice—a new face like a revelation—a sweet, spiritual face. He tried to analyze the new mental conditions, and the more he tried, the more mysterious they seemed. It was late when he turned his feet toward the hotel, trembling from the effect of his new and peculiar experience.

When the old lady Eaton was left alone with her granddaughter, after the minister's departure, she turned to her charge and said with much emphasis, "Poor, proud, original, and absorbed in his purpose! He's one that it would be worth while to encourage substantially if one knew just how to get at him. An attractive man, too. Altogether too attractive to remain long without admirers!" The piercing eyes regarded the pure face of the maiden searchingly, as their owner uttered the last sentence; but receiving no satisfaction from her scrutiny the old lady turned to her book which lay near, while Miriam left the room and went out to find a place among the flowers where she might think.

Like the knightly visitor, the maiden had been peculiarly affected by the call. She began to chide herself and to ask of her disturbed soul, the "why?" which others had asked in like circumstances so many times before her and had received no answer. It seemed as if for the first time in her life she had been blessed by the sight of a true man.

So it will be seen that the three who came out of the water on that eventful night of the rescue, came, all of them in a sense, to a new life.

Laurence Bowles made several calls at the ancient house after his first one. They were, as far as the purpose of the minister was concerned, purely in its interest. Yet try to put it away as he would, there was a strange longing and expectancy connected with these visits which had nothing to do with his talks with Mrs. Eaton. At last he made his final visit, and found it more embarrassing by far than he had anticipated. The invalid spoke much of her health, of the uncertainty of her life, of her care and thought of Miriam. She took the young man's hand at parting, told him again of her obligations to him, of the help and comfort he had given her since the night he saved her life, and exacted a promise that he would write to her, and would, when he took his next vacation, make her house his home.

"And if I write may I expect a letter from you also, Miss Miriam?" he asked. "This visit will give me food for thought, and may suggest many a text for forthcoming sermons," he added, relieving the maiden's embarrassment somewhat before she shaped in words the answer of her heart to the request of the minister. It is needless to say that the old lady

was quite overjoyed at this outlook for her hopes.

When Laurence Bowles went back to his childhood's home for his farewell visit of a week, the waiting two met him with words of love and of congratulation on account of his improved appearance. When he told his mother in the privacy of her room about his adventure in the water and of the results of it, she whispered, as mothers may, "My son, do you love the young lady?" Laurence blushed and answered, "I cannot say, mother, but I have thought her worthy to be a companion in the great life-work to which I have been called." With the rubbish of tradition above her own early love-memories, she answered, "My dear boy, that is after all your first thought in taking a wife. The Lord help you to choose a true companion, who shall be consecrated to your work."

Why did not Laurence Bowles allow his heart to lead? Why did he not allow the sun of love to illuminate all the chambers of his soul and find itself in harmony with the large purposes toward the Church of Christ? Why could he not have allowed the claims that were insisting for God-given rights, and have thus found his manhood enlarged? This "why" is echoed all along the way where there are wrecks of manliness, because there is a lack of comprehension of the laws which govern a true equilibrium of character. Laurence Bowles on his knees, alone in the privacy of his room, asked this "why," as he supposed, of his God, but asked it really of his environments, and heard only the voice of tradition in answer, heard it to the stultifying of his best instincts, heard it to agonize at the answer and then to beat himself into obedience to what he had made himself believe was the mandate of Him who had called him to the high service for His Church.

When Laurence Bowles crossed the threshold of his childhood's home to do the bidding of the voice that had called him, he went with a single purpose and without a stain upon his honor, offering all upon the altar of service.

(To be continued.)

Feasibility of an Union of Reformed Churches Holding the Presbyterian System.

A Paper Prepared and Published at the Request of the Pastoral Association of the Reformed Church in America.

BY WILLIAM J. R. TAYLOR, D.D.

THE subject assigned me is not the necessity, desirableness or advisability of union, but its practicability. It relates to the Reformed churches throughout the world holding the Presbyterian system of faith and government, and yet divided, and sub-divided, and sub-sub-divided almost infinitessimally. Can these churches be so united as to dwell and work together in love, and to present a solid front before the world?

To clear the way I premise a few postulates upon which most of us agree.

1. Present and past separations are not valid reasons for their continuance henceforth and forever.

2. The immediate causes and occasions of previous and existing divisions, which were severally controversial, ecclesiastical, reformatory, national and local have passed away.

3. Existing differences have been minimized; some are weakening daily, others remain apparently fixed, but not insurmountable by faith, hope and love, by the silent changes of time and by the grace of the Holy Spirit.

4. The tendency of religious and churchly movement toward visible unity and actual coöperation among all branches of the Christian Church is gradually becoming stronger. The Pan-Episcopal, Pan-Methodist, Pan-Congregational, Pan-Presbyterian and Pan-Reformed drifts of the times point toward higher tides of spiritual power which will sweep away many of the barriers to closer union.

5. These movements are quickened and strengthened by the combinations of anti-Christian unbelief, misbelief, heresy and apostasy with the rage of Satan and the ungodly world. The hosts of God will be forced to combine against these foes.

6. No optimistic theories of the unhappy divisions of Christendom can justify their continuance for one day longer than is absolutely necessary. They are diseases of Protestantism which need skilful treatment, and will ultimately vanish at the touch of the pierced hand. There are, indeed, certain "laws of disorder" in Satan's kingdom, and in the growing creation and in the rent Church of the Redeemer. But there is a higher law of unity, peace and power, which is the normal condition of the kingdom of God, and will be the glory of Messiah's reign. But why wait for the millenium to give it sway? Is it not the way of the Spirit for bringing in the millenium? Can our Lord's twice-told prayer, that they all may be one, be answered too soon? Will the world ever believe that His Father sent Him until His people shall be "perfected into one?" Is the present divided state of the Christian Church in agreement with that prayer? May we do nothing but endure the distraction and wait and die without the sight, as did the illustrious Hooker, whose great soul went heavenward, saying, "I am going from a world disordered and a Church disorganized to a world and a Church where every angel and every rank of angels abides in the very place which God has appointed them?"

In view of these postulates, we are now to consider the question of the Union of the Reformed churches holding the Presbyterian system.

1. According to the statistical returns published in the proceedings of the Belfast Council of 1884, which are quite incomplete, these churches throughout the world are separated into *sixty-five* distinct ecclesiastical organizations, ranging in extent from single Presbyteries to the largest Synods and Assemblies. The entire group, so far as reported, embraces 1,208 Presbyteries, 186 Synods, 23,821 pastoral charges, 13 384 separate congregations, 1,561 mission stations, 21,251 ministers enrolled, of whom 10,015 are in active service, with 101,130 elders, 58,610 deacons, 2,044 licentiates, 6,750,460 communicants, and 8,610,469 adherents, with 1,901,184 in Sunday-schools.

Can these sixty-five branches of the Reformed churches be practically united together in any way?

A visible, tangible, and important answer is found in the constitution and working of "the Alliance of Reformed churches throughout the world holding the Presbyterian system," whose three general Councils have been held at Edinburgh in 1877, at Philadelphia in 1880, and at Belfast in 1884. This great organization is good as far as it goes, and it has gone as far as it can go safely under its limited constitution. Its powers are neither ecclesiastical nor legislative. It has not yet succeeded in formulating its own consensus of the creeds of its many branches. But it has found large scope for discussion and action in matters of common interest, in the promotion of closer fellowship and sympathy, and of joint action in missions and benevolent and reformatory work.

The organic reunion of the Old and New School Presbyterian churches a few years ago, and the bodily incorporation of a Covenanter Presbytery, with its distinctive peculiarities intact, by the General Assembly of 1885, indicate what may be done elsewhere by wise counsels and a Christlike spirit.

There are good indications also of a reunion of the Presbyterian churches, North and South. The bloody chasm of the Civil War will be filled up with the love of Christ, and they will fall upon each other's necks with tears of gladness, and great shall be the peace of the long-sundered households.

Is there any near possibility or probability of an union of our own Reformed Church in America with one or more of the sisterhood that holds the Presbyterian system?

The branches with which we might be expected to unite are the Presbyterian churches, North and South, and the Reformed Church in the United States, (formerly known as the German Reformed Church).

What separates us from them? On our side the principal dividing lines are: 1. Our historical starting point, and our later development as an independent Church in this country. 2. The strong ancestral attachments of many of our people and ministers. 3. Our traditional customs, usages, and methods of church government and public worship which are our "goodly heritage" from the mother Church in Holland. 4. Orthodoxy and fidelity to our standards of Christian doctrine. 5. Legal questions and principles involved in pecuniary endowments and sacred trusts of our colleges, theological seminaries, benevolent agencies, and individual congregations. 6. Aversion to change, fear of entangling alliances, unwillingness to make new unions that may require the giving up of things that are dear by long usage and of sacred associations.

Are these difficulties insuperable? There are some signs that a closer, if not an organic union, is approaching.

1. Our Church, by reason of its growth from other denominations, in the number of families, communicants, and ministers, especially in mixed communities where there is little or no Dutch element, is gradually becoming more and more cosmopolitan, like other denominations. About half of our present ministry and membership have come to us from other folds; and very naturally they form connecting links between us and those churches; while many of our own people and clergy have gone and are constantly going over into other pastures where the Good Shepherd calls and feeds and leads them.

2. *As to doctrinal issues.* The standards of Westminster, Dordrecht and Heidelberg, and the Belgic Confession are the common stock of the orthodox Evangelical Reformed churches of this country. Suppose now, what is possible, if not immediately probable, that a basis of Federal Union should be formed between our own Church and the German branch, and the Presbyterian Churches, North and South, by which each of the now separated communions shall come into one organization retaining its own devotional standards and its order of worship, with its theological seminaries and their curriculum of studies. Would that be essentially more impracticable than the late reunion of the Presbyterian Churches in the United States and Canada, and in Scotland and Ireland?

3. Legal questions concerning rights of property, administration of trusts and institutions of each denomination would necessarily be remanded to the eminent counsellors for advice, and to the courts for adjustment, by consent of the contracting parties, under conditions which would conserve vested rights and privileges, and practically carry out the designs of founders and donors. Continuous litigation could only be avoided by the spirit of conciliation and justice to the dead and the living, in the interests of peace, prosperity and Christian unity.

4. The governmental differences between us and these churches are only circumstantial. Essentially the same in principle, they might readily be adjusted under a wise plan of union, and their variety would add to the attractions, the liberties, and the power of the United Church. Our system of rotating eldership, and the diaconate are making rapid progress among Presbyterian churches. The trusteeship, which obtains among only a few of our churches, is not an essential of Presbyterianism, and need never be a requisite nor a bar to union between any branches of the family; and it were better entirely out of the way of all.

5. The fences have gradually been lowered all along the lines, and in some places they are scarcely visible. We shake hands across them, we pass over them freely, and they seem to be only what are needful for good fellowship. The new people and ministers who come to us, and our own younger clergy and families, will go with the tides that sweep toward that catholicity and unity which the times portend.

6. This tendency will increase with the discouragements and failures of some of our denominational efforts in the large cities, and with the difficulty of sustaining our growing Domestic and Foreign Missions by the voluntary contributions of the churches. We have been overburdened by the successes of these movements at home and abroad, which sooner or later will bring us to a crisis that must be met. The reports on the State of Religion, and on the condition of the Boards of the Church, which were made to the last General Synod, deserve careful study in relation to this whole subject. Should we be obliged to abandon any large part of these whitened harvest fields to other hands, we shall have to face other serious issues involving the future of the whole denomination, for a Church that has lost its missionary spirit has seen its best days, and may have to pass a fiery ordeal for a new probation by Him who walketh among the golden candlesticks and who holdeth the stars in His right hand.

7. The tentative efforts that were made a few years ago for closer union with the Presbyterian Churches, North and South, and with the Reformed Church in the United States, failed because of conditions that have been either modified or removed since then. The concordat between our General Synod and the General Assembly of the Southern Presbyterian Church is still of force and will yet bear good fruit. The difficulties that then prevented union with the German Reformed Church have been settled by and among themselves. New proposals for organic union with our Church and the Northern Presbyterian Church have been made by the Mercersburg Classis and the Pittsburgh Synod to the Triennial General Synod which is to meet in May, 1887. Other movements of the kind may follow, and they will all test the spirit of these churches, and the need and practicability of closer union.

The main question now repeats itself. Is an union of the Reformed Churches holding the Presbyterian system feasible? I answer finally and emphatically,

(Continued on page twelve.)

The Reading Room.

Our Book-Shelves.

FOR EASTER.

....“LILIES AND VIOLETS FOR EASTER DAY,” by May Riley Smith, is a collection of delightful verses, very tastefully printed, covered and tied together with pure and becoming simplicity. (A. D. F. Randolph & Co.)

....Of the Easter books which we have seen the one which pleases us above all others is “SILVER THOUGHTS OF GREAT MINDS,” collated by Louise S. Houghton. Everything about it is satisfying. The rough paper cover, its beautiful decoration on ivorine, the silk and silver cord which binds cover and leaves, the admirable selections from Madame Guyon, Thomas à Kempis, John Bunyan, Jean Nicolas Grou, St. Augustine, Molinos the Quietist, and Madame Swetchine, make up an Easter publication that is thoroughly captivating. (White, Stokes & Allen.)

....“EASTER MESSENGERS” contains a poem by Lucy Larcom, printed in *fac-simile*, illustrated in colors by Susie Barstow Skelding. The cover is of sateen, tied with ribbon, bearing on its front a lovely design of Azalea blossoms perfectly printed. We have a fancy for good press work, regard it as an art, and the printing of this design commands our admiration. The verses by Lucy Larcom contain passages likely to become household words. Take this for example:

> Uplift thy thoughts from evil!
> Shake off thy clinging sin!
> Unfold thy spirit's flower, and let
> Christ's holy smile shine in!

Miss Skelding adds pictures of lilies, daisies and grasses, jonquils and crocuses, and sweet peas, true to nature and gracefully arranged. A very handsome book. (White, Stokes & Allen.)

....The current number of *Harper's Bazar* is an Easter number of rare attractions. The cover bears a rich design of roses and butterflies by Mr. W. H. Gibson. Rose Terry Cooke writes the story, “Grandma's Easter,” to which Frederic Dielman adds three superior drawings; but who made, in the last, the boy's left hand so clumsy. Easter Morning, in which various emblems are combined, by Alfred Fredericks, is a very impressive composition. MRS. M. E. SANGSTER contributes the charm of verses, entitled “Easter.” We wish that Easter Morning had been printed on a separate leaf. We hope it will be.

....“THE LATE MRS. NULL.” By Frank R. Stockton. The design on the cover is a piece of network. It faithfully indicates the nature of what the reader encounters in the first chapter and enjoys through twenty-four chapters. The actors in this domestic drama are in Mr. Stockton's net. In every chapter they run against it and are thrown back. The snarl into which the network is gradually and steadily brought is surprising and amazing. The persons involved do astonishing deeds. The reader is amused through and through, and from his head to his heels. He seldom is prompted to laugh aloud, but he laughs all over, in every nerve, and is the better for it. The characters, Lawrence Croft, Mrs. Null, Widow Keswick, Aunt Patsy and Peggy, are original and are portrayed with a free but well-trained and accurate hand. In the twenty-fifth chapter Mr. Stockton indulges in some pages of idyllic writing, with a touch now and then of humor. It is surprising how that chapter remains in the memory. It is one of the most impressive in the book. With two or three that follow, it gives the reader a grateful period of repose, and prepares him for the astounding and intensely ludicrous final achievement of the Widow Keswick. The book is a piece of pure, clean fun, with admirable character drawing, and with now and again a vein of tenderness and subdued pathos. Does it surpass Mr. Stockton's previous stories? That question is not easily answered. (Charles Scribner's Sons.)

....“A HARMONY OF THE FOUR GOSPELS IN ENGLISH.” By Edward Robinson, D.D. Revised Edition by Prof. M. B. Riddle, D.D. This book, first issued forty years ago, has long been known as the most judicious and trustworthy before the public. It appears now as revised by a most competent hand, a scholar as sound and careful as Dr. Robinson himself. The general arrangement is unaltered, save in a few places, representing the later views of the author or caused by the advances of modern criticism. The text of the Authorized Version is retained, but in foot-notes the chief of the changes proposed by the Revision of 1881 are given for the guidance of the reader. The Appendix contains all the matter of the first edition, and also numerous additions by the present editor, bringing the work down to the present condition of the controversy respecting the Gospels. Hence the volume may be warmly commended to every careful student of the English Bible. No one can go through its pages without a clearer conception of Christ's life, a higher appreciation of the credibility of his biographers, and a more complete comprehension of the truth uttered by the great Teacher. (Houghton, Mifflin & Co.)

....“THE POET-SCOUT.” By Capt. Jack Crawford. We thought at first we had a new sort of dime-novel poetry when we opened the book. But “Capt. Jack,” who was for a time chief of Gen. Crook's scouts, is a man worthy of consideration for his heroic life of sobriety, courage and human sympathy, if for nothing else. He detests dime novels and gives advice to boys in a letter which is most admirable. His poetry is tender and true in rhyme and metre, and if it does not rank with that of the highest order it will touch many hearts. We confess ourselves careless about applying strict criticism to it, and only wish the author every success as he uses the power God has given him to throw his sympathetic thought into rhythmical form. (Funk & Wagnalls.)

....The admirable edition of the works of Charles Lamb, edited by Mr. Alfred Ainger, is concluded by a volume entitled “MRS. LEICESTER'S SCHOOL, AND OTHER WRITINGS IN PROSE AND VERSE.” Among these are not only some of Lamb's more recently discovered papers, but some highly characteristic work. Most of them are trifles, but have the true and incomparable flavor of Elia. “Mrs. Leicester's School” and “The Adventures of Ulysses” were designed for children. Seven out of the ten chapters of the former are by Mary Lamb, but are in the same vein and not inferior to her brother's. Mr. Ainger's notes add much to the value of the collection. (A. C. Armstrong & Son.)

....“INITIALS AND PSEUDONYMS: A DICTIONARY OF LITERARY DISGUISES,” by William Cushing, is a work for which the toilers on the fields of literature will be grateful as long as they live. The first part gives the initials and pseudonyms, followed by the names of the authors, a characteristic literary performance, the place of publication and date. The second part gives the names of the authors, followed by the assumed or real initials or the pseudonym, and a concise biography. The list extends from the beginning of the 18th century to the present time, and contains 12,000 initials and pseudonyms and 8,000 real names. Mr. A. R. Frey, of the Astor Library, placed what he had gleaned at the disposal of Mr. Cushing. (Thomas Y. Crowell & Co.)

....“HAPHAZARD PERSONALITIES.” By Charles Lanman. This volume, as its title denotes, describes the personal trials of various distinguished persons whom its author met either in person or by correspondence. It is gossipy and interesting, and, we presume, entirely trustworthy. We notice in it a long and characteristic letter written by the late Dr. Bethune on the subject of fishing and the edition of Isaac Walton's immortal work, which he edited. (Lee & Shepard.)

Our Library Table.

Periodicals, Serials and Notes.

....The *Reformed Quarterly* for April opens with Prof. Gast's article on the General Character of the Old Testament Revision. He thinks that the Revisers erred in following the Massoretic text too closely, but “they have rectified many mistakes and cleared up many obscurities.” Dr. Chambers contributes a readable paper on Minucius Felix. Prof. Gerhart treats acutely of The Light of Holy Scripture, and Dr. De Baun answers the question, Why do Christians Die? The number closes with an elaborate discussion of the Future of the Temperance Reform. The author writes with good temper, but takes the extreme ground of legal prohibition, and falls into the common error of comparing it with the Abolition movement. The Notices of New Books are able and candid.

....The *New Englander* for March, besides its spicy paper on the Harvard Elective System, has a keen and just article on John Brown, riddling his biographer through and through, a fair account of Lotze's Microcosmus and a sensible view of the possibilities of Worship in Non-Liturgical Churches. There is also a calm and able notice of Shedd's Doctrine of Endless Punishment.

....The *Lutheran Quarterly* is well filled for this quarter. Its longest article is somewhat dull reading, but Prof. Fox treats judiciously the miracles of the New Testament, and Prof. Himes tells with discrimination Why We Study Shakespeare, and Mr. Guss vindicates Luther's relation to Religious Liberty against a recent, gratuitous assault. The Notices of New Publications are numerous, and for the most part able and candid. With reason they “counsel modesty” to the leaders of the “new theology” (p. 316), but it is to be feared, in vain.

....The *American Antiquarian and Oriental Journal* for March appeared promptly with its usual store of recondite information. We are glad to see that its editor, Rev. Dr. S. Peet, has been invited by the Victoria Institute of Great Britain to contribute a paper to the discussion in which Gladstone, Max Muller and others of like distinction have taken part.

...*Christian Thought* for March is unusually good. Dr. Gladden has a searching paper on the Relations of Art and Morality, and our Mr. Riggs of Bergen Point imparts novel and varied information in an article entitled The Bible for Mohammedans. Dr. T. A. Hoyt treats with vigor and rhetorical power the well-worn theme, The Fulness of Time.

....“*Must the Chinese Go?*” is the title of a searching and satisfactory examination of the Chinese Question by a lady (the wife of the eminent Methodist missionary, Dr. S. L. Baldwin) who has spent eighteen years in China, has resided in California, and knows whereof she speaks. Mrs. Baldwin holds a sharp pen and is able to put her views in very neat shape. Would that her pamphlet (to be had of Phillips & Hunt, 805 Broadway) might attain a large circulation. The worst evils of slavery were not so abominable as the outrages that have been perpetrated on the inoffensive and useful Mongols, and it is high time that the Christian sentiment of the nation made itself heard.

BOOKS RECEIVED.

Charles Scribner's Sons: Persia. The Land of the Imams. A Narrative of Travel and Residence. 1871-1885. By Rev. James Bassett. With Map. 12mo, pp. 343. $1.50; also,

German Psychology of To-Day. The Empirical School. By Th. Ribot. Translated from Second French Edition by James Mark Baldwin. With Preface by James McCosh, D.D., LL.D. 8vo, pp. 307. $2; also,

The Country Banker: His Clients, Cases, and Work, From an Experience of Forty Years. By George Rae. With Preface by Brayton Ives. 12mo, pp. 320. $1.50; also,

Triumphant Democracy; or, Fifty Years' March of the Republic. By Andrew Carnegie. 8vo, pp. 519. $2; also,

Labor, Land and Law: A Search for the Missing Wealth of the Working Poor. By William A. Phillips. 8vo, pp. 471. $2.50.

Roberts Brothers: Madame Roland. By Mathilde Blind. (Famous Women Series.) 16mo, pp. 318. $1; also,

Talks With My Boys. By William A. Mowry, Ph.D. Revised Edition. 16mo, pp. 256. $1.

G. P. Putnam's Sons: Unwise Laws. A Consideration of the Operations of Protective Tariff upon Industry, Commerce and Society. By Lewis H. Blair. 12mo, pp. 178. $1.

Ticknor & Co.: The Prelate. A Novel. By Isaac Henderson. 12mo, pp. 350. $1.50.

Lee & Shepard: A Winter in Central America and Mexico. By Helen J. Sanborn. 12mo, pp. 321. $1.50; also,

Down the West Branch; or, Camps and Tramps Around Katahdin. Being an Account of a Trip Through one of the Wildest Regions of Maine, etc. By Capt. Charles A. J. Farrar. Illustrated. 12mo, pp. 311. $1 25; also,

Exercises for the Improvement of the Senses for Young Children. By Horace Grant. American Edition. Edited by Willard Small. 16mo, pp. 157. 50 cents; also,

Forgotten Meanings; or, An Hour with a Dictionary. By Alfred Waites, author of “The Student's Historical Manual.” 16mo, pp. 73. 50 cents.

The National School of Elocution and Oratory, Philadelphia, Pa.: Young Folks' Speaker. Designed for Children Ten Years Old and Younger, etc. Compiled by Mrs. J. W. Shoemaker. 12mo, pp. 100. Paper, 15 cents; also,

Choice Humor, For Reading and Recitation. Compiled by Charles C. Shoemaker. 12mo, pp. 183. Paper, 25 cents.

Fords, Howard & Hulbert: Heavenly Recognition. Discourses on Personal Immortality and Identity after this Life. By Rev. T. M. McWhinney, D.D. 12mo, pp. 129. 60 cents.

White, Stokes & Allen: Silver Thoughts of Great Minds. John Bunyan, Madame Guyon, Jean Nicolas Grou, Thomas à Kempis, and others. By Louise S. Houghton. Rough paper cover. Design on Ivorine. Tied with Silk and Silver Cord. $1; also,

Easter Messengers. A Poem by Lucy Larcom in *fac-simile*. Illustrated in colors. By Susie Barstow Skelding. Sateen cover decorated in colors. $1.50.

Anson D. F. Randolph & Co.: Lilies and Violets for Easter Day. By May Riley Smith, author of “Sometime.” Poems. Rough paper cover with design.

John B. Alden: Alden's Cyclopedia of Universal Literature. Presenting Biographical and Clerical Notices, etc. Vol. II. 12mo, pp. 478. 60 cents.

Cassell & Co.: The Education of the Artist. By Ernest Chesneau. Translated by Clara Bell. 12mo, pp. 324. $2.

Houghton, Mifflin & Co.: Saint Gregory's Guest and Recent Poems. By John Greenleaf Whittier. 16mo, pp. 66. $1; also,

California, from the Conquest in 1846 to the Second Vigilance Committee in San Francisco. A Study of American Character. By Josiah Royce. (American Commonwealths.) 12mo, pp. 513. $1.25.

UNBOUND BOOKS AND PAMPHLETS.

Doom! An Atlantic Episode. By Justin H. McCarthy, M.P. (No. 68, Harper's Handy Series.) 16mo, pp. 119. 25 cents; also,

The Choice of Books. By Frederic Harrison. (No. 69, Same Series.) 16mo, pp. 140. 25 cents; also;

Major Frank. A Novel. By A. L. G. Bosboom-Toussaint, author of “The English in Rome,” etc. Translated from the Dutch by James Akeroyd. (No. 520, Harper's Franklin Square Library.) 4to, pp. 45. 20 cents.

The Key of Doctrine and Practice. By the Rev. H. R. Haweis, M.A., author of “Thoughts for the Times,” etc. 32mo, pp. 281. 25 cents. Mr. Bumpus, 158 Oxford street, London.

King Solomon's Mines. By H. Rider Haggard, author of “Dawn,” etc. (Cassell's “Rainbow” Series of Original Novels.) 12mo, pp. 330. 25 cents.

Life and Adventures of Baron Trenck. Vol. I. (Cassell's National Library. Vol. I., No. 12.) 18mo, pp. 192. 10 cents.

The Mark of Cain. By Andrew Lang. Authorized Edition. 12mo, pp. 173. 25 cents. Charles Scribner's Sons.

PERIODICALS.

April.—The Presbyterian Review.
May.—The Magazine of Art, Harpers, Cassell's Family Magazine.

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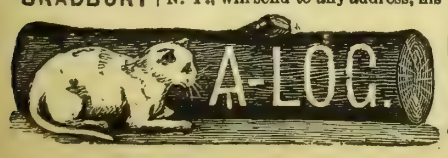

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SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,550 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,850 00
Interest due on 1st January, 1886	97,056 02
Premiums uncollected and in hands of Agents	358,290 30
Real Estate	1,272,633 77
Total	**$7,618,116 08**

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The Home.

AUNT MARJORIE'S CORNER.

The Easter Joy.

TO those who have neither part nor lot in the blessedness of the faith which alone makes possible the Easter gladness, what a mockery must it all appear! Possibly in the day of prosperity, the day of the unbroken household and the unclouded sky, they think little about it, tolerating with the smile of superior wisdom what they imagine to be the weakness of the Christian disciple. But when the day of adversity comes, then, too, comes the Lord's call to *consider*. And with no bright hope to beckon, no hand to lift the struggling form from

> "The breaking gulfs of sorrow
> Where the helpless feet stretch out,
> And find in the deeps of darkness
> No footing so solid as doubt."

what can Easter mean to the heart of the sceptic? For he, too, has his wounds which ache and bleed, so that for him there comes the desolation which, cheered by no heavenly vision, verges upon despair.

The Lord's resurrection is the pivotal point in Christian history, and belief in that fact the essential point in Christian comfort. If we doubt that He both died and rose again from the dead, we doubt also that He ever liveth to make intercession for us, and we can have no reasonable ground for anticipating the everlasting life and the ultimate re-union of all saints.

To take something more than an æsthetic interest in Easter, in the flowers, the music, the tokens of returning spring, is the privilege of all who love the Lord. True it is that every Sabbath is an Easter to the devout soul, in which it is a precious thought that it may join in the hymn,

> "Welcome sweet day of rest
> That saw the Lord arise,
> Welcome to this reviving breast,
> And these rejoicing eyes."

Yet the world-festival, with its tidal wave of blessed memories and triumphant hopes, is an event marked with a white stone.

"Wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." AUNT MARJORIE.

Individual Responsibility.

> "Little drops of water,
> Little grains of sand,
> Make the mighty ocean
> And the pleasant land."

AFTER all, when we question why the rules and requirements of religion have become so neglected or almost fallen into abeyance, we need not look for an answer in the immense influx of foreign population, in the increase and extension of trade that calls for increased labor, or to the development of ideas and knowledge. The real answer lies in this, the days are upon us when the Prince of this world reigns as was predicted, the spirit of anti-Christ whereof ye have heard that it should come.

Individual Christians, who make up the Church, forget their individual religious duties, the love of many waxes cold, we leave off constant prayer, reading of the Scriptures, attendance on Divine worship, self-examination. "He who intermits daily devotion," saith a pious writer, "returns like Samson shorn of his locks," and alas, how often have we found it true when any change from our ordinary routine has interfered with our daily habit, or the Prince of this world has lured us from our allegiance to the Prince of Peace! Let us turn our eyes upon ourselves, remember our vows, or responsibilities, and while doing our endeavor as much as lieth in us to live peaceably with all men, be it ours to let our light so shine before men that they may see our good works, and glorify our Father which is in heaven.

While we grieve to see the dear Lord so insulted, so disobeyed, so set at naught, let us remember that, after all, it is the individual piety of each follower of Christ that will leaven the lump, and we, by attending to our own hearts and minds, shall prove that we, at least, will show our faith by our own works and stand up for the truth as it is in Jesus.

K. M. S.

March 31st, 1886.

These are the last written words of one who has given many good words to "Aunt Marjorie's Corner." In less than twenty-four hours after their writing she had left this life on earth for the spiritual life which she has, long since, begun here. She has lived to her last day her life of usefulness, and has gone to her reward, possessing to the last moment every faculty made bright and full of lustre by constant and noble use. The call to leave her happy home in this world for the happier home of the other world found her ready. Her last words are given, as they have throughout her life been given, to try to help others to do right, and to bear witness for the truth and beauty of the Christian faith. K. M. J.

Not only in "Aunt Marjorie's Corner," but in the "Children's Portfolio," were gracious words often said by the dear friend who heard the Master's call, Come up higher, needing no time for preparation, since her earthly life was full of heaven. A bright, playful letter, full of sweet encouragement, lies on Aunt Marjorie's desk, in her hand, unanswered, because received very shortly before she laid her robes of mortality down and went over to join the shining ones who stood on the bank of the river to give her a welcome and lead her up to the city that hath foundations. Missing her as we must, let us who still remain here be faithful unto death.

"Lord, Thou Knowest All Things."

John 21: 17.

OH, could we only comprehend that He, our Lord above,
Has sent us all our suffering from out His boundless love;
Both that our pain and weariness have come to us from Him,
And that He knows we love Him, e'en though our light be dim.

"Your heavenly Father knoweth;" on these words let us rest,
Knowing that He will send us what in His sight is best;
Knowing that He who careth for His children here
Keeps them still in safety, so they need not fear.

Our heavenly Father knoweth; He sees our weakened frame,
And that undone duties still cause us many a shame.
He knows that we would serve Him, although our strength be small,
And that through all our service we wait His loving call.

So let us wait in patience through all life's out-stretched length,
Knowing that through our weakness is made his perfect strength.
And that through our suffering we may some brother win
Who otherwise would wander in darkness and in sin.

A Reflex Easter Light.

BY MARY R. BALDWIN.

IT is narrated of Fra Angelico that "he never took up his brushes without kneeling in prayer, and never painted a Christ on the Cross without his eyes being filled with tears."

Mrs. Heyne read slowly and with unusual emphasis from her weekly paper the call for competitive Easter designs, glancing with each sentence at the slight figure of her daughter, who was bending over her work. When she had finished reading aloud the offer of the prizes to be given the successful candidates for art honors, she gave the bent figure a long, searching look, which was followed by an expression of impatience as she saw no sign of interest in the subject; then she rose and left the room.

No sooner had the door closed behind the mother than the daughter rose, laid down her palette, and with her hands tightly clasped paced up and down the small room dignified by the name of studio. She seemed to see written wherever her eyes rested, "prize," "Easter prize," and to feel her own intense individuality at war with the idea. She thought of the possibility of being helped on in her art education by one of the prizes. The tempter urged, "Your pictures are praised for their uncommon delicacy of touch, as well as for their graphic effects. Why should you not try for this prize?"

She walked and thought, and the thoughts broke forth into ejaculatory sentences. She knew her mother's wish in the matter, knew by the sound of her voice, by the restless tap of her foot; knew that she desired her to compete for the prize. For an instant she felt her individuality, which day by day seemed to more distinctly assert itself, to be a curse. The question rose whether she ought not to follow her mother's wish in the matter. She was accustomed to follow her directions in cases that did not relate to her own calling; she insisted upon this one thing, that in following her art instincts she was subject especially to the highest leadings and not to the whims or even to the reasonings of those who could not understand the necessities of her soul with respect to her aspirations. "Oh, God, help me!" she whispered. She heard her mother's foot-fall again, and seated herself at her work.

Miss Heyne in pursuing art had entered that path which has few travellers; a toilsome lonely way it is in a sense, a way which has many a Slough of Despond, yet which has the Delectable Mountains always in view. Those who take this solitary path towards the heights do not always, perhaps do not generally, understand the difficulties in the way; they choose through their higher instincts and are kept faithful to their first conceptions through their growing aspirations. Miss Heyne was this kind of an art devotee.

Such artists, whether they work with clay, with the brush, or with the pen, must have time to prove themselves. At first their thought is too weighty for their untrained fingers, so they falter and stumble, and are unintelligible to the world which asks for decided effects. Mrs. Heyne had privately consulted her daughter's teacher, an artist of slowly growing fame, with regard to the chances for her child's recognition, and he had said with some hesitation, "Your daughter's conceptions are too high to insure early success, as the world understands its meaning; she has the true artist's soul that will be held from trying to prove itself prematurely." The mother had left the *atelier* with confused ideas of his meaning, but had, after much consideration, decided that the artist's real opinion of her daughter's talent was that it could not be turned to practical account.

Arthur Moyne, Miss Heyne's teacher, had himself stood in the same reverent attitude before art which he recognized in his pupil, but he had in a moment of discouragement yielded to an impulse in favor of swift fruition—had painted for the market a picture that only half expressed his conception, and although the picture sold well, he had never forgiven himself for his early impatience.

The artist had himself seen the Easter prize advertisement and had considered his own chances of success, had even traced a design without really having a serious purpose to become a competitor for the prize. He said to Miss Heyne during one of her lesson-hours, "I suppose you have noticed the Lay & Co.'s offer for Easter designs?"

She answered him quietly, "Yes, I have noticed it."

"Have you thought of competing?" he asked in a friendly way.

"There could be little hope for me, Mr. Moyne," she replied.

"But I cannot see why," he persisted; "you have a fine artistic taste, and a sense of fitness which could not mislead you with regard to an Easter symbol."

She answered not a word, but raised her eyes to his; and he saw in them such a pleading expression that he could not urge her further. He thought long upon her words after she had left him. A new feeling of reverence for the slight creature whose standard was placed too high to fall before temptations to low purposes, took possession of him. He knew her high ambition to succeed, her hope of being appreciated, when she should show herself worthy. But he did not know how truly her aspirations belonged to the domain of the spiritual, His own design grew, until at last he felt he could do no more for it. He was busy wrapping it carefully to send it away, when he heard a knock which he knew to be that of Miss Heyne.

His pupil had finished her lesson and was drawing on her gloves when the teacher asked, "And have you thought again of the Easter design, Miss Heyne?" The young lady answered, "Yes; I have thought and even dreamed of it;" then she hesitated, Arthur Moyne waiting in silence. "I do not know that I ought to speak of it," she continued, with an awed manner, "for it seemed like a vision. I thought I was climbing a mountain; darkness was at its foot and a glorious illumination at the top. The farther one ascended and felt the radiance the more he longed to be wholly illuminated. Somehow I could not help feeling that I had seen a vision when the morning came; and I thought if my hand could have followed my spirit I might possibly have expressed an idea of that Easter light."

Arthur Moyne looked upon the rapt countenance of the young artist and felt his soul thrilled. She rose and took up her painting materials, and he answered her "good morning;" then he went to his inner room, took the Easter design from its wrapping, and threw it among the coals. He watched it burning with a feverish eagerness and then went to his work with resolute step, as if moved by a strong inward force.

Arthur Moyne, one morning in March, when winter and spring seemed striving for their separate rights, met Miss Heyne, with a pale face and distraught manner, for he had learned of his Easter success. Miss Heyne had also heard of it.

"Miss Heyne," he began, "have you noticed that my Easter design that took the prize is your conception?" "My conception glorified, I think," she answered.

"It has been proved that two are needed for a perfect art effect," the teacher said, adding, "I need you, Miss Heyne. I have long felt it, I know it now through reflex Easter light."

CHILDREN'S PORTFOLIO.

The Hour of Comfort.

SOMETIMES there comes within the life,
This checkered life of ours,
So much of loss and pain and strife
That our sad eyes, with tear-drops rife,
Look up and see no flowers.

A sudden sorrow clouds the day
And the tired heart grows faint,
For strength and courage die away,
And lips that have been firm to pray
Can only make complaint.

And life becomes at such a time
An unattractive thing;
There is no sound of cheery chime,
The days move on in dreary rhyme
And bring no heart to sing.

If such a time should come to thee—
And somewhere in the years
For every one its pain will be—
Do not despair, but try and see
Some sunshine through the tears.

And know that he whom sorrows teach
Receives a gift from heaven;
His tenderness some hearts may reach
To whom the glad in vain might preach,
And joy through him is given.

Oh, then, be thou a comforter
To some more sad than thee;
And while thou thus dost minister,
Strange bliss in thine own heart shall stir
And grief forgotten be.

—*Illustrated Christian Weekly.*

An Easter Lily.

IT had been a long, long time in getting ready to bloom. Months and months ago Uncle James had brought the root to Nellie from the distant Bermudas. Her mother had carefully placed it in a pot, and together they had watched the growth of blade, stalk, leaf and bud, until, at length, they beheld a perfect flower.

Nellie had other plants, quite a variety of them, indeed. She was a delicate child, and because she had to stay in the house through so great a part of the rough, cold winter, her father had made her a window-garden. Geraniums, fuchsias, roses, heliotrope and mignonette made the family sitting-room to look like fairy-land, but among them all no flower was so admired and treasured as the pure white Easter lily. It had come to its blooming, too, in just the right time. The Sunday-school children were to make offerings of flowers and plants in helping to keep the festival in which we love to remember the resurrection of our Lord, and Nellie had been very anxious all the winter through, that her spotless lily might be among the offerings. What was her happiness, then, in watching the gradual unfolding of the bud which reached perfection at the Easter-tide?

It was the long-looked-for Saturday—the day on which the plants were to be carried to the church and placed upon the pulpit. While the family were taking breakfast a message came from a neighbor's house. Mrs. Loomis, a near friend, and the mother of Nellie's playmate, Willie, had suddenly been called from earth to heaven. It was sad news to those who had loved her and who must henceforth miss her from their lives, but to the loving Christian woman the angel of death had been also an angel of light. Though he came at an unexpected moment, he found her ready to enter into the joy of her Lord.

On receiving the message, Nellie's mother at once arose from her seat, saying: "I must go and see if I can do anything for the family?"

"May I go with you and see Willie," asked Nellie, "perhaps he might like to have me with him. And oh! mother, may I take him my lily? I am sure that would make him feel better. It looks so pretty to-day."

"Yes, my dear, you may give it to him if you wish. I think it will do him good to know that you feel for him in this great sorrow."

So the mother and daughter went out on their errand of sympathy, carrying with them the cherished flower.

They found little Willie in tears. Young as he was he was old enough to know that he had lost his best earthly friend. "Oh, Nellie," he cried, "my mamma has to be put in the grave."

"Poor Willie!" said Nellie, soothingly. "Do not cry. Try not to feel so badly. Your mamma is in heaven where she will be happy always. And see, I have brought you my lily."

"Yes, look at it, Willie," said Nellie's mother. "See how lovely and white it is, and yet the stalk is growing out of this dark, damp ground in the flower pot.

"We do not look much at the ground, but only at the beauty of the flower. So you must not think of the place where your mamma's body is to be laid, but remember that she will rise again 'in the resurrection at the last day.' This is just the time when everybody is thinking how Jesus rose from the grave. He was and is the Prince of Life, whom death itself could not hold in its power.

"He has taken the soul of your dear mamma—the part of her that thinks and feels—to a bright and glorious place. Some day He will raise her and all others from the grave. Then she will have a body far more beautiful than the one that must be laid out of your sight. It is something we cannot understand but that we must believe. Try to think of it when you look at Nellie's flower."

Willie listened quietly. I think the words of his friend gave him some comfort, for he kept the lily by him day and night until it faded. Then he watched the other buds that came out one by one upon the plant, and seemed to love them as though they had been able to speak to him themselves.

Thus the Easter lily fulfilled its mission—not the one for which it had been intended by its owner, but the one for which it had grown.

Nellie missed it a little from the particular spot on the pulpit where she had planned that it should be, but I know she was never sorry that she had taken it as a comforter to her playmate in his loneliness and grief.

COUSIN LOIS.

Never Get into Debt.

NOT many years ago a young man came in town to finish his studies at the office of one of our best lawyers. He was well educated, intelligent, agreeable and kind; but he was poor, and in order to support himself tried to get a class in French. A few scholars came, and the thing did not pay. After a while he paid his landlady, left his boarding-house, and took to the woods. On the side of a hill, in a thick pine grove, he pitched his tent, where he cooked his food, ate, slept, and studied. Of course, his strange conduct made a great deal of talk. One morning, after a terrible thunder-storm during the night, his friends hunted him up.

"You'll be sick of your bargain after this," they said, "and be glad enough to have a waterproof roof over your head."

"I did not take to the woods from choice," answered the young man. "I could not see my way clear to pay for lodgings, and I am resolved never to be in debt. I know too well the danger of being in debt—my scanty income will carry me through the summer, when I hope better times are coming."

Gentlemen offered to aid him, but he sturdily refused their offers, got through his studies, and has now a large business, which handsomely supports him.

Was not that pluck? And did he not well think that the danger of being in debt is a serious danger? I wish more people thought so. Getting loose in money matters is often the beginning of ruin. When a boy or a young man falls into the habit of borrowing money, spending freely, having things charged, neglecting to pay, dodging his creditors, promising to pay and not keeping his promise, he is in a bad way. He forgets, lies, loses his self-respect, and is slowly but surely letting himself down, down, down. The history of many a man shows how *far* down it may be, even to robbery and murder. Two of the worst murders ever committed in Boston were done by respectable men to *hide their debts*. One killed his intimate friend because he could not pay a debt which he was owing him. The other, a young man, shot in cold blood in broad day a young associate, that he might rob the bank he was in of a few thousands to pay his debts with. Both did their work coolly, and apparently without any twinges of conscience.

Both were above all suspicion. They had borne a character fair to the world; but there was a weak spot, a screw loose, a canker at the core. They *were loose in their money matters*. Debts were dogging at their heels. They had lost their uprightness; and having lost *that*, the devil can tempt a soul to anything.—*Child's Paper.*

'I Must Keep this Gate Shut."

AN English farmer saw a number of huntsmen coming on horseback. He did not want them to go over one of his fields because the crop was in such a condition that it would be injured and perhaps destroyed by the tramp of the horses. So he put his hired boy at the gate and told him not to open it. On came the hunters and commanded him to open the gate. He refused. They offered him money. He would not take it. Then a noble looking man rode up and said, "My boy, I am the Duke of Wellington, and I command you to open the gate." The boy took his cap off and said, "I am sure the Duke of Wellington would not wish me to disobey orders. I must keep this gate shut; no one to pass through but with my master's express permission." The Duke was pleased, and, lifting his hat, said, "I honor the man or boy who can be neither bribed nor frightened into doing wrong. With an army of such soldiers I could conquer not only the French, but the world."

Kerosene and Wax Candles.

ROCK-OIL, having been well refined for illuminating uses, leaves behind it in the stills a black, tarry substance termed residuum, because it cannot be advantageously distilled for illuminating oils. It is, therefore, converted into *paroffine*, wax and *lubricating* oils by processes entirely different from those employed in producing kerosene. Paraffine is made into wax candles, matches, chewing gum, *candies*, etc. Anthracite is the basis of the beautiful analine dyes. Heretofore it has been derived solely from the coal tar obtained by the dry distillation of bituminous coal. A process, however, has been patented for obtaining this anthracine from crude petroleum, or the petroleum tar obtained as a refuse product in the distillation of petroleum for the purpose of producing kerosene. Lubricating oil, for journals working under light pressure, is as good as sperm oil. In fact, such railroads as the London and Northwestern, the war ships of England and the cotton factories of Manchester and New England use paraffine oils in preference to animal or vegetable oils. The former will not spontaneously ignite. Mineral lubricating oil costs only a tenth as much as sperm oil.—*Harper's Monthly.*

Another Calculation.

AMONG the impressive accurate reckonings of the movements of the celestial bodies no one has awakened my admiration so much as the occultation of a star a few years ago by Jupiter. I do not now recall the year and it would consume more time than I can spare to look it up. Leverrier, who won immortal fame by announcing the place of Neptune, among his other calculations reckoned, about 15 years ago, that, on Feb. 8th of say 1882, the lower part of Jupiter, to observers in the southern part of Europe, would pass between the earth and a certain small star. Now Jupiter is a small object and the star was much smaller. Besides, there is an increasing error in the place of Jupiter in the sky. But the phenomenon occurred—the lower part of the planet passed between the earth and the star, occulting the star for a short time, and Leverrier's reckoning was incorrect only by a few seconds of time.

UNCLE JOHN.

Little Heads Together.

EASTER ENIGMA.

For Dame Playfair's Class.

1, 23, 6, 8, 3, 9, 1, 12, enemies of our Lord.
2, 13, 10, 5, 7, a king of the Jews.
24, 33, 4, 15, 20, 25, a governor of Judea.
30, 18, 31, 34, 19, 32, doubted.
24, 28, 1, 25, 10, was penitent.
11, 31, 18, 36, a loving friend.
9, 28, 26, 4, 13, 29—12, 20, 5, 16, 25, a vain trust.
1, 18, 13, 4, 31, 6, 17, 7, 33, 25, 17, what made the disciples sad.
18, 28, 8, 32, 27, 8, 12, 3, 14, what makes us rejoice.
21, 35, 12, 15, 36, 14, 22, 2, should be our song.

The whole was said to the eleven by two who talked with Jesus on the evening of the first Easter day.

SCRIPTURE ACROSTIC.

1. The first son of Samuel.
2. One of the four greater prophets.
3. A fortified town of Naphtali.
4. One of Cain's sons.
5. The sister of Moses.
6. The tribe that furnished counsellors for Israel.
7. The wife of Nabal.
8. A city of Judah.

Primals.—One of the greater prophets.

JOHN S. CHRISTIE.

DIAMOND.

1. In whosoever. 2. Has been. 3. Essential to life. 4. Consisting of No. 3. 5. In every river.

FANNIE STEFFENS.

Answers to Puzzles of March 31st.

Buried Authors.—1. Wordsworth. 2. Scott. 3. Drake. 4. Longfellow. 5. Poe. 6. Cary.

Double Acrostic.—

I — I
N o D
D u L
U s E
S o N
T i E
RootS
Y e S

Charade.—Windward.

Correct answers from Lewis D. and Jennie Labagh Rappie Bowne.

The "Little Heads" are requested to send puzzles and answers to COUSIN LOIS, at this office.

Easter Lines.

The Cross Bearers.

BY GEORGE W. BUNGAY.

THE bearers of the Cross achieve
On earth a heavenly renown.
The benedictions they receive
Are jewels in a coming crown.
Easy the yoke, the burden light,
When Calvary appears in sight.

Honor and gold they deem but dross,
Their pathway is the narrow road.
They win the crown who bear the cross,
And when they stoop beneath the load
They follow where the Master led—
With braided thorns upon His head.

With hope they climb the stony height
The Saviour trod, weary and faint,
Bearing the cross of appetite,
Of passion and of self-restraint.
And when they lay the burden down,
The Cross they bore insures the crown.

Their burdens are not borne alone
Along the path where lurks the snare.
The angels that surround the throne
Will guide the feet that stumble there.
They count all earthly gains but loss,
Who bear with faith and love the cross.

Cross bearers in all lands are found
Wherever shines the Gospel light.
The advancing Christian world around,
Bearing their stainless banners white.
Climbing the steps of Calvary,
Whose Cross has made salvation free.

The Christian martyrs of the past,
Unheeding calls of wealth and fame,
Bore their white crosses where the blast
Of fire, like chariots of flame,
The prophet saw in clouds up-driven,
Met their reward, their crown in heaven.

Feasibility of an Union of Reformed Churches Holding the Presbyterian System.

(Continued from page seven.)

Yes! By the grace of God, it is practicable, and it is as sure to come as our Lord's prayer is sure of answer for the oneness of His people that the world may believe that the Father hath sent Him. But union cannot be forced by ecclesiastical management and untimely legislation. It must and will ripen, as fruit in its season, and then it will be "the fruit of the Spirit." "For the vision is for an appointed time....it will surely come; it shall not tarry."

The most significant token of it is the powerful and widespread movement now in progress for union and co-operation in foreign missions, which is as certainly forthcoming as anything that is within the reach of faith and prayer. The next most needful step will be for similar co-operation in the conduct of home missions, to prevent interference, avoid sectarian collisions, and save money, time, men and service, and to multiply resources, efforts and good results for the peace and prosperity of Zion and for the salvation of our country.

I hope that we shall not require an eighty years of war as did our Holland ancestors to secure union and unity. It may come, as in a siege, by parallels and slow approaches and undermining and blowing up the works that cannot otherwise be taken. Its feasibility depends, under God, upon the Churches themselves. "Thy people shall be willing in the day of Thy power." There will needs be conferences, conventions, alliances, discussions, agreements and tests of practicable plans of union by ministers and church officers and members, by religious and benevolent associations, by sacramental communions, by pulpit exchanges, by the religious press, by books, by consolidation of forces against the common enemy, and by the spirit of prayer and Christlike love.

Thus we shall grow together in oneness by irresistible processes of gracious dispositions and habits of Christian fellowship. And our old Dutch motto, *Een-draght maakt macht*, shall be verified in its larger application to the might of the union of the Reformed churches. As we near the heavenly horizon things that are only relatively great and small change places. Difficulties that were magnified by imperfect sight vanish away,—ideals that seem unattainable become realities; the impossibilities of human blindness and weakness are the actualities of faith. When one of the field marshals of Frederick the Great tried to dissuade him from battle with a more numerous foe, the conqueror replied, "But how much do you count me for?" We must not "limit the Holy One of Israel" in our reckonings of the feasibility of church union.

When John Calvin was invited by Archbishop Cranmer to meet with Melancthon, Bullinger, Bucer and himself at London, in 1552, to frame an evangelical union creed, as a counterpoise to the decrees of the Council of Trent, that greatest of Reformers replied that he "would willingly cross ten seas for such an object, and that no labor and no pain should be spared to remove by a Scriptural consensus the distractions among Christians which he deplored as one of the greatest evils." Political and international disturbances prevented the conference, but had it been held, who can estimate its beneficent results for evangelical Christiandom during these last three centuries?

> "Our little systems have their day;
> They have their day and cease to be,
> They are but broken lights of Thee;
> And Thou, O Lord, art more than they."

We are but fourteen years from the opening of the twentieth century of the Christian era, which may be a turning point in the progress of the kingdom of God among the kingdoms of this world. Let us stand in our lot, as Daniel did, until the end of the days; do our whole duty to and within and through our Church to the Church universal and to the lost world; cultivate the spirit and habit of unity in faith and practice; pray down and live down all sectarian narrowness and bigotry; make more of our agreements than of our differences with other branches of the Church; embrace every opportunity for actual unity and co operation; keep step with the march of the King and the kingdom; and speed the coming day of the world's conversion to Christ.

Rev. A. H. Meyers.

THE Classis of Ulster at its late session took the following action in reference to the late Rev. A. H. Meyers:

Whereas, The Rev. Abraham H. Meyers, one of the venerated members of this Classis, has been called to rest from his labors since the last meeting of this body, and *Whereas*, we feel called upon to give expression to the sentiments of esteem in which this Classis held his character, and now regard the faithful and consistent services for the Master's cause to which his long life of 85 years was devoted, it is

Resolved, That we bear earnest testimony to the fidelity with which our deceased father performed the high and responsible work of the Gospel ministry for a period of forty-five years, to the usefulness of his life-long services, distributed among thirteen churches, to which he ministered respectively from 1830 to 1875, to the steadfastness of his labors to win souls, and the success which crowned his ministerial work in all the fields he cultivated, to the evangelical character and directness of his preaching, marked by "sound speech and uncorruptness of doctrine," and to the consistent Christian life, which showed him "in all things a pattern of good works," both before the church and the world. The Divine Master allotted to His servant an unusually long time to work and find delight in surveying its fruits in His vineyard, and when active labor could no longer be performed, bestowed upon the closing years of his well-spent life "God's peace which passeth all understanding," the foretaste and pledge of the final "rest that remaineth for the people of God."

Resolved, That we sympathize with the bereaved family of our departed father and commend them to His mercy and care whose promise is the support of all who trust Him in their hour of need, and that we transmit to them a copy of this minute, and one to THE CHRISTIAN INTELLIGENCER.

The Comets.

THE Comet Fabry is now in Andromeda about four degrees south and a little west of the great nebula. It passed perihelion on the 6th and is moving rapidly on a southeasterly curve. It will pass down through the head of Aries, across Taurus into Eridanus by the 30th, and as the sun will then be about midway in Aries, we cannot expect to see the comet until from the middle to the end of the first week in May. Somewhere about the 26th to 28th it passes over or very near the sun's place in the heavens, and there is some expectation that it may pass between the earth and the sun and be seen projected on the sun. That would be a rare sight. The published ephemeris has been repeatedly corrected, and is not close enough to warrant a definite prediction on this point. The comet is increasing rapidly in brightness. It will be 456 times brighter on the 30th than it was in December.

The comet Barnard is moving northwestward and on May 2d will be about half way between Beta and Gamma in Andromeda. It is 118 times brighter than it was in December, and is not at present visible here.

The spring is six days earlier than last year. The Forsythia blossoms in open ground began to unfold last Sunday, the 18th; last year they began to open on the afternoon of the 24th.

Financial.

TUESDAY, April 20th.

THE market is a waiting one all around. The shipment of about six millions of wheat from Chicago yesterday produces caution in dealing in that cereal. The unsettled labor question and unadjusted railroad differences, a new although small export of gold, uncertainty as to the effect of the possible issue of British securities to buy out Irish landlords, affect the Stock Exchange. But the bank clearances continue to show an increase over those of last year, and trade holds up wonderfully well under the strikes.

The bank report for the week shows an increase in loans of $429,000, in legal tenders of $845,400, and in deposits of $2,548,100, and a decrease of $801,600 in specie. The surplus of reserve was reduced $833,-225, chiefly by the increase in deposits, and became $14,722,650. The U. S. Treasury gained over a million in gold, and holds now $54,174,498 above the $100,000,000 held as reserve. The silver dollar is worth to-day 78 1 4 cents as bullion. Money on call was worth 2 per cent, the average rate on commercial paper was 5 per cent. The Bank of England rate remains at 2 per cent.

Imports of merchandise at this port last week were valued at $7,209 939, and exports at $5,097,796. Export of specie $440,350. Sterling exchange yesterday firm at $4.87 for 60 day bills and $4.89 for demand. The Bureau of Statistics reports exports of entire country for nine months ending March 31st, $357,212,909, against $425,749.306 in same period last year.

Quotations for grain yesterday were: May, wheat here 93 3-4, in Chicago 79 1-8; corn here 46 3-4, in Chicago 37 3-4; oats here 36, in Chicago 29 3-4. Foreign markets firm. Visible supply of wheat in this country reduced over 500,000 bushels. Growing wheat very promising, except in Kansas. Cotton yesterday: April 9.13-16, May 9.21-22, June 9.33-34. No. 1 hay in moderate supply and firm, lower grades in full supply and a little lower. No. 1 rye straw 95 cents to $1.

News of the Week.

(Continued from page five.)

A number of representative citizens from St. John, N. B., intend to send a memorial for the tomb of General Grant on Decoration day. It will be an evergreen shaft seven feet in height with immortelles and suitable inscriptions....Sixty-eight cases of cholera reported in Italy, ten of which have proved fatal. Great precautions are being taken to prevent the disease from invading France ...A son of a general has been arrested in St. Petersburg for engaging in a plot to kill the Czar with dynamite....The Third avenue cars in New York are "tied up"....Hail stones half as large as a hen's egg fell in Dakota yesterday....The loss of property in St. Cloud by the recent tornado is estimated at $70,000, in Sauk Rapids $280,000. Damage on the railroad is about $20,000. ...W. K. Douglass, deputy sheriff of Fannin County, was shot and killed at Fort Worth, Texas....Willlam H. Vanderbilt's sons have given $250,000 for a clinic hospital for the College of Physicians and Surgeons of New York city. ....The First National Bank of Angelica, N. Y., closed its doors yesterday, and J. E. Robinson, the cashier, is a defaulter to the amount of $50,000.

MONDAY, 19.—The Bishop of Madrid, Spain, was shot while ascending the stairs leading to the entrance to the Cathedral by a priest who was recently dismissed from priesthood and had fruitlessly applied to the Bishop to be reinstated. After the arrest of the priest he attempted to commit suicide. The Bishop is still alive....The town of Stry, in Galicia, was almost destroyed by fire. Six hundred houses were burned. Hundreds of persons are missing. One hundred persons were killed in one street....All the street cars in New York city except Eighth and Ninth avenue cars will be "tied up" to-day. The company are acting under police advice ...The twenty-fifth annual parade of the Brooklyn Sunday schools of the Eastern District will take place May 27th. Over 20,000 children will be in line....The strike of the Baltimore & Ohio switchmen is ended....Cigar stores in Philadelphia which have been opened for years every day are now closed on Sunday. Dealers say they can afford to pay the fine, but cannot afford to have their names published as defying the law.

TUESDAY, 20.—All street railroads, except Eighth and Ninth avenue, "tied up" yesterday. Great crowd of passengers on Elevated. Short fight around one car sent out by Third avenue, while other cars made one trip in afternoon. All lines in operation this morning except Third avenue, an occasional car on that line, unmolested....Boycott of Mrs. Gray, the baker, seems abandoned. Her trade good....Switchmen on strike on Lake Shore R. R. at Chicago....Labor meeting at Washington last evening, one Senator and three Representatives made speeches favoring workingmen's unions and recent actions....Seventh regiment of this city, yesterday being 25th anniversary of its going to defence of Washington, yesterday visited that city and was received with great enthusiasm....Deficiency appropriation bill in Washington now amounts to $7,000,-000....Ice dam in the St. Lawrence, large part of Montreal under water; the worst flood that city has ever had. ..The Scotch Radicals forsake Mr. Gladstone....Bishop Isquierdo, of Madrid, shot by a priest on Sunday, died yesterday.... Temperature in this city yesterday rose to 80 degrees.

About May 1st the long-established and well-known religious weekly, *The Church Union*, will remove its business and editorial offices from the Tribune Building to No. 33 East 22d street, between Broadway and 4th avenue, New York city, where they will have more desirable and comfortable quarters.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, April 17, 1886.

BUTTER.—Receipts for the week, 27,919 pks.; exports 407 pks.

The market for new butter is lower, and as soon as there is some further surplus prices will go down by the run. Strictly fancy N. Y. State butter sold today at 28a29c. for selections. Lines of Northern butter took a range from 25a27c., and there are little parcels accumulating among receivers unsold. The disposition throughout the country seems to be more toward the making of butter than cheese, and the outlook now is for a liberal season's make. On 'Change there were offerings of extra Western creamery June make, seller June, at 18¾c., and 18c. bid. We quote:

New butter, fancy creamery	29	@30
do do dairy (selections)	28	@29
do good to fine	25	@27
do poor to common	14	@20

CHEESE.—Receipts for the week, 9,508 boxes; exports 7,930 boxes.

This market has scored its extreme limit of price, and during the week there have been small transactions. Still stock is in small compass and the market bids fair now to go out clean. There are as yet trifling arrivals of new make. We quote:

Choice full cream colored cheese	—	@11
" " white "	—	@11½
Good early useful cheese	8	@10
Skimmed cheese	2	@ 6

EGGS.—Receipts for the week were 21,000 bbls. and 18,503 cases.

Two lots of 25 cases each Iowa eggs sold at 13c. Washington, D. C., cases were offered at 13c., and had 12¾c. bid. Duck eggs had 27c. bid. Three lots of 25 cases each, cases included, sold at 13c. Twenty-five bbls. Indianas sold at 13c One or two hundred Ohio cases, or any part, were offered at 13c. Twenty-five cases dirty Iowas were offered at 11¾c., and had 11¼c. bid. Fifteen bbls. of Western firsts sold at 13c. Twenty cases Michigan firsts sold at 13c., and 25 cases more at 13c. Western firsts new laid eggs, seller April, were offered at 12½c., and had 12¼c. bid; seller May 12¼c., and had 11¾c. bid, which is a record of transactions on the Exchange this day. We quote:

Near-by fresh laid, per doz	13	@13½
Southern and Western, per doz.	12¾	@13¼

MAPLE SUGAR.—This product of the sap of the mountain maple is plentiful and sells only slowly. We quote:

Prime new maple sugar	7	@ 9
Maple syrup, per gallon can	—	@75

The purest, sweetest and best Cod Liver Oil in the world, manufactured from fresh, healthly livers, upon the sea-shore. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in the market. Made by CASWELL, HAZARD & Co., New York.

PIMPLES removed and the Skin made smooth by using Juniper Tar Soap, manufactured by Caswell Hazard & Co., New York
Sold by druggists.

Publisher's Department.

Difficulty of breathing, a short, dry cough, a quick pulse, and pain in the left side are symptoms of approaching consumption. Relieve the chest and cure the cough with Hale's Honey of Horehound and Tar. This remedy is swift and certain, at any drug store at 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Increase the appetite by the use of Ayer's Cathartic Pills. They cause the stomach, liver, and bowels to perform their functions properly, do not debilitate, by excessive stimulation, and are not irritating in their action. As an after-dinner Pill they are unequaled.

Every day adds to the great amount of evidence as to the curative powers of Hood's Sarsaparilla. It is unequalled for general debility, and as a blood purifier, expelling every trace of scrofula or other impurity. Now is the time to take it. Sold by all druggists.

Best, easiest to use and cheapest. Piso's Remedy for Catarrh. By druggists. 50c.

MARRIAGES.

SARGENT—BOOTHE.—In Brooklyn, on Thursday, April 15, by the Rev. A. M. Quick, Mr. Stephen W. Sargent to Miss Barbara E. Boothe, both of Franklin, N. J.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

HARPEL.—Died at Wappinger's Falls, N. Y., April 10, 1886, Mrs. Anna M. Harpel, aged 78, formerly of New York city. Interment at Greenwood Cemetery.

WALBRIDGE.—George B. Walbridge died on Sunday morning, March 28, 1886, at his home in Plainfield, N. J., in the 43d year of his age.

A Christian has gone home. Pure in heart, he saw God. Few men have known more of the meaning of Divine Fatherhood. He rested in God, rejoiced in God, honored God. No disappointment or suffering drew forth a complaint. It seemed to him disloyal to question the goodness of anything God sent. In sublimest resignation he learned to say long ago after Christ, "Sufficient unto the day is the evil thereof," and this was not the confession of an indifferent, purposeless nature, but rather of a peculiarly sensitive, aggressive, ambitious spirit, and so was a triumph of grace. His life was victory—his death peace. Everyone who knew him is better for it.

While originally a Presbyterian, he was a member for many years of the Church-on-the-Heights, Brooklyn, N. Y., where his work in connection with the Bethany Mission is still lovingly remembered by many. Later his membership was with Trinity Church, Plainfield, N. J.

No one in the Reformed Church knew her history better, gave her truer reverence, or was more devoted to her interests. He was never narrow in thought, affection or purpose, but intensely loyal in all his relations. Such loyalty is Christian manliness.

Seldom does one leave us whose character gives such glory to Christ, and whose memory is such a continual inspiration to faith and faithfulness.

A. V. V. R.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

THE COUNCIL OF HOPE COLLEGE will meet in regular session in the library of the college, at Holland, Mich., April 28th, 1886, at 10.30 A. M.

The Board of Superintendents of the Western Theological Seminary will meet at the same time and place as above, to conduct the annual examinations. The closing exercises of the seminary will be held April 29th, at 7.30 P. M., in the Second Reformed church of Holland, when Rev. P. Lepeltak will deliver the annual address to the students.

P. MOERDYKE, S. C.

THE PARTICULAR SYNOD OF ALBANY will meet in regular session in the Reformed church at Herkimer, N. Y., on Tuesday, May 4th, 1886, at 8 o'clock P. M. Delegates proposing to attend will please notify C. L Avery, Chairman of Committee of Entertainment. In the absence of the preacher elected for special sermon, the Rev. Dr. Wortman will by special request preach; subject, "AGAPE—The Christian Love."

J. W. BEARDSLEE, Stated Clerk.

THE PARTICULAR SYNOD OF CHICAGO will meet in regular session in the First Reformed Church of Chicago, on Wednesday, May 5th, 1886, at 10.30 A. M. At 4 P. M. of that day Revs. J. S. Joralmon and J. F. Zwemer will deliver addresses on Domestic Missions, which will be followed by a free discussion of one hour. P. MOERDYKE, S. C.

THE PARTICULAR SYNOD OF NEW BRUNSWICK will meet in the Reformed Church of Lafayette, on Communipaw avenue, corner of Pine street, Jersey City, on Tuesday, May 4th, 1886, at 3 o'clock P. M. Rev. Thos. C. Easton, D.D., will preach the Synodical sermon on Tuesday evening. On Wednesday evening Rev. E G. Read, of Somerville, will give a discourse on "Prevalent Forms of Sabbath Desecration and the Best Means of Arresting the Evil." Delegates will please send notice of intention to attend to Rev. Wm. R. Duryee, the pastor of the church, saying whether they expect to *pass the night* in Jersey City. Local trains on the N. J. Central R. R. stop at Communipaw station, near the church. Trains on the Newark and N. Y. R. R. stop at Lafayette station. Horse cars from Jersey City Ferry pass two blocks from the church.

CHAS. H. POOL, Stated Clerk.

THE PARTICULAR SYNOD OF NEW YORK will meet in regular session on Tuesday, May 4th, 1886, at 3 o'clock P. M., in the Reformed Church of Newburgh, N. Y. The retiring President, the Rev. Herman C. Berg, of College Point, L. I, will preach the sermon on the evening of the first day; the communion of the Lord's Supper to be administered after the sermon.

The following are the papers to be read: "The Relation of Miracles to the Laws of Nature," by Rev. John H. Oerter, D.D., of New York; "The Inspiration of the Scriptures," by Rev. Charles W. Fritts, of Fishkill-on-Hudson; "Probation,", by Rev. Stephen D. Noyes, of Kingston.

Trains leave New York for Newburgh as follows: West Shore R. R., from foot of Jay street, 11.05 A.M.; from foot of West 42d street, 11.25 A. M.; Hudson River R. R., from Grand Central Depot, 11 o'clock A. M. These trains will bring brethren to Newburgh in time for dinner at 1 30 P. M. There are trains also down on both sides of the river reaching Newburgh at about the same hour. DANIEL VAN PELT, S. C.

DELEGATES intending to be present at the session of the Particular Synod of New York will please send their names to John F. Van Nort, 48 Ann street, Newburgh, N. Y.

THE CLASSIS OF NEWARK made the following arrangements for the installation of Rev. T. C. Easton, D.D., as pastor of the First Reformed Church of Newark: Service on the evening of Thursday, April 29th; the Rev. Dr. E. P. Terhune to preach the sermon; the Rev. Dr. W. J. R. Taylor or Rev. A. V. V. Raymond to deliver the charge to the pastor, and the Rev. Dr. David Waters or Rev. Henry Vehslage to deliver the charge to the people.

HENRY VEHSLAGE, Stated Clerk.

THE address of the Rev. Wm. H. Clark, D.D., of Nyack, N. Y., will be No. 1517 North 10th street Philadelphia Pa., after April 1st.

CORRESPONDENTS will hereafter please address Rev. Wm. Moerdyk at Pella, Iowa.

CORRESPONDENTS will address Rev. T. C. Easton, D.D., at 15 Clinton avenue, Newark, N. J.

CORRESPONDENTS are requested to address the Rev. Abrm. R. Van Nest, D.D., at 208 Fifth avenue, New York.

ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER Co., 106 Wall-st., N. Y.

The Appetite

May be increased, the Digestive organs strengthened, and the Bowels regulated, by taking Ayer's Pills. These Pills are purely vegetable in their composition. They contain neither calomel nor any other dangerous drug, and may be taken with perfect safety by persons of all ages.

I was a great sufferer from Dyspepsia and Constipation. I had no appetite, became greatly debilitated, and was constantly afflicted with Headache and Dizziness. I consulted our family doctor, who prescribed for me, at various times, without affording more than temporary relief. I finally commenced taking Ayer's Pills. In a short time my digestion and appetite

IMPROVED

my bowels were regulated, and, by the time I finished two boxes of these Pills my tendency to headaches had disappeared, and I became strong and well.—Darius M. Logan, Wilmington, Del.

I was troubled, for over a year, with Loss of Appetite, and General Debility. I commenced taking Ayer's Pills, and, before finishing half a box of this medicine, my appetite and strength were restored.—C. O. Clark, Danbury, Conn.

Ayer's Pills are the best medicine known to me for regulating the bowels, and for all diseases caused by a disordered Stomach and Liver. I suffered for over three years with Headache, Indigestion, and Constipation. I had no appetite, and was weak and nervous most of the time.

BY USING

three boxes of Ayer's Pills, and, at the same time dieting myself, I was completely cured. My digestive organs are now in good order, and I am in perfect health.—Philip Lockwood, Topeka, Kans.

Ayer's Pills have benefited me wonderfully. For months I suffered from Indigestion and Headache, was restless at night, and had a bad taste in my mouth every morning. After taking one box of Ayer's Pills, all these troubles disappeared, my food digested well, and my sleep was refreshing.—Henry C. Hemmenway, Rockport, Mass.

I was cured of the Piles by the use of Ayer's Pills. They not only relieved me of that painful disorder, but gave me increased vigor, and restored my health.—John Lazarus, St. John, N. B.

Ayer's Pills,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

A. S. BARNES & CO., Publishers of the authorized Hymn and Tune Book for the Reformed Church in America. Write for introductory terms 111 and 113 WILLIAM STREET, NEW YORK

BARLOW'S INDICO BLUE. Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask him for it. S. S. WILTBERGER, Prop. 239 N. Second St. Phil. Pa.

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The *Intelligencer* is printed with our ink.

CURE for the DEAF by PECK'S PAT. IMPROVED CUSHIONED EAR DRUMS. Whispers heard distinctly. Comfortable, invisible. Illustrated book & proofs, FREE. Address or call on F. HISCOX 853 Broadway, N. Y. Name this paper.

RIDLEYS'

Grand, Allen and Orchard Sts., N. Y.

Straw Goods.

Without doubt the largest stock in this city. One entire floor devoted to Trimmed and Untrimmed hats.

EVERY SHAPE AND COLORING

In Round Hats, Turbans, Small Bonnets, etc.

200 Dozen Misses' Fancy Variegated Milans, 59c.; elsewhere, 98c.

Fancy Bonnets in Tuscan and Italian Straws, 59c., 69c., 79c., and up.

Fine Assortment Beaded Bonnets, including Skeleton Frames, at 74c., 88c, 98c., $1.10, up to $5.50.

MISSES' TRIMMED HATS.

The Priscilla, in Plain and Mixed Straw, Trimmed Silk Velvet Ribbon and Pompon, at $3.49.

The Priscila, in Pearl Straw, Pompon and Cord Trimmings, $1.24.

The Belle, High Crown, Silk Cord and Satin Ribbons, $1.38.

The Rescue, in Mixed Straw, Trimmed Ribbon and Buckle, 89c. each.

Over 500 Styles in School Hats in Sailors, Pokes, and Round Hats, Fully Trimmed, at 25c., 35c., 49c., 59c., 69c., up.

DRESS GOODS

All the Novelties the Season has Produced can be Found in this Department. We are also offering the following inducements:

42-inch Wool-Filled English Serges with Fancy Side Band at 25c. per yard, that are actually selling at 40c.

Double-Width Fancy Plaids, 25c.

Wool-Filled Black and White Cheviot Stripes. 12½c.

40-inch Fancy Silk-Striped Momie Cloths, 49c.; worth 75c.

Combination Robes.

Combination Robes with Boucle Borders, $6; Regular Price being $8.

4,000 Embroidered Robes, White, Ecru, Fancy, and Neutral Colors, ranging in prices from $1.50 to $15; while the Prices will be Found Low, the Assortment will also be Found Superior to Any.

Handsome Assortment in all the Cotton Goods Novelties.

PARASOLS

In Almost Innumerable Number, showing all the New Styles for Spring and Summer, Carriage, and all the Different Mountings.

COSTUMES

For Ladies and Misses.

As was shown at our opening last week, the selection offered in this department excels by far that offered in any other suit department in this city. No other house displays the assortments to be found at all times, while a great difference will be discovered in prices and afford a large saving.

ALL-WOOL LACES,

In all widths and colors; also in combinations.

These goods were bought during the past week at auction, where the sale was peremptory, and we are now offering the various widths at less

THAN THE ACTUAL DUTY PAID BY THE IMPORTER.

Flouncings, widths that have been selling at $8.50 per yard, we offer at $2.50.

Ridley's Fashion Quarterly

And Price-List contains a full and complete catalogue of our entire stock.

SINGLE NUMBER, 15c., OR 50c. PER ANNUM.

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56 to 70 ALLEN ST., 59 to 65 ORCHARD ST.,
NEW YORK.

The Church.

Show Us the Father.

SHOW! Can He show
To mortal eye
What mortal eye was never made to see?
Can man the Father of eternity
By vision know?

Crimson and gold
Of early dawn,
Topaz and emerald and amethyst,
In radiant flashes through the sunset mist,
He can unfold;

The stars of snow,
The pearls of dew,
Chalice of flower, cedar of Lebanon,
Mountain of lightning-riven rock whereon
The sun-rays glow;

In time of spring,
A dainty shred
Of sky, wrought deftly for the bluebird's vest,
A gleam of light where orioles make their nest,
And sit and sing;

Love's angel face,
The tender-eyed
And delicate, lit with the sweet soft rays
Of mother fondness, all life's weary days,
God's gift of grace;

These patiently
He showeth us.
What more? For that wild prayer, "Show me," he chid
The daring seer in the rock-cleft hid.
"Thou canst not see."

Yet mystery,—
Listen, O heart!—
"Not know me, and so long hast with me been?
He that hath seen me hath the Father seen."
Now dost thou see

That Christ hath trod,
With feet of love,
Wearily, our sad way on earth, that He,
By the dread sacrifice of Calvary,
Might show us God!

—Rev. Alexander R. Thompson, D.D., in Sunday School Times.

Celebration of Waldensian Emancipation.

ALMOST interesting meeting took place, on the 17th of February, at the (Scuola di Teologia) Theological College at Florence. The large hall or room was filled by an audience composed of Waldensians and members of the Church of the Valleys, brethren from other churches, and foreigners residing or staying in the far-famed city, to commemorate the emancipation of the venerated body who for centuries kept their lamps trimmed and burning, bright and clear, amid the Alpine fastnesses. The sight was a very animated one—one for mutual congratulation and full of hope for the future, as well as for profound gratitude for the past. All who know the history of these patriotic Christians will feel that the tri-colored cockade presented to them on the occasion by Miss Martin was an emblem which they richly deserved to wear. No Italian has been more enthusiastic for Italian unity and liberty than the inhabitants of the valleys of Piedmont. For their country and for true liberty did the Waldensians struggle and strive, when that very country almost denied them their very existence—civil and religious. The festival was opened by a company of students and ladies leading in the well-known hymn of Martin Luther, "Ein feste burg;" after which Professor Geymonat ascended the tribune, and briefly reviewed the progress that Italy had made in religious freedom and in the work of evangelization from the auspicious year of 1848 up to the present time. The choir then sang a hymn, very dear to the Valdesi, "Le retour de l'Exit," which was followed by the reading of a poetic composition entitled "Al Pra del Forno," centre and heart of the Waldensian Valleys. After refreshments, Doctor E. Comba, another of the professors, alluding to the meeting of district presbyteries which that very day had commenced sitting, and during whose conference the question of union was to be ventilated and discussed, said that it might well be stated at this moment that in times far back the old Waldensian Church had essayed the project of union with other churches in Rome which had ceased to be in communion with the Papal body. This fact, he said, authentic documents undeniably prove; and he likewise showed how these united efforts in matters of evangelization were productive of great good in the service of the truth. Sig. A. Mielle called to mind, very opportunely, that last year was the two hundredth anniversary of the "terrible year,"—a year in which the Valdesi were driven into exile by Victor Amadeus II., Duke of Savoy; and related, in touching words, the miseries and sufferings of the ancestors of the Waldensians of the present day, and how they were hospitably and warmly received by those countries beyond the Alps. Professor Revel said that there could be no doubt that the Duke of Savoy was urged on, and, as it were, forced into persecution, by French despotism, not daring to resist the will of that superstitious monarch, Louis XIV., seeing the unfortunate position in which he was placed in connection with him. For, as a matter of history, it is well known that when the Valdesi appeared before their sovereign after their restoration to their homes, that potentate said to them, "You have but one God and one Prince to serve; serve God and your Prince faithfully. Up to this time we have been enemies; henceforth we shall always be friends. Other causes than those supposed were the causes of your misfortunes; but if, from henceforth, you will be faithful to me, I will be faithful to you, and as long as I have a piece of bread, I will share it with you." This most interesting and delightful reunion was brought to a close by the singing of another Waldensian melody, called "Le Serment de Sibard." May God ever enable this noble band of Christians to celebrate the conflicts of the past under circumstances as merciful and gracious as they were on the evening of the 17th of February, 1886.—*Evangelical Christendom.*

THE SUNDAY-SCHOOL.

Home Readings.

Lesson 5, Second Quarter.

M. Jesus at the Well.....John 4: 1-26.
T. The Wells of Salvation.....Isa. 12: 1-6.
W. Thirsting for God.....Ps. 42: 1-11.
T. A Thirsty Land.....Ps. 63: 1-11.
F. Living Fountains.....Rev. 7: 9-17.
S. The Water of Life.....Rev. 22: 1-21.
S. Incense and Pure Offering.....Mal. 1: 1-11.

—From the Westminster Question Book.

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

May 2d.—"Jesus at the Well."—John 4: 5-26.

Golden Text.—"God is a Spirit; and they that worship him must worship him in spirit and in truth."—John 4: 24.

Central Truth.—"Whosoever will, let him take of the water of life freely."—Rev. 22: 11.

INTRODUCTION.

AFTER his first visit to Jerusalem as Messiah Jesus spent several months in Judea, teaching and working miracles. This opening of His ministry coincided with the close of that of the Baptist. The disciples of John who had not changed their allegiance to Jesus were jealous of His rising influence, although it was explained by their teacher. This jealousy and the commotion it was likely to arouse in Judea made it wise for Jesus to transfer His labors to the more remote district of Galilee. The direct route lay through the hostile territory of the despised Samaritans, and fastidious Jews took a longer way in order to avoid the contamination of contact with the enemy, or the dangers of assault from them. Jesus feared neither the contamination nor the danger; but took the most direct road in order to bring light to a darkened community.

THE LESSON.

I. JESUS THE SUPPLIANT.—VS. 5-9.

V. 5.—"*Then cometh he to a city of Samaria, which is called Sychar.*" This city, or more properly village, was situated near the foot of Mt. Gerizim, associated with the blessings pronounced upon those who should obey the law of God. Some have thought it the same as Shechem, but that town seems to lie too far from the well to agree with the details of the story. The Jewish tradition identifies this tract with the portion above his brethren which Jacob gave to Joseph.

V. 6.—"*Jacob's well was there.*" This well has been found and is probably the best identified of all the localities associated with the life of Jesus. "*Jesus being wearied with his journey, sat thus on the well.*" The time was either noon, according to Jewish notation, or six in the evening, according to the Roman method, which John seems to have employed. In either case the long foot-journey of the earlier part of the day was sufficient to tire Him who was "very man."

V. 7.—"*There cometh a woman of Samaria to draw water.*" Of the district, not the city of Samaria. She may have been at work in a field near by, and have come for a jar of water to take home with her at the close of the day's work. "*Jesus saith unto her, Give me to drink*" Are we to suppose that Jesus was so thirsty that He could not wait for His disciples to return? Rather does it seem that He asked this favor in order to prepare the way for granting a blessing. So Jesus stands at the door of hearts knocking as a suppliant that He may give as God.

V. 8.—"*His disciples were gone away unto the city to buy meat.*" This entire narrative seems to come from the pen of an eye-witness of the whole scene, and it is not improbable that John had tarried with the Master while the rest went after food.

V. 9—"*How is it that thou, being a Jew, askest drink of me?*" This query is emphasized by three considerations: this was a woman, and the Jewish prejudices forbade a Rabbi to be seen speaking even to his own wife in public; she was a sinful woman, although her own conscience had not yet been awakened, still Jesus must have known her character; and she was a Samaritan. No Jew would ask a kind office from a Samaritan, or grant one, no matter how needy the person might be. Yet Jesus was humbly seeking help from this sinful woman of Samaria.

II. JESUS THE GIVER.—VS. 10-15.

V. 10.—"*Jesus answered and said unto her.*" Without stopping to argue concerning these prejudices, or to press His own request for water, Jesus hastens to take advantage of her aroused curiosity to place Himself before her in the light of one who had favors to bestow rather than as a suppliant. "*If thou knewest the gift of God, and who it is that saith to thee give me to drink.*" The gift of God is the grace that bringeth salvation, through Jesus Christ. This moment was the golden opportunity of a life-time, and Jesus would have the woman profit by it. "*He would have given thee living water.*" The term living water was applied to a flowing spring, but in the Gospel we have been made familiar with its spiritual meaning. To the woman it simply meant a pure and pleasant water, superior to that of even Jacob's well.

V. 11.—"*Thou hast nothing to draw with.*" The apparent absurdity of Christ's statement aroused her interest more deeply, and she seeks further explanations.

V. 12.—"*Art thou greater than our father Jacob?*" The Samaritans claimed to be descendants from the patriarchs, and some of them doubtless had Jewish blood in their veins. She little imagined that the answer to her question was, A greater than Jacob is here.

V. 13.—"*Whosoever drinketh of this water shall thirst again.*" Physical wants are constantly recurring, and renewed labor is necessary to meet them. No matter how refreshing the water may be, it can only relieve, can never destroy thirst.

V. 14—"*Whosoever drinketh of the water that I shall give him, shall never thirst.*" The spiritual needs of a believer are so effectually anticipated that he is not conscious of lack at any time, or if he is the fault is his own. "*The water that I shall give him, shall be in him a well of water springing up into everlasting life.*" The indwelling Spirit furnishes the soul with an immediate supply of every want. This well is a springing fountain; its waters are ever fresh and satisfying, and always ready wherever the believer may be.

V. 15.—"*Sir, give me this water.*" This woman, who a moment before hesitated about granting a favor, now asks a greater boon. Jesus had skilfully led her out of prejudice and indifference to ask something from Him. Behold she prayeth. Her request is for earthly good, but still it is a request directed to Jesus.

III. JESUS THE PROPHET.—VS. 16-19.

V. 16.—The time had come to direct this woman's thoughts to her spiritual needs, and no way was more direct than to disclose the festering spot in her life. "*Go, and call thy husband.*" By these words Jesus recalled her to her true condition. He knew the story of unfaithfulness culminating in open profligacy which constituted the career of this woman.

V. 17.—"*I have no husband.*" Something in the bearing of this stranger made it impossible for her to attempt to deceive Him, although she did not yet see the necessity for a full confession. "*Thou hast well said, I have no husband.*" Her statement was true but not complete. Neither the changes of the past nor the iniquity of the present had been acknowleged, so Jesus proceeds to show her herself.

V. 18.—With the firm hand of a surgeon he lays bare wounds of sin that He may heal them. The thin veil of silence is removed and the woman sees herself a condemned sinner standing in the presence of One who needeth not that any should tell Him what is in man.

V. 19.—"*Sir, I perceive that thou art a prophet.*" Step by step she has been led from prejudice to inquiry, from granting to asking a favor, from the idea of an enemy to the recognition of a prophet.

IV. JESUS THE MESSIAH.—VS. 20-26.

V. 20.—"*Our fathers worshipped in this mountain.*" The dead soul of this sinful woman has felt the quickening touch of the Son of God. To her mind the great religious question is that which was so bitterly disputed between Samaritan and Jew concerning the place and forms of worship. Her religion was external.

V. 21.—"*The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.*" Religion was no longer to be associated with a sacred place, or confined to a certain ritual. The world was henceforth to be God's footstool, and all believers His priests.

V. 22.—"*Ye worship ye know not what.*" The Samaritans received only the books of Moses as Scripture, and therefore were ignorant of all that God had revealed through His prophets. "*We know what we worship*" As between Samaritan and Jew Jesus decides in favor of His people, but does not dwell upon the mooted question. "*Salvation is of the Jews.*" From Jerusalem shall flow the stream that shall water the whole earth.

V. 23.—"*The hour cometh and now is.*" It was part of Christ's mission to break down all walls of separation except that between the evil and the good. From the time of His advent religion assumed a higher and more spiritual position in the world.

V. 24.—"*God is a spirit.*" Although this was not a new truth, yet it had been sadly ignored, even by God's people. A spirit cannot be limited as to his blessings, and therefore his worshippers are not to be confined to place or ceremony.

V. 25.—"*I know that Messias cometh; when he is*

come, he will tell us all things." The Samaritans were anticipating a Messiah, and had perhaps more correct ideas of the nature of His work than the Jews. It is possible that a wonder was beginning to arise in her heart, If this should be He!

V. 26.—"*I that speak unto thee am he.*" Without hesitation and with the utmost clearness, Jesus declares a truth to this woman which none of His own countrymen had as yet been fitted to receive.

LESSONS FOR TO-DAY.

1. The weariness of Jesus assures us of His sympathy.

2. The request of Jesus assures us of the possibility of serving Him.

3. The offer of Jesus assures us that we may have this living water.

4. The knowledge of Jesus assures us of the impossibility of hiding anything from Him.

5. The teaching of Jesus assures us that true worship is always acceptable to God.

6. The mission of Jesus assures us of eternal life through Him.

7. The success of Jesus assures us of a reward if we labor in His name and by His methods.

Giving and Living.

FOREVER the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow.
To withhold his largess of precious light
Is to bury himself in eternal night.
To give
Is to live.

The flower shines not for itself at all,
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it lives in the light it freely loses.
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.
To deny
Is to die.

The seas lend silvery rays to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And over and over we wield our breath
Till the mirror is dry and images death.
To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who of his fortune gives to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny
Is to die.

—*T. V., in The Sheltering Arms.*

Sam Jones on Sunday Desecration.

THERE was never a more innocent game than baseball, but America hadn't run it six months until it was one of the most corrupt things in all this world. The best proof, to my mind, that America is rotten, is that it can't take anything and run it six months without rotting it. When a man can get more for playing baseball for a season than you preachers for preaching the Gospel the year round, "there is sometning otten in Denmark." We are almost a nation of Sabbath breakers to-day. There is more sin in fun Sunday than in work Sunday. I can sort of look over a fellow that is shoveling coal Sunday to get bread for Monday, but when a man will kick up his heels and run all over creation and desecrate the Sabbath day for nothing and board himself, he is mean sure enough.

About all America lacks now is a few more tails and a little more hair, and we could indeed have a nation of monkeys desecrating the Sabbath day.

THE warm sunshine and the gentle zephyr may melt the glacier which has bid defiance to the howling tempest; so the voice of kindness will touch the heart which no severity could subdue.—*Herder.*

THAT distinguished and excellent judge, Lord Mansfield, once observed "True popularity is not popularity which is followed after, but the popularity which follows after

Two Cases in Virginia.

IN 1884 the mails brought to Philadelphia a grateful letter from a gentleman of Lynchburg, Va., who told the story of the cure of his daughter by the use of the Compound Oxygen Treatment after being a sufferer from Inflammatory Rheumatism, beginning in her fourth year and lasting nine years. His letter was as follows:

"DRS. STARKEY & PALEN. Dear Sirs:—My daughter has been using your Compound Oxygen for five weeks. Within a week, she began to show signs of improvement; since then her recovery has been remarkable. I have never seen anything to equal it. The action of the heart is quiet and soft; there has been no sign of rheumatism; she sleeps sweetly all night; has a fine appetite; has gained many pounds of flesh, and has considerable color; can walk all about the house, and has paid two or three visits in the neighborhood.

"Very respectfully, C. V. WINFREE."

About the time this young lady was finding relief from her inflammatory rheumatism, another lady suffering from consumption began the treatment. She had tried other remedies without success, and the prospects for her future were gloomy indeed.

In addition to her lung troubles she was a sufferer from curvature of the spine. Now, she can write herself a comparatively healthy woman, and the happy wife of the mayor of that city. Her story is told partly by her husband and partly in a letter from herself. We give her husband's letter below:

MAYOR'S OFFICE, LYNCHBURG, Dec. 15, 1885.

DRS. STARKEY & PALEN. Dear Sirs—In stating what your Compound Oxygen treatment has accomplished for my wife, I am discharging a debt which I feel I owe to suffering humanity.

My wife has long been in delicate health, and since her seventeenth year has been suffering from a curvature of the spine. This greatly weakened her and occasioned much pain and excessive nervousness. Notwithstanding this she further exhausted her strength and prostrated her health by the usual round of pleasures of the fashionable world: late hours, parties, operas, and above all the german. The result of this course was that her health was completely prostrated, her vitality exhausted, and when on a Northern trip in the summer of 1882, she contracted a deep cold, it settled on her lungs, and consumption was soon after the result.

During the early fall of 1882, she began coughing considerable, and finding that she was fast losing her strength and flesh, early in January, 1883, Mrs. Manson, then Miss Field, set out from her home in Culpeper, together with her aunt and Dr. Rixey, for Philadelphia. She was then excessively nervous, could not speak louder than a whisper, and was unable to sleep at all. She saw one of the leading allopathic physicians of Philadelphia, who told her she had consumption, and that she must leave at once for Aiken, S. C. By the middle of the month she was on her way there, and did not return until May. Though seemingly benefited for some considerable period during her stay, she had repeated spells which threw her back so much that when she returned she was much worse than when she left home. Soon after her return she went on to New York and consulted an eminent physician there, who advised the phenic acid treatment, which she continued to use during the following summer, notwithstanding its extreme severity, for some time with apparent success, though in the Fall it seemed to lose its effect and she discontinued its use, returning to Aiken about the middle of November, 1884. It was then she first used the Compound Oxygen, and when I went to see her at Christmas I found her considerably improved. I was prejudiced against the remedy, and advised her discontinuing its use, which in a great measure she did. From the beginning of the year 1884 she lost ground, till by February she was ill. I was telegraphed for and found her suffering greatly from biliousness, fever and great weakness. I returned home to attend to some business after a six days' stay, only to be again telegraphed for. When she returned in May she was distressingly weak and thin, and though she improved some during the summer, she never was half so well as she had been the year before, and about the middle of September she took a violent cold, which confined her to her bed and promised very speedily to end her life. Indeed for one or two days we thought she would not live to see another; she did, however, rally slightly, and towards the end of the month insisted on going to Philadelphia to try the Compound Oxygen treatment. I opposed the plan because I thought she could only live a very little while longer, under any circumstances, and a trip to Philadelphia would only wear out the sooner her little remaining strength; besides I did not think the Compound Oxygen had done her any good at home, and I did not think she stood any better chance by going there, but she clung to the idea as though it were her last hold on life. Finally I consented to her going only because I thought she would be better satisfied, and not because I had the slightest hope of her improvement. In her first letter after seeing Dr. Starkey, (it was only a few lines scrawled with a pencil) she wrote me that Dr. Starkey said she would have to stay there two weeks before he could say whether the treatment would benefit her. Before the time had elapsed she was feeling much stronger, and her appetite was far better, and by Christmas she could walk a dozen blocks. She remained in Philadelphia till April, having during that time but one bad turn, which, however, threw her back considerably. Since her return my wife has used the Home Treatment with continued benefit. Her weight in January, 1884, when she had been with you three months, was ninety-five and a half pounds, and that was a great improvement on her condition when she went to you. The last time she was weighed here her weight was one hundred and fifteen pounds. When she went to Philadelphia she could scarcely walk across the floor without assistance: she can now walk a mile and ride horseback for five miles. She then coughed nearly all the time, with a good deal of expectoration. Her cough is now much better, though it still clings to her, and the quantity of expectoration is comparative small.

Her great improvement seems to me almost miraculous, and I attribute it to the Compound Oxygen, aided by a systematic, prudent life, and the abandonment of drugs.

I fear I have written much more fully than you desired I should, but I have hoped that what I have said would be of some benefit to suffering humanity. With kindly remembrance, I am

Very truly, your friend,
N. C. MANSON, JR.

There are very many people interested in the treatment which has done so much for these two ladies in Virginia. If you wish fuller information send to DRS. STARKEY & PALEN, 1529 Arch Street, Philadelphia, for their treatise, which is sent free to every applicant.

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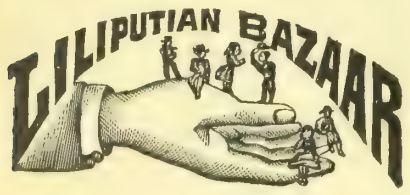

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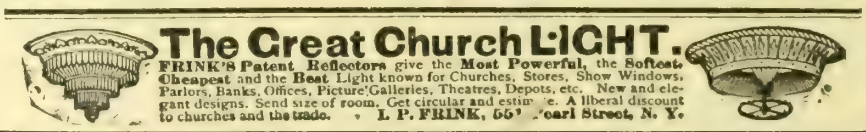

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VOL. LVII.—No. 17. WHOLE No. 2909. | NEW-YORK, WEDNESDAY, APRIL 28, 1886. | $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE GENERAL CATALOGUE OF RUTGERS COLLEGE has been received. This reminds us of some singular articles that appeared in one or two of the daily papers of this city a few weeks since, which reflected severely upon the management of the institution. We have inquired of a number of the Trustees, and learn that there is no foundation whatever for the offensive statements referred to. The College was never in a better situation in respect to finances, numbers or *esprit de corps*. The President and the Faculty are a unit in administration and discipline, and both have the entire confidence of the Trustees. The friends of Rutgers, therefore, need have no apprehension as to its welfare. It is doing its work with efficiency and success.

PROHIBITION has received a significant popular endorsement in Rhode Island. The Constitution requires that an amendment shall receive the vote of three-fifths of the citizens. The State has been carried for Constitutional Prohibition by one thousand votes over the necessary three-fifths. The correspondent of the *Congregationalist* writes: "The movement has been conducted outside the lines of all existing political parties. The Prohibition party was not allowed, as a party, to put itself forward as the special champion of the amendment. For the first time, therefore, in the history of the temperance reformation in the State, every voter felt at liberty to act as his judgment and conscience prompted, and that, whether he voted 'approved' or 'not approved,' it would have no effect upon the success of his party ticket." Just such an opportunity is desired by many citizens in other States, and is exceedingly desired in the State of New York.

Petitions, signed by thousands of citizens, have been sent to the legislature of New York, for an opportunity to vote for Constitutional Prohibition. Why is not the request granted? What right has the legislature to refuse it?

But in Rhode Island a Republican was nominated for the office of attorney-general by a majority of one. It was claimed that he owed the nomination to the liquor interest, which he had favored. The Democrats nominated a decided and tried temperance man, and, although long in the minority, elected him by the help of the temperance men. The people were outraged by the failure of the courts to deal with men violating the license laws.

A PAPER on the things learned from the evangelistic services of the past winter appears on the fourteenth page. The hope is cherished that it will prompt other pastors and also induce laymen to write their experience and conclusions for the INTELLIGENCER. One column and a half, containing 1,280 words, will be cheerfully set apart for this theme. Brevity in communications is desirable in order that the largest possible number may have an opportunity to contribute their opinions and reasons for them. Whoever writes too much deprives somebody else of his right. But the theme is very important, and a collation of experience is the first step toward correct conclusions. The religious aspect of the past year is peculiar. There has been a genuine revival here and there, the localities receiving a gracious benediction being widely separated. In some towns and cities, where judicious evangelists have labored faithfully, the results are small, have been a great disappointment. Why, it is hard to say. There is need of something also on the question, "How can the Church reach the non-church-going multitude?" Has any church succeeded in attracting that large portion of the population? If so, how was it done? This is one of the great matters it becomes the Church of this day to consider. The Church is here to win souls to Christ. Her duty is to convey the offers of Divine grace to every man and woman in this land, to lead each one to accept them, and to induce men to comply with the conditions on which they can become new creatures in Christ.

THE REV. SAM JONES, as a temperate correspondent of a contemporary testifies, uses frequently the slang of the street corners and of the bar-room. Mr. Moody, as is well known, received only a narrow education in his boyhood, and in his addresses makes disagreeable errors in pronunciation and grammar. To neither evangelist are these peculiarities an advantage. Their success is due to vivid presentations of truth, to their intense earnestness, to their definite and settled convictions, and to their evident devotion to the work in which God has engaged them. The common people heard our Lord gladly, and He spake as never man spake. It is said of the Earl of Shaftesbury, who was so beloved by the common people of Great Britain, that "he never forgot or allowed anyone else to forget that he was the Earl of Shaftesbury." Furthermore, Norman Lockyer has been lecturing successfully on astronomical themes to workingmen in London and has used scientific terms with considerable freedom. He had something to say, said it well and earnestly, and men listened.

A Chapter of History.

IN forming a judgment upon the strife between capital and labor, many men, whose memories go back to the events which made a profound impression forty-five years ago upon the hearts and consciences of those then active in public affairs, cannot divest themselves of the history of the struggle. They will estimate the action of both capital and labor now, by the action exhibited by each in the past and by its results heretofore. Now, the larger part of that history is discreditable and disgraceful to capital, much more so than to labor. Labor has been guilty of excesses, of rioting, of acts of violence and cruelty, but in many instances was driven to desperation by the oppression of capital, and by the protracted failure of every effort to obtain relief.

We are not writing to stir up strife or to embitter a conflict now in progress, but to produce facts which have been characteristic of the long contention and which ought not to be forgotten. The present is the child of the past. Human nature is the same in all periods. Labor and capital, like everything else, in their relations, their endeavors and their nature, are now very much what they have been.

It was only fifty-three years ago that Lord Shaftesbury became the champion in Parliament of the Ten Hours Bill. It had been introduced by Mr. M. T. Sadler and Mr. Richard Oastler in 1830, but the former lost his seat in 1833 and the charge of the bill came upon Lord Shaftesbury. The Earl died only last October, and the events now to be recalled are within the memory of many now living. To link the events with the present still more closely it is only necessary to say that Mrs. Browning's touching poem, "The Cry of the Children," was a truthful account of the terrible condition of the working classes in Great Britain, which the Ten Hours Bill was designed to relieve.

The wages paid in British factories were so inadequate that the husband was unable to support his family and it was necessary that the wife and children should also become operatives. So stern and bitter was the pressure imposed by capital that very young children were forced to engage in work which taxed their strength beyond endurance. They were constantly maimed and injured by work and the machinery. Lord Ashley visited the factory districts and made an investigation for himself. He wrote of one district,—a fair sample of many: "In Bradford especially the fruits of long and cruel toil were most remarkable. The cripples and distorted forms might be numbered by hundreds, perhaps by thousands. A friend of mine collected a vast number together for me; the sight was most piteous, the deformities incredible. They seemed to me, such were their crooked shapes, like a mass of crooked alphabets." Wages were at a starvation point, and a family could not live without the work of the mother and children. Nor were these physical evils and sufferings the greatest. They were surpassed by the moral degradation of the operatives. A family occupied one room. The pay of all able to work did not enable it to hire more than one room. Not infrequently and of necessity a married son or daughter also lived in this one room, with the father and mother and brothers and sisters. The deep moral degradation to which these groups descended cannot be described. The London *Times*, speaking of the condition of these people in an obituary of the Earl of Shaftesbury published last October, said, "There were everywhere a dreadful reality of oppression and a fearful sense of injustice, of intolerable misery and of intolerable wrongs, more formidable than any causes which ever led a people to insurrection."

In 1840 Lord Ashley took up the wrongs of the women and children employed in the coal mines of Great Britain. Their condition seems now almost incredible; in recollection it seems like a bad dream, a torturing nightmare. But it was a fearful reality. Nothing more disgraceful, no record of more diabolical cruelty, can be found anywhere in human history. In the collieries wages also were so low that the women and children were compelled to work with the men in order to secure a very meagre living. Women and children were harnessed with chains to the cars and trucks as beasts of burden. Children as young as four years old were put at work. The destruction of life was fearful. The colliers were worse than savages. Their moral condition was still lower than that of the operatives in the factories.

This was what capital was doing in Christian England only forty years ago, in the country which was at that very time producing such men as Chalmers and Moffat and the Earl of Shaftesbury. And capital resisted to the utmost the endeavor to make the Ten Hours Bill a law. It said then just what it is saying now, and the remembrance of the arguments then used has led to this article. Capital said it could not afford to pay higher wages, it censured the attempt to meddle with its business, it demanded the right to manage its own affairs in its own way, it argued that to pay higher wages would be the ruin of trade, it made the most of every outbreak which resulted from the brutality which it had produced and was stubbornly maintaining. And the men concerned in these corporations were intelligent, refined, esteemed members of society, and, alas! too many of them were members of Christian churches

What is more strange, more incredible than all else, it was not until 1847 that this Ten Hours' Bill, somewhat curtailed in its beneficent provisions, obtained a majority in Parliament and became a law. Even then the provision confining the labor of children of tender years within the hours of six in the morning and six in the evening, was omitted, and it was not until 1853 that this humane clause became the law of Great Britain. In the light of such a history is it a wonder that when the Earl of Shaftesbury visited Manchester in 1859, seven thousand persons crowded upon him and actually kissed his hands.

Such an extreme injury is not now inflicted by employers and every man will hope that it never will be again among any Christian people. The power of the Golden Rule, "As ye would that men should do unto you, do ye also unto them," and of the example of incarnate and crucified and atoning Divine Love has extended. But while observing the wrestle now in progress, it is impossible to banish from our minds the remembrance of the long conflict of twenty years in Great Britain.

A series of judicious editorials has appeared in successive numbers of *Harper's Weekly*, treating all sides with even-handed justice. That of the 24th, after describing the boycott as it deserves, as "the annihilation of individual freedom," a "new form of terrorism" seeking "to destroy its victims," a "crime against freedom, an outrage upon the American principle," concludes with these words:

"We are not saying that the boycotters are the only offenders. Public condemnation ought to fall upon combinations of capital against the public welfare quite as much as upon those of labor. A pool of great corporations to raise the price of any necessary article—bread, or coal, or salt, or sugar—is a crime against society as heinous as the combination of some workingmen to prevent other men from working. The power of organized and consolidated capital is one of the most threatening perils of modern society. The arbitrary will, whether of an individual or of an association, of a corporation or of a labor union, which is so situated that it can enforce its decrees, is simple tyranny, and justly alarms all thoughtful men. It is, therefore, a fact of the highest significance and encouragement that the leaders of the most extensive and powerful labor organization in the country declare that their methods are absolutely peaceful, and that they condemn violence and injustice. They will command general sympathy if in any emergency they add wise and timely warning to avoid the paths that lead to violence and injustice, and if they punish peremptorily and adequately all offenders. Corporate combinations of capital, on the other hand, are not tempted to break the law. Their offence is corrupting legislatures and courts. Their offence may be plainly much more dangerous to society than the open violation of the law. The strikers upon the Broadway Railroad may have been hasty or wrong. We do not say that they were. But we certainly say that their offence was venial compared with that of Sharpe and his confederates."

SCHOLARSHIP.—We have received from T. Whittaker a pamphlet entitled "An Easter Study in St. Peter," by Dr. Fuller, a professor in Berkeley Divinity School. It is on the much vexed text concerning "the spirits in prison," and is very remarkable for its tone of confident assurance. Most critics of reputation speak modestly, confessing the difficulties of the interpretation, but Dr. Fuller writes as if he had forever settled the question in favor of the view taken in the Authorized Version. His competency in the matter may be inferred from this specimen of his dialectics. On page 12 he quotes Paul's words to the Corinthians, "Let us cleanse ourselves from all filthiness of the flesh and the spirit," and adds several "explanations." Two of these run thus:

"3. Flesh and spirit are, therefore, our whole humanity.

"4. As a consequence, 'flesh' includes 'spirit.'"

Which is just as if one should say, Before the war the free States and the slave States made up the United States. As a consequence the free States include the slave States.

The pamphlet is full of such atrocious *non sequiturs*. And yet at the end of it ten bishops unite in commending Dr. Fuller's previous discussion of this text as able and conclusive. If such be the accuracy of the teachers, what are we to think of the taught?

SCIENCE.—A modern writer says that the only effectual way to reconcile science and religion is to give religion a scientific basis. But religion has such a basis already. It rests upon divine revelation, and the fact of such revelation is abundantly proved. And this proof in its sphere is just as "scientific" as any branch of Physics is in its domain. If it be claimed that Biology or any other department of investigation gives results at war with Revelation, all that is necessary is to *establish* this claim, and the interpreters of Holy Scripture will see to the reconciliation. But there is no call to do this in the case of mere theories. Demonstrate your case first, and then it will be attended to. In the meantime put aside the nonsense about the war between science and religion.

"Old Colony" Papers.

AN OLD ORGAN.

III.

IT must not be inferred that Dr. Brownlee was a bigot, because he insisted that our Church should "be up and doing its own work in its own way." He was, on the contrary, a man of unusually broad sympathies and progressive spirit for that day towards moral and social reform. Some years before any temperance society had been formed upon a total abstinence pledge, and thirteen years before the Washingtonian movement began, the *Magazine of the Reformed Church* was advocating the entire disuse of liquor. It anticipated Mr. Bergh in denouncing cruelty to animals, and one of the first numbers published Dr. Chalmers' famous sermon on that subject, recently preached at Edinburgh. The Indian question was handled in a spirit as practical as it was philanthropic. Slavery was deplored and condemned, and the colonization method for its extinction was earnestly advocated. The secularizing of the Lord's day was as earnestly combatted as alas! it has still to be in this paper. Duelling, which was still fashionable, and almost imperative in public life,—Henry Clay and John Randolph having fought in that year (1826) and President Jackson being a notorious duellist,—was condemned in unsparing terms. On the amusement question among Christians, this trumpet gave no uncertain sound.

The undue facility of marriage, rather than of divorce, needed in those days to be antagonized. Gretna Green was then an actual institution,—or rather the "famous old Blacksmith," who acted as witness in the sole ceremony required by the Scottish law (namely, that "the man take the woman by the hand and say, 'This is my wife'"), and undertook to have the marriage attested before a magistrate. "This" (says our magazine) "makes the affair of a marriage of minors very easy, and gives every possible facility to those who elope with young boarding school misses, or young heiresses from England." It is needless to say that our Scotch "Domine" trains his Dutch gun upon this monstrous abuse and scandal. He keeps up a constant rattling discharge upon the communistic crusade of Robert Owen and Fanny Wright, which at that time seemed to be making great headway in this country and to be working much social demoralization. The theological world was violently exercised in those years, and for a great many later years, on the propriety of marriage with a deceased wife's sister. A large amount of space in the Magazine is taken up with the discussion, for it was long a burning question in our denomination till the Church had the wisdom to leave the disputed matter to the individual conscience of its members. It is rather amusing, however, in the light of results to read the lurid pictures, drawn by an almost frantic terror, of the consequences of letting down the Synodical bars. "We shall hear tales that will make our ears tingle,—of a lovely and accomplished girl rushing as she thought into an asylum opened to her by heaven itself, and finding too late that she has fallen into the clutches of a demon .. of a wife dying of a broken heart, her children weeping about her bed, not well knowing what has taken place yet feeling that some desolating whirlwind has come over them!"

There is an amount of purely theological matter, didactic and polemic, which would be fatal to a popular periodical to-day. Among the doctrines discussed are Antinomianism, Baptism, "Hopkinsianism" (Dr. Brownlee's *bête noir*, apparently), the Extent of the Atonement, the Second Advent, Episcopacy, and even Transubstantiation. The Editor had a pet animosity against what he calls the "heathenish and foolish" and even "idolatrous" form of taking a judicial oath by "kissing the book," and is able to show that both his natural and ecclesiastical ancestry (the Reformed Churches of Scotland and of Holland) know nothing of the kissing mode. The condition of all the Bibles I ever happened to see employed for such a purpose certainly sustains the good Doctor's position, on the ground of cleanliness if not of godliness. He gave a great deal of zealous attention to the movement of those days growing out of a revived interest in the people of Israel, and resulting in the "Society for the Amelioration of the Condition of the Jews." This seemingly absurd title will appear less circumlocutory when we are informed (as I have been from the pages of this magazine) that the original and special design of its incorporation was to protect converted Jews from insult and injury, both from their own brethren and from what we would now call the "anti-semitic" prejudices and wrongs of European nations. It was originally proposed to gather them into a colony in this western "asylum for the oppressed of all races."

We find the same old question discussed, which still exercises the wits and hearts of pastors and missionary societies: "How to add interest to the Monthly Concert, so that our people may not only be induced to come out but to take pleasure in attending." Dr. Brownlee's italics abound here. "*Something ought to be done to stir us up in our concert of prayer....* ah! We often make a harangue on these occasions, without *feelings*, without *ideas*. We talk; and we say nothing. We pray; and the petitions come cold from out hearts; and fall, as bolts of ice, on the hearts of our hearers." There can be no doubt that we have improved on that deplorable state of things!

I have given the concluding sentences of the above extract partly to illustrate Dr. Brownlee's singular system of punctuation, as lavish as the journalistic punctuation of the present day is deficient. He perfectly reveled in colons and semi-colons, and dashes—sometimes written as a dotted line (....)—and exclamation points, and sowed his commas broadcast. I have seen single breathlessly unpunctuated sentences of the *N. Y. Times*, which in the Dr.'s "pointed" style would have drawn upon the "Rutgers Press" for at least a dozen marks illustrating the entire scope of the printer's case.

The *Magazine of the Reformed Dutch Church* could hardly be called a literary magazine, and yet it was not a review, and certainly not a newspaper. It managed to give a pinch of every journalistic ingredient in its monthly dish of thirty-two pages. There was an occasional poem.* Dr. Brownlee himself wrote for it a striking poetical paraphrase of Job 4: 13–20. A favorite contributor of verses was "A. R. of New Jersey," wife of the late Rev. Dr. Benjamin C. Taylor. Other poems were signed "Moyren," understood to be by Mrs. Taylor's brother, the late Theodore Romeyn, Esq., of Detroit, the *nom de plume* being an anagram on the name "Romeyn." There was an interesting series of biographical sketches, both of famous historical characters and of

* A well-known hymn of Bishop Heber, who died at the very time when the first number of the magazine was published, is given in a form which shows how greatly improved it has become by shortening the second and fourth lines, and in other ways:

"By cool Siloam's shady fountain,
How sweet the lily grows;
How sweet the breath on yonder mountain,
Of Sharon's dewy rose!

"Lo! such the child, whose young devotion
The paths of peace has trod,
Whose secret soul's instructive motion
Tends upward to his God.

. . . . . .

"A little while, the bitter morrow
Of man's maturer age
Will shake the soul with cankering sorrow
And passion's stormy rage.

"Oh Thou! whose every year untainted
In changeless virtue shone,
Preserve the flowers thy grace has planted,
And keep them still thine own."

leading divines of our own Church, and a great many personal anecdotes. An admirable feature (and one much too rare, because difficult to obtain in our religious papers of to-day) was the narratives of pastoral and religious experience. Two of the most valuable articles in the four volumes are graphic histories of the Churches of Kingston and Schenectady, then about 170 and 150 years old respectively.

"Col. V." contributes some interesting reminiscences of public worship in the Dutch Church of New York sixty years before, deploring the "deviations from the practices of our good old Dutch ancestors." Among them were these. The morning service began at 10 o'clock, the bell having also been rung at 8 and 9 o'clock. The "fore-singer" commenced by reading a chapter and the Ten Commandments, and by singing a Psalm. During the singing, the Domine was expected to appear. After a "short mental prayer" with his hat before his eyes at the foot of the pulpit stairs, he would take his seat; and if he came late, the singing would proceed till he was ready to go on with his part. This was first a sentence or two of invocation, followed by the Salutation, and then the *Exordium remotum*—a sort of sampling of the good things to come in the sermon, which followed after a prayer. The discourse was again interrupted, after the introduction and statement of the divisions, by another invocation of the divine blessing and by the "collection." This latter was prefaced by a formal and godly appeal to the liberality of the people, during which the deacons stood before and facing the pulpit with their poles and bags in their hands.

After the collection, the Domine swung back to his sermon, which was now considered as fairly begun, for the fore-singer at this point set out the hour-glass. It might have been a relief if the preaching could have been still farther broken up, for provision had to be made for the turning of the glass and the setting it down in another spot as a testimony to the same. I can imagine the agonizing experiences of Young Holland as they watched those slowly wasting sands, if so be the lids had not closed over their bright eyes. But it was a resource, anyhow, to watch it, and make nice and curious calculations how near the *hour-glass* was to getting through!

Perhaps, if *my* audience are not tired out by these rather monotonous "organ" notes, I may occupy another paper in rummaging in the old magazine for some "Church News." F. N. Zabriskie.

The Hard Old Man.

"A hard old man," the townsfolk said,
"Yea, a hard old man is he;"
And sighed for the doleful life he led
In his lonely house by the sea.

A hard old man, with searching eye
And flowing beard of snow;
With never a kind word in reply
To the greeting of high or low.

With never a word or smile for any,
He lived to himself as a miser may;
And gave of his cheer not even a penny,
To enrich the world from day to day.

One night a gallant barque, storm-driven,
In winter's cold and gloom,
Her stout old timbers rent and riven,
Came onward to her doom.

Then up he rose, that hard old man,
With iron face and form:
And launched his boat upon the wave
In all that blinding storm.

And through the midnight, and the roar
Of breakers on the sand,
He rescued all that drowning crew
And brought them safe to land.

"'Twas a noble deed and nobly done,"
'Tis thus the townsfolk say
And the hard old man of yesterday
Is the "brave old man" of to-day.

—*Helen Keith, in The Traveller.*

A Spring Trip to Virginia.

BY REV. WILBUR F. CRAFTS.

LEAVING Washington for Richmond, a fast train takes me in three hours over the battle-fields which it took our Union army more than that number of years to cross. Few scars of war remain. One brick building stands near the track with several great wounds in its side. The house where Stonewall Jackson died is pointed out. The woods of "the Wilderness" are still there. But the old battle-fields are now mostly cornfields, and scarcely a breastwork remains of the many that billowed all this region during the tempest of war.

The wounds of war are mostly healed in the hearts of the people also. In Richmond I dined with two Southern preachers, one an ex-Confederate. The other showed me through Libby Prison. They told me that not one in a thousand of the former slave-owners would have slavery back if they could. An old tobacco-planter at the hotel said, "Not one in ten thousand." It is fair to say, on the other hand, that a colored woman's comment on this remark was, "I wouldn't trust them." But the colored people of Virginia, as I saw them and conversed with many, are a jolly and contented people—their worst foe being the whiskey that has bound very many of them in a new slavery.

I rode for miles through their little farms, one of 250 acres owned by the negro himself, but most of them rented at about $1 per acre for farming land (with log cabin and corn bin) from the Old Dominion Land Company. Their crops are chiefly corn and peanuts. Those who work by the month get from $8 to $12 per month and board. I visited one of their schools in the woods, where a colored graduate of the Worcester High School was the sole teacher of all grades, from beginners to young women of twenty, to the number of one hundred and forty at the fullest, for which (five months in the year) he gets $25 per month and pays his own expenses.

The Hampton Institute supplies many of these teachers, who are taught a trade or two to use the other seven months of the year. The Institute is indeed "a school of civilization," which aims to lift up the young negroes of the country, far off from city schools, and the Indians also, by means of three great forces,—religion, education and industry. A military organization of all the young men gives an erect carriage, a firm step, a habit of prompt obedience, and by its court-martial provides for all cases of discipline—the students thus ruling themselves. The plan is, for the first year, for students to work by day and attend evening school; then in the second year there are four days at school and two at work each week. The need of negro education was emphasized when, at Yorktown, in sight of the monument, the capable negro who was managing Ford's great farm, where I saw the first growing vegetables of the season, in response to my question whether a shell wound in a neighboring chimney was made in the Revolution, asked: "How long ago was the *Resolution?*" Well, there was some "*resolution*" as well as *revolution* in those grand days, and similar *resolution* is needed in the fight which is raging on Virginia soil to-day—for local option.

Having seen the beginning of the Revolution, as far as the South was concerned, in the pew at Richmond, where Patrick Henry blew his bugle blast, not fearing to speak against a great evil because it was political and he was in a church, I saw the other end of the Revolution at the beautiful Yorktown monument. The town is equally interesting in connection with the late war, as it contains the most extensive earthworks I have seen anywhere, entirely surrounding the city as an earthen wall. At Newport News the battle of the "Monitor" and "Merrimac" rages again before one's imagination, and thence the traveller goes to Fortress Monroe and the Hampton Institute, taking all in one week, which seems a month, in the great historic scenes it calls up again to thought.

Itinerary for a week's Southern trip: Leave New York 8 A.M. Monday, by Penn. R. R, arriving in Washington in early afternoon; walk or ride to Washington Monument, then to Capitol and see both houses of Congress in session, and other parts of the Capitol; in the evening call on your representative, etc.; Tuesday forenoon visit Treasury and Dead Letter Office; at 11 A.M. leave for Richmond—getting brakeman, by a fee, to point out battlefields; arriving in Richmond shortly after noon; take carriage and go to church where Patrick Henry made his famous speech; then to Vanheen House, where many prisoners who escaped from Libby Prison were hidden; then to Libby Prison; then to Capitol; on Wednesday morning go from Richmond by Chesapeake and Ohio R. R. to Lee Hall; thence by carriage to Yorktown; then on to Newport News for Wednesday night and Thursday forenoon; then to Old Point Comfort at 11.20 A.M., visiting Hampton Institute for remainder of Thursday; Friday visit Fortress Monroe and take baths at Hygeia, and come back by Bay Line at 7 P.M. Friday, arriving in New York Saturday about 1 o'clock. Unlimited ticket from New York to Old Point Comfort, via Richmond, $14. Return by Bay Line, $8.50. Carriage hire and hotels will cost as much as one pleases to make them, making whole trip cost from $40 to $50.

"The Star; the Cross; the Rising" was written by Anna M. and not Emma M. Tooker

Another Side of the Strike.

REV. E F. FALES, pastor of the Congregational church at Palestine, Tex., gives the following facts, presenting a somewhat different aspect of the great strike from what is usually found in the papers:

1. There are 600 Knights of Labor in this city, of whom, in spite of all agreements on the part of railroad officials, some white laborers get only ninety-two cents a day in wages.

2. The colored people are among the most loyal Knights of Labor.

3. The saloon keepers have no use for the Knights of Labor.

4. The published reports express the first thoughts of merchants directly interested in the railroad.

5. The Mayor says that no single case of drunkenness or disorderly conduct has been brought before him during the past four weeks.

6. The citizens in mass meeting assembled unanimously desired concessions on both sides, but were told that the railroad company "would not arbitrate," and that the shops would be "closed up entirely unless protection was given."

7. *Four hundred* deputies were armed and paraded to keep the peace. The State Attorney-General was present, and arrangements were made to bring many more deputies on to the ground, although not so much as a finger had been raised in personal violence. I was asked to use in my pulpit the Riot Act to quiet a flock of which a trustee, deacon and the Sabbath-school superintendent were prominent Knights of Labor, as well as active, praying Christians. Many peaceable citizens were arrested. A colored man, member of the Executive Board of the Knights of Labor, was knocked down, kicked, and barely escaped being shot by deputies in the middle of the city.

8. Spite of all published statements to the contrary, Knights of Labor under present discrimination are discharged as such, or refused employment as such.

9. While all trains have been unmolested for five days, only *three* striking workmen are reported as having returned to work. They are not hindered, but the shops remain empty.—*The Congregationalist.*

THE ROOSEVELT HOSPITAL makes a detailed report of its work last year, the fourteenth year of its life, which proves that it is managed with excellent administrative ability, with faithfulness to the trust committed to the Directors by Mr. Roosevelt, and with great benefit to the sick and injured. At the beginning of the year there were 113 patients remaining under treatment, during 1885 the number received was 2,259, making the total number ministered to 2,372. Of these 1,602 were males and 770 females; 953 were Americans, 820 were born in Ireland, and 347 were Germans, the remainder being of various nationalities. Again, 306 patients paid full or part board, and 55 had private rooms. Of the patients 731 were cured, 1,005 improved, 218 received no real relief and 260 died. Besides 1,825 persons were treated in the Accident Room. The practice in the hospital included 937 surgical cases. The institution has also an Out-patient Department, and the new patients of the year in the medical division numbered 7,020, and those in the surgical division 6,473. It is plain that the hospital is doing a great deal of work, which is sufficient evidence that it has a good reputation or, in other words, is doing its work efficiently, for the sick and injured do not flock in such numbers to an institution not successful. The expenses of the year amounted to $79,723.56, or each patient cost $1.66 per day. But this total includes $10,691.26 spent on unusual repairs and $5,065 95 expended on the Out-patient Department. If these amounts are deducted, the outlay of the hospital proper is reduced to $63,966.35, or an outlay of $1.33 per day per patient. These figures show careful management, for in a city like this many of the hospital cases are severe ones, demanding constant attention. A number of pages of the report are filled with tables of cases, the diseases and injuries, the surgical operations, and the results of treatment. Many of our readers will feel a special interest in the Roosevelt Hospital because it has been created and endowed by a member of one of the old Dutch families of this city. And other such families may with propriety consider the increase of its usefulness, by an enlargement of the endowment. Five thousand dollars entitles the donor to nominate patients to a free bed in perpetuity, and three thousand dollars entitles the donor during life to nominate patients to a free bed. Adrian H. Muller is President; John M. Knox, Vice-President; James A. Roosevelt, Secretary, and Merritt Trimble, Treasurer. Rev. Alexander R. Thompson, D.D., is the chaplain.

Our Church.

Sad News.

Rev. Paul D. Van Cleef, D.D., last Sabbath evening attended the closing service in the First Reformed Church of Jersey City, which is here after to be incorporated with the Second Church, of which Dr. Van Cleef has been the faithful and beloved pastor since 1849. At that last and somewhat sorrowful service Dr. Van Cleef delivered an admirable address, one of the best of his life, judicious, tender and sympathetic, and marked by Christian and therefore wise counsel for the future. After the service was over he did not leave his seat in the pulpit, and was found to be somewhat unconscious. Physicians were summoned, he was carried to his home, and the decision was made known that he was partially paralyzed.

It is not necessary to say how Dr. Van Cleef is esteemed among us. As Stated Clerk of the General Synod, as a member for many years of the Board of Domestic Missions, and as a member year by year of important committees he has become well known by a large proportion of the members of our communion and by nearly if not quite all of the ministers, and the more thoroughly he has been known the more he has been esteemed. He is universally beloved and confided in without reserve. The desire and prayer that he may recover will be general and earnest.

Theological Seminary.

The students of the Seminary have been enjoying greatly the visits of the gentlemen invited to talk to them from their own experience; and certainly they have derived no little profit from them. The name alone of each one has been sufficient to arouse large expectations, which have been realized. The programme, as announced, has been closely followed, Dr. Robinson being the only lecturer who has asked to be excused; and he has sent, as a substitute, two volumes of his very instructive sermons upon texts taken largely from the Old Testament, to each member of the Seminary.

Dr. Theo. L. Cuyler's talk on "Contributions to the Press" was the first occasion upon which he had ever spoken upon the subject. He emphasized the importance of using the religious press as a means of exerting a good influence; and gave many valuable suggestive hints as to the manner in which this should be done.

But perhaps no address so abounded in rich thought, valuable suggestion, and real instruction as that of Dr. Pierson, of Philadelphia. His own person, backed by intense convictions and large and fruitful experience, gave great force to what he said. The students were greatly stimulated and heartily wish a repetition of his visit.

The course will be concluded by addresses on the "Workingman's Relation to the Churches," by the Rev. Washington Gladden, D.D., on May 6th, and by Rev. Dr. Wm. M. Taylor on May 10th, on the "Heroic in the Ministry," which will be the last lecture. C.

....Trailing Arbutus.—The orders have so multiplied that the Mission Band of the Church of Kerhonksen will not be able to fill any more after May 1st.

....The Abraham C. Wood Memorial S. S.—To the Sunday-school of the church at Port Richmond, so long ministered to in Gospel fidelity and love by the venerable Dr. Brownlee, their correspondent, a missionary of the American S. S. Union in Georgia and Florida, reports that last May he organized for them a mission school bearing the above title, in loving memory of one who was for so many years their beloved elder and superintendent. He writes that it was planted in very hard soil; but a new meeting house is built and a church organized there. He says his last five years of this missionary work has been the best—wonderfully blessed. He was engaged in several precious revivals in Sunday-schools, in which there were over 200 conversions. In Liberty County, Florida, for a school organized by him in a miserable shanty, $100 have been raised toward building a new meeting house. The first school organized by him on his field, held for a time in a private house, has moved into a church that never had a school, but adopted this, and it has prospered greatly.

In nine months he organized 46 schools with 334 officers and teachers and 1,450 scholars, and aided othe schools in 91 instances; delivered 221 sermon and addresses; visited nearly 400 families; distributed 344 Bibles, 284 Testaments and $700 in Sunday-school publications. B.

....St. Thomas, West Indies.—The Rev. Andrew Du Bois, D.D., has resigned the pastorate of the Reformed Church, now connected with the South Classis of Long Island. He expects to leave St. Thomas early in June. The church extended a call to the Rev. M. G. Hansen. This is the second time Mr. Hansen has been called to this charge. Again he is compelled to decline it, his physician deciding that certain conditions of the climate of St. Thomas render it inexpedient for Mrs. Hansen to reside there.

At the recent meeting of the Classis the Rev. Charles Romondt, of Washington, D. C., was, by request of the church, approved as the stated supply.

....Western Items.—The preaching on Sunday evenings is now in English at the Second Church of Grand Rapids, Mich., and the Church of Milwaukee, Wis....The Rev. P. Moerdyke, of Grand Rapids, Mich., has been granted a leave of absence for three months, to visit the Fatherland....The Rev. H. Borges was installed on March 21st as pastor of the church at Greenleafton, Minn. Rev. A. Wormser, of Cedar Grove, Wis., and Rev. S. Rederus, of the Presbyterian Church of Greenleafton, assisted in the services....The Rev. F. Rederus, on account of old age and poor health, has resigned the pastorate of the Third Church, Pella, Iowa....Rev. R. H. Joldersma has accepted the call of the Fifth Church, Grand Rapids, Mich....The Second Church of Grand Rapids, Mich., has formed a Young Men's Christian Association.

....Classis of Bergen met at First Church of Hackensack. The report on the State of Religion showed a marked spiritual awakening in many of the churches. The Rev. I. E. House was released from the First Church of Hoboken on account of failing health, and the pulpit will be vacant after May 1st. The Rev. John W. Freund was received from the M. E. Church after satisfactory examination, and arrangements made for his settlement as Rev. Dr. Mohn's successor. Classis will meet in adjourned session on Monday, April 26th, to complete arrangements for the settlement of Rev. H. Vanderwart over First Church of Hackensack. Stated Clerk.

....The South Classis of Bergen held their spring session in the Second Reformed Church of Hudson City on Tuesday, April 20th, and was delightfully entertained. The reports of the churches showed a healthy growth, though the First Church of Jersey City announced that in a few weeks it would be consolidated with the Second Church. No special business was transacted. The following were appointed delegates to Particular Synod: *Primarii*, Revs. James F. Riggs, W. W. Knox, Gottlieb Andreae, C. F. A. Klein; Elders T. P. Sherwood, Albert Cheesbro, Jacob Ringle, Herman Brüns. *Secundi*, Revs. W. Westerfield, Jr., P. T. Pockman, Cornelius Brett, E. A. Meury; Elders Tunis Vanderveer, Christian Knerr, C. C. Van Reypen, Isaac I. Vanderbeek.

....The Classis of Hudson, presided over by the Rev. Geo. Le Fevre, had a pleasant meeting at Gallatin. The sermon was preached by the Rev. Wm. J. Leggett. The Classical report shows an increase over last year's in nearly every particular. A call by the Church of Gallatin on the Rev. John M. Reiner was approved, and arrangements were made for his installation on the 11th of May at 7.30 P. M. The President of Classis is to preside and read the form. The Rev. I. S. Hartley, D.D., of Utica, N. Y., has been invited to preach on the occasion. His *secundus* is the Rev. Wm. Veenschoten, of Greenport. The following were appointed delegates to the Particular Synod of New York: *Primarii*, Revs. Wm. J. Leggett, Geo. Le Fevre, H. P. Blair, John G. Gebhard; Elders Peter Hoffman, Wm. F. Crofts, Horace Fingar, Geo. P. Philip. *Secundi*, Revs. Wm. H. Gleason, D.D., Wm. Veenschoten, T. S Dusinberre, Jas. C. Garretson; Elders Chas. F. Leggett, Andrew Hallenbeck, S. H. Shults, Ezra Lynk.

The Rev. T. S. Dusinberre was nominated a delegate to the Board of Superintendents of the Theological Seminary at New Brunswick. S. C.

....The North Classis of Long Island met in the Reformed Church of Jamaica on April 20th with a full attendance of members. The Rev. John H. Smock was elected President. The retiring President, Rev. A. I. Martine, preached the sermon from Acts 5: 42. It was an admirable discourse.

At the urgent request of Rev. J. M. Wagner his consistory consented to unite with him in an application to Classis for a dissolution of the pastoral connection, Mr. Wagner's health being such that he felt he could no longer perform the work required in his large congregation. Classis dissolved the connection, to take effect May 3d, 1886, and adopted the following:

Resolved, That Classis express its very profound regret that circumstances have compelled this separation.

Resolved, That the Classis bears its witness to the faithful service of Brother Wagner—a service which has made the church to which he has ministered these many years one of the largest and most successful in our denomination.

In regard to the overture to the General Synod proposed by the Classis of Westchester, relating to the increase of the inadequate salaries of pastors, Classis decided that it would be "inexpedient at the present juncture to ask for the establishment of another Synodical Fund."

On the recommendation of the Committee on Sunday-schools, the following was adopted:

Resolved, That the churches and pastors be enjoined to the just view of the Sabbath-school as the Church of Christ in one of her most important functions.

Resolved, That in all our Sabbath schools the true relation of the baptized children be presented to their consideration, and their privilege so commended that, by the grace of God, they may early avail themselves of a right to a full participation in her communion.

The following were appointed delegates to the Particular Synod: *Primarii*, Revs. W. H. Ten Eyck, D.D., A. Hageman, Lewis Francis, Alexander Shaw; Elders A. J. De Bevoise, Peter Van Dyck, John J. Bruder. *Secundi*, Revs. Chas. I. Shepard, Geo. D. Hulst, O. E. Cobb, J. M. Wagner; Elders James L. Van Alst, H. H. Shook, Thos. S. Shepard, John Baussman. S. C.

....The Classis of Illinois met in the Church of Irving Park on April 13th. The sermon was preached the evening of the first day by Rev. Zigeler, of Havana, from 2 Cor. 1: 20. Rev. Gamble, of Pekin, preached on the evening of the second day.

Classis rejoiced in the addition of one new church to the roll. Bethany, not far from Pella, was organized a few weeks ago. Rev. S. Gamble was received from the Classis of Schenectady. A call from the First Church of Pekin upon Rev. Mr. Gamble was presented, and a committee appointed for his installation.

We make the following extract from Classical report to Synod:

"The reports received from the churches show that our Classis is in a hopeful and encouraging condition. A great deal of earnest and prayerful work has been done during the past year....Two churches, which last spring seemed languishing unto death, have been revived, and others which were vacant are now regularly supplied. There is a decided advance in contributions."

The following overture was unanimously adopted:

To the General Synod of the Reformed Church in America: The Classis of Illinois respectfully renews the expression of its desire that in the Baptismal Form for Adults the words "incapable of any saving good and prone to all evil" be substituted for the words "incapable of any good and prone to all evil." The expression we desire used is from Art. III. of the third and fourth heads of doctrine adopted by the Synod of Dort. This fact should, we think, relieve us from the suspicion of heedless innovation. We do not desire an expression originating with ourselves, but one which can rightly claim to represent the ripest thought of the Church of the Netherlands. The renewal of this request is occasioned by the necessities of our missionary work. We are anxious to save those who are prejudiced by our Baptismal Form, and do not hesitate to deny its truth. They will not stop to consider metaphysical explanations, but enter other denominations, or what is much more serious, turn aside from the services of God's house. The expression of the Canon seems to us most happy. It appeals directly to the conscience, and cannot be denied by those who have any perception of revealed truth. Nor can we feel that by making this change we shall sacrifice any portion of saving truth. We hope you will consider the matter earnestly, and in case it be found beyond the statutory provisions as to amendment, that you will make arrangements for a convention empowered to act in the matter. Our delegates are instructed to present the subject at length.

A communication was received from the Classis of Westchester concerning pastors' salaries. It was

Resolved, That we unite with the Classis of Westchester in presenting said overture to the General Synod.

Stated Clerk.

....The Classis of New Brunswick met in Bound Brook on April 20th. Rev. Alexander McWilliam preached the sermon from Heb. 5: 2. The Classis modified the suggestion of the Classis of Westchester as to an overture to the General Synod on the subject of Ministerial Support, by suggesting that a Sustentation Fund be established under the care of the Board of Direction (instead of the Board of Domestic Missions), with a view to raise the inadequate salaries of pastors to a minimum rate of $1,000 per annum,

collections therefor being authorized and recommended by General Synod.

The pastoral relation between Rev. A. F. Todd and the Church of Bound Brook was dissolved, to take effect May 1st. The report on the State of Religion has a general tone of gratefulness for the mercy and lovingkindness of the Lord. Peace and prosperity prevail. The state of religion is healthful and hopeful. There has been but little general awakening.

The Classis sends also the following overtures to the General Synod.

1. "That the Classis of Arcot be permitted and advised to initiate such measures as shall tend to bind together the churches of the Presbyterian polity in India."

2. That inasmuch as the original draft of the Van Beenschoten bequest, which has recently come to light, reads as follows in the following clause: "....to prepare not only for heaven, but also for the approaching millennium, the commencement of which may be farther distant than the present living," therefore,

Resolved, That the General Synod be requested to take action to have the records of the several Ecclesiastial Bodies corrected accordingly. Many of the records of this bequest insert the word "*no*" before the word "farther" in the above clause. See note on page 370 of the "Seminary Centennial," for explanation.

The Classis recommends the systematic use of missionary boxes or mite chests to increase collections for foreign missions.

The following were chosen delegates to the Particular Synod of New Brunswick: *Primarii*, Revs. E. T. Corwin, H. D. B Mulford, James LeFevre, James Cruikshanks; Elders Joseph V. S. Van Doren, Theodore Skillman, Jacob Wyckoff, Dr. C. H. Andrus. *Secundi*, Revs. A. McWilliam, M. H. Hutton, T. S. Doolittle, W. H. Campbell; Elders G. T. Garretson, H. Garretson, John H. Van Cleef, Cornelius Bergen

....The Classis of New York met in regular session on the 20th day of April in the chapel of the 5th avenue and 29th street Church, and devoted the day to the transaction of the usual business.

The report of the Committee on the State of Religion, while mentioning some reasons for discouragement, was generally hopeful in its character, pointing out some decided marks of progress made during the past year. Among these latter are to be noted the dedication of the Bloomingdale Church, the erection of a similar church of equal promise in the upper part of the city—"the Second Reformed Church of Harlem,"—and the organization of the Grace Reformed Church, at the corner of 7th avenue and 54th street. The gain made during the year in the total number of communicants is 82; in the total enrollment of Sabbath-schools 367. The special religious services held during the winter were noticed by most of the churches, and were generally spoken of as having proved helpful to the spiritual life of the Church's membership, and a means of ingathering of precious souls.

Classis resolved to overture the next General Synod to take the necessary steps to exempt our Foreign Missionary Classes from the operation of the 6th Sec. of Art. II. of the Constitution, as this rule subjects them to great inconvenience and needless delay in the licensure of candidates.

An adjourned session will be held on the afternoon of May 4th to receive the reports of several special committees appointed.

S. C.

....The Classis of Orange met on April 20th in the Church of Montgomery. The day was fine, the spirit of the meetings excellent, and the hospitality of the people all that heart could wish.

Rev. Samuel Willett was received from the Classis of Passaic and arrangements made for his installation over the Church of Wurtsboro, May 19th.

Delegates to Particular Synod: *Primarii*, Revs. A. Westveer, J. H. Gillespie, E. O. Moffet, W. B. Darrach; Elders R. B. Innis, A. Deyo, M.D., W. H. Woodruff, M.D., R. B. Dunn. *Secundi*, Revs. G. Lane, H. Miller, S. W. Mills, M. V. Schoonmaker; Elders C. N. Clark, George Weyranch, D. S. Mapes, J. C. Scofield.

The report on the State of Religion was very cheering and encouraging. The number received on confession is more than double that of last year. Churches have also increased in benevolent contributions.

The following minute was made of the death of Rev. J. B. Wilson:

Whereas, It has pleased the Great Head of the Church to remove from His field and work His under-shepherd and our brother in the ministry, Rev. J. B. Wilson, while he held the office of President of Classis; be it therefore

Resolved, That in this dispensation we recognize the kindness of that Fatherly Providence which honored him so much and led him so long and graciously.

That while we mourn our loss we rejoice in his gain and in the loving hand that has translated him from the Church militant, with its cares and labors, to the Church triumphant, with its rest and rejoicing.

Resolved, That our tenderest sympathy is hereby extended to his sorrowing household and friends, and that a copy of these resolutions be published in The Christian Intelligencer. S. C.

....The Classis of Poughkeepsie met in stated session in the Second Church of Poughkeepsie on Tuesday, April 20th. The following were appointed delegates to Particular Synod: *Primarii*, Revs. C. S. Hageman, C. H. Polhemus, A. Mattice, M. B. Thomas; Elders Benson Van Vliet, H. B. Rosa, H. L. Young, M. E Curtiss. *Secundi*, Revs. A. P. Van Gieson, J. E. Lyall, C. W. Fritts, J. Elmendorf; Elders Isaac Riggs, D. R. Thompson, D. C. Merritt, A. J. Ketcham. S. C.

....The Classis of Rensselaer met in the Schodack Church on the 20th inst The sermon by the retiring President, the Rev. Theo. S. Brown, on Christian Nurture, was of great interest.

The report on the State of Religion revealed a hopeful increase in contributions for religious and benevolent purposes, and a state of general prosperity. Castleton, Schodack Landing and Kinderhook have had reason to rejoice over great spiritual blessing; though in the case of the last named the gracious revival was so recent that none of the results will appear in the statistical table for the present year.

Revs. Hendrickson and Drury were reappointed Classical Agents for Foreign and Domestic Missions, respectively.

The Church of Schodack, now vacant, is expecting to obtain the services of Rev. Norman Plass, a member of the Senior class in the Yale Divinity School. Though without a pastor, the church gave a most hospitable reception to Classis.

The delegates to the Particular Synod of Albany are these: *Primarii*, Revs. I. S. Schenck, John Steele, D.D., E. A. Collier, D.D., J. H. Bertholf; Elders Philip Engle, Stephen Miller, W. H. Rainey, Thomas N. Lape. *Secundi*, Revs. H. A. Hendrickson, Elbert Nevius, Jacob I. Gulick, Alan D. Campbell; Elders G. P. Ten Eyck, Philip Williams, G. Vandenburgh, Horton Harder.

S. C.

....Classis of Westchester held its regular meeting at Elmsford on April 20th. Rev. Henry DeVries gave a well received address on "The Distinctive Peculiarities of the Reformed Church," which Classis asked the Board of Publication to print as a tract. The report on the State of Religion was hopeful and encouraging—financially and spiritually the churches have prospered.

A committee was appointed to inquire into and protest against the matter of enforced Sabbath work along the line of the new aqueduct to New York. A resolution that hereafter on the Sunday after the pastoral dissolution in any church the Classis, by one of its members, shall formally declare the pulpit vacant, was carried. The Rev. J. Joseph Rankin was received from the Presbytery of Buffalo and arrangements made for his installation at Bronxville, May 18th, 1886.

Rev. Henry DeVries was nominated to the Board of Superintendents.

All the churches in this Classis are now supplied with pastors.

The following are delegates to the Particular Synod: *Primarii*, Revs. John K. Allen, Wm. A. Dumont, W. F. Anderson, Henry DeVries; Elders James H. Lent, Samuel Keeler. Charles Dunlop, Smith W. DeVoe. *Secundi*, Revs. James Bolton, E. J. Runk, J. A. Harper, W. Anderson; Elders J. B. See, J. S. Van Court, T. Burwell, J. B. Gregory.

A resolution of sympathy with the Rev. J. E. Lang, who, upon his recovery from pneumonia, on his first walk had been run over by a street car, was passed by Classis.

S. C.

....The Classis of Ulster met April 13th in the Church of Plattekill, N. Y. Not a full attendance; several of the churches being vacant, were not represented. The sermon was preached by the retiring President, Rev. B. C. Lippincott, from 2 Timothy 4: 2.

Reports on the State of Religion from thirteen churches were read, and in the main indicated a cheering state of things. Blue Mountain, Flatbush, Kingston and Saugerties reported large accessions to their communion, while none were destitute of any evidence of the presence of God's Spirit among them.

In the evening devotional exercises were held, which were of a highly interesting character, and a large and appreciative audience was present to participate in the services.

The following brethren were appointed delegates to the Particular Synod of Albany: *Primarii*, Revs. W. L. James, J. N. Voorhis, C. Van Santvoord, J. G. Van Slyke; Elders Tunis P. Osterhoudt, Jacob Snyder, P. M. Gillespy, John V. Winfield. *Secundi*, Revs. N. F. Chapman, B. C. Lippincott, A. A. Zabriskie, W. A. Wurts; Elders Christopher Fiero, J. L. Hutchings, David Griffin, C. L. Shufeldt. S. C.

....The Classis of Schenectady held its spring session in the First Reformed Church of Schenectady, April 20th. All the churches were represented. The report on the State of Religion was full of encouragement and hope. By a revision of some of the church rolls the report gave 55 families and 50 members less than last year, yet the churches were all professedly stronger than a year ago. In the matter of benevolence the Classis has made a gain of one thousand dollars.

A paper was read in the afternoon by Rev. N. F. Nickerson, on "Our Lord's Observance of the Sabbath." Matt. 12: 1–12.

The following brethren were appointed delegates to the Particular Synod of Albany: *Primarii*, Revs. J. C. Lowe, Robert Doig, P. E. Kipp, B. A. Bartholf; Elders L. Ellwood, M.D., P. G. Brown, Martin Ham, Andrew Van Denberg. *Secundi*, Revs. C. P. Ditmars, J. K. Rhinehart, N. F. Nickerson, L. Vanderveer; Elders A. S. Bradt, W. T. L. Sanders, Joseph Wormer, John Young.

The Rev. P. E. Kipp was nominated for the Board of Superintendents for the unexpired term, and Rev. J. K. Rhinehart for the full term. Stated Clerk.

....The Classis of Paramus met in the Second Church of Lodi, N. J., on Tuesday, April 20th. Rev. J. L. Stillwell, President. Rev. W. W. Stitt preached the Classical sermon. The report on the State of Religion showed a good degree of encouragement. Some churches had been decidedly refreshed, while others were confidently expecting a blessing. The Rev. J. H. Whitehead was received from the Presbytery of Morris and Orange, and arrangements were made for his installation as pastor of the North Church of Passaic. The following resolution was adopted: "The Classis of Paramus, believing that the drift of the times is toward coöperative or organic union between the Churches holding the Augustinian Theology and the Presbyterian form of government, hereby declares its pleasure in the fact, and records its conviction that our own Church will not be found holding back when a wise way is found to accomplish the object."

Delegates to Particular Synod of New Brunswick: *Primarii*, Revs. W. W. Letson, John C. Van Deventer, John H. Duryea, D.D., C. E. Crispell, D.D.; Elders John Fox, Charles W. Miller, Wm. Millar, Cor. I. Blauvelt. *Secundi*, Revs. W. N. Todd, John Gaston, D.D., W. H. Williamson, D. G. Jongeneel; Elders Jacob Snider, David Campbell, Abr. C. Holdrum, Jacob Cruson. S. C.

(Continued on page twelve.)

News of the Week.

Wednesday, April 21.—It is reported that the British Government is communicating with the Powers on the subject of taking decisive steps to prevent Greece from making war on Turkey. France supports the English proposition, Russia hesitates to join, and the rest of the Powers are still undecided....Fifty followers of Myingzaing Prince set fire to Mandalay, Burmah, and hundreds of houses were burned and many persons killed....There are 7,000 homeless persons encamped around Stry, Austria, without food. The work of relief is slowly going on....Another of the wolf-bitten Russian mujiks, treated by Pasteur, has died of hydrophobia....Flood in Montreal is subsiding. The damage is estimated $1,885,000....Forest fires reported on the mountains in Pennsylvania....All the cars are running in New York excepting Third avenue, and there is little prospect there of settling the trouble soon....Lake Shore tracks in Chicago are blocked by strike.... It is reported that if Jay Gould buys the Wabash road next week at a mortgage sale a strike will take place on the entire system. ....Charles E. Loew is considered dangerously ill....Two hundred school boys in Boston, Mass., struck for shorter hours ... The dam of Mud Pond Reservoir, Mountain Lake, gave way yesterday and nine persons were drowned at East Lee, Mass. The loss in property is about $200,000.

Thursday, 22 —The Bishop of Madrid, who was shot and fatally wounded by a priest last Sunday, was buried yesterday. Gallote, who killed the Bishop, will be tried about the end of May....A conflict on the Greek frontier is expected. An ultimatum of the Powers to Greece is momentarily expected to be issued. The British Minister at Athens thinks that advice and warning have been wasted on Greece....Large fire reported in London. Twenty-three engines at work....Struggles for food at Stry have resulted in bloodshed. Sixty-eight bodies have been taken from the ruins of the fire, but impossible to recognize them. Twenty deaths in the fields since Sunday of invalids who who were taken out of Stry to escape the flames....No trains moving on the Lake Shore Railroad at Chicago. Both sides are firm and the sheriff has been appealed to for aid....Two more mail bags washed ashore from the lost steamer "Oregon" ...The bodies of three boys were found buried in a sand bank at Quincy, Ill. They had been missed from home several months....Two thousand, three hundred men employed in the sugar houses in Williamsburgh, Brooklyn, are on a strike....Charles E. Loew died yesterday at the residence of his mother, East 58th street, N. Y....A part of the building known as Old Libby Prison, at Richmond, Va., collapsed yesterday from overburdened floors.

Friday, 23.—A large mass meeting was held at St. James' Hall, London, of Liberals and Radicals. Thousands were unable to gain admittance....The Irish Land Purchase bill was issued yesterday. It is divided into five parts and covers twenty-six pages, has also fifty-three clauses and four schedules....At a meeting of Liberals and Conservatives in the Belfast Chamber of Commerce resolutions were passed condemning measures proposed by Gladstone for the future government of Ireland.... The fate of Mr. Nourse, Treasurer of the Oregon Railway and Navigation Company, is still a mystery....The corner-stone of the new building for the College of Physicians and Surgeons, the gift of Mr. W. H. Vanderbilt, will be laid to-morrow....A large fire took place yesterday on Broadway, N. Y. Loss over half a million dollars. ... More mail bags have been washed ashore belonging to the lost steamship "Oregon." ....Four little girls living in Lindenville, Ashtabula County, Ohio, were bitten by bulldogs and terribly mangled....The capstone of the pedestal of the Bartholdi Statue was laid yesterday by General Stone on Bedloe's Island. The unveiling of the statue will take place September 3d, 1886. ....The Grand Jury rendered indictments for conspiracy against seven men who bribed the Aldermen of 1884 to grant the Broadway Railroad franchise

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Our Contributors.

A Modern Sir Galahad.

BY MARY R. BALDWIN.

CHAPTER IV.

"One morn of autumn lords it o'er the rest."

THE sensuous season of early autumn had been passed and the month of October, which holds the deeper meanings, had come, when Laurence Bowles on one of its perfect days entered the long elm-shaded way of the principal street of the town that was to witness his mistakes, his successes, and to pass judgment upon him day by day, week by week, on until the last hour of service to his church. It was a day when a philosopher might have said that nature, with its mature purposes, seemed to be surveying its resources, whilst complacently reviewing past achievements. The minister thought it a perfect day, and its repose was singularly in harmony with the human side of the picture, for, as far as the activities of life were concerned, the people seemed to have rested long ago from them.

He reached the house which was to be his home for months; was shown the large room over the parlor which awaited him with a hospitality of freshness and home-likeness due to certain feminine touches here and there which fought against the stiffness of the general furnishings. The practical, unbeautiful woman who showed him the room, he felt could not have been responsible for the air of refinement which these touches lent it. He looked around after the woman had gone out and a feeling of thankfulness took possession of him that his study—the place where he might commune with high thought and might even entertain angels—was not unworthy of the purpose to which it was to be consecrated. As he looked closely at the fancy articles, he noticed that use and beauty held equal rights, and that, unlike much of the ornamental work of women, conventionality in design and frippery in the make-up were not noticeable. He remembered that the Widow Marshall, into whose home he had come, had a daughter, a slight pale girl, who, he recollected, seemed of a different race than her mother. To her he gave the credit of beautifying his room.

He was kept busy until evening putting away his clothing and placing his books upon the long shelves that had been made for him by a thoughtful member of the church. When the supper-bell rang he looked around and smiled with satisfaction upon his home, and then giving a glance at the dressing-table mirror went down. He was introduced to "Anise" as "my child," and as the young lady spoke in gentle tones he thought the voice a very sweet one. During the supper-hour he had a chance to notice the delicacy of the features, and as the young girl lifted her eyes to his he recognized an expression of appeal which, seen in the eyes of any woman, never fails to attract the attention of any knightly-souled man. When he went back to his room he lighted his lamp and opened a book; but he could not read; his thoughts were busy with the wonder that the plain uninteresting woman should own such a lovely, delicate blossom. Then he thought of a remark of one of the church to him during a previous preaching visit—a remark that implied that Squire Marshall had been a power in Danton and that his death had meant a great loss to the town. The young lady is like her father, he decided, and he was right. But the young minister had no time for dreaming. The next day was to witness his ordination and installation; and authorities in the church felt it to be not only their duty, but privilege, to have a little season of conference and prayer with the pastor-elect. It had been the custom since the church was founded thus to greet a new pastorate and there seemed to be no reason why the last one should not be so honored.

The burden of the remarks and of the prayers was complete consecration. "Keep thy servant from a false oath, O Lord!" was the cry of one of the faithful deacons. "Hold him even now from taking upon him the oath if he fails to comprehend the act of self-consecration!"

Laurence Bowles, bowed by his side, felt that his own prayer to the same effect had been answered by a true assurance of perfect consecration, and his soul shrank with horror at the thought that such a prayer should seem necessary for one who had stood even once in a sacred place to proclaim the Gospel riches. In later years, when his soul had "built for itself more stately mansions," looking back upon his limitations he grew faint at the thought of the consecration of his undeveloped self to God's service. It was a holy hour for him; he heeded not the quaint, gruff speech of exhortation, and received its spirit for his own need. When the church lights left the pastor's study they said to each other, "A young man of a proper spirit, though a trifle worldly in his make up." "A little too good-looking for a minister I'm thinking," remarked the deacon whose good looks were not of that order of beauty that proves fatal to spiritual modesty. "I'm a leetle afeard of a minister who is called so perfect by the weemen folks as he is," remarked a layman whose authority in church matters was due chiefly to the fact that his ancestors had been leading men in church matters.

"Why, don't you remember that Saul was a tall 'goodly' man and that he was called the 'beauty' of Israel? The Lord called him to be king and I rather think thought that his beauty would be a help," replied another.

"Yes, Brother Smith, I know," answered the sceptical church conservator, "I know, and I know too that he had a sort of madness in his nature that brought him into trouble; you must remember that; not that I meant to even hint a thing of this sort about the new minister. It's all well enough if the weemen will keep level-headed. Adam must have been a pretty fair sample of a good-looking man, and you know what happened to him on account of Eve's losing her head."

Whilst this conversation was being carried on by the departing brethren, Laurence Bowles was upon his knees before his God, pleading that the Searcher of hearts would try his motives and would refine him even by fire, for the service to which he had consecrated himself; and this God before whom the heart stands open had already kindled the fires which were to transmute that which was precious in His sight.

The morning which heralded the eventful day for Danton's Church came. The minister rose early, dressed himself with care, and went out. He followed the road that led away from the town, then took the path that ran to the woods; he followed it until he reached the heart of the forest; he was absorbed beyond the reach of the influence of the wonderful beauty about him—color and song and breath of forest-verdure were as nothing compared to the working of the forces within his soul. He threw himself at last upon the mossy ground. He clasped his hands and lifted his eyes towards the heavens; his earthly vision was intercepted by the festooning vines; wild clematis and bitter sweet displayed feathery beauty and brightness in harmony. Sir Galahad knew nothing but the burden of his prayer. There came no sound from his voice to mingle with the soft sigh of the autumn leaves as they fell in glowing showers about his uncovered head; the tears rained from his eyes, blinded to nature's charms. He knelt while the sun mounted higher and glinted through the forest. "I will not let thee go until thou bless me," his soul insisted. Suddenly, as if a hand had been laid upon his head in benediction, a promise came to him, *Behold, I am with thee.* Then as if the outer and inner world were in especial harmony, a strong breeze shook the tree above him of its crown, and the voice of a bird sent forth upon the willing air a strain that seemed almost an inspiration. The kneeling minister who had received heaven's benediction opened his eyes and his ears to find it emphasized about him. He rose and faced the aspect of the forest. It seemed almost like a new world of beauty; he glanced down at the spot where he had kneeled; the moss still bore the impression of his knees; he knelt again, this time to examine the velvety turf; he noted each little pink cup set among the gray lichens He looked up and noted the hanging vines in their graceful loveliness. For the first time in his memory he was giving himself over to the beautiful in nature without trying to reason the relationship of such worship to his calling. The minister for a few moments was lost in the man; it gave him an indefinable sense of freedom. His old self at last asserted itself, and he opened his spiritual eyes upon these new experiences to feel something like a shock, and a certain sense of guilt took possession of him, yet he could not account for this sudden inward expansion; it was as if a summer breeze had blown freely through avenues hitherto shut up from air. With bared head he went out of the forest in a sense a larger-souled man than when he went in.

At his boarding place breakfast had been waiting an hour and the methodical housekeeper's patience was nearly exhausted.

"I declare, Anise," she remarked in no very amiable tone, "the coffee is entirely spoiled, and the meat will be dried and the muffins are nearly sour, and this was my first breakfast, and on ordination morning, too! I have repented of taking him to board. I might have known that anybody with the kind of look that he has in his eyes wouldn't be up to time in taking his meals. Your poor father always tried me in such ways; when he got into a book, or went off to the woods for a walk, he never knew there was any need of eating."

Anise' face flushed with the pain she felt at her mother's words with reference to her dear father, whose life she had worshipped and whose memory was very sacred to her. She was silent for a few minutes, while her mother could not help wondering if her husband, who seemed to care so little for the material comforts of home, found heaven more congenial in all respects than he found earth. Poor woman! It was a cause for mental discomfort with her that, according to certain spiritual authorities, the home talents which she had so carefully cultivated could be of no possible use in the world to which her husband had gone, and that he probably never would miss her ministrations.

At last Anise remarked: "I think Mr. Bowles has gone to the woods; I saw him take the road that leads to them. He must have found everything there so beautiful that he could not leave them. Father used to be so charmed with the woods in autumn. Do you remember, mother?"

"Yes, I remember, and I remember, too, that he used to come back from them looking kind of unearthly. I'm always put out by such a look. I can't tell why. I believe it kind of frightens me," replied Mrs. Marshall.

Anise was placing a vase of dahlias upon the sitting room table when the minister entered. She looked up as his "good-morning" greeted her, and saw the lifted expression upon his face, a look that was not of the world. The thought thrilled her, that the home-life was again to be glorified by the signs of that spiritual communion which had made her father's life so different from that of other people whom she had known. She wondered if her mother would notice the "unearthly" look upon the minister's face, as she had noticed it in days that were past upon her husband's face.

Yes; she knew by her mother's awed manner that she had perceived it. The breakfast was passed almost in silence, for each was busy with thought. Anise was glad when it was over, and when she had taken her share of the morning's duties, which was a light one, for the competent housekeeper had made a rule years before that "to have things well done she must do them herself," and then there was a secret dislike to having Anise about with her abstracted manner when thorough work was to be done; for like many another absorbed housekeeper she could not believe that housework could have justice done it where even one faculty was held apart from its service.

"You make me kind of nervous," was the only excuse she would give her daughter for preferring to exempt her from household duties.

So Anise, according to her own sweet will, had read and sung and communed with nature, living upon the memories of the days when her father had helped her, in his delightful way, to see nature and to learn of the minds of great men through their written words.

"She's her father's child," had always been her mother's explanation of her ways and of her appearance, and she surely was her father's child in a deeper sense than this practical mother could possibly understand. As the young girl went to her room to dress for the ordination services, she found her thoughts dwelling more than usual upon her father. The minister's eyes reminded her so much of the dear eyes that could no longer look love upon her. Then with a pang she whispered, "My father might have made as much of himself as the minister has if he could only have had the chance." She brought to mind what she had heard of the dear father's sacrifice when he was a young man. After his father's death he had given up his college course, upon which he had just entered, in order to take care of his mother, who clung to him as a child might in her sorrow and weakness. She could not forget his words, so many times repeated, "My dear Anise, I shall expect you to be all that your father missed." This had been long her purpose and her inclination. She delighted to read the books he had read with her, to think of the things he had thought of. She longed to grow like him. It had been very hard for her, without the help of anyone, to try and keep to her ideal; but now the help that she needed for her onward course seemed to be promised in the coming of the new minister, who seemed to fulfill her father's ideal, and therefore her own. She felt that this fulfilled ideal was given her from God as a pattern. She would accept it and sacredly use it for her inspiration.

When the church bell sounded she went down to the sitting-room to find her mother waiting for her appearance. The morning service was one for the

examination of the minister upon doctrines, as they were recognized in all their bearings upon the past and the present by the denomination to which his church belonged. It was a dry service to the average church goer, and Mrs. Marshall found her concession to custom a greater sacrifice than she had anticipated, for the thought of the chickens that lay stuffed and trussed ready for the oven, would insist upon a place in her mind in spite of her efforts to admit only thoughts in keeping with the tone of the meeting. To Anise the interest of the meeting centered in the minister. His dignified yet unassuming bearing, his earnest words with regard to his views of the Gospel revelation, the sound of his rich voice, as he joined in singing, "I love thy kingdom, Lord,"—all this impressed her with the belief that not only Danton Church was to be blessed beyond measure, but their own home-life was to be lifted.

The chickens lost nothing in waiting for the oven, and when, two hours after the close of the morning session, the minister came, bringing with him two ministerial brethren, the fowls came upon the table, juicy and steaming with the odorous stuffing which Mrs. Marshall seemed to hold a patent right for making, as others had tried the same receipt time and again, and could never make it "come out quite right," as they acknowledged not without a little disgust of tone and a suspicion down deep in their minds that the famous cook had somehow managed to hold its essential secret from them. But the dinner, so far as Sir Galahad was concerned, would have passed without an acknowledgment of its perfection. It was well that the two other divines who had accepted of her hospitality were in the body, and doing justice to the savory meal by partaking freely of it, offered also their praise to the satisfaction of the hostess. Sir Galahad himself echoed their "very nice indeed!" but as Mrs. Marshall declared afterward to Anise, "It might have been a crust for all he seemed to care about it, with that unearthly look of his."

The church was crowded in the afternoon, and there were not hitching posts enough around the edifice to accommodate the horses of the parishioners, to say nothing of those of the townspeople generally, who having no particular interest, had come because it was an event to settle a new minister. (This was before short pastorates had become common in Danton.) Not that there was a necessity for hitching the majority of horses that brought their owners and their families to the church from the outer districts of the town, for they had learned patience through experience and would no more have been tempted to disturb the quiet of a Danton Sunday by indulging in a fractious or frisky spirit than would their masters. Small boys and flies might tickle and tease, yet the poor animals were always found at the spot were they were left; thankful of course, when the sermon was over, for were not their masters sometimes thankful when the long Sunday service was over and their Sabbath day duties honorably discharged, that supper and rest awaited them a few miles beyond?

But the ordination services were of unusual interest; nobody nodded, and from the first hymn to the last words of benediction, as one lady declared, "you could have heard a pin drop." All eyes were upon the young minister as an aged divine from a neighboring city laid his hands upon the head of the kneeling candidate and uttered a consecrating prayer. The most devout forgot to bow the head; their gaze was fastened upon the pulpit as if it were a holy mount where a transfiguration scene was about to be enacted. Laurence Bowles in those moments was in spirit upon the mount communing with his God, and his people with worshipful hearts were, many of them, fashioning an idol whose image was in the likeness of their pastor.

(To be continued.)

"Prohibition Again"

EDITORS CHRISTIAN INTELLIGENCER: You had the kindness to publish an article of mine under the above caption in your columns of March 3d, to which the Rev. George Le Fevre has replied in your issue of March 31st. I have also received by mail from some friend a printed slip cut from *The Voice*, a prohibition journal, as follows:

A PARTY OF ONE IDEA.

JUDGE H. P. ALLEN *in* THE CHRISTIAN INTELLIGENCER, *March 3d, on The Prohibition Party:*

"I regret that any real friends of temperance could have been so far beguiled as to join in such a lamentable display of ignorance and credulity ....in believing, or even harboring the thought, that in such a nation or State as ours (where so many different and momentous subjects, embracing all interests, domestic and foreign, must combine to form a good, wise and stable government), any political party of *one idea* only could possibly be successful, and, in a one horse chaise, ride into supreme power."

William H. Seward in his celebrated Rochester speech in 1858, *on The Republican Party:*

"The secret of its [the Republican Party's] assured success lies in the very characteristic which, in the mouth of scoffers, constitutes its great and lasting imbecility and reproach. It lies in the fact that it is a party of *one idea;* but that idea is a noble one, an idea that fills and expands all generous souls."

I have no doubt the sender really thought the second extract was a logical and forcible answer to the first one quoted; but let us place the two ideas represented side by side, and the wide difference between them will be apparent to every reflecting mind, not warped and twisted by some "one idea."

The distinguished statesman, William H. Seward, in advocating the principles of his party, was in the above extract alluding to the one grand, expansive and comprehensive idea of *political freedom.* This was the very corner-stone of a Republican and Democratic form of government, and was embedded in the "Declaration of Independence" itself, which declared that "all men are created free and equal, and endowed with certain inalienable rights, among which are life, liberty and the pursuit of happiness."

The idea itself, therefore, was *a strictly political principle*, and was properly associated with, and under the then existing circumstances, was very prominent among all the political questions affecting the very life and stability of our government. And it took rank as such, when, at the next general election in 1860, Senator Seward's party, without reference to what men ate or drank, or what clothes they wore, was swept as by a whirlwind into supreme power.

Now, on the other hand, what constitutes the "one idea" of this political prohibition party? Why, simply this—stop making, vending and drinking whiskey and other intoxicating liquors. Its boundary line on every side is solely "*Prohibition,*" and if, when interrogated, a man says "*shibboleth,*" he is accepted, whatever his opinions may be on any or all other subjects affecting the State or National Government. But if he says "*sibboleth,*" he is an alien, and however otherwise upright, honorable, respected and capable, he cannot be supported by this exclusive third party, even though, by "voting in the air," they help to elect the very worst rum candidates in the field. And this, they seem to think, is very like to what U. S. Senator William H. Seward advocated "in his celebrated Rochester speech in 1858."

The Rev. Mr. Le Fevre says in his reply that I charge "the third party with 'ignorance' and 'credulity,' in believing that a 'party with one idea only can or possibly could be successful;'" and, as a reply to the charge, he points "to such men as Joseph Cook, Talmage, Cuyler, Deems, Neal Dow, and many others equally intelligent who are third party men."

The four persons first named are eminent "ministers of the Gospel," widely known, and highly honored and successful in their "sacred calling." But they know vastly more of "Theology" than of "Politics;" and it is a great honor to them that they do. A man may be a distinguished astronomer, and yet a blacksmith may justly laugh at his ignorance and credulity if he undertakes to make a horseshoe, as he would surely make a blundering botch of it. But this would be no reflection whatever upon his intelligence or high standing as an astronomer.

As to the Rev. Mr. Le Fevre's other witness to refute what he calls my charge, there is no doubt that Mr. Neal Dow is an earnest, indefatigable and well-meaning man, and has spent a long life in trying to accomplish what he thought was right. But whose memory runs back to the time when some cranky idea did not act upon him "like a bee in his bonnet," in respect to political action?

My critic could not have been a close observer, if he did not notice that in my article I most directly and pointedly referred to the action of the political Prohibition party, in the national election in 1884 and the State of New York election in 1885, and giving the votes that party received in this State and in this city of New York. And, if getting only 24,999 out of 1,171,263 votes in this State in 1884, and only three per cent out of 1,000,000 votes in this State, and only 1,215 votes in this great city in 1884, did not prove "a lamentable display of ignorance and credulity," they proved what would be still more to that party's discredit—duplicity.

The Rev. Mr. Le Fevre says, "With us prohibition is a *sine qua non.* That is just what makes it purely and simply a political party of "one idea," and all that he says of their platform having "as many ideas as any other party," are mere bubbles blown in the air, and leave the "*sine qua non*" in full possession of their entire platform.

Again, he says, "The Republican party came into power on a single issue, viz.: the abolition of slavery." And further on he says, "For the Republican party once organized itself as a purely political party, and at the same time went into the pulpit and into the prayer-meetings, and sought thus to advance their party interests by praying God to help them abolish slavery."

How utterly and astonishingly mistaken my reverend friend is! Who that remembers the political events of those years does not know that the Republican party was maligned and vilified by the then third *party* of "*one idea*" for not making "Abolition" a plank in its platform, in almost the same identical terms now used by the present third party of "one idea" for not adopting "Prohibition" as one of its issues with its great antagonist—the Democratic party.

When the Republican party was organized the slave power was endeavoring to force slavery into free territory. It was a political question, and was hotly contested. There were tens of thousands of "Free Soilers," (a branch of the great party then in power,) who were opposed to the *extension* of slavery, but who from long antagonism could not readily join the old Whig party, and so it came to pass that they and the great body of the Whig party merged together and formed the Republican party; not, however, for "the abolition of slavery," but to limit it to where it then existed, and to save our free territory to free States. The great battle ground was "Kansas." The Abolition party then, as a third party, occupied the same ground that the Prohibition party does now, and freedom, without its help, barely won after a doubtful and terrible contest, and Kansas came in as a free State.

It was not until after many States of the Union had seceded; Fort Sumter had been fired upon; many bloody battles had been fought; lives and money had been poured out like water, and the very life of our Republic swayed in the balance and was in deadly peril, that the Republican party and the government then under its control, with the approval of tens of thousands of their political opponents, made the first move for "the abolition of slavery;" and then President Lincoln, as a *dernier ressort*, issued his famous Proclamation, by which slavery was abolished. But this was not done as a party, but expressly as a war measure. It may, therefore, be readily seen that there is no more similarity between the Republican party and the Prohibition party, than there is between a mountain and a mole-hill.

Now, as to "high license," my reverend friend says: "Its moral effect on the community is worse than free whiskey." What blind ultraism this is! It is virtually saying that to build strong and high barriers to keep a great and terrible river in its channel, and narrow and limit it as much as possible, is worse than to let it have free course and overflow its banks and make a sea of desolation as wide as its unobstructed highest level can reach. Such logic can never make anything more than a skeleton of a "third party."

The prohibition of the manufacture, sale and use of all intoxicating liquors is impracticable. From the time that "Noah" and "Lot" got shamefully drunk and disgraced themselves down through all the ages, intoxicating liquors have been made and drank, and it needs not "a prophet nor the son of a prophet" to predict that they will continue to be made and used until all sin is prohibited and the glorious millennial morning is ushered in. The fountains which supply this awful death stream have their rise in the great and deep mountains of sin which cover the whole earth. And their mouths cannot be effectually plugged by all the political stopples which any political organization can invent or apply. But much can be done to limit the stream of intemperance and greatly lessen the evils, ruin and death which flow from it.

First. Seek not to cleanse and purify one out of a great number of moral evils by dragging it through the mire of politics.

Second. Get aid, by moral suasion, from all parties and people to build the strongest and highest barriers possible to restrict and limit the stream. Remember the vast dykes along the Mississippi river, and what wide seas of ruin they have prevented, and take lessons of practical wisdom from them.

Third. Unite in pressing legislation to stop the sale of drugged and adulterated liquors of all kinds, similar to that in regard to "bob-veal," diseased meats, spoiled fish and fruits, and the adulteration of all kinds of food. This would eliminate a thousand per cent of the most deleterious elements which constitute the greater part especially of the common and cheap liquors, and make them so fearfully effective in producing woe and death throughout the land.

Fourth. It seems to me that "high license," with stringent provisions, connected with or following the last mentioned legislation, faithfully carried out, would raise the most effective barriers against the liquor traffic that human laws can devise.

And Lastly. Let common sense teach the utter folly of supposing that either of the two great political parties of the nation or of the State of New York will disband or fall into the ranks of such a political skeleton as the Prohibition party.

H. P. ALLEN.

NEW YORK, April, 1886.

The Reading Room.

Our Book-Shelves.

....“American Diplomacy.” By Eugene Schuyler, Ph.D., LL.D. Few politicians in the United States are as thoroughly acquainted with the history, the needs, and the grave defects of our diplomatic system as the scholarly author of this book. He has studied his subject not only as an outsider, but for seventeen years he honored his country while discharging duties as Consul, Secretary of Legation, and Minister Resident. The contents of the volume comprise lectures delivered before two universities, with an enlargement on the fishery question and commercial treaties.

The whole consular system, and our general representation in foreign countries, are questions about which the greatest misapprehension exists. Mr. Schuyler presents the debates which have arisen and gives his own views fully and frankly. He shows the application of diplomacy in various conflicts of opinion which have divided us from other nations, and how war has again and again been averted. The different treaties affecting our commerce are considered, and their importance urged upon the reader. Certain lines of reform in reference to salaries and duties are indicated, and we rejoice to know that our present Congress seems disposed to advance in the direction indicated by the author.

The publishers have presented this work in excellent style, with the best of paper and print. We commend the volume not only to students of political economy, but to all interested in the standing of our country among the nations. Those who travel in Europe sometimes display an amount of ignorance in reference to the duties of Consuls and Ministers which is simply disgusting. A careful study of the subjects contained in this work would help our representatives abroad, whether official or in private station. (Charles Scribner's Sons.)

....“Manual Training,” by Charles H. Ham, is a complete exposition of the *rationale*, the history, and the practical workings of an important move ment in modern education, of which the author has been a chief mover. His treatise includes a strong argument for the value of “tool practice” for both mental and moral development. One need not go as far as he in this theory, in order to be made very thoughtful, and to realize afresh how partial and one-sided our ideas of education have been. Perhaps the best argument for the adoption of “manual training” is the results already achieved. A full account of the proportions and quality of the educational work now doing in this direction, both in Europe and in this country, is given with many illus trations. This part of the book goes quite minutely into the processes and improvements in every form of working in wood and metals, and gives an amount of information which it would be difficult to find so compactly presented elsewhere. We commend the book not only as one which is worth consulting, but which demands earnest consideration. It has an important bearing upon the social and industrial questions, which are preparing to sift our civilization like wheat.

We must not neglect to add, that it is one of the best-indexed volumes we have ever seen, their being thirty-nine finely printed pages of index to 363 of text, in large, clear type. This index, moreover, is so fully expressed as to constitute quite a cyclopædia of information in itself. (Harper & Brothers.)

.....In numbers 8–10 of Mr. Ruskin's “Præterita,” we are told of some more of the early influences which moulded and developed his character and genius. He speaks of three cities as his art “tutresses,” viz.: Rouen, Geneva and Pisa. He distinctly speaks of Carlyle as “my master,” and dilates upon the influence of Byron in the matter of “truthfulness” in statement and description, and of “reverent love of beauty.” Chapter VIII. is almost taken up with his analysis of and tribute to Byron, and quite out-Ruskins even Ruskin in its dogmatism and one-sidedness. In point of fact, he seems to us at times a great bundle —shall we say, porcupine?—of prejudices. Chapter IX. is a record of a Swiss journey in 1835, taken for his health. Chapter X. gives us a very amusing account of his first love affair, and leaves him just as he has entered Christ Church College, Oxford. (Wiley & Sons.)

....“The Mormon Problem.” By Rev. C. P. Lyford. Mr. Lyford was for four years a missionary in Utah, and records what he learned from actual contact with Mormonism. He quotes also freely from the sermons, speeches and publications of the Mormon leaders. He writes temperately, avoiding abuse, but writes boldly, plainly and with vigor. His chief purpose is to show that Mormonism is treason to the government of the United States, that it claims to be of Divine origin, superior to other existing governments and under no obligation to obey any laws but those adopted by its own hierarchy. The ferocity and defilement of the system is also exposed. Four original stories of Mormon life and an account of the Mountain Meadows Massacre are added in an appendix, as illustrative of and confirming the positions taken in the preceding chapters. The book ought to be read by all patriotic, righteous and virtue-loving citizens. (Phillips & Hunt.)

Our Library Table.

Periodicals, Serials and Notes.

....The readers of *Harper's Magazine* for May will be specially attracted by “Portraits of our Saviour,” in which the subject is treated with taste and thoroughness, and the twenty illustrations constitute a choice gallery of sacred art. The “types” of the Christ-face extend back to that of the “Abgarus” picture, dating probably from the fourth century. “Sap Bewitched” is a fanciful and delicate sketch for the spring-time, by Gibson. “The London Season” is also a timely article, but gives some of the deeper shadows as well as gayer lights of London life. “With the Blue-coats on the Border” is one of R. F. Zogbaum's graphic sketches. Instalments of six serials are given, and we congratulate *Harper* on the conclusion of “East Angels,” and hope it “won't do so any more.” A year and a half is really too long for any one story, and that not a very exciting one, to have the floor. Mr. Curtis, in his Easy Chair, gives some pleasant reminiscences of Columbia College, and of Mr. Gough as a lecturer. Mr. Howells, in his “Study,” points out the tremendous moral significance of Stevenson's ingenious story, “Dr. Jekyll and Mr. Hyde.” He, of course, takes the usual occasion to advocate his realistic theory of novel-writing, and his pessimistic view of poetry.

....The *Sidereal Messenger* for the month is largely occupied with papers on meteors, which are occupying the minds of many thoughtful observers. Mr. S. J. Corrigan contributes equations for settling the Relation Between Meteoric Orbits and Radiants, Mr. W. F. Denning discourses on The Cometary Meteor Showers, Mr. O. C. Wendell adds a table of Orbits of Meteors and briefly discusses it, and T. W. Backhouse reviews the Proposed Maps for Tracing Meteor Paths. Prof. David P. Todd advances a plan for The Prediction of Fine Seeing. Prof. Asaph Hall gives his experience in securing good Images of the Stars and concludes that observatories will be located at the best places for seeing, with less regard to social advantages than at present. The number contains also the usual variety of interesting short paragraphs on current celestial events.

....The *Atlantic* for May opens with one of John Fiske's admirable historical articles, treating of the early confederation of the United States. Sarah Orne Jewett tells a pathetic New England story in “Marsh Rosemary,” and William H. Bishop begins “The Golden Justice,” with its scenes laid in Chicago, the city thinly veiled under the name of Keewaydin. The two serials, “The Princess Casamassima” and “In the Clouds,” hold the reader's interest without advancing the development of the final catastrophes to any marked extent. There are other excellent articles and full reviews of recent publications. In the “Contributors' Club” we notice a theory that the settlement of the Huguenots in England introduced the misuse of the “h,” which is most pronounced in the counties where the French emigrants settled.

....The *Expositor* for April opens with a paper by Prof. Godet on Paul's Gospel to the Romans, after which Canon Driver has an instructive comparison of Two Hebrew New Testaments. Canon Westcott continues his Lessons from the Epistle to the Hebrews, and Dr. Maclaren his admirable exposition of Colossians. Sir J. W. Dawson treats of Recent Discussions of Genesis, chap. 1, in a very conservative way. The *Brevia* are interesting.

...The *Presbyterian Review* for April compensates for its late appearance by the excellence of its contents. Dr. Herrick Johnson writes of the Silence of Scripture a Proof of its Divine Origin. The topic is old, but it is handled with freshness, force and a rather florid rhetoric. Sensible exegetes do not hold that Job's “He hangeth the earth upon nothing” refers to the Copernican astronomy, or that the circularities of Ecclesiastes 1: 6, 7 imply acquaintance with modern meteorology. An accidental coincidence of ancient poetry with recent science is no basis for logical argument. Dr. Morris's article on the Unities of Mediation does not seem to make any substantial addition to current theology. The Salvation Army, by Dr. Donald Fraser, furnishes a very clear, fair and just view of this remarkable development of our day, giving full credit to what is praiseworthy and at the same time emphasizing the serious deficiencies and dangers of the enterprise. The article on the Reorganization of Christian Giving, by Dr. Yeomans, aims to show the need and wisdom of resting appeals for money upon Christian, not humanitarian principles. It is weighty and just, and yet not popular enough in style to affect most readers. Prof. Francis Brown contributes a very valuable monograph on the Hittites, giving in a condensed yet lucid form what is known respecting this people, the Sphynx of ancient history, and referring to all the sources of information on the subject. It is a pity to see so fine a scholar referring to the early books of Scripture not as other people do, but as the Hexateuch, A, B, C, R, D—which is either an affectation or worse. The next article, the Critics of the Revised Version, is by Prof. W. Henry Green. It canvasses the points made by a variety of writers, British and American, but especially those of Prof. Briggs in the slashing article published in July last. It is characterized by the learning, insight and judicial poise for which the Professor is famed, and is destitute of even an approach to asperity or ill temper. To us it seems a very satisfying defence of the Revision. But it is not so to Dr. Briggs, who, in a subsequent department of the Review, uses his privilege as managing editor to reply to criticisms made on him as a contributor—which certainly gives him an advantage over all other contributors. It is right to say that he apologizes for the tone of his July article. He however maintains the correctness of all his criticisms (save two). Persons interested in the matter will of course read what he has to say. We mention only two things. One is that he says that Dr. Green charges upon him “by conjecture” a certain opinion concerning Canticles. Yet this opinion is fairly deducible from the language used by Dr. Briggs in his article (VI., 520) which Dr. Green quotes and comments upon. Of course if Dr. Briggs denies any such opinion, that settles the point now, but it does not affect the fairness of inferences legitimately drawn from his former utterances. The other in his objection to Dr. Green's reference to the alleged “discovery of the Poems of the Creation and the Fall.” But in his July article Dr. Briggs said of the first chapter of Genesis, it “is poetry, as we have arranged it,” which of course means that the Revisers were in error in not knowing this, and arranging the lines accordingly. The department of Notes contains a very strong paper on the Mormon Question by the late Dr. Eels, and Dr. Blaikie's views of the Relations of the Three Presbyterian Churches of Scotland, written in an admirable spirit and with much clearness. The Reviews of Recent Literature are as usual numerous and carefully executed. We specify only two. One by Prof. Croskery, of Derry, on the last work of the late Principal Tullock, is exceedingly rich and instructive. It is kindly and charitable, yet faithful to the truth. The other, by Prof. Calderwood, of Edinburg, on Progressive Orthodoxy is lamentably deficient in insight and boldness. It speaks of a book as “healthy,” which yet it admits to be far astray on important points. This is no way to deal with deadly error, and one naturally expects better things from the *Presbyterian Review*. If it gives an uncertain sound upon vital points now at issue before the Christian public, then it had better cease to exist.

BOOKS RECEIVED.

Funk & Wagnalls: The Marriage Ring. A Series of Discourses in Brooklyn Tabernacle. By T. De Witt Talmage. 12mo, pp. 192. Cloth, $1.

Cassell & Co.: Rubainah: A Story of Afghan Life. By Evan Stanton. 16mo, pp. 272. $1; also,

Sent Back by the Angels; and Other Ballads of Home and Homely Life. By Frederick Langbridge, M.A. 12mo, pp. 126.

Dodd, Mead & Co: The Midnight Cry. A Novel. By Jane Marsh Parker. 12mo, pp. 238. $1.

Presbyterian Board of Publication: Mabel's Summer in the Himalayas. By Mrs. Helen H. Holcomb. Illustrated. 16mo, pp. 192. 85 cents; also,

Griffen Alley Folk; or, Pearls from the Slums. By Ernest Gilmore. Illustrated. 16mo, pp. 256. $1.

White, Stokes & Allen: Bugle-Echoes: A Collection of Poems of the Civil War, Northern and Southern. Edited by Francis F. Browne. 12mo, pp. 336. $2.

S. C. Griggs & Co.: Kant's Ethics. A Critical Exposition. By Pres. Noah Porter. 16mo, pp. 249. $1.25.

American Tract Society: The Tall Chestnuts of Vandyke. By the author of “Ruthie's Venture,” etc. Illustrated. 16mo, pp. 395. $1.50.

UNBOUND BOOKS AND PAMPHLETS.

The Marriage Ring. A Series of Sermons on the Duties of the Husband and Wife, and on the Domestic Circle By Rev. T. De Witt Talmage. 12mo, pp. 204. 25 cents. J. S. Ogilvie & Co.

Aunt Rachel. A Rustic Sentimental Comedy. By D. Christie Murray. (No. 70, Harper's Handy Series.) 16mo, pp. 196. 25 cents; also,

Goethe's Faust. Translated from the German by John Auster, LL.D. With an Introduction by the Rev. Hugh Reginald Haweis, M.A. (No. 71, Same Series.) 16mo, pp. 196. 25 cents; also;

War and Peace. A Historical Novel. By Count Léon Tolstoi. Translated into French by a Russian Lady, and from the French by Clara Bell. Revised and Corrected in the United States. The Invasion, 1807–1812. (No. 521, Harper's Franklin Square Library.) 4to, pp. 79. 25 cents.

The Life and Adventures of Baron Trenck. Translated by Thomas Holcroft. Vol. II. (Cassell's National Library.) 32mo, pp. 191. 10 cents.

The New Church: Its Ministry, Laity and Ordinances. With an Appendix on Intoxicants and our New Church Periodicals. By John Ellis, M.D. 12mo, pp. 124.

Why Do Christians Die? By Rev. J. A. De Baun, D.D.

War and Peace. A Historical Novel. By Count Léon Tolstoi. Translated into French by a Russian Lady, and from the French by Clara Bell. The Invasion, 1807–1812. Two volumes. 50 cents per vol. William S. Gottsberger.

Beyond the Vail. By Alice Williams Brotherton. 12mo, pp. 14. 20 cents. Charles H. Kerr & Co., Chicago.

Minutes of the National Woman's Christian Temperance Union at the Twelfth Annual Meeting in Philadelphia, Pa., Oct. 30th to Nov. 3d, 1885. 8vo, pp. 144 Appendix, pp. 210 and 26. 16 East 14th street, New York.

Report of Agricultural Colleges and Experimental Farm Stations, with Suggestions Relating to Experimental Agriculture in Canada. By Professor William Saunders. 8vo, pp. 80. Department of Agriculture, Ottawa, Canada.

PERIODICALS.

April.—The Lutheran Church Review, The Atlantic Monthly.

May.—Wide Awake, St. Nicholas, Our Little Ones and The Nursery, The Popular Science Monthly, American Agriculturist, The Domestic Monthly.

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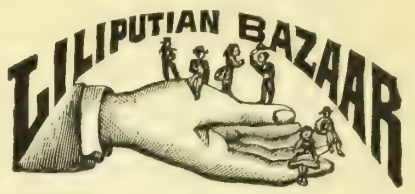

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Insures against Marine and Inland Navigation Risks.
And will issue Policies making Loss payable in England.

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of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 2
Capital paid in cash	1,000,000 00
Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

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INSURANCE COMPANY
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OFFICE, No. 119 BROADWAY.

Sixty-fifth Semi-Annual Statement, Showing the Condition of the Company on the first day of January, 1886.

CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	3,011,637 00
Reserve for Unpaid Losses and Claims	378,483 98
Net Surplus	1,227,995 10
Cash Assets	$7,618,116 08

SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,550 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,850 00
Interest due on 1st January, 1886	97,056 12
Premiums uncollected and in hands of Agents	358,290 30
Real Estate	1,272,683 77
Total	$7,618,116 08

CHAS. J. MARTIN, President.
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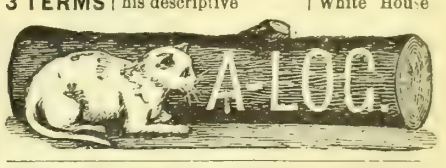
3 TERMS	BRADBURY Piano	White House
3 TERMS	F. G. SMITH, Maker, Brooklyn, N. Y., will send to any address,	White House
3 TERMS	his descriptive	White House



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The Home.

AUNT MARJORIE'S CORNER

Spring.

SPRING dressmaking, spring gardening, spring house-cleaning, spring planning for the summer,—how busy the days are just now with the duties, cares and pleasures of the spring. Let none of us be too busy to hear the voice Divine that cries to us in sweet appeal, "Rise up, my love, my fair one, and come away! For lo! the winter is past, the rain is over and gone. The flowers appear on the earth. The time of the singing of birds has come, and the voice of the turtle is heard in our land!" Too seldom in our day does the meditative type of piety flourish. Too few of us are ever ready or willing, in the multiplication of engagements, to come "away" from everything, not merely at morning or evening, but often, into the presence-chamber of the Most High, into the secret place of prayer and praise.

A Significant Sight.

TO those who turned aside from the crowding cares of the season to sit in heavenly places with the great Presbyterian sisterhood who gathered in Dr. Cuyler's church for the Sixteenth Annual Meeting of the Woman's Board of Foreign Missions, on April 14th, there can have been no more significant sight than the presence and address of the high caste Brahmin lady, the Pundita Raniabai of Madras, India. Many of you have read of her wonderful attainments, are aware that she has studied Sanskrit, the sacred language of the Hindoos, and is a professor of that language and literature in England. She crossed the Atlantic to be present at the graduation, a few weeks ago, of her young relative, Anandibi Joshee, who has studied medicine at the Woman's Medical College of Pennsylvania, and who returns to her people a fully equipped physician.

The Pundita is a beautiful and dignified woman of graceful and dainty appearance, and, standing beside our ladies in their Western costume, she had distinctly the advantage in the individuality and beauty of her flowing white robes, so spotless, so sheer, so charming. The fabric of her gown, whatever it was, lent itself obligingly to the service required of it, and one loop or scarf of the soft material was disposed veil-fashion over her dark hair, forming a tasteful substitute for a bonnet. As with modest self-possession she faced the immense congregation, comprising women of all ages, from silver-haired grandmothers to girls scarcely in their teens, and in fluent English, touched with a foreign accent and idiom, but perfectly intelligible, told the story of woman's life in India, no Christian heart could help a throb of praise. What hath God wrought! Memory went back to Harriet Newell, Sarah Boardman, and Ann Hasseltine Judson, brave women who crossed the sea to tell the heathen of the Divine Redeemer, and as their heroism and self-sacrifice was reverently recalled, it seemed as though at last the harvest was being gathered in. Here stood a lady of social position and thorough education, with the courage of her convictions, owning in the hearing of a great multitude the Saviour who died for her. It seemed as if there were enough encouragement in this *fact*, this sweet womanly witness from the distant East, to answer all the objections which unbelievers in foreign missions could possibly raise. AUNT MARJORIE.

Prejudice.

DO we realize how entirely we are at the mercy of our prejudices, in many instances forming on very insufficient bases opinions for or against a person or a line of action, and then refusing to consider the other side. There is almost always another side, with arguments more or less cogent, but prejudice so narrows the view that we can see nothing except what we have determined to look at. S. D.

Our Debt.

DEAR AUNT MARJORIE: The statements which from time to time we read in the INTELLIGENCERS and *Sowers*, concerning the finances of our treasury, impress me with the idea that we have allowed ourselves to form an unfortunate habit, namely, in speaking of it as *the* debt, and not *our debt*, when the latter expression is simply the truth. General Synod, through our representative delegates, passed that resolution urging the raising of the $100,000, consequently the debt is *ours*, unmistakably. *Ours*, each member of our beloved denomination; but we have grown accustomed to think of it in an indefinite, mystical way, and not as an individual responsibility. In the family, when debts are incurred we would consider ourselves disgraced if we evaded the honest payment of the same. This is *our* debt, and a measure of obligation already assumed that must be loyally discharged. If each one of us would adopt the Psalmist's language and put it into effect, "I will pay my vows unto the Lord," the balance on our treasurer's books would be more than met.

In one household of my acquaintance there is annually taken a collection for our debt, albeit everyone of the family is a member of the Church Missionary Society. The tenths are given to the Lord, for they belong to Him, but this other contribution is a free-will offering.

The "Lord loveth a cheerful giver," but it is not so much a matter of out-and-out giving when the question that ought to come to each and every one of our hearts forcibly and with importunity, "How much owest *thou?*" M. G. R.

Practical Hints Upon Dressmaking.

THE home dressmaker is frequently called upon to make over old clothes, in fact that is her special province, and with care much can be done with little. At this season of the year the looking over partly worn clothes, with a view of renovating them so that they will have a semblance of their former freshness, is an anxious period to the busy mother who is forced by the state of her purse to turn to account every available piece of material. It is surprising how much can be accomplished if the ways and means are understood. Garments which have long laid in oblivion in some old chest or store closet, under the manipulation of skilful fingers can be made to assume a freshness and fashionable appearance that at a first glance would not be considered possible. The first thing to be done to a garment that is to be made over, is to rip it to pieces, and carefully select all the best parts for use, remove all threads and brush it thoroughly. If the material is woollen, but little worn, and not much if any soiled, a good brushing and pressing are all that will be needed. Pin the pieces upon an ironing table, and brush thoroughly, first across the goods, then lengthwise. Wring a cloth out of water and put it over the goods, ironing until it is dry; treat all the material alike. When one piece must be moistened and pressed all should be similarly treated to make their appearance uniform. If the goods are much soiled, a thorough brushing is also the first step in the cleaning process. Some materials and shades will stand washing. Bran water is good for this purpose and can be prepared by putting the bran in a bag, and boiling in clear water for one hour. After this it should be strained and the goods washed through it without any soap, then rinsed through clear water, and hung up to partly dry without wringing, as such creases cannot be pressed out. A suds made of white castile soap and tepid water is well adapted for delicate shades, no soap being used upon the goods, and carefully rinsing after the washing. To wash black materials nothing is better than soap bark; four ounces of the bark (to be purchased at a druggist's) should be soaked in a pail of water over night. Strain the next morning, and use the same as for ordinary washing, omitting soap; it restores the color and makes the goods look almost equal to new; it is also well to have some of this kept on hand in a bottle, as it is very useful in removing spots that so frequently gather upon different garments. If it is not desirable to wash the fabric after brushing, it is first necessary to remove all grease spots. This can be done by carefully rubbing the spots with turpentine upon a woollen cloth. Pipe clay is also a good cleaner; moisten the clay with water to the consistency of thick cream, spread it over the spot, and let it dry. After it has been on several hours, scrape it off with the blunt edge of a knife, and dust off all the fine powder with a soft brush; this can be applied to the most delicate fabric. To remove paint spots, apply turpentine until the paint is softened; then sponge repeatedly with alcohol. Oil, wax and resinous substances can be removed in the same manner. An excellent cleaning fluid to sponge off goods after the grease spots have been removed, is composed of two ounces of white castile soap, cut in small bits and dissolved in one quart of warm water; after the soap is entirely dissolved, add four ounces of ammonia, four ounces of alcohol, two ounces of ether, one ounce of glycerine, three quarts of soft water. Mix and bottle. The fluid should be kept in bottles with glass or rubber stoppers. Put the goods to be cleaned down upon an ironing table over a rubber blanket; apply the fluid with a sponge, using enough to wet the stuff thoroughly, and drawing the sponge over it always in one direction. As each piece becomes nearly dry, press it with a hot iron, laying a piece of muslin over the goods and being careful that there are no seams or creases in the ironing blanket or cloth, or a shiny streak in the goods will be the result. The rubber blanket must, of course, be removed before pressing. If the stuff to be pressed is light colored, the cloth must be white, but if dark colored or black, a black cloth must be used, as the white leaves a liberal supply of lint, which is difficult to brush off. Black silk can be made to look almost as good as new by sponging on the right side with weak tea or coffee, and pressing on the right side, with a thick flannel between the silk and the iron. When the silk is very much wrinkled, sponge on the wrong side with weak gum arabic water, and when nearly dry iron between two woollen cloths. The creases can be taken out of velvet and the pile raised by drawing it across a hot iron over which a wet cloth has been spread. If there are pin marks over which the pile refuses to rise, brush it up with a stiff brush and steam it, repeating the operation several times. Narrow velvet ribbon can be ironed by dampening the back and drawing it across the flat face of an iron set upright on a table. When the nap is worn off of cloth it can sometimes be restored thus: soak the goods in cold water for an hour, then with a pin or needle gently pick up the nap; after the nap is raised, brush it the right way with a soft brush.

This excellent article is selected from that old favorite, "Godey's Lady's Book," an honored visitor still in many households. The query is pertinent, why does not some practical woman, who needs to earn her livelihood, establish herself in every neighborhood as a renovator of ladies' clothing? She would have no difficulty, if tasteful and painstaking, in establishing a business at once remunerative and agreeable. Many women of means have partially worn gowns and wraps which they would prefer to new ones for another season if they were tastefully made over, the money thus saved going to purchase other luxuries,—books, pictures, or drapery, or perhaps being spent in charity. A thoughtful woman never likes to give away a dress which is out of repair; she likes it to be whole and in order if bestowed on a protégée. Mothers of several girls, with hems to be let out, drapery to re-arrange, seams to change, a half dozen little wardrobes to alter at once, would be relieved if they might have at hand an efficient, capable person, who could give them the benefit of skill and experience in making over old materials.

"Ye Gave Me to Eat."

THE deepest gratitude is due to those Christian men and women who form themselves into a society, and, through the generosity of the public, come to the aid of the innocent and destitute.

A conspicuous and pleasing instance of such noble generosity is the Glasgow Poor Children's Dinner-Table. It is under the superintendence of a society, which is composed of seventeen gentlemen, and a number of ladies of good position and name. This work of benevolence had, like many other undertakings of the same kind, a small and unpromising beginning; but in the course of time it has developed into a large charitable institution, and is the means of accomplishing incalculable good among the waifs of the city. It is more than sixteen years ago since these dinner-tables were commenced. At present there are twelve, and they are open every day, excepting Saturday and Sunday, during the winter months. They are spread over the worst and most necessitous parts of the city, and thus meet the wants of as large a number of poor and destitute children as possible. They are meant for all young people, from three to twelve years of age, who are in destitute circumstances. The dinner, which consists of soup and bread, or rice and milk, is prepared in one place only, and is carried off in vans to the different halls in which the children assemble. Each dinner-table is under the superintendence of two or more ladies, according to the number of children likely to be present. Long before the dinner-hour arrives, large numbers of ill-clad, starved, and miserable-looking younsters assemble around the doors of the various halls, all scrambling with eagerness to rush in at the appointed time. Many of them, however, especially in times of severe distress, when the number of needy ones is large, cannot find admittance, and have therefore to go without their dinner for the day. It is sad to observe the doleful expression that marks the countenances of those who are thus disappointed of their long-wished for meal, es-

pecially as those who are in that unfortunate position are generally the youngest, who are rudely set aside by their elders. But there is no help for it, however regretful the fact may be. Here the race is to the swift and the battle to the strong.

Stimulated with a desire to see these dinners, I made a visit to several of them, in company with one of the principal office-bearers of the society. It was a cold winter day—such a day as induces one to keep within doors, where the blazing fire diffuses its genial warmth and creates a kind of household summer. The sleet was driving with merciless fury, blinding the eyes of the hasty passengers, and compelling them to wrap their coats closely round them. The eaves of the houses were dripping at such a rate that they seemed to be alive with the spattering rain; business men were standing at their shop doors with despairing looks, eager to welcome reluctant customers; horses were dragging their vehicles wearily along, and casting a wistful glance at every opening, if happily they might find some shelter from the pitiless storm. It was such a day as made one think piteously of the poor, whose "unfed sides and loop'd and window'd raggedness" are unable to "defend them from seasons such as these." We arrived at the first dining-hall at the time when the children were entering it. Some had come from school, some from their homes, others had come from loitering on the streets, as their wet clothes and shivering frames but too plainly indicated. With the greatest despatch and order they took their places on long rows of seats, placed in different directions of the hall. No time was lost in supplying with the homely but welcome meal, and as little time was lost in its consumption. The two women who distributed the soup and bread among this hungry family went about their work with the greatest heartiness, speaking a kindly word to all, and especially to the younger portion of the company. The children, who numbered, perhaps, between two and three hundred, had all a starved-looking appearance, while on many of their faces you could detect the incipient lines of sorrow, showing the dark and painful history of their lives. Going to a decent looking girl, who was feeding an infant on her knee, and who, although apparently hungry herself, was mindful only of the want of the little one, I asked her name. "Mary ——, sir," she at once replied. "And are your father and mother alive?" I inquired. She looked at me with the tears glistening in her eyes, and said, with a half tremulous voice, "My mother's dead, and my father's in the 'firmary with a broken leg." "And how do you live?" I asked. "I sometimes sell papers and go messages when Johnny keeps in" (meaning the child); "but he sometimes will not keep in." "Poor girl!" I ejaculated, "how hard is thy lot. Thy mother dead, thy father in the infirmary, and thou thyself compelled to eke out a miserable livelihood by such precarious means, and with the consent of thy capricious little brother, as hungry as thyself!" There were others to whom I spoke in the different halls which I visited, and they all told a tale of poverty and distress. It is not to be expected, however, that all these children will state the whole truth in reference to their homes, especially if their parents are addicted to drinking habits, or otherwise lead dissolute lives. But whatever may be the truth regarding their parents, they are themselves true objects of charity and compassion. And in this light they are regarded by the Poor Children's Dinner-Table Society, and by the community in general.—*The Quiver.*

CHILDREN'S PORTFOLIO.

Maud's Easter Offering.

BY EMMA J. GRAY.

IT was the Thursday evening before Easter. The darkness was gathering fast, and not yet had brightness come with the evening lamp, because Maud, at once the petted child and autocrat of the Sinclair home, had begged to wait for this until she could see the first star. Her big brother, Henry, was at home for the holidays, and this made her reign with all the more authority, as is sometimes the way with little sisters. This brother was a Rutgers' student, and within the last year had determined to devote his life to the work of the ministry. At this home coming he seemed particularly tender and thoughtful.

At the hour of which we write Maud was seated in his lap, the favorite place for both brother and sister, and they were watching the coming of the star together. While waiting they talked of the star that had many years ago marked the birthplace of the One whose resurrection was so soon to be celebrated. With each new year the birth, death and resurrection of Jesus seem to be remembered with increased emphasis in every Christian home.

But already the star had come for which Maud waited. Lamps were then lighted, and as the evenings were yet cool, a blazing log lay on the hearth—thus making the room very attractive. The merry voices of the entire family made happiness complete. During the evening Henry, whose love for music made song easy, sang:

"There is a green hill far away
Without a city wall,
Where the dear Lord was crucified
Who died to save us all."

Every one was thrilled as this beautiful composition of Gounod was given, telling the lesson better than anything else might have done of the pain indescribable which gave us the gladness of the Easter festival.

Poor little Maud was heart-broken, and implored her brother to sing an Easter anthem. In this request the entire family joined. So ever do we like to hear notes of joy.

After this the hours passed rapidly, until it was indeed Easter morning. Then Maud could have been seen walking to church, her little hand holding close to that of her big brother. Her delight was inexpressible as she saw the azalias, hyacinths, roses and lilies. When the sweet voiced choir sang "Christ the Lord is risen to day," she knew she had never before felt so happy.

Very eloquent was the good pastor that morning. His words seemed so earnest, his manner so magnetic. And as he closed he tenderly talked of the Easter offering which he hoped all had given or would give before the day should close—the best offering which any one could make. All felt how true and powerful were his words, and none were more impressed than little Maud, quietly listening in her pew.

The service had closed. The music of the Easter morning had ceased, and yet Maud waited.

"I want to tell my pastor about my Easter offering," were the words she spoke to her brother, and he too, waited. After what seemed a long time the good man, with thoughtful face, came down the aisle. He was wondering whether he had chosen the right words for the people whom he loved. Seeing Maud and Henry he advanced to meet them.

"I waited to tell you," Maud said, "about my offering." Then reverently she added, "I have given myself to-day to Jesus."

Can anyone measure the joy that came with these unexpected words? No longer did the pastor doubt whether he had spoken rightly that morning. As for the brother and little Maud, to them the fulness of Easter had come.

Trades Carried on by Birds, Beasts and Insects.

"PLEASE to tell me something to amuse me, uncle, will you, for I am so tired?"

"But if you are so tired, Henry, what likelihood is there of your listening to me with attention?"

"O, I will not lose a word. I should never be tired of hearing you talk."

"Well, if I am to talk to amuse you, it must be about something entertaining. Suppose I tell you of the trades which are carried on by the lower creatures?"

"Trades! Why, how can they carry on any trade? Do you mean to say that beasts and birds and such like carry on trade?"

"You shall hear. The otter and the heron are fishermen, though they neither make use of a line or of a net. It is not very often that we catch sight of the otter, for he carries on his trade for the most part under water; but the heron is frequently seen, standing with his long thin legs in the shallow part of the river, suddenly plunging his lengthy bill below the surface and bringing up a fish. You cannot deny that the heron and the otter are fishermen."

"No, that I cannot; but never should I have thought of it, if you had not told me."

"Ants are day-laborers, and very industrious too in their calling; they always seem in earnest at their work. Catch them asleep in the daytime if you can. They set us an example of industry.

"'Ants freely work without disguise:
Their ways consider, and be wise.'"

"Go on, uncle; I am not half so tired as I was."

"You seem all attention certainly, Henry. The swallow is a fly catcher, and the number that he catches in a day would quite astonish you. Often have you seen him skimming along the surface of the brook and the pond?"

"Yes, that I have; and swallows are as busy as ants, I think."

"The beaver is a wood-cutter, a builder and a mason, and is a good workman in all these trades. He cuts down small trees with his teeth, and after he has built his house, he plasters it skilfully with his tail."

"Well done, beaver! He seems to outdo the rest."

"The wasp is a paper-maker, and he makes his paper out of materials that no other paper-maker would use. If ever you should examine a wasp's nest, you will find it all made of paper."

"How many curious things there are in the world that I never thought of."

"Singing birds are musicians, and no other musicians can equal them in harmony. Hardly can we decide which has the advantage—the lark, the blackbird, the throstle, or the nightingale.

"'On feathery wing they freely rove,
And wake with harmony the grove.'"

"I am afraid that you are coming to the end."

"O, never fear. The fire fly and the glow-worm are lamp-lighters. Fire-flies are not seen in this country, but abroad they light up the air, just as the glow-worms do the grassy and flowery banks in country places here."

"Yes, I have seen them. I shall not forget the lamp-lighters."

"The bee is a professor of geometry, for he constructs his cells so scientifically, that the least possible amount of material is formed into the largest spaces with the least waste of room. Not all the mathematicians of Cambridge could improve the construction of his cells."

"The bee is much more clever than I thought he was."

"The caterpillar is a silk-spinner, and far before all other silk-spinners in creation. For the richest dresses that we see, we are indebted to the silk-worm. With what wonderful properties has it pleased our heavenly Father to endow the lower creatures."

"I shall be made wiser to day, uncle, than I have ever been before."

"The mole is an engineer, and forms a tunnel quite as well as if he had been instructed by an engineer. The nautilus is a navigator, hoisting and taking in his sails as he floats along the water, and casting anchor at his pleasure."

"I should never have believed that anyone could have made these things out so clearly."

"Let me finish them by observing that the jackal is a hunter, the hawk an expert bird-catcher, the leech an excellent surgeon, and the monkey the best rope dancer in the world."

"Well done, uncle, you have amused me indeed. I could listen an hour longer without being tired."

"Whether you remember what I have told you or not about God's goodness to His lower creatures, you will do well not to forget His greater goodness to mankind, in His gift of reason, His gift of His holy Word, and His gift of the Saviour, by whom alone a sinner can be saved. And now, as you are learning all you can as a scholar, let me advise you to set up at once the trade or calling of a school-master, by teaching with humility and kindness those around you who may happen to know less than yourself. We all should be carrying on the calling of a schoolmaster, teaching others by precept and example,

"'Without a rod or angry word,
To love and glorify the Lord.'"

—*Child's Companion.*

Little Heads Together.

ENIGMA.

A proverb of Solomon composed of 27 letters.
27, 3, 14, 7, 16, 12, an insect.
19, 9, 24. 22, crooked.
20, 18, 1, 5, a pronoun.
23, 6, 17, 10, 11, a fluid.
4, 25, 2, 26. firm.
8, 21, 13, 15, 26, 10, 24, to loiter. L. P. C.

CHARADE.

My first in many a field doth grow—
Most easy 'tis to guess;
Without it we should come to woe,
To trouble and distress.
My second in a farmer's barn
You very oft may find;
And when I say 'tis made of yarn,
It may come to your mind.
My whole is but my second, too,
And used to carry in
My good and wholesome first, so you
To guess may now begin. S H J.

SQUARE WORD.

1. Bends. 2. Existing in thought. 3. Physical force. 4. A boy's name. 5. Useful in winter. V

Answers to Puzzles of April 7th.

Double Acrostic.—
J ehoiad A
E glo N
R am A
Evangelis T
M anoa H
I dd O
A rara T
H ezekia H

Enigma.—One swallow does not make a summer.

Diamond.—
B
A R E
B R E A D
E A R
D

Correct answers from Rappie Bowne, Emily C. Field, Lewis D. and Jennie Labagh.

Original puzzles for this department are solicited. Address COUSIN LOIS, office of THE CHRISTIAN INTELLIGENCER.

Our Church.

(Continued from page five.)

....The Pastors' Association met at Synod's Rooms, April 26, 1886. Dr. R. Terry read a paper on The Resurrection, dwelling upon the nature of the resurrected body. A discussion followed, opened by Drs. Taylor and Chambers. Later, Dr. Taylor announced the sad news of the paralytic stroke which had befallen the Rev. Dr. Van Cleef, of Jersey City, and the Association engaged in prayer in behalf of their afflicted brother, led by the Rev. Dr. Chambers. The officers were instructed to prepare and send to Mr. Van Cleef a letter of sympathy. Next Monday Dr. Chambers will read an exegesis of 1 Cor. 15: 29, on Baptism for the Dead.

....Fourth Church, New Brunswick.—This young enterprise dedicated their new house of worship last Sabbath afternoon. The venerable pastor, Dr. Wm. H. Campbell, read the dedicatory service, and Drs. W. V. V. Mabon, M. H. Hutton, John Woodbridge and Rev. James Le Fevre made addresses. There was a congregation of six hundred people present at the services, which were very impressive. The church was organized about eighteen months ago with 14 members. Since then it has grown steadily, and funds sufficient to build a neat edifice have been raised. The building now completed and dedicated, is of Gothic architecture, and is situated on Suydam street. It is constructed of rough, red brick, trimmed with white. It has a tower 14 feet square, with a spire and gilded ornamentations, reaching 70 feet into the air. The pews, furniture, communion table and pulpit are of solid white oak. The church has a seating capacity for 425 persons, and by slightly altering the situation of the pews 700 people can be accommodated.

....Want of space prevents us from giving this week more than these appointments from the following:

Classis of Albany.—The delegates to the Particular Synod are as follows: *Primarii*, Revs. Joseph P. Davis, Clarence M. Perlee, Jacob F. Neef; Elders Daniel P. Winne, J. V. S. Shafer, Wm. Mansert. *Secundi*, Revs. A. M. Arcularius, J. A. H. Cornell, Wm. E Faulker; Elders Isaac Beach, Horace S. Bell, George W. Clark.

Classis of Geneva.—The following delegates to the Particular Synod were chosen: *Primarii*, Revs. Matt. Kolyn, C. P Murray, D. J. De Bey; Elders Peter A. Brokaw, G. J. Donnanold, J. Van Der Berg. *Secundi*, Revs. G. W. Baas, F. W. Ruhl, W. H. Nasholds; Elders M. D. Die, E. J. Schoonmaker, B. B. Dumont.

South Classis of Long Island.—The following were appointed delegates to Particular Synod: *Primarii*, Revs. A. DeW. Mason, W. H. Ford, John S. Gardner, John M. Van Buren, D.D.; Elders A J Newton, John L. Ryder, Joseph Pool, Frank E. Williams. *Secundi*, Revs. Jacob West, D.D, C. L. Wells, D.D., John M. Ferris, D.D., A. P. Stockwell; Elders James Swain, John B. Ditmas, George Kissam, C. D. Stryker.

Classis of Montgomery.—The following were appointed delegates to Particular Synod: *Primarii*, Revs. Daniel Lord, M.D., F. S. Hames, James Demarest, Jr., D.D., J. R Kyle; Elders P. S. Wiers, C. Winne, Thomas Cunningham, Isaac D. Hoover. *Secundi*, Revs. A. D. Minor, T. A. Beekman, S. O. Lansing, F. V. Van Vranken; Elders Oliver Suits, John Kilts, Jos. Spraker, Abm. Van Horne.

Classis of Philadelphia.—Delegates to Particular Synod: *Primarii*, Revs. E. Hill, C. T. C. Suckow, E. Birdsall, J. E. Crane; Elders J. E. Porter, Danl. Bohl, G. W. Craven, Garret Voorhees. *Secundi*, Revs. N. I. M. Bogert, C. W. Pitcher, W. B. Voorhees; Elders D. S. Jones, L. S. Blackwell, Jos. B. Anderson, Wm. A. Weart.

Classis of Schoharie.—The following persons were appointed to the Particular Synod of Albany: *Primarii*, Revs. J. H. Van Doren, D. K. Van Doren, E. Miller, J. G. Smart; Elders Wesley Posson, P. S. Danforth, James Hays, Bradley Smith. *Secundi*, Revs. Wm. H. Carr, Philip Phelps, Jr., John G. Fagg, J. S. Lott; Elders S. K. Campbell, John Hager, Jared Van Wagnen, Wm. Hayes.

Rutgers College.

We acknowledge with thanks the receipt of a copy of the General Catalogue of Rutgers College with the compliments of the President and Trustees of the Institution. This catalogue has been prepared by the direction of the Trustees, by Mr. Irving S. Upson, the Librarian of the College. It contains 132 pages. The paper and print are all that could be desired. Mr. Upson has performed a vast amount of work and carried on a most extensive correspondence in the preparation of this catalogue, and he may well be pleased with the result. It contains a full list of all who have ever been Trustees of Queens College, and of Rutgers afterward, for the name, it will be remembered, was changed in 1826; also of all the Secretaries and Presidents of the Board of Trustees, sketches of all the Presidents from the beginning, and the names of all Vice-Presidents, Librarians, and of the Professors from the beginning.

This catalogue is mainly occupied with the names of the graduates, arranged in the order of the classes, in which the present residence of every living alumnus is given, and the residences at the time of decease of those who have died, also the occupation and so much of the record of each one as could be inserted consistently with the scope and design of the work. The difficulty of obtaining full and accurate information in all cases in preparing a work like this, only those who have been engaged in it can appreciate.

We call attention to the following

Compiler's Notice:

"After diligent efforts to secure full information respecting every name in this catalogue, the compiler finds his knowledge in many cases still imperfect. He most earnestly calls upon every one interested to aid in completing the record and in correcting any errors, by sending specific notice of the same at an early day to the Librarian of the College, so that the next issue of the Catalogue may be as accurate as possible."

Financial.

Tuesday, April 27th.

The imports of merchandise at this port last week were valued at $8,020,190, and the exports at $5,793,089 The export of specie amounted to $2,236,482 The Bureau of Statistics reports for the whole country exports of merchandise for March $53,690,308, and imports $60,037,627; export of specie and bullion $12,265,350 and import $2,600,713 For the nine months ending March 31st, exports of merchandise $515,492,350, and imports $470,981,670; export of specie $46,120,598, and import $35,170,963. Of the specie exported during the nine months $25,658,715 was gold. The export of last week was chiefly to France, which is buying gold. Sterling exchange yesterday sold for $4 86 3-4 for 60 day bills and $4.88 3-4 for demand.

The Associated Banks last week increased loans $975,100, lost in specie $1,939,800, gained in legal tenders $151,700, lost in deposits $1,556,000, and reduced the surplus of reserve by $1,399,100, making it $13,323,550. The average rate for loans was 2 1-2 to 3 per cent. Money was in good supply yesterday at 1 1-2 to 2 1-2 per cent. Time loans and commercial paper average 5 per cent. The U. S Treasury gained last week $2 512,571 in legal tenders and $629,822 in gold.

Stock Market still unsettled by strikes and railroad differences. Securities generally firmly held, under belief that prices must improve.

Grain quotations here yesterday: Wheat, 91 1-2; corn, 45 1-2; oats, 40 3-4, but No. 1 white sold at 45 cents. Provisions quiet and weak. Cotton closed, May 9.20-21, June 9.33-34, July 9.44-45. Hay and straw in full supply and prices a little lower. Best timothy 85 to 90 cents, and No. 1 rye straw 90 to 95.

News of the Week.

(Continued from page five.)

Several fights took place between the police and the strikers of the sugar workers in Williamsburgh yesterday and a number were injured.

Saturday, 24.—An attempt was made by an explosion to destroy the church of San Luis in Madrid....The Greek question still unsettled. It is reported that France will join the other Powers in the issue of an ultimatum insisting on Greece's abandoning her warlike preparations, but will refuse to join them in any naval demonstration intended to coerce Greece....A body was exhumed from an old burying ground in Philadelphia a few days ago in a perfect state of preservation and completely petrified. The corpse had turned slightly yellow and was as hard as marble and weighed about 1,000 pounds. It was buried thirty-eight years ago....The Pan-Electric investigation still going on....Lake Shore strike ended and the men return to work....The Nickel Plate shops in Cleveland, O., closed yesterday on account of the switchmen's strike in Chicago....An insane mother at Harmony, New Jersey, killed her four children with an axe and then took rat poison; it is impossible for her to recover....About 3,000 men are on a strike in the sugar factories in Brooklyn, Eastern District; most of the factories are to be closed....The Pennsylvania Railroad Company has been sued by Janeway to recover damages amounting to nearly a quarter of a million of dollars resulting from the burning some time ago of the Janeway wallpaper factory at New Brunswick, N. J. The fire was caused by the collision of an oil train on the bridge over the Raritan river....The new bridge over the Harlem river will be eighty feet wide with boulevard driveway and sidewalks for pedestrians. It is to be finished in two years from June 1st.

Monday, 26.—A fight is reported between Orange and Catholic societies in Glasgow. ....Greece is expected to disarm....The peasants of Galicia fear a massacre....Eight thousand members of the Civil Service in Ireland have appointed a committee to watch the progress of the Home Rule bill and to try to secure an improvement of the provision in the bill which relates to themselves....Archbishop Croke delivered an eulogy on Mr. Gladstone at Thurles, Ireland, declaring that the Premier was Ireland's greatest friend....A contest is expected between the Knights of Labor and the Amalgamated Association of Iron and Steel Workers in Pittsburg....Cars running on the Third avenue line in this city under petty annoyances ...Ferdinand Ward has been sending letters to friends outside Sing Sing prison, but was betrayed by a supposed accomplice by the name of Morgan, who was serving a term for grand larceny. The letters were handed to Morgan through the ventilator, but Ward says he "did not know" he was doing wrong....A tornado visited Killeen near Galveston, Texas, destroying property. Hail stones fell as large as hens' eggs ...Ex President Arthur's condition is improved a little, but his physicians say there is little hope for his recovery. ...The little boy and girl who were badly bitten by a dog some weeks ago at Red Bank, N. J., showed signs of hydrophobia yesterday....The Mississippi river is rising very fast and lacks eleven inches and a half of the highwater mark of 1882.

Tuesday, 27.—The strikes continue on the Third avenue road of this city, in the sugar refineries of Brooklyn, and on the Missouri Pacific. Spikes were drawn from a rail on the Missouri Pacific, a train wrecked, and two lives lost. It is claimed that the road is doing more business than a year ago. Workingfolk uneasy all over the country....Roosevelt's organ factory in this city burned out yesterday....Breaks in levees along the Mississippi reported. Water up to mark of 1882....Geronimo's Apaches committing outrages in Mexico ... Mrs. Wendell Phillips died yesterday.... Ex-President Arthur said to have had a relapse....The reply of Greece, to demand of Powers to disarm, not satisfactory.... Division in Liberal party on Home Rule becoming more serious. John Bright hesitating. ..Another Austrian town, Lisko, three fourths burned up ...Tennyson's son, Hon. Lionel Tennyson, died on voyage from London to Calcutta.

One of the greatest annoyances to mothers in the care of children, is to find it necessary to sew buttons here and there on their undergarments, at most inconvenient times. The pleasure of advoiding this trouble, is caused by using The Good Sense Corset Waist. These waists, suitable for persons of all ages, are perfection, as regards make, beauty, health and comfort. The buttons are fastened with tape and cannot be pulled off. Messrs. Ferris Bros., the manufacturers of these goods, make a full line of Good Sense Corsets. The immense demand for their goods proves conclusively that for elegance of finish, shape and comfort, Ferris Bros. goods are unequaled. Sensible mothers buy their Comfortable Nursing Corset, which combines all the improvements that can be put in to make it popular. All the leading stores keep their goods.

Indigestion, Dyspepsia, nervous prostration, and all forms of general debility relieved by taking *Mensman's Peptonized Beef Tonic*, the only preparation of beef containing its *entire nutritious properties*. It is not a mere stimulant like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, over work, or acute disease; particularly when resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York.
Sold by druggists.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by David W. Lewis & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

New York, April 24, 1886.

Butter.—Receipts for the week, 28,122 pks.; exports none.

Warm weather, increased receipts and a demoralized market with a decline of 5a8c. per lb. all through the list, were the features of the market. This early make spring stock will not carry, and holders are compelled to take bids as offered and clear the arrivals. Grass is reported splendid, and the local make in New England and New Jersey lessens all the near-by demand materially. There were sales of finest N. Y. State creamery make at 23a24c. Selections of finest Delaware dairies at same price and lines of Chenango, Cattaraugus and Cortland at 20a21c.; Northern Welsh sold at 19a20c., and some clearing sales were made at the close at 17a18c. Western makes of all kinds are arriving more freely, and our market closes with considerable stock being carried over and prices weak and irregular. We quote:

New butter, fancy creamery	23	@25
do do dairy (selections)	21	@23
do good to fine	17	@20
do poor to common	10	@15

Cheese.—Receipts for the week, 12,280 boxes; exports about 12,000 boxes.

There are more cheese than wanted. Trade is light and prices lower. There were some arrivals of new cheese which sold at 10a10½c. for finest, while the bulance, which were more or less skimmed, sold at a range of 5a9c. We quote:

Choice full cream colored cheese	10	@10½
" " white "	10	@10½
Good early useful cheese	7	@ 9
Skimmed cheese	2	@ 6

Eggs.- Receipts for the week were 29,937 bbls.

There has been a tame market for Easter week, and fair marks of Western and Canadas have been kept at 13c. with some difficulty. Sales on 'Change to-day were 70 bbls. extra Western at 13c., 75 bbls. at 12½c., and 17 bbls. Western firsts at 12½c. We quote:

Near-by fresh laid, per doz.	—	@18
Southern and Western, per doz.	12	@13

Maple Sugar in large supply, light demand and lower prices. We quote:

Choice new sugar	7	@ 8
Dark sugar	6	@ 6½
Syrup, per gallon can	—	@75

Marriages.

Howell—Blackwell.—At Blackwell's Mills, N. J., April 14, 1886, by Rev. H. D. B. Mulford, assisted by Rev. A. McWilliam, Lewis A. Howell, of Chicago, Ill., and Anna Wilson Blackwell.

DEATHS.

CUSHMAN.—At Roseville, Newark, N. J., March 25, 1886, David Cushman in the 92d year of his age.

VAN DEUSEN.—At Kingston, N. Y., on April 25, Jacob B. Van Deusen, aged 70 years, after a short illness. He was the head of one the largest drug houses in the State, outside of New York city. It was established in 1850, and has a branch in Saugerties and another at Danbury, Conn. Mr. Van Deusen was born in Albany and was the son of Jacob L. Van Deusen, M.D. The cause of his death was an injury received by a lurch of the steamer while going down a stairway, on his return from Florida, where he had been spending the winter.

Publisher's Department.

Difficulty of breathing, a short, dry cough, a quick pulse, and pain in the left side are symptoms of approaching consumption. Relieve the chest and cure the cough with Hale's Honey of Horehound and Tar. This remedy is swift and certain, at any drug store at 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

In consequence of winter diet and lack of open air exercise, the whole physical mechanism becomes impaired. Ayer's Sarsaparilla is the proper remedy, in the spring of the year, to strengthen the appetite, invigorate the system, and expel all impurities from the blood.

Catarrh is a very prevalent and exceedingly disagreeable disease; liable, if neglected, to develop into serious consumption. Hood's Sarsaparilla, acting through the blood, reaches every part of the system, effecting a radical and permanent cure of catarrh. 100 doses $1.

No Opium in Piso's Cure for Consumption. Cures where other remedies fail. 25c.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

THE COUNCIL OF HOPE COLLEGE will meet in regular session in the library of the college, at Holland, Mich., April 28th, 1886, at 10.30 A. M.

The Board of Superintendents of the Western Theological Seminary will meet at the same time and place as above, to conduct the annual examinations. The closing exercises of the seminary will be held April 29th, at 7.30 P. M., in the Second Reformed church of Holland, when Rev. P. Lepeltak will deliver the annual address to the students.

P. MOERDYKE, S. C.

THE PARTICULAR SYNOD OF ALBANY will meet in regular session in the Reformed church at Herkimer, N. Y., on Tuesday, May 4th, 1886, at 3 o'clock P. M. Delegates proposing to attend will please notify C. L Avery, Chairman of Committee of Entertainment. In the absence of the preacher elected for special sermon, the Rev. Dr. Wortman will by special request preach; subject, "AGAPE—The Christian Love."

J. W. BEARDSLEE, Stated Clerk.

THE PARTICULAR SYNOD OF CHICAGO will meet in regular session in the First Reformed Church of Chicago, on Wednesday, May 5th, 1886, at 10.30 A. M. At 4 P. M. of that day Revs. J. S. Joralmon and J. F. Zwemer will deliver addresses on Domestic Missions, which will be followed by a free discussion of one hour. Rev. W. H. Phraner will preach the Synodical sermon on the evening of the first day. P. MOERDYKE, S. C.

THE PARTICULAR SYNOD OF NEW BRUNSWICK will meet in the Reformed Church of Lafayette, on Communipaw avenue, corner of Pine street, Jersey City, on Tuesday, May 4th, 1886, at 3 o'clock P. M. Rev. Thos. C. Easton, D.D., will preach the Synodical sermon on Tuesday evening On Wednesday evening Rev. E. G. Read, of Somerville, will give a discourse on "Prevalent Forms of Sabbath Desecration and the Best Means of Arresting the Evil." Delegates will please send notice of intention to attend to Rev. Wm. R. Duryee, the pastor of the church, saying whether they expect to *pass the night* in Jersey City. Local trains on the N. J. Central R. R. stop at Communipaw station, near the church. Trains on the Newark and N. Y. R. R. stop at Lafayette station. Horse cars from Jersey City Ferry pass two blocks from the church.

CHAS. H. POOL, Stated Clerk.

THE PARTICULAR SYNOD OF NEW YORK will meet in regular session on Tuesday, May 4th, 1886, at 3 o'clock P. M., in the Reformed Church of Newburgh, N. Y. The retiring President, the Rev. Herman C. Berg, of College Point, L. I., will preach the sermon on the evening of the first day; the communion of the Lord's Supper to be administered after the sermon.

The following are the papers to be read: "The Relation of Miracles to the Laws of Nature," by Rev. John H. Oerter, D.D., of New York; "The Inspiration of the Scriptures," by Rev. Charles W. Fritts, of Fishkill-on-Hudson; "Probation," by Rev. Stephen D. Noyes, of Kingston.

Trains leave New York for Newburgh as follows: West Shore R. R., from foot of Jay street, 11.05 A.M.; from foot of West 42d street 11.25 A. M.; Hudson River R. R., from Grand Central Depot, 11 o'clock A. M. These trains will bring brethren to Newburgh in time for dinner at 1.30 P. M. There are trains also down on both sides of the river reaching Newburgh at about the same hour.

Stated Clerks of Classes will please to give the P. O. addresses of the Elder delegates to General Synod, both *primarii* and *secundi*, in the official lists sent to Stated Clerk of Particular Synod.

DANIEL VAN PELT, S. C.

DELEGATES intending to be present at the session of the Particular Synod of New York will please send their names to John F. Van Nort, 48 Ann street, Newburgh, N. Y.

THE CLASSIS OF NEWARK made the following arrangements for the installation of Rev. T. C. Easton, D.D., as pastor of the First Reformed Church of Newark: Service on the evening of Thursday, April 29th; the Rev. Dr. E. P. Terhune to preach the sermon; the Rev. Dr. W. J. R. Taylor or Rev. A. V. V. Raymond to deliver the charge to the pastor, and the Rev. Dr. David Waters or Rev. Henry Vehslage to deliver the charge to the people.

HENRY VEHSLAGE, Stated Clerk.

THE CLASSIS OF NEW BRUNSWICK appointed the following supplies for the Church of Bound Brook: May 2d, Rev. D F. Williams; May 16th, Rev. T. S. Doolittle; May 30th, Rev. H. D. B. Mulford; June 6th. Rev. R. Willis; June 20th, Rev. E. T. Corwin; July 4th, Rev. J. Le Fevre; July 18th, Rev. M. H. Hutton; August 1st, Rev. A. McWilliam; August 15th, Rev. Jas. Cruikshanks; August 29th, Rev. Jacob Cooper; September 12th, Rev. A. G. Van Aken. These brethren will be notified by the church if their services are needed at the above dates.

E. T. CORWIN, S. C.

THE CLASSIS OF NEW YORK will meet in adjourned session on the fourth day of May, at 2 o'clock in the afternoon, in the lecture room of the church, 5th avenue and 29th street.

OLIVER H. WALSER, S. C.

THE CLASSIS OF ORANGE appointed for the installation of the Rev. Samuel Millett at Wurtsboro, on May 19th, at 3 P. M.: Rev. G. Talmage, D.D., to preside and read the form and charge the pastor, Rev. H. V. S. Myers to charge the people, Rev. W. S. Brown, *primarius*, to preach the sermon and Rev. E. O. Moffett, *secundus*. S. C.

THE CLASSIS OF PARAMUS appointed May 13th, at 8 P. M., for the installation of Rev. J. H. Whitehead as pastor of the North Church of Passaic; the Rev. J. Stillwell to preside and read the form, the Rev. A. R. Thompson, D.D., to preach the sermon, by request, the Rev. Dr. John Gaston to conduct the devotional exercises. STATED CLERK.

THE CLASSIS OF PHILADELPHIA selected May 11th, at 8 P. M., for the installation of Rev. W. H. Clark, D.D., as pastor of the Second Church of Philadelphia, and Rev. W. J. R. Taylor, D.D, to preach the sermon, Rev. W. B. Voorhees, *secundus;* Rev. Geo. H. Bishop, D.D, to charge the people, or Rev. J. Hart; Rev. S. Streng to charge the pastor, or Rev. C. Schenck. STATED CLERK.

THE CLASSIS OF WESTCHESTER made the following arrangements for the installation of the Rev. J. Joseph Rankin at Bronxville, on May 18th, 1886: The Rev. W. R. Duryee, D.D., to preach the sermon, Rev. J. G. Johnson, D.D., to charge the pastor, Rev. C. K. Clearwater to charge the people.

STATED CLERK.

THE address of the Rev. Wm. H. Clark, D.D., of Nyack, N. Y., will be No. 1517 North 10th street Philadelphia Pa., after April 1st.

CORRESPONDENTS will hereafter please address Rev. Wm. Moerdyk at Pella, Iowa.

CORRESPONDENTS will address Rev. T. C. Easton, D.D., at 15 Clinton avenue, Newark, N. J.

CORRESPONDENTS are requested to address the Rev. Abrm. R. Van Nest, D.D., at 208 Fifth avenue, New York.

Board of Education.

RECEIPTS FOR MARCH, 1886.

From Church of Greenport, L.I., $30.76; 2d Freehold, N.J., 42.80; 1st Newark, N.J., 34.15; 2d Pella, Iowa, 4.09; 4th Grand Rapids, Mich, 5; 3d Hackensack, N.J., 2; Newtown, L.I., 8; Syracuse, N.Y., 12.25; Collegiate Church, New York, add., 5; East Millstone, N.J., 11.22; Preakness, N.J., 3.81; German Ev. Church, Houston st., N.Y., 50; Melrose, N.Y., 5; S. S., 1st Hackensack, N.J., 15; Montgomery, N.Y., 15.84; 2d Raritan, Somerville, N.J., 31.93; Centerville, Mich., 6; West Farms, N.Y., 2.57; 34th st., N.Y., 30; 1st Bethlehem, N.Y., 19; 1st Poughkeepsie, N.Y., 24.15; Henry S. Young, Poughkeepsie, N.Y., 25; Catskill, N.Y., 15.20; Centerville, Athenia, N.J., 11.53; S. S., Flatlands, L.I., 20; Ramapo, N.J., 5.50; Metuchen, N.J., 9.02; 2d Pekin, Ill., 2; Middle Church, Brooklyn, L.I., 13.50; West Leyden, N.Y., 1.35; 2d Schenectady, N.Y., add., 4.25; Members of 1st Kingston, N.Y., 50; Prospect Hill, N.Y., 19.73; East Greenbush, N.Y., 22.02; 2d Jersey City, N.J., 11.70; Schoharie Mountain, N.Y., 2; 4th Church and S. S., Philadelphia, Pa., 10; Boonton, N.J., 1; High Bridge, N.Y., 14.09; Saugerties, N.Y., 26.43; Stuyvesant, N.Y., 3.61; Bedminster, N.J., 46; Madison ave., N.Y., 32.41; Fordham, N.Y., 8.20; 1st Bayonne, N.J., 32; Harlem, N.Y.. 25.83; Owasco, N.Y., 3.25; Hope Church, Holland, Mich., 5.25. Total, $779.44.

SPECIAL FUND.—Sunday donations for a student, $13; 1st Holland, Paterson, for Hope College, 5.02; Broadway Church, Paterson, for Northwestern Academy, 10.

FOR PAROCHIAL SCHOOLS.—West Newark, N.J., $9.

F. J. HOSFORD, Treasurer,
34 Vesey Street, N. Y.

AGENTS coin money with our Amateur Photo outfit, and collecting family pictures to enlarge. Special 30 day offer. Empire Copying Co., 381 Canal St., New York.

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BAKING
POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*
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JAMES PYLE'S
PEARLINE
The Great Invention,
For EASY WASHING,
IN HARD OR SOFT, HOT OR COLD WATER.
Without Harm to FABRIC or HANDS
and particularly adapted to *Warm Climates.*
No family, rich or poor, should be without it.
Sold by all Grocers, but *beware* of vile imitations. *PEARLINE* is manufactured only by
JAMES PYLE, NEW YORK.

SCROFULA

Humors,
Erysipelas,
Canker, and
Catarrh,
Can be cured by purifying the blood with

I do not believe that Ayer's Sarsaparilla has an equal as a remedy for Scrofulous Humors. It is pleasant to take, gives strength and vigor to the body, and produces a more permanent, lasting, result than any medicine I ever used.—E. Haines, No. Lindale, O.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, it will thoroughly eradicate this terrible disease.—W. F. Fowler, M. D., Greenville, Tenn.

For forty years I have suffered with Erysipelas. I have tried all sorts of remedies for my complaint, but found no relief until I commenced using Ayer's Sarsaparilla. After taking ten bottles of this medicine I am completely cured.—Mary C. Amesbury, Rockport, Me.

I have suffered, for years, from Catarrh, which was so severe that it destroyed my appetite and weakened my system. After trying other remedies, and getting no relief, I began to take Ayer's Sarsaparilla, and, in a few months, was cured.—Susan L. Cook, 909 Albany st., Boston Highlands, Mass.

Ayer's Sarsaparilla is superior to any blood purifier that I have ever tried. I have taken it for Scrofula, Canker, and Salt-Rheum, and received much benefit from it. It is good, also, for a weak stomach.—Millie Jane Peirce, South Bradford, Mass.

Ayer's Sarsaparilla,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Price $1; six bottles, $5.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes good. Use in time. Sold by druggists.
CONSUMPTION
25 CTS.

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Grand, Allen and Orchard Sts., N. Y.

Spring and Summer Merino
UNDERWEAR
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The Church.

Some Day.

BY MRS. SARAH E. EASTMAN.

Some day all doubt and mystery
Will be made clear;
The threatening clouds which now we see
Will disappear.

Some day what seems a punishment,
Or loss, or gain,
Will prove to be God's blessing sent
For very gain.

Some day our weary feet will rest
In sweet content,
And we will know how we were blest
By what was sent;

And looking back with clearer eyes
O'er life's short span,
Will see with wondering, glad surprise,
God's perfect plan;

And knowing that the path we went
Was God's own way,
Will understand His wise intent
Some day, some day.

—*Selected.*

The Practical Teaching from the Past Revival Work.

THE past winter and fall have been seasons of marked spiritual activity, and great results have been accomplished. This spiritual activity has been characterized by the introduction of new methods in Christian work and consequently new opinions have been formed as to what may constitute the wisest course in future work.

A general belief must have gained a hold on the Church of Christ that revival work is part of its legitimate and regular duty. This belief has had emphasis given to it by the successful efforts of the missions of the Episcopal Church, of the various evangelists in other denominations, and the individual work of pastors. No longer does it seem to be the opinion that revivals occur at irregular intervals, but, since the Holy Spirit abides with the Church, an outpouring of the Spirit may be looked for hopefully throughout the year.

What, then, we can ask, are the new conceptions the Church has gained as to its duty? What are the practical lessons the past has taught us? In trying to answer these questions we will find that there have arisen new ideas. That such conceptions have been formed as to give a totally different realization of the methods in relation to church work. Let us consider only three views, and in giving these it is not to be supposed the subject is exhausted. These are only the more prominent features that present themselves:

1st. More of an emphasis and character are given to the prayer meetings. In a vast majority of churches the prayer-meeting has been a burden to the people and an anxiety to the pastor. Nothing could be made of it. The faithful church member felt he must go to it, but could not see the advantage in so doing. The pastor prayed that the meeting might at last benefit the church, but his prayer seemed never to be answered. It was something no one felt ought to be given up, yet no one could see the advantage of it. I think that the new conception given to this meeting will result in making it one of the most important factors in church work.

The view is, that it is the place to quicken or revive or generate spiritual vigor and faith among the members of the Church. This, it is true, is the old view, yet there is a new idea in it. An illustration will suffice to explain my meaning. All the postal cards are made where I live. There are different rooms in the building for the various processes of making these cards. At the rear of the building is the engine room which generates the power for all the works. Now the prayer-meeting bears to the Church the same relation that the engine room does to this factory. That all may go right in the engine room the proprietors would spend time, money and labor. No effort would they think too great to ensure success there.

The same view is now held as to the prayer-meeting. Every plan must be tried to cause its success, as it is the place where spiritual power is generated for the Church.

2d. There is more significance attached to the evening service. An agitation was made lately over the question whether the evening service ought not to be abandoned. The reasons for and against such a step were so clearly presented then that there is no occasion here to mention any of the sorrowful facts about it, which every church can bear testimony to. The general opinion is that it is most difficult to sustain the evening service successfully. Many plans have been tried, and while they did well for a time, the most of them have proved failures.

Now it is recognized that it is the best time for services of an evangelistic character. The heavier part of the work, as preaching on abstruse topics, discussions on weighty themes, is done in the morning. For the evening the question is how to reach the masses; how best to promote evangelistic work.

It would not be advisable to suggest plans or methods as to this service, since circumstances, surroundings and location must determine these. What our attention is directed to is the fact that the experiences of the past winter and fall teach the lesson that the evening service must be positively characterized as evangelistic.

3d. A death blow has been given to the prevalent belief that revivals could only occur during the Week of Prayer, or the first week in January. This week, while it has done much good, has really stood in the way of the spiritual success of many churches. A church, feeling that this week was the best time for extra effort, would wait until then. If the week brought no result then all effort would cease. Hence a church would go to sleep again until the next Week of Prayer occurred, and then the same performance would be gone through as before.

Now a time that would suit one place for a revival would be absolutely impracticable to another. Many things might transpire in a congregation that would cause any interest to be impossible. Yet so bound by the traditions of this week have the churches generally been that they thought no other time than this was right to make a special effort.

One of the best lessons then that we have learned is, that we ought to make special efforts whenever there seem any indications for them. The injunction given by the *Independent* a little while ago to gather in the net as often as we put it into the water, must become the regular method of the churches. The Week of Prayer may be observed as before, but the Church of Christ must realize that revival work must be kept up continuously throughout the year.

A. D. C.

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 6, SECOND QUARTER.

M. Sowing and Reaping.....John 4: 27-42.
T. The Sower and the Seed.....Matt. 13: 1-9.
W. The Harvest Plenteous, the Laborers Few...Matt. 9: 32-38.
T. Laborers Together with God.....1 Cor. 3: 1-9.
F. Sowing in Tears, Reaping in Joy.....Ps. 126: 1-6.
S. Reaping if we Faint Not.....Gal. 6: 1-9.
S. The Gospel in Samaria.....Acts 8: 5-25.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

May 9th.—"*Sowing and Reaping.*"—*John* 4: 27-42.

Golden Text.—"One soweth, and another reapeth."—John 4: 37.

Central Truth.—"The field is the world."—Matt. 13: 38.

INTRODUCTION.

THIS lesson is so closely connected with that of last week that it needs no particular introduction other than to recall the conversation up to the time when the disciples approached the well. Jesus had gradually led the woman up to the point where she saw herself revealed to her own conscience as a condemned sinner, and her Teacher as the Messiah, or the Saviour of sinners. Before she had time to ponder these wonderful truths, and to feel their real import, the disciples returned from their marketing, and so made a break in the conversation. The special lessons for the disciples, and the broader results of this wayside talk are indicated in the passage now before us.

THE LESSON.

I. ASTONISHMENT.—VS. 27-30.

V. 27.—"*Upon this came his disciples, and marvelled that he talked with the woman.*" The cause of their astonishment was threefold, viz., that the woman should have found anything to draw her into such an interested conversation with the Master; that He should thus overlook the barriers separating the Jews from the Samaritans; and that He should be giving time and attention to a Samaritan *woman*. All of their Jewish prejudices were thus rudely shocked, and their eyes opened to look for a revolution in spiritual things through the teachings of Jesus. This entire incident seems to have been designed in the Providence of God for the enlightenment of the disciples as much as for the immediate results among the Samaritans. They were speechless in their astonishment and did not question either Jesus or His auditor.

V. 28.—"*The woman then left her waterpot.*" Jesus had evidently had time to call her to Him, and she seized the opportunity which the coming of the disciples gave her to go and proclaim to others what she herself had just heard. She left her waterpot in order to go the more quickly, and by this act indicated without words her intention to return.

V. 29.—"*Come, see a man which told me all things that ever I did.*" The form of this invitation indicates an earnest call, as from a distance. She could not wait until near the neighbors to whom she called, but shouted to them her wonderful news. The single ray of light which Jesus had sent into her darkened conscience had illuminated her whole sinful life, so that she could say that He had told her all that she had ever done. "*Is not this the Christ?*' The rendering in the Revised Version is more literal, "Can this be the Christ?' She is convinced for herself, yet does not dare to state her conviction positively.

V. 30.—"*Then they went out of the city, and came unto him.*" The eagerness of this woman, her evident rapt enthusiasm took the place of further argument, and her quickened soul quickened theirs.

II. INSTRUCTION.—VS. 31-38.

V. 31.—"*In the meanwhile his disciples prayed him, saying, Master, eat.*" When they left Him, perhaps an hour or more before, He was weary and hungry. The natural inference was that His physical wants must have become greater by the delay, especially as He had not been permitted to enjoy a season of rest during their absence. Their love is manifest in that they put aside their curiosity about the woman until they should have served their Master.

V. 32.—"*I have meat to eat that ye know not of.*" His body had been refreshed, and instead of feeling the pangs of hunger more forcibly than when they left, He felt them less. It is not necessary to suppose, however, that in saying this Jesus entirely refused to share in the meal with His friends, but He wished to turn their attention from earthly to heavenly things. The conversation which follows has been well called a choice bit of table-talk. We would be wise, if we could make our meal times seasons of spiritual as well as of physical refreshment.

V. 33.—"*Hath any man brought him aught to eat?*" They were not prepared to understand the spiritual significance of the words. They understood Him as literally as the woman had taken His words about the water.

V. 34.—"*My meat is to do the will of him that sent me, and to finish his work.*" With Jesus spiritual necessities overbore all temporal concerns. To be in communion with His Father, or to be actively engaged in doing His work was more than meat and drink. In these words we have the keynote of a lofty, devoted and successful life.

V. 35.—But He was not the only one who had work to do. He had chosen these disciples, not simply that they might receive from Him, but that they might impart to others. They were to be channels of blessing to the world, and the events of this day were to teach them something of the breadth and urgency of their commission. "*Lift up your eyes, and look on the fields; for they are white already to harvest.*' There was no necessity for a long period of waiting, as in the earthly harvest, but the Word was already springing up in hearts before apparently sterile, and the work of sowing and reaping was to be carried on simultaneously. While Jesus had, no doubt, immediate reference to the people of this village, who were now approaching, yet we may well believe that He also contemplated the larger field of the world, into which these disciples were soon to thrust the sickle.

V. 36.—"*He that reapeth receiveth wages.*" Spiritual labor has a most generous compensation. The work was to be hard, but the reward would be glorious. "*That both he that soweth and he that reapeth may rejoice together.*" We may take this clause as describing Christ as the sower, and His disciples as the reapers, in which case the intimate sympathy between the Master and His servants is set forth; or as describing successive generations of workers, bound together by an unseen but indissoluble bond of love and service.

V. 37.—"*One soweth and another reapeth.*" Instead of being cause for discouragement and discontent, this fact is full of encouragement and inspiration. If I faithfully sow the seed the harvest will be gathered into the Lord's garner, whether I be permitted to fill my bosom with the sheaves or not. We are gathering the accumulated harvests of all the past.

V. 38.—"*Other men labored and ye are entered into their labors.*" The present strikes its roots deeply into the past. The disciples in their successful work gathered the results of the teachings of Jesus and the Baptist, of the Prophets and of Moses.

III. ENCOURAGEMENT.—VS. 39-42.

V. 39.—"*Many of the Samaritans believed on him for the saying of the woman.*" These came to Jesus with minds all ready made up to accept Him as their Teacher and Saviour. This woman was one of the earliest laborers in this harvest field, and the Lord gave her a blessed reward.

V. 40.—"*They besought him that he would tarry with them.*" Awakened souls feel the need of instruction, and these new converts would have Jesus build them up in knowledge and faith. "*He abode there two days.*" Those were days of blessing to the Samaritans and of great encouragement to Jesus and His disciples. If Pharisee and Jew reject the Gospel against themselves, the outcast and despised will gladly enter the kingdom.

V. 42.—"*Now we believe.*" The faith of these men rested, not simply on the witness of others, but upon personal intercourse with Christ and experience of the power of His grace.

LESSONS FOR TO-DAY.

1. Be a prompt and hearty witness for Jesus.

2. The experience of others ought to quicken our faith.

3. A revived soul refreshes a tired body.

4. To do God's work while we live ought to be more to us than mere getting a living.

5. White fields are all around us waiting for reapers.

6. Whether sowing or reaping, we are doing God's work.

7. The most unpromising fields often yield the most abundant harvests.

8. "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest."

Waiting to Grow.

LITTLE white snow-drops, just waking up,
Violet, daisy, and sweet buttercup;
Think of the flowers that are under the snow,
Waiting to grow!

And think what hosts of queer little seeds,
Of flowers and mosses, of ferns and of weeds,
Are under the leaves and under the snow,
Waiting to grow!

Think of the roots getting ready to sprout,
Reaching their slender, brown fingers about
Under the ice and the leaves and the snow,
Waiting to grow!

Only a month, or a few weeks more,
Will they have to wait behind that door;
Listen and watch and wait below,
Waiting to grow!

Nothing so small, and hidden so well,
That God will not find it, and presently tell
His sun where to shine and His rain where to go,
Helping them grow!

—*Selected.*

Acknowledge the Debt.

A VENERABLE clergyman of Virginia said lately: "Men of my profession see much of the tragic side of life. Beside a death-bed the secret passions, the hidden evil as well as the good in human nature, are very often dragged to light. I have seen men die in battle, children, and young wives in their husbands' arms, but no death ever seemed so pathetic to me as that of an old woman, a member of my church.

"I knew her first as a young girl, beautiful, gay, full of spirit and vigor. She married and had four children; her husband died and left her penniless. She taught school, she painted, she painted, she sewed; she gave herself scarcely any time to eat or sleep. Every thought was for her children, to educate them, to give them the same chance which their father would have done.

"She succeeded; sent the boys to college, and the girls to school. When they came home, pretty, refined girls and strong young men, abreast with all the new ideas and tastes of their time, she was a worn-out, commonplace old woman. They had their own pursuits and companions. She lingered among them for two or three years, and then died of some sudden failure in the brain. The shock woke them to a consciousness of the truth. They hung over her, as she lay unconscious, in an agony of grief. The oldest son, as he held her in his arms, cried:

"'You have been a good mother to us!'

"Her face colored again, her eyes kindled into a smile, and she whispered, 'You never said so before, John.' Then the light died out and she was gone."

How many men and women sacrifice their own hopes and ambitions, their strength, their life itself, to their children, who receive it as a matter of course, and begrudge a caress, a word of gratitude, in pay ment for all that has been given to them.

Boys, when you come back from college, don't consider that your only relation to your father is to "get as much money as the governor will stand." Look at his gray hair, his uncertain step, his dim eyes, and remember in whose service he has grown old. You can never pay him the debt you owe, but at least acknowledge it before it is too late.—*Youth's Companion.*

THE very core of healthy and happy discipleship is the willingness to deny self and to let the Master have His way. This principle runs through all the deepest, richest experience of the blood bought and consecrated believer.—*T. L. Cuyler.*

The Oldest Methodist Minister in Philadelphia.

"I AM the youngest old man in New York," said the Hon. William E. Dodge, a short time before he died. Mr Dodge was indeed one of the sprightliest of old gentlemen. He was as active as most men of fifty, although he was about seventy-five. Up to the time of his death, which came very suddenly, he was able to accomplish more work in a day than almost any of his partners or clerks could get through with.

In Philadelphia lives another "young old man," one of the most venerable of Methodist ministers. He is as active, as hearty and as cheery as was Mr. Dodge. He is the Rev. Anthony Atwood, honored and beloved not only by Methodists, but by good people of every persuasion. Mr. Atwood might pass for a man of about sixty, but he is eighty-five. About fifteen years ago he told the writer that he hardly expected to do much more work, and that he thought a man of seventy might be considered to have rendered all the effective service he would be capable of. Yet, since that time Mr. Atwood has done more ministerial work than many a younger man has accomplished. Some years ago he had a partial stroke of paralysis, which for a while disturbed his general health. He also suffered from a bronchial difficulty which threatened to be serious. From both of these disabilities he has now entirely recovered. With his snow-white hair in its ample fulness, and his clear and ruddy complexion, he is the picture of a model patriarch, both in health and good nature. Although it is some time since Mr. Atwood has been in pastoral charge of a church, he preaches frequently, and is regularly at the Green Street Methodist Episcopal Church on Communion Sundays; taking part in the sacramental service.

The writer recently called on this venerable clergyman at his home, No. 809 North Seventeenth street, Philadelphia, and found him as cheerful and vivacious as in former years

"Well, Mr. Atwood, it looks like old times to see you looking so vigorous and hearty; but years do not seem to make you an old man; and you appear to enjoy quite as good health as most of the younger men."

"My health," said Mr. Atwood, "is all I can expect, considering my age, which is now close to eighty-five. Since the stroke of paralysis, which I had several years ago, I have not been able to preach with my former vigor. I find that I am not capable of a prolonged pulpit effort as of old. Words do not follow my thoughts as quickly as they used to. But with this exception I am about as well as I have been for many years."

"When I had that stroke of paralysis," continued Mr. Atwood, "I resorted to a treatment which I found had been of great value to many others who were similarly affected. I had for many years known Dr. Palen, of Messrs. Starkey & Palen, who have done so much good with their Compound Oxygen, and I consulted him in reference to my case. I took the treatment at the office, which was then in Girard street. At once I began to receive benefit. For some time I visited the office regularly and frequently. I took inhalations of the Oxygen until my health was so fully restored that I was in no further need. It gave me a new vitality, restored my general health, and put my whole system in renewed good order."

"You had some bronchial difficulty, did you not, Mr. Atwood?"

"Yes; I had an irritation in my throat which was quite troublesome, and threatened to be more so. I tried Compound Oxygen for this also, and was surprised not only to find the completeness of the relief it afforded me, but the readiness with which it acted. I procured a 'Home Treatment' in order to cure this bronchial trouble at my leisure; supposing the irritation would be slow to go away, as it is in the case of many clergymen, who, after long years of pulpit service, are attacked with soreness of the vocal organs. But I had occasion to use only a small portion of what was contained in the 'Treatment.' My throat became so much better that I had no occasion again to resort to the use of Oxygen."

"And have you, since your recovery, had much occasion to use this remedy, Mr. Atwood?"

"Not a regular thing, at all; only at long intervals. Once in awhile, if I need a general toning up of my system, I call at the new office of Drs. Starken & Palen,—which, by the way, is an exceedingly beautiful and convenient place—and I take a few inhalations. From this I always receive benefit and strength."

"You are, then, a firm believer in this method of treatment?"

"Yes, very, very firm. You may say that I most heartily and thoroughly approve the treatment and endorse Drs. Starkey & Palen as gentlemen whom I have known for years, physicians of repute and ability, in whom I have entire confidence. They have done incalculable good with Compound Oxygen. I am glad that so many invalids have been brought to health by this means. I am glad, too, that people are becoming more generally acquainted with it."

The experience of Mr. Atwood is an evidence that the virtues of Compound Oxygen are not only for the advantage of the young and those in middle life. There are many other instances on record in which persons advanced in years have received, by means of this great vitalizer, renewal of health and prolongation of life. For further reference to these and for better acquaintance with the merits of Compound Oxygen write to Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., for their pamphlet-treatise, which will be freely mailed to any address.

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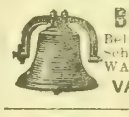

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VOL. LVII.—No. 18. WHOLE No. 2910. | NEW-YORK, WEDNESDAY, MAY 5, 1886. | $2.65 A YEAR IN ADVANCE No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE LADIES hold their annual missionary meetings next Tuesday in the Collegiate Church on 5th avenue and 48th street. It promises to be an unusually interesting day. A lunch will be furnished during the intermission.

LET NO ONE neglect "Aunt Marjorie's Corner" through a notion that it is only for the gentlewomen. There is a piece there this week on Fugitive Poetry that is very pleasant reading.

THE APPEAL mailed by one of our ministers, urging the payment of the debt of the Board of Foreign Missions during this month, is worthy of coöperation. The debt is about as it was at the beginning of the year—$9,000. This is a better result than was anticipated a month ago. If this important work can be relieved altogether from the embarrassment of debt it can be carried forward with fresh vigor and success.

LEAFLETS on the lesson upon the miracle at Cana contained the rendering of the Revised Version by the side of that of the King James's Version, and therefore had these words: "This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory." The word "signs" is objected to. We approve and commend it. The Greek word is "sémeion," it means "a sign." It does not mean a miracle; so rendered, it is mistranslated. St. John said and meant to say, this first sign or indication, evidence, proof of his Divine glory did Jesus. And so every version ought to say.

THE VOICE replies to our paragraph on "Prohibition or Nothing":

That is a perfectly correct statement as far as our attitude is concerned; but we regard it as no "improvement" of the license laws to make the license fees higher, and to make the State more dependent than ever for its revenue upon the prosperity of the liquor traffic. We say "Prohibition or nothing"; but we do not say prohibition by wholesale or not at all. We are willing to take and to fight for prohibition for one county or one town or one ward. We think a half-loaf better than no bread. Any restriction *that is not coupled with a permission,* we can indorse. Any law that promises to close even ten of the saloons of New York meets our approval, provided that same law does not make as a condition of closing the ten that the other 8,990 receive legal recognition and protection. It seems to us this position is the only one that can consistently be held. The fact that "reputable persons" do not agree with us doesn't change our conscience in the matter.

We are then with *The Voice* heartily if it will advocate the County Local Option bill now before the legislature at Albany. But good men, speaking from what they have seen, are divided in regard to the effect of high license. Their testimony is exactly contradictory. Besides, the traffic is now licensed. We are convinced that prohibition cannot be carried in this city and Brooklyn. Is it not wise to restrict the license and get what we can?

LET US BE JUST.—The workingmen are in revolt against the conditions which, in their judgment, are oppressive. They have been guilty of some acts of violence. The most is made of those acts. But never before in this country or in Europe has a strike so extensive been attended with so few acts of violence or passion. Never before have the workingmen practised so much self-restraint and exhibited so much regard for the rights of others. The wrongs of which they have been guilty are inexcusable. That interference with the brush-making of the crippled boys a few days ago, was a cruel thing to do. But who can recall a strike here or in Europe, at all comparable with the present revolt, when the number of such acts has been so small?

Let us be just again in recognizing and granting the right of the workingmen to organize associations. Let us recognize their right to negotiate through their representatives. A clear right they have to do this very thing, whether it is in the letter of the law or not. In Great Britain the Unions have received legal recognition and standing. They are just as much entitled to it as capital is to organization and incorporation. Capital is organized and acts through its representatives. Why should not workingmen be allowed to select their best men as their representatives? The denial of this right or privilege produces the intolerance by organized laborers of non-union men. They feel the necessity of organization. The non-union men thwart their endeavor to bring about that result. Do they not need organization? Singly are they not powerless? And are there not reasons and many reasons why the workingmen should seek to better their condition? If any man is ignorant of the reasons let him read Mr. Hudson's The Railways and the Republic, recently published. Let him remember that the miners and engineers in the anthracite region earn on an average less than $500 a year; that the average earnings of the operatives in American factories, as given in the last census, are $367 a year; that car drivers and conductors on the street railways were earning $520 a year for working fourteen hours and over a day. Let him remember that the capital of railroads has been largely inflated, and the capital of not a few manufactories also, and that a profit is made on this inflation. Let him remember that the Commissioner of Massachusetts, a State officer, reports that married workingmen in that State average earnings of a little over $500 a year, and that it costs each one over $700 a year to live in moderate comfort and decency.

Let us be wise and remember history. This is no new conflict. Not to go farther back, it existed in the 15th century, when the Free Towns and the Guilds united in resisting the aggressions and oppressions of the feudal system. What service they rendered in the long struggle for constitutional liberty! Now look back over the conflict from that day to this. There has been a great deal of turbulence about it, frequent wild and destructive work, often fighting and bloodshed, and many lives are to be counted in the cost. But which has made the most creditable record, capital or labor? And who has been most to blame in bringing about the conflict, capital or labor?

The Authority of the Old Testament.

A RECENT pamphlet entitled "Our Position," issued by the people known as *Disciples of Christ,* gives some interesting information. They "repudiate all human authoritative creeds," yet they give a list of things in which they agree with evangelical bodies, and also of those in which they differ from all or from some of these bodies.

One point of the creed of this creedless sect is stated as follows: "We accept the Old Testament as true; . . . . but as *a book of authority* to teach *us* what *we* are to do the New Testament alone, as embodying the teachings of Christ and His Apostles, is our standard."

But they forget that in thus denying the authority of the Hebrew Scriptures they fly directly in the face of the teaching of Christ and His Apostles. When the Saviour repelled the tempter in the wilderness it was by quoting the Old Testament. He said again and again, "It is written;" but if the words written had no authority why were they cited? In the Sermon on the Mount our Lord said that He came not to destroy (= abrogate) the law and the prophets, but to fulfil them. But if the law and the prophets were not abrogated by Him, then they are of binding authority still. When He was asked what was the great commandment He answered, quoting the words of the Pentateuch which enjoin supreme love to God and to love our neighbor as ourselves, words which are unlimited either in time or place, and therefore are authoritative now and evermore. When He was asked about marriage He quoted from Genesis the passage which settles the question for all time. When He was asked about the resurrection He referred to the Old Testament as deciding the point not for Jews only but for all men. When He was asked about the way to eternal life He gave the most explicit sanction to the decalogue, saying, "If thou wilt enter into life, keep the commandments." It follows, then, that to deny the authority of the Old Testament is to deny the authority of the Lord Jesus Christ.

The Apostle Paul throughout his epistles cites the old Scriptures, not simply as illustration, but as confirmation of his utterances. Not only so, but he affirms that "Whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope," and again that "they are written for our admonition, upon whom the ends of the world are come." He said also that "every Scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction in righteousness;" but how could it be this unless it were authoritative? In the conference at Jerusalem the Apostle James quoted from the prophets as a means of settling the question which caused the assembling of the council, and in his epistle he refers to "the royal law according to the Scripture" as a decisive rule of action. The Apostle Peter not only quotes the Old Testament as authority, but tells his brethren that they do well to take heed unto it as unto a lamp shining in a dark place, since they knew that its authors "spake from God, being moved by the Holy Ghost."

It is clear, then, that they who restrict authority to the teachings of Christ and His Apostles run counter to those very teachings. And they cut themselves off from three-fourths of the rule of faith which God has given. They also greatly disparage the Divine wisdom. It pleased the Most High to make His revelation of Himself gradual. Through a long course of years the disclosures were made, the later never superseding, but supplementing the earlier, and the whole together constituting the Divine directory for men. The Bible, the whole Bible, is one book, and it is all needful in order to accomplish its purposes; but to deny authority to the greater part of it is sadly to mutilate the inspired rule of faith and practice. If the Old Testament has and was designed to have no grip upon the conscience of Christians its use and advantage to them is wofully abridged. In fact, it is reduced to the level of uninspired productions. It may contain many excellent things, but the reader is to sit in judgment upon their value to him just as he would in

the case of any merely human production. Whatever it be, narrative, proverb, psalm, statute, or prophecy, he is to accept it if it commends itself to his mind, otherwise not. To all who hold such views one may well repeat the incisive words of our Lord, *Ye do err, not knowing the Scriptures.*

THE REVISED VERSION.—Dr. Samuel Cox, in his recent volume of "Expositions," has three discourses on this subject. He subscribes to the general verdict upon the Old Testament, "a literary success, but a critical failure." Still he says that in a thousand passages it has given for the first time the true meaning of the original, making that which was obscure in the Authorized plain and that which was crooked straight; correcting blunders, supplying defects and bringing light into darkness at the slightest possible cost of change. He thinks, indeed, that there were many other passages now indefinite and obscure which the revisers might have made clear, but for their fear of making too many alterations. But, so far as they have gone, he commends their work and says that people now, for all the larger purposes of study and devotion, have a much better, a much more accurate and helpful translation of the Bible than their fathers had. He sustains this judgment by detailed instances of alteration, especially in the Psalms, which we have no room to quote.

CORRECTION.—It has often been said that the Westminster Assembly decided against immersion as the mode of baptism only by a majority of one, and even so learned a man as Dr. Schaff fell into this error in the first edition of his work on the *Didache*. But the fact is far otherwise. What the Assembly thus decided was whether immersion should be allowed at all. This appears from the following extract from Lightfoot's narrative:

2. On August 7th, 1664, there was a hot discussion in the venerable body "about baptizing of the child, whether to dip or sprinkle him. . . . . whereupon it was fallen upon, sprinkling being granted, whether dipping should be tolerated with it. . . . . After a long dispute it was at last put to the question whether the Directory (for public worship) should run: 'The minister shall take water and sprinkle or pour it with his hand upon the face or forehead of the child,' and it was voted so indifferently that we were glad to count names twice, *for so many were unwilling to have dipping excluded* that the vote came to an equality within one, for the one side was 24, the other 25; the 24 for the reserving of dipping and the 25 against it." The question was adjourned until the next day, when it was decided that the Directory should read: "He (the minister) is to baptize the child with water, which for the manner of doing it is not only lawful, but also efficient and most expedient to be by pouring or sprinkling water over the face of the child, without any other ceremony." Such was the main point of this famous discussion and vote, as given by Dr. John Lightfoot, a member of the Assembly of Divines.—*Lightfoot's Whole Works, XIII.*, 300–1.

"Old Colony" Papers.

AN OLD ORGAN.

IV.

IN exploring the news columns of the *Magazine of the Reformed Dutch Church*, let me first give an idea of what was going on in the world in those years (1826–30), so far as it came within the ken of the magazine.

In the first number we are informed of the accession of the Emperor Nicholas to the Russian throne, with a pledge to follow the steps of his brother Alexander in his system of religious and political oppression, which the editor thought would bring his government to "the edge of a volcano about to produce a terrible eruption." The Greeks were gallantly contending for their independence, and gained it before the magazine came to an end, at which time the Russo-Turkish war had also been fought out. The South American Republics were likewise engaged in their long and brave strike for liberty from the oppression and imbecility of Spain.

An Irish crisis is recorded in a later volume, hardly less exciting than that which Parliament recently witnessed when Mr. Gladstone presented his plan of Home Rule. Daniel O'Connell had been elected, but was unable to take the oath as a Roman Catholic. Hence arose the famous struggle, ending in the passage of Sir Robert Peel's Catholic Emancipation Bill in 1829, and O'Connell's taking his seat to begin the great parliamentary agitation which Mr. Parnell seems likely to bring to a successful close after sixty years of England's shame and Ireland's desolation. The elections for the new parliament had been scenes of shameless bribery; "one elector had received a thousand pounds, and a hundred each day during the election which lasted five days." The poet Southey was elected, but the "infamous Cobbett" (a special object of Dr. Brownlee's aversion) was defeated. The Duke of Wellington had been fighting a duel.

The British were engaged in a war with Burmah,—a conquest which has just been consummated by annexing the territory of King Theebaw. The frightful sufferings and perils of the missionary Dr. Judson and his heroic wife, resulting in the death of the latter, are detailed. The beginnings of African and of Arctic exploration are reported. The Sultan Mahmoud had massacred his 15,000 janizaries, Dr. Brownlee indulges in some interpretations of prophecy concerning the fall of the Turkish Empire, which he thinks is predicted in Daniel 11: 44, 45. He does not think that the Turk will "slowly waste away," but will "make a last and tremendous struggle," which "is not far distant. . . . The earliest calculation, we have said, and now repeat it, is A.D. 1842, or 1847, when the Ottoman power shall be annihilated, and the ancient people of God brought home, together with the fulness of the Gentiles." But the Turk *has* slowly wasted away, and the end is not yet.

The deaths of Adams and Jefferson are reported in the August number of 1826, as having occurred on the same day, and that day the previous Fourth of July. It is farther noted that Jefferson died at the same hour and minute in which fifty years before he had affixed his name to the Declaration of Independence, and Adams at the precise time when it was announced to the public in the yard of the State House in Philadelphia. William Morgan had just disappeared, and the anti masonic agitation was at a height which would have cheered the hearts of some of our Holland seceders in the West. Labor riots in England, and Bank failures and defalcations in this country, were as alarming as anything in the industrial and financial situation of to-day. The U. S. imports for 1826 are reported at $96,340,075, and the exports $99,535,388,—the customs revenue being twenty-four millions! The population of New York city is given at 150,000, and the number of churches at one hundred. The University of the City of New York was announced as projected on an immense scale and "under happy auspices." The population of the United States is given at twelve millions, in connection with the statement that they were bestowing $120,000 a year to save six hundred millions of heathen, and expending $60,000,000 a year for ardent spirits with the result of "destroying the souls and bodies of thirty thousand persons."

I find an item which looks as if the tricycle were not so recent an institution as we supposed. A Dublin coach-maker had constructed a vehicle with three wheels, propelled "with much ease" by "levers alternately acted upon by the hands and the feet of the occupant," and "making an angle with much greater celerity than a coach drawn by horses." It is expected that it "will supersede the present system of mail coaches drawn by horses."

Those who remember the excitement caused in 1853 by the discussion, "Have we a Bourbon among us?" will be interested in an incidental missionary notice of the Rev. Eleazar Williams, whose claim to be Louis XVII. was so vigorously championed in *Putnam's Magazine* twenty-six years later. He is spoken of as "a grandchild of a daughter of the Rev. John Williams, who was minister at Deerfield when that town was destroyed by the Indians in 1704. His mother had been carried to Canada when she was seven years old and had married a Sachem." He himself was doing missionary work among the Indians at Green Bay on Lake Michigan.

The most notable persons whose deaths are announced in the magazine are those of Red Jacket, the famous Indian chief; Lindley Murray, the grammarian; Robert Pollock, author of "The Course of Time;" Dr. Morse, "the father of American geography;" Col. Rutgers, Dr. Edward Payson of Portland, and Dr. John M. Mason of New York; Gordon Hall, the first missionary of the American Board, and one of the original "haystack" students of Williams College. Of the clergymen of our own Church who died in those days we have notices of the venerable Domine Gebhard of Claverack, the saintly John Cornelison of Bergen, the scholarly Jesse Fonda of Montgomery, the devoted and eloquent Peter Studdiford of Readington, and the accomplished and beloved Matthias Bruen of the Bleecker Street Church in New York. The latter was only thirty-seven years old. Affecting accounts are also given of the deaths of Garrabrant Van Riper, a student in the Theological Seminary; of Theodore Abeel, who had just graduated at Rutgers College; and Stephen Van Brunt, a deacon of the Gowanus Church. All these were young men of great promise. And the pathos of these deaths is increased by the fact that the fathers of both the latter followed them in about a fortnight.

We have also obituaries of some truly venerable men, such as Laurance Proodfoot, Isaac Heyer and G. Janeway of the Collegiate Church, John Knickerbacker of Schaghticoke, and Rem Van Pelt of New Utrecht,—whose memories are still precious in the Church. Other interesting notices (which I regret that I have no space to dwell upon) are those of John A. Beekman of Griggstown, Mrs. Peter D. Vroom, and the young, accomplished and pious Maria C. and Ann Vredenburgh, whose deaths occurred within a few weeks of each other. The contemporaries of all these have almost all followed them, but there may still be those in whose hearts the mention of these names will stir up sacred and sweet remembrances. At any rate, it is good to be reminded, as we turn over these old and time-stained pages, that "such as these have lived and died."

It is instructive too to note, in looking back over these records of Church life, how the names of honored and useful laymen are constantly recurring, some of whose descendants have carried on their labors of love and maintained the ancestral "good report" in the churches.

Some of the principal items of Church News are as follows. The General Synod of 1826 at New York (Dr. Ludlow, President) felt the need of urging the "formation of Sunday Schools in every congregation." Rutgers College, ("our theological college," as it is called) reported, through its *Board of Superintendents*, a faculty of five Professors (strengthened shortly after by the accession of Dr. Theodore Strong to the mathematical chair). There was no Senior Class. The other classes numbered respectively five, thirteen, and eighteen; thirty-six had already applied for admission for the next year. The Presbyterian General Assembly (Dr. McAuley, Moderator) reported 1,775 churches and 1,135 ministers, and nearly 600 vacant charges. The basis of representation was fixed at one for every twelve ministers.

A meeting was held to initiate a church at Utica, which place "will in fifteen or twenty years probably be the Capitol of the State of New York," with the staunch "belief that our money would be laid out for what is in reality a *Dutch* Church." The laying of the corner-stone of the Williamsburgh Church (the fore-runner of the Bedford Avenue Church of Brooklyn) is reported; also, the dedication of the "new and beautiful edifice of the Greenwich Church" in New York. Those who to-day look upon this building, corner of Bleecker and Amos Streets, will be rather startled to be told that it is described as "one of the finest specimens of modern architecture and an ornament to that part of the city."

Among the installations of that time were those of Revs. George W. Bethune at Rhinebeck, Benjamin C. Taylor at Bergen, Gustavus Abeel at Belleville, Edwin Holmes at Linlithgo, James B. Hardenbergh in Orchard Street, and Dr. Brodhead in Broome Street, N. Y., Cornelius Van Dyke at Marbletown, Gilbert R. Livingston at Philadelphia, Thomas Dewitt in the Collegiate Church, Peter Rouse in Brooklyn, Philip Duryee at English Neighborhood, Charles Whitehead at Hopewell, H. B. Stryker at "Albany Bush," and of Dr. Milledoler as professor of theology at New Brunswick. We notice incidentally that Rev. Messrs. Hutton, S. B. How, and Messler were missionaries in New York, and I. S. Demund at Walpack, N. J. The death of Dr. Solomon Froeligh receives a passing notice. He was a very able, scholarly, and earnest man, to whom was due the reactionary and now almost extinct movement known as "The True Reformed Church."

Among the "Book Notices" are Scott's Napoleon, Stuart on The Hebrews, Mrs. Sherwood's "Lady of the Manor," Lingard's (Roman Catholic) History of England, Morrell's History of Philosophy, Jacob's Greek Reader, and Webster's "American Dictionary." The completion is also noted of Carey's Dictionary of the Bengalee Language, which had occupied him for ten years. Charlotte Elizabeth was sending out her books with the fertility of a Mrs. Oliphant. A "torrent of novels" was issuing from

the press; the critic would probably have considered our present visitation as nothing less than a Noah's deluge! The Waverly novels are "denounced" for their "dangerous political tendency;" and their "irreligious tendency excites the holy indignation of every sensible Christian." The critic does not believe that Sir Walter Scott is to be "charged with their authorship,"—in fact, he considers him to have declared himself not their author. This was in October, 1826. Dr. Gunn's "Life of Dr. Livingston" is announced in the summer of 1829, and on the first of October the accomplished author himself died, at the early age of forty-four.

An interesting little literary fact is mentioned,—that a prize being offered by the Am. Tract Society for the best treatise on "The trite objections against the Bible," it was adjudged that two were of such equal merit that the premium was divided; and on opening the envelopes, the names were found to be those of Dr. Brownlee and Prof. Dewitt of the Theol. Seminary.

The final announcement is made, that the magazine had earned for the Missionary Society an average of $500 for each of the four years. An ingenious advertising dodge was practised on it by the inventor of an agricultural machine, who offered "a tithe" of all his profits to the cause. We do not discover, however, that he ever succeeded in bring any tithes into the storehouse. F. N. ZABRISKIE.

HEIDELBERG CASTLE, April 12th, 1886.

"There Shall Be No Night There."

WHEN I walk out beneath the starry skies,
And feel night's solemn beauty o'er me steal,
I question oft what meaning underlies
The words that yet so much to us reveal:
No night in heaven? No calm and silent night,
To heal the fret and fever of the day,
Distil its balm upon the restless heart,
And bear us on Sleep's shadowy wings away?

No far, mysterious stars; no changeful moon
With light more grateful than the glare of noon;
No night to mark the time when toil should cease,
And weary hands could lie in folded ease?
What wondrous realm is this that knows no night?
Where eyes grow never weary of the light,
Nor hearts that ache with sorrow and distress
E'er long to welcome sleep's forgetfulness?
What boon to blest immortals can be given
To take thy place, O night, sweet night, in heaven?

The deepest meaning, if I read aright,
Is that in heaven they have no need of night!

—*Mrs. M. K. Buck, in The Congregationalist.*

Edinburgn Echoes.

THE various halls of learning in this city are now closed till next winter. This has been a session of unusual mental activity. The recent Tercentenary celebrations have had a good effect on the University students; they have stirred them up to a sense of their responsibilities and of the traditions they are called on to preserve. The new Principal, Sir William Muir, is making his influence felt. He gives a fine moral tone to the academic life he superintends. His words carry weight, and they are ever on the side of goodness and truth. He is ably supported by the movement among the students inaugurated by Professor Henry Drummond, the celebrated author of "Natural Law in the Spiritual World." That movement steadily progresses. On the Sabbath evenings crowded meetings were held in a large hall, to which none but those who could produce matriculation cards were admitted. The addresses then given were practical and powerful. Professor Drummond was usually the chief speaker. He knows how students think and feel, and speaks accordingly. His fresh way of putting old truths and red hot earnestness told well. Many men have turned a new leaf and begun a better life. Others, who were already decided, have been roused to do more for their Master and to live Christlike lives. This happy state of matters forecasts a bright future for the country. It promises to infuse a Christian spirit into the various professions.

The theological seminaries have also been helped by the blessing experienced in the University. Divinity studies often hinder more than they advance spiritual life, because the problems they deal with are so absorbing that students forget to look after their growth in grace and their enthusiasm in Christian work. Such a calamity has been averted this winter by the zeal born of the outpouring of the Holy Ghost. A deep interest in Foreign Missions has been awakened. There is no lack of candidates for uninviting fields. There is less talk than usual about "desirable vacancies," and a stronger desire to be or do anything that will advance God's glory and the salvation of souls.

The Disestablishment agitation still convulses the Scottish churches. Ministers, devoted to their work, are tired of the calls made upon their time and energy in connection with it. They long for peace in which they can throw themselves into the duties that lie nearest their hands. But such peace seems to be in the distance. The leaders of the agitation have struck the warpath and seized the tomahawk. They are resolute in their determination to take no rest till all the denominations in the country are put on the footing of religious equality. So manifestoes, full of strong language (if not strong arguments) and impassioned appeals, and meetings at which practised speakers seek to lash up popular feeling against the Established Church are the order of the day. Those on the other side are not idle. They, too, issue manifestoes and hold meetings. The result is far from satisfactory. Those who are in reality brethren are turned into foes, and those who should be found fighting shoulder to shoulder against the common enemies of Christianity fight against one another. Religious activity is sadly hindered.

Edinburgh will soon have its May meetings, when the Assemblies of the different Churches convene. It is feared that the ecclesiastical strife now going on will enter them and work its blighting work; but we hope that the members will sink lower considerations in their anxiety to promote the best interests of the congregations they represent. It should be so specially in the Free Church Assembly, over whose deliberations the venerable Dr. A. N. Somerville is to preside. His devotion to evangelistic work is well known, and his opening words, which will doubtless bear on the subject lying close to his heart, should have a good effect on those speaking after him. He was for forty years a highly successful minister in Glasgow. In his old age he sought rest in change of occupation. The pastor and preacher turned evangelist. He has gone through Spain, Portugal, India, Canada, Germany, France, Italy, Australia, New Zealand and Greece in succession, to declare the unsearchable riches of the Gospel, and everywhere his labors have been crowned with tokens of Divine approval. His elevation to the Moderatorship of the Free Church is both a tribute to a consecrated life and a sign of the value attached to evangelistic work in that denomination.

The Assemblies always draw crowds of country cousins to Edinburgh during the month of May. There will be another attraction this year. The International Exhibition will be opened on the 6th prox. by Prince Albert Victor. It will be a sight worth seeing. The buildings in the meadows are rapidly approaching completion, and exhibitors are even now beginning to put their things into the places allotted them. SCOTUS.

EDINBURGH, April 10th.

A Curious Case.

THE Society for Physical Research has under consideration a patient in the Rochefort Asylum. Dr. Myers gave a very careful summary of his various and singular conditions in the *Journal of Mental Science* for January, and the *Spectator* publishes the following outline of the chief points:

The patient in question, who is called "Louis V.," and who was born in 1863, is said in the summary of his case to have six different states of consciousness, all of them more or less accompanied by distinct physical conditions; but only in one of these six states is his memory something like that of an ordinary man,—that is, able to recall the larger number of the various phases through which his life has passed. Even in this sixth state there are a few blanks in his memory; but in all the others he appears to remember only a few discontinuous portions of his history, and to forget completely those years in which his physical state was quite different from that in which he then finds himself. Thus, when he has paralysis of the *right* side,—which is connected with a morbid condition of the left side of the brain,—nearly twenty-one years of his twenty-three years of life are entirely wiped out for him. But even then a certain application of soft iron to his right thigh restores to him the memory of the greater part of his life, dispels temporarily all paralysis, and leaves only a few comparatively small gaps in his memory of his career. Again, under certain magnetic conditions, the hysterical paralysis,—for the *origin* of the whole complaint seems to be a kind of hysteria,—can be transferred from the right side (which involves a morbid condition of the left brain) to the left side, involving the same inertia of the right side of the brain; and this change, which is quite sudden, is accompanied by a very curious change in the apparent aspect of his character. From being arrogant, violent, and profane, with indistinct utterance and complete inability to write (owing to the paralysis of the right hand), "Louis V." becomes instantaneously quiet, modest, and respectful, speaking easily and clearly, and able to write a fair hand; but the greater part of his life is still a blank to him. In a word, the change from "Louis V." with paralysis of the right side, to "Louis V." with paralysis of the left side, is not very different from the change which Mr. Louis Stevenson has described in the weird tale called "The Strange Story of Dr. Jekyl and Mr. Hyde," when Mr. Hyde is suddenly transformed into Dr. Jekyl,—except, of course, that there is no alteration in the general bulk or stature of the body. The hysterical paralysis of the right side (involving the opposite side of the brain) leaves him a rude, presumptuous, illiterate boor; while the paralysis of the left side (involving the right side of the brain) finds him a docile, respectful, respectably educated young man. The other five states of consciousness, induced by different physical means, though in some cases, indeed, not by physical means at all, but merely by authoritatively telling the young man that he is in one of his other states, are more or less intermediate between these two; and in one of them,—the sixth described in the *Journal of Mental Science*,—the man's character, though not apparently so good as in his best state,—when the left side of the brain, the side supposed to be most frequently exerted in thinking and speaking, is active, and the right side is passive,—is much better than in his worst, while his memory commands the greater part of his life, and the paralysis vanishes altogether; but in this state, apparently, it is not possible to keep him long, for his normal condition is at present that in which he forgets all the best part of his life, and is violent, arrogant, and profane.

....."THREE MARTYRS OF THE NINETEENTH CENTURY." By the author of "The Cotta Family." It was a happy thought of Mrs. Charles to bring together in one book sketches of her three hero-martyrs,—Livingstone, Gordon and Patteson. The sketches are sketches merely—not biographies,—and of course leave much to be supplied by those who seek detailed information concerning the career of these remarkable men. But they are written with taste, feeling and discrimination, by one who is evidently well informed, and has most complete sympathy with them, with the ruling principles and purposes of their lives, and with the cause of Christ and human welfare to which they were all, though in different spheres, equally devoted. It is a good thing to have the inspiration of such lives brought into the home and the school. We are specially glad that, by being linked with the more noted and public services of the first two, the less known but no less noble career and character of Bishop Patteson should become more widely known and honored. We heartily commend the book. (Dodd, Mead & Co.)

...."THEISM AND EVOLUTION." By Jos. S. Van Dyke, D.D. With an Introduction by Prof. A. A. Hodge, D.D. This is an examination of modern speculative theories as related to theistic conceptions of the universe. The author writes with calmness and clearness, eschewing hard words and mere vituperation. His book covers the whole ground and shows a wide acquaintance with the literature of the subject. We are most pleased with the chapters which discuss the bearings of the theory on man's physical, intellectual, moral and spiritual nature, but the closing portion, asserting that there is no conflict between Science and the Bible, is very able and satisfying. The introduction by Prof. Hodge is all that one would expect from the man who so worthily fills the chair once held by his honored father, the late Charles Hodge. (A. C. Armstrong & Son.)

...."SAINT GREGORY'S GUEST, AND RECENT POEMS," is a collection of eighteen poems by John Greenleaf Whittier. Any addition to the venerable and beloved writer s works would be a treasure. But these poems—including, besides the one mentioned in the title, "Revelation," "The Wood-Giant," "The Two Elizabeths," "The Re-union," and "An Artist of the Beautiful"—are characterized by the mellifluous versification, the close study of nature, the pure and simple sentiment, and the deep religious spirit of this true poet. We feel that the following tribute, from the last of the poems named above, can be peculiarly applied to himself, with the single change of the word "painter" to that of poet:

"Teacher! thy lesson was not given in vain.
Beauty is goodness; ugliness is sin;
Art's place is sacred; nothing foul therein
May crawl or tread with bestial feet profane.
If rightly choosing is the painter's test,
Thy choice, O master, ever was the best."

(Houghton, Mifflin & Co.)

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

Important.

ON account of the severe illness of the Rev. Dr. Van Cleef, the Stated Clerk of the General Synod, it is requested that all communications pertaining to his office be forwarded to the Permanent Clerk, the Rev. Dr. W. H. Ten Eyck, at New Brunswick, New Jersey.

J. HOWARD SUYDAM, President of Synod.

The Ladies' Meetings.

THE Twelfth Anniversary of the Woman's Board of Foreign Missions will be held on Tuesday, May 11th, at eleven o'clock A. M., in the Collegiate Church on 5th avenue and 48th street, N. Y. The reports will be read and the Rev. Dr. Chamberlain and Rev. A. V. V. Raymond will deliver addresses.

At half-past twelve o'clock the exercises will close and a collation will be served.

At two o'clock in the afternoon, at the same place, the Woman's Executive Committee of Domestic Missions will observe its Third Anniversary. Reports will be read and it is expected that Mrs. F. E. Haines and Mrs. C. E. Walker, of Colorado, will deliver addresses.

To the Alumni Association of Our Seminary.

THE committee appointed at the annual meeting of the Association, held at Syracuse, consider it impracticable to arrange for a meeting this year at the time of the Seminary Commencement without consultation with the Board of Superintendents. The annual meeting will be held this year, and the address delivered at New Brunswick in connection with the meeting of General Synod as formerly. A report will then be presented by the committee concerning the time and place at which it will be deemed advisable to meet in the future. COM.

A Great Loss.

MR. GAMALIEL G. SMITH died last Friday morning at his residence in this city, of pleuropneumonia, in his 73d year. In October, 1862, he became the Treasurer of our Board of Foreign Missions. It was at the beginning of a period of severe financial trials such as foreign missionary boards in this country had not experienced in their previous history. The high premium on gold and exchange, continued until about 1878, the years of commercial disaster and depression which followed the financial ruin of 1873, tested, perplexed and burdened those in charge of the financial management of Christian missions to the heathen, to the uttermost. During this long period, covering almost a quarter of a century, Mr. Smith was faithfulness itself—no man could have been more faithful. His opinions upon the policy and duty of the Board were always conscientiously and clearly expressed. When the Board decided contrary to his opinions, he carried out the decision to the letter, heartily, with energy, and by his personal solicitations often obtained a large portion of the money needed to maintain that which at the outset did not receive his approbation. Many men would have resigned or would have threatened to resign. He never suggested the possibility of an attempt on his part to throw off the burden. He would say at the annual election of officers that if the Board could find a better man for his position, he wished it to feel free to make a change. But the Board knew of no better man. No man had a greater dread or dislike of debt. It grieved and troubled him by day and night that the missionary treasury was in debt. Still he remained steadfastly at his post, giving his influence, his efforts, his credit to the maintenance of the work entrusted to him. And for this he received nothing, except the esteem and confidence and appreciation of those associated with him. He had no salary. He served the Church and carried what was often a heavy burden gratuitously. Not only did he serve for nothing, but he gave generously to the funds and gave his credit to sustain a treasury repeatedly greatly in need of such support. This noble service was prompted by a settled belief in the Word of God, a hearty interest in the souls of men, and a spirit of unquestioning obedience to the Saviour's last command. He was deeply interested in the accomplishment of the work of redemption, the extension of the Redeemer's kingdom over the whole world.

During the last ten years Mr. Smith has been called to endure frequent returns of painful illness. Almost every winter he has been confined for weeks to his room and has suffered. All who have been intimate with him have seen his nature, under Divine grace, become more tender, and kind, and sympathetic, and become more and more beautiful, as he passed through affliction and suffering. Never was he so much beloved as during these last years of his life. They were not years of infirmity. His work was performed as promptly and energetically as when first called to his office, and his natural vivacity continued until seized with the last and fatal sickness.

For many years Mr. Smith has been an honored elder in the Collegiate Church of this city.

....THE BOARD OF FOREIGN MISSIONS, at a special meeting on Monday last, elected Rev. John M. Ferris Treasurer, in the place of Gamaliel G. Smith, deceased. For a few years he has been Assistant Treasurer under Mr. Smith. Will those who remit to the Treasurer kindly comply with the change and prevent delay and embarrassment? As the fiscal year is just closing it is especially desirable that this request be granted. The books of the Board, for the present at least, will still be kept at 85 Elm street, N. Y. No inconvenience, of course, will result from checks or Post-office orders payable to Dr. Cobb, the Cor. Sec., and those accustomed to remit in that form need make no change.

....NEW YORK.—The German Evangelical Mission Church on Houston street made an Easter offering of $288 for foreign missions in response to an earnest statement and appeal from the pastor, Rev. J. W. Geyer. This is in addition to their annual contribution, made in March, of $175 from church and Sabbath-school.

....HOBOKEN, N. J.—The German Evangelical Church, Rev. Dr. C. F. A. Klein, supply, on Sunday, the 18th ult., received 48 young people into the membership of the church on examination and confession of faith. The service was very impressive, the Rev. Dr. C. F. A. Klein charging the new members with the words, Colossians 2: 6, 7.

The church has called the Rev. W. F. Freund, of the Methodist Church, as their pastor, and the same will be installed Thursday, May 13th. May the Lord bless both the church and the newly-called shepherd.

COM.

KALAMAZOO, MICH.—The Rev. Ame Vennema was installed as pastor of the Second Reformed Church of Kalamazoo on the 27th ult. The Rev. Bastian Smits, of Constantine, preached the sermon. The Rev. V. M. Hulbert, D.D., of Battle Creek, read the form of service and delivered the charge to the pastor, and the Rev. N. H. Dosker, of Kalamazoo, gave the charge to the people. The Rev. Dr. Hunting, of the First Presbyterian Church of Kalamazoo, read the Scriptures, and the Rev. Mr. Rossiter, of the Second Presbyterian Church, and the Rev. Mr. Goulds, of M. E. Church of Kalamazoo, offered prayers. The services were held in the First Reformed Church, which was entirely filled by an appreciative audience.

The occasion was one of special significance, as marking an era of transition—an evolution of an English speaking church from one worshipping in the Holland tongue; showing how, through our Holland brethren, our denomination is growing and kindly assimilating in the West. The magnanimous part taken by the pastor of the First Church in this enterprise will embalm his name in the history of this new organization. Other church centres among Hollanders in the West are inclined to follow the example of Kalamazoo, but are waiting to see the result of this experiment,—how it is regarded and countenanced at the East.

A special Providence has seemed to govern this enterprise from its incipiency to the settlement of a pastor in every way adapted to the position, who has sacrificed an eligible position to espouse the work of building up this church. Shall not material aid from the Church Building Fund and liberal donations from the benevolent, help to assure the speedy success of this hopeful branch of our Zion?

V. M. H.

....THE CLASSIS OF MICHIGAN met at South Bend, Ind., April 13th. In this enterprising and flourishing city, whose growth during twenty years has quadrupled its size, we have an organization reporting 44 families and 69 communicants.

The church building is in good condition, as is also the parsonage, and the congregation contains devoted Christians attached to their venerable pastor and their denomination. They carry on a Sabbath-school enterprise in the suburbs in addition to the church school, and have there, in their judgment, the nucleus of another organization. Rev. David McNeish began his labors in South Bend in 1849. His successors in the pastorate have been Revs. Beidler, Evans, Van Doren (W. T.), Peeke (G. H.), Skillman and Williamson, the latter beginning his labors there in 1872. The town has grown in 36 years from a small village to a city of twenty thousand inhabitants. The church is not yet self-sustaining. Still the labors of those successive brethren have done more good than statistics represent.

The Classis conducted its business with expedition and conscientiousness. The attendance of ministers with charge was full. Church extension and the appropriation of missionary funds in seemingly hopeless fields received much serious and earnest discussion. We were cheered by the announcement that this Classis, made up entirely of churches with English preaching, would receive as an accession the hopeful young enterprise at Kalamazoo.

The reports from most of our churches are very encouraging. Large accessions, praiseworthy generosity and vigorous life characterize them. The dawn of greater prosperity is indicated in the Americanizing tendencies in the neighboring Classes in Michigan and the West. This, like the millenium in the bequest of Rev. Van Bunschooten, "may be at a farther distance than the present living," and we may yet take Holland. What prophets have so long waited for and "died without the sight" may yet greet our vision, as Mahomet at last resolves to go to the mountain which has so long stubbornly refused to come to him. This circumstance gives a better outlook and hope; prosperity and great increase may yet be seen in the landscape at all points as the eye of loyal Dutch faith and determination sweeps the horizon.

A. P. P.

A Church in Danger.

IT is the North Reformed Church of Clermont avenue, Brooklyn, N. Y. It may have to pass out of the denomination, but it need not, and it is the object of this article to show how it may be retained, alive, and self-supporting.

This is our present situation: We have a commodious church building, with lecture-room and church parlor in the rear. The whole is valued, for its purpose, at from $35,000 to $40,000, and could not be replaced for that sum. The land alone is worth $15,000 or more. The location is desirable. The Twentieth Ward, in which the church is situated, has a population of over 22,000, and the seating capacity of all the churches in the ward does not exceed 6,000. Here would seem to be a field for church work, if it be true that the Gospel is to be preached to men. The ward is a residence ward, and one of the best in the city as regards the church-going habits of its citizens. This church was one of the first in this field, and now has fully as good a chance for future prosperity as any other here. It has a united and earnest membership of 115. The attendance last Sunday, April 25th, was 112 in the morning and 129 in the evening. The Sunday-school numbers over 200; attendance April 25th, 157. Attendance at the prayer-meeting on the evening of April 21st, 52. The money contributed by the congregation during the year, April 1st, 1885, to April 1st, 1886, when the church was without a pastor, was $2,267.08. Of this sum more than half was paid for interest, for we have a debt, and it is this which threatens the life of the church.

The new pastorate practically began March 1st, 1886. We held earnest council and commenced by asking ourselves what portion of the debt we could safely undertake to carry with our present resources and without any outside help. We have a first mortgage of $14,000 and a second mortgage of $6,000, $20,000 in all. After organizing our work we found that in our present condition we can safely assume half this debt, or $10,000. Our Sunday school buys the fuel and pays the sexton. Our Young People's Association pays the gas bills. Our music is furnished by a volunteer organist and choir. The pastor was called at a salary of $1,500 without a parsonage.

When our debt is reduced to $10,000 it can be placed at three per cent, and thus our total expenses will be: Salary, $1,500; interest, $300; a total of $1,800, leaving a margin of $467 (on our present receipts) for incidentals. Of course, a fully organized church has a right to expect growth, and any future growth increases this margin, but these estimates are based on present facts.

We now need $4,000 to reduce our debt to $10,000, when we can be self-supporting. To secure the full reduction of interest the money must be in hand by June 1st. After its recent earnest efforts the North Church cannot undertake to now raise more than $500. Can the denomination furnish us with $3,500? If it can the church can be saved beyond doubt. So long as success is uncertain, people will stay away from us; that is human nature. Once make success so probable as to be almost certain, and we will have friends in plenty. Our hearts are cheered by unmistakable evidences that our work is growing. Shall it continue to grow, or must it struggle along to finally die? We have

made an appeal by letter to the ministers of our Church for small sums, and if this is generally responded to the church will be saved. We now appeal to the Church at large, and we abide by your answer to our appeal, Shall we keep the church or let it go? Talk with your minister about it! Any sum, however small, will be gratefully received and immediately acknowledged.

If it were a question of establishing a *new* church with such an organization in such a field and with such a property as ours for $3,500, I think the money would be found. Can it not be obtained when it is a question of *saving* a church?

WILLIAM D. PERRY, Pastor.

....FRANKLIN FURNACE, N. J.—Rev. Gilbert S. Garretson was installed pastor of the Reformed Church on the evening of April 29th. Rev. Wm. E. Bogardus preached from the text, "Son, go work to-day in my vineyard." The President of Classis read the form. The attendance was good, the music well-rendered, and the brother enters upon this field with the prospect of a useful pastorate. S. C.

....REV. T. J. KOMMERS has accepted an invitation to take charge of the "Knox Memorial Chapel," N. Y., and expects to close his labors at Pompton, June 13th.

....PEEKSKILL, N. Y.—On Sabbath, April 11th, seven persons were added to the church—five on confession and two by certificate. Nearly every communion season enlarges the membership.

....NEWARK, N. J.—The Second Church was crowded on Sunday, April 25th, at the children's Easter service. The floral decorations were suggestive, and far more so was the Cross-building by members of the school. This consisted of a cross built of many pieces and erected before the audience as each scholar who presented a part recited Scripture selections, the school joining now and again in singing appropriate hymns. Not less interesting was the Easter offering by the school of more than $200 for the new church building fund. This, however, is not the first contribution by the school to that purpose.

The Sabbath-school of this church has grown to the limits of its room. Long since the primary department outgrew its space, and now the larger department does not know where to find room for new classes. A removal is becoming a necessity for the sake of the school, if for no other reason. While the church has not kept pace with its nursery, it has, in face of great difficulties, made progress. During the past three years it has raised about twelve thousand dollars, nearly one-sixth of the amount for benevolence. Though its losses by removal have been great, it has more than made up such losses in certain lines. When one family who had contributed nearly $150 a year moved, the young people of the church responded to a call for aid, and added more than $200 the past year to the income of the church, one young man working on a salary, and not a very large one either, subscribing $60 a year. The young people are becoming more and more active, not only in the social and spiritual, but the financial work as well, of the church. During the past year the net gain in membership has been sixteen, making up for all numerical losses and placing the church in point of numbers eleven ahead of what it reported seventeen years ago. The whole secret of holding its own and progress lies in the fact that the people have a mind to work.

The East Church, Rev. D. Charles Preyer, pastor, observed Easter with appropriate services. The decorations were profuse and tastily arranged, and all the exercises deeply interesting. The music also was excellent. In the afternoon the Sabbath-school took part in the services with hymns, recitations and responsive readings. The pastor preached a children's sermon on Job's question, "If a man die shall he live again?" The day was also in another sense a festival day. A few weeks ago the announcement was made to the congregation that all the bonded and floating debt of the church had been paid off, and the pastor suggested that a thanksgiving offering should be made toward the purchase of a bell for the church, that the congregation might have a constant reminder of the fact that they were "free of debt." The people responded liberally to this appeal, and on Sunday for the first time the bell was rung.

...BROOKLYN, N. Y.—The German Evangelical St. Peter's Church has had a blessed time at Easter. Twenty-six new members who had been received on Good Friday on confession of their faith, several heads of families and young Christians celebrated the Lord's Supper with us on Easter Sunday.

But the 2d of May was a sad day for pastor and people. The pastor, compelled through ill-health, resigned this charge and preached his closing sermon in the morning to a large and deeply affected congregation, from Acts 20: 32. He stated that the heavy work had worn his health and strength so much that he could not carry it on effectually, that he needed perfect rest for a time and now gave them an opportunity to call a young and strong man to carry on this work for the Lord successfully. He stated further that he had preached during his pastorate of nearly 20 years 1,898 sermons himself, delivered 576 lectures, preached 2,262 funeral sermons, performed 2,725 marriage ceremonies, and taught 2,500 catechumens, devoting 2,050 hours to their instruction.

About forty members were left in the almost broken-down church when he took charge in December, 1866, and a debt of over $4,000 rested on the poor old building. He leaves them now with 515 members, two Sunday-schools with 1,000 children, a well-regulated parochial school and three active associations—Frauenverein, Youths' Society and Helping Hand—and a beautiful new church worth $40,000, with only $3,500 debt on it. OBSERVER.

....THE SOUTH CLASSIS OF LONG ISLAND met at New Lots, April 20th. Rev. Jacob Weber became President. Rev. Maurice G. Hansen was received from the Classis of Greene and Rev. A. M. Quick from the Classis of Westchester, who is to take charge of the Ocean Hill Church, Brooklyn, which was received as a church into the Classis.

Rev. M. G. Hansen resigned his position as stated supply of the Flatbush Mission.

The Classis resolved to unite with the Classis of Westchester in its overture to General Synod on the subject of Ministerial Support.

The committee appointed last fall to inquire into the administration of the affairs of the Board of Education reported that the work was conducted by the Board in the best manner possible under the circumstances. Expenses being at the lowest rate consistent with the proper administration of the affairs of the Board, the high ratio of expenses arising from the fact that the income is small compared with the amount that should be raised for the Board. Commendatory resolutions concerning the Board of Education were passed.

A deep interest in the subject of religion has pervaded the churches of the Classis. Two hundred and one have professed their faith in Christ. Contributions to benevolence reached $26,739.98, an increase of $1,504.39 over last year.

An emphatic resolution was passed commending the consistory of the Second Flatbush (German) Church for resisting one Heinle, who has endeavored to steal their church and usurped the authority of consistory and Classis. The consistory were directed to use all means in their power to dispossess said Heinle and prohibit him from occupying their pulpits. C.

....THE CLASSIS OF SCHOHARIE met April 20th, in Union Hall, Cobleskill, N. Y. Nearly all the churches were represented, and reports were received from all. These show an increase in benevolence over that of last year, amounting to nearly $400.

Rev. Philip Phelps, Jr., D.D., was received into Classis. Calls from the Churches of North Blenheim and Breakabeen upon Dr. Phelps, were approved. John G. Fagg, a licentiate of the Classis of Wisconsin, was examined for ordination and installation over the Churches of Lawyersville and Cobleskill.

The ordination and installation of Brother Fagg took place on Tuesday evening in the presence of a very large congregation.

Rev. Wm. Ormiston, D.D., of New York, preached the sermon, by invitation. Rev. Philip Phelps, Jr., D.D., delivered the charge to the pastor, and Rev. D. K. Van Doren that to the people. The new organization at Cobleskill already reports fifty families, and expects soon to erect a house of worship. Brother Fagg is enthusiastically supported by his people.

....THE CLASSIS OF ALBANY met on the 20th of April. All the churches were represented except that of Union. Rev. Andrew Parsons was received from the Classis of Schoharie and arrangements were made for his installation over the Churches of Knox and Second Berne on the 22d of June. Rev. John Scarlet is to be installed over the Church of Jerusalem on the 12th of May. Rev. Edwin F. See was dismissed to the Third Church of Albany and a letter given him to the South Classis of Long Island. He is to labor in the Y. M. C. A. of Brooklyn.

An appropriate minute was entered on the records of Classis in regard to the death of Rev. A. C. Millspaugh.

Two young men, Philip T. Phelps and Howard W. Ennis, from the Second Church of Albany were examined for entrance upon studies with a view to the ministry.

The reports of the churches on the State of Religion were full of encouragement and cheer. There is a record of earnest and successful work done for the year past. The benevolent contributions show a large increase over past years.

The change in the Constitution, Art. 8, Sec. 1, making six ministers and six elders a quorum for the transaction of business in the Particular Synods was unanimously approved by the Classis. S. C.

....THE CLASSIS OF PHILADELPHIA held its spring session April 20th, at Neshanic, N. J. Reports from the churches were the most encouraging that have been received for years; accessions have been made in all, and in some the number was notably large Two hundred and six have been received on confession, and yet, owing to revised lists, the total of membership shows a number less than last year.

Benevolence has had to struggle against adverse conditions in most of the churches, yet shows increase. Its interests received careful attention, and the purpose is to reach a higher standard in the year to come.

Classis adopted an overture to General Synod in fraternal recognition of the late action of the Synod of Pittsburg (German) proposing union between the denominations. Unfermented wine was recommended for the communion where consistories might deem it prudent.

The call of the Second Church of Philadelphia on Rev. W. H. Clark, D.D., was approved, and arrangements were made for his installation. S. C.

....THE CLASSIS OF SARATOGA met at Greenwich. Rev. E. A. McCullum became President. The report on the State of Religion is very cheerful. Arrangements were made to install Rev. Theodore Shafer at Schaghticoke, May 12th, at 7.30 P.M. The following are delegates to the Particular Synod: *Primarii*, Revs. E. A. McCullum, J. L. Southard, Ira Van Allen, A. G. Cochran; Elders G. T. H. Knapp, Daniel Hilt, D. H. Van Auken, Edward W. Johnson. *Secundi*, Revs. George I. Taylor, J. W. Bailey, Theodore Shafer, J. W. Beardslee; Elders George C. Kingsley, H. Thompson, Robert Campbell, Samuel Sheldon. S. C.

....THE CLASSIS OF MONTGOMERY met at St. Johnsville, N. Y., Monday evening, April 19th. At the evening service the following subjects were discussed: The Work of the Holy Spirit, by Revs. Dr. Lord and J. R. Kyle; How to Deal with Inquirers, by Revs. F. V. Van Vranken and S. O. Lawsing; The Young People's Society of Christian Endeavor, by Revs. James Demarest and F. S. Haines.

The business sessions of Tuesday showed that the year had been one of average prosperity among the churches. Fonda and Glen have enjoyed a revival season, and the tone of the reports from the churches is hopeful for the future. S. C.

News of the Week.

WEDNESDAY, APRIL, 28.—All the foreign representatives except the French Count de Mouy met and discussed measures to be taken in the event of Greece's not complying with the ultimatum of the Powers. Greece's reply is expected at the end of this week. ....Three bills introduced in the Assembly about the new capitol of this State; one by Mr. Batcheller stopping the work on the building for three years, and one by Mr. Chase appropriating $1,500,000 to continue the work, and another by Mr. O'Brien appropriating $1,000,000 for the work and authorizing a new commission, consisting of James Shattuck, Republican, and Robert Boyce, Democrat, to direct the laborers.... Ex-President Arthur is improving in health. ....The thirteenth day of the Third Avenue railroad strike in New York city seems no nearer a settlement than when the trouble began....Coal miners at George's Creek, Penn., are still holding out for an advance. ...Mrs Smith, living at Harmony, N. J., who attacked her four children with an axe and afterward took rat poison, died yesterday....The Guion steamship "Nevada" landed at New York yesterday 175 Mormon recruits ...Thirty-four tailors in New York were arrested for boycotting....The fund for Mrs. Hancock now being raised in Boston, Mass., is about $10,000.

THURSDAY, 29.—It is reported that the Greek Government insists upon the withdrawal of the ultimatum. If it is maintained the Ministry will resign as a protest against the menace to the independence of Greece implied by the ultimatum of the Powers ...Jessie Collings has made another attack in the newspapers on Mr. Gladstone's Home Rule bill, and says the scheme is only a "thinly-veiled measure of separation." ....Indians in Arizona attacked and killed the Owens brothers, prominent ranchmen, and a wife and child and niece of Mr. A. L. Peck. The district had been free from such troubles for many years, and the attack was not expected....The sugar refiners in Williamsburgh refuse arbitration....An attempt was made to burn three hotels at Far Rockaway, L. I....Jaehne's trial will take place May 10th....A striker in St. Louis was shot and killed by a switchman; who in turn was chased by a mob, but was finally rescued by the police....A hail storm at Baton Rouge destroyed 300 acres of corn and 300 acres of cotton. Hail stones fell to the depth of three inches....New strikes reported in Chicago....A great day of rejoicing at Montgomery, Ala., yesterday. Jeff. Davis, with his ex-Confederates, were greeted by thousands of Southerners. Dr. Davis said a number of unwise things.

FRIDAY, 30.—It is reported that Colonel Marzomichallis, Greek Minister of War, has resigned. Premier Delyannis will assume the duties of the War Department for the present....Count de Moüy has been instructed to inform the Greek Government that France is not disposed to be dragged into the present dispute and that the French Government intends to avoid isolated action. ....There is trouble in the Spanish Cabinet, due to the refusal of the other Ministers to yield to the demands of Señor Camacho, the Minister of Finance, for economy in the budget which he insists is necessary.... Another attempt has been made to burn Mandalay, Burmah....The labor organizations in Chicago ask for more pay and eight hours work....A riot reported in East St. Louis by strikers....Great damage done by a whirlwind in Mississippi....Disturbances in Pennsylvania in trying to replace the striking miners....Mr. Cantor's Half-Holiday bill was signed yesterday by Governor Hill....Some Third avenue strikers in New York arrested on bench warrants... There is a petition in circulation in New York for the pardon of James D. Fish. It is reported that nearly all the 900 depositors of the Marine Bank have signed the petition and the names of many other bank officers appear on the petition.

SATURDAY, MAY 1.—A dispatch from Berlin says that the Powers have decided to reject Greece's reply to the ultimatum and insist upon an unconditional disarmament. The fleet remains in readiness for action.

(Continued on page twelve.)

Our Contributors.

Boreas and the Sailor Boy.

BY GEORGE W. BUNGAY.

THE ruffian wind came blustering in glee;
His stealthy hand was fumbling at the door
And at the lattice, till the brittle glass
Pealed out like tiny bells the fairies ring.
He thrust his arms unseen through broken panes,
Rattling the blinds and scaring sleep away;
Piping a low bass on the chimney's flute.
Then, with his lips upon a thousand tubes
At once, he blew a universal blast
Which woke a rose-lipped maiden from her dreams.
Then from the bent mast shook her sailor boy
Into the watery grave he scooped for him.
Returning then, on wings invisible,
Shrieked in her ears the story of his death.
O cruel wind, depart and wail for ave
Above the dead of the complaining sea,
Whose bosom swells indignant at thy touch.

A Modern Sir Galahad.

BY MARY R. BALDWIN.

CHAPTER V.

"No, no," she cried, "I care not to be wife,
But to be with you still, to see your face,
To serve you, and to follow you thro' the world."

THE First Church of Danton had put off much of its heaviness under the spiritual force of the man who held convictions and was full of enthusiasm. His influence from the pulpit was not his chief power, perhaps; his personality was so marked that he never made the most common remark but it seemed full of vital meaning. Wherever he went he bore this marked individuality that impressed all in the same degree, if not in exactly the same way. He seemed to be young with the young, old with the aged, sorrowful with the sad, and happy with the joyous, so far-reaching and deep were his sympathies. And with the gift of sympathy he had that rare genius for expressing it which is so often lacking in generous, sympathetic souls.

He had also that peculiar power of seeming abstraction from all other sympathies but the one in hand, which impressed the object of sympathy, when at all susceptible, with the idea that he was the favored of all others. Throughout Danton homes began to be peculiarly affected by the new pastorate, and, perhaps it should be said, hearts likewise. Young girls changed their manners, their habits, and I would like to say their life-purposes; if it did not require something beyond psychological influence for the formation of true purpose, it might be said, but habits and purposes are not formed in one mould.

It might seem irreverent to speak of spiritual experiences as being born of a worship of the God of the new minister, rather than of a God interpreted to them through a self-consecration. Yet, after all, not being able to grasp the Divine character and its attitude to man in all its fulness, were they not being prepared to receive the true Christ when, through the failure of earthern vessels bearing to them the water of life, they should be led through need to the fountain's head?

To Anise Marshall a revelation of her higher capabilities had come. Books were not the same books that she tried to read with only the memory of her father's thought of them before the minister came. He advised her in her selections, talked with her of what she was reading, even read to her when a spare hour gave him the opportunity. It was not possible for one to hear the deep, rich tones of Laurence Bowles, to look upon the fine features whose expression changed with each sympathetic thought, and not be affected by his magnetic influence. Anise Marshall was affected, but not in the way in which we usually conceive of results of such peculiar influences. It seemed to be her father's spirit breathing through all. The man who seemed so perfect was her father without his many limitations. To get into the atmosphere of this new guide and interpreter of the best things was her heart's hope and aspiration. To one of her temperament and spiritual longings this was a natural and an easy thing, and she gradually began to think with the minister and to sympathize in his Sir Galahad aspirations.

It is said that two souls in sympathy grow so alike that the likeness is stamped upon the face oftentimes. Anise Marshall's always spiritual face began to take on a look which Mrs. Marshall explained as "unearthly, more so than her father's was." The observation was a source of foreboding to the anxious mother, and she predicted invalidism, or worse, an early death for her child. She made up her mind to do all in her power to bring a little scheme about. A marriage with the minister would be the proper thing. When once a wife new duties and cares would bring her down more nearly to the world's level, she reasoned, and then who was so fitted in character to fill the position which had been so honorably filled in the past? It was her husband's wish that his "darling Anise" should have a chance. She would send her away for a year to a good school to finish her education. In perfecting this project the mother's heart was directed from the idea of immediate danger to her child.

Laurence Bowles was a very busy man. A large congregation made large demands upon his pastoral energies, whilst the high standard he had set for his pulpit ministrations made it impossible for him to ever offer a weak effort to his people. Like many another young minister who, full of enthusiasm, holds some of his powers in reserve, he was finding the first months' of his service a conquering march, as he believed, over sin and the foes of the Christian Church.

Danton's church was quite astonished at itself. It was having an experience unparalleled in its history. It had hitherto been ministered to by D.D.'s, had been given food seasoned by pulpit prestige, but here was a man without experience, without clerical ancestry, without doctrinal method, who had early inscribed "victory" upon his banner, who made the way of the Lord seem a delight as well as a duty!

Danton's church was singularly unanimous in regarding the minister as a success in his calling, but as there are no perfect churches, if there are perfect ministers, here and there the gossips had begun to search for new material to keep their propensities in food. They had noticed that the always "peculiar Ansie Marshall" seemed to be taking on "new airs," and that the minister seemed to think she was a little better than the daughters of other old families. "There was Jerusha Holdridge; if he had talked with her he would have observed what a good mind she had, and if he had taken pains to inquire he would have found that her mother's side of the house had furnished several minister's wives, besides no end to spouses for deacons. One aunt had even written a sermon, which her husband had delivered, and no one would have thought that it was not composed by himself. It was after he had gone to his rest that the truth leaked out."

It was known, at least among the sisters of the church, that Jerusha's education and home influence had been in view of church honors. Her mother held this purpose close to her heart, against fate, almost. It was not Jerusha's fault that she had long seemed to be in a waiting attitude before the possibility of an offer of partnership from a minister, for she, if allowed her own way, would have been the happy, useful wife of Hiram Pritchard, a "well-to-do" farmer's son who had loved her truly, but being only one of the sheep of Danton's First Church, and not its shepherd, Jerusha was forbidden by her ambitious mother to give her heart or her hand to the worthy layman.

Early in his ministry, Laurence Bowles received an invitation to this home, to meet, the note read, "my sisters, Mrs. Rev. Philetus Clark and Mrs. Deacon Ives."

The November day was a chilly one when the Holdridge parlor was opened and the fire lighted to make it ready for the minister's coming. The room had that charnel-house atmosphere so common to the shut-up parlors of those times, and poor Jerusha remembered with a pang the last time a fire had been kindled there by her own hands. She called back the gloomy December afternoon when Hiram Pritchard came to know his fate from her lips. She shuddered as she recalled his parting words: "Jerusha, if you loved me, you would not keep me waiting year by year to satisfy a whim of your mother's. Either you are mine, or you are not mine! I cannot, in honor, be hanging around here—sometimes to receive encouragement, sometimes discouragement. I am the laughing-stock of the town. I don't mind that. God knows that I mind nothing but you and my honor! I mind both so much that I must have my answer to-day." The words, the tone, the almost fierce gesture of the man who had been patient so long, all came to her. She stood in the very spot where she had refused her, "Yes," that should have been the answer to her lover's vehemence. She looked out upon the gray sky. The awful sense of loss was upon her, which was burnt in upon her consciousness when she watched her lover go forth to leave her forever to her cowardly fate. She might have forgotten the minister's tea-party and left the newly lighted fire to burn itself to ashes, had not her mother, who went to a closet next to the chimney, heard the roaring, and put her head in the doorway to surprise her daughter at her dreaming and to rouse her by her sharp "Jerusha Holdridge, what do you mean burning up all the kindlings before putting on the solid sticks?"

Thus prodded back to her duties, the poor girl took them up with a dull pain at her heart and a dread of the minister's coming, which made her part in the preparations exceedingly distasteful to her. When the parlor had been made ready for the visitor, she went out to help in the kitchen. "I'm sorry I had any soda and cream o' tartar cake made, Jerusha," said the mother. "I remember the last time I had a minister's party, that the Rev. John Forbes said, 'Your cookery resembles your conversation, Mrs. Holdridge, in that it is well seasoned and palatable.' I never forgot those words of the poor, dear minister. He's been enjoying the food and the conversation of heaven for many years now, whatever that may be. He'll be a great addition to heaven's society, I'm sure. He was what you might call rooted and grounded in faith. You couldn't have moved him a hair's breadth from the old views."

There seemed to be nothing in particular required of her in the kitchen, so Jerusha, following her mother's wish, went out to gather a few asters which, in a protected corner, had kept their fresh beauty from the ravishing visit of the frost. Mrs. Holdridge went on with her talk of company edibles. "It stands to reason that quick-raised cake can't have the substance and flavor of yeast-raised. I've really thought this layer-cake that they talk so much about lately, fits the tea-table talk of some people now-a-days. You remember, sister Ives, when we were invited to take tea at Mrs. Marshall's last spring, she had this flummery kind of cake, and you remember, too, that the conversation was of the same kind of lightness."

"I wonder how the new minister gets along there," remarked Mrs. Rev. Philetus Clark.

"I've been wondering myself how he can manage to keep in a proper frame of mind boarding with a woman like Mrs. Marshall. She's well enough in her way, but her people, you know, were different from our sort of people."

Jerusha's footsteps were heard then, and Mrs. Holdridge was silent until she heard the sound of the opening of the parlor door, and knowing that her daughter was beyond the reach of her words, she went on in low tones, in which those of the sister's were occasionally mingled, until the old clock struck two; then surveying the goodly array of "tea things," she declared that it was high time that she was dressed.

At last the three sisters were arrayed in their best and sitting in state to await the coming of the minister, each with company work and company manners, discussing with unusual interest church aspects as related to their little corner of the world. Meanwhile Jerusha, in her room, was sitting with the box which held her small store of seldom-renewed ribbons, trying to select one for the occasion. Suddenly she came upon a little knot of blue, and then her purpose seemed to fail her. She dropped the hand which held the tiny bow; the tears rushed to her eyes; she had worn the trifle last on that fateful afternoon. Blue had been Hiram's favorite. "It is a beautiful shade," her lover had said, "but not to compare with the beauty of your eyes, Jerusha."

Ah! the color of her eyes; she knew they were no longer the eyes her lover had worshipped. She heard at last the clang of the front-door knocker, and, bathing her face, she dressed herself, and taking a look into the glass to be sure that the signs of her grief had disappeared, went down to meet the Rev. Laurence Bowles. As she entered the parlor the rapt sisterhood were being edified by the words of their pastor. Upon Mrs. Holdridge's face there were evident signs of the importance with which she regarded the entrance of her daughter that she might take part in the conversation.

But Jerusha was a disappointment to her mother from first to last. At the tea-table the minister, in speaking of his prayer-meeting interest, remarked that Mr. Pritchard seemed to be a young man of growing spiritual power. "I look upon him as one who has had a refining experience. You, of course, know him well," he said to Mrs. Deacon Ives. The frightened little woman cast a furtive glance at Mrs. Holdridge, then one at Jerusha, to find the face of the poor girl scarlet, then answered faintly, "Yes, he was brought up in our society." "You think him a very exemplary young man, do you not?" he persisted, looking from one to the other of the silent women, and even his Sir Galahad eyes noticing the

confusion of the youngest lady of the company.

Mrs. Rev. Philetus Clark felt called upon in the interest of the family's reputation to give an answer; what it was she never could quite recall, and I doubt if she completed her sentence, for the minister suddenly changed the subject, much to the relief of all.

It is needless to say that the tea-party had not accomplished hoped-for results. Indeed, to the mind of Mrs. Holdridge and her sisters there was a hopeless feeling with regard to Jerusha's matrimonial prospects minister-ward. And it would always be connected, this hopelessness, with the idea of a tea-party, and would thus take from their monotonous experience the pleasure from that one event. The tea gatherings which, before this one which had been the occasion of such unpleasant suggestions, had been seasons after the sisters' own hearts.

Laurence Bowles, on his return, found Mrs. Marshall alone in the sitting-room and inclined to talk. He asked no questions, said nothing but in commendation, but when he went up to his room he was in possession of Jerusha's secret, so far as her mother's will and it's power over the daughter were concerned. But what could he know, what could anyone know of the workings of that sorrowful experience in the heart and mind of the girl who had sacrificed her sacred instinct to a mother's tyranny?

Alone in her room she thought of the minister's words with regard to her discarded lover. She had never put her conception of the growing power of the man she had adored into that form of words as had the minister, but from the first sign of the refining process going on within his soul she had been conscious of it. It seemed to her on this night, as she lay alone in the darkness, that having missed the high privilege of becoming his wife, she longed to give her life in service to him. She thought of his fretful, unloving, invalid wife, of his two little children, and asked the great Healer of sorrows and Adjuster of purposes to circumstances to give her some opportunity to make the life of the man she still worshipped, though as one might a god, happier. To serve Hiram Pritchard was henceforth her heart's desire.

Anise, on the same night, closed her book and thought of the weeks of delightful companionship which she had enjoyed with the minister. In her reverie there was nothing but the white light of soul-worship, and if at that moment Sir Galahad had offered her wifehood she would have cried:

"No, no; I care not to be wife,
But to be with you still, to see your face."

Jerusha Holdridge and Anise Marshall, each in her way, had experienced the sacred passion and had found it transmuted for the glory of their lives.

(To be continued.)

Boston Letter.

APRIL 20th, 1886.

IT was a joyous day, Thursday, April 15th, in the history of the Shawmut Church, Boston, when to its pastorate the Rev. Dr. W. E. Griffis, late of Schenectady, was set apart. At such a time the best thoughts and best purposes in the life of a congregation come to the surface, and while it is a very serious moment, still it is a gala day. It may be winter, but still the flowers seem to blow, the birds sing, and all winds are westerly. There are the "fathers" and "brethren" who have come from all the neighboring Zions. Their chatty wives may have come with them, and all bring congratulations to church and minister.

Possibly Pastor Over-Zealous may have brought a nice little thumb-screw in his pocket that he purposes—politely but firmly—to clap on to the theological opinions of the pastor elect. There are brethren who are not only interested in the church and its new minister but in one another, and they go for "a button hole" promptly, to make appointments for "association," "conference," a "Board meeting," and perhaps a little innocent spring fishing in the brooks among the dewy, fragrant hills. Especially in the country is an ordination or installation magnetic. There are those who anticipate with keen interest the doctrinal examination. They like the intellectual excitement. It stirs them to hear Achilles' sword smiting Hector's shield. There are others who enjoy the fellowship feature of the gathering. Over the breezy country roads jolt the loaded teams whose four-footed motive power understand well on such occasions what juicy fodder awaits them in Deacon Smith's barn and Squire Brown's stable. And for human kind there is the collation between the "examination" in the forenoon and the "exercises" in the afternoon, a feast for which a hundred stoves have been puffing and roaring, may be, day after day. What a social centre this is where the theological slips of the morning are forgiven and business, ecclesiastical and civil, may be done for a year.

Thursday, April 15th, was certainly a busy day at the Shawmut Church, Boston. The prominent position of the church ensured a large congregation, and all the proceedings were in old-fashioned Congregational order. There were the messengers of the churches far and near who organized in due form and listened to the papers accompanying the resignation of Dr. Webb and those that attended the call to Dr. Griffis. The latter made a statement of his Christian experience and religious belief. At every council, how many sharp ears are pricked in the direction of the pastor-elect announcing his theological views! Every word, even if not precious, is put in the scales and weighed at once. Then comes the calling of the roll of the council, and delegates are invited to question the candidate. This is a time when old "war-horses" are sure to charge on any weak places in a candidate's defences, and sometimes old war-horses that differ among themselves get very much interested in charging at one another. A clergyman was telling me of his experience when at a council he was asked his opinion concerning an item in the catechism. One brother on the council said it read one way and a second insisted that it read another way. While the lions were roaring the candidate, meek and lamb-like, piped up and asked, "To which version of the catechism shall I reply?" "To neither, unless he wished it," the Moderator replied, and the matter was dropped.

Within a generation the points of doctrinal controversy in New England have shifted very much. Human ability and Divine sovereignty were the special topics of discussion. Emphasis was laid on the distinctions, "Old School" and "New School" thus applied, and Prof. Park, of Andover, was not by any means classified as an Old School man. Some people, when they snuffed a breeze blowing off from the hill tops of Andover, always scented "heresy." Now it is around those centres, the nature of the atonement, the extent of the inspiration of the Scriptures, the fixedness of the state of the impenitent dead, that discussion rages. As we all know, Prof. Park is now a champion of the "Old School" in comparision with the progressive views entertained by some. Andover has gone beyond him, and walking in the line of its traditions, it is still "New School," though after a different fashion from former days. A generation from now what will be the "heresy" that in the winds blowing from Andover's hill-tops may be scented by the then Old School men, among whom may be the followers of to-day's New School men?

But I am straying years away from the Shawmut Church Council. Dr. Griffis' examination was declared satisfactory to the Council, and in the evening a large congregation gathered to witness the installation services. The church has a fine audience-room, furnished with galleries, and while a representative of Congregationalism was in the pulpit, it might be taken for granted that a representative Congregationalism was in the pews. Rev. Dr. Alexander McKenzie, of Cambridge, preached the sermon, using the words between Philip and the Saviour in John 14: 8, 9. In treating his subject, the preacher worked a vein yielding much fine, helpful, spiritual thought. Among the other parts were the prayer of installation by Dr. T. E. Herrick, the charge to the pastor by Dr. J. L. Withrow, the right hand of fellowship by Dr. R. R. Meredith, and the charge to the people by the pastor *emeritus*, Dr. E. B. Webb.

Dr. Griffis' reception by the Shawmut Church has been very hearty and hospitable. One pleasant incident of his welcome to Boston was a dinner given him by Shawmut Church at a leading hotel, and there he met honored brethren among the clergy and laity. Rev. Dr. Webb presided at this love-feast. Dr. Griffis, as pastor of one of Boston's prominent churches, has a splendid opportunity for usefulness. I think the opportunity is matched by the man.

Those who attended a late Sunday service at the Warren Street Methodist Church may have been prompted to inquire if any of John Wesley's family were straying off into ritualism. On the pulpit stood a tall lighted wax taper. The ritualism was of a very innocent and healthy kind. The church has been in debt. An incubus of a mortgage note for $8,000 rested upon it. This nightmare, though, has been thrown off and the debt paid. The duty of that lighted taper was to burn the mortgage note, held to the flame by an officer of the church. It is said the silence was very impressive during this conflagration, but I fancy some old-fashioned "Amens" were echoing in the thoughts of the people.

The Massachusetts conscience that has been sleeping over the iniquitous "share"-gambling at fairs, has stirred at last. Governor Robinson in an official proclamation, frowned on the evil and the police are issuing their warnings, so that Grand Army posts, churches and charitable organizations breaking the law must expect to catch the law breaker's reward. At Lynn it is said that schemes involving a distribution of forty thousand dollars' worth of "prizes" were warned that there would be trouble if there were transgression.

Massachusetts is in a ferment about various things. The labor agitation is felt here, affecting movements in business and building. That article, liquor, we expect to be always fermenting, but the sale of it has been stopped in a large number of towns. Temperance sentiment feels the resistance of very positive head winds, and yet it is making progress. It is in the development of public opinion rather than the present execution of law, that I find reason for encouragement. However, strengthen the former, and the arm swinging the axe of the latter will come down effectively on evil-doers. We are working for both results in Massachusetts.

Boston is anticipating Easter. The observance of this festival has an increasing growth. All denominations honor it, and as we gather round that riptured tomb in the garden we forget that there are jarring sects; we are one in thought, and together we cry, "The Lord is risen! Hallelujah!"

NEPONSET.

Once More.

DEAR EDITOR: Your correspondent, "J.," in answering my question, to which he refers, goes out of his way to mix up things that differ. He uses the terms temperance and prohibition as if they were identical. Temperance is a Scriptural term, meaning the moderate use of anything. Prohibition is not a Scriptural term, and means the prohibition of the manufacture and sale of all intoxicants by legal enactment. Temperance is enjoined in Scripture, but total abstinence and prohibition are not.

Now then, I urge total abstinence upon individuals, (and this can only be secured by moral suasion, because it must be the voluntary act of the individual,) because I believe it the safest thing to do; but in this I do not judge him who is temperate, lest I should be found condemning him whom the Scriptures commend. God forbid!

I advocate prohibition, because I perceive there is no other way of reaching the rum-maker and rum-seller; but I judge not them who are striving for the same thing by restriction. I work with them where this is the only practical way of reaching these men by law. I judge them not. God forbid!

I did not vote for the third party candidate, simply because my mind was too dull to comprehend how prohibition could be furthered in that way, (under the circumstances,) even if St. John had been elected, for the reason that this success would have been secured by a very small minority who happened for the time being to hold the balance of power, but had no one to represent it in either house of Congress, and only a small backing among the people; and, this being the fact, such a party could accomplish less in the way of permanent reform by law than the party which was then in power.

According to "J.'s" judgment I was inconsistent; but in my own, consistent. Who shall judge between us? I cannot recognize him as my judge, but this may be because I am not "intelligent."

Let the third party partisans turn from berating their brethren to something practical, and they will have no time for evil-speaking and no inclination to exercise the prerogatives which belong to God. Let them work to secure prohibition in their immediate neighborhoods, extend it over their counties and their States, and, when this is accomplished, then they can elect their State legislators, and through them their senators. And, when that is done, they will doubtless elect their President, who will be something more than a mere figure-head.

In the meanwhile there is enough room for high license and prohibition advocates to work without stepping on each other's corns,—enough work to engage the mind, and heart, and tongue of every earnest Christian and loyal citizen. Men who walk in the light which God has given them have no business to spend their strength and waste their influence in hurling anathemas at each other, so long as there remains something practical and lasting to be accomplished. "Let us have peace." ???

The Reading Room.

Our Book-Shelves.

....The Fine Art Library has received three additions since our last notice. One volume, by Henry Havard, describes "THE DUTCH SCHOOL OF PAINTING," treating first of its origin and character, then of the first period, beginning early in the fifteenth century and extending to about 1469, and proceeding to the period of transition whose artists are still painting in the grand epoch, which began with Van Mierevelt at about 1585 or soon after and speedily produced the famous Rembrandt, born in 1607. An illustrious line now passes in review—Nicolaas Maas, Van der Helst, Wouwerman, Van Ostade, Jan Steen, Terburg, Metzer, Gerard Dow, Jacob Van Ruysdael, Hobbema, Paul Potter, Van der Velde, Cuyp, and many others. The history concludes with a consideration of the causes of the decline of Dutch art, which began soon after the middle of the seventeenth century and which the author ascribes to a neglect of the study of nature and an imitation of the French school of the time. It is singular that the excellence of the Dutch school, which in some traits has never been equalled, is included within about fifty years.

The interest of the volume is heightened by engravings of the chief pictures of the masters of the school. In a small book such as this many artists are of necessity noticed with extreme brevity, and the reader feels a growing desire to know more of them and their works. But the history is, we believe, one of the best accounts to be had in English of a period distinguished in the annals of art.

The next addition to the series is "A SHORT HISTORY OF TAPESTRY," by Eugene Müntz, translated by Miss Louisa J. Davis. The record begins with the tapestry of Egypt, Assyria and Babylonia, and advances to that of Greece and Rome. The larger part of the volume is devoted to a description of the progress and performance of this elegant art in Italy, Spain and France. The beautiful Gobelin tapestries are particularly considered. The appendix contains a number of the marks and monograms of famous factories. The volume is decidedly one of the most engaging of the set, and the illustrations, being more distinct, are more pleasing and satisfactory than those of any one of its predecessors. Just now, when so many are interested in interior decorations, this history, with its engravings, is a book in season, and will be found to abound in valuable information and suggestions.

The last addition is a volume on "THE EDUCATION OF THE ARTIST," by Ernest Chesnau, translated by Clara Bell. The primary motive of M. Chesnau in writing these chapters was to arrest the decline of art in France and to incite artists to such efforts as tend to greatness. His opinion is that art has degenerated largely to a mere mechanical performance, lacking in thought, feeling and individuality. To overcome this the artist must resolve to express *himself*, and to be able to put his experience and emotions on canvas or in marble he must be thoroughly educated. "Do not bring us your class-books to look at; keep them, if you please, or throw them away. They do not interest us." . . . "Edify us; or, at the very least, charm us." Such expressions convey the keynote of the treatise. Education, class books, for the sake of attaining ability to express oneself, but not to confine the artist to the attainment of a faultless mechanical execution, is the chief theme. The book is written with vigor and animation and will gratify those who are fond of art. The author is no friend to the nude in art and is able to give good reasons for his position. Such an ally to the friends of purity is valuable.

After considering the Æsthetics of Feeling and Education in General, M. Chesnau applies his principles to Religious Art, Heroic Art, Historical Art, Art and Passion, Art and Sentiment, Art and Nature, Art and Modern Life, and other departments and phases of art. The discussion is broad, and is defined by many examples. (Cassell & Co.)

....The "YOUNG PEOPLE'S HISTORY OF ENGLAND," by George Makepeace Towle, will prove quite as captivating as a romance to those for whom it was written, and incalculably more profitable. Notwithstanding the claims put forth now-a-days in behalf of the sciences, and on pure scientific grounds we maintain that the highest study of mankind is man. Even science holds that man is the climax of evolution, and, therefore, ought also to hold that what man has thought and done is the most instructive and valuable branch of knowledge. Mr. Towle vividly narrates the deeds by which Great Britain has become one of the mightiest empires of history and has produced poets, orators, philosophers and statesmen rivalling those of any age, while her merchants and manufacturers and many of her craftsmen have never been equalled. His literary ability is acknowledged, and he has conscientiously recorded the progress of English affairs, the influences which have been dominant and their results. One very valuable characteristic of his treatment of the great theme is the frequent introduction of a chapter on the "Progress of the People." The volume is illustrated. (Lee & Shepard.)

...."POPULAR FAMILY ATLAS OF THE WORLD." A convenient atlas for ready reference in ordinary reading—not so heavy as to be disagreeable to handle—not so full as to be confusing to the eye,—but full enough for all ordinary uses and brought down to 1885. Tables of populations and land areas of the United States and of the nations of the world, to the same date, accompany the maps. The whole is furnished and sent to any address for the marvellously low price of thirty cents. (J. B. Lippincott & Co.)

...."MADAME ROLAND," by Mathilde Blind, is another volume of the series of Famous Women. The story of the life of this brilliant, beautiful and powerful woman, who was "the soul of the Gironde," and one of the chief martyrs of the republic, is one of the saddest and most tragic episodes of the French Revolution of 1792. It is told in this small volume with singular vividness and force, grouping around her the principal figures in the history of the period and tracing the events in which she was a leader with clearness, skill and regard for the cause for which she gave her life. (Roberts Brothers.)

...."THE CAPTAIN OF THE JANIZARIES." A Story of the Times of Scanderbeg and the Fall of Constantinople. By James M. Ludlow. This, we believe, is Dr. Ludlow's first venture in the field of fiction, and it is certainly a very creditable one. The story is true in local color and an adequate representation of the time. The characters are well drawn, and the descriptions of scenery are vivid. While the reader is interested in the progress of the tale, he insensibly obtains a correct conception of the circumstances of the period and the mutual relations of the Turks and their opponents. (Dodd, Mead & Co.)

...."THE PARABLES OF CHRIST." By A. L. O. E. From this gifted and favorite author we expect nothing commonplace, nor are our expectations ever disappointed. This is a delightful little treatise on the Parables of our Saviour, charmingly illustrated by both pictures and incidents. It is written from an Oriental standpoint, the original design being to convey a knowledge of Christ and His salvation to the natives of Hindustan, to whom the author is devoting her life as a missionary. It should be in every Sunday-school library. (Robert Carter & Brothers.)

...."THE EPIC SONGS OF RUSSIA." By Isabel Florence Hapgood. With an Introduction by Professor Francis J. Child. So little is known about the poetry of Russia, that this elegant volume supplies a place which was waiting for it, and will receive attention from students of literature. The folk-lore of Russia as here exhibited, though rude and primitive, possesses the true imaginative flame which makes it poetry and not prose. To children there will be the charm of fairy tales in many of these chapters. Others of older growth will be interested in tracing the resemblances which run through all Norse literatures not only, but which go far to prove the common origin of language, and which show a kinship between the legendary treasures of the tropics and the traditions of the frozen zone. (Charles Scribner's Sons.)

Our Library Table.

Periodicals, Serials and Notes.

....The *Lutheran Church Review* for April has an elaborate and exhaustive article on Luther's Small Catechism as used in this country, giving the history of the Swedish, Dutch and English versions. The writer, Dr. Smucker, gives high praise to the translation in Schaff's Creeds of Christendom as an exact reproduction of the original. The entire article is admirable for its thoroughness and accuracy. Dr. Schaeffer treats impartially of the Indulgence Controversy, giving the substance of Prof. Dieckhoff's treatise. The Erudite Hebraist, Dr. Pick, sets forth The Talmud as a Witness to Christ and Christianity. This is followed by an interesting account of the Lutheran Church in Iceland, which furnishes a fresh illustration of the evils resulting from the interference of the State in ecclesiastical affairs.

....A variety of good reading and a large number of pleasing illustrations are to be found in *Frank Leslie's Illustrated Sunday Magazine* for May. The papers with pictures on Winchester Cathedral, King Richard's Chateau Gaillard, The Parish Church of Chihuahua, The Lily, Dilettante Days—describing Antwerp, The Indian Training School at Carlisle, Pa., are decidedly attractive. There are also biographical sketches of Mrs. Stowe and Mr. Gough, and articles about Easter observances and May day festivals, which are timely and agreeable. Dr. Talmage, the editor, writes in his best vein about Mr. Gough and Gen. Hancock. From the first to the last page the number is entertaining and profitable.

....*Lippincott's Magazine*, in its May number, vindicates its position as the best magazine for stories in this country. Besides its thoroughly American and realistic serial "Taken by Siege," and Norris's "A Bachelor's Blunder," Julian Hawthorne and Andrew Lang contribute two striking short stories. "Our Experience Meetings" give the professional autobiographies of Mrs. Potter, the elocutionist, and of Mrs. Ella Wheeler, the author. They are all the more entertaining for being absurdly egotistical. Mr. Joel Benton undertakes the painful task of finding something valuable in Thoreau's attempts at versification. The "Monthly Gossip" is very severe on Mr. James's "Bostonians," not without justice.

....*Wide Awake* for May contains a thrilling account of the capture of the British General Prescott during the war of the Revolution. "The Top of the Ladder," by Grace Denio Litchfield, and "The Professor's Last Skate," by J. Macdonald Oxley, are short stories, full of animation. Mrs. Mary Treat's paper on Wasps and the sketch of Bayard Taylor, by Amanda B. Harris, well repay perusal.

....*St. Nicholas* for May contains a great many things that the young folks will take delight in reading. Among them we notice specially: "When Shakespeare Was a Boy," by Rose Kingsley; "A Search for the Lace-Leaf," by Alice May, and "Vegetable Clothing," by C. J. Russell. Horace E. Scudder's biography of Washington and Mrs. Burnett's serial, "Little Lord Fauntleroy," sustain their interest.

....The Rev. Isaac S. Hartley, D.D., of the Reformed Church of Utica, contributes a welcome sketch of the life of Gov. Horatio Seymour to the *Magazine of American History* It is preceded by an excellent engraved portrait of the ex-Governor, and contains acceptable illustrations of the exterior and interior of his residence. Historical Colorado, the succeeding paper, by Katharine Hodges, both in the text and the illustrations, is one of those wonderful records of progress which abound in the history of our country. In An Old House in New Orleans, represented from a photograph, Mr. Charles Dimitry describes events of great interest, when Gen. Andrew Jackson was fined and paid one thousand dollars to the U. S. District Court. Gen. W. F. Smith critically examines the second day's battle at Shiloh, and Alfred E. Lee continues his account of the Battle of Cross Keys. The number throughout is especially interesting.

....*The Quiver* for May is full of good things. The description of the abbey of St. Albans, Anne Beale's essay on Sby Power y in Towns, Dr. Bonar's paper on The Resurrection Miracle, Archdeacon Gore's fresh instalment on The Growth of the New Testament, The Life-Story of Dora Greenwell by an anonymous writer, will be read with pleasure. The Short Arrows are excellent. The illustrations are abundant and admirable. For Sunday reading no better magazine can be found.

BOOKS RECEIVED.

Robert Carter & Bros.: First Healing, and then Service, and Other Sermons. Preached in 1885. By C. H. Spurgeon, of London. 12mo, pp. 416. $1.

American Tract Society: The Key that Opens the Day. White enamelled paper, tied with blue silk ribbon. 32mo, pp. 76. 50 cents.

Ticknor & Co.: John Bodewin's Testimony. By Mary Hallock Foote. 12mo, pp. 344. $1.50.

Presbyterian Board of Publication: Walter Harmsen: A Tale of Reformation Times in Holland. By E. Gerdes. Translated from the Dutch by Rev. Daniel Van Pelt. Illustrated. 16mo, pp. 367. $1.25; also,

Ralph Weston's Secret; or, Unto the Fourth Generation. By C. S. M. 16mo, pp. 247. $1.

Funk & Wagnalls: The Simplicity that is in Christ. Sermons to the Woodland Church, Philadelphia. By Leonard Woolsey Bacon. 12mo, pp. 339. $1.50; also,

The Two Books of Nature and Revelation Collated. By George D. Armstrong, D.D. 12mo, pp. 213. $1; also,

A Timid Brave. The Story of an Indian Uprising. By William Justin Harsha. 12mo, pp. 148. 75 cents.

Macmillan & Co.: Chantry House. By Charlotte M. Yonge. 12mo, pp. 405. $1.50.

J. B. Lippincott Company, or E. R. Pelton, N. Y.: Probation and Punishment. A Rational and Scriptural Exposition of the Doctrine of the Future Punishment of the Wicked. By Rev. S. M. Vernon, D.D. 12mo, pp. 300. $1.25.

UNBOUND BOOKS AND PAMPHLETS.

Found on the Dark Mountains. A True Narrative. 32mo, pp. 64. 10 cents. Robert Carter & Brothers.

A Prince of Darkness. By Florence Warden. (Cassell's "Rainbow" Series.) 16mo, pp. 207. 25 cents. Cassell & Co.

The Evil Genius. A Domestic Story. By Wilkie Collins. (Harper's Handy Series, No. 72.) 16mo, pp. 230. 25 cents; also,

Demos: A Story of English Socialism. (Harper's Franklin Square Library, No. 522.) 4to, pp. 104. 25 cents.

The Lady of the Lake. By Sir Walter Scott, Bart. (Cassell's National Library, Vol. I., No. 14.) 18mo, pp. 191. 10 cents.

Holland-American Almanac and Year Book for 1886. 12mo, pp. 36. Morris Coster, 1166 Broadway, N. Y.

PERIODICALS.

May.—Methodist Review, The Forum, Lippincott's Monthly Magazine, Words and Weapons, The Phrenological Journal, Magazine of American History, The Book Buyer, The Century, The English Illustrated Magazine, The Pansy, The New Princeton Review, The Homiletic Review, The Targum.

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NEWARK, N. Y., June 1.
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Hollis Centre, Me., August 29.
I suffered severely from back trouble for years, and found no relief till I wore Dr. Scott's Electric Corsets. They cured me, and I would not be without them. MRS. H. D. BENSON.

Memphis, Tennessee, November 28.
Dr. Scott's Electric Corsets have given me much relief. I suffered four years with breast trouble, without finding any benefit from other remedies. They are invaluable.
MRS. JAS. CAMPBELL.

De Witt, N.Y., June 11.
I have an invalid sister who had not been dressed for a year. She has worn Dr. Scott's Electric Corsets two weeks, and is now able to be dressed and sit up most of the time. MELVA J. DOE.

Chambersburg, Pa., October 8.
I found Dr. Scott's Electric Corsets possessed miraculous power in stimulating and invigorating my enfeebled body, and the hair brush had a magic effect on my scalp.
MRS. T. E. SNYDER, Fancy Goods Dealer.

South Abington, Mass., July 8.
Dr. Scott—My sister and I are very much pleased with your Electric Corsets. They have given us great satisfaction. For weak stomach and nervousness they are unexcelled. I have felt uncommon well since wearing them and can confidently recommend them. FLORA E. COLE.

Niles, Mich., January 5, 1885.
Dr. Scott's Electric Corsets have cured me of acute dyspepsia, from which I had suffered for eight years. His Electric Hair Brush cures my headache every time. MRS. WM. H. PEAK.

Princeton, Minn., June 5.
Your Corsets have accomplished wonders in my case. I was, previously, thoroughly incapacitated, and could not help myself. I have worn your Corsets now for two weeks, and I am able to be up and around, helping to do housework, etc. My friends are astonished. With many thanks, etc.,
JULIA J. MCFARLAND.

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CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	3,011,637 00
Reserve for Unpaid Losses and Claims	378,483 98
Net Surplus	1,227,995 10
Cash Assets	**$7,618,116 08**

SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,550 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,850 00
Interest due on 1st January, 1886	97,056 02
Premiums uncollected and in hands of Agents	358,290 30
Real Estate	1,272,633 77
Total	**$7,618,116 08**

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The Home.

AUNT MARJORIE'S CORNER

Fugitive Poetry.

BY MARGARET E. SANGSTER.

"AND what do *you* read first in your favorite magazine?" said my friend, turning with loving appreciation to the beautiful illustrated monthly which the postman had just left.

"The serial, of course," was the reply, a tiny accent of emphasis on the definite article, for as all the world knows, there is always a serial which takes precedence in interest of every other that happens to be publishing. In this case it was East Angels. But my friend ignored the implied challenge.

"The serial is not of course with me," she answered, with the virtuous satisfaction of a person to whom "duty first, pleasure afterward," is an invariable and lifelong rule. "By no means *of course*, my dear. *I* always read my magazine straight through. Why, I do not even skip the poetry!"

It took a few moments for astonishment and admiration to expend themselves on the fortitude which could wade through what it did not appreciate before enjoying a mental feast, and the wonder grew whether or not it may be possible that there are symmetrically developed souls to whom articles historical, light or heavy, descriptive, clever or sketchy, archæological, social and polemic disquisition, are equally entertaining and profitable, who can as easily and joyously undertake the serious as the amusing portions of the periodical, who do not even skip the poetry in haste to get at the stories.

It is quite the fashion to adopt a patronizing and tolerant tone with regard to poetry, as though it belonged to the decorative arts and had no essential end to serve, or as though the place grudingly accorded it in the newspapers might better be otherwise utilized. Toward the masterpieces of literature, Paradise Lost or the Inferno, or the Iliad, to the Excursion, or the Prelude, even to the Course of Time and the Seasons, the Deserted Village, and the Essay on Man, most people hold an attitude of respect, the more pronounced that they have read very little of these world-famed productions. They like to have them on the shelves, where they confer an air of grave respectability, giving a sort of certificate of culture to the family; but to read them, "No, thank you!" The misdemeanors of pedagogues, for which they deserve the pillory, have made some of these epics odious in the memory to unfortunate middle-aged people, who, a generation ago, found Paradise Lost a nightmare when compelled to parse it. It is the felicity of only a small minority of the reading public to be on familiar terms with Milton, Dryden, Wordsworth or Pope. Cowper was a favorite with all well-bred and well-read persons a few years ago, yet it is to be feared that the number of people is lessening who have now any real acquaintance with the Task, or who know the gentle poet by anything beyond one or two beautiful hymns and the rollicking humor of John Gilpin. To skip poetry is the general rule in this busy day.

It is a pity that there are educated young people indifferent to the charms of Mrs. Browning's muse, ignorant of the sumptuous splendors of Tennyson, cold and unmoved at the thrilling music of Scott, and insensible to the all-comprehending variety of Shakespeare. Most inadequate is the theory of education, which in its haste to cram the youthful memory with facts, forgets to feed and nourish the youthful imagination. The life shall be shorn of much beauty which has "skipped the poetry" in this realistic way.

Everybody repeats the mournful plaint, No time. But little time is needed for reading the bright, inspiring verse which floats hither and yon in the current issues of the press.

The person who should in the May *Harper*, for instance, omit the poetry would be a loser, for not often is it our privilege to come unexpectedly upon a finer lyric, more soul-stirring, worthier of a place in memory and among our choicest scrap-book treasures, than Clairvoyance, by Harriet Prescott Spofford. It is too long for quotation, but it is a rendering in musical and jewel-dripping verse of the old story of Elisha at Dothan.

Reading it in a moment of transient weakness, it was like a draught of crystal water on a summer day, and the brave cadence of the closing lines was a rally of enthusiasm.

> The chariots of fire and the horsemen!
> Shall the lad in his innocence see
> The help of the hills and shall nature
> Deny it to me?
> O shadows that close round my spirit
> In the clefts of the rocks haste and hide!
> For me, too, the mountain is trembling
> Where heaven's hosts abide,
> Great forces are thrilling and arming—
> God fights on my side!"

This lyric, from the pen of an author whose words are colors and whose style is masterly, is undoubtedly above the average of magazine and newspaper verse. But the busy man, absorbed in affairs, hard-headed, practical and little skilled in the nice distinctions of rhetoric, has an unsuspected corner in his heart and in his pocketbook for bits of rhyme which are drifting about in the papers, little fairy yachts evading on the one side the grave political leaders, and on the other the bristling reports of the markets.

Else, why does he keep tucked away from sight the little home-truth, set to silvery jingle which turned out half a song, half a sermon, to its author's astonishment? We who write such verses are aware of days when our instrumentality in their production is akin to that of the uncanny little Planchette, for the verses either write themselves or they seem to be written for us. How labored so ever the poem which is ambitious of literary fame may be, the successful newspaper poem, the waif which is a voice and a message, is usually spontaneous. It is not always, indeed, dashed off at white heat, but it is not worked over and wrought out and elaborated. The offspring of a mood, the cry of a passion, the throb of a soul, the expression of a want, its strength and its charm are in its truth to nature. Representing a genuine impulse, it appeals to a responsive audience and not swifter is the string to answer the touch of the musician than are hearts, beating with human want and woe, to acknowledge the call of a true poet, although it be only a single note.

Thus, Charles Kingsley's "Three Fishers," said and sung a thousand times, has a perennial freshness and never falls wearily upon the jaded ear. Longfellow's Psalm of Life, Lowell's Auf Wiedersehen, Aldrich's Good-Night, belongs each in its way to the higher rank of newspaper verse. It is no disparagement of the beloved Whittier that his best utterances, the poems which most truly evince his deep sincerity and his seer-like quality, possess most of the melody which goes straight to the common heart. How swiftly his war-lyrics found their way into the homes of plain men and women who could say "Thy will be done," but needed a poet's hand and a poet's ear for time and tune to wed it to a grand and solemn measure. How glad we are to learn by heart those lines, instinct with humble trustfulness,

> "I know not where His islands lift
> Their fronded psalms in air,
> I only know I cannot drift
> Beyond His love and care."

"But you cannot call the poems of Whittier fugitive?" exclaims my friendly critic. "They belong to permanent literature."

"Certainly; yet fugitive they are, winged with the plumes of the dove, flying forever to and fro with their messages of peace and good-will. The permanence that is no longer fugitive is petrifaction. We cannot think that it will ever become the fate of our Longfellow or our Whittier.

Beside me, as I write, lies a pile of papers, the accumulation of a week in a house to which every mail brings its complement of printed matter. Opening the first I find a little homily in song addressed to children. It has a dainty grace of its own, and the barbed arrow may suit some older person than the wee woman who points its moral.

WHAT THE CHOIR SANG ABOUT THE NEW BONNET.

A foolish little maiden bought a foolish little bonnet,
With a ribbon and a feather and a bit of lace upon it;
And that the other maidens of the little town might know it,
She thought she'd go to meeting the next Sunday, just to show it.

But though the little bonnet was scarce larger than a dime,
The getting of it settled proved to be a work of time;
So when it was fairly tied, all the bells had stopped their ringing,
And when she came to meeting, sure enough the folks were singing.

So this foolish little maiden stood and waited at the door,
And she shook her ruffles out behind, and smoothed them down before.
"Hallelujah! Hallelujah!" sang the choir above her head:
"Hardly knew you! hardly knew you!" were the words she thought they said!

This made the little maiden feel so very, very cross,
That she gave her mouth a twist and her head a little toss:
For she thought the very hymn they sang was all about her bonnet,
With a ribbon and a feather and a bit of lace upon it!

And she did not wait to listen to the sermon or the prayer,
But pattered down the silent street and hurried up the stair,
Till she reached her little bureau, and in a bandbox on it
Had hidden safe from critic's eye her foolish little bonnet.

Which proves, my little maidens, that each of you will find
In every Sabbath service but an echo of your mind;
And the little head that's filled with all these silly airs,
Will never get a blessing from sermons or from prayers.

—*Miss Hammond.*

Here is a sparkle of cheerful philosophy:

> "Whatever the weather may be," says he—
> "Whatever the weather may be,
> It's the song ye sing and the smile ye wear
> That's makin' the sun shine everywhere—
> And the world of gloom is a world of glee,
> Wid the birds in the bush and the bud in the tree;
> Whatever the weather may be," says he—
> "Whatever the weather may be."

Simple and tenderly sweet is the next selection:

ONLY A SONG.

It was only a song that the maiden sang,
With a thoughtless tone, yet the echo rang
In the heart of the lad. Like a pure white hand,
It guided him over sea and land.

Only an old, old-fashioned hymn,
Sung in the twilight, gray and dim,
By mother's side or on father's knee;
Yet time cannot blot it from memory.

Only a song from the lips of one
Whose mission is past, whose brief life is done—
A simple song; and yet, after all,
I never can sing it but tears will fall.

Only a song from a feeble pen,
And a faltering hand and heart; but then,
Who knows? Perhaps some life once sad
In sin was made to rejoice and be glad.

Brief as a song is this life of ours,
Fleeting as sunshine and frail as the flowers;
Then sing, my heart! oh, sing and be strong!
Thou shalt one day join in the "New, New Song."

We have room for no more. Could we look into mother's work-basket, into sister's portfolio, into Aunt Mary's desk, we should discover many an unpretending copy of verses hardly presuming to the dignified title of poem, but worth much notwithstanding, because in a sad day they were consolatory, in a doubtful day they were auspicious, to a happy hour they added gladness, or to a fainting heart they brought courage.

The writers are unknown, or if known hold a very lowly place in the singing choir, and still, in the scales of Divine Love, their work may outweigh in value much that the world prizes at a higher rate.

The Best Way.

TO those who feel that giving is worship, and that we never rise to the fulness of our privileges until we deny ourselves for Christ's sake, the little note appended will come with the force of a suggestion, not novel but pertinent. Which of our auxiliaries will be first to imitate the good example and follow in the path of the New Brunswick society? Will the Woman's Board and Executive Committee please take notice.

At the last quarterly meeting (held in March) of the Woman's Missionary Society of the First Reformed Church of New Brunswick, which society is auxiliary to both Boards, a new plan was proposed for raising funds for missions instead of resorting to fairs and festivals. It was suggested that each lady present give at that time what she felt she could, even if it called for sacrifice. Twenty ladies were present; each one responded generously and heartily to the call. In a few moments $79 was given. A lady present pledged herself to raise $25 more, so we closed our meeting with $104 contributed. All present felt it was more blessed to give than to receive, and sang from the heart on closing, "Praise God from whom all blessings flow." The absent ones on hearing what a grand meeting we had had, also contributed willingly, thus $163 were raised. We have sent a part to be used toward the debt of Foreign Missions and the remainder to the Parsonage Fund.

SECRETARY.

A Word to Contributors.

OUR friends who write for the "Corner" will confer a favor by remembering that for the convenience of compositors, proofreaders and editors the rule is to write on one side of the paper only. Several excellent contributions to "Aunt Marjorie's Corner" have recently been declined because the editor has not the time to copy them, and the printers cannot be required to set up long, crowded pages of foolscap written on both sides. Perhaps everybody does not know that, in order to save time, the manuscript in a printing-office is divided into small parts, technically called "takes," and several men are at work on an article at the same time. If the article is written on both sides of the paper, it is obvious that it cannot be cut up in this way, and must be given to only one persan to translate into type.

Please use black ink, not red, nor blue, nor green, nor a faint milky fluid, nor a pencil.

Write legibly. There is a positive immorality in writing so that your correspondent can with difficulty decipher your meaning.

Do not roll your manuscript. Fold it. Address it plainly, giving your full name, whether Madam or

Miss being indicated in brackets, and enclosing stamps for the return of your article if it prove unavailable.

Do not forget that the opportunity to say bright, helpful words to those who need them is afforded by "Aunt Marjorie's Corner," and that Aunt Marjorie herself, as hostess of the same, will give you a hearty welcome.

CHILDREN'S PORTFOLIO.

DEAR LITTLE HEADS: Far away, over the blue Pacific, in the shadow of the great mountain Fusi-yama, there is a school where the girls, at first sight, look very much like sisters. For they all have dark eyes and dark hair, and they are dressed precisely alike in dresses of soft, dark stuff, made very simply with straight full skirts, with waists brought in a sort of crossed-kerchief style over the pretty plump shoulders and fastened by a broad, loosely-tied sash. Their teachers, some of whom have come from America to instruct these little Japanese girls, say that they are very gentle and obedient, and that they learn very quickly. And I am of the same opinion, at least about the learning, for, knowing how hard some little English-speaking children find it to write compositions, I am often surprised at the progress these Japanese girls make in writing out their ideas, not in their own tongue, but in ours. Just think how hard it is for you, Amy or Allison, to write your French exercises, or to compose a theme in Latin or in German, and then consider the trouble it must be to a Japanese girl to write her essay in pure, good, really beautiful English.

Well, one day some weeks ago, there were sorrowful faces in the school under the shadow of the mountain. One of the girls, a dear girl, and a great favorite, one, too, who in another year would be graduated so that she could teach her own people if she chose, had received a letter from home. In it her father told her very sorrowfully that she must bid good-by to the dear foreign teachers, and the lady who taught her pretty Japanese etiquette, how to pour tea daintily, and entertain visitor , and talk in sweet silvery little phrases, and also to the Chinese professor who drilled her in Chinese classics. She could not attend any longer the Bible class that she was so fond of, nor join in the morning and evening hymn. Father was very sorry. But he had so little money this year, and he had met with losses, and he could not any longer pay for his daughter at the missionary's school.

They girls felt very sorry. They held a meeting about it after school. Then they came to the principal with a proposal. It was this:

"If you," said they, "will teach our schoolmate for nothing for the rest of the time till she finishes the course, we, out of our own pocket-money, will pay for her board and all other expenses."

As it costs just sixty dollars a year to educate a pupil in this school, the girls were undertaking to raise thirty dollars out of their own little pocket-money. If you knew how very little they have, you would understand how many sacrifices they must make in order to raise this amount. But they could not let their friend lose her Christian education.

Now, I merely wish to ask the children who read this "Portfolio," if they do not desire to be as self-denying for Christ's sake as are the dear young girls in the Isaac Ferris Seminary? What are you doing for Jesus? AUNT MARJORIE.

In Memoriam.

[A personal friend of the late Mrs. Stremmell sends this tribute to her memory.]

THE readers of THE CHRISTIAN INTELLIGENCER may often have noticed in the Home Department bright little articles for the children and occasional puzzles for the "Little Heads," under the initials "K. M. S."

If these same little children had knocked at the door of the writer's little home, which she called "The Wren's Nest," they would have met with a sunny welcome, and the first visit would certainly not have been the last, for children know their friends, and the genial, happy mistress of this little home was the children's friend.

Her heart was large enough to hold many no longer children, and on every side throng memories of kind words spoken, kind deeds done to all who came within her reach, and her circle was a large one.

But now the kind voice is stilled, the kind pen has dropped from the fingers; and there is true mourning in many hearts.

Mrs. Stremmell was a member of a sister church not of our denomination; but her deep love for her own church only opened her heart the more to all Christians, and when a copy of this paper was given her she became interested in it, and from time to time sent the fruit of her busy pen to entertain its little readers.

The summons came suddenly. "I do not feel well to-night, but I shall be better in the morning," and in the morning she was in the land "where the inhabitant shall not say, I am sick."

In times of sorrow and bereavement, what great comfort lies in the thought that the seeming end is only "the end of the beginning." I. T. W.

ASTORIA, April, 1886.

Blind Henry Fawcett.

HENRY FAWCETT started as a boy with the ambition to enter the House of Commons. This aspiration he regarded as an inspiration from God, for he looked upon the position as a trust. He coveted it not to gratify any ambition for distinction and power, but that he might serve his country by removing from millions of his countrymen the degradation of ignorance. One day, after he had graduated from the university, Fawcett and his father went out shooting. The son was in advance, some thirty yards, when a covey of partridges rose between him and his father, who fired at a bird which was in line with his son. The bird was shattered by the charge, but two pellets passed through the tinted spectacles of the son, one through each glass, entered the eyes, and embedded themselves behind them. In an instant Henry Fawcett was blind for life.

His first thought was, not that he should be forever excluded from the House of Commons, but that he should never again see the lovely view which he had just been admiring. The father was broken-hearted, for the son was the pride of his heart, and he had made the youth's ambition his own.

The son, however, was not crushed by the terrible calamity. Though cast into utter darkness at the morning of his life, young Fawcett looked the calamity steadily in the face. He resigned himself to the inevitable, but he determined that the calamity should not make him abandon any duty he could perform, nor persuade him to give up the ambition of his life. From that moment his blindness lost half its terrors. It remained an impediment, but never became an obstruction. The man was crippled, but though he limped, he kept step with the most stalwart.

As a Fellow of the University he resided at Cambridge, and was elected its professor of Political Economy. His verbal memory was weak, and he seldom trusted himself to make a quotation, but facts and figures were grasped by him with such precision as to fit him for his professional work. He became an authority in what Carlyle calls the "Dismal Science," and a popular lecturer with the undergraduates.

Seven years after the accident, the blind, poor, unknown young man sat in the House of Commons as a member for Brighton. Fifteen years of distinguished service as a Liberal member, wherein he displayed remarkable ability as a debater, caused Mr. Gladstone to appoint him Postmaster-General. Immediately he broke away from the traditions of officialism, by making it apparent that the nation did not exist to maintain the Postmaster-General, but that his office was created and that he was put in it to serve the nation.

Prime ministers had regarded the post-office as a source of revenue. Mr. Fawcett insisted that this large arm of the government should do better work than increase the revenue; it should diffuse knowl edge, expand trade, increase prosperity, encourage family correspondence, and facilitate thrift.

During the four years and a half that this blind man ran the great engine, he made it deliver parcels, receive the savings of the poor, insure their lives, and pay them annuities. He lowered the charges on telegrams,—the telegraph being a government monopoly in Great Britain,—and greatly increased the use of postal orders.

He died in office, and the "common people," imitating the Queen and Mr. Gladstone, sent to Mrs. Fawcett written expressions of their great loss.

This is an age of biographies, but we know none more stimulating than the "Life of Henry Fawcett," by Leslie Stephen. If any boy is depressed by the fact that he is poor, unknown, and without friends, let him read this narrative of one who, though weighted with blindness at the outset, made for himself a noble, because beneficent, career.—*Youth's Companion.*

The Little Girl of Gettysburg.*

'TWAS Gettysburg's last day.
The dead and wounded lay
On trampled fields and ridges battle-torn,
Among the outer posts,
Around the guarded hosts,
Rode Hancock, watchful, on the fated morn.

And lo! a little child,
With eyes and tresses wild,
Close to the lines had strayed, and met him there,
And tightly to her breast
A heavy load she prest—
A musket!—all her slender strength could bear.

"My brave and pretty dear,
Tell me, how come you here
Upon the field, before the fight is done?"
Then, at her lisped reply,
Tears dimmed the General's eye:
"My papa's dead, but here's my papa's gun."

—*Henry Tyrrell, in May Wide Awake*

A Knowing Dog.

THE following story of the way in which a dog outwitted his master appeared first in a Scottish journal, and several persons bore witness to the truth of the narrative:

A gentleman in Glasgow owned a very intelligent Newfoundland dog. He accompanied his master wherever he went, and was his inseparable companion in his visits to church. One evening the gentleman went out to visit a neighbor. The dog attended him. It was quite late when the gentleman started for home, and to his surprise his dog could not be found. After the family had retired to bed there was a great noise in the kitchen. It was supposed that burglars were robbing the house. Soon there was a crash and a smash like the breaking in a window, and then all was still. The morning revealed the mystery. The dog had fallen asleep under the table. He was sensible that his master had gone home, and the noise heard was the attempt of the dog to make his escape. As there was no other way to get out the sagacious animal went through the window, taking the glass and frame with him.

It was a long time before his master visited that house again. When he did his dog accompanied him, and the animal found his way through the open door of the kitchen to his old hiding-place under the table. It was late when the master started for home. But neither his hat nor cane could be found. After a long search the dog was discovered fast asleep under the table; one paw was in his master's hat, the other resting on his master's cane. How he obtained possession of these articles no one could tell. He remembered his last visit to the place, and how scurvily he was treated. The sagacious creature resolved not to be left behind the next time. He knew that his master could not go home without his hat and cane, and that he would be quite likely to be awakened when his owner got ready to walk. His plans were acutely laid, and if he had possessed reason he could not have done better.

Little Heads Together.

HIDDEN WORDS.

Find the name of an article of household furniture in each of the following sentences:

1. She sang a French air.
2. The cruel stab left a deep scar on his forehead.
3. Memories of the past overpower me.
4. He will amply repay you for your kindness.
5. I know not whether they are pelicans or gannets.
6. In the last freight-car petroleum and coal are carried.

NELLIE VAN TASSEL

THREE EASY DIAMONDS.

I.

1. A consonant. 2. Part of a verb. 3. To unite in matrimony. 4. Good advice. 5. In Yosemite.

II.

1. In abominable. 2. A polite action. 3. Something used in building. 4. Sour. 5. In indivisible.

II.

1. In ceremonious. 2. Part of a verb. 3. Part of a barrel. 4. The end of the day. 5. A vowel. JOSEPH.

Answers to Puzzles of April 14th.

Rhomboid.—
B A R O K O
M A R O N E
P A R A P H
L A G O O N
N E D D E R
R E S T E D

Charade.—Fire-place.

Diamond.—
M
S I R
S O L E S
MILLION
R E I G N
S O N
N

Correct answers from Lewis D. and Jennie Labagh, Carrie Karsten, L. P. C., Rappie Bowne.

The "Little Heads" will please send puzzles and answers to COUSIN LOIS, at this office

* An actual incident, related by General Hancock.

Our Church.

TUESDAY, May 4th. Rev. Dr. Van Cleef continues in a very critical condition.

....The First Church of Brooklyn, N. Y., last Sabbath held its last services in the building it has occupied since 1835. Rev. Dr. D. N. Vanderveer delivered an historical sermon in the morning. Rev. Dr. Willets, a former pastor, was present and made an address. A farewell communion service was held in the evening.

....Rev. Edwin F. See preached his farewell sermon to the Third Church of Albany, N. Y., last Sabbath.

Questions.

THE constant appeals of the Secretaries and Treasurers of our Church Boards for more money and more interest in our Church work, has led the writer to ask, Would not the contributions of our churches be larger to-day if years ago they had begun with the children and taught them to give regularly and with some system, and had instructed them in the needs of their own Church? When we say "our members take little or no interest in this or that cause," is it not a fair question to ask, How were they brought up? What were their early influences? Were they taught to love their own denomination and to give for its extension, or were they permitted to divert their offerings to some passing interest? If it is found that we have been remiss in this respect, let us begin now to train up our children, our young men and maidens, in the way they should give, so that when they are old er they will not depart from right giving.

Then again, are we as a Church paying as much attention to this source of income as we should? Ought not our Mission Boards to receive more than they do from the 30,236 scholars in our Sunday-schools?

There are 758 schools connected with our Reformed Church. Do all their contributions flow in the direction of our denominational work? Last year these schools gave $4,185.98 to the Board of Domestic Missions, which is an average (for a whole year) of only $5.52 from each of the 758 schools. No one will be disposed to say that this is a fair estimate of their ability. It is stated that there are scores of Sunday-schools which never give to the home work at all, because they never hear anything about it. Many of these would have sent in their mites had the opportunity been presented and interest excited by giving the proper information.

Below is an example of what might be done, which would add about $15,000 to the present income of the Board, and develop a church strength which we have never before known. The school is by no means the strongest in our Church, but it takes the right method.

"Go thou and do likewise."

SABBATH-SCHOOL OF METUCHEN, N. J.

Collection in Home Missionary boxes, by classes, on the first Sabbath of each month, for one year, commencing March 1st, 1885: Mr. Freeman Edgar's class, $1.58; Mrs. C. S. Edgar, *infant* class, $3.31; Miss Clara Martin's class, 56 cents; Mr. William O. Craig's class, $1.56; Mrs. S. C. Cruickshank's class, $1.06; Miss Rebecca Mundy's class, $1.18; Miss Fanny Wendover's class, $4.24; Mr. John Cornell's class, $6.29; Miss Clara Edgar's class, $1.55; Mrs. R. H. Wilson's class, $6.30; Miss Tillie Hahn's class, $1.37. Total, $29. For Domestic Missions, by order of the School. R. H. WILSON, Supt.

Why will not the pastors and superintendents and teachers take up and agitate this matter and see what can be done?

Try to get one collection each month for our Foreign Missions and one collection each month for Domestic Missions.

Let us *all* try it just for one year and see how it succeeds.

ONE INTERESTED.

REV. NARAYAN SHESHADRI, the distinguished native preacher of India, is meeting with great success in his ministry at Jalna and vicinity. He is carrying on extensive evangelistic work in the region, preaching to large companies of natives as he has opportunity. Many converts are being received into the churches in the different villages.

MESSRS. A. D. F. RANDOLPH & CO., after being one of the landmarks on Broadway for thirty-five years, at Amity street, Ninth street and Twentieth street, have followed the trade and moved to No. 38 West 23d street. It is not at all unlikely that the change will be improved to make this delightful resort more attractive than ever.

Financial.

TUESDAY, May 4th.

THE value of the imports of merchandise at this port last week was reckoned at $8,917,325, and of exports at $6,568,682. Since Jan. 1st imports have amounted to $145,565,389, or 16 1-2 millions more than in the same time last year, and exports to $95,257,007, or 12 1-4 millions less than last year. The difference to our disadvantage is nearly 29 millions of dollars. The export of specie amounted last week to $1,951,273, the larger part being bought on French account. Sterling exchange sold yesterday at $4.87 for 60 day bills and $4.89 for demand. It is said that securities were sold on European account, the holders being fearful of the results of the strikes here. We are holding Europe's supply of food. Stocks on the other side of the Atlantic are not what they were usually a few years ago. The transport is now so frequent, regular and rapid that European dealers buy little more than their necessities require. We are carrying the surplus. The only surplus of food of real importance in the world is here. The growing crop here is in a promising condition, and in Europe the weather recently has improved. The prospect at present for an improvement in our foreign exchanges is not as bright as we would like to have it.

The Associated Banks last week reduced loans $244,400, lost in specie $1,765,700, gained in legal tenders $131,000, lost in deposits $2,396,000, and reduced the surplus of reserve $1,297,700, making it $12,025,850. The U. S. Treasury continues to add to its stock of gold. It gained in gold during April over 4 1-2 millions. The public debt was reduced by $10,965,387. Of the called bonds $5,856,795 have not been presented for redemption. The bonded debt is now $1,230,365,462, against $1,240,681,462 on April 1st. Comparing last week's statement with that of a year ago, the debt, less cash on hand, has been reduced $90,714,997. Money rose last week temporarily to 3 and 4 per cent, but the average rate on call was 2 1-2 per cent. The rate on call yesterday was 2 to 3 per cent. The general rate on good paper and on time is 5 per cent. Ample security still obtains loans at 4 per cent.

The Stock Market is rather weaker, being affected by the doubtful issue of the strikes. Buying by outsiders is moderate. But first rate investment securities are not to be had in large lots at any material concession and some steadily increase in value. There is no eagerness to sell what is really valuable.

Foreign grain markets are reported firm. Here the unsettled condition of the labor market and the promise of the coming harvest affect prices. Quotations yesterday were: Wheat here 91, in Chicago 78 1-8; corn here 46 1 8, in Chicago 35 1-8; oats here 36 5 8, in Chicago 29 3 8. No decided improvement in provisions. Quotations for cotton yesterday were: May 9.24–25; June 9 33; July 9.43–44; August 9.53. The demand for hay is light and the supply abundant. Quotations yesterday were: Choice timothy 85 to 90, clover mixed 70 to 72; No. 1 rye straw 90 to 92 1-2, oat straw 40 to 50, wheat straw 40 to 55 cents.

Trade is restricted by the strikes but the clearances continue larger than those of last year.

The report is current that the recent exports of gold to France are for American subscriptions to the new French 3 per cent loan. The French bonds are offered at 82; will yield 3.65 per cent, are likely to rise in value.

News of the Week.

(Continued from page five.)

Traces of the missing Mr. Nourse have been found by his brother, visiting Kenilworth Castle....A strike for eight hours work will be begun at Washington on Monday. If there is not an agreement before Monday about 10,000 men will stop work. ....The strike in the sugar houses in Williamsburgh still going on....Great anxiety felt in Chicago on account of the eight hour movement. The railroad companies have decided not to grant it....A large fire took place in Baltimore yesterday. Several large firms were burned out, the loss amounting to $600,000. The cause of the fire is unknown .... Arcade bill amended and passed by the Legislature of this State ... The trades union leaders in Pittsburg oppose the Knights of Labor... Large furniture house and book publishing and stationery house burned in San Francisco. Loss $750,000. The stock of Bancroft's histories of Pacific States burned, and sheets of unpublished volumes.

MONDAY, 3.—Meetings held in England in opposition to Home Rule....It is reported that all the Foreign Ministers in Greece except Sir Horace Rumbold, the British Minister, have received instructions to the effect that the reply of the Greek Government to the ultimatum of the Powers is insufficient ...Greece's decree ordering the disarming of the troops will appear to-morrow....The Prussian Government is preparing to act against strikes....Shorter hours will be demanded in many trades after May 1st in New York city. It is expected that at least 7,500 men will go on a strike to-day....The sugar house strikes nearly over....Third avenue cars running again. ....Eight thousand men will strike in St. Louis to-day; the result of trying to enforce the eight-hour law....Most of the railroad freight houses in Chicago closed on account of the strikes....President Porter, of Yale College, celebrated the semi-centenary of his ordination as a minister....The Pan-Electric Committee have a good deal of difficulty in securing the services of Mr. George Jones, of the *N. Y. Times*, as a witness ...The exports from a part of Northern Germany to America during the first quarter of 1886 amounted to $11,250,000 against $8,875,000 during the same period in 1885.

TUESDAY, 4.—Strike on Missouri Pacific system said to be ended. Thousands of workingmen and women stopped work yesterday in Chicago, Baltimore, Washington, Boston, Grand Rapids, Mich., and other cities, demanding eight hours work a day and higher wages....The old Board of Excise and the new one chosen by the Mayor are both in session in this city, each claiming to be the legal Board....Savannah, Ga., celebrated yesterday the centennial of the Chatham Artillery; nearly 6,000 men in procession, great crowd of visitors, Jefferson Davis present....Three young firemen arrested in Schenectady, N. Y., as incendiaries....Slight earthquake reported from Ohio ...Greece adheres to its reply to the ultimatum of the Powers, and the Ministers were said to be preparing to embark....Mr. Gladstone, saying that he is too old to engage in a speaking campaign and must save his strength to use in the Commons, prints an address to the Midlothian voters. The main point is that his bill is the only plan offered, its opponents being divided and undecided, and that if Home Rule is not granted now, as soon as a time of trial comes a worse bill may be granted from sheer necessity....Great Britain and Germany agree on a dividing line between their seizures, present and future, of other people's territory in the Southern Pacific.

Our readers will confer a favor upon the publishers of this paper and, perhaps, find it to their own advantage if, when answering an advertisement found in these columns, mention is made that it was seen in THE CHRISTIAN INTELLIGENCER.

Market Report.

Review of the New York Market for Butter. Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, May 1, 1886.

BUTTER.—Receipts for the week, 27,579 pks.; exports none.

The season in the dairy districts of this State is two to three weeks earlier than usual, and butter from the Western Reserve and Chautauqua districts begins to show some grass. At this time, just between hay and grass, quite a proportion of the arrivals are mixed in color and variable in quality, and with large arrivals of Western butter prices have been lower. Selections of fancy dairy tubs are selling at 22a24c. After leaving these, fine dairy butter sold in line at 20c., and rejections were offered at 15 a18c., according to quality, considerable of it being carried over unsold. We quote:

New butter, fancy creamery	—	@24
do do dairy (selections)	22	@23
do good to fine	17	@20
do poor to common	12	@15

CHEESE.—Receipts for the week, 8,832 boxes; exports 16,538 boxes.

The season being so early has an influence upon the market for old cheese, and holders have offered them at somewhat reduced prices. New cheese are beginning to arrive and full creams are selling mostly at 9a10c. Skimmed cheese are overdone and present low prices do not pay for making. We quote:

Choice full cream cheese	9½	@10¼
Good useful cheese	8	@ 9¼
Skimmed cheese	1½	@ 4½

EGGS.—Receipts for the week were 16,669 bbls. and 14,356 cases.

The market seems to be sluggish and inactive. 50 bbls. Western fresh receipts sold on 'Change at 12c. Ohio cases, cases included, were offered at 12c., and had 11¾c. bid.

MAPLE SUGAR in large supply, light demand and lower prices. We quote:

Choice new sugar	7	@ 8
Dark sugar	6	@ 6½
Syrup, per gallon can	—	@75

FOR DYSPEPSIA, INDIGESTION, Depression of Spirits and General Debility, in the various forms; also as a preventive against Fever and Ague, and other Intermittent Fevers, the "*Ferro Phosphorated Elixir of Calisaya*," made by Caswell, Hazard & Co., New York, and sold by all druggists, is the best tonic; and for patients recovering from Fever or other sickness has no equal.

MARRIAGES.

BLUNT—BROUWER.—On Thursday, April 29, at the residence of the bride's parents, 135 West 43d street, by the Rev. Edward B. Coe, D.D., Winnie Anthony, daughter of Theophilus A. Brouwer, to John Blunt, of Brooklyn, N. Y.

BURTON—DAVENPORT.—In Troy, N. Y., April 28, 1886, by the Rev. John Steele, D.D., Mr. Casper Van Wie Burton to Miss Adeline, daughter of Nelson Davenport, Esq., both of Troy.

HAYS—WIEDMAN.—At Central Bridge, N. Y., April 29, George Hays to Jessie Wiedman. Rev. W. D. Buckelew officiated.

HOGEBOOM—MYERS.—At Howe's Cave, N. Y., by Rev. W. D. Buckelew, April 29, George Hogeboom to Emma Myers.

HYDE—LIZOTTE.—April 27, 1886, at the parsonage, Port Ewen, N. Y., by Rev. B. C. Lippincott, Ira Hyde to Agnes E. Lizotte, both of South Rondout, N. Y.

KENNEDY—FELTER.—On March 25th, by Rev. D. M. Talmage, Thomas J. Kennedy to Elvinia Felter, both of Clarkstown, Rockland Co.

LE FEVRE—MILLER.—In the Reformed Church, Germantown, N. Y., on the 28th ult., by the Rev. Harlan Page Blair, the Rev. George Le Fevre, pastor of the Reformed Church of Livingston at Linlithgo, N. Y., and Miss Sarah Miller, of Germantown, N. Y.

MASON—VAN DER VEER.—On Tuesday, April 27, at the Collegiate Dutch Church, 5th avenue and 48th street, New York, by the Rev. Edward B. Coe, D.D., R. Osgood Mason, M.D., and Charlotte L. Van der Veer.

PARSONS—MACKENZIE.—In Brooklyn, on Marc 28, by the Rev. A. M. Quick, Mr. J. Edward Parsons to Miss Sarah C. Mackenzie, all of Brooklyn.

YOUNG—BEYER.—At Newark, N. J., April 28, 1886, by Rev. J. N. Jansen, Mr. William H. Young to Mary Estella Beyer, both of Newark.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

MORRIS.—At Oneonta, N. Y., April 27, Ella Tournier, wife of S. Hall Morris, M.D., aged 55 years. Her death was caused by a cancer.

REGER.—Entered into rest Sabbath morning, April 18, Helen Van Deusen, in her 74th year, wife of Joseph J. Reger.

SMITH.—On Friday, April 30, at his residence, No. 29 West 33d street, Gamaliel Gates Smith, in the 73d year of his age.

Publisher's Department.

COUGHING, with interludes of wheezing and sneezing are heard in all public places. Everybody ought to know the remedy; and that is Hale's Honey of Horehound and Tar—an absolute and immediate cure of all pulmonary complaints. For sale by all Druggists at 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Life, Heal h, Elegance, Durability.

This is the motto of Dr. Scott's Electric Corsets. These admirable corsets should be examined by every lady in the land. There is a great demand for them by all who have ever used them. In wearing these corsets it is claimed that all drugs or medicines of any kind can be entirely done away with, while they are elegant in shape, and fit to the figure beautifully, and are every way comfortable. Over three thousand families in the city of New York alone are now wearing them. They are double stitched and never are known to rip. They are made of English sateen in white and dove color; sizes, eighteen to thirty inches, abdominal up to twenty-five inches; all fine goods and exceedingly durable. The result is noticed very quickly after beginning to wear them, as the electro-magnetism acts quickly, generally the first week, but more frequently the first day, and often during the first hour they are put on. They will remove any ache, pain, or other disagreeable feeling from which one may suffer. They cause the mind to become active, tone up the nerves and bring about a proper circulation. All this may seem strange to the unbelieving—as there are many such in the world—and yet when one stops to think how universal electric treatment has become, it does not seem so wonderful after all. These electro-magnetic corsets are constructed on scientific principles, and therefore cannot fail to impart an exhilarating, health-giving current to the whole system. These corsets do not differ in appearance from all other corsets. The magnetism is conducted through the flat steel in place of the ordinary corset steel. The corsets are all equally charged, differing only in quality and design. Neither are they expensive. In fact they are remarkably cheap. Send for a sample and judge for yourself. Dr. Scott is reliable and you will get just what is represented.

In hundreds of cases, Hood's Sarsaparilla, by purifying and enriching the blood, has proven a potent remedy for rheumatism. Hence, if you suffer the pains and aches of this disease, it is fair to assume that Hood's Sarsaparilla will cure you. Give it a trial.

A revivifying of nature's latent forces occurs every spring. At this time, better than at any other, the blood may be cleansed from the humors which infest it. The best and most popular remedy to use for this purpose is Ayer's Compound Extract of Sarsaparilla.

3 months' treatment for 50c. Piso's Remedy for Catarrh. Sold by druggists.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

THE BOARD OF FOREIGN MISSIONS will meet in regular session at Synod's Rooms, 34 Vesey street, Wednesday, May 12th, 1886, at 3 o'clock P. M. The Missionary Agents of the various Classes are cordially invited to attend, without further notice.

HENRY N. COBB, Cor. Sec.

THE Woman's Board of Foreign Missions of the Reformed Church in America will hold its twelfth anniversary on Tuesday, May 11th, 1886, at 11 o'clock A. M., in the Collegiate Church, corner 5th avenue and 48th street, New York city. The annual reports will be read, and addresses will be delivered by Rev. Dr. Chamberlain, of India, and Rev. A. V. V. Raymond, of Plainfield, N. J. The exercises will close at 12.30 for social intercourse and refreshments.

The Woman's Executive Committee of Domestic Missions will hold its third anniversary at the same place, and on the same day, at 2 o'clock P. M. The annual reports will be read, and addresses are expected from Mrs. F. E. Haines and Mrs. C. E. Walker of Colorado. Auxiliary societies are urged to send delegates to both these meetings. This congregation is cordially invited to attend.

By order of the two Executive Committees.

THE BOARD OF SUPERINTENDENTS of the Theological Seminary at New Brunswick will meet in the chapel of the James Suydam Hall on the third Tuesday in May (the 18th), at 11 o'clock A. M., to attend to the examination of the students and to transact the regular business of the Board. The Theological Commencement will be held in the First Reformed Church on Wednesday evening (19th), at 7.30 o'clock.

J. W. BEARDSLEE, President.

THERE will be a meeting of Synod's Committee on Sunday-schools and Catechetical Instruction at Synod's Rooms, Monday, May 10th, at 11 o'clock. Classical Committees are cordially invited to be present.

SOUTH CLASSIS OF LONG ISLAND will meet in special session in the chapel of the Reformed Church-on-the-Heights, Brooklyn, on Wednesday, May 12th, 1886, at 2.30 o'clock P. M., for examination of student, J. Tallmadge Bergen, of Reformed Church of Flatlands. By order R. G. STRONG, Stated Clerk.

THE CLASSIS OF NEW BRUNSWICK appointed the following supplies for the Church of Bound Brook: May 2d, Rev. D F. Williams; May 16th, Rev. T. S. Doolittle; May 30th, Rev. H. D. B. Mulford; June 6th, Rev. R. Willis; June 20th, Rev. E. T. Corwin; July 4th, Rev. J. Le Fevre; July 18th, Rev. M. H. Hutton; August 1st, Rev. A. McWilliam; August 15th, Rev. Jas. Cruikshanks; August 29th, Rev. Jacob Cooper; September 12th, Rev. A. G. Van Aken. These brethren will be notified by the church if their services are needed at the above dates.

E. T. CORWIN, S. C.

THE CLASSIS OF ORANGE appointed for the installation of the Rev. Samuel Millett at Wurtsboro, on May 19th, at 3 P. M.: Rev. G. Talmage, D.D., to preside and read the form and charge the pastor, Rev. H. V. S. Myers to charge the people, Rev. W. S. Brown, *primarius*, to preach the sermon and Rev. E. O. Moffett, *secundus*. S. C.

THE CLASSIS OF PARAMUS appointed May 13th, at 8 P. M., for the installation of Rev. J. H. Whitehead as pastor of the North Church of Passaic; the Rev. J. Stillwell to preside and read the form, the Rev. A. R. Thompson, D.D., to preach the sermon, by request, the Rev. Dr. John Gaston to conduct the devotional exercises. STATED CLERK.

THE CLASSIS OF PASSAIC will meet in special session in the Reformed Church of Pompton, on Tuesday, May 25th, at 2 P. M.

S. T. SEARLE, President.

THE CLASSIS OF PHILADELPHIA selected May 11th, at 8 P. M., for the installation of Rev. W. H. Clark, D.D., as pastor of the Second Church of Philadelphia, and Rev. W. J. R. Taylor, D.D, to preach the sermon, Rev. W. B. Voorhees, *secundus;* Rev. Geo. H. Bishop, D.D., to charge the people, or Rev. J. Hart; Rev. S. Streng to charge the pastor, or Rev. C. Schenck. STATED CLERK.

THE CLASSIS OF SARATOGA has made the following arrangements for the installation of Rev. Theo. Shafer over the Reformed church at Reynolds (old Schaghticoke): Rev. E. A. McCullom, President of Classis, to preside, read the form and preach, with Rev. J. W. Beardslee as *secundus*. To charge the pastor, Rev. J. Paschal Strong, with Rev. Ira Van Allen as *secundus*. To charge the people, Rev. J. W. Bailey, with Rev. J. L. Southard as *secundus*. The installation will take place May 12th, 1886, at 7.30 P. M. J. W. BEARDSLEE, Stated Clerk.

THE CLASSIS OF WESTCHESTER made the following arrangements for the installation of the Rev. J. Joseph Rankin at Bronxville, on May 18th, 1886: The Rev. W. R. Duryee, D.D., to preach the sermon, Rev. J. G. Johnson, D.D., to charge the pastor, Rev. C. K. Clearwater to charge the people.

STATED CLERK.

FIFTY-EIGHTH ANNIVERSARY.—The Annual Sermon before the American Seamen's Friend Society will be preached this year by the Rev. Joseph R. Kerr, D.D., at the Fourth Presbyterian Church, 34th street, near Broadway, New York city, on Sabbath evening, May 9th, at 7.45 o'clock.

The Fifty-Eighth Annual Meeting of the Society will be held in the chapel of the Sailors' Home, 190 Cherry street, New York city, Monday, May 10th, 1886, at 3 o'clock P. M., when the reports of the year will be submitted and the usual business transacted. The Life Directors and Life Members, with the friends of the Society, are invited to be present.

THE American Tract Society will hold its sixty-first annual meeting on Wednesday, May 12th, 10 A. M., in the lecture room of the Madison Square Church, corner of 24th street, to which all members and friends of the Society are most cordially invited. The meeting will be mainly devoted to the hearing statements of the work done during the past year, and addresses by missionaries and others. The annual sermon will be preached in the Collegiate Reformed Church at 48th street and 5th avenue, Sabbath evening, the 16th inst., at 8 o'clock.

THE Sixty-Second Anniversary of the American Sunday-School Union will be held in the Lafayette Avenue Presbyterian Church, Dr. Cuyler's, Brooklyn, on Sunday, May 9th, 1886, at 7.30 P. M. Hon. William Strong, of Washington, D. C., will preside. Words of welcome will be given by Rev. T. L. Cuyler, D.D. Addresses by Rev. R. S. MacArthur, D.D., of New York, Rev. J. M. Crowell, D.D., Secretary of Missions, Philadelphia, and F. G. Ensign, Esq., of Chicago.

CORRESPONDENTS will hereafter please address Rev. H. Vanderwart at Hackensack, N. J.

THE address of Rev. Wm. H. Ford, of Brooklyn, is changed to 330 Clinton street.

CORRESPONDENTS will address Rev. T. C. Easton, D.D., at 15 Clinton avenue, Newark, N. J.

Woman's Board of Foreign Missions.

RECEIPTS FROM MARCH 12 TO APRIL 12, 1886.

Received Jan. 18, and omitted in last report, Yonkers aux., $45; Ellenville, 10—$55. Fordham, N. Y., 30; 5th av. and 29th st., N. Y. city, 40; Griggstown, N.J., 19.10; 1st and 3d Holland, Mich., 27.50; North and Southampton, Pa., 23; Aux., Montrose and Verplancks, N.Y., 11.60; Mite-boxes, Montrose and Verplancks, N.Y., 15.83; Mission Band, Verplancks, N.Y., 16.45; Flushing, L.I., aux., 22; Mrs. Charles Young, in memoriam, C. H. B., 30; Peekskill, N.Y., aux., 10; Catskill, N.Y., aux., 7; 1st Centreville, at Athenia, N.J., 13 26; Mahwah, N.J., aux., 25.40; Miss A. Van Wagenen, 10; North Branch Depot Mission Circle, N.J., 50; 5th av. and 48th st., aux., 115; 5th av. and 48th st., S. S., 50; Mrs. J. Sturges, N.Y., 50; 1st New Brunswick, N.J., 83; Harlingen, N.J., aux., 25; Canastota, N. Y., aux., 14.09; 1st Tarrytown, N.Y., 26.28; Prospect Hill, N.Y. city, 54.21; Young Ladies' Soc., Holland, Mich., 25; Cohoes, N.Y., aux., 28.21; Niskayuna, N.Y., aux., 15; Westerlo, N.Y., aux., 8.50; Amity, N.Y., aux., 13; Madison Av., N.Y. city, 150; Ferris aux., 6th Av., N.Y. city, 25; West Rotterdam, N.Y., 30; Mrs. D. P. Ingraham, 20; Little Workers, 2d Pella, Iowa, 30; Spring Valley, N.Y., 44; 1st Paterson, N.J., 1; Mrs. Charles Van Wyck, 5; Bedford, Brooklyn, N.Y., 37.25; Pompton Plains, N.J., 10; Mrs. W. H. Jackson, 5; Chatham, N.Y., 36.63; Metuchen, N.J., 21; Ready Helpers, 2d Newark, N.J., 10; 2d Tarrytown, N.Y., 50; Nassau, N.Y., aux., 46.16; Pompton, N.J., 70; Millbrook, N.Y., 15; Middleburgh, N.Y., 20; Jamaica, L.I., 10.58; North, Newark, N.J., 127.45; A member of Dutch Church, for the debt, 2; East Greenbush, N.Y., 70; Saugerties, N.Y., 55.96; 2d Schenectady, N.Y., 18.72; Caatsban, N.Y., aux., 72.85; Mt. Vernon, N.Y., 35; Scudder Memorial, Upper Red Hook, N.Y., 75; Union Church, High Bridge, N.Y. city, 24.25; Utica, N.Y., aux., 59.50; St. Paul's, Mott Haven, N.Y. city, 30; Herkimer, N.Y., aux., 6; Aux., 1st Ghent, N. Y., 45; 1st Somerville, N.J., 75; Clarksville, N. Y., 11; Franklin Park, N.J., Missionary Guild, 72.02; Holmdel, N.J., 50; North Passaic, N.J., Conklin Mission Band, 76; North Passaic, N. J., aux., 56.30; Bergen Point, N.J., aux., 50; Linlithgo, N.Y., 15; Middlebush, N.J., 15; South, Brooklyn, L.I., 15; Hudson, N.Y., aux., 33.51; 2d Paterson, N.J., 23.06; High Falls, N.Y., 8; 1st Poughkeepsie, N.Y., 25; Band of Little Workers, Buskirks, N.Y., 22.50; Fonda, N.Y., aux., 8.73; New Utrecht, L.I., 204; Gravesend, L.I., 45.71; Alexandria Bay, N.Y., 32; 34th St. aux., N.Y. city, 75; Suydam St., New Brunswick, N.J., 19.25; Nyack, N.Y., aux., 359; 3d Raritan, N.J., 100; Band of Hope, South, Brooklyn, L.I., 25; Bright Hope Mission Circle, Unionville, N.J., 20; Colt's Neck, N.J., 9: Mission Band, Peekskill, N.Y., 7; S. S., Bushnell, Ill., 15.75; Middle, N.Y. city, 102.25; Schoharie, N.Y., 20; Aux., 1st Schenectady, N.Y., 102.25; Griffis Band, 1st Schenectady, N.Y., 75; Lawyersville, N.Y., 50; Bergen, J. C. Heights, N.J., 35; Aux., Montville, N.J., 25; S S., South Bushwick, L. I., 32; Leeds, N.Y., aux., 7; Lodi, N.Y., aux., 10; Girl's Mission Circle, Nyack, N.Y., 65; 2d Jersey City, N.J., 48.05; Readington, N.J., 34.54; Memorial Mission Band, Lafayette, J. C., 10.75; Clinton av., Newark, N.J., 86.90; Aux., Belleville, N.J., 28; Newburgh, N.Y., aux., 70; Tappan, N.Y., aux., 19.60., Tappan, N.Y., S. S., 11.76; Wyckoff, N.J., 25; 1st Brooklyn, E.D., aux., 70; 1st Brooklyn, E.D., Crystal Soc., 60; 1st Brooklyn, E.D., Little Helpers, 80.01; 2d Somerville, N.J., Wide Awake Mission Band, 60; 1st Hackensack, N. J., 125; 1st Philadelphia, 121.50; 2d Philadelphia, 121.50; 3d Philadelphia, 43; 3d Philadelphia, aux., missionary basket, 79.10; Fulton, Ill., 22.25.; W. M. G., mission box, 3.50; Greenville, N.J., aux., 154.65; Work and Praying Band, Cedar Grove, Wis., 35; Easton, Pa., 36.40; Boght, N.Y., aux., 10; 1st Orange, N.J., 92; Port Richmond, S.I., 83.60; South Bergen, N.J., 14.23; Caatsban, N.Y., S.S., 25; Piermont, N.Y., aux., Young People's Society, Poughkeepsie, N.Y., 60; Mrs. Jonathan Sturges, 1,000. Total, $6,836.16.

Parties wishing to remit will please do so by check, if possible, made payable to the Treasurer, or by registered letter, but *not* by Post-Office order.

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AYER'S Hair Vigor has given me perfect satisfaction. I was nearly bald for six years, during which time I used many hair preparations, but without success. Indeed, what little hair I had, was growing thinner, until I tried Ayer's Hair Vigor. I used two bottles of the Vigor, and my head is now well covered with a new growth of hair. —Judson B. Chapel, Peabody, Mass.

HAIR that has become weak, gray, and faded, may have new life and color restored to it by the use of Ayer's Hair Vigor. **My hair was thin, faded, and dry, and fell out in large quantities. Ayer's Hair Vigor stopped the falling, and restored my hair to its original color. As a dressing for the hair, this preparation has no equal.—Mary N. Hammond, Stillwater, Minn.

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Ayer's Pills,

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The Church.

Spiritual Resurrection.

"Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."—ROM. 6:4.

IN the semblance of His trials
I would be tried;
In the likeness of His dying
Be crucified;
I would have my carnal nature
Nailed to the cross;
I would have all selfish feeling
Know naught but loss;
I would have my pride of self-will
Shed many a tear;
I would have unholy passions
Pierced with a spear;
I would bear about the dying
Of every sin,
That the life of Jesus may be
Where shame hath been;
I would see a resurrection
Out of living death;
I would have the life eternal
Quicken by His breath;
Not like the fabled Phœnix
Would I arise
On golden-colored pinion
Cleaving the skies,
But like the Christ of Judah,
Man without sin,
Life full of grace and goodness
Growing within,
Out of the depth of ashes
Where sin hath died,
Where the old evil nature
Was crucified:
Thence would I see my spirit
Rise out of strife,
And walk this world of joy in
Newness of life. —*Rev. Giles P. Hawley.*

Exordium Remotum.

EDITOR OF THE CHRISTIAN INTELLIGENCER: Your correspondent, W. L. B., in his interesting communication which appeared April 14th, mentions the use of the *exordium remotum* in public worship. This feature of church service is a "what is it?" to the experience of most of us; but if a specimen of it from the writings of a venerated and distinguished minister would interest your readers, you are welcome to this which follows.

Dr. James Spencer Cannon, pastor of the Six-Mile-Run Church, 1797–1826, and thereafter Professor of Ecclesiastical History and Pastoral Theology in the Seminary at New Brunswick, copied many of his sermons into books, which he presented as keepsakes to his children. From one of these volumes, which belonged to his son, the late William W. Cannon of New Brunswick, the extract is taken and there are only two of these eleven sermons which are thus completely introduced by an *exordium remotum* and an *exordium proximum.* H. D. B. M.

FRANKLIN PARK, N. J., April 27, 1886.

"ELIJAH'S CONFLICT WITH THE PRIESTS OF BAAL.

PART I.

1 *Kings* 18 *Chap.* 17–18–19.

EXOR: REMO:—The Scripture "is profitable for instruction, doctrine and reproof, that the man of God may be perfect, thoroughly furnished unto every good work." In the Sacred Scriptures there are express revelations from God of many momentous truths: truths which our own understanding however much improved, co'd not have discovered: in the Scriptures there are many direct admonitions and reproofs which speak with no little power to the mind that is under the influence of Wrong Passions and to the heart that is lulled to sleep thro' the deceitful operations of sin. But in the Scriptures there is also much history: history which while it is essentially necessary to prove both the existence and the accomplishment of Prophecy and to answer other important ends, serves to convey to us *indirectly* "much instruction in righteousness"—much doctrine and much reproof.

Accordingly there is much benefit to be derived from the Study of Scripture History: for, it is a history in which the Supreme Being appears in his Majesty and Greatness as well as in his Infinite Condescension—a history in which we perceive truth and righteousness *in a perpetual conflict* with error and depravity; and in which we discover "a precious seed of grace"—a little company of men and women who after adorning their religion on earth, wing their flight away to a better country—the Habitation of Purity and Peace.

Let us then keep in mind that the Historical parts of the Old Testament Scriptures are necessary to the perfection of the Sacred Scriptures, so far as they exhibit a scheme of redemption—and can never be read by us in the Spirit of Prayer without Profit.

TEXTUS.—1 Kings XXIII. 17, 18–19.

"And it came to pass" etc.

Then follows the "EXOR: PROX:—Of ancient Sacred History, the Chapter now before us forms *a very interesting portion.* It exhibits to our views an eminent Prophet of the Lord standing *almost alone* in the profession of true religion and engaged in a conflict with the numerous foes of that religion led on by *men high* in power and *armed* with the sword. It presents before our sight an *extraordinary interposition* of the Supreme Being to give renewed evidence of his own existence and Power and Holiness in an age of great darkness and at a time when truth lay prostrate in the streets.

Let us then ponder this piece of History which, as evidently appears from the first verse of the text, stands connected with events which had occurred before: events which made Ahab the king regard Elijah the Prophet with feelings of deep resentment: 'for, it came to pass,' says the Sacred Historian, 'when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?'"

This sermon is marked "S. M. R. 1823—Rutg. Coll. June 1831."

The Invitation Society.

"Come, see a man that told me all the things that ever I did; is not this the Christ?"—JOHN 4:29.

SOME years ago, a man residing in one of our cities was deeply impressed and grieved by seeing multitudes who neglected public worship, and he determined to make the effort to induce some of the Sabbath-breakers to frequent the house of God. It required some little effort at first, but he overcame his timidity. One Lord's Day evening he went forth with his holy purpose, and, meeting a young man who did not appear to be on his way to a place of worship, he respectfully addressed him, got into conversation with him, and persuaded the stranger to accompany him to worship, and, as an inducement offered him a seat in his own pew. Succeeding in this case he was emboldened and encouraged to proceed in this line of Christian activity and usefulness. And now, mark what a blessed result; he was the means of leading one hundred young men to become stated attendants at the sanctuary, many of whom have become truly converted to God.

A minister of the Gospel mentioned this at one of his prayer-meetings, when the idea was caught up by some persons present, who at once said, "How admirable a plan this is for doing good." A little association was immediately formed, called the "Invitation Society." In sixteen months, two hundred persons were persuaded by eight or ten of its agents, no longer to forsake the assembling of themselves in the house of prayer. One of those agents, an earnest Christian in humble life, devoted himself to this work, and was the means of bringing forty to hear the Word of life.—*Words and Weapons.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 7, SECOND QUARTER.

M. The Nobleman's Son. ..... John 4:43-54.
T. Multitudes Healed ..... Mark 1:21-45.
W. The Withered Hand Restored ..... Mark 3:1-12.
T. The Centurion's Servant ..... Luke 7:1-10.
F. Canaanite's Daughter Healed ..... Matt. 15:21-28.
S. Ten Lepers Healed ..... Luke 17:11-19.
S. The Healer ..... Ex. 15:22-27.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

May 16th.—"*The Nobleman's Son.*"—*John* 4: 43–54.

Golden Text.—"Jesus saith unto him, Go thy way; thy son liveth."—JOHN 4:50.

CENTRAL TRUTH.—"Who healeth all thy diseases."—Ps. 103:3.

INTRODUCTION.

THE number of miracles recorded by John is small compared with that found in the other Gospels, and the principle of his selection seems to have been, to use those which most conspicuously illustrated his theme, the Divinity of the Word. The cure now under consideration, being performed at a distance, showed that Jesus could exercise power beyond the sphere of His bodily presence.

THE LESSON.

I. THE RETURNING PROPHET.—VS. 43–46.

V. 43.—"*Now after two days he departed thence.*" These days must have seemed all too short for the eager inhabitants of Sychar, who were for once enjoying the religious privileges granted to the Jews But Jesus seldom tarried long in one place. "He went about doing good." There were suffering bodies to relieve and waiting souls to be blessed in His own country.

V. 44.—"*For Jesus himself testified, that a prophet hath no honor in his own country.*" The precise reference of this expression in this place is hard to determine, but the most natural explanation appears to be that Jesus intended to give the reason for not beginning His public ministry in Galilee. When He had made somewhat of a reputation in Judea, then He could return to His own country with some expectation of attention on the part of a suspicious people. This idea is confirmed by the statement in the next verse.

V. 45.—"*The Galileans received him, having seen all the things that he did at Jerusalem at the feast.*" The word "Received" implies a looking for His coming and pleasure when He arrived. They were curious to see and hear Him; eager to have Him work miracles in their behalf; and ready to take to themselves some share in His fame. Undoubtedly there were some who, with purer motives, were awaiting His coming, who afterwards attached themselves to Him as His faithful followers.

V. 46.—"*So Jesus came again into Cana of Galilee.*" He does not seem to have regarded Nazareth as His home any longer, and some have supposed that His family had removed from that village to Cana or Capernaum. His former visit to this place, and the miracle wrought on that occasion, helped to secure a welcome for Him.

II. THE PLEADING FATHER.—VS. 46–49.

V. 46.—"*There was a certain nobleman whose son was sick at Capernaum.*" This nobleman has been thought to be Chuza, Herod's steward, whose wife, Joanna, is found among the honorable women who attended the travels of Jesus, and ministered to Him of their substance.

V. 47.—"*Besought him that he would come down and heal his son.*" It is unfair to compare the request of this father with that of the Centurion, who did not wish to trouble Jesus to come to his house. It is very probable that the officer knew the facts connected with this case, and so knew that Jesus was able to heal at a distance. The nobleman's faith was genuine, although not brought out so strongly. He is the first one whose coming to Jesus with such a request is recorded, and we must expect a less striking expression of faith in such a case.

V. 48.—"*Except ye see signs and wonders ye will not believe.*" We cannot believe that Jesus intended this as a rebuke to the father for want of faith. It seems impossible that a parent could be impelled by curiosity under such circumstances, and upon such an errand. It is better to regard this as a test of the father's persistence.

V. 49.—"*Sir, come down ere my child die.*" The father has no thought for miracles as signs and wonders, he thinks only of his dying boy, and of this strange prophet, who *may* have power over life and death. Without waiting to answer the words of Christ he presses his request. The quality of his faith is seen in his persistence.

III. THE RESTORED SON.—VS. 50–54.

V. 50.—"*Go thy way, thy son liveth.*" What strange words were these for the prophet to utter. Had not Elisha's staff proved ineffective without his presence, and could this man's word be of quickening power? If He could thus heal at a word, the inference was clear, this is none other than the Son of God. "*The man believed the word that Jesus had spoken.*" A word so strange and difficult to believe!—who will say that his faith was weak and unworthy? "*He went his way.*" Proving his faith by obedience, asking neither sign nor explanation, "simply trusting."

V. 51.—"*As he was now going down.*" His journey up from Capernaum to Cana had been hurried and anxious; his return was leisurely and calm. The peace of God was filling his heart. "*His servants met him, and told him, saying, Thy son liveth.*" Those at home watching over the sick child, had, perhaps, failed to recognize in the rapid recovery any supernatural interference, and simply thought that it would be unnecessary to trouble Jesus any further.

V 52.—"*Then inquired he of them the hour when he began to amend.*" In his own mind, doubtless, the answer was fully anticipated. Still he was hardly prepared for the news of the immediate recovery of his son; he thought that he must have rallied slowly from the low state in which he had left him. "*Yesterday at the seventh hour the fever left him.*" If John here uses the Jewish notation, there would have been ample time for the father to return home the same day, but if he uses the Roman system, then it was in the evening when the healing words were spoken, and the father could not return home until the day following. The recovery seems to have been practically instantaneous, as the expression used by the servants indicates.

V. 53.—"*So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth.*" That which he had strongly suspected, he now knows; what he had believed has become a proven fact. "*Himself believed, and his whole house.*" His faith which he already possessed, confirmed, while the entire household, convinced by the occurrence that had taken place in the family circle, also accepted Jesus as Divine.

V. 54.—"*This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.*" From the accounts in the other Gospels we learn nothing of two distinct returns from Judea to Galilee, yet their silence does not contradict the assertions of our author. Each of these returns was signalized by a miracle, calculated to impress His disciples with His true dignity and authority.

LESSONS FOR TO-DAY.

1. Opportunities pass quickly. Ours may be few.
2. God's business demands haste.
3. There is danger lest familiarity with the Gospel should harden the heart.
4. Each sinner is sick, nigh unto death.
5. Jesus is near to call to life.
6. "Seek ye the Lord while he may be found."
7. "Hear and your souls shall live."
8. God's Word is yea and amen forever.

The Lord's Money.

"BERTIE, Bertie, isn't this a shame?" cried little Casper Hall, as he held up a silver quarter for his elder brother to look at.

It was a bright quarter, and at first sight there was nothing the matter with it, but closer inspection showed that it had been bored, and the hole afterward been carefully filled up.

"They wouldn't take it where I bought my slate," said Casper ruefully, "and then I tried to pass it at the candy-shop, and the lady shook her head, and when I offered it to the conductor of the car, he was quite cross, and asked me if I didn't know how to read. When I said 'Yes, of course I do,' he pointed to a notice in big letters, 'No mutilated coin received here.' What shall I do with it?" finished the little fellow with a sigh.

"You have no idea who gave it to you, have you, Casper?" said Bertie.

"Not the least. It is part of the change I had from Uncle John's Christmas gift to me."

"Well, you must be sharper next time. Now, if I were you, I would put it into the missionary box. The society will work it off somehow."

"But I don't want to put a whole quarter in the box."

"It is not a whole quarter, Casp; it's a quarter that's had a hole in it. Nobody'll take it from you. You may just as well get rid of it in that way as any other."

Bertie and Casper Hall were in their father's library when this conversation took place. They thought themselves alone. But just on the other side of a curtain, which divided the room from the parlor, their Cousin Ethel was sitting. As Casper moved toward the mantle, where the family missionary box stood in plain sight, Ethel drew the curtain aside and spoke to him.

"Boys," she said, "I did not mean to listen, but I could not help overhearing you, and, Casper, dear, don't drop that quarter into the box, please."

"Why not, Ethel?"

"The Lord's money goes into that box."

Bertie looked up from his Latin grammar to meet the glowing face of the little girl. Her eyes were shining and her lip quivered a little, but she spoke gravely: "It was the lamb without blemish, don't you know, that the Hebrews were to offer to the Lord? If you saw Jesus here in this room, you would not like to say, 'I give this to Thee, because nobody else will have it.' It was gold, frankincense and myrrh the wise men offered the infant Jesus."

The boys drew nearer Ethel. She went on: "It isn't much we can give to Him who gave Himself to us, but I believe we ought to give Him our best, and what costs us something. Excuse me, but it seems you mean to drop a battered coin into God's treasury, just to get it out of sight."

Casper and Bertie agreed with Ethel. They were about to do wrong for want of thought. Are there no older people who should remember that the Lord's money ought to be perfect, and of our best?—*Christian Giver.*

SMOOTH THE ROAD.—When the Italians paved some of those paths by which we climb to their villages, they must have carefully turned each stone with its most awkward side uppermost, for they have the roughest of rough roads. One is apt to think that we might have done better; certainly we could not have done worse. In every-day life we meet with individuals who appear to turn the worst side uppermost in reference to everything; they magnify difficulties, they discover imperfections, they create irritations, and in general they make the worst of everything. If an ill word can be said, they say it; if a fault can be found, they spy it out. Good souls, what are you at? Is there not enough of care and sorrow in the world already? Better far would it be if half your ingenuity were expended in smoothing the road, instead of wasting it all in making the way of life more stony than it need be.—*Sword and Trowel.*

Lotta—Philadelphia's Favorite.

IT was always a marvel to the amusement loving public how Lotta could be so sick that the Chestnut St. Opera House, Philadelphia, was compelled to be closed for one week, about two years ago, and that at the end of that time she was well enough to resume her play of "Nitouche." More than this it was noticed that her voice had acquired fresh volume, and in "Nitouche," which is a singing play, she could be heard in ensemble as well as in solo. Among all the gifted ladies who adorn the stage Lotta is decidedly the pet and favorite. Her intense vitality, her beauty and the versatility of her talents draw all classes to see her. She has been on the stage since her eighth year, and in all that time the breath of scandal has never once assailed her. She is a phenominally devoted child to her mother, in whose society she is found at all times. Can it be wondered at that this little lady returned so soon to her labor at the Opera House, when we remember that this speedy restoration was due to the inhalation of Compound Oxygen? A press correspondent writes: "It was at the residence of Mrs. James H. Heverin, of Delancy Place, (wife of the eminent counsellor) that I obtained a brief interview with Lotta in reference to the treatment of Drs. Starkey & Palen, which prevented her a great pecuniary loss. The little comedienne was spending the day there and as she answered my card she came bounding into the parlor, throwing herself into a luxurious armchair, and as soon as the formalities of a visit were complied with, I at once broached my subject.

"I hear you have tried Compound Oxygen treatment, Lotta?'

"Oh, yes! You remember the terrible sore throat I had two years ago—that it baffled the skill of my New York physicians? After burning my throat and positively prohibiting my appearance before an audience for an unlimited time, I was promised great things if I would try the 'Oxygen,' so I immediately came to Philadelphia and put myself under the care of Drs. Starkey & Palen."

"Did you experience relief immediately?"

"It was evident from the first inhalation that I had done the right thing, for it seemed to bring the whole trouble under immediate control."

"Then you do not favor burning the throat or any of the methods usually resorted to?"

"No. I think it a harsh and cruel treatment and it cannot be long before Compound Oxygen will come to the rescue of all the profession."

"Drs. Starkey & Palen claim that the health obtained by the Compound Oxygen treatment is as genuine and permanent as one's original health. Does your experience confirm that opinion?"

"Yes, it most certainly does. I have not been sick an hour since I used the Oxygen. My mother has also been greatly benefited by the use of the Oxygen and is as great an enthusiast as I. It seems to invigorate the whole constitution and imparts fresh life to every part of the body. In my profession I am always studying from nature. I observe the expressions, gestures and ways of the various people with whom I meet, and find that my power of observation has grown more acute and discriminating since my treatment with the Oxygen. In the voice alone there is a most perceptible gain. Long and sustained notes have become easy and whether talking or singing I find it now no labor. Persons who sing or talk much on stage or platform feel a certain amount of exhaustion at the end of the season and to them the use of the Compound Oxygen would be of great value. I wonder these gentlemen have not brought it to the notice of the acting profession before. It is just what we all need."

"Do you think it would have the same effect on the system as change of climate?"

"Yes, and without the disadvantages of long journeys in pursuit of health, such as the loss of home comforts and the interference with regular business pursuits."

"Did you have any unpleasant sensations while taking the Oxygen?'

"No, on the contrary, the sensations were pleasant."

"Do you give your full consent to make this interview public?'

"I certainly do. You are at liberty to say I said so."

Miss Lotta is one of the busiest little ladies in the world. Her engagements are continuously requiring her presence in the cities each season. She owns theatres and real estate in America and Europe, and large tracts of wooded land in the Northwest, indeed she is one of the wealthiest ladies of the stage. Lotta is modest about her own merits. She believes the test of talent is public appreciation. Surely no one has passed this test with greater eclat than this gifted lady, who is still young and fresh. Now if the Compound Oxygen can bring back to the stage each year this favorite and pet, in prime health, the public can but thank Drs. Starkey & Palen. Any who may desire to know more of the treatment of which so kindly words are spoken, should write to the office of the physicians, 1529 Arch St, for the literature on the subject, which is mailed free to all applicants.

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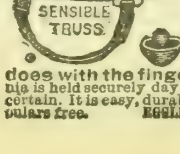

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VOL. LVII.—No. 19. WHOLE No. 2911. | NEW-YORK, WEDNESDAY, MAY 12, 1886. | $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE ANNUAL MEETINGS yesterday of the ladies' missionary societies filled the ground floor of the large church on 5th avenue and 48th street with ladies, and the new year began under highly favorable auspices.

WE learn that there was a very interesting discussion at the meeting of the Pastors' Association on Monday last. Dr. Clark and Dr. Van Horn were present as a committee from the Ministerial Union at Philadelphia to confer with brethren here in reference to a union of the Reformed Church in America (Dutch) with the Reformed Church in the United States (German). After a free expression of opinion, a committee was appointed to make arrangements for holding a convention of ministers belonging to both bodies at some period in the autumn in Philadelphia, with a view to a full exchange of views and a fraternal consideration of all the aspects of the matter. Drs. A. G. Vermilye, Chambers, Taylor, and Oerter, and the Rev. Mr. Brett were made this committee. It is hard to see how any harm can come from such a conference, and it may be a means of great blessing to both bodies.

THE SABBATH SCHOOL UNION of the Classis of New York, before adjourning for the summer, has arranged for one more meeting, to be held, as stated on the fourth page, on May 18th. It is not necessary to tell those who have attended these conferences how agreeable in the best sense and how profitable they have been, and how they have promoted kindly feeling and sympathy among the teachers and officers of the Sunday-schools of our Church in this city and vicinity. The representatives of the schools have become acquainted with each other by these meetings, and friendship has followed naturally. The weather has moderated. The severe cold of last winter is over and a mild atmosphere may be expected for May 18th, besides the light of the almost full moon will be enjoyed, and if the sky should be clear, the circumstances will all favor a large attendance.

THE RED FLAG of the communist or anarchist is not the flag of this or of any other country. The men who unfurl it are as much worse than a wild beast as mind is superior to instinct in its power to work ruin. The workingmen and their Unions are not responsible for the anarchists, who have abandoned Europe to escape the surveillance of the law, and transferred their villainy to this country. The great body of workingmen have no sympathy with them or their methods. The anarchist is the foe of all law, all order, all morality and all religion. His law of life is the indulgence of his personal brutality. He acknowledges no right save his own to do as he pleases. He is a man, with a soul, the most desperately wicked of all wicked men, but still a man, to be instructed if possible and convinced of his depravity and led to repentance; but when he attempts to put his creed into practice is to be dealt with promptly, energetically, and with the utmost severity.

We have said that these men have emigrated to this country because they were constantly liable to arrest in Europe; but it is also true that they have been brought here. The lowest class of laborers, such a class as to ignorance, brutality and general degradation as our institutions do not produce, have been imported by contractors. They imbibed communistic opinions in Europe and here are the willing tools of anarchical demagogues. Contractors, especially railroad contractors, for the sake of having cheap labor have paid the fare of these most degraded of laborers across the Atlantic, and when through with them have turned them loose on the community. This policy has not only depressed the value of labor, but has also introduced a body of citizens which in almost every way threatens our institutions.

We have more to say on the labor question, but only desire to add to-day that the methods adopted in too many instances, in dealing with the workingmen, is really settling nothing. There are two opinions in conflict, and the fact should not be overlooked. The one is, "a man is worth what his place can be filled for." This is vehemently asserted, but not qualified by the fact that in the great majority of cases the place is only filled after a fashion, it being necessary almost invariably for the new man to pass through a period of pupilage. The other opinion is, "A man is worth what his work is worth." And this opinion is destined to triumph under the power of Christian civilization. The number of employers acknowledging its justice and adopting it as their rule is steadily increasing.

THE REVISION.—Last year there appeared in the *Quarterly Review* a severe diatribe against the Revised Version of the Old Testament, which was generally, and we believe justly, attributed to Dean Burgon. In the April number of the *Contemporary Review* there is an answer by Dr. J. J. Perowne, Dean of Peterboro, which is marvellous for its good temper and its keenness. It convicts Dean Burgon of very gross misrepresentations, which of course were not intentional, but the result of his violent prejudices. The grossest of these is his attributing to the revisers a determination "to throw doubt either in text or margin upon passages which have always been regarded by Christians as messianic." With this mere midsummer madness Dean Perowne deals as a man of sense should, simply denying all such miserable appeals to religious prejudice, as "untrue."

IS IT WISE?—The churches have paid into the treasury which maintains our Foreign Missions $81,386.55 during the fiscal year just concluded. Of this sum $13,931.19 were remitted in March and $25,063.48 in April, making together $38,994 67, or about six dollars short of $39,000. That is, nearly one-half of the income of the twelve months was received during the last two months. Now the treasury must pay each month one-twelfth of the appropriations for the year. If so large a part of the income is received in March and April, and February supplies just enough to pay its quota, the treasury must borrow the deficit of the previous nine months and pay about $1,200 in interest. The Church is to be commended for giving over eighty thousand dollars, even though it is rather tardy in doing it, but would it not be wise to give a larger portion of it earlier in the year? Is it not worth while to save $1,200 of interest, if it can be done? The apportionment of the year just at an end is good for that just begun. It is not an assessment, is only an indication of what each Classis should obtain in order to meet the need of the year. It has certainly been made without a trace of partiality, but probably partakes, in common with every work of man, in human fallibility, and may be open to correction. But it is a good guide. Would it not be wise for the pastor and his elders and deacons to take up that apportionment at their next meeting, consider it as seriously as it deserves, and decide whether an endeavor shall be made to obtain a part of it before September? When a work is to be done, and especially when it is so important and has so much depending on it, is it not best to go at it promptly? Shall we not ask ourselves, what would our Lord have us do? That He is inviting us to care for these foreign fields is as plain as can be. Shall we follow with alacrity where He leads? This, indeed, is not all we have to do as the disciples of Christ, but it is an important part of our profession and duty.

A VIGOROUS essay is on the fourteenth page, by the Rev. W. R. Taylor, of Philadelphia, suggesting how a new enthusiasm can be aroused in the Church. He urges that a conviction of the fact that souls are under condemnation and lost is what is now necessary to produce enthusiasm in Christian work. He writes this sentence: "Let the astonishing agreement between Scripture and the latest generalizations of moral science, assisted by natural science, on this subject be noted, and the results given to the people." The position is wisely taken. One of the most impressive lessons of science is that in regard to obedience and disobedience. It has been already noticed in these columns that the conclusion of the philosophers of the science of the present day is that all things proceed from and are controlled by an Infinite and Eternal Energy which is working for righteousness. Mr. Spencer's scheme presents as the culmination of evolution, the evolution of conscience in man. Therefore, the energy is moral, is working out a moral end. When, then, science comes, as come it must and will, to accept the Holy Scriptures,—when, in other words, it comes into the Church of Christ—what will it bring with it? What does it, indeed, present now as its last conclusion? A system, presided over by an infinite and enduring energy, moving on with no more regard for a man's wishes than for those of any other created thing, and moving with tremendous, irresistible force, with a force that no created thing and no combination of created things can resist, and moving on to produce righteousness. Under that system, as declared by nature, obedience is life and disobedience is destruction. Resistance is vain. Opposition is crushed before the mighty energy, is as though it did not exist, is swept out of the way as by a whirlwind. The internal force working on to the end is incalculable. As one observes it in operation upon the earth, in regulating the mighty and innumerable orbs which fill the sky, and in the immense changes which occur upon those orbs, he is overwhelmed with a sense of its inconceivable power. Obey and live, disobey and suffer and perish, is the law which rules throughout this vast domain. There is no judicial trial, no delay to bring about a conviction. Disobedience is opposition, antagonism, and is destroyed at once. The process may continue for a time, but it begins at once and goes right on. Punishment is immediate and certain. Therefore, in simple words, when science attempts to define the mystery of life it says that it is the harmony of a thing with its surroundings, and declares that when it breaks that harmony it perishes. There is perfect propriety in Mr. Taylor's sentence. The number is large of those who suppose that the science of the day releases them from the consequences of transgression. They need to be told that their supposition is without foundation, that it is exactly contrary to the fact. Science presents a system punishing a disobedient organism with a fearful punishment, and the suffering of the organism is according to its capacity to suffer.

Rutgers College.

NO refutation of the anonymous and unjust attacks in certain newspapers upon President Gates, and through him against the College itself, could be more effective than the following editorial from the *Targum* of April 30th, and this because the *Targum* is a paper published by the students themselves. What some unknown scribbler may say is entitled to no weight whatever in comparison with what the students in their own college paper say. Here is the editorial:

"The friends of the college must have been somewhat surprised and grieved at the unwarranted reports that have been recently circulated in the daily papers concerning our 'Alma Mater.' That one particularly in the New York *World* was dictated in such a spirit of personal malice and exaggeration in regard to President Gates that it substantially defeated itself and is unworthy of serious consideration. Some of the young gentlemen who underwent examination by the President and are now suffering from the discipline of suspension inflicted by the faculty, have had the honor and magnanimity to be foremost in denouncing this infamous article as a misrepresentation and a slander. The *pyrotechnic display* and racket which the omniscient reporters make over a little disorder on 'All Fools' Day,' would be quite amusing if it were not for the wrong and injurious impressions which are thus conveyed to the public. Outsiders might naturally infer from all this newspaper talk that Rutgers is the home not of gentlemen and scholars, but of idlers and rowdies. Nothing could be further from the truth. We doubt if there is an institution between the two oceans where, as a general thing, the students are more orderly, studious and successful in the pursuit of legitimate work than ours have been during Dr. Gates' administration, and now are. The standard of scholarship is, as many of our over-worked fellows are not slow to admit, high; the deportment of the classes and individuals excellent, and the moral and religious atmosphere is a daily inspiration to many, while it certainly must be very gratifying to parents and guardians who take long and earnest views of the life before young men. To be sure, this little reactionary outbreak occurred as an 'April Fool' joke, but it is after all only a ripple on the usually calm and placid surface under which have flowed the deep and strong currents of the best kind of training in study and character during the entire year. Again, every manly fellow among us feels like protesting against the mean and malicious attempt recently made to defame the reputation of our honored president, and in this way to drag the good name of our 'Alma Mater' in the mire. Dr. Gates needs no defence at our hands. The wise and efficient work which he has done here speaks for itself to every person who has interest enough in education in general, or in this institution in particular, to find out what has actually been going on at Rutgers and how bright its present prospects are. And as for others—well, they will be set right in due time, provided they are of enough consequence to make it worth the while."

SWEETNESS AND LUCIDITY.—For an example of how not to practice Mr. Arnold's dictum as to how men ought to write, commend us to a sceptical German. Edward Von Hartmann has published a book on The Religion of the Future, which has been translated into English. It is a curiosity. It is foolish, he thinks, to expect that the coming religion is to be a development of Christianity, for Jesus Christ taught nothing new, nothing to entitle Him to influence modern thought. The success of Christianity has been due to the teachings of St. John and St. Paul, and the world has outlived them. He bestows his blows in equitable allotment all around, for he asserts that liberal Christianity is essentially irreligious. Therefore Von Hartmann will not be in favor with the advocates of Progressive Orthodoxy. But when he is through with demolition and becomes constructive, then the fog thickens and every trace of sweetness has vanished. Here is a specimen:

Without eudaemonological pessimism must evolutionistic optimism lead to irreligious secularism; without evolutionistic optimism must eudaemonological pessimism become an indolent despondency, or degenerate into religious asceticism.

We don't care which wins. We are willing that this optimism and pessimism shall fight it out without gloves. Meanwhile we prefer the clearness and grace of the Scriptures to the profound darkness in which Von Hartmann gropes. It cannot be long before all such ridiculous speculation as this would-be philosopher laboriously works out will receive the contempt of the German people, and the more of such stuff sceptics publish the sooner men everywhere will despise and reject modern unbelief.

"Old Colony" Papers.

THE EVOLUTION OF THE LABOR MOVEMENT.

I HEARTILY agree with the INTELLIGENCER'S manly and Christian expressions of sympathy with the cause of the workingmen. We are in danger just now of losing sight of the stern necessities which have forced them to organization in self-defence, and the usual equity of their demands. And there is nothing to be more regretted in the recent history of the labor movement than the loss of public sympathy, which has resulted from precipitate action, unjustifiable claims, foolish counsels, and departure by the Knights of Labor from the fundamental principles of their own order and the counsels of their wisest and highest leaders. The result of inevitable failure and of the alienation of public sentiment will in the end prove a blessing to the cause of labor and labor organization. It will open the eyes of King Labor to his weakness and his peril, making His Majesty more careful to count the cost before going to war at his own charges against King Capital, more willing to confer and arbitrate before resorting to extreme measures, and more ready to accept the counsel of men like Chief Engineer Arthur and Master-workman Powderly against boycotting and violence and other concomitants of the strike. And a wholesome lesson has been learned by the organizations themselves, as well as by politicians and the nation generally, that the American people have no idea of surrendering their liberties to any tyranny, even though it call itself "the people," and that we have no conception of liberty which is not controlled by law.

Nevertheless, we cannot shut our eyes to the fact that we have suddenly been brought face to face with the supreme peril of our institutions, and their ultimate crucial test. This consists of the tendency of the most radical element in any cause to gain control, and the impossibility of estimating the trend and outcome of any popular movement from its principles or its beginnings.

The rapid evolution of this labor movement is a curious study. Organizations for mutual support and defence are of quite recent growth in our country, though we find such societies of artizans as far back as the Roman Republic. Under the name of "guilds," especially in Holland and Belgium, they antedate the historic period. In the Middle Ages they were a power not only for the purposes of trade, but as a bulwark against political oppression. In England the whole laboring population was virtually enrolled in guilds, and the commercial supremacy of that country is largely due to them. When restricted to their proper sphere, such leagues are laudable and beneficent, and will have the sympathy of all but the most selfish and narrow-minded. These objects are, on the one hand, the care of disabled members and the relief of their families, and on the other hand, coöperative action in resisting the oppression of organized capital and in obtaining better terms for the labor which they have to sell.

It soon became evident, however, that certain things would be requisite in order to give the utmost efficiency to this new force. Within its own ranks the "union" must be absolute master of the wills and action of its members, and hence there must be the secret and oath-bound association, wherein every man must render instantaneous and unquestioning obedience to the central power. It was also thought to be necessary to confine employment to "union" labor, by coercing employers into dismissing non-union workmen, and at the same time to restrict admission to the ranks of skilled labor by limiting the number of apprentices. For example, a plumber can only be allowed to have one apprentice to twelve journeymen, and a father whose two sons were learning their trade with him was recently deserted of his thirteen workmen because he would not dismiss one of them.

The next step was to federate these separate "unions" into one general organization, whereby common action could be taken throughout the entire country, and "Labor" itself be arrayed against Capital as such, and prepared to concentrate its whole strength and resources at any point of conflict. Hence the central national executive would become vested with powers, which can be compared with nothing less than the famous Council of Ten at Venice in the fourth century. The most successful attempt at this general association has been "The Knights of Labor." It is impossible to know precisely the extent of this organization,—its own members claiming for it a membership of from half a million to a million. It is thought, however, that its actual strength is not over two hundred and fifty thousand, though doubtless the increase will be very rapid in case of success.

The demands and resistance of the labor unions have naturally led to the withdrawal of their members from time to time from the service of their employers, in the hope of obtaining concessions by the stoppage of business and the loss of profits. These "strikes," when managed wisely, have often accomplished their object in whole or in part. But quite as often they have been precipitate and ill-considered, and without a preliminary exhaustion of every means of negotiation and arbitration. This frequent failure has resulted chiefly from the fact that employers in most kinds of occupation have been able to replace their "strikers" by new hands, already acquainted with the work or soon drilled to it. In spite of the proportions of the organization, it was found that the laborers outside far outnumbered it. The logical conclusion to which, therefore, the movement had to come was to bring the power of intimidation to bear against such recruits—by contemptuous epithets, such as "scabs" and "rats," by offering support for remaining in idleness, and by threats and violence. Even then it was found that the weapons of war were defective. It was not enough to prevent the reënforcement of men; there must be a cutting off of the supplies, and a common movement against all the allies of the enemy.

And here the fertile genius of the Irish peasant came to the rescue by inventing the "boycott," which derives its name from the landlord against whom the measure was first conspicuously directed. The business itself of the employer must be struck at, and his employing power be palsied. The process of intimidation,—by withdrawal of patronage or, if need be, by personal violence—must be brought to bear upon all who have dealings with him. The small retailer must thus be stript of his customers. The manufacturer must be deprived of not only his trade, but his supply of material. The railroad must be cut off from all connecting or coöperating roads, at the cost of stopping the entire traffic and travel of the country. It becomes a commercial siege, with its blockade in order to starve the besieged into surrender. Hence a genuine state of war cannot fail to arise, with an adoption of the principal that "all is fair in war,"—war, too, which cannot stop with "capital," but of necessity finds itself arrayed against all labor which is not enrolled in its own ranks, war upon all business, and upon the entire public interests. Then when the police and the military are brought in to maintain order and clear the channels of intercourse and traffic, the contest becomes one against law and government.

Is it wonderful that these movements are hot-beds for the growth of Socialism, and that our laboring population is becoming more and more tinctured with prejudices against all private property, and more intent upon getting possession of the government in order to make the State the sole capitalist and employer? Nor can we shut our eyes to the fact that these organizations have become leavened with the impression that the Church is a chief obstacle in their way, and have learned to hear without protest a doctrine of human rights which is not compatible with the divine government and is often an attack upon all things sacred. And every outbreak like those which have characterized this season greatly accelerates the insidious spread of these principles. What a school for demagogue and infidel teaching is afforded by these multitudes of unoccupied, excited, and mostly ignorant men spending their time in saloons and public meetings, and perhaps bitterly watching a slowly waning cause and their wasting means of

livelihood. My heart, too, is deeply pained as I realize that so many thousands are learning habits of idleness and dissipation and, if displaced as most of them will be, will drift into the life of tramps and outlaws, and their families into vice and beggary.

We shall not witness the supreme crisis of this evolutionary movement in our day,—perhaps none of those old enough now to read the INTELLIGENCER. There is too much land yet to be occupied on this continent, and the wages of the laboring man are not yet so depressed by competition as to occasion more than temporary discontent. But the time is coming when the issue will be tried on such a scale as the world has never seen,—whether a government by the people can save itself from the licentious, leveling, and short-sighted instincts of its lower elements, who have learned their power by their very political freedom, and have received just such and so much education as to read godless and demagogue books and papers.

F. N. ZABRISKIE.

PRINCETON, N. J., April 29th, 1886.

Punch's Welcome to Dr. Holmes.

O THOU, whose wisdom and whose wit,
Whose fancy and whose fable,
Have won two hemispheres to sit
Around thy breakfast table.
Our old-world notions never find
A more indulgent critic,
Though your sharp scalpel lurks behind
Your verdicts analytic.

In Elia's hand the essay writ
With admirable fancy,
A thousand prosy subjects lit
With potent necromancy.
So now across the western seas,
Atlantic billows tost on,
There comes, in precious books like these,
A Lamb—"designed of Boston."

I never crossed from this old shore
Atlantic ocean ridges,
I never heard the Charles downpour
Through all the Boston bridges;
And yet I seem to know your home,
The "Hub," the Boston people;
To see the State House with its dome,
Hear chimes from Christ Church steeple.

For I have pondered o'er each page,
Till half by heart I know it,
Of keen "Professor," kind and sage,
Of tender-hearted "Poet."
Before the "Autocrat" I see
In vain his foemen flounder,
Like Don Diego Perez, he
A veritable "pounder."

So trust me, Doctor, writing here,
Afar 'mid English daisies,
Howe'er unkempt my rhymes appear,
That honest are my praises.
I cry "Peccavi!" if you care
With my poor verse to quarrel.
Yet Punch may ask you'll deign to wear
This leaf of English laurel. —*London Punch.*

Some Recollections

OF THE BATTLE OF PLATTSBURGH, AND OF THE FIGHT BETWEEN THE FLEETS OF THE AMERICAN AND BRITISH ON LAKE CHAMPLAIN, ON SEPTEMBER 11, 1814.

BY CAPTAIN WALTER BICKER.

Part I.

IN order to a more comprehensive view of this affair, some preliminary statements will be necessary. As I was a participant in the battle it will be necessary for me to speak of myself somewhat.

I was appointed and commissioned as Ensign in the Sixth Regiment, U. S. Infantry, on the 29th July, 1813. Col. Jonas Simonds, of the same regiment, was Superintendent of the Recruiting District in the city of New York. He assigned me to duty in that city on that service, and directed me to open a recruiting rendezvous in a not very reputable location —East George street, now Market street. This was a sad beginning of army life for a boy seventeen and a half years of age! But here "the good hand of my God was upon me" to keep me from harm from the evils I was daily called upon to witness. Providentially this did not last long, for in the month of January succeeding I was assigned to duty in a new company that was organized from the recruits at the general depot at Fort Gansevort, by Captain Humphries of our regiment, with First Lieutenant James Baily (son of the New York Postmaster) and myself as subalterns, and quartered on Ellis' Island, New York harbor. Lieut. Baily, not yet having joined the company, and Capt. Humphries having obtained leave of absence for a fortnight, left me in command of the post, a fort of sixteen 32 pounder cannon and 110 men.

In the following month of March the company was removed to Governor's Island, and in June following was ordered to proceed to Plattsburgh, via Greenbush, (opposite Albany). By sloop the company went to Greenbush, where it was furnished for campaign duty, with tents and camp equipages, axes, sheet iron kettles and pans, etc., and in a few days was on its line of march for headquarters.

From Greenbush to Whitehall, (head of Lake Champlain,) we marched afoot, accomplishing the usual military distance each day, of twenty miles,—a little trying to the feet of young men and boys, as the exhibition of the lower extremities showed at night by the blisters they revealed. But no matter, the march was completed without any serious consequences. From Whitehall the residue of the route was easier. A steamboat was chartered and the company embarked on board. Passing Ticonderoga and Crown Point, of Revolutionary memory, on the West, and touching at a small village on the Vermont shore, (the name I do not recollect,) and at Burlington, we were about twenty-four hours in getting to Plattsburgh from Whitehall. Here military duty and regular camp service began, and the novice put upon the high road to fame, but he left the army without reaching it!

At this time Gen. Izard, with about eight thousand men, lay encamped north of Plattsburgh, nearer the village of Champlain, upon the borders of the line between New York and Canada. Early in August, with all the troops under his command, he was ordered to march to the Niagara frontier, leaving Brigadier-General Alexander McComb (the senior Brig.-Gen.) with fifteen hundred regulars at Plattsburgh. It was not long before stirring times began in our camp. Working parties were called for by the Chief Engineer, Capt. DeRussey, who, with his detail of assistants, was seen drawing mysterious lines over certain portions of the ground around and about us. The result terminated in the completion of three redoubts of fair dimensions but of frail character, being constructed of frames of small timber and siding about three inches thick, filled in between the outer and inner linings with sand, making a wall of some six feet thick. These redoubts were of irregular form, and might have covered a half an acre each, and were placed at intervals of some two or three hundred yards apart. They were built upon a space of ground between the Saranac river and the lake, some one thousand feet south of the confluence of the river with the lake, leaving ample room for the operations of large bodies of troops in our front. The rear was an extensive open plain, formerly an encamping ground for a brigade.

During this month of August large bodies of British troops, from the field of Waterloo in Europe, had been concentrating in the vicinity of Montreal, in Canada, and it was evident that something was in the wind, which our ears might get the sound of by-and-by. There was no doubt that Gen. McComb was kept well advised upon matters and things in general, and of some things in particular, as the activity about our camp would seem to indicate.

The month of August passed away and the eventful month of September began. Commodore McDonough's fleet lay tranquilly moored in Cumberland Bay, a beautiful expanse of the water of Lake Champlain, land locked on three sides,—the mainland on the west; the bay running down northward some two miles, the shore at the bottom, or northernmost extremity, curving around toward the east and extending to the terminus, about two miles south of the land at that point, called Cumberland Head. Everything seemed to fit in very nicely. All was quiet, and as a rumpus was expected all appeared ready for the fray.

On the night of the 5th of September, about twelve o'clock, an orderly appeared at my tent and called me up, saying Major Wool, the commandant of our regiment, wished to see me at his tent without delay. It was not many minutes before I was there. His address to me was, "Lieut. Bicker, I have directions from Gen. McComb to send to him immediately an active and intelligent officer to go on special service for him. Get yourself ready with the least possible delay and report yourself to him at his headquarters." In a short time I was in the presence of the general and reported myself accordingly, as having been sent by Major Wool in obedience to his directions. "Well, sir," said the general, "here (showing me a sealed package) is a communication to Governor Chittenden of Vermont, which you will take charge of and proceed to Burlington, (where the Governor is supposed to be,) and deliver it to him. Await his orders and return with his reply to me as expeditiously as possible. You will take my barge at the dock, which has instructions to take you to Commodore McDonough's ship, and here is a note to him to furnish you with a conveyance to South Hero Island, whence you will make the best of your way to Burlington by such means as you can command."

At the dock I found the general's barge ready, and by it proceeded to the ship "Saratoga," and, being admitted on board by the officer of the deck, stated I had a note from Gen. McComb for the commodore. Begging me to wait a minute, he went to the commodore's cabin, and directly returned and showed me the way into the cabin. The commodore was lying down in his berth. I handed him the note. After reading it he said, "I am surprised that Gen. McComb would call upon me at this time when I want every man of my ship's company present, as I know not at what moment I may be attacked by the British fleet. My guard boats are now out beyond Cumberland Head watching the movements of the British fleet, and at any moment the signal may be given of its approach." Thinking for a moment, he said, "You shall have the conveyance." Sending for the officer on duty on deck, he directed him to furnish me with a suitable escort. Soon I had placed at my disposal a well-manned barge with a midshipman in command and with ample instructions to be expeditious both in going to and returning from the Island.

It was now about three o'clock in the morning. The night was bright starlight, I recollect, and quite balmy for a September morning, and the water of the lake quite calm. We made rapid progress with some sixteen sturdy men at the oars, but the day began to dawn before we reached the Island, and we could see the guard boats of our fleet coming in from their night watch, but no signs of the British fleet making any movement. Lake Champlain, at the place where my route lay, may be some five miles or more wide from our shore to South Hero Island.

We soon found a good landing place near a farm house. A male inmate of the house was already outdoors, busy in his line of occupancy. I thanked the polite midshipman, whom I found very companionable in the short journey of the early morning, for his kindness, and bidding him and his noble crew *bon voyage* back to their ship, made myself known to the farmer and asked if he could furnish me with a horse and a guide to Burlington, as I had despatches from Gen. McComb to the Governor, which I was instructed to deliver to him personally. He said he could, and he would be my guide.

South Hero Island is, (as my recollection serves me,) about three or four miles long, and a half to one mile wide. It lies about half a mile from the mainland on the Vermont side. The water between it and the opposite shore is shallow, and a bar, considerably of a serpentine form, runs across it. This is staked out by high stakes at intervals the whole length, as safety guides to the crossing of it. My horse and that of my guide were soon ready and, he leading the way, we were in single file making our way across this submerged pathway for the main shore. There were no difficulties encountered—the horses seeming to know the way, no doubt being accustomed to it. The only inconvenience was, that the roadway was not a perfectly even one, as sometimes I found it necessary to draw up my feet to save them from getting wet if I kept them in the stirrups. We were now upon the mainland and upon the main road to Burlington.

....."GERMAN PSYCHOLOGY OF TO-DAY," by Th. Ribot, has been admirably translated by Mr. James M. Baldwin, one of the most accomplished of the recent graduates of Princeton College, and is published with a preface by President McCosh. M. Ribot represents the empirical school, which seeks to ascertain the laws of mind by experiment and observation of the organs and action of the body. This is a departure in the direction of all modern science, and the results have been such that the author of this work claims it as a New Psychology, and confidently declares that "the old psychology" (derived from the examination of self-consciousness) "is doomed." This physiological psychology is entirely dissociated in this work from metaphysical theories and speculations, and is a record of the continuous work and multifarious experiments and discoveries of Müller, Weber, Volkmann, Dubois-Raymond, Fechner, Lotze, Wundt and others. It is a deeply interesting and suggestive work for all who desire to know the currents of contemporary thought, and there is no other single book which presents the entire subject. The author is himself no mere reporter, but an able and brilliant thinker and critic.

Dr. McCosh's preface is characterized by his usual lucidity and catholicity. (Charles Scribner's Sons.)

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

Sunday-School Union of the Classis of New York.

THE last meeting of this Union for the present season will be held on Tuesday, May 18th, at 8 P. M., in the lecture room of the 29th street and 5th avenue Church.

Mr. Ralph Wells is expected to speak upon "Jesus and His Little Ones."

Choice selection of music will be rendered by the choir of 48th street and 5th avenue Church. Election of officers, etc.

Pastors, consistories, teachers, officers and all who are interested in Sunday schools are cordially invited to attend. T. A. B.

A Successful Ladies' Meeting.

EDITOR INTELLIGENCER: Perhaps some of your readers will be interested to know how the Ladies' Missionary Society of one of our churches celebrated their anniversary. It was held on Easter Monday evening and was conducted entirely by the ladies themselves. Beautiful flowers banked about the pulpit formed the only fitting background to the figures and sentiments of the ladies, who represented in person and speech the refinement, intelligence, dignity, purity and power of the Gospel. It was the debut of the Society before a mixed audience of *males* and females. The pastor's wife presided, read the Scripture, announced the hymns, gave the Secretary's report, (who was absent on account of illness,) introduced the speakers and managed the whole service with excellent tact and fine taste.

A choir of young ladies furnished the music. Four other young ladies acted as ushers and assumed the responsibility of keeping the sexton quiet and of regulating the ventilation.

One of the older ladies offered prayer. The Treasurer read her report in a clear and distinct voice, showing a greater amount collected than during any previous year, for both home and foreign fields. Envelopes were used to gather the gifts of the people.

A paper, prepared by Mrs. P. D. Van Cleef, on the work the ladies of our Reformed Church are endeavoring to do in the West, was read by a member of the Society in a very praiseworthy manner, and the merit of the article itself called forth unstinted commendation.

Then Mrs. Margaret E Sangster followed with an address upon Woman's Work in China, full of information and inspiration. A tender, sympathetic spirit pervaded it. It awakened in every listener a keener consciousness of the power of the Gospel to lift woman out of her degradation in heathenism into the exalted place she holds in Christianity—the religion of the Son of the Virgin.

The service was characterized by simplicity, seriousness and elegance. There was a grace about it which would rebuke many a service conducted by men. The large congregation was pleased and profited. Indeed, the purpose of the meeting was not so much to celebrate what had been done during the past year as it was to incite greater activity for the coming year, and we feel it accomplished its aim, for when the "deaconesses" passed the plates they received a liberal collection. There are two things spoken of with regret—one seriously, viz.: the absence of Mrs. Van Cleef, occasioned by the sudden illness of her esteemed husband, and the other facetiously, viz.: that a male voice should have been heard in the service—the pastor pronounced the benediction.

It was a meeting long to be remembered by those present, and in every sense successful.

A MALE ATTENDANT.

GREENVILLE, JERSEY CITY, April 30th, 1886.

....ALBANY, N. Y.—The year which has just closed has been a fruitful and encouraging one to the First Church. The spiritual status of the church has been greatly advanced and its material condition improved under the pastorate of the Rev. J. Wilbur Chapman. His ministry has been signally successful, not only in promoting the spiritual interests of the church, but also in restoring, harmonizing and uniting its agencies to systematic, aggressive and cordial action in the service of the Lord. Every evidence of intestine disturbance, which invariably results from a prolonged season of spiritual dearth such as this church experienced, has been entirely obliterated, and its report for the past year discloses a thorough unification of all factors in the church, and gives promise of still more gratifying results in the year now beginning. Sixty-eight communicants have been received into fellowship, and thirty-six families added during the year. At the last communion alone twenty-three were added to the membership, showing that the seed abundantly sown is beginning already to be abundantly productive. The sum of $21,781 was raised during the year for congregational and benevolent purposes, and, with its membership constantly increasing, it may not be unsafe to anticipate even a stronger financial exhibit than this at the close of this fiscal year. H.

THE MADISON AVENUE CHURCH, Rev. Dr. Davis, pastor, has just closed a most prosperous year. In their report to the Classis of Albany up to April 1st, they show an increase of fifty-nine persons on their roll of membership, and a large number of families have been added to the pew list. They have raised for church and congregational needs during the year $23,751.82, and for religious and benevolent causes $9 070.63, making a total for all purposes of $32,-821 55.

The Sunday-school has largely advanced under the charge of Mr. George D. Fearey. The Rev. Dr. Davis is now delivering on Sabbath evenings a series of May Day Lectures to Young People.

....THE CLASSIS OF ILLINOIS wishes the words, "incapable of any saving good and prone to evil," to be substituted for "incapable of any good and prone to all evil," in the form for the Baptism of Adults. That is, it would have the word "saving" inserted before "good" and "all" stricken out before "evil." With this desire it requests the General Synod to comply.

....THE CLASSIS OF IOWA met in the First Church of Orange City, Iowa, April 13th and 14th. The members were entertained by the hospitable members of the American Reformed Church. Nearly every church in the Classis was represented. Some members came over one hundred and fifty miles to attend Classis. This is a heavy expense for the weak churches or pastors. Ours is a missionary Classis on the frontier.

According to the Rules of Order, Rev. A. Buursma took the chair, and Rev. James De Pree became clerk *pro tem.* The first half hour of each day was spent in devotional exercises. These exercises proved very interesting and profitable. The Rev. J. W. Warnshuis, the retiring president, preached a timely sermon on the evening of the first day from the text, "Feed My Lambs."

Communications to Classis were numerous. Among them were four requests for church organizations; one from Wabonda, Dak., one from Marion and Bon Homme, Dak., one from Ramsay, Iowa, and one from Chapin, Iowa. The Christian Reformed Church of Le Maas, Iowa, was unanimously received by this Classis and its name was placed upon the roll of churches. Classis looked upon this as a noteworthy and unusually remarkable event.

The third annual report from the Board of Trustees of the Northwestern Classical Academy was presented. The report showed progress and gave a very encouraging account of its increasing usefulness. It proved conclusively, as never before, to Classis the great need there is of this institution in the Northwest, and its helpfulness in the prosecution of our mission work. It ought not to live from hand to mouth, but should have an endowment of at least $50,000. The year closes without debt, but it has no present security of funds for the future. "As thy day so shall thy strength be" is our strength in carrying on this great and necessary work.

Classis organized a "Board of Benevolence in the Northwest." The object of this Board shall be to aid indigent young men in the prosecution of their studies in the Northwestern Classical Academy. At the fall session of Classis a committee was appointed to receive and disburse money for needy young men. This committee drew up a constitution for a "Board of Benevolence," which was accepted. Our work in this direction is also growing so fast that additional responsibilities are added to our already heavy burden.

Classis became a committee of the whole for securing the necessary funds for the purchase of the Town Hall for educational purposes. This committee is to secure funds within the bounds of Classis. An Executive Committee was duly elected. Each pastor shall act as chairman of a committee in his own church, and act in connection with the Executive Committee. The members of Classis subscribed over $250 toward the purchase of the Hall.

The Committee on Statistics and State of Religion presented a most encouraging report. It contained the following facts: The Lord is truly blessing our work for Him and His cause. This is shown: (1.) Our Classis, not yet two years old, is larger by one third more churches than it was one year ago. (2.) The number of our churches on the roll is larger than that reported last year by any Classis in the denomination. (3.) We have received this year 212 on confession of faith. (4.) The contributions for benevolent and congregational purposes are much larger than those of the preceding year, notwithstanding the shortage in crops and the low prices. (5.) The number of families under our ministrations is 1,479, last year it was 839. (6.) All the churches report unity, harmony and the blessing from on high in the conversion of sinners and renewed consecration of the people of God. It closes by saying: We thank God for His past mercies and take courage and rely on His strength as we begin our work for another year.

Classis expects to add the names of at least five new churches to its roll before the close of 1886. Committees were appointed to visit these fields and if the way be open to organize. From the reports from these places there is no doubt of the action of the committees.

Four calls were presented for approval. Recommendations to the Board of Domestic Missions and the Church Building Fund, to the amount of nearly $8,000 were made. Will the churches and people of God please note this fact? The recommendations were made conscientiously. The Classis are convinced that we cannot get along with less than that; we need more, but fear that the liberality of the Church will be severely taxed already.

Steps were taken by this Classis for the formation of a Classis of Dakota. We know and are convinced that measures in this direction are taken rather early, but our unprecedented growth and the immense distances many of our members are obliged to come, make this apparently hasty step a necessity.

The Rev. Wm. J. Skillman was received from the Presbytery of Southern Dakota. S. C.

....THE PARTICULAR SYNOD OF NEW YORK met in regular session in the Reformed Church of Newburgh, on Tuesday, May 4th, and continued its session until Wednesday afternoon. The Synod was opened promptly at 3 o'clock with prayer by the retiring President, Rev. Herman C. Berg, of College Point, L. I. The Synod was organized by electing the Rev. C. L. Wells, of Flatbush, L. I., as President, and the Rev. Charles W. Fritts, of Fishkill-on-Hudson, as Vice President. The Revs. John G. Gebhard and John H. Gillespie were elected Temporary Clerks. During the devotional exercises on Tuesday afternoon the Rev. Charles W. Fritts read his paper on the "Inspiration of the Scriptures." Immediately after devotional exercises on Wednesday morning Dr. Oerter read his paper on "The Relation of Miracles to the Laws of Nature," and Rev. Stephen D Noyes, of Kingston, followed with his paper on "Probation." An appreciative vote of thanks was tendered by Synod to the authors of these important and scholarly treatises.

On the evening of Tuesday the Synodical sermon was preached by the retiring President, the Rev. Herman C. Berg, from Galatians 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." It was a forcible presentation of the meaning of the Cross to the Christian, and prepared the hearers very properly for the communion of the Lord's Supper, which was celebrated after the sermon, the bread being administered by the Rev. Wm. J. Leggett and the wine by Rev. Wm. F. Anderson.

On Wednesday morning the Rev. Charles I. Shepard spoke in behalf of the Board of Domestic Missions, giving some practical hints in regard to that work for the several Classes to reflect upon. The Rev. A. V. V. Raymond was accredited to Synod as the representative of the Board of Foreign Missions. He filled his allotted time with remarks to the point and full of hopeful cheer in regard to the financial condition. Dr. Chamberlain, of India, being present as a member of Synod, was requested to speak on the same subject, and gave some interesting facts as to the benevolent spirit and its astonishing exhibitions among the converts and members of the churches in the Classis of Arcot.

The death of Gamaliel G. Smith, Esq., the Treasurer of the Foreign Board for many years, was mentioned with sorrow. The Rev. E. J. Runk offered the subjoined preamble and resolutions, which were seconded by Elder Theophilus A. Brouwer, and spoken to by him in a feeling manner as the personal friend of deceased for many years. The Synod unanimously adopted the following:

"*Whereas*, The Particular Synod has learned through its President of the death of the Elder, Mr. Gamaliel G. Smith, for many years the efficient and devoted Treasurer of the Board of Foreign Missions of the Reformed Church Therefore,

"*Resolved*, (1.) That the Particular Synod declares its sense of the loss which has, through this stroke of Divine Providence, befallen the Church.

"(2) That the Synod extend their prayerful sympathy to the widow and family of the deceased, wishing that the heavenly Father will console and support them in the hour of their sorrow.

"(3.) That the Synod would especially record its appreciation of the services of Mr Smith as Treasurer of the Board of Foreign Missions, in administering the funds of the Board, and supplementing the Security Fund of the Board at times of arrearage in the contributions for the work.

"(4.) That a copy of this preamble and resolutions be forwarded by the Stated Clerk to the family of the deceased, another to THE CHRISTIAN INTELLIGENCER for publication, and that they be spread upon the minutes of the Synod."

The Synod resolved to send up to General Synod two resolutions, one asking that Synod urge the proper measures be taken by Classes to bring together unemployed ministers and vacant fields; and one requesting that a new column be added to the Statistical Tables to record the number of "Absentee Members."

DANIEL VAN PELT, Stated Clerk.

....PASTORS' ASSOCIATION, N. Y., May 3d. The association discussed the exegesis of 1 Cor. 15: 29, and resolved to hear Dr. Chambers (who was absent) upon the subject at some subsequent meeting. May 10th Dr. A. G. Vermilye read on "Progressive Orthodoxy," and a committee of five was appointed by the chair to confer with Philadelphia ministers of the Reformed churches concerning an Interdenominational Convention in that city. The committee are the Rev. Drs. A. G. Vermilye, T. W. Chambers, W. J. R. Taylor, and J. H. Oerter, and the Rev. C. Brett.

....THE PROSPECT HILL MISSION BAND of the Reformed Church of Castleton, N. Y.—This is an organization of young people formed some two years since, and seems to be growing in strength and usefulness. They are devoted to Western missionary work. They have increased from $25 the first year to $38 for the year just closed, thus showing what could be accomplished for our shelterless people if all the Sabbath schools of our Church should take their places as helpers in the great work of saving this land for Christ. Shall not every Sabbath-school within our denomination have its mission band? COR. SEC.

....THE CLASSIS OF NEW YORK held an adjourned meeting on the afternoon of May 4th, and was devoted to the hearing of reports of various committees.

Among them was the report of the committee appointed to prepare a minute in reference to the late Stated Clerk of this Classis, which was as follows:

"The Classis of New York has accepted with deep regret the resignation of the Rev. Abraham Thompson as its Stated Clerk. For eight years he has faithfully, ably, and with admirable judgment served the Church in this capacity. We, his brethren, have also esteemed him very highly for his consecrated and helpful life as a minister of Christ. The Providence that has in the midst of his usefulness broken the strength our brother gave so freely to the service of Christ and His Church is altogether strange to us. We can only bow before the Divine will and commend him to the Almighty Father's care.

"To his wife and children we offer our loving sympathy in the trial they are now enduring."

The special committee appointed by Classis "to confer with the pastor and consistory of the Madison Av. Reformed Church, to consider whether the necessity for a dissolution of the relation now existing between them may not in some way be avoided," presented the following:

"The committee met at the house of Mr. W. H. Jackson, on Tuesday, April 27th, 1886, at 8 o'clock P M. All the members of the committee were present,—Dr. Ormiston, Chairman, Rev. Dr. Quackenbush, Judge Bookstaver and Mr. D. J. Steward. The members of the consistory were all present, [illegible] also the members of the great consistory, except two, who were unavoidably absent.

"The meeting was opened with prayer, the object of the meeting was stated by the Chairman, and then a long, earnest and friendly conference was held, in which several took part. All were of one mind in reference to the high esteem in which they held their pastor, and all expressed the strongest affection for him personally, nor did they fail to refer to his earnest, self-denying, self-sacrificing labors among them.

"They then gave a full account of the circumstances which in their judgment had led Dr. Reed to tender his resignation, and which had constrained them, however reluctantly, to concur with him in the propriety of the step he had taken.

"On Wednesday, at 4 30 o'clock P.M., at the house of the Chairman, the committee met with Dr. Reed, and held a full, frank and earnest conference with him. The entire interview only deepened the impressions which the committee had already received of the manliness of his character, the heartiness of his consecration and the unselfishness of his conduct, and made them feel more keenly the loss which the Classis will sustain should he remove beyond its bounds.

"In full view of all the circumstances, however, your committee unanimously resolved to recommend to Class's to grant the dissolution asked for in the terms of Dr. Reed's resignation."

In accordance with such recommendation, Classis, after a very cordial expression of regret at the imposed necessity, dissolved the relation, such dissolution to take effect on July 15th, 1886. S. C.

....At a meeting of the Consistory of the Madison Avenue Reformed Church, N. Y., held March 19th, 1886, the following resolutions were unanimously adopted:

Resolved, That we deeply regret that our beloved pastor, Rev. Edward A. Reed, D.D., has felt it wise to tender his resignation of the pastorate of this Church; and that this Consistory, while accepting it and uniting with him in the request to Classis for a dissolution of the pastoral relation, would place upon its records the following minute:

Resolved, 1. That this Church has had in the life and conversation of our beloved pastor a constant and beautiful example of a godly Christian minister.

2. That in the thoughtful and kindly ministrations at our houses, either in joy, or at the sick bed of our loved ones, or in the deeper and severer trials of the final partings with those sacredly cherished in our hearts, we have always found in our pastor the kind, tender, sympathetic and loving Christian friend, and the earnest, faithful servant of our glorious Redeemer.

3. That in view of the great work accomplished by him in behalf of the financial interests of this Church, we cannot fail to express our recognition of the obligations under which he has placed us.

4. That in his unswerving adherence to the standards of our Church, and the hopeful, confident assurances of the progress and triumph of the Church universal under the Great Captain of our Salvation, he has ever been to us a noble leader of the Lord's host.

5. That in the measure of success granted to the ministry of our beloved pastor, we recognize the manifest approval of our Lord, and the baptism of the Holy Ghost.

6. That we regret that circumstances beyond his and our control have made it manifest that the relation between us as pastor and people should be dissolved.

7. That we shall always follow him with our sympathy, our love and our prayers, that the Great Head of the Church will ever have him in His care and bountifully bless him in his ministry and in every relation of life.

8. That a copy of these resolutions be sent to Rev Dr. Reed, be read in the Church when the formal announcement shall be made of the resignation and its acceptance, and that a copy be sent to Classis with the request for the dissolution of the pastoral relation.

ABRAHAM QUACKENBUSH, Clerk.

....METUCHEN, N. J.—The church was gladdened Sunday, May 2d, in receiving into fellowship six new members—two by certificate and four by confession; of the latter three were young men from one class in the Sabbath school, thus cheering the heart of one of the most devoted teachers in the school. The pastor, Rev. James Cruickshanks, rejoices and gives thanks that his only son was among those who for the first time obeyed the injunction: "This do in remembrance of me." The young people's prayer-meeting, held before the evening service, increases the attendance at that service and promises great good. C.

....CENTREVILLE, MICH.—The last Sabbath in April was the fifth anniversary of Rev. A. Paige Peeke's entrance upon ministerial duties in this church. During the five years the membership of the church has been increased by eighty-nine additions, fifty four on confession and twenty five by certificate. Mr. Peeke preached on the Resurrection in the morning, administered the sacrament of the Lord's Supper, and received ten members on confession. In the evening the Sabbath-school engaged in interesting Easter exercises. At both services the singing was particularly excellent. The offerings of the Sunday-school and congregation amounted to about $50, which will be devoted to purchasing new books for the library.

..THIRD CHURCH, ALBANY, N. Y.—This church has extended a call to the Rev. Joseph P. Davis, of the First Church of Bethlehem, N. Y. He has accepted it, and will begin his labors in Albany about the first of June.

....INSTALLATION.—The Rev. Thomas C. Easton, D.D, was installed Thursday evening, April 29th, pastor of the First Church, Newark, N. J. The audience was large. Dr. E. P. Terhune, of Brooklyn, preached the sermon. The charge to the pastor was given by Dr. W. J. R. Taylor; the charge to the people by Dr. David Waters. Revs. A. V. Raymond, J. N. Jansen, and Henry Vehslage assisted in the services. The music was of a superior character, and the floral decorations about the pulpit were beautiful. A cordial greeting of the new pastor followed the close of the interesting services.

....COHOES, N. Y.—The forty-sixth anniversary of the Sabbath-school of this church was held on Sunday evening, May 2d, in the presence of a large audience. The exercises, which opened by the singing of a processional hymn, the members of the school marching in the church in double ranks, were very interesting throughout and reflected great credit upon the school. The floral offerings were fine, and much appreciated. The report of the Secretary showed a membership of four hundred and thirty nine. Addresses were delivered by the pastor, Rev. J. Paschal Strong, D. J. Johnston and others.

....WESTERN THEOLOGICAL SEMINARY.—The first closing exercises of the Seminary since the re-opening, occurred in Hope Church, Holland, Mich., Thursday evening, April 29th. Mr. Dirk Scholten, of Alton, Iowa, the only graduating member, delivered an oration on "The Aim of the Christian Church." There were two other orations by Gerrit H. Hospers and Peter Wayenberg, and an address on "The Most Essential Qualifications for the Religious Teacher," by Rev. Peter Lepeltak, of Overisel, Mich. The programme was interspersed with several selections of enlivening music. The audience was large.

Gleanings from our Exchanges.

....The Rev. Wesley R. Davis, D D., of Albany, N. Y, has accepted the invitation extended by President Gates of Rutgers College, to preach the Baccalaureate sermon this year.

....During Easter exercises by the Sabbath-school of the Church of Amity, N. Y., Sunday evening, April 25th, the Bible class of the pastor, Rev. B. A. Bartholf, surprised him with the gift of a beautiful chair. The superintendent, A. Van Vranken, presenting it in behalf of the class, made a neat speech, which was feelingly responded to by the delighted pastor.

....A very interesting historical sketch of the church at Fishkill, N. Y., organized in 1716, is given in the *Fishkill Weekly Times*.

(Continued on page twelve.)

News of the Week.

WEDNESDAY, MAY 5.—A resolution smoothing the way to overtures from Greece has been handed to the Greek Minister. It is believed that the Powers will accept a guarantee from France that she will secure the disarmament of Greece and that they will not fix an actual period for its accomplishment....A reduction of one mark a word on telegrams for America or Canada sent by the German cable via Emden, came into effect yesterday....The Post-Office Appropriation bill passed with the amendment giving $800,000 to American ships that carry South American mails....The master builders in Boston refuse to confer with labor organizations....The tenth annual dog show opened at the Madison Square Garden, N. Y., yesterday ...Governor Hill signed yesterday the bill annulling the charter of the Broadway Surface Railway Company. ....Riot in Chicago yesterday. Police charged on meeting of Anarchists which refused to disperse. A bomb was thrown between first and second lines of the officers killing six and wounding many. Of the rioters fifty were killed or wounded by blows and shots of police.

THURSDAY, 6.—The Earl of Kenmare, on account of the Irish bill, has resigned his office under the present English Government....Great sympathy is expressed for Mr. Gladstone in Nova Scotia in his effort to give home rule to Ireland... Cholera has appeared in Venice and Vicenza....The British army in Burmah defeated by the rebels ...Anarchist leaders held for murder in Chicago. Policemen are well armed should more riots occur....Ex-President Arthur was not so well yesterday....Most of the strikers taken back in East St. Louis. ....All quiet on the Third Avenue Railroad in New York, and the strike considered settled....A five-story building in Minneapolis collapsed, burying a dozen workmen. Eleven have been taken out; four are dead and others seriously injured....A plot among the Bohemian anarchists in the southwestern part of Chicago to burn the city has been discovered. Their idea was to cut the hose of the fire department and disable their machinery so it would be impossible to respond to an alarm. Preparations to set fire to lumber yards discovered. ....The militia of Milwaukee, to save mills from destruction, were compelled to fire on a mob of Anarchists. Four or five were killed and more wounded. The mob here and in Chicago consisted almost exclusively of Poles, Bohemians and Germans.

FRIDAY, 7.—Mr. Gladstone thinks that Greece's assurances in respect to keeping the peace were not enough to justify Turkey's abandoning her warlike preparations for defence....Lord Hartington has consented to introduce in the House of Commons a motion to reject Gladstone's Home Rule bill on its second reading....Mormon missionaries in Switzerland are trying to nduce girls to go to Utah, promising them happiness and prosperity. A few that have gone write from Utah bewailing their fate....Pan-Electric investigation still continues ...Two distinct shocks of earthquake were felt in Columbus, O., yesterday.... Third Avenue Railroad strike is on again. ...No trouble has occurred in East St. Louis since the Knights declared the strike off. All the militia will be withdrawn to-morrow....Prohibitory Amendment bill defeated in the Assembly of this State ...The New Aqueduct Commission bill passed ...George S. Coe, of Englewood, N. J., was shot while trying to catch a burglar, and is lying in a critical condition....Over two hundred hogs on the north side of Long Island have died from hog cholera during the past week.

SATURDAY, 8.—The Greeks reject the ultimatum of the Powers and are preparing for war. It is not thought that Russia will take any share with the other Powers to coerce Greece. From all appearances the Turkish army threaten to make Thessaly the scene for the first warlike operations. ....Snow reported in Hungary. Crops and vines killed by the cold....The British steamer "Martello" came in collision with and sunk the cutter "Ida" off Lizard Point Lighthouse; one person drowned.

(Continued on page twelve.)

Our Contributors.

So Let It Be.

BY M. S. BECKER.

SMALLEST twigs across our pathway
Sometimes trip unwary feet;
While we would not think of stumbling
O'er the larger branch we meet.
Over daily, petty troubles,
There come many a sigh and groan,
While we lift the mountain hindrance
Oft in silence and alone.

Luscious berries are found hanging
Underneath their shading leaves;
Heaviest grain bends 'neath its burden,
Counting fullest headed sheaves.
Did we search as well for fruitage,
Hidden 'neath God's shading leaves,
Would we see the crown and honor
As our burden bends or grieves?

Days of cloud with naught of sunshine,
Make more eager for the light;
Wearied souls in deepest darkness
Seek God's hand to lead aright.
Disappointment and vexation
Teach there is a surer way:
E'en the night of sorrow bringeth
Lessons never learned by day.

Out of every dispensation
Earth may grandest problems prove;
And we've learned life's sweetest lesson,
When we've found that God is love.
By the forge the steel must harden,
Gold from refuse heat will free;
Tested faith may reach up higher,
Then, amen, so let it be!

A Modern Sir Galahad.

BY MARY R. BALDWIN.

CHAPTER VI.

"Oh, sweet pale Margaret,
Oh, rare pale Margaret."

OLD towns where the population and its character remain for the most part unchanged for years, present peculiar social phases, which seem to visitors from a constantly changing, growing city, quite ludicrous often. It happened when Tom Hyr ran down to spend a few days with his old college friend, Laurence Bowles, fresh as he was from the kaleidoscopic effects of the society in the metropolis, he found that his mental vision, or else his social habits required readjusting. But Anise was a surprise to him. She was the sweet maiden floweret of his dream—a dream which years of social experience had nearly dispelled; a dream which had first taken shape from the character of a dear sister. When Tom first looked upon the pale, lovely face he could have shouted for joy, simply that one of his youthful hopes seemed realized—that the poet's "rare pale Margaret" was not without foundation in fact.

Andrew Haynes had informed Tom of the adventure of Sir Galahad at the watering-place, and Tom had been quite anxious about the unworldly Laurence since. To tell the truth, nothing interested him more than the progress of a love affair, and he was impatient to judge for himself how far this watering-place experience had affected the knight of the dear old college days. But when he noticed the devotion with which the "sweet floweret" seemed to regard this knight, a sudden fear took possession of him. At first he would not have owned even to himself the cause of this fear, but down deep in his heart he was conscious of owning the right of a discoverer. To have been seeking all his life for something, and to find it at last only to see it bestowed upon another; this was more than he could bear comfortably. If Sir Galahad loved the maiden, or if the maiden loved him, Tom had no hope. In either case, his honor would not allow him to try his own chance of winning, for Tom was generosity itself, and had not adopted the homely philosophy that "All things are fair in love and war."

Tom had, during the summer that was past, spent several weeks with the sister who had inspired his conception of an ideal woman. One day she had a sisterly talk with him with regard to marriage.

"Tom, dear," she asked, as she stroked his wilful locks that she thought very beautiful, "do you know you are keeping some woman away from true happiness when you refuse to marry?"

"When I can find a woman like you, Gracie, I'll lay my heart at her feet—a whole heart it shall be, too, dear, I assure you," said Tom as he imprisoned the little hand. Then he impatiently pulled a red rose from the climbing branch, threw the torn petals to the wind and said, "To tell the truth, Gracie, I've been about to cry 'Eureka' a half-dozen times, and have been forced into a seeking attitude by an inward glance at my ideal."

"Oh, Tom," the sister answered with blushing face, "you do not mean that your sister, with her simple manners and plain tastes, can compare with the cultivated women you meet."

"Cultivated! I believe there's the trouble," replied he. "I've often thought that if I could meet one with a natural refinement of soul before the cultivation had begun its work, I might have some hope of seeing my ideal realized."

"Oh, Tom, Tom, are you the one who used to take delight in telling what advantages you would give the lady of your choice? Are you the young man who has been made miserable all his life by the lack of culture in women?"

"Oh, Gracie! Cannot you understand that it is the something that goes by the name of cultivation, and not the real thing that I detest; I hate this something because it takes the sweet natural instincts and spoils them beyond recognition. You know what I mean, sister, and you know what many of the accomplishments, so-called, of ladies mean oftentimes."

No more was said between the two upon the subject, and the summer's vacation was gone, it seemed to the worshipful brother, before he had time to really get into the enjoyment of it. And Tom strained his sister to his heart and gave her his last kiss, and she whispered, "Try, dear Tom, to find the ideal woman as soon as possible."

Two months later he received his invitation from Laurence Bowles to visit him in Danton. And Tom with the knowledge of the Shoreton affair! Something in the letter of his friend Laurence told Tom that Sir Galahad was still in character, and that he was wearing all the ladies' sleeves of his congregation upon his knightly helm. "Yes; I will go down and look after Sir Galahad," he whispered as he read the letter the second time in the privacy of his room. Tom had no idea of making the trip in his own especial interest, but as we have seen he was surprised to find in this quiet place the object of his long search.

Danton had been glorified by an unusually pleasant autumn, and its very last day seemed to be the crowning of its beauty. Tom rose in not very high spirits on this morning, for the day before had been Sunday, and he had observed much which had suggested a train of unpleasant possibilities. He saw in what a worshipful state the minister's congregation was; he thought of the little floweret who, like sweet Elaine, might have given her heart away, and was even then in her secret soul crying "him or death"—"death or him." If Sir Galahad should never find that the "floweret" was giving itself in all its sweetness to him, what would become of the floweret? And if Sir Galahad should take the flower to wear close to his ministerial heart would she not become a sacrifice to the Danton Church, with all its traditions and whims? Then how about the Miriam of Shoreton if the minister chose the sweet maiden of his flock?

As Tom brushed his chestnut locks, he was impatient with himself and with the world generally, yet he prodded his courage and found at last, as he usually did in a perplexity, a loop hole through which enough light entered to guide him away from a dungeon of despair. As he went down stairs he met Laurence, about whom were no signs of the "blue Monday."

"A glorious morning!" said the minister; "I want you to go out to the woods with me when the sun has warmed the world a little. The woods will surprise you, Tom."

After breakfast Tom went into his friend's study and talked for an hour, and in this talk he found an opportunity to give what he believed to be wholesome advice to his friend. Sir Galahad seemed to forget the presence of Tom, and broke out: "Oh, the need of souls! I am so inadequate as a help, comforter and guide! Sometimes when I feel my unworthiness for it all, I am tempted to flee from my duty; to shut myself away from it all; to lie before my God helpless and needy until He lifts me to a higher spiritual state, and I hear a new voice of consolation from Him. I know I am a coward at times, and I remember my consecration vow to spend and be spent for the people over which the Lord has placed me, but sometimes I feel, so to speak, that I am drained of every drop of sympathy, and even of spiritual vitality."

Tom's whole force of pity was roused in the interest of his friend and of what he believed to be common sense as he asserted, "The Lord never intended, Laurence, that a man should go to the martyr's stake a minute before He called him; most of us are not ready to go at the call. You must excuse me, my dear fellow, if I speak plainly and, as it may seem, intrusively. But I think the people of your church have gone hungry for sympathy so long that they are now as ravenous as wolves when they have a chance to appease their hunger, and they are preying upon your vitals. In common language, they are absorbing all your magnetism and threatening to disable you mentally and physically for a long life of service. They believe it is God towards whom they stretch their hands, but let me say that in a majority of cases I believe the yearning goes only as far as your worthy self inspires it."

The brown eyes of the minister opened with a child-like surprise, though he uttered not a sound, while the friend like a persistent surgeon went on, though noticing a growing expression of pain about the well-formed mouth. "You need a wife, Laurence; a young minister with your gift of magnetic sympathy will be misunderstood even when full of sacrificial intent. You seem to sympathize with each person especially; you are not conscious of it, but you will surely dishonor the cause that you are willing to sacrifice all to honor!"

"Oh, God! What do you mean, Tom? What have you noticed?" cried the minister, as he rose and stood before his friend.

"Dear Sir Galahad," said Tom, "don't, I pray, look at me in that way; if you do I shall hang myself for cruelty; but really, Sir Knight, I have known ever since I heard you were going into the ministry that you would get into trouble through your unselfishness and high conceptions of service. You don't know anything of the world, Laurence. You need a wife. A woman understands women. She could help you in a thousand ways; she would show you when to reserve your sympathy and when to bestow it. She would help you to see that the demand should not be so great that it would drain your vital forces. In short, she would not allow you to be spoiling character by coddling infirmities!"

As Tom pronounced the last word of his speech a knock at the study door was heard, and Sir Galahad, alert for duty, rose and answered the call, saying to Tom as he did so, "I invited Miss Marshall to walk with us to the woods. You will go with her, without me."

Tom went out as one of his friend's flock passed in. He and Anise were soon on the road towards the woods. Tom, the free, joyous, effervescing Tom, was for once reserved and silent—his secret was his burden. The two walked on, with only an occasional word between them, until they reached the forest path so well known to Anise; then a change came over the maiden; she seemed to declare by her manner, "I am with my old friends; they understand me; I can be myself with them." And this manner was contagious; her companion forgot his awkward reticence, he looked about him upon the forest display, he gave himself up to the influence of nature.

They came to the spot—was it temple or consecrated shrine?—where Laurence Bowles had on his ordination morning bowed his soul before God, which had afterward opened itself widely as never before to the charms and sweet influences of nature. The young man and maiden seated themselves upon a fallen tree, and Tom abandoned himself to the influences of the place and of the hour. He quoted bits of poetry and of philosophy, even sang a snatch of a song. Old Nature had adjusted conditions in a way quite congenial to him, and he was showing his gratitude in a characteristic way. Anise was experiencing a revelation. She raised her lovely, asking eyes to Tom's face, unconscious that they told her secret, and Tom caught the meaning of the expression. It was not the look he had seen her cast upon Sir Galahad—that might have been the look of an angel upon a higher order of spiritual embodiment. *This* was the look of a woman who had found her ideal.

What more was said Tom could not remember, even to tell his sister Grace ever so incoherently, but he knew coming out of the woods, knew by occult signs that Anise Marshall loved him as he had waited to be loved, and that she was the sweet wild flower for which he had long been searching.

When the two reached the Widow Marshall's gate, Laurence Bowles was waiting for their return to speak a few words with Tom. When Anise had entered the house and the two were alone, the minister said to his friend: "I feel that I must have a talk with you. I think that you judge from the outside with regard to my service; one who has given himself to a cause must see his duty with regard to it quite differently from one who is trying to see affairs in the light of friendship. 'To spend and be spent,' was

my consecration vow. As I have told you, I cannot make myself see another standard than this. But I came out really to speak of a purpose with regard to the young lady whom I met at Shoreton. I have seen no one who seems better fitted for service as a minister's wife. I have laid it all before the Lord, and I think my way is clear to marry if I find the young lady willing. My mother and my people, I feel sure, would think the lady worthy of the calling."

"Your mother and your people! Are you mad, Laurence Bowles?" Tom found breath to articulate. "What have they to do with the interests of your heart? In the name of reason, let your *heart speak* for once, Laurence! Forget for a moment that you have a church or a life purpose. I don't ask you to ignore your accountability or service to your God. I ask you to allow your God-given instincts a fair chance, and thus to glorify your life purpose the more!"

There was a look of pain upon the minister's face as he replied in a tone of sadness, "But you do not understand. I am a pledged man—" and just here a parishioner met them with a story of spiritual want, and Tom returned to the house alone. Tom Hyr felt that he must accept the conclusion with regard to his friend, that he had so crucified his natural instincts that when he came to the hour which should have been a supreme one in his experience, his heart had not sprung to it, and all because some one had made a mistake in his training. He decided that he could do no more toward helping his friend to a more healthful state of feeling, and that he would trust to the influence of the lady at Shoreton to bring him to a more reasonable state of mind. Having dismissed his friend's affair from his especial concern, he opened his own heart to let in the flood of joy that surged toward its citadel. He was loved! he felt sure of it. But he had not told his love in words, though he knew that his soul was persistently urging its claims. His honor said "No! Wait your time! Do not take advantage of this mood! She has not seen the world. You must be chosen from among men!"

Tom Hyr did not reason then that the world of lovers would have called him insane to let such a rare moment pass unimproved, and some even would have thought him as peculiar as he thought his friend Laurence Bowles.

He went into the house and was met in the hall by Mrs. Marshall, who invited him into the parlor to talk, as she said, "about city schools." She told the young man her purpose to give her daughter a chance at a "first-class school," and mentioned to him that it had been the desire of her husband that his child should be well educated. Tom was just the one to talk with, for who could have been more interested in the young lady's future at that moment than was he? Mrs. Marshall found him quite willing to discuss the merits of separate institutions of learning, and when she informed him of her idea of sending Anise to Boston to a cousin of the family, Tom favored it at once. Now Tom himself had relatives in Boston, and nothing is impossible to a lover, and by the time Mrs. Marshall had spoken another sentence he had in anticipation made a dozen visits thither.

(To be continued.)

Can the Standards of Our Church Be Changed?

Abstract of a Paper Read Before the Pastors' Association, April 12th, 1886, by Rev. Geo. D. Hulst.

BY Standards we mean, 1st, Our doctrinal Standards; 2d, Our compulsory Liturgy.

I. To the question we answer, yes.

The Standards are a part of the Constitution of the Church. In proof of this we have: 1. The declaration of the Convention which received them as the Standards of our Church. Min. I., p. 217, 218. Const. Orig. Pref., p. 9. 2. A deliverance of the Church. Digest, Chap. II., p. 6. 3. Legislation based on this fact. Pref. to Liturgy, 1883, p. 5–6. 4. Negative declaration, the Church not allowing changes save by authorized methods. Action of Synod, 1875. This belief has been the belief of the Church of the Netherlands as well.

To change the Standards we have only to follow the method of the Constitution, Art. XV., Sec. 2

This has been done by the Church. 1. By allowing, without rebuke, tentative efforts. 2. By making minor changes. 3. By making additions. This has also been done by the Church of the Netherlands, notably at the Synod of Dort.

II. The Church in receiving the Standards as a part of the Constitution has taken the only course of wisdom and safety. The compulsion of our belief and use rests upon the mandatory clauses of the limited Constitution. But these may be changed. Then there may be silence, with belief and use made voluntary, or there may be denial, with belief and use forbidden. As a part of the supreme law, the Standards have the utmost possible sanctity.

A change under the Constitution nominally requires a majority vote, but by such methods, covering so long a time, that, as history proves, no change can be made till the Church is practically a unit in desiring it. Changes are rarely discussed till a large minority, at least in heart, favor. Surely the belief of the minority ought not to hold in bondage the great majority.

But, some of our ministry believe the opinion and practice of the Church have been incorrect. The report of the Committee on Overtures at the General Synod of 1885 is in this line, and probably states in brief all that can be said in favor of the immutability of our Standards. To show the truth, we will point out the fallacy of that argument.

I. An argument is advanced that the Standards were adopted by general conventions of the Church in 1771 and 1792, and can be changed only by corresponding conventions.

This argument is not valid. 1. These conventions did not form a new Church, but reasserted existing beliefs for special purposes. In 1771, to obtain Classical powers. In 1792, to nationalize the Church.

2. These conventions, not being recognized by the Constitution under which the ministry lived, had no authority and could give none. But if they had any authority, by a law universally recognized, the body organized by them took all the authority they possessed for the purposes for which they were gathered. Moreover, our General Synods till 1812 were general conventions, and are still such representatively.

3. The argument if valid, defeats its aim. For what these conventions adopted was not the Standards, but, in the same resolution and sentence, the Rules of Government of the Church of the Netherlands. One has as much sanctity as the other.

II. Next it is argued that the Standards are the "bed rock expression of the Unity of Evangelical Protestant Christendom," adopted unanimously by all the delegates at the Synod of Dort. The Rules of Order, etc., were among the *post acta* of that Synod, and bound the Church of the Netherlands only.

This argument is not valid. 1. It makes a mistake in its premises, for the Standards are not the expression of the unity claimed. More than half of the Protestant world—nearly half of the Protestants of the Netherlands—were not represented in the Synod.

2. The Synod of Dort was in no sense anything but a national Synod. *a.* This is what the Calvinists asked for, and the Arminians opposed. *b.* This is what the States-General granted permission to hold. *c.* No Church but that of the Netherlands had a voice in its call. *d.* The delegates from other churches were mostly appointed by political authorities, the churches as such having no voice in accepting the invitation or appointing representatives, and so the delegates from England, *e. g.*, represented James I., but did not voice the opinions of the Church of England. *e.* The acts of the Synod did not bind any other church represented, and were, so far as we can learn, not adopted by any other. *f.* The Synod itself claimed to be national, and disclaimed being ecumenical. *g.* The *post acta* were done in the same body—with the same organization and officers, by the same voters, with the same authoritative, ecclesiastical and political endorsement, as were any other acts of Synod. *h.* If the view of the report be correct then the Canons alone have special authority, for it was not intended to take up the Confession or Catechism in the presence of the visiting delegates. *i.* The decisions of the Synod were unanimous because delegates known to be Arminian, (*e. g.*, Episcopius,) were not allowed to take their seats, and those who disagreed with what the Synod met to enforce, (*e. g.*, the delegates from Utrecht,) withdrew from the body. For proof of all these positions, *vide* Synod of Dort's "History of Preceding Events."

3. If the argument of the report be correct, the Synod of Dort could not change the Confession adopted at the first General Synod, Wesel, 1568 But it did do so pretty thoroughly.

4. The report asserts that Creeds and Confessions are the truth upon which the Church rests. On the contrary, there has been no Creed nor Confession except as an organized Church has made it. Organization is first, then a statement of God's truth as believed. The power that makes can unmake.

III. The report argues that Creeds and Confessions cannot be altered by majorities, and the assent of minorities be forced. 1. Then the Synod of Dort did wrongly. 2. Then no additions can be made to Standards. Additions modify old ideas, else they are repetitions. 3. If people differ, one or the other must be forced. The majority is not the party to yield.

IV. Our Standards, it is argued, are binding by reason of common consent, and unless the individual agree to change, the rights of the individual are invaded. By no means. The common consent is based upon the signing of the ministerial formula. But 1. This is a part of the limited Constitution, and in signing there is common consent to the fact that this may be changed. The consent is to abide by the Constitution, and by changes, properly made under the Constitution, in it and all it includes. 2. Nothing is taken from the obligation of common consent, if any assertion of doctrine be dropped. No one is compelled to deny, because he is not compelled to believe. 3. By the formula itself a minister may change his views. And if, on his confession, Classis take no action, he is free to hold to the change.

V. But, it is asserted, our Creeds and Confessions should remain in our books, as showing our historical development as a Church, though recognized as no longer necessary nor vital. But 1. Our books are neither mummy cases nor graveyards. 2. The Church can print what she pleases to print. 3. In loyalty to God she must declare, as she views it, God's truth and no more. What is true becomes error when non essential or no longer vital, by its place or assertion, it is given an importance it ought not to possess. 4. Our Church goes back to Pentecost. The ancient creeds she believes in, she yet retains; but the creeds of our Church under the papacy she has cast out, and we say, Amen!

Leaving the report, the power to change Standards rests with the Church, from the very nature of things. Remonstrants and Contra-remonstrants both acknowledged it (*vide* "History of Preceding Events"), and every church of God believes it. The only thing immutable is God's Word. As man is, and as history has been and shall be, Standards must be changed. Words have new meanings, new idioms express thought, and in time, as in the Authorized Version of the Bible, words often exactly contradict what was intended. Moreover, new issues are developed, new errors confront the Church. Satan did not spend all his time on the bread temptation. And yet again, God's Spirit is always with the Church; and for man's welfare and God's glory, He may reveal new things out of the Word, which may modify the old. And the Church must express the truth only—clearly, and so that neither saints nor sinners may need an explanation of what is intended.

Ought our Standards to be changed?

1. Changes should be made carefully, lest the wisdom of the fathers be lightly regarded.

But, 2. The Church cannot declare what she does not believe, or what she knows is not vital, lest she cause a more fatal irreverence, viz., that as she allows that some doctrines need not be interpreted as the words plainly mean, men conclude and properly, they have a corresponding license with regard to any expression of doctrine. A confession open to individual interpretation, immutable only in verbiage, becomes the softest kind of putty.

Note 1. Creeds and Confessions uttered in the heat of controversy will by necessity utter with prejudice, with too much of emphasis and with too much of detail, the points at issue. Hence, 2. Every Creed and Confession should be modified after the Church, separated from the conflict, is calm. 3. Doctrines backed up by Bible texts are not necessarily true, *vide* Matt. 4:1-7. 4. Upon matters merely intellectual, men will neither universally nor permanently agree. So far as Creeds and Confessions are expressions of intellectual subtilties, they will challenge criticism, invite conflict and necessitate change, as the world waves of thought move on.

In Standards there must be change or there will be the freedom of individual interpretation. Churches must make their choice. Standards, however, should not be banners to march under, but truths in which to believe, and by which to live.

In our own, it might be as well for the Church to say what she means, so that one who is only a Christian, not a theologian as well, may understand. It might be as well to have less of the intellectual, more comparatively of the spiritual; less of anatomy, more of the man living and breathing in Christ Jesus. It might be as well not to have matters shaped so we cannot exemplify the following illustrations of charity: Phil. 1:15-18, Luke 9:49-50.

The Reading Room.

Our Book-Shelves.

....“HISTORICAL LIGHTS.” Compiled by Rev. Charles E. Little. The full sub-title indicates the character and design of this “volume of six thousand quotations from standard histories and biographies; and twenty thousand cross references with a general index, and index of personal names. These extracts consist chiefly of facts and incidents, and are designed for those who desire ready access to the events, the lessons, and the precedents of history in the preparation of addresses, essays, and sermons, also in pleadings at the bar, in discussing political issues, and in writing for the press.”

The compiler displays extraordinary talent and tact in the preparation of books of this kind, as all who have examined the companion volume, “Biblical Lights and Side Lights,” can testify. This encyclopædia of illustrations has its place and use, and will be found a help in the class of work which it is designed to facilitate. So many are the calls upon public speakers, and men in the professions for addresses of all kinds, and essays on varied subjects; so much is there to do in this line, and so short is the time in which it must be done, that ready access to encyclopædias of general information and specific illustration is well-nigh indispensable. The temptation to be avoided from books of this class is the *verbatim* use of their contents. This volume has two prominent merits that commend it,—the accuracy of the incidents can be easily verified, and the facts are put in such a way that whoever makes use of them is obliged to clothe them largely in his own language. It is a work carefully executed. (Funk & Wagnalls.)

....“HISTORY OF RUSSIA.” By Alfred Rambaud. Translated by L. B. Lang. The publisher has conferred a great favor on multitudes of readers who have been unable to obtain the expensive editions of this reliable and altogether excellent work. We have here a convenient, tasty and inexpensive reproduction of a complete history of a country and people about whom there has been more speculation than knowledge. It is well worthy the careful perusal of every student of history, and even the general reader cannot fail to find it delightful reading; for the beginning is on the border, if not within the realm of romance, and the facts are gathered and arranged so faithfully and carefully that the interest increases with the development, as we learn to admire the stern manhood and unselfish zeal displayed in the early attempts to unite under one common government those wild bands that roamed over the vast plain swept by the Polar winds. The author clearly portrays how from primitive Russia came forth “Princely Russia,” which received Christianity and developed rapidly until torn by internal strife and oppressed by repeated invasion. Then came “Muscovite Russia,” with her warriors, to prepare the way for “Peter the Great” to raise the nation to a position from which it could command the attention of the world. After him arose a line of empresses followed by emperors, who, by a bold and aggressive policy, have made Russia what she is to-day. There is no history of this mighty empire to compare with this in its completeness, reliability and exceedingly moderate cost. The immense sale it has had already should be but a beginning of the demand for such a work. (John B. Alden.)

....“FOREWARNED—FOREARMED.” By J. Thain Davidson. This series of addresses to young men deserves a large parish of readers. It is a heart-book, pulsing with feeling; and the advice and the warning given so attractively and so graciously, with such good taste and judgment and eloquence, cannot fail to be effective. The twenty addresses are like the lamps on the projecting masts of the wrecked “Oregon,” giving light and warning, showing the path of danger and the way of safety at the same time. The subjects discussed by the careful author are of especial interest to the young, who being forewarned are forearmed. (A. C. Armstrong & Son.)

....The seventh volume of Dr. Whedon’s Commentary on the Old Testament has just been issued. It embraces “ISAIAH,” by H. Bannister, D.D., and “JEREMIAH AND LAMENTATIONS,” by F. D. Hemenway, D.D. All three of these Christian scholars have died since their work was put in type and before the final proof-reading. The notes are brief, critical and practical, evangelical and well adapted for general circulation, as well as for ministers who have not access to larger works. Two other volumes, on The Pentateuch, and on Ezekiel, Daniel and the Minor Prophets, are well advanced toward publication. (Phillips & Hunt.)

....“CHRIST AS A TEACHER.” Two Lectures by M. R. Vincent, D.D. One does not wonder that the hearers of these lectures desired to see them in print. Dr. Vincent is so incisive and clear and suggestive that an old theme in his hands takes on new life and force. He shows how Christ was dogmatic and a systematic teacher, a questioner, an illustrator and a narrator. Sometimes things are pushed a little, but on the whole no Sunday-school teacher can turn these pages without receiving marked benefit. (Randolph & Co.)

....The “ESSENTIALS OF ELOCUTION,” by Alfred Ayres, is a very sensible little book, giving in small compass what is required for good speaking. His objurgations on the ordinary elocutionary manuals are well deserved. (Funk & Wagnalls.)

....Another small volume, “HINTS ON LANGUAGE,” by S. A. Bent, offers suggestions as to the best way of teaching in primary schools the proper use of words. The hints are well chosen and useful. In one of the examples a dromedary is said to differ from a camel in having but one hump, which is not true. The only difference is that the dromedary is trained to speed and the camel not. (Lee & Shepard.)

....The “MEMOIR OF MRS. EDWARD LIVINGSTON,” by her grand-niece, Louise Livingston Hunt, is a small but highly readable volume. Louise Davezac, the daughter of a wealthy planter of St. Domingo, at the age of thirteen became Madame Moreau, and soon after a widow. Later, compelled to exile by the slave insurrection which swept over her native island, she sought refuge in New Orleans, where for a time she lived in comparative poverty. At nineteen she married the eminent lawyer who became successively U. S. Senator, Secretary of State, and Minister to France.

The history of her experience during the time when New Orleans was threatened by the British in the War of 1812, of her quiet life on the banks of the Hudson, or her more active one in Washington and at the court of Louis Philippe, is fraught with interest. The reader is led, however, to wish that it had been given more in detail, and looks in vain for a portrait of the admirable woman whose appearance he is left to imagine by the sole help of the writer’s art. (Harper & Brothers.)

....“MABEL’S SUMMER IN THE HIMALAYAS,” by Mrs. Helen H. Holcomb, of Allahabad, is a very sweet story for little girls. As may be inferred from the title, it describes the happenings of a child’s life during a protracted stay in the mountains of northern Hindostan. Very naturally, a good deal of information is given in regard to the scenes and customs of the country. This is done so wisely and winsomely that the book commends itself to the attention of parents, Sunday-school teachers, and leaders of mission circles. (Pres. Board of Publication.)

....“A DAUGHTER OF FIFE.” By Amelia J. Barr. We confess to having been very much pleased with this simple story of Scottish life. It is, without qualification, pure and healthful in tone, elevated in sentiment, and written in an attractive style, the charm of which is heightened by the judicious use of the Scotch “dialect.” Some of its incidents may, perhaps, be improbable, and some of its characters overdrawn, especially that of the pragmatic and self-sufficient and altogether disagreeable student of theology. But there are others whose graceful beauty and unselfish nobleness make ample amends (Dodd, Mead & Co.)

Our Library Table.

Periodicals, Serials and Notes.

....Let it be said once for all that *The Book Buyer* is in the first place a monthly critical record of the newest books in English. One of the attractions, added this year, is the insertion of specimen engravings from some of these books. There are also paragraphs and brief articles relating to literary and artistic affairs. The portrait in the May number is of Mr. Brander Matthews. The first article is the usual London Notes, glancing with a kindly but somewhat critical eye at English books and art, and condensing very agreeably incidents occurring in the world of letters. Lawrence Hutton gives his fourth paper on Some American Book-Plates. The resolution to build a Congressional Library brings out a suggestive paper on the construction of libraries, usefully illustrated. Mr. Dunn’s book on Indian Wars receives a special notice which is generously illustrated. (Scribners.)

....One naturally looks inquiringly into *The English Illustrated Magazine* for another installment of the amusing and artistic illustrations of the *Spectator*. Much to his gratification he finds again a series of drawings by Hugh Thomson in the May number. In Umbria, Part 1, a description of Perugia, by Katharine S. Macquoid, with engravings from drawings by Thomas Macquoid, gives information in regard to a city done by some travellers in a few hours and by most American tourists not visited at all. J. Fitzgerald Molloy sketches very agreeably the life of the famous Nell Gwynn, and Mr. G. E. Lodge contributes an interesting essay on Bird-Life in South Sweden, which he also illustrates. The stories are My Friend Jim, by W. E. Norris, and the Unequal Yoke, by an anonymous writer. The frontispiece, May, from a painting by J. MacWhirter, is a beautiful picture.

....To show that the issue for May of *The Popular Science Monthly* is an unusually valuable one, it is only necessary to repeat the titles and names of the authors of some of the articles it contains. Photographing the Heavens, by Dr. Hermann Y. Klein, illustrated, opens a field full of wonders. The Difficulties of Railroad Regulation, (by law,) by Arthur T. Hadley, is helpful. Herbert Spencer’s second paper on The Factors of Organic Evolution declares what we all wish and need to know, whether we accept evolution or not. No man can give better counsel in regard to The Care of Pictures and Prints than Philip Gilbert Hamerton. The portrait and biography is of Francis Galton. These are specimens of the thirteen papers. The usual editorial departments follow, with their usual mass of important facts and brief dissertations.

....The *Methodist Review* for May contains a fair statement of Educational Work by the Methodist Episcopal Church in the South, appreciative articles on F. D. Maurice and Agassiz, and a careful review by Prof. H. M. Baird of Schliemann’s Tiryns. The Editorial Miscellany is rich and varied, and, as usual, full of life.

....The *New Englander* for May has a very clever *jeu d’esprit* on Dr. Hale’s reasons Why he is a Unitarian. It borrows his story of “My Double,” and applies it to his article with the sharp wit of Pascal. Another paper compares the Ethics of Christianity with those of Confucius learnedly and fairly; and the last one draws the consequences which logically follow from Mr. John Fiske’s Admission of Personality. In the Educational Department is given President Porter’s graceful tribute to the memory of Prof. Thatcher, which is followed by some keen remarks of D. H. Chamberlain on the Elective Policy of Yale and the Constitution of its Corporation.

....Scribner & Welford send us the *Monthly Interpreter* for March and April. They contain Canon Rawlinson’s Introduction to Isaiah, Prof. Reynolds on the Fourth Gospel’s Peculiarities, Deane on the Difficulties of Scripture, papers by Sayce and Prof. A. B. Bruce, and a sharp criticism on Cave’s Introduction to Theology. This magazine is well worthy of the attention of Biblical students.

BOOKS RECEIVED.

G. P. Putnam’s Sons: Poetry as a Representative Art. By George Lansing Raymond, L.H.D. 8vo, pp. 34?. $1.75; also,

Scriptures, Hebrew and Christian, Arranged and Edited for Young Readers as an Introduction to the Study of the Bible. By Edward T. Bartlett, A.M., and John P. Peters, Ph.D. Vol. I. Hebrew Story from Creation to Exile. 8vo, pp. 545. $1.50.

American Tract Society: Duncan Kennedy’s New Home. By Lydia L. Rouse. Illustrated. 16mo, pp. 324. $1.25; also,

Dick Langdon’s Career in Satan’s Schools and Christ’s Schools. By Mrs. S. A. F. Herbert. Illustrated. 16mo, pp. 248. $1; also,

Frolic Left Out; or, Country Children. By Mrs. M. F. Butts. Illustrated. 16mo, pp. 22?. 85 cents.

Presbyterian Board of Publication: Among the Trees at Elmridge. By Ella Rodman Church. With Sixty-five Illustrations. 16mo, pp. 412. $1.25.

E. P. Dutton: History of Interpretation. Eight Lectures before the University of Oxford, 1885, on Bampton Foundation. By Frederic W. Farrar, D.D. 8vo, pp. 553. $3.5?; also,

In Aid of Faith. By Lyman Abbott. 12mo, pp. 188. $1.

Harper & Brothers: Joseph, the Prime Minister. By the Rev. William M. Taylor, D.D , LL.D. 12mo, pp. 241; also,

George Eliot and Her Heroines. A Study. By Abba Goold Woolson. 12mo, pp. 177; also,

A Victorious Defeat. A Romance. By Wolcott Balestier. Illustrated. 12mo, pp. 349; also,

Economics for the People. Being Plain Talks on Economics, Especially for Use in Business, in Schools, and in Women’s Reading Classes. By R. R. Bowker. 16mo, pp. 279.

Cassell & Co : A Manual of Greek Archæology. By Maxime Collignon, formerly Member of the French School at Athens; Deputy Professor of Archæology in the Faculty of Letters of Paris. Translated by John Henry Wright, Associate Professor of Greek in Dartmouth College. 12mo, pp. 384. $2.

National Temperance Society: Dave Marquand. By Annette L. Noble. 12mo, pp. 357. $1.25.

Charles Scribner’s Sons: The Midge. By H. C. Bunner. 16mo, pp. 235.

UNBOUND BOOKS AND PAMPHLETS.

The Philosophy and Theology of the Mind Cure. A Paper Read Before the Monday Club, April 1?, Grand Rapids, Mich. By Rev. S. H. Cobb. 12mo, pp. 44.

Witness My Hand. A Fenshire Story. By the author of “Lady Gwendolin’s Tryst.” 12mo, pp. 193. (Cassell’s “Rainbow” Series of Original Novels.) 25 cents.

The Absentee. An Irish Story. By Maria Edgeworth. (No. 73, Harper’s Handy Series.) 16mo, pp. 263. 25 cents; also,

Trust Me. A Novel. By Mrs. John Kent Spender, author of “Mr. Nobody.” (No. 523, Harper’s Franklin Square Library.) 4to, pp. 92. 20 cents; also,

England’s Supremacy: Its Sources, Economics and Dangers. By J. S. Jeans. (No. 524, same.) 4to, pp. 74. 20 cents.

Selections from the Table Talk of Martin Luther. (Cassell’s National Library, Vol. I., No. 15.) 18mo, pp. 192. 10 cents.

PERIODICALS.

March-April.—The Monthly Interpreter, University Quarterly.

May.—Babyhood, The Pulpit Treasury, The Musical Herald, New Englander and Yale Review, The Sidereal Messenger, Brooklyn Magazine, The Old Testament Student, The Musical Visitor,

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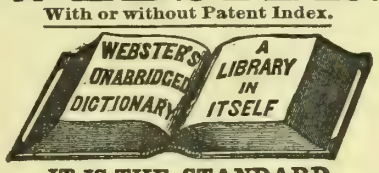

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The Heart's Call.

BY EDITH M. THOMAS.

HE rides away at early light,
Amid the tingling frost,
And in the mist that sweeps her sight
His form is quickly lost.

He crosses now the silent stream,
Now skirts the forest drear,
Whose thickets cast a silver gleam
From leafage thin and sear.

Long falls the shadow at his back
(The morning springs before);
His thoughts fly down the shadowed track,
And haunt his cottage door.

Miles gone, upon a hilltop bare,
He draws a sudden rein:
His name, her voice, rings on the air,
Then all is still again!

She sits at home, she speaks no word,
But deeply calls her heart:
And this it is that he has heard,
Though they are miles apart.

—*Atlantic Monthly.*

A Few Words About Dress.

BY GERTRUDE L. VANDERBILT.

AT this season of the year what crowds of women flock to the fashionable shops of our large cities. They jostle and elbow each other to get a seat at the counter, and then they examine, select and purchase the articles spread before them with an avidity which is almost painful to witness. They behave as if this was the business of their lives—the important, the all-absorbing interest to which they must devote all their energies. The amount of time, thought and money spent upon what they shall wear in obedience to the prevailing fashion is appalling. We almost feel pity for their eagerness and are inclined to reason with them: Take no thought for your body what ye shall put on. Is not the life more than meat and the body than raiment? Why take ye thought for raiment?

On the street, in the cars, in the shops, everywhere we meet with over-dressed women. They flaunt their showy garments before those who are more modestly arrayed as if they felt that Solomon in all his glory was not arrayed like themselves,—they who spin not and who toil not.

There are wealthy women who expend enormous sums of money upon themselves in the matter of dress alone. What might they not do for others with these sums which they so selfishly expend upon the superfluities and luxuries which fashion demands of them. With so much suffering to be relieved, and, alas, so much sinning and so many wanderers to be reclaimed, is it not strange that women, sometimes those even who call themselves Christian women, can spend so much time and money upon mere personal adornment?

If the evil rested with themselves alone, we might feel that it does not concern us, but that is not possible. The effect of their example is like that of an infectious disease, it is caught by those with whom they come in contact; it passes on from one to another, each being infected with more or less virulence, according to character or habit.

If those who waste time and money upon their own adornment stood isolated in the world and without influence, we might pass them by in silent pity. But none are without influence, least of all those who are conspicuous for the money entrusted to their keeping.

Do such say, "That is their look out, not mine. I am not answerable for other people. If they copy me in what I do it is their fault and not mine."

Is not such reasoning in the spirit of Cain's reply to God, "Am I my brother's keeper?"

Even Christians, and the daughters of those professing to be Christians, do not find it beneath them to follow the extravagancies of fashion.

Observe,—we do not say merely fashion, for there may be common sense in fashion, but we refer to those extravagant and absurd lengths to which fashion leads her foolish votaries. Both Peter and Paul urge that "women adorn themselves with modest apparel."

That is not asking too much of a Christian woman, surely. But fashionable society, in what is absurdly styled "full dress," requires a woman to expose her back, her bosom, her arms, her shoulders in a manner that is anything but modest. Some of these fashions are set in Paris by females of most questionable reputation; it is a pity that our pure American girls should accept them. We are glad that the lady presiding at the White House, at the head of American society, has spoken a word against such a style of dressing.

If Christian women would conscientiously endeavor to dress on all occasions not only modestly, (they surely ought to be willing to do that,) but unostentatiously, their example would do much to spread the fashion of simplicity in dress among those who cannot afford to do otherwise, and yet who bend all their energies to dress better than they can afford.

Pride of personal appearance seems so inborn in some women that they will almost sacrifice their own souls and the souls of their children to it. How else can we account for it that they will stay away from church, and keep their children away from Sunday-school, not because they are without clothing, but because that which they have is not new nor fashionable.

If it could be established as an American custom to dress tastefully, I am willing to concede even handsomely, but always modestly, unostentatiously and without going into any of the extremes of fashion, how much good would be done in the example to poorer women.

It seems to me that the pockets of some men must be drained to keep their wives in the showy costumes in which they appear in public. Some fathers must almost dread to have their little daughters grow up, in view of the strain which will be imposed upon their pockets to dress them like their associates. Ought this to be so? Does it not take much out of the sweetness of life? Do not these fashion-worshipping women make it possible for their husbands, like Chinese husbands, to dread the birth of a little daughter? If they ever do effect this much, they do it against the noblest affections of American fathers, for there are no men in the world so loyal, so loving, so tender, so true to their daughters as the Christian men of this country.

Oh, my sisters, shall you ever be guilty of causing pain and anxiety, gray hairs and wrinkles, to pamper your pride in the outward appearance of yourselves or your children? There have not been wanting instances where this insane love of showy dress has led to the tarnishing of a fair name. It has led to temptations which have ended in bankruptcies. It has tampered with uprightness and integrity, it has been at the foundation of fraudulent transactions. It has been the harrassing desire of many a man to give his wife and his daughters the means to shine in society—to "appear well" they call it—when already he is taxed to the utmost to supply their real wants. What room does this leave for the charities of life that open the heart, for the duties that expand the soul!

I have been told by young women in reply to such statements that they are misrepresentations; that men spend their money on cigars, at the club and in various other ways. I am glad to know that women are not to blame, but it is not apparent yet to everybody; appearances at least are against many of them.

The working classes spend far more, in proportion to their means, than do wealthy people. It is in the benefit to them we find a strong argument for simplicity in dress. They consider dress as the measure of social rank. It is the tape line which they hold before every girl and woman they meet, by which to measure her value.

You may any day see working women who spend all their hard earned wages in feathers and (cotton) velvet. Out of two small rooms at $5 per month will come young women dressed like those who have an income of $1,000 per annum.

You know, and I know, people whose children are gaily decked in silk and lace, who would refuse you fifty cents for charity if you passed the subscription list to them, with the plea that they could not afford to give anything. Such offer sacrifices to the god of this world, but what treasure are they laying up in heaven?

Let us at least have simplicity in dressing our children. What is more lovely than a pretty child simply dressed? Yet we even make our little girls uncomfortable by our endeavor to make them fashionable. Have you not seen a woman pile up a pyramid of feathers and bows upon a velvet bonnet to bury the child's head under? Poor little thing, how uncomfortable it looked!

The more grotesque a fashion is, the more eagerly some women run after it. Not long since a style of bonnet was in vogue, bent in the middle, and instantly every child looked as if the front of its bonnet was an acute angled triangle. Not long ago I rode in a car with a little girl whose ostrich feathers, sticking out in all directions, made her look like a small palmetto plant.

I have heard girls praised for working hard to dress up their younger sisters stylishly. It was a pity not to have had the time more judiciously spent, for the little sisters would certainly have looked better without the finery.

There is much deceit hidden under this love of dress. People wish to look richer, to be more showily dressed than they can afford. They wish to present the false appearance of riches which they do not possess. You ask a mother to send her child more regularly to Sunday-school. No, she cannot; she says that she has a proper pride to have her child look as well as someone else's child. The girl must stay at home until she can get some new clothes. No, mother, it is not "proper pride," it is a deceitful pride by which you wish to mislead people into thinking that your child is better off than she really is. You value her clothes more than her soul. When her body is laid in the grave and her naked soul stands before God, how will she appear then? Do not inculcate by word or deed the feeling that she may neglect the church or the Sunday school or any other means of grace because she is not clothed to satisfy your morbid pride, or the time may come when she will stand as your accuser at God's great judgment throne.

While condemning the bad taste of dressy women we must not be misunderstood. It is the duty of women to dress neatly and tastefully. Slovenliness in appearance is inexcusable. But women can be tastefully and becomingly arrayed without the constantly recurring outlay of time, labor and money spent in pursuit of every fleeting fashion.

Travellers sometimes tell us that our American girls are the prettiest in the world, and also that they dress in the best taste. We delight in hearing them praised; we admit that it is just. But these dressy women are not among the sweet, simple, intelligent girls thus spoken of. You generally find that these over-dressed women are not attractive; they strive to become so by arts which only render their want of taste and beauty more conspicuous.

If you would look into a mirror of vanity take up the fashion notes in some of the papers, where the caprices of style in dress are discussed as seriously as the solemn and momentous matters of life.

I find the following in one of the New York daily papers: "Emma Abbott describes one of her new dresses from Worth in the following manner: 'It is a pale pink brocade with rich crimson velvet roses, etc., etc....The waist is cut quite decollette, etc., etc....all my sleeves are made this way to display the prettiest part of the arm, which is the curve over the shoulder....I have *a dress for a death-bed scene* that one would almost love to die in, it is so beautiful.'"

Reader, do you want to know what is the fashionable dress for a death-bed? She tells you, "White crepe de chine with cascades of d'Alencon, and at the back a Watteau plait nearly covered with the same!"

But why, dear Aunt Marjorie, do we take up the space in your columns for this subject? It is not your readers so much as the gay people around us whom we wish to reach.

We hear a great deal about "how to reach the masses," and by that phrase we mean the poor. But it seems to me quite as hard to know how to reach the rich. Can it be done?

The Courage of Our Lord.

OFTEN has it seemed strange to us that the Son of Man should have avoided danger, should have retired in a desert place at the approach of persecution. Did He fear to die? No; He did not fear to die, but He was not afraid to live. There were times when to Him it would have been easier to die than to live, times when His heart threatened to break beneath the load of the burden laid upon Him. At such times He had but one fear—lest He should die ere He could bear His burden home. His courage was the patience wherewith He possessed His soul, His determination not to yield till His work was done, His resolution to survive, in spite of life's bitter cross, until He had carried that cross to its destined goal. What think you does He mean when He says: "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" He means that He needed patience to keep His heart from breaking, patience to live on till His baptismal hour. Ponder solemnly these wondrous words of the Epistle to the Hebrews: "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in

the thing he feared." "What?" you say; "heard in the thing he feared? I never knew that Christ's Gethsemane prayer was heard at all. Did not the cross come to Him in spite of His crying? Was He not called to die?" Yes; but the thing He feared was not death, but death before His work was done. He prayed to Him who was able to save Him from death, that He would save Him till His baptismal hour, that He would grant Him the strength to bear until He had borne His burden home. And verily He was heard in the thing He feared. The strength came to Him after the agony, and the Father's cup ceased to tremble in His hands. The strength came to Him, and the strong crying and tears fled away, and His will stood up erect in the garden and said: "If this cup may not pass away from me, except I drink it, Thy will be done." In that hour the cup did pass from Him, passed in the act of drinking it. The bitterness went out of it as He drained it to the dregs. The moment He gave His will to His Father, His Father gave Him back His will, and He was infinitely strong. In His patience He possessed His soul, possessed it not in mere resignation, but in acquiescence, in joyousness. He went out to meet His baptism with a light heart; He climbed the ascent of Calvary with a strong step—for it is the soul that makes the strength, and he who possesses the soul is master over all things. The memory of that self-possession was in the valley of the shadow the rod and staff that comforted Him; it was there that with His loudest, most triumphant voice, He cried, "It is finished." Think you it was only a child's joy that there was to be no more pain? No, it was a man's satisfaction that his work had been sustained to the end. It was the joy of knowing that He had never given in, never wavered from His purpose, never yielded to the storm. He had fought a good fight, He had finished His course, yet He had kept His patience; *that* was His crown of glory.

Strong Son of God, inspire us with Thy immortal love. Nothing but Thy love can make us strong; nothing but Thy love can help us to possess with patience our undying souls. Our life is too heavy for us without Thy life; our yoke is too weighty for us until it be added to Thine. We have been crouching sullenly beneath our burdens, and consoling ourselves with the thought of the silent tomb; we have been Romans in adversity; we have been cowards in the storm. Rise on us, Thou light of the valley, Thou star of Gethsemane; rise on us, that we may know what it is to have songs in the night, music in the silence, glory in the gloom. Breath on us Thy peace that passeth all understanding, that our hearts may be lit with Thy fire, warmed with Thy glow, cheered with Thy presence, vivified with Thy power. Help us to *bear* all things without ceasing, to *hope* all things, to be restful without apathy, to be calm without death. We shall possess our souls in patience when Thou shalt enter in; we dare not crucify the Lord of Glory.—*Rev. George Matheson, D.D., in Good Words.*

CHILDREN'S PORTFOLIO.

Try Again.

MARGY with the flaxen hair
Sat the picture of despair.
"Five times six and eight times seven,
Add results, and by eleven
Multiply—oh no, divide—
And I don't know what beside.
Oh, this horrid, horrid sum!
Right I cannot make it come."
So said Margy, with a sigh,
Crying, "'Tis no use to try."

Gray-haired grandma, sitting near,
Heard the sigh and saw the tear.
"Margy darling, hither come;
Let me see thy 'horrid sum.'"
Scanning all the work, she saw
Here a slip and there a flaw.
"Ah, my Margy, plain to see
Why the figures don't agree.
Little maid, thy sore distress
Is the fruit of heedlessness."

"Oh, but, grandma, I have tried
Just as hard!" poor Margy cried;
"But the naughty figures go
Somehow always wrong, you know."
Then, to her supreme dismay,
Grandma sponged the work away,
And, for Margy's eyes to read,
Wrote, in letters large and plain,
"IF AT FIRST YOU DON'T SUCCEED,
TRY, AND TRY, AND TRY AGAIN."

When the wise old saw she read,
"Thank you, grandma dear," she said.
Then with bright and cheerful air
Worked the sum with double care.
And the answer—happy sight!—
Came at last exactly right.
"Now," the little maiden cried,
Laughing, in her girlish pride,
"When my naughty sums go wrong,
'TRY AGAIN' shall be my song."

—*Harper's Young People.*

A Meeting of Socialists.

THE tenth meeting of the P. J. S., or Particularly Just Society, was appointed for last Saturday afternoon. This society is composed of eight members, all zealous Socialists.

About four o'clock on that day five children, the oldest ten years of age, ran up the stairs of their minister's house, all calling "Elsie, Elsie, here we are!" And Elsie felt no inclination to dispute that statement.

"But," you ask, "what connection did they have with the Socialistic Society?" Just this—they were the members, and were doing their best to help others who had fewer pleasures than they. They have resolved, some of them at least, that when they grow up they will give a large *per cent* of their fortunes to poorer people, and they are now putting themselves in practice for future benevolence by doing the best they can with the material at hand.

President Grace Wharton, nine years old, called the meeting to order. Secretary Elsie, who is also a Committee of One on Business Arrangements, went to her desk and brought out six squares of muslin, each with a design for outlining drawn on it, and some pretty marking cotton. These the members, even Lester, the boy of five, are outlining for a poor woman's bed-quilt.

When all the needles were threaded—and some of the hands washed—President Grace called upon the Official Editor to read the last copy of the paper which they make up among them. As soon as this had been read the members begged for "just one more story," and the Editor read one that had been reserved for another issue of the paper. All this time the others had been steadily working.

After awhile, however, they suddenly stopped, for the Secretary went to a drawer, "stuck in her thumb" and pulled out, not a "plum," but a bag of cookies. This action caused a remarkable transformation, for those hitherto hungry for stories suddenly became voracious in another direction. Yet they were perfectly polite throughout.

During this interim the members, each of whom is trying to cure himself—or herself—of some one fault, talked over their success. The Socialists believe that inasmuch as "the whole is the sum of all its parts," the best way of reforming the world is by beginning upon those parts over which they have control.

After the work was again put in order, *all* of the hands having been washed this time, the Editor read the last story she had, stopping every little while to rethread needles, pick out misplaced stitches, and loosen "double threads." As soon as the Editor had finished that important business, one insatiable member asked her to make up a story as she went along. The President seconding this motion, the dutiful Editor was about to comply when she glanced at the clock. "Quarter of six!" was her exclamation. President Grace took her official position, hurriedly called the meeting to order, and after she had appointed the Saturday two weeks from date for their next meeting, this social and Socialistic gathering adjourned. E. M. CLARK.

Pierrot the Faithful.

I WAS hurrying along the Boulevard de Comcelles. A female rag-picker, pale and famished, led by the bridle a poor little donkey which seemed a hundred years old, and which dragged a poor little cart full of the rubbish of the street—rags, broken bottles, torn papers, worn-out skillets, crusts of bread—the thousand nothings which are the fortune of the rag-pickers. The woman had done good work since midnight, but the donkey was ready to drop. He stopped short, as if he had made up his mind to go no farther. His legs trembled and threatened a fall. He hung his head with resignation, as if awaiting the stroke of death.

The sight touched and arrested me. A man would have cursed and beaten the poor beast to arouse him; the woman looked at him with an eye of motherly pity. The donkey returned the look, as if saying, "You see it is all over. I have done my best for you night after night, because I saw your misery was greater than mine. You have treated me well, sharing your bread with me, and your neighbor's oats when you could get them; but I am dying at last."

The woman looked at him and said gently, "Come, come, dear Pierrot, do not leave me here." She lightened the load by taking out a basket of broken bottles. "Come now," she said, as if talking to a child. "You can get along nicely now." She put her shoulder to the wheel, but the donkey did not move. He knew that he had not strength to walk to St. Ouen, his wretched home. She still coaxed him. "How do you think we can get along this way, Pierrot? To be sure, I could drag the cart. But I can't put you in it, and you would be ashamed to be dragged after it." The donkey raised his ears, but no move.

I was going to speak to her when she ran into the nearest bake-shop. The donkey followed her with anxious eyes; he seemed fearful that he would die without his mistress. He was so little you would have taken him for a Pyrenean dog. He had grown gray in the harness. A few tufts of gray hair remained here and there on his emaciated body. He looked like a mountain burned bare in many places. His resigned air showed a mind free from worldly vanities. He was far past the age when one strikes attitudes. He was almost transparent in his leanness, but his face was all the more expressive. It had something almost human in its intelligence and goodness. Why had he been condemned to such suffering?

The rag-picker soon returned, bringing a piece of bread and a lump of sugar. The donkey turned and showed his teeth, like old piano keys. But although it was his breakfast time, he had no more strength in his mouth than in his legs. She gave him the sugar. He took it as if to oblige her, but dropped it again, and the same with the bread. "Ah, what shall I do?" said the rag-picker. She thought no more of her cart. She was full of anxiety for her friend Pierrot. "Pierrot!" she cried again. Two great tears came to her eyes. She took his head in her arms and kissed him like a child. The caress did what nothing else could do. The donkey roused himself and brayed as in his best days.

I approached and said to the woman, "You seem to be in trouble."

"Oh!" she said, crying, "if you knew how I love this beast. I saved him from the butchers four years ago. In those days I had only a hod. I have raised seven children with my hook. The father is gone and one other, and my eldest daughter was taken only a fortnight ago. It's no use, you can't take good care of them when you work in the streets all night."

One of my friends passed by. I said, "Let us buy this donkey and put him on the retired list. This good woman will take care of him. How much did the donkey cost?" I asked.

"Ten francs."

"Go back and buy another donkey, and take care of this one," I said, putting the money into her hand.

That evening the woman came to me in tears. I understood at once.

"Oh, sir, he is gone!"

"Poor Pierrot?"

"Yes, sir. We got to St. Ouen one way or another; but when he came in sight of our hut he fell on his knees. I tried to raise him up, but this time it was all over. Think of it! he wanted to die at home after finishing his day's work."—*Johounot's Natural History.*

Little Heads Together.

ENIGMA.

I am composed of fifteen letters and am the name of one of Longfellow's poems.
My 15, 7, 2, 14, 10, is to slip away from.
My 4, 2, 3, 14, is to praise.
My 1, 6, 5, is a Latin word meaning through or by.
My 11, 13, 5, 3, 1, is a sweetened liquid.
My 9, 10, 11, 15, 12, 7, 8, is coldness. EDW.

DIAMOND.

1. In trespassing. 2. A pronoun. 3. Intense pain. 4. A preposition. 5. An adjective descriptive of girls and boys. 6. Good for breakfast. 7. In hilarious. V.

BEHEADINGS.

1. Behead little and leave what a common used to be called.
2. Behead a flower and leave something to write with.
3. Behead a small stream and leave a bird.
4. Behead something round and leave the whole.
5. Behead a coffer and leave an animal.
6. Behead a dish and leave not in time.
7. Behead a farming instrument and leave not high.
8. Behead a vessel and leave a part of the human body.
9. Behead the outside of a tree and leave a boat.

JOSEPH.

Answers to Puzzles of April 21st.

Easter Enigma.—The Lord is risen—and hath appeared to Simon.

Scripture Acrostic.—J-oel. E-zekiel. R-akkath. E-noch. M-iriam. I-ssachar. A-bigail. H-ebron.

Diamond.—
W
W A S
W A T E R
S E A
R

Correct answers from Emily C. Field, Rappie Bowne, Lewis D. and Jennie Labagh.

Gamaliel G. Smith.

The Minister, Elders and Deacons of the Reformed Protestant Dutch Church of the City of New York

IN CONSISTORY, May 6th, 1886.

THE chair having announced the death of Gamaliel G. Smith, a member of this body, the following minute was adopted:

The Consistory record with emotion their sense of the loss incurred by the removal of Mr. Smith, who departed this life on the 30th of April. He had been in the full communion of our church for almost half a century, and during all this period he adorned the Christian profession by a life of unusual consistency, activity and usefulness. At an early period he came into the Consistory as deacon, and afterwards became an elder, and in both positions rendered services which in amount and character can hardly be overestimated. He was a wise counsellor in all temporal matters, and still more so in what pertained to the spiritual interests of the church, being habitually ready for every good word and work. He was for years a member of several of our most important committees, and as such exerted a wide and wholesome influence in shaping the policy and increasing the efficiency of the church.

Of his great usefulness to the denomination and to the church Catholic we do not here speak. It is enough to put on record our appreciation of his life work as a member and an office-bearer of the Collegiate Church.

While we sincerely mourn our sad bereavement, we bow in humble submission to the will of our Heavenly Father, and pray that He would sanctify the stroke to us all, so that, whether ministers, elders or deacons, we may be more diligent and faithful, and that when we die it may be said of us, as of our departed brother, that heaven is richer and earth poorer.

Resolved, That a copy of the foregoing minute be sent to the family of Mr. Smith, and that it also be published in THE CHRISTIAN INTELLIGENCER.

GEORGE S. STITT, Clerk.

The Van Bunschooten Bequest.

ON page 370 of the Centennial Volume of the Theological Seminary at New Brunswick, is the following foot note by the editing committee:

"This clause has generally been thought to be incorrect, and that it should have read 'The commencement of which (*i. e.*, the millenium) may be *no* farther distant than the present living.' We have found ourselves so far unable to examine the original document. But this much may be said in vindication of the clause as it stands: It is well known that in the early part of this century the opinion was extensively held that the millenium was not very remote. May not this munificent benefactor of the church have opposed this view, and have given his wealth to perpetuate a ministry which might be needed for generations?"

In looking over a bundle of papers kindly placed in my hands a few days ago by the Rev. Dr. W. H. Campbell, I was delighted to find the original paper in Mr. Van Bunschooten's own handwriting and dated June 9th, 1814. On this day the General Synod to which he communicated his intention was in session, and this was doubtless the paper which he presented to it. In it the word "*no*" is not to be found in the sentence referred to. The printed copies are therefore correct.

D. D. DEMAREST.

NEW BRUNSWICK, April 21, 1886.

Gleanings from Our Exchanges.

(Continued from page five.)

We take from the *Highland Democrat* the following gratifying report concerning the Church at Peekskill, N. Y., furnished by a correspondent of that paper. Its present pastor, Rev. Henry De Vries, has been there about two years. He has been instrumental in gathering into the communion of the church 63 on confession, and 15 by certificate. Beside the two services on the Sabbath, he has a large Bible class of 40 members held in the church in the afternoon. The lecture room is well filled every prayer-meeting night. This is another improvement and speaks well for the spirituality of the church. Again, the Sunday-school has doubled its numbers, and 31 from the school have been received into the full communion of the church; the amount of their contributions last year was $104.74.

During the past year I have learned from reliable authority that this church has contributed $391 for benevolent, and 1,700 for congregational purposes; two years ago they only raised $18.25 for benevolent and $817 for congregational purposes. Two years ago there was a floating debt of $1,000 which has all been wiped out, and now the church expenses are all paid every month.

Sabbath Tracts.

TWO months ago notice was given that a lover of the Sabbath would send tracts on the observance of the Lord's day, gratuitously to those who would distribute them. Several applications were received and to each applicant specimens to be selected from were sent, accompanied with a postal card on which to designate the tract or tracts and number desired. As an answer has been received from only one applicant, it is feared that the packages were not received. Will the applicants kindly notify this office whether they received the packages mailed to them, and measures will be taken to correct any error that may have occurred.

An Oratorio.

EDITOR OF CHRISTIAN INTELLIGENCER: I was induced to purchase tickets for an oratorio to be sung at Chickering Hall for the benefit of the Loyal Legion Temperance Society. After entering the hall and purchasing an operetta, I found it was the oratorio of Mary Magdalen, who is the heroine, with our Saviour represented by a German tenor, also Mary and Martha, with Judas, as the characters. The text of the oratorio is in the style of French novels, in which the Saviour, denouncing the sins of others, welcomes Mary into the fold, while Judas appears as one of the worshippers. The whole affair is a representation in music of the German play of the Crucifixion, and seems to me an outrage upon the reverential education of our Christian people. The performance seems to have been endorsed by members of our churches who were there in numbers with bouquets for Mary Magdalen, etc. Is this to be the instruction of the children of our churches? I came out after the first part disgusted. H.

American Bible Society.

THE Board of Managers met at the Bible House, on May 6th, 1886, the Hon. Enoch L. Fancher, LL.D., President, in the chair.

Letters were presented from various foreign agents and correspondents. Mr. Milne had reached Curacoa on his way to Baranquilla, April 16th, having disposed of about 2,000 volumes of Scriptures in Venezuela. Dr. Bliss was at Port Said on the 12th of April, on his way to Syria.

Grants of books for benevolent distribution were made, to the value of $8,075 (including consignments to colporteurs and foreign agents), and $3,000 in funds were appropriated for foreign work; making the amount of funds pledged for work in other lands, during the present fiscal year, $178,658.

A beautiful marble bust of the late Mr. Frederick S. Winston, long a Manager and Vice-President of the Society, was presented, and on motion of James M. Brown, Esq., a resolution was adopted, returning the thanks of the Board to the donor, Dr. Winston, and it was directed that the bust and pedestal be placed in a conspicuous position in the Managers' Room, so long the scene of Mr. Winston's well-remembered and faithful services.

Upon the recommendation of the Committee on Finance, the resignation by Mr. A. L. Taylor, of the office of Assistant Treasurer, to which he was elected in 1869, was accepted, with the request on the part of the Board that for some time to come he will render such occasional assistance as may be called for.

The Committee of General Reference reported favorably upon the nomination of Mr. William Foulke, Jr., of New York city, as Treasurer of the Society, and he was unanimously elected.

The total receipts in April were $26,591. The issues from the Bible House in the same period were 97,389 volumes.

The entire circulation for the year ending March 31st, 1886, was reported to be 1,437,440, of which 584,603 were distributed in foreign lands.

A TENTATIVE EFFORT to unite most if not all the native Japanese churches in one organization, an attempt which we were informed two months ago the Japanese pastors were talking about, is now in progress. The *Tokyo Independent* of April 3d publishes the circular which has been sent to many of the native pastors, containing a doctrinal basis and an outline of the organization of a council with subdivisions. No names are appended to it and no one is mentioned as advocating it. But the fact that such a movement is on foot is significant. We hope to present the text of the circular in a week or two.

Financial.

TUESDAY, May 11th.

THE Associated Banks reported for the week, loans reduced $639,100, specie reduced $2,057,800, a gain in legal tenders of $1,025,800, and deposits declined $478,700. The surplus of reserve was diminished by $912 325, making it $11,112,525. Money at one time rose to 5 per cent, but the average rate was 2 1-2 on demand, and closed yesterday at 2 to 3 per cent on call. The Bank of England on Thursday raised its rate to 3 per cent.

Imports of merchandise at this port last week were valued at $7,982 947, and exports at $6,116,031. The export of specie for the week was $2,520,010 Sterling exchange was quiet yesterday at $4 87 for 60 day bills, and $4.89 1 2 for demand.

The grain market was depressed by the death of Mr. Woerishoffer, and the belief that he held some millions of bushels of wheat, which would be thrown upon the market. Foreign markets were reported firm. The visible supply in the United States and Canada is declining weekly by about a million of bushels. Quotations yesterday were: Wheat here 90 1-8, in Chicago 75 7-8; corn here 47 1-8, in Chicago 34 1 4; oats here 36 1 4, in Chicago 29. A fair demand for hay is reported and prices steady. Cotton quoted yesterday at close: May 9.18–20; June 9 24–25; July 9.33–34.

The Stock Market was unaffected by the death of Mr. Woerishoffer, and the tendency was to better prices in view of the settlement of labor troubles and the general prospect of better times.

News of the Week.

(Continued from page five.)

A number of Anarchists were arrested in Chicago and their dens searched. Dynamite shells, guns and cartridges were found.... While seven men were crossing the Hudson river in a row boat, the boat sprung a leak and capsized and threw the men out, and two were drowned named John Meyers and Edward Rightmeyer. The latter was a clerk in a Saugerties bank....A heavy rainstorm swept over a portion of Kansas yesterday. A number of persons were drowned at Emporia and Fort Scott....At Springfield, Mo., damage done by the flood is estimated at $75,000, and in the surrounding country $40,000....George S. Coe, who was shot by a burglar in Englewood, N. J., is improving and his physicians think he will recover. A large reward is offered for the burglar....Heavy rainfall in New York last night. Fall to 9 A M 2¼ inches.

MONDAY, 10.—Premier Delyannis has sent his resignation of the Ministry, but the king will not accept it. The king holds him responsible for the present condition of affairs in Greece. The Greek coast is blockaded. All vessels have been warned by the government that if they leave port they do it at their own risk....A large fire in a bakery in Quebec. One hundred and fifty families burned out. Loss $350,000. ....A mysterious murder and suicide occurred at Hawthorne, New Jersey, three miles from Paterson. It is thought that Mrs. Fernandez shot her husband and then pressed the revolver to her temple, killing herself instantly....A man by the name of Hugg was arrested at Hoboken Ferry Saturday night, answering to the description of George S. Coe's assailant. Coe is improving but his physicians say he is not past danger ...A small riot occurred on the Third Avenue line in New York, but was soon stopped ...The trial of Jaehne will begin to day....Anarchists held for trial in Chicago....The strike of piano-makers for eight hours has ended in a complete failure.

TUESDAY, 11.—The House of Commons was again crowded last evening with an enthusiastic audience to hear Mr. Gladstone's speech on his Irish policy. Lord Hartington followed Gladstone with a short speech, when the debate was adjourned until Thursday....The outbreak of cholera in Italy is diverting travel from that country....The resignation of the Greek Ministers has been accepted by King George....Both houses of Congress discussing resolutions in connection with the seizures by the Canadians of the schooner "David J. Adams."....Work resumed in Chicago. The arrested anarchists are to be promptly tried ...The trial of Hugh M. Brooks, alias Maxwell, for the murder of Arthur Preller is begun in St. Louis....The trial of Henry W. Jaehne was begun yesterday. Five jurymen were selected....The supposed assailant of Geo. S. Coe has been identified as John Baum, alias "Dutch John," an ex-convict He confesses to the crime....The racing season opened at Cedarhurst yesterday....C. F. Woerishoffer, a prominent Wall street broker, died yesterday.

Ladies will be interested in the attractive sale of Silk Novelties announced by James M'Creery & Co. in this week's issue. The goods offered are all of superior manufacture, and placed on their counters at prices that will command large sales.

The purest, sweetest and best Cod Liver Oil in the world, manufactured from fresh, healthly livers, upon the sea-shore. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in the market. Made by CASWELL, HAZARD & Co., New York.

PIMPLES removed and the Skin made smooth by using Juniper Tar Soap, manufactured by Caswell Hazard & Co., New York

Sold by druggists.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.

Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.

Marking-plates furnished when desired.

NEW YORK, May 8, 1886.

BUTTER.—Receipts for the week, 27,036 pks.; exports none.

There was brisk demand and a not over supply first half the week, and sales of fancy N. Y. State creameries were at 25c. The last day or two there were free receipts and prices went off, and to-day, Saturday, there were sales on the Exchange of two parcels of extra Western creameries at 22c. Extra Western creamery firsts were offered at 21c., and extra Western dairy tubs had 18c. bid. Extra Western

creamery, June make, seller June, was offered a 19c., and had 18¼c. bid. We quote:

Fancy creamery	—@23
do dairy (selections)	20@22
Good to fine	18@20
Poor to common	10@15

CHEESE.—Receipts for the week, 9,374 boxes; exports 9,881 boxes.

Old cheese are in small compass and light demand, and the finest qualities command 10c., with a possible fraction added. Anything mottled in color or soft and spony or off flavor takes a wide range in price.

New cheese are coming quite freely and are selling in the neighborhood of 9c. for good, full creamery stock. Skim cheese are having very indifferent sale, and some do not sell at all at any price. We quote:

New cheese, full cream and fine	—@9
" fair to good	7@8
" night skims	—@4
" blue skims	—@1

EGGS.—Receipts for the week were 27,533 bbls.

The market seems to be at the bottom, and on 'Change there was a good deal of bantering and but little business, and the market closes very dull. Seller the year was offered at 11¾c., and had 11c. bid. Red B. mark, one of the very best in the market, was offered to-day, Saturday, at 12c., and had 11¾c. bid. Seller month of May was offered at 11¾c. We quote:

Near-by marks, fresh eggs	12@12½
Southern and Western eggs	11½@12

MAPLE SUGAR in large supply, light demand and lower prices. We quote:

Choice new sugar	7@8
Dark sugar	6@6½
Syrup, per gallon can	—@75

MARRIAGES.

BENTLEY—NEAFIE.—In Brooklyn, N. Y., April 14, by Rev. Jacob West, D.D., Mr. William H. Bentley to Miss Cora L. Neafie, all of Brooklyn.

PERLEE—WIKOFF.—At the First Reformed Church, New Brunswick, N. J., on Wednesday, April 28, 1886, by Rev. T. C. Easton, D.D., assisted by Rev. I. P. Brokaw, Rev. Clarence M. Perlee, of Clarksville, N. Y., to Marietta, daughter of the late John B. Wikoff, of New Brunswick, N. J.

VAN ALLEN—VROMAN.—At Albany, N.Y., March 21, 1886, by the Rev. Ira Van Allen, Mr. John B. Van Allen, of Bethlehem, N. Y., and Miss Emma G Vroman, of Albany.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

VAN DERZEE.—At Wynantskill, N.Y. on Wednesday evening, May 5, Emma M. Van Derzee.

Although but 17 years old, she had for more than two years been an active and useful member of the Reformed Church. She was loved by all who knew her. Her funeral took place at the church she loved so well, Saturday afternoon, May 8. As she lay before us so calm and beautiful, "she seemed a creature fresh from the hand of God, and waiting for the breath of life; not one who had lived and suffered death."

VAN DYCK.—At Ramsey, N. J., April 23, 1886, of consumption, Dr. C. C., son of C. H. Van Dyck, M.D., formerly of Schoharie, N. Y., aged 68 years.

ZABRISKIE.—At Garfield, N. J., April 21, 1886, Maria Zabriskie, widow of Abram C. Zabriskie, in the 88th year of her age.

Publisher's Department.

COUGHING, with interludes of wheezing and sneezing are heard in all public places. Everybody ought to know the remedy; and that is Hale's Honey of Horehound and Tar—an absolute and immediate cure of all pulmonary complaints. For sale by all Druggists at 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Few People Escape

The taint of scrofula in the blood. With many it is hereditary; but it may also be acquired from want of air or lack of exercise, from improper food, or any cause which brings about weakness of the body and impurity of the blood. The disease is characterized by running sores, abscesses, swellings, enlarged joints, sore eyes, etc. No medicine has been so successful in curing scrofula, as Hood's Sarsaparilla. The most terrible running sores gradually disappear under the purifying and strengthening influences of this great medicine. If you are a sufferer from scrofula and desire more evidence as to the wonderful success of Hood's Sarsaparilla, send to C. I. Hood & Co., Lowell, Mass., for a book containing many remarkable cures.

Ayer's Hair Vigor restores natural color to the hair, by stimulating a healthy action of the scalp. This preparation also produces a vigorous growth of the hair, and gives it a beautiful lustre and youthful appearance. Recommended by physicians, clergymen and scientists.

If a cough disturbs your sleep, take Piso's Cure for Consumption and rest well.

Scrofula, salt rheum, all humors, boils, pimples, and diseases of the blood, general debility, dyspepsia, biliousness, sick headace, kidney and liver complaints, catarrh and rheumatism, are cured by Hood's Sarsaparilla. Take it now. 100 Doses One Dollar.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

THE GENERAL SYNOD of the Reformed Church in America will meet in regular session in the First Reformed Church of New Brunswick, N. J., on Wednesday, June 2d, 1886, at 3 o'clock in the afternoon. The Synodical sermon will be preached in the evening of the first day by the Rev. J. Howard Suydam, D.D., the retiring President. Corresponding delegates are received on the evening of Friday, the third day of the session.

In accordance with the notice of the President of the Synod, communications pertaining to the office of the Stated Clerk will be addressed to the undersigned at New Brunswick, N. J.

W. H. TEN EYCK, Permanent Clerk.

DELEGATES to General Synod who intend to be present at the approaching session in New Brunswick, N. J., will oblige the Committee of Arrangements by sending their names and addresses at once to the undersigned, so that places of entertainment may be provided.

CHAS E. SPENCER, CHAIRMAN.

THE Board of Education of the Reformed Church in America will meet at the Synod's Rooms, 34 Vesey street, New York, on Monday, the 17th day of May, 1886, at 11 o'clock A. M.

W. H. TEN EYCK, Recording Secretary.

THE BOARD OF SUPERINTENDENTS of the Theological Seminary at New Brunswick will meet in the chapel of the James Suydam Hall on the third Tuesday in May (the 18th), at 11 o'clock A. M., to attend to the examination of the students and to transact the regular business of the Board. The Theological Commencement will be held in the First Reformed Church on Wednesday evening (19th), at 7.30 o'clock. J. W. BEARDSLEE, President.

THE CLASSIS OF NEW BRUNSWICK appointed the following supplies for the Church of Bound Brook: May 2d, Rev. D F. Williams; May 16th, Rev. T. S. Doolittle; May 30th, Rev. H. D. B. Mulford; June 6th. Rev. R. Willis; June 20th, Rev. E. T. Corwin; July 4th, Rev. J. Le Fevre; July 18th, Rev. M. H. Hutton; August 1st, Rev. A. McWilliam; August 15th, Rev. Jas. Cruikshanks; August 29th, Rev. Jacob Cooper; September 12th, Rev. A. G. Van Aken. These brethren will be notified by the church if their services are needed at the above dates.

E. T. CORWIN, S. C.

THE CLASSIS OF ORANGE appointed for the installation of the Rev. Samuel Millett at Wurtsboro, on May 19th, at 3 P. M.: Rev. G. Talmage, D.D., to preside and read the form and charge the pastor, Rev. H. V. S. Myers to charge the people, Rev. W. S. Brown, *primarius*, to preach the sermon and Rev. E. O. Moffett, *secundus*. S. C.

THE CLASSIS OF PARAMUS appointed May 13th, at 8 P. M., for the installation of Rev. J. H. Whitehead as pastor of the North Church of Passaic; the Rev. J. Stillwell to preside and read the form, the Rev. A. R. Thompson, D.D., to preach the sermon, by request, the Rev. Dr. John Gaston to conduct the devotional exercises. STATED CLERK.

THE CLASSIS OF PASSAIC will meet in special session in the Reformed Church of Pompton, on Tuesday, May 25th, at 2 P. M.

S. T. SEARLE, President.

THE CLASSIS OF WESTCHESTER made the following arrangements for the installation of the Rev. J. Joseph Rankin at Bronxville, on May 18th, 1886: The Rev. W. R. Duryee, D.D., to preach the sermon, Rev. J. G. Johnson, D.D., to charge the pastor, Rev. C. K. Clearwater to charge the people.

STATED CLERK.

REV. DR. J. M. DICKSON should be addressed 4'8 W. 23d street, New York.

CORRESPONDENTS will hereafter please address Rev. H. Vanderwart at Hackensack, N. J.

THE address of Rev. Wm. H. Ford, of Brooklyn, is changed to 330 Clinton street.

CORRESPONDENTS will address Rev. T. C. Easton, D.D., at 15 Clinton avenue, Newark, N. J.

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Scrofula, which produced a painful inflammation in my eyes, caused me much suffering for a number of years. By the advice of a physician I commenced taking Ayer's Sarsaparilla. After using this medicine a short time I was completely

Cured

My eyes are now in a splendid condition, and I am as well and strong as ever.—Mrs. William Gage, Concord, N. H.

For a number of years I was troubled with a humor in my eyes, and was unable to obtain any relief until I commenced using Ayer's Sarsaparilla. This medicine has effected a complete cure, and I believe it to be the best of blood purifiers.—C. E. Upton, Nashua, N. H.

From childhood, and until within a few months, I have been afflicted with Weak and Sore Eyes. I have used for these complaints, with beneficial results, Ayer's Sarsaparilla, and consider it a great blood purifier.—Mrs. C. Phillips, Glover, Vt.

I suffered for a year with inflammation in my left eye. Three ulcers formed on the ball, depriving me of sight, and causing great pain. After trying many other remedies, to no purpose, I was finally induced to use Ayer's Sarsaparilla, and,

By Taking

three bottles of this medicine, have been entirely cured. My sight has been restored, and there is no sign of inflammation, sore, or ulcer in my eye.—Kendal T. Bowen, Sugar Tree Ridge, Ohio.

My daughter, ten years old, was afflicted with Scrofulous Sore Eyes. During the last two years she never saw light of any kind. Physicians of the highest standing exerted their skill, but with no permanent success. On the recommendation of a friend I purchased a bottle of Ayer's Sarsaparilla, which my daughter commenced taking. Before she had used the third bottle her sight was restored, and she can now look steadily at a brilliant light without pain. Her cure is complete.—W. E. Sutherland, Evangelist, Shelby City, Ky.

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The Church.

Sighing and Doing.

FOR affairs of this world or the next,
This maxim is useful and true,
And may help you, however perplext:
Give over your sighing, and do.

You need not take up the wrong end,
Nor puzzle to see the way through;
In the duty you now comprehend,
Give over your sighing, and do.

By climbing the very first hill,
You may soon be surprised by the view
Of a way ever waiting a will;
Give over your sighing, and do.

—*J. K., in The Christian.*

A New Enthusiasm for the Church.

BY REV. WILLIAM R. TAYLOR.

SOME one said to Archdeacon Farrar, during his recent visit to this country, that the great need of America was "a new enthusiasm." The desire, frequently expressed of late, for a great religious leader like Luther, or Wesley, or Whitefield, is a confession of a similar need in the Church; for great leaders and great enthusiasms always go together.

Can it be very wide of the truth to say that a new enthusiasm for the Church might be found in a deeper realization, on her part, of spiritual death as an actual and awful fact; in the stiffening of her belief that, through the damning power of sin, unrepented of, unforsaken, and unforgiven, souls may be, and are really lost? Theoretically, and perhaps actually, her belief in this doctrine has never weakened; but who preaches, who prays, who lives, now-a-days, as if it were true?

The idea of spiritual death is certainly basal in the Christian scheme, It is the background of Revelation. It is a great gloomy rock rising out of the sea of human history, about which all the lights of Inspiration are made to play. It was the moving occasion of the whole long series of events which issued in a completed redemption, and the command to make it known to the world. It is the implied correlative of the Gospel idea. As there can be no mountains without valleys, no height without depth, so there can be no salvation without perdition, actual or in prospect. You cannot save a man unless he is lost or in danger of being so. You cannot give him life unless he is dead or dying.

It is impressive to observe how this awful truth of man's peril lurks behind and beneath the sweetest declarations of Scripture concerning Christ's work. "The Son of Man is come to seek and to save that which was lost"—then men *are* lost until they are found of Him. "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish"—then those who do not believe *do* perish. "There is therefore now no condemnation to them which are in Christ Jesus"—then there *is* condemnation to them who are not in Him. That human souls are lost through sin is a truth we cannot get away from until we get away from the Gospel itself.

St. Paul says, "The wrath of God is revealed *from heaven* against all ungodliness and unrighteousness of men," that is, publicly, conspicuously, as if it were written in letters of flame on the sky. It is revealed in conscience. It is revealed in suffering. If every pain were given a voice what a cry would rend the heavens! The tears of men would make a briny sea.

But nothing makes perdition so believable and real, as the Christian's consciousness of the guilt and the destroying power of sin. Whatever others may feel and believe, WE—you and I—know that *we* need a Saviour. We are not surer of our own existence than we are that, without a Saviour to cancel our guilty record in some way, and to deliver us from the power and practice of sin, we could never see God's face in peace. Our record would damn us. Sin would rule us. We do not say this in a spirit of cant or mock humility. We do not say it because it is orthodox to do so, or even because the Bible affirms it. We know it. We have found it out for ourselves. It is one of those bottom facts which no subsequent knowledge or experience can change. Without a Saviour, *we*, at least, are lost. And we are compelled to believe the same of others; for "as in water face answereth to face, so the heart of man to man."

Is it a mistake to say that out of a deeper conviction and stronger appreciation of the reality and awfulness of spiritual death, there would be born in the Church a new enthusiasm? New, of course, relatively, not absolutely; for it would be the old original enthusiasm that first moved the heart of God, that brought Christ to the earth and to the cross, and that has fired the souls of His most valiant soldiers—the enthusiasm of Rescue. There is no enthusiasm more powerful and more contagious than this. A burning building, a choked mine, a shipwreck, a pestilence—anything that seriously endangers human life, never fails to evoke enthusiasm of the most heroic sort, and to enlist a host of rescuers.

All that the Church needs to-day for the stirring of a new and mighty enthusiasm, is a profoundly quickened perception of the fact that perdition is as real as salvation; that men and women are lost, as well as saved; that over against the life everlasting lies the death eternal; that on every hand are those whose lamps are going out in that blackness of darkness in which no light shall ever be struck.

Let the Church rid herself of crude conceptions of future punishment; let the all too numerous phenomena of spiritual degeneration and death be intelligently observed; let the astonishing agreement between Scripture and the latest generalizations of moral science, assisted by natural science, on this subject be noted, and the results given to the people. And there would soon be less dead orthodoxy; less show-work for ecclesiastical statistics; fewer churches run as social clubs; less frequent retreats from down-town districts; and once again we should see the whole of the Lord's host, leaders and ranks, aflame with the divine fire of rescuing love.

PHILADELPHIA.

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 8, SECOND QUARTER.

M. Jesus at Bethesda.....John 5: 1-18.
T. His Answer to His Persecutors.....John 5: 19-47.
W. Healing on the Sabbath.....Luke 13: 11-22.
T. Sabbath Work.....Ex. 31: 12-18.
F. Burdens on the Sabbath.....Jer. 17: 19-27.
S. Jesus Lord of the Sabbath.....Matt. 12: 1-13.
S. Healing Waters.....Ezek. 47: 1-12.

—*From the Westminster Teacher.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

May 23d.—"*Jesus at Bethesda.*"—*John* 5: 5-18.

Golden Text.—"Wilt thou be made whole?"—JOHN 5: 5, 6.
CENTRAL TRUTH.—"I and my Father are one."—JOHN 10: 30.

INTRODUCTION.

THE expression "after this," with which this chapter begins, is exceedingly indefinite, and probably covers a period of several months, during which the circuit of Galilee, which occupies so large a place in the other Gospels, was made by Jesus and His disciples. The feast which called Jesus to Jerusalem at this time cannot be identified. Each of the more prominent festivals has its advocates, but the majority lean either to the feast of Purim or that of the Passover. The question is of minor importance, affecting only the chronology of Christ's ministry, especially the determination of its length. The site of the pool of Bethesda is equally uncertain. The fact is well substantiated that there is more than one intermittent spring or pool in the immediate vicinity of the city which might answer the conditions of our story. Dr. Robinson states that he saw the water rise in the pool of the Virgin a foot in five minutes, and was told that at some seasons of the year it rises two or three times a day. The passage explaining this phenomena is generally regarded as an interpolation and is omitted from the Revised Version, as giving only the popular theories and not a statement of fact. This event was one of the crises in Christ's life, as it aroused in the minds of the Jews a determination to kill Him. This determination grew in strength with each successive visit to Jerusalem, until it found its expression in the cry of the mob before Pilate's judgment-hall.

THE LESSON.

I. JESUS AND THE CRIPPLE.—VS. 5-9.

V. 5.—"*And a certain man was there, which had an infirmity thirty and eight years.*" This man had spent an average lifetime under bondage to disease. If he was visited with this affliction as a specific consequence of some sin, he would be considerably past middle life at the time of Christ's coming. It is not necessary to suppose that he had frequented this pool all of these years, although the inference is plain that he had been there long enough to become thoroughly discouraged.

V. 6.—"*When Jesus saw him lie.*" The question naturally arises, Was there anything in this man's case that determined Jesus to heal him while leaving the rest in their sicknesses? The simplest answer seems to be that this man's case afforded a striking illustration of the spiritual truths concerning sin and its cure by Jesus. "*Wilt thou be made whole?*" This question seems unnecessary and almost a mockery. What was the man there for but to be made whole? Yet from the tone of the answer it would appear that he had given up any very definite expectation of being healed, and had continued to resort there more from habit and desperation than from hope. Jesus evidently intended to arouse desire, which is the necessary forerunner of faith.

V. 7.—"*I have no man....to put me in the pool.*" This man was sick, poor and friendless. There was no help for him in man. His discouraging tone receives an additional shade of sadness from the fact that he had become used to his desolate condition, and while not contented with it was yet undisturbed by it. He presents a striking portrait of the soul in the power of sin and death.

V. 8.—"*Rise, take up thy bed and walk.*" If the question of Jesus had sounded strangely in this man's ears, how much more marvellous this command. Is this stranger making light of my infirmities, as if I could put them aside by mere force of will? How often have I struggled to stand upon my feet, only to fall to the ground a helpless, suffering body, a mere cumbrance to the earth. But the word was the word of the Creator. He who commanded darkness to become light, speaks health and strength to this poor cripple.

V. 9.—"*Immediately the man was made whole.*" Recognizing the authority of Him who had spoken this strange command, he simply obeys, and in obeying finds the needed strength. Thus, and thus only can we obtain strength for duty, in the discharge of duty. "*And on the same day was the Sabbath.*" The Pharisees had encrusted the Divine law of the Sabbath with such a mass of puerile regulations as to make obedience to their requirements a perpetual bondage. Jesus systematically met these traditions and disregarded them; but in no case did he make light of the command to keep the Sabbath day holy. His work of relieving the suffering was a sacred work which agreed with the purpose of the Sabbath as instituted for man's temporal as well as spiritual benefit.

II. THE JEWS AND THE CRIPPLE.—VS. 10-15.

V. 10.—"*The Jews therefore said unto him.*" By Jews is probably meant the representatives of that intense Judaism which everywhere opposed the teaching and work of Christ. "*It is the Sabbath day: it is not lawful for thee to carry thy bed.*" That this man had been marvellously healed made no impression on their minds, but to see him bearing upon his shoulder the light mattress or blanket that constituted his bed filled them with indignation. Nehemiah had forbidden the carrying of burdens on the Sabbath in order to put a stop to commercial transactions on that day, but probably had no idea that his rules would be subjected to such an absurd literalism as this.

V. 11.—"*He that made me whole, the same said unto me, Take up thy bed and walk.*" This man's logic was simple and irresistible. If this stranger had authority over nature sufficient to restore health and strength, he must have authority over Jewish institutions sufficient to warrant obeying Him in this matter of carrying his bed.

V. 12.—"*What man is that which said unto thee, Take up thy bed and walk.*" Note how persistently they evade the miracle and emphasize what they regarded as a desecration.

V. 13.—"*He that was healed wist not who it was.*" His interview with Jesus had been so brief, and the change which had come to him had been so great, that he had not recognized Jesus, nor could he now describe his healer. Jesus sought to avoid unnecessary notoriety, which could only hinder His work.

V. 14.—"*Jesus findeth him in the temple.*" His grateful heart prompted him to go to the house of God to acknowledge the great mercy that had come to him so unexpectedly. Here he again meets with Jesus, and is pointed to a higher blessing in a new spiritual life. It is not necessary to infer from the words of Jesus that his sickness had been the direct result of some specific sin, although such an interpretation is not improbable.

V. 15.—"*The man departed and told the Jews that it was Jesus.*" Some have looked upon this act as treacherous. We see in it only a desire to settle the dispute as to the legality of his act. In his unsuspecting mood he thought that the mention of the name of Jesus would silence all cavil.

III. JESUS AND THE JEWS.—VS. 16-18.

V. 16.—"*Therefore did the Jews persecute Jesus.*" It would seem as if they had brought Him before some tribunal to answer to the charge of Sabbath breaking. We have only the beginning of His defence in this matter before us in our lesson, but sufficient to see the character of His plea.

V. 17.—"*My Father worketh hitherto, and I work.*" He thus describes God as spending His Sabbath, not in idle contemplation, but in seeking the welfare of His creatures, engaged in works of necessity and mercy; so He Himself was working not for gain or pleasure, but to do good.

V. 18.—"*Therefore the Jews sought the more to kill him.*" They recognized the full force of the brief statement of Jesus, and saw that He claimed Divine authority for all that He did. There was such an emphasis upon the relation existing between Jesus and His Father that they could not but see that He claimed to be in a peculiar relation toward Him, and recognized in His words an assertion of His own essential Divinity. To have suffered such a statement to go unquestioned and unrebuked would have been to acknowledge Him as Messiah and LORD. From this time His doom was sealed in the persistent hatred of the Jews.

LESSONS FOR TO-DAY.

1. Recognize yourself in the description of the cripple.
2. Waiting brings no healing.
3. Men have neither sympathy nor help for suffering sinners.
4. Christ is moved toward you by your very helplessness.
5. You have been sick long enough; wilt thou be made whol

6. Jesus commands you to repent and forsake your sins.

7. His command brings power to those who attempt to obey.

8. He who heals your soul has the right to control your life.

9. Let the command of Christ counteract all criticism and scoffing on the part of the world.

Stanley.

FROM the inmate of a poor-house to an honored guest in royal palaces is considerable of a leap, but it is only one of many wonderful exploits in the life of Henry M. Stanley, the celebrated African explorer. When three years of age he was sent to a poor-house in Wales, remaining ten years. Then he ran away to sea and brought up in New Orleans, where a merchant took a fancy to the lad, adopted him and gave him his name. The man soon died, leaving no will, and young Stanley was again thrown upon the world. He spent a few years in the California mines, then entered the Confederate Army, was taken prisoner and afterwards enlisted as a Union soldier. After the war he was engaged by the New York *Herald* to go to the East and report a Turkish insurrection. Returning home by the way of England, he went to the Welsh poor-house where he spent his boyhood and gave the inmates a good dinner. Then the *Herald* gave him the grand commission to go and find Livingstone in the heart of Africa. The story of their meeting thrilled all Europe and America, and Stanley, returning to England with a great collection of Livingstone's lett and journals, was the guest of princes and nobles. If the boys want to know about the rest of his life, they must read Through the Dark Continent.—*The Congregationalist.*

YOU picture to yourself the beauty of bravery and steadfastness. You let your memory wander over in memory of martyrs who have died for truth. And, then, some little, wretched, disagreeable duty comes which is your martyrdom, the lamp for your oil, and, if you will not do it, how your oil is spilt! How flat and thin and unilluminated your sentiment about the martyrs runs out over your self indulgence!—*Phillips Brooks.*

THE best portion of a good man's life is his little, nameless, unremembered acts of kindness and love.—*J. Walton*

WE can do more good by being good than in any other way.—*Rowland Hill.*

Another Household Necessity.

MR. WILD, THE INVENTOR OF LINOLEUM, NOTES A DISCOVERY AS VALUABLE AS HIS OWN.

FIFTEEN or twenty years ago it was found that a floor-covering could be made, looking like oil-cloth and lasting as long or longer, and yet without that coldness to the tread which is one of the peculiar characteristics of oil-cloth. The new article was made of very finely ground particles of cork, mixed with linseed oil and other substances in mysterious ways which need not here and now be described. "Linoleum" was the name selected for it. At first it was put before the public on a very small scale. But its merits created a great demand for it, and it is now a household institution, both in this country and in England. At the head of the Linoleum business, in this country, is the well-known house of Joseph Wild & Co., of 84 Worth St., New York.

The senior partner of this firm is Joseph Wild, Esq., a resident of South Brooklyn, and one of the most hearty looking gentlemen of his age anywhere to be seen. He is considerably over seventy, with snow-white hair, erect form, and a very cheerful countenance. To look at him one would suppose he never had suffered a day's illness in his life. Yet there was a time when Mr. Wild was an invalid, worn by active attention to business, and seeming to be on the verge of total nervous prostration. Concerning his invalidity and his restoration to health one of our correspondents recently had a little conversation with him at his store.

"They tell me you were considerably run down in health, Mr. Wild?"

"It is very true, sir. I was not bed ridden, nor was I entirely laid aside from business, but I had given myself very closely to my business affairs, and my duties in connection with the church and some of the Baptist benevolent societies had weighed heavily upon me. A younger man than I might not have felt these burdens as I did, but at my time of life they began to make their mark on my constitution. I felt a lack of vitality and realized that my nerve power was about to fail me. My appetite was not as it formerly had been and my digestion was somewhat disordered. I needed, in fact, revitalization. About this time I heard of Compound Oxygen, and I made inquiry of Dr. Turner, in charge of the New York office of this remedy, to see if it could be applicable to me. Learning from him that others who had been run down as I was had been benefited by the Compound Oxygen I procured a 'Home Treatment' with considerable doubt as to whether or not it would do me any good. This was about two years ago. Since that time I have been taking Compound Oxygen, not all the time, but frequently at intervals, when I have felt the need of it."

"Then you received decided benefit from it at the outset?"

"Very soon after I began to inhale I found that I was receiving new strength. And I was glad to note that it was real strength and not a mere stimulus. I noted also the steadiness of my improvement. There was no falling back but a constant and reliable advance. Daily I could feel an increase of vitality. My spirits were better and my power of action was greater. I was able to attend to my business and to all my other duties with far less strain on me than I had for some time previously experienced."

"And so you now find yourself as well as ever, and beyond the necessity of medicine?'

"For a man of my years I am as hearty and vigorous as I can expect. I am free from disease and pain and am attending to as much detail of business as if I were only fifty years old. As to medicine, I have no use for it, drug-medicine I mean. I do not call this Oxygen exactly a medicine; certainly not in the sense that drugs are medicinal. I regard it as a wonderful vitalizer and invigorator. And it is as such that I even now occasionally resort to it when I feel the need. I keep it in the house and intend to continue doing so."

To the many gentlemen of advancing years who are over-worked and weary, and who feel themselves in need of revitalization, Compound Oxygen is, as in Mr. Wild's case, a valuable helper. The late T. S. Arthur, of Philadelphia, was brought almost from the grave by this means when he was quite an old man, and by it his life was prolonged for a number of years. The Hon. William D. Kelley, of Philadelphia, who is beyond seventy, attributes to Compound Oxygen his recovery from what had been pronounced a fatal disease. He still uses the Oxygen as a vitalizer and is in vigorous condition, attending to his legal and congressional duties as actively as of old.

For a valuable treatise on what Compound Oxygen is and what it does, write to Drs. STARKEY & PALEN, 1529 Arch Street, Philadelphia. The treatise will be mailed free of charge.

Horsford's Acid Phosphate,

In Impaired Nerve Function.

Dr. C. A. FERNALD, Boston, Mass, says: "I have used it in cases of impaired nerve function, with beneficial results, especially in cases where the system is affected by the toxic action of tobacco."

Care for the Children

Children feel the debility of the changing seasons, even more than adults, and they become cross, peevish, and uncontrollable. The blood should be cleansed and the system invigorated by the use of Hood's Sarsaparilla.

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Purify the Blood

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Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

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CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	3,011,637 00
Reserve for Unpaid Losses and Claims	378,483 98
Net Surplus	1,227,995 10
Cash Assets	**$7,618,116 08**

SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,550 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,850 00
Interest due on 1st January, 1886.	97,056 02
Premiums uncollected and in hands of Agents	358,290 30
Real Estate	1,272,633 77
Total	**$7,618,116 08**

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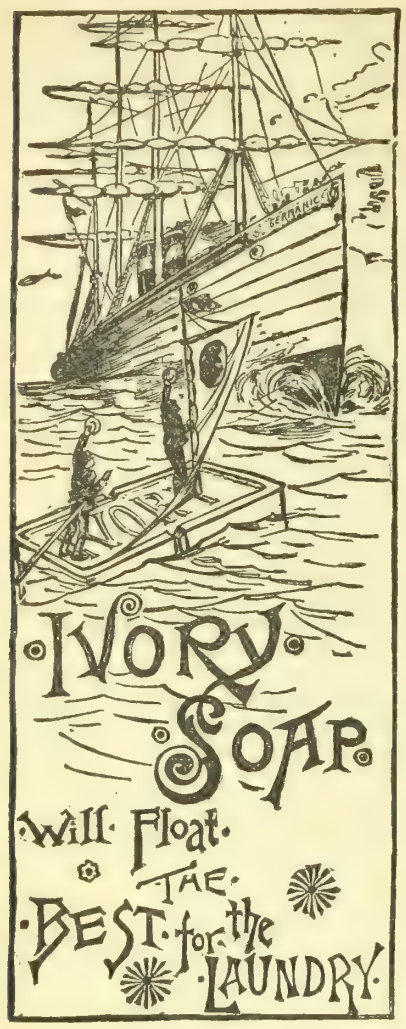

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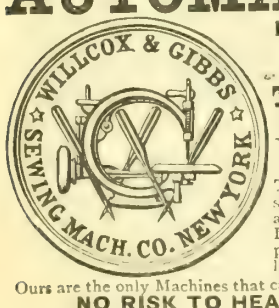

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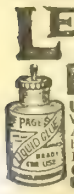

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Een-dracht maakt macht.

VOL. LVII.—No. 20. WHOLE No. 2912. | NEW-YORK, WEDNESDAY, MAY 19, 1886. | $2.65 A YEAR IN ADVANCE No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

DUTCH RULE.—On April 18th the Rev. Dr. De Costa, of the Church of St. John the Evangelist, without provocation, preached a sermon in which he accused the Dutch historians of having "falsified history in the interest of the first settlers of New Netherlands," and proceeded to compare Dutch and English rule to the disparagement of the former. He is answered in the *New Amsterdam Gazette* of April 30th. It is strange that such an accusation should come from a denomination whose infancy in this city was nourished by Dutch hospitality and whose chief corporation was endowed by the gift of a Dutch lady.

THE METHODISTS present an example just now which ought to be contagious. They fell short last year of the million of dollars proposed for missions at home and abroad. At once, undiscouraged, a fresh effort was begun to raise a million during the present year. They did not wait to take breath or repose, but promptly entered vigorously on a new campaign. The endeavor is prosecuted now with zeal and resolution. Every week churches are reporting that their apportionment or more has been collected. They evidently do not intend to leave this matter to be attended to during the last three months of the fiscal year. They are justifying the commendation once given them that "they are all at it, and always at it."

THE CONVICTION of Jaehne will gratify and strengthen all honest and patriotic men throughout the country. Justice Barrett has an excellent reputation for decisions on legal points. It is said that not one verdict of his in fifteen years has been overruled. If not strictly true the saying is certainly very nearly so. He informs the public through the reporters, who all make the same report, that, knowing the public interest in the case and realizing its great importance, he gave special attention to the points of law raised during the trial, and that since the verdict he has carefully revised his decisions and abides by them. An honest and able judge, one of the best juries selected in this city in many years, have decided that Jaehne is guilty. It was proper to withhold an expression of opinion during the trial, but now it becomes the opponents of legislative corruption to sustain this judge and jury.

THE CIRCULAR sent to many pastors of Japanese churches, urging a union in one National Church, will be found on the fourteenth page. There is no reason why the attempt should be made to transfer the peculiarities of the churches of Europe and America to the fields they occupy in pagan countries. Those peculiarities have been produced in a large degree by the special experience of those churches, by the social or political organizations under which they have been formed and by which they have been modified as the years have rolled along. Why should they be grafted upon the shoots of the vigorous Christian life in Japan? Why should not Japanese Christians be free as were our predecessors to express their belief in their own way, to organize their churches in accordance with their own social and political customs, to form a Church which shall be truly Christian and as well distinctly Japanese? Would not such a Church prove more attractive to the people of Japan than one or many fashioned after the various American and European models? Have our ways such peculiar virtues that everybody ought to adopt them? Are we to go about the world with our moulds and insisting that everybody shall be compressed in them? Let the Japanese form their Church as they will. If they make mistakes they will only do as we have done, and they will learn much from their errors as we have.

CHILDREN'S DAY.—The last General Synod did wisely to change this day from the third Sabbath of May to the second Sabbath of June. A pleasant feature of the day is the floral adornment of the churches, and the first date was found to be too early for the gathering of flowers in sufficient quantity for the purpose. Flowers are usually abundant in the month of June. Then, too, the second Sabbath of June is the time pretty generally adopted by other churches, and it is well to have a uniform day for an observance which has come to be well-nigh universal.

Children's Day has been quite recently introduced among the special days on the Church's calendar. It is growing more and more popular not only with the children themselves, but also with the parents and older people of the Church. All enter with delight into the happy services, so full of song and sweetness, and which have been found to yield not only an hour's joy, but a rich and permanent blessing.

Leaflets are now published, containing suitable exercises for the day, embracing music, responsive readings and recitations, which may be had at small cost. As to those that have come under our inspection, we are pleased to find that they are highly devotional; that the hymns are religious, not childishly sentimental; that the readings are mostly Scriptural, and the selections to be recited judiciously made. There is no reason why worship should not be as reverent and as full of spiritual blessing to old and to young on Children's Day as on any other day. Every Sabbath should be a delight, and every hour spent in the house of God one of devout gladsomeness, for it is there that we recount the rich mercies of the Lord unto us and our children.

THE MAYOR OF CHICAGO, Carter Harrison, and the gamblers, thieves and liquor dealers who have been his chief advocates, are to be held responsible for the recent communistic outbreak. Under his administration the red-flag processions through the streets have been escorted by the police, four anarchists have been members of the Common Council, an extreme communist has been made a member of the Board of Education, and the journal of the anarchists, the *Arbeiter Zeitung*, which has been inciting its readers to violence and the overthrow of all law, human and Divine, was appointed by the Mayor the official paper of the city for a considerable time. After the brutal outrage of last week, a policeman said, "We have had trouble before in suppressing riots, because it was understood that Mayor Harrison wanted us to fire into the air, lest we should shoot a voter." With such encouragement what wonder is it that the baser elements of the population seized upon the opportunity presented by the strikes for an exhibition of their inhuman malice.

How is it also that such a collection of the most degraded population of Europe is to be found in Chicago? It is now made public that the Hungarians who have been almost constantly riotous in the coke manufactories of Pennsylvania were imported by contractors. Did contractors bring the Bohemians and Poles, distinguished for a disregard of law in western cities and other localities, to this country? Has the greed of gain, prompting men to scour Europe for cheap laborers, inflicted this great evil upon the country? The ignorant, filthy and degraded Italians who within a few years have formed a conspicuous part of the immigration have been brought over by railroad contractors. If there is no law to put an end to this practice there ought to be one. Industrious men who come to work under the law and make homes for themselves and their families are welcome, but the habit of contractors to search out and bring hither the very dregs of the population of Europe ought not to be tolerated. How can American workingmen, or respectable workingmen from Europe, be expected to submit in silence to such a competition, forced upon them by organized capital! And, besides crowding decent men to the wall, this importation of labor is imposing upon the country a discontented, desperate multitude, without intelligence, without morality, animated by hostility to law, to property, to everything higher and better than itself. Are we to bear the burdens and atone for the crimes of European misgovernment? And, men and brethren, it is unscrupulous capital that is doing this thing. Let it be understood, we have no controversy with capital as capital. We know and rejoice in knowing that there are not a few men of wealth, engaged in manufacturing, in the management of railroads, in schemes involving the employment of hundreds of laborers, who are humane, just and generous in dealing with those they employ. They make no trouble and seldom have any. But, especially during the last twenty years, the country has been robbed and spoiled and corrupted, by a body of unscrupulous capitalists who have sacrificed everything to gain; whose success in grasping millions is one of the chief causes of the uprising of the workingmen of to-day. At this very hour the country has more to fear from the greed of unprincipled capital than from the strikes of laborers.

Mr. Bancroft as an Exegete.

THE *New Princeton Review*—a grievous misnomer in the opinion of many, for although the orange-colored cover bears at the top the words "61st year," yet is the present magazine in no sense a continuation of the quarterly which for so many years did such good service for morals and religion—the new review is very cleverly conducted, having in its last number a paper from Lowell, and in the current one a contribution by Bancroft, two names not to be surpassed in American literature. The latter appears in a *rôle* altogether new. We are accustomed to consider him as *the* historian of his country, and recently he issued a little monograph on a Constitutional question which is a model of lucidity and good sense.

In the present case he figures as an expositor of Scripture, and reminds us of the old proverb, *Ne sutor*, etc., for though he writes well and shows his customary grace of expression and allusion, his argument is a failure from beginning to end. We quite agree with his conclusion, but utterly dissent from the reasons by which he enforces it. The subject is the seventh petition of the Lord's Prayer, *But deliver us from evil.* In the Revised Version the last word is changed into *the evil one.* It is this change which Mr. Bancroft so greatly deprecates, and many join in his view, partly because it is a pity to alter so familiar a form of words, and partly because there is no gain in emphasis, "evil" being a more comprehensive term than "the evil one." The original Greek (*ponērou*) will bear either translation, since pre-

cisely the same form is used for the masculine gender and the neuter. Mr. Bancroft insists that it must be the latter, *i. e.*, evil in its impersonality, and he sustains this view by appealing to other passages of Scripture.

The first one is from Luke's Gospel, where we read (6: 45), "an evil man bringeth forth that which is evil." But this is nothing to the purpose. Here the original word is clearly of the neuter gender and cannot possibly be translated otherwise than it is in both the Authorized Version and the Revision. But this fact has no weight in determining whether the word in the Lord's Prayer is used personally or impersonally. The same remark is true of Mr. Bancroft's second citation, the one taken from Romans 12: 9, "Abhor that which is evil." No one doubts that here evil in its totality is represented by the neuter adjective with the article. But this furnishes no guide in a case where the adjective may be either masculine or neuter. The third case is more pertinent. It is taken from 1 John 5: 19, "The whole world lieth in wickedness," where, however, the last word may be rendered, as the Revision gives it, "in the evil one." And certainly a plausible argument for so rendering is found in the fact that in the four other places in this Epistle in which this adjective is used with the article (2: 13, 14; 3: 12 and 5: 18), both versions concur in making it personal. In truth, Mr. Bancroft's argument limps all the way. Nobody disputes that the seventh petition *may* be, "Deliver us from evil," but whether it *should* be so rendered is another matter, and one not at all to be determined by the usage of other writers. In fact, the two instances first cited by Mr. Bancroft are the only ones in which the impersonal meaning is beyond doubt. Moreover, all the Greek fathers that expound the Pater Noster render "the evil one." So does the Syriac version and the Sahidic, as well as the three most ancient Greek liturgies (St. James, St. Mark and Adaeus), with whom agree Tertullian and Cyprian. The later Latin fathers take the neuter sense. The former view is sustained by the fact that in this same Evangelist Christ twice refers to "the evil one" (13: 19, 38), and just before the utterance of the prayer had been in conflict with the evil one as a personal tempter.

But Mr. Bancroft assigns to the Revisers a reason for their version which is alike baseless and offensive, viz., that they held the philosophy of Zoroaster, "two warring powers eternally ajar, with no decisive superiority on either side." On the contrary, they hold, as do most Protestants, that Satan is the source of all evil, as he has been from the temptation of our first parents, but that he is destined to be finally and eternally overthrown. Meanwhile we are to watch and pray against him. Dualism has no standing in the Christian Church. Again, he thinks the Revised rendering unfavorable to humility, as it implies that the suppliant has no weakness in himself and needs only to be guarded against an outside evil power. It does not appear so to us. In our view man is to offer this petition just because he is weak within, having that to which Satan can most easily appeal, and therefore he prays for deliverance. Left to himself he would soon and utterly perish.

In his concluding paragraph Mr. Bancroft claims that "the whole world of Christianity agree" in the rendering he advocates. But we have already shown that the Greek expositors with one consent hold the other view, as certainly do the most eminent of modern scholars, such as Erasmus, Beza, Maldonatus, Benzel, De Wette, Fritzsche, Olshausen, Ebrard, Keim, Hilgenfeld, Meyer, the late Holland Revision, J. A. Alexander, Sanday, Ellicott and Lightfoot.

It is very evident, then, that the eminent historian is not equally eminent in exegesis. He writes well. He understands the art of putting a case. He says very shrewd things, as when he calls the Apostle Paul, "a Calvinist of the straightest sect, if ever there was one." And he has a faculty of ingenious argumentation. But he has not the patience, the thoroughness, the tact requisite for the solid exposition of the original Scriptures. Hence, even when his conclusions are correct, the grounds upon which they rest are wrongly taken. Nor can any man, however distinguished for belles-lettres scholarship, avoid coming to grief when he pits himself on a point of exegesis against the men who have made this one thing the study of their lives.

A WISE ARTICLE in *The American*, of Philadelphia, on The Labor Trouble, which deserves to be quoted as a whole, contains these words: "It is not a change of method we need, but a change in the spirit which controls our industrial relations. There must be a regard for human beings as more precious than gold,—as ends in themselves, while gold is but the means, whereas we now make them the means and gain the end .... All that is needed is the purpose to touch upon no human life, however lightly, without the recognition of the common humanity and brotherhood it establishes for us. In store and office, in street and car, no human being must be treated simply as our instrument, our convenience, our tool; but a sense of a higher bond of mutual service must pervade all our intercourse. The ideal is no impossibility; it is realized already in men of the truest courtesy,—the courtesy of sincerity."

A wide interval between employers and employed has been produced by various causes. Gradually they have drifted apart, with no intention on either side of bringing about such a result. We need to summon up the belief we all cherish in the incalculable value of a man, to enable us to look upon and treat those who work for us as more precious than gold. How gold is cared for! How much more should men be cared for! The Church, too, notwithstanding its missions and schools, has been pushed out of contact with the mass of workingmen. Forty years ago they were far more at home in the Church than they are to-day. By resolute endeavor, prompted by a sense of the value of a man, the Church should put itself again in active and constant sympathy with the laboring classes. A manifestation of kindly interest goes as far with them as with other men.

"Old Colony" Papers.

OUR COUNTRY'S PERIL.

AS I tried to show last week, the peril of our country is the same which has always imperiled and wrecked democratic institutions,—the development of the socialistic spirit. The people—that is to say, the less intelligent and moral part of the people, in whom passion supplies the place of reason, and who are most easily cajoled by adroit and unprincipled demagogues—by organization are made conscious of their power, and are carried away by the notion that the country exists solely for their sakes, and that all property and all government should be administered by them. Hence their aim is more and more definitely directed to making their organization the State, and the State the only capitalist.

It is the old story of Rome and Greece, and Italy and France. There has been no such despotism in all history as that agrarian movement which culminated in the Marian dictatorship; the fierce democracies, running easily into "oligarchies," of the Grecian States; the "Councils" of Venice and Genoa; and the Reign of Terror and the Commune of Paris. We are seeing the beginnings of a similar process, the evolution of tyranny out of liberty, in our own country. Whether the final result is to be the destruction of free institutions depends upon the question whether we have—not in the institutions themselves, nor in human nature, but in something outside of and above them both—a safeguard and guarantee which makes our experiment an exception.

It is a very superficial view which finds such assurance in our system of public education. A little learning only makes the dangerous classes more dangerous, especially if it be little more than a learning to read the debasing and demagogical literature which comes within the scope of their tastes and means. I am no enemy to common schools. We must have them, or be swamped in a deluge of abject and brutal illiteracy. And if they are indeed to be *common* schools it is hard to see how, either in theory or in practice, a republic like ours can make them conduce to anything more than secular instruction—in other words, to adding strength and cunning to the tyrant who is awaking to a sense of power. There is nothing in our common school system which reaches the quick of this peril, namely, the lawless spirit which has no fear of God, no Christian principle of love, no submissiveness to the laws and to the powers that be as divine ordinances, no subordinating of the present by faith and hope to the divinely ordered future. The growing mass of unbelief and alienation from the Church's influence is not reached by the common school, and is but slightly touched by the Sunday-school.

I fully agree with Dr. Hodge that we are suffering ourselves to be blinded by the adversary in confining our attention to the comparatively paltry issue of reading a few verses of the Bible in our schools, when the vital question is whether the whole system itself is not on a wrong basis. Our fight, it seems to me, is not with the Roman Catholics on this matter of education, so far as their theory of the absolute necessity of a Christian education is concerned. We cannot yield to their demand that the State subsidize and support sectarian schools. But they do not exaggerate the peril of a purely secular training. They are to be honored for their sacrifices to secure religious schooling for their children by their rapidly extending parochial system. But can we afford to expose the non-catholic youth of the land to a godless training, which our Roman Catholic people shrink from? And must not the time come when we shall realize the fact that Protestantism and irreligion are not synonymous, and shall follow their example? The peril of our institutions is not from ecclesiastical quarters, so much as from atheism and materialism, from the revolt against God and the worship of man under the insidious guise of human rights and the divinity of labor, and similar watchwords of an aggressive socialistic tyranny.

We justly make a great point of "Religion in a College." The churches are girding themselves for a defensive conflict with the growing tendency to deliver over our higher education to indifference, if not agnosticism. We keep a solemn day of prayer for Colleges every year. Is this consistent with our leaving the earlier training of the young to schools which cannot, from the very nature of the case, impart any vital or fundamental religious instruction.

In the earlier stages of our history the religious element was dominant, and was able, especially in our rural districts, largely to mould the teaching of our district schools. But the enormous influx, first of Irish Romanists who opposed the slightest trace of anything but priestly religious allusion, and more recently of the infidel German, the Austrian, Hungarian, French, Italian, Bohemian, Polish and Jewish immigrants, who are still more ignorant and "foreign," and less easily assimilated, is taking the sceptre out of our hands and destroying the hope of saving our common schools from utter secularity, if not irreligion.

I would neither yield to sectarian demands, nor would I abolish the public school for those who can not be brought under religious education. But I believe that we shall be compelled to adopt the parochial system, as the Romanists have done, and as the Episcopalians are doing, and as the fathers of our Church advised. We must make our Sunday school last all the week, and sweeten and sanctify the spelling and reading and arithmetic and geography of the children with the Word of God and the winning love of Him who is the Way and the Truth and the Life. It will involve a prodigious sacrifice at first, until we can get these schools adequately endowed. But when the conscience and patriotism of the Church is fairly aroused, it will be an easy task, and will bring rich returns. I have under my eye now a parochial school of this sort, under Episcopal auspices, which is steadily drawing into the Church an increasing proportion of the families outside whom it could not otherwise have reached.

I am reminded just here, that we have in the city of New York a school of this precise character in the parochial school of the Collegiate Church, founded by our pious forefathers with a wise concern for, if not a prophetic vision of the future educational exigencies of our country. Notwithstanding the almost resistless flood of unthinking idolatry of our secular free school system, this institution has done its quiet and conservative work for more than 250 years. Its Principal reports that two out of three of its surviving pupils are consistent members of Christian churches, and not a few are in the ministry, eldership and deaconship. He says, moreover: "All

my graduates are living useful, honorable lives, a credit to themselves and to the school." I myself can testify as a pastor to the good religious, as well as mental, training of this ancient and honored institution.

And he well adds: "Why should not the school be endowed, and thus perpetuated, and enlarged?" Why should we not secure, from those who would otherwise be brought up in our public schools, a constant supply of youth trained in this godly and Gospel way for the colleges and ministry of our Church? It seems to me that the lessons of the hour emphasize this appeal. And is not here the place to begin, by strengthening this stake already planted in the raging torrent of the times? Will not the Collegiate Church and our other New York churches lead the way in thus casting an anchor to windward, and providing against the evil day? F. N. ZABRISKIE.

PRINCETON, N. J., May 5th, 1886.

Help One Another.

"HELP one another," the snowflakes said,
As they cuddled down in their fleecy bed:
"One of us here would not be felt,
One of us here would quickly melt;
But I'll help you, and you help me,
And then what a big white drift we'll see!"

"Help one another," the maple spray
Said to its fellow leaves one day:
"The sun would wither me here alone,
Long enough ere the day is gone;
But I'll help you, and you help me,
And then what a splendid shade there'll be!"

"Help one another," the dewdrop cried,
Seeing another drop close to its side:
"This warm south breeze would dry me away,
And I should be gone ere noon to-day;
But I'll help you, and you help me,
And we'll make a brook and run to the sea."

"Help one another," a grain of sand
Said to another grain just at hand:
"The wind may carry me over the sea,
And then, O what will become of me?
But come, my brother, give me your hand;
We'll build a mountain, and there we'll stand."
. . . . . .
And so the snowflakes grew to drifts,
The grains of sand to mountains,
The leaves became a pleasant shade,
And dewdrops fed the fountains.

—*Rev. George F. Hunting, in The Parish Visitor.*

Some Recollections

OF THE BATTLE OF PLATTSBURGH, AND OF THE FIGHT BETWEEN THE FLEETS OF THE AMERICAN AND BRITISH ON LAKE CHAMPLAIN, ON SEPTEMBER 11, 1814.

BY CAPTAIN WALTER BICKER.

Part II.

WE had proceeded about a mile, perhaps, upon our route, when a gentleman in a gig overtook us. A "good morning," by way of polite salutation, passed between us. And as we were in "Yankeedom," questions were in order, and the gentleman, ascertaining thereby who I was and what my business might be, said very kindly, "Now you must be considerably fatigued; don t you think you had better take a seat with me in my gig than to pursue your journey the residue of your way on horseback? I am going to Burlington; I live there and I know the Governor very well, and will take you directly to his house. A few minutes and the question was decided. So, thanking the farmer for his kindness and paying his demand for use of horse and services, I bid him good-by and took my seat with my new-made friend in his gig, which I found in a little while I had no reason to regret. My partner and myself engaged in conversation, but I soon had to give it up, as drowsiness overtook me and I fell asleep, and must have slept an hour. I apologized for it to my companion, but he politely said it was all right; he saw I was very weary, which induced him to offer me a seat in his gig. I had been up all night on this journey, and most of the night before on duty in the trenches at our camp.

Upon arriving at Burlington we unhappily found that the Governor was not there, but was at Jericho. I exclaimed with a sigh, "I am sorry for that. I do not feel as if I could go there this afternoon." My companion of gig acquaintance replied, "If you will entrust your communication for the Governor to me, I will take it to him and bring you back his reply as soon as it can be done." Without hesitation I committed the package to him and he immediately proceeded with it to the Governor.

In the evening my friend returned with a sealed note for Gen. McComb, and dropped the remark that "the Governor will take no active part in the matter. He says, 'if any of the citizens of the State choose to go they can do so; if not, I have nothing to say.'"

The next morning while canvassing the method of my return to Plattsburgh, a couple of goodly-looking men were getting ready a wagon and pair of horses. I asked them where they were going. They replied to South Hero, where they would take a boat for Cumberland Head or Plattsburgh. I begged a seat with them, saying, "I came from Plattsburgh yesterday on public business from Gen. McComb to the Governor of Vermont, and want to get back as soon as possible." They readily consented to take me with them. We were soon on our way, taking the same route that I had come by to Burlington. Nothing special occurred by the way. In crossing the bar at South Hero we found the water deep enough to overflow the bottom of the wagon. At South Hero we got a large skiff, the two men of the wagon rowing, and in due time we were at Plattsburgh. I soon made my report to Gen. McComb of the result of my embassage, and when he read the note of the Governor of Vermont, if that *redoubtable patriot* could have seen the smile of contempt which played around the lips of Gen. McComb, it would have brought blushes to his cheeks that might have lasted a week.

But volunteers from Vermont did come, without begging permission of their valiant (?) Governor, and something like a thousand from the "Green Mountain State" were on the ground at Plattsburgh in due time for the conflict.

Sir George Provost, Governor of Canada, had assumed command of all the royal troops in his dominions, and was concentrating ten thousand of the choicest of them in close proximity to our intrenchments. From the parapets of our redoubts we could see (with glasses) large portions of them; indeed, to the naked eye large bodies were visible. From now, the 6th, to the 11th day of the month, there were daily skirmishes between our troops and the British, several detachments being sent out by Gen. McComb to reconnoitre their position and observe their movements. This frequently brought on slight conflicts, by which both parties lost some men in killed and wounded. Our side lost two officers, one killed and one wounded, with several men. On one night a detachment under command of Major McGlassin made an assault upon a battery the British had erected on the banks of the Saranac river, somewhat commanding our position. They marched out of garrison about midnight, waded through the river, ascended the bank on the other side, seized the guns, spiked them, and returned without the loss of a single man.

For four days every hour was counted, as it was known that the British were all ready for the battle. The morning of the 11th dawned beautifully clear, with light winds from the northward; this was favorable for the British fleet to make the attack. At guard mounting (8 o clock) our whole command was paraded armed and accoutered for action. Gen. McComb, being well posted as to coming events, was on the *qui vive*. About 10 A.M. from our position there was a fine view over the lake and across Cumberland Head, and there was to be seen passing on the other side of Cumberland Head the upper masts and spars with the white canvas sails of the larger vessels of the British fleet, as it sailed on its way to the battlefield. Soon were seen in advance the "gallies" of the fleet, propelled by oars, passing some distance beyond the Head, and next came the commodore s ship, the "Confiance," followed immediately by the next largest vessel—a brig; then a large schooner, two or three sloops, and more gallies. The whole fleet was now in full view from our position. It had changed its course, and every vessel had its prow directed to our fleet. Every breath in camp was hushed as all looked anxiously for the first gun to be fired. The vessels of the British fleet seemed to have selected their antagonists—the "Confiance," the "Saratoga;" the British brig, McDonough s brig, the "Eagle;" the British schooner, McDonough's schooner, the "Ticonderoga," and so on. But in about the time I have been describing this the opposing vessels were near enough for operations. Instantly a flash was seen on the deck of the "Confiance," a report as of a heavy cannon was heard. A shot had been fired. Soon such smoke as is usually seen from ordnance firing, with frequent flashes of flame, were visible, while the thundering of the heavy guns in their rapid discharges from both fleets made the "welkin ring" and the land and water tremble. In about half an hour the ship "Saratoga" was seen to change her position. She had lain with her head to the North; it was now brought round to the South. This was done by means of springs upon her cables, which had been placed there before the fight began to meet just such an emergency as had occurred. This manœuvre was performed whilst the British ship and the British brig were both firing upon the "Saratoga." This ship was greatly disabled on her starboard side, which had been so much exposed to the guns of the two British vessels. It relieved the "Saratoga" from the fire of the British brig, which now gave more attention to McDonough's brig The larger vessels of the British fleet came to anchor abreast their respective opponents when the conflict began. The other vessels manœuvred as they thought best. At about this time the first British flag was hauled down. One of the sloops was rendered completely helpless and struck her flag. Not many minutes and another adopted the same course; then another, and in about an hour from the time of firing the first gun every flag was down from every mast of the British fleet. We had met the enemy and they were ours.

But the British army of 10,000 veteran troops, where were they? Echo answers, where? Not a man of them had been seen near enough to be reached by a musket ball from our position. We had our advanced guards, perhaps in pretty strong forces, out watching the enemy, but they made no movement indicative of an approach upon our works. It had been expected, from Gen. McComb down to the private soldier in our ranks, that with the commencement of the battle upon the lake would begin the assault upon our redoubts. But no! it was the most quiet day we had had in our camp for a week. We were simply waiting for our enemy to come, but they did not. In the afternoon of September 11th, 1814, the veteran troops of Waterloo, the flower of the British army, quailed, 10,000 strong, before the American army of 1,500 regular troops and some 3,000 raw militia recruits, and marched back to Canada, whence they came in great pomp threatening wonders.

When it was ascertained that the enemy were on the retreat, Gen. McComb ordered out a strong force, under Major Wool, to follow them closely to aid deserters to escape and pick up booty that might be left by the retreating foe. A great deal of military equipments, stray horses, army subsistence and minor articles were captured. It was estimated at the time that at least one thousand men were lost from that army between Plattsburgh and Canada by desertion. Arms and accoutrements were strewed along the road they took by deserters from their ranks. Our army wore black leather belts; the British, white felt belts. One of the companies of our regiment furnished itself completely with these latter by what they picked up or bought from deserters, and they were allowed to keep them. Afterward our army was supplied with such.

But where was the battle of Plattsburgh? It never was fought. There never was a battle of Plattsburgh. During the six or seven days that the British troops lay before Plattsburgh it might be called a siege; there was no fighting by large bodies of troops, there was no general hostile attack on either side. There was at no time over two or three hundred of our men engaged as one body in any fight with the enemy. The much vaunted and extolled Battle of Plattsburgh in song and oration at the time it is said to have occurred, never existed. The indomitable persistence and indefatigable exertions of Gen. McComb to make the best of things at command, deserve all praise, and he was justly brevetted for his conduct in his trying position, and I have no doubt that in the event of an assault by the enemy he would have sold his life as dear as possible, and confidently expected every officer and soldier under his command to do the same. But he was spared the dilemma, and the unaccountable conduct of the British commander in withdrawing his troops was the occasion of a merciful Providence in sparing the sacrifice of, possibly, a thousand lives. The British forces, during the five or six days they lay in front of us, were by no means idle in their attempts to annoy us, for both by day and by night, though there was nothing like a bombardment, there was a pretty frequent discharge of round shot from large cannon, and shells from mortars, and Congreve rockets that did us some little damage in our "works," but I do not know a single loss of life or serious wound to any man of our command. At night the glare from the fuse of the shells or from the rockets would attract our attention, but very few of them struck our works, most of them overreaching or falling short of us. There was either some bad engineering or some carelessness in their gunnery.

Oh, when will "wars and rumors of war cease," and brother no more contend with brother in deadly conflict for each other s life? God hasten the time when it shall be!

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

DELEGATES TO GENERAL SYNOD.

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Classis of Passaic.—Primarii.—Revs. J. Russell Verbrycke, T. John Kommers, Wm. E. Bogardus; Elders J. R. Berdan, W. S. Williams, S. P. Demarest. Secundi.—Revs. Henry W. Teller, Benjamin C. Miller, Jr., Samuel T. Searle; Elders S. P. Roome, H. V. Doremus, Adam Van Orden.

Classis of Philadelphia.—Primarii.—Revs. Wm. R. Taylor, Edward Birdsall, N. I. M. Bogert; Elders H. H. Walker, Geo. W. Craven, L. S. Blackwell. Secundi.—Revs. Samuel Streng, Francis M. Kip, John Hart; Elders Abram Lukens, Daniel Stryker, William Amerman.

Classis of Raritan.—Primarii.—Revs. Edward G. Read, Geo. W. Scarlett, Joel Loucks; Elders F. V. L. Wyckoff, J. H. Winget, Sylvester Robbins. Secundi.—Revs. Charles H. Pool, Geo. M. S. Blauvelt, William Schmitz; Elders Jacob Dilts, Edward F. Stewart, John C. Latourette.

PARTICULAR SYNOD OF NEW YORK.

Classis of Arcot.—Revs. Jacob Chamberlain, D.D., John H. Wyckoff.

Classis of Hudson.—Primarii.—Revs. Jas. C. Garretson, Wm. J. Leggett, Geo. LeFevre; Elders Ezra Lynk, Peter Hoffman, Wm. F. Crofts. Secundi.—Revs. H. P. Blair, John G. Gebhard, William H. Gleason, D.D.; Elders Horace ——, Geo. P. Philip, J. C. Newkirk.

Classis of Kingston.—Primarii.—Revs. Calvin E. Lasher, Wm. H. Vroom, James M. Compton; Elders DuBois Le Fevre, Jacob L. Snyder, S. P. Freer. Secundi.—Revs. John B. Church, D. B. Wyckoff, Stephen D. Noyes; Elders Cornelius Kortright, John A. Elmendorf, Elijah DuBois.

North Classis of Long Island.—Primarii.—Revs. John H. Smock, Robert H. Barr, E. Gutweiler, John M. Wagner; Elders Daniel V. Weeks, George Wheeler, M. G. Van Winckler, Peter Richter. Secundi.—Revs. E. P. Terhune, D.D., W. H. DeHart, W. S. Cranmer, Franz Hartig; Elders James L. Hoagland, Stephen Rider, Cornelius Rapelye, Herman Oberglock.

South Classis of Long Island.—Primarii.—Revs. Nicholas Pearse, Daniel Van Pelt, Robert G. Strong; Elders Ditmas Jewell, H. D. Van Orden, Bernardus Larzelere. Secundi.—Revs. A. P. Stockwell, John S. Gardner, Alex. R. Thompson, D.D.; Elders Nicholas Ryder, L. V. D. Hardenburgh, R. L. Van Kleek, M.D.

Classis of New York.—Primarii.—Revs. E. B. Coe, D.D., J. H. Oerter, D.D., W. W. Clark, C. Martyn; Elders H. P. Allen, W. Bogardus, R. N. Perlee, W. H. Jackson. Secundi.—Revs. G. H. Smyth, F. C. Erhart, A. J. Park, G. S. Plumley; Elders John Graham, D. R. Hitchcock, N. S. King, M.D., C. Kransch.

Classis of Orange.—Primarii.—Revs. Richard DeWitt, Geo. D. Lydecker, Goyn Talmage, D.D., H. L. Rex; Elders J. Hill, J. G. Gray, T. G. Bonnell, D. S. DeWitt. Secundi.—Revs. H. V. S. Myers, D.D., J. Hutchins, P. K. Hageman, H. Hageman, Jr.; Elders A. Kidd, S. V. Moore, C. Decker, S. Van Inwagen.

Classis of Poughkeepsie.—Primarii.—Revs. A. P. Van Gieson, D.D., C. W. Fritts, J. Elmendorf, D.D.; Elders J. B. Jones, Abram Vauck, James A. Seward. Secundi.—Revs. H. Ward, M. B. Thomas, C. H. Polhemus; Elders D. C. Foster, John S. Gilbert, Walter Brett.

Classis of Westchester.—Primarii.—Revs. John A. Todd, D.D., Wm. Brush, Wm. E. Turner; Elders Theodotus Burwell, Geo. Stewart, James B. Gregory, M.D. Secundi.—Revs. Laurence H. Van Dyck, Wm. W. Rand, D.D., James E. Graham; Elders Alvah Newman, Jacob Dusenberry, James S. Van Court.

The Academy and Church at Orange City.

EDITOR OF INTELLIGENCER: Kindly allow me to add a word to the appeals that have already been made in behalf of the Northwestern Academy and the American Church at Orange City, Iowa. I recently made a visit there and was greatly impressed with the splendid field that has opened up to our Church in that section of the West. Orange City is a growing town, the county seat of Sioux County, and centre of a rich country, settled chiefly by our own people. A large, self-supporting Holland Church already exists there, as well as at Alton, four miles distant; and the churches of North Orange, Sioux Centre, Maurice, and other places are rapidly advancing in the same direction. The last Synodical report shows no fewer than 16 churches, with over 1,200 members, connected with the Classis of Iowa. The number is even larger now. The need of such an academy as has been established is self-evident. A good beginning has been made, and funds only are needed to build up an institution that will meet the wants of the northwestern field and form an important auxiliary to our Western College and Seminary at Holland.

Rev. Mr. De Spelder, the Principal of the Academy, is also pastor of the American Reformed Church that has been recently organized. This young and growing congregation have no permanent place of worship. They need and deserve help. Their appeal for aid should meet with a speedy response. Already another denomination is thinking of entering the place, and will surely come in if we do not occupy it in earnest. Prompt action is needed to secure and retain a foothold in these western growing towns. From want of such promptness our Church has lost too many golden opportunities in the West.

These two objects,—the Academy and English Church at Orange City,—appeal to us with special force. The field is ours, and should not be allowed to slip away from us. Said a Presbyterian minister, with whom we were remonstrating for entering fields which rightfully belonged to us: "Why, my dear brother, we cannot afford to wait for you Dutchmen. While you are getting ready to enter a place, Methodists, Baptists or Congregationalists take possession." Can this be true? Are we quite behind the times? Have we no mission in the West? We have a mission there. It is not want of opportunity nor ability that keeps us from growing, but want of consecrated energy and push. Let those brethren who say they believe in home, but not in foreign missions, show that they mean what they say by contributing liberally to our home work. Let us all be up and doing, and follow in the way where God is leading us.

J. H. WYCKOFF, of the Arcot Mission.

BARNWELL, S. C., May 6th, 1886.

The Ladies' Missionary Meetings.

FOREIGN MISSIONS.

THE Woman's Board of Foreign Missions held its twelfth annual meeting on Tuesday, May 11th, at 11 A. M. Happily the managers had secured the use of the Collegiate Church, corner of 5th avenue and 48th street, instead of the lecture room in which the meetings of this Board for a few years have been held. They outgrew its capacity several years ago, and it is quite safe to say that not half the large audience gathered in the church could have found entrance into the lecture room.

The President of the Board, Mrs. Jonathan Sturges, occupied the chair, and was assisted in the conduct of the meeting by the Rev. Dr. Roderick Terry during the opening and Dr. Coe during the closing exercises.

Dr. Terry read from the 25th chapter of Matthew, verses 31–46. After singing, the Rev. E. A. Reed, D.D., offered prayer. The report of the Foreign Secretary, Mrs. Margaret E. Sangster, was read by the Rev. E. P. Terhune, D.D., of Brooklyn, and was replete with interest and beauty. The Rev. Dr. Cole, of Yonkers, then followed with the reading of the interesting and encouraging report of the Home Secretary, Mrs. J. P. Cumming. Facts and figures given in these reports showed that the work has been greatly prospered both at home and abroad, during the year. Seventeen auxiliaries were added, making 190 in all, or just ten times the number reported at the first annual meeting.

The report of the Treasurer, Mrs. Peter Donald, read by Dr. Coe, showed a prosperous financial condition. The total receipts reported for the year were $16,000.28; the payments to Synod's Board of Foreign Missions, $15,271.73.

Another hymn was then sung, and was followed by Dr. Chamberlain in a stirring and interesting address, touching first, upon the condition of women in India, and then relating some remarkable Providences in connection with the establishment of the work of female education in connection with his station at Madanapalle. He called attention to the fact that a certain Hindoo student or lawyer in this city had recently stated that the women of India were as happily circumstanced as their Western and Christian sisters, and quoted, in opposition, passages from the Institutes of Menu, the great Hindoo lawgiver, bearing upon their condition and treatment. He showed that if these principles were carried out, their condition could not fail to be one of degradation and subjection, and such he affirmed it to be.

Dr. Chamberlain's address was followed by one equally stimulating and inspiring by the Rev. A. V. V. Raymond, of Plainfield, N. J. The subject he had chosen was the importance of female influence, working along the divinely constituted lines of heredity and environment, and particularly dwelt upon the value of this factor in the transmission and development of a true missionary spirit, and the production in the Church of Christ of a truly missionary generation in the future.

Many auxiliaries, some at a distance, were represented by delegates—perhaps more largely so than ever before. There was and there could be but one voice as to the excellence and success of the meeting and the managers are to be congratulated thereupon.

HOME MISSIONS.

The third anniversary of the Woman's Executive Committee of Domestic Missions of the Reformed Church, was held Tuesday afternoon, the 11th inst., in the Collegiate Church, 5th avenue and 48th street. On account of the unavoidable absence of the President, Mrs. Van Cleef, Mrs Suydam, Vice-President P. S. N. B., took her place.

The service was opened by the usual devotional exercises, after which the report of the Corresponding Secretary, Mrs. W. W. Clark, was read by the Associate Secretary, Mrs. Edmund B. Horton. This report consisted of two parts; first, the work of the various auxiliaries, and second, reports from the field. In the former department the newly awakened interest was clearly shown by the fact that thirty-three auxiliaries have been added during the year. While the news from the far West is very encouraging and shows great cause for gratitude, yet the work has only just begun. Through the Narrows and Castle Garden hundreds of emigrants go daily toward Iowa, Minnesota and Dakota, and we must follow with our standard.

The report of the Treasurer, Mrs. U. D. Gulick, showed an encouraging increase of about $2,000 on the cash receipts of last year, while much relief has been afforded through the media of boxes and barrels of clothing, books, and various articles.

After singing, Mrs. F. E. H. Haines, of the Presbyterian Executive Committee, was introduced. She gave the ladies a warm greeting from that body and spoke of the unity existing in many respects between the two denominations. She was followed by Mrs. C. E. Walker, also of the Presbyterian Church, who gave an account, from personal experience, of the urgent need in the South and West. When we realize that the Mormons, who concede to the Bible equality with their "holy books," teach their children that the Garden of Eden was situated in Jackson Co., Mo., that Adam was buried in the same State, and that their authority is the, so-called, fact that "the Lord told Joseph Smith," can we doubt the necessity of earnest, active, speedy work in the great and wicked West?

After the doxology the meeting, which showed a decided increase in numbers over the anniversary of 1885, was dismissed, and the ladies went home, many carrying with them the intention of more earnest work in the future. E. C.

....THE PARTICULAR SYNOD OF NEW BRUNSWICK met in regular session in the Church of Lafayette, Jersey City, on Tuesday, May 4th, 1886, at 3 o'clock P.M. Rev. Thomas C. Easton, D.D., the President, was not able to be present on account of sickness. Rev. David Waters, D.D., the Vice-President, opened the Synod, and also preached the Synodical sermon in the evening. When the Synod organized Dr. Waters was elected President, Rev. Cornelius Brett, Vice-President, and Revs. J. P. Searle and Henry D. B. Mulford, Clerks *pro tem.* The session of the Synod was an unusually long one, lasting till late Thursday afternoon. The routine business, however, was quickly disposed of, and most of the time was taken with the trial of an appeal from the Third Reformed Church of Philadelphia, against action of the Classis of Philadelphia. The history of the case is too long and complicated to be attempted in this

notice. The appeal was sustained by the adoption of the following, *nem. con.*:

Resolved, 1. That the action of the Classis of Philadelphia in refusing to recognize Geo. F. Gordon, Adrian Van Helden, Reuben Nichols and Jas. P. Petit as the Consistory of the Third Reformed Church of Philadelphia, and in recognizing D. S. Jones and those associated with him as the consistory of the church, which action was taken at its meeting held May 18th, 1885, be and is hereby reversed.

2. The Synod enjoins the Classis of Philadelphia to expunge from its roll the name of D. S. Jones, and to substitute therefor the name of the elder regularly accredited by the Consistory of the Third Reformed Church now worshipping at 857 North Broad street, Philadelphia.

3. The Synod also enjoins the Classis of Philadelphia hereafter to insert in the table of statistics the statistics of the Third Reformed Church.

In making this deliverance the Synod would add the following reasons:

1st. Because it is acknowledged on all sides that Geo. F. Gordon, Adrian Van Helden, Reuben Nichols and Jas. P. Petit are, in the regular line of historical succession, the Consistory of the Third Reformed Church.

2d. Because the evidence presented by the Classis of Philadelphia that "the party now worshipping in the dwelling house, 857 North Broad street, is in secession from the Third Reformed Church is, in the judgment of the Synod, utterly inconclusive.

3d. Because the position of the Classis of Philadelphia, to wit, that the said party was in secession from the Third Reformed Church, confessedly has not been reached by regular constitutional processes. But in taking this action, and not insensible of the peculiar circumstances surrounding the appellant, this Synod does not endorse or indicate the least sympathy with the personal innuendoes and direct personal charges with which the appeal and reasons thereof have been unnecessarily and wrongly encumbered.

The sessions of Synod were well attended, pleasant and harmonious, and the religious services greatly enjoyed. On Wednesday evening, Rev. E. G. Read, of Somerville, N. J., gave an exceedingly valuable and timely address on "Prevalent Forms of Sabbath Desecration, and the Best Means of Arresting the Evil." The Synod adjourned to meet next year in the Reformed Church of Lebanon, N. J. S. C.

....THE PARTICULAR SYNOD OF ALBANY met at Herkimer, N. Y., at 3 P.M., May 4th. Rev. James Demarest, Jr., D.D., was elected President. The first hour after opening and the first half hour on Wednesday were spent in devotional exercises. The Rev. Andrew J. Hageman, the retiring President, preached on Tuesday evening from 2 Cor. 4:2, "By manifestation of the truth commending ourselves to every man's conscience in the sight of God." It was a sermon eminently adapted to the occasion, and gave much satisfaction. On Wednesday afternoon the communion of the Lord's Supper was celebrated, and in the evening Rev. Denis Wortman, D.D, preached from the last clause of the 13th chapter of 1st Corinthians, "The Divine Love," entering fully into the discussion of a point of great interest.

The devotional services were well sustained and their influence felt in all the work of Synod.

The Rev. Alex. R. Thompson, D.D., spoke very earnestly for the Board of Foreign Missions, and Synod renewed its expressions of interest in and its determination to prosecute the work.

The reports from the Classes are generally encouraging; some of the churches having enjoyed an unusual degree of spiritual prosperity.

The church at Herkimer gave Synod a royal greeting, a very pleasant feature being dinner and tea served in the chapel, thus affording opportunity for more social enjoyment.

Synod meets next year at Schoharie.

S. C.

...NORTH AND SOUTHAMPTON, PA.—This church at the May communion welcomed eight new members—six on confession of faith. The Crystal Anniversary of her Ladies' Auxiliary Society was largely attended. Fifteen District Collectors reported 110 givers with $107. A sociable was held after the entertainment, which netted the Society $25.70 for the pressing needs of the Foreign Board. COM.

The North Church, Brooklyn, N. Y.

IT was with the greatest reluctance that the North Reformed Church of Brooklyn made its general appeal for aid in its financial difficulties. The consistory decided to take this step because it was unwilling to neglect any measure that might give promise of saving the church, and because in the event of the sale of its property it desires to be free from all reproaches in the matter.

It has been suggested that my recent article omitted to state clearly what has been done. By concessions from the holder of the second mortgage; a loan of $1,000 from the Collegiate Church of New York, for five years without interest, and the gifts of friends, we have secured $6,000. We need $4,000, less $500 which the church can pay.

It is expected that the special circular to ministers will secure about $1,000. If this expectation is realized there still remains $2,500 to be provided. The consistory is willing to give the Board of Domestic Missions a mortgage on its property, without interest, to secure to the denomination the money thus advanced by sister churches, provided the amount reaches $3,500, and thus insures the success of the plan.

Unless this plan does succeed, and that by June 1st, the consistory cannot now see how it will be justified in longer continuing the attempt to keep the church alive. If successful in this, we become at once self-supporting. The time is short! Brethren, what shall we do? Address

WILLIAM D. PERRY,
95 Adelphi street, Brooklyn, N. Y.

....PASTORS' ASSOCIATION, N. Y., May 17th, 1886.—In the absence of the Rev. Dr. Easton, who was to have read on "Evangelistic Work," the Rev. Dr. Chambers read an interesting and exhaustive paper in exegesis of 1 Cor. 15: 29, (Baptism for the Dead), which verse he declared inexplicable. The Rev. W. W. Knox held the view of a baptism with reference to faith in the dead but risen Christ; the President, that of a baptism on account of the faith and constancy of the deceased Christians. Interesting reminiscences of the Baur controversy followed, and the Association rejoiced over tidings of Dr. Van Cleef's improved condition. Next Monday Dr. J. M. Dickson, of New York, will read a paper on "Prohibition of the Liquor Traffic."

...SOUTH CHURCH, BROOKLYN, N. Y.—The forty fifth anniversary of this church was celebrated on May 16th by appropriate services.

At the morning service, which was led by the pastor, Rev. A. DeW. Mason, prayer was offered by Rev. H. V. S. Myers, D.D., of Newburgh, the fourth pastor of the Church, and the sermon was preached from Psalm 137: 5, 6, by Rev. Prof. Samuel M. Woodbridge, D D., the first pastor, thus engaging in the one service the three pastors who are still living out of the five who have served the Church since her organization.

At the afternoon service an historical sketch was read by the pastor, and addresses delivered by Rev. Prof. Woodbridge and Rev. Dr. Myers, to which the Rev. U. D. Gulick, of the Twelfth Street Church, and Rev. A. H. Brush, of New Utrecht, added the congratulations of their respective congregations. The presence and participation in the service of Rev. Dr. West, Secretary of the Board of Domestic Missions, and Rev. Wm. H. Ford, of the Middle Church, greatly contributed to the enjoyment of the exercises. The fineness of the weather, rendered doubly acceptable by its contrast with the storms of the previous week, the bright floral decorations and joyous music rendered by the choir, in which Mrs. May Cauldwell and Mrs. Thomas sustained the principal parts, were of marked assistance to the pleasure of the occasion, while the presence of large numbers of present and former friends of the church from all parts of the city gave the entire celebration the happy tone of a family reunion which was very delightful.

....JERUSALEM, N. Y.—The installation of Rev. John Scarlet as pastor of the Reformed church took place on the 12th inst. The sermon was preached by the Rev. Mr. Chapman, of the First Church of Albany, after which Rev. Mr. Craig, of Coeymans, delivered the charge to the pastor, and Rev. Mr. Pearse the charge to the people. The services were interesting throughout. The church was tastefully decorated and a large congregation was in attendance.

Rev. Mr. Scarlet succeeds the Rev. Mr. Vedder in this pastorate, and begins his labors under very favorable circumstances. Mr. Scarlet was graduated from the Theological Seminary in New Brunswick in 1882, and took charge of a Presbyterian church in the Presbytery of New Brunswick immediately after his graduation.

After the installation a sumptuous dinner was furnished by the ladies of the congregation, and upwards of 125 guests sat down at the tables. PARTICIPANT.

....THE REV. PAUL D. VAN CLEEF, D.D., gained strength all last week; the improvement in his condition during a few days past has been marked and encouraging.

....THE CORNER-STONE of the Martha Memorial Church, on 52d street, between 9th and 10th avenues, in this city, will be laid next Sabbath afternoon, May 23d, at 2 o'clock, with appropriate services in English and German.

....GALLATIN, N. Y.—The ladies of the Reformed Church have met together and organized a Ladies' Missionary Society auxiliary to the Woman's Executive Committee of Domestic Missions. The zeal and earnestness manifested at this first meeting fills us with the hope that this organization will awaken and deepen missionary interest in the church and community. M

....CURRYTOWN, N. Y., rejoices over a handsome new church edifice, great improvements in the church grounds and parsonage, a growing congregation, an earnest prayer-meeting, and a manifest interest in everything pertaining to spiritual good. A recent effort made for the Board of Foreign Missions resulted in a contribution of $55 from the churches of Currytown and Maple town. Rev. G. Wyckoff is to be installed as pastor of these churches on May 25th.

C.

....TARRYTOWN, N. Y.—The Rev. John A. Todd, D.D., for thirty-one years the pastor of the Second Church, has resigned his charge.

....REV. FRANCIS S. REDERUS, pastor of the Third Church of Pella, Iowa, died at Pella on May 8th, in his 66th year.

He was born in the province of Groningen, Netherlands, graduated with honor in 1856 from the Theological School of Kampen, and served five congregations in his native land. He came to the United States in 1872, was the pastor successively of two eastern churches, and in 1877 removed to Pella, where he has served the Third Church for nine years. His death was the result of a cold taken at a funeral during the severe weather of last winter.

....WESTERN ITEMS.—The Classis of Iowa has organized a church at Prinsburg, Minn....J. T. Anderson has been appointed Professor of Greek and Latin Literature at Hope College, Holland, Mich....The Council of Hope College, in their annual report, state the number of students to be 175; there have been added to the library 99 volumes; the Permanent Endowment Fund has been increased $4,700. The current expenses were defrayed by receipts amounting to $11,512.40. Balance in the Treasury, $138.58. The real estate belonging to the College, not including the grounds, is valued at $16,000. A musical entertainment was given in connection with the Commencement exercises ...The Fifth Church has been organized in Grand Rapids, Mich. The members have already contributed $2,000 toward a church building....The Rev. W. Wormser has accepted a call from Jamestown, Mich.

....ESOPUS, N. Y.—A call from the Reformed Church has been accepted by Rev. J. Howard Van Doren, of Gallupville, N. Y. He expects to enter upon his ministry there in June.

....NOTICE.—A number of items of Church news are held for next week for lack of space to print them.

News of the Week.

WEDNESDAY, MAY 12.—It is reported that Mr. Gladstone is losing votes on the Home Rule bill ...An attempt was made yesterday to kill President Roca, of Buenos Ayres, as he proceeded to open Congress. His assailant is considered insane....The Queen arrived at Liverpool yesterday for the purpose of personally opening the Liverpool International Exhibition, and was received with great enthusiasm....A great discovery of silver has been made 250 miles from Ottawa, Canada, on the Du Lievre river. It is reported that it yields $100 to a ton....The House of Commons rejected a motion to abolish capital punishment by a vote of 117 to 62....Thirty five new cases of cholera reported in Italy....A terrible tornado made desperate work in Kansas City, Mo.; at least twenty persons were killed and a great many injured. Petersburg, Va, was also visited, and Nortonville and Pittsburgh....A fruit steamer from Jamaica with a crew of sixteen has been given up as lost....Johann Most, the Anarchist, was arrested last night in Allen street, N. Y....A bill to add 500 men to the New York police force was passed by the Senate....The Broadway Arcade bill signed. Governor Hill thinks that the railroad is needed... The sugar strike in Williamsburgh ended at last.

THURSDAY, 13.—The British schooner "Mary, Queen of the Seas" was burned at sea. All the crew were rescued by the American Line steamer "British Princess." Passengers of the steamer presented a purse to the men who took part in the rescue as a reward for their bravery....It is reported that several of Mr. Gladstone's supporters are urging him to withdraw the Home Rule bill in order to avert the disruption of the Liberal party....A new Ministry in Greece has been formed. The Greek fleet blockaded; the trade of the country paralyzed; and the blockade of the ports will continue until a stable government has been formed and Greece defers to the wishes of the Powers ....The lumber strike in Chicago is at an end, and the workmen ask to be taken back ...Mr. Bruns' bill, giving Mr. Rollin M. Squire of the Department of Public Works, larger power than he now possesses, was killed in the Albany Assembly. ....The country seat of Ferdinand Ward at Stamford, Conn., was sold yesterday for $35,000, for the benefit of his creditors.... General Arthur is still very weak....Reports of large destruction of property and loss of life by a tornado on the nights of May 12th and 13th come from Joliet, Ill.; from Green Ridge, Mineral Point, Sedalia, Mo.; from Leavenworth, Kansas, and from near Pittsburgh, Pa. The rain fell literary in torrents, and the air seemed full of lightning.

FRIDAY, 14.—Many people were killed and injured by a hurricane in the middle of Spain yesterday ...Professor Wiggins predicts a heavy storm for next September. He reports that the storm will rage in the British Islands and will be felt with great severity in America. The approaching fall will be remarkable for earthquakes in North and South America, preceding and following the storm. These are to be caused, he says, by the peculiar position to be occupied by the planets in September next....A heavy flood reported in Xenia, O. Whole families drowned and houses swept away. Twenty-five families lost. The storm seemed to pass through a number of places in the West. At Williamsport, Ind., a number were killed and wounded.... Twenty thousand persons idle in Chicago. ....All militia withdrawn from East St. Louis ...The Alderman Jaehne jury completed and the case opened by Mr. Martine.

SATURDAY, 15.—Most's arrest has caused great indignation among the scientific Socialists in Europe....The Liberals opposed to the Home Rule bill held a meeting, and are confident that the bill will be defeated. ....Many Turkish troops have been killed and wounded in the Soudan....Thirty-two persons were killed and six hundred and twenty wounded in the recent hurricane in Spain.

(Continued on page twelve.)

Our Contributors.

A Modern Sir Galahad.

BY MARY R. BALDWIN.

CHAPTER VII.

"Who shall expound—ah! who but God alone,
The everlasting mystery of love?"

TOM HYR felt that he must leave Danton at once, for he knew that each time that he looked into the face of the "floweret" he should be subject to a great temptation to tell his story in human words. He had told it in spiritual language, as perhaps it never might be told again by him; he felt that it had been understood, but he had that craving for a human sign which he decided made it unsafe for him to remain in sight of the pale, sweet face and the pleading eyes, if he would hold to his purpose to give the maiden an opportunity to choose her lance from the many, for Tom had no doubt that even in Boston courtly and worthy ones would hasten to bow at such loveliness and purity.

Before his departure he went alone out to the spot where the revelation had come to him through the lifted face; he wanted to be sure that it had not all been a dream. Mrs. Marshall watched him as he went out of the yard and turned into the highway, and said to Anise, "That city young man seems to be walking on air. I talked with him about sending you away to school, and I must say that for a young man he has pretty good judgment."

A painful blush overspread the girl's face, which fortunately the mother did not observe, she longed to ask just what Mr. Hyr had said, but she could not. Her mother went on to say that she had decided to send her to Cousin Martha's in Boston as soon as she could get her ready, for she felt sure that Martha, having no children of her own to look after, and having urged her to send her Anise, would be rejoiced at such an arrangement.

Tom had reached the very spot of love's illumination. He, too, as Sir Galahad had done on the morning of his ordination, stood with uncovered head, as if on consecrated ground and in the presence of sacred influences. If the first philosopher of Tom's time had told him that mental as well as spiritual conditions had been subject to a renewal, that henceforth he must live through this renewal upon a higher plane, perhaps he would not have understood it, and would have insisted that the change affected only the seat of the affections; nevertheless, it was true that having crucified the lower man in the recognition of love, he went forth a new man. At parting, he looked earnestly into the eyes of the "floweret," and a larger hope was born from the vow made to honor. As Laurence Bowles took the hand of his friend in parting at the station, he said, "I thank you for your well-meant advice, but you do not understand my leadings. I must follow on as duty directs, even though it be through the fiery furnace of trial. But I wanted to say to you that I shall go to Shoreton very soon, and I hope to be blessed in owning a wife, Tom."

Tom could only grasp his friend's hand more tightly; he could not answer a word; his heart was too full. But as he entered the car and took his seat, he was filled with pity for the man whose lover's vision had not been able to comprehend those things which it must be unlawful to utter.

The preparations for the departure of Anise for Boston were nearly completed, when one day after Laurence Bowles had finished reading to her, he laid down his book and said: "Miss Anise, I think this is our last hour of reading together for a long time. I shall go to Shoreton in a few days, and when I return you will not be here. I need not say that I shall miss you, but I shall be happy to know that you are improving your mind and thus following out your father's wishes, and fitting yourself for your part in life's great work. The Lord help you and help me to do our work well."

The words of the minister had the ring of a charge as of a benediction to the young girl; she felt too deeply touched at the thought of parting from one who had been so much to her in a life otherwise lonely. She could have laid her head upon the breast as if it had been her father's and poured out her grief, but she only lifted her eyes to those of the minister and said, "Mr. Bowles, I can never thank you enough for all you have done for me. If I only could help you in some way I should be glad."

"You have helped me," he answered; "you may have a chance to help me still more—who can tell?"

Anise went to the sitting-room to find her mother alone, who asked, "Has Mr. Bowles told you that he was going to exchange with the minister at Shoreton?" "Yes, mother, he told me that he was going to Shoreton very soon, and when he returned he would find me gone, and that this afternoon's reading was probably our last," the daughter answered.

The mother laid down her work and said, "Come to my room, dear child, and tell me all about it."

Anise was not surprised at her mother's manner; since the going to Boston had been decided upon the mother's heart had been softening toward her child,—the child whose gifts and graces had so surprised her—and whose intense, yearning nature had often exasperated her, simply because she could not understand it.

"Sit here on this stool. Do you remember that you often sat here by your father, and that you told him everything that was on your mind? Tell your mother now, dear, only once, tell her all! What did the minister say to you beside what you have told?"

"I have told you all he said, mother, except about our separate life-work."

"Did he say nothing about—about—your finishing your studies—nor about meeting you when you came home—nor—"

Anise raised her head, looked into her mother's eyes, and there saw a peculiar expression. She did not question with regard to it; she blushed deeply while she said, "Mother, I've been thinking the minister needs a wife; I hope he may find one worthy of him soon, but he will never marry a Danton girl, I am sure of that, and I am glad to think he will not."

Mrs. Marshall heard her daughter's words with astonishment. She had watched the companionship closely and she had believed that one or both were subject to love with reference to it. Anise had certainly changed wonderfully since the minister had come; and day by day since she had noticed her worship for the minister she had been haunted by the thought, "Oh, if it should turn out that she loves him, and he does not love her!" Much as her mother heart would have rejoiced at the idea of a marriage of her child with the minister, she was in a sense relieved at the discovery that the heart of Anise had remained untouched, and her motherly pride began to imagine a future for her child which would be a worthy outcome of the Boston project.

Laurence Bowles packed his valise carefully with the linen so well preserved by the care of his Aunt Beatrice, and started for Shoreton. He had been gone but one hour when a letter arrived for him from that town, a letter dictated by the "ogress," and calling him to her side, as her life was fast failing.

At Danton when the Sunday had passed, and the talk of the "supply" had given place to that concerning the going and the return of the regular minister, the town was startled at the news of the departure of Anise Marshall for Boston. Many were the speculations with regard to the project, and Mrs. Holdridge considered the subject worthy of a tea gathering.

"It really does seem," she began, as the little company were gathered in the parlor, "that there must be a connection in some way between the going of the minister and of Anise Marshall. Mrs. Marshall says she wants to give her daughter a chance for higher cultivation. Only think of such words from Maria Marshall! whose family knew nothing about education, and as for cultivation, they hardly knew what the word meant."

"The minister's very words, you may be sure," remarked one of the company; "he uses the word 'cultivation' very often, you know."

"Well, it seems to me that something is going to happen in our church that will give it a kind of overturning. We shall see what we shall see." With this sage remark the ladies rose, as Jerusha announced tea, and went out to get new inspiration over their cups. Jerusha, alone in the company, found no inspiration and no cheer from this gathering, for she had heard that very day that Hiram Pritchard's home was visited by sickness, that one of his children was very low with the scarlet fever, and that with a bed-ridden wife things were as hard as they could be. It was not openly talked of at the tea gathering, but she heard whispers here and there concerning his fresh troubles.

"You see, its being scarlet fever, nobody wants to go and take care of the child."

Jerusha's face paled and her cheeks flamed, and if Hiram Pritchard could have seen her then and have thought himself free as of old to pronounce upon her face, he might well have said that she was beautiful, for there is nothing that can transform a face as the stirring of its owner's soul toward high sacrificial purposes.

Laurence Bowles arrived at Shoreton at midnight. The next morning, as he was taking breakfast at the hotel where he had stopped, he heard a remark which surprised him.

"Yes, I suppose it is true that the old lady Eaton has only a short time to live. That poor young creature who has been kept caged so long may have a chance to breathe outside air once in awhile."

"She knows nothing of the world," remarked another; "any rascal falling in love with her might easily dupe her, making her believe he was perfection."

"No, no!" remarked the first speaker. "I will trust to Miriam Eaton's instincts to discover the rascal; though a man may possibly win her who will make her life miserable. She is a delicate creature, and rare china needs more careful handling than rough wares."

Laurence Bowles drank his coffee hastily and started for the old mansion. An old family domestic answered the call of the knocker and led the way to the old fashioned parlor, from whose walls hung the portraits of the Eatons of days that were passed. Soon the door opened, and he drew his eyes from the stiff figures in the frames to fasten them upon the face of Miriam Eaton as she came to meet him. An irresistible force made him spring forward and take the hand of the maiden in both of his. The womanly soul saw not the knight of Danton's church; she saw simply *her* knight, with all the wealth of his manly soul offering itself to her virgin heart, and without knowing anything of the process she gave this heart in its loveliness into his keeping.

Laurence Bowles for one brief moment forgot the relation of his errand to Danton church—forgot all but the woman before him—and love was *love* and nothing more; had rightful claims, was sufficient unto itself.

"We must go to grandmother," Miriam said; "she has been so impatient for your coming since we sent that letter."

"A letter! I received no letter!" Laurence replied.

She turned love-illumined eyes upon him as she said, "Then you come of your free will?"

"Of my free will, my love, to ask your life." And her woman's faith saw her life transformed.

Quietly the two entered the sick chamber; propped in an invalid's chair the "ogress," watching the door, set her eyes upon the man and the maiden as they entered; there was no sign in the expression upon her face that told of surrender to the death forces that were closing in upon her life. Nothing but the extreme pallor told of the awful fact.

She beckoned to the two to come near; she whispered, "You got my letter?"

Laurence answered, "No. I came to tell your grandchild of my love."

She caught at the words eagerly, and said, "Then you want to marry her! Go, Janet! call the minister, it must take place at once." Janet, in obedience to her life-long habit of unquestioning service, was gone.

The astonished minister and his deacon, with a worthy squire, soon arrived, and Laurence Bowles and Miriam Eaton, beside the dying woman, stood to take upon them the marriage vows.

The ceremony was as if it had not been to the two whose souls had no need of it, for the breathing of the dying woman grew more and more labored, while a look of peace from the soul was reflected upon the face. At the last word of the minister's prayer Miriam laid her hand upon the forehead grown clammy with death's chill; she kissed the cold forehead. The firm mouth whose muscles had for years been tightening relaxed gradually; the breathing became fainter, and the bridegroom and his bride together faced death.

A funeral following a wedding in a home is not after the established order of things, and if such an event occurs, it seems to the world as if Providence had interfered with life's proprieties in an inexcusable manner.

On the third day after the strong spirit of the old lady who had so long reigned a queen in the mansion of her fathers had gone forth, at the twilight of a cold winter's day, the newly-made husband and wife were sitting together before the fire in silent, separate wonder if it were really true that henceforth their lives belonged to each other. Janet, the housekeeper, coming in with the lights, at last broke in upon the reverie. The poor, faithful creature could hardly see for the tears that welled up into her eyes; eyes that for long years of service had looked to the eyes of her mistress to know her will. She had not, it is true, always found those eyes sympathetic, nor

always even kind, but they belonged to her mistress, and this was sufficient to her loyal thought. She glanced furtively at the married pair as she entered. Her sweet nursling had gone to the keeping of another. Somehow the wooing and the wedding, aside from its connection with the funeral gloom, was contrary to her idea of such an experience for the dear girl, and she could not make the bridegroom seem at all equal to the bride. She had a decided prejudice against a man's marrying on to an *estate*, as she proudly called the Eaton property. She would rather have chosen that the one who should marry Miriam should come like a prince from afar, bringing his gifts. She had known her mistress' desire with regard to this man who had saved her life; she was witness to the scene in the chamber of death; and she had gathered that the marriage would not have taken place then, if ever, if her mistress had not with her dying voice ordered it.

But it was the parting with her young mistress which she felt was to be her great trial, for it had been decided that she should remain and keep the old house until the next summer, when the minister was to bring his wife for the vacation. All had been arranged at last, and Laurence Bowles and his bride were on their way to his field of labor. Janet had watched the carriage out of sight, then with one long sob she cried to the empty rooms of the house: "Poor lamb! She's gone out not knowing whither!" Janet's Bible and hymn-book were unfailing sources of comfort to her. She took the worn Testament from her capacious pocket, read a portion of the fourteenth chapter of John, then opening her hymn-book, sang,

"My God, my father, while I stray
Far from my home on life's rough way,
Oh, teach me from my heart to say,
Thy will be done! Thy will be done!"

(To be continued.)

Inspiration of the Hebrew Vowel-Points.

BY GEORGE S. BISHOP, D.D.

Part I. The Argument.

THE bearing of the inspiration of the Hebrew Vowel-points is upon inspiration itself; for if the points be not inspired then the words are not, and then the sentences are not, and then the Book itself is not, and room is left for the Rationalist to assert that "the Bible is not God's Word but only contains it."

Her fundamental position—that from which the Church can never be moved—is laid down by St. Paul when he says: "All Scripture—*every sacred writing*—is given by inspiration of God"—"words which the Holy Ghost teacheth"—*the words*. The manuscript is theopneustic, not the man.—The two tables on Sinai were writ by the finger of God. Not less directly and precisely—on the original parchment—was every word, line, mark, point, penstroke, jot, tittle put there by God. The parchment decays, but the writing is indestructible. The plaster on the Babylonian palace may crumble, but "Mene! Mene! Tekel! Upharsin!" remain. That is the Church's position and that position compels and always has compelled the inspiration of the Hebrew Vowel-points down to the Seghol and the Sheva,—for

I. The vowels are the *life* of a language. The consonants are not. The consonants are simply stops upon the breath; but the breath—Ah, E, O—Ye-Ho-Vah—is primal, the soul.

No language can be without vowels. As says the *Kabbalah*, the oldest and most eminent Jewish authority, "Consonants are the body and the Vowel-points the soul; the consonants move with the motion and stand still with the resting of the Vowel-points, just as an army moves after its sovereign." "Vowels," says Dr. Gill, "are the life and soul of language. Letters without them are indeed *dead* letters; the consonants, stubborn, immovable things; they cannot even be pronounced without vowels, which are, as Plato says, their necessary bond." That, therefore, the Hebrew, the first and most perfect language of all, God's own peculiar language, should be without them is inconceivable.

II. The Vowels are absolutely necessary for reading and teaching a language. What one might do with briefs—a skeleton—after he has mastered a language is one thing, but what a beginner can do, is another. "A tongue," says Dr. Lightfoot, "cannot be learned at first without vowels, although at last, skill and practice might make it to be read without them." "Points in Hebrew," says Chappelow, "are like scaffolds in building—when the work is done we may take them down and throw them aside, but not sooner." "It was," says Dr. Gill, "the duty and interest of every Hebrew to read his Bible, that being the charter of his salvation—a charter not written for learned men only, but for the common people—men, women and children who could not read without points."

The above testimonies I myself have confirmed by conversations with the Jews, who all assert the same thing, that to teach their children the language, they are obliged to use the points.

III. The Character and Genius of the Hebrew language makes the Vowel-points indispensable. Without them it would not be possible, in many cases, to tell nouns from verbs; nor nouns from each other, nor what verbs were passive, nor what active—nor ever to arrive at the exact, unmistakable meaning.

An example of this in the Hebrew is the word שָׁעַר "to esteem;" this by change of the Vowels becomes שַׁעַר "a gate"—שָׁעַר "a porter"—שָׁעַר "to shudder"—שַׂעַר "vile"—שֵׂעָר "the hair"—שַׂעַר "fear, horror, a whirlwind"—and שְׂעֹרִים, in the plural, "barley." All eight words to be distinguished only by the written points.

As an illustration in English take the word, *Word* itself—W. R. D. "Word," "ward," an apartment; "warred," made war; "wearied," "weird," "worried."

Take away the Vowel-points from the complete paradigm of the regular verb in the Hebrew and what have we left? The multitude of mood, tense and personal endings are at once swept away. Instead of that easy masterfulness in the arrangement and shifting of thought; instead of that copiousness, fulness and vigor of diction; instead of that tactful and versatile touch of expression which have been regarded as the product of its seven different conjugations, we have but two or three varieties—a language meagre—robbed not only of its flesh, but of the articulations of its very bones—poor beyond poverty—angular, bungling and inelastic.

IV. It is not easy to make it consistent with the love and the kindness of God that He should give a revelation, touching such an affair as salvation, in ambiguous words which admit of various senses, and which, at the best, give a difficult sense,—difficult even for men of the profoundest learning and greatest quickness to arrive at; and which, like lying Delphic Oracles, may be taken in a sense just opposite to that intended. "He who reads the Scriptures without points," says Junius, quoted by Owen, "is like a man who rides a horse, *'αχάλινος*, without a bridle; he may be carried whither he knows not."

V. The unequivocal testimony of Christ to the points. "Not one jot, (Yohd,) and not one tittle, (*κεραια*, horned accent,) shall pass away." These words of Christ, "jot," "tittle," are no plagiarism from some common proverb, and no tautology. They mean, in all Divine intention and *emphasis*, just what they say. And to confirm it, let me cite the celebrated John Piscator, who remarks in treating on this passage: "It appears from this that the Holy Bible in the time of Christ was written with the points, and that they were approved by our Saviour."

VI. The marginal rabbinical notes, the so-called *Keri Ve-kethib*. The Keri in the margin does not correct vowels to consonants, but the reverse. The consonants change, the *vowels* STAND, both in the Kethib and Keri.

VII. Touch the Vowel-points, and you touch the whole inspiration of Scripture. "Words which the Holy Ghost teacheth." "Words," not half words—not wind-swept skeletons to be filled in by human thought. Consonants are not words, and if men can make vowels, they can also make consonants, and therefore make a Bible.

Nor is the minuteness of the Vowel-point against the argument, since God, who can make a gnat, an animalcule, can equally make a Kibbuts or a Sheva.

VIII. Without the Vowel-points we cannot support the infallibility of God's Word. There are plenty of passages where, without the Vowel-points, no man alive can tell the meaning of the Holy Ghost, nor know what is the mind of God. Take, for example, זְבַר, זֶבֶר in Isa. 26: 14

Rome opposes with all her most virulent force the inspiration of the Vowel-points, because once rid of *them*, she makes the Church the arbiter, the interpreter. The Church puts in the points.

Protestantism stands for the points, and because she is forced to substitute for an Infallible Church an Infallible Something—a Bible!

IX. The constant uniform tradition of the Jews as to the inspiration of the Vowel-points, which extended down to the year 1538, twenty one years after Luther nailed up his Theses. The Points were then denied by Elias Levita, a rationalistic Jew. "It is to the Massoreth Ha Massoreth of Levita," as Dr. Ginsburg admits, "that we owe the present modern controversy concerning the antiquity and inspiration of the Points." Levita stood one against his whole nation at the time of writing his book. Buxtorf, in his *Tractatus de Punctorum*, puts this with great force.

X. If the Vowel-points were not always in the Great Temple MSS., when were they introduced? Such a change as the pointing over of the Bible from Genesis to Malachi would have produced among Christians as well as the Jews, little less than an earthquake.

Press the argument further. The Points are in existence. Not only do we have books written and printed *without* them, but we have the books WITH them,—of which these short-hand copies are briefs. Where did the points come from which are to-day upon the *MSS.* considered as authority? Those which regulate criticism and are the unswerving conservators of the true text—*those* points, where did they come from?

Press the argument still further. It is said that the points were invented by the Massorites because we get them last from the Massorites, but the question still echoes, where did *they* get them?

XI. Either the Hebrew Points were before the Massorites, or the Massorites before the Points. If the Massorites made the Points, why did they leave so many words anomalous and pointed against the rule of the language? If the Massorites did not make the Points, but were afraid to touch them even where they might have done so, then the Points rule long before the Massorites as Buxtorf mightily maintained.

XII. If the Points were not original, but put in afterward by the Massorites, why did these same Massorites,—in the face of their own teaching that Isa. 53 means *actively* what Christ shall inflict upon others, and not *passively* what He shall suffer from others,—why did they leave Isa. 53 pointed still for the Cross and dead against their own teaching?

XIII. De Rossi's argument. The command in Deut. 27: 8 to write very plainly and intelligibly בַּאֵר הֵיטֵב unquestionably premises that the Law was written with vowel signs, else it would not have been very plain and intelligible.

XIV. We argue from the absurdity. Take away the points for an interval of 500 years and no man could, from the naked consonants, make out the Hebrew. As say the Jews, justly, "No man can lift up his tongue to read without punctuation." And again, (Cosri pars Tertia: 28), *Si rationi relinquatur dominium super haec, mutabit illa mox omnes libros, primo in literis, tum in dictionibus, denique in omnibus.* "If the control of the vowels were left to our reason, soon all the books would be changed—first in the letters, then in the words, and lastly in every particular."

XV. The history of Calvinistic orthodoxy is bound up with the Vowel-points, *i. e.*, an infallible Bible.

This is so true that all the great names—the Buxtorfs, Turrettin, Heidegger, Voetius, Leusden, Van der Hooght, Schultens, Piscator, John Owen, Lightfoot, Dr. Gill, and the whole conservative phalanx agree on the points.

The last Doctrinal Confession of the Reformed Church of Switzerland, the *Formula Consensus* of 1675, drawn up by Heidegger and Turrettin, and which fitly closes the period of the great Calvinistic confessions, says as follows:

"In particular, do we accept the Hebrew Codex of the Old Testament which comes to us from the hands of the Jewish Church to which were formerly committed the 'Oracles of God;' and we firmly maintain it, not only as to the consonants, but also as to the vowels, *sive ipsa puncta*, the very points; the words as well as the things, as *θεοπνευστος*—God-breathed—part of our faith not only, but our very life."

A GREAT AWAKENING.—Mr. Labaree, of Oroomiah, Persia, writing at the close of January last, reports a remarkable spiritual awakening in all parts of their mission field, beginning with the Week of Prayer. The revival extends to several villages. Many lukewarm Christians were greatly revived, and sinners of all grades, young and old, have been converted. Places of worship have been found too small to accommodate the crowds. At the time Mr. Labaree wrote the work was still progressing and spreading to other places. The names of several towns are given where there are from twenty to forty, and even sixty, inquirers. In other villages it is said the work is equally deep, but only general reports have been received.

The Reading Room.

Our Book-Shelves.

....“THEISM AND EVOLUTION: An Examination of Modern Speculative Theories as Related to Theistic Conceptions of the Universe.” By Jos. S. Van Dyke, D.D. With an Introduction by Dr. A. A. Hodge. This is much the best book that Dr. Van Dyke has yet issued. It is written in an easy style and a very good spirit, and after a very thorough study of the subject. The author admits the facts of evolution so far as made out, but shows that it is impossible by any hypothesis of this kind to explain the origin of matter or force, man's rational nature, or his conscience, or his will. Some scientists say that no man should discuss these points save one who is an adept in physics, but we demur. It is not the evolutionist's facts that divines criticize, but his inferences from those facts. Speculative theories are justly subjected to the examination of every fair reasoner. (A. C. Armstrong & Son.)

....“SENT BACK BY THE ANGELS, AND OTHER BALLADS,” by Frederick Langbridge, is a daring attempt to put in the form of the modern street ballad “the short and simple annals of the poor.” He has fully adopted the lingo of the London streets, and seems to have projected his mind and heart into the scenes and experiences of the lowest English types, so that it is not to be wondered at that his ballads have been so remarkably successful with that class. They are likewise well worth the study of all who would not only know how these people talk, but what are their simple joys and sorrows, and the romance and sentiment by which their rude lot and lives are lighted up. The ballads are full of those touches of nature, which make all the world akin. Read from the proper standpoint, as voicing the inarticulate thought and experience of these people, the ballads strike us as something wonderful. (Cassell & Co.)

....“BUGLE ECHOES: A Collection of Poems of the Civil War, Northern and Southern.” Edited by Francis F. Browne. The story of the War is being re-told in these days, and its battles fought over again. Why should not its songs be sung once more? Yet this volume is by no means a collection of mere war songs, good, bad or indifferent. It is, rather, a selection from the vast mass of songs and poems to which the war times gave birth, of those which are worthiest to live and be remembered. The selection seems to have been judiciously made, and with impartial as well as critical eye and hand. The best known war lyrics of Bryant, Longfellow, Lowell, Whittier, Stedman and Whitman are here, with others that are worthy of a place beside them for their own poetic as well as martial and patriotic fire.

Both sides in the great struggle are about equally represented—“The Battle Hymn of the Republic,” and “My Maryland,” “The Stripes and the Stars,” and “Dixie.” Yet this should be no objection to the book, but rather constitutes one of its merits. So much is due to the truth of history, and since re union and peace the poems of both sides are the common heritage. And it is well worthy of notice that in many of the poems, which express pure patriotic sentiment or warlike feeling and enthusiasm, it is difficult to determine whether the poet's sympathies were enlisted for “the blue” or “the gray.” In some cases, were the author's name not given, it would be impossible.

The publishers have done their part well as regards form, paper, type and binding. (White, Stokes & Allen.)

....“PERSIA: THE LAND OF THE IMAMS,” is “a narrative of travel and residence” in the years 1871–1885, by James Bassett, a missionary of the Presbyterian Board. Its peculiar value is in not being a made-up book, but in telling what the writer has seen and learned for himself in his extended tours and long residence. At the same time, he gives a valuable bibliography, which shows that he has not been remiss in acquainting himself with what others have written. The title, “Land of the Imams,” indicates the point of view in which his observations have been made of Persia, as everywhere reflecting the special sect of Moslemism, known as that of the “Twelve Imams,” a sort of “apostolical succession” theory. Mr. Bassett writes clearly and intelligently, and one can learn a good deal of history, travel and geography, besides important religious information, from his book. (Harpers.)

....“THE COUNTRY BANKER,” by George Rae, with an American Preface by Brayton Ives, gives at once an intelligible account of the principles and methods of the banking system, and wise and practical suggestions to the managers and clients of our banks. While imparting important information, and dealing with matters pertaining to only a class, he has done his work with so much literary skill that the interest of the reader is never permitted to flag. (Charles Scribner's Sons.)

....“MORGAN'S HORROR,” by George Manville Fenn; “OLD FULKERSON'S CLERK,” by Mrs. J. H. Walworth; “NATASQUA,” by Mrs. Rebecca Harding Davis. (Cassell's Rainbow Series.) The pronounced literary character of the “Rainbow Series” must be at once conceded, if these volumes are to be taken as fair samples. The stories are all of a decidedly sensational order, but in other respects are unobjectionable and are certainly told in a very vigorous way. Although they are not pleasant narratives, they are nevertheless exceedingly fascinating and will, no doubt, be eagerly welcomed by those who are fond of light fiction. “Morgan's Horror,” a tale of the West of England and of the exploits of a wrecker, is full of picturesque descriptions, of incidents related with dramatic power, and of strong sketches of character; “Old Fulkerson's Clerk” narrates the career of a defaulter, and traces in an entertaining way the history of the victims of his crime; and “Natasqua,” a love story with a sad ending, although much simpler in plan than the other stories, is equal to them in interest. (Cassell & Co.)

....“THOUGHTS FOR THOUGHT.” By William Frederick Faber. This bright, cheerful and compact little book of about two hundred pages, in seven discourses presents the following themes: The Relations of Church and State; The Coming Church; The Work of the Nation, and The Education of the Young. The author has hope and faith in the life and vigor of the Church and of the nation. The Church is not a religious club, nor is the nation a mere gathering of human beings. “The Church,” says the author, “is the body of Christ and the visible expression of the invisible Spirit,” and the nation a “symbol of humanity in fellowship.” The style of the book is lucid and forcible, its spirit candid and courteous, and its tendency is to awaken profitable thought on the great themes so ably discussed on its pages. (Alfred E. Rose, Westfield, N. Y.)

....“HOPE REED'S UPPER WINDOWS,” by Howe Benning, is one of those quiet, restful stories which easily hold the attention, and while they do not obtrude striking qualities, stimulate thought and excite to right action. The motto of the book might fitly be given in the words found near the close of the narrative,—“the highest blessing is to learn to do His will.” (American Tract Society.)

....“A HISTORY OF MODERN EUROPE.” By Richard Lodge. A remarkable book. A thorough disappointment, but a very agreeable one. The volume is small. One takes it up with the expectation of finding in it a severe condensation, necessarily rather dry; a skeleton of dry bones. He finds, to his great enjoyment, the exact contrary. The period treated reaches from the capture of Constantinople by the Turks in 1543 to the Berlin Treaty of 1878. It includes the Reformation, the Thirty Years' War, the conflict with the Turks, the decline of the Venetian oligarchy, the annals of the Dutch Republic, the reign of Louis XIV. of France, the victories of Marlborough, the naval conflicts between England and the Netherlands, the French Revolution, the Consulate and Napoleonic empire, the wars of Frederick the Great, a period crowded with important events, with fruitful movements on which volumes have been written. All this is rapidly surveyed, and a vivid, graphic picture of the succession of events and of the men engaged in them, portrayed. There are 752 closely printed pages. The author finds place for brief biographical sketches—that of Luther is admirable. The characteristics of leading men and women are set down impressively in a few words. Space is given to philosophic deductions, such as this: “All real vigorous reform must proceed from within. A humanist reform, imposed by the culture of the outside world, could have had none of that deep moral feeling which characterized the influence of Luther.” The book is really a wonderful achievement and is very engaging. As a book of reference it is of very high value. It is one of the “Students' Series.” The Index is excellent. (Harper & Bros.)

Our Library Table.

Periodicals, Serials and Notes.

....*The Old Testament Student* for May gives some pages to a symposium on Bible Study in Theological Seminaries, in which such ministers as Rev. Drs. H. M. Dexter, Heber Newton, C. E. Robinson, Wm. M. Taylor, Bishop Fallows, H. L. Wayland, take part with others. Prof. M. S. Terry argues in favor of a limited creation to reconcile geology and Genesis—unnecessarily we think. Prof. Schodde contends that the Book of Kings is trustworthy history and not what some modern criticism would make it.

....Men of various opinions appear in *The Forum*. C. T. Congdon looks hopefully on The Experiment of Popular Government, concluding with a blow at the Senate which will be commended and condemned. W. A. Croffut and L. F. Post consider the question everybody is asking, What Rights Have Laborers? President Barnard's delightful account of How I was Educated is the most pleasing article in the number, and many will listen with respect to Lieut. Greely's opinions in relation to The Future of Arctic Exploration. Mr. Edward Cary answers the question, Would We Do It Again? by assuring all concerned that the Republicans who voted for Mr. Cleveland are ready to repeat their action. However much we disagree with him it is worth while to know what Moncure D Conway thinks of Contemporary Supernaturalism, and as a matter of course Mr. James Parton writes an interesting paper on Victor Hugo as a Citizen.

....The Prize Essay, by Rev. Sereno Bishop, of Honolulu, on the Red Sunsets of over a year ago, published in the current number of *The Sidereal Messenger*, is pleasantly written and conclusive. The portion dealing with the mighty power of the eruption of Krakotoa gives a notable illustration of the forces at work on and in the earth. The editor writes instructively and acceptably on the Comets Fabry and Barnard, and the ephemeris of each for the month will be found in the Editorial Notes, with much other matter profitable to observers. Mr. Corrigan, of the Nautical Office, Washington, writes very suggestively on The Principal Comet Meteor Streams, and Mr. Brashear, of Pittsburgh, contributes lucid instructions on Working Rock Salt Surfaces for Optical Purposes. Miss Clerke's History of Astronomy and Mr. Gore's valuable Catalogue of Suspected Variable Stars receive well-deserved praise. We are reading Miss Clerke's book with a great deal of enjoyment.

....The May *Century* compares favorably with previous numbers in literary and artistic excellence. The illustrated articles are “American Country Dwellings,” by Mrs. Schuyler van Rensselaer; “The Flour Mills of Minneapolis,” by Eugene V. Smalley; “A Californian's Gift to Science: Lick Observatory,” by Taliesin Evans; and “The Breeding of Fancy Pigeons,” by E. S. Starr. The war articles possess absorbing interest, which are “From the Peninsula to Antietam,” by Gen. George B. McClellan; “The Battle of South Mountain,” by Gen. D. H. Hill; and another chapter of Mr. Goss's “Recollections of a Private” on McClellan at the head of the Grand Army. The Rev. T. T. Munger writes suggestively of “Evolution and the Faith.” A paper on “Hawthorne's Philosophy,” accompanied with portraits of the novelist, is furnished by his son, Julian Hawthorne. Timely editorials and Open Letters, and a jolly Bric á-brac close one of the best numbers of the *Century* yet issued.

BOOKS RECEIVED.

Macmillan & Co.: Amiel's Journal. The Journal Intime of Henri-Frédéric Amiel. Translated with Introduction and Notes. By Mrs. Humphry Ward. 12mo, pp. pp. 487. $2.50.

J. B. Lippincott Co: Right Life; or, Candid Talks on Vital Themes. By Joseph A. Seiss, D.D., LL.D. 12mo, pp. 382. $1.50.

Fowler & Wells Co: Household Remedies. For the Prevalent Disorders of the Human Organism. By Felix L. Oswald, M.D. 12mo, pp. 229. $1

Thomas Y. Crowell & Co.: Gotthold's Emblems; or, Invisible Things Understood by Things that are Made. By Christian Scriver. Translated from 28th German Edition by the Rev. Robert Menzies. 12mo, pp. 316. $1.25.

Cassell & Co.: Actors and Actresses of Great Britain and the United States. From the Days of David Garrick to the Present Time. Edited by Brander Matthews and Laurence Hutton. The Kembles and their Contemporaries. 12mo, pp. 329. $1.50; also,

Representative Poems of Living Poets, American and English. Selected by the Poets themselves. With an Introduction by George Parsons Lathrop. 8vo, pp. 683. $5.

New York Chamber of Commerce: Twenty-eighth Annual Report. 8vo, pp. 244.

A. S. Barnes & Co.: Barnes' Complete Geography. Maps and Illustrations. Folio, pp. 149. $1.60.

Lee & Shepard: A Handbook of English History. Based on the Lectures of the late M. J. Guest, and Brought Down to the Year 1880. With a Supplementary Chapter upon English Literature of the Nineteenth Century. By Francis H. Underwood, A.M. With Maps, Tables, etc. 12mo, pp. 614. $1.20.

UNBOUND BOOKS AND PAMPHLETS.

Foreordained. A Story of Heredity and of Special Parental Influences. By an Observer. 12mo, pp. 90. Paper, 50 cents. Fowler & Wells Co.

Præterita. Chapter 12. Roslyn Chapel. By John Ruskin, LL.D. 8vo, pp. 391 to 432. Concluding Vol. 1. 25 cents. John Wiley & Sons.

The Game of Mythology. Roman and Greek Cards in box, with directions. 50 cents. Chautauqua Press, 117 Franklin street, Boston.

The Success of the Gospel and the Failure of the New Theologies. By John F. Hurst, D.D. 12mo, pp. 29. 20 cents. Wilbur B. Ketchum, Bible House, New York.

Burglars in Paradise. By Elizabeth Stuart Phelps. (No. 14, The Riverside Paper Series.) 12mo, pp. 220. 50 cents. Houghton, Mifflin & Co.

Marvelous in Our Eyes. A Story of Providence. By Emma E. Hornbrook. (Cassell's “Rainbow” Series of Original Novels.) 12mo, pp. 169. 25 cents.

Seventeenth Annual Report of the Board of Indian Commissioners for the Year 1885.

A Stern Chase. A Story in Three Parts. By Mrs. Cashel Hoey. (No. 525, Harper's Franklin Square Library.) 4to, pp. 74. 20 cents; also,

The Russian Storm-Cloud; or, Russia in Her Relation to Neighboring Countries. By Stepniak. (No. 526, same.) 4to, pp. 43. 20 cents; also,

If Love Be Love. A Forest Idyl. By D. Cecil Gibbs. (No. 74, Harper's Handy Series.) 16mo, pp. 192. 25 cents; also,

French and German Socialism in Modern Times. By Richard T. Ely, Ph.D. (No. 75, same.) 16mo, pp. 234. 25 cents.

The Wisdom of the Ancients and New Atlantis. By Francis Bacon. (Cassell's National Library, Vol. I., No. 1.) 18mo, pp. 190. 10 cents.

The King's Treasure House. A Romance of Ancient Egypt. By Wilhelm Walloth. From the German by Mary J. Safford. 16mo, pp. 353. 50 cents.

PERIODICALS.

April.—Facts.
May.—The English Pulpit of To-Day, The Expositor, Lend A Hand.
June.—The Quiver, The Magazine of Art.

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Mr. Abbey's delightful poems are worthy of a place in any library.—[St. Paul Globe.

Mr. Abbey approaches Wordsworth in a certain beautiful directness and simplicity in his best moments.—[Boston Advertiser.

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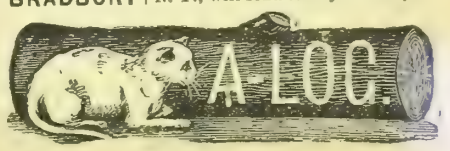

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IN the crimson of the morning, in the whiteness of the noon,
In the amber glory of the day's retreat,
In the midnight, robed in darkness, or the gleaming of the moon,
I listen for the coming of His feet.

I have heard His weary footsteps on the sands of Galilee,
On the temple's marble pavement, on the street,
Worn with weight of sorrow, faltering up the slopes of Calvary,
The sorrow of the coming of His feet.

Down the minster-aisles of splendor, from betwixt the cherubim,
Through the wondering throng, with motion strong and fleet,
Sounds His victor tread, approaching with a music far and dim—
The music of the coming of His feet.

Sandaled not with shoon of silver, girdled not with woven gold,
Weighted not with shimmering gems and odors sweet,
But white-winged and shod with glory in the Tabor-light of old—
The glory of the coming of His feet.

He is coming, O my spirit! with His everlasting peace,
With His blessedness immortal and complete.
He is coming, O my spirit! and His coming brings release.
I listen for the coming of His feet.

—*Lyman Whitney Allen, in The Independent.*

Helpful Words.

SEVERAL friends have written of fugitive poetry which has been helpful to them, since the publication a fortnight ago of a little talk on the subject. Some of the most popular collections of verse, such as "The Changed Cross," "The Shadow of the Rock," and "The Uplands of God," are composed wholly of floating waifs, rescued from the newspapers and bound in charming little books, just the convenient size and shape for holding in the hand. Many a little gem laid away in the scrap-book or between the pages of the Bible is a talisman to the heart that treasures it. After all, what fame can be half so precious as the knowledge that one has been able to say a helpful word to some of the struggling and despondent, or tired and tempted souls about one?

The Woman's Boards.

THEY met for the first time this year in the beautiful Forty-eighth Street Church, the chapel having been so overcrowded last year as to have been uncomfortable. It was a sight full of cheer, all those bright, interested faces, some older, some younger, all animated and responsive, while reports were read, hymns sung, and addresses made. Both the Foreign and Domestic meetings were marked by a genuine enthusiasm, and one felt that the home piety would be of a higher type, the individual tone spiritually would be finer, because of this work for the Master in which these women had found so much pleasure.

Now, dear friends, that the annual meetings are over, shall we suffer their influence to evaporate in mere talk? Summer is coming, to many of us a practically lost part of our year because meetings are suspended and we do not take up our usual collections. Suppose we resolve that this summer, even if in some places no meeting of our society is held, we shall put aside our weekly offerings regularly, and regularly have our hour of prayer and of missionary reading. Some of us may like to send letters to our missionaries, not asking replies, but just assuring them of our remembrance. Let us work faithfully in the year we have begun, doing the more for our Lord that we know the time is short.

Life Everlasting.

A DEAR mother lay dying. For years past that hoary head had been the crowning glory of home. In all the affairs of family life her advice had been deemed precious, for had she not sought the wisdom that cometh down from above, and the confidence reposed in her judgment was but the evidence of the guiding hand. Through the trying period of young maternity, as through the riper years of motherhood, and when at length others now matured had assumed the burders it had been hers to carry, and age had silvered the locks and diminished the physical vitality, her trust in the dear Redeemer had deepened and strengthened until with the apostle, in cheerful assurance, she could say, "I *know* whom I have believed." Never had she appeared more beautiful than while awaiting the summons to come up higher. Her children to the fourth generation had gathered around the bedside. The tenderness and love shown there were but the ripened fruit of her own planting in the years gone by. Grandmother was loved because mother had first been the all in all. As the last words were spoken to each in turn in the realization that the parting would be for a little while only, one surprised at such calmness in the very face of the King of Terrors, exclaimed: "Why, this is not like *death!*" "Death," said the departing saint, as a new light appeared to gleam in the dying eyes and a momentary strength was imparted, "*death*, why this is *life everlasting!*" In a few moments the spirit had returned to God who gave it. The reality of the Christian hope, the comfort of a childlike trust in Him who has promised us all things, both for this life and that to come!

"Jesus, Thou Prince of Life,
Thy chosen cannot die;
Like Thee they conquer in the strife,
To reign with Thee on high!"

IRENE.

"Had Light in Their Dwellings."

BY MRS. E. M. DAVIS-GRANT.

HAD light in their dwellings; aye, yes,
For He who is light was their God.
The darkness that e'en might be felt,
Was used in this case as a rod.

Sometimes we are left in the dark;
Bewildered, we stumble and grope;
Wonder why other dwellings have light
While we are bereft e'en of hope.

But not like dark Egypt's proud king,
For we know every stroke comes in love;
Though the darkness is dense, yet we know
Through the clouds shines our Saviour above.

Then send, Father, send weal or woe,
Send darkness if darkness we need
To draw us close, closer to Thee,
Only be Thou our soul's light, we plead.

Prayer.

TRANSLATED FROM THE FRENCH.

WHEN you have prayed, does not your heart feel lighter, your soul more content?

Prayer renders affliction less grievous, makes joy more pure. It gives to the one fortitude; to the other a celestial perfume.

What are you doing in the world? And have you nothing to ask of Him who has placed you here?

You are a traveller who seeks His country. Do not walk with head bowed down? Raise your eyes heavenward that you may see the way.

Heaven is your home; and when you look above, do you return no thanks?

Have you no petition to make, or do you ever remain mute?

It has been said, "Of what good is prayer? God is too high above us to listen to such worthless creatures!"

And who, then, has made these worthless creatures? Who has given them feeling, thought and speech, if not God? And if He has been so good toward them, was it to forsake them afterward, and repulse them far from Him?

Truly, he who says this in his heart, that God despises His works, he blasphemes God.

Others have said: "Of what good is prayer? Does not God know better than we of what things we have need?" Yes! God knows better than we of our necessities, for God is Himself our own first need. And prayer to God is the beginning of love in our hearts.

The father knows the needs of his child. For that reason should the son never return, by word or action, gratitude to his kind parent? When animals suffer, are in fear, or hunger, they utter pitiful cries.

These are the prayers which they address to God, and He bows down a listening ear.

Should *man*, then, alone of all creation, be the only being whose voice never reaches the ear of his Creator? Over the plains sometimes passes a violent hot wind, and the withered branches of the shrubs and flowers bend to the earth; but moistened by the dew they regain their freshness and raise their drooping heads.

So there are burning winds which pass over the soul to wither it. *Prayer* is the dew which refreshes the sad and weary spirit.

J. S. K.

SCHENECTADY, N. Y.

By Way of Encouragement.

SO much obliged for the dressmaking hints in April 28th.

Soap bark for renewing black had been often recommended, but nobody seemed to be informed as to the *modus operandi*. The encyclopædia gave no help, only the exciting information that soap bark was "an article of commercial value used in cleansing and renewing woollen goods."

Provided with the package we were as much at a loss as the Occidental with his first drawing of tea, and whether to roast, to boil or to fry it was a question.

However, here was the soap bark and here was the cashmere. Something must be done. Why not use it like soap? So putting both in a pail of warm water we rubbed vigorously and wrung out the cloth. But alas! the hard bark fibres adhered closely, refusing to be removed from the material, which looked worse than before.

Your one suggestion as to straining the decoction would have saved all this trouble.

The next experiment was with bran water, but nobody said anything about boiling the bran, and this was equally unsuccessful.

The knowledge of "just how" to go to work is half the battle, and this is what your clear, concise article gives us. Thank you very heartily for it.

READER.

The Fashion of Sealing a Letter.

WE are told that this dainty fashion is on the wane, that it is in a fair way to be relegated to the past again. It is certainly more elegant to seal a letter than simply to paste it together with mucilage, albeit the latter may be as real a defense against the prying curiosity of the outside world as the former. In fact, so far as honorable people are involved, no letter requires a seal, since the moment a letter is addressed to a person it becomes that person's property, sacred from the inquisition of every eye but his. Yet, except when a letter is delivered by a private messenger, it is proper to fasten it securely, and the recipient finds peculiar pleasure in opening his own letter.

A favorite author says, apropos the subject: "In the matter of sealing, for example, a question of ceremony and courtesy is involved. The time that it costs to take a proper impression of a seal shows the absence of hurry and the disposition to sacrifice, which are a part of all noble courtesy."

There were certain beautiful associations with the art of sealing. There was the taper that had to be lighted, and that had its own little candlestick of chased or gilded silver or delicately painted porcelain; there was the polished and graven stone of the seal, itself more or less precious, and enhanced in value by an art of high antiquity and noble associations, and this graven signet-stone was set in massive gold. The act of sealing was deliberate, to secure a fair impression, and as the wax caught flame and melted it disengaged a delicate perfume.

Another Word for the Birds.

AUNT MARJORIE begged the girls a few weeks ago to abandon the cruel fashion of wearing birds or their wings as ornaments.

Now she appeals not to girls, but to those who are older. A white dove, stuffed and mounted, is an emblem of purity and peace, but does it not seem to you barbarous that thousands of the pretty gentle creatures should annually be sacrificed to add beauty to funereal decorations? The dove is sent with the floral emblems and is prized the more that it remains when the flowers have faded. Yet it is a cruel custom which sends mourning to the nest when the home nest has been rifled of a treasure.

....."A RANCHMAN'S STORIES." By Howard Seely. The ten short stories which are brought together in this neat volume are deserving of notice not only because they furnish very bright and readable sketches with which to while away a leisure hour, but also because—although independent of each other—when taken together, they afford a very satisfactory view of frontier life, and especially of that of a Texan ranch. The stories are diversified in subject and character, ranging from the humorous to the pathetic, from the sentimental to the severely practical, but all are told with a captivating vivacity and a realistic power which easily win and hold the interested attention of the reader. (Dodd, Mead & Co.)

...."DANGER SIGNALS. The Enemies of Youth. From the Business Man's Standpoint." By Rev. F. E. Clark, Pastor of the Phillips Church, Boston. A collection of Sunday evening lectures delivered to hundreds of young people, founded largely upon the statements of Boston merchants, in response to a circular letter of the preacher concerning the temptations and perils of boys and young men in that city. Mr. Clark has made good use of the information thus obtained, and in these nine pointed and interesting discourses he deals closely with prevailing evils and with the understanding and consciences of his hearers and readers. We very heartily commend the book for wide circulation and careful thought. (Lee & Shepard.)

CHILDREN'S PORTFOLIO.

The Century Plant.

(TO A CHILD.)

In my garden grows a plant
  Very stiff and very stately,
And its curving leaves I grant
  That my eyes admire greatly.

But though I may watch and wait
  All the years that God shall send me,
Watch it early, 'tend it late,
  Not a bloom that plant shall lend me.

Once within a hundred years
  Doth it burst to blossom only,
And forgotten will be tears,
  And no more shall I be lonely.

All delight in earthly bloom
  Will be less than nothing to me,
When those splendid flowers perfume
  All the walks and haunts that knew me.

So I find my love is more
  For the rose that blossoms yearly,
Than for all the hidden store
  That this stately plant holds dearly.

Better is it, child, to show
  Daily love and tender sweetness,
Than to hide in deeps below
  All that gives your life completeness.

Better far to fill the air
  With a common, fragrant pleasure,
Than to stand aloof and rare
  With an unseen glowing treasure.

Bloom to-day, and if the frost
  Shall to-morrow nip your beauty,
Then you will not, dear, have lost
  All that lies in active duty.

Yet, if God commands you, wait
  With a splendor in you growing,
Stand with meekness in your state
  Till the bud is ripe for blowing.

—*James Berry Bensel, in May Wide Awake.*

A King's Son.

BY ELA THOMAS.

A Sketch in Two Parts.

PART I.

In 1594 a little boy of six months was christened with due ceremony at Edinburgh, Scotland, Henry Frederick. He was the first child and heir of King James, of Scotland, and his wife Anne. A royal boy at that time knew very little of the liberty and pleasures of childhood. When the child was five years old we find him given over to a tutor, while a number of lords and gentlemen made up his body of attendants. He was scarcely six years old when his father wrote a book of "instructions to his dearest son, Henry the Prince." This was divided into three parts—his duty toward God, his duty when he should be king, and how to behave in things which are only right or wrong as they are rightly or wrongly used. Before he is seven years old we find Henry Frederick writing a formal letter in French to the States-General of Holland. On his ninth birthday he wrote a letter to his father in Latin, in which he gave a list of the Latin books he had read—a list that I fancy would astonish some of our small school boys who now and then complain that they have to study *so* hard. Nor was his training only in books. When he was seven years old he began learning to "ride, sing, dance, leap, shoot with the bow and gun, toss the pike," and to engage in all the exercises in which it was considered proper that a young prince should be accomplished. Withal he was so brave and gentle, so affectionate and obedient that he won the love of all about him.

When Prince Henry was nine years old, by the death of Queen Elizabeth, his father became King of England as well as Scotland, and the young prince the heir apparent to one of the most important thrones in Europe. On this sudden change in his fortunes, his father, who could write most excellent precepts, if he did not always practise them, wrote his son a letter warning him that the new honors about to fall to him would chiefly be in cares and heavy burdens. "Be," he says, "therefore merry, but not insolent; resolute but not wilful; keep your kindness, but in honorable sort."

On his arrival in England, Prince Henry, as heir to the crown, was given a separate establishment with a hundred and forty-one servants; quite a household, we would think, for one little boy. Here for a time his sister Elizabeth, two years younger, lived with him, and very happy they must have been together. This pleasant arrangement, however, did not last long, for it was the custom of that day for royal children to be placed in charge of suitable persons of rank, so poor Princess Elizabeth was separated from her brother, and the two who loved each other so dearly had to be content with letters.

The young prince seems to have been fond of letter-writing, for when he is ten years old we find him corresponding in Latin with the Doge of Venice, the Landgrave of Hesse, the Prince of Poland, and his grandfather, the King of Denmark, and a little later in French with the famous King of France, Henry Fourth. These rulers recognized in him not only a clever, high-minded boy, but one who, if he lived, would from his position exert a powerful influence in Europe. A warm friendship also existed between the Prince and the young Dauphin of France, Henry sending the latter a pack of little dogs. The Dauphin, learning through the French Ambassador that Prince Henry was fond of horses, and a bold and accomplished rider, acknowledged the present by a suit of armor and two fine horses.

At twelve years of age Henry was said to be studious, fond of all manly exercise, never idle, good-natured to his dependents, preferring the society of those older than himself. It seemed as though already he felt that childish pleasures were not for one who was striving to fit himself for the government of a great kingdom, and who, though so young, was already respected and feared by those having the management of public affairs. He was a fine, brave boy, careless of fear and danger; not always agreeing with the opinions of his parents, yet obedient and dutiful to them, although his mother was openly partial to his younger brother Charles, and his father was jealous of the boy that he felt the people loved better than himself.

The Better Way.

Libby made a hat for her doll out of the peel of half a lemon left over from Maggie's cooking.

She took out all the inside, cut two slits in it, one on each side, through which she was going to put a tiny blue ribbon which dolly had worn for a sash, carrying the ribbon straight over the top; and, to make it complete, she would ornament it with a little feather out of the duster.

So, with her mind full of the picture of a yellow hat with blue strings and gorgeous crimson plume, she laid the lemon-peel on the window-sill and went upstairs for the ribbon.

Alas for the wonderful hat!

Dear old grandpa came in and sat down by that very window, and seeing the lemon-peel there, (how should he know it was a hat?), took it up and nibbled it a little, just enough to spoil it.

He did not relish the taste of it, however, and tossed it over to the woodbox, and then leaned his head against the high back of his easy-chair for a comfortable rest.

Just then Libby came in with the doll and ribbon.

"Did you see my doll's hat on the window-sill, grandpa?"

"No, dear, there was no hat here."

"Then Maggie has taken it," said Libby; "I wish she would let my things alone."

"And it's no hat that I see on the window at all," said Maggie stoutly, "nothing but a bit av liminpale that the ould gentleman threw to the woodbox."

Libby soon discovered grandpa's innocent mischief, and feeling greatly injured, especially as Maggie laughed and grandpa almost smiled when she explained matters to them, was turning away with flushed cheeks and pouting lips to carry the story of her griefs to poor sick mamma upstairs, when a good thought came to her.

It was her morning verse, "Be ye kind, tenderhearted, forgiving one another;" and she turned and looked at grandpa, who was saying he was really sorry, and, besides, it "had left a bad taste in his mouth," and all of a sudden it flashed into her mind what a dear, good grandpa he was, and she ran to him and kissed him.

"Isn't that a better taste in your mouth, grandpa?"

"Yes, indeed, my dear."

Libby had a happy heart the rest of the day.

It is always a better way to kiss and forgive than to pout and be angry. Try it.—*Child's Paper.*

Fishes.

It is not an easy thing to study the every-day life of fishes. Living as they do in the water, and keeping out of sight, our only hope of observing them is from an occasional glimpse, which gives little opportunity to learn their habits and peculiarities. Preserved specimens are not of much help; they serve, however, to remind us that much of the charm of fishes lies in the grace of their movements, and in the peculiar lustre which plays upon their sides as they glide through the water, but which is soon lost after death.

Fishes are well adapted to swimming. Their shape is such as to move with the least possible friction, and they are further aided by the smooth, slimy coating, which generally consists of scales overlapping each other like tiles on a roof.

Dr. Hartwig says of fishes: "We wisely endeavor to imitate this peculiar form in the construction of our ships, yet the rapidity with which the fastest clipper cleaves the waters is nothing to the velocity of an animal formed to reside in that element. The flight of an arrow is not more rapid than the darting of a tunny, a salmon, or a gilt-head through the water. Every part of the body seems exerted in this despatch; the fins, the tail, and the motion of the whole backbone assist progression; and it is to this admirable flexibility of body, which mocks the efforts of art, that fishes owe the astonishing rapidity of their movements."

On examining the backbone of a fish you will find it to consist of circular vertebræ, which are concave at each end. The space between the vertebræ is filled with a jelly-like substance, giving great freedom of motion. The ribs are not much curved, and are attached to the spinal column at one end.

The fins are chiefly used to balance the fish in an upright position, while the principal swimming organ is the tail, which is set vertically at the end of the spine, so as to work from side to side.

As the weight of the body is greater than that of the surrounding water, most fishes are supplied with a "swim-bladder," which connects with the œsophagus, and which, being filled with air, assists the fish to rise or sink in the water.

Fishes' gills are leaf-like bodies lying in cavities on each side of the neck, and covered by plates called gill-covers; they may often be seen gently moving when a fish is in its native element. You may also notice the gills in fishes that have been arranged on a string for convenience in carrying; in such cases it is customary to put the string through the "gill-slit."

The breathing of fishes we shall find to be a very simple process. All the air they require is contained in the water, which enters freely at the mouth, passes over the gills, and escapes at the gill slit. The blood, continually circulating through the gills, absorbs oxygen from the water, and becomes purified. This breathing from water resembles the act of swallowing, with the important difference that the water passes to the gills, and not to the stomach.

We sometimes say, when a fish is taken out of the river, that it dies for want of water. Strictly speaking, it would be more correct to say that it dies for want of air. Surrounded as it is by air, the fish can make no use of it because it is not mixed with water, and the poor creature flounces and throws itself uneasily about as it slowly suffocates.—*Harper's Young People.*

Little Heads Together.

TWO NUMERICAL ENIGMAS.

I.

I am composed of 22 letters and am an old proverb.
My 9, 20, 3, is something that we all do.
My 17, 2, 19, 8, 21, 14, guard cities.
My 21, 8, 10, 20, 4, 15, are found on maps.
My 5, 16, 18, 3, 7, means full of stones.
My 13, 4, 12, is a small insect.
My 17, 2, 10, is a cooking implement.
My 6, 1, 22, is a personal pronoun.
My 11, 14, is one also. S. E. H.

II.

I am composed of 27 letters and am another old proverb
My 4, 5, 8, 10, children like.
My 1, 7, 24, is used in a boat.
My 2, 3, 23, 25, was a Roman emperor.
My 6, 5, 20, 13 is an entrance.
My 17, 18, 13, 16, 15, is value.
My 26, 22, 23, 21, is a reptile.
My 14, 15, 9, 10, is a pronoun.
My 7, 13, 21, is part of the body.
My 13, 12, 5, 21, is part of a house.
My 19, 5, 24, 2, means rest.
My 11, 7, 27, is part of an irregular verb.
LEWIS D. LABAGH

AN EASY DIAMOND.

1. A letter in far. 2. To consume. 3. A boy's name. 4. A drink. 5. In sonorous. H. A. VOORHEES.

Answers to Puzzles of April 28th.

Enigma.—A soft answer turneth away wrath.

Charade.—Corn-sack.

Square Word.—
W I N D S
I D E A L
N E R V E
D A V I D
S L E D S

Correct answers from Rappie Bowne.

The "Little Heads" will please send puzzles and answers to Louis Lois, at this office.

The Societies.

THE AMERICAN SUNDAY SCHOOL UNION held its sixty-second annual meeting on Sunday evening, May 9th, at the Lafayette Avenue Presbyterian Church, Brooklyn, N. Y. Prayer was offered by Rev. D. N. Vandeveer, D.D. Addresses were made by Drs. T. L. Cuyler, R. S. MacArthur, and ex-Justice of the U. S. Supreme Court William Strong. The Secretary, Dr. J. M. Crowell, gave the following statistics showing the work of the year ending March 1st, 1886: Schools organized, 1,618; teachers in them, 7,086; scholars in them, 60,121; schools (not before reported) aided, 1,681; teachers in them, 16, 669; scholars in them, 148,527; schools (previously reported) aided, 3,291; teachers in them, 17,097; scholars in them, 161,572; Bibles distributed, 6,516; Testaments distributed, 8,593; family visits, 29,660; addresses delivered, 9,022.

....THE AMERICAN SEAMEN'S FRIEND SOCIETY held its fifty-eighth anniversary on Monday, May 10th, at the Home, No. 190 Cherry street, New York. Reuben W. Ropes was elected President. The Treasurer's report showed that the receipts were $88,243.08, and the expenses $38,380.58. The Society last year sent out 574 loan libraries, 11,334 volumes sent from the rooms in this city, and 8,512 from Boston. More than 1,700 sailors were accommodated during the year. Addresses were made by several clergymen.

....THE NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE celebrated its twenty first anniversary on Tuesday night, May 11th, in the Broadway Tabernacle, which was crowded. Senator Alfred H. Colquitt spoke of the successes of local prohibition in Georgia, and Rev. C. H. Mead gave an account of his missionary tour through the South. Gen. Clinton B. Fisk also made an address. The Secretary reported that the year had been the most remarkable in the history of the Society. More than 40,000 letters and postal cards were received last year, and 30,000 letters and postal cards and over 25,000 packages of literature were mailed to different parts of the country. The Society has now 900 different temperance tracts on its catalogue which circulated during the year to the extent of 90,000,000 pages. More than $100,000 has been spent by the Society in copyrights and literary labor, and more than 250 well known writers have been employed. The missionary work has been directed to sending missionaries to the freedmen in the South; to the work in Congress for a National Commission on the results of the liquor traffic; to conferences, mass meetings and Sunday services in the interests of temperance work; to the introduction of temperance text-books in the schools, and to spreading temperance literature among prisoners, hospitals, shops and needy localities. The receipts of the year's publications were $52,953, and with receipts from other sources the total amount reached $63,513; the expenses for the year were $63,550. The Rev. Dr. Cuyler was elected President for the ensuing year.

....THE AMERICAN TRACT SOCIETY held its sixty-first annual meeting at the Madison Square Presbyterian Church lecture room on Wednesday forenoon, May 12th, to hear and consider the annual report, and for addresses, resolutions, and election of officers, Hon. Wm. Strong, LL.D., President, in the chair. The officers elected by the Society were the same as last year, except that Samuel S. Sloan was chosen on the Distributing Committee in the place of Gamaliel G. Smith, deceased; and that Rev. A. D. F. Behrends, D.D., and Hon. Hooper C. Van Vorst were chosen Directors. As Honorary Vice-Presidents, Right Rev. Henry C. Potter, D.D., Rev. E. D. G. Prime, D.D., Rev. Truman M. Post, D.D., and James Coats, were appointed in place of Rev. Drs. S. H. Tyng and S. Irenæus Prime, and of Messrs. Samuel Small and Wm. J. King.

The receipts for the year were $339,356.16, of which $98,893.76 were donations and legacies. The home grants for the same time amounted to $34,773 90; the grants to foreign missions, $8,300. Expended in colportage and colporteur agencies and depositories, $54,203.98. The mortgage on the Society's premises was reduced $15,000. Thirty volumes and 52 other publications were added to the Society's list of home issues, and 19 to those published at foreign mission stations. The home press printed 183,800 volumes, and over five millions of tracts, card-packages and wall-rolls; also more than three and a half million copies of its periodicals, seven in number.

Among the addresses were strong appeals by Dr. Hopper, of China, to enlarge the work of the Society in that field; by Dr. Armitage and Rev. Mr. Rainsford, of this city, in behalf of appropriate tracts for the emigrants; by Colporteur Farrar, a successful laborer among the needy but hopeful blacks in the southern sea-board States; by Dr. Jones, of Staten Island, in behalf of seamen.

Resolutions were unanimously passed for the appointment by the President of a committee to inquire into the operations of the Society and suggest any changes which might increase its usefulness. Also others commending its issues as applying the principles of the Gospel to all classes as the Divine remedy for the popular unrest and the great perils of the day; and urging Christians of all denominations to a greater use of an instrumentality so largely blessed in the past.

Rev. Dr. E. B. Coe preached the annual sermon to a large audience last Sabbath evening in the Collegiate Church, on 5th avenue and 48th street.

....THE AMERICAN BIBLE SOCIETY held its seventieth annual meeting Thursday, May 13th, at the Bible House. Enoch L. Fancher presided. The Rev. Joseph D. Wickham, D.D., of Manchester, Vt., who was present when the Society was organized, gave an account of the event and some pleasant reminiscences of prominent clergymen then in attendance.

The annual report showed that the receipts for the year had been $523,910, a decrease from 1885 of $64,003. Of this amount $232,124 was received from the sale of books, $38,381 from grants and foreign agencies, $132,488 from legacies, $58,220 from gifts, $32,412 from rentals, $10,162 from interest, and $12,445 from income of trust funds. The expenses for manufacturing and all other general purposes were $499,998, leaving a balance of $23,911. The Board has already pledged $178,658 for next year's foreign work. There has been a great deal of activity in the matter of translation and revision. Portions of the Old Testament are to be printed at Honolulu for the Gilbert Islanders. Mrs. Robertson's version of the New Testament in Muskogee will soon appear. Rijutei's translation of Luke into Corean and Dr. Macdonald's version of the Proverbs in Siamese are ready for the press. Some portions of the Old Testament have been put into the Shanghai Colloquial and the New Testament into the Canton Colloquial. An easy Wenli version of one of the Gospels has also been authorized. The Old Testament will appear in modern Syriac this year, and many parts of it in Spanish and Portuguese. Two hundred and seven volumes in raised letters for the blind have been printed, making a total in forty years of 14,184. Some Books have also been put in "point print" for those who can read in that way. The total number of copies of the Scriptures of all sorts published during 1885-1886 has been 1,274,036. In the United States 3,829,225 families have been visited, and 335,021 families and 194,369 individuals have been supplied with Bibles. Three hundred and eighty-five agents and colporteurs have been employed abroad and 206 at home. The expenses of the Society in foreign work were $137,357.

THE OLDEST WOMAN IN INDIANA.—A letter about Mrs. Mary Beneman, in the *Western Christian Advocate*, from her pastor at Russiaville, Indiana, says that her one hundred and seventeenth birthday was celebrated by the citizens of the town on April 27th, that she is the daughter of Captain C. R. Perry of the Revolutionary Army, was born in Delaware on April 27th, 1769, moved to near Circleville, Ohio, with her husband and two sons in 1808, moved to Indiana in 1853, is the mother of eight children, four of whom are living, has been a member of the Methodist Church nearly eighty years, spends her waking hours at present in sewing and reading, and can see as well as ever to thread her needle.

Financial.

TUESDAY, 18th.

THE value of silver has been declining rapidly, until it has become lower than before known. The silver in a legal-tender dollar to-day is worth a trifle over 75 cents. That is, the silver in a Bland dollar costs the Government less than 75 1-2 cents, and is paid out to the people at 100 cents. It was claimed that the silver bill would keep up the value of the metal. It has not had that effect, and we are farther from a safe bimetalism than we were five years ago. The American farmer can be paid in silver certificates for what he has to sell, and the exporter sells it for gold in Europe. Yet the producing West is the centre of the silver craze. Some anxiety is felt in regard to the future in view of the fall in silver.

A partial report by the Bureau of Statistics shows exports of grain, flour and meal during April to the amount of $11,959,853, against $14,051,554 in 1885 and $12,251,178 in 1884. The decline is due in part to the fall in prices Cotton exports are valued at $15,212,889, against $9,443,703 in 1885. Provisions, lard, tallow, butter and cheese were valued at $6,530,396, against $7,166,048 in April, 1885, and $5,263,584 in 1884. The export of petroleum amounted to $3,532,371, against $3,520,214 in April of last year. Cattle and hogs exported were worth $882,063, against $1,362,947 in April a year ago. The total values of the articles named for April is $38,117,572, against $35,544,465 for April, 1885. The increased export of cotton continues. The export of merchandise at this port last week amounted to $5,893,162, and the import to $8,091,102. The export of specie was to the extent of $691,155, and is checked for the present. Sterling exchange sold yesterday at $4.86 1-2 for sixty-day bills and $4.89 for demand.

The Associated Banks of this city and vicinity reported last week a decrease of $3,325,000 in loans, of $1,114,300 in specie, of $4,102,600 in deposits, and an increase of $1,114,300 in legal tenders. The surplus of reserve was increased $1,383,550, and raised to $12,497,075. Money loaned on call yesterday at 1 1 2 to 2 per cent.

The foreign grain markets are reported steady and the demand fair. The season is from ten days to a fortnight late in Great Britain. The growing crop here is in a fine condition. Quotations for June grain yesterday were: Wheat here 87 7-8, in Chicago 75 7-8; corn here 47, in Chicago 36 1-4; oats here 35 3 8, in Chicago 28 1 4. The demand for hay and straw is good and prices are steady. Choice timothy is worth 90 to 95 cents and long rye straw 97 1 2 cents to $1. The closing bids for cotton yesterday were: May 9 6, June 9.7, July 9.17, August 9.26, September 9.10, October 8 97.

The Stock Market is awaiting results. Buying by outsiders is small. Good securities continue high and speculations are uncertain. The conflicts between railroads on rates, the legal obstructions put in the way of railroad reorganizations, and the interruption of trade by the strikes produce uncertainty in respect to the value of stocks and bonds.

News of the Week.

(Continued from page five.)

A rain and wind storm struck St. Louis last evening, doing considerable damage. Two thousand houses were flooded and the people driven to the tops of houses for refuge. In some streets water was ten feet deep, and nearly all the street cars have stopped running. Loss to property heavy. ...Damage done on Wednesday night by the storm in Madison Co., Ky., amounted to $200,000, and in Montgomery Co , Ohio, to $1,867,000 ...Grasshoppers have appeared in Adams Co , Ind., in large numbers....A bill was introduced in the N. Y. Assembly appropriating $39,000 to purchase a house and lot adjacent to the Executive Mansion, and $65,000 for repairing the mansion and buying new furniture for it....Jaehne confesses he took a $20,000 bribe. ....The lumber strike in Chicago ended....Jacob Hertline, who was bitten by a dog a few weeks ago, died yesterday of hydrophobia.

MONDAY, 17.—If the Home Rule bill is defeated, Mr. Gladstone, it is said, has decided to demand from the Queen an immediate dissolution of Parliament. Lord Salisbury criticizes Mr. Gladstone....Riots reported in Ireland. ...A number of deaths from cholera reported in Venice and Bari....The House passed a bill to establish a Sub-Treasury at Louisville....Jaehne found guilty and taken to the tombs early yesterday morning; his lawyers are preparing to make an appeal....A man has been captured in Chicago who is supposed to have thrown the bomb during the recent riots... Great destitution reported among the strikers in Chicago. The brick yards which conceded the demands for eight hours have found that they cannot run at a profit and will have to shut down unless the situation improves. ....The Pan-Electric Investigating Committee expects to complete its work this week....The cause of Franklin Rupert Reed's death, the Yale Theological student, whose body was found in the water in Gouveneur Slip, in this city, is still a mystery....It is reported that fifty persons were killed and five hundred wounded in the Ohio tornado. ....Cincinnati is to have a Museum of Fine Arts which will be dedicated next Monday....Thomas S. Henderson, formerly a dentist of Washington street, Brooklyn, committed suicide after prolonged dissipation, in Albany yesterday. ... Burglars entered the house once occupied by General Montgomery's widow near Barrytown, N. Y , and stole nearly 100 pieces of solid silverware. Eight persons were in the house at the time and not one heard any noise.

TUESDAY, 18.—There were 38 funerals of victims of the recent tornado at Xenia, Ohio, on Sunday. Over six inches of rain fell during the night, four and a half inches falling between 8 and 10 o'clock; this make 510 tons to the acre. It is said that every bridge in Greene County is destroyed. The reports are still coming in of ruined public buildings, churches and houses, and of the destruction of life ...Again a foolish young woman, residing in Tarrytown, N. Y., Miss Grace Morse, has run away and married her father's coachman....John O'Brien, a politician and contractor, was appointed receiver of the Broadway surface railway on Saturday....The Bohemian Communists in Chicago still refuse to go to work and threaten other workmen....The deficiency bills passed by the House of Representatives amount to $6,893,000, and the regular deficiency bill is still to be reported ...Queen Christina of Spain gave birth to a son yesterday, and there was great rejoicing....It is said that a messenger from the Queen requested Mr. Gladstone to avoid a dissolution of Parliament and that he replied, it is unavoidable if the Irish bill is defeated by a small majority. The debate on the bill continues....Heavy ice in the north Atlantic....Eminent men are arranging a public dinner in London to Dr. Oliver Wendell Holmes.

SELF-DENIAL.—The Syrian maidens allowed their hair to be cut off that it might be twisted into cables for their war ships. The Carthaginian young women cut in pieces their costly silk robes, to make sheaths for their bowstrings. The children of Israel gave their jewels for the building of the tabernacle. Should not we be willing to give our influence, our time, our wealth and our lives to win the world for the Lord Jesus?

Notice to Subscribers.

The little yellow label on your wrapper informs you to what time your subscription is paid. Kindly consult same, and if in arrears remit the amount due.

Our readers will confer a favor upon the publishers of this paper and, perhaps, find it to their own advantage if, when answering an advertisement found in these columns, mention is made that it was seen in THE CHRISTIAN INTELLIGENCER.

INDIGESTION, DYSPEPSIA, nervous prostration, and all forms of general debility relieved by taking *Mensman's Peptonized Beef Tonic*, the only preparation of beef containing its *entire nutritious properties*. It is not a mere stimulant like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, over work, or acute disease; particularly when resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York.
Sold by druggists.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, May 15, 1886.

BUTTER.—Receipts for the week, 32,631 pks.; exports 138 pks.

The first flush of feed is on through New England and New Jersey, and arrivals of fresh made butter have been plentiful and prices dropped 3a4c. on the week, closing at 20a21c. for the best N. Y. State creamery makes, with any hay made butter very low and slow. The season is early and the drop in price is early to correspond with it. There is still some old butter left. A lot of N. Y. State firkins were offered yesterday at 13c., and 150 packages of old butter from Minnesota was offered at 8c. The make is now fine in quality, and it is hoped there will be some buying for English markets. We quote:

Fancy creamery	20	@21
do dairy (selections)	18	@20
Good to fine	16	@18
Poor to common	8	@15

CHEESE.—Receipts for the week, 14,315 boxes; exports 11,132 boxes.

The old stock has been mostly sold and any odds and ends of it that are left are rejections, the finest qualities having been very closely taken. The early flush of feed has the same influence upon the cheese market as upon the butter, and prices are lower, closing at 8½c. as the top Skimmed cheese are practically worthless, the price here hardly paying for freight and boxes. In Broome, Chenango and Delaware counties last season the creameries that made butter only made the most money and gave by far the best satisfaction to patrons, and this year that course is again paying the best. We quote:

Factory, full cream, fine	8	@ 8½
" fair to good	7	@ 8
" skims	—	@ 1

EGGS.—Receipts for the week were 15,851 bbls. and 12,890 cases.

The receipts keep in excess of immediate wants and refrigerators are receiving stock. 11c. was a current price for good parcels in barrels through the week, and 11¼c. was made in the last half the week. We quote:

Near-by marks, fresh eggs	11	@12
Southern and Western eggs	10¾	@11¼

MAPLE SUGAR.—We quote:

Choice new sugar	7	@ 8
Dark sugar	6	@ 6½
Syrup, per gallon can	—	@75

Publisher's Department.

COUGHING, with interludes of wheezing and sneezing are heard in all public places. Everybody ought to know the remedy; and that is Hale's Honey of Horehound and Tar—an absolute and immediate cure of all pulmonary complaints. For sale by all Druggists at 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Sunken eyes, a pallid complexion, and disfiguring eruptions, indicate that there is something wrong within. Expel the lurking foe to health, by purifying the blood with Ayer's Sarsaparilla. Cures Erysipelas, Eczema, Salt-Rheum, Pimples, and Blotches.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a stuff. 50c.

The claims as to the curative powers of Hood's Sarsaparilla are based *entirely* on what the people say it has done for them. Send to C. I. Hood & Co., Lowell, Mass., for a book containing statements of many remarkable cures by Hood's Sarsaparilla.

MARRIAGES.

ROUSSEAU—EZELL.—At Kalamazoo, Mich., on May 9, 1886, by Rev. A. Vennema, George Rousseau and Loutitia Ezell, both of Chicago, Ill.

SHAW—FERDON.—At the residence of the bride, Piermont, N. Y., Wednesday, May 5, 1886, by the Rev. William C. Stitt, the Rev. H. H. Shaw, of Braintree, Mass., to Mary Ann Van Dyck, daughter of the late Hon. John W. Ferdon.

TAYLOR—HUTCHINGS.—At the home of the bride's parents, May 12, 1886, by the Rev. B. C. Lippincott, Edwin H. Taylor to Myrtle A., daughter of Nelson Hutchings, all of Port Ewen, N. Y.

TERHUNE—VAN DEMARK.—At the parsonage of the Reformed Church of Stone Ridge, N. Y., by Rev. Wm. W. Schomp, Louis C. Terhune, of Accord, N. Y., and Mary J. Van Demark, daughter of Chas. C. Van Demark, of Stone Ridge, N. Y.

TRACY—LOUNSBERY.—At the residence of the bride's parents, Kerhonkson, N. Y., May 12th, by Rev. W. B. Darrach, Mr. Wilbur C. Tracy, of Rockville, Conn., to Miss Helen Lounsbery.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

BARNARD.—At Belleville, N. J., May 9, 1886, Catharine M. Winans, wife of Alanson Barnard, aged 69 years. An earnest, intelligent, humble Christian woman.

HOVER.—At Germantown, N. Y., on Monday A. M. the 10th inst., Alexander W. Hover, in the 66th year of his age. He was at the time of his death and had been for several years an acceptable elder in the Reformed Church. He was highly esteemed by all who knew him as a Christian. His business dealings were of the most exact character. He was a loving husband, a kind father, a noble citizen. He was always ready with hand and purse to help on every good work. His funeral took place at the church he loved Wednesday afternoon, the 12th inst. He had suffered long but patiently. He died in the triumphs of a living faith.

MARSTERS.—In Jersey City, on May 10, 1886, Silas W. Marsters, Jr., in the 27th year of his age.

"I am not afraid; it is all right," were among the last words he spoke, and precious indeed to the sorrowing ones, who found it very hard to say that it was "all right." For many years a consistent member of the Second Reformed Church, he lived a quiet, unassuming Christian life, patient through a long time of suffering, not a murmur escaping his lips, and a smile always lighting up the dear face wasted by disease. At the midnight hour the Master called for him and found him ready. "Blessed are those servants whom the Lord when he cometh shall find watching." T. F. V. C.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

THE GENERAL SYNOD of the Reformed Church in America will meet in regular session in the First Reformed Church of New Brunswick, N. J., on Wednesday, June 2d, 1886, at 3 o'clock in the afternoon. The Synodical sermon will be preached in the evening of the first day by the Rev. J. Howard Suydam, D.D., the retiring President. Corresponding delegates are received on the evening of Friday, the third day of the session.

In accordance with the notice of the President of the Synod, communications pertaining to the office of the Stated Clerk will be addressed to the undersigned at New Brunswick, N. J.

W. H. TEN EYCK, Permanent Clerk.

DELEGATES to General Synod who intend to be present at the approaching session in New Brunswick, N. J., will oblige the Committee of Arrangements by sending their names and addresses at once to the undersigned, so that places of entertainment may be provided.

CHAS E. SPENCER, CHAIRMAN.

THE CLASSIS OF MONTGOMERY made the following appointments for the installation of Rev. G. Wyckoff, as pastor of the churches of Currytown and Mapletown, on May 25th: Rev. A. J. Hageman to preach the sermon, Rev. James Demarest, D.D., to deliver the charge to the pastor and Rev. F. S. Haines that to the people.

THE Hudson River Ministerial Association will meet in Reformed Church of Chatham on Monday, May 24th, at 3 P. M. Exegesis of Isa. 53: 8, by Rev. C. H. Polhemus. Sermon by Rev. C. W. Fritts. Essay on "Recent Explorations in Palestine," by Rev. H. V. S. Myers, D.D. Send postals to Rev. T. S. Brown, Chatham, N. Y. Trains leave Hudson at 12.30, 2.30, and 4.30 P. M.; and Albany at 10 A. M., 2.30 and 5 P. M. J. B. DRURY, SEC.

THE CLASSIS OF PASSAIC will meet in special session in the Reformed Church of Pompton, on Tuesday, May 25th, at 2 P. M.

S. T. SEARLE, President.

REV. DR. J. M. DICKSON should be addressed 418 W. 23d street, New York.

CORRESPONDENTS will hereafter please address Rev. H. Vanderwart at Hackensack, N. J.

THE address of Rev. Wm. H. Ford, of Brooklyn, is changed to 330 Clinton street.

CORRESPONDENTS will address Rev. T. C. Easton, D.D., at 15 Clinton avenue, Newark, N. J.

CURE for the DEAF by PECK'S PAT. IMPROVED CUSHIONED EAR DRUMS. Whispers heard distinctly. Comfortable, invisible. Illustrated book & proofs, FREE. Address or call on F. HISCOX 853 Broadway, N. Y. Name this paper.

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Thousands of Dollars are spent to secure the sanitary condition of our dwellings, but thousands neglect their own bodies by allowing a sluggish action of the bowels to become chronic. Chronic Constipation means the storage in the body of a mass of decomposing material, generating foul gases, which penetrate every part of the system, and utterly unfit the sufferer to take part in the battle of life.

Tarrant's Effervescent Seltzer Aperient Expels all waste matter from the system, acts gently on the skin and all the excretory organs. It never fails to cure Constipation, Biliousness, Sick Headache and Dyspepsia. It is *pleasant* to the taste, *certain* in its action, *economical* in price, and should be found in every household and carried by all travelers

AYER'S PILLS. Sugar-Coated Cathartic

If the Liver becomes torpid, if the bowels are constipated, or if the stomach fails to perform its functions properly, use Ayer's Pills. They are invaluable.

For some years I was a victim to Liver Complaint, in consequence of which I suffered from General Debility and Indigestion. A few boxes of Ayer's Pills restored me to perfect health.—W. T. Brightney, Henderson, W. Va.

For years I have relied more upon Ayer's Pills than anything else, to

Regulate

my bowels. These Pills are mild in action, and do their work thoroughly. I have used them with good effect, in cases of Rheumatism, Kidney Trouble, and Dyspepsia.—G. F. Miller, Attleborough, Mass.

Ayer's Pills cured me of Stomach and Liver troubles, from which I had suffered for years. I consider them the best pills made, and would not be without them.—Morris Gates, Downsville, N. Y.

I was attacked with Bilious Fever, which was followed by Jaundice, and was so dangerously ill that my friends despaired of my recovery. I commenced taking Ayer's Pills, and soon regained my customary strength and vigor.—John C Pattison, Lowell, Nebraska.

Last spring I suffered greatly from a troublesome humor on my side. In spite of every effort to cure this eruption, it increased until the flesh became entirely raw. I was troubled, at the same time, with Indigestion, and distressing pains in

The Bowels.

By the advice of a friend I began taking Ayer's Pills. In a short time I was free from pain, my food digested properly, the sores on my body commenced healing, and, in less than one month, I was cured.—Samuel D. White, Atlanta, Ga.

I have long used Ayer's Pills, in my family, and believe them to be the best pills made.—S. C. Darden, Darden, Miss.

My wife and little girl were taken with Dysentery a few days ago, and I at once began giving them small doses of Ayer's Pills, thinking I would call a doctor if the disease became any worse. In a short time the bloody discharges stopped, all pain went away, and health was restored.—Theodore Esling, Richmond, Va.

Ayer's Pills,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Dealers in Medicine.

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Custom Shirts Made to Order, Fit and Style Guaranteed, $5.75, $7.50, and $9 per ½ Dozen Unlaundered, or $1 advance per ½ Dozen if Laundered.

Circulars of Instruction for Self-Measurement Sent on Application.

Men's Summer Merino Shirts and Drawers, 48c., 65c., 75c. 98c.

Men's French Balbriggan Shirts and Drawers, 75c. and $1 each.

Men's Jean Drawers, 38c. and 50c. per pair.

Men's Linen Collars, 11c. and 15c. each.

Men's Linen Cuffs, 15c., 20c. and 25c. per pair.

Men's Fancy Cotton Half Hose, 23c., 29c., 38c., 43c. and 50c. per pair.

Men's Silk Neck Dressings in Puff, Knot, and Four-in-Hand Scarfs, 38c., 48c. and 65c. each.

Men's Flannel Tourist, Lawn Tennis, and Bicycle Shirts, $1.50, $2, $2.50 each.

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580 Dozen Ladies' Black Jerseys, Vest Fronts and Coat Backs, Real Value Being $1 50, } 99c.

200 Dozen Ladies' Black Cashmere Jerseys, Vest Fronts and Coat Backs, Really Fine Garments, and Selling Elsewhere in this City at $2.50 } $1.95

TOWELS

Bleached Damask Towels, Colored Borders and Knotted Fringe, 12½ cts. each.

All-Linen Huck Barber Towels, 85c. dozen, 8c. each.

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5,000 Pairs Cottage Draperies at $1.50 per Pair.
3,000 Pairs Madras Curtains at $3.50 per Pair.
10,000 Yards Printed Draperies from 12½c. per Yard.
Window Shades, [a Specialty.]

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Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.

PILES. Instant relief. Final cure in 10 days, and never returns. No purge, no salve no suppository. Sufferers will learn of a simple remedy Free, by addressing C. J. MASON, 78 Nassau St., N. Y.

The Church.

Life's Labor.

IT is well, sometimes, in the worry of life,
To pause and listen to others' strife;
To feel the jostling, to hear the beat
Of the wheels of time on the busy street,
That leads us home.

Oh, human hearts! how strange it seems,
With so much woe, and want, and need,
That ye gather strength in the trial hour,
And grasp the reins with a mightier power,
And still press on.

Is there nobler work in heaven above,
Where all is light, and joy, and love,
Than earth-born spirits do and dare,
In faith and hope, trusting His care
Who trod this path?

Then, weary ones, fresh courage take!
The victory won, the golden gate
Is opened wide, and God's own hand
Will lead you home to that blest land,
To rest at last.

—*V. A. W., in The Advocate and Guardian.*

Proposed Union of Churches in Japan.

THE following is the translation of a circular which has been forwarded to the pastors of many Japanese Christian Churches in this country:

Every careful observer of affairs in this, our country, is well aware that the time for its evangelization has already ripened. Those who are desirous to hear the truth are found everywhere throughout the land, so that the only regret is that the means of evangelization are not sufficient to meet the demands of the nation. The harvest is great, the laborers few. We earnestly pray that the Lord of the harvest may send His laborers into the field. When things are in this condition it is necessary that the Christians of Japan shall not only realize the fact but do all in their power to further the common cause and unite their hearts and resources to promote the glory of the Lord by the propagation of the pure religion of Jesus Christ. If on account of petty differences we continue to divide our strength, which is not sufficient even when it is united, the work will be hampered and the results most unfortunate, whilst many evils may arise from this want of unity of spirit and purpose. Moreover, if the churches are not united to-day, the dividing lines between Christian churches will become more firmly established and more prominent. We think this is the time, the golden opportunity for establishing a solid union, and for laying a firm foundation for a pure Church in our land. We are sure that in this way Japanese Christians will be saved from any possible evils and prejudices, therefore we humbly desire that the members of your church will take the matter into earnest consideration, and respectfully submit the following form of creed and Church government as the possible basis of the union we pray for.

I. CREED.

1. The Divine inspiration, authority and sufficiency of the Holy Scriptures.

2. The right and duty of private judgment in the interpretation of the Holy Scriptures.

3. The unity of the Godhead and the Trinity of the Persons therein.

4. The utter depravity of human nature in consequence of the fall.

5. The Incarnation of the Son of God, His work of atonement for the sins of mankind, and His mediatorial intercession and reign.

6. The justification of the sinner by faith alone.

7. The work of the Holy Spirit in the conversion and sanctification of the sinner.

8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, the eternal blessedness of the righteous, and the eternal punishment of the wicked.

9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

II. COUNCIL.

The Council of the churches to be divided into branch and general assemblies.

1. The branch or local assemblies will consist of lay representatives from the different churches, their pastors or acting pastors. These will decide questions and manage affairs in regard to the evangelization of their respective dioceses, the organization of their churches, education of the ministry, ordination and superintendence of ministers, and all other items which concern or relate to the general interest of their respective localities. But those things which concern each individual congregation shall be determined and decided according to the unanimous voice of the Church itself.

2. The general assembly will consist of representatives from the different churches, with their pastors or acting pastors, throughout the land. This assembly will manage the business, and decide questions concerning the general work of evangelization, education of the ministers, the constitution of the Church, and other items of importance which concern the whole body of the churches. The representatives of the respective churches to be sent to this general assembly in the following proportions:

Any church with communicants numbering less than two hundred shall be represented by one delegate. Those above two hundred, by two persons, etc.

III.

The name of the National Church or the body of churches thus united will be "The Church of Christ in Japan."—*Tokyo Independent, April 3d.*

WE have seen and known numbers of happy old Christians in our day—happy in life and happy in death. But we have yet to see the first happy *old infidel*, either living or dying. Why is this so? Let the infidel answer. That which makes happy in advancing years and on the borders of the grave, is most likely to make happy beyond the grave.—*Words and Weapons.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 9, SECOND QUARTER.

M. Jesus Feeding Five Thousand.....John 6: 1-21.
T. The Barrel of Meal.....1 Kings 17: 1-15.
W. The Widow's Oil.....2 Kings 4: 1-7.
T. Their Meat in Due Season.....Ps. 145: 1-21.
F. Peter on the Waves.....Matt. 14: 22-36.
S. Through the Waters.....Isa. 43: 1-7.
S. A Present Help in Trouble.....Ps. 46: 1-11.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

May 30th.—"*Jesus Feeding Five Thousand.*"—*John* 6: 1-21.

Golden Text.—"Jesus said unto them, I am the bread of life."—JOHN 6: 35.

CENTRAL TRUTH.—"Give us this day our daily bread."—MATT. 6: 11.

INTRODUCTION.

THE fifth chapter is entirely taken up with the story of Jesus' visit to Jerusalem at the time when He healed the impotent man at Bethesda. It is not probable that He remained long in the city, after arousing the enmity of the Jews so thoroughly. The intervening time had been spent in Galilee, when the twelve were sent on their mission. About the time of their return from this mission, John the Baptist had been beheaded by Herod; so Jesus, wishing to have a little quiet time alone with His disciples, and to avoid the excitement consequent upon the death of John, visited the farther side of Galilee. This miracle of feeding the five thousand is the only one recorded by all four of the evangelists, and marks an important crisis in the life of Christ.

THE LESSON.

I. JESUS AND THE LOAVES AND FISHES.—VS. 1-14.

V. 1.—"*After these things.*" This indefinite expression probably covers about a year of time, and brings us to the opening of the last year of the life of Jesus. "*Which is the sea of Tiberias.*" The custom of Romanizing the names of places gave rise to a double set of names in all parts of the empire. This lake, well known to the natives as Galilee, would be known to those living in other lands only by its Roman name of Tiberias.

V. 2.—"*A great multitude followed him.*" It seems probable that a short interval of time elapsed between the departure of Jesus and the gathering of the multitude, so that He had a little opportunity for private converse with His disciples. "*They saw the miracles which he did.*" It was a wonder seeking company that gathered about Him on the hill slopes of that region.

V. 3.—"*Jesus went up into a mountain.*" This describes His course immediately upon leaving the ship, and before the people had arrived.

V. 4.—"*The passover was at hand.*" It would appear that Jesus did not visit Jerusalem at the time of this feast, but that He and His disciples enjoyed the quiet which the absence of the multitudes gave them. The mention of the approach of this feast accounts for the unusual assemblages of people, and explains the line of teaching adopted by Jesus at the time.

V. 5.—"*When Jesus then lifted up his eyes and saw a great company come unto him.*" He had evidently been absorbed in His talk with the disciples, so that the approach of the crowd had not been noticed by any of the party until the people were near at hand. "*He saith unto Philip, Whence shall we buy bread that these may eat.*" This question appears to have been asked by Jesus when the people were first noticed by Him, but the actual feeding did not take place until toward evening. A considerable interval of time may have been filled with instruction, which is not recorded.

V. 6.—"*This he said to prove him.*" To test his spirit of hospitality as well as his faith in the Master.

V. 7.—"*Two hundred pennyworth of bread is not sufficient for them.*" To Philip it appeared a simple impossibility to consider these people as their guests and attempt to provide for them. He failed to see the leading of Christ's question and gave his answer from a practical, earthly, but mistaken point of view.

Vs. 8, 9.—Andrew's statement was probably intended simply to emphasize Philip's answer. The "*five barley loaves and two small fishes*" would not have furnished a respectable meal for the disciples, and this was evidently all the provision accessible at the time.

V. 10.—"*Jesus said, Make the men sit down.*" Without explaining His intentions, He assumed the position of host and directed the disciples to arrange the guests. The fresh spring growth of grass furnished comfortable couches for the men to recline upon, as if at a table. The exclusive reference to "*men*" does not imply that there were no women present, but that the company was chiefly composed of males, as any gathering about the time of the Passover would be.

V. 11.—"*Jesus took the loaves.*" It is probable that the lad's scanty stock had been purchased by the disciples, who now presented it to their Master for His acceptance. "*And when he had given thanks.*" In all this proceeding we have an example set for Christian householders to imitate. Instead of grumbling at short commons, let them be received with thanksgiving. "*He distributed to the disciples.*" This was not merely as a matter of convenience in distribution, but in order to make them partakers in the gracious act.

V. 12.—"*When they were filled.*" The provision thus miraculously made was sufficient to give each one "as much as he would." "*Gather up the fragments that remain, that nothing be lost.*" This cannot refer to the crumbs dropped by the eaters upon the ground, but to the larger fragments which had not been needed by the people. Jesus evidently intended not only to teach a Divine economy, but also to reward the disciples for their gift.

V. 13.—"*Filled twelve baskets with the fragments.*" Every Jew when away from home was provided with a small basket or pouch for the purpose of carrying food. Thus we see each of the disciples receiving as his share of the fragments more than the original supply.

V. 14.—"*When they had seen the miracle.*" John uniformly speaks of miracles as "signs," a distinction which ought to be borne in mind in order to understand the words of Jesus which follow in the latter part of the chapter. "*This is of a truth that Prophet that should come into the world.*" This is the prophet spoken of by Moses.

II. JESUS AND THE WINDS AND WAVES.—VS. 15-21.

V. 15.—"*When Jesus therefore perceived that they would come and take him by force, to make him a king.*" This enthusiastic company of pilgrims on their way to the feast were evidently talking together of the possibility of taking Jesus in triumph to Jerusalem, and there proclaiming Him King, while they should declare themselves free and independent of the Roman Empire. Such a course would only have precipitated the catastrophe, so Jesus quietly left the company and sought solitude and God in the mountain.

V. 16.—"*His disciples went down unto the sea.*" The place where the miracle had been wrought was on the northeast coast of Galilee; the mountain to which Jesus had retired was probably more to the north of the lake, so that the disciples were evidently intending to coast along until they could meet Jesus and take Him on board without the knowledge of the people.

V. 17.—"*It was now dark, and Jesus was not come unto them.*" He had no other important lessons to teach these men that night, so He purposely absented Himself for a little while in order to manifest Himself more gloriously in the end.

V. 18.—"*The sea arose by reason of a great wind that blew.*" One of the sudden squalls to which this mountain lake was subject came down upon them and hindered their progress, while endangering their lives.

V. 19.—"*When they had rowed about five and twenty or thirty furlongs.*" They had succeeded in getting a little more than half way across the lake, when "*they see Jesus walking on the sea.*" This simple act of supremacy over the waves filled the disciples with astonishment. We may suppose that immediately about Jesus the waves were as quiet as if there had never been any storm.

V. 20.—"*It is I, be not afraid.*" Their fear had been due to ignorance. They were not afraid of Jesus, their well beloved Master.

V. 21.—When they knew that this apparent apparition was Jesus Himself, they gladly welcomed Him, "*and immediately the ship was at the land whither they went.*" This may have been a miraculous hastening of the latter part of the voyage, but it seems more reasonable to understand the expression to mean simply that they had no further difficulty and were soon at the harbor.

LESSONS FOR TO-DAY.

1. Are you among those who follow Jesus?
2. You can find rest and strength for duty at Jesus' feet.
3. Christ makes our little gifts do great things.
4. Where Christ blesses the food there will be plenty.

5. "There is that giveth and yet increaseth."

6 Faith and obedience are more pleasing to Christ than demonstrations.

7. Without Jesus our lives are at the mercy of the tempests of sin.

8. Jesus is never far away from His disciples when they are in trouble or danger.

9. When He is welcomed to the soul He brings the calm of peace and safety.

To Hepatica.

HOODED darlings of the spring,
Rarest tints of purple wearing,
Why delay so long to come
Boisterous winds and showers daring?

We are tired of hothouse bloom,
Forest lilies, royal roses,
Pine we now for woodland things
Scent of spring, the breeze discloses.

Shall I find you, sweets, to-day,
If I to the woods shall hie me,
Coy and dainty, rarely hued,
Bluebird crooning near thee, may be?

Yes, you're here at last, my loves,
Fair as in the vanished springtides.
Happy months to hold such flowers,
Every bud a blessing hides!

Sweethearts, ye are just in time,
For a little maid I know,
Sadly lingering winter out,
Glad of you will be, I trow.

And I think, perchance, your bloom
Radiant-winged from winter's grave
Hope again will wake in her,
Tender buds, so sweet and brave!

—*Helen Chase, in Good Housekeeping.*

A Father's Surprise.

A BOY was once made the happy owner of a jack-knife. When a boy has a knife it must whittle; and this knife kept up its share of chips. But the boy had a head as well as a knife. With the strong steel blade he was ever fashioning something for a purpose. He never made the shavings fly merely to make the stick smaller or time less. While he was carving the wood he was carrying out an idea. And when you see a boy do this, look out for a big man in a few years. One day this boy presented his father with a model of a machine which had come from under his jack-knife. The father glanced at it for a moment. He was not able to take in the design, and he waited for no explanation. He saw at once that the whittling had been immense, and time had been given to the toy. This enraged him, as he was a severely practical man, and could see no use in such trifling employment. He snatched the pretty machine from the boy's hand and threw it upon the ground, stamping it to pieces.

Soon after this the father sent his son to learn the trade of a blacksmith. His employer quickly discovered more than the ordinary talent in him. Again his jack-knife was at work. Again the same model was made. With pride he explained it to the blacksmith. At once it was recognized as a useful invention. It was a power-loom, the first ever made. A loom was then constructed out of substantial material. It worked with satisfaction. A loom factory was then established. A trade was built up. The boy had half the profits. One year after the invention was tested the blacksmith wrote to the father that he would make him a visit, and bring him a visitor, who was the inventor of the celebrated power-loom. What was the astonishment of the old gentleman when his son was introduced as the inventor, and when he told the father that the invention was but the model he had kicked to pieces last year. Let boys whittle as long as they whittle out ideas.—*Baptist Weekly.*

Truth Stranger than Fiction.

THE Rev. Dr. Harsha, of Omaha, narrates the following incidents as told to him by John Dixon, of Dixon City, Ill.

"General Winfield Scott, then a young man, was stationed at Fort Snelling, at that day perhaps the remotest outpost of the United States. When the Indian outbreak known as the Black Hawk War was inaugurated, some militia from Illinois proffered their services to aid in conquering the savages. And with a view to mustering them into the service of the United States two lieutenants were sent by Scott to the then village of Dixon. The one of these was a very fascinating, good-looking, easy-mannered, affable and fluent young gentleman, the other equally pleasant-looking, but exceedingly modest young man. On the morning when the mustering in was to take place a tall, gawky, slab-sided, homely young man, dressed in a home-made suit of blue jeans, presented himself to the two lieutenants as the captain of the recruits and was duly sworn in. This was he who afterwards became the President of the United States—the lamented Lincoln. One of the lieutenants, the modest youth, was he who fired the first gun from Sumter, Major Anderson. The other, and he who administered the oath, was in after years the President of the Southern Confederacy, Jefferson Davis."

Dr. Harsha was in the book rooms of Carter Brothers, New York, where he chanced to repeat these coincidences to a friend; an elderly gentleman, who was sitting near by, and was an auditor, arose and remarked that he was happy to be able to confirm the facts as given by Mr. Dixon, as he was the chaplain at Fort Snelling at the time, and was fully able to corroborate each statement. A by-stander then gave this additional testimony: That Mr. Lincoln had often been heard to say that the first time he had ever taken the oath of allegiance to the United States it was administered to him by Jefferson Davis.—*Exchange.*

PERHAPS the greatest mental peril in which well-to-do young people of the present day stand, is that of literary dissipation. There are thousands of young men and young women, who seem to know no other way of using (or abusing) their education than by keeping up a constant surfeit of sensational stories, "religious" or "secular;" and sometimes this habit is even talked of as "improving the mind." One might as safely keep up a constant succession of whiskey-drams with the idea of improving the body.—*S. S. Times.*

I HAVE been benefited by praying for others; for by making an errand to God for them I have gotten something for myself.—*Rutherford.*

Horsford's Acid Phosphate.
Admirable Results in Fevers.

Dr. J. J. RYAN, St. Louis, Mo., says: "I invariably prescribe it in fevers; also in convalescence from wasting and debilitating diseases, with admirable results. I also find it a tonic to an enfeebled condition of the genital organs."

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The warm weather has a debilitating effect, especially upon those who are within doors most of the time. The peculiar, yet common, complaint known as "that tired feeling," is the result. This feeling can be entirely overcome by taking Hood's Sarsaparilla, which gives new life and strength to all the functions of the body.

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Insures against loss by Fire at reasonable rates.

Reserve for re-insurance	$2,265,427 8
of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 2[illegible]
Capital paid in cash	1,[illegible]00,000 00
Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

This Company conducts its business under the restrictions of the New York Safety Fund Law. The two Safety Funds together equal $1,200,000.
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OFFICE, No. 119 BROADWAY.
Sixty-fifth Semi-Annual Statement,
Showing the Condition of the Company on the first day of January, 1886.

CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	3,[illegible]11,637 00
Reserve for Unpaid Losses and Claims	378,483 98
Net Surplus	1,2[illegible]7,995 10
Cash Assets	**$7,618,116 08**

SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,[illegible]50 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,8[illegible]0 00
Interest due on 1st January, 1886	97,056 02
Premiums uncollected and in hands of Agents	358,290 30
Real Estate	1,272,633 77
Total	**$7,618,116 08**

CHAS. J. MARTIN, President.
D. A. HEALD, Vice-President.
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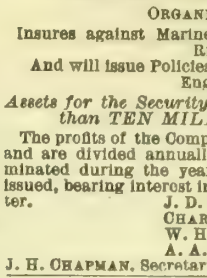

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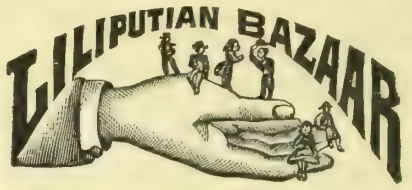

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IS UNEQUALED.

One trial will convince the most skeptical that it will do the work better, quicker, and easier than anything yet invented.

FROM THE BOSTON BEACON.

Next Monday will be washing day in a majority of families. It is not a day of comfort, as a general thing, and anything that can be introduced to lighten the labors of the occasion should be gladly welcomed. Just at present we know of nothing more conducive to this end than JAMES PYLE'S PEARLINE, which is announced as the best thing ever invented to make washing easy. How nearly it fulfils this claim thousands of housekeepers who have tested its merits can attest. It is sold by all grocers, and this announcement is timely, for it gives an opportunity to procure the article before Monday morning.

Beware of Imitations and Peddlers.

The Christian Intelligencer.

Een-dracht maakt macht.

VOL. LVII.—No. 21. WHOLE No. 2913. NEW-YORK, WEDNESDAY, MAY 26, 1886. $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

IF A MEMBER of a family is wounded by accident he or she is a first care to all the others. He is in every mind and heart all the day and through the night. Any self denial needed is endured cheerfully and no endeavor withheld which may tend to relieve and cure. Indeed, the wounded member rules the house, and his wishes are more potent than commands. Our home missionary board has received a wound, a hurt. At a time when summoned to put forth its utmost ability to provide for a large and most promising territory and population, and when answering joyfully to the summons, it receives a crippling blow and is almost prostrated by its severity. There is just one thing for the Church to do—to heal the hurt. It is a first duty, we are not certain that it ought not to be regarded as *the* first duty, to be discharged. So far as the Board is concerned the injury is as accidental as when a round breaks in a ladder long trustworthy and hurls to the ground, maimed and stunned, the fireman bent on the rescue of endangered life. None of the ordinary precautions in the supervision of accounts has been neglected. Wrongdoing has been concealed by the doer, as it constantly is, until concealment became impossible. What the Church has to do is to close up and heal the wound, and it should be done at once. Not for one moment should we hesitate in our advance in the Northwest, rather we should give prompt and decisive proof of our immovable resolution to do with our might what our hands have received from God to do. It will be no novelty if large success and true honor come out of trial nobly borne.

THE GENERAL SYNOD will be in session on Wednesday of next week. Much will depend on the spirit which may control it. Merely conventional, formal, perfunctory action will be a mockery. Business is to be considered on which decisive results depend. These years are of the greatest importance to this branch of the Church of Christ, and unless present opportunities are improved succeeding years are likely to become unimportant. Broad fields for missionary endeavor, fields for churches and schools of every grade and in need of both, are as open before us as they can be. What has been done on them has received the blessing of God; but what is yet to be done, and to be done soon or not at all by us, far exceeds what has been done. At this supreme moment when the Church needs to be lifted to a higher plane of bold, vigorous action, and heroic, self-denying endeavor; when the Church needs to be inspired with a spirit promptly, enthusiastically, cheerfully, hopefully responsive to the calls of God, and needs to be aroused to a sense of her ability and stewardship, no one can tell how much depends on this Synod. If the voice of the King shall be heard at the sessions, if the Spirit of God shall control our representatives, wisdom and power will come from them to us. God has named Himself the hearer and answerer of prayer. Let us pray for the Synod.

TWILIGHT SERVICES.—During the hot months of July and August some churches continue to hold two regular preaching services on the Sabbath day, usually morning and evening; others omit the second service altogether, and have but one service in the morning; others again have a regular morning service, and then a short, early twilight service in the evening, at which preaching is omitted, the pastor making, instead, an informal address, ten or fifteen minutes in length, thereby leaving more time for singing, prayer, the reading of Scripture, and Christian conference, if thought advisable.

Pastors and churches who have given the last method a fair trial speak well of it. They say they are careful not to have the services extend over forty-five minutes; that they are better attended, more enjoyed, and seem more profitable than in the old way; that it has the three-fold advantage of varying from the usual formal preaching service, of dispensing with artificial light which in summer increases the temperature of the room to the discomfort of the audience, and of enabling the people to spend an unbroken evening with their families in the seclusion and quiet of home.

DR. BISHOP concludes this week his concise discussion of the Hebrew Vowel Points. The subject is important. There are those who believe that a great battle over the points is imminent. The revised extracts from the Vedder Lectures printed in this journal are valuable aids to an intelligent decision. Dr. Bishop wishes to make the language of Art. VI. in last week's paper, more explicit. He would have it: "The Keri in the margin does not correct the vowels to conform them to the consonants, but the reverse. The vowels stand; it is the consonants that are changed in the marginal notes."

"LET HIM that thinketh he standeth take heed lest he fall." David fell, Peter fell. David could conquer armies, but failed to conquer himself. Peter was bold to rashness, was a man of enthusiastic courage, was the sort of man to lead a forlorn hope with impetuous daring, yet played the coward before a serving maid and denied that he was a disciple of Jesus of Nazareth. Good men have been overcome of evil, and one act of wrong doing often leads to another and to yet another. The Church is to condemn wrongdoing, but to endeavor to restore the wrongdoer. The Church is vindicated and justified in condemning the deed, and is then to strive to reclaim and strengthen the one overcome with temptation. "Brethren," wrote the great Apostle to the Nations, "if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Temptation and trial await every man and he is fortunate indeed who is enabled to endure and overcome them. "There goes John Newton, but for the grace of God," said one who had been plucked as a brand from the burning, as he looked on a malefactor conducted along the street on his way to punishment. One of the chief reasons we have for thankfulness is that we have been kept in the hour of temptation. "Be ye kind one to another," the voice of God says to His children, "tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." To restore, by the grace of God, and not to crush; to save and not to destroy, is the work given to the Church by Him who came into the world to seek and to save.

A COMMERCIAL AGENCY reckoned and last week published the cost of the strikes. It claimed, no doubt correctly, that the wage earners had lost nearly three millions of dollars, the employers and tradesmen nearly three millions more, and that about twenty-four millions of capital had been withheld from use until the troubles should be adjusted. A good part of this, however, is temporary, and will be made up hereafter. But why do not men who wish to influence public opinion deal fairly and without partiality with all classes? Why does not some commercial agency reckon as accurately as possible how large a part of the savings of the nation has passed, by unfair and dishonest means, during the past ten or fifteen years into the hands of a few individuals? There are hundreds of millions of securities on which no interest or dividend has been paid for more than a year. The large and thrifty middle class of citizens holds a large proportion of those securities or has been forced by necessity to part with them during the past twelve months for much less than they cost. So the capital and the income of the great middle class have been seriously reduced. The money invested in those securities was money saved, and a few men by their dishonest tricks have obtained possession of it. Trade has felt the effect of this crippling of the middle class, and labor has felt it. These investors have been compelled to contract their purchases, to live on a reduced income. Everybody now knows just how this has come about. Everybody knows that when what has cost thirty thousand dollars has been capitalized at sixty and seventy thousand, and that when the securities representing these seventy thousand dollars have been sold to the great middle class, that the purchasers have been cheated and robbed and that dollars by the scores of millions have passed into the possession of the managers of these schemes. A great many have learned to their cost that interest has been paid by the sale of securities, paid long enough to induce them to buy. Now their investments yield nothing. Why has not some commercial agency courage and honesty and good sense enough to investigate this matter and tell what it finds? This is a permanent or at best a long-lived loss to the great middle class; the loss by the strikes is largely temporary. The savings of the nation have been secured by a few men; to save again an equal amount is the work of years. Some means should be found to put an end to the dishonest practices by which such evil has been wrought, especially during the past ten or fifteen years. At least it should be condemned by public opinion.

Exordiums.

MR. EDITOR: An eye witness of the scene when the Rev. Dr. Laidlie, the first English preacher of our denomination, began his ministry in this city states that the service comprehended both an *exordium remotum* and an *exordium proximum*. It may be of interest to some of your readers to offer a word of explanation upon the matter. I recall a conversation I had many years ago with the Rev. Peter Labagh, D.D., of Harlingen, N. J., in which he spoke of the usages of the fathers. The first exordium was delivered just before the second or chief prayer of the service. It was always brief, never exceeding five minutes, and was intended to suggest the general subject of the discourse, and awaken an interest in advance in its consideration. The second (*proximum*) exordium usually arose from the connection of the text. This the minister expounded, and then announced the divisions of his discourse, after which he said, "Before going farther let us remember the poor," whereupon the black bags were circulated in the congregation, and when these were brought back and set up in front of the pulpit, the preacher resumed and finished his sermon. My impression is that his lat-

ter custom of arresting the discourse in order to receive the offerings for the poor is still continued in the mother country. When it was discontinued here, I do not know, but presume that it was at the beginning of the century.

The *exordium remotum* died out in the churches generally about the same time, but has survived (in part) in the Collegiate Church to this day. When I came to New York in 1849 I found it em ployed by my colleagues, although not constantly, save in the case of Dr. DeWitt, who I think retained it in the morning service until the close of life. In this I have followed him (*haud passibus æquis*), partly, because it is pleasant to retain an ancestral relic, and partly, because the custom is a wholesome discipline for the minister and may be made very useful to the people. What is said must be appropriate, sententious, weighty and complete in itself. No words can be wasted, and the shot must hit the middle of the bull's eye every time. Of course, the most accomplished of ministers would not succeed always, but when he does the result well repays his trouble.

I recall a specimen related to me many years ago by the late venerable Abraham Van Nest. It was one that he had heard from the lips of Dr. William Linn, whom uniform tradition represents to have been by far the most eloquent of the colleagues of Livingston, and whose ministry extended from 1786 to 1805. What he said was in substance as follows, for of course through two reporters separated by so many years the exact wording could hardly be retained: "The Scriptures, my brethren, are the Word of God, and they hold back nothing concerning His righteous judgment upon sinners. They set forth the wrath to come in vivid and appalling imagery; a bottomless pit, an unquenchable fire, a never-dying worm. Hence a faithful and conscientious minister must often come to the pulpit with heavy tidings. He must set forth the wages of sin, whether men will hear or forbear. He must dwell upon the intolerable woes of perdition to arouse the careless to seek the great salvation. But it is my privilege on the present occasion to speak of a very different theme, nay, one precisely opposite. It is the rewards of the righteous, the joys of the redeemed in heaven, to which I shall call your attention this morning." Mr. Van Nest said the contrast thus effectively made produced a deep impression upon his mind, as indeed it must have done to be recalled so distinctly after the lapse of more than fifty years. Possibly some might say that this instance justifies the old remark that an exordium *remotum* was occasionally *remotissimum*, yet it is hard to see why the category of contrast may not be as pertinent as any other. The custom of having such an exordium was a good one and undoubtedly useful in its day, but whether it could be profitably revived in our own times is a question about which there might well be two opinions.

T. W. Chambers.

THE PROPOSITION for one national Christian Church in Japan has, among other excellences, an engaging feature especially attractive to those who regard a free representative government as an end greatly to be desired for all nations. The Council, as the chief body of the united church is called, is to rest upon a broad foundation of local assemblies, consisting of the pastors, who are the free choice of the congregations, and of lay delegates selected by the churches, and the Council itself is to be selected by the churches and to include all the pastors. Such a representative government is already in existence in Japan and is doing its work to the great satisfaction of all concerned, the Japanese members being no less efficient than their American and European associates. At the last meeting of the Synod or Assembly of this body, the Rev. Motoichiro Oghimi, of Tokyo, presided with dignity and ability. This body spent four days in considering and deciding upon the affairs of the United Church of Christ in Japan, which consists of forty-four churches and over four thousand adult members. How great must be the power of such an example of self-government resulting in effective activity and growing prosperity! How impressive must be the contrast with a civil government, thoroughly despotic only a few years ago, and even now having no legislative body consisting of representatives chosen by the people! The fact is, the Christian Church, not that of the Papacy but of Protestants, is teaching Oriental peoples how to establish and conduct free, representative, constitutional governments, and is doing this without giving offence.

"Old Colony" Papers.

BELATED TOPICS.

I.

ALMOST the only drawback on the satisfaction of writing "Old Colony papers" is the fact that, as a former editor of the Intelligencer used to say, "You can't put a peck measure into a quart cup." The Old Colony range takes in about everything in heaven or on earth, and those two rather extensive localities are a perfect universe of topics,—so that I suppose a Methusaleh, if he had a turn for journalism, might go on old-colonizing for the entire term of his (un) natural life, interspersing his comments on the time with reminiscences of Adam and sage counsels to the youthful Noah. But by the time he celebrated his nine hundred and sixty-ninth birth day, I am sure that he would have accumulated an ark-full of topics, most of them already ancient history, and all of them labeled "The Unattained."

"Each mortal has his Carcassonne."

It is with a tender thought of this kind that I thrust my hand into the bulging pigeon hole of belated topics, to see what will come forth.

Why, here is Jeff. Davis. The man himself is belated, as well as his recent ghostly reappearance in the cities of the South, and the Hamlets all over the country are vexing themselves with the question: "What may this mean that thou, dead corse, in complete steel revisit'st thus the glimpses of the moon?"

If anything was needed to make us all realize how by-gone a thing the rebellion is, this sudden flicker of those extinguished flames, this dying echo of that old shout, would answer the purpose. There was a time when such gatherings and cries had a Cassandra meaning, as terrible as anything in history. Now they are a reminiscence and a sentiment, a reflection like sheet-lightning on the horizon, whose innocuous glare only reminds us of our safety. In almost any other country of the world, such an ebullition of old rebellion would have lowered government bonds, and would have been sternly repressed. Here it has done us all good. We are not nearly as much scared by our Polaks and Slavs, and anarchists of one sort or another, as we should otherwise have been. And it has done our Southern brethren a world of good to relieve their minds once more about the "lost cause," and to realize on the very largest and most spectacular scale how utterly lost that cause is, and how utterly glad they are in their hearts that it is lost.

Jeff. himself is the vivid and picturesque embodiment of that cause. I remember him in the U. S. Senate, just before he stalked out of it, as a striking figure, with a poise of head and a pride of bearing which marked him in all that assembly as a king of men. He crawls out now as a decrepit, wrinkled old man, the shadow of his former self, and the effigy of a still more wrecked and disappointed hope. It will do him good, too. He has been the one scapegoat of the cause, as well on the Southern side as on ours. And it is but fair that his last days should be cheered by the knowledge that even abortive republics are not ungrateful. I confess that, after all, I have never seen the justice of condoning the rebellion of everybody else, and pouring all the vials on the head of this one man who happened to be placed at the head, and who has the pride of conscience which will not let him even seem to acknowledge that he was wrong. It is a most happy thing, that the men of the South have a less stubborn moral sense. But I am free to confess that there is something more imposing in the old man's attitude, than in that of the many who went into the rebellion against their inmost convictions, and hastened immediately after the defeat of their armies to resume their part in the government, as if they had been engaged in a mischievous lark or an April Fool escapade. At any rate, Jefferson Davis has shrewdly made a solitary and picturesque place for himself in history, which he could not have secured by a more "sensible" and patriotic course.

I know of no other association of my old friend, Anson D. F. Randolph, with Jefferson Davis, other than as a belated topic, and the fact that he too has stirred up my old (and young) recollections,—by a card announcing his removal to Twenty-third street, with the following written on the back, "Thirty-five years on Broadway!" It brought up vividly before me the little shop on the N. W. corner of Amity street, or rather next to the corner, for it was only the inner half of a twenty-five feet front,—what would be called now-a-days a "book-stall." I remember with perfect distinctness (it must have been during the first year of his occupancy) the first time I entered the little store. A book of poetical selections in the window had caught my eye, and I stepped in to price it. It was an imported book, and was far out of reach of my juvenile purse.* But I was so pleasantly received and the little book-room was so cozy, that I soon felt at home, and it became a favorite lounging place. It is such a comfort to find a store which you can enter without having a brisk clerk step up and ask "What can I do for you to-day?" and without a consequent sneaking feeling if you have to say, "Nothing in particular." What a narrow, if not sordid, ideal of a shop is that which rises no higher than buying and selling? Mr. Randolph has always had the fine art of being the host in his store, as other men are in their houses. Business with him is a daily reception. His customers are his guests, and even his cronies. He always finds time for a pleasant greeting, and seldom needs to talk about the weather. He has the happy faculty of saying the uppermost thing in his own mind, perhaps a little story or the latest joke or the topic of the town, or quite as likely a delicate and quiet sentiment which will by-and-by appear in one of his thoughtful and finished poems.

So that "Randolph" is an "institution" which New York could not well dispense with, a friendly link between the best men (and women) of two or three generations. And though that "good gray head" has lost its raven gloss and some of its tuftest strength, let us hope that he may long make glad the city with the streams of a pure and godly literature, and gladden our hearts with a kindly and unconventional hospitality which no money can purchase or compensate.

Another belated topic, suggestive of long past and precious associations, is the dedication of the Suydam Street Church in New Brunswick. I could not attend on that Easter Day, which brought such joy to the little band who have carried through this heroic undertaking, and to their friends who crowded the house with their congratulations. But to me the beauty and completion of the building, important as it is to the Church's work, is a small matter to the lesson of courage and consecration of which this Church is the enduring monument. If ever there was a work of faith, a labor of love, and a patience of hope, we have it in the history of this almost unique enterprise. A faith of the same quality as that which led Abraham to go out unto a place which he was to receive for an inheritance, not knowing whither he went; or which moved Noah to prepare an ark to the saving of his house; or which led the patriarchs to dwell in tents, looking for a city whose maker and builder is God! Few have any idea of the sacrifices and the holy pluck of this little company, nor the singleness of their aim in thus providing a new district of our ecclesiastical capital with a church of our order. If this spirit of enterprise and devotion had characterized our denomination as a whole, we should now be the Reformed Church *of* America, as well as "in" it.

It is so common a thing to speak of Mr. Gladstone as the "Grand old man," that he has attained a unique title, a sort of Melchizedek degree in statesmanship without predeces or or successor, and is spoken of as Wm. E. Gladstone, G. O. M. And he deserves it. But there is no grander old man to me than William H. Campbell. At a time when most men are glad to pose and repose in otiose dignity, he starts upon a new and laborious (and, in the eyes of the world, a very humble) career with all the ardor of a last year's licentiate. To occupy a vacant corner of the Lord's harvest field, to gather into a Gospel home a few plain people of the suburbs, to add another centre of influence to the dear old Church which he has served so faithfully and in so many ways for more than half a century—above all, to spend the remainder of his days in the work of preaching Christ and saving souls, for which he has a genuine passion—counting it all joy to literally spend

* I bided my time, however, and have the book now in my library.

and to be spent for these ends, has been his sole ambition and his exceeding great reward. There was absolutely nothing in the worldly outlook to lure him on, or to inspire confidence. But the will of God seemed clear, and with a faith which was not only serene but exultant he entered upon it. I do not think it ever occurred to him that there could be a failure, whatever shape the result might take, or whatever part he might have in it.

And step by step the God of Abraham has opened up the way, inspired the right counsel, supplied the means, built the house, brought in the people, poured out of His Spirit. If to be childlike in faith, rejoicing in tribulation, strong in the Lord alone, enduring as seeing Him who is invisible, meekly and gladly bringing the treasures of a life-time of honors, learning, courtesy, energy to the humblest and most self-denying ministries, is a stirring and refreshing spectacle, then we all ought to be strengthened in our Christian work and lifted to higher levels of faith and consecration by the example of this dear man of God (who, I hope, will pardon me this allusion to him). F. N. ZABRISKIE.

PRINCETON, N. J., May 11th, 1886.

The Labor Question.

WE select two sensible papers from those which have come under our eye:

A PUZZLE FOR SOCIALISTS.

There is not, and can hardly be, a business in the world in which an intellectual faculty possessed by one man, and often incommunicable, is not essential to develop the full faculties of the remainder of the employés. Take a brewery with a thousand hands, and organize it on any Socialist scheme you like,—the best, because the most logical, being absolute equality of rights, or equality modified only by needs, so that the man with five children shall have something more than the man with four. When the organization is complete, a forgotten person, called the "chemist," probably a third the size of a drayman, and with no muscles at all, calmly remarks that he certainly does not intend to "work," that he has a liking for a studious life and expensive experiments, and that he consequently must have fifty shares. That is a frightful blow to Socialist principles; but the brewery depends for existence on producing fine beer; all the vatmen on earth cannot produce fine beer without the little chemist's brain to guide them; as before, he cannot profitably be flogged or killed, and what is to be done but yield? It is right to yield, too, for he is not a brewster like another, but a man who adds new utility and value to every creature in the brewery, to the dumb animals which deliver good beer and not bad, and even to the very vats. He, and not the body of workmen, constitutes the difference between success and failure. Every workman ought in common justice to give him something for the help which so greatly increases his own value in the world; and human nature being what it is, every workman will in the long run be compelled to do it, for the chemist, if he strikes, stops work as completely as if the whole community struck. He is not the thousandth fraction of the whole, but in certain respects the equivalent of the whole, and he cannot be pared down to a lesser mass. Brewing may stop under a Socialist *régime;* but if it goes on, the chemist-brewer will have something out of every worker in the brewery, though all the Socialists in creation protest that he shall not.

But chemical knowledge is a rare specialty? Well, let us take something wanted in every large business—and under Socialism, businesses will tend to be large—and that is the faculty of command. One man, perhaps, in five hundred has something in his brain—men do not know what, and so when they believed in a God they called it a "gift"—which enables him so to guide the five hundred that they are, often by 50 per cent, but we will say by 10 per cent, more efficient, produce one tenth more work, and better work, with the same effort. He is not one of those five hundred, but fifty-one of them, and has not only a right to be paid as such, but he will be paid. He has only to step down into the crowd, and in a week every man will know that he has been fined one-tenth of his whole money-producing power,—that is, when distribution is equal, of his whole wages. "The workman will bear that," says a reflective Socialist, "and put up with the inferior foreman who consents to be equal." Will he? Just test that when the work to be done is serious or dangerous, when, for instance, wages are falling, from lack of demand, to starvation point, as happens constantly in trades regulated by taste; or when the "community" is one of sailors navigating a ship, or of soldiers intent on not being defeated. Will men give nothing special, then, to the Flaxman, the Nelson, or the Napoleon; or will any one of the three, conscious that in him is a power worth that of the whole community, consent to be paid as one of the throng, or to do the daily stint of hand labor in doing which he, and therefore the whole community, will lose the intellectual power which makes him so valuable? There is not a great business, a corporation, a State, without such a man in it, whose commodity, being a monoply, must be bought at his own price. Yet if it must be bought, the Socialist idea fails; for in the possession of anything of which the seller fixes the value is contained the potentiality of accumulation, the very practice Socialism denounces.

But then, we shall be told, the man with this potential power of ten men in him may not care to use it, may even prefer to live, as to external circumstances, as an equal among equals. Certainly he may. No sensible man has ever denied that, granted adequate motive, society can be organized into a series of Benedictine monasteries, in which all are equally poor, because all are attracted by other things than pecuniary advantage. The desire of money is only one whip, and, as the whole history of the world shows, by no means the strongest whip. Nobody paid Marcus Curtius, or could make him leap by money. Only, those who expect crowds, and continuous crowds—whole generations, in fact—of Marcus Curtiuses, are entirely ignorant of the elementary facts of human nature. They might as well demand a race of men seven feet high. They will have to put up with men of average *morale*, as they have with men of average height and girth; and they will find that among such men, the man with a necessary intellectual power will not, in the first place, do hand-work, which, for him, lessens that power; that he will have seclusion, which costs money; that he will have ease when he is tired, which costs more money; that he will indulge in intellectual tastes, which cost much money; and that generally—with reserves for the finer sympathies, which, we agree with the Socialists, time will develop, or rather will develop if Socialism does not kill Christianity, and with it the capacity of suffering serenely—he will make the most of himself he can. If he will not, why should the hand-laborer do so? And if the hand-laborer does not, he will be lazy, and then the Socialist will have to extort his tale of bricks by the lash, and will find, in spite of all the systems ever coined, that the whipper is, while whipping lasts, the superior of the whippee.—*The Spectator, London.*

THE ROOT OF THE LABOR TROUBLE.

At the opening of this century it was predicted that the new applications of machinery would end in making society itself mechanical. The prediction seems likely to be fulfilled, although not perhaps in the sense in which it was intended.

Far more important than any effect upon industry itself has been the effect of machinery upon the industrial classes. Until the establishment of the factory system those who served each other in the relation of employer and employed, or even in that of master and serf, lived in some kind of personal contact. They actually saw each other face to face, and found some *modus vivendi* on the basis of a mutual recognition of their humanity. For when men thus meet, no faults in the law which determines their relations, no class vices in the more powerful elements of society, can keep them from recognizing each other as men, and as entitled to human consideration in some degree. We still see the effects of this in the position occupied by the body servants and household servants of the rich. The coachman, the butler, the housemaid, the valet, all occupy positions which are distasteful to most men. But they find these positions made more tolerable because their rank as human beings, their possession of tastes and wills and tempers of their own, are facts which their employers are forced to recognize in some sort. The many complaints we hear of their want of deference are admissions that they are neither nothings nor nobodies in the lives of those they serve. More than half the *désagrêments* of modern housekeeping are due probably to the fact that many dependents have no other way than that of offence to assert their rights to human recognition.

In the case of the modern workman, there is in most cases no such personal recognition. The workman in the modern system of industry is generally no more than a means to an end. He is not recognized as an end in himself, *i. e.*, as a human being. He is a "hand." No *nexus* but that of a bargain and a payment connects him with his master. The case is still worse when the master is a great corporation. In that case he is serving an impersonal and conscienceless body, none of whose members are known to the workman or feel any responsibility for him. He comes in contact only with an agent or manager, who himself is but a means to an end, viz., large dividends. The agent has less discretion than the actual employer of labor. In most cases he has no discretion except to judge which of two courses will best contribute to large profits for the corporation. He cannot do anything out of simple human consideration for the laborers he employs. If he did so, he would take the risk of dismissal in favor of some more efficient dividend-earning instrument.

The essential vice of slavery was that it treated persons as things. Are we not in danger of reproducing its substance under the forms of liberty? The working classes evidently begin to suspect that we are coming to that. There is that in every one of them which rises up against this tendency, and it is by no means the baser self in them which rebels. When our old Norse and Teutonic forefathers wished to inflict a deadly insult on an enemy, they stuck upon a post near the highway an inscription which proclaimed him a *nithing*—a nothing, a nobody. There are myriads of people in this free land of ours who toil for us behind stone walls or beyond the prairie distances, who are beginning to feel that this placard is posted for them on every highway of their lives. They are nothing to anyone,—mere "hands"—instruments to social ends and not ends in themselves. It is true that outside the industrial sphere there are recognitions of their manhood. The State recognizes it in investing them with the suffrage and in defending their personal rights. The Church recognizes it in proclaiming that they have immortal spirits, for which there is an infinite concern. The school recognizes it in claiming their children for instruction. But State, Church and school make up a very small part of their lives, and through the great majority of their waking hours they have no evidence that the community thinks of them as men.

But it is said: "Our social system is impossible upon any other footing. Our economic arrangements assume in man only the motives of avarice and the desire of progress. It is useless to ask that the wage-earners be regarded except as elements in an industrial problem. Industrial success depends on the exclusion of all but the strictly economic elements from that problem, and on bringing all our transactions to a strictly business basis." If this be true, then our industrial system will be a short-lived one. It will not see the end, perhaps not the middle of the coming century. Already great masses of men are pro claiming by their unrest and dissatisfaction that they find this system intolerable. When they become conscious of their strength they will overthrow it.

But we need not believe that it is true. We believe it possible to infuse a new spirit into all our industrial methods and arrangements, which will put an end to all serious danger of social revolution. We say a new spirit; not new methods. We are sufficiently disciples of Carlyle to disbelieve in the solution of any moral difficulty by mere changes in method. Neither arbitration, nor coöperation, nor profit-sharing, will save us from the consequences of perverted relations between workmen and their employers. These are but new bottles which are sure to burst if we put the old wine into them. Indeed, they already have burst, for each of these three in its turn has proved a failure under the stress of mutual suspicion and distrust.

It is not change of method we need, but a change in the spirit which controls our industrial relations. There must be a regard for human beings as more precious than gold,—as ends in themselves, while gold is but the means, whereas we now make them the means and gain the end. There must be a determination to secure right natural relations between all the classes engaged in the great order of industrial life.

As "the streets of Jerusalem were kept clean by every man sweeping before his own door," so in this case each of us must begin the new reformation within the range of our own action and influence. All that is needed is the purpose to touch upon no human life, however lightly, without the recognition of the common humanity and the brotherhood it establishes for us. In store and office, in street and car, no human being must be treated simply as our instrument, our convenience, our tool; but a sense of a higher bond of mutual service must pervade all our intercourse. The ideal is no impossibility; it is realized already in men of the truest courtesy,—the courtesy of sincerity. When it passes from the few to the many, our difficulties will be in a fair way to solution.—*The American, Philadelphia.*

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

DELEGATES TO GENERAL SYNOD.

PARTICULAR SYNOD OF CHICAGO.

Classis of Grand River.—Primarii.—Revs. Jacob Van der Meulen, W. P. De Jonge, H. E. Dosker; Elders F. Van Driele, J. Koke, M. De Vries. Secundi.—Revs. J. H. Karsten, P. De Pree, R. H. Joldersma; Elders J. M. Albers, A. Pyl, A. De Vree.

Classis of Holland.—Primarii.—Revs. Jno. Van der Meulen, P. G. M. Bahler, J. Kremer; Elders J. Den Herder. Isaac Cappon, G. Rooks. Secundi.—Revs. Peter Lepeltak, Dirk Broek, Geo. Niemeyer; Elders G. Wakker, P. Huizer, P. Gunst.

Classis of Illinois.—Primarii.—Revs. J. S. Joralmon, F. A. Force, J. H. Owens; Elders P. V. Hoagland, James Guilbert, John Steenhoek. Secundi.—Revs. S. L. Gamble, J. E. Terborg, Evert Westing; Elders Andrew Hagaman, A. E. Brown, Lewis Smick.

Classis of Iowa.—Primarii.—Revs. P. F. Scheulke, J. A. De Spelder, L. Dykstra; Elders C. De Boer, E. J. Te Grootenhuis, T. Waayenberg. Secundi.—Revs. W. J. Skillman, J. W. Warnshuis, S. J. Harmeling; Elders D. Hemmes, J. Schaafman, P. J. Monfort.

Classis of Michigan.—Primarii.—Revs. Peter Moerdyke, Thos. W. Jones, Charles Scott; Elders Jas. Van der Sluis, N. B. Carey, Thos. Steers. Secundi.—Revs. Bastian Smits, Chas. S. Dutton, N. D. Williamson; Elders J. W. Baker, C. Doesburg, J. E. Lewis.

Classis of Wisconsin.—Primarii.—Revs. H. Van der Ploeg, Jno. Broek, J. W. Dunnewold; Elders J. Kotvis, A. De Roo, J. Ton. Secundi.—Revs. C. Kriekaard, B. Van Ess, A. Wormser; Elders G. De Bey, E. Jansen, —— Van den Berg.

....THE PARTICULAR SYNOD OF CHICAGO met in the First Reformed Church of Chicago on May 5th, and adjourned on the 6th. Rev. W. H. Phraner preached the sermon, from 1 Cor. 9: 22, 23, on the evening of the first day of the session. Rev. D. Broek was elected President, Rev. E. Winter, Vice-President, and Rev. Messrs. A. Vennema and W. H. Phraner, Temporary Clerks.

A petition was received from seven churches of the Classis of Iowa for the formation of the Classis of Dakota. As the Classis of Iowa had taken no action, the request was referred to the Synod of next year. The request of the Second Church of Kalamazoo, endorsed by the Classis of Grand River, to be transferred to the Classis of Michigan was granted.

The report on the State of Religion concludes with these sentences:

In comparing the reports of the present year with the last, it will be seen that there is gratifying increase in the following particulars: There are 418 more families in the Synod this year than last. Last year 1,197 members were received into the churches; this year 1,542 were so received—875 by confession and 667 on certificate. We report 659 more members in our church this year than last. There are 522 more catechumens, and 829 more Sunday-school members enrolled this year than last year. In the important matter of benevolent contributions we find a falling off, and in this particular alone, but this is perhaps to be fully accounted for by the fact that the contributions of last year included those made for theology. An amount, however, of $3,774 18 less than last year was contributed by our churches for the benevolent operations of our denomination. But we note, on the other hand, a gratifying increase of $4,558 90 in the congregational contributions of the churches of Synod. On the whole it is evident that the reports, coming up from the various parts of our field, are of a character to fill us with devout thankfulness to God, and to inspire us with courage in our work.

Rev. Messrs. N. H. Dosker, P. Moerdyke, B. Van Ess and Wm. H. Phraner were elected, subject to the approval of the General Synod, as members of the Board of Superintendents of the Western Theological Seminary.

....OUR FOREIGN MISSIONS.—Drafts from the missions and all other expenses for the month of May have been paid without borrowing. The balance on hand this day is, in round numbers, $155.

For what are regarded the summer months, extending from June 1st to Sept. 30th, 1886, inclusive, $25,000 will be needed. The receipts last year, during the same months, were $13,000, being less than those of the summer of 1884. It is desirable that the wants of the coming summer be met by the receipts so far as possible, that borrowing and the payment of interest may be avoided. The Board has no information of legacies to be paid during the summer. The treasury will be dependent on the gifts of the living. How those gifts shall be made is referred to the judgment of each church.

The outlay, for which the Board is responsible through its appropriations, includes aid toward the support of village day schools, of academies for both sexes, and of theological classes; also toward church buildings, schoolhouses, and accommodations for seminaries and theological schools, and in making repairs; also to medical work in a hospital and dispensary; also more or less expenditure for printing and some outlay for work on Versions of the Scriptures, as well as the support of missionaries and the support in whole or in part of about two hundred native pastors, evangelists, teachers, etc.—who have been selected and trained with care. TREAS.

NEW YORK, May 21st, 1886.

A Misfortune.

THE following circular contains the facts, as they are officially made known, of the misfortune which has befallen the Board of Domestic Missions:

"Office of the BOARD OF DOMESTIC MISSIONS,
Synod Rooms, 34 Vesey Street,
New York, May 22d, 1886.

"DEAR FRIENDS: Our late Treasurer, John R. Smith, who had held the office for nearly twenty years, and enjoyed the unlimited confidence of the Reformed Church, has proved unfaithful to his trust. As Treasurer of the Board he has, without our knowledge, issued notes to the amount of nearly $25,000, and appropriated the money to his own use. For the payment of these notes we are bound. We do not deem it right to use our regular contributions from churches and other sources to meet the debt thus incurred. In our distress we appeal to our long tried and faithful friends. We earnestly solicit from you a *special* gift to aid in meeting the emergency of the case, so that the good work of our Board, now so encouraging, may go on without hindrance.

"Members of the Board have made and offered liberal subscriptions themselves. One has contributed $300. Two others have promised $500 each on condition that $10,000 be raised by July 4th next.

"We hope all our friends will promptly send a generous response.

"A full statement of the situation of the Board has been prepared and will be presented to the General Synod next week.

"Issued by order of the Board.

"J. WEST, Cor Sec."

....PHILADELPHIA, PA.—The Third Reformed Church, Broad street, below Poplar, had on Friday evening, May 14th, a meeting of rejoicing and thanksgiving for the happy termination of a contest involving the recognition of their organization. The Particular Synod of New Brunswick, in session at Jersey City, May 4-6, by a unanimous vote reversed the decision of the Classis of Philadelphia and fully recognized their church. Rev. Chilton Dean presided. After religious exercises addresses were made by Rev. C. F. C. Suckow, Rev. Mr. Taylor, Rev. D. M. Graham, D.D., Elders A. van Helden and Geo. F. Gordon, and Messrs. Thomas Cooper and Edw. B. Cooper. The music was led by Miss Jost and Miss Gruber.

At the close of the meeting all were invited upstairs, where two communicating rooms had been handsomely decorated with flags, flowers and evergreens, and two long tables were set, covered with flowers, ice cream, cake, fruit, etc. After partaking of a bountiful collation, a handsome gold-headed cane was presented to Mr. George F. Gordon as an expression of the appreciation of his earnest and tireless efforts for the congregation in the contest just closed.

In an adjoining room the children were gathered and refreshments given them, presenting a very pretty sight as they sat at the two long, low tables.

D.

The Theological Seminary at New Brunswick.

THE Board of Superintendents of the Theological Seminary at New Brunswick met in annual session in the James Suydam Hall, on Tuesday, May 18th, at 11 o'clock in the morning.

The several Classes and Synods were well represented. Rev. J. W. Beardslee, D.D., the retiring President, opened the meeting with prayer. Rev. David Cole, D.D., was chosen President, and Rev. Cornelius Brett, Clerk. In the deeply regretted absence of the Stated Clerk of the Board, Rev. P. D. Van Cleef, D.D., the Temporary Clerk was appointed Stated Clerk *pro tem.*

The report of the Standing Committee on Seminary Grounds and Property was received and transmitted to General Synod.

The report of the Professors shows that 23 students have been in attendance in the several Classes during the year.

The examinations were well sustained and showed a commendable attention to study in all departments. The sermons of the Senior class, delivered on Tuesday evening, were pronounced excellent, both in style of composition and delivery. The few advantages for vocal training have evidently been improved, and if the Department of Elocution were more liberally endowed, the Church would soon feel the benefit in the increased efficiency of her ministry.

A portion of the session was devoted to the consideration of the discouraging outlook for the future of the Seminary with regard to the number of students. The harvest is great, but laborers are few. The outlay for the support of the institution is out of all proportion to the *few* who enjoy its advantages. Earnest resolutions were adopted pressing these facts on the consideration of General Synod and of the Church.

The Commencement exercises were held in the First Reformed Church on Wednesday evening. The church was well filled by the many friends of the students and Seminary.

The Rev. Dr. Cole, the President, offered the opening prayer. The College Glee Club sang an anthem. The addresses by members of the graduating class were delivered by Mr. Albert Oltmans, of Grand Rapids, Mich., whose theme, an "Outlook upon Islam," was handled with ability; Mr. George Z. Collier, who spoke impressively upon "Literary Culture as an Aid to the Pulpit," and Mr. William I. Chamberlain, who gave interesting facts and statistics to show "God's Hand in Missions." Professor Demarest presented the class with the certificates of graduation, accompanying the act with words of wise counsel and hearty sympathy. The address on behalf of the Board was delivered by the Rev. Henry Ward, of New Hackensack, N. Y., and was a vigorous discussion of the means of obtaining certain knowledge, especially in the realm of religion. The President concluded the exercises with prayer and the benediction. All the addresses were of a high order, and the class going forth to enter upon the work of the Gospel ministry, gives promise of great usefulness for the future.

The following is the roll of the graduating class: Junius C. Ayler, Evert J. Blekkink, John H. Brandow, Wm. I. Chamberlain, George Z. Collier, Jacob Dyk, John Laubenheimer, John Morrison, Albert Oltmans, Robert V. Palmer, Evert W. Stapelkamp, David F. Williams. C. B.

Installations.

....SECOND CHURCH, PHILADELPHIA.—The installation of the Rev. William H. Clark, D.D., as pastor of this church took place on Tuesday evening, May 12th, in the presence of a large congregation. The President of the Classis of Philadelphia, Rev. W. R. Taylor, presided and read the form for the installation of pastors. The sermon was preached by the Rev. W. J. R. Taylor, D.D., of Newark, N. J., from Psalm 48: 2, "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the North, the City of the great King." Subject, The Destiny of a Great City. The Rev. Samuel Streng, of Churchville, Pa., delivered the charge to the pastor; and the Rev. George S. Bishop, D D, of Orange, N. J., gave the charge to the congregation. The devotional services were rendered by the Rev. James I. Good, of the Reformed Church, United States, and the Rev. C. F. C. Suckow, both of Philadelphia. Beautiful floral decorations, elaborate music by the choir, hearty singing of the congregation, and the unabated attention of the people throughout the lengthened exercises of the evening, added greatly to the spirit of the occasion.

Dr. Clark has begun his ministry in this important church under very favorable auspices. His people have received him and his family with a warm welcome and are rallying to the work of the church with loyalty and earnestness. One fair token of their interest in their denominational relations is the fact that eighty-five copies of THE CHRISTIAN INTELLIGENCER are taken by as many subscribers among them.

***

....BRONXVILLE, N. Y.—The Rev. J. Joseph Rankin was installed by the Classis of Westchester as pastor of this church Tuesday evening, May 18th. In the absence of the President of Classis, the Stated Clerk, the Rev. C. K. Clearwater, presided, read the form of installation, and gave an apt and interesting charge to the people, basing his remarks on Acts 10: 33. The Rev. W. F. Anderson, of Fordham, N. Y., preached the sermon on "The Church as a Witness," and the Rev. Dr. Johnson, of New London, by invitation, delivered an excellent charge to the pastor. The Rev. E. J. Runk, a former pastor of the church, assisted in the exercises by reading of Scripture and prayer. The church was beautifully adorned around the pulpit with flowers. A new pipe organ has been secured, the choir protected with a new brass railing and crimson curtains, and the church interior otherwise improved. The church is to be congratulated on securing a pastor of Mr. Rankin's experience; and all will unite in wishing both pastor and people many years of happy and successful work. E. J. R.

....GERMAN EVANGELICAL CHURCH, HOBOKEN, N. J.—The Rev. John W. Freund was installed pastor of this church Thursday evening, May 13th. Though the weather was stormy, the church was well filled. The President of the Classis, Rev. P. V. Van Buskirk, presided and read the form for installation. The sermon was preached by Rev. I. W. Gowen. The Rev. C. D. F. Steinfuhrer charged the pastor, and Rev. John Justin the people. Dr. C. Klein, Prof. Seibert, Revs. Jacob Schlegel and George Seibert assisted in the services. After the benediction by the newly

installed pastor, he received the congratulations of many present, and their hearty wishes that his labors might be greatly blessed. K.

....PASTORS' ASSOCIATION, N. Y., May 24th, 1886.—The Rev. Dr. J. M. Dickson, of New York, read a paper in favor of the Prohibition of the Liquor Traffic, and most of the members who spoke concurred in his conclusions. The Association resolved to omit the meeting and discussion set down for next Monday, May 31st, (that being the day to be observed as Decoration Day,) and adjourned to meet June 7th, when the Rev. Dr. G. H. Smyth will read a paper on "The Work of the Holy Spirit."

....THE 253D COMMENCEMENT of the School of the Collegiate Dutch Reformed Church will be held at De Witt Chapel, 160 W. 29 h street, on Thursday evening, May 27th, at 8 o'clock. The friends of the School and its Alumni are cordially invited to attend.

ROBERT SCHELL, Committee.
HENRY W. DUNSHEE, Principal.

....HOPE COLLEGE.—I have received for Hope College and transmitted to its Treasurer: From Mrs. M. Van Arsdale, New Brunswick, N. J, "an Easter offering," $7; Rev. James E. Bernart, $5.

I have also received from Mr. James E. Hedges, Elizabeth, N. J., to begin an endowment for a Professorship of English Language, History, and Rhetoric in Hope College, $100.

Now, friends, this ball is started quite unexpectedly. Who will help tokeep it rolling until $20,000 or $25,000 are in hand for so important a department of education? Let the money or pledges come in rapidly.

GILES H. MANDEVILLE.

SYNOD'S ROOMS, 34 Vesey Street, N. Y., May 12th, 1886.

....HACKENSACK, N. J.—On Sabbath morning, May 16th, the Rev. Herman Vanderwart early in the service expressed his thankfulness for the generous acts with which the congregation of the First Reformed Church had received him, and invited the Sabbath school to call at the parsonage on the succeeding Tuesday afternoon and the congregation to attend a reception in the evening. The commodious parsonage and grounds were thronged by the children in the afternoon, who were made very happy by the arrangements for their entertainment. The new pastor won their hearts by his participation in their amusements. In the evening the house was crowded by those who came to give a hearty welcome to the new pastor. Various articles of new furniture, selected by a committee and placed in the parsonage as an earnest of the good will of the future, were inspected and commended. The gathering, a very sociable and informal one, was much enjoyed by all present. The church is reported as filled every Sabbath with very attentive audiences. Mr. Vanderwart's installation was appointed for last evening.

...The Rev. Dr. Paul D. Van Cleef has continued to improve in every respect during the past week. Last Sabbath he was able to walk down to the parlor of his residence and out upon the back piazza. A decided gain in memory and speech has been acquired.

...HOLLAND, MICH.—The First Church held their first service in the basement of their new building Sunday before last.

....CASTLETON, N. Y.—Owing to the falling last December of a portion of the brick arch which supports the tower of the church, the building has been condemned, and the congregation now holds services in the Town Hall. A Building Committee has been appointed to secure plans for a new church to be erected on the site of the old one, which will soon be removed. The old edifice was erected in 1852. The present pastor is Rev. A. D. Campbell.

....A NOTABLE ANNIVERSARY. — The forty-ninth anniversary of the organization of the Woman's Auxiliary Foreign Missionary Society of the First Church of Glenville, N.Y., was appropriately celebrated, Wednesday, May 19th. Miss E. Gibson, once a missionary in India, and now engaged in temperance work in Albany, addressed in the afternoon a large audience of ladies upon the lamentable condition of the women of India, and the efforts made to reach them with the Gospel through female missionaries.

This interesting address was followed by the reading of an historical sketch, which showed that the Society had never failed to hold an annual meeting, and to make an annual contribution to the Missionary Board. A letter from Mrs. D. K. Bartlett was read, expressing her regrets because unable to fulfill her part in the programme, and also containing much good advice for the benefit of the Society. After adjournment an enjoyable collation was served in the chapel to visitors.

A general meeting was held in the evening, every pew in the church being fully occupied. An attractive feature of the service was an introduction to the audience by Miss Gibson of two young ladies arrayed in Hindo costumes, illustrative of her remarks. This was followed with earnest addresses by Rev. J. Gardner, of Gloversville, N. Y., and Rev. C. B. Perkins, of Amsterdam, N. Y., both of whom also spoke at the afternoon session. The celebration was a pronounced success, and made an impression that will be long felt.

...THE CLASSIS OF WISCONSIN met by special request at Roseland, Illinois, April 20th-22d, 1886. Rev. J. Broek, the retiring President, preached a sermon, 2 Tim. 1: 13. Rev. B. de Bey became President, Rev. J. Huizinga, Clerk *pro tem.* Nearly all the churches were properly represented. A call of the church at Philadelphia, Kansas, on the theological student, Mr. D. Scholten, was approved. As members of the Council of Hope College, instead of Rev. Messrs. J. H. Karsten and Wm. Moerdyke, who had accepted calls in other Classes, Rev. Messrs. B. van Ess and J. Broek were appointed. Both terms run to 1887. Rev. H. van der Ploeg was appointed a member of the Board of Superintendents of the Western Seminary.

After the Committee on the State of Religion had reported, the meeting was briefly and encouragingly addressed by Revs. J. Muller and J. W. Dunnewold. It was resolved to dismiss, at their request, Rev. W. Moerdyke to the First Church of Pella, Iowa, and Rev. L. Watermuelder to the Classis of Sheboygan of the Reformed Church in the United States. Rev. G. Zindler was received from the last-mentioned body, and arrangements were made, after a satisfactory examination and his signing the forms of faith, for his installation at Baileyville. It was also resolved to enter on the roll of Classis the church at Keener, Indiana, organized some time ago.

The following report of a committee was adopted:

Whereas, The Classis of Wisconsin has always been unanimous in condemning all secret and oath-bound societies, therefore,

Resolved, That the Classis again most earnestly express their disapproval of such societies, and that this resolution shall be entered in the minutes as a memorial of undiminished conviction.

The Committee to organize an English-speaking Church in Chicago reported that the time for this did not seem to be propitious. The same committee reported favorably for the organization of a Holland-speaking church at Englewood, near Chicago.

Classis appointed a committee to examine into the practicability of introducing the singing of hymns in the Holland speaking churches of the Classis.

Classis being invited to a ride to Pullman, accepted the invitation and went in a body to view the city which has sprung up in a day. The Classis was afterward entertained at the parsonage by the pastor and his wife. At another hour the Classis were photographed in front of the church by a young and enterprising photographer. Thus ended a very pleasant meeting, marked by genial unanimity and brotherly love. May its labors be followed by great blessings and glorious results. S. C.

Gleanings from our Exchanges.

...Rev. J. P. Searle, of Somerville, N. J., preached the sermon before the Somerset County Bible Society at its sixty-eighth anniversary on Tuesday, May 18th, in the Congregational Church, Bound Brook, N. J. His text was Deut. 11: 18-20. The sermon was a succinct, pointed statement of the uses to which the Word of God should be put. Rev. P. M. Doolittle, Chairman of the Executive Committee, reported that 202 Bibles had been withdrawn for distribution during the year. The Treasurer's report showed $995 56 paid in during the year, which had been remitted to the American Bible Society.

....Rev. Louis Goebel, pastor of the Third Church (German) of Hackensack, N. J, preached his fifth anniversary sermon to a large audience, Sunday, May 16th. On the next Monday evening the congregation held a special meeting to consider the question of enlarging the church, when it was decided to build a temporary structure in the rear of the church to accommodate the Sabbath-school. The money necessary to do this work is already in hand. It was also decided to start a building fund, with which to finally enlarge the church itself.

....The eighty-seventh anniversary of the Sabbath-school of the First Church of New Brunswick, N. J., took place Sunday afternoon, May 16 h. The attendance was very large, the capacious galleries as well as the main floor of the church being crowded. Dr. M. H Hutton and Rev. Eugene Booth assisted the Superintendent, V. M. W. Suydam, in the opening devotional exercises. Interesting addresses were delivered by Prof. J. G. Lansing of the Theological Seminary, and Rev. Hugh McCauley, of Bound Brook, N. J. The Secretary's report showed the membership of the school to be as follows: Main school, 240; Bible class, 25; officers, 10; teachers 43; intermediate department, 23; infant department, 202; total, 543 —an increase of 95 over last year. The large infant department is still under the faithful superintendance of Mrs. V. M. W. Suydam, who is efficiently assisted by Miss Lizzie Van Cleef, Miss Ella De Hart, and Miss Dora Buttler. Professor Mabon has a flourishing Bible class in the school. The total financial receipts, including a balance in the treasury at the beginning of the year of $332.94, are $1,028 82; the disbursements amount to $613 91, leaving a balance of $414 41. The school contributed $25 to each of the Mission Boards. It supports a native teacher in India.

...On Sunday, May 9th, the Rev. William J. Leggett, of Claverack, N. J, preached his fourth anniversary sermon. During his pastorate the congregation has removed a considerable debt, improved the church edifice inside and out, added a handsome addition to the lecture-room, and increased their contributions to missions. The church has five Sunday-schools in successful operation.

...JAPAN.—A summary of statistics just issued by one of the Christian newspapers gives the whole number of churches in Japan at this time as 151, the whole number of church members as 11,602, and the total contributions of the churches during the year yen 23,406 97, equal to $18,725.39. The increase on the previous year is 18 churches, 1,902 members, and yen 6,415.15 in contributions. J. L. A.

....AN AGED SAINT.—We called on Sunday afternoon with Bishop Warren on Miss Harrod, who was born in Newbury port, Mass., in 1786, and who, if she lives until next August, will be one hundred years old. The call was a delightful one. The venerable woman greeted us cordially, talked freely, recited a long Gospel ballad which, she said, "I learned ninety-two years ago, when I was eight years old." She became a Christian when she was fifteen. Her voice was strong, her enunciation distinct, and her faculties all perfect. The clear sunset is always beautiful, but in this case is especially so. The day has been a long one, the evening is not far away, and the rest will be pleasant.—*Rev. Dr. Vincent, in Our Youth, May 1st.*

....A very significant feature of temperance work in Worcester Mass., was presented in a very large mass meeting of Swedes at the Rink on Sunday afternoon, where they were addressed by several of their own pastors in Swedish, translated into earnest temperance doctrine.

News of the Week.

WEDNESDAY, MAY 19.—It is stated that Lord Salisbury has informed the Radicals that if the Home Rule bill be passed he will insist upon the removal of the Irish representatives from Westminster as an essential principle of Home Rule. The Queen has assented to the dissolution of Parliament, but does not approve an immediate dissolution....Mount Etna is in a state of eruption....The trial of H. M. Brooks, alias Maxwell, for the murder of Preller at the Southern Hotel began yesterday morning in St. Louis. He states that Preller died while under the influence of chloroform, while an operation was being performed by Maxwell....The Half Holiday bill defeated in the Legislature at Albany....Louis Weigland, of Toledo, O., made a wager that he could eat thirty-six raw eggs. He ate thirty-two; he began to grow sick and rapidly grew worse and died....Six soldiers reported killed by Apaches in the mountains of Mexico bordering on the line. ....A heavy frost in New England reported. ....A train was thrown from the track by the expansion of the rails near Fort Ellis yesterday. Several persons were injured.

THURSDAY, 20.—Gladstone has varied his tactics and resolved to protract the Home Rule debate through the whole of next week. The menace of a dissolution of Parliament if the bill be beaten is believed already to have produced some effect both on members and the constituencies.... Cholera in a violent form has appeared in France ...Small-pox reported in Montreal. Fears are entertained that it will spread to the penitentiary....Mt. Etna continues in eruption and shocks of earthquake been felt in the vicinity....A conflict between the Becquahs and Adansis is reported in Africa, and forty five German traders reported killed....The Government of Switzerland is putting an end to the propagation of the doctrines of the Mormon Church. A number of Mormon missionaries have been arrested....The Senate passed the Pension bill ...The bill giving the President of the Board of Aldermen power to appoint Excise Commissioners passed by the Senate at Albany... A fatal explosion in Am Ende's laboratory in Hoboken, N. J., took place yesterday. It is thought three men were fatally injured....Great fears are entertained for the safety of the United States man-of-war "Nipsic," which left Montivideo last March for Hampton Roads.

FRIDAY, 21.—Brighter prospects are shown for the Home Rule bill. 220 Liberals are pledged to vote for it and eighty-six Parnellites, and the number of supporters are increasing every day....Missionary Houghton and wife, of the Methodist Church, were murdered in East Africa near Lamoo by the natives....The Arthur Kill Bridge bill was passed by the Senate after an all-day debate....Mrs. Pendleton, wife of George H. Pendleton, United States Minister to Germany, jumped from her carriage in Central Park while the horse was running away and received a compound fracture of the skull. She died almost immediately. The daughter, after being removed to the hospital, regained consciousness, but it was deemed advisable not to inform her of her mother's death ...Jaehne received his sentence from Judge Barrett yesterday morning, that he be confined at hard labor in Sing Sing prison for nine years and ten months. When told that all efforts to save him had failed he gave way to his feelings. ....Frederick Reed, brother of the Yale student whose body was found in the East River, is confident that his brother was murdered ...General Arthur's health improving....Professor Timothy Dwight was unanimously elected President for Yale College, Noah Porter having resigned.... Great crowds of people attend Maxwell's trial for murder in St. Louis.

SATURDAY, 22.—A new ministry formed in Athens. M. Tricoupis assumes provisionally the offices of Minister of War and Minister of Finance, and promises a policy of peace....A skirmish reported between the Greeks and Turks on the frontier, in which the Greeks were victors.

(Continued on page twelve.)

Our Contributors.

A Modern Sir Galahad.

BY MARY R. BALDWIN.

CHAPTER VIII.

"My wife, my life, O we will walk this world
Yoked in all exercise of noble end."

"I HAVE been wondering how my people would receive the news of my marriage," the bridegroom remarked to his bride as the train sped on towards Danton.

"Do you think they wished their minister to marry?" asked Miriam.

"Well, I really cannot tell. I never tried to discover their wishes in this respect. I think, however, they are a people to appreciate the service of a true woman in the great office. Their last minister's wife they seem to regard as having been nearly perfect." He was about to proceed with a history of the efficient woman's deeds, when a glance at the eyes of Miriam, the new minister's wife, made him suddenly question himself of its expediency.

"I hope," said the sweet, low voice of the bride, "that the church will not expect me to fill the place of such a wonderful woman."

"You are my sweet wife, given me of the Lord," answered Laurence, at that moment defying secretly even the church to form an adverse judgment upon the gentle, beautiful woman who was to honor it by her service.

The clear complexion betrayed the surging of the pure blood, in answer to the great flood of joy that sent to every vein its thrilling fulness.

The news of the minister's marriage came like a shock to Danton's church. There was no house among his flock where it was not discussed, more or less, and it must be confessed that there were stormy scenes in some homes; for to many it had seemed that their minister had failed to act with his characteristic sincerity towards them. Upon *some* the news fell with crushing weight to unspoken hopes.

Mrs. Holdridge presided at an indignation meeting in her own house. Mrs. Rev. Philetus Clark and Mrs. Deacon Ives, being of her mind that the minister had certainly acted unadvisedly in the matter. Jerusha, to the surprise of the three sisters, insisted that the minister should be as independent of his church in matters of the heart, as were they of him in their own particular love affairs. "The heart must answer its own bidding," she said, and, whilst her voice trembled, added: "I am more and more convinced that one wrongs his own soul when he allows opinions or customs to interfere with this God-given right."

The listeners looked in astonishment at the speaker, and then at each other. They felt the home thrust, but did not feel equal to a proper defence of themselves.

At last, Mrs. Holdridge replied: "Jerusha, I must say that I am not taken wholly by surprise by your words. I have for some time noticed that you were not quite yourself. It was a great mistake for you to go on that visiting committee. Some things have happened since that our family would have blushed at. You followed the young minister's advice in the matter, I am sure; you seemed to have a great regard for his opinion—and he seemed to have more than a common regard for you at one time."

"Mother, what can you mean!" cried the now thoroughly roused girl. "It is true that I followed the advice of Mr. Bowles, because I had learned through him the difference between Gospel service and the husks of tradition. Oh, if I had been taught it sooner I might not have made a life mistake. But henceforth, I mean to live *truly*, trying to help others to the joy which I have missed myself in failing to be true to my highest thought of truth, of duty and of privilege."

With these words she left the sisters to themselves.

When Mrs. Marshall received a letter from Laurence Bowles and learned through it of his marriage, it seemed to her that she never could have him come back as her boarder; but after thinking over the situation calmly, she began to see much that was palliative in it, and after due consideration, to even regard circumstances related to it as providential.

She felt that this was especially true of the going of Anise at just the time she did go—not a week earlier nor a week later. So, fortified by her pride, she was able to face Danton, and with firm voice to declare that she was glad the minister was married.

The night before the return of the minister was the one for the regular church prayer-meeting, and Squire Downs, who owned a large heart and a clear head, felt called upon to say a few words which were not after the regular exhortation order, but words which he felt were in the interest of his Master's kingdom. The burden of his exhortation was "the duty of the church to the coming wife of the minister." He pleaded with the assembled sisters to regard the young wife as a sister in the Lord, cautioned them about expecting too much of her, and advised them above all else to beware of their small talk about her. "You know, my friends," he said, "what a great matter a little fire kindleth; trouble in churches has begun so often with criticisms upon the minister's wife; let us be above such a record. And just one thing more; we must allow the new lady to be *herself*, not trying to force her to be somebody else. Let us close with singing 'Blest be the tie that binds.'"

The wise Squire used a little pious trick to engage the attention of the audience, and to give any rising resentment a chance to spend itself while they joined in the hymn which emphasized brotherly love.

The Sunday following the arrival of the minister with his bride was an eventful one. There was a full church and few late-comers—the minister with his wife being the last to enter, as the bell was giving its final call. If the fathers and mothers had wondered what the minister could possibly find elsewhere in feminine charms and womanly excellence that could compare with what Danton could furnish in these respects, they nevertheless were obliged to concede to their one sense at least—that the young bride whom the minister had chosen was very fair to behold. The young girls experienced a something which was not due solely to their admiration of the pure, refined face, and the lady-like bearing of the stranger. Perhaps they ought to be forgiven if envy had any share in it.

When the services began, all eyes were fastened upon the speaker; there was the earnest manner, the absorption of self by his theme, that had marked his service to his people before his marriage; and this fact, recognized by his people, saved him to his old influence over them, for if they had discovered any sign that the bride had encroached upon their rights, his usefulness would have been at an end in the church.

After Sunday had passed, the people came day by day through the afternoon and evening to pay their respects to the pastor's wife. Miriam, as we know, had not before marriage been given an opportunity to forecast with regard to a minister's wife's duties. In her moment for dreaming upon it she had only recognized the union of hearts upon a spiritual plane—a consecration of two souls to the Highest, without a thought of the details of service. And when the people came, and the husband explained to his wife, after their departure, their separate needs, she lifted asking, helpless eyes to Sir Galahad, who divined nothing of their expression, his thoughts were so absorbed with the affairs of these needful ones.

At last, when the minister's wife was no longer a novelty—a large share of the visiting ceased, and gave the tired wife a chance for a quiet hour; but she had suffered such a drain upon her energies, that she was for a time prostrated and unable to accompany her husband as he went his daily calling round. Squire Downs, loyal to his first conception of duty towards the new wife, said one morning: "Polly, what do you say to my hitching up Jane and going with the cutter down after the minister's wife? She looked like a snow-drop last Sunday, and if I'm any judge of human nature she's one that can't stand this everlasting clutching of the church people. Mrs. Marshall says her door knocker is wearing away with use, and I'm sure if iron can't stand it, flesh and blood can't; and the poor little snow-drop is likely to be sacrificed if we don't help her out of the crowd once in a while."

"But Mr. Bowles, I'm sure, husband, will not allow her to endure it longer than she can with safety; you know he is a very thoughtful man—wonderful with the sick, and afflicted, too—and, of course, he'll look out for his own wife," answered Mrs. Downs.

"That's just where you are wrong, Polly. If I am any judge of such men, I should say that they think a wife is a part of themselves, so far that she is to have a kind of partnership in their sacrifice. This is all well enough, you see, if it isn't carried too far. The fact is, Polly, both the minister and the young creature who is his wife, are as ignorant as babies of the world; they are on a spiritual mountain and the rest of us are down in the valley; they see us from their high ground and they don't know all the petty aims and desires that are of the earth, earthy. The minister thinks that all the cries of his people are for their soul's need, and he runs at every call and drags the poor little snow-drop with him, and if he could only be made to feel that these people need to be roused to a sense of personal responsibility. Well a church has a duty—a particular one to a young pastor, and I shall watch my chance to give our minister a word now and then."

"Oh, Abner! you don't mean that you would find the heart to reprove Mr. Bowles—wise and good as he is? But I've a mind, as you have proposed, to invite the minister's wife to come out for a day or two."

When the good Squire was met by the minister in the study, and the errand had been told, Laurence Bowles answered, "I am very thankful for the opportunity for my wife; it will refresh her and she will get stronger for the work we have to do; there is much to be done before the next communion; the candidates for admission to the church are to be seen separately each week, and my wife is a great help in this particular work."

"Every week? Won't their religion keep if it isn't looked after as often as that?" the Squire asked. Laurence Bowles opened his eyes with astonishment; he wondered if he had heard rightly. The Squire noticed the look and said, "I think, Mr. Bowles, if they would call upon the Lord more, and upon their minister less, it would be much better for them."

"You do not quite understand, Mr. Downs," answered Sir Galahad, "that great care is to be used with those little ones in Christ until they become rooted and grounded in the faith."

Squire Downs had something to answer which he thought was both reasonable in a worldly sense and also Scriptural, but the memory of "Polly's" words of an hour before warned him to say nothing further, and after a few more general remarks Mrs. Bowles came in dressed for her ride, and the Squire and the "snow-drop" were soon speeding fast towards the old farm-house which was to prove a haven of rest to the young wife.

Mrs. Downs was irresistibly drawn to the young, motherless creature who had, in pledging her life to the minister, become, in a sense, a sacrifice to his church. She meant to do all she could to make her forget what she owed to the church for at least one day; and she found the Squire a great help in this effort. He talked with the little lady about her parish duties, it is true, but his fresh, natural views of life and of the relation of one life to another brought her out of the morbid condition into which she had fallen by the unnatural demand that had been made upon her resources, mental and physical.

"Old Nancy Weld has been telling me what a world of good a sight of your face did her," the Squire broke out after a pause in the conversation. "And so, my dear Mrs. Bowles," added the kind man, "you must be careful and keep yourself well and cheerful if your face is going to help people. I think that is a mission of a good many people," he went on, "just keeping themselves pure and true before God—I mean of people who are not made for the crowd and not given to much talk, and to what some of us call church work. I really do think that much of our church work is just a running about, the result of restlessness. When one has the spirit of Christ in his heart he is sure to work for Him, whether he stretches out his purpose to new ways, or lives just as the flowers do, looking up and making another life brighter by being themselves—simply themselves. Now I know families in our church where the wife and mother has lost all her home power and influence by becoming possessed with the idea that she was elected to do especial church work. She is too tired to be anything in her home after one of her sewing-societies, and I say does dishonor to the cause of Christ by trying to be so much to outsiders and thinking too little of the home field."

The Squire in this, as in most of his conversations with his visitor, had a purpose. And he was rejoiced to find that his words were not without their effect upon her. And when he left her the next day at her own door and she bade him good-by, she said in her sweet, low voice, "Mr. Downs, my visit has helped me in many ways," he felt down in his heart thankful for the opportunity of service to such a tender lamb of Christ's fold. "I may be able to help the minister through her," he whispered to himself as he rode home in the winter's twilight.

The visits to the farm were many times repeated, and times of refreshing they always were, yet the church calls upon the minister and his wife did not grow fewer; and when in the spring, the minister, finding that it was the wish of his people that he should go to house-keeping in the parsonage, decided

to establish a home for himself, many hands were offered for service, and day and night advisers came and went from the minister's study to the parsonage, until the thought of home-quiet, which had been the dream of the disheartened Miriam, was displaced by fear for the future. When at last the house was in order and the husband and wife sat for the first time alone at their own table, Laurence, with a look of pleasure in his face, remarked to the charming lady opposite, "My dear, this surely is delightful! Our people have been very kind, very kind to do everything for us."

Miriam was annoyed that she herself could not regard the "help" just as her husband did. She had been so rasped by the inharmonious arrangements, which to one of her sense of fitness were almost unbearable. She had tried to be thankful, had prayed for an especial gift of grace, but she could not shut her eyes to the fact that the color of the window shades quarrelled with the shade of the carpet, and that of the carpet with the furniture, and she despised herself that she could not assert her will so far as to command her instincts to obey her wish. Poor Miriam! the strain upon her, mentally and physically, was too great, and Sir Galahad's eyes were still drawn above.

(To be continued.)

Inspiration of the Hebrew Vowel-Points.

BY GEORGE S. BISHOP, D.D.

Part II. Objections.

BEFORE discussing the question of the inspiration of the Vowel-points, some space we spare to plausible objections which we think admit of solid answer.

I. Massoreth Ha Massoreth.

1. Levitas' great argument in Massoreth Ha Massoreth is, that the Talmud says nothing about the Points; an omission certainly surprising were it true—but that it is not true is abundantly shown by Glassius, Buxtorf and Owen, who quote from the Jerusalem Megillah, the Babylonian Megillah and Nedarim to the contrary.

Again: Mishnitic documents older than the Talmud cited by Rabbi Azarias and Rabbi Joseph del Medico contain them.

Once more: Aben Ezra says that the Hebrew text, as we have it, was restored by the order of God through the inspired labors of Ezra, assisted by the men of the Great Synagogue. He says this restoration was especially effected by the help of the vowels, which he divides into kings and ministers, and of which he gives a list. Of kings he enumerates seven: Hholem, Shurek, Hhirek, Patach, Seghol, Kamets and Tsere; and of ministers Sheva and its compounds. According to Aben Ezra then, the vowels existed 1,000 years at least before the Massorites. According to universal tradition they existed from Moses.

The Kabbalah (Sohar I.; 15, b.) asserts that "the Vowel-points proceeded from the same Holy Spirit who indited the sacred Scriptures," and that "far be the thought to say that the Scribes made the Points, since even if all the prophets had been as great as Moses, who received the law direct from Sinai, they could not have had the authority to alter the smallest Point in a single letter, though it were the most insignificant in the whole Bible."

2. Levitas' second argument is, that the ordinary synagogue rolls are now, and therefore were always, without vowels; but this is an open *non sequitur*. No man can prove that the rolls were without the vowels at first. And even if this could be proved, the fact that the common rolls—for it is not a question of the Great Temple Rolls—were written without points, admits an easy explanation.

One thing: The difficulty of accurately transcribing innumerable little points of various shapes would naturally lead to the production of short hand copies for common uses.

Again: Ten copies could thus be made in the time required for making one copy, a saving both of labor and expense. A singular confirmation of this argument was found in the setting up of the twelve Hebrew words occurring in the former article. The consonants were set up in five minutes—to put in the vowels required an additional hour.

Once more: There was an inducement to the omission of the Points; for thus the Rabbis would be left at liberty to interpolate oral traditions in their explanation of the text. And this is not obscurely hinted by our Saviour when He says, "Ye make the Word of God of none effect by your traditions."

And finally, the ruling principle to keep authority and power. If only the Rabbins knew the real Points, preserved by the Great Temple MSS., the people would be more at their mercy. The Scribes and Pharisees would sit more solidly in Moses' seat. In other words, the same influences wrought in the Pharisaic church which are germane to human nature, which are conspicuous in the working of the church of Rome to-day, and which were never voiced more arrogantly than by that great bulwark of the papacy, Morinus, who does not hesitate to assert "that the reason why God ordained the Scriptures to be written in this ambiguous manner (*i. e.*, without the Points), is because it is His will that every man should be subject to the judgment of the Church, and not to interpret the Bible in his own way. For seeing that the reading of the Bible is so difficult, and so liable to various ambiguities from the very nature of the thing, it is plain that it is not the will of God that everyone should rashly and irreverently take upon himself to explain it: nor to suffer the common people to expound it at their pleasure; but that in those things, as in other matters respecting religion, it is His will that the people should depend upon the priests."

II. The Silence of Jerome. The objection is made from Jerome that not only did he himself omit the Vowel-points, but that he is everywhere silent about them. This would be significant in the case of a church father living when Jerome lived, (A.D. 340–420), and holding the position he held as a translator and expounder of Scripture. The objection may be met, however, and we think is met, in these among other replies:

1. Jerome omitted the Points, just as Hebrew scholars now omit them, for brevity's sake and not because they were not on the original parchments. We might as well argue, from an unpointed Hebrew Psalter of to-day, that the editor knew nothing of the Points, as to argue thus of Jerome.

2. The pointing of the Hebrew in the works of Jerome throws the burden of proof upon those who deny that he wrote them. We have a right to insist that, as there are Points to his Hebrew words, they always were there and that he put them there; and this we shall insist upon until it shall be shown why not.

3. If Jerome put in the Points and had them before him, why should he speak of them, since they were taken for granted? Why should I speak about the "*a*," or "*i*," or "*o*" that I am writing now?

4. Jerome does speak of the Vowels. He speaks of them in his Epistle to Evagrius, (Ep. 126,) where he says, "Whether the word should be *Salem* or *Salim* matters not, since the Hebrews rarely write the Vowels in the middle of a word." But if they "*rarely*" wrote them, certainly they wrote them; and Jerome, by his saying this, shows that he knew that they wrote them and knew what they were.

5. But more than this; Jerome actually comments on the different meanings of the same word when written with different vowels. For example, he tells us that Dabar (with two kametses) signifies "a *word*," but Deber (with two seghols) signifies "the plague." So with the words Bamah, Bameh and others. But such observations as these turn on the very exactness as well as existence and knowledge of the Points.

To sum up the whole argument in words condensed from Dr. Gill: "Jerome probably wrote the Points, and copyists, for brevity or with a purpose, omitted them in the transcription. That Jerome did know and use Vowel-points is clear from the fact that he often makes his argument turn on a word, the force of which lies in the vowels, and which cannot be distinguished from another very diverse word, without them. Beside all this, Jerome gives us the Hebrew in Latin letters with exactly the same correspondent vowels, which shows that he knew them and used them. In one place, too, he speaks of the 'prick' or point on the word *kumah*, which he calls the pointing; besides, he makes many observations upon other words which show his knowledge of the Points, as in Ps. 90: 8, where he comments on *alumenu*, which he translates 'our neglects,' and wonders how the Septuagint could have translated it 'our age,' as if it were *olamenu*. How could he write like this, if the Hebrew, which he had before him, had no Points?"

Objections being thus removed, we come to the climax of the conclusion; for the statement of which no words will ever be found more truthful, more discriminating, more forcibly to the purpose than those of Dr. Lightfoot, in his masterly response to Walton's Prolegomenon. "There are some," he says, "who believe the Holy Bible was pointed by the wise men of Tiberias. I do not wonder at the impudence of the Jews who invented the story, but I wonder at the credulity of Christians who applaud it. Recollect, I pray you, the names of the Rabbins of Tiberias from the first foundation of its University down to the day it expired. What, at length, do you find there, but a kind of men more mad than Pharisees, bewitching with traditions and bewitched, blind, crafty, raging—pardon me, if I say magical, monstrous? Men how unfit for so divine a work! Read over the Jerusalem Talmud and see there how R. Judah, R. Chaninah, R. Judan, R. Hoshaia, R. Chija Rabba and the rest of the grand Massorites behave themselves. How earnestly they do nothing; how childishly they handle serious disputes, how much froth, venom, smoke—pure nothing in their disputations. Then if you can believe the pointing of the Bible came from such a school, believe also their Talmuds. The pointing of the Bible savors of the work of God the Holy Ghost, and not of that of lost and blinded and besotted men!"

The inspiration of the Vowel-points thus shown and vindicated, is a matter of no secondary and no trivial importance—since the controversy will always go back to the Points, and the establishment of the Points will always be the establishment of the Church doctrine of exact, direct, chirographical inspiration, and not only this but also the establishment of *one straight, permanent, authoritative, changeless text;* and this Dr. Ginsburg himself, while opposing that text, as he does the Vowel-points, most readily admits.

"The rejection of the Points," he says, "by men of laxer tendency, following Levita, produced most lamentable effects, especially so far as the criticism of the O. T. is concerned"—effects, indeed, from which we have not yet recovered, but which, in spite of all the resistance of a sound and a loyal conservatism, are still seen working themselves out in the popular, so called, "Higher Criticism" of the day.

"It was," says Dr. Ginsburg, "the unwarrantable liberty taken with the text, first started by Capellus, following in the wake of Levita, and the resort to all sorts of emendations and conjectural readings in order to sustain the peculiar and preconceived fancies of different individuals and schools, which converted the controversy about the Vowel points into an Article of Faith in the Reformed Church of Switzerland, and led to the enacting of a law in 1678, that no person should be licensed to preach the Gospel in the churches unless he publicly declared that he believes in the integrity of the Hebrew text and in the Divinity of the Vowel-points and accents."

But more than this, the vindication of the Vowel-points is the vindication—as authoritative—of that one received and ancient Hebrew text, agreed to universally by Jews as well as Christians, as the closest and indeed the only reproduction of the Archetypal Norm. No discoveries, hereafter to be made, can shake it. Nothing we have now can dispute it. The quest of restless men who go "searching the world for a better text than the Massoretic" is certain to be disappointed. There is no better, and irreverent audacity will only toil to find itself confronted by those words of solemn disapproval and of judgment with which John Owen ends up the ancient discussion: "Whoso breaketh down a hedge, a serpent shall bite him."

The Primal Text stands firm. To it all other texts must bow—to it the so-called "*Superlinear*"—to it the Versions,—even the Septuagint, quotations from which, made by our Lord and His Apostles, no more prove its inspiration than quotations from Menander and from Epimenides, made by St. Paul, prove the writings of those men to be inspired.

....The American Home Missionary Society and several auxiliaries are now employing some eighteen Scandinavian missionaries. These are in Massachusetts, Connecticut, Rhode Island, Illinois, Iowa, Wisconsin, Minnesota, Missouri, Texas, and Washington Territory. The number of Scandinavians in some parts of our country is well illustrated by the following remarkable facts: In one densely populated district in Minneapolis, *within a radius of five blocks there are thirteen houses of worship*, in only one of which is the English language spoken, and *eleven of them are Scandinavian*, and most of them are full to overflowing at every service, although at least three of them will hold fifteen hundred people each. —*The Moravian.*

....The average number of copies of the Scriptures issued daily by the British and Foreign Bible Society and the American Bible Society during the year 1885 is about 18,240.

The Reading Room.

Our Book-Shelves.

....“Griggs's Philosopical Series” is the most valuable philosophical publication for popular purposes which has appeared in this country. It is not a mere translation or republication of the great German masters, but a “critical exposition.” That is to say, it does better than render them into English,—it renders them, so far as possible, into the modes of thought and speech of intelligent people who are neither by mental constitution nor training specialists in metaphysics. They might, in fact, be called paraphrases, or mental translations. The previous volumes, of Schelling, Fichte, Hegel and Kant have been written by Professors Watson, Everett, Kedney and Morris in an almost ideal manner. The latest of the series is “KANT'S ETHICS,” by President Porter of Yale College. The name of the latter is a sufficient guarantee, both of the intellectual comprehension of the subject, and the lucidity of the style and treatment. The scope of the work will be understood from the Contents, which consist of an Introduction, chiefly explanatory of the relation of Kant's ethical teaching to his metaphysics, and to modern thought; a chapter giving an account of his principal ethical treatises; a chapter devoted to expounding the fundamental principles of the “Metaphysics of Morals,” and another concerning the “Critique of Practical Reason;” a chapter giving a critical summary of Kant's ethical theory; and, lastly, some critical notices of Kant by Schiller, Lotze, Julius Muller and others. (S. C. Griggs & Co.)

....“EXPOSITIONS.” By the Rev. Samuel Cox D.D. Second Series. Dr. Cox is a man of acuteness and learning, and withal master of a clear, simple and vigorous style. It is not much wonder, therefore, that the first series of these “Expositions” has gone to a third edition, and the second meets with a cordial reception. The author avoids commonplace and often brings unexpected treasures out of familiar passages. Sometimes, however, he is the victim of his own ingenuity. For instance, from the famous passage in Deuteronomy, “the word is nigh thee,” etc., which is quoted by Paul in the tenth chapter of Romans, instead of deducing the obvious lesson that the way of salvation as revealed is easy and accessible, he gets the totally different and erroneous doctrine that we are to “test all we hear of God by the facts of our own moral consciousness.” So that, while the discourses are certainly expository, they often expound not what is in the Scripture, but what lies in the moral consciousness of the expositor. The book, therefore, is to be commended with a strong caveat. Dr. Cox provokes thought and is full of suggestiveness, but he often makes light of fundamental truth and says what is sure to mislead unwary readers. (T. Whittaker.)

....“FROM ACCADIA TO MACHPELAH; or, the Homes and Journeyings of Abraham.” By Rev. James Marshall Thompson. The story of the eventful life of the great patriarch is retold in this book with a freshness and vigor which will doubtless give it, to unscholarly readers at least, all the interest of a new story.

The author has aimed to popularize the valuable results of modern Oriental research, and by a skilful use of such facts as throw light upon the life and times of Abraham has succeeded in presenting a realistic view of the man, his country, his homes, and the events of his life. His work has been carefully and satisfactorily done, and may be commended as both interesting and instructive. (Pres. Board of Publication.)

....“THE MARRIAGE RING.” By T. De Witt Talmage, D.D. This volume embraces a series of fifteen sermons recently delivered in the Brooklyn Tabernacle. The subjects are treated in a very outspoken, energetic, and, of course, original manner. From this bold preacher, noted for his marked individuality, we expect only that which is original and striking. Always unsparing in denunciation of wrong and surpassed by none in zeal for the right, we are not surprised to find in these discourses some very plain truths told in a very plain way. We are inclined to the belief that in a few instances he has taken a position so extreme as to be hardly justifiable. The book is suitably and beautifully bound. (Funk & Wagnalls.)

....“LET IT ALONE AND IT WON'T HURT YOU.” By Edward Carswell. The title of this book plainly indicates its design. It is intended to exhibit—and it does so with great vividness—the sorrow and suffering which intoxicating drink brings to those who let it alone through the indulgence of those who will not let it alone. If the arguments and facts are not especially novel, they are, at all events, presented with so much earnestness and attractiveness and in so striking a way, that they can hardly fail to be effective. (Nat. Temperance Soc.)

....“THE BOSTONIANS.” A Novel. By Henry James. This fascinating story was first published in the *Century* about a year ago, and as it was unfolded in the successive numbers of that magazine, attracted much attention and received many favorable comments. It shows the talented author at his best as a novel writer. The characters and scenes are chiefly of Boston; and by the author's graphic pen-pictures the reader obtains a pretty good idea of social life in that city. As exhibiting local peculiarities, the work is instructive; it is also made very entertaining by a plentiful sprinkling of humorous and amusing incidents. (Macmillan & Co.)

....The American Tract Society sells a dainty book, with a neat white paper cover, tied with blue silk ribbon, entitled “THE KEY THAT OPENS THE DAY.” The margins are set off by red lines. It is designed for private devotion. Two pages are devoted to each day in the month; the first contains suitable selections of poetry, followed by a Scripture text, and the second is occupied with reflections, which are excellent. It is a pretty souvenir.

....“TALKS WITH MY BOYS.” By William A. Mowry, Ph.D. These chapters, full of mature counsel, are to be commended not only to boys but also to teachers as models of a wise, sensible and attractive presentation of such moral questions as may appropriately be enforced by the teacher of a secular school. Strong sense, clearness, logical power together with moral force characterize all these “talks,” and furthermore, they are told in a very entertaining way. (Roberts Bros.)

....“A DESPERATE CHANCE.” By J. D. Jerrold Kelley. This is a tragic story, a story of sin and retribution. It is well written and exciting, but is not pleasant reading, and for the summer rest in the hammock or the easy chair we should prefer something more cheerful. (Scribners.)

....“RUHAINAH: A Story of Afghan Life.” By Evan Stanton. This novel appeals to the interest excited by recent events in English diplomacy pertaining to Afghanistan and adjacent countries, and aims to give a portraiture of Afghan society and character. The story is novel in plot and local color, and strongly written. (Cassell & Co.)

....“A POPULAR TREATISE ON BAPTISM,” by Rev. J. J. Leberman, A.M., is a clear, comprehensive and soundly reasoned discussion of “What is baptism?” “Who is to be baptized?’ and “How are we to be baptized?” The positions taken and maintained are those common to our Church and other pedo-Baptist communions. It will be found useful as a practical and brief compend of the subject. (Reformed Publishing Company, Dayton, Ohio.)

....“PERSIA: THE LAND OF THE IMAMS,” by Rev. James Bassett, a Presbyterian missionary, is published by Charles Scribner's Sons and not by Harper and Brothers, as was stated on this page last week.

....“FORGOTTEN MEANINGS; OR, AN HOUR WITH A DICTIONARY,” by Alfred Waites, is an interesting collection of words whose etymology when understood embalms history or incident. It is both a guide and a stimulant to the further study of words. (Lee & Shepard.)

....Eight numbers of the “Sacred Selections,” containing from two to five pages of music and words for use on Decoration Day are received. The music is not difficult and is pleasing; the verses are elevated and appropriate. A devotional and patriotic spirit prevails throughout the compositions. The pieces cost from five to ten cents. (Oliver Ditson & Co.)

Our Library Table.

Periodicals, Serials and Notes.

....The *Atlantic* for June is full of interesting reading. Three serial stories are now to be found in its pages, and a reader finds it difficult to carry them all in thought. Besides these we have a capital sketch of the second Pliny under the title “A Roman Gentleman under the Empire,” with his famous letters to Trajan, referring to the early Christians. “A Glimpse at 1786,” by Edward Stanwood, will satisfy all optimists that our world advances. George F. Parsons gives a very full account of Balzac and his wonderful work, and this is followed by a careful contrast of “James, Crawford, and Howells.” The Contributors' Club has but two themes, and rather falls below the average

....The *Pulpit Treasury* for May has a portrait and sketch of Bishop Foss of the Methodist Church, a sermon of his on “The Four Gospels: Their Differences and Their Essence,” and a view of St. James Methodist Church of this city. An interesting sketch is also given of “George Muller as an Evangelist.” The usual departments—Sermonic, Missionary, Prayer-meeting, Sunday-school and Editorial—are admirably sustained.

....In the *Homiletic Review* for May Principal Sir William Dawson, LL.D., treats of the “Present Status of the Darwinian Theory of Evolution” in a clear and discriminating paper; and H. J. Van Dyke, Jr., D.D., suggests “How the Ministry May Increase its Efficiency and Usefulness.” The contributions to the several Symposiums are ably handled and worthy of thoughtful study, notably that by Dr. T. W. Chambers on “The Effect of Modern Criticism upon Essential Doctrines.” It is an interesting and highly creditable number.

....Whatever may be laid aside in our home to be read at a more convenient season, *The Pansy* and *Our Little Ones and The Nursery* always receive immediate attention from all ages. If there are better stories for children, and for grown people too, than those in *The Pansy*, printed anywhere, we do not see them. Pansy, and Faye Huntington, and Margaret Sidney, and Paranete are always sure of a cordial welcome in our house. As to *Our Little Ones and The Nursery* we have only to record our settled conviction that it is a model in its class. It is a charming magazine for the little people; the engravings are beautiful, often exquisite, the verses delightful, and the stories from child-life and of animals and birds and all manner of living creatures are told with admirable skill.

....A Family Doctor, who has written much and well, has never written more to the purpose than for the June number of *Cassell's Family Magazine*, where he repeats the sound counsel given to a young man who stood before him, “pale, weary, woe-begone, and his voice having that irritable peevish ring in it, which speaks of debility of the whole system.” Thousands, we hope, will read the paper. The Cruise of the “Spindrift,” is a chapter on cuttle-fish with much of science and legend woven in. Goss and Sons is a wholesome story in two chapters. Hon. P. Carteret Hill, late Premier of Nova Scotia, writes sympathetically of Mr. Froude's “Oceana,” and the publishers insert a portrait of Mr. Froude—the first we have seen. The Bodleian Library of Oxford is described by pen and pencil very acceptably. These are a few of the attractions of the number.

....*The Magazine of Art* for June will be much enjoyed and the pleasure it affords is refined pleasure. The frontispiece, an engraving of Mr. John Constable's painting, The Hay-Wain, is a beautiful copy of quiet English scenery. Although she has not the first place in the magazine a noble lady is entitled to a first place in this notice. Three pictures, by her imperial highness the Crown Princess of Germany—an Italian scene, a symbolic composition, and a portrait—appear in engravings, accompanied by an historical and commendatory article by Mr. Alfred St. Johnston. The quaint beauty of old Guilford is presented in eight illustrations, and is very agreeably described by the Rev. W. J. Loftie. Alice Meynell sketches the career of Alexandre Cabanel and the text is enriched with engravings of characteristic works of the artist. A spirited full page picture copies faithfully a painting by Heinrich Lang of Driving Horses in Hungary.

BOOKS RECEIVED.

Charles Scribner's Sons: Face to Face. 12mo, pp. 396. $1.25.

Funk & Wagnalls: English Hymns. Their Authors and History By Samuel Willoughby Duffield. 12mo, pp. 675. Cloth, $7.50.

D. Lothrop & Co.: How They Learned Housework. By Christina Goodwin. 12mo, pp. 149. 72 cents.

Cassell & Co.: Who is Guilty? By Philip Woolf, M.D. 12mo, pp. 247. $1.

Harper & Brothers: East Angels. A Novel. By Constance Fenimore Woolson. 12mo, pp. 591. $1.25; also,

Barbara's Vagaries. By Mary Langdon Tidball. 12mo, pp. 175. $1. also,

King Arthur. Not a Love Story. By the author of “John Halifax Gentleman,” etc. 12mo, pp. 236. 90 cents.

Oliver Ditson & Co.: Selected Gems and Modern Themes for Pipe and Reed Organ. By Mr. James C. Macy. $1.50.

Century Co: The Century Magazine. Nov., 1885—April, 1886. Vol. XXXI. New Series. Vol. 9. Cloth, gilt top, $3 50.

W. H. Harrison, Jr., Chicago: Tommy's First Speaker for Little Boys and Girls. Edited by Tommy Himself. Board, 12mo, pp. 160.

Roberts Brothers: Eugénie Grandet. (Scenes from Provincial Life.) By Honoré de Balzac. 12mo, pp. 294. $1.50.

UNBOUND BOOKS AND PAMPHLETS.

King Arthur. Not a Love Story. By the author of “John Halifax Gentleman,” etc. (No. 76, Harper's Handy Series.) 16mo, pp. 256. 20 cents; also,

Killed in the Open. A Novel. By Mrs. Edward Kennard. (No. 527 Harper's Franklin Square Library.) 4to, pp 54. 20 cents.

Defence of the Rev. Dr Ten Eyck against the Attacks of Total Abstinence Men upon Himself and his Pamphlet. With an Appendix.

Samples. A Novel. By Mrs. J. H. Walworth. (Cassell's “Rainbow” Series of Original Novels.) 12mo, pp. 191. 25 cents.

Francis Bacon. By Lord Macaulay. (Cassell's National Library Vol I., No. 17.) 18mo, pp. 192. 10 cents.

Prohibition Continues to Prohibit. Part 3 of “Prohibition now Prohibit.” 16mo, pp. 97 to 140. 5 cents. National Temperance Society.

Mr Isaacs: A Tale of Modern India. By F. Marion Crawford. (Macmillan's Summer Reading Series.) 12mo, pp. 316. 50 cents. Macmillan & Co.

PERIODICALS.

February.—Latine et Graece.

May.—The Monthly Interpreter.

June.—The Atlantic Monthly, The Popular Science Monthly, Wide Awake, Harpers, American Agriculturist, Cassell's Family Magazine, St. Nicholas.

A FEW WORDS ABOUT SOAP.

We think that an experience of 80 years entitles us to speak with intelligence and authority on the subject of soap.

Our business was established in New York City in 1806, and we still occupy the same premises. It is now the oldest firm of its kind in New York, if not in the United States.

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The soap we speak of has been so long and thoroughly tested, and has given such universal satisfaction, that we have now decided to introduce it throughout the country generally.

When we first began business, adulterated soaps were unknown. Soaps differed in quality, according to the quality of stock of which they were made, but they were all pure—and no one thought of putting in soap anything but tallow, rosin, and enough alkali to form a perfect combination. Of late years, however, the demand for labor-saving and cheap soaps has led to the adulteration of this, as well as of so many other necessary articles. To such an extent is this practised that it is now difficult for families to buy a really good article of soap.

No soap can be made to save labor and sell at a low price without containing sal-soda, strong alkali, and other ingredients which injure and rapidly wear out clothing, bed and table linen, etc. This is one of the principal reasons that has led us to introduce an unadulterated, old-fashioned "LAUNDRY" SOAP. As this soap differs from other styles, we mention some of its

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4th.—It contains no sal-soda, no silicate, no filling of any sort, nor any strong chemicals that can possibly injure the clothing or skin, and can therefore safely be used as a toilet soap.

5th.—Considering its absolute purity and unequalled quality, it is positively the cheapest soap any consumer rich or poor can buy.

6th.—It is made only of those materials which, when combined, make the best laundry soap, regardless of the appearance of the soap itself. It is therefore not the most attractive looking of soaps, but the very best for use.

7th.—After 80 years' experience we cannot manufacture or recommend a better soap for all laundry purposes.

1st.—When confined in boxes it has a peculiar tendency to "sweat" or become moist. This is owing to the absence of those chemicals which, while making soap dry, greatly injure the clothing. For this reason the soap is not wrapped. Expose the soap to the air and it will dry rapidly and become very hard.

2d.—It will warp, shrink, and twist with age. Its appearance is also somewhat mottled and streaked. These conditions are unavoidable in a pure soap. By adding sal-soda or other materials the soap can be made lighter in color and will retain its shape and also present a more handsome and brilliant appearance, but all these beautifying additions injure the clothing.

3d.—While it washes quickly and thoroughly it will not remove dirt in as rapid a manner as the "labor-saving" and "time-saving" soaps or powders. This is because it contains no excessively strong acids or alkalies which, while they remove the dirt easily and quickly, at the same time eat into and rot the clothing.

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THE

Popular Science Monthly

FOR JUNE.

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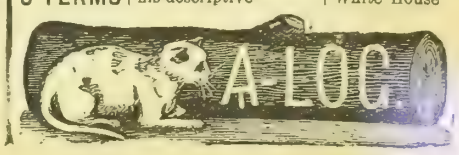

The Home.

AUNT MARJORIE'S CORNER.

A Domestic Problem.

"MY love," it is David Copperfield speaking to his little wife Dora, "it is very painful to me to think that our want of system and management involves not only ourselves, which we have got used to, but other people."

"You have been silent for a long time, and now you are going to be cross!" is the reply of Dora, the inconsequent.

The poor, young husband, as we all remember, was behaving with an almost heavenly patience; so, disclaiming the remotest intention of being cross, he proceeded to define his position.

"It is not merely, my pet, that we lose money and comfort and even temper sometimes, by not learning to be more careful, but that we incur the serious responsibility of spoiling everyone who comes into our service, or has any dealings with us," etc.

And then it was that the pretty, spoiled baby in a burst of tears declared that she *never* had expected to hear her husband accuse her of stealing gold watches! If any reader has forgotten the inimitable scene, I recommend that she refresh her memory by a glance at the book.

Arguments of this serious nature, however infrequent, are not pleasant between husbands and wives. No wife enjoys being treated as if she were a child needing reproof, and if, like Dora, she undeniably *is* a child, not in the least grown up intellectually, she resents the counsel which sounds so much like reprimand all the more keenly that it is so clearly deserved. Scolding, however gentle, is never agreeable, and the husband or wife is unfortunate who finds a resort to it necessary, for it takes amiability, self-control, and the rarest fortitude to endure it with tranquility. When either, as to tact, intelligence and good humor, is very much the inferior of the other, the case becomes complicated.

Poor Dora is perhaps a trifle exaggerated, yet her like for imbecility is not unknown, and the type is not invariably softened by the attributes of beauty and sweetness which pertained to Dickens' "Little Blossom."

There are women, (and men, the latter usually unmarried,) who find a certain fascination in the ideal of childish dependence as the crowning grace of womanhood. Fortunately it is no longer fashionable to affect an idiotic incapability of taking care of one's self, or a distressing timidity in the presence of a pet aversion. It was once considered charming to faint at the sight of a mouse, and bewitching to stand as though paralyzed with fright at an encounter with a peaceful-looking cow. Bellona herself could not be more awe-inspiring to some nerves than a spider, and as for more substantial terrors, such as the burglar in the closet, or the alarm of a fire in the night, there were neither adjectives nor interjections enough in the language to serve the turn of agonized feminity thus confounded. Yet even now one meets occasionally a grown woman who wears the *naiveté* of sixteen, with a conscious coyness which at forty looks the absurdity it plainly is, who dissolves into tears at an abrupt word, and is forever looking out for slights.

The middle-aged housewife is sometimes discovered who deplores the ignorance of which she is evidently proud. That a newly married wife, as yet scarcely familiar with her house and its plenishings, still pleased with her new utensils as a child with her toys, should boast that she cannot keep accounts, that she has not the art of managing servants, or that she cannot cook a dinner, is excusable in a degree, since youth and inexperience are the complements of each other.

But the same confession when one has "kept house" for the changing summers and winters of a decade is simply disgraceful. At a luncheon party not long ago where ladies were the only guests, the conversation turned on the subject of good management or the reverse, and different bills of fare were discussed. One of the ladies mentioned an acquaintance who had reduced the trouble of cooking to a minimum. "She buys ten pounds of sugar and ten pounds of oatmeal at a time, and her milkman leaves the milk she orders every day, and that is everything which comes within her doors. If her husband is tired of oatmeal porridge, he can go to a restaurant, and so, for that matter, can she go herself."

Aunt Marjorie recalled from the dim corners of her memory the record of a company tea, of which she heard from a truthful witness and guest, and which consisted only of crackers, peaches *au naturel* and cold water, the hostess believing in plain living and high thinking; but there the balance of favor lay rather with the frugal hostess than with the skimping wife, whose diet of oatmeal solely was enough to alienate the affections of the most devoted husband. Dora Copperfield, poor child, did better than this,—her trouble lying in the direction of silly waste rather than in that of selfish shirking.

There is nothing so abstruse in good housekeeping that it cannot be mastered by an ordinarily clever woman. And there is no science on earth in which it is so impossible ever to graduate. The cast-iron way of living is not the best, and she who has inherited a set of rules from her mother or grandmother, and steadfastly sets her face to live up to them, with a "hitherto shalt thou come and no farther" opposed to their every infringement, is happily obsolete in these days. We recollect Mrs. Tulliver and her quiet complacency in doing everything according to the Dodson rules, and most of us know people who are not to be moved from their belief that nothing in the world equals their receipt for plum pudding, and that nobody's clear soup can possibly be as clear as their own. Then, we know other people who are superior to formulas, regarding cookery-books with lofty scorn, so infallible in their view, is that unknown quantity, their own judgment.

For each of these classes we have respect, although we may smile at the idea that they will ever find a place among good housekeepers. She who has already learned everything, and she to whom nothing can be taught, may alike boil and bake and brew after a fashion, but it will not be the fashion of the superlative. It is of the essence of excellence that it can take pains, that it shall be willing to give up something good for something better, that it shall not disdain exactness nor ignore the most approved methods. Anybody who is docile, willing to take trouble and open to conviction, may be a good housekeeper, even a notable one. Whether she has an innate fondness for the processes of housewifery and a feminine pride in the manifest results makes very little difference, so far as ability is concerned.

When, like Dora, one is not only averse to system and management, but has not the brains to apply herself to them, the affair is almost hopeless. For such a state of things is not likely to be ameliorated with time. Far back in my childhood I was told, as of an awful example, of a lady who allowed her husband to keep house. He, poor man, used to come from business, not like other men to rest under his own vine and fig-tree, but to make the puddings, mix the bread, and cut out the children's aprons. Finally, the pretty wife, she was said to be pretty, and she was said, too, to have been fond of novels and of her piano, was taken ill and died. And, with portentous severity, it was added, that when Mr. —— wooed his second wife he sought among the daughters of the land for one who could herself cut out aprons and compound puddings, although her musical knowledge was slight and her reading, for aught the gossips knew, was confined to the Bible and the newspapers. The moral of which is simply this, that whatever a man may honestly think and say to the contrary, one of the prime essentials of life with him is that he shall be taken good care of at home. Gail Hamilton, with her usual crispness, asserts that the reason servants always get on with less friction in the absence of the mistress, is, that so long as a man is fed and starched comfortably, he sees nothing of which to complain. There is a partial truth here. The most inexacting of husbands has a right to complaint if he is never sure of a decent meal, decently served, and if the ordinary and simple requirements which his wardrobe demands, such as buttons, tapes, etc., are neglected. Let the wife be as learned as a professor, as beautiful as Hebe, she ought still to know something of the primitive arts on which comfortable home life depends.

System and management! They simplify everything and they are not impossible of attainment, though in escaping the Scylla of haphazardness there is danger of dashing against the Charybdis of rigid slavery. A system should be one's servant, not one's master. Until American women learn to apply to their housekeeping the methods on which a merchant relies to carry on his business, they will flounder in misery like poor little Dora.

And as for expecting a peasant woman from some foreign country, alien in religion, untrained, slow of brain, heavy of foot, clumsy of hand, to enter your kitchen, and straightway bring to pass such order therein as you are yourself incapable of, it is not to be anticipated. Good servants imply competence in the mistress, and the woman who confesses that she never is free from the plague of unfaithful domestics, writes herself down as unfaithful. AUNT MARJORIE.

Little Men and Little Women.

AFTER all, men and women are only grown-up children, and we often see people who have reached mature years behave very much as do our own little nursery folks. These men or women show plainly, by their lack of self control and of judgment, by their selfish ways and peevishness, and by numerous other traits, the fact that their early training was sadly neglected. Of course it is not easy to enumerate, even, all of the points at which a child's character needs watching, but one or two may be mentioned; and, first, let us look out for that fault called *selfishness*. I suppose all of us, from Eve's first-born down through the ages since, have had, to a greater or less extent, this to battle with. It appears in so many forms that it is sometimes not recognized, but is called by some other and less disagreeable name. There is the child who refuses to share cake, fruit, or toys with his sister, who will not allow another to look at his toys or his books. This little one we all know, and this form of selfishness is usually struggled with by father, mother, and relations generally because, for one thing, it makes a child appear in so bad a light to others, and none of us like our children to be disliked. Then there is another child who will share his good things or his toys with any one, and who is therefore thought to be a model of unselfishness, and yet that same child will spend half his time in teasing and fretting some other little one, with no end in view except his own selfish amusement. Who has not seen him slyly, and in evident delight, knock down the tower of blocks or the sand-house which his little brother was building, and laugh in glee when he had kicked over the rolling hoop or broken the kite-string? This child is usually reproved, if at all, in the lightest possible manner, and the adoring mother often laughs at what she considers his smart devices for worrying his playmates and amusing himself. "He can't help teasing, it is born in him," is what is often said as excuse when one child has in this way spoiled a whole morning's play for another. This is a far more deplorable phase of selfishness than the first, because it causes the child to gratify himself at the expense of the rights and feelings of others, and this of itself leads to all sorts of evils.

Then there is that form of selfishness which manifests itself in the strife after the easiest chair, the cosiest corner, the biggest apple, and so on almost without end. Do let us keep a good lookout for this many-sided fault.

Next comes *rudeness*—that entire lack of courtesy which is so common among children, and particularly among those who are members of a large family. This may be in a great measure corrected by the mother. Insist that they shall speak pleasantly to each other; require Susie to say "If you please" to Tom, and Tom to say "Thank you" to Susie, and keep it up through the entire list. It is a troublesome task, and often it seems that, no matter how great the effort made, the result is failure; but patience and perseverance accomplish, if not all, certainly most things, and the result is worth striving for.—*L. L., in Babyhood.*

...."GEORGE ELIOT AND HER HEROINES." A study by Abba Goold Woolson. This is a thoughtful and interesting "study." The author does full justice to the abilities of Mrs. Cross, yet recognizes her limitations. She points out the despondent tone of her novels and traces it to its cause, her false view of life and her denial of immortality and of God. The "religion of humanity," however earnest and sincere, must needs be disappointing and feeble, for only few minds could find it adequate to the soul's needs and even they lack the inspiration of hope, but a religion which recognizes the great Father of all and enforces the duties of the present life by the assurance of another, not only points to a large and generous philanthropy but constrains to its exercise. Mrs. Woolson shows the connection between Geo. Eliot's religious views and the fearful error that clouded her life. (Harpers.)

....Two very pretty books for young folks are "DICK, THE CAPTAIN," and "NAN, THE MISSIONARY," by the author of "The Win and Wear Series." They are the first two of six volumes which are to give the lives of the boys and girls who composed the Gillette family, and who severally illustrated the virtues of integrity, unselfishness, perseverance, enterprise, faithfulness, honesty. We recommend them to those who wish to find good Sunday afternoon reading for their children. (Robert Carter & Bros.)

CHILDREN'S PORTFOLIO.

Loveliness.

ONCE I knew a little girl,
Very plain;
You might try her hair to curl,
All in vain;
On her cheek no tint of rose
Paled and blushed, or sought repose;
She was plain.

But the thoughts that through her brain
Came and went,
As a recompense for pain,
Angels sent;
So full many a beauteous thing,
In her young soul blossoming,
Gave content.

Every thought was full of grace,
Pure and true;
And in time the homely face
Lovelier grew;
With a heavenly radiance bright,
From the soul's reflected light
Shining through.

So I tell you, little child,
Plain or poor,
If your thoughts are undefiled,
You are sure
Of the loveliness of worth;—
And this beauty not of earth
Will endure.

—*Marie Locey, in St. Nicholas.*

A King's Son.

BY ELA THOMAS.

A Sketch in Two Parts.

PART II.

IN November, 1605, occurred the famous Gunpowder Plot, by which certain Roman Catholics who hated James hoped to blow up the king, prince and Parliament together. The discovery of this plot and the knowledge of the dreadful death from which he had been saved deeply affected Prince Henry, who was a boy of strong religious feeling; and after this he never allowed anything to keep him from hearing a sermon every Tuesday, the day of the week on which the Gunpowder Plot was to have been carried out. It was his habit, also, to go apart three times a day to pray quietly by himself. He had, above all things, a horror of profane swearing.

Prince Henry was keenly interested in all foreign countries, their politics and customs. Among the letters that were written to the prince, and which are still preserved, is one from Robert Tindal, at one time his gunner, dated "Jamestown in Virginia," 1607, together with a journal of his voyage and a map of the James river. We can imagine the interest the princely boy must have taken in this wonderful New World for which, had he lived, he might have done so much. Sir Walter Raleigh was one of his close friends, and though unable to obtain his release from the Tower where he was now imprisoned, the prince frequently visited him there to listen to the narrative of his adventures and, as he grew older, to take council with him on all matters of war and seamanship. Henry was especially interested in the condition and welfare of the British Navy. When he was ten years old, Lord High Admiral Howard had a little ship twenty-eight feet long built for him—a most delightful possession for a boy. From this time his interest in the navy grew keen. He studied about ships and shipping, visited dockyards and watched the building of a splendid vessel that the king had given him, and which he named "Prince Royal."

In January, 1610, Prince Henry gave a grand banquet to his father at St. James' Palace, where he now kept his separate Court. His sister, the Princess Elizabeth, helped him do the honors of the banquet, and distributed the prizes won at the tilting match which had preceded. These were trinkets garnished with diamonds. After the banquet the prince and his sister went to a comedy, and when they returned a gorgeous supper had been set, with crystal dishes filled with sweetmeats, fountains of rosewater, wind mills, soldiers on horseback, etc. Prince Henry led his sister twice around the table to see these marvels, and then they departed, leaving the company to enjoy them.

This same year he was created Prince of Wales, an occasion of great display; processions of barges on the river, tilting matches, banquets, splendid dresses and a grand ceremony, when, in the presence of a grand company, Henry Frederick was declared Prince of Great Britain and Wales. Robed in purple velvet, tall, well-made and gallant, he knelt before the king and received the crown, the sword, the ring, the gold rod, that had belonged to the rulers of Wales. Some years before he had been created Duke of Cornwall, but these imposing titles brought to the boy of sixteen, as his father had warned him, only cares and heavy burdens. He managed his great estates well and wisely, saw that his tenants were comfortable and contented, and greatly improved the value of his land.

Yet a shadow was coming over this bright young life. In matters of health the prince was sadly imprudent; among other things, going swimming in the Thames after supper. He had been warned against this practice, but disregarded the warning. When already far from well there was much hard riding; a grand entertainment to his father, who, with his Court, was on a great progress at his new manor of Woodstock, and then preparations for the coming of the young Elector Palatine, to whom, though only sixteen, the Princess Elizabeth was to be married. But Prince Henry never saw the wedding of his loved sister. Soon after the arrival of the Elector he was seized with a burning fever, and though the doctors did all they could, (which in that day was little enough,) he grew steadily worse, and on the 5th of November, the anniversary of the Gunpowder Plot, his trusted friend, the Archbishop of Canterbury, told him of his extreme danger, and asked him if he should die, "Whether he was well pleased to submit himself to the will of God?" To which the prince replied, "With all his heart." God's will was death, and a little later, as he lay dying and past speaking, the Archbishop asked him as a sign of his faith and hope in the blessed resurrection to raise his hand. He responded by lifting both hands. Thus Prince Henry left his earthly inheritance for the heavenly kingdom.

It is sad to read of the selfishness and indifference of the king, who came but once to see his dying son, and then, fearing the fever might be contagious, went away without seeing him. It is sad, too, to know that the Princess Elizabeth was kept from him for the same reason. She vainly sought admission, coming disguised in the evening to the palace in the vain hope of gaining access to the loved and loving brother who asked for her constantly, almost his last words being, "Where is my dear sister?"

Still, Henry Frederick had no lack of mourners. The whole English nation sorrowed for their gallant prince, and on the day of his funeral crowds of weeping people thronged the streets through which passed the great procession. In it were banners carried by nobles, horses draped in black, peers of England and Scotland, and officers of State, who preceded the solemn funeral-car.

It was a life as brilliant as prosperity could make, but we question if it held much real happiness. With all his splendid palaces, the prince seems from babyhood to have known almost nothing of home life or home love, save at the brief intervals his sister spent with him. At an age when most lads have no thought beyond those of boyhood, Prince Henry was burdened with the cares and responsibilities of his exalted position. What won for him the love of England, and what wins our admiration today, was his truth and honor and manliness. Amid the temptations of a corrupt Court and flattering courtiers, he kept himself pure. He was loyal to his trust in God, and faithful to his every duty. He bore his part in life bravely, and met death with true Christian courage. These qualities made Henry Frederick, Prince of Wales, a fit example for any boy, be he the heir of a king or the son of a beggar.

A Brave Boy.

IF we had lived when Graham of Claverhouse was scouring Scotland in search of the brave Covenanters, that he might drag them to prison or death for the great crime of reading the Bible, or meeting for prayer or praise, one day we might have seen walking leisurely along, a young Scotch laddie. He has a book in his hand, and his steps move slowly on as he is absorbed in its contents. But hark! what is that sound of clattering hoofs and clash of armor? It is a band of that dreaded soldiery in search for the rebels, so-called. Soon they are up with the boy. "What is that you have in your hand?" demands the leader of the troop. "It's the Bible," come from the firm young lips. "Thraw it in that ditch," savagely shouts the fierce captain. "I wunna." "Thraw it in that ditch," I say. "I wunna," says the pale-faced yet firm young soldier of Christ, clasping his precious treasure yet closer to his bosom, while the soldiery gaze on, and the brutal captain, fierce with rage at being thus defied by a "wee braw laddie," hisses out, "If ye dinna thraw it in yon ditch, I'll shoot ye!"

But Jesus Christ is with the boy, as with quiet trust and determination not to abuse his beloved Book, he stands true as steel to his Saviour and Lord; and though death is staring him in the face, simply replies, "I canna, wunna!"

"Fire, men!" shouts the infuriated leader; and the soft heather receives the warm life-blood of the youthful martyr, as he falls to the earth, pierced by the bullets of his cruel murderers.

No Claverhouse rides over the land now, it is true, to seek by brutality and force to stamp out the Word of God, but there are plenty of school-fellows to sneer at those who are "good," or "set themselves up to be better than other people," and it sometimes takes more courage to stand a taunt or a curl of the lip than it does to bear a blow.

Let no one force you to give up your Bible-reading, or what is better still your Bible living. He hath said, "I will never leave thee nor forsake thee;" so that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me."—*H. Hankinson.*

Recognition of Favors.

GRATITUDE is a grace by far too rarely found. The story of the lepers in a book which reveals not only more of the Divine nature, but more of human nature, than any other, represents the usual sad disproportion of gratitude in the world. The lepers were peculiar in the misfortune of leprosy, but not peculiar in the other misfortune of ingratitude. Every feeling grows by expression; hence we should strive to increase our appreciation of favors by every possible acknowledgment of them. Yet a great many favors are habitually accepted by us as a matter of course, and if not entirely unacknowledged, are very carelessly and indifferently received.

A domestic said once, in speaking of a deceased mistress with respect and affection, "It was a pleasure to do anything for her, for whatever it was, great or small, she always had a bright smile, and a hearty 'Thank you.'"

"Why do you suppose Madam B—— has so many friends?" asked a young girl about an aged lady who received a great many visits and tokens of remembrance. "Everybody seems to like her."

"I can give you one reason," answered her aunt; "she is always grateful for every kindness, and shows that she appreciates even the slightest favor,—a flower, the loan of a book, whatever it may be,—by a prompt and heartfelt recognition of any attention, any personal thoughtfulness on the part of others."—*Ex.*

Little Heads Together.

ENIGMA FOR DAME PLAYFAIR'S CLASS.

A sentence of 27 letters from the Book of Proverbs.

5, 10, 14, 1, 18, the grandfather of Isaac.

16, 2, 6, 13, father of the Edomites.

3, 7, a city of lower Egypt in which was a famous temple of the sun.

11, 13, 26, 18, the grandmother of King David.

27, 3, 7, 10, 22, came near causing the death of a king's son.

9, 19, 4, 16, 24, 8, offerings.

20, 27, 10, 25, 17, a valuable grain.

9, 6, 26, 16, 24, what King David longed for but refused.

12, 10, 7, 5, 2, Eastern dwellings.

21, 1, 11, 3, 15, the first high priest.

27, 6, 15, 7, 19, 18, the mother of a child who served in the temple.

2, 18, 10, 23, an adjective applied to consecrated bread.

CROSSWORD ENIGMA.

My first in maid, but not in youth;
My second in lie, but not in truth;
My third in lost, but not in won;
My fourth in daughter, but not in son;
My fifth in ice, but not in snow;
My sixth in arrow, but not in bow;
My seventh in window, but not in light;
My eighth in quarrel, but not in fight;
My ninth in feathers, but not in fleece;
My whole was a famous soldier of Greece.

NELLIE VAN TASSEL.

PI.

Rno dnee ew wpore ro lspnerod—
Dwie llah ro rdloyl mdeo;
Eht dogo, teh rteu, het ntedre,
Shete rfom eht awleth fo meoh.

Answers to Puzzles of May 5th.

Hidden Words.—1. Chair. 2. Table. 3. Stove. 4. Lamp. 5. Organ. 6. Carpet.

Three Diamonds.—

1.	2.	3.
M	B	S
SAT	BOW	ATE
MARRY	BOARD	STAVE
TRY	WRY	EVE
Y	D	E

Correct answers from Peter J. Kriekard, Rappie Bowne, Lewis D. and Jennie Labagh.

PRIZES.—Two new and interesting books are offered as prizes for the next two months.

One will be given for the *best original puzzle* by any of our "Little Heads." The other for the *best list of answers* to puzzles published during June and July.

Direct to COUSIN LOIS, office of THE CHRISTIAN INTELLIGENCER.

My Brother's Portrait.

Lines for Decoration Day.

BY GEORGE W. BUNGAY.

THAT'S a portrait of my brother; he fell
At Gettysburg, in a harsh storm of shell
And iron hail on that terrible day
When the valley rang with the cannon's knell,
And fire fell upon the blue and the gray.

He was tall and straight and handsome, you see,
Hair black as a raven's feather, and we
Thought that his eyes of a beautiful brown
Looked through the dim veil of futurity
Into the realm of the throne and the crown.

When the smoke of the battle was lifted high,
Like a curtain drawn by hands from the sky,
We sought for him amid heaps of the slain;
But we never found him though we were nigh
The spot where he fell in the fiery rain.

Nor stake nor stone mark the grave where he sleeps;
The dumb earth around, the sad secret keeps;
But he will arise on the judgment day,
When the soft white wing of the angel sweeps
Over the camp's silent couches of clay.

He was but a mere youth, just past nineteen;
The handsomest lad of the village green;
The pet of his parents and sisters dear,
And brothers brave, on whose hearts he would lean
In his blithe boyhood, when danger was near.

Oh how we miss him at the fireside bright;
When the winds wail on a bleak wintry night;
And in summer and autumn, when the red stain
On the leaves and flowers in the golden light,
Is as red as the brave blood of the slain.

Here in the old homestead is a vacant chair,
And our mother looks in vain for him there;
And sometimes in her fitful sleep she seems
To see him descending a starry stair
Like an angel on the ladder of dreams.

Memorial Resolutions.

GAMALIEL G. SMITH.

AT a regular meeting, held on May 12th, the Board of Foreign Missions of the Reformed Church in America adopted the following minute:

The Board has heard with great sorrow the announcement of the death of its Treasurer, Gamaliel G. Smith, which occurred on Friday, April 30th, in the 73d year of his age. He was elected to the office in October, 1862, and during the period of nearly twenty-four years has performed its duties with eminent faithfulness; indeed, no one could have been more faithful. We recall to-day that the period has been one of such trial in the financial management of Christian foreign missions as had not been before experienced in their history in this country. The high premium on gold and exchange during the Civil War and for some years after, the severe financial losses and difficulties succeeding the general prostration of trade in 1873, and continuing through five years, made the position of Treasurer a most trying and burdensome one. During this period Mr. Smith remained steadfastly at his post, sustaining the work by his personal credit and earnest solicitations and by liberal gifts. This credit was frequently interposed between the Board and the most serious embarrassment. And this has been done without salary in any form—has been a wholly gratuitous service. This faithfulness was produced by a settled belief in the Word of God, a spirit of obedience to the last command of our Lord and Saviour, and a deep and abiding interest in the souls of the heathen, and a prevailing desire for the extension of the kingdom of God on the earth.

We also record our high estimate of his consistent and earnest piety, refined, strengthened and made more beautiful in the last years of his life, by the ministry of the grace of God, as he passed through the severe affliction of the loss of his only son and the suffering incident to frequent returns of painful sickness.

C. L. WELLS, Recording Secretary.

REV. S. P. LIVINGSTON, D.D.

The following action was taken by the Council of Hope College at its meeting April 29, 1886:

Since it has pleased God in His inscrutable Providence to remove by death the Rev. E. P. Livingston, D.D., one of the oldest members of this Council, therefore,

Resolved, That we hereby give expression to our high appreciation of the character and ability of our brother, whose decease we have been called to mourn. As the Church has in his death lost another of its earnest laborers in the ministry, so the Council sustains therein the loss of one of its wisest counsellors. Always ready to serve the interests of the Institution, as well as of the Church, with cheerfulness, we feel that we shall hereafter greatly miss his pleasing company, mature judgment and wise counsel.

Resolved, further, that we humbly bow to the will of God in this Providence, that, notwithstanding the darkness of His dealings in removing men whose services seem so indispensable, still we know that all His ways are wise and good; hence we desire to submit to the wisdom of the Master in calling our brother to his heavenly reward.

It is also our earnest prayer that this sudden departure may make us feel more deeply the importance of this life, which may so soon be cut short.

Resolved, That a copy of these resolutions be sent to the bereaved family, and that they also be published in THE CHRISTIAN INTELLIGENCER.

P. MOERDYKE, Secretary.

Battery Park Song Service.

THE Park Commissioners have again granted the use of the music stand, Battery Park, to the Rev. C. C. Goss for a service of sacred song on Sunday afternoons at 3 o'clock; Mr. C. M. Fisher, precentor and organist. The services will open on Sunday next, May 30th, and will be preceded by a rehearsal on the previous Thursday evening at the lecture room of the Presbyterian Church, 54 West 15th street, to be followed by other rehearsals at the same time and place.

The General Outlook.

....The General Conference of the Southern Methodist Church adopts action looking toward a union again with the Northern Church.

....The Presbyterian General Assembly is in session in Minneapolis, Minn. The Rev. Dr. E. R. Craven, Retiring Moderator, preaches a grand sermon on "The Saviour's Reward." The Board of Foreign Missions reports a debt on May 1st of $57,853. The Assembly resolves to unite its three missionary periodicals in one. The Freedmen's Board reports $113,913 receipts of year, of which $17,000 was from the freedmen, 12 new churches organized and 1,453 members added.

....The anniversaries of the Baptist Societies began yesterday afternoon at Asbury Park, N. J., with the 9th annual meeting of its Woman's Home Mission Society, to be followed by the 72d of the American Baptist Missionary Society, the 54th of the Home Mission Society, and the 62d of the Publication Society.

....The Congress of Churches begins its second annual meeting to-day at Cleveland, Ohio. Governor Foraker is to preside. Bishop Gilmour, Romanist, is to take part in the discussion on religion in the public schools.

....The Mercersburg Classis of the Reformed Church in the United States, at its spring meeting, held at Upton, Penn., adopted the overture presented last year requesting the General Synod to adopt measures to bring about a closer union between the branches of the great Reformed family of churches.

Financial.

TUESDAY, May 25th.

THE bank statement of last week shows loans reduced $5,205,100 and deposits $2,534,400; specie increased $14,500 and legal tenders $656,000, and $1,304,100 added to the surplus of reserve, making it $13,801,175. The figures in full are: Loans $342,129,200, specie $69,819,000, legal tenders $35,403,700, deposits $365,686,100, and circulation $7,870,000. Money was loaned freely on call at 1 1-2 to 2 per cent. Yesterday these rates continued with the exception of a short-lived flurry which raised the rate to 7 per cent. Boston reports the clearances of last week to have been in thirty cities $783,385,306, against $704,223,609 last year, an increase of 11 1-10 per cent. Outside of New York the gain was 19 8-10 per cent, and in New York 8 9-10. The largest gain was in the West. Trade, therefore, is larger this year than last, notwithstanding the strikes.

The Stock Market, after a very dull week, revived somewhat yesterday afternoon, with a moderate reaction toward the closing hour. The railroad bond market was active and firm.

The foreign grain markets were reported quiet yesterday, but without change in prices. Here the market fluctuated yesterday, but had a tendency to firmness and strength. The week's report of the visible supply of wheat is expected to show a decrease of about $2,500,000 bushels; last week showed about an equal diminution. Quotations yesterday were for June grain: Wheat here 87, in Chicago 76; corn here 45 5-8, in Chicago 35 5-8; oats here 35 1-2, in Chicago 27 1-2. The provision market has been declining since May 1st. Pork for which $9.35 was then bid in Chicago, now brings only $8.60, and the bids for lard have fallen from $6.07 to $5.95. The report from Liverpool in regard to provisions is, "in poor demand," pretty much all around. The closing quotations for cotton yesterday were: May 9.16-17; June 9.16-17; July 9.26-27; Aug. 9.35-36; Sept. 9.19-20. Under a full supply and declining demand hay and straw began to decline while we were writing last week. Prices yesterday were: Choice Timothy 85 to 90, No. 1, 80 to 85, clover mixed 65 to 67; No. 1 rye straw 90 to 92, oat 40 to 50, and wheat 40 to 50.

Imports of merchandise at this port last week amounted to $8,060,369, and exports to $6,680,009. The export of wheat increased. The specie export last week was $113,189. Sterling exchange yesterday sold for $4.87 for 60 day bills and $4.89 1-2 for demand.

News of the Week.

(Continued from page five.)

The eruption of Mt. Etna increases and many dwellings have been destroyed, earthquake shocks occurring constantly.... Mr. Bayard requested of the British Government the release of the seized fishing schooner "David J. Adams."....Rudolph Schnabel is supposed to be the man who threw the bomb during the riots in Chicago, and has been arrested....About one hundred tons of rock and earth came down on the West Shore track near Marlborough yesterday morning....Jaehne was taken to Sing Sing prison yesterday and was given work in the laundry....A secret session will be held to-day to consider a modest request from the Pan Electric combination to ascertain whether or not the Bell patent was obtained by fraud....Mayor H. S. Deforest, of Schenectady, N. Y., is charged with appropriating money belonging to the city.

MONDAY, 24.—Severe fighting on the frontier between the Greeks and Turks. Many wounded on both sides. A meeting between the Turk and Greek commanders has been set for to-day, when an endeavor will be made to arrange an armistice.... The Gladstone Committee is making a final effort to conciliate the Radical dissenters. The committee promises that if Gladstone abstains from voting against the Home Rule bill the measure will be dropped after the second reading and the government will then support a resolution affirming the supremacy of the Imperial Parliament and promising adequate protection to the Irish minority... Dynamite, gas-pipe cartridges, and rifle cartridges, have been found in Chicago hidden under the sidewalks....It is thought that W. S. Warner, whose dealings with Ferdinand Ward brought a judgment against him, is in Europe. People who ought to know where he is profess ignorance or refuse to tell....A society has been formed in consequence of the Chicago riots to work against Bohemian Anarchists and it has met with so much success in Morrisania that it was resolved to extend the fight throughout the city ...John Robinson, the English swimmer from the Isle of Man, swam across the Hudson river from Nyack to Tarrytown in one hour and thirty-six minutes, a distance of 3½ miles for $500 ... Professor Leopold von Ranke, the historian, died yesterday at the age of ninety.

TUESDAY, 25.—General Assembly of Knights of Labor in session at Cleveland. Satisfactory understanding with the Unions said to be reached....An oil well, a "gusher" in western Pennsylvania, yielding 132 to 198 barrels an hour, depressed prices....A detective tells Maxwell's confession of killing Preller in St. Louis with morphine and chloroform, yesterday at the trial....Severe storm reported from Terre Haute and Danville, Ind., doing great damage ...Springfield, Mass., celebrating 250th anniversary with decorations, salutes, bell ringing, procession, banquet and speeches. ....California sends carload of flowers to decorate Gen. Grant's tomb....A physician and daughter at hotel in Elmira, N. Y., found crazy from cocaine....A British fishing schooner seized at Portland for want of manifest of cargo....Trunk lines of railroads settle freight balances....Miss Sophia Earle, of Hackensack, N. J., attained her 100th year yesterday. Many congratulations....Efforts to adjust differences on Home Rule between Liberals and Radicals, with prospect of success....Quiet again on lines of Greek and Turkish armies....Monsignor Renier, aged 60, prelate of Pope's household, joined the Episcopal church at Rome on Monday....Boligrod, in Austria, destroyed by fire....Large reception to Dr. Oliver Wendell Holmes last evening at St. George's Club, London....Queen Victoria's 67th birthday celebrated yesterday.

China Straw Mattings.

We take pleasure in directing the attention of our readers to the advertisement of Messrs. H. P. Williams & Co., 250 Canal street, N. Y. This long-established and well-known firm is noted for carrying an enormous stock of China Straw Mattings—said to be the largest amount controlled by any one house in the United States. The variety of styles embraced in this great lot of mattings should suit all tastes and the prices, ranging from $4 per roll of 40 yards upwards, we know to be low.

FOR DYSPEPSIA, INDIGESTION, Depression of Spirits and General Debility, in the various forms; also as a preventive against Fever and Ague, and other Intermittent Fevers, the "*Ferro Phosphorated Elixir Calisaya*," made by Caswell, Hazard & Co., New York, and sold by all druggists, is the best tonic; and for patients recovering from Fever or other sickness has no equal.

Market Report.

Review of the New York Market for Butter, Cheese etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.

Commission on Butter, Eggs, Poultry, etc., is 5 per cent; Flour, Grain, etc., 2½ per cent.

Marking-plates furnished when desired.

NEW YORK, May 22, 1886

CHEESE. — Receipts for the week, 24,278 pkgs; exports 18,513 boxes.

Home trade have traded quite actively in the neighborhood of 8½c. for fine goods, and even ⅛@¼c. more was had for specials. Export buying was mostly at 8¼a8½c. Some skimmed cheese, true blue, honest hard skims, lay here without a bid. We quote:

Factory, full cream, fine	8 @
" fair to good	7 @
" skims	— @

EGGS.—Receipts for the week were 13,357 bbls. and 11,416 cases.

This market has had a sharp advance of 1a2c. per doz. We quote:

Near-by marks, fresh eggs.....13 @14
Southern and Western eggs.....13 @13½

Our readers will confer a favor upon the publishers of this paper and, perhaps, find it to their own advantage if, when answering an advertisement found in these columns, mention is made that it was seen in THE CHRISTIAN INTELLIGENCER.

MARRIAGES.

LARRABEE—BARHYDT.—At the home of the bride's parents, Glenville, N. Y., on Wednesday evening, May 19, by Rev. Robert Doig, Jacob R. Larrabee to Margaret Etta Barhydt.

OSBORNE—HARVEY.—At Holland, Mich., May 16, by Rev. Thomas Walker Jones, George W. Osborne, of the above place, to Dora M. Harvey, of Olive Centre, Mich.

POST—WORTENDYKE.—At the residence of Mr. and Mrs. J. H. Hall, Park Ridge, N. J., May 19, by the Rev. E. Lodewick, Adney P. Post, of Spring Valley, N. Y., to Mary E. Wortendyke, of Mont Vale, N. J.

SEBRING—WALL.—At the residence of the bride's parents, Kalamazoo, Mich., by Rev. A. Vennema, Charles H. Sebring and Hattie G. Wall, both of Kalamazoo.

SPRAGUE—LUYSTER.—At East Fishkill, N. Y., on Thursday, May 20, at the residence of the bride, by Rev. C. H. Polhemus, Henry C. Sprague, of Shenandoah, N. Y., to Arabella Luyster.

TINKLER—SMITH.—At Kalamazoo, Mich., on May 15, by Rev. A. Vennema, Isaac Tinkler and Mary Smith, both of Dowagiac, Mich.

Publisher's Department.

COUGHING, with interludes of wheezing and sneezing are heard in all public places. Everybody ought to know the remedy; and that is Hale's Honey of Horehound and Tar—an absolute and immediate cure of all pulmonary complaints. For sale by all Druggists at 25c., 50c. and $1.

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Notices and Acknowledgments

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THE GENERAL SYNOD of the Reformed Church in America will meet in regular session in the First Reformed Church of New Brunswick, N. J., on Wednesday, June 2d, 1886, at 3 o'clock in the afternoon. The Synodical sermon will be preached in the evening of the first day by the Rev. J. Howard Suydam, D.D., the retiring President. Corresponding delegates are received on the evening of Friday, the third day of the session.

In accordance with the notice of the President of the Synod, communications pertaining to the office of the Stated Clerk will be addressed to the undersigned at New Brunswick, N. J.

W. H. TEN EYCK, Permanent Clerk.

DELEGATES to General Synod who intend to be present at the approaching session in New Brunswick, N. J., will oblige the Committee of Arrangements by sending their names and addresses at once to the undersigned, so that places of entertainment may be provided.

CHAS E. SPENCER, CHAIRMAN.

AFTER June 11 correspondents will please address the undersigned, Blunt, Hughes Co., D. T.
W. D. Buckalew.

CORRESPONDENTS are requested to address the Rev. Jos. Paige Davis at 204 Elm street, Albany, N. Y., after June 1.

Woman's Board of Foreign Missions.

RECEIPTS FROM APRIL 12 TO MAY 12, 1886.

Trinity Church, Plainfield, N.J., $27; 1st Kingston, N.Y., 83.46; East Greenbush, N.Y., 28.25; 5th av. and 29th st., N. Y. city, 10; Church-on-the-Heights, Brooklyn, L.I., 132; 1st Brooklyn, L.I., 40; New Hackensack, N.Y., 80; Astoria, N.Y., 16.25; Catskill, N.Y., 10; Madison Av., Albany, N.Y., 5; Farmer Village, N.Y., 63.81; Infant class, 1st Paterson, N.J., 20; S. S., Paramus, N.J., 7.95; Receipts for advertisements in *Gleaner*, 16.50; Hope, Holland, Mich., 5.33; Franklin Park Missionary Guild, N.J., 75; Canajoharie, N.Y., 34; Centreville, Mich., 15.40; New Baltimore, N.Y., 15; 12th St, Brooklyn, L.I., 60; Mrs. Becker, 2; 1st Rochester, N.Y., 10; Yonkers, N.Y., 5; Bloomingdale Church, N.Y., 50; 3d Albany, N. Y., 34.40; Self-Denial Mission Band, Griggstown, N.J., 10; Aux., Mt. Vernon, N.Y., 25; Sunbeam Mission Band, Nassau, N.Y., 30; Fishkill-on-the-Hudson, N.Y., 25; Ellenville, N.Y., 10. Total, $946.35.

Parties wishing to remit will please do so by check, if possible, made payable to the Treasurer, or by registered letter, but *not* by Post-Office order.

MRS. PETER DONALD, Treasurer,
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Board of Education.

RECEIPTS FOR APRIL, 1886.

From Church, Hagaman's Mills, q.c., $6.53; "Individual," Schraalenburgh, N.J., 20; Ger. Evan., Yorkville, N.Y., 1; De Witt Chapel, N.Y., 65.12; New Lots, L.I., 21.50; A lady of Collegiate Church, N.Y., 100; Mrs. Jas. Van Wyck, Johnsville, N.Y., 5; Canastota, N.Y., 3.23; 5th Philadelphia, 20; George Bohl, 3; Anna Bohl, 2; Canajoharie, N.Y., 10; Nyack, N.Y., 17.95; Piermont, N.Y., 10; Fultonville, N.Y., 13; Third Philadelphia, 50; Harlingen, N.J., 12.50; S.S., New Brooklyn, L.I., 4; First Glenville, N.Y., 5; Second Philadelphia, 63 96; Fourth Ger., N.Y., 10; Ladies' Soc., 4th Ger., 10; North Newark, N.J., 50; 2d Newark, N.J., 5.70; Ger. Evan., Av. B., N.Y., 5; New Baltimore, N.Y., 11.18; Kerhonkson, N.Y., 2; Bound Brook, N.J., 4; Caatsban, N.Y., 4; Peekskill, N.Y., 7.40; Holland, Lodi, N.J., 1.50; Fallsburgh, N.Y., 2; St. Peter's Evan., Brooklyn, L.I., 20; Schodack, N.Y., 4; Clove, N.Y., 20.06; Kiskatom, N.Y., 5.50; Individual, Kiskatom, N.Y., 10; First Ghent, N.Y., 10; Marion, N.Y., 13; Fairview, Ill., 13.36; Leeds, N.Y., 12; 1st L.I. city, L.I., 2; Refund from Rev. Horace G. Underwood, 500; New Hackensack, N.Y., 18.75; Northumberland, N.Y., 4.50; Herkimer, N.Y., 15.62; Port Richmond, S.I., 27.23; Refund, Rev. Wm. B. Owen, 50; Boght, N.Y., 3.35; South Bend, Ind., 2.75; Middlebush, N.J., 20.79; Norwood Park, Ill., 0.50; New Prospect, N.Y., 19.24; Kinderhook, N.Y., 90.44; 2d Schenectady, N.Y., 13; Florida, N.Y., 12; Utica, N.Y., 20.09; Madison Ave., N.Y., 22.84; 4th Ger., Albany, N.Y., 7; Holland, Wortendyke, N.J., 10; Greenport, N.Y., 1.05; Griggstown, N.J., 6; 1st Schenectady, N. Y., 18.16; Guilford, Gardiner, N.Y., 7; Hurley, N.Y., 7.04; 1st Grand Rapids, Mich., 11.86; Members of 1st Kingston, N.Y., 50; Port Jackson, N. Y., 20.11; S.S., Port Jackson, N.Y., 6.12; Fort Plain, N.Y., 25.40; Plainfield, N.J., 20; Chatham, N.Y., 5; North Bergen, N.J., 10. Total, $1.682.33.

FOR PAROCHIAL SCHOOLS.—Ger. Evan., Brooklyn, L.I., $10.

SPECIAL FUNDS.—For Hope College.—A Friend, 10; East Newark, N.J., 2; S. B. Schieffelin, Esq., 25; Rev. H. Schnellendreussler, 5; C. S. H., 5; German Evan., Brooklyn, L.I., 5; Williamson Rapalje, Esq., 25; South, West Troy, N.Y., 13. Total, $90.

For Northwest Academy.—John D. Prince, Esq., Flatbush, L.I., 150.

For Elocution at Theological Seminary.—North, Newark, N.J., 50.

For Students at Hertzog Hall.—Centennial Chapel, Brooklyn, L.I., 10. Total, $300.

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Of failing health, whether in the form of Night Sweats and Nervousness, or in a sense of General Weariness and Loss of Appetite, should suggest the use of Ayer's Sarsaparilla. This preparation is most effective for giving tone and strength to the enfeebled system, promoting the digestion and assimilation of food, restoring the nervous forces to their normal condition, and for purifying, enriching, and vitalizing the blood.

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Ten years ago my health began to fail. I was troubled with a distressing Cough, Night Sweats, Weakness, and Nervousness. I tried various remedies prescribed by different physicians, but became so weak that I could not go up stairs without stopping to rest. My friends recommended me to try Ayer's Sarsaparilla, which I did, and I am now as healthy and strong as ever.—Mrs. E. L. Williams, Alexandria, Minn.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alterative, and must say that I honestly believe it to be the best blood medicine ever compounded.—W. F. Fowler, D. D. S., M. D., Greenville, Tenn.

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It would be impossible for me to describe what I suffered from Indigestion and Headache up to the time I began taking Ayer's Sarsaparilla. I was under the care of various physicians and tried a great many kinds of medicines, but never obtained more than temporary relief. After taking Ayer's Sarsaparilla for a short time, my headache disappeared, and my stomach performed its duties more perfectly. To-day my health is completely restored.—Mary Harley, Springfield, Mass.

I have been greatly benefited by the prompt use of Ayer's Sarsaparilla. It tones and invigorates the system, regulates the action of the digestive and assimilative organs, and vitalizes the blood. It is, without doubt, the most reliable blood purifier yet discovered.—H. D. Johnson, 383 Atlantic ave., Brooklyn, N. Y.

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The Church.

Be Joyful All Ye Near and Far.

(From the German of Paul Gerhard.)

BE joyful, all ye near and far,
That late were so down-hearted!
Ascends from night life's Morning Star,
Death's awful portals parted.
He comes, He comes, who late with blood
Did battle for the sinner's good,
And death, by dying, thwarted.

Thou thoughtest, O thou savage foe,
The Prince of Life all glorious
Within the tomb thou hadst laid low,
O'er Him and us victorious;
Thy sting is broken, cruel Death,
He lives, He breathes immortal breath;
Our Captain goes before us.

Ah! yes, from sleep He lifts His head;
Thy bands, O Death, are broken:
Through gate and bar He's quickly sped,
And wears the victor's token.
Where is thy trusted armor now?
Where is the crown that decked thy brow?
Fulfilled His word late spoken!

Thy boasted might, O Death, is gone,
No hurt comes to man dying!
He leans th' unfailing arm upon,
On that support relying:
"I live, I live, who once was dead,
In peace on Me repose thy head,
To all thy wants replying.

"For Death himself has power no more,
From Me he cannot sever;
I am of death the conqueror,
Rejoice! I live forever.
Henceforth, in Me, their living Head,
My members live who once were dead,
In spite of hell's endeavor.

"The battle, yes, with hell, is mine,
The victory, I have won it!
The eye in death can see life's sign;
The Cross and Him upon it!
And while the Tempter still has room
A little while to fret and fume,
His kingdom, I've undone it."

Now, God be praised, the day is ours!
No victory could be greater,
And scattered are th' infernal powers,
Again God is Creator!
From death's dark chaos comes forth life
And peace from battle-field and strife,
Through Christ, the Mediator!

—*J. E. Rankin, D.D., in The Watchman.*

The Power of the Cross.

OUR eyes were arrested the other day by a rude wood-cut of our Saviour hanging on the cross. It was in a dingy little shop on a cross street in the poorest part of New York. As we paused to look at it a moment, we could not but think what a power there was, after all, in the story of the cross. Why did we pause to look at that poor wood cut? It was not artistic; it was not beautiful; it was not anything especially pleasing to the eye. The power was in the story it told; in the thoughts which it suggested; in the assurances it brought to the heart. It told us that God had come near to speak to us; that God loves us and has put away sin; that through that awful death on the cross a pathway to life and immortality was being cast up over the ruined highway of death. In that rude picture we could feel the heart-beat of God for us sinful men, and it was a beautiful sight to us. It told the same story as does the masterpiece of Rubens. Indeed, we are not sure that it did not speak more directly to us than the painting of the great artist, for in that picture we had more of the thought of the artist, while in this there was nothing but the vision of the Saviour.

A friend was with us at the time, and we remarked to him the strange fascination and power which the cross of Christ exerted in the world, in spite of all the infidelity and open sin and disregard of Christ which apparently existed. "Yes," was his reply, "and no one knows what a mighty power Christ has upon one's heart and mind until he makes the attempt to live without Him, or tries to dismiss Him from one's life." We do not know, but we fancy this friend had at one time been tempted to solve the problem of life apart from Christ. We were reminded of an incident which we once heard which illustrated the truth of our friend's remark, even in the case of those who are apparently the most reckless in their disregard of Christ and his Gospel.

A crowd of men, some old and some young, were assembled one winter evening in the bar-room of a country tavern. The conversation had turned to the consideration, or rather the discussion, of a present religious interest in the village. One young man, more outspoken in his infidelity than the others, made the following declaration:

"For my part, I would sell out all the interest I have or may ever expect to have in Jesus Christ *for five dollars.*"

"Do you mean that, young man?" said an old farmer who was present.

"Certainly I mean it," was the response.

"Then," said the farmer, pulling out his wallet and taking a five dollar bill from it, "I will buy your interest. Here is your five dollars; now you come and sign a paper to the effect that you resign all your present and future interest in Jesus Christ and His Gospel."

The young man took the money and stepped up to the bar and began to write, while the rest looked on in amazement:

"I, A. B., do hereby sell and forever part with all the interest which I may now have, or might ever have hoped to have, in Jesus Christ, for the sum of ——." Here his hand faltered; he hesitated a moment, and threw down the pen and the money, and said: "*No, I won't do it; I was only fooling.*"

Alas! how many men are "fooling" with their souls, and trifling with God in their boasted infidelity, when the truth is, that, back of all their unbelief, Jesus Christ has a mighty hold upon their religious judgment. Their infidelity is not of their heads, but of their hearts. They do not believe in Jesus Christ, because their hearts are corrupt with the love of sin or with a pride of self-righteousness. Yet bring them to the point and they would not bind themselves to an absolute parting with all their prospective interests in Christ. But what awful sin, what base ingratitude, what unspeakable presumption is that which will allow them to make a mock of Christ, and utterly disregard His claims, while at the same time they are reserving to themselves the thought that when their extremity comes they will turn to Him for life.—*Words and Weapons.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 10, SECOND QUARTER.

M. Jesus the Bread of Life.....John 6: 22-40.
T. His Flesh for Bread .....John 6: 41-71.
W. Bread from Heaven.....Ex. 16: 14-31.
T. "This is My Body."....Mark 14: 12-26.
F. The Communion of Christ's Body.....1 Cor. 10: 15-33.
S. Eating Unworthily .....1 Cor. 11: 19-29.
S. No More Hunger .....Rev. 7: 9-17.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

June 6th.—"*Jesus the Bread of Life.*"—*John* 6: 22-40.

Golden Text.—"Lord, evermore give us this bread."—JOHN 6: 34.

CENTRAL TRUTH.—"Blessed are they that do hunger and thirst after righteousness."—MATT. 5: 6.

INTRODUCTION.

THE feeding of the multitude had so worked upon the carnal hopes of the people in connection with the Messiah that they had been roused to a high pitch of enthusiasm. They were looking for political deliverance not only, but peace and prosperity, ease and luxury. The teachings of Jesus at this crisis were admirably suited to the state of feeling described, and resulted in sifting the number of His followers so that only very few were left.

THE LESSON.

I. THE MEAT WHICH PERISHETH.—VS. 22-27.

V. 22.—"*The day following, when the people, which stood on the other side of the sea.*" It seems probable that many of the company that had gathered on the preceding day had dispersed in the late evening, so that only a portion of those who had witnessed the miracle were still remaining on that side of the sea. "*Saw that Jesus went not with his disciples into the boat.*" They were not aware of the retirement of Jesus into the mountain, nor of the manner in which He had joined the disciples. They supposed that He must be still in their neighborhood, and so were expecting to see Him again at any moment.

V. 23.—"*Howbeit there came other boats from Tiberias.*" These boats probably arrived within hailing distance while the people were seeking for Jesus, and wondering as to His whereabouts. The statement is introduced here in order to explain the manner in which the people crossed the sea to Capernaum.

V. 24.—"*When the people therefore saw that Jesus was not there.*" They had probably been searching the neighborhood for Him, and were now convinced that He had really departed. "*Came to Capernaum, seeking for Jesus.*" They may have expected to anticipate His arrival, and so be ready for the next step in His wonderful course.

V. 25.—"*When they found him on the other side of the sea.*" At Capernaum and probably in the Synagogue. "*They said unto him, Rabbi, when camest thou hither.*" They knew that the time for travel between the departure of the disciples and their own sailing had been too short to admit of a land journey around the head of the lake, and evidently recognized something miraculous in the sudden appearance of Him whom they sought.

V. 26.—"*Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.*" Jesus probes their motives and shows them to be of the very lowest type. To have followed him because they had seen the miracles would have been bad enough, but to be prompted simply by the fact that their bodily appetites had been gratified was indicative of purely carnal feelings and motives. The word translated "filled" gives peculiar emphasis to this reproach, for it literally means gorged like a dumb brute.

V. 27.—"*Labor not for the meat which perisheth.*" Their thoughts and energies were taken up with the anxious question, What shall we eat and what shall we drink? For them the life was merely meat and raiment. "*But for that meat which endureth unto everlasting life.*" There were deeper wants to be satisfied, of which these people were not conscious; richer blessings to be sought, for which they had no desire. "*Which the Son of man shall give unto you.*" The meat which perisheth was to be gained by the sweat of the brow, the meat which endureth was to be had for the asking. The title, Son of Man, was frequently used by Jesus when speaking of Himself "*Him hath God the Father sealed.*" The commission of Jesus was abundantly accredited by His person, character and words, as well as by the repeated signs or miracles that He wrought.

II. THE WORKS OF GOD.—VS. 28-33.

V. 28.—"*What shall we do that we might work the works of God?*" It is difficult to imagine what the exact meaning of this question is, and this difficulty is probably due to the fact that those asking it did not understand it themselves. It appears to have been half curious and half serious, but was taken advantage of by Jesus to give fuller instruction to these people.

V. 29.—"*This is the work of God, that ye believe on him whom he hath sent.*" In this answer Jesus contrasts *works* with *work;*—multitudinous technicalities with one all-controlling principle. He also contrasts the works of self-righteousness with the faith of helpless penitence.

V. 30.—"*What sign showest thou then.... what dost thou work?*" The frequency with which this demand for a sign occurs in the Gospel in the face of all the miracles therein recorded illustrates the truth that the men of that day having eyes saw not. The effect of the miracles was not to awaken faith but to arouse wonder and curiosity. In their own minds these people were comparing Jesus with Moses, and to the disparagement of the former.

V. 31.—"*He gave them bread from heaven to eat.*" The supply of manna was regarded by the Rabbis as the chief of miracles. They looked upon Moses as the agent in this supply of daily bread, and they considered the manna itself as something heavenly in it nature as well as origin. Until Jesus should giv them something better than barley bread, and more abundant than a single meal they would not prefer Him to Moses.

V. 32.—Jesus condescends to meet their objections in order to bring the truth to their attention. "*Moses gave you not that bread from heaven.*" The fact is, that according to the narrative from the hand of Moses, he had nothing whatever to do with this supply of food beyond making known the law concerning it. It was not even given in answer to his intercession for the people. This manna, while appearing in a supernatural manner, was not a heavenly bread. It was material and met simply physical necessities.

V. 33.—"*The bread of God is he which cometh down from heaven and giveth life unto the world.*" In the Revision this statement is made in more general terms,—"The bread of God is *that* which cometh down"—Jesus is leading up to the more explicit and personal declaration of verse 35.

III. THE BREAD OF LIFE.—VS. 34-40.

V. 34.—"*Evermore give us this bread.*" This request was very similar to that made by the woman of Samaria, and probably was preferred with as little apprehension of the spiritual meaning of the gift as she had. They thought that if Jesus had anything valuable to bestow they had no objections to receiving it.

V. 35.—"*I am the bread of life.*" He turns their attention away from His own works to Himself. He came to impart His own righteousness and power to men. His miracles were only symbols or object lesson setting forth the true blessings which He was ready to bestow. "*He that cometh to me shall never hunger; and he that believeth on me shall never thirst.*" These clauses are parallel with each other. The coming to Jesus is believing on Him, or receiving Him as redemption and sanctification. To all who thus receive Him He guarantees a perpetual supply of all needs. "There is no want to them that fear him."

V. 36.—"*Ye also have seen me and believe not.*" This people had all the instruction and proof needed for an intelligent and hearty faith. Christ's work for over two years had been well known by all dwelling in those parts; He had furnished abundant and incontrovertible seals of His Father's commission, but the god of this world had blinded their eyes through the deceitfulness of sin.

V. 37.—"*All that the Father giveth me shall come to me.*" The unbelief of the great majority of the Jews could not make the truth of God of none effect. His elect should find their way to Him. "*Him that cometh to me I will in no wise cast out.*" As there can be no failure of Christ's work because of the opposition of men, so there can be no failure of the sinner's cause because of indifference on the part of the Saviour. If any man comes to Christ he has in that coming proof of the Father's drawing and assurance of Christ's acceptance.

V. 38.—"*For I came down from heaven, not to do mine own will, but the will of him that sent me.*" Jesus was very careful to keep His work in subordina

tion to the will of the Father. Redemption is as much the work of the Father as of the Son, and we must not allow the idea of an opposition between them to obtain a place in our minds.

V. 40.—"*This is the will of him that sent me.*" This will of the Father embraces all that is necessary for the complete and glorious success of Jesus as Saviour. It includes all the parts of His work, all the steps in the sinner's experience, and all the effective workings of the Holy Spirit.

LESSONS FOR TO-DAY.

1. We ought not to be contented away from Jesus.

2. We should seek spiritual blessings from Jesus.

3. The world has only husks for the need of our souls.

4. Our souls demand the Bread of Life.

5. Jesus is the Bread of Life for our souls.

6. He only can satisfy our needs.

7. Do not perish with hunger while there is enough and to spare in your Father's house.

To Thee.

[The following letter was written concerning a young man to his sister who had heard that he was ill, and sent him the leaflet, "To Thee." It led the poor wanderer to the Saviour, who filled him with peace, and comforted him in his dying hour.]

DEAR SISTER SARAH: Joe died at five this morning, and it is my opinion that he has gone to heaven, if anybody has ever gone there. I have seen him about every day for the past week, and saw him yesterday when his power of speech had gone. Looking at me and pointing his hand upwards, he wanted to tell me, I think, that he would soon be in heaven. By the way, you sent him a leaflet in his early illness, about six weeks ago. My wife sent it to him by one of the children, and thought no more about it, until it was brought to recollection in a very touching manner. About midnight on Sunday he motioned that he wanted an article of his clothing—a vest I think. When it was brought to him he tried to examine the pockets. His sister-in law took the vest from him, and in one of the pockets she found a crumpled dollar bill, and asked him if that was what he wanted. He shook his head. She then searched farther, and found your leaflet nearly worn out with frequent handling. He nodded quickly that that was what he wanted. It was given to him and he put it to his lips, and then motioned for some one to read it to him, as his eyes were set and nearly useless. His mother asked him if the leaflet met his case? He wrote, "Yes, from the first," and then underneath he wrote, "To the end." The leaflet is all in verse, many lines of which are underlined, and is entitled, "To Thee."

I bring my sins to Thee,
The sins I cannot count,
That all may cleansed be
In Thy once-opened fount.
I bring them, Saviour, all to Thee;
The burden is too great for me.

My heart to Thee I bring,
The heart I cannot read,
A faithless, wandering thing,
An evil heart indeed.
I bring it, Saviour, now to Thee,
That fixed and faithful it may be.

To Thee I bring my care,
The care I cannot flee;
Thou wilt not only share,
But take it all from me.
O loving Saviour, now to Thee
I bring the load that wearies me.

I bring my grief to Thee,
The grief I cannot tell;
No words shall needed be,
Thou knowest all so well.
I bring the sorrow laid on me,
O suffering Saviour, all to Thee.

My joys to Thee I bring,
The joys Thy love has given,
That each may be a wing
To lift me nearer heaven.
I bring them, Saviour, all to Thee,
Who hast procured them all for me.

My life I bring to Thee:
I would not be my own;
O Saviour, let me be
Thine ever, Thine alone!
My heart, my life, my all I bring
To Thee, my Saviour and my King.

—*Advocate and Guardian.*

THE NORTH AMERICAN INDIAN, in the light of his narrow code of ethics, had a right to pride himself upon the scalps at his belt; they were tangible evidence of his strength and daring. The Esquimaux has sound title to be proud of his mantle clasps of bear claws, since they show that his prowess has helped rid himself and his fellows of a scourge and danger; the hunter of the Alps or of the Tyrol wears proudly the cock's feathers or the chamois' foot in his cap as an emblem of his skill and daring. Each of these ensigns is a token which carries with it, to the eyes and understanding of men, a fixed meaning. It speaks as clearly as by word of mouth a lesson of achievement, and becomes the natural and honorable trophy of its possessor. But how about the garniture of dead birds about the ball dress of a society belle or the paw of a dead fox in the foreground of a society bonnet! That alike outrages poetry and defies prose.—*Boston Journal.*

RELIGION cannot pass away. The burning of a little straw may hide the stars of the sky; but the stars are there, and will reappear.—*Carlyle.*

"Another Household Necessity."

IN a recent number of this paper we published a reporter's interview with Mr. Joseph Wild, the venerable and estimable head of the firm of Joseph Wild & Co., of 82 and 84 Worth St., New York, in which he related his experience in the use of the remedial agent known as "Compound Oxygen" administered by Drs. Starkey & Palen, of Philadelphia, which he heartily endorsed An error in the heading of the article, gave to Mr. Wild the credit of being the inventor of "Linoleum," which, as the letter below will show, Mr. Wild hastens to disclaim.

JOSEPH WILD & CO.,
82 & 84 WORTH ST. AND 11 & 13 THOMAS ST.
NEW YORK, May 13, 1886.

DRS. STARKEY & PALEN, 1529 Arch St., Phila'a, Pa.

DEAR SIRS: The article entitled "Another Household Necessity—Mr. Wild, the inventor of Linoleum, notes a discovery as valuable as his own," published in the *Scientific American* of May 8th is misleading, as stating that Mr. Joseph Wild was the inventor of Linoleum. It should have stated that Joseph Wild & Co., 82 & 84 Worth St., New York, are the owners of the patent in the United States and sole manufacturers of Linoleum in the United States. Please insert the above in the papers that have had the mistaken advertisement. JOSEPH WILD.

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Marked Benefit in Indigestion.

Dr. A. L. HALL, Fair Haven, N. Y., says: "I have prescribed it with marked benefit in indigestion and urinary troubles."

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"I was severely afflicted with scrofula, and for over a year had two running sores on my neck. Took five bottles of Hood's Sarsaparilla, and consider myself cured." C. E. LOVEJOY, Lowell, Mass.

C. A. Arnold, Arnold, Me., had scrofulous sores for seven years, spring and fall. Hood's Sarsaparilla cured him.

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William Spies, Elyria, O., suffered greatly from erysipelas and salt rheum, caused by handling tobacco. At times his hands would crack open and bleed. He tried various preparations without aid; finally took Hood's Sarsaparilla, and now says: "I am entirely well."

"My son had salt rheum on his hands and on the calves of his legs. He took Hood's Sarsaparilla and is entirely cured." J. B. STANTON, Mt. Vernon, Ohio.

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Reserve for re-insurance	$2,265,427 8
of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 2.
Capital paid in cash	1,000,000 00
Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

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Sixty-fifth Semi-Annual Statement,
Showing the Condition of the Company on the first day of January, 1886.

CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	3,011,637 00
Reserve for Unpaid Losses and Claims	378,483 98
Net Surplus	1,227,995 10
Cash Assets	**$7,618,116 08**

SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,550 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,850 00
Interest due on 1st January, 1886	97,056 62
Premiums uncollected and in hands of Agents	358,290 30
Real Estate	1,272,633 77
Total	**$7,618,116 08**

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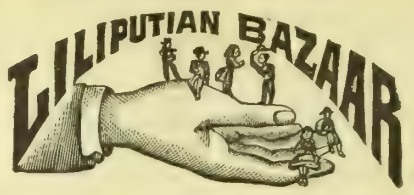

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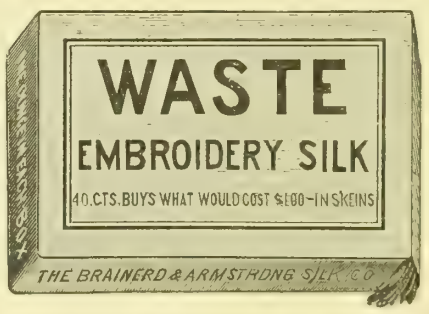

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The Christian Intelligencer.

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VOL. LVII.—No. 22. WHOLE No. 2914. NEW-YORK, WEDNESDAY, JUNE 2, 1886. $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE SUNDAY will disappear unless preserved by the Protestant Churches. Last Sabbath the President and a part of his Cabinet travelled from Washington to this city, the out-of-town resorts were thronged with visitors, baseball matches were played, public concerts were given, the fast newspaper trains dispelled the Sunday quiet from New York to Buffalo.

THE PRESIDENT since he entered public life has been one of the most fortunate of men, and his good fortune still attends him in the great matter of choosing a companion, on whom the comfort of his domestic life will depend. No one has anything but good to say of her. All her companions praise her. The sympathies of the nation will attend the young wife as she enters a somewhat trying ordeal. Yet the position of the President's wife, although its duties for a few months in the year may be a tax on her strength, is not a burdensome one. It has many privileges, is free from some of the social demands which other ladies in Washington find wearisome. If she is affable and courteous and regards the regulations of the good society of the capital, little more will be required of her. That the chief magistrate and his wife may be happy in their new relations will be the wish of the nation. All citizens will have a special interest in their welfare.

THE STRIKES are over and it is not pleasant to notice that the Church has had next to no influence in regulating the movement. The great body of the workingmen are not under the instruction or counsel of any church, except it may be that which represents the Papacy. One, and the chief reason, no doubt, is that the workingmen are nearly all foreigners or the children in the first generation of immigrants. They are Romanists or unbelievers or have been only formally connected with a State Church and, on landing on these shores, have been glad to sever the very weak ties which held them to an occasional attendance at a place of Christian worship. They fail altogether to perceive and understand the nature of American Christianity and the life of American churches. Their ways also are not as our ways, and they are naturally reluctant to conform to our mode of life and action. The testimony of the Rev. Mr. Adams, a Congregational missionary to the Bohemians in Chicago, who preaches to them in their own language, is in point and is rather surprising. He writes to the *Congregationalist:* "Every conversation with Bohemians develops new proof of their ignorance of all that is distinctive of our American civilization. Explanation seems powerless to dispel this ignorance. I have been told in perfect soberness that our physicians seize persons on the streets, break their limbs or maim them in some other way, so as to experiment upon them in the hospital. Not a few of them believe that our evening prayer-meetings are simply schools of immorality and vice." The Hungarians, Italians, Poles and some Germans are no less ignorant of our American life and religion. The Bohemian newspaper is thoroughly infidel, is not anarchical, but grossly misrepresents Christianity, of which it is in almost absolute ignorance, having seen only such Christianity as Romanism presents, and derides religion. It is entirely a materialistic journal.

What then can the Church do? Just what the Church has always done, when it has succeeded in winning the confidence of the mass of a community and in conducting it to a knowledge of and faith in the Scriptures. The Church must make the advances, must welcome these thousands and invite them to her worship or convey her worship to them in a way adapted to their mode of life. The Church must go to them with the truth, in earnestness and prayerfulness, with faith in God, with patience and courage and resolution. They will not come to us. They are here for good or evil. There are anarchists among them, exhorting to violence, robbery and bloodshed. They will be led to regard us as their enemies if the Christian Church leaves them alone. There is no answer to what Mr. Adams writes: "It is high time to begin in earnest to correct our mistakes. It would cost less to build a commodious and attractive chapel in this Bohemian district, to establish and equip a first-class paper, which should give them the truth on social, political and religious questions, than it has been to aid the families of the murdered policemen."

But are our doors to be held open to such an immigration? Does not the Church, and the School, and the State as well, need time to assimilate such and so large additions as have been made to our population during the past twenty years? Have we not work enough on hand for the present? Should there not be some restrictions put upon this inflow of ignorance and irreligion? At all events, ought not the Government to put a stop at once to the importing by contractors of the very lowest class of European laborers?

THE CHURCH CONGRESS has again been in session, this time at Cleveland, and has discussed some of the questions which the Christian people of the country are exceedingly desirous to have light upon. But if the reports which have been made have been correct it is to be feared that no important help will be found in last week's discussions. The necessity of a restatement of belief was considered and a main point, made by one of the leading speakers, was that the old creeds are materialistic. It is doubtful whether that point can be maintained. The creeds do use Scriptural terms in describing the hereafter of those who die in their sins, but those terms have always been regarded as figurative representations of severe suffering of the soul—were so regarded by those who made them a part of the creeds and have always been so regarded. On the other hand unbelievers have always charged that these terms were materialistic, and their accusation has been as constantly denied. Besides, throughout its entire history Christianity has been distinguished by its spirituality. Other religions have been materialistic, this has been the opposite.

Another point rather indirectly presented was that the creeds were colored by the controversies of the times in which they were made, that they were so expressed as to antagonize the religious errors of those times. In part this is true, but only in part. It is doubtful also whether a creed will be formulated in any age which will not be so worded as to guard against the errors of that age. And there has been as little change in error as there has been in truth. Sinful and wilful human nature continually attempts and repeats the same perversions of the truth and asserts the same misbelief and unbelief. Every creed antagonizes that sinful perversion, guards against it and endeavors to preserve itself from an interpretation which can be made to serve the interests of unbelief. The new theology is new only in phraseology. The opinions it advances are venerable with age. It desires a restatement of belief, because the old statement is in opposition to its endeavors and because it is exceedingly difficult to overcome.

But we have thought that a shorter statement of belief would be useful. In this we speak only for ourselves, and claim to represent no one besides ourselves. The old forms have fallen into disuse. Men do not read them, are not familiar with them, do not turn to them for an expression of the teaching of the Word of God. They are long, and the age is given to brevity and terseness. The form of expression in which they are embodied is the form of a past period, is not readily apprehended because not familiar. A short creed in the language of the present time seems to us desirable. If it could be done without discourtesy, could be done with the cheerful consent of the Congregational Church, we would like to have the creed reported by the Committee of the Congregationalists a few years ago, referred to a few competent men that they might add ten or a dozen words to it, and submit it to the churches. We would like to have some words inserted which were proposed, so it was reported, but were rejected by the majority of the committee. So far as it goes that creed is admirable, but it falls short of expressing the full faith of the great body of believers. As it is remembered just now, our impression is that about a dozen words added, one here and another there, would remove that defect. We have supposed that no one has undertaken to make such additions out of regard for the committee and the Church which it represented. Some such short creed we have thought would prove very useful.

But is there a demand for even such a creed. Not to any great extent, so far as we know, among the members of the evangelical churches. Restless spirits, of loose views, given to change, one thing to-day another to-morrow, often inconsistent, talk loudly and often in favor of a restatement of Christian belief. So far as we have been able to get at the root of bitterness within them, they especially wish such a statement as will moderate the Scriptural announcement of the holiness of the Divine nature and the righteousness of the Divine administration, and, as a natural result, a statement of the atonement that will leave out the vicarious, sacrificial element. No existing evangelical denomination can be induced to consent to such a restatement.

A Separate People.

THE branch in this country of the Roman Church is endeavoring to make its adherents a separate people. The decrees of the Baltimore Council, now brought into effect by the endorsement of the Pope, direct every parish priest to establish a parochial school. The purpose is to withdraw the children of Romanists from the public schools and from all schools where they come under the influence of Protestants or of persons not Romanists. Of the defective education these children are sure to get in parochial schools controlled by the priests, it is not our purpose to speak at present in detail. Attention is called only to the fact that everything in the history of Romanism as a politico-religious hierarchy that may be damaging to the organization and everything in the condition of Papistical countries of the same tendency, and everything tending to intellectual independence and promoting the exercise of individual judgment, will be rigidly excluded. The education will be injuriously defective.

By a decree of the same Council intermarriages

with Protestants or persons not Romanists are virtually condemned, and the language will make upon many fair-minded persons the impression that Rome does not recognize such marriages as valid. This, of course, whatever time may prove to be the real meaning of the decree, is intended to make and keep the Romanists of the United States a separate people.

The Romanists, also, everywhere in the land, where they are numerous enough to wield the necessary political influence, are attempting to keep their juvenile delinquents, their orphan and half-orphan children, and the children of Romanists whose parents do not support them or who wish to put their support on the community,—to keep all these under an exclusively Papistical management and instruction. They have their institutions for each of these classes. They have their agents in the courts to watch the commitments. Their representatives are found wherever any of these classes of persons are disposed of by Commissioners or Justices or public officers of any kind, and if either of the parents is or has been a Romanist the child or young person is claimed for the Papistical institution. And these institutions are rigidly Papistical, no one but a Papist is employed in them or allowed to have any influence over the inmates. That the maintenance of these institutions is drawn mainly from the public treasury is very well known, but it is not so well known that an insignificant portion is obtained from the gifts of Romanists, although these asylums, homes, etc., are reckoned as charitable establishments. But the point this article would chiefly present is that the plan steadily pursued is to make Romanists of every age and condition a separate people. To carry this policy out consistently a persistent attempt is also made to separate the Romanists in Houses of Refuge, jails and prisons, controlled by the local or general government, from the other prisoners, and to hold them under an instruction exclusively Papistical.

Such is the policy in this country, visible to all who have eyes to see. It is a confession of weakness. It is an acknowledgment that the Papistical system cannot hold its own if Romanists are allowed to pass under the instruction which is approved by all people not Romanists. The all other people are certainly not inferior in any respect to the Romanists,—are not inferior in religious belief and practice—and what they approve is certainly as beneficial as anything proposed by Romanism.

It is an unwise policy. When it becomes fully developed it will arouse the antagonism of an intelligent free people. It will become difficult to secure the consent of such a people to donations from the public treasury for the maintenance of the system. At present in this city and probably in other localities the appropriations of public money to some institutions, managed by Protes tants, have been reduced; but no reductions are made on the allowances to Papistical institutions. But, as the policy now under notice becomes more evident, such reductions will be made. The people will some day resolve that they will not contribute toward the support of a separate people who are under the control of the Papal hierarchy.

Besides, in due time, the intelligent free people of the United States will believe and declare that this Papistical policy is dangerous to the commonwealth and will demand that it shall cease. They will say that the education given is so defective as to be positively injurious to the State, and will oppose it by all lawful means. They will say also that a people sharing the general prosperity are not to be held aloof in this style from the general competition and the general duties and burdens. They will maintain also that such a domination by a priesthood, appointed at Rome and governed from Rome—an alien hierarchy—is dangerous to the Republic. And all this will come to the ears of Romanists, and they will rebel and throw off this priestly domination as they have done and are doing in Italy and France and Mexico, and in other countries. Romanists will perceive after a time what a cheat the defective education they have received has been. They will see clearly how their advantages have been limited injuriously and of what opportunities they have been deprived, and the most resolute and persistent opposition to the priestly policy will come from Romanists.

What then is the Papacy and its adherents to do? Die out and pass away if it cannot meet such a body as Protestant Christians compose on common ground, or strip its creed of human fabrications and the remains of paganism, conform its belief to the Word of God and become a true Christian organization mingling freely on equal terms with all men.

"Old Colony" Papers.

BELATED TOPICS.

II.

THE COLLEGE PASTOR. . . . CHAPLAIN MILBURN. . . . HOW NOT TO PRAY.

THE solution of the "Religion in a College" question, to which the overseers of Harvard University have come, is certainly a brilliant and original one. And when we consider that it *is* Harvard, where "religion" has been falling into a designed decay for years, and where even a perfunctory chapel service has been maintained only on compulsion and almost in the face of a rebellion, the new arrangement seems quite a clear gain, and certainly illustrates the force of public opinion and the value of discussion. The new departure, in fact, is in a measure a return.

The plan is to fill the "Plummer professorship," which has been vacant since the retirement of Dr. A. P. Peabody, and which is practically the chaplaincy of the College. This position has been offered to Dr. F. G. Peabody, of the Divinity School. With him will be associated five others, who shall each serve continuously for the five or six weeks allotted to him, holding chapel services, preaching regularly on Sundays and performing the full duties of a "pastor." Among those to whom these appointments have been tendered are Drs. Phillips Brooks, Edward Everett Hale, McKenzie, and Gordon of the Old South Church. Peabody is an advanced Unitarian, Hale is a somewhat more conservative one, and the theology of the other three is of a sufficiently "new" and broad type to insure the students against any dis turbing infusion of evangelical fanaticism or brutal Calvinism. Still it will be much better than nothing, and better than an unmixed and unadulterated Unitarianism. And as it is not proposed to put attendance upon religious services among the "electives," the students will be compelled to take a good deal of spiritual medicine, and will feel a constant countercurrent to the prevailing agnosticism of the University.

But I have become more and more convinced that, if the religious training of a college is to be much else than a form of godliness without the power thereof, there should be a real *pastor*. He should be simply and solely called to minister to the souls of the young men. He should have no other duties, and above all should not be a member of the Faculty, nor have anything to do in the discipline of the insti tution. He must feel free to deal in a purely personal (and, if I may be permitted to use the word in its conventional and technical sense, a priestly) way with the sins and follies of the students. And they must not only not associate him in their thoughts with government and police, but must regard him as one to whom they may safely confide as a neutral party, and even as their special friend and advocate. He should be responsible for the preaching, but not of course required to do it all in person. He should have time and strength for religious organization among the pious students, for leadership and coöperation in meetings and other spiritual endeavors, and for cultivating personal acquaintance and doing personal work among all his young constituency. Such a man, if he be thoroughly devoted, spiritually minded, and with a genius for winning the confidence and affection of young men, would find the most inviting field in the world, both as respects the inspiration and delight of the work itself and the greatness and gladness of the results. But it would all depend upon the question whether he were wisely selected, and with reference primarily to his *pastoral* qualities.

If our House of Representatives does not walk in wisdom's ways, it will not be for lack of prayer and exhortation on the part of its chaplain, the Rev. W. H. Milburn. He is really an eloquent man, albeit of the spread-eagle school of rhetoric. Many years ago he used to be one of our most effective and popular lecturers, as well as preachers. His blindness, combined with his remarkable independence of that infirmity, as in the case of the late Postmaster-General Fawcett of England, won for him of course a peculiar sympathy. But, like Mr. Fawcett, he was full of vitality and cheerfulness; and all be said was stamped with his original and forceful personality. I should judge that these qualities have grown with his advanced age, at the same time that his opportunities of impressing his earnest views upon the world have diminished. And now when he finds himself occupying the tremendous vantage-ground of a position where he can have the ear of the representatives of the nation once a day for ten minutes, the chance is too good to be resisted.

To be sure, he is put there to pray. But whatever man meant by his appointment, God, in his opinion, meant that he should improve his opportunity to lay before these men the will of God concerning them and the nation in a way not to be mistaken. Thomas H. Benton once accused a fellow senator of "putting a stump-speech into the belly of his bill." Mr. Milburn has studied the art of putting sermons of the most luminous and stirring kind into the bosom of his prayers. He takes up in order the moral aspects of the times, their agnosticism and pessimism, intemperance in its various "questions," the many forms of gambling, political corruption at the polls and in office, obscene literature and demoralizing entertainments, the social evil, the growth of luxury, the secularizing of church management, the labor problems, and the many other ways in which (to use his own expression) "our boasted civilization is stained with blots as of death." These harangues have been quite a feature of the season, and are probably listened to as no chaplain's "prayers" have been heard for many a year. And we may hope that some opening of the eyes and pricking of the conscience are the result. Of course, disgust could only follow, if it were suspected that Mr. Milburn had any ambition to air his own eloquence, or was intent on anything but doing good.

But must not such culminating instances hasten the time when our public devotions shall not be left so utterly at the mercy of individual eccentricity or incompetence? The cumulative result of my experience as a hearer of other men's prayers has been an amazement, and almost a despair, in the matter of extemporaneous prayer. It has really seemed as if most ministers had not obtained, by instruction or reflection, any clear conception of what a "common prayer" is. And the worst of it is that intellectual or preaching ability, while it may improve the rhetoric of the prayer, is no guarantee for its genuineness or suitableness. There are times when I feel not only un-"led" and uninterpreted, but when a sense of something like outrage and profanation comes over me at the intrusion of the leader's personality or preaching between me and the longings of my penitent or adoring heart after God. I love freedom in worship as well as anyone, and therefore I am repelled by the narrow and rigid limitations of an unchanging liturgy. But there is such a thing as a license, indulged in by the one man who voices the prayer, which tramples on the freedom of every one whom he pretends to lead but in reality dominates and drags through the sinuosities of his own thought or the raptures of his private devotion—or, worse still, calls upon to listen to him when they would be talking with God.

I have no time now to enter into the merits, or demerits, of this vital and pressing matter. But it seems to me that it becomes our distinctively liturgical Church to invite development in that direction, rather than in the tendency to bareness, if not carelessness, which has characterized our history as a whole. It puzzles me why we should be so scrupulous about our hymns, and in requiring certain liturgical forms on special occasions, and yet give leave to anybody who may happen to occupy our pulpits to vent himself in prayer, unchecked, at the expense of our people. Why might we not have a generous selection of common prayers, covering all the essentials of public worship, and at the same time allow a certain latitude of adaptation to the special and changing circumstances of the hour, particularly in the matter of intercession? If a portion of our prayers were obliged to be taken from approved models,—such as those of our own Church, which have been allowed to fall into desuetude, and those of Calvin, Knox and Bucer, and the prayers and collects of the Fathers and of the Church of England—it would be such an education in the blessed art of

public prayer as would insure the propriety, directness, condensation, and common adaptation of the *ex tempore* parts.

Meanwhile, and at all events, let there be as careful, constant, and practical training of students for this part of their duties as for the sermonizing. And let no one be suffered to go forth as a framer and offerer of the prayers of God's people, till he has learned to merge his own private meditations in their desires and petitions, and not to obtrude himself between them and the light of God. "Lord, teach us to pray!"

F. N. ZABRISKIE.

PRINCETON, N. J., May 24th, 1886.

The Little Quakeress.

BROWN-EYED Ruth, the Quaker's daughter,
In her dress of simple gray,
Walked beside her quiet grandpa
'Mid the garden flowers of May.

Beds of tulips bright and golden,
Hyacinths of every shade,
Pansies, like sweet childish faces
Looking up to greet the maid.

How they reveled in the sunshine,
While 'mid clumps of violets blue,
Filling all the air with fragrance,
Glistened still the morning dew.

Then outspoke the little maiden,
Looking at her dress of gray,
"Grandpa, can thee tell the reason
Why God made the flowers so gay?

"While we wear the quiet colors
That thee knows we never meet,
E'en in clover or the daisies
That we trample under feet?

"Seems to me a Quaker garden
Should not grown such colors bright."
Roguishly the brown eyes twinkled,
While her grandpa laughed outright.

"True it is, my little daughter,
Flowers wear not the Quaker gray;
But they neither toil nor labor
For their beautiful array.

"Feeling neither pride nor envy,
'Mong their sister flowers, thee knows,
Well content to be a daisy,
Or a tall and queenly rose.

"Keeping still the same old fashions
Of their grandmothers of yore;
Else how should we know the flowers,
If each spring new tints they wore?

"Even so the Quaker maiden
Should be all content to-day,
As a tulip or a pansy,
In her dress of simple gray."

Once again the brown eyes twinkled;
"Grandpa, thee is always right;
So thee sees, by thy own showing,
Some may dress in colors bright.

"Those whom thee calls worldly people,
In their purple and their gold,
Are no gayer than these pansies
Or their grandmothers of old.

"Yet, thee knows I am contented
With this quiet life of ours,
Still, for all, I'm glad, dear grandpa,
That there are no Quaker flowers." —*The Record.*

The Lone Monument in the Children's Plot.

"BURY ME WITH THE CHILDREN."

["Old Colony" some time ago contributed a graphic article on Greenwood Revisited, in which he said, "It is affecting to see, in the centre of these little graves the tomb of a teacher who asked to have his remains laid among them." The following sketch, describing this teacher and the famous man who rests by his side, will be of interest to those who visit the great city of the dead.—ED.]

THE visitor to Greenwood Cemetery, in passing along the drive or the footpath on the western side of the grounds, has his attention called to the beautiful lawn which is nearly filled with the graves of the little ones, known as the "Children s Plot." In the centre of the plot the eye is attracted by a single shaft, standing like a guardian angel watching the slumbers of the infant immortals.

The lone monument marks the resting place of Samuel Waddington Seton, whose father was the first President of the Bank of New York. Mr. Seton was born on January 23d, 1789, and died November 20th, 1870. By the decease of both his parents he was left an orphan at an early age. He received an academic education and entered upon commercial life. Having the aid of John Jacob Astor, he made a trading voyage to China, which was unsuccessful. On his return in 1807 he accepted an appointment in the Bank of New York, where he remained a number of years. In 1823 he was elected a trustee of the Public School Society, and three years afterwards, in 1826, he accepted the appointment of Agent of the Society, making a considerable pecuniary sacrifice, both actual and prospective, in order that he might occupy a sphere for which he was peculiarly fitted. His office, under the organization of the Society, made him the Superintendent of Schools, the duties of which he discharged until the dissolution of the Society in 1853, by the transfer to the Board of Education. He was elected Assistant Superintendent by the Board, and continued in the service until his death.

Mr. Seton was singularly devoted to the cause of Sunday-school instruction, and while he was himself an Episcopalian, he became Superintendent of the Sunday-school connected with the Beriah Baptist church, of which Rev. Duncan Dunbar was pastor, the duties of which he discharged until a short time before his death—nearly fifty years. During all this period he had been absent only twelve times, by reason of absence from the city on official duty, or by sickness. For many years Mr. Seton's Sunday-school held the foremost rank, and attracted visitors from every part of the country, as well as from abroad. He was peculiarly fitted for the work, and his numerous writings for children were models at the time and gave an impetus to the literature for the young.

Mr. Seton never married. He lost his affianced, who was removed by death, and consecrated himself to the life-work he honored and adorned. He was singularly effective and attractive in his addresses to children, well informed and abounding in apt and beautiful illustrations. His dying request was the last expression of his affection for the young, "Bury me with the children!" In compliance with this request his grave was made in the centre of the Children's Plot. The teachers of New York erected the monument to his memory, upon which is inscribed the favorite sentiment of his life—"PEACE."

Mr. Seton was intimately associated with Mrs. Divie Bethune and her co-laborers in the organization of the Infant School system which attracted so much attention at one period of our educational history.

On approaching the monument, a second but smaller memorial stone is to be seen. At the side of Mr. Seton's grave now lie the remains of the once distinguished Joseph Lancaster, known as the founder of the Lancasterian system. Mr. Lancaster was an Englishman, who crossed the ocean several times for the advancement of the common schools and to promote the spread of his system of instruction. My first recollections of him personally date back to 1827–1829 in the city of Quebec, where he inspected the schools. He came to New York city in 1838, and having paid a visit to Grammar School No. 7, in Chrystie street, he crossed Grand street, but was knocked down by a carriage and was so severely injured that he died on the second day afterward, October 24th, 1838.

Mr. Lancaster was a member of the Society of Friends, and was buried in the old cemetery of the Society in Houston street, near Chrystie. On the removal of the remains from that spot, in 1874, the writer was notified of the fact. The remains were preserved and placed in my care, and on making an appeal through a committee of teachers, the authorities of Greenwood gave permission to place the relics of this celebrated educator at the side of Mr. Seton, and a contribution from some of the teachers provided for the less conspicuous but durable granite block bearing his name, which now marks the place where lie the ashes of England s greatest school reformer of the early part of the century. It is a fitting companionship for the two men who devoted their lives to the highest interests of children.

WM. OLAND BOURNE.

The Reminiscences of "Ambrose."

THE Rev. J. Ambrose Wight, D.D., known as "Ambrose" by the readers of the *Evangelist*, observed at Bay City, Michigan, on May 2d, the twenty-first anniversary of his settlement there as pastor of the First Presbyterian Church, and indulged in interesting personal recollections. From the report in the *Evangelist* the following extract is taken:

"Central Massachusetts in the days of his boyhood, though an old country, was in a very primitive condition. Its inhabitants had little furniture in their houses, seldom a carpet, next to never a piano; they cooked in fire-places, keeping fire over night on the hearth, for lucifer matches had not come. The district school kept three months in summer and three in winter; he attended only in the winter. All the people kept the Sabbath and went to church. The old parson wore the cocked hat, long stockings, and great knee-buckles of the Revolutionary period, and the children repeated to him the Shorter Catechism in the church aisle. He ministered to that people forty-seven years. His neighbors served their churches respectively thirty six, thirty-seven, sixty and sixty years. And though there was no sensationalism, whole families lived and died Christians.

"When 'Ambrose' went to northern Vermont, it was more primitive than Massachusetts. The settlers dwelt in log houses, and hunted deer, bears and wolves.

"Long Island, a dozen to twenty miles from New York city, where Gen. Washington led his army in the Revolution, had no log houses, nor logs to build them of; but the ways of the people were more primitive than in central Massachusetts or northern Vermont.

"In Bennington, Vt., the young man found his Bethel. Thence he made his way to Williams College. That was primitive too. It had but three, instead of eleven buildings as now. It had three regular professors, with a president and a tutor. The students and the professors went down the hill for water, sawed their wood, carried it to their rooms, and burned it in fire-places. They were called, summer and winter, at four and a half o'clock in the morning for devotions at the chapel, where there was no fire, and thence to recitation before breakfast.

"From Williams College 'Ambrose' went to Chicago, where were about 5,000 people living in wood houses a story and a story and a half high, with no pavements, or sewerage, or gas-lights, or suitable sidewalks. It had a Presbyterian church, which worshipped sometimes—for it had no minister—in a wood schoolhouse; and when first there, a slough before it, to be crossed that Sabbath morning on benches brought out of the house for a bridge.

"He walked up to Milwaukee, 110 miles, and found it newer and rougher than Chicago. He walked out to Rock River, 100 miles, with axe on his shoulder, which was found useful in felling a tree across the Kishwakie Creek, too deep for fording. The place where Belvidere now is, with its 15,000 people; the place where Rockford (20,000) with its great manufacturing industries now is; also where Beloit with its fine college is situated—were all looked at. At Rockton, where six years were spent, there were no families living; the young men did their own housekeeping. As there was no church for near two years, he walked one year four miles to a Methodist meeting, and the next season five miles with the Congregationalists.

"On returning to Chicago in May, 1843, there were two Presbyterian churches. The one he joined (R. W. Patterson, pastor,) worshipped in a wood building 40x60 feet and 14 feet story, costing $1,400. Here he had charge of a journal for fourteen years—agricultural, horticultural, and educational. There was no school system in Illinois. The system now in use there had its birth from that office. The cultivation of prairie lands was all new, and questions of breaking the grounds, cultivating grasses, keeping sheep, fencing, fruit growing, etc., had to be discussed and settled. That paper was their helper.

"On being connected with a religious journal, much that was rough and new was encountered still. It was a period of religious disturbance, as the present is of finance and labor. The terrible question of slavery rent churches, divided neighborhoods, and alienated families for some twenty years; and Chicago was headquarters of the dispute for 'the West.'"

"HISTORY OF INTERPRETATION." Bampton Lectures for 1885. By F. W. Farrar, D.D., F.R.S. This volume is worthy of its place in the long line of Bampton lectures, and does credit to its author. He divides the subject into seven periods, viz., Rabbinic, Alexandrian, Patristic, Scholastic, Reformation, Post-Reformation and Modern. These divisions are well taken, and are treated in the main with learning and candor. We know of no similar work in English that contains as much and as varied information on these points as this one. But the book is sadly deformed by some of the author's lax notions. The Bible is inspired only so far as it does not confuse our sense of right and wrong (p. 29, note). Canticles cannot possibly admit of a spiritual or typical interpretation (p. 33). Our Lord plainly taught that the law of the Old Testament was an imperfect law (p. 39). Ezra is responsible for the stiff-necked formalism of the later Jews (p. 56). Calvin contemptuously rejected the whole sacrificial and ceremonial law (p. 350). Intolerance has been the curse and ruin of Calvinism (p. 352), as if that system had any more than any other of that day. But despite these crudities and stupidities, and others like them, the book is an acceptable contribution to theological literature; onl the student is to read with watchfulness and care (E. P. Dutton & Co)

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

The Philadelphia Auxiliary to the Woman's Board of Missions.

FOR the past six years the ladies connected with the First, Second and Third Reformed churches of Philadelphia have maintained an Auxiliary to the Woman's Board of Missions. Beginning with an annual subscription of about $200, they have steadily increased the amount until, for the year just ended, their contributions reached the sum of $178. Of this $50 was appropriated to Domestic Missions. A portion of the amount was raised by means of what is called a "missionary basket." Useful and fancy articles with refreshments are contributed by the managers and their friends, and are sold on a certain evening. On this occasion addresses are made by the pastors of the churches, and efforts put forth to awaken a deeper interest in the work of missions. During the past winter the missionary basket brought in $137.

A public meeting was held last November, when Mrs. Sutten, a returned missionary of the Baptist Church, addressed the Society.

The Mission Gleaner and *The Gospel in All Lands* are taken by the Auxiliary, and are most efficient in disseminating information concerning Christian work in foreign lands.

The reflex influence of this work for missions upon those engaged in it has been very marked. Never before in the history of these churches has information concerning our mission work been so general, and never has more prayer been offered and more money contributed. Monthly meetings are held by the Auxiliary, at which missionary intelligence is presented. These meetings have been exceedingly interesting and profitable, and have been the means of awakening a deeper sense of personal responsibility and a more earnest desire to send the glad tidings of salvation to those who are sitting in the darkness of heathenism. C.

The Venerable School.

THE 253d Commencement Exercises of the School of the Collegiate Dutch Church were held last Thursday evening in the presence of a large and very attentive audience. After the singing of an anthem (Psalm 98) prayer was offered by Rev. Dr. Vermilye, the senior pastor. Miss Jessie B. French delivered the salutatory, and the class prophecy was read by Miss Emma B. Laws. Charles M. French declaimed "The Blue and the Gray," as appropriate for Decoration Day. "The Small, Sweet Courtesies of Life" was very effectively read by Miss Mattie Petry, and Miss Josie Bowron executed a piano solo, *Tendresse*. Numerous premiums and prizes for commendable progress or superior excellence were presented to the happy recipients by Judge Bookstaver, who presided, and Mr. John S. Bussing, of the Board of Trustees. "The Tapestry Weavers," which was highly appreciated by the audience, was read by Miss Lizzie Overocker. Alex. R. Boyce declaimed "John Maynard, the Martyr," with a full, clear voice, and Miss Jennie E. Swan kept the audience in a roar of laughter by the admirable manner in which she recited "The Country Justice."

All of these exercises received well-merited applause, which must have been very gratifying to the incipient orators. The rendering of the choruses, "The Belfry Tower," "Night," and "O, Who Will o'er the Downs So Free?" sustained the well-earned reputation in singing for which this School has been so long distinguished, and showed the careful training of the scholars by their teacher.

After an earnest and very affecting address to the graduates by Dr. Vermilye, the venerable and venerated pastor, assisted by Augustus S. Whiton, Esq., of the Board of Trustees, presented the graduates with the "Honors" of the School. The class consisted of the Misses Josephine Bowron, Jessie B. French, Emma B. Laws, Lizzie Overocker, Mattie Petry, Jennie E. Swan, Alex. R. Boyce, Charles M. French, and Miss Nellie B. Hewlett, who was selected as the valedictorian, having passed during the last seven years, in the most creditable manner, from the Introductory to the highest position in the Senior class.

Addresses were made by Rev. Drs. Chambers and Ormiston, both of whom descanted upon the *thoroughness* of the intellectual and moral instruction imparted by the Institution, as manifested in the useful lives of the graduates, one of whom, Samuel E. Sproulls, Esq., who graduated 62 years ago, was seated upon the platform, together with Trustees Robert Schell, R. N. Perlee, Abraham V. W. Van Vechten, and Elders Peter Donald and Henry Talmadge. We noticed also among the audience Rev. James M. Dickson, D.D., and Peter R. Warner, Esq, an ex-trustee, who was a member of the Board for 19 years, and has always been a firm friend of the School.

The exercises, which throughout confirm the efficiency of this nursery of the Church to prepare the youth instructed therein to resist the socialistic, materialistic and agnostic perils so disastrously prevalent, were closed with the doxology and the benediction by Rev. Dr. Vermilye, who most impressively and affectionately invoked God's blessing on the youth assembled before him, and upon the Institution in which they are being trained for future usefulness in the Church and in society.

....BRIGHTON HEIGHTS, STATEN ISLAND.—The month of May has been one of marked interest in our church. On the first Sabbath, our pastor, Rev. W. W. Clark, preached a stirring sermon on foreign missions, resulting in an offering three times as large as any previous one, and awakening an increased interest especially among those heretofore indifferent. On the second Sabbath there was an unusually large attendance at the communion service, nine being received into the church on confession and three by letter. This makes thirty-one new communicants on confession since Jan. 1st. On the third Sabbath the 59th anniversary of the Sunday-school was held at the evening service. The church was crowded, many sitting in the aisles and others standing in the vestibule. The singing by the children was a marked feature and the address by Mr. E. J. Herrick, of New York, was listened to with rapt attention.

On Monday evening, the 24th, the Richmond Co. S. S. Association held its annual meeting, delegates coming from all parts of the Island. The main address was given by Mr. Ralph Wells, of New York, and his stirring words aroused all Christian workers to the highest state of enthusiasm. All admitted that this meeting was the best one ever held.

On Thursday evening, the 27th, the Brighton Heights Mission Band held its fifth anniversary. The chapel was filled. The singing, recitations, dialogues, and reports from the young members were greatly appreciated by the audience. The breaking of the missionary jugs was the special feature of the meeting. The pennies and nickels in 45 jugs were counted and credited to each member. The sums ranged from 25 cents to $11.48, the latter amount contributed by one member, who filled two jugs. The largest amount in a single jug was given by a little girl, amounting to $8.20. Total, $102.76. In "the Japanese tea party" 300 cups of tea were served, each person taking home the cup and saucer as a memento. Ice cream and cake were sold, and the proceeds, together with the 25 cents for admission tickets, will swell the net amount to a large figure.

Altogether our church is in a most prosperous condition, spiritually and materially, for which we all have reason to be profoundly thankful. COR.

....CLAVERACK, N. Y.—The Rev. Wm. J. Leggett, pastor of the Reformed Church, and his wife were agreeably surprised on the evening of May 17th—the tenth anniversary of their marriage—by a visit from the congregation. Among the invited guests were Rev. Messrs. Wm Veenschoten and John G. Gebhard. The former, in a short and happy address, presented to Mr. and Mrs. Leggett a beautiful ice pitcher, several articles of valuable tinware, and over one hundred dollars in cash—the gifts of their parishioners and friends, in honor of their tin wedding, and as a testimonial of the high esteem in which they are held.

....THE CLASSIS OF PASSAIC at its special session, May 25th, in the Church of Pompton, dissolved the pastoral relation existing between the Rev. T. J. Kommers and said church, to take effect on June 14th. He was dismissed to the Classis of New York. The Classis and people regret this short pastorate, but hope the brother will be eminently successful in his new field of labor.

A certificate from the Presbytery of Washington city, given to the Rev. C. R. Von Romondt, to the Classis, was presented and accepted; and when he shall be present and sign the formula "in the Book of Minutes, in the presence of the Classis," he will be enrolled as a member.

A call from the Sixth Church of Paterson, (Holland,) upon Rev. J. A. De Bruyn was approved. Mr. De Bruyn for a short time in 1885 was pastor of this church, but owing to sad bereavements in his wife's family his relation as pastor was dissolved, and he returned to the Netherlands. It is not known whether he will accept. S. C.

....THE CLASSIS OF ALBANY met in special session May 24th; dissolved the pastoral relation between the Rev. J. P. Davis and the First Church of Bethlehem, N. Y., and approved a call extended to Mr Davis from the Third Church of Albany. His installation is to take place on the evening of June 14th.

A Fruitful Ministry.

THE recent decease of Rev. Abr. H. Meyers calls to mind some of the facts in connection with his ministry over the churches of Berne and Beaverdam. His installation took place in the Church of Berne, November 30th, 1831, and was followed immediately by a four days' meeting, held successively in the two churches. Scores of men and women were led to confess Christ at this time, who were admitted into fellowship. And this revival was but the beginning of the harvest that was gathered in during all his ministry here.

His subsequent preaching confirmed his work. Broad and deep were the characters that were established during his ministry, of which the present generation seems but a shadow. The truths he proclaimed and the life he led were perpetual reminders that his was no earth-born ministry. He was building not for the present, but for the future. Young men were urged by him to give themselves to Christ in the service of the Gospel ministry, and his keen wisdom led him to select the best materials for this work. Under his care three young men began such a course, and these are living to-day to attest the value of his work. The first of these is the Hon. Joseph P. Bradley, who, although he changed his purpose, has been conspicuous as a Christian educator. The second is the Hon. Jacob I. Warner, who, after entering college, turned his attention to the law and became prominent in legal matters throughout the State of New York. The third is the Rev. Joseph Knieakern, who, for the period of twenty-seven years, was the successful and devoted pastor of the Church of St. Johnsville, N. Y. These, together with many in the humbler spheres in life, are living to witness to the earnestness and power of this man of God.

Under him the churches of Berne and Beaverdam were separated and their boundaries fixed. Cases of discipline were frequent, and persons of loose conduct and immoral character were, after careful investigation, suspended from the communion of the church.

The records show seven Sabbath-schools in successful operation, two tract societies, a female missionary society and a temperance organization numbering four hundred members. Every department of church work felt the influence of his personal magnetism. His pastoral labors were abundant and his preparation for the pulpit was always full and complete. During the four years of his ministry every communion season was a Pentecost, and people felt that they were actually living within the dispensation of the Spirit. R. D.

In Memoriam.

ON this, the first anniversary of the Woman's Missionary Society of the Classis of Newark, we sadly miss the face and counsels of one who was prominent among us. After a sudden and brief illness, on the second day of April, 1886, Mrs. James Browe, our first Secretary, passed quietly yet triumphantly into the "house of many mansions." About the last work she did was in the preparation and forwarding of notices for the annual meeting of this organization. To the end she was faithful. Death found her busy at her post of duty. All who knew her can bear testimony to the fact that this Society, and, indeed, the whole work of the Master, lay very near to her heart. It was her first thought and her highest care. "The memory of the just is blessed." We are told that in the Cathedral of Saint Mark's at Venice,—a marvellous building, lustrous with an Oriental splendor far beyond description,—there are pillars said to have been brought from Solomon's temple. These are of alabaster, a substance firm and durable as granite, and yet so transparent that the light glows through it most freely. Such a pillar in the Church of Christ was Mrs. Browe. Her faith was firm. Her character was transparent. Her will was strong. Her life was useful. Her end was peace. Wondering who will take up the burden she laid down, we pray, "O, Thou Master Builder, place more such pillars in Thy temple." To this brief tribute to her memory we append the following resolutions:

Whereas, The Great Head of the Church has called this well-beloved sister into the upper sanctuary, be it

Resolved, That while we realize the loss which the cause we represent has sustained in the removal of one of the most self-denying and earnest workers in its behalf, we yet humbly bow to the Divine will, hoping that the influence of her evident consecration may incite us to closer fellowship with Him whose is the kingdom.

Resolved, That we extend our sympathy to her husband, an honored elder of the Reformed Church at Belleville,

praying that the "Mighty God of Jacob" will make the valley of Baca through which he is passing to be filled with wells of heavenly consolation.

Resolved, That this memorial be entered upon the records of this Society. SEC.

....HON. F. T. FRELINGHUYSEN.—In Mt. Pleasant Cemetery at Newark, N. J , an obelisk of granite, forty feet in height, has been erected, bearing this appropriate inscription:

Frederick Theodore Frelinghuysen.
Born at Millstone, N. J., Aug. 4, 1817; died at Newark May 20, 1885.
Attorney-General of the State of New Jersey, 1861 to 1867; Senator of the United States, 1867 to 1869, 1871 to 1877; Secretary of State of United States 1881 to 1885.
"The fear of the Lord is the beginning of wisdom."

On the obverse side is the following:

A diligent and conservative statesman, a sincere friend and wise counsellor; busy in the affairs of life, he walked humbly and trustfully with his God. "Blessed are the pure in heart, for they shall see God."

....CHICAGO, ILL.—The First Church received thirty-two new members on May 16th.

....ROSELAND, ILL.—A Woman's Missionary Society has just been organized.

....PERSONALS.—Rev. H. M. Voorhees has accepted the call to the Church of Helderberg, N. Y., and begins his labors there next Sabbath ...Rev. Anson DuBois, D.D., and wife arrived by steamer "Advance" on Saturday, May 21st, from St. Thomas, W. I., having resigned that charge. He will gladly preach as a supply Address, Catskill, N. Y.

....THE CLASSIS OF SCHOHARIE held a special meeting, May 25th, at Schoharie Mountain, N. Y., and dissolved the pastoral relation between the Rev. Wm. D. Buckelew and the Church of Schoharie Mountain, and dismissed him to the Presbytery of Central Dakota. The pastoral relation between the Rev. J. Howard Van Doren and the Church of Gallupville, N. Y., was also dissolved, and he was dismissed to the Classis of Ulster, where he has a call to labor.

S. C.

....PHILADELPHIA, PA.—The Rev. Mr. Taylor who had a part in the recent meeting of the Third Church to express thankfulness for the action of the Particular Synod, was not the Rev. Wm. R. Taylor, but a minister of another denomination. The Rev. W. R. Taylor is one of the Commissioners of the Classis of Philadelphia to the General Synod to oppose the action of the Particular Synod.

....MADISON AVE. CHURCH, NEW YORK.—The Rev. Abbott E. Kittredge, D.D., of Chicago, has accepted the call of the Madison Ave. Church, and expects to begin his ministry there on the first Sabbath of September. Dr. Kittredge is a native of Boston, was the pastor of a Congregational church in San Francisco, afterward was settled over a Presbyterian church on East 15th street in this city, which became most prosperous under his ministry. The chief work of his life has been as pastor of the Third Presbyterian Church of Chicago. Seventeen years ago he began his ministry there, when the membership was 240. It is now 2,300. The Young People's Monday Evening Meeting has an attendance of over 200, the weekly church prayer meeting an attendance of over 500. Dr. Kittredge is a popular preacher and has unusual administrative ability. He leaves Chicago only be cause the cold winds of the spring are too trying for him.

The Madison Ave. Church, during the pastorate of the Rev. Dr. E. A. Reed, has raised the large amount of nearly $120,000, by which it has been almost relieved of debt. It has also given more and more freely to the Boards and Funds of the Church—the amount last year, the largest since it occupied its present site, was $4,500. The number of families and members has also increased, and a prosperous life is confidently anticipated under Dr. Kittredge.

....HACKENSACK, N. J.—The Rev. Herman Vanderwart was installed pastor of the First Church, Tuesday evening, May 25th. Rev. J. F. Harris presided, read the form and gave the charge to the pastor. Rev. David Cole, D.D., preached the sermon, and the Rev. Arthur Johnson charged the people. There was a large audience present who entered heartily into the interesting services. A liberal display of flowers about the pulpit added cheer to the occasion.

....THE CLASSIS OF NEW BRUNSWICK on May 28th licensed Robert V. Palmer, George Z. Collier and Wm. I. Chamberlain to preach the Gospel. Mr. Palmer has accepted a call to the Church of Griggstown, N. J., and will settle there about the mid dle of June. S. C.

....THE HUDSON RIVER MINISTERIAL ASSOCIATION met in the Reformed church at Chatham, May 24th and 25. An exegesis was read by Rev. C. H. Polhemus on Isa. 53: 8. The sermon, by Rev. C. W. Fritts, was upon Christ our Example, 1 Peter 2: 21. Rev. H. V. S. Myers, D.D., read an essay on Explorations in Jerusalem. In everything but the number of members in attendance this was a model meeting. The brethren upon whom special duties devolved came from the extreme boundaries of the Association, with papers admirably prepared, and the hearty tone of the discussions showed how thoroughly their work was appreciated. J. G. G.

Second Reformed Church of Kalamazoo.

EDITOR INTELLIGENCER: Suffer me to submit to your readers a few facts and considerations relating to this church.

1. Circumstances that led to its organization. There are three Holland churches in this city; the First Reformed, the Christian Reformed and the Independent, of which the First Reformed is by far the strongest. All hold the same doctrinal standards, and together represent a Holland population of 4,000. Many of the young people are sufficiently Americanized to prefer the English language, customs and usages above the Holland. This prompted several, though not in full sympathy with their teachings, to unite with American churches—Presbyterian, Congregational, Baptist and Methodist Episcopal—there being no English speaking Reformed Church in the city. Now the Holland Church having always been faithful in catechising and otherwise training the children in the doctrines of the Reformed Church, felt grieved to see them when they had attained sufficient knowledge and Christian experience, unite with churches of another order simply because of their language. Yet this course would likely continue and increase from year to year. And the absorption of its best elements by other denominations would eventually result in the entire extinction of the Reformed church in this city. To prevent this, the organization of a Second Reformed Church was effected on June 30th, 1885, with 34 members and a Sunday-school with 40 scholars.

2. Does this English-speaking church answer the purpose of its organization? We let facts answer. Since June 30th, 1885, there have been no accessions from the Holland population to other American churches, whereas several have already come back to us by certificate and others contemplate doing the same. From all sources our membership has increased in eleven months from 34 to 82, our Sunday-school from 40 to 160, the pastor's Bible class alone numbering 50 members. Our attendance on Sabbath is limited only by the size of the building we occupy. We can seat only 300. The house is filled at every service. Interested ones are forced to leave for want of accommodations every Sabbath evening. Our audiences are made up of those whose parents attend the Christian Reformed and Independent Churches, as well as the First Reformed, together with a goodly sprinkling of Americans, not of Holland descent. As Americanization advances among the foreign element of the population of this city, our movement will gain strength and support. Born of necessity, our future is a most hopeful one, and our prospects will brighten from year to year. We are enjoying a gratifying spiritual condition, we have the good will of all the other churches, and receive words of encouragement and substantial expressions of interest from many citizens.

3. Our temporalities and need. Our lease of the Unitarian Church expires in February, 1887—in the heart of winter. There is no prospect of renewal. The building is already too small and there is none obtainable that is more commodious. February, March and April are too cold to permit of open air meetings in the park or on the commons. There is but one alternative. We must build at once, so that we can occupy our own quarters at no later date than February, 1887.

Now this people are not afraid to dig. But by digging alone their present wants cannot be supplied. Their quota towards pastor's salary $400, rent of church and hall $350, sexton and incidentals $100, besides their subscription of $600 on a church site recently bought for a consideration of $2,500, are as heavy a burden as they can possibly lift in one year with the limited means they possess. Hence, though somewhat ashamed so to do, we are forced to beg. If we succeed in getting a church building, there is good reason to believe that within five years after it is paid for, this will be a strong, self-sustaining church. Present indications give assurance that it will soon cease to be a parasite and become a feeder to the Treasury of the Domestic Mission Board. But if we fail to get a church building by February, 1887, disintegration is possible and a stunted growth unavoidable. If, after the fashion of Chinese girls, our feet are bound and we obliged to go in pinched shoes now, we may go a tottering ever after, and our progress be seriously retarded.

The Second Reformed Church of Kalamazoo is an experiment. Our progress is watched with interest by Holland Reformed churches in several of the Western cities where the young are ready to make the transition from the Holland to the English language in their church worship. If we receive the encouragement of the Reformed Church in America and succeed, it is likely that our example will be followed elsewhere at no distant day. Thus our Reformed Church will have an opportunity as never before, and perhaps never after, to plant herself as an English-speaking Church in the cities of the West, where now she is scarcely known or recognized. Will she embrace these opportunities?

I appeal to pastors and churches, and Sunday schools and ladies' auxiliaries. If in view of facts mentioned you sympathize with our movement and would have us proceed at once to build, please answer by prompt and generous contributions.

A. VENNEMA.

KALAMAZOO, MICH., May 21st, 1886.

....There are, it seems, large colonies of Italians in La Plata and Uruguay, South America, the emigration to La Plata being about 100,000 a year. The Waldensian Church is sending missionaries to them, and occupies two parishes.

....On Sabbath, May 16th, the Rev Charles W. Baird, D D., observed the twenty-fifth anniversary of his pastorate over the Presbyterian Church of Rye, N.Y., by preaching an historical sermon, reviewing the experience of the church from the beginning. Nearly 400 persons have united with the church during Dr. Baird's pastorate, of whom 251 were received on profession of their faith. There were 76 members when he was called, now there are 230.

....The Rev. Graham Taylor, pastor of the Fourth Congregational Church of Hartford, Conn., was recently greeted by a large surprise party of his people on the sixth anniversary of his settlement among them, which was also his thirty-fifth birthday. In token of their regard for him and his work, they gave him a handsome gold watch.

....The Roman Church in this country has received in gifts and subscriptions one million of dollars toward the University to be established at Washington.

News of the Week.

WEDNESDAY, MAY 26.—It is stated that the British Cabinet decides to modify the Home Rule bill....A heavy tornado visited Wetzlar, Prussia, and destroyed the railroad station and unroofed a number of houses and lifted barges out of the River Lahn. Entire forests were uprooted.. The eruptions of Mount Etna are increasing, and it is thought that the town of Nicolosi will be destroyed. The whole district is enveloped in darkness and showers of stones are continually falling....Forty persons were injured in a railroad accident in Canada....It is stated that the new liquor tax law in Ohio is closing up many shops....A large Home Rule meeting in Chicago. Alexander Sullivan addressed the meeting. Fully ten thousand persons present....Governor Hill has appointed Roswell P. Flower, Electrical Subway Commissioner to succeed Charles E. Loew....One hundred and seventy-five kegs of powder exploded on a train at Rathburn, blowing the cars to pieces and killing three men....The Apaches have been forced into a small section around Arizona, and General Miles, it is said, has offered a reward of $50 for each Indian or the head of an Indian, and $2,000 for Geronimo or his head....The funeral of Mrs. George Pendleton took place yesterday morning. ..Various churches in Newark, N. J., have organized a movement to prevent the introduction of beer in factories during working hours.

THURSDAY, 27.—It is stated that the Chinese Government is alarmed at the size of the projected English mission to Thibet, and asks that the escort be made smaller and that it will represent simply a commercial body. If not, then the Thibetans will refuse to allow them to enter their territory....It is reported that W. S. Warner sailed for Europe on the "Advance," of the United States and Brazil Line, sailing by way of Barbadoes. His wife accompanied him... One hundred and nineteen lawyers graduated from Columbia College Law School last evening....Maxwell was placed on the witness-stand yesterday at St. Louis and made a confession, asserting that he was asked by Preller to perform an operation, and that he died while under the influence of chloroform. A bouquet of flowers was handed to the prisoner by an unknown woman, and on a card attached to it were the words "Trust in God." ...The trial of John Most, the Anarchist leader, and two of his associates was begun here yesterday....It is stated that General Miles alone is responsible for the reward offered for the head of the Apaches, as the act is not sanctioned by the War Department.

FRIDAY, 28.—At a general meeting of the Liberal members, called by Mr. Gladstone, the Premier stated that the Government had decided to modify the clause of the Home Rule bill excluding Irish representatives from Westminster....The Rev. Mr. Spurgeon published an attack on Mr. Gladstone's Home Rule bill. He thinks Mr. Gladstone believes he is only doing justice, and acting for the good of all, while really doing the opposite....Mr. Chamberlain and his followers hold a meeting to-day to decide upon their attitude with reference to the proposed modifications of the Home Rule bill....Reports from Japan state that the cholera in the southern part of the country is increasing .... Twenty two Anarchist leaders in the Chicago riots are to be tried for murder and conspiracy.... Both Houses of Congress pass the Shipping bill with Senator Frye's amendment unanimously. The amendment is to enable the President to apply to foreign vessels in American ports the same limitations as to commercial privileges that are imposed upon American vessels in the ports of the country from which such foreign vessels may come ...Michael Duffy, an ex-Alderman, arrested for offering ex Alderman Waite a bribe....The Half-Holiday movement to be adopted in New York city next week ...Miss Folsom arrived in this city from Europe last evening.

SATURDAY, 29 —A Tory motion to adjourn the House of Commons defeated by an almost unanimous vote; the second reading of the Home Rule bill assured. The Arms bill passed its third reading.

(Continued on page thirteen.)

Our Contributors.

A Modern Sir Galahad.

BY MARY R. BALDWIN.

CHAPTER IX.

"This love is of the brain, the mind, the soul:
That makes the sequel pure; tho' some of us
Beginning at the sequel know no more."

THE communion Sunday which had been long anticipated in Danton at last dawned. Many young hearts throbbed, for it was to be the consecration day, before the emblems of sacrifice and love, upon the distribution of which they had looked year by year, filled with awe and wonder. That the symbols seemed more important to some of them than that for which they stood should not be thought very strange. All of us are in a sense led by sight until we are able to walk by faith. Laurence Bowles had, through all the months of his faithful service, been sowing the seed of the Spirit. Not all of it fell on good ground; the stony places received some, and some seed, which for long years lay dormant, was watered and matured by other hands than his.

It was an auspicious day for Danton's First Church, and as the young and the middle-aged went forward together many an eye was dimmed with tears of joy, and many a prayer went up from grateful, earnest hearts, that the vows to be made before God and the angels might be regarded as sacred to life's very end.

Laurence Bowles was pale, and with the rapt Sir Galahad expression upon his face which made him seem like one who had seen what was "not lawful for men to utter." Never had he seemed to the church so worthy of worship as he did on this day when giving his charge to those whom he had so carefully and tenderly led on to their hour of public consecration to the will and service of their Master. In the minister's pew Miriam sat, unable to control her emotion. She felt that her husband was more out of the body than usual. She who had watched his moods through the months of their married life, observed a something in his look and manner which filled her with foreboding. The last verse of the closing hymn was sung:

"High heaven, that hears the solemn vow,
That vow renewed shall daily hear;
Till, in life's latest hour, I bow
And bless in death a bond so dear."

The minister, with marked emphasis, pronounced the benediction, and the eventful services were ended. Miriam passed quickly out. She could not have trusted her voice to utter a word. She went to her own room, removed her wrappings, fell upon her knees and cried from out her sore need, "Oh, God, save my husband from himself." She had forgotten her own especial weariness and want at thought of a possibility for one she was learning to love better than her own life.

She heard at last her husband's footsteps. Then she arose and met him with outstretched hands at the door. He had no word of welcome for her. He half-staggered to the lounge and fell upon it, closing his eyes. Miriam knelt beside him and passed her soft hand gently over his forehead. A minute of silence passed. Laurence then opened his eyes, and gazing upon his wife, said: "I am completely prostrated, dear wife. I cannot understand it. I never experienced anything like it before."

"Ah! my dear husband, this has been coming upon you for months. I have feared this hour. You have spent your force; now you must rest," she replied.

She sent a messenger to Squire Downs, asking him to call upon her at once. And when he came she told him that her husband would not be able to attend the evening meeting, and explained how worn he was with the long drain upon his sympathies and demand upon his every energy.

She did not, however, need to explain anything to the Squire, for he and "Polly" had expected just such a "giving out." Then the good Squire told her that he would lay the case before the church that evening, and arrange for a supply of two weeks, and send the minister and his wife up to Shoreton to get a little change of scene. Miriam could trust all to the wisdom and affection of Squire Downs, and she went back to her husband's side to tell him that Squire Downs would take charge of the evening meeting, and that the minister was not to make his appearance.

Laurence was so incapable of exertion of any kind that he made no objection, and even gave a sigh of relief

The next morning two of the church officials called to say to Mr. Bowles that the society wished their minister to go away for two months, and that they had already sent to a professor in the college over in the city to supply the pulpit. That very evening the minister and his wife started for Shoreton.

Janet was quite overjoyed at the great surprise. She took her darling to her heart at once; then she held her off and looked earnestly into the sweet face, then she gave a long sigh and whispered within herself, "Just as I knew it would be." She made up her mind in that minute never to allow her young mistress to leave her again. She determined to follow her to the end of her own poor life. And she carried her point, for when the minister, with recruited energies, returned with his wife to the place of his service, the loving, faithful Janet went with them. The experience of Sir Galahad in spending himself utterly had imposed upon Miriam a sense of a new duty of which she never more was to lose sight, and this was to try and help him to see that he was to hold his strength as sacred to the Lord's service; that his peculiar gift of sympathy was to be used for Him, and at the same time he was not to use his gifts and powers after the manner of a spendthrift. If she brought her Sir Galahad to recognize and to attain to a proper spiritual, mental and physical equilibrium, would she not bring him to seeming perfection? And would not her mission be of the highest?

As the summer came on Mrs. Marshall began to plan for the coming of Anise. She found her mother-heart yearning for her child again. The letters she had received from her were full of the delights and deeper meanings of the new life. At two separate times she had mentioned going with her cousin to a party and meeting Mr. Hyr there. "Oh, life is such a different thing here. I sometimes wish we lived here, and then I think I never could give up the dear old home rooms nor the forest."

The fond mother was very glad to learn that Anise was not spoiled by the sights and sounds of the city, as so many girls before had been. When at last her Anise came home for the vacation the mother's eyes could hardly trust their evidence, so astonished was she at the added beauty of her daughter's face. She did not guess the secret, and Anise could not have disclosed it.

The fulness of Tom Hyr's time had come. What he had suffered in the proving of love no one but himself knew. He had a cousin in Boston who was a society light, and through her he managed to meet at different entertainments the "floweret." She was not a neglected blossom; he trembled as he noticed this, but at last he began to console himself with a hope. He had watched the sweet eyes turn from an admirer to cast their appealing expression upon him. He always found an opportunity to call upon her after the party, to assure himself by the light of day that his hopes had not been vain dreams. When he went back to his own city he realized love's conditions everywhere. There was a certain picture in a window which he passed which always compelled him to stop before it—a little thing, half humor, half-pathos in its meaning—a little girl was standing, a daisy in her hands; under it was the words:

"I don't care what the daisy says,
I'm going to be married one of these days."

Whatever shadow fate might throw over Tom's hopes, he insisted to himself, "I'm going to be married one of these days." Sometimes it was quite natural that he should have his doubts. Saints doubt of reaching heaven when they realize most their own unworthiness of such blessedness.

When at last the fulness of time came, Tom went down to Danton. Mrs. Marshall was surprised to see the minister's friend, and when she had seated him in the parlor she said: "I suppose you expected to find the minister in town. He went to Shoreton for a two months' stay; went last week."

But Tom informed her that he had come on particular business of his own, and went straight to the point, after his own manly fashion.

"Well, I must say I'm surprised, and yet I might have known it. Anise had such a strange way when she spoke of meeting you in Boston. I'll go and call her," said the mother.

Poor Mrs. Marshall was glad to get away to her room to let the coming tears fall where no one could see them. At last she dried her eyes and went to her child's door. It was open and Anise was asleep She lay as she had often seen her in childhood, one hand under her cheek, her lips were parted, and a smile was about her sweet mouth.

"Anise," she said, as she touched the sleeper gently, "Mr. Hyr has come." The girl, half-awake, answered, "Yes, I know."

Again she touched her child and again said, "Mr. Hyr wants to see you." The girl sat up, looked at her mother in a bewildered way. The mother said again: "Mr. Hyr has come to see you."

The face was flooded with joy, and she rose, saying, "I will soon be ready." And the poor mother knew that she must part with her child.

"Dear little floweret!" Tom burst out as he went forward to meet her as she entered the parlor. "I have come to know my fate!" He got no further

"For words are weak
And most to seek
When wanted fifty-fold;
And then if silence will not speak,
And trembling lip and changing cheek,
There's nothing told."

These did not speak, therefore something was told—the old story which never is spent, never loses its power through the telling. An hour after Mrs. Marshall saw the two leave the yard together, and whispered to herself, "Well I never! if they both haven't that unearthly look!"

There was a long talk that evening after the betrothed ones returned, Mrs. Marshall insisting that Anise must not return to finish another term in Boston if Mr. Hyr insisted upon placing the wedding day among the next May days. But Tom thought that there was no need of making up an elaborate trousseau, and that Anise could leave school one week and be married the next. However, the mother gained her point when she spoke of having her child all to herself for a few months. The wedding plans being perfected, the conversation turned upon the minister and his wife. Tom was not surprised to hear that both began to show the effect of overwork, and that the wife had grown anxious and abstracted in manner. As we have seen, Tom was one who could never be so filled with his own interests that he could not find a place in his heart for those of his friend; and he felt troubled and sad that Laurence Bowles should sacrifice his wife unnecessarily to his church; he felt slightly remorseful, also, that he had himself advised the taking of a wife. It had not turned out as he had hoped, yet withal he held his hope that womanly love and tact and judgment would in the end prove powerful for the very best results.

Laurence Bowles came back to his people refreshed by his vacation; and his wife began to bear extra burdens to relieve him of overwork. In vain Janet pleaded with her to spare herself and "let the people take care of their own church a little and try to save their minister occasionally." Miriam, knowing all would fall upon her husband if she did not bear a share, gave herself up to the work. And she loved the service, but here and there, as again and again she saw the young converts still living upon the milk of the Word when strong meat should have been their nourishment, and felt that her own husband had too long coddled them through his large sympathies, she wondered that he could not tell them in forcible language that they were to seek the fountain-head. Her woman's instincts told her readily where these seekers failed, and suggested also to her faithful heart the unfruitful results of this draught upon the sympathy of the servant, instead of upon that of his Master. She had strong hope that in time her husband would settle to a proper basis of service; until then, she felt she must bear her part in the useless emptying out of the heart daily.

The spring was advancing toward the wedding day of Tom Hyr and Anise Marshall, when there came a night of peril to the parsonage—an hour when life and death were balanced. Laurence Bowles walked up and down his study, helpless with his heart burden. At last the door opened and Mrs. Downs entered softly, and laid her motherly hand upon his shoulder. "She wants you, Mr. Bowles, your wife is calling for you!"

"Will she live?" he cried, as he grasped the hand of the messenger. "The doctor says she will live. But you must be calm. You must not wear that terrible look. It will frighten her."

Laurence Bowles followed Mrs. Downs into his wife's room. He went softly to the bedside; he looked down at the pale, worn features; he laid his hand lightly upon the smooth brow; he whispered, "Miriam."

The tired eyelids slowly lifted themselves; the eyes of the dear one who, it seemed, had been brought back from another world, rested upon his face once more with a look of love. Laurence bent low over the dear face and whispered only, "Oh, my darling!"

Mrs. Downs led him to the next room, and removing a snowy covering showed him the form of his son—his first born, from which the soul had flown.

"He gave one little sigh and was gone," Mrs. Downs explained. And Laurence Bowles went back to his study to bear this first grief without the help of her who had been so careful to bear, even to death's door, his burdens.

Before Mrs. Downs left the parsonage she had a long, earnest, private talk with her minister, and through its influence Laurence Bowles saw in many respects his duty to his church and his duty to his wife change places. Not that he became untrue to his consecration vow, or esteemed his Master's service of less account, but he seemed to better comprehend the truth in the words, "These ought ye to have done, and not have left the other undone."

The wedding day dawned at last, and the church was filled with interested and curious ones to witness the marriage of Anise Marshall with the "city young man." When Laurence Bowles, who officiated at his friend's marriage, offered his little after-speech, as was the custom then, he seemed like one inspired as he charged the bridegroom to tenderly cherish his bride. Tom himself did not remember one word of the charge, and although he noticed a something peculiar in Sir Galahad's expression, he did not speculate upon it. His thoughts were busy trying to realize the fulfilment of his own hopes, and as he passed to the outer air he could have shouted to nature, "The 'floweret' is won at last!" However, he did nothing of the kind, only after he was seated by his wife he whispered, "Mine at last!"

The wedding guests had departed, except Tom's sister Gracie, when the married lovers went over to the parsonage to say "good-by" to their friends. Miriam, though fast gaining her strength and spirits under the lover like treatment of her husband, had not been able to witness the marriage service. Tom said to his friend; "Your wife is a delicate blossom, Laurence; you chose well; she is very lovely!"

"But Tom," replied the minister, "I have just learned how to guard her." And there was a look in his Sir Galahad eyes that Tom, perhaps for want of a better word, afterwards called "a *human* look."

Thoughts About Prohibition.

1. PROHIBITION does not prohibit. Hear the testimony of its friends. In Maine the law has been on the statute book for many years. Yet (1) where the magistrates are intent on enforcing it, it is still habitually violated in a small and mean way by trick. The tricks are discovered, but as soon as one is found out, another is invented. And (2) where the magistrates do not enforce the law, drinking goes on as elsewhere. But (3.) in either case, when a club of men, young or old, import liquor in the original package and consume it at their meetings, there is nothing to hinder. Hence it is clear that prohibition as a fact does not exist. All that the law accomplishes is to restrict. And it is an open question whether there are not better ways of restriction.

2. No political party founded on a single principle has ever permanently succeeded in this country. Witness, the Anti-Masonic movement, the Native American, and the Anti-Slavery. The Republican party is only an apparent exception, for that in its development arrayed one-half of the country against the other on the question whether slavery should be extended into new territories and States. This issue, although seemingly one and simple, yet involved a great variety of interests, civil, political, social and commercial.

3. A political party based on a moral issue is sure to be degraded. It attracts the scallywags of the other parties, is used for personal ends, and at last perishes with none to mourn over it. Politics, like misery, makes strange bedfellows. Statemanship is said to be the science of compromises, and this is still more true of politics. Good men come into contact with those who are not good, but who happen to agree with them on a single point, and gradually they are drawn into methods and practices from which they once would have recoiled in dismay. It is now more than fifty years since at divers times and places political action has been sought in aid of total abstinence, and invariably with the result of lowering the moral tone of those who resorted to it. In the ardent pursuit of the end held in view they resort to means that are questionable, if not worse. Personalities, fallacies, misrepresentations, impeachments of motives, and the usual vulgarities of a partizan press take the place of calm reason and the moderation which attends the consciousness of assured truth.

4. The great stress laid upon a prohibitory law lessens the attention given to moral influences, and turns men's thoughts from the only true and lasting reform which proceeds from within outwardly to an external force which operates mechanically and from without. The closing of saloons merely lessens the temptations and facilities for intemperance, but leaves the appetite untouched. And there is no small reason to fear that the closing of one means of gratifying men's thirst for stimulants only leads to the resort to stimulants of another kind. The sales of opium by many country druggists are of an amount that suggests a frightful use of this means of intoxication. How much better is the course which appeals to the man himself, seeks to free him from his debasing habit, and make him the master and not the slave of his appetites and propensities? Little dependence is to be placed upon those habits which rest merely upon the absence of facilities for indulgence. What is needed is a renovation of heart and character which is independent of outward circumstances and can be relied upon anywhere. Whatever falls short of this is a delusion and a snare.

T. W. C.

The Labor Question.

DEAR INTELLIGENCER: I have read with interest your recent articles on the labor question, and while admiring the temperateness of their tone and the evident desire to do justice to both sides of the question, there are some things to which I cannot agree.

It is perfectly proper that the artisan and the laborer should combine in associations or guilds for their mutual benefit and protection, but when such associations say to their members, "You shall not work alongside of men not members of the association," they become vehicles of oppression, if not of their own members, of those who do not belong to the society, and exceed their proper function. But I do not consider the Knights of Labor such an organization. Whatever may be the present objects of that Association, and however judicious and upright Mr. Powderly may be,—and we all admire the position he has taken in the late strife and his evident sincere desire to improve the condition of the workingman,—the ultimate end and result of that Association will be an aristocracy (so to speak) of the employed crushing the unemployed; for if I rightly understand, one of the qualifications for membership is that the applicant shall be employed. Now if the writer in one of the daily papers recently is right in his statistics, there are in the United States, unemployed or having only occasional employment, 800,000 unskilled laborers, as against 500,000 having steady employment. What, then, is this Association at the present time but a banding together of the employed against the unemployed? What is it really but creating a "caste," a thing as foreign to the genius of our government as any thing can be. This must be the necessary result: if the unemployed cannot get work they cannot contribute to the funds of the society, which not only does not propose, as I understand, to maintain the unfortunate, but says to its members, you shall not work alongside of such an one if he should chance to get employment.

You speak of associations of employers. Are such things ever heard of, have they ever been heard of in our land before the combinations of the employed made them necessary? No, capital is not coöperative, it is essentially competitive. Where is there an instance that the production of an article profitably does not lead to the establishment of another or many mills or factories to produce the same thing? Where is there a railroad that has proved productive to the projectors that has not been paralleled? and in some instances by so many new lines that none of them can earn anything.

There is no conflict between labor and capital; it is a mistaken way of stating the question. The conflict is between greed and struggling humanity, and the remedy is not strikes, riot and incendiarism, but arbitration. Capital and labor one co-dependent; one is useless without the other. Capital is essentially the friend and promoter of invention, and invention has done more for the laborer in lessening the hours of drudgery and toil than it has in cheapening the articles he consumes.

I have taken more of your space than I intended, and may allude to some other points at a subsequent time, if acceptable.

FAIR PLAY.

A Circular Letter and Results.

THE writer of the circular letter addressed to the ministers and churches takes this method to thank the Stated Clerks of the Classes for their kind, prompt and full replies to the "postal" asking for a corrected list of changes in the pastorates in each Classis. Whatever success may attend the appeal, these brethren have assisted in bringing about the result. By the help thus afforded a circular has been addressed to every pastor in the denomination. In addition to this, a special letter was enclosed to an elder of every "vacant" church, and another to every minister without charge.

In the five days that passed after the circular was sent, a large number of answers were received, all heartily endorsing the plan. In three days more than fifty dollars were received or promised from "ministers without charge" who have taken shares for themselves and families. These shares, from ministers without charge, are to be designated as "The Ministers' Fund for the Debt."

Let no one feel any embarrassment in subscribing because he can take only one or two shares. If *each* member of the family takes *one* share the conditions of the plan are complied with.

Many pastors may urge that the plan of receiving a subscription from each one, if carried out, will cause them a great amount of trouble and work. If the suggestions of the circular are followed there will be little or no trouble, and the work can be done in three days.

A united effort now, as proposed, would bring in sufficient to place *both* of our Missionary Boards out of debt. Our mission work, foreign and domestic, is one, and deserves our support. The debt is not the debt of the brethren composing the Board of Missions, but *my* debt, *your* debt, fellow Christian. These brethren are carrying it for us, and are often harassed on every side to find ways and means to keep our work from bankruptcy.

Let us all now subscribe our proportion of shares, and begin the year without debt.

S.

The United Society of Christian Endeavor.

THE Fifth Annual Conference of the Societies of Christian Endeavor will be held at Saratoga Springs on July 6, 7, and 8 next. Arrangements have been made by which board can be obtained at many of the best houses for from one to two dollars a day. A list of the houses can be had from the General Secretary, George M. Ward, Box 1,235, Boston, Mass., from whom also can be obtained a programme of the Conference.

The Institute of Hebrew.

THE summer schools will be held as follows:

1. Philadelphia.—June 7th–July 3d; in the Protestant Episcopal Divinity School, 50th st. and Woodland av., W. Philadelphia.

2. Chicago.—June 28th–July 24th; in the Baptist Union Theological Seminary, Morgan Park, Ill. (12 miles from Chicago on the C. R.-I. & P. R. R.)

3. New England.—July 19th–August 14th; in the Newton Theological Institution, Newton Centre, Mass. (9 miles from Boston on the Boston & Albany R. R.)

4. Chautauqua.—August 2d–28th; in connection with the Chautauqua Assembly, N. Y.

5. Southern.—August 16th–September 11th; at the University of Virginia, Va., (at the junction of the Chesapeake & Ohio and the Virginia and Midland railroads.)

The following Instructors and Lecturers have been engaged: William R. Harper, Ph.D., Principal, Baptist Union Theol. Seminary, Morgan Park, Ill. Jno. P. Peters, Ph.D., Vice-Principal, Prot. Epis. Divinity School, Philadelphia, Pa. F. A. Gast, D.D., Theol. Sem. of the Ref. Church, Lancaster, Pa. Frederic J. Gurney, Correspondence School of Heb., Morgan Park, Ill. Morris Jastrow, Jr., Ph.D., University of Pennsylvania, Philadelphia, Pa. John G. Lansing, D.D., Theol. Sem. (Dutch Ref.) New Brunswick, N. J. Wallace W. Lovejoy, Ref. Epis. Theol. Seminary, Philadelphia, Pa. W. W. Moore, D.D., Union Theol. Seminary, Hampden Sidney, Va. Barnard C. Taylor, M.A., Crozer Theol. Seminary, Chester, Pa. William Hayes Ward, D.D., editor of *The Independent*, New York.

A pamphlet giving full particulars can be obtained from William R. Harper, Morgan Park, Illinois.

The Reading Room.

Our Book-Shelves.

....“THE RAILWAYS AND THE REPUBLIC.” By James F. Hudson. Mr. Hudson has written an important and valuable book. It has great excellences and evident faults. The first chapter, from some cause not easy to define, is a very tough piece of reading. The reader can without injury begin with the second chapter and, after reaching the end of the volume, turn back and read the first. There is much repetition in the book, which could have been avoided.

The author exposes fairly and in detail the injurious domination of the railways over various and important interests. The first chapter states the problem; the second and third enumerate the disastrous influence on localities and on separate manufactories and on the business of individuals of unjust discriminating rates and relations—the signal instance being the special privileges given to the Standard Oil Company, considered here as a “Commercial Crime.” In the fourth chapter, one of power, it is shown how the railways have attempted to overthrow fundamental principles of the common law and have nullified even State Constitutions, and this theme is continued in the next chapter under the title, Public Obligations and Corporate Practices. A succeeding chapter describes how the Pooling Policy has been wielded to destroy competition, another how capital has been inflated, and another contrasts with force and clearness competition and combination. The Discussion of Remedies traverses the field of legal rights and powers very thoroughly. A chapter is given to the consideration of the question whether, under certain regulations, individuals or companies of individuals shall not run trains on such public highways as railroads. The last chapter exposes the pernicious influence of Corporations in Politics and the perils attending it.

The treatment of the theme is thorough and intelligent, and while decided and earnest is not censorious or vituperative. A great and threatening public evil is exposed as it deserves, and the exposure ought to receive general attention. (Harper & Brothers.)

....“MASSACRES OF THE MOUNTAINS. A History of the Indian Wars of the Far West.” By J. P. Dunn, Jr., M.S., LL.B. The Indian wars of the Far West as they are described in this volume, and in government reports and other documents, illustrate far more the shame than the glory of the United States. No one can read this carefully prepared octavo without indignation at the confessed wrongs and provocations of the Indians, mingled with righteous resentment for the useless bloodshed and enormous cost of these continual conflicts, and with admiration of the courage and sacrifices of our heroic officers and soldiers. Mr. Dunn also sets forth in strong colors the various policies pursued by government in dealing with the savage tribes. He disapproves strongly of the policy of concentration or consolidation and forced removal of tribes from one reservation to another, and approves heartily of the Board of Indian Commissioners, although it has as yet barely checked the wrongs of which the Indians complain. “Let us be honest and fair with the Indian, and temper our justice with religion and education.” Upon this principle the history is a sad commentary and a suggestive expositor. The book is profusely illustrated with wood-cuts of scenery, portraits and many other things related in the narrative. It is handsomely printed and bound, and is of permanent value. (Harper & Brothers.)

....“THE MIDGE.” By H. C. Bunner. No one can read this story without interest. It treats New York as Dickens treated London, describing the life of back streets and tenement houses in a most striking way. The story is of a waif thrown on the care of a benevolent bachelor, living somewhere west and south of Washington Square. The picture is drawn with fine artistic touches in every part, and the impression is such as reality brings. The ending is somewhat disappointing, yet such as only a strong writer would give. We commend the book as a powerful sketch well worth the reading. (Charles Scribner's Sons.)

....“PROBATION AND PUNISHMENT.” By Rev. S. M. Vernon, D.D. A plain, earnest, outspoken and yet tender and discriminating exposition of the Scriptural teaching respecting the future state of the wicked. The author's conclusion in regard to a “second probation” is that it is “inconsistent with reason, destructive to the highest moral and religious influence, and instead of proving a way of escape, is rather a delusion and a snare to the souls of men;” it is “without Biblical support and in hopeless antagonism with the whole drift of Scripture teaching.”

A prominent and impressive characteristic of the work is the strong argument to prove that love demands the punishment of transgression, that mercy cannot connive at unrighteousness.

As to the duration of future punishment, he holds that its “endlessness is seen in the meaning of the terms employed in the Bible, in the circumstances of the announcement of the doctrine, and in the necessities of the general system of revealed truth of which it forms a part.” The book is for general readers, in popular style, and with sufficient learning to command respect for its argument and conclusions. (J. B. Lippincott & Co.)

....Two more volumes of “TALES FROM MANY SOURCES” (V. and VI.) have been published by Dodd, Mead & Co., and are as choice as the previous volumes. The conscientiousness of the editor in selecting stories for their intrinsic merit, and not for the commercial value of the authors' names, is indicated by the fact that the majority of them are not from the pens of writers who happen to be “the rage;” and a number of the best are anonymous, and credited only to the magazine in which they appeared. Care has also been taken not to admit hackneyed stories, though one, “My First Client,” by Hugh Conway, in Vol. VI., has been printed in several cheap serials in this country. It is a luxury to read the large, clear type of these tasteful books. We are disposed to pronounce this series of short stories superior to any other, even the classic “Tales from Blackwood.”

....“FIRST HEALING AND THEN SERVICE, and Other Sermons.” Preached in 1885, by C. H. Spurgeon, of London. This volume of seventeen sermons by the famous London preacher is the peer of those previously published. His later discourses have all the originality and vigor, and more maturity of thought and experience than his earlier, though they were never lacking in these respects. The practical character of these sermons is indicated by the theme of the first one, which has been appropriated as the title of the volume. The series properly concludes with “Jubilate,” as after service comes song. (Robert Carter & Bros.)

....“A VICTORIOUS DEFEAT.” By Wolcott Balestier. This is more than an ordinary story. It is a careful study and presentation of the social and ecclesiastical life of the Moravians in the Pennsylvania settlement. The struggle by which one of their ministers conquers self is finely drawn out, and the love scenes are fairly told. But the chief interest lies in the description of the rules and customs of the quaint people who seem like a fragment of the seventeenth century set in the life of this bustling age. All who have ever visited Bethlehem will find well known scenes brought before them, and will be led to recall pleasantly the elders, brethren and sisters of the United Brethren in the peculiarities which have been so long retained. The author is to be congratulated on having done his work so well, and the book, we doubt not, will secure the attention of a large circle of readers. (Harper & Bros.)

....“MOMENTS ON THE MOUNT.” By Rev. George Matheson, D.D. This series of devotional meditations is not only marked by deep spirituality, but also by great thoughtfulness, and in the latter particular it is far in advance of most works of its class. It is eminently suggestive, is rich in seed-thoughts, and even when, as in a very few instances, one dissents from the author's interpretations of Scripture as fanciful and unnatural, the thought he suggests will be found worthy of consideration.

The meditations are short—two or three pages each—and cover a wide range of topics. (A. C. Armstrong & Son.)

....“HELEN; or, Will She Save Him?” By Mrs. Sarah M. Perkins. A Temperance Story by the “National Organizer” for the Women's Christian Temperance Union. The moral of the book is found in Helen's dearly bought experience, which many a young woman needs to learn—“Never marry a man who drinks even moderately, expecting that your influence will reform him. Nothing but the grace of God can change an unholy appetite.” This story is but one of the oft-repeated tales of woman's sufferings and heroic love in the drunkard's home, and of the final victory of Divine power. (Funk & Wagnalls.)

....“WALTER HARMSEN. A Tale of Reformation Times in Holland.” By E. Gerdes. Translated from the Dutch by Rev. Daniel Van Pelt. The readers of the INTELLIGENCER have been made familiar with the portion of this story which has appeared serially in its columns. To adapt it for general use in this country the translator has added one original chapter and a part of another, embracing historical details, which make the situations more clear to American readers. The tale includes events and characters connected with “the Churches under the Cross” from their beginnings to their establishment in the State Church after the great conflict for civil and religious liberty was ended. Mr. Van Pelt has done well in giving this interesting story its English dress. The narrative is vividly drawn and the translation is spirited and strong. It will make an excellent addition to any Sunday-school library. (Presbyterian Board of Publication.)

....“ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE,” Vol. II., is a convenient popular handbook of information, combining biographical and critical notices of eminent authors, with specimens of their writings in prose and poetry. The arrangement of authors is alphabetical, and the volume extends from T. S. Arthur to Matteo Boiardo.

....An interesting historical tale by Thomas Archer appears under the title of “BY FIRE AND SWORD: A Story of the Huguenots.” Beside being instructive, it is quite cleverly written, and holds throughout the close attention of the reader. (Cassell & Co.)

Our Library Table.

Periodicals, Serials and Notes.

....In *Harper's Magazine* for June, the short serial by the author of “John Halifax” is brought to a close. It is a very beautiful story. Mr. Curtis's humor and delicacy of touch never were more delightful than in this session of the “Easy Chair.” The barbarism of the prevailing millinery has nowhere been so trenchantly attacked as in “The Dead Bird upon Cyrilla's Hat.” Mr. Howells, in the “Editor's Study,” has some just remarks on the Concord-School Lectures on Goethe, pronouncing them “an insufficient study, ignoring the faults and obliquities of the celebrated master.” “Through Cumberland Gap on Horseback” is a gem of illustration. The educational articles of the month are “The United States Navy” and “A Lump of Sugar” (No. 5 of “Great American Industries”). Annie Porter contributes a story founded on a trance mistaken for death, and Prof. T. F. Crane a careful historical study of the real facts relating to the death of Pope Alexander VI. The poems of Rev. M. J. Savage and of Col. J. W. Deforest are better than the average of the Harper muse. The serials of Blackmore, Roe and Warner are continued.

....The *Expositor* for May contains the temperate reply of Capt. Conder to Socin's Criticisms on the Palestine Exploration Fund's work, Canon Kirkpatrick's notice of the Revision of Second Samuel, and an acute discussion of the question of *Testament* or *Covenant* in Hebrews 9:16, 17. It also continues Marcus Dod's prelections on Zechariah and Dr. McLaren's admirable exposition of Colossians. It concludes with a review of recent Foreign Literature on the New Testament by Prof. Salmond.

BOOKS RECEIVED.

Presbyterian Board of Publication: Wood, Hay and Stubble. By Kate W. Hamilton. 12mo, pp. 336. $1.25.

Houghton, Mifflin & Co.: The Wind of Destiny. By Arthur Sherburne Hardy. 12mo, pp. 307. $1.25; also,

The Transfiguration of Christ. By Frank Wakeley Gunsaulus. 12mo, pp. 267; also,

Old Salem. By Eleanor Putnam. Edited by Arlo Bates. 12mo, pp. 120. $1.

Cassell & Co.: The Magic of a Voice. A Novel. By Margaret Russell Macfarlane. 12mo, pp. 285. $1.

Lutheran Publication Society, Philadelphia: Vital Questions Pertaining to Christian Belief. By M. Rhodes, D.D. 12mo, pp. 219. $1.

John B. Alden: The Sketch Book. A History of New York by Diedrich Knickerbocker. In One Vol. By Washington Irving. 12mo, pp. 297 and 307. 40 cents.

Phillips & Hunt: The Man with the White Hat; or, The Story of an Unknown Mission. By C. R. Parsons. 12mo, pp. 211. 85 cents; also,

The Camp at Surf Bluff. By Edward A. Rand. (Up-the-Ladder Club Series.) 12mo, pp. 304. $1.25; also,

The Logic of Introspection; or, Method in Mental Science. By Rev. J. B. Wentworth, D.D. 8vo, pp. 446. $2.

UNBOUND BOOKS AND PAMPHLETS.

Thirty-fourth Annual Catalogue of Lasell Seminary for Young Women, Auburndale, Mass. For the Academic Year, 1885–86.

A Moral Sinner. By Myrtilla N. Daly. (Cassell's “Rainbow” Series of Original Novels.) 12mo, pp. 181. 25 cents.

Labor and Capital Are One. By Elliott F. Shepard. 12mo, pp. 38.

Marjorie; or, Wild as a Hawk. A Novel. By Katharine S. Macquoid. A New Edition, Revised by the Author. (No. 528, Harper's Franklin Square Library.) 4to, pp. 82. 20 cents; also,

The Head Station. A Novel of Australian Life. By Mrs. Campbell Praed. (No. 77, Harper's Handy Series.) 16mo, pp. 236. 25 cents.

Red-Letter Days. Anniversary, Concert and Entertainment Exercises. By May F. M'Kean. 12mo, pp. 91. 25 cents. Phillips & Hunt.

Lives of the English Poets. Waller, Milton, Cowley. By Samuel Johnson, LL.D. (Cassell's National Library, Vol. I., No. 18.) 16mo, pp. 192. 10 cents.

Words to the Winners of Souls. By H. Bonar, D.D. 18mo, pp. 78. 10 cents. American Tract Society.

PERIODICALS.

May.—The Targum, Johns Hopkins University Circular, Vol. 5, No. 49.

June.—The Domestic Monthly, The Forum, Our Little Ones and the Nursery, Babyhood, Pulpit Treasury, The Homiletic Review, Magazine of American History, Words and Weapons, The Pansy, Lippincott's Monthly Magazine, The Century, The Book Buyer.

The Christian Jews in Russia.

THE movement led by Rabinowitsch in Bessarabia, Southern Russia, continues to advance. There is now a large congregation in Kischinew, and the influence of the preaching is extending to other localities. The articles of faith have recently been rendered into English and made public, and are these:

1. I believe with an unwavering faith that our Father in Heaven is the living, true, and eternal God, who has created the heaven and the earth and all things visible and invisible through His Word and His Holy Spirit. He is One; all things are from Him, and all things are in Him, and all things are to Him.

2. I believe with an unwavering faith that our Father in Heaven, in accordance with His promises given to our father, our prophets, and our King David, the son of Jesse, has awakened for Israel a Redeemer—namely, Jesus, who was born of Mary the Virgin, in the city of Bethlehem, of Judea, who suffered, was crucified, died, and was buried for our salvation; who arose again from the dead and lives, and behold He is sitting at the right hand of our Father in Heaven, and will come from there to judge the circuit of the earth, the living and the dead, and He is King over the house of Jacob forever, and His kingdom knows no end.

3. I believe with an unwavering faith that, according to the determination of God to pass judgment, and His foreknowledge, our fathers were stricken with hardness of heart, that they blasphemously resisted the Messiah, the Lord Jesus, in order to arouse the other nations of the earth to all the greater zeal, and to reconcile them all through their faith in Christ, according to the words of His evangelists, in order that the earth should be full of the knowledge of the Lord, and that the Lord should be King over the whole earth.

4. I believe with an unwavering faith that only through faith in Jesus, the Messiah, any man can be justified, without the works of the law, and that there is one God, who, through faith, justifies the circumcised Jews and the uncircumcised Gentiles, and that there is no difference between Jews and Greeks, servants and freemen, man and woman; they are all one in Christ.

5. I believe with an unwavering faith in one holy Apostolic Church.

6. I confess one baptism unto the forgiveness of sin.

7. I wait for the resurrection and the recalling of the dead unto everlasting life. Amen.

THE SABBATH IN ITALY.—The Italian Chamber has passed a law making one day's rest per week, by children working in factories, obligatory. This concession is due in great measure to the continued efforts of Pastor Sciarrelli, the agent of the Wesleyan Mission at Naples. He succeeded in obtaining the support of the Hygienic Society, and several workingmen's societies.

FIRST FRUITS IN COREA.—After two years' labor at Seoul, the capital, a colporteur has seventy men who are applicants for baptism; in a city in the south there are more than twenty, and in a place at the west eighteen. These first fruits are most encouraging for the future of the Gospel in Corea.... The Chinese *Recorder* states that Rev. J. R. Wolfe of the Church Missionary Society, with two Chinese Christians sent out by the Foochow Church, sailed from Shanghai, November 1st, to begin a thoroughly Chinese mission in Corea. Mr. Ah Hok, a wealthy Chinese Christian, gave one thousand dollars to start this mission, and went with them to Corea to help settle them in the work.

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The Home.

AUNT MARJORIE'S CORNER

Both Prayer and Benediction.

BY MARY R. BALDWIN.

THE article in "Aunt Marjorie's Corner," entitled "Fugitive Poetry," is one of that kind which appeals so directly to the reason and sentiment that we whisper, "I meant to write such an article, and would, if possible, have written the same things." It is recorded that a youth once sent Emerson some verses, and the sage said of them, "They have truth and earnestness, and a happier hour may add that external something which can neither be commanded nor described." On reading this reply, it seemed as if there had been a misprint—that *external* should read *internal*—for it surely would best refer to that something "neither to be commanded nor described" which gives poetry a passport to the heart.

The fable runs that Minerva rose in full armor out of the brain of Jupiter, and the poetry which wakens man's most intense sensibilities must not seem to have the thought carefully measured for its clothes, but it must have been born in its clothes, as it were. It is this sort of poem that appeals to our highest and finest instincts and haunts us though days and years.

Examining "Poems of the Household," and like a child who wanders along the beach strewn with bright shells, stopping to possess ourselves of each shining thing—not knowing that we shall have our apron more than full before the end is reached—we come to "Common Days," the last verse of which reads:

"God keep us through the common days,
The level stretches white with dust,
When thought is tired, and hands upraise
Their burdens freely, since they must.
In days of slowly fretting care
Then most we need the strength of prayer."

Who has not felt the need of help for these "level stretches white with dust?" The writer, through a certain subtle something in this line, proves that she understands the trial of these monotonous days, which are harder to meet sometimes than a *real shock*, because they seem to fetter purpose and dull spiritual vision. She does not, however, picture graphically the uninspired hours without offering a help for them, and this is the "strength of prayer."

Repeating this verse to one who was fainting under the monotony of every-day burden-bearing, we saw a something steal over the care-worn face that showed that the poet's mission was something more than an appeal to the sense of harmony—that it comprehended the yearning cry of a needy soul—and offered a benediction. Another friend, to whom the same volume was lent, remarked, "I never realized until reading these, what a sweet restfulness could be gained from poems."

There is one poem from the pen of Susan Coolidge in which the thought and the rhythm are married, and which is so full of that restful quality that it seems to yield itself to the need of the reader; it is entitled "When?" The last of it reads:

"Thou can'st not come too soon,
And I can wait
If thou come late."

We seem through the verse to feel that the last change is not death; it is the coming rather, of the Lord to us. If these two writers had given the world nothing beside these poems which have been referred to, they would have accomplished much.

There is a song that even while I write pursues me, and seems to be insisting upon a place upon my page. It is that entitled "The Song of the Camp," written by Bayard Taylor; and though not possessing the peculiar qualities of the ones quoted, has a power in its exaltation of man's finest instincts. I cannot refrain from presenting a few verses of it:

"There was a pause. The guardsman said
'We storm the forts to-morrow—
Sing while we may, another day
Will bring enough of sorrow!'

"They lay along the battery's side,
Below the smoking cannon—
Brave hearts from Severn and from Clyde,
And from the banks of Shannon.

"They sung of love and not of fame,
Forgot was Britain's glory;
Each heart recalled a different name,
But all sang 'Annie Laurie.'

"Voice after voice caught up the song,
Until its tender passion
Rose like an anthem, rich and strong,—
Their battle-eve confession.

. . . . . .

"Oh, soldiers! to your honored rest,
Your truth and valor bearing,—
The bravest are the tenderest,
The loving are the daring."

We all need to rise occasionally out of the grind of life's daily cares, and if, as some have claimed, we each have a poetic yearning within us, why not allow the spirit to be bathed and cooled at the fountain kept perennial by the magic of one who has been poetically inspired?

In the Retrospect.

WE regret that this pleasant letter came too late for insertion last week, but our readers will enjoy it even at this date.

DEAR AUNT MARJORIE: With a heart brimful and bubbling over with enthusiasm, induced by a participation in the anniversary exercises of the Woman's Missionary Boards, held in the Collegiate Church, 5th avenue, May 11th, I can think of no better way to subdue, or at least control the ebullition, than by using my pen to transmit to you some "of the abundance of the heart" from which the "mouth" is wont to speak. Everything was delightful! From the soft, sweet face of the venerable "elect lady," about whose brow clustered so beautifully the "almond" blossom, and whose silent presence seemed an inspiration, to the sprightly maiden around whose youthful head twined the graceful wistaria, (adorning it only as the unique setting adorns the sparkling gem it surrounds,) while she "ministered to the saints" with "ready hands and willing feet;" from "the feast of reason and the flow of soul," to the dainty sandwiches and delicious coffee (whose rich aroma served to whet anew appetites already well sharpened by miles of travel), provided by the generous hospitality of the members of the Boards; from the glad strains of sacred music that came floating down upon the assembly as a gentle benediction, to the exquisite perfume of flowers, pervading the very air of God's temple with a subtle fragrance that scarcely seemed of the earth; from the torrent of eloquence that came rushing with the impetuosity of the rapids of Niagara from the lips of him who evidently "spoke that he knew," and felt burned into his very soul, and the stimulating, encouraging words of the young "ambassador for Christ," who is proving himself such a noble example of judicious home training, to the earnest, thrilling, suggestive words so touchingly and impressively spoken by our dear sisters of another denomination, separated from us only by a wall so low that no effort is necessary in order to step over it—all so eminently calculated to deepen a missionary spirit in the churches and bring forth fruit to the honor and glory of God. To me the day was one of rare enjoyment. I met so many of whom a knowledge had come to me "by the hearing of the ear," or through the printed page only, and I rejoiced in the ability to say of such, "now mine eye seeth thee." It felt to me like the happy meeting of the children of one household, of which God is the loving Father and Christ is the dear elder Brother, and it required little effort of the imagination to trace the family likeness in each face. God grant there may go forth from this anniversary occasion an influence for good that shall widen and deepen until the narrow stream of time is lost in the boundless ocean of eternity!

H. V. N.

Native Christian Wedding.

FRESH from our Foreign Mission Anniversary we shall all the more deeply enjoy whatever brings remote fields near us. The little article here quoted is from the *Japan Gazette* of April 16th, 1886:

At 6 P.M. on the 15th instant, the Rev. Yamamoto Hidetaru and Miss Sakabe Sato were married at the Union Church, Yokohama. Mr. Yamamoto, is at present acting as pastor of the Nakajima-cho Kio-kwai in Kochi, province of Tosa, and has until recently been engaged in the department of Chinese and English instruction in the Ferris Seminary at this place. Miss Sakabe is one of the graduates and teachers of the Women's Union Mission School, No. 212, Bluff. She has been regarded as one of the prettiest and most proficient of the many excellent young ladies in that institution, and Mr. Yamamoto is certainly to be congratulated on the acquisition of so desirable a helpmate. The ceremony was in foreign style, though conducted in the Japanese language. It was performed by the Rev. Dr. Amerman, of Tokyo, assisted by the bride's pastor, the Rev. Inagaki Akira. W. Oram, Esq., presided at the organ. The bride and bridegroom were dressed in faultless Japanese style, while many of their friends, in addition to the ushers, wore foreign dress suits. Numbers of the young ladies present were handsomely dressed in lilac colored crapes, and had white flowers in their glossy black hair; they also wore white kid gloves. The altar was beautifully decorated with flowers in which white and pink camelia on dark evergreens were abundantly displayed, together with the never failing plum and cherry blossoms, without which, at this season of the year, no floral display would be complete in Japan. The bright head dresses of the young ladies of the schools also lent an additional charm to the scene. The large church was well filled with the many friends of the young couple, who, after the completion of the ceremony, were invited to the Women's Union Mission Home, No. 212, Bluff, where together with a large party of the friends of the bride and bridegroom, who had arrived from the capital and elsewhere, they enjoyed a most pleasant evening, which was spent in games, refreshment, singing, and viewing the presents received by the newly married couple. The latter are expected to set out immediately to the scene of the husband's field of labor, and the best wishes of their many friends will certainly follow them.

J. H. B.

A Bit of Plain Prose.

MORE than we are willing to believe, judging from our practice, daily happiness depends upon trifles. Little attentions, lovingly paid, kind words spoken, the absence of petty jealousies and the repression of censorious criticism have much to do with the comfort of those at home. Few of us are happy when we are uncomfortable in body or spirit. The fretting of uncongenial company, the constant need to be on guard lest we shall affront somebody who is on the lookout for slights, and the conviction that we are on trial and are not approved of, are enough to make us, if we are in the least sensitive, very miserable indeed.

Coming to the plain prose of everyday life, it seems a smaller matter than it is in reality to consult individual preferences about food, to see that the roast beef is so cooked that Samuel shall have his slice rare, and Matilda be accommodated with hers well done; that the salad shall be dressed to perfection, and the gravy appetizingly browned, while the three meals a day shall be three separate feasts to the palate, and social delights to the family. It is a slight thing and very likely is taken for granted, like the rising of the sun, in the fortunate household where it is the rule and not the exception, to obtain, if needful, a dainty luncheon at five minutes' notice. Anybody may serve an impromptu repast, you observe with indifference, yet, when you consider, you see that an impromptu meal implies resources; something left over for an emergency and easily put into shape, infers good management and a well-regulated commissary department, as regular breakfasts and dinners do not. Particularly if the home be several miles from a market, and not, as our city homes are, a stone's throw from fishmonger, butcher and baker, the lady of the house is entitled to appreciation if one is certain to receive food when hungry, at her hands.

Inveigh as we may against the habit of eating between meals and at odd times, there is a charm to most of us in a bit of cake and a glass of milk, or a cracker and a cup of tea in the middle of the morning or at four o'clock, enough to whet the edge of appetite and restore flagging energies, but not enough to do away with the need for the next meal. How sociable we grow over the unexpected cup of tea. Something to sip and to stir; its fragrant aroma pleases a refined taste and its presence loosens reluctant tongues, so that we grow confidential as we chat. Whoever chooses may be severely virtuous, and compel her child to wait "till he comes to the table," but my boy, returning from school, mid-afternoon, with a school boy's hollow vacuum imploring to be filled, shall have either the freedom of the pantry, or a properly prepared luncheon to await his attack. I shall not fear its giving him dyspepsia if he go cheerfully, as a schoolboy ought, on my numerous errands, and take the exercise a boy should among his mates.

Some one in the family is "fussy" with regard to cuffs and collars and cannot be contented unless they are as white as snow and as stiff as a board. Very well. See that they are stiff and white, and remove every cause of dissatisfaction. It is much less trouble to do this than to listen to continual complaints, and the advantage is, that if you are satisfied that the complaint is merely querulous habit and not warranted by any reasonable ground, you may then "kindly but firmly" assert your authority and require the complainer to cease disturbing the peace. An ounce of prevention first, however, is dictated by common sense.

AUNT MARJORIE.

CHILDREN'S PORTFOLIO.

Sweeter than Honey.

"The law of the Lord is perfect....sweeter also than honey and the honeycomb."—PSALM 19:7-10.

ONE of my boy friends made me a pleasant call this morning and brought me a sweet gift—some delicious maple sugar. I had been reading: "When Jewish boys in the East are first brought to school, at the age of four or five years, the Pentateuch is opened, and a piece of sugar or sweet cake is placed upon it. The child is then told that the law is sweeter than honey and the honeycomb."

The Pentateuch contains the first five books of the Old Testament. Pentateuch is a Greek word, made up of two others: *Pente*, five, and *teuchos*, a book. These five books contain the law which God gave to His people, the Israelites, by Moses. The little Jewish boys were to find sweetness in it, as they found sweetness in the honey and the honeycomb, and as "the little busy bee" finds sweetness in the flower.

"Little is the bee that hovers,
With its tiny wings and feet,
Lighting not till it discovers
Where the blossom hides its sweet."

I think these schoolmasters in the East are very wise. Should I ever teach school I am sure I would imitate them. My grandmother did when she taught one of her little grandsons to read. Why, you would have been surprised to have seen him run from his play to grandma's side when lesson-time came! Carefully and contentedly he pronounced the letters of our alphabet, and then the words they spelled. "Now, grandma!" was his exclamation as the book closed, and joyfully he bounded off as her word of command was given: "Go to my bureau drawer!" O what hidden sweets were there! candies and other good things that would have delighted *your* eyes!

Very soon this little grandson learned to read, and then, to find more sweetness in the book than in the bureau drawer. Now, he would far rather have the knowledge of the law of God than to enjoy the pleasure which comes to us while partaking of things which are sweet and delicious to our taste; but he can enjoy both, you know, and so can you and I.

"This maple sugar," said my young friend Silas this morning, "has come from central New York, and has been prepared by a new process." He did not tell me about the new process, but I can tell you a little about the old one.

Maple sugar, you probably all know, is made from the sap of the sugar-maple tree of North America. There are said to be more than sixty species of maple trees in different parts of the world; but the sap of the sugar-maple contains more sugar than the juices of all the other maples. To obtain the sugar holes are bored in the trunk,—at first half an inch deep, afterward an inch and a half deeper, not very far above the ground. This is done early in the spring, before the winter frost is gone. The sap is then ascending. The holes are bored upward, and in twenty-four hours a barrel of sap can be obtained from a tree six feet in diameter. One tree will give from twelve to twenty-four gallons in a season, or three to six pounds of sugar. The sap collected is placed in boilers over a brisk fire, and the syrup thus obtained is strained and run into moulds to form cakes. The work is done under sheds erected in the woods where the sugar-maples grow.

Whenever you eat maple sugar or honey I will want you to remember our little Bible sentence: "The law of the Lord is perfect....sweeter also than honey and the honeycomb." Sweet above all sweetest things!

Our dear Lord Jesus loved the law of God. It was very sweet to Him. He came into our world to obey it. One day a lawyer asked Him: "Master, which is the great commandment in the law?" Jesus said unto him: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." He told the lawyer if he should obey these two laws of love he would do all that God asked him to do. Now these are very sweet laws, and Jesus, by perfectly obeying them, has shown us how sweet is the life which is one of love to God and love to one another. He was "altogether lovely," and the only way in which we can be lovely, too, is by finding such sweetness in God's holy law of love, as to desire to have it not only in our Bibles, but in our memories, so that *we* can say to our heavenly Father: "Oh, how love I Thy law! it is my meditation (what I think of) all the day."

"Saviour! teach me day by day
Love's sweet lesson to obey;
Sweeter lesson cannot be,
Loving Him who first loved me.

"With a childlike heart of love
At Thy bidding may I move;
Prompt to serve and follow Thee,
Loving Him who first loved me."

E. S. C.

How a King Learned Kindness.

A CERTAIN king in the East was noted for his cruelty, so that he was much more dreaded than loved by his people. One day, after he had been out hunting and returned, he caused an officer to publish that he, the king, was now sensible of his faults, and henceforth meant to rule his subjects with justice and gentleness. He kept his promise so faithfully that they gave him the surname of The Just. Some years afterward, one of his favorite ministers took occasion to ask him what had so soon brought about that great change in his conduct. The king, with much kindness, thus explained it:

"You may remember I had been out to hunt just before making the public promise of better government. One of the dogs strayed from the pack to chase a fox, and bit him through the bone of the leg. The poor fox went limping to his hole, and the dog set off at full speed to rejoin the pack. One of my footmen wantonly threw stones at the dog, and broke his leg. A runaway horse, passing by at the time, mistook the motion of the man's arm for an attempt to catch him, and therefore kicked out and broke the footman's leg; and the horse, frightened at the shout that was raised, dashed off to a wood, slipped his foot into a hole, and got his leg broken.

"Here was a chain of retribution. I was forcibly struck at seeing how each was paid back for his deed of violence, and it set me to thinking what a load of evil I was heaping up that should fall one day upon my own head. It was this reflection that, by the will of God, worked such a great and instant change in my conduct."

Thus it is in our lives. No one can do a cruel or unjust or even foolish action without suffering, sooner or later, the pains that surely spring from his folly or sin. If you sow the seed of thistles or brambles, do not wonder that, when they are grown, your hands are stung and torn in grasping them.—*Selected.*

May.

NOW the bright morning star, day's harbinger,
Comes dancing from the East, and leads with her
The flowery May, who from her green lap throws
The yellow cowslip and the pale primrose.
Hail, bounteous May! that doth inspire
Mirth, and youth, and warm desire;
Woods and groves are of thy dressing,
Hill and dale doth boast thy blessing,
Thus we salute thee with our early song,
And welcome thee, and wish thee long. —*Milton.*

The Intelligence of Wasps.

BUT the greatest display of wasp intelligence I ever saw manifested was by a queen in early spring. A little earthen bird-house was fastened under the eaves in the rear of the house and she selected this snug retreat as a fitting place to rear the future colony.

She had commenced work when a pair of bluebirds disputed her right to the house. The queen is necessarily absent much of the time scraping weather beaten boards or posts to get material to make her paper cells, and during her absences the birds were busily at work carrying in material for their nest. But I soon heard them making a plaintive noise. They stood on the edge of the roof, the female with her mouth full of straws, and whenever she attempted to go to the house the wasp would dart toward her and drive her back. But this state of affairs could not last long. The queen must go on with her work, and no sooner was she gone than the birds recommenced the building, and were fast filling up the house. And now this wise queen went to other queens—who probably had not yet commenced work as it was in April—and made them understand the dilemma she was in, and five sisters came to her aid and remained on the outside of the little house, while she went to and fro on her journeys, and each time the birds came near they would dart at them. This continued until the birds were driven from the field and obliged to take another house. And now the five queens disappeared, leaving their sister in peaceful possession of the property. —*Mrs. Mary Treat, in Wide Awake.*

Where There's a Will, There's a Way.

THIS is a very old proverb and a very true one. Sometimes we forget it, though, and say "I can't" before we have really tried at all. Some years ago a few kind people made up their minds to try to get hold of all the chimney-sweeps in Dublin and give them an education. One day a little fellow came who was asked if he knew his letters.

"O yes," he answered.

"Can you spell?"

"O yes."

"Can you read?"

"O yes."

"What books did you learn from?"

"Please, sir, I never had a book."

"Then who was your schoolmaster?"

"I never went to school at all."

The gentleman stared, for it seemed very strange that a boy should be able to read and spell and yet never have had a master.

"Then, how ever did you learn?" he asked.

The little boy smiled, and linked his arm in that of a sweep somewhat older than himself.

"Please, sir, Jim taught me the letters over the shop-doors as we went to our work, and now I know all the words by heart; and if you'd kindly let us have some books to read and teach us to do sums and writing, we'd be very thankful."

"Can't you fancy what good pupils those two boys became, and how they delighted in reading books instead of making their necks ache by peering up at the shops?—*Selected.*

The Weather Prophet.

AN exchange quotes these signs of the weather:

When soot falls down, when spaniels sleep,
And spiders from their cobwebs peep,

Loud quack the ducks, the sea-fowls cry,
The distant hills are looking nigh.

Puss on the hearth, with velvet paws,
Sits wiping o'er her whiskered jaws.

The smoke from chimneys right ascends,
Then spreading, back to earth it bends.

The wind unsteady veers around,
Or settling in the South is found.

The glow-worms, numerous and bright,
Illumed the dewy hill last night.

When through the clear stream fishes rise
And nimbly catch the incautious flies,—

When one or all these things you see,
Foul weather it will surely be.

Little Heads Together.

BIBLICAL ACROSTIC.

1. A book of the Old Testament.
2. One of the men cast into the fiery furnace.
3. One of the Hebrew months.
4. One of the books of the New Testament.
5. The descendants of Eber.
6. Some one mentioned in the 1st chapter of 2d Timothy.
7. A possession of Solomon.

The initials of the required words give the name of a book of the New Testament. E. M C.

ENIGMA.

I am composed of 17 letters, and am the name of a great musical composer.

My 9, 16, 5, 5, 4, 11, is a girl's name.

My 2, 6, 10, 8, is used by bakers.

My 15, 7, 17, is an honorable prefix to certain names of German origin.

My 6, 7, 1, 11, 8, 12, 4, 17, 16, is a particular sort of letter.

My 13, 14, 12, is never cold.

My 17, 14, 12, is an adverb of negation.

My 9, 1, 3, 16, is a color. S. H. JACKSON.

SANS TETES.

1. Behead not open and leave a poor dwelling.
2. Behead a delusion and leave something good to eat.
3. Behead a disease and leave not in.
4. Behead the smallest and leave a point of the compass.
5. Behead an instant and leave a seed which is used for food.
6. Behead a weapon and leave a sign of an idea.
7. Behead darkness and leave something used by weavers.

Answers to Puzzles of May 12th.

Enigma.—Paul Revere's Ride.

Diamond.—

T
THY
THROE
THROUGH
YOUNG
EGG
H

Beheadings.—1. S-mall. 2. P-ink. 3. B-rook. 4. B-all. 5. B-ox. 6. P-late. 7. P-low. 8. S-hip. 9. B-ark.

Correct answers from Emily C. Field, Rappie Bowne, Lewis D. and Jennie Labagh.

PRIZES.—A new and interesting book will be given as a prize for the *best original puzzle* received in June or July.

One will also be given for the *best list of answers* to puzzles published in these two months.

Address COUSIN LOIS, at this office.

A Hebrew-Christian Prayer-Meeting.

AT the usual Friday evening prayer-meeting of last week, held at the Hebrew-Christian Church, No. 17 St. Mark's Place, in this city, the pastor, the Rev. Jacob Freshman, made remarks which sounded like a bugle call to all Christians with regard to Jewish missions.

After the opening service of song followed by prayer, Mr. Freshman read the 102d Psalm and made expository comments, dwelling especially upon the thirteenth and fourteenth verses: "Thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof." The Lord's faithful children delight in even the humblest service to Zion. They take pleasure in her stones and favor even the very dust, so that they may have part in the upbuilding of the Lord's kingdom. "So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." Ah, yes, the heathen and unbelievers must *see* that Christians are different from other men, that they do delight in even the humblest, meanest service in the upbuilding of His kingdom, and then the heathen themselves will fear the name of the Lord. There must be holy zeal and genuine self-sacrifice from affection before unbelievers are impressed by Christians as giving proof of the truth of Christianity.

The exposition reached its most thrilling point of interest, however, at the sixteenth verse: "When the Lord shall build up Zion, he shall appear in his glory." Prophecy is being fulfilled. The Jews are returning to Palestine. That the Lord is to come in His glory not even the Jews themselves doubt. Two comings of the Messiah, the first in humiliation and the second in great glory, are distinctly foretold in the Old Testament prophecies. "I gave," said Mr. Freshman, "a little book to a young Israelite the other day. It was on the two comings of the Lord and it was nearly all made up of quotations from the Bible. The first coming in humiliation has been literally accomplished. The Lord was born as a little child, lived and suffered as a man among us. He surely will come again in His glory. O, when the Jews gathering in Palestine shall see Him in His unspeakable glory whom they have pierced, will they not cry out in their anguish of soul to Christians, 'You never told us, you never told us what you believed about the Christ!' O, the responsibility, the responsibility of Christians in making known to Jews the first coming in humiliation of the Lord. Will they not exclaim, 'You did not *try* to make known the Messiah to us.'"

With historical references and tracing of prophecy now being fulfilled, Mr. Freshman enlarged upon the above points, glanced forward to events foretold, the "waxing old" of the heavens, their being "changed as a vesture," and closed with thanksgiving in view of the fact that Jehovah is unchangeable: His promises endure and His "years shall have no end."

A young gentleman, a Hebrew convert, spoke in a very interesting manner of the power of Christianity in changing the heart and life, making a man indeed new in Christ Jesus. Before experiencing the great change wrought by accepting Jesus Christ as the Messiah, his whole eager aim had been that of personal ambition to gain knowledge, power, and above all, wealth and the regard of his fellow men. Now he found joy in self-denial, in the lowest service for Christ, his thirst of heart being to bring others to know Him. He counted nothing loss so that he gained Christ. This young man's manner and speech carried most pathetic and uncompromising conviction that he meant every word that he said and more than he could express.

A Hebrew lady gave most joyous and hearty testimony to the depth of satisfaction experienced in the Christian life since her conversion and to the change in her views of life, having formerly deeply enjoyed wealth and gayety for their own sake.

A recently converted Jewish rabbi who now assists Mr. Freshman gave interesting testimony. So also did a Hebrew lady baptized and admitted to membership in the Hebrew-Christian Church a few weeks ago.

A youthful convert who has just received the rite of baptism desired to speak in German. As the majority of those present understood English he confined himself to brief but earnest expressions of love to the Lord Jesus Christ.

Little as these brief paragraphs can tell, they give perhaps an indication of what constitutes the interest of the Hebrew-Christian meetings. The effect produced upon some minds may be illustrated by the remark of a rather worldly young lady, a church member, who after attending one of these meetings asked an older Christian, "Do you believe as they do there?" and added, "Why, it makes anybody feel as though the Lord Jesus Christ was right there. I never believed so much in any people before."

There is, it seems to the writer, a peculiar thoroughness in which the Jewish mind accepts Christianity when it does accept. There are no reserves. Mr. Freshman's "converts" soon scatter abroad because of home persecution and other reasons, but there has never failed to be a group to give these testimonies, and those who are dispersed keep up communication with the home church, and many of them are bearing the light to others.

AN OCCASIONAL VISITOR.

NEW YORK, May 24th.

The Union of Churches.

A YEAR ago it was proposed to the Mercersburg Classis of the Reformed Church of the United States to overture the General Synod to take steps to bring about an organic union with the Reformed Church in America and the Presbyterian Church. The paper presented was referred to a committee, which reported it with approbation for adoption by the Classis at its recent meeting on May 17th. The report in the *Greencastle Press* of the 20th does not say whether the paper was adopted or not. It is as follows:

Whereas, The division of the Church of Christ weakens its power and is contrary to the teaching and spirit of the Gospel, and

Whereas, It is the duty of all Christians to labor and pray for the unity and peace of the Church, and

Whereas, The Reformed Church of America and the Presbyterian Church hold the Heidelberg Catechism in common with our own Reformed Church to be a correct exposition of the plan of salvation, and have substantially the same Presbyterial form of church government and mode of worship, therefore

Resolved, That this Classis respectfully overtures the General Synod of the Reformed Church in the United States to adopt measures at its next meeting, to be held in Akron, Ohio, in 1887, to bring about, if possible, a closer union of these important branches in the great Reformed family of churches.

Resolved, That in the judgment of this Classis the Heidelberg Catechism, or what is the heart and core of it, the Apostles' Creed, should form the general basis of such union, together with the Westminster Standards, as they have been defined and interpreted by the terms of the Declaratory Act of the United Presbyterian Church of Scotland in 1879, the more important of which are as follows:

1. That in regard to the doctrines of redemption as taught in the Standards and in consistency therewith the love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world and the free offer of salvation to men, without distinction, on the ground of Christ's perfect sacrifice, are matters which have been and continue to be regarded by this Synod as vital in the system of Gospel truth, and to which due prominence ought ever to be given.

2. That the doctrine of the Divine decrees, including the doctrine of election to eternal life, is held in connection and harmony with the truth that God is not willing that any should perish, but that all should come to repentance, and He has provided a salvation sufficient for all, adapted to all and offered to all in the Gospel, and also the responsibility of every man for his dealing with the free and unrestricted offer of eternal life.

Resolved, That, as the principle of representative self-government underlies the polity and administration of every branch of the Reformed Church, we respectfully advise that steps be taken by the different judicatories of the respective churches to submit the question of organic union to the different consistories, sessions and congregations in the three denominations aforesaid for their approval or disapproval, believing as we do that a great majority of members in each denomination will favor the proposed action.

DECORATION DAY was very generally observed this year, it being the twenty-fifth anniversary of the outbreak of the War. President Cleveland reviewed the processions both in this city and in Brooklyn. The chief interest centered in the ceremonies at the tomb of General Grant. The crowd there was estimated from fifty to seventy-five thousand. Members of the Grant family occupied the platform; Mrs. Grant was too ill to attend. The North Atlantic squadron, at anchor in the Hudson, fired minute guns through the afternoon. At Grant's tomb the Grand Army ritual was read, and "Nearer, My God, to Thee" sung, when the Rev. Dr. Storrs offered prayer, which was followed by the oration by General Logan.

The floral tributes excelled anything ever before seen in this country. They came from nearly all the States and territories; from Mexico, St. Johns, N. B., South and Central American States, and from foreign Ministers. Conspicuous among them was a horse, a cannon with a dove on the mouth, a piece from Michigan, eight feet by six, containing seventy thousand immortelles and ten thousand carnations and roses. Hundreds of legends in evergreens and flowers appeared on the floral front of fifty feet, and the interior of the tomb was a mass of plants and flowers.

THE HON. CALEB S. TITSWORTH, an eminent lawyer of Newark, N. J., and ex Judge of the Law Court of Essex County, died at his residence in that city after a protracted illness, on Friday, May 28th, in the sixtieth year of his age. Judge Titsworth was an exemplary and honored citizen and a man of strong Christian principles, devoted to his profession and heartily respected by the community in which he lived. He leaves a widow and four children, one of whom is the wife of the Rev. Livingston L. Taylor of this city.

The General Outlook.

....The General Assembly at Minneapolis entertained propositions in relation to the celebration of the centennial of Presbyterianism in this country, to be held in 1888 in Philadelphia, where the first Assembly was convened, the churches in 1887–88 to raise five millions of dollars for the causes of the denomination as a thank-offering. The Southern Assembly accepted an invitation to unite in the celebration.

The report of a special committee to examine the accounts of the Board of Publication from the beginning was received. It declared that not a shadow of dishonesty rested on anyone connected with the Board, and made some suggestions in regard to the operations of the Board which the Assembly declined to adopt.

An overture to make elders eligible to the position of Moderator was presented, and referred to a committee.

Ministerial Relief received earnest attention. It provides for an addition to ministers' salaries from the funds of the Assembly's committee. The recommendation to preach a sermon for this object on the first Sabbath of October was adopted.

On the 27th the Board of Education reported 638 men receiving aid, and receipts for the year of $82,217, an increase of over $9,000 on the previous year. Power to license lay preachers was vigorously advocated by several speakers, and the matter was referred to a committee to report next year.

The Church Erection Committee reported $116,578 received during the year. Unusual interest was aroused by the announcement that a former Treasurer had made unauthorized grants, but it was reported that these grants had been returned or secured.

....According to reports from Bohemia it appears that the Old Catholic movement is making rapid progress in the southern part of that country. It is believed that a very large accession is likely soon to be made to its ranks. The church clergy, it is said, have taken alarm, and they have signed an address to the bishop, urging him to approach the government, and, if necessary, the emperor, in order that the movement may be opposed by legal and administrative measures.

....In addition to the usual Easter offerings at Emmanuel Church, Episcopal, Bellows Falls, Vt., there was placed upon the altar the deed of a piece of land adjoining the church property which is valued at $2,000. It is the gift of Madam James H. Williams and her children.

....Sites have now been secured both at Oxford and Cambridge upon which churches will be erected for the use of Presbyterian undergraduates. The English deputies will bring the claims of these two efforts before the Supreme Courts of the Scottish churches.

....Mr. Leicester, M. P., speaking at breakfast held in Glasgow in connection with the Scottish Temperance League, alluded to what he termed the temperance revival in the House of Commons since 1880. In the House to day they had 350 members pledged to temperance legislation, which was the dawn of a better day for England.

Financial.

TUESDAY, June 1st.

THE imports of merchandise at this port last week were valued at $8,724,-785, and the exports at $6,032,652. The export of specie amounted to $2,992,-779, of which about $400,000 was silver. Sterling exchange closed on Saturday at $4 88 for 60 day bills and $4 90 for demand. The export of wheat is more free than it has been.

The bank report shows loans reduced $588,700, specie $302,400, deposits $444,-100, and an increase in legal tenders of $220,600. The surplus of reserve was increased $29,425, and became $13,830,-600, but a part of Saturday's export of specie does not appear in the report. The rate on money on Saturday was 1 1-2 to 2 per cent on call. The Bank of England rate remains at 3 per cent.

The Stock Market shows a small gain in values for the week.

European grain markets reported as dull on Saturday. Prices tend to decline. Quotations for June delivery were on Saturday: Wheat here 83 7-8; corn 44 3-4; oats 34 1-2. The growing crops in a promising condition generally. Cotton closed at: June 9.19-20; July 9.29-30; August 9.39-40; Sept. 9 23-24. The demand for hay and straw is light. Choice timothy 80 to 85 cents, No. 1 long rye straw 90 cents.

News of the Week.

(Continued from page five.)

A discovery of gold has been made at Kimberly, Australia ...The allied Powers will not withdraw the blockade against Greece until informed by Greece that she has demobilized her army....Cholera increasing in Venice....The eruption of Mt. Etna continues and the town of Nicolosi must be destroyed ...The Radical journals are not satisfied with the bill expelling the Princes from France, because it leaves with the Government the fixing of the date for expelling them and they demand a bill of instant expulsion....The date of President Cleveland's marriage to Miss Folsom is fixed on June 2d at the White House. Invitations will be limited to a few of the near relatives and members of the Cabinet and their wives. ....John H. Deane, the well-known lawyer and real estate speculator of New York, is charged with misappropriating money to his own use belonging to the American Baptist Home Mission Society. So far as can be ascertained the amount is $131,522. ....A large fire occurred in Pearl street, New York, in a tobacco store. Loss $50,-000....Most and his associates found guilty. ....Riots threatened in West Hoboken, New Jersey.

MONDAY, 31.—Thirty-two new cases of cholera and twelve deaths reported in Venice... The steamship "America" of the National Line broke her piston rod, cracking the bottom of her cylinder after leaving Liverpool for New York and was obliged to go back to Queenstown. It will take one month to repair the damages ...An engineer exposes the wastefulness in the work on the Panama Canal, and says it is quite out of the question to think of having it completed in 1889. On every hand may be seen evidences of mismanagement and gross extravagance. ....The Board of Police of New York are anxious that the Governor shall sign the bill giving them power to appoint 500 additional men....A proposition is made in England that the Government shall buy and manage the railroads, paying $5,000,000,000 for them....President Cleveland left Washington for this city yesterday at 4 P.M. and arrived here at 10.30 P.M....Additional troops are sent after the Apaches ...The Bohemians of Chicago have formed an anti-anarchist society....George Sloane, the dry-goods merchant of this city, died yesterday, aged 71 years....Nathan C. Ely, well known for his efforts as Supervisor to expose and prevent corruption in the government of this city, died yesterday, aged 78.

TUESDAY, JUNE 1.—John Bright is strongly opposed to the Home Rule bill. Fifty-four members of Parliament attended the Chamberlain meeting yesterday. It is estimated that there will be a majority of fifty-one against the bill ...The Sultan has presented to Mrs. Cox, wife of the American Minister, the grand cordon of the Order of Chenkat....The Canadian cruisers on the alert for American fishermen... The revenue cutter "Dix" captures the Spanish boat "Chlotilde" off Anclote Key for violating the fishery laws....The testimony in the Preller murder case in St. Louis closed yesterday....Rev. Phillips Brooks declines the office of Assistant Bishop of the diocese of Pennsylvania.

The purest, sweetest and best Cod Liver Oil in the world, manufactured from fresh, healthly livers, upon the sea-shore. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in the market. Made by CASWELL, HAZARD & Co., New York.

PIMPLES removed and the Skin made smooth by using Juniper Tar Soap, manufactured by Caswell Hazard & Co., New York
Sold by druggists.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, May 29, 1886.

BUTTER.—Receipts for the week, 48,469 pks.; exports 4,198 pks.

Receipts were the largest ever known for one week in the month of May, and the general tone of the market was weaker, and prices on everything except "extras" were lower. There were sales of some special creameries in pails to retail grocery trade at 18c., but 16a17c. was best could be made to jobbers, and good many pails are going over unsold. We note sales of State creamery in half-firkin tubs at 16a 17c., and Northern make in Welsh tubs at 15½a 16½c. Exporters took few sample lots of Western creamery at 14a15a16c., the latter price for finest makes, and about 2,000 pks. fair to good Western were taken for German account at 8a12c. Market closes with good stocks and prices in buyers' favor. We quote:

Fancy creamery	17 @18
do dairy (selections)	15 @16
Good to fine	13 @14
Poor to common	7 @12

CHEESE.—Receipts for the week, 38,715 boxes; exports 28,157 boxes.

Trade has been sluggish all week at a decline of ½a¾c. Shippers have taken fine stock at 7½a7¾c., and good sound useful cheese at 6a7. Night skims sold at 4½a5½c., and closely skimmed cheese are hardly saleable at any price. We quote:

Factory, full cream, fine	7½@ 7¾
" fair to good	6 @ 7¼
" skims	1½@ 2

EGGS.—Receipts for the week were 18,817 bbls. and 15,635 cases.

The advance noted in our last has been followed by large receipts, dull market and a decline of fully 1c. per doz. Sales on 'Change to-day were 50 bbls. Iowas at 11¾c., and 20 bbls. Illinois at 11½c. We quote:

Near-by marks, fresh eggs	12½@13
Southern and Western eggs	11½@12

Publisher's Department.

BOUNTIFUL NATURE AFFORDS NO FINER SPECIFIC for skin diseases than Sulphur, a fact that is clearly proven by the action upon the cuticle afflicted with eruptions or ulcerous sores, of that supreme purifier, as well as beautifier of the skin, Glenn's Sulphur Soap.

Glenn's Sulphur Soap heals and beautifies, 25c.
GermanCornRemover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Puppies in Soap.

I was in New York last week Tuesday. And as I was on my way up —— street at six o'clock, I saw a little colored boy ahead of me carrying a black dog, which I noticed was dead. Thinking the little fellow had lost a playmate, I said to him, "Did your dog die, my boy?" "Lor, no," answered the ragamuffin, "'taint mine! Tom Fletcher's dog it is. Got shot. I am takin' it to the soap works. Git a quarter for it, for soap grease!" He turned down an alley, and just ahead I saw the soap works where my favorite soap is manufactured! Oh, how disgusted I was! I went home at night, still full of indignation, for—what do you think?—I had for months washed my dishes with that very soap! Oh, paugh! No more soap in my dish-pan. I began that same evening to wash in clear water, but, to my mortification, my dishes, that I had always been so proud of because they were nice and bright after washing, looked dull and dingy. By next-day noon I was discouraged, and forthwith I sought our Mrs. Clary, my neighbor, who is the pink of propriety among housekeepers. I was determined that my misery should have company, and therefore I told Mrs. Clary all about that *canine soap*. And she only smiled! "Why," she said, "I never use soap; but in my dish-water I put Pearline, the same as we do in our wash-tubs; it takes off all grease and stains, and—there are no puppies in it!" I said no more, but adopted her plan, and am satisfied. But others may be as careless as I was, so in all humility I write unto you. Never put soap on a dish you eat out of or from when you can get Pearline.—*L. C. M., in Mirror and Farmer, Manchester, N. H.*

Boils, abscesses, tumors, and even cancers, are the result of a natural effort of the system to expel the poisons which the liver and kidneys have failed to remove. Ayer's Sarsaparilla stimulates all the organs to a proper performance of their functions.

To thoroughly cure scrofula, it is necessary to strike directly at the root of the evil. This is exactly what Hood's Sarsaparilla does, by acting upon the blood, thoroughly cleansing it of all impurities, and leaving not even a taint of scrofula in the vital fluid.

Relief is immediate, and a sure cure. Piso's Remedy for Catarrh. 50 cents.

MARRIAGES.

LAMBERTSON—ELLIS.—At the residence of Mr. C. Holmes Ellis, Freehold, N. J., May 26, by Rev. I. P. Brokaw. Mr. Andrew S. Lambertson and Miss Ellie A. Ellis.

MARTINE — COLLINS. — At the home of the bride's sister, Bloomfield, N. J., on Wednesday afternoon, May 26, by Rev. A. I. Martine, George O. Martine, of Nyack, N. Y., to Mary A. Collins.

STITT—MILLS.—On Thursday, May 27, at Port Jervis, N. Y, J. Alexander Stitt, of New York city, and Mary D. Mills, of Port Jervis, by Rev. S. W. Mills, D D., the father of the bride, assisted by Rev. Goyn Talmage, D.D.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

KING.—On Sunday, May 30th, at the residence of his father, Dr. N. S. King, 305 Alexander avenue, N. Y. city, Rev. James F. King, pastor of the Reformed Church of Roxbury, N. Y., in the 29th year of his age.

LEO.—In New York, suddenly, May 21st, Mrs. John P. Leo, in the 25th year of her age.

Mrs. Leo was the youngest daughter of the late Mr. James Doig, of Brooklyn, E. D., and the sister of the Rev. Robert Doig. Her early home life was exceptionally happy. She was the youngest of five sisters, and was the joy and pet of the household. Three years ago last March she made confession of her faith in Christ and was baptized and received into the membership of the Greenpoint Reformed Church. In the following December she married Mr. John P. Leo, a young and successful architect in New York. Her married life was full of happiness, and when a little one was born to them and a mother's love awakened, her cup of blessing seemed full. No sorrow had ever come to her; the large family circle had been unbroken, and her life, blessed with many friends and many joys, had been bright and beautiful and happy. Suddenly sorrow came. The father, after very brief illness, was taken away before she could reach his bedside. The blow was a very severe one to her, as to all the family; for the first time death came to them, and she grieved very much over her loss. The week following her father's death she took a slight cold but otherwise was in usual health, when on the evening of May 20th a severe attack of coughing was induced by the fumes of a sulphur match and a blood vessel in the brain was ruptured, and in a few hours, before any one imagined she was seriously ill, she was dead.

The shock to husband and family was very great and the sorrow most intense, and widespread and sincere was the mourning, for she had a very large circle of friends and was loved by all who knew her. Her funeral was attended at her mother's home less than two weeks after her father had been carried from the same house to his burial.

Thus a beautiful, happy Christian life has ended here only to begin, we believe, with purer joys and richer blessings in the heavenly land; but the Church, the Sunday-school Bible class of which she was for many years an enthusiastic member, and all who knew her sincerely mourn their loss, while they recognize the fact that death to her was gain.
COM.

SOUTHARD.—At Cornwall, N. Y., on May 4th, 1886, of pneumonia, Samuel R. Southard, in the 77th year of his age.

Deceased was born near Baskingridge, N. J., December 12th, 1809. In addition to positive and intelligent religious instruction in the home his early years were spent under the ministry of those marked men, Drs. Finley and Brownlee, so that he left the paternal roof to seek his fortunes in the world with decided convictions, which he carried with him through life. He was engaged in business pursuits in Newark, N. J., for about forty years, during which time he took an active part in the affairs of the Reformed Church, being identified with the First Reformed in its earliest history, and going forth from that communion as an elder to organize, with a few others, the Second Reformed Church of that city, in connection with which he labored till his removal to another part of the State. Diligent in business he was equally energetic and faithful in the Church of Christ. For one of so deep convictions he was remarkably conciliatory. A steadfast piety was joined with soundness of judgment to an unusual degree, so that more than one pastor appreciated his value in council. He was an instance of quiet zeal and persevering faith. His faith remained strong to the last. His end was peace. During life he had been sustained through manifold trial by the Christian hope, and in his case the righteous had hope in his death. F.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

THE CLASSIS OF ALBANY made the following appointments for the installation of Rev. J. P. Davis as pastor of the Third Church at Albany on June 14th: Rev. J. W. Chapman to preside and read the form, Rev. Henry Ward to preach the sermon, Rev. W. R. Davis to address the pastor and Rev. E. F. See the people. J. L. PEARSE, S. C.

CORRESPONDENTS please address Rev. J. H. Wyckoff, missionary from India, at Bound Brook, N. J.

AFTER June 11 correspondents will please address the undersigned, Blunt, Hughes Co., D. T. W. D. Buckalew.

CORRESPONDENTS are requested to address the Rev. Jos. Paige Davis at 202 Elm street, Albany, N. Y., after June 1.

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BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

BARNES'
NATIONAL INK.

OUR New Catalogue of Books for family, Sunday-school, ministers, students, or teachers' Library will be sent free to any address on receipt of a postal request. Address PHILLIPS & HUNT, Publishers, 805 Broadway, New York.

WANTED—LADY Active and intelligent, to represent in her own locality an old firm. References required. Permanent position and good salary. GAY & BROS., 14 Barclay St., N.Y.

The Appetite

May be increased, the Digestive organs strengthened, and the Bowels regulated, by taking Ayer's Pills. These Pills are purely vegetable in their composition. They contain neither calomel nor any other dangerous drug, and may be taken with perfect safety by persons of all ages.

I was a great sufferer from Dyspepsia and Constipation. I had no appetite, became greatly debilitated, and was constantly afflicted with Headache and Dizziness. I consulted our family doctor, who prescribed for me, at various times, without affording more than temporary relief. I finally commenced taking Ayer's Pills. In a short time my digestion and appetite

IMPROVED

my bowels were regulated, and, by the time I finished two boxes of these Pills my tendency to headaches had disappeared, and I became strong and well.—Darius M. Logan, Wilmington, Del.

I was troubled, for over a year, with Loss of Appetite, and General Debility. I commenced taking Ayer's Pills, and, before finishing half a box of this medicine, my appetite and strength were restored. —C. O. Clark, Danbury, Conn.

Ayer's Pills are the best medicine known to me for regulating the bowels, and for all diseases caused by a disordered Stomach and Liver. I suffered for over three years with Headache, Indigestion, and Constipation. I had no appetite, and was weak and nervous most of the time.

BY USING

three boxes of Ayer's Pills, and, at the same time dieting myself, I was completely cured. My digestive organs are now in good order, and I am in perfect health.—Philip Lockwood, Topeka, Kans.

Ayer's Pills have benefited me wonderfully. For months I suffered from Indigestion and Headache, was restless at night, and had a bad taste in my mouth every morning. After taking one box of Ayer's Pills, all these troubles disappeared, my food digested well, and my sleep was refreshing.—Henry C. Hemmenway, Rockport, Mass.

I was cured of the Piles by the use of Ayer's Pills. They not only relieved me of that painful disorder, but gave me increased vigor, and restored my health.—John Lazarus, St. John, N. B.

Ayer's Pills,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

ON 30 DAYS' TRIAL.

THIS NEW
ELASTIC TRUSS
Has a Pad different from all others, is cup shape, with Self-adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

CONSUMPTION

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong in my faith is its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease, to any sufferer. Give Express and P. O. address. DR. T. A. SLOCUM, 181 Pearl St., N.Y.

PILES. Instant relief. Final cure in 10 days, and never returns. No purge, no salve no suppository. Sufferers will learn of a simple remedy Free, by addressing C. J. MASON, 78 Nassau St., N. Y.

The Church.

Give Ye Them to Eat.

LUKE 9:13.

OUR Saviour in His lowly, human guise,
With untired hands and overflowing heart,
Fed all within His reach who would receive
The heavenly bread and His eternal life.
The hunger of the world did pierce Him sore;
He had compassion on the multitude,
For some were famishing and felt it not,
And none could understand how poor they were,
As He who knew the boundless wealth of heaven.

Unspairing as the true physician's steel
When nothing but the knife can heal the hurt,
As sweet and tender as an angel's kiss
In all His ministries to loving ones,
A little while He blessed the sorrowing world
And set the truth a-shining in its dark,
And then so quickly went; but not until
His own were charged to carry on His work.
And still all solemnly the word comes down
To us: "If thou dost love Me, feed My lambs,
And feed My sheep."
There's no evading this
Most sacred trust; the feast is free and full—
As freely ye receive, so freely give.

Lord Jesus, from Thy bounty infinite
We take the living loaf and pass it on!
And praise Thee as we find our nourishment
While serving as Thou didst in humbleness;
And bless Thee that the cheer runs never low,
For ever as of old it multiplies
Till more is left than all is given away,
And we are full and strong and glad in Thee,
The never-failing fountain of our joy,
Whose richest gift is power to feed Thy flock.

—*Elizabeth A. Blood, in Zion's Herald.*

The Conversion of Children.

THE Central Presbyterian Church of this city rejoiced in an addition of sixty-five members on Sabbath, Feb. 7th. A praise meeting was held in the evening. Mr. Ralph Wells was one of the speakers. A correspondent of the *Evangelist* gives this sketch of what he said:

When the speaker was beginning his Sunday-school work, Dr. Alexander said to him: "Young man, make much of the blood!" He had never forgotten these words, and in the thirty years which had followed he believed he had never omitted to make much of the blood, in his private teaching and in public addresses. Dr. Alexander also said to him once, "If I were to live my ministerial life over again, I should preach more to the children than to the grown people." He seemed to think that much of his preaching was a failure; the Gospel pellets fell off from his hearers like shot from an iron-clad. Mr. Wells read the testimony of many well-known preachers and teachers as to the stability of child converts, and then added, that for seventeen years he was superintendent of Dr. Hutton's school on Washington Square. Dr. Hutton was an eminently safe and conservative man. So were his elders. Yet during these years about 1,400 young people were added to the church from the Sunday-school. He once asked Dr. Hutton how these converts had stood the test of time. The doctor did not answer at once, but said he would look carefully over the books. In a few days he returned answer, that so far as he knew, not one had given them trouble, or brought discredit upon their profession.

Mr. Wells said that there was no limit to the age at which a child might become a Christian. The moment that the child could understand that it was a sinner, and that Jesus died to save even children, was the moment when conversion was possible. He told the story of a friend who distinctly remembered his mother praying over him, when she thought he was asleep, and a hot tear falling upon his face. He was only three years old then, but he dated his conversion back to that time. Also of a little girl who was converted by the words in a public address, "you, *the* sinner." Parents and teachers are not direct enough, and they do not expect enough. This accounts for the fact that children, long taught by one teacher, on being transferred to another teacher in a very short time become Christians. The new teaching was intensely personal, and the children were made to feel that they were expected to become Christians.

A Town Changed.

A CORRESPONDENT sends the following interesting account of a revival in a Western town, which has been thoroughly changed thereby, saloon-keepers being converted as well as merchants and whole families.

This town, in common with all others, was under the domination of the devil, who, through the lurements of the "no harm" worldly amusements, such as progressive euchre, dancing and roller skating, had drawn many of the socially influential church members into their bewildering power. The young people followed, of course, and every grade of society was completely carried away to the abandonment of church socials, lectures and music of a high order, and consequent disrelish and neglect of the means of grace followed. The Bible gave way to the pack of cards, and the songs of Zion to the mirth of the rink.

Of course spiritual life decayed, and the prodigals fed on husks and rather liked them. Church members complained of long prayers and tedious meetings, but spent from four to twenty-four hours at the card-table with great ease and deepening interest. To check this and revive spiritual life that remained in some hearts, I commenced early in the fall of '85 to agitate a union revival meeting that should continue all winter and commence before clubs were formed. The sister churches save one opposed union, some on one ground and some on another, and commenced at once denominational revival meetings, which they continued from four to six weeks, employing neighboring pastors to preach. No results of mention followed. I held meetings a week before the Week of Prayer, during it and after it, with increasing interest. I engaged State Evangelist Norris and the Baptist Church joined. About 175 were converted. Young people from every society came and were converted, and every church was strengthened. Dancing and card-playing ceased, the rink played out, and the leading, substantial young business men were converted and the morals of that town changed. Church members gave up the dance and saw in progressive euchre nothing but gambling, and confessed before God and the church their sins and backslidings and returned to their "first works," and their families were converted in every instance.

The sermons were plain, simple, faithful efforts to unfold God's Word, exalting Christ above the speaker. A longing for the fulness of the Spirit was the first indication of a revival. Church members prayed and believed, and God came and filled them. Every convert was a special subject of prayer. Individual work for souls was emphasized, example, exhortation, faith—in a word, *consecration.* "Separate yourselves," was the watchword. "I will" answer thee, thus saith the Lord.

We are now redeemed—a young people's society of Christian Endeavor organized, a prayer-meeting overflowing and motions to extend the hour. Cards have been voluntarily burned and fiddlers dismissed. God is honored, Christ exalted. The Holy Spirit is present. Christians are happy, families are serving the Lord. Bless His name.—*The Congregationalist.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 11, SECOND QUARTER.

M. Jesus in the Temple.....John 7:1-27.
T. Jesus the Christ.....John 7:28-53.
W. John's Inquiry Answered.....Matt. 11:1-19.
T. The Christ the Son of God.....Matt. 16:13-28.
F. Born in Bethlehem.....Micah 5:1-7.
S. "In Galilee of the Nations."....Isa. 9:1-7.
S. The Lord's Anointed.....Isa. 61:1-11.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN G. VAN DEVENTER.

June 13th.—"*Jesus the Christ.*"—*John* 7: 37-52.

Golden Text.—"Thou art the Christ, the Son of the living God."—MATT. 16:16.

CENTRAL TRUTH.—"If any man thirst, let him come unto me and drink."—JOHN 7:37.

INTRODUCTION.

ABOUT six months after the feeding of the multitudes on the shore of Galilee the Feast of Tabernacles was celebrated. Jesus had not visited Jerusalem at the preceding Passover because it was not safe for Him to so. After the discourse on the Bread of Life He had kept Himself somewhat apart from the multitudes, and sought to prepare the minds of His disciples for His approaching death. It was during this interval that He visited Tyre and Sidon, and Cesarea Phillipi, and also was transfigured in the presence of the three favored disciples. When the time came for the pilgrims to leave Galilee in order to attend this feast, the brethren of Jesus, who as yet did not understand Him, urged Him to go to Jerusalem and there make known His claims in a public manner. Jesus put them off by saying that He was not ready to go up to the feast, so that they started without Him. About the middle of the feast, which lasted for a week, Jesus appeared suddenly in the temple while the people were wondering about Him. He immediately began to teach the multitudes who assembled every day in the courts of the temple. His first address was really a continuation of that which He had made at His former visit, when the Jews had determined to put Him to death for Sabbath breaking and blasphemy. The result of the words of Jesus was to intensify the differences of opinion concerning Him which were already dividing the people into hostile factions. The events recorded in our lesson occurred at the close of the feast, and were evidently intended to apply the symbols of the occasion to Jesus as the Christ.

THE LESSON.

I. JESUS AND THE MULTITUDE.—VS. 37-44.

V. 37.—"*Now on the last day.*" There is some diversity of opinion as to whether this was the seventh or eighth day, as both were kept with peculiar solemnities. On the seventh day the pitcher of water from Siloam was poured upon the altar amid the shouts of the people and the sound of the trumpets. It was probably in reference to this ceremony and to the water that followed the Jews through the wilderness that Jesus, "*Cried, saying, If any man thirst, let him come unto me and drink.*" The word "cried" means to proclaim as a herald.

V. 38.—"*He that believeth on me.*" This is equivalent to the "Come unto me" of the preceding verse. To come to Jesus is to believe Him and to believe in Him. "*As the Scripture hath said.*" We cannot find any one passage corresponding to these words, but they give the substance of many passages. "*Out of his belly shall flow rivers of living water.*" This implies, not only an abundant supply for the believer himself, but an overflow whereby he may become a source of blessing unto others. The Christian is not to be a passive recipient all his life. "Freely ye have received, freely give."

V. 39.—"*This spake he of the Spirit.*" The Spirit is the executive of the Godhead. It is he who takes the things of Jesus and shows them unto us. "*The Holy Ghost was not yet given.*" The word "given" is explanatory. Literally, "was not." The Holy Ghost had wrought before this, and His work is recognized in the Old Testament Scriptures, but the Dispensation of the Spirit was not yet. "*Jesus was not yet glorified.*" Only after His return to the Father could Jesus send His ascension gift of the Comforter.

V. 40.—"*Many of the people therefore....said, Of a truth this is the prophet*" The effect of these discourses of Jesus, of which we probably have only outlines, was to make a favorable impression on the multitude, the most of whom were ready to acknowledge Him as either the Messenger to announce the Messiah, or the Prophet spoken of by Moses.

V. 41.—"*Others said, This is the Christ.*" Probably a smaller number of the more thoughtful and believing. "*Some said, Shall Christ come out of Galilee?*" Here we see the prejudice of ignorance blocking the way of the truth. This specious objection no doubt had the effect of deciding some of the wavering ones against Christ. These objectors were well acquainted with the declaration of prophecy concerning the birth of Christ, but they had not taken the trouble to satisfy themselves as to the facts in the case. Their ignorance was entirely without excuse.

V. 43.—"*So there was a division among the people because of him.*" The great mass of the people did not take an active interest either for or against Jesus until the last moment. They hovered about Him, and inclined now to accept and then to reject Him as their Master, but were as unstable as water.

V. 44.—"*Some of them would have taken him.*" The officers sent to arrest Him were probably among His auditors at this time, and some, sympathizing with the rulers, were ready to assist in taking Him prisoner, "*But no man laid hands on him.*" He was protected by the sacred awe which His simple presence so often produced upon the people.

II. THE PHARISEES AND NICODEMUS.—VS. 45-52.

V. 45.—"*Then came the officers to the chief priests and Pharisees.*" The Sanhedrin seems to have been in session during this time, expecting every moment to have this disturber of their peace brought before them. Their officers returned without having carried out their instructions. "*Why have ye not brought him?*" To these men it seemed like a very simple matter to arrest a single malefactor in the very act of teaching sedition and heresy. They were surprised and offended at the failure of their officers.

V. 46.—"*Never man spake like this man.*" This was their only excuse. They had been overawed by the power of Christ's words and were powerless to obey the commands of their superiors.

Vs. 47-49.—The answer of the rulers to the officers contained in these verses, shows the spirit of those who were seeking to destroy Jesus. They assumed the correctness of their own position, and therefore that all who thought otherwise must be deceived. They appealed to the authority of their class. "*Have any of the rulers or of the Pharisees believed on him?*" They would not acknowledge the right of the people to think for themselves. "*This people who knoweth not the law are cursed.*" The rabbis looked down upon the masses with perfect contempt, and did not regard them as capable of receiving instruction, or of being saved.

V. 50.—"*Nicodemus saith unto them.*" This question of Nicodemus was an immediate answer to their sneer, "Have any of the Pharisees believed?" Here was one of the chiefs of this assembly ready to put in a protest against their unfair course. Under ordinary circumstance Nicodemus might have uttered this protest for fair play without committing himself, but in the condition of opinion at that time his question was a confession of some degree of faith in Jesus.

V. 51.—"*Doth our law judge any man before it hear him.*" Jesus had never been arrested, tried, or formally condemned, yet these men had already determined upon His death.

V. 52.—The only answer they would give to this just question, which should have stirred their consciences and brought a blush of shame to their cheeks, was another sneer. "*Art thou also of Galilee?*" Nathaniel had a similar prejudice against a man of Nazareth, but he did not allow that preju-

dice to stand in the way of seeking the truth. This prejudice cherished, became a judicial blindness, so that these rulers, having eyes, saw not.

LESSONS FOR TO-DAY.

1. Every religious service is an invitation to Christ.

2. If we know that we are needy, we know that Jesus is ready to supply our need.

3. The Holy Ghost was Christ's first gift to His Church.

4. God restrains the opposition of wicked men.

5. When others dishonor Christ we should be the more earnest in confessing Him.

6. Only blind prejudice can reject Christ.

7. The world will hate Christ's friends.

8. We can afford to bear the enmity of the world when we have the love of Christ.

The Morning Call.

BY PHŒBUS.

Special to my big boy Sammy,
But *general* to all sleepers;
Befitting also our good Fannie,
Who found it hard to ope her peepers.

GET UP, *get up*, at once; come, SAMMY,
The morning air is fresh and balmy;
The warm south wind is gently blowing,
The cock in th' barn is gayly crowing.

The sun on wheels comes quickly rushing,
The Eastern sky lights up with blushing;
In town, on hill, the bells are ringing,
The lark and robin sweetly singing.

Our PET for oats is waiting, neighing,
Our hens are up and at their laying;
Down from the scaffolds come they cackling,
But not a duck around is quacking.

The lawn's young grass is brightly greening,
With nightspun webs and dewdrops gleaming;
The trees are fairly out a-shooting,
The owl demure has stopped his hooting.

Awake! awake! stop useless dreaming!
Just hear the peacock shrilly screaming;
All Nature wears a face so smiling,
She calls, she calls, from sleep to toiling.

O SAM YOU WELL, let nothing hinder,
While light streams in your chamber window;
Be up, be up, begin well-doing,
Go forth your daily task pursuing.

Ope both your eyes, begin your winking,
Then set your thoughts to sober thinking;
Give to yourself a tidy dressing,
Then look, *look up*, and ask God's blessing—

Upon yourself and all your working,
That you may be no duty shirking;
That you may quite fulfill your mission,
And meet the claims of your condition;

That you in all your daily living,
May look to God, due glory giving;
Then shall the Sun of righteousness
Shine in your soul, enlight and bless.

—*Selected.*

A Boy's Decision.

MANY years ago, Mr. Hall, an English gentleman, visited Ireland for the purpose of taking sketches of its most beautiful scenery, to be used in an illustrated work on Ireland, which has since been published.

On one occasion, when about to spend a day in the neighborhood of Lake Killarney, he met a bright young Irish lad, who offered his services as guide through the district.

A bargain was made with him, and the party went off. The lad proved himself well acquainted with all the places of interest in that neighborhood, and had plenty of stories to tell about them. He did his work well, and to the entire satisfaction of the visitors. On their return to the starting point, Mr. Hall took a flask of whiskey from his pocket, and drank some. Then he handed it to the boy, and asked him to help himself. To his great surprise the offer was firmly, but politely declined.

Mr. Hall thought this was very strange. To find an Irish boy who would not touch or taste whiskey was stranger to him than anything he had seen that day. He could not understand it; and he resolved to try the strength of the boy's temperance principles. He offered first a shilling, then half a crown, and then five shillings, if he would taste that whiskey. But the boy was firm. A real manly heart was beating under his ragged jacket. Mr. Hall determined to try him further, so he offered the boy a golden half-sovereign if he would take a drink of whiskey. That was a coin seldom seen by lads of this class in these parts. Straightening himself up, with a look of indignation in his face, the boy pulled out a temperance medal from the inner pocket of his jacket, and holding it bravely up, he said: "This was my father's medal. For years he was intemperate. All his wages were spent in drink. It almost broke my mother's heart; and what a hard time she had to keep the poor children from starving! At last my father took a stand. He signed the pledge, and wore this medal as long as he lived. On his death-bed he gave it to me. I promised him that I would never drink intoxicating liquor; and now, sir, for all the money your honor may be worth, a hundred times over, I would not break that promise." That boy's decision about drink was noble Yes; and it did do good, too. As Mr. Hall stood there astonished, he screwed the top on to his flask, and flung it into the water of the lake near which they stood.

Then he turned to the lad and shook him warmly by the hand, saying as he did so:

"My boy, that's the best temperance lecture I ever heard. I thank you for it. And now, by the help of God, I will never drink another drink of intoxicating liquor while I live."—*Rev. Dr. R. Newton.*

A GOOD OPINION of one's self is not usually numbered among the Christian virtues. And yet what the world and the Church greatly need to-day is more men who have a good opinion of themselves—so good an opinion of themselves that they would scorn to cherish low aims, or to do a dishonorable action, or to consent to anything on which falls the shadow of a falsehood, or to do wrong to another in word or deed.—*S. S. Times.*

....Pleasant weather there may be in the voyage of life, but never weather so pleasant that the hand may leave the helm, or the eye the compass.—*S. S. Times.*

...Those who are firm in their purpose to obey God will not lack for divine aid.—*Henderson.*

....Slippery places may fling up the heels of great giants, and little temptations may overthrow well-grown Christians —*Lee.*

Horsford's Acid Phosphate.
Well Pleased.

Dr. C. ROBERTS, Winchester, Ill., says: "I have used it with entire satisfaction in cases of debility from age or overwork, and in inebriates and dyspeptics, and am well pleased with its effects."

That Tired Feeling

The warm weather has a debilitating effect, especially upon those who are within doors most of the time. The peculiar, yet common, complaint known as "that tired feeling," is the result. This feeling can be entirely overcome by taking Hood's Sarsaparilla, which gives new life and strength to all the functions of the body.

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Insures against loss by Fire at reasonable rates.

Reserve for re-insurance	$2,265,427 8
of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 2.
Capital paid in cash	1,000,000 00
Net surplus	1,35[illegible],879 85

Total Cash Assets, Jan. 1, 1886. $5,177,478 99
This Company conducts its business under the restrictions of the New York Safety Fund Law. The two Safety Funds together equal $1,200,000.
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HOME
INSURANCE COMPANY
OF NEW YORK.
OFFICE, No. 119 BROADWAY.
Sixty-fifth Semi-Annual Statement,
Showing the Condition of the Company on the first day of January, 1886.

CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	3,011,637 00
Reserve for Unpaid Losses and Claims	378,483 98
Net Surplus	1,227,995 10
Cash Assets	**$7,618,116 08**

SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,550 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,850 00
Interest due on 1st January, 1886	97,056 02
Premiums uncollected and in hands of Agents	358,290 30
Real Estate	1,272,633 77
Total	**$7,618,116 08**

CHAS. J. MARTIN, President.
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This Sale is made Necessary

owing to our intentions to tear down the buildings now standing on a area of 125 feet on our Grand Street front, preparatory to erecting a

NEW BUILDING,

to be a Five-Story Iron-Front Structure.

This temporary reduction of space requires a corresponding reduction of stock.

To accomplish which we have ordered a material

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EVERY COUNTER A BARGAIN COUNTER,

at which prices will be found in many instances

50 PER CENT. BELOW

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The Goods will be exposed in each of our 52 departments, ticketed in Plain Figures, and the choice of each lot can be had at the prices marked on tickets.

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The Christian Intelligencer

Een-dracht maakt macht.

VOL. LVII.—No. 23. WHOLE No. 2915. | NEW-YORK, WEDNESDAY, JUNE 9, 1886. | $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

A REVISION of the Declaration of Faith, reported by the Congregational Committee, will be found on the twelfth page. We desire more time to consider it before giving an opinion. To us it is an improvement on the creed of the Committee.

A MORE UNREASONABLE movement on the part of workingmen than that which tied up the horse cars of this city and Brooklyn on last Saturday, it is hard to conceive. It fell with the greatest severity on the working classes. Such occurences if repeated will chill the sympathy of the best friends of laboring men and array the overwhelming majority of citizens against the Unions.

COLUMBIA COLLEGE at the Commencement this week confers the degree of Doctor of Philosophy on a lady—the first time such a thing has occurred in its long history. The lady, Miss Edgerton, is, we understand, a person of unusual gifts and attainments, every way worthy of the distinction. May she have many successors.

THE Y. M. C. A.'s were charged by the Rev. Dr. D. C. Potter, of New York, at a Baptist ministers' meeting in Philadelphia, with taking "the best of the young men out of the churches." We have heard the same complaint from other pastors, especially that the Association draws young men from the Church prayer-meeting to its own.

THE CONGREGATIONALISTS, through their American Home Missionary Society, have entered earnestly upon an endeavor to win to Christ the Bohemian and Polish immigrants of the West and to fit them for American citizenship. If there is a government on the earth or has been in human history which needs genuine Christianity in its citizens more than any other form of government, it is that of these United States. In the first place the Congregational Church has selected first-rate men as its missionaries. The Rev. E. A. Adams who ministers to the Bohemians in Chicago, is a vigorous and graceful writer, an acceptable preacher and a gentleman of superior executive talent. Many congregations of educated Americans would be glad to secure such a man as their pastor. Superintendent Schauffler, the Rev. F. M. Price and Miss Clara Hobart, who are engaged in Christianizing and Americanizing the Bohemians of Cleveland, are no less qualified for the work to which they have been called. And these workmen are supported with generosity. Mr. Adams has two Bohemian helpers and to his work the Society appropriates $3,000 annually, and the associations of Chicago and of Illinois add their gifts. If we reckon that $5,000 a year are expended on this mission, we probably shall not exceed the truth. Two of the conditions of success—well-qualified workmen and a liberal support—are recognized and provided. Besides the preaching services and prayer-meetings and Sabbath-schools, and Bible Readings and conversations in a house-to-house visitation, there are English day schools and industrial schools. In Cleveland the force reaches about one thousand Bohemians and Poles every week. In Chicago Mr. Adams began with a Sabbath attendance of sixteen, and now has an average Sunday audience of seventy adults. In his schools he has over three hundred children. In Detroit a Polish Sunday-school of two hundred members has been gathered, and a very hopeful Bohemian mission has been established at Omaha. Just now the urgent necessity to educate Bohemian and Polish young men for the work of evangelists and pastors is occupying the attention of the Society, and will surely be provided for. A more important and necessary work is conducted nowhere in our country, is evidently in good hands, and we hope, by this brief recital, will be in the minds of members of our branch of the Reformed Church when they pray, as many of them do every day, for the blessing of God upon all attempts to win souls to Christ.

Besides, our Congregational brethren, through the same Society, are conducting a well-appointed effort among Danes, Norwegians and Swedes. They are establishing churches, of course, but have also a Scandinavian department in Carleton College, Minn., and have added also to the Chicago Theological Seminary a Scandinavian department, which has already twenty-one students, mostly Swedes, but including Norwegians and Danes, under the charge of Professor Riseberg, brought from Sweden for the purpose, and Professor Tranberg, who is especially in charge of the Danes and Norwegians. Twenty Scandinavian missionaries are employed by the Society.

These endeavors will be watched with special interest and will be attended with the hearty sympathy of Christian citizens.

Evolution.

NO doubt many are weary of the discussion of the hypothesis of evolution; but it is still a living issue, is the foundation on which agnosticism rests, threatens to destroy the sanctions of morality and the sense of moral responsibility, and books and pamphlets, magazine and newspaper articles are still printed to support it. A valuable book has recently appeared and has led to what we now proceed to say.

The book * is, as it claims in its title, "a summary of the theory of evolution as held by scientists at the present time, and an account of the progress made by the discussions and investigations of a quarter of a century." The editor and author is H. W. Conn, Ph.D., Instructor of Biology at Wesleyan University. It in the first place defines the hypothesis of evolution, arrays in order the facts or what are claimed to be the facts on which the theory rests. When the facts are in controversy, that is stated and the reasons on which the contention is conducted. The survey of the evidence brought forward in support of the theory during twenty-five years conducts the reader over the whole field. Arguments are educed from classification, from Homology or similar and analogous organs, from Rudimentary, Aborted and Nascent organs, from Fossils, from Embryology or the development of the individual from an egg, from the Distribution of Animals and Plants, etc. All this is stated with eminent fairness by Professor Conn. We do not know of another single volume in which the argument and the classes of phenomena on which it rests, is so thoroughly presented. We know of no other one volume in which the objections to the alleged facts and the inferences from them are so impartially, fairly and completely recorded. If we should be asked to name one book in which all the classes of facts and all the essential arguments by which evolution is supported, can be found in a compact and thorough statement, and all the counter arguments, we would recommend this work of Professor Conn. It is an admirable and campact history of the hypothesis. It is very agreeably written and will be read with pleasure. For those who have not the time or the qualifications for continued scientific study, who wish to know just what evolution is, and what it is educed from, and what are the difficulties it encounters, and who wish a statement of the whole matter in plain English, readily understood, we know of no book equal to this. Upon some minor points a somewhat different statement would perhaps be preferred by some advocates or opponents of evolution, but those points are very few in number.

We desire to-day to say a few words on two fundamental propositions or facts. First, Prof. Conn says, (page 23,) "It will be admitted at the outset, on all sides, that no *unquestionable* instance has been observed of one species being derived from another." That admission, it seems to us, is fatal to the theory. There was evolution in the past, there has been none observed in the present—such is the claim and the counter-acknowledgment. There was then something at work in the past, at work in a peculiar way, which is not at work in that way now. What was that something? If it was inherent in the organism, when did it die, how did it die? If it was not inherent, but a power exerted from without, then the process was not evolution in the strict sense of the term, in the sense in which it is used by Darwin, Haeckel, Huxley, Tyndall, Romaine and the scientific men who have been the chief advocates of the theory. It was a production, in a degree a creation. Mr. Spencer says, and the great body of evolutionists who enter upon the philosophy of the process agree with him, that the evolution is a result of an Infinite and Eternal Energy.

Very well. Now the very first step in the process, which when completed is evidently a new species, is essentially, positively a new species, however slight the deviation may be. That first step *is* a new species; what follows is only the growth of that new species. And, so far as man knows, that first deviation was not due to an attribute or power inherent in the organization. That cannot be denied. We can suppose, conjecture, imagine, all sorts of inherent powers, but observation does not furnish the first item of unquestionable evidence of the actual existence of such inherent ability. When the Infinite and Eternal Energy is brought in or when the Divine Creator is brought in, as necessary to and bringing about the evolution, that moment the process ceases to be an evolution, becomes a production, a creation of a new thing. The plant or animal has not evolved it, if left to itself never would have evolved it, so far as we know, does not now evolve it, as we positively and assuredly know. The production of a new species from an existing one by a power from without is essentially a creation, or if not so much as that, a making. It is not an evolution in the sense in which Darwin, Huxley and Tyndall use the term.

But organisms do produce variations. Yes, but these variations are never new species. They are confined within not only certain limits, but very narrow limits. They are still and always within the species, show its characteristics and live and die as it does. Not one "unquestionable instance has been observed," as Prof. Conn admits, in which this variation has run into a new species.

Again, and this is our second point, Prof. Conn admits that hybridization results ordinarily in organisms that are not fertile, that do not reproduce themselves. Also that hybridization of animals in a wild state cannot be observed, and therefore

* "Evolution of To-Day." By H. W. Conn., P .D. (G. P. Putnam's Sons)

nothing can be known about it. But he declares, as many do, that the crossing of species of plants has resulted in organisms which have proved fertile and have reproduced themselves in a permanent succession.

In opposition to this we have to say, that in a clear case of crossing of actually distinct species, where there has been no error in classification—and such errors have been numerous—the hybrid plant has been propagated only at the cost of constant, superintending care under domestication. But put that hybrid out where nature only can care for it, and always,—and we have tried it again and again,—always a few seeds of the first generation will produce plants similar to the hybrid, a still smaller number of the next generation will do so, and in a few years the whole process will have reverted to the original types—the new thing, the hybrid, will have entirely disappeared. Of the first generation the large majority of seeds will revert to the original types, of the second a still larger majority, until in a few years all the seeds produced in a given season will come up, when the time for germination comes, in plants of the original species which were crossed. That is what nature does, when a hybrid produced by man is given over to the care of nature alone. And that is the history of the vast majority of hybrids produced by cross fertilization by bees or other insects or any other natural agency. The universal tendency is to revert to the original types, and not to produce and perpetuate new types.

Evolution is not proved, is very far from being proved. There are likenesses which suggest some such process, appearances sometimes seem to favor it; but the scientific man who has not learned that "appearances are deceitful," is the unfortunate possessor of a very treacherous memory.

God made animals, birds, trees, and herbs producing seed each "after its kind." Evolution has not disproved or weakened that inspired statement.

YET ANOTHER of the stories published in these columns appears as a book. The Presbyterian Board has printed, under the name "Walter Harmsen," the tale of the Reformation times in the Netherlands which was known to our readers by the title, "Among the Sandhills." The story was abridged by the translator for our use; in the book it appears in full. The illustrations are taken from the original work and faithfully represent the costumes and to some degree the habits of the time. The Methodist Book Concern is soon to publish in one volume "The Heretic Priest" and the other stories translated for these columns since 1883. The translations have also attracted considerable attention in the Netherlands. The Rev. Daniel Van Pelt, who has made the renderings, is to be congratulated on the success of his work, and has performed a valuable service for the Church by making known to English readers the life and sufferings, the faith and patience of the Protestants of the Netherlands, as described by popular and trustworthy Dutch authors.

The *American*, of Philadelphia, one of the best critical journals in the country, records these kind words in regard to Mr. Van Pelt's book:

An excellent book for boys, called "Walter Harmsen," by E. Gerdes, has been issued by the Presbyterian Board of Publication. It is an historical tale dealing with the troubled Reformation times in Holland, in 1580 and the following years, and in the shape of well designed and interesting fiction the vital lessons of the period are strongly enforced. Gerdes is a writer of authority on topics of this nature, and Rev. Daniel Van Pelt, who translated the work from the Dutch, has given it an added value by injecting some special historic matter which makes the scheme more coherent for foreign readers. The Presbyterian Board does admirable work in giving the public books worth reading, and "Walter Harmsen" is one of its best ventures. It is the sad fact that the current of taste is away from this better reading, yet there are some who are thankful for it—perhaps more than, in our discouragement, we are disposed to admit.

"Old Colony" Papers.

BELATED TOPICS.

III.

OUR JURY SYSTEM. . . . JAEHNE'S RELIGION. . . . BROOKLYN SUNDAY-SCHOOLS. . . . THEATRES AND GOOD FRIDAY. . . . BIBLE "SCIENCE."

WE all understand that the real trial of Jaehne,—as in all similar cases, where money or influence or intimidation or past affiliations are involved in the possible relations of the accused with his triers,—took place before the case was opened. The practical question with people is not whether the accused is guilty, or whether the State has sufficient evidence to convict him, but whether the jury has been "fixed" by a securing beforehand of a number of the persons from whom the twelve are to be selected, or at least by a knowledge of the corruptible or sympathizing elements of the panel, as a guide to the challenges and acceptances of the men. A conviction for bribery had never been obtained from a New York jury on the plainest evidence, and it was felt to be too much of a miracle to expect that at least one man could not be found to stand out for acquittal in this case.

In order to guard against these perils an almost unexampled secrecy was observed as to the persons summoned, and four days of hard work were required in the testing on both sides of the four hundred drawn; and even the twelve were a survival weeded out of twenty-one, who had been accepted. The extraordinary precaution was also taken of confining the jurors like a gang of prisoners day and night, so that they could not possibly be approached by any outside influence, and of hurrying through the trial at the rate of three sessions a day, and sharply restricting the counsels' every word as only a judge of such exceptional will-power as Judge Barrett could have done. I do not think a single step taken by the court or the prosecuting attorney was irregular, much less unfair. But it was so very unusual as to have the appearance of being arbitrary. And yet it was felt to be an absolute necessity, in order to insure a trial which should not be a farce. The friends of the convicted man are loud in their belief that he would not have been condemned, but for the tacit intimidation of some of the jurymen by the police Inspector. I do not imply that the verdict was not an honest one by honest men. But I can find no such "dissipation of our doubts as to the virtue of our jury system" as the Judge in his charge professed to have found. An exception, so marked for its precautions and peculiarities, only confirms the rule.

The "jury system" is *a priori* an absurdity. We summon the voting population of a city like this, of whom an immense percentage are of or in sympathy with the criminal classes, to sit in judgment on each other. We call them at random, by lot, to the court-room. We give the culprit the privilege of throwing out from these, as they are drawn, such as will least suit his purposes, in the hope of securing one or more who have been previously "seen," or in whom he recognizes a kindred spirit or the material for the arts of corruption or intimidation. And then we require every one of these twelve men to agree, or the case falls through. Moreover, the verdict must be an absolute one of guilty or not guilty, with no grades or shades of intermediate opinion—a requirement known only to the courts of this country and of England.

I have witnessed very many criminal trials in my day. And as I inspected the mental and moral elements of which the juries were chiefly composed, and the pains which counsel for the defence usually took to exclude all intelligence* or integrity, and their persistent and ingenious efforts to browbeat or obfuscate the residuum, it has been a marvel in my eyes that criminals of pecuniary or political influence were ever convicted. These aldermen, for instance, have been fully up to the average of New York jury material, if not above it so far as their antecedent record is concerned. Who will imagine that their virtue in a jury box would have been more impregnable than in the Common Council? All who have had anything to do with the prosecution of liquor-dealers know how difficult it is to convict on the clearest testimony before a jury, from the fact that at least one will almost always be found on the panel who is either in the liquor interest or afraid of it. No wonder that out of over 1,500 murders committed in a recent year, only ninety-three murderers were executed by law; nor that people aggrieved are more and more tempted to take the law into their own hands, as is shown by the fact that 118 murderers were lynched. Why, if a thief and a perjurer was found among the twelve Apostles of our Lord, who will expect the twelve of an average jury to have not a single false or weak member?

Surely optimism reaches its climax, when it is able to regard our jury system with confidence. And how any theory of human depravity can be consistently held alongside of such confidence, passes understanding. I suppose the truth is, that we all think the same about it in our souls. But the system is so venerable, and identified in our minds with an age when it was one of the bulwarks of popular liberty, as to be a superstition; and no one has much courage or hopefulness for attacking it. And yet I know that I shall relieve many a burdened mind by even this faint and ineffective protest.

In giving his "pedigree" on entering the Sing Sing prison, Jaehne was asked his religion and replied: "Protestant, if anything." We score one in the Alderman's favor for his honest disavowal, and commend his example to the many who persist in their profession of religion while their fingers are clutching dishonest gain, or like Judas fumbling in "the bag." Jaehne, by the way, announced himself as a graduate of the public school, and as having gone to Sunday-school when a boy.

Mr. Beecher is horrified at the continued failure of the young men of the Brooklyn S. S. Union to invite the Unitarian and Universalist schools to join in their annual celebration. And the *N. Y. Times* says "Mr. Beecher is right," and contrasts his "broad" theology with the "bigoted and ignoble," "contemptible and disgraceful" course of these "narrow young men." Of course, a paper which recommends its Sunday edition as the best preparation for a profitable employment of the Lord's Day, and whose columns all the week are reeking with extended reports of crimes, scandals and obscene trials, would prefer the "broad way" down which Mr. Beecher points as the way to God.

But it would be the height of absurdity and inconsistency for teachers, who are trying to impress upon their pupils that Jesus Christ is the Divine and only Redeemer, and that eternal death is the doom of all who are not found in Him, to give their public recognition and virtual endorsement to those whose special business is to deny both these essential truths. When the Editor of the *Times* locks arms in a political procession with James G. Blaine, or considers Mr. Gladstone "ignoble" and "contemptible" for not inviting Lord Randolph Churchill into his Cabinet, or wonders why the Chamber of Commerce does not give a public reception to Herr Most and Gustav Schwab, or why the Tract Society does not expose the *Sunday Times* for sale in the windows of its store, we shall feel like considering its advice. To be "tolerant" is one thing; to be participant is another.

What a curious "mark of respect to the religious feelings" of the community was the general closing of the theatres on Good Friday. I wonder how many of them would keep closed on the Lord's Day, if the law and the police were to withhold their hand. And how eminently respectful to religious feeling are the usual performances, before and behind the curtain, of these establishments!

What a sad case was that of young Reed, the theological student of New Haven, who was found murdered the other day in New York. He is said to have expressed his intention of seeing some of the iniquities of the city for himself, and is supposed to have ventured in disguise on a tour of exploration. If so, it was worse than folly. If the preacher of the Gospel has a dark record of sinful consciousness as to the days before he heard the Saviour say, "Thy sins which are many are forgiven thee," it may impart a realism and intensity to his message. But if not, let him bless God, and remember that it was the tree of the knowledge of good *and* evil which brought death into our world and all our woe.

While on theological subjects, I must deplore the growing tendency (to which Prof. Drummond has just lent his influence) to "give away" the inspired claims of the Mosaic cosmogony, on the ground that "the Bible was not meant to teach science." Of course, it was not. But when it distinctly states facts, whether of the natural or spiritual world, it must stand or fall by them. Prof. Woodrow, before the Southern General Assembly, fell back on the

* In a famous murder case recently, the foreman did not know how to read. The first proceeding of the jury on retiring was to ask, "Are we all Democrats?" (The case had some political bearing). To reach a decision, they took a part of the evidence given at the Coroner's inquest and a part of that given at the trial, and by combining them arrived at the conclusion that the killing was done in self-defence

Westminster Catechism that "the Scriptures teach *only* (our version reads "principally," by the way) two things—what man is to believe concerning God, and what duty God requires of man." And he went on to assert that "man can get no positive information in the Bible outside of these things,—it did not attempt to give treatises on geography, medicine, or geology." This remark is both silly and disingenuous. If the Scriptures teach anything which we are "to believe concerning God," it is that He created the heavens and the earth in a certain way and a certain order. There is precisely the same reason for accepting its specific statements of God's methods in creation, as for accepting its specific statements of His methods in redemption.

If others are able to humbly and implicitly receive the Scriptures as the infallible Word of God, while giving up the first chapter of Genesis as a nebulous poetic Ossianism, if not a species of pious fraud, I am glad on that account. But I regard it as a cowardly and a perilous concession. And with the testimony of Guyot and Dana and Dawson and Phillips's Manual in my hand, I denounce it as needless. The Bible is the authenticated record of God, equally with the rocks and fossils of the earth. And the interpretation of the latter, having been forced to correct itself in accordance with the former in nine points, will yet see its way to the unquestioning acceptance of the tenth.

F. N. ZABRISKIE.

PRINCETON, N. J., May 25th, 1886.

Our Church.

General Synod of the Reformed Church in America.

EIGHTIETH REGULAR SESSION, NEW BRUNSWICK, N. J, 1886

First Day—Wednesday, June 2d.

AFTERNOON, 3 O'CLOCK.—The General Synod met in the First Reformed Church of New Brunswick, N. J. There were present at the opening one hundred and forty-three members—eighty-seven ministers and fifty-six elders—who were called to order and led in prayer by the Rev. J. Howard Suydam, D.D., President of the last Synod. After roll call, the Synod balloted for officers, which resulted in the election of Rev. J. B. Drury, D.D., of Ghent, N. Y., for President, the Rev. Denis Wortman, of Saugerties, N. Y., for Vice-President, and Revs. H. M. Cox and C. E. Lasher for temporary Clerks.

The retiring President extended to Dr. Drury a cordial welcome to the chair, to which he responded:

Retiring President, Fathers and Brethren: Words fail me to express the depth of feeling of which I am conscious as I take the position of responsibility and honor to which you have elected me. Fully do I appreciate the kindness intended by your calling me to this office. But when I think of the responsibility and how inadequate I am to meet it, I feel constrained to trust to your further kindness and to your forbearance.

I need not remind you that we meet in an historic spot. As a Church, we have a history of which we may well be proud. We are also a living Church of the present; as such we are met to take counsel together, and to do the work of to-day, and to make our future worthy of the past. For this we need the help of the Great Master, and the abiding presence of the Holy Spirit.

Again, I thank you for this honor, and I trust you will accord to me your hearty support and help during all the further sessions of this body.

The hours of meeting and adjourning were fixed on, and a committee was appointed on Devotional Exercises, consisting of Rev. Dr. M. H. Hutton, Professor J. Cooper and Elder John Van Cleef. The President and Mrs. Gates, of Rutgers College, invited the members of Synod to a reception at their residence on Thursday evening, which was accepted. The session closed with prayer by Rev. Dr. W. J. R. Taylor.

EVENING, 7.30 O'CLOCK.—A large congregation listened to the sermon by the last President, Rev. J. Howard Suydam, D.D., from the text, John 8: 12, "I am the light of the world." The following abstract gives an inadequate idea of the deep thoughtfulness, fine diction, and glowing fervor of the discourse, which held to the close the eager attention of each hearer:

According to the intent of a sermon on such an occasion as this, I emphasize these words of Jesus, "I am the Light of the World," in a few directions, as the exigency of the times seems to demand.

Jesus never uttered an unmeaning word. "The World" stands for its human inhabitants, and Christ as "The Light," by what He did, by what He was and by what He taught,—is to the moral and the spiritual what the sun is to the material earth.

This light was ever in the world. "*In the beginning* God created the heavens and the earth." "*In the beginning* was the Word." The Word is the expression of God. Christ is the Word as well as the Light. Hence Christ was when the world became.

The light was diffused by the Spirit. Many antediluvians walked in its rays. It extended beyond the circumcision. What we regard as sporadic examples may have represented a great multitude. Balaam and Nebuchadnezzar, the Centurion at the Cross, and Cornelius and such so-called "outside saints," were in possession of some degree of this light.

It was developed and more concentrated in the Jewish Church, and was manifested in the prophecies. Any attempt to explain these, leaving out the Christ, will prove a failure.

Like the sun, this light reveals, revives and reforms.

It reveals what is vital. History is interesting and profitable, and science equally so when we seek for the genesis of things, going back to what is claimed by some as the "protoplasm—that primeval germ dropped upon our planet by a truant aerolite." But to know our destiny is not merely of interest—it is vital. And this light reveals immortality, and an immortality of blessedness and the way to its realization.

The most potent factors in the world to-day are the Church, education and the industries. This light shines to give hope to the soul, character to the mind, and righteousness to the conduct. Christ has to do with humanity. This light must involve education; otherwise a lawless power is let loose upon society. The college needs to include it in its *curriculum;* the press to receive its influence so as to lead rather than to follow public sentiment; the common school becomes a dangerous institution if the masses are trained without the knowledge of God's will. "High intellectual power must be directed by high moral principle."

This light alone will solve the problem of labor; for it recognizes the rights of the individual. In this regard our Republic stands foremost of the nations. Mr. Bancroft in a recent address says, "that ours is the oldest of all the governments in the civilized world." Others have been revolutionized, and for the purpose of recognizing the rights of the individual.

The Gospel makes honest workmen. It puts conscience into labor. The Golden Rule will settle all difficulties. Philanthropy, philosophy, statemanship and religion unite in this.

The above was expounded and illustrated, and the preacher concluded substantially as follows:

Brethren, in this general way, I have carried out my design to indicate a few avenues into which the Christ-light, in its proper and wide signification, should be made to shine, in order to produce its revealing, reviving, and reforming effects.

And this is timely. We certainly need to hold up the Christ as revealing immortality and salvation when a materialistic philosophy is at the full tide of influence, as that includes the denial of a personal God, and of the distinction between right and wrong; and as it inculcates annihilation irrespective of character, and reduces man to an animated machine, and teaches that enjoyment is the chief end of human existence.

We need, too, to emphasize anew the truth that the "World," of which Christ is the "Light," includes the inhabitants of all lands, to look again at our marching orders, when many, within the Church, hold and teach that the work of foreign missions involves a useless expenditure of men and means, meanwhile forgetting that if the early Christians had held and practised the same view, they would now be counted among the pagans.

It becomes imperative to enforce the lesson of the text in order that the educated mind, which controls legislation and diplomacy, may regard it as essential to all the proceedings affecting the public weal, so that justice may take precedence of policy, and that the relations of the strong and the weak may reverse the ancient theory, too long in practice, that "might makes right."....

And should not a proper interpretation of the passage, taken in connection with the Great Commission, cause us honestly to inquire whether it be worth the while to insist upon such a conformity to each and every article of creeds and standards as to prevent a larger coöperation with other denominations which hold the essentials of the Gospel?....

The present is the age of the people. Their struggle is to attain to the full conditions of humanity. The Church is to minister to this. Christ is the *luknos*—the great unlighted, unexpiring luminary. Each of us is a *lampas*—a torch. We derive our light from Him. We are commanded to "let it shine." Each one is to be "a Leyden jar of spiritual force from which, to all that comes in contact with it, irradiating glory flashes."

In Guild Hall there is a bombastic monument which says that it was Chatham who made commerce to flourish by war. It is an ignoble epitaph, though Burke himself wrote it. It remains for the Church to prove that the light of Christ, "which has elevated mankind through a progressive civilization for eighteen centuries," is still the most effective force, and that "all other attempts in the future as in the past, will, at best, but puzzle the brain."

That noble statue of a female figure soon to be erected in the harbor of New York, the generous gift of the French people to our republic, rising to its majestic height, her brow encircled with a coronet of burning stars, and holding in her outstretched hand a torch fired by the lightning, is well named "Liberty Enlightening the World." It will be the first thing visible to every immigrant. It will speak to him of blessings in the way of physical comfort, of opportunity and privileges for himself and his children, which in his old home of caste and poverty only existed in his imagination. It is for the Church, for each and every minister of Christ, for each and every member of His mystical body, by the contact of faith, to take from Him the light which, in a higher and truer sense, and including all lesser blessings, shall lighten every man that cometh into the world.

"In thy light shall we see light," says the Psalmist; light for all of duty, revealing the way, relieving of its burdens; light for all mystery, if not to inform, yet, with faith, to keep us in a condition of hopeful expectancy; light in the time of affliction enabling to endure and giving an assurance of a blessed outcome; light in the grave to which we hasten, causing to see through it and to discern the glory beyond; and light in heaven, for not only does Christ say, "I am the light of the world," but it is also revealed, "The Lamb is the light thereof."

Second Day—Thursday, June 3d.

MORNING, 9 O'CLOCK.—The first half-hour was spent in devotional services, conducted by President Drury.

The Stated Clerk, Rev. Dr. Paul D. Van Cleef, being too ill to attend the Synod, on motion, Rev. Dr. W. H. Ten Eyck was appointed acting Stated Clerk, and Rev. Daniel Van Pelt acting Permanent Clerk.

The Rev. W. J. R. Taylor, D.D., offered the following, which was unanimously adopted: The General Synod, having been informed of the illness of its Stated Clerk, the Rev. Paul D. Van Cleef, D.D., it is

"*Resolved*, That the Synod hereby expresses its tender sympathy with our brother in his affliction, its gratification in his progress toward recovery, and its hope and prayer that, by the Lord's good will, he may be speedily and entirely restored to his usefulness in the service of his own pastorate and of the Church at large."

The President appointed and the Synod adopted the following

STANDING COMMITTEES.

Professorate, Eastern: Revs. W. J. R Taylor, J. H. Oerter, J. Wilbur Chapman. Elders—S. B. Griswold, John Duncan.

Professorate, Western: Revs. Goyn Talmage, R. W. Brokaw, C. P. Ditmars. Elders—James Van Horn, Thomas Lape.

Overtures: Revs. J. W. Beardslee, Theodore S. Brown, C. W. Fritts. Elders—George Stewart, Hiram Garretson.

Domestic Missions Revs. Charles Scott, W. H. Vroom, H. E. Dosker, Elders—Wm. Bogardus, W. L. Williams.

Foreign Missions: Revs. Wesley R. Davis, Jacob Chamberlain, George S. Bishop. Elders—W. H. Jackson, W. C. Bailey, M.D.

State of Religion: Revs. J. Lansing Pearse, D. M. Talmage, Geo. Lefevre. Elders—C. T. Williamson, A. De Roo. Rev. J. H. Suydam, D.D., *ex-officio* Chairman.

Judicial Business: Revs. J. A. De Baun, Peter Moerdyke, S. L. Gamble. Elders—A. T. Van Vranken, M.D., Vischer Lansing.

Widows' Fund Revs. G. J. Van Neste, J. K. Rhinehart, James Huyssoon. Elders—A. H. Van Vechten, James Van Der Sluis.

Disabled Ministers' Fund: Revs. E. G. Read, R. H. Barr, N. Pearse. Elders—Bernardus Larzalere, Henry E. Legg.

Publication: Revs. Jacob Van Der Meulen, G. S. Plumley, Isaac S. Schenck. Elders—J. B. Gregory, M.D., Cornelius Bergen.

Nominations: Revs. J. G. Smart, Henry Mattice, James C. Garretson. Elders—W. F. Crofts, Peter Richter.

Correspondence Revs. W. R Duryee, Jacob Cooper, L Dykstra. Elders—Peter Hoffman, P. V. Hoagland.

Accounts: Revs. W. A. Wurts, Geo. W. Labaw, Garret Wyckoff. Elders—Philip Engle, Ezra Link.

Leave of Absence Revs. D. K. Van Doren, E. A. Sebring, Wm. Vaughn. Elders—Jotham H. Conditt, G. De Bey.

Board of Direction: Elders—P. S. Danforth, H. D. Van Orden, R. N. Perlee, Ernest J. Miller, G. D. Van Ripen.

Benevolent Institutions: Revs. Henry Ward, John Van Der Meulen, Edward Birdsall. Elders—George Wheeler, Ditmas Jewell.

Systematic Beneficence: Revs. T. W. Jones, Peter De Bruyn, E. C. Lawrence. Elders—Peter Du Bois, J. Ton.

Necrology: Revs. S. T. Searle, J. M. Wagner, H. D. B. Mulford.

Sunday-Schools and Catechetical Instruction: Revs. J. A. De Spelder, J. H. Smock, C. H. Polhemus. Elders—J. B. Jones, J. L. Snyder.

Education: Revs. M. H. Hutton, J. H. Wyckoff, R. A. Pearse. Elders—H. P. Allen, F. Van Driele.

Synodical Minutes Revs. W. J. Leggett, S. W. Roe, H. L. Rex. Elders—D. S. De Witt, J. V. H. Van Cleef.

Judge P. S. Danforth, Chairman of Special Committee on the South Reformed Church of West Troy, N. Y., reported that their efforts to adjust the difficulties there had been so far of no avail. The report was accepted and the committee continued, and, by resolution, empowered to effect such adjustment, or to take such other measures to secure what is just and equitable in the premises, as in the discretion of the committee may seem best.

The Rev. W. W. Barr, D.D., of the Presbytery of Philadelphia, was introduced to the Synod as a corresponding delegate from the United Presbyterian Church. Pleasant words of Christian salutation were exchanged by Rev. Dr. Barr and President Drury.

The afternoon was occupied by the Synod with the administration of the sacrament of the Lord's Supper. Rev. Dr. Wortman, Vice-President, presided, and Rev. Dr. W. R. Davis and Rev. Peter Moerdyke made addresses. It was a season greatly enjoyed.

Evening, 7 o'clock.—The annual meeting of the Alumni Association of the Theological Seminary was held. The President, Rev. Dr. W. H. Ten Eyck, called the meeting to order, and prayer was offered by Rev. George J. Van Neste. The following officers for the ensuing year were chosen: President, Rev. George J. Van Neste; Vice President, Rev. P. H. Milliken; Secretary and Treasurer, Rev. James Lefevre; Corresponding Secretary, Rev. D. D. Demarest, D.D.; Orator, *primarius*, Rev. P. M. Doolittle; *secundus*, Rev. F. S. Schenck; Necrologist for the Particular Synod of New York, Rev. C. I. Shepard; for the Particular Synod of Albany, Rev. J. B. Drury, D.D.; for the Particular Synod of New Brunswick, Rev. James Lefevre; for the Particular Synod of Chicago, Rev. A. P. Peeke.

The committee appointed at the last annual meeting to make arrangements for holding the meetings at the time of the closing exercises of the Theological Seminary, reported that they had submitted a communication to the Board of Superintendents, requesting that the examinations be extended to Thursday noon, giving the afternoon of Thursday to the Association, and having the closing exercises of the Seminary on Thursday evening instead of Wednesday as at present; that the Board of Superintendents granted the request, by unanimous vote, and referred the matter to General Synod for approval.

The report was adopted; also the following:

Resolved, That a programme for the annual meeting be as follows: 1. A collation to be given in the dining room of Hertzog Hall at 2 o'clock P. M. 2. A business meeting of the Association in the chapel at 3 o'clock. 3. The annual address to be delivered in one of the churches of the city at 4 o'clock. 4. That a committee, consisting of Alumni residing at or near New Brunswick, be appointed to make all the necessary arrangements.

In compliance with the last resolution the chair appointed Professor J. G. Lansing, Rev. Dr. M. H. Hutton, and Rev. J. P. Searle. It was moved that General Synod be petitioned for an appropriation of $50 to defray the expenses of the annual meeting. Carried.

The Treasurer reported receipts $43.71, including cash on hand at the beginning of the year; disbursements $15, balance $28.71. Adjourned with the Lord's Prayer.

The Synod then proceeded in a body to the residence of President and Mrs. Merrill E. Gates to enjoy their reception.

Third Day—Friday, June 4th

Morning, 9 o'clock.—The usual half hour of prayer was conducted by Rev. T. W. Jones. Vice-President Rev. Dr. Denis Wortman took the chair, and the Synod proceeded to business. Yesterday's journal was read and approved. After the transaction of some routine business, the Rev. C. L. Wells, D.D., chairman of the special committee appointed at the last Synod on the rearrangement of the Lemmata, reported. The report was adopted. Among other changes it dispenses with the Committee on Nominations and leaves the nominations to be made by the committees of the several Boards. It also provides that the Lord's Supper be administered in the evening instead of on the afternoon of the second day.

The committee appointed by the last General Synod to examine the Revised Version of the English Bible, and to report to the next Synod whether it is wise and expedient to recommend the same for use in public worship, or private, or both, reported through Rev. M. H. Hutton, D.D.:

We have carefully considered the subject referred to us. While we recognize the merits of the Revised Version, as giving in many places a more exact rendering of the original Scriptures than the one now in use, and therefore well worthy to be studied by our ministers and people, we are yet of the opinion that the time has not yet come for such a Synodical recommendation of it as a whole, as the resolution appointing the committee would seem to contemplate.

As we are informed, there has been up to this time no action in regard to the Revised Version by the Anglican Convocation of Canterbury—the body with which the Revision movement originated.

We are also told by one of the Revisers that it is possible that the Convocation may refer the work back to the companies of Revisers for specific modification, or for a final standard edition. We also learn that there are still some important unadjusted differences between the English and the American companies. The latter have resolved to keep up their organization, and to continue their work by perfecting their appendix. When finally matured, it is to be sent to the English Universities for such use as they may choose to make of it. But, whatever its fate in England, it will be in some way utilized for an American standard edition of the Revised Version.

Under these circumstances we think that our proper course is to wait the issue of events, before there is any formal Synodical action on the subject. At the same time we deem that it would be quite proper for Synod to urge all our ministers, and all our members who are familiar with the original languages of Scripture to make the Revised Version as it now is, or as it may be modified hereafter, the subject of careful study, so that when the proper time arrives for Synodical action, the voice of the General Synod will be substantially the voice of our whole Church.

Meanwhile, as we are not aware of any act of General Synod requiring the exclusive use of our present Version in the public services of the Church, your Committee are of opinion that our pastors are at perfect liberty to make such use of the Revised Version in the pulpit or elsewhere, as they may deem proper.

J. Forsyth,
D. D. Demarest,
Mancius H. Hutton,
Merrill E. Gates."

The report was adopted.

Rev. Dr. Hutton stated that the other members of the committee, Rev. Dr. Van Gieson, of Poughkeepsie, N. Y., and Rev. Dr. Collier, of Kinderhook, N.Y., approved the report, though their signatures were not affixed to it.

Afternoon, 2.30 o'clock.—The Committee on Accounts rendered a partial report, recommending that the Stated Clerk of General Synod be relieved from the duties of his office for one year, and that his salary be continued for that period; also that the acting stated and permanent clerks each be paid the salaries usual to those offices.

A statement was received from the Board of Domestic Missions relating to the defalcation of their ex Treasurer, John R. Smith, amounting to about $25,000, which on motion was referred to a special committee consisting of Elders D. S. Danforth, Wm. Bogardus, W. H. Jackson, Ernest Miller and Hiram Garretson.

Professor Jacob Cooper was elected Vedder Lecturer for 1888.

Evening, 7:30.—The Chairman of the Committee on Correspondence, Rev. W. R. Duryee, D.D., reported that they had received the credentials of the Rev. W. W. Barr, D.D., as delegate from the General Assembly of the United Presbyterian Church of North America, who placed in the hands of the committee a letter conveying the Christian salutations and regards of the Church he represented; a letter conveying the salutations of the Christian Reformed Church in the Netherlands; a report from the Rev. W. J. R. Taylor, delegate to the General Assembly of the Presbyterian Church in the United States, stating that he had conveyed the salutations of our General Synod to that body at its late session in Augusta, Georgia; a report from the Rev. C. L. Wells, D.D., delegate to the General Assembly of the United Presbyterian Church of North America, stating that he had attended the meeting of the Assembly at Hamilton, Ohio, May 27, 1886; that he had been cordially received and had addressed the Assembly; letter from Rev. Samuel M. Ramsey conveying the fraternal greetings of the General Synod of the Reformed Presbyterian Church; also, a report from the Rev. L. Dykstra, delegate to the Reformed Church in the United States.

The committee recommended the following as delegates to Corresponding Bodies: To the General Assembly of the Presbyterian Church in the United States of America—Rev. A. V. V. Raymond, *primarius;* Rev. W. R. Taylor, *secundus.*

To the General Assembly of the Presbyterian Church in the United States (South)—Rev. John A. De Baun, *primarius;* Rev. Henry M. Cox, *secundus.*

To the General Assembly of the United Presbyterian Church of North America—Rev. John A. Todd, *primarius;* Rev. C. W. Fritts, *secundus.*

To the General Assembly of the Presbyterian Church in Canada—Rev. John W. Beardslee, *primarius;* Rev. J. G. Smart, *secundus.*

To the General Council of the Reformed Episcopal Church—Rev. Carlos Martyn, *primarius;* Rev. J. Elmendorf, *secundus.*

To the Reformed Church in the United States—Rev. L. Dykstra, *primarius;* Rev. John Van der Meulen, *secundus.*

To the General Synod of the Evangelical Lutheran Church—Rev. Peter De Bruyn, *primarius;* Rev. Peter Moerdyke, *secundus.*

Rev. Dr. D. D. Demarest presented a report on a critical edition of the Constitution, which was ordered printed, and made the special order for Tuesday morning.

The committee on judicial business reported, recommending that the appeal from the Classis of Philadelphia against the action of the Particular Synod of New Brunswick be taken up. The report was accepted and adopted, and made the special order of the day Monday afternoon.

Fourth Day—Saturday, June 5th.

Morning, 9 o'clock.—After the half hour of prayer the president of the Synod, Rev. J. B. Drury, D.D., took the chair. The Committee on Devotional Exercises and Pulpit Supplies reported the appointments for the supply of the pulpits of New Brunswick for the coming Sabbath. A committee was appointed, with Rev. J. G. Smart as chairman, to secure a place for the holding of the next meeting of the General Synod. There being no further business ready for the attention of Synod, it adjourned to 10.30 o'clock Monday morning.

Synodical Notes.

....A pleasant episode of Friday morning's session was the reading of a letter, addressed to the General Synod, from a venerable father of the church, the Rev. James Demarest of Lancaster, Wis., who is in the ninetieth year of his age and fifty-seventh of his ministry. The letter was beautifully worded, and marked by a spirit of refreshing tenderness, simplicity and love. It was received by the Synod with expressions of profound respect.

....While the ballots were being cast which elected to the Presidency of the General Synod the Rev. J. B. Drury D.D., he received a telegram informing him of the death by drowning of a youth of his congregation, and playmate of Dr. Drury's eldest son, who was in bathing with him at the time of the accident and nearly lost his own life in endeavoring to save his comrade. Between the honor conferred and the sad news received almost at the same moment, Dr Drury was placed in a peculiarly trying position, in which however, he showed unusual self-possession, which perhaps would have been a surprise to the Synod and called forth their sympathy if they had been aware of the circumstances. The telegram summoned Dr. Drury to attend the funeral of the unfortunate boy. This required his absence from Synod till Saturday morning.

....The reception on Thursday evening by President and Mrs. Merrill E. Gates was an occasion which will linger long in the memory of all who were fortunate enough to be present, as a pleasant entertainment. The Synod gathered at 8 o'clock in front of the Old First Church and proceeded in a body to Dr. Gates' residence. There were also present many invited guests from the citizens of New Brunswick. The members of the Synod were introduced one by one to Dr. and Mrs. Gates, by Drs. J. Howard Suydam and Denis Wortman, Vice-President of Synod. This ceremony over the company mingled socially for some time, when they were invited to partake of ice cream, strawberries and other refreshments. It was after 10 o'clock when the company dispersed, grateful to their esteemed host and hostess for the delightful hours which, through their courtesy, they had enjoyed.

....On Friday afternoon, by invitation, the Synod visited in a body the College and Seminary. Marching up from the Church they first assembled in Kirkpatrick Chapel, where Dr. Gates, in a neat address, welcomed the Synod to the historic and classic shades of "Old Rutgers." After a response to the hearty welcome, in Dr. Wortman's happiest vein, the Synod was conducted through the various buildings, and through the courtesy of Professors Cook, Doolittle, Van Dyck and Merriman, given a taste of the methods of instruction pursued in the Institution. A most favorable impression was made upon every member who availed himself of the privilege extended by the kindness of the President and Faculty. The Seminary grounds and building were also visited with equal pleasure and satisfaction, the professors receiving the Synod with great cordiality.

....KINDERHOOK, N. Y.—Sunday, May 30th, was a memorable day for the church. Thirty-two were received on confession. Most, though not all, were the fruits of a recent work of grace. All ages were represented from nine to about eighty. In one case an entire family of four, parents and children, stood side by side. Eleven were heads of families. Eighteen were from the Sunday-school. A striking fact is the closing of the bar of the principal hotel of the village; an act most creditable to all concerned. The harvest is not all gathered in. In the special services, which began in February and lasted six weeks, valuable aid was rendered by neighboring pastors and especially by Rev. Mr. Veenschoten of, Greenport. The old mother of churches is prospering in every respect; and some of us believe that steady growth in beneficence has not a little to do with it. P.

....SCHOHARIE, N. Y.—On the last Sunday in May voluntary and confidential subscriptions were obtained for a parsonage, the pastor, Rev. John G. Smart, alone knowing what each one gave. Only half of the families were represented in the contributions, and it was estimated that nearly half the wealth of the congregation was unrepresented, many not having received the circular letter and subscription card which were sent out by mail only the Thursday previous. The total subscription was $1,922,60. The architect is now engaged on the plans and the contract will be advertised for as soon as they are ready.

....KERHONKSON, ULSTER CO., N. Y., JUNE 1ST.—The appeal for the boatmen on the canal, made in the INTELLIGENCER of April 7th, has had a generous response and there is probably more to come. We have received as follows: From a lady in New York, the Robert Raikes' Library of S. S. Union, 50 vols.; Mrs. C. H. Knox, N. Y., bundle of papers; A. M. Gleason, Peekskill, N. Y., box of books, magazines and papers; I. C. Christie, Paterson, N. J., magazines and papers; Mrs. A., Poughkeepsie, N. Y., box of books, magazines and papers; D. R. Hitchcock, StatenIsland, bundles of papers, Christian Heralds, etc; T. R. H., two bundles of papers; Rev. D. R. Lente, Washingtonville, N. Y., bundle of papers; Mrs. Geo. B. Walbridge, Plainfield, N. J., 80 cents, balance of arbutus order; a bundle of books and papers from a person unknown, and several bundles of papers from unknown persons.

The papers have been given out every day to every passing boat. The last were given on Saturday.

We have about 100 volumes in paper covers. These are being distributed now to those who will return them.

We have also about 50 bound volumes, which will be catalogued and loaned to those who will make a good use of them.

Many thanks to the kind donors. We can use papers with profit constantly.

W. B. DARRACH, Pastor of Reformed Church.

....HOLLAND, MICH.—The scholars of the Sabbath-school of the First Church have presented an organ to the new church building.

....FOR EUROPE.—The Rev. Messrs P. Moerdyke, J. W. Beardslee and D. Van Pelt, expect to sail by the Dutch steamer "W. A. Scholten," on the 19th of this month, for a short visit to the Netherlands. Many kind wishes and prayers attend them.

....THE REV. H. DOSKER, of Grand Haven, Mich, who has put the church under obligations by his clear account of the present dissensions in the Reformed Church of the Netherlands, has leave of absence from his congregation for six weeks, which he expects to spend in this city and State.

....THE HISTORY OF EIGHTY YEARS is the title of a handsome illustrated volume containing an account of the services attending the opening last autumn of the new Bloomingdale Church of this city. The Historical Discourse, delivered on Sunday, November 1st, 1885, by the pastor, Rev. Carlos Martyn, at the first regular service in the new building, holds properly the place of honor. The history is told with animation and in a sympathetic spirit, and will be read with enjoyment and benefit. The report of the Dedication Service on Thursday evening, October 22d, follows the history, and is succeeded by a full account of the Service of Fellowship, held on Sunday afternoon, October 25th, when congratulations were offered by ministers of various denominations. There are lists of officers from the beginning, of the present membership, and of the organizations for charitable and social ends. The illustrations of the old and new church buildings, of the first parsonage, and of the farm house of Jacob Harsen in which the church was organized, are well executed.

....THE CLASSIS OF ULSTER met in the Church of Shokan, N. Y., June 1st, 1886. The special business for which Classis was called was the examination of the licentiate, J. T. Bergen, with a view of his settlement as pastor of the churches of Shokan and Shandaken. The examination being sustained, Mr. Bergen was ordained to the work of the Gospel ministry. The call made on the candidate having been approved, and due notice given to the congregations according to the requirements of the Constitution, the Classis proceeded to the installation. The President of Classis, Rev. A. A. Zabriskie, presided and conducted the preliminary services. Rev. Dr. C. Van Santvoord preached the sermon from Hebrews 4:2, "But the word preached did not profit them," etc. The President read the form and also the charges to pastor and people. The benediction was pronounced by the newly-installed pastor.

A call made on the Rev. J. H. Van Doren by the Church of Esopus was approved. The Rev. F. F. Wilson was dismissed to the Classis of Poughkeepsie. The following action was taken in reference to the death of the Rev. James F. King:

Whereas, The Classis of Ulster has this day learned of the death of the Rev. James F. King, a member of this Classis, and pastor of the Reformed Church of Roxbury, therefore

Resolved, That we take this occasion to put upon record our appreciation of his earnest and pure Christian character, his ability as a minister of the Gospel of Jesus Christ, and his beautiful consecration to the work to which he had given his life. We shall remember him as a holy as well as an able minister of the New Testament.

Resolved, That we regard this Providence as a fresh admonition, addressed to us who remain in the harvest field, to work while it is day and devote ourselves with renewed earnestness to the great cause of the Redeemer entrusted to our hands.

Resolved, That we convey to the bereaved household of our brother the assurance of our condolence and sympathy, and invoke in their behalf the supporting grace of the God of all consolation.

Resolved, That we also extend to the Church of Roxbury our sympathies in this hour of their affliction, when they find themselves bereaved of a much beloved and highly valued pastor, while, at the same time, we remind them that the Church of Christ does not fail when its servants are called to their reward, but that God's Providence will keep guard over all its interests, and respond to His people's faithfulness by fidelity to His own promises.

Resolved, That a copy of these resolutions be transmitted to the family of our deceased brother and to the Church of Roxbury, and that they also be printed in THE CHRISTIAN INTELLIGENCER. S. C.

....HOPE COLLEGE.—The Commencement exercises will be as follows:

Sunday, June 20th, at 7.30 o'clock, P.M., Baccalaureate sermon in Hope Church by Rev. R. N. Steele, D.D., of Ann Arbor, Mich.

Monday, June 21st, at 2.30 o'clock, P.M., Rhetorical exercises of the Grammar School in the Chapel, and at 7.30 o'clock, P.M., the inauguration of Rev. Charles Scott, D.D., as President of the College in the Third Reformed Church. Sermon by Rev. Wm. J. R. Taylor, D.D., of Newark, N. J.

Tuesday, June 22d, at 10.30 o'clock, A.M., the regular annual meeting of the Council. At 7.30 o'clock, P.M., the meeting of the Alumni in the Chapel.

Wednesday, June 23d, at 7.30 o'clock, P.M., in Hope Church, the Commencement.

The examinations of the Undergraduate Classes begin on Wednesday, June 16th, at 8.30 o'clock, A.M.

A cordial invitation is extended to all the friends of the College. CHARLES SCOTT, President.

...HOLMDEL, N. J., WOMEN'S MISSIONARY MEETING.—It was not a very bright morning on the last Thursday in May. It rained some and threatened more. Notice of the meeting had been given throughout the Classis. It was the first attempt that had been made in the Classis to hold such a meeting. The hour came and the meeting was called to order. The attendance was creditable considering the weather—most of the neighboring churches were represented. The women, as their right, held their meeting in the morning hours. Mrs. Dr. H. G. Cooke, President of the Society, took the chair and introduced the speakers. The meeting was addressed by Miss Anderson, of Fordham, N. Y., and Mrs. Horten, of Staten Island. The audience was instructed and much gratified.

A choice and bountiful collation was then served in the chapel near by, and under brightening skies the attendance increased for the afternoon service, when Rev. J. W. Warnshuis, of Alton, Iowa, spoke at some length of the condition of the Northwestern Territories as mission fields, inviting culture and promising early fruits. He was followed in a few remarks by Rev. H. Boggis, missionary at the Highlands, after which the company separated. All felt that the day had been profitably spent. W. R.

....NYACK, N. Y.—The semi-centennial anniversary of the dedication of the Reformed church and beginning of its year of jubilee will be observed on June 17th, with services at 2.30 o'clock in the afternoon and 7.30 in the evening. The Rev. Charles S. Hageman, D.D., will deliver the historical discourse in the afternoon. At the evening service addresses will be delivered by the pastors of the fifty years. The Rev. Cornelius Brett will represent his father, the first pastor, the Rev. Drs. Hageman, Lord, Van Zandt and W. H. Clark, and the Rev. H. V. Voorhees are expected to be present and to speak. The Choral Society of Nyack will furnish the music. The occasion promises to be one of great interest. N.

Commencement Week, Rutgers, 1886.

SUNDAY, JUNE 20.—The Baccalaureate Sermon in the Second Reformed Church, at 7.30 P.M., by the Rev. Wesley R. Davis, D.D., Pastor of the Madison Avenue Reformed Church, of Albany, N. Y.

Monday, June 21.—Entrance Examinations, written, from 10 A.M. Class Day Exercises at 3 P.M., in Kirkpatrick Chapel. Glee Club Concert in the Opera House, at 8 P.M.

Tuesday, June 22.—Entrance Examinations continued. Meeting of Trustees, 10 A.M. Meeting of the Alumni in Kirkpatrick Chapel, at 10 A.M. At 12 M., Art Presentation by Edward S. Vail, Esq. Immediately after this, Address before the Alumni, by Prof. Alexander Johnston, of Princeton, N. J., class of 1870. Subject, "The New Political Philosophy." Collation in the Armory at 1 P.M.

At 3.30 P.M., Address before the Literary Societies in Kirkpatrick Chapel, by Hon. Charles E. Fitch, LL.D., editor of the *Rochester Democrat*, Regent of the University of New York. Subject, "Journalism as a Profession." After the address, meeting of the Societies in their halls, and classes of the Alumni in the rooms specified.

Junior Exhibition in the evening at the Opera House, at 8 o'clock.

Wednesday, June 23.—Commencement. The procession will form at 9.30 on the College Campus. Alumni and friends of the College are invited to join it. A sufficient number of the best seats will be reserved for those who are in the procession. Exercises begin in the hall at 10 A.M.

In the evening, the President's Reception, at his house. All Alumni of Rutgers are invited to attend it.

Rev. James Foster King.

LAST week's INTELLIGENCER contained a brief notice of the death of this young and devoted servant of Christ, but it seems due to the glory of that grace in which he trusted and to the tender memories that he left behind him, that we lay upon his new-made grave a further tribute of our love and conscious loss.

Our young brother was born in Bloomfield, N. J., but removed at an early age to the upper part of our city, which continued to be his home till he entered upon his work in the Gospel ministry. Early in life he became deeply impressed with religious conviction, which gradually ripened into genuine conversion, and when but fourteen years of age he publicly united with St. Paul's Reformed Church. The ardor with which he engaged in Christian work, especially among young men, endeared him greatly to the Church, and will remain a blessing to it and the most enduring monument to his memory.

From the time of his conversion his hope and purpose were fixed on the Gospel ministry. For its work he was highly endowed both by grace and nature, and well equipped by long and faithful study. With great promise he entered the field, but only a single year of active service was granted him as pastor of the Reformed Church of Roxbury, N. Y. But the impressions that he left and the esteem in which he was held during this short ministry are best attested by the patient waiting of his people and their ardent prayers for him during his year of illness, and their sorrowing hearts at his death.

In him we can truly say were united profound and varied attainments, the fervor of an evangelist, the piety of a saint, the simplicity and sweetness of a child. High hopes were built on him, warm affections began to cluster around him; but in the bloom of his young manhood he is called away. We know not now the wherefore,—that we shall know hereafter; but this we do know, that to him the change is from a transitory world to an incorruptible inheritance.

The religion that he commended with lip and life sustained him when flesh and heart failed him, and shed unclouded light on his passage to the unseen world. At the hour of death for a moment he revived, spoke words of comfort and strength to weeping loved ones, and fell sweetly asleep in Jesus.

"Turn we to yonder clime of cloudless light,
Where the redeemed their crowns of glory wear,
Their palms of victory, their robes of white,
And *know* he lives with Christ forever there.
Know that he shines a jewel in His crown,
Know that the songs of triumph louder swell;
Then let us lay each selfish murmur down,
Then let the grieved heart answer, 'It is well.'"

H. D. B.

Captain Walter Bicker.

CAPTAIN BICKER, whose reminiscences of this city as it was at the beginning of this century and of the battle of Plattsburgh have been so acceptable to our readers, died on Thursday last at his residence at Far Rockaway, Long Island. He was in his 91st year and died really from old age. The remarkable mental strength and clearness which was exhibited in the papers written recently, continued to the very end. He was conscious to the last moment. His early life has been so minutely described by himself to our readers that very little remains to be said in regard to it. He was one of the very few connecting links between the original Dutch settlers of this city and the present generation. His parents were born in the Netherlands and came to this city in the latter part of the last century. His father was one of the founders of the Society of the Cincinnati. The family, in the direct line, is now nearly extinct. After faithful and honorable service in the army, he resigned his commission and entered into business in this city. His residence was in Brooklyn, and he transferred his membership to the First Church of that city, where he was a useful member and an elder for many years. His funeral was held on Saturday morning in the Church-on-the-Heights, Rev. Mr. Hutton, the pastor, and Rev. A. R. Thompson, D.D., officiating. As none of the surface cars were running, a number of his friends, now well advanced in years, were unable to be present. Captain Bicker was a courteous gentleman of the old school, intelligent, an agreeable companion, a conscientious Christian, and an ardent patriot. It is fortunate for us who survive him that during the last three months he put on record so large and so interesting a part of his recollections of the men and events of the early years of this city.

Our Contributors.

It Might Have Been.

GOD might have made no gentle flowers
To beautify this world of ours,
And scatter on the summer air
Their wondrous perfume everywhere.

Instead of skies of lovely blue,
They might have borne some gloomy hue,
As though they wore a constant frown,
On us, in anger, looking down.

The grass, now of a pleasant green,
With starry dandelions between,
God could have given some color bright,
Too dazzling for our feeble sight.

And He who sends no gift in vain
Could make mere avenues to pain
Each delicate and subtile sense,
By breath of His omnipotence.

If He had spoken one little word,
Nor air had thrilled with song of bird
Nor butterfly with wings so bright
Had sported in the golden light;

And all the pleasant sights and sounds
With which this love-crowned earth abounds,
Our eyes, alas, had never seen,
Nor ears had heard.—It *might* have been. E. V. S.

Mrs. Grey's Sacrifice.

BY KATE S. GATES.

MRS. GREY drew a little breath of pure content as she stood by the cheerful grate fire in her cosy little library. She had just finished her morning's work of putting the parlors to rights.

"I believe," she said softly to herself, "that I am just as near being perfectly happy as it is possible for anyone to be. I ought to be content, certainly, with such a dear, good husband and pleasant home."

Then, having assured herself that everything was in order for the day, she ran upstairs to her own room and took up her Bible for her morning chapter. It was in Malachi. She wished, as she opened to her place, that it was in one of the Gospels or Epistles. Those were written for everybody as long as the world should last, but she never thought of finding any special word for her own life in the Old Testament. She read it because it was a part of the Bible, and she thought that she must.

So now this morning, as she read, her thoughts were not on her reading, but downstairs, wondering what kind of a spread would be prettiest for the little stand in the back parlor, and if the new statuette would not look better between the two front windows.

Suddenly she stopped. What was that she had just read?

"And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy governor, will he be pleased with thee or accept thy person? saith the Lord of hosts."

Her Bible slipped from her hands as she sat gazing into the fire.

What kind of sacrifices and offerings had she brought to God? His gifts to her had been rich and plentiful; what had she offered unto Him?

"The more John does for me the more I want to do for him," she thought, with crimsoning cheeks. "I just try to think of things to please him, and to do for him, but I am afraid it isn't so about God. I don't see as I've given anything but old clothes that we could spare as well as not, and the regular contributions, but then I spend twice as much for things I do not really need.

"I gave myself to God, of course, a long time ago, but I am afraid that has been anything but a perfect offering. And I do believe," she exclaimed in her earnestness, "that, imperfect as I am, instead of giving the best of myself to God I have given it to John, to society, and to my own pleasure.

"I never would have gone into any evening company as tired and worn out as I went to last Thursday evening's meeting.

"Oh, dear! if the Lord was displeased with His people in those days, what must He be with me?"

It was with a very penitent, humble heart that Mrs. Grey knelt to plead for pardon and help for the future.

She had an errand down town that morning. On her way home she met Dr. Rogers. She knew him slightly; he was a member of the church they attended, but she was not prepared for his bright smile of greeting and outstretched hand.

"I believe the Lord sent you to me," he said. "I was just asking him to show me some one for teacher in the Foundry Mission School. Won't you and your husband each take a class? I was almost in despair, for we are so short of workers just now; but I could not make up my mind to give up the field, for the harvest is plenteous."

Mrs. Grey was on the point of refusing decidedly, when suddenly her morning's reading flashed into her mind.

Here was a chance for a genuine sacrifice, for the mission school held its session Sabbath afternoon, the only afternoon in the week when John was home, and they did enjoy it so! To be sure, it would not take all the afternoon, but it would spoil it.

"It wasn't," she pleaded with herself, "as though they spent the time as some did, riding, paying or receiving visits. To think of giving up those nice long talks and hours of Bible study together for teaching those rough foundry boys and girls! No, she could not," she decided, as she hurried along. She wanted to get as far away from that troublesome doctor as possible.

And yet should she always offer unto the Lord that which cost her nothing, that which was cast off—like her last winter's cloak that she gave to a poor woman last week, that which was left over from everything else?

A sudden sense of bitter shame at her own ingratitude swept over Mrs. Grey. He, the Lord of hosts, had redeemed her; He had filled her cup of blessings full and running over. Could she refuse anything?

The hot tears sprang to her eyes, and turning, she rapidly retraced her steps to Dr. Rogers' office, to say, "We will take the classes if you are willing. I can promise for my husband without waiting to ask him. He is always ready to do his duty, and I hope I shall be in the future."

The Seventh Day and the Sabbath Day.

BY REV. DANIEL VAN PELT.

IT has always seemed to us scarcely worth while to spend any time in discussing the question as to the day on which the Sabbath should be observed. But a whole denomination has seen fit to secede from the regular Baptist communion to call themselves Seventh-Day Baptists. And people of various denominations have discovered that a vital principle or doctrine is somehow involved in fixing on the seventh instead of the first day of the week, and manage to run a periodical, *The Outlook*, as the exponent of their views. Hence, if only out of respect for the scruples of brethren, the matter of the day may well claim our attention.

A first and obvious answer at once suggests itself; and this is, that it is the very genius and glory of Christianity to lead the thought away from mere externals to the all-important essentials within them or beneath them. And what is the essential thing about the Sabbath; its observance or its day? "Six days shalt thou labor and do all thy work." Suppose, now, we do that, and we observe the Sabbath day before we do the six days' work, or *after* it; do we not in either case observe a seventh day, *i. e.*, one day out of seven?

If, however, only the strictly literal interpretation of this law is valid, then we fall into a most unfortunate predicament. We shall find it utterly impossible to keep the Fourth Commandment! All the way from the seventh day that God signalized by His rest from creation, the seventh day must come down without interruption or mistake to our times. Suppose that from Adam to Noah there never was a mistake made; suppose Noah kept a correct account in the ark; suppose in the family from which Abraham sprang a growing idolatry did not prevent a miscalculation as to the Sabbath; suppose amid the oppressive tyranny of Egyptian bondage the Israelites did not omit the consecration of the seventh day by a cessation from labor through all those four hundred years; suppose that during those thirty eight years of aimless wandering in the wilderness, when so essential a ceremony as the circumcision was allowed to fall into desuetude, the seventh day was never neglected; suppose that when the King Josiah found a copy of the law and looked upon it as a long-lost treasure, there had been through all those years, in the course of which it had been lost to memory, no uncertainty at all as to the seventh day. Let it be granted, still further, that during the seventy years' captivity in Babylon, and the confusion of the successive conquests and partial burnings that preceded it, there was no difficulty whatever about fixing upon the exact seventh day; and that after the return from captivity, during the persecutions of the Seleucidæ and the guerilla warfare of the Maccabean times, that down to the birth of Christ, and after the destruction of Jerusalem and the dispersion of the Jews, the Jews had still always correctly and exactly observed the seventh day as the Sabbath, and were thus enabled to obey the Fourth Commandment from the standpoint of our exceedingly scrupulous brethren.

Yet, after all, if all these providential difficulties had been successfully surmounted, we are afraid there are some astronomical or chronological obstacles in the way which no human ingenuity could possibly have overcome.

With the imperfect knowledge of the motions of the heavenly bodies which men possessed in the ages before Christ, they could not, as might be expected, ascertain the precise measurement of the year; and in the course of several centuries after time had begun to be noted, the errors in their estimation of its duration had produced the loss of the notation of quite a number of days. Such loss was partly remedied and its recurrence sought to be guarded against by new arrangements of the days of the months, and by counting 365 1-4 days to the year, under Julius Cæsar; and the calendar so modified was called after him the Julian Calendar. But the error which still remained (for the year precisely calculated contains 365 days, 5 hours and some minutes, instead of 365 days, 6 hours), accumulating through the centuries, toward the close of the 16th century amounted to as many as ten days. The world had lived by so much longer, yet it was numbering itself ten days behind its age. Hence in 1582 Pope Gregory XIII. proclaimed that the 5th of October of that year should be dated as the 15th. But the Greek Church and the Protestant world disdained to heed a Popish command. Hence to this day Russia is eleven or more days behind our calendar. On the other hand, in 1752 Protestant England had sufficiently recovered from her antipathy to Rome to recognize that even a Pope might be correct in regard to astronomy and chronology, and thus the "Old Style" was rejected and the "New Style" of dating came into use; but the ten days had grown to eleven by that time. Hence, although we read that George Washington was born on the 11th of February, O. S., 1732, we celebrate his birthday on the 22d of that month to day.

Now, we ask, amid these changes, these losses of days and shiftings of dates to make up for them,—how could men have kept exact account of the precise seventh day that was to be hallowed as the Sabbath? Who will undertake to say that next Saturday is the seventh day, pointing back to an unbroken series of seventh days, reaching from itself back to that tremendous epoch in creation when God rested from all His works? Yet Saturday is of no account as a Sabbath day, unless this can be done. We must be able to fix unerringly upon the seventh day, else we cannot keep the Sabbath. If we start out to follow the words of the Fourth Commandment in a literal sense, we must be literally and altogether literal. And we are forced to this lamentable conclusion, (in view of the utter impossibility to ascertain the seventh day) If our seventh-day brethren are correct in their conviction, and the seventh is the essential and only day for the Sabbath, then we have lost the Sabbath forever! We may be thankful, therefore, that an intelligent and spiritual understanding of the Fourth Commandment does not necessitate a rigid attention to the killing letter.

The Ministry and the Labor Problem.

THE writer remembers listening at one time to an excellent sermon by the Rev. William Andrews, who is connected with the Apostolic Church, in which the point was conclusively taken, that the only remedy for the manifold social evils, from which it is very likely we are to have not a little trouble, the beginnings of which have already come, could be found in the Gospel of the Son of God. Since hearing that sermon, it has been frequently impressed upon my mind that not a little devolves upon the preacher, who, seeing the social difficulties of this present time, must be ready to faithfully apply this one and single remedy—the principles of the Gospel of Jesus Christ.

That preacher of the Word will be culpably negligent who fails to study some, if not all, of the problems which are progressing toward a final solution through strikes and riots. We realize the burden that is laid on us. When the questions that are involved in the complex relations of labor to capital are laid before us, and these questions are voiced in the cry of the workingman, there is only one course for the ministry to pursue. Once it was the opportunity of the Church to contend with the errors of Romanism, that the world might enjoy the very freedom of faith. To-day it is the question of honestly

applying the teachings of God's Word to which all men can readily come. The minister cannot ignore the capitalist on the one hand; he must not ignore the laboring man on the other. To close his ear and shut his heart against the appeals which come from the lower avenues of industry, simply signifies the absence of the workingman from the sanctuary. At once there is created a difference which the most that the Protestant Church can do will never heal. The minister, above all men in the community, should study to understand what the demands of capital may be as against the grievances of labor. He cannot afford to wait until those extremes arise which an intelligent discussion might avoid. As Prof. Ely, in the *Andover Review*, is not indifferent to the very natural fact that the Romish Church appreciates the situation, we should not be slow to take the hint and place ourselves where a respectful hearing would be received on the part of capital and most profitable attention gained from those elements in the midst of us who will be safely led if their way to some desirable end be lightened by the Word of Him who "lighteth every man that cometh into the world."

Nor can the minister be faithful to this except he carefully listens to the claims of each party in the question. He must not only be found in the mansion of the capitalist, weighing the argument that is based on money and brains, but also in the humbler home of the workingman, without whose brawn and body capital would exist without any purpose but that of luxury and corruption. The writer, acting upon the suggestion of Dr. Ely, proposed to a fellow-clergyman that it might avail something to become a member of the Knights of Labor, but an after consideration led him to see that such a step would create a difference between the capitalist and himself, by reason of which a great vantage ground would be lost. Though he may not be a Knight of Labor, still he need not remove himself in his sympathies from the Knights, rather occupying the one position of the "preacher of righteousness," (nothing else is expected of him), declare against all wrongs and strive to bring about those more favorable conditions through which the laboring man will see that the capitalist is not the greatest enemy he has in this world.

It will not be thought of the minister of God's Word that he is stepping aside from his legitimate sphere when he goes to the aggrieved workingman to know the cause of his difficulty, when he subscribes for one of the many periodicals which represent the co-operative elements in this country, when he moves among the multitude for the sake of a better opportunity to understand the situation, nor indeed when an association of clergymen request the presence of a representative laboring man to hear from his own lips the story he has to tell. Indeed, unless the ministry are quick to perceive the important issues, and in such ways become both just and impartial, it is inevitable that the laboring man will lose all sympathy with the Church to which not a few are now looking; since their appeal is to the Word of God, while infidelity and materialism will be the harvest of it all.

Not very much may be expected of the secular press, since its influence does not ally any too closely with the cherished institutions of the Christian Church, but through the religious newspaper that finds its way to homes of workingmen a great deal may be accomplished, and while the pulpit may be heard of many, the paper will read as well, and through its agency the Christian minister may do much toward the sanctification of capital to its legitimate uses and the conversion of all men. A. A.

Glances Across the Sea.

BY REV. HENRY E. DOSKER.

II.

THE struggle in the old mother church continues unabated. The eighty suspended members of the Consistory of Amsterdam are still in the ecclesiastical pillory and, according to latest information, all is in *statu quo*, with dangerous possibilities, however, of an eruption of the volcano, which may shake the fatherland in its church relations as it has never been shaken before.

All the while, however, things of a highly interesting nature have been occurring. Pamphlets fairly rain in every direction; Dr. Kuyper's own, "The Conflict Come," taking the lead by all odds, with its keen, thorough and interesting statement of the entire question. Remonstrances and contra-remonstrances are the order of the day. Party spirit runs high and many things are said and done, which will undoubtedly prove the cause of regret and shame in the near future.

The Classis of Amsterdam, mainly composed of Moderns and Ethical Trenians, with a thin sprinkling of Orthodox, has evidently overreached itself. In suspending the above eighty members of the Consistory of Amsterdam, it found its warrant (sic?) in Art. 3, Al. 2 of "the Regulations of Ecclesiastical Supervision and Discipline," which reads:

"Subject to discipline are all members and especially ministers, elders, deacons and other members of ecclesiastical judicatories, in case of unchristian-like behavior, of public conflict with the spirit and principles of the Confession of the Reformed Church, of disturbance of the order and peace and of neglect or misconduct in the exercise of ecclesiastical offices."

And also of Art. 48, according to which the suspension took immediate effect, which reads:

"If a '*fama clamosa*' of an offensive character, which comes to the notice of Classis, is found to be founded in truth, the judicatory is warranted in provisionally suspending the accused at its preliminary investigation; and no appeal of the same shall be possible."

Now was there such a '*fama clamosa*,' to which the above article might be applied, in the case of the eighty members of the Consistory of Amsterdam? Let me try to explain.

The main issue,—the giving of certificates to modern youths—which was strictly confessional, was lost sight of in a mere temporality. Amsterdam has ever had its own "beheer"—administration. It was its glory and pride. The Consistory elects a "Kerkvoogdy," a Board of Trustees, to whom the care of the congregational property is exclusively committed. The enemies feared that the orthodox, being largely in the majority in the Consistory, would come down with one fell swoop on all the possessions and that the other parties in Amsterdam would be absolutely beggared and ignominiously ousted.

Had they any ground for such dread? They thought so.

When the storm was brewing, the "Kerkvoogdy" had asked for instructions, whom they were to recognize as consistory, in case of the eventually possible suspension of some of its members. They were told to recognize those, whether suspended or not, who would obey and stand by the authority of the Word of God.

A bold step, but necessary, as later events plainly showed.

All those who voted for this resolution without any regard to their position in the case of the certificates above mentioned, were suspended, and no others.

This was the "*fama clamosa*." A bold, dreadful attempt, as the Classis held, at a wholesale, ecclesiastical robbery.

These eighty brethren once suspended, and the insurmountable orthodox majority in the Consistory broken, Classis proceeded,—"doende wat des Kerkeraads is"—assuming consistorial authority, at once to hand out the disputed certificates. No fewer than 300 modern youths were thus admitted to the full communion of the Church of Amsterdam.

But, in so doing, the Classis of Amsterdam lost its character as a Classis. It could not be accuser and judge, consistory and Classis, at the same time.

The Provincial Synod of North Holland took its place, therefore, as a Classis, and by the same novel process the General Synod was requested to assume Provincial authority.

But in order that the highest judicatory might not be dissolved by these telescoping proceedings, it was proposed that one half of said Synod only should sit as a Provincial Synod. The only warrant for all this was found in a proviso, since 1584 embodied in every Dutch "Kerkorde," namely, "that a Classis has authority to assume consistorial power, where no consistory exists, or where no fit persons could be found to form one.

Neither condition of affairs was true in Amsterdam.

Dr. Kuyper rightly remarked of all this, in his organ, that "in the entire set of regulations nowhere a single letter can be found whereby Synod ever or in any way is entitled to the right of such action."

(To be continued.)

Effective Evangelizing Agencies.

BY REV. E. B. COE, D.D.

SO long as the Gospel teaches the necessity of repentance and regeneration, of love to God and faith in Christ, so long as it deals with spiritual and not with material things, it will need to be patiently and persistently urged on the attention of those who are not eager to receive it. Even in communities like this, where churches are numerous and Christian believers are counted by thousands, where the gates of the kingdom of heaven stand open day and night, and whosoever will may enter them, the masses of the people can only be reach by those who go after them and press upon them the demands of God's law and the free offer of His love. How much more, then, must this be done in thinly settled and still unevangelized regions where there are few recognized centres of Christian influence, and in heathen lands where the message of the Gospel has only begun to be spoken. "Into the highways and the hedges," into the slums of great cities, into villages that are daily springing into existence, into scattered and destitute settlements and remote and solitary dwellings, the missionary must still go, uttering in every ear whose hearing he can win the message of eternal life.

It is a slow and laborious way to publish the Gospel to every creature, but it is the only way. The Church of Christ must face the fact as it is presented even in the communities where its influence is strongest. There are multitudes who will never come to it, and it must, therefore, go to them. It cannot bring them together to listen to its teaching, and it must, therefore, go and teach them one by one. Only thus is the evangelization of any great city possible, and only thus can the Gospel of Christ be thoroughly made known throughout the country. Churches may be multiplied till every family in the land has its separate pew, and the present necessity will hardly be diminished for faithful and devoted men who shall go from house to house, from room to room, everywhere declaring the unsearchable riches of Christ. He is not doing most for the advancement of God's kingdom in the world who preaches with the greatest power to the largest congregations, but he who with undaunted and unwearied soul goes up and down through city street or along steep and lonely mountain road, telling the story of Jesus Christ and Him crucified and persuading men one by one to begin a new life by becoming His disciples. So it was that Christianity conquered at first the Roman world, and so only it is that it will conquer the present and the future generations. No associated labor can ever supercede this patient, personal endeavor to carry the tidings of God's redeeming grace to every soul for which Christ died.

And yet how hopeless it seems! How hopeless, one may say, it would be but for one great instrumentality which in our times the Providence of God has placed in the hands of the minister of the Gospel, of the missionary, of every one who seeks to win others to Christ.

Everywhere the living preacher cannot go. There are regions inaccessible to him. There are doors that are closed against him. And even where he gains a hearing he cannot tarry. He must utter his message and pass on. But the printed Word goes everywhere. The Bible, the tract, the simple volume in which the essential truth of the Gospel is stated, illustrated, explained, pressed home upon the conscience and the heart—there are hardly any barriers which it cannot overleap, hardly any hands into which it may not fall. It speaks every language. It travels into every land. It remains when the missionary has gone his way. It awaits its time. It is always ready with its word of admonition or reproof or instruction or encouragement at the moment when that word is needed and is able to make its deepest impression. It is passed from hand to hand and thus bears fruit, sometimes a hundred-fold. It provokes no hot opposition and makes no angry or foolish reply; but it calmly repeats its solemn and tender message as often as the eye falls on its unchanging, appealing page.

A single man with a printing-press at his command is a society in himself. And the power of those who have at heart the promotion of any cause whatever is incalculably augmented by this amazing instrumentality. It is no wonder that the Church, if it did not invent it, was the first to make use of it. And the Protestant Reformation largely owed its success to the aid of the new art which it brought into its service. It is needless to remind you of that which we all owe to the religious literature existing in such abundance around us. The point which I urge is that without the aid of this great means of preaching the Gospel to those who are ignorant of it the work of evangelizing the world would appear almost hopeless. We might well despair of reaching with the living voice the myriads who are perishing in darkness and sin. But by the printed page the power of every laborer for Christ is indefinitely multiplied. "The little one becomes a thousand," and the seed scattered in weakness by the hand of a child may spring up into a mighty harvest, gladdening both earth and heaven.—*From the Annual Sermon before the American Tract Society, N. Y., May 16th, 1886, as published in the Christian Weekly.*

The Reading Room.

Our Book-Shelves.

....SUMMER READING in great variety, clearly printed and bound in strong and flexible paper covers, is furnished in weekly installments by a dozen of our publishers of the best repute.

Every week brings a new number of the convenient little books of *Harper's Handy Series.* The last addition, No. 78, is "Army Society," a discursive story by J. S. Winter, who made a decided impression with "Mignon; or, Bootles' Baby." His "Cavalry Life," a volume of sketches, has also a place in the series. But these later publications have not the grace, tenderness, and refined humor of Mignon. "With the King at Oxford," by Rev. Alfred J. Church, No. 66, is a superior historical novel, reproducing the time of the Great Rebellion in Britain. "Irish History for English Readers," No. 62, by W. S. Gregg, gives facts not agreeable to many Englishmen, and deserves to be read just now, when Irish affairs demand so much attention. "The Choice of Books," by Frederic Harrison, No. 69, is one of the works much talked about at present. A number of essays on a variety of subjects are within the same covers, all suggestive, thoughtful, instructive and charmingly written. Miss Edgeworth's "The Absentee," an old favorite, an English classic, a graphic picture of the evils, the joys and the sorrows of Irish landlordism, with touches of Irish wit, occupies No. 73. Dr. Richard T. Ely prepared for English readers a judicious and sensible account of "French and German Socialism," and this appears as No. 75. There are also novels by popular English authors, among them, "Our Sensation Novel," by Justin H. McCarthy, a capital specimen of sensational writing; "The Head Station," by Mrs. Campbell-Praed, a story of Australian life, certified to be a correct representation of life in Australia by competent judges; and "King Arthur. Not a Love Story," by Miss Mulock, are especially admired. But, after reading the last, we thought, "Not a Love Story! How could you fib so, Miss Mulock?" It is a delightful love story, told with great delicacy.

Having said so much about the Handy Series, space is not at command to-day to say of *Harper's Franklin Square Library* more than that a similar variety of solid yet entertaining and of light reading is to be found in the numbers, which have now risen to 529 and form a library indeed.

So far books of to-day have occupied our pen, but if any one wishes books which have come safely through the ordeal of many years of criticism, he will find them in *Cassell's National Library*, edited by Professor Henry Morley, which means a great deal, for very few men are as well qualified for such a work as this editor. Here will be found such books as: "The Voyages and Travels of Sir John Maundeville, Kt.," the most popular book of travels in the 14th century and abounding in wonderful marvels and miracles; "She Stoops to Conquer" and "The Good Natured Man," by Goldsmith, with an introduction by Prof. Morley worth much more than the cost of the book; "The Adventures of Baron Trenck," occupying two numbers, giving the story of one who suffered from the arbitrary decrees of Frederick the Great, much of the punishment, as we judge, being deserved; "The Lady of the Lake," by Sir Walter Scott; selections by editor Morley from "Martin Luther's Table-Talk;" Sheridan's two noted comedies of "The Rivals" and "The School for Scandal;" Bishop Latimer's "Sermons on the Card" and "On the Plough," quaint, forcible and impressive; Horace Walpole's ridiculous, melodramatic ghost story of "The Castle of Otranto," but a delightful piece of writing for all that; Plutarch's unrivalled "Lives of Alexander the Great" and of "Julius Cæsar;" "The Man of Feeling," by Mackensie, the tears being bottled by the editor in the appendix; Macaulay's scathing essay on "Lord Bacon;" three of Dr. Johnson's famous "Lives of the Poets," and Edmund Burke's eloquent and philosophical "Thoughts on the Present Discontents, and Speeches." There are 19 numbers in all, each one small enough to be carried with comfort in a breast pocket, each legibly printed, and each to be had for the almost insignificant outlay of ten cents.

Messrs. Charles Scribner's Sons continue the series of their novels in covers of yellow paper, the last being "The Mark of Cain," by Andrew Lang, which just misses the standard of a strong story. The separate scenes are carefully and sometimes brilliantly wrought out, but the development goes on so rapidly as to leave an impression of "jerkiness." But the story bears the mark of a powerful writer.

The Riverside Paper Series of Messrs. Houghton, Mifflin & Co., for this season will consist of thirteen numbers. The first is "Burglars in Paradise," by Elizabeth Stuart Phelps, a continuation of the old maid's Paradise of last year, and characterized by the same accurate delineation of character, delicate and incisive humor, and natural blending of humor and pathos. There is keen criticism of the pretensions and dishonesty of detective agencies and of the incapacity of men in various positions of responsibility. A story nearly every one will hold on to until the last word is read. We rather longed for a more explicit record of the fate of the last burglar.

Messrs. Macmillan & Co. have also begun a *Summer Reading Series*, with "Mr. Isaacs," by F. Marion Crawford, an orignal and decidedly powerful story, which won the author a world-wide reputation and which many think has not been equalled by any of his subsequent compositions.

....JOSEPH, THE PRIME MINISTER." By W. M. Taylor, D D., LL.D. A daily evening paper says of this work, "The majority of the didactic reflections contained in the books are simply platitudes. The history of Joseph is infinitely more touching and interesting than anything Dr. Taylor says about it." The latter of these remarks is true, and would be true of any expositor or preacher, be he who he may. But the former is a great error. There is scarce a single platitude in the book. Explanations of words and customs are given wherever needed, and are drawn from the latest and best sources. The lessons drawn from the narrative are not indeed new, for how could they be on a field so often trodden? But they are given with a freshness, vivacity and point which make them interesting and profitable to any reader. The old truths are passed through the alembic of Dr. Taylor s searching and analytic intellect, and they come out with a graphic force and incisiveness which make one wonder at the arrogance that could stigmatize them as commonplace. The volume will add to the author's well-earned reputation as a skilful expounder of the meaning and the applications of the Scripture narratives. (Harpers.)

...."IN AID OF FAITH." By Lyman Abbott. This volume hardly corresponds to its name. It is no aid to faith to minimize the objects of faith or to weaken the integrity of doctrinal truth. Yet this is what these pages do. The "testimony of consciousness" is made to include the devotee of the Virgin and even the worshipper of Buddha (p. 50), the atonement is resolved into the law of sacrifice, justification is con founded with sanctification, and the resurrection of the body is stated to be a dream and a delusion. As to retribution, Dr. Abbott is like and yet unlike to Archdeacon Farrar. The latter, after loading the doctrine of endless punishment with every vituperative term his florid rhetoric could suggest, yet was compelled to say that he did not absolutely deny it, because it might be true. The former admits that the hopeless doom of the incorrigible sinner is as clearly taught by Christ as words can teach it (p. 172), yet he says that the more he studies the Bible the more unscriptural seems the conception of endless sin (p. 173). It seems to us that a man had better adjust and settle his own views of Biblical teaching before he undertakes to help or guide others. (E. P. Dutton & Co.)

...."WITNESS MY HAND." For light reading this story of English life and love will please many. It is told in a plain, easy style, and the plot is just enough to interest the reader without distracting his mind. It concludes in the happy manner of the older period, when the true heart always obtained the prize and the "villain" was baffled and overthrown. In this case the plotter is a lady committing the crime of forgery, but she comes to grief as she should. (Cassell & Co.)

... A most appropriate book to put into the hands of children who are to pass the summer in the country is called, "AMONG THE TREES AT ELMRIDGE," by Ella Rodman Church. The author, who is an accomplished writer for young people, has collected a great deal of information in regard to the history and habits of trees and pleasantly connected this by a thread of narrative. The maple, elm, oak, ash, olive, birch, and a large number of other trees are thus made to teach useful lessons, while they lead those who study them to "look from Nature up to Nature's God." The book is abundantly and fitly illustrated. (Presbyterian Board of Publication.)

Our Library Table.

Periodicals, Serials and Notes.

....The making of a book of unusual artistic merit and attractiveness is progressing in *The English Illustrated Magazine*, in the drawings of Hugh Thomson, illustrating selections from Addison and Steele's "Spectator." The June number supplies also more about Yarmouth and the Broads in an article very agreeably written as a matter of course, for it is by Mr. Joseph Hatton, and is illustrated by Helen H. Hatton. The second part of Umbria, in which Assisi is described by Katharine S. Macquoid and illustrated by Thomas Macquoid, will be enjoyed by those who have a very pleasant recollection of the first part. A Girl of Morocco, the frontispiece, from a drawing by G. L. Seymour, is lifelike and is engraved with superior skill.

....In the *Magazine of American History* for June the struggle ending in the Fall of the Alamo and the massacre of its garrison, is vividly described by G. Norton Galloway. The paper is handsomely illustrated. A portrait of Jefferson Davis, facing the first page, will be prized by some Southern readers. Other valuable articles are Canada's Actual Condition by Dr. Prosper Bender, Self-Government by Hon. George Bancroft, The Reconstruction of History by the Rev. Geo. E. Ellis, D.D., The Convention of Virginia, in 1788, by A. W. Clason. The War papers are Battles of Port Republic and Lewiston, by Alfred E. Lee; Retreat of the Confederate Government, by W. H. Swallow, and an amusing account of the parole of Gen. Mosby, the Last of the Confederates, by W. G. Waller. The number is a fit conclusion of the Fifteenth Volume, a volume, as we believe, never before equalled by an American historical periodical, and one of permanent value.

....*The American*, of Philadelphia, from which extracts are frequently printed in these columns, is a decidedly Republican weekly journal and one of the most mighty of the advocates of Protection in this country. We say this at the outset that no one may be misled. The paper is a political one, but of the highest character. But it also treats such themes as the relations of capital and labor, the condition of Ireland and what Ireland needs, the Indian problem, the German scheme of colonization, educational systems, and other topics of the times with unusual intelligence and ability. Many of the articles are written by specialists and abound in information. The journal is also one of the most conscientious and fearless literary papers of the country, and the reviews are written by persons especially qualified for the work they undertake. *The American* is published at 921 Arch street, Philadelphia, at $3 a year.

....*Wide Awake* for June is brilliant, versatile and instructive. It is suited to the mental wants of the young and the mature. Its rhymes and stories and parables will draw as blossoms draw the bees, and its pages throughout have the breath and the fragrance of June. It requires a vast deal of study, wit and labor to provide a magazine like this, with a feast that does not pall from monotony or weary from excess of spicery. The illustrations are good, but not perfect.

....Everyone knows that each number of *St. Nicholas* contains the material for a month of happiness. Through it the best writers and artists contribute to the entertainment and profit of the young people. In the June issue J. T. Trowbridge begins a serial story entitled "The Help-Gatherers," and Frank R. Stockton has a richly illustrated paper on "Queen Paris." The frontispiece, "A June Morning," is a marvel of beauty. The children who are not reading Mrs. Burnett's "Little Lord Fauntleroy" miss a rare treat.

BOOKS RECEIVED.

Oliver Ditson & Co.: Songs of Promise. For Sunday-Schools, Prayer, Praise and Conference Meetings. By J. H. Tenney and Rev E. A. Hoffman. Board, pp. 160.

J. T. Bryce & Co., 1308 *Fairmount avenue, Philadelphia:* Moses and the Philosphers. In Three Parts. The Physical System; The Moral Problem; The Mercy Seat. The Whole Together Giving a View of the Universe, as Written by Moses, the Servant of God. Three Parts in One Volume. By Stephen Alexander Hodgman, M.J.C. 8vo, pp. 944. $3.50.

Thomas Whittaker: Aspirations. By Helen Hays. 12mo, pp. 331, $1.

Presbyterian Board of Publication: The Wedded Life. By the Rev. J. R. Miller, D.D. With Marriage Certificate in colors and gilt. 16mo, pp. 92. 60 cents.

Funk & Wagnalls: The Destruction of Gotham. By Joaquin Miller 12mo, pp. 214. $1.

Published by the Consistory: An Account of the Proceedings Incidental to the Opening for Public Worship of the Bloomingdale Reformed Church, Broadway and 68th street, New York. Illustrated 8vo, pp. 103.

John B. Alden: Biographical Essays. By Thomas Babbington Macaulay. 12mo, pp. 364. 50 cents; also,

The Wisdom and Eloquence of Daniel Webster. Compiled by Callie L. Bonney. With Portrait. 12mo, pp. 227. 75 cents.

UNBOUND BOOKS AND PAMPHLETS.

Three pieces of Sheet Music. "Entreaty," "If Love were What the Rose is," "Spanish March." Oliver Ditson & Co.

Army Society. Life in a Garrison Town. A Discursive Story. By John Strange Winter. (Harper's Handy Series, No. 78.) Illustrated. 16mo, pp. 225. 25 cents; also,

In the Old Palazzo. A Novel. By Gertrude Forde. (Harper's Franklin Square Library, No. 529.) 4to, pp. 62. 20 cents.

Thoughts on the Present Discontents, and Speeches. By Edmund Burke. (Cassell's National Library, Vol. I., No. 19.) 32mo, pp. 192. 10 cents.

Pocket Lesson Notes on the International Lessons. Third Quarter, 1886. By Rev. and Mrs. Wilbur F. Crafts. (Teachers' Edition.) 30 cents. Funk & Wagnalls.

Inspiration. By Canon Farrar. (Elzevir Library, Vol. 5, No. 203.) 16mo, pp. 135. 4 cents; also,

Romano More; or, Ye Old Pilgrims to Ye New on Forefathers' Day. By J. E. Rankin. (Elzevir Library, Vol. 5, No. 204.) 16mo, pp. 23. 6 cents. John Alden.

PERIODICALS.

May.—The American Antiquarian and Oriental Journal, The Citizen.

June.—The Art Journal, The American Journal of Philology, Vol. 7, No. 1, The Herald of Health, The Brooklyn Magazine.

Denominational Boards.

THE American Home Missionary Society met in Saratoga last week. Chief interest centered on Secretary Clark's report. The following summary of statistics is given:

"Measured by a few significant figures and briefly told, the summary is as follows: In men, 1,447, a gain of 22; in fields occupied, 3,005, a gain of 12; in years of labor performed, 1,058, a gain of 41; in churches organized, 152; in new Sunday-schools gathered, 296; in Sunday-school scholars, 120,000; in additions to the churches, 9,050; in converts reported, 7,115, a gain of 2,000; in church buildings completed, 145; and in churches brought to self-support, 66, a gain over the previous year of 16. The total cash receipts of the treasury for the sixtieth year, including our auxiliaries, is $524,544.93. This is the largest amount ever reported, and a gain of nearly $73,000 over the receipts of the previous year. The gain has been chiefly in legacies. The Swett bequest has twice saved our treasury from bankruptcy."

....The Baptist Societies met at Asbury Park, N. J., on May 25th. The Missionary Union (Foreign) reported 45 stations and 957 outstations, 221 missionaries, 1,731 native preachers, 1,220 churches, 118,163 members, of whom 8,970 were received in 1885. Receipts $384,996.73, expenditures $382,000, of which $50,615 was to pay debt. ....The Home Mission Society reported receipts $382,314, and payments $337,038, balance paid on debt, which still remained about $80,000 on April 1st. Missionaries employed 522, and and about 100 teachers; members added last year by confession 3,296. Warm debate on announcement that the Building Fund had lost about $115,000 by failure of John H. Deane, Attorney and Trustee.

....The Southern Presbyterian General Assembly met last month in Augusta, Ga. The Committee on Foreign Missions reported receipts $73,170, outlay about $69,000; missionaries 54, native helpers, 45, stations 25, outstations 103, communicants 1,616—237 added during the year, pupils in day-schools 626; missions in China, Japan, Mexico, Brazil, Italy, Greece, and the Indian Territory....Committee on Home Missions announced income $59,599, of which $27,509 for sustentation or salaries of pastors, for Evangelistic Fund $19,043, for Invalid Fund $10,797, for Colored Evangelistic Fund $462. Fifty-nine evangelists were employed in 38 Presbyteries, and aid in pastoral support given to over 400 weak churches ...Committee on Publication had paid $8,350 of bonded debt, had assets $54,886 in excess of liabilities, and sales for the year $23,552, and had received $6,861 by contributions.

....Home Missionary Board of Presbyterian Church, North, reported to General Assembly, income of $671,628, of which $139,708 was used to pay off the debt; 1,367 missionaries employed, and 89 schools maintained.

The English and the Irish.

IN 1851, the Rev. Henry M. Field, D.D., the present editor of *The Evangelist*, published "The Irish Confederates," which is quoted from by the papers. As explaining the hostility between the Irish and English we select these passages:

The most woeful blunder ever committed in the long misgovernment of Ireland, was the laws early passed prohibiting marriages between the English and the native Irish—even making it an act of high treason. This rendered the evil incurable. The two races, naturally jealous of each other, were thus forced asunder. The nation was divided into a dominant and a servile class, between whom there must be forever jealousy, hatred, and often civil war.

Had the Normans, at the period of their conquest, prohibited marriages with the Saxons, the same bitterness would have been entailed upon England. The two races would never have coalesced. The animosity of slaves to their masters would have descended from generation to generation. The history of England would have been little more than a succession of wars between two races as utterly apart and as deadly hostile as the Spaniard and the Moor. Had the same barbarous laws been passed in Wales and Scotland to render impossible a mixture of the subjugated people with their masters, the English would have been as cordially detested in those countries to this day as they are in Ireland.

. . . . . .

Elizabeth proposed the complete subjugation of Ireland. The policy adopted was as unsparing and relentless as that of Cortez in Mexico. But the Briton found in the Celt a haughtier foe than the Spaniard found in the Mexican. The Irish were often vanquished in battle, but never subdued. It was then proposed to exterminate the people by laying waste the country. Burning and massacre devastated the land. The flames, set to fields of waving grain, consumed the food of the people. Famine completed the havoc which war had begun. Then ensued a scene of woe only equalled by the ravages of Hyder Ali in the Carnatic. "No spectacle," says Morrison, "was more frequent in the ditches of towns, and especially in wasted counties, than to see multitudes of these poor people dead, with their mouths all colored green by eating nettles, docks, and all things they could rend up above ground."

. . . . . .

Cromwell came to Ireland apparently with the feeling that the country had never been conquered, and determined to finish the work. He attacked Drogheda, which after an obstinate defense, surrendered on promise of quarter. The bravery with which the town was defended would have led a generous foe to grant honorable terms. But Cromwell refused to ratify the agreement of his officers, by which their lives were to be spared. He ordered the whole garrison to be put to the sword. It consisted of two thousand men, and the butchery occupied two days. It was the design of this massacre to strike terror into the hearts of the Irish. Perhaps, to some extent, it succeeded. But it fixed the first indelible stain on the name of Oliver Cromwell. The same horrors were repeated at Wexford. Cromwell forbade his soldiers to give quarter.

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The Home.

AUNT MARJORIE'S CORNER.

Woman's Work.

THE following extract is taken from a sermon by Rev. T. DeWitt Talmage, reported in *The Brooklyn Magazine:*

"The wife and mother has to conduct at the same time a university, a clothing establishment, a restaurant, a laundry, a library, while she is health officer, police, and president of her realm! She must do a thousand things, and do them well, in order to keep things going smoothly; and so her brain and her nerves are taxed to the utmost. I know there are housekeepers who are so fortunate that they can sit in an arm-chair in the library, or lie on the belated pillow, and throw off all the care upon subordinates, who, having large wages and great experience, can attend to all of the affairs of the household. Those are the exception. I am speaking this morning of the great mass of housekeepers—the women to whom life is a struggle, and who at thirty years of age look as though they were forty, and at forty look as though they were fifty, and at fifty look as though they were sixty. The fallen at Chalons, and Austerlitz, and Gettysburg, and Waterloo are a small number compared with the slain in the great Armageddon of the kitchen. You go out to the cemetery, and you will see that the tombstones all read beautifully poetic; but if those tombstones would speak the truth, thousands of them would say: 'Here lies a woman killed by too much mending, and sewing, and baking, and scrubbing, and scouring; the weapon with which she was slain was a broom, or a sewing-machine, or a ladle.' You think, O man of the world! that you have all the cares and anxieties. If the cares and anxieties of the household should come upon you for one week, you would be a fit candidate for Bloomingdale Insane Asylum. The half-rested housekeeper arises in the morning. She must have the morning repast prepared at an irrevocable hour. What if the fire will not light; what if the marketing did not come; what if the clock has stopped—no matter, she must have the morning repast at an irrevocable hour. Then the children must be got off to school. What if their garments are torn; what if they do not know their lessons; what if they have lost a hat or sash—they must be ready. Then you have all the diet of the day, and perhaps of several days, to plan; but what if the butcher has sent meat unmasticable, or the grocer has sent articles of food adulterated, and what if some piece of silver be gone, or some favorite chalice be cracked, or the roof leak, or the plumbing fail, or any one of a thousand things occur—you must be ready. Spring weather comes, and there must be a revolution in the family wardrobe; or autumn comes, and you must shut out the northern blast; but what if the moth has preceded you to the chest; what if, during the year, the children have outgrown the apparel of last year; what if the fashions have changed. Your house must be an apothecary's shop; it must be a dispensary; there must be medicines for all sorts of ailments—something to loosen the croup, something to cool the burn, something to poultice the inflammation, something to silence the jumping tooth, something to soothe the earache. You must be in half a dozen places at the same time, or you must attempt to be. If, under all this wear and tear of life, Martha makes an impatient rush upon the library or drawing-room, be patient, be lenient! O woman, though I may fail to stir up an appreciation in the souls of others in regard to your household toils, let me assure you, from the kindliness with which Jesus Christ met Martha, that He appreciates all your work from garret to cellar; and that the God of Deborah, and Hannah, and Abigail, and Grandmother Lois, and Elizabeth Fry, and Hannah More is the God of the housekeeper!

"There is nothing but the old-fashioned religion of Jesus Christ that will take a woman happily through the trials of home life. At first there may be a romance or a novelty that will do for a substitute. The marriage hour has just passed, and the perplexities of the household are more than atoned by the joy of being together, and by the fact that when it is late they do not have to discuss the question as to whether it is time to go! The mishaps of the household, instead of being a matter of anxiety and reprehension, are a matter of merriment—the loaf of bread turned into a geological specimen; the slushy custards; the jaundiced or measly biscuits. It is a very bright delight that falls on the cutlery and the mantel ornaments of a new home.

"But after a while the romance is all gone, and then there is something to be prepared for the table that the book called 'Cookery Taught in Twelve Lessons' will not teach. The receipt for making it is not a handful of this, a cup of that, and a spoonful of something else. It is not something sweetened with ordinary condiments, or flavored with ordinary flavors, or baked in ordinary ovens. It is the loaf of domestic happiness; and all the ingredients come down from heaven, and the fruits are plucked from the tree of life, and it is sweetened with the new wine of the kingdom, and it is baked in the oven of home trial. Solomon wrote out of his own experience. He had a wretched home. A man cannot be happy with two wives, much less six hundred; and he says, writing out of his own experience: 'Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.'"

Housekeeping, Babies and Servants.

"SHE has degenerated sadly," said a man, regretfully, of a married woman of five or six years' standing. "Before her marriage she was fond of study and reading, but now she can think and talk of nothing but housekeeping, babies and servants!"

A poet—a woman, by the way,—gives a young girl's criticism of married life as being all very well at first, but that when the babies begin to come dust gathers on the piano and the books and a woman settles down into a household drudge.

It a common fault with conscientious women to esteem too lightly the material part of their duties. While the truth is admitted that it is an exceptional man who will enjoy a discussion of poetry or philosophy with his wife while his buttons are neglected and his dinners ill-cooked, yet it is also true that the wise old words, "Man shall not live by bread alone," apply to things intellectual as well as to physical and spiritual nourishment. A man's body may be well fed, clothed and housed by his wife's constant and efficient toil, while his mind goes stinted and hungry for the food that it is just as much her obligation to provide for him. Many women learn this when it is too late, when the knowledge comes to them with the sharp accompanying pang that it is no longer in their power to be mental as well as material helpmeets. If the blunder were caused by willful blindness it might excite less compassion. But the majority of wives have meant well, only lacking keenness of perception to divine what is the cause of the narrowing and belittling of sympathies that once used to be broad and deep.

The saying is not infrequently heard, "She has grown so domestic since her marriage that she seems to care for nothing outside of her house." Dr. Johnson's celebrated query "whether or not knowledge of Latin was compatible with the delicacy of the female sex?" has been triumphantly answered, and the time has gone by when a woman was supposed to lose her feminine charm in proportion as she entered intelligently into her husband's business pursuits. The antiquated idea that a man preferred a woman who was a pretty fool, a doll to amuse him in his leisure hours, is rapidly losing ground. Some men may yet be found among those whom the world esteems sensible, who do not hesitate to declare that it does not lie in a woman's power to be an intellectual companion for her husband—that it is useless for him to expect this impossibility or for her to attempt it. The long list of those wives who by their unbounded faith, their unvarying sympathy, and their constant stimulus to ambition and effort have *made* their husbands gives the lie to this statement.

That it requires no more energy on a woman's part to hold her standard high than it does for a man may be questioned. Women lack not only the constant contact with the outer world, the friction of mind upon mind that a man experiences in his daily life, but they are handicapped by physical ailments and infirmities from which a man is blessedly exempt. Small as the items of his labor may seem, they can hardly be as petty in their details as those that compose the round of her daily life. The devices of how to use up the scraps, the endeavor to recollect that soap and candles are needed, the struggles to reduce the expenditures of butter and sugar to reasonable limits, the settling of little jars between children and servants, the planning to get silver polished, windows washed and parlor swept without letting any one of them become disreputably dirty, and yet to avoid crowding too much cleaning into one week—all these, and a thousand other tiny cares that will rush to any housekeeper's mind must be better calculated to contract the mental horizon than any branch of trade or professional occupation.

Then, too, the conversation of sensible men is generally wider and more varied in compass than that of sensible women. Politics, even local politics, must be a little more elevating than "housekeeping, babies and servants,"—certainly more so than are these when the elements of gossip and scandal are introduced. A man can hardly hold his part in a political discussion in a village store without a smattering of information on the tariff, the monetary system of the country, unlimited immigration, the history and comparative merits of Democrats, Republicans and mugwumps. One-sided as his opinions may be, he nevertheless possesses them. With a woman the case is different. No one talks politics with her. She knows the silver dollars are a nuisance, but she has very misty notions as to why they happen to be so much more plentiful than the paper notes; nor is she much clearer upon free trade, the Chinese question and the operations of Congress and the Senate. She is not altogether to blame in this. It is the man's duty to the wife who devotes herself to his comfort to be no less diligent in his efforts to prepare mental nutriment for her. The fact remains that many women decline to receive it, and even the most patient of husbands wearies of the fruitless toil of striving to interest his wife in these questions, whether of politics, business or literature, which attract him. He either seeks companionship elsewhere, or—perhaps a sadder alternative—resigns his early desires for higher things and settles into a money making machine.

If a woman owes it to her husband to keep the weapons in her mental armory bright and keen, the obligation is no less binding upon her for the sake of her children. A child's respect can be compelled up to a certain age; after that it must be earned. It is a terrible shock to juvenile faith when a child once realizes that the father and mother are not omniscient. The discovery must come sooner or later, but if possible it should be deferred until the reasoning powers are sufficiently well established for the little one to understand that dearth of information upon some one point does not entail ignorance upon all subjects. In the desire to avoid this difficulty the other one of feigning knowledge is to be equally shunned. Children have astonishingly quick perceptions, and if they once ascertain that they have been deceived or intentionally misinformed their faith is gone forever. Far preferable is it for a parent to say candidly: "I do not know, but I will try to find out for you." Where there is no pretension there can be no lack of respect.

The idiotically self conceited period comes to nearly every child sooner or later, when he thinks he knows more than he can be taught by either father or mother, and regards their stores of facts and accomplishments with patronizing contempt. This stage is less likely to arrive or more apt to be speedily and safely passed if parents are known to be constantly increasing their own stock of learning.

The pursuance of a regular system of reading is more easily preached to than practised by busy women. There is no small army of those who declare that they have not an hour in the day they can call their own. But even with ten minutes per diem something may be achieved. A book kept on hand for odd moments may be finished in time and the habit of reading once rooted is a strong point gained. As children grow older a great deal may be accomplished by the practice of reading aloud. When this is begun by little children the system is not apt to be dropped as they grow older. By judicious care the mother may make herself the intellectual centre of the family. It will require large patience and boundless sympathy to enter into a half-grown girl's transports over namby-pamby verse, but by these and by the curbing of sarcastic comment upon crudeness of taste and sentimentality of disposition, the girl may be won to a love for something better and stronger.

In the case of boys, too, the mother who has kept pace with their reading may do much toward diverting them from the appetite for the "penny dreadful" story and the Jesse James Western tales to a taste far more healthful; books of adventure, for the experiences and deeds of manly men and true heroes. Had this been the course of more mothers our papers would not be filled with accounts of gangs of boy desperadoes, of youthful runaways, and child criminals. At first, care in these particulars may seem less essential than attention to bodily needs, although while the one should be done the other ought not to be left undone. The mother has her reward for her struggles not only in the improvement of her children and in the appreciation of her efforts, but in the benefit she herself derives from the mental and moral discipline. Her own taste is cultured, her

own tone elevated, and she learns the truth in more ways than one of the quaint old rhyme—

"Little things
On little wings
Bear little souls to heaven."

—*Christine Terhune Herrick, in Brooklyn Times.*

CHILDREN'S PORTFOLIO.

The Story of a Hard Fight.

"WHAT can those two boys be talking about?" said Mrs. Upton to her husband one morning. "They look as wise and mysterious as though they were eighty years old instead of seven and eight. I hope they're not planning any mischief." With this the good lady sighed.

Indeed, she too often had cause to sigh over her two frolicsome lads. They did not mean to be trouble some or disobedient, but somehow they had a way of making plans which often brought annoyance to their mother and disgrace upon themselves. This time, however, they were not plotting mischief. They were simply considering how they might help in the work of a Mission Band which they had joined the day before. This Band had pledged itself to the support of a little boy in a school in India, and each member had promised to give something from his own earnings or savings for this purpose. Let us listen a moment to the two brothers as they whisper together in the corner.

"We can't give anything from our savings," says Henry, the elder, "for we have nothing to save. But I'll tell you what, Charley, I've a plan for making something."

"What is it?" asks Charley, while his eyes sparkle.

"Well, you know that nice-looking old gentleman who has just moved next door. I saw him yesterday out looking in the fields for greens, but it was terribly hard work for him to stoop over. I guess he has the rheumatism or something. He asked me if I knew what yellow-dock is, and I showed him some. Now, suppose we should go there this morning with a basketful. Don't you think he'd buy it of us?"

"In course he would," answered Charley, "'specially if we should tell him what the money is for."

So the plan was made and carried out most successfully. Children who live in the country do not need a description of the slender-leaved weed called dock, which grows so abundantly in our fields, and is by many prized as an article of food. The two boys filled a good-sized basket with this spring delicacy and offered it to their new neighbor, who not only promptly bought it for the sum of five cents, but ordered a supply for every morning for a month.

"Whew!" exclaimed Charley, as they were scampering home to report their good success. "How he must like greens! But never mind. It's a good thing for us. Isn't it, old fellow?"

"To be sure it is, to be sure. Why! we'll make enough to buy that little boy's clothes, I should think, for a year. I wish I knew enough 'rithmetic to count up how much it will come to. Let's ask Bill when he comes in at noon."

Bill, the "hired man," when applied to, dutifully set about the calculation. He reckoned thirty days to the month and announced that the sum would be exactly and precisely one dollar and a half. "And that's a good deal," he added, "for little 'uns like you to make."

"But you haven't taken out the Sundays," said Charley. "Of course, we can't work on Sundays."

"Of course not;" said Henry, "that would be what mother calls 'doing evil that good may come,' and maybe she won't let us work when it rains."

"Well, never mind. If you stick to your bargain every day when you can, you'll be able to do your part, and I'll count up your money when you get it all together." This from Bill, who was the boys' oracle. You may look up that word in the dictionary, if you do not quite understand what it means.

The boys did stick to their bargain. One five-cent piece after another found its way into the little box set apart for the treasured earnings. There were but two very rainy days that month. Making allowance for these and the four Sundays there must have been, how much in the box?

"A dollar and twenty cents," somebody answers, and that somebody agrees with Bill, who slowly and carefully reached the same result.

"What a pity it hadn't been five cents more!" he exclaimed. "That would have been ten shillings. Guess I'll have to give you that to make the thing even."

Dear me! How guilty Charley looked then. What could have been the matter? I will have to tell you.

It had happened that that very morning he had gone alone to carry the last basketful of greens, and that the old gentleman who had proved such a good customer, had rewarded him with ten cents instead of five. Poor Charley! The temptation had been too much for him. He had put half of the money into his pocket and the other half into the box. Nobody would be the wiser, he thought, and he did so want to be able to buy some torpedoes for the coming Fourth of July.

Yet there were two who knew of his dishonesty. He knew of it himself, and the knowledge made him unhappy. The Lord above knew of it, for no one can escape from His all-seeing eye. All day long Charley suffered from the reproaches of his conscience. He had deceived Henry, he had deceived Bill, and he meant to deceive the other members of the Mission Band, for Henry, of course, would tell them that they had put all their earnings into the box. He had a hard fight for some hours, but conscience won in the end.

After supper he went up to Bill, who was sitting outside of the kitchen door, and handed him the five cents which he could no longer keep in his pocket.

"Here, Bill," said he, "I'll pay you back this money. I ought to have put it into the box, but I didn't."

Then he stammered out the story of his temptation. Bill was surprised, of course, and so was Henry, who was standing near.

"You've done well," said honest Bill; "you've done well to bring back the money, for it really wasn't yours after you'd promised to give it away, and if you'd kept it you'd have been acting, to my thinking, very much like Ananias and Sapphira that your pa read about at family prayers this morning. Now we'll just put it into the box along with the rest, and there'll be so much more for your boy in India."

Charley went to bed happy, feeling that he had done right, though it cost him a struggle to do so. Since he did not keep the five cents, I hope he will have some torpedoes for the Fourth of July.

COUSIN LOIS.

A Childish Lesson.

FRANKY is almost five years old,
Wise as a serpent, and twice as sly!
A bright little monkey, merry and bold,
Mischief and mirth in his twinkling eye.

Temper at times can gleam there, too!
But whenever he screams in a baby rage—
Stamping and striking, as children do—
He grieves with a sorrow beyond his age.

The little fellow has learned to say—
Folding his hands as he kneels on the floor,
"Franky's a naughty boy to-day,
But he never must do so any more!"

Franky's papa, one evening, sat
Talking of matters with Uncle John;
They spoke of the chances of this and that,
And the terrible way that things went on;

And words ran high and higher yet,
Till Franky's papa, with might and main,
Brought down his hand on the table, set,
While the glass and china rang again.

Franky folded his fingers tight;
Suddenly lisped, as he knelt on the floor,
"Papa's a naughty boy to-night,
But he never must do so any more!"

Oh! little Franky, you hardly knew,
As you joined in the laugh where each one smiled,
The wholesome lesson your elders drew
From the lisping lips of a roguish child!

—*Kate Putnam Osgood, in June Wide Awake.*

A Mother's Influence.

IN a railway car a man about sixty years old came to sit beside me. He had heard me lecture the evening before on temperance. "I am master of a ship," said he, "sailing out of New York, and have just returned from my fifteenth voyage across the Atlantic. About thirty years ago I was a sot, shipped while dead drunk, and was carried on board like a log. When I came to, the captain asked me, 'Do you remember your mother?' I told him she died before I could remember. 'Well,' said he, 'I am a Vermont man. When I was young I was crazy to go to sea. At last my mother consented I should seek my fortune. "My boy," she said, "I don't know anything about towns, and I never saw the sea, but they tell me they make thousands of drunkards. Now promise me you'll never drink a drop of liquor."' He said: 'I laid my hands in hers and promised, as I looked into her eyes for the last time. She died soon after. I've been on every sea, seen the worst kind of life and men—they laughed at me as a milksop, and wanted to know if I was a coward. But when they offered me liquor, I saw my mother's pleading face, and I never drank a drop. It has been my sheet anchor; I owe it all to that. Would you like to take that pledge?' said he." My companion took it, and he added, "It has saved me. I have a fine ship, wife and children at home, and I have helped others."

That earnest mother saved two men to virtue and usefulness; how many more, He who sees all can alone tell.—*Wendell Phillips.*

Sponges.

THE common sponge of our bath-rooms is not a very highly developed member of the great fish family, and sponge-fishing has not half the fascination of trouting. The Governor of the Bahama Islands, writing to the *Fortnightly Review*, gives a clear and interesting account of sponging in his domain: "From October until July the sponging season is in full swing. There are over five thousand men and boys engaged in the fishery, each schooner carrying a crew of from five to seven. The sponges are found all over the banks, which vary in depth from two to four fathoms.

"Arrived on the ground, the small boats, of which each schooner carries two or three, put off, manned each by two men, one of whom sculls while the other, armed with a thirty-foot pole bearing at the end a double hook, lies extended over the bow and examines the bottom through a 'sponge-glass,' or bucket with a glass bottom.

"Laying this upon the surface, everything below is seen as clearly as if no water intervened. Even in fifteen and twenty fathoms the bottom can be clearly seen.

"The sponges when found are hooked up by the armed pole, and as soon as the schooner's deck is filled she sails away to a 'ranche,' where she deposits her now evil-smelling load in a 'crawl,' or inclosure of wattles in shallow water, where it remains for a fortnight, during which the crew are fishing for a fresh cargo.

"On their return, all hands enter the crawl and beat out the now rotted fleshy part of the sponge, which, when first gathered, presents the appearance of a round mass of dark India rubber, freely perforated.

"When the fleshy part has been thoroughly removed and the marketable skeleton washed, the heap is laid on shore in a secluded spot, while the lot that has taken its place remains in the crawl, and the schooner starts again for the sponge banks. At length enough has been gathered and cleaned to load the vessel, when the sponges are sorted by the crew into glove, reef, lamb's wool, grass, etc., and each kind separately strung in rings of from one to two dozen.

"In this way they are sold by auction in the sponge exchange, when the first step of the preparation for the consumer is carried out by the sponge merchants. The sponges are exposed to the sun to improve the color. They are then clipped and all irregularities and pieces of shell or rock removed by the clipper, and once out of his hands, they are, so far as the Bahama sponge merchant is concerned, ready to be pressed into bales and exported."

Little Heads Together.

MOSAIC.

The following lines are selected from different poems of the same author. Give names of poems and of author.

1. When winter winds are piercing chill,
2. Their noisy trumpets blow;
3. Serene, and resolute, and still,
4. He seemed in haste to go. "BERT."

SQUARE WORD.

1. An animal 2 A continent 3. Gentle. 4. Commanded. V.

RIDDLE.

Without a head, I have two tails;
I'm seldom used except by males;
I travel North, South, West and East,
And cover the tracks of man and beast.
"I give my share," 'tis truly said,
To give my maker his daily bread.

WARREN A. TOOKER.

JAMAICA, L. I.

Answers to Puzzles of May 19th.

Two Enigmas.—1. Honesty is the best policy.
2. One to-day is worth two tomorrows.

Diamond.—

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Correct answers from Louie S. Rapalje, Rappie Bowne, Lewis D. and Jennie Labagh.

Puzzles and answers should be sent to COUSIN LOIS, at this office.

A Declaration of Faith.

THE following "Revised Edition" of the "Declaration of Faith" prepared by the Committee of the Congregational Church, is kindly sent to us from the Congregational House, Boston. The most important suggested changes are in italics. This revision is not the work of the Committee. Who has made it we do not know. It comes to us from a source worthy of respect. Is this the short creed which some Christians consider desirable and which they believe would prove useful?

I. We believe in one God, *infinite in all perfections, the Father, the Son, and the Holy Spirit;*

In the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

In the *Only-Begotten* Son, Jesus Christ, our Lord, who is of one substance with the Father; by whom all things were made, *and continue to exist:*

In the Holy Spirit, the Giver of life, who is sent from the Father and *the* Son, and who together with the Father and *the* Son is *to be* worshipped and glorified.

II. We believe that the providence of God, by which He executes His eternal purposes in the government of the world, extends to *all persons* and all events; yet so that the freedom and responsibility of man are not impaired, and sin is the act of the creature alone.

III. We believe that man was made in the image of God, that he might know, love, obey, and enjoy Him forever; that our first parents by disobedience fell under the righteous divine condemnation; and that, *as a consequence of this apostasy*, all their descendants are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming, *regenerating, and sanctifying* grace.

IV. We believe that God, *who is Love*, would have all men return to Him; that to this end He has made Himself known not only through the works of nature, the course of His providence and the consciences of men, but also through supernatural revelations made especially to a chosen people, and above all, when the fullness of time was come, through Jesus Christ His Son.

V. We believe that the Scriptures of the Old and New Testaments are the *infallible* record of God's revelation of Himself in the work of redemption, being written by men under the special *inspiration* of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the *only* authoritative standard by which religious teaching and human conduct are to be regulated and judged.

VI. We believe that the love of God to sinful men has found its highest expression in the redemptive work of His Son; who became man, uniting His divine nature with our human nature in one person; who was tempted like other men, yet without sin; who by His humiliation, His holy obedience, His *vicarious* sufferings and death, and His resurrection, became a perfect Redeemer; and whose *expiatory* sacrifice of Himself for the sins of the world declares the righteousness *and compassion* of God, and is the sole and sufficient ground of forgiveness and of reconciliation with Him.

VII. We believe that Jesus Christ, after He had risen from the dead, ascended into heaven, where, as the one mediator between God and man, He carries forward His work of saving men; that the Holy Spirit is sent to convict of sin, and to lead to repentance and faith; and that those who through renewing grace turn to righteousness, and trust in Jesus Christ as their Redeemer, *were chosen in Him before the foundation of the world*, receive for His sake the forgiveness of their sins, and are made the children of God.

VIII. We believe that those who are thus justified and regenerated, grow in grace through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the certain fruit and indispensable evidence of saving faith; and that the believer's continuance in a holy life *is assured* by the preserving grace of God.

IX. We believe that Jesus Christ came to establish among men the kingdom of love, righteousness, peace and joy in the Holy Spirit; that to Jesus Christ, who is the sole Head of this kingdom, Christians are directly responsible in faith and conduct; and that to H m all have immediate access without mediatorial or priestly intervention.

X. We believe that the spiritual Church of Christ comprises all true believers; that it is the duty of believers to associate themselves in *local and visible* churches *for the confession of Christ before men*, for the maintenance of worship, *for the observance of the sacraments*, for the promotion of spiritual growth and fellowship, and for the conversion of men; that these churches under the guidance of the Holy Scriptures, and in *conference* with one another, may severally determine their organization, statements of belief, and forms of worship, may appoint and set apart their own ministers, and should co-operate in the work which Christ has committed to them for the furtherance of the gospel throughout the world.

XI. We believe that Christ has appointed but two sacraments: Baptism, to be administered to believers and their children, *as a seal of the new covenant*, and a sign of cleansing from sin, of union to Christ, and of the promised gift of the Holy Spirit; and the Lord's Supper, *to be administered to visible believers*, as a *memorial* of His atoning death, and a means whereby He confirms and strengthens the spiritual union and communion of believers with Himself.

XII. We believe that the Lord's Day, *the Christian Sabbath*, should be observed as a day of holy rest and worship.

XIII. We believe that the kingdom of Christ will prevail over all the earth; and we look for the coming of the Lord Jesus Christ, the resurrection of the dead, *both of the just and the unjust, the end of the world*, and *the* final judgment, the issues of which *will be determined by the deeds done in the body; so that the wicked shall go away into* everlasting punishment *and the righteous into* everlasting life.

UNIVERSITY OF THE CITY OF NEW YORK.—The Council and Faculty have determined to endeavor to hold "an old-fashioned Commencement Week even in the city of New York." May they have encouraging success! The following are the appointments:

Sunday, June 13th, at 8 P. M., in the University Place Church, upon the corner of University place and Tenth street, Baccalaureate Sermon by the Chancellor.

Monday, June 14th, at 8 P. M., in the College Chapel, Washington square, East, Phi Beta Kappa Oration, by Charles W. Baird, D.D., of Rye, N. Y.

Tuesday, June 15th, at 2.30 P. M., in the College Chapel, Class Day Exercises.

Wednesday, June 16th, at 10 A. M., in the College Chapel, Euclean Prize Essays.

Thursday, June 17th, at 8 P. M., in the Academy of Music, The Commencement.

Friday, June 18th, at 7 P. M., in the College Chapel, Annual Meeting of the Alumni Association, with a brief address by the Vice Chancellor.

All, save the last named, are public.

REV. DR. JOHN W. NEVIN died at Lancaster, Pa., on the 6th, in his 84th year. He was born in Franklin Co., Pa., on Feb. 20th, 1803. His grandmother on the father's side was the sister of Hugh Williamson, one of the framers of the Federal Constitution. He graduated at Union College in 1821, and at Princeton Seminary in 1826, when he became temporarily Professor of Oriental and Biblical Literature. In 1829 he was chosen Professor of the same department in the Western Seminary at Pittsburg, and in 1840 became Professor of Theology in the Seminary of the Reformed Church (German) at Mercersburg, Pa., where he remained eleven years, and also edited the *Mercersburg Review* and acted as President of Marshall College. Since then he has lived in retirement, except that he became again President of Marshall College from 1866 to 1876.

Financial.

TUESDAY, June 8th.

THE public debt statement, less available cash in the treasury, showed a reduction during May of $8,828,566. The funded debt bearing interest was reduced $9,715,000, but the debt on which interest has ceased, that is, called bonds not presented for redemption, increased $1,300,000 during the month. The main items of the debt on June 1st were: Bonds, $1,220,650,312, including $64,623,512 issued in behalf of the Pacific R. R.; legal tender notes, $346,738,486; fractional currency, $6,954,088; gold certificates, $80,120,025; silver certificates, $89,184,129. Probably some millions of legal tender notes have been lost or destroyed. The fractional currency lost or destroyed is reckoned at $8,375,000.

The imports of merchandise at this port last week were valued at $6,433,149, and the exports at $6,134,666. The export of specie was $2,253,479. Sterling exchange yesterday sold at $4.87 for 60 day bills and $4.89 for demand.

The bank statement for the week showed an increase in loans of $1,283,500 and in legal tenders of $100,600, a decrease in specie of $2,077,800, and in deposits of $858,300. The surplus of reserve was reduced $1,762,625, making it $12,067,975. Money loaned on call yesterday at 1 1-2 to 2 per cent. The rate on the best business paper is from 3 1-2 to 4 1-2 per cent.

The Stock Market has been fairly active and prices are somewhat higher. Thoroughly good investment bonds are strongly held and very dear.

The foreign grain markets have been rather weaker for a few days. Rumor says that the harvest in Europe will not be as good as last year, and that in Australia and New Zeeland the crop is smaller than for many years. The visible supply of wheat last week showed a decrease of not far from 3 millions of bushels, and this week it is reckoned will show a decrease of 2 1-2 millions. Quotations yesterday were: Wheat here 87 1-2, in Chicago 77; corn here 43 1-2, in Chicago 35 3-4; oats here 34 1-4, in Chicago 27. The prices of provisions are generally steady. The market for hay and straw is well supplied and the demand is light. Choice timothy is worth 80 to 85 cents, and No. 1 long rye straw also 80 to 85 cents; oat straw 35 to 45 cents and wheat straw the same. The closing quotations for cotton yesterday were: June 9.14-15, July 9.21-22, Augt. 9.33-34, Sept. 9.19-20, Oct. 9.14-15.

We hear only commendatory words about Mr. E. P. Gates, President of the Merchant's Bank, Grand Forks, Dakota, who makes loans for Eastern investors on lands in Dakota. This is the anwer we have made to those who have consulted us in person, and this we say to those contemplating such investments.

News of the Week.

WEDNESDAY, JUNE 2.—Henry Labouchere speaks of the death of the Home Rule bill, and says the cause of its death is due to Mr. Gladstone losing his temper and allowing the Tory leader, Sir Michael Hicks Beach, to draw him into an unfortunate and indiscreet contradiction of his assurances given at a previous meeting at the Foreign Office....The blockade of Greece by the allied Powers was raised last night. Notice has been given to Lord Roseberry that the Greek army is being disbanded....It is feared that the steamer "Siberian" of the Allen Line is lost off Cape Race....It is said that the cause of the fisheries trouble is jealousy of the Canadians against the Americans. Another American mackeral fisherman has been seized off Guysborough coast..... John Kelly died yesterday at his home in this city, in his 65th year, after an illness of seventeen months. ....Three young men from Brooklyn, N. Y., were driven out to sea in an open boat, and for three days drifted around with a signal of distress hoisted. They were at last picked up by an outward bound vessel more dead than alive from exposure and privation and sent back to New York....Maxwell's trial continued....August Enkman, of New York, shot and fatally wounded a man and then killed himself..... Mr. Blaine in a vigorous speech at Portland, severely criticized England's treatment of the Irish....The Superior Court decided against Buddensiek yesterday, he was re-arrested and will go to Sing Sing. He is the builder of the houses which fell in this city and killed a man....Miss Folsom left for the White House last evening.

THURSDAY, 3.—The lava flowing from Mt. Etna is only 400 yards from the town of Nicolosi, but it is hoped that a portion of the town can be saved.... Nearly the whole town of Akita, Japan, has been destroyed by fire. The fire continued two days and destroyed 3,000 houses....An immense amount of paper money, issued by the National Bank of Bogota, is to be put in circulation in Panama. It is feared that the effect of this issue will simply mean ruin to commerce, and misery to the general community..... Alma Tadema is to paint a picture of Mary Anderson as "Salammbo" at a Barbarian feast as she is descending the grand stairway, lyre in hand.... Striking miners at Decazeville, France, are becoming desperate, using dynamite and destroying houses.... President Cleveland was married, by Rev. Sunderland and the President's brother, last night at the White House to Miss Folsom, of Buffalo, N. Y. The ceremony took place in the blue room. The bridal couple started for Deer Park, Md., where they will remain for ten days....A water famine is threatening Galveston, Texas. Fresh water is selling at fifty cents a barrel. The loss of live stock in the State will amount to millions of dollars, and small grains are ruined or will yield only a half crop....A side-wheel steamer, "Jacob Leonard," struck a rock near Esopus Island in the Hudson river and was partially sunk. .... John Most is sentenced to the penitentiary for one year and to pay a fine of $500....The steamship "Siberian" arrived yesterday at St. Johns, N. F., after drifting seven days through fog and numberless icebergs....The Knights of Labor yesterday at Cleveland elected an Executive Board from the radical wing, which is opposed to arbitration and peaceful methods.

FRIDAY, 4.—Mr. Gladstone decides upon Monday next as a day for victory or defeat on the Home Rule bill.... The sentence of John Most, the Anarchist, has created a great deal of comment in London....The mail steamship "Sardinian," from Halifax to St. Johns, reported safe....It is believed that General Ricardo Gaitano, the revolutionist at Panama, was poisoned while in prison. More than one choleric revolutionist has declared that blood will flow in consequence of the wrong done to the dead chief.... From May, 1880, to May, 1886, slaves numbering 29,406 were given their liberty in the province of Santa Clara, Cuba....The bill taxing oleomargarine passed the House yesterday, with the tax reduced to five cents a pound.... Yellow fever is epidemic on the Isthmus. The daily number of deaths reported to be forty....The President and his bride arrived at Deer Park, Md., and are dwelling in a cottage belonging to the Baltimore and Ohio Railroad Company....About five hundred telegrams congratulating the President on his marriage have been received at the White House and many boxes of presents....A large locomotive on Baltimore and Ohio road exploded yesterday, killing two engineers and a fireman....General Carceres sworn in yesterday as President of Peru....Over $100,000 in wages has been lost to the Third Avenue Railroad strikers during eight weeks of idleness. ....A strike among 15,000 employes and carpenters in St. Louis is threatened.

SATURDAY, 5.—Mr. Gladstone is preparing another statement as to the Home Rule bill....Orange workmen, at Queen's Island shipyards at Belfast attacked the "navvies" employed by the Harbor Commissioners, and after beating them drove them into the water. All were rescued. The assault was made because the "navvies" had attacked some Loyalists for aspersing the Home Rule movement....The eruption of Mount Etna has ceased and Nicolosi is safe....Secretary Manning has sent in his resignation as Secretary of the Treasury, on account of his health. The President will not accept it, and gives him a leave of absence until Oct. 1st. Mr. Fairchild will continue to act as Secretary of the Treasury....Gold has been discovered in Missouri....The Half Holiday movement will be adopted in New York to-day....An attempt was made yesterday to get drivers and conductors away from their cars on the Third Avenue Railroad, N. Y., but it was not successful....The conservative men and trade unionists are much displeased with the new Executive Board of the Knights of Labor.... Four car loads of nails, made by non-union men, were started yesterday from Chicago, the wives of former union employes of the nail works crowded on the track and stopped the train....Mr. John Kelly's funeral occurs to-day at the Roman Catholic Cathedral on Fifth avenue....Nearly all the horse car lines in this city and Brooklyn are tied up to-day in an endeavor to force the Third Avenue line to yield to the strikers. That line is running every car it has and carrying a multitude of passengers. The tie-up falls severely on workingmen and women who have had to walk to their work and lost a quarter of a day.

MONDAY, JUNE 7.—Mr. Chamberlain thinks that the defeat of the Home Rule bill is certain, for he knows that his followers are reliable. He is so convinced that Parliament will be dissolved at the end of the month that he is preparing actively for an election contest....A stage of the British Columbia Express Company was stopped by highwaymen. The treasure box was seized, and a package containing $10,000 was overlooked. The driver of the stage was allowed to go on....The street cars here were running again yesterday... Fully 20,000 people visited Coney Island yesterday....Attorney-General O'Brien has given an opinion that ministers in active service, priests and clergymen who have become disabled, and those over seventy years of age are exempt from taxation on $1,500 worth of property. Itinerant preachers, elders ordained as such and persons engaged in commercial pursuits, though licensed to preach, are not exempt.... The "Mayflower" yacht was beaten in a trial trip from Boston to Marblehead. ....The half-holiday movement generally adopted....Thirty retail dealers in hats, shoes, and gentlemen's furnishing goods were arrested yesterday in New York for keeping open their stores on Sunday....Secretary Manning endured the journey to the Hot Springs remarkably well, and continues to improve in health....A new Silver Commission proposed in Congress.... Prince Augusturo Leopoldino, grandson of the Emperor of Brazil, arrived at this port yesterday on the Brazilian frigate "Almirante Barrasso," on which he is a midshipman, and salutes of twenty-one guns were fired.

TUESDAY, 8.—The Home Rule bill defeated last night in Parliament by a vote of 341 against it to 311 for it. The House was crowded and the excitement during and after the debate unparalleled. Mr. Goschen, Liberal, opened with a slashing speech, full of accusations, Mr. Parnell followed with a calm, strong speech, which would perhaps have saved the bill if made earlier in the session. He made a great impression when he declared that before the last election the Tories promised to bring a a Home Rule bill if successful and a Land bill more extreme than that proposed by Mr. Gladstone. The Premier closed the debate with a long and powerful speech .... Mr. Blaine's Portland speech continues to receive critical attention from British journals, but the facts he quoted are not denied....The French Chamber still debating the expulsion of the Bourbon Princes....A Pasteur patient died yesterday in Paris of hydrophobia. .... Yesterday morning two frame houses on Canal street, Chicago, were burned up and eight persons smothered or burned to death....Ice houses at Gardiner, Me., worth $250,000, burned yesterday .... Grand Theatre, Louisville, Ky., burned yesterday and some stores; loss $70,000....Tie-up on Sunday made largest traffic returns known on elevated roads here. They carried 557,114 passengers....Some talk about further tie-ups....Rev. John W. Nevin, D.D., LL.D., of German Reformed Church, died yesterday at Lancaster, Pa., aged 83 years and nearly four months....Ex-President Arthur not so well....Dry weather in Northwest hurts crops....Senator Dawes introduces a bill authorizing Treasury to issue $30,000,000 in $1 notes and $35,000,000 in $2 notes....Miss Cleveland, it is said, received to May 1st, $12,000 from her book.

INDIGESTION, DYSPEPSIA, nervous prostration, and all forms of general debility relieved by taking *Mensman's Peptonized Beef Tonic*, the only preparation of beef containing its *entire nutritious properties*. It is not a mere stimulant like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, over work, or acute disease; particularly when resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York. Sold by druggists.

Publisher's Department.

BOUNTIFUL NATURE AFFORDS NO FINER SPECIFIC for skin diseases than Sulphur, a fact that is clearly proven by the action upon the cuticle afflicted with eruptions or ulcerous sores, of that supreme purifier, as well as beautifier of the skin, Glenn's Sulphur Soap.

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With these three effects no disease can long retain its hold. It is forced to leave the system, giving place to health and strength, through the potent influence of Hood's Sarsaparilla. Sold by all druggists. Try it.

At the first indication of disorder, the deranged or enfeebled condition of the stomach, liver, or bowels, should be promptly rectified by Ayer's Cathartic Pills. These Pills do not gripe, are perfectly safe to take, and remove all tendency to liver and bowel complaints.

100 Doses One Dollar is inseparably connected with Hood's Sarsaparilla, and is true of no other medicine. A bottle of Hood's Sarsaparilla contains 100 doses, and will last a month, while others will average to last not over a week. Use only Hood's Sarsaparilla.

The best cough medicine is Piso's Cure for Consumption. Sold everywhere. 25c.

MARRIAGES.

BROWN—SINCLAIR.—On Wednesday, June 2, at the Second Reformed Church, Philadelphia, by the pastor, the Rev. Wm. H. Clark, D.D., Thomas H. Brown to Emma V. Sinclair, both of Philadelphia.

SMETHURST—BURNETT.—June 1, by Rev. B. C. Lippincott, Richard Smethurst, of Philadelphia, Pa., to Lizzie H., daughter of the late Robert Burnett, of Port Ewen, N. Y., at the home of the bride's mother.

STEVENSON—LAKE.—At the residence of the bride's parents, Gravesend, L. I., on Thursday evening, June 3, by Rev. A. P. Stockwell, William F. Stevenson, of Parkville, L. I., to Ellie M. Lake.

DEATHS.

HUBBARD.—At Flatlands, L. I., May 25, Asher H. Hubbard, in the 77th year of his age.

Mr. Hubbard was an active member of the Flatlands Church, and at the time of his death had just completed his term as elder. He exhibited his love for the Master by a consistent life and godly example, also by a cheerful liberality in sustaining the means of grace and in aiding objects of Christian benevolence. He was ever a faithful officer, prompt in the discharge of duty, wise in counsel, and in his character there was a happy blending of progress and conservatism. The church and community realize that they have had a severe loss.

Blessed are the dead who die in the Lord.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

FULTON STREET DAILY NOON PRAYER-MEETING,
113 Fulton Street, and 58 Ann Street,
Just east of Broadway, near William Street.
COME IN, REST, AND PRAY.
Stop 5, 10, 15 or 20 minutes, or the hour, as your time permits.

INAUGURATION OF THE PRESIDENT OF HOPE COLLEGE.—The inauguration of the Rev. Charles Scott, D.D., as President of Hope College, will take place on Monday evening, June 21st, at 7.30 P.M., in the Third Reformed Church of Holland, Mich. The following will be the order of exercises on that occasion: The President of the Council of Hope College will preside. The Rev. Wm. J. R. Taylor, D.D., of Newark, N. J., is expected to preach the sermon. The charge to the President-elect will be given by the Rev. John S. Joralmon, of Norwood Park, Ill., or the Rev. Peter Lepeltak, of Overyssel, Mich., after which the Rev. Charles Scott, D.D., will deliver his inaugural address. D. BROEK,
Chairman of Committee of Arrangements

THE CLASSIS OF ALBANY made the following appointments for the installation of Rev. J. P. Davis as pastor of the Third Church at Albany on June 14th: Rev. J. W. Chapman to preside and read the form, Rev. Henry Ward to preach the sermon, Rev. W. R. Davis to address the pastor and Rev. E. F. See the people. J. L. PEARSE, S. C.

THE CLASSIS OF ULSTER made the following appointments for the installation of Rev. J. H. Van Doren as pastor of the Church of Esopus, N. Y., on June 23d: Rev. A. A. Zabriskie to preside, read the form and the charges to pastor and people, Rev. F. C. Lippincott to preach the sermon, or his *secundus*, Rev. S. T. Cole. J. N. VOORHIS, S. C.

CORRESPONDENTS please address Rev. J. H. Wyckoff, missionary from India, at Bound Brook, N. J.

AFTER June 11 correspondents will please address the undersigned, Blunt, Hughes Co., D. T. W. D. Buckalew.

CORRESPONDENTS are requested to address the Rev. Jos. Paige Davis at 202 Elm street, Albany, N. Y., after June 1.

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IN HARD OR SOFT, HOT OR COLD WATER.
Without Harm to FABRIC or HANDS
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JAMES PYLE, NEW YORK.

SCROFULA

Humors,

Erysipelas,

Canker, and

Catarrh,

Can be cured by purifying the blood with

I do not believe that Ayer's Sarsaparilla has an equal as a remedy for Scrofulous Humors. It is pleasant to take, gives strength and vigor to the body, and produces a more permanent, lasting, result than any medicine I ever used.—E. Haines, No. Lindale, O.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, it will thoroughly eradicate this terrible disease.—W. F. Fowler, M. D., Greenville, Tenn.

For forty years I have suffered with Erysipelas. I have tried all sorts of remedies for my complaint, but found no relief until I commenced using Ayer's Sarsaparilla. After taking ten bottles of this medicine I am completely cured. —Mary C. Amesbury, Rockport, Me.

I have suffered, for years, from Catarrh, which was so severe that it destroyed my appetite and weakened my system. After trying other remedies, and getting no relief, I began to take Ayer's Sarsaparilla, and, in a few months, was cured. —Susan L. Cook, 90 Albany st., Boston Highlands, Mass.

Ayer's Sarsaparilla is superior to any blood purifier that I have ever tried. I have taken it for Scrofula, Canker, and Salt Rheum, and received much benefit from it. It is good, also, for a weak stomach.—Millie Jane Peirce, South Bradford, Mass.

Ayer's Sarsaparilla,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes good. Use in time. Sold by druggists.
CONSUMPTION
25 CTS. 25 CTS.

The Church.

The Supreme Duty of the Church.

BY REV. G. WYCKOFF.

THE supreme duty of the Church is not in its externals. It does not consist in wondrous architectural designs, in massive and ornate houses of worship, in an impressive ritual, classic music, a chaste and eloquent sermon. The first duty of the Church lies far beyond and above these. Possession of all these often produces a forgetfulness of the first claim. One of the glaring errors of the Romish Church during the early ages was the elevation of these above its first duty.

That individual or church is condemned by the Gospel who puts glitter and externality in place of real duty. The fraudulent banker or broker cannot gloss over his crimes by princely donations to charity. Churches guilty of omitting their first duty cannot atone for it by flashy externals, which are but appeals to their own pride and selfishness. One thing the rich young man in the Gospel lacked. The Pharisees were condemned for making a fair outward appearance. The first duty is confined neither to Jerusalem or Samaria, but goes far beyond these.

It is not to formulate or defend creeds or confessions. This has been done—thanks to past generations. We glory in the triumphs of their victories. The Justification by Faith, the by grace are ye saved, the law a shadow of things to come, of Paul, come to us with the fire and heat of conflict still upon them—a conflict with gnosticism, idolatry and Jewish prejudice. The Apostolic, Athanasian and Nicene Creeds, the Belgic and Westminster Confessions, the Canons of the Synod of Dort, the Heidelbergh and Westminster Catechisms,—these tell of a struggle with Sabellius and Arius, with Pelagius and Socinus, with Luther and Arminius. With the light of these pure doctrines we can go forth to banish the darkness from the mind, the hardness from the heart, but we look beyond this for our duty.

The supreme duty of the Church is not found in the promotion of good government. Between the Church and good government there is no variance. Render unto Cæsar the things that are Cæsar's, is the order, and respect for law, order and civil rulers. Trajan, in a letter to Pliny in the year 107, A.D, gives a remarkable testimony to the pure life and the good citizenship of the early Christians. He said that he had not discovered any wickedness that the Christians were guilty of, nor anything done by them contrary to the laws; only that rising early, they sung a hymn to Christ, that they condemned adultery, murder and all such crimes, and that they acted in all things according to the laws. Much as we condemn anarchy, socialism, dynamite and strikes, and maintain that the Gospel hath power to leaven all troubles and heal all wounds, still we do not find the great duty here; it is beyond this,—far more comprehensive, more vital, more plain.

What, then, is the supreme duty of the Church? It lies beyond the mere limit of our own selfishness. It sees the field ripe for the harvest; it sees three-fourths of the world yet unsaved. It sees the dying order of our Great Commander yet unfulfilled, "Go ye forth and preach the Gospel to every creature."

In this, then, we see the first duty of the Church. It is to preach deliverance to the captive, to reveal unto the region sitting in darkness a great light, to carry to the lost nations of the earth the glorious intelligence that the Son of Man is come to save that which was lost. Very appropriate was the reply of the Duke of Wellington to a young clergyman who said, "Does not your Grace think it almost useless and extravagant to preach the Gospel to the Hindoos." "Look, sir, to your marching orders," was the answer. Preach the Gospel to every creature. And the Church has just come into that position today in which it is able to obey this command. It has wealth, influence and material. In no other age of its existence has it been so ready.

In early Apostolic times it was on the defensive. It was compelled to increase its membership, establish its creed, defend itself from enemies. During mediæval times, in its corrupt state, when it had power and influence it used it for unjust ends—in establishing a hierarchy, creating orders of monks, controling the world. After the Reformation its numbers were depleted, its influence slight, its power meagre. After a struggle of three centuries we have just arrived at our present influential position, and today we are fully able to carry out our marching orders. And the Church is just beginning to wake up to a consciousness of this fact. More has been done to execute this command in the last fifty years than in the previous five hundred. This is truly a missionary age. Alliances, Conventions and Boards discuss the best measures and adopt the best mode for executing them. Never was a time when we had so much missionary intelligence. The verification of our Lord's promise, "Lo, I am with you," and the Spirit's presence is manifest in increased contributions, in the willingness of so many to give themselves for the work, in the readiness of the nations to receive.

By this dying command, then, of our Saviour, by the promise of His presence and Spirit, by the calling of many to the work, by revealing the inadequacy of any other means and opening the nations for the reception of the Gospel,—by these and the present status of the Church, He reveals in unmistakable language the supreme duty of the Church.

The promise is that they who turn many to righteousness shall shine as the stars forever and ever. We are very apt to limit this reward to the missionary alone. It is to all, who by their prayers and gifts seek to bring in the heathen for Christ's inheritance. Many are seeking where they shall invest their surplus capital or savings. If they desire the largest interest and best return, let them put it, not in banks, corporations or bonds, but put it in that great concern which looks forward to and is to hasten the second coming of our Lord and Saviour Jesus Christ with power and glory from on high, through the publishing of His Gospel to every creature.

Our duty individually is to pray, and, in order to make our prayers effectual, to give our treasures, for where the treasure is there will the heart be. How shall they hear without a preacher? How shall they preach except they be sent?

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 12, SECOND QUARTER.

M. Jesus in the Temple.....John 8: 1-30.
T. Jesus and Abraham.....John 8: 31-59.
W. Free from Sin.....Rom. 6: 7-23.
T. Not Servants, but Sons.....Gal. 4: 1-11.
F. Release of Prisoners.....Isa. 42: 1-10.
S. Spirit of the Lord—Liberty.....2 Cor. 3: 5-18.
S. Free from Condemnation.....Rom. 8: 1-18.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

June 20th.—"*Jesus and Abraham.*"—*John* 8: 31-38, 44-59.

Golden Text.—"Your father Abraham rejoiced to see my day; and he saw it and was glad."—JOHN 8: 56.

CENTRAL TRUTH.—"I AM."—JOHN 8: 58.

INTRODUCTION.

AFTER the events of the great day of the feast, Jesus retired for the night to the Mount of Olives, and returned to the temple on the next morning in order to resume the instruction of the people. His discourse on this occasion begins at verse 13, where He proclaims Himself The Light of the World, probably referring to the unusual illumination which formed part of the celebration of the feast of Tabernacles. In the course of these remarks He clearly foretold His crucifixion by the Jews, where He speaks of them as lifting up the Son of Man. As a result of these instructions many among the people believed on Him, and He then directed His further remarks to their confirmation in the faith.

THE LESSON.

I. THE CHILDREN OF ABRAHAM.—VS. 31-38.

V. 31.—"*If ye abide in my word.*" Those to whom He spoke had been impressed by the truth, but they were yet to be tested. They must pass through the fire of temptation in order to prove what manner of spirit they were of. To abide in Christ's Word is to have it as much the element of our daily life as air is the element of our physical existence. "*Then are ye my disciples indeed.*" Many had followed Jesus for a season, and had already become offended because of His word; some of those who still adhered to Him were yet to prove faithless, and He warned these new disciples that endurance must be the test of their professions.

V. 32.—"*Ye shall know the truth.*" They were just entering school, and were to go on to know the Lord. The disciples learned a great deal more about Jesus after His resurrection and by the teaching of the Holy Spirit than during all their intercourse with Him. "*The truth shall make you free.*" By bringing them into harmony with their Maker and thus restoring their lives to their true conditions.

V. 33.—"*We be Abraham's seed, and were never in bondage to any man.*" While these words seem to have come from those who were ready to call themselves disciples, yet they sound very much like a Pharisaic objection. The Jewish pride of race was, and is, most intense. They regarded themselves, by the mere fact of physical descent from Abraham, entitled to all manner of privileges, temporal and spiritual. They did not imagine that they needed any change in themselves. So great was their sense of national superiority that they refused to recognize the plain facts of history, such as the bondage in Egypt, the captivity in Babylon, or their existing relation to the Romans.

V. 34.—"*Whosoever committeth sin is the servant of sin*" It is possible that the second word, "sin," is an interpolation, and the omission serves to bring out the truth more strongly as an answer to their objection. "Whosoever committeth sin is the bondservant."

V. 35.—"*The servant abideth not in the house for ever.*" It is difficult to see the exact application of this clause. It can hardly be a parallel to that passage in Hebrews where Moses and Christ are contrasted, and the most obvious sense appears to be that the pleasures which the slaves of sin imagine that they enjoy are at best uncertain and fleeting. "*The Son abideth ever.*" His relation to the Father is sure, and He is able to bring His true disciples into the same relation, hence

V. 36.—"*If the Son therefore shall make you free, ye shall be free indeed.*" The motions of the planets are free because in accordance with the design of their creation. If one of them should become a wanderer, and then be brought back to its true relations, that bringing back would be a making free again. In this way Jesus makes those free whom He brings back to love and obedience.

V. 37.—"*I know that ye are Abraham's seed.*" The fact of their descent could not be gainsaid, but that only intensified their guilt. "*Ye seek to kill me.*" Their animosity toward Jesus was a bar sinister upon their shield. They were disproving their lineage by their works. "*Because my word has no place in you*"—finds no welcome, meets no answering impulse, is despised and rejected.

V. 38.—"*I speak that which I have seen with my Father.*" The expression, "with my Father," is similar to that in John 1, where the word is spoken of as being "with God." It implies intimate association and fellowship. "*Ye do that which ye have seen with your father.*" We know that Jesus had in mind their dependence upon the devil as their spiritual progenitor; but he withholds the bald statement of that unpleasant truth until conscience has had an opportunity to work.

II. THE CHILDREN OF THE DEVIL.—VS. 44-48.

V. 44.—The omitted verses give us the step whereby Jesus leads up to the charge, "*Ye are of your father the devil.*" Boasting of their relation to Abraham, they had cultivated rather a false relation until all resemblance to the Father of the faithful had been obliterated by an ever increasing resemblance to their foster father. "*The lusts of your father ye will do.*" Literally, "will to do, or choose to do." Their dispositions and affiliations are all satanic. "*He was a murderer from the beginning, and abode not in the truth.*" This murderous and false nature was being manifested by the Jews in their treatment of Jesus.

V. 45.—"*Because I tell you the truth ye believe me not.*" There was a necessary antipathy between the truth which Christ uttered and the love of a lie which these people cherished.

V. 46.—"*Which of you convinceth me of sin?*" He boldly challenges their charges. A false teacher will be false in life. If his words were untrue his life would necessarily be unworthy, but the acknowledged purity and sublimity of his life was an emphatic endorsement of his teachings.

V. 47.—This verse is His answer to His own question, which the Jews could not answer, "Why do ye not believe me?" They did not and could not believe Him, because He spoke God's words and they were in rebellion against God, and unable to hear and recognize His voice.

V. 48.—"*Then answered the Jews,....Thou art a Samaritan, and hast a devil.*" No more insulting language could have been used by a Jew of that day than these words, which show the intensity of the spite with which they regarded Jesus of Nazareth.

III. THE SON OF GOD.—VS. 49-59.

V. 49.—"*I have not a devil.*" Jesus meets this insult with a calm denial, and proceeds to set their conduct still more clearly before them. "*I honor my Father, and ye do dishonor me.*" Jesus was living as the worthy Son of God, while they were the degenerate seed of Abraham. If they had any real reverence for God in their hearts they could not thus have abused His Son.

V. 50.—"*I seek not mine own glory.*" Personally these insults were as nothing to Jesus. Confident in His own rectitude and the Father's approval, He could welcome the scoff of the world. "*There is one that seeketh and judgeth.*" These insults were not to be unnoticed or unrevenged. The Father seeks His Son's honor and will have in derision all those who "set themselves against the LORD and against His anointed."

V. 51.—"*If a man keep my saying, he shall never see death.*" This assertion was equivalent to saying that He had destroyed him who had the power of death, and was about to triumph over Satan, the murderer.

V. 52.—This sublime truth met with only fresh contumely. "*Now we know that thou hast a devil.*" Abraham, Moses, Isaiah, and all the fathers had yielded to death, and here was one who claimed the power of bestowing immortality upon all those who would become his followers. The words sounded both absurd and blasphemous.

V. 53.—"*Art thou greater than our father Abraham?*" This question shows that these men understood the drift of Christ's sayings and that He was claiming Divine prerogatives for Himself.

V. 54.—Jesus here, as so often before, refers His case to His Father. He distinctly states, however, that His Father is He whom they call their God.

V. 55.—"*Ye have not known him; but I know him.*" The contrast here is not only between ignorance and knowledge, but between different kinds of knowledge. Ye have not learned to know Him, but I have always known Him by an immediate knowledge.

V. 56.—"*Your father Abraham rejoiced to see my day.*" Rejoiced in anticipation of that day. "*He saw it and was glad.*" By faith anticipated the life and work of the Redeemer.

V. 57.—"*Hast thou seen Abraham?*' This last statement of Jesus was more than they could tolerate. His assumptions were growing more and more astounding every moment, and they knew not to what this might grow.

V. 58.—"*Before Abraham was, I am.*" Before Abraham came into beginning, as a creature, I had possession of life in Myself. This was equivalent to laying claim to the ineffable name Jehovah.

V. 59.—"*Then took they up stones to cast at him*" These last words seemed to justify immediate action against a blasphemer, and without waiting for trial or condemnation they were about to take the law in their own hands. "*But Jesus hid himself,....and so passed by*" His hour was not yet come. His rejection and death were to be accomplished in such a way as to lift Him up above the world as Moses had lifted up the serpent in the wilderness, but these angry mutterings of the storm gave no uncertain sound,—His doom was already sealed.

LESSONS FOR TO-DAY.

1. The word of Jesus is the daily bread of His disciples.

2. We grow like Christ as we learn more of Christ.

3. Sin is a tyrant and deceiver.

4. Christ makes true manhood possible.

5. Our lives tell the source of our inspiration.

6. Satan is our destroyer; Christ is our Saviour. Choose ye.

7. Those who refuse the words of Christ show that they are not of God.

8. Be careful not to be found among the enemies of Christ.

"Black Your Heels!"

HOW often I say this to my children! It is interesting to go into some room, filled with boys and girls, and notice the heels of their boots and shoes. Many of them will be found to be brown and rusty.

It is only a careful boy who blacks the heels of his boots. Most boys put their foot up on a chair or box, put a good shine on the parts of their boots that they can see easily, and go off with a good deal of satisfaction.

Carelessness, that is what rusty heels mean. Carefulness, that is what it takes to make your heels shine. Look well to your heels!

It would be all very well, seemingly, to neglect the heels, if boys and girls could always face people. I know a good many persons who think if they can face the world well, appear honest and kind and good, they are doing all that is required. Back out of sight, as they suppose, in the home perhaps, may be in school, or in business, are the little dishonest, rude or careless acts that "nobody" sees. Is there nobody to see? What do you suppose the Lord thinks of those unshined moral "heels?"

How shortsighted such people are! Do they suppose they can go along and never turn around? Do they suppose no one is ever to come after? Just because they are smart enough, or careless enough, or willfully blind enough to see only part, do they suppose no one else will see the whole?

A little girl was sent to put her bureau drawer in order the other day. She smoothed over the pile of articles, and then carefully spread her nubia over the whole. A boy was sent to put the back yard in order. How well it looked from the window when he had finished Did he think any one would look into the corner behind the woodshed? Alas, for the "heels" of the bureau drawer and back-yard! Work half done, the heels all unblacked.

There is another reason for keeping our heels in order; sometime we may want to turn and run. We want to have the privilege of running, if necessary. Sometimes we unknowingly get into places that it is well to get out of. How would we feel if those who had allured us in could turn and say, "There he goes! Look at his heels! A pretty one he is to make believe he is too good for this place. Why, he doesn't even black his heels!"

Only the parts well done—carefully, conscientiously, honestly done—will ever stand for our credit. The all-seeing Eye looks to every part. The world sees a fair, shining top and toe; but the heel—the little, partly hidden, carelessly or willfully neglected part, is seen by Him who looks at our *whole* lives.

"Black your heels!"—*Juniata Stafford, in The Congregationalist.*

THE daughters of the Princess of Wales had a very jolly holiday at Torquay. They went shopping by themselves and ran into place after place, to make their little purchases, with evident delight at their freedom. On the second day of their stay they appeared in fine, buoyant spirits at a boot store with a short stick which, they explained, was the length of their mother's foot, and they wanted a pair of rubbers, "goloshes" they called them "for mamma." It was quite a comical scene, for the salesman entered into the spirit of their fun and tried the stick in all sizes and conditions of overshoes until the young ladies were satisfied. They had them wrapped up, paid for them, and walked away, with the parcel under the arm of the youngest of the three, for they quite refused to have their purchases "sent" while they were at Torquay.—*The Advance.*

A SMALL boy writes: "One day Billy come home holdin' a little mole by the tail, which a bad boy had guv him, and it was alive. When my sister see him, she said, 'O you crewel, crewel boy! Throw it into the fire this very minute.'"

Horsford's Acid Phosphate
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Dr. S. F. NEWCOMER, Greenfield, O., says: "In cases of general debility, and torpor of mind and body, it does exceedingly well."

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Combines, in a manner peculiar to itself, the best blood-purifying and strengthening remedies of the vegetable kingdom. You will find this wonderful remedy effective where other medicines have failed. Try it now. It will purify your blood, regulate the digestion, and give new life and vigor to the entire body.

"Hood's Sarsaparilla did me great good. I was tired out from overwork, and it toned me up." MRS. G. E. SIMMONS, Cohoes, N. Y.

"I suffered three years from blood poison. I took Hood's Sarsaparilla and think I am cured." MRS. M. J. DAVIS, Brockport, N. Y.

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"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

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Reserve for re-insurance	$2,265,427 8
of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 2[illegible]
Capital paid in cash	1, 00,000 00
Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

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CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	3,011,637 00
Reserve for Unpaid Losses and Claims	378,483 98
Net Surplus	1,227,995 10
Cash Assets	**$7,618,116 08**

SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,550 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,850 00
Interest due on 1st January, 1886.	97,056 02
Premiums uncollected and in hands of Agents	358,290 30
Real Estate	1,272,633 77
Total	**$7,618,116 08**

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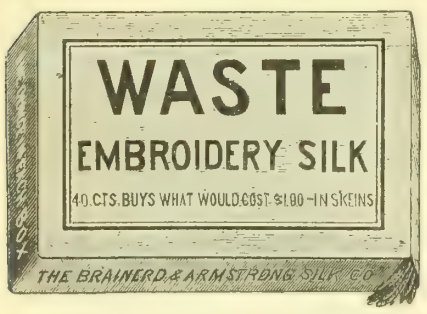

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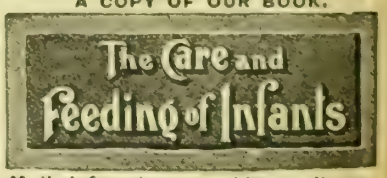

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The Christian Intelligencer.

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VOL. LVII.—No. 24. WHOLE No. 2916. NEW-YORK, WEDNESDAY, JUNE 16, 1886. $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE GENERAL SYNOD adjourned at midday on Friday. So long a session has seldom been held. Much important business was intelligently and conscientiously attended to. The record is unusually interesting. Our report ends this week with Thursday evening. What was done on Friday we hope to print next week.

THE REVIEW of the Sabbath-school lessons of the quarter will be found to be admirably arranged by the Rev. Mr. Van Deventer, in the place belonging to it. The classification of subjects will help the memory and tend to make a permanent impression. As a guide for teachers it is very valuable, and, we think, they will be thankful for it.

NO MORE IMPORTANT testimony, in relation to the progress of Christianity in Japan, has been given than that to be found on the fourteenth page, coming from a Japanese gentleman. The *Japan Mail* is a secular paper and aims to reflect public sentiment. Next week we hope to give what the writer of the article thinks ought to be done hereafter for the extension of Christianity in the empire, and what the Christian Japanese paper has said in regard to his recommendations.

FOUR THOUSAND seven hundred and nineteen souls were added to the churches of our communion last year on confession of faith in our Lord and Redeemer. So the Committee of the Synod reports. That is something to be very thankful for; but ought we to be satisfied with it. Let us not be content with the fact that it is above the average result of past years—above the average of other denominations as well as of our own. Is it what 83,000 Christians ought to gather in in twelve months? If our example, our prayers, our zeal, our activity, our faith, were what they ought to be, would not the fruit be twice that of the year just closed?

THERE ARE NOT a few clergymen who occasionally make their second service on the Lord's day one of praise without sermon, and who diversify the singing by remarks respecting the origin, character or history of the hymns sung. Such an exercise has been found interesting and profitable. Those who wish to engage in it will find no book better suited for their purpose than the new volume, "English Hymns," by the Rev. S. W. Duffield, just issued by Funk & Wagnalls. The nicely printed octavo treats nearly, if not quite, all the well-known hymns, gives full and satisfactory information, is very well written and may be relied upon as trustworthy. Certainly it has no rival in Britain or America.

IT IS NOT OFTEN that Christian people welcome on a Sabbath day a cloudy sky, threatening rain, such as that of last Sunday. Yet, while regretting the influence of such a sky on the attendance upon the services of Christian churches, the decent people of suburban towns cannot refrain from saying to themselves and sometimes aloud to their families, "Now we shall have a quiet, restful day." For the clouds and chilling winds prevent the incursions of the Sabbath breakers of the cities. The townsmen are not compelled to guard their flower and vegetable gardens, their fruit trees and blooming shrubs, from fierce thieves who answer words of warning with showers of stones. Only police protection saves the gardens from depredation and defacement, and so general has become the demoralization of the times that the police are slow to give protection. Have decent Christian people, within reach of the city's Sabbath breakers, any right to a peaceful Sunday?

OUR CHURCHES at New Brunswick still know how to abound in hospitality. It is no light matter to provide entertainment for a body of one hundred and fifty men for a period of eight days; yet so accustomed are the good people at this Mecca of the Dutch Church to dispensing hospitality that the duty is always accomplished gracefully and satisfactorily. At the church there were many signs of thoughtful care for the Synod's convenience and comfort, and Committees had ample facilities for their work in the various apartments of the lecture room adjoining the church. Indeed, all the requirements of the Synod were anticipated and provided for. The members were charmed with the beautiful display of roses, furnished day after day by Professor Jacob Cooper for the President's table, and the numberless button-hole bouquets supplied by the same generous hand for the members themselves.

THE MOST SERIOUS information conveyed to the General Synod was in regard to the large falling off in the number of young men in preparation for the ministry in our chief college and seminary, and the prospect that the decline for a few years to come will be still greater than for the past year or two. It is only necessary to mention a deficiency so important in order to arouse many of those who love the Church to such prayer and effort as may be needful to remove it. Have we not been rather negligent in this matter? Has not our attention been so occupied with other and essential parts of the work and needs of the Church that we have given very little attention to soliciting recruits for the ranks of the ministry? Has the work of the ministry and the claims it has upon the young men of the churches received its place in the enumeration of duties to be performed? The claims and the promise of other professions and pursuits are well known by young men, but how seldom are they told of the importance, the honor, the dignity, the reward of faithful service in the ministry of the Gospel! Christian parents need instruction and exhortation in regard to the character and claims of this Divinely appointed profession, that they may be led to consecrate their boys to the Lord, to desire for them such an occupation and to present it to them as deserving of their conscientious consideration. Not a few young men, as we believe, need to be reminded of their duty to at least consider the propriety of devoting their lives to the work of a Christian pastor, and not a few, we believe, in the hesitation with which many a young man makes a choice of his life-work, will be thankful to the pastor or Christian friend who will aid him with a thoughtful opinion and judicious counsel. It is very natural that a young man should be reluctant to decide altogether upon his own judgment to give himself to such a work. It is probable that not a few who would honor the calling are in a condition of indecision as to their duty and fitness, are inclined to make such a use of life, but feeling the importance of the step and controlled by a distrust of themselves—a praiseworthy and most promising modesty—need only the advice of a parent, pastor or friend to bring them to the conclusion to prepare to preach the Gospel.

In the *Evangelist* of last week the Rev. J. K. Wight describes a trait of the ministry of the venerable Rev. Dr. Snodgrass who died a few weeks ago. These are his words:

There are two things which especially interested me in the ministry of Dr. Snodgrass. One was the interest which he took in leading men into the ministry. I knew with what desire he wished that his second son might undertake this work, and how sadly he was disappointed. But he did not remit his efforts with regard to others. The turning point in my life in that direction was when, as my father's pastor, he called and spoke about my going to college. I had other plans, and specified some of them. When he had listened to them, and my father had expressed his willingness to send me, he turned to me and said, "Go to college if you have the opportunity, no matter what you intend doing, even if you expect to saw wood for a living." Dr. F. R. Masters, for seventeen years pastor at Matteawan, N. Y., and who for health's sake had turned aside from his studies, told me that it was Dr. Snodgrass's encouragement and advice that led him, after he was married and had two or three children, to sell his farm, go to the seminary, and prepare for the work of the ministry. So Dr. Charles H. Reed, for years pastor of a church in Richmond, Va., was a merchant and postmaster in Troy, but had shown great aptness in teaching a large Bible class and in public speaking, and here again the pastor's influence was at work in leading him into the ministry. Doubtless there are many other cases where, if the facts were known, his influence would be seen.

MR. HERBERT SPENCER in the *Nineteenth Century* for May concluded a series of articles on "The Factors of Organic Evolution." It is important to have from so accomplished an advocate, who is accepted by the out-and-out evolutionists, an opinion on such a subject. As one reads these papers he wonders at the mingled strength and weakness of the reasoning on which the hypothesis rests. There is no weakness in Mr. Spencer's writing; it is clear and vigorous. But the final conclusion, which seems to be a section tacked to the last paper, not because it is necessary or because it is vitally connected with what precedes it, but because Mr. Spencer wished to say it, is amazing. He alludes to Prof. Huxley's address at the unveiling of the statue of Mr. Darwin in the South Kensington Museum, and proceeds on this wise: "Deprecating the supposition that an authoritative sanction was given by the ceremony to the current ideas concerning organic evolution, he (Huxley) said that 'science commits suicide when it adopts a creed.'" The words are not used in a religious sense. They mean that a scientific creed worthy of unhesitating belief does not exist in Mr. Huxley's opinion. And Mr. Spencer endorses the sentiment. The words mean that the scientific observer should have a perfectly free mind looking out of his eyes; should see facts as they are, with no regard for existing opinions, and make such deductions only as the facts evidently declare. To have a creed, to go about applying received principles is an injury, a hindrance; as Mr. Spencer adds, biologists in applying their belief in regard to the origin of species "have been narrowed."

While there is truth in these cautions, there is also a very humiliating confession. Such gentlemen as Huxley and Spencer being the judges, the outcome of the earnest and incessant scientific investigations of the past thirty years, the patient and laborious watchfulness, the dissection and examination with the microscope, the enormous accumulation of facts, is not a scientific system which is helpful, but a creed which narrows and destroys the man who accepts it and takes it with him into the field of observation or employs

it as a guide or assistant in the process of educing principles from facts. No comment on such an admission is necessary.

Another important statement which occupies a large part of this last paper, which, indeed, is the chief theme of the paper, is that the influence of environment is often exhausted upon the exterior of organisms and does not affect the interior constitution or action. "The operation of those forces which produced the primary differentiation of outer from inner" is a fair specimen of the language used. We have written "is often exhausted," but Mr. Spencer's language leads to the inference that it is usually exhausted on the exterior of organisms. Everybody will see at once how mightily this fact tells against the assertion that environment, that is, the circumstances in which it lives, have a mighty influence in evolving a new species out of an old one. If the environment does not touch the interior it cannot help to or produce such an evolution.

FOR WHOSE GOOD?—This question is often asked in reference to the law requiring the government to buy and coin two millions of silver every month, but the answer does not seem to be forthcoming. It cannot be for the benefit of the owners of silver mines, for the price has been steadily falling, and is now lower than it has been for years. Besides, why should the law favor this class of the community rather than the producers of any other article of commerce? Nor can it be in the interest of the people at large, for they dislike the bulky coin, and find it a great saving of expense and trouble to have small bills. People who have large amounts to pay, weekly or monthly, in small sums, complain bitterly of the inconvenience to which the burdensome coin subjects them. Nor can it be for the government's own sake that the monthly purchase and coinage continues. The accumulation of coin prevents the payment of just so much debt, and besides requires expensive vaults and storing places to be constructed and maintained for its safe keeping. The question recurs, then, who is benefitted by this singular law, one that has no parallel in the history of this country or any other?

A WORD TO THE WISE.—There seems to be a very needful caution in the following short extract from the Apologetics of Henry B. Smith (p. 174), and one which the friends of truth would do well to heed:

"In evolution we must concede—and appropriate—all that is proved true, as we have often done before. Those hurt the good cause who stoutly maintain the unbending literality of their own interpretation of the sacred text, and anathematize all who will not repeat their formulae. There are some who, if a Christian utters the word evolution, accuse him of playing into the hands of the infidel and the atheist. Those evolutionists who are not Christians just want Christians to say that *all* evolution undermines the Bible and that *every* form of Darwinism is atheism. But, to say that species are entirely arbitrary, that there is no sort of physical connection or descent between them, is to advance a purely scientific, not a religious or Christian, theory."

"Old Colony" Papers.

BELATED TOPICS.

IV.

OUTCOME OF THE LABOR TROUBLES. . . . CURIOUS FEATURES OF THE STRIKES. . . . "BOHEMIANS." . . . . JERRY McAULEY'S MEMORIAL. . . . DECORATION DAY.

AFTER all, the recent labor troubles, though a costly experience, have plainly wrought for good. They have taught workmen that no substantial gain for their cause can be made in this country, which does not carry with it the sympathy and common sense of the nation; and that no one class can press its own claims to the disregard or detriment of the others, without ultimately finding itself face to face with an impassible and crushing barrier. At the same time, they have revealed to employers and capitalists the power of combined labor to destroy their profits, if not their business. And I am confident that both parties will hereafter be far less ready to bring matters to the issue of a strike, till every effort has been made to forestall or to arrange the differences. And the premature disclosure of the anarchists and their plots, by what they supposed was a favorable crisis, has brought this nation once more to revise its theory of liberty, and to demonstrate to the world the stability and force of our institutions. It has also startled the unthinking and misguided working-people into a realization of the precipice towards which they were allowing themselves to be hurried like sheep. The utter antagonism of the Red Flag and of the Stars and Stripes could not be too soon seen, and they stood out in clear and angry colors in the lurid scenes through which we have been passing.

Another fact was impressed upon the public mind,—I might say, in most cases revealed for the first time. This was that railroads, though built with private capital and taking toll in compensation for the traffic and travel which they promote, are public highways whose paramount ownership and control belong to the people, and whose use for certain purposes and under certain conditions is leased to a corporation. Accordingly any attempt to obstruct travel or business on such roads is an assault upon the people and the State, and becomes an act of outlawry and treason and must be treated as such whether the assault be committed by an individual or an organization, by employes of the road or by a band of savages or brigands. There is perhaps needless severity, but there is stern logic, in the proposed action of the Mexican Congress, making it a capital offence to put obstructions in the way of trains or to cut telegraph wires.

These outbreaks are now seen to have been a sort of popular craze. It is curious to look back upon some of their features and incidents. The epidemic extended to the boys. The bootblacks of Louisville struck for ten cents a "shine." Some school boys in Joliet, Ill., struck for a longer recess, and a number of them stationed themselves at the doors with clubs to keep out any who were disposed to come in at the regular time. At Boston two of the public schools struck, one for a single session and the other for a longer recess and shorter hours of study. The former marched in procession to other schools, trying to persuade them to join. They assaulted one of the teachers of a non-striking school, and formed across the side streets to prevent other boys from getting to their school. It was necessary to summon the police and the power of the truancy law, in order to subdue them. On the other hand, a labor organization in Brooklyn threatened a Grand Army Post with a boycott, because it employs two or three little boys as drummers whose fathers are non unionists. It will not soon be forgotten how the little crippled brushmakers were boycotted in New York, nor how Mrs. Landgraff's daughter was thrown out of her situation in a totally different business because her mother employed non union bakers, nor how the Widow Vonderbrake of New Haven was bullied to stop taking a boycotted newspaper of that city. Such things ensured a state of popular indignation, the result of which seems to indicate that the days of the boycott are ended.

The *Observer* mentions that more than a third of the advertisements in a recent number of the "*Workingman's Friend*," a boycott sheet, were those of drinking saloons. Mr. Powderly may well appeal to workmen "above all thing" to "keep out of whiskey shops." It is drink more than anything else that keeps the laboring classes from getting on in the world; it was drink more than anything else which fed the flames of the late riots and outrages. In Chicago, the rioters sacked a drug store and poured "wine" of colchicum and other poisons down their throats, so that a number of them died in the utmost agony. Upon one of the men who were engaged in this destructive savagery were found a number of needle-cases, and a placard with the words: "Please, madame, I am deaf and dumb; Buy my needles; I don't want to beg"! I am afraid that this is hardly an unfair sample of the merits of the street-beggars who thrive on the misplaced tender-heartedness of our ladies.

Another little change which is likely to result from these developments is a different association with the word "Bohemian," which has been a synonym for persons—artists and the like—of erratic dispositions and unconventional habits, but no one's enemies except their own. Recent events would indicate that the term has been strangely misapplied, and that the typical Bohemian is the modern Esau—a rover, to be sure, but a destroyer rather than a creator of art, and one whose hand is against every man and every man's hand against him. Let us hope that a third class among the Bohemians, who are already asserting themselves, will succeed in wiping out the stigma of either suggestion from the name of the race which produced John Huss and Jerome of Prague.

I suppose there is no class more thoroughly "Bohemian," in the old sense of unregulated habits of life, than the rank and file of those who are connected with the secular papers. This is especially true of those who work upon our great dailies. The conditions of their work would conduce to such habits, if there were no natural tendency towards them. Night is turned into day. There can be no forecasting of the time, or the kind, or the pressure, of their engagements. Most of them are on a perpetual voyage of discovery, and life is akin to that of a skirmisher and spy with brief intervals of sleep or of revel around the camp fire. The strain of such a life upon the constitution is such that a sad proportion break down and die young. And the moral strain is equally disastrous. They are largely composed of a singularly brilliant and enterprising class of young men, gifted with just those mercurial and imaginative qualities which can least endure the nervous excitements and the social temptations to which they are exposed.

It was therefore a touching announcement that no less than seventeen of these journalists, who had died poor and friendless, were buried in an uninclosed and unimproved lot in one of our suburban cemeteries. Doubtless the story of those forgotten men, who probably were as bright and busy, as spendthrift and as boon companion, as any of their class, would be as romantic as many a novel. One needs not to be a professional moralist to have his steps arrested and to feel his eyes growing dewy beside these lonely graves. And it was a kind and thoughtful act which has moved many of our citizens to contribute generously to the keeping green of the spot where these, and others who shall be laid beside them, repose.

Another touching memorial is the drinking fountain for man and beast, recently erected in New York to remind the people of Jerry McAuley. The water is kept cool by a central ice chest, and that which is intended for thirsty humanity is held forth in a cup by two hands, projecting from a cross. Upon the cross is the inscription, "I will give unto him that is athirst of the water of life freely." Thus this humble but honored disciple of Jesus still gives his cup of cold water in the name of his Master, and, though dead, still speaks the blessed Gospel which he loved to the weary and the wandering. There are many monuments of noble men and noble deeds in New York, but none are more inspiring in their testimony, alike to the seekers and saviors of the lost and to the lost themselves. Suppose that, instead of water, beer or wine (I will not say, whiskey) flowed from that cup and cross for the refreshment of the people! What would you think of that, my friend who believest that the Lord Jesus Christ, if here to-day, would favor and furnish *aqua vitæ* as well as the "water of life?"

There are few sights which go to my heart more deeply and tenderly than a procession of veterans, such as filed past my door on Memorial Day. Each year the ranks are thinner, and the men look older and walk more wearily. Nearly all of them are old men now. This makes the war seem far in the past, especially when I put beside it the fact that not half of those who gaze at them know anything of the Great Rebellion except as history. But to me it brings up with painful vividness that long agony, and those bloody battle-scenes and exhausting marches and cruel imprisonments, through which these men went. I seldom close my windows on a wintry or a stormy night without recalling the pang and prayer of sympathy with which I used to close them in those days, and thought of the exposed and unsheltered troops who were freezing and sickening for their country's life. I can never look upon this gray and war-worn remnant without an almost blinding rush of memories and emotions. My eye moistens and my heart thrills, and I have a choking sensation of the throat even now, while I write about it. God bless our veterans, and make them all good soldiers of Jesus Christ, that they may fight the good fight of faith, and lay hold upon eternal life!

F. N. ZABRISKIE.

PRINCETON, N. J., June 3d, 1886.

Our Church.

General Synod of the Reformed Church in America.

EIGHTIETH REGULAR SESSION, NEW BRUNSWICK, N. J., 1886.

Sixth Day—Monday, June 7th.

MORNING, 10.30 O'CLOCK.—The Synod engaged in devotional exercises until 11 o'clock, when Rev. Dr. Drury took the chair and business was resumed. The special order was taken up, which was the hearing of the report of the committee appointed at the last Synod on Sabbath schools and Catechetical Instruction. The Rev. W. H. Ford, Chairman, reported, recommending the following resolutions, which were adopted:

1. That Consistorial reports be accompanied by a blank Sabbath school report, which shall be transmitted by the Stated Clerks of Classes to the Chairman of Synod's Committee.
2. That in order to secure greater unity of method of instruction, the Committee on Sabbath-schools be requested to present to General Synod at its next meeting a system of Lesson Helps which shall be in accord with the doctrinal standards of the Reformed Church in America.
3. That owing to the great and increasing spiritual necessities in this and foreign lands, Synod recognize the importance of instructing the youth on the subject of missions, and, therefore, recommends that at least one session of the Sabbath-schools in each quarter be devoted to the consideration of this subject.

. . . . . .

5. That at the meetings of General Synod one devotional service shall be devoted to prayer and conference on the subject of Sabbath-schools.

The Committee on Necrology reported the death during the year of Rev. Messrs. A. C. Millspaugh, Alexander Watson, J. B. Alliger, John Wenisch, Jefferson Wynkoop, Abraham H. Myers, O. H. Gregory, Theodore B. Romeyn, E. P. Livingston and James B. Wilson.

Report adopted.

AFTERNOON, 2.30 O'CLOCK.—The special order was taken up—the appeal of the Classis of Philadelphia to the General Synod from the action of the Particular Synod of New Brunswick in the case of the appeal of the Third Reformed Church of Philadelphia from certain acts of the Classis of Philadelphia. The case was regularly proceeded with in accordance with the Constitution. The commissioners for the Particular Synod of New Brunswick were Rev. Geo. S. Bishop, D.D., and Rev. J. P. Searle; for the Classis of Philadelphia, Revs. W. B. Voorhees, Wm. R. Taylor and John Hart; for the Third Church of Philadelphia, Mr. G. F. Gordon. Rev. Mr. Taylor opened the case, and was speaking when the hour for adjournment arrived.

EVENING, 7.30 O'CLOCK.—The special order was the hearing of the Report on Foreign Missions and addresses. Rev. Dr. J. B. Drury presided. The attendance by members of the Synod and friends interested in missions was large. The choir of the church sang a suitable anthem; Rev. D. M. Talmage read the Scriptures, and Rev. Theodore S. Brown offered prayer. The report was read by Rev. Wesley R. Davis, D.D., Chairman of the Committee. It opens with fitting reference to the death of Rev. T. B. Romeyn, D.D., a member of the Board, and Gamaliel G. Smith, the Treasurer of the Board since 1862. The health of our missionaries was then referred to—that of Rev. Drs. Talmage, Amerman, and Chamberlain improving. The Amoy Mission was reenforced by the sending out of Rev. Philip W. Pitcher and wife. To this Mission also the Rev. Daniel Rapalje had returned, and Miss H. L. Winn had also returned to her former post in the Ferris Seminary in Japan.

Marked progress has been made. In the Arcot Mission 95 were received on confession, making the number in full communion 1,610; native assistants increased from 150 to 162; eleven more schools established; now 2,213 pupils in Christian schools. The call in India is for advance in every department. Nor is this call less loud, nor the prospect less encouraging in Amoy, where 65 were received on confession, making a total of 784 communicants. A new station will probably soon be opened in the interior, at Sio-ke, some sixty miles west of Amoy. In Japan the first Christian Church organized only 14 years ago by our own missionaries, consisted of 11 members; now the Union Church has 45 churches of over 4,000 members.

The year just closed paid its own way. But the debt of the previous year of $9,000 was not cancelled, and the interest on borrowed moneys had to be added, making a present debt of $10,500. The needs are: for present actual expenses of the missions, $82,000; for re-enforcement now under commission, $5,500; to cancel debt now existing and set the Board free, $10,500; half cost of new house at Tindivanum, $1,600; making a total of expenditures absolutely required for the year, $99,600. The committee then considered the question: How shall this needed sum be raised? From responses to a circular recently sent out by the Secretary, it seems to be the prevailing opinion that the present plan of apportionment, holding conventions, etc., is the best; it is therefore recommended by the committee that it be continued. A cheering feature of the outlook is that so many hitherto non-contributing churches have wheeled into line, and now have a share in the work. There are still 85 churches who contribute nothing, and only 204 out of our 758 Sunday-schools that give to this cause.

The report called the serious attention of the Synod to the fact that nearly one-third of the contributions of the whole year were not received until the last month of the year, or nearly one-half in the last two months of the fiscal year. The great inconvenience to the Board, the necessity of borrowing money and the cost of interest on it, as well as the extreme peril of such a course were clearly presented.

The report says: "The magnificent work done by our Woman's Board calls for the warmest appreciation and heartiest acknowledgment of the Synod. A perusal of their report cannot fail to call forth the most devout thanksgiving to God that He has thus led the mothers and daughters in Israel to spring to the work for which they are so adapted. The fact that they already have 190 Auxiliaries stimulates the hope that ere long there may be one formed in every church of our communion."

The committee recommended the adoption of the following resolutions:

1. That the arrangement in reference to Classical Agents and the apportionment of the amount to be raised for Foreign Missions among the different Classes, recommended by the Synod of last year, be reaffirmed, and that churches be requested to act at once on the basis of the apportionment of last year until the respective Classis shall have modified those apportionments.
2. That each Classis be affectionately and earnestly urged to take such measures as shall secure some contribution, however small, for Foreign Missions from each church and Sunday-school within its bounds.
3. That each Classis, especially those which have country churches, be earnestly requested to so arrange with its churches as that the annual collection for Foreign Missions in a fair proportion of its churches and Sunday-schools be taken during the summer and early autumnal months, and that all churches and Sunday-schools be requested to see that their contributions be forwarded to the Treasurer so soon as collected.
4. That loyalty to the Master and justice to the mission work already in progress require us not only to aim at, but to raise $100,000 for Foreign Missions during the current year, and that each Classical Agent be charged with the duty of striving to bring his Classis up to the full share of that amount.
5. That the Synod render hearty acknowledgment for the efficient service rendered by the Woman's Board and its auxiliaries, and renewedly urges that an auxiliary be formed in every one of our churches.
6. That this Synod urges the increased circulation and perusal of the periodicals of the Board and Woman's Board, and recommend that in addition "occasional papers" in pamphlet form for permanent reference, embodying specific information as to our different mission fields, and different forms of missionary effort, be issued by the Foreign Board and the Woman's Board as they may be able.
7. That a committee of seven, of which the Secretaries of the Foreign Board and Domestic Board, and the Woman's Board and the Woman's Executive Committee of Domestic Missions shall be members, be appointed by this Synod to arrange for a joint Missionary Convention to be held in the autumn with the churches on Long Island, and that this committee be requested to perfect and publish their arrangements for such convention not later than the first of September.
8. That in accordance with the request of the Foreign Board that this Synod unite with other Protestant Christians in this country and Great Britain in setting apart the first Sabbath of November as a day of special united prayer throughout the world for Foreign Missions, this Synod does hereby recommend to all our churches, ministers and church members at home and abroad the observance of the first Sabbath of November, (Nov. 7th), as a day of special prayer in behalf of Foreign Missions; for the extension of the Gospel among unevangelized peoples, and particularly for the outpouring of the Holy Spirit upon all nations, at this time when so many circumstances seem to favor a rapid advancement of Christ's universal kingdom.

The committee nominated the following ministers and elders to fill vacancies in the Board: *Ministers*—W. J. R. Taylor, John Forsyth, T. W. Chambers, J. H. Oerter, T. S. Brown. *Elders*—J. A. Williamson, J. Townsend Lansing, J. L. Sutphen.

While the motion to adopt was pending, the Secretary of the Board, Dr. Cobb, spoke, emphasizing in earnest words several of the most important points and recommendations in the report, especially that relating to the necessity of a more perfect equalization of the gifts of the churches to the Board through the months of the year. The Secretary also referred, in feeling terms, to the late Treasurer, Gamaliel G. Smith, and to his inestimable services.

Dr. Cobb was followed by our missionaries, Rev. J. H. Wyckoff, Rev. E. S. Booth and Dr. Jacob Chamberlain, in short and telling remarks upon some of the practical and essential features of their work, Dr. Chamberlain once or twice firing up the enthusiasm of the Synod to the glowing point of applause.

After the addresses the report was unanimously adopted, and the Synod adjourned.

Seventh Day—Tuesday, June 8th.

Both the morning and afternoon sessions were occupied with the appeal case.

EVENING, 7.30 O'CLOCK.—Rev. Dr. J. B. Drury, President, took the chair and opened the session with prayer. A portion of the Scriptures were read by Rev. W. H. Vroom, and prayer was offered by Rev. C. P. Ditmars. The Committee on Domestic Missions, Rev. Charles Scott, D.D., Chairman, reported. The report was accepted, and its consideration deferred until the special committee, to which was referred the case of ex-Treasurer Smith, shall report.

The report was followed with addresses upon Domestic Missions by the Secretary, Rev. Dr. Jacob West, Rev. S. L. Gamble, of Illinois, and Rev. L. Dykstra, of Dakota.

The Rev. W. J. Leggett, Chairman of the Committee on Synodical Minutes, reported that they had found a number of errors in the footings of the statistical tables, and recommended that the attention of Stated Clerks of Classes, Particular and General Synods, be called to the matter, that more care and greater accuracy might be secured.

The report was adopted.

The Committee on the Disabled Ministers' Fund reported that the permanent fund had been increased $50 by the legacy of Mrs. Janet F. Moffet, making the total sum $53,817.28. There had been received from churches and individuals $2,427.65, the number of churches contributing being 168. The contributions are about $200 in excess of last year; the income, however, has not equalled the expenditures of the year by some $400, which deficiency was made up from the balance on hand at the beginning of the year. In view of these facts the committee submitted the following:

Resolved, That we affectionately urge upon all our pastors and consistories that they give their people an opportunity to contribute to this fund by providing at least for an annual collection in its behalf, and that when such collection is taken they use their best endeavors to show their people that they are asked to bestow, not a gratuity upon persons who have no claim upon them, but a pension upon the faithful soldiers of their own Church, who have become disabled in her service.

Rev. Drs. Good and Van Horne, of the Reformed (German) Church of Philadelphia, were recognized and accorded the privileges of the floor of the Synod.

Eighth Day, Wednesday, June 9th.

MORNING, 9 O'CLOCK.—The Philadelphia appeal case was continued with Rev. Dr. J. B. Drury in the chair. Rev. J. P. Searle, Commissioner for the Particular Synod of New Brunswick, resumed his address, and was followed by Commissioner George S. Bishop, D.D., on the same side. The case occupied the whole day, coming to a conclusion at the evening session, when a vote was taken confirming the judgment of the Particular Synod of New Brunswick,—eighty nine voting for, and thirty-five against.

The Judicial Committee was instructed to formulate the reasons for the Synod's decision. This committee reported the following, which was adopted:

In the matter of the appeal of the Classis of Philadelphia from the Particular Synod of New Brunswick, the General Synod sustains the decision of the Particular Synod. (P. 54, 1886.)

1. Because George F. Gordon, Adrian Van Helder, Reuben Nichols and James Petit are in the regular line of historical succession, the Consistory of the Third Reformed Dutch Church.
2. Because we recognize the church now worshipping at 857 North Broad street, together with all who have been upon the roll of the historical Third Reformed Dutch Church of Philadelphia, and are now in good and regular standing, as the legitimate Third Reformed Dutch Church of Philadelphia.

J. A. DE BAUN,
P. MOERDYKE,
S. L. GAMBLE,
J. LANSING.

The following resolution was then passed:

In sustaining the decision of the Particular Synod of New Brunswick, General Synod desires to say that this action casts no reflection upon the Christian character of Elder D. S. Jones, who seems to have guided his course with conscientious care, according to Pennsylvania law, in guarding the property of the Third Reformed Church.

The Committee on the State of Religion reported through Rev. J. Lansing Pearse. The report was adopted, and is as follows:

Attention is first called to the incompleteness of the statistics of the several Particular Synods, as it is important that reports should be both full and accurate. The aggregate of the statistics is as follows: Classes 34, churches 536, ministers 562, candidates 9, families 46,409, received on confession 4,719, certificate 2,556, losses by dismission, suspension and death 3,690, net gain in membership 3,585; total now in communion 83,037.

Infants baptized 4,608, adults 1,094, catechumens 29,897, Sunday-schools, 769; total enrollment in Sabbath-schools 96,535. Benevolent contributions $231,975 05, an average of $2.79 per communicant; contributed for congregational purposes $859,429.73, an average of $10.35 per communicant; total contributed by the church is $1,091,404,78.

There is an increase in the number of conversions and of those added to our communion from other churches; also, an advance in the work of Sunday-schools and in the department of benevolence. Yet it cannot escape notice that we are making slow progress. The spirit of God has been present in many churches. We must labor to secure His abiding presence till our Church life shall be touched on all sides and the effect shall be manifest in the increase of spiritual life, numbers to our communion, liberality, candidates for the ministry, and of all the interests that are dear to us in our Church. We can rejoice over the fact that the work of the Church is fairly sustained, and that our missionary operations are well supported, but what we want is an advance along the whole line. To this end we must redouble our earnestness in prayer, our activity in work, our liberality in giving.

Ninth Day—Thursday, June 10th.

MORNING, 9 O'CLOCK.—After the formal opening of the session, and the disposal of some details concerning the appeal case, the Synod gave its attention to the special order—the hearing of the report on the Professorate. The committee, Rev. W. J. R. Taylor, D.D., Chairman, reported that they had received the annual report of the Board of Superintendents of the Theological Seminary at New Brunswick, which states that 23 students were in attendance during the year, of whom there were 12 in the Senior class, 6 in the Middle class, and 5 in the Junior class. One of the Middle class died in June, 1885, one of the same class was dismissed to another theological seminary, and two who were absent during 1884 and 1885 returned and completed their studies with the graduates of this year.

The committee recommend that the request of the Board of Superintendents be granted for an extension of the time of its annual meeting, so that the closing exercises of the Institution may be held on Thursday evening, to give time on Wednesday afternoon and evening for the anniversary of the Alumni Association; but that the request of the Association for an annual appropriation of $50 to defray the expenses of its anniversary be declined, the Synod having no funds to be devoted to such uses.

The committee has received the seventeenth annual report of the Standing Committee on the Seminary Grounds and Property, which sets forth that 39 students had resided in Hertzog Hall during the year; that the grounds had been greatly improved; that the museum had, through the efforts of Professor Lansing, had been enriched by valuable accessions of objects of interest from mission fields and other Oriental sources, and that further additions are on their way to this country, including an Egyptian mummy, coins, manuscripts and archæological treasures; also, through Professor De Witt, the American Company of Revisers of the Old Testament have had the use of the room at which they met during the fourteen years of their labors. The Gardner A. Sage Library now contains 37,947 volumes, an increase of 474 volumes within the year.

The committee recommended the reappointment of Elder William H. Kirk for the full term of five years as a member of the Standing Committee, and also that the term of service of Elder William H. Jackson extend until the meeting of the General Synod in 1889.

It was recommended that the committee to procure a fund for the systematic training of students of theology in elocution be continued, and as soon as the means secured will permit, the benefits of the fund be extended to the students of Rutgers College and its Grammar School, and that its administration be confided to the Theological Faculty and the President of Rutgers College.

The committee say: The most serious subject in the report of the Board of Superintendents relates to the small and diminishing number of students preparing for the ministry. The facts are these:

Of the 23 students in attendance last year, 12 have just graduated, leaving but 11 in the two upper classes, six Seniors and five in the Middle class, with no prospect of any additions this year from the college, consequently there will be no Junior class to enter in September, unless students come from other institutions.

The whole number of students having the ministry definitely in view, in the Seminary, College and Grammar School, at the date of the report, was fifty-two. Deducting the graduating class there are now only forty, in all stages of preparation, from academic beginners to the highest class in theology. Of the graduating class in Rutgers College only two have the ministry in view, and these will wait over till another year before entering the Seminary. Besides these, three Juniors, five Sophomores, and four Freshmen, fourteen in all, expect to preach the Gospel; an average of three and a half per year. There are 17 in the Grammar School intending to enter the ministry. We have to face the humiliating fact that of nearly 400 home churches in the Particular Synods of New York, Albany and New Brunswick, six out of seven have not now a single youth preparing for the ministry in our own institutions, in any stage of study, and this for the last nine years, and longer in many cases. Allowing for those who may drop out by sickness, death, and other causes during the ordinary course of preparation, the average annual number of candidates for the ministry now in our institutions is less than five.

The committee refer to the increased advantages and facilities of education in these institutions, and the possible causes of the paucity of students, and the remedy.

The committee proposed the following resolutions:

1. That a pastoral letter be prepared by a committee appointed for the purpose, embracing the facts contained in this report, together with such other matter as shall urgently press this subject upon the heart and conscience of the entire Church.

2. That said pastoral letter be read in every church on the second Sabbath of October, and that the ministers of all our churches be instructed to preach on the subject at the same time.

3. That each member of the Board of Superintendent of the two Theological Seminaries be and hereby is requested, as the agent of the General Synod, to bring this subject to the notice of the Classis which he represents, and to secure its continuous and prayerful attention among the people of the churches.

4. That the Board of Education and its Corresponding Secretary be and hereby are requested to use all the means within their power for the increase of candidates for the ministry, especially in the use of the pulpit and the press, and by addresses to ecclesiastical and other public assemblies and Sunday-schools, and in connection with the Monthly Concert of Prayer for Missions and the Day of Prayer for Colleges.

As a remedy, the importance of the home influence—the Church in the house—was emphasized.

In regard to the Western Theological Seminary, eight students have been under instruction during the year. Rev. D. Van Pelt, who was elected by the last General Synod as Professor of Biblical Languages and Exegesis, having declined, Rev. P. Moerdyke and Rev. H. E. Dosker were reëlected as Lectors for the theological year, who accepted the positions and have efficiently served. With reference to the vacant chair in this Seminary, the committee proposed the following action:

Resolved 1. That while recognizing the desirability of an additional professor in the Western Theological Seminary, this Synod deems it unwise to elect such professor until invested funds sufficient for his support be provided.

2. That until such time the Board of Superintendents of the Western Theological Seminary be and hereby is authorized to appoint one or two Lectors to give instruction in the departments which have been thus supplied during the past year.

3. That a committee of three be appointed, consisting of two members from the West and one from the East, to raise a Permanent Endowment for the chair of Biblical Languages and Exegesis, and also to secure funds to pay the salary of the Lector or Lectors for services rendered by them; and that the monies so raised be paid over to the Board of Direction for the objects named in this resolution.

The committee from the Synod of Chicago shall consist of Rev. Peter Lepeltac and Rev. J. F. Zwemer. From the Eastern Synods, Rev. G. H. Mandeville.

The report was adopted.

AFTERNOON, 2.30.—The report of the Committee on a Critical Edition of the Constitution was taken up, amended and adopted. The essential portions are reserved for publication hereafter.

The Committee on Foreign Missions presented a supplementary report on the following points:

1. In regard to the appeal of the Reformed Dutch Church of Galle, Ceylon, for aid, expressing sympathy with the Church, but declaring that the Board cannot give any aid in the matter, but may act as the channel of gifts from any members of this Church who may desire to help this needy people.

2. Recommending that the request of the Japan Mission to be relieved from the duty of furnishing statistics of churches for publication in the Minutes of Synod, with the statistical tables of the Classes, be granted.

3. Recommending that the Arcot Mission be authorized and requested, so soon as practicable, to set apart one of their number to the specific work of theological instruction and the training of a native ministry. It also calls the attention of those in our churches possessing means to the desirability of promptly raising an endowment of $50,000 for the permanent support of a theological school, and that the Board of Foreign Missions be authorized to take such steps as in their judgment may be best for the carrying out of such project.

4. Heartily approving the stand taken by the Board in their paper on the important subjects of Union and Coöperation in Foreign Missions, of self-support and self-government in the native churches established, and coöperation between Home Boards of different churches, and declaring that the Synod will be prepared to take the necessary legislation to give effect to the views of the Board as occasion shall arise.

The report was signed by all the members of the committee and adopted unanimously.

EVENING, 7 30 O'CLOCK.—The special committee appointed by Synod to take into consideration the report of the Board of Domestic Missions supplementary to the annual report of said Board, and in relation to the fraud committed by Mr. John R. Smith as Treasurer of the Board of Domestic Missions, reported that they had carefully examined the papers referred to them and also made inquiries of the members of the Board of Domestic Missions in relation to the whole matter, and as far as possible, taking into consideration the limited time at its disposal, your committee have possessed themselves of facts known perhaps to many members of Synod, and which in short are substantially the following:

The Board of Domestic Missions have in the past often found it absolutely necessary to borrow money to keep up a proper working of the Board. This position of affairs, to some extent at least, growing out of the fact that the Board makes its payments at specified times, and when the payments fall due in some parts of the year it finds the treasury without the necessary funds to meet them, and resorts to temporary loans. Some years ago and before the Board had its present membership, a resolution was passed authorizing the Treasurer to borrow all monies required by the Board to meet these often repeated deficiencies and debts, and pledging the Board to their payment. It now turns out, upon examination of affairs and Mr. Smith's own statement, that he used this license and power to obtain money which he never charged against himself or credited to the account of the Board, but used for purposes of his own and which are unknown to the Board. Nor has your committee been able to ascertain what application he has made of such moneys. Your committee are informed beyond what the special report of the Board states to Synod, that Mr. Smith's character was good, for as they say, he "had enjoyed the utmost confidence not only of this Board, but of the whole Church and of the community at large." The authority and license he had from the Board to bind them to the payment of notes made by him as Treasurer has involved the Board so that it is now in debt to the amount of about $25,000 in consequence of these acts of Mr. Smith. Nor is this all; the Church is injured in its good name.

This Synod feels humiliated and the cause of the Master is stricken a severe blow at the hand of a professed follower, and we at the first opportunity record our most emphatic detestation and condemnation of these acts of Mr. Smith, and which we emphasize, from the fact, as admitted by himself, that he has pursued his wrong doing and deception for years. These things were not done in some great emergency in his history; but, with time to reflect, he has with a wicked system of duplicity pursued this business, all the while knowing he was doing it because the Board and the Church believed he was an honest man. But "his sins have found him out," and he now finds the truth of the word, "the way of the transgressor is hard."

Being unable to make restitution or even, as he declares, to account for this large sum, Mr. Smith has assigned to the Board life insurance policies amounting to $25,000, most of which, however, are of recent date and all of them together have little or no surrender value. The premiums have been paid by him to the present date, and the Board holds them as the only security it has been able to get; not, however, with any idea of condoning in any respect or degree the crime of the late treasurer.

It is proper that the committee should here state that the accounts show that all moneys paid into the Board by legacy, church, Sunday-school, donation, gift, subscription, or in any other way, have been fully accounted for to the uttermost farthing, and proper vouchers for the payments have been made, and the exactness of the accounts from time to time gave the Board the more confidence in the Treasurer. From the time the Board and its Secretary had reason to believe Mr. Smith had been guilty of wrong-doing, they put it out of his power to further harm the Board or the Church.

To ask the Church at this time, by donation or subscription, to at once pay this indebtedness of the Board, when all the departments of our Church are calling for money and more money to do the work the Church must do, seems to your committee out of the question. And, besides, the time will come when most of this debt can be paid without resorting to this course. Your committee have sought some other way out of the present difficulty and at the same time not to encroach upon specific trust funds. Trust funds, we hold, cannot under any circumstances be diverted. They should not now or ever be used for any purpose other than the one for which they were made. By meeting the annual payments to be made on the life policies (of Mr. J. R. Smith) now belonging to the Domestic Board, and paying the interest on the debt of the Board as stated in their special report, the sum of $1,600 per year will be required. And, moreover, some one who loves our Church and has confidence in its work may yet be disposed in the near future to take an assignment of these policies of insurance and assume the indebtedness, and, until these obligations can be met and thus disposed of, we would request or suggest that the friends of the Church aid in relieving the Board from their embarrassment as much as possible, and further that the Board of Domestic Missions relax no effort to secure

from Mr. Smith all indemnity possible in liquidation of the debt.

Resolved, That this Synod authorize and empower the Board of Direction and the Board of Domestic Missions to act conjointly in making arrangements to pay the annual premium on the policies of life insurance assigned to the Board of Domestic Missions by John R Smith, and also to pay the interest on the indebtedness incurred by said Board of Domestic Missions in consequence of the fraud of said Smith. And the Board of Direction are hereby authorized and empowered to use the income of Synod's funds for temporary contingencies so long as it may be necessary for the above purposes, and also to use for the same purpose the income of any other funds in their hands not otherwise appropriated.

Resolved, That we recommend that Ernest J. Miller and Henry D. Van Orden be added to the Committee on Church Loans.

P. S. DANFORTH,
ERNEST J. MILLER,
HIRAM GARRETSON,
WILLIAM H. JACKSON,
WILLIAM BOGARDUS.

After much animated discussion the report was adopted, with the following, offered by Rev. Ralph Brokaw:

Resolved, That the time has come when, with so frequent betrayals of financial trust, such wretched crimes as this of John R. Smith should not be condoned.

Resolved, That the Board of Domestic Missions has the support of General Synod in its most vigorous pressing of this case.

The report of the Committee on Domestic Missions, Rev. Charles Scott, D.D., Chairman, presented on Tuesday evening, was taken up for consideration. The committee reported that the Board had been afflicted in the prostration by sickness of Rev. Abraham Thompson, a member of the Executive Committee, and the Vice-President, Rev. P. D. Van Cleef, D.D., and in the death of two of its most valued missionaries, Rev. A. C. Millspaugh and Rev. E. P. Livingston. Judge Theodore R. Westbrook, LL.D., an influential member of the Board, has also died during the year.

The receipts of the Board for 1885-86 were $35,998.41, expenditures $30,037.68, leaving a balance of $5,960.73. The Church Building Fund began the year with a debt of $9,770.85, received for the year $13,050.13, expended $8,238 88, leaving a balance of $4,811.25, reducing the debt to $4,959.60. There had been aided, missionaries, 92, and 109 stations having families, 4,979; communicants, 6,910; received on confession during the year, 667; by certificate, 411; and Sabbath-schools, 95, with scholars, 10,635, among whom were conversions, 117; new organizations, 11; all at the West except two—one at Ocean Hill, in Brooklyn, and another at Cobleskill, Schoharie County, N. Y. For the first time there has been about equal work done in the West and in the East; the number of stations and families being very nearly the same.

The General Synod last year directed the appointment of a Missionary Superintendent, for which office the Rev. James F. Zwemer was nominated. The report of the Board says: "The utmost courage hesitated to incur one more liability under the circumstances." Considering the fact of a balance in hand of $4,960.73, the failure to follow the direction of Synod does not seem to the committee to be justified.

The Treasurer's report reveals the fact that a debt of $25,750.94 has been created through the fraud of Mr. John R. Smith, Treasurer of the Board. It seems strange that notes to so large an amount should have been fraudulently issued without detection; and the want of ordinary precaution on the part of the Secretary or the Executive Committee is implied therein. This whole matter, however, has been referred to a special committee, which will undoubtedly recommend suitable action to the Synod.

The Woman's Executive Committee shows gratifying success in every branch of the work. Additional auxiliaries were organized in the Particular Synods. The Treasurer reports that $6,312.47 have been received from this source.

A convention in behalf of Missions, both Foreign and Domestic, was held during the year at Fonda, N. Y., attended by a delegation of 78 ministers, 22 elders and 29 ladies, and large audiences. This conference memorializes General Synod as follows:

Resolved, That a memorial be sent to General Synod from this Conference, requesting that it instruct its Board of Domestic Missions to deny all appropriations of funds for the establishment of Reformed churches in new fields fairly preoccupied by evangelical denominations; and that this action be commended to other evangelical denominations, asking the same courtesy at their hands.

The committee recommended the following resolutions:

1. That we are much gratified with the results of the last year in the operations of this Board; in the increase to its funds, and the general advance made in its work. The churches are cheered by progress.

2. That the recommendation of the last General Synod be repeated, viz., that the amount of $40,000 be raised for Domestic Missions, and of $20,000 for the Church Building Fund. The Classes and congregations are hereby urged to labor on until the above needed sum be secured.

3. That the Board be directed to comply, so far as may be practicable, with the principle of the memorial from the Fonda Conference, and that it open a correspondence with the Home Mission Committees of other evangelical denominations in order to secure from them the observance of a similar courtesy, reporting the result to the next General Synod.

4. That the Board, in some measure, should change its rules of procedure and business, holding more frequent meetings, and requiring that appropriations and financial operations of the Executive Committee should, so far as is practicable, be submitted to its approval before any final action.

5. That the Board be requested hereafter to accompany its annual report with an itemized statement of receipts and expenditures for the year.

The report was adopted.

The following supplementary resolution was offered by Elder R. N. Perlee and adopted:

Resolved, That all notes which the Boards of this Synod shall authorize to be given for any purpose shall be countersigned by the President or Vice-President or Secretary, and such authorization shall be entered upon the minutes at the meeting of the Board or its Executive Committee, and recorded in the "Bills Payable Book," from which book a quarterly report shall be made both by the Treasurer and the Secretary. And the said book shall be submitted with the accounts of the Treasurer, and all the books requisite for the examination by the Auditing Committee.

The Revised Version.

MR. EDITOR: The Report of the General Synod's Committee on the Revised English Bible is very judicious, as was to be expected from the character of the men who composed it. Yet there is a paragraph in the report that seems to me liable to misapprehension. I wish therefore to say a word.

1. While "it is possible that the convocation may refer the work back to the Revisers for modification or for a final standard edition," there is good reasons to believe that not one of the British Committee, and only one of the American Committee, expects such a thing to occur.

2. The American Committee continues its organization, but this is not because of "any important unadjusted differences" between it and the British Committee. I know of none such.

3. The American Old Testament Company are indeed "perfecting their appendix." But this does not mean that they are revising their previous work, much less that they are making any new changes, but only that they are making the printed appendix an accurate expression of the conclusions arrived at before the book was printed, that is, correcting any errors which may accidentally have been made. These corrections when completed will be sent to the University Presses, just in the same way and for the same reasons that corrections of typographical errors would be sent.

4. I add that the Revised English Bible is *un fait accompli*. It may be accepted or rejected; but, so far as I can learn, neither they who ordered it nor they who made it will ever touch their hands to it anew. It stands or falls as it is.

TALBOT W. CHAMBERS.

JUNE 12th, 1886.

[A CORRECTION.—In the necessarily rapid copying of the report of the Committee the word "Universities" was inadvertently substituted for the "University Presses." The Universities of Oxford and Cambridge, as such, have nothing to do with the Revision.—ED]

....HARLEM, N. Y.—The call extended by the Consistory of the Reformed Church to the Rev. Joachim Elmendorf, D.D., of Poughkeepsie, has been accepted. In a few months Dr. Elmendorf is expected to enter upon his duties as pastor of "Old Harlem Dutch Church," to which he comes by the unanimous choice of its congregation.

Good progress is being made on the new church now in course of erection; as advance is made toward completion its architectural beauties are brought out more prominently, and give promise of this church building becoming on completion an ornament to West Harlem. The Rev. Geo. H. Smyth, the pastor of the old church, will minister to the congregation of the new church. Few fields so long open for successful denominational advance have been more neglected than this in the past; yet few, if any, evince a more spirited revival of determination to embrace opportunities offered in the present.

Nisi Dominus Frustra. W.

... THE PASTORS' ASSOCIATION.—At the meeting, June 7th, the Rev. E J. Runk read, by request, a paper on "Vacant Pulpits and Unemployed Ministers," which excited general and interesting discussion. At the meeting of June 14th reminiscences of the General Synod were indulged in, chiefly by Rev. Drs. Oerter, Suydam, A. J. Hutton, and Vermilye, the discussion turning upon the statistical tables and the treatment of non-resident church members dropped from the roll. The Rev. E. J. Runk was re-elected President, and the Rev. A. H. Demarest was chosen Secretary for three months. Next Monday the Rev. H. C. Berg will read a paper on the subject, "Is Ordination Necessary to the Constitution of a Minister?"

....PATERSON, N. J.—The Broadway Reformed Church, Rev. N. H. Van Arsdale, pastor, raised last year toward reducing the debt on their new church building over $3,000, and at the same time kept up to their usual standard their contributions to benevolent purposes.

Last Sunday evening the church was crowded with an audience deeply interested in the anniversary exercises of the Sabbath-school. The church was not elaborately, but very tastily trimmed with palms, smilax, daisies and cut flowers. The singing, led by the excellent choir, was entered into heartily by the school and greatly enjoyed by the congregation. Thirteen pupils have joined the church on confession during the year. A young people's Sunday evening prayer meeting, conducted by the youth of the church, is largely attended. The school is growing, the average attendance being larger than in former years. A large number of new books have been recently added to the library. Liberal contributions have been made for benevolence and for school purposes. The collection on Sunday evening for the further work of more conveniently fitting up the schoolroom amounted to over $50. The Young People's Lyceum reported $847 in hand for a new organ for the church.

...REV. A. E. KITTREDGE, D.D.—The congregation of the Third Presbyterian Church of Chicago, in relation to the departure of Dr. Kittredge, held a special meeting and unanimously adopted a paper prepared by the session. The minute adopted in October, 1884, is repeated, and to it are added these weighty sentences:

Sixteen years of uninterrupted labor by Dr. Kittredge, marred by not even the semblance of a quarrel or schism of any kind, have resulted in raising this weak, struggling church of less than three hundred members, and with even less facilities than that possessed by other churches here and elsewhere, to a membership of over two thousand three hundred, and a position of strength and usefulness surpassed by only one church in our denomination in this country. Unity, peace, and concord without interruption have crowned Dr. Kittredge's labors here from the first. What his daily life among us is, we have already said. In the pulpit he holds a place second to no preacher in this country for unvarying freshness, skill, and power in presentation of the Gospel. Leading the weekly prayer-meeting he has no peer. The results of these sixteen years' labor are more expressive than any eulogy that can be placed on paper, and will be more enduring. It is quite common when a separation occurs between pastor and congregation for outside parties to allege causes other than those given the public by the parties immediately interested, and frequently they exist; but even lying lips would be dumb for anything to make such allegation here. No skeleton can be found in the closets of this church to controvert these recitals.

Dr. Kittredge is in healthy middle life; his mental and physical strength and energy is in no sense impaired; but as above stated, there are warnings which ought not to be disregarded that he cannot continue to carry the burdens imposed upon him here, which increase yearly, without risking the impairing of his vocal organs to such a degree as to impair his usefulness; and solely because he has been advised by skilful physicians that such a change of labor as is indicated in this call will almost surely tend to remove these grave apprehensions and save him to the Church and usefulness, he goes from us, and we but manifest our love in consenting and bidding him God-speed. He goes with the love of every member of this congregation, and we can only look to Him who gave him to us to supply his place. He will stand in a new pulpit and speak the words of life to a new congregation, will minister to them in their sorrow and share their joys, bringing freshness and new life to their homes, but for all that we only loan him to them. Dr. Kittredge belongs to the Third Church and Chicago.

....THE ST. JOHN'S GERMAN REFORMED SUNDAY-SCHOOL, BERGEN, N. J., celebrated, Sunday, June 6th, its third anniversary. The exercises consisted of singing, reading of reports, and addresses by the pastor, Rev. G. Andraea, and Mr. R. R. Green. A gracious providence has smiled upon the school, so that its ranks are larger and its finances better than a year ago, promising a prosperous future. One of the pleasant features of the occasion was the singing by the choir of children which form the choir of the church.

...PERSONALS.—Rev. J. E. Crane, pastor of the church at Rocky Hill, N. J., has been relieved from the second preaching service until the first Sabbath in September, by vote of the consistory ...The churches at Manheim, N. Y., and Sprakers, N. Y., are to be supplied during the summer by theological students; the former by W. H. Boocock, the latter by John A. Thompson....Rev. R. H. Joldersma was installed as pastor of the Fifth Reformed Church Grand Rapids, Mich., June 2d, the services being conducted by Revs. E. Winter, J. Van der Meulen and N. H. Duker.... The Rev. W. H. De Hart expects to sail on Saturday for a vacation in Holland with Rev. D. Van Pelt, D. J. W. Beardslee and Rev. P. Moerdyke, jr. on 1st Saturday.

Gleanings from our Exchanges.

....The Trinity Reformed Church, Plainfield, N. J., Rev. A. V. V. Raymond, pastor, had an addition of thirty members Sunday, June 6th.

....The Rev. Elbert Nevius, who has been pastor of the church at Stuyvesant, N. Y., for forty years, sent in his resignation to take effect October 1st.

....The funeral of Lennie Tremain, the lad who was drowned at Ghent, N. Y., alluded to in last week's "Synodical Notes," took place on Friday, June 4th. The services were conducted by his pastor, Rev. J. B. Drury, D.D., assisted by Rev. Mr. Hartman. A large congregation gathered to show their sympathy for the afflicted parents and friends. There were many flowers, and among them a pillow, with the words "Our Boy" prettily lettered. The bank of flowers given by his class and their teacher was placed on his grave. The Sunday-school class of which he was a member wore badges of mourning and accompanied the friends to the burial place at Spencertown, N. Y.

....The fiftieth anniversary of the Sabbath-school of the Second Church of Somerville, N. J., was celebrated the last Sunday in May. The sermon in the morning was preached by the Rev. Dr. T. W. Chambers. The anniversary exercises, proper, took place in the afternoon, when the chief addresses were by the superintendent of the school, Hon. L. A. Thompson, and several ex-superintendents. There was a praise service in the evening. The attendance at all the services was very large and the singing and addresses excellent. The total enrollment of the school is 371; the average attendance 187.

Our Contributors.

Mrs. Loring's Discipline.

BY MARY E. BRUSH.

CHAPTER I.

THE clock ticked loudly, its monotonous notes sounding strangely clear as they broke the mid night silence of the little room. Even the room itself seemed unfamiliar, with its bare floors and walls and the two curtainless windows, staring like huge uncanny eyes. The comfortable sofa with its sleep-inviting cushions was in the hall outside; the cheery, red carpet lay in a mummy-like roll beside it; the bookcases were there, too, and the chairs and tables and all the little odds and ends that serve to make an apartment inhabitable, were also packed away, awaiting the auctioneer's wagon. Even the crimson plush drapery about the mantel had been torn down and the white marble was left staring with the solemn, imperturbable countenance of a tomb stone.

The utter dreariness was brightened a little by the fire glowing on the hearth, the scarlet, leaping, twisting flames, the pleasant sizzle of sap and the crack ling of the mossy bark,—all these had a sound of good cheer.

But besides the noise of the fire and the clock's ticking, could be heard from a little white cot in the corner the low, regular breathing of two wee sleepers, —Ray and Baby Bell.

Thank God, she was not quite alone! Mrs. Loring thought amid a gush of tears. Yet only a few weeks ago and one other had been with her! One ever strong and tender,—her husband. But now he was gone, gone forever!

Not so very long before our little story begins, dear reader, perhaps you may have seen in some of our daily papers a notice of how, on a certain day, a staunch ship sailed from the harbor of one of our large eastern cities, sailed away in the bright autumnal sunshine, but was never heard of again. And as you read, you felt a sudden sympathetic thrill for the lost ones and those left mourning behind; but the feeling soon passed away in the all-absorbing joys and sorrows of your own life.

But to Mrs. Loring that little newspaper notice seemed written in words of flame that seared and scared her very being! Her husband was aboard that ill-fated vessel. And now she was a widow indeed—a widow with no grave to watch and weep over or lead her children to as to a hallowed shrine, —nothing but the great, gray sea whose hungry, hollow moans found an echo in her aching heart.

She had always lived in sunshine, had this heroine of mine. Petted by her parents, beloved by friends and idolized by her husband, little wonder that when the shadow came she found its darkness appalling. But she could not sit down and nurse her grief. Close upon the heels of the first great shock came the stern revelation that she was not only a widow, but also a poor one.

It is a painful fact that, in this world of ours, there are those who will take advantage of ignorance and helplessness, and, in her attempt to settle her husband's affairs, Mrs. Loring found, that while creditors were plenty, debtors were few. Yet in her pain and bewilderment one thing was plain,—her husband's good name must be preserved, and so every claim, just or unjust, was paid, and when this was done she found that she had but little left.

Her parents were long since dead. Friends, like summer birds, deserted her. A few calls were paid; a few notes of condolence sent her, that was all,—the world spun on in its old giddy fashion. In the days of her prosperity, she had been a welcome guest at social gatherings. Many were those who had partaken of the hospitality of her little home. Now all was different. No one offered to lend a helping hand. It is to be regretted that in this hour of trial, Ruth Loring had not the consolation of religion. Not that she was an unbeliever, her indifference to the subject was partly owing to her early training. Of course, like many other respectable persons, she was in the habit of attending church. Not regularly, however, nor at a stated place. She went where there was the attraction of good music and brilliant preaching. But she had never joined any of God's people. To tell the truth, she had never seriously thought much concerning the subject. Her thoughts had ever been self-centred. She had made home pleasant for her family. She had been an ornament to society. But all that is truly grand and self-denying, all that molds and expands one's character and ennobles the soul, was lying latent in her nature—needing but the crucible of pain and adversity to purify and make active.

This is her condition when we first present her to our readers. The clock still ticked monotonously, the fire snapped and crackled, and mingled with these sounds came, now and then the gentle breathing of the sleeping children. It was this last sound that aroused the mother from her mournful gazing into the dancing flames.

"My children!" she murmured with a smile that was like sunshine mingled with rain. She reached her hand into her pocket and drew forth a square, white envelope. The handwriting on the scented sheet within was after the fashionably angular style then prevalent, and the words ran as follows:

"MRS. RUTH LORING: *Madam*—I have seen in the papers that my nephew, your husband, was lost on the 'Orion.' I have learned from another source that you are left in rather straightened circumstances. If this be the case, you will probably have no objections towards favorably considering a proposition which I now make to you. Although my nephew estranged me from him in paying no heed to my objections to what you will excuse me for terming a most unfortunate marriage, I still entertain a natural affection to those of his own blood whom he has left behind. Give me, then, his children and I will provide for all their wants and at my death they shall be my heirs, that is, of course, if they prove worthy. I will do this on one condition; that you give me the legal and absolute control over them and afterwards have no communication whatever with them, unless with my permission? In return for this, I will agree to give you an annuity of five hundred dollars per year, which, with careful management and a little healthful exertion on your part, will support you most comfortably.

"If you conclude to accept my offer, and you cannot fail of perceiving the advisibility of so doing, you will please bring the children to me at once. Or, better still, if you notify me of the place and date, I will send on my maid, an elderly and most reliable Scotchwoman, to come and get them. Pray let me know your decision as speedily as possible.

Respectfully, ISABEL THORNTON."

Again and again Mrs. Loring read the lines. The words seemed as hard and sharp as a steel knife! Not a touch of womanly gentleness, not a sign of human sympathy! And yet the writer had once been as a fond faithful mother to Guy, her husband. Mr. Loring, having been left an orphan at a very early age, was, together with a fair young sister, carefully reared by this same Aunt Isabel; but, as the old lady had often bitterly thought, her reward had been feeble. Ethel, her niece, had died just on the threshold of budding womanhood. Guy, in a moment of foolish infatuation, as she termed it, had bound himself to a girl who was a penniless stranger.

Miss Isabel Thornton was proud and obstinate. She would listen to no plea in favor of the pretty charmer. She refused to see her even, and sternly forbade Guy's bringing home his bride. And so a great gulf was fixed between those who had been as mother and son. Doubtless Miss Isabel suffered more than her nephew, for she was old and alone. The young pair were absorbed in each other and the two little ones the fast-flying years brought them. But, as we have said, Miss Isabel was proud and obstinate. She gave no sign of grief. She expressed no desire for reconciliation. Only now, that Death, the great Divider, had come, had she broken the long silence.

"It is insulting!" exclaimed Ruth, convulsively, crushing the paper in her small hands. "She offers to buy my children—my children whose father she disowned and whose mother she has treated with contempt! No, she shall never, never have them!"

Then, like the heavy touch of cold iron, came the question of hard, practical sense; how could she, Ruth Loring, delicate in health, poor in purse and ignorant of ways and means, feed, clothe, and educate her little ones? What work could she do? With what weapon could she drive away the grim wolf poverty? Her early training had been superficial, so far as anything practical was concerned. She knew something of books; could play a little and sing some ballads sweetly; she could crochet, embroider, but nothing well enough to be a means of gaining a livelihood.

But as she sat and wept in her anxiety there came to her the thought of One who is ever the God of the widowed and fatherless. *He* would somehow provide a way.

"I will trust Him!" exclaimed the little mother, as she bent over the couch of her sleeping children. And as they lay there in their innocent slumber the sight was enough to nerve any mother to action and endurance,—Ray, with his curling, black lashes veiling his round, rosy cheek, and his chubby, tanned hands clasping his sister's neck; the little sister with fair, delicate features and sunny curls.

"They are mine!" murmured Ruth Loring. "God gave them to *me*—for me to love and work for and rear to His glory! He will somehow help me to do my duty."

(To be continued.)

Glances Across the Sea.

BY REV. HENRY E. DOSKER.

III.

A FEW weeks elapsed. The country looked breathlessly on. The days of Voet and Cocceius seemed well-nigh returned. The struggle at Amsterdam was the sole topic of conversation. Even the House felt its subtle influence. At home and abroad the question was on every lip, "What will Synod do?' The answer came and was vastly disappointing. The lords of the Church, at the Hague, had carefully weighed the matter and decided not to be used as a cat's paw for the Classis of Amsterdam.

Synod resolved March 11th, 1886, Dr. J. Koch presiding, that the Provincial Synod of North Holland had brought the case of the provisionally suspended members of the Consistory of Amsterdam to its jurisdiction without sufficient warrant, and therefore referred all the papers "in casu" back to Classis, in order that said body might render a decision, which should be ratified by the Provincial Synod.

The gentlemen of Synod smiled gracefully; the Classis of Amsterdam was placed in a sad predicament. Consistory and Classis, accuser and judge, it found itself utterly bemuddled in its strange duality of character, and caught in the trap it had set for others.

Three months have elapsed and nothing has been done; nearly six months have passed since the suspension and things are where they were on that fatal January the 4th. As papers come in from across the sea we look, but in vain, week by week for the much desired decision.

Meanwhile the ball kept rolling. Conferences were held within the bounds of the Classes of Amsterdam, Rotterdam, Dokkum, Sneek, Harderwyk, Heusden, Driebergen, etc., etc.; all of which gave their unconditional support to the suffering brethren of Amsterdam, where the Classis, in its blind folly, had welded another link of the chain of illegalities.

On April 3–4, it had once more assumed *consistorial authority*, and appointed new members of the Board of Trustees against all the express regulations of law and the charter of the Church of Amsterdam.

Vigorous protests were immediately handed in.

It is a patent fact that, should the matter ever reach the civil courts, not a judge in the land will or can recognize the authority of the Board as thus constituted.

The mass of the congregation of Amsterdam attend the ministrations of the suspended ministers in various halls in the city, and the churches are comparatively empty.

Some open ruptures have occurred. In three distinct cases at least, churches have broken with the authority of Synod. Dr. Kuyper, while not directly advising such steps, yet clearly establishes the right of individual corporations in every movement of the kind. He says, February 21st, 1886: "It must be well understood that these churches did not secede, but that they cut off the Synodical judicatories. Every church has a vested right to change its Constitution, as was shown in 1570, when the Reformed Churches freely adopted a 'kerkenorde,' and in 1816, when they freely changed it. If allowable at those times, it is so now."

The cases of open rupture are those of Kootwyh, Voorthuizen and Reitsum. That of Kootwyh is somewhat involved. It is an obscure, little place, whose church had been vacant for at least a generation. Mr. J. H. Houtzagers was the first graduate for the ministry of the Free University of Amsterdam. But the law did not allow any candidate, except the graduates of the State Universities. Synod even, under pressure, refused to change this law. Kootwyh desired the ministrations of this man, Houtzagers, and its people would not be dissuaded.

He was therefore examined November 20th, 1885, by a committee of various neighboring churches, and by them he was admitted to the ministry. A strange proceeding, but correct according to the original "Kerkenorde." He was ordained and installed by Rev. J. van Lingen, a member of the Classis of Arnhem. The church was, on that occasion, so crowded that a Classical committee, which came "with armed violence" to prohibit the proceedings, could not effect an entrance.

The Classis immediately took the matter in hand. Rev. v Lingen received a mild "admonition" for

the part he had taken. Rev. Houtzagers and the entire consistory of Kootwyh were instanter suspended by Classis, and with the uttermost dispatch deposed from their respective offices and expelled from the communion of the Church by the General Synod of the Hague, Feb. 18th, 1886.

Meanwhile, the entire congregation had, a few days before, withdrawn from the authority of General Synod, by an address to his majesty the king, in the usual vein.

In vain did the Classis of Arnhem seek to obtain a workable minority at Kootwyh. Its people seem united and things go on peaceably.

Amsterdam and Kootwyh! What a difference of Synodical attitude! You see, a man who dares not tackle a bull-terrier, will often exhibit his prowess on a lap dog.

The church of Voorthuizen had done the very same thing under the able leadership of Dr. W. Vanden Bergh, whose addresses to the king, and to the church at large, breathe a noble spirit of deep piety and profound assurance of the legality of the steps they are taking.

Synod wisely let him alone.

Reitsum, led by its well-known pastor, Rev. J. J. Ploos Van Amstel, followed suit; many other churches are waiting and watching.

The so-called "ring," consisting of the pastors of Classis who supply vacant churches, desired, as usual, that the salaries of these fields, now considered vacant, be paid to them for supplies. But the Minister of Finances, looking at the matter with a purely secular eye, wisely concluded to retain the money till the pending questions be settled.

All this while the Synod had been pelted from all quarters with requests for the immediate establishment of an *Interim*, whereby all the factions in the Church should be suitably provided for, pending the settlement of existing troubles.

Some desired that the process against the Amsterdam Consistory be first finished.

But late in March Synod resolved, with 17 against 2 votes, to immediately proceed with the consideration of a *modus vivendi*.

Again great expectancy!

Once more a sad failure!

Well did Dr. Kuyper say of it, May 2d: "This so-called *modus vivendi* is evidently nothing but a contract between the Moderns and the Groningers to remove some difficulties for the mutual benefit of their own partisans, without any recognition whatever of the Orthodox and against the will of the Trenicals. Thus the *modus vivendi* is a still-born infant."

It appears to me, from this proposal, that Synod took the words in their literal sense, and devised a way of prolonging and providing for the life of the unbelievers in the Church. Dr. Kuyper proposes that three Moderns, three Groningers, three Trenicals and three Orthodox meet somewhere to devise a radical scheme for the solution of this trouble. The various Classes could then choose between the Synodical and the private scheme, and in a few months order and rest could be restored.

We will wait and see.

It is a pity that Dr. Kuyper, who intended to visit this country this summer, is prohibited from so doing by the press of occurrences at home. From him, better than from any other man, we might glean a true conception of the outlook of orthodoxy in the Church of the fathers.

How to Reach the Masses.

BY REV. P. E. KIPP.

IN one word—by reaching the children. Get hold and keep hold of those who will otherwise form the churchless masses in ten or fifteen years from now. Rightly used, the Sabbath-school is the church's most powerful auxiliary; but wrongly used it becomes the church's most powerful antagonist.

I charge upon the mismanaged Sabbath-school the responsibility for the depleted churches which we now so deeply deplore. It has educated the present generation away from the church by tolerating the practical heresy that church neglect was a venial sin, while Sabbath-school neglect was a mortal sin. Prizes were offered for Sabbath-school attendance; none for church attendance. Picnics, entertainments and festivals were provided to increase Sabbath-school organization; none to develop church organization.

What has been the result? What must be the logical and expected result? Very soon the scholars feel that they have outgrown the school and they cease to attend there; but they have never been educated to attend the church, and they go nowhere.

Those scholars who have been converted during youth, attend and support the church; and even they have their sense of its importance weakened by the loose ideas they have unconsciously imbibed concerning it; while the unconverted young men and women retire from the one and fail to attend the other, especially after marriage; so the opportunity for conversion for the most is limited to childhood.

Through the Sabbath-school Providence has given this century a hold upon nearly all the children; by a careless education we let them slip, and then make great effort to win them back.

Instead of vigorously insisting upon church attendance and so binding them by persistent and strong habit, we are content with school attendance; happy if we can for a while fasten them to the human and temporary, instead of riveting them to the permanent and divine.

In their youth we have had the masses under our influence; by our own neglect we have not made them church-goers. When they have left the school, and in manhood remain what in their youth we have made them, then we wring our hands and cry, "How shall we reach and reclaim the masses?"

We once had them; by our own carelessness they have escaped us; now we wrack our brains for new expedients to get them back.

And the greater pity is, that while we are trying to repair our mistake, our thought is so occupied that we are still continuing the mistake; while we are chasing after the unsheltered sheep, we are again letting the lambs run off from the fold, and so are preparing for the next generation the very trouble that the last generation transmitted to us.

How shall we make the masses church-goers? Make the children church-goers, and in fifteen years we shall have no churchless masses to worry us.

An ounce of prevention is better than a pound of cure. You can do very little for a race of topers, but you can head off the next generation of drunkards by making the children total abstainers.

While you have them, fasten them; much better that than to turn the colts loose, and when they have grown wild, then try to catch them.

Teach the children that the Church which Christ Himself founded is of the first importance; the Sabbath-school, good as it is, is only a modern invention.

If you will offer rewards, offer them for church attendance rather than for the school attendance. Value most the formation of those habits which are to control them when they are beyond the leading strings of teachers and parents.

What will make most for their manhood and womanhood is to be cultivated more sedulously than what is adapted to transient childhood and youth. The masses who have reached mature life are not found in the Sabbath-school, and few of them ever will be. Be sure to wind about the children strands that thicken into stout cables, which will be all that can hold them when the other cords are cut.

Make the children church-goers, and you will have no reason to complain of the masses of men and women as non church-goers.

Boston Letter.

JUNE 9th, 1886.

PHILLIPS BROOKS does not care to be Assistant Bishop of Pennsylvania. He feels that his work is here, and he is right. One of the Boston dailies gives him the title, Bishop of New England. If there were a vacancy in the bishopric of the Massachusetts diocese of his Church, he would be Bishop Paddock's successor. His situation in the ecclesiastical world is peculiar. He is heartily attached to his own Church, and hopes it may become the representative Church of Christendom. In turn he is honored by it, elected to the Standing Committee of his diocese, and chosen as a deputy to the coming General Convention. The diocese of Pennsylvania clamors for him, but the diocese of Massachusetts will not part with him. While loyal to his own Church, he believes in the Church Universal, and is very much loved by Congregationalists and members of other evangelical denominations. Also, on the other hand, there are many who, trained as Unitarians, have been gathered within the noble walls of Trinity, to say reverently each Lord's day, "I believe in Jesus Christ, His Son, our Lord."

Trinity is very low-church in its methods. It has no vested choir. Its rector does not bow in the creed. Its communion table is a table. It is not set against the wall, but in the old English fashion stands out in the great chancel, and at its long rail, sweeping about the table, bow a great throng of communicants. It has been already noticed in the INTELLIGENCER that Phillips Brooks has been lately chosen as one of the preachers at Harvard under the new *regime* of college worship.

The late anniversary week did not arouse special interest. Unitarians and Universalists still rally at Boston, but the Congregationalists have been gradually forsaking anniversary week. Once, what a Pilgrim rush there was for Boston, anniversary week. What long files of carpet-bags, umbrellas and spectacles moved on the northeastern metropolis, rallying from Passamaquoddy to Lake Champlain, and from the White Hills down to Sandy Hook. Their voices could be heard echoing in ringing Anglo-Saxon from the platform of Tremont Temple, or heard in the sweet songs of Zion within the walls of "Park street" or "Mount Vernon." Now the interest in those meetings is transferred to the great anniversaries of the American Missionary Association or the Home Missionary Society at Saratoga and elsewhere, while for many years the American Board has been a mighty traveller all over the North. It means that the denominations are making more and more of their own separate council-fires, also that Congregationalism has so grown that Boston is no longer the centre of its population, but it must be found elsewhere. While Unitarians are still found on that old camping-ground of anniversary week, they are shifting a portion of their interest to the Saratoga meetings. Unitarianism, too, is ceasing to be a Massachusetts heresy, and in its westward movement has lost its provincial shibboleths.

Boston has felt the agitation of the big strike-wave rocking the land, and it has hindered very much movements in the building world. More serious than the harm to any particular business was the wound given to public confidence, on which all prosperity in business is based. When that is hurt, money goes back to its hiding-place in bank vaults, in private safes and long woollen stockings, like the head of a turtle darting within its shell when a boy shies a stone at it. We all desire to see labor better remunerated, but the late strike was both ill-timed and extravagant. I can imagine that its consequences will reach into next winter and give a still sharper sting to the winter blasts. Business in Boston a few months since had a cheery outlook. The strike, though, hung something like a pall over certain sections of the business world. The baker, the plumber, the mason, the carpenter, the tailor, the spinner, the weaver, and I don't know whom else, asked, like Oliver Twist, for "more." How would it do for ministers to go on a strike?

There has been an increased attention paid to Memorial Day services here in New England. At one such occasion that I attended in New Hampshire I was surprised to see the interest manifested. It was a small country town pitched by the fathers of the commonwealth in the seventeenth century along the tumbling Atlantic. People came in barges, in picnic teams, in carry-alls, in chaises, in the old farm-wagon. In dense masses they grouped around the Town Hall that could not contain them, standing in rows, squatting on the grass, or sitting in their carriages, listening attentively to the orator in the band-stand shouting himself hoarse. Utterances on such occasions broaden into something more than memories of the past or reflections upon it. They greaten into the discussion of topics of present national interest. Geo. M. Cable's words at Northhampton upon the South attracted much attention.

War, war, in some form, is man's destiny. Here is a subject demanding notice from those interested in reforms; I mean the use of opium. Reference was made to it in a late number of the INTELLIGENCER, and on the heels of that remark comes a newspaper report of a raid made the other day on an opium den run under Chinese auspices in the very classic city of Cambridge. Agencies and agents were captured, including a female hireling whose vocation was that of filling the pipes. Vile business! Those familiar with the current literature of a period when many readers of the INTELLIGENCER were children, will remember the interest excited by De Quincey's "Confessions of an Opium-Eater."

One can never think of De Quincey without recalling the drug that degraded him and the book that helped give him fame. We may picture him as a man of saturnine countenance, with dark, gloomy eyes under bushy, overhanging brows, eyes occasionally lighting up with the flashes of an unhealthy narcotic excitement, and then dulling till they become the most sombre of caves. How different, though, is this description which I find of him: "A short and

Continued on page [illegible].

The Reading Room.

Our Book-Shelves.

....“POETRY AS A REPRESENTATIVE ART,” by Professor George L. Raymond, of Princeton College, is a remarkable work, alike for the completeness with which a very comprehensive subject is treated, and for an acuteness and originality which opens up new relations and applications, that render the scope of the subject still more extensive. The *technique* of versification, the rhetoric of poetical composition, and even the mutual bearing of the two, have received no lack of attention; but we know of no book to be compared with this in bringing the whole into unity as distinctively a “representative art.” There is a full and satisfactory discussion of the points connected with language and versification, as a vehicle for the conveyance of poetic ideas and emotions. The analysis of language as a representation of thought by sounds, and of elocution as the interperter of sounds, is clear, thorough, and convincing. We would call especial attention to Prof. Raymond s distinction between the instinctive and reflective origin of words, and to the additional quality which he designates as emotive. Hence he builds up the distinction between the expression of thought in conventional and in poetical words and phrases. We cannot follow him through the examination of the latter subject,—the poetic language. But we can promise the reader that he will find it luminous and interesting. These qualities are largely secured by the copious use of extracts and illustrations, giving the book the additional value and charm of a poetical anthology.

We hail this work as a great contribution to clear thought. Strange to say, while no one questions the necessity of long and patient study of materials and technics in the production of painting or sculpture or even of music, almost everybody thinks himself entitled to write poetry without the least study or scientific understanding of the instrument or methods of his art. Mere sentiment or imagination will not constitute the poet (*par excellence*, the “maker”), any more than a sensitiveness to color and harmony and form will furnish a painter, a musician, a sculptor or an architect. It is the ignoring of the fact that poetry is equally an art of representation, the picturing and moulding and singing of thoughts and feelings by visible and audible symbols, which accounts for the failure of many a promising aspirant for the bays, and not less for the confusion and foolishness of critics and the despair of editors. (G. P. Putnam's Sons.)

....“THE TREASURY OF DAVID.” By C. H. Spurgeon. Vol. VII. Ps. 125 to 150. This volume completes the work. It fully sustains the character of its predecessors as a repertory of comment and illustration. More citations from continental writers would have improved the contents, but as it is it furnishes the ordinary preacher an amount of edifying matter nowhere else to be gotten in the same compass. (Funk & Wagnalls.)

....The ninth semi-annual volume of “THE CENTURY” is now out. It comprises the numbers from November, 1885, to April, 1886. It is handsomely bound in cloth, gilt top, corresponding with the preceding volumes. Its upward of one thousand pages contain a large number of deeply interesting articles on questions of present and permanent importance; such as “Socialism” in its various phases, the prospect of “Church Union” in this country, etc.; also, the continuation of the attractive and extensively illustrated papers on the Battles and Leaders of the Civil War. The illustrations, accompanying several articles in each number, adorn the volume from beginning to end, and exhibit the very best artistic talent and execution. There is also a plentiful sprinkling of fascinating fiction, poetic gems, pleasing bric-à-brac, and other selections of light and choice literature. The volume abounds in a refreshing variety of matter, and no reader can fail to find a great deal in the bound *Century*, as well as in the monthly numbers, to his taste.

....“EAST ANGELS.” By Constance F. Woolson. No one who has followed this story as it has dragged its slow length along through “Harpers” but has felt the power of the author. No hand has ever drawn the life of Florida and its winter residents better. As to the characters, they stand out distinct and strongly individual, so that the reader becomes more and more interested in their fate. The “natives” are, perhaps, the best described, with the Cubans mingling with them, and their manners and customs seem to have been studied in the most thorough manner. As to the story itself, we are neither pleased nor profited. It is the old plot of the unhappy yet faithful wife, chained by her vows to a brute, while giving her heart to another. Winthrop seems to us “priggish,” and Margaret is somewhat stiff in all her goodness. The defect of the book is in keeping the story advancing long after the reader feels it ought to conclude somehow. To our thinking, Miss Woolson might just as well have let Margaret's husband die in the middle book, and then the story would have been charming. What are called “artistic endings” often mean depressing conclusions, which the author could have just as easily turned another way. When all this is said, however, we still yield to Miss Woolson the tribute due to one of the very best novel writers our country now possesses. (Harper & Brothers.)

....“THE LAST DAYS OF THE CONSULATE.” From the French of M. Fauriel. This is a singularly interesting volume. It contains a history of certain events immediately preceding the assumption of the imperial title and authority by Napoleon, written at the time and from the inside. It was discovered in MS. in 1883, in a somewhat remarkable way, as related in the introduction, by M. Lalaune, the editor.

The author, M. Claude Fauriel, historian, philosopher and literateur, was, for two years, secretary to Fouché, and therefore in a position to know the facts whereof he speaks. A real friend of the republic, he resigned his office when convinced of the ambitious designs of Napoleon, declining to be an agent in the promotion of plans whose purpose he abhored. The object of the record here presented is to show up the alleged English conspiracy against the life of the First Consul, and for the restoration of the Bourbons, as in reality a device of the French police, at the instigation of Napoleon himself. It sets the character of Napoleon in no enviable light, though for that purpose it was hardly needed. But it also presents a vivid picture of the times, the secret workings of the police, the perversions of justice, the prostitution of the forms of law to the will and to further the designs of an ambitious and unscrupulous usurper.

The interested reader will be almost as much disappointed that the chapter devoted to the trial of Moreau and the other “conspirators” is left unfinished by its author, as when an interesting romance is shorn of its expected *denouement*. (A. C. Armstrong & Son.)

....“RIGHT LIFE; or, Candid Talks on Vital Themes.” By Joseph A. Seiss, D.D., LL.D. Dr. Seiss, the pastor of the Church of the Holy Communion, Philadelphia, is a voluminous author, an eloquent preacher, and one of the most distinguished ministers of the Lutheran Church in this country. The twelve lectures printed in this book were meant to be “Talks,” or popular discourses on important subjects, and addressed to thoughtful people, to lead them to take a personal interest in religion; and also to present “leading questions of faith and to give the foundation principles of ‘Right Life,’ as against the Epicurean tendencies of the times which are doing so much mischief in many circles.” In this wholesome work we see the hand of “a master in Israel” on every page, a large acquaintance with prevailing errors and evils, and a skilful treatment of profound subjects with adequate learning and in the earnest style of public addresses. We heartily commend it to ministers and for thoughtful persons who are troubled with doubts and difficulties concerning the fundamentals of Christian belief and conduct. (J. B. Lippincott & Co.)

Our Library Table.

Periodicals, Serials and Notes.

....It is hard to imagine a more thorough change in the tone and methods of a magazine than has taken place in *Lippincott's* under the present *régime*,—whether for the better we leave its readers to decide. Certain it is that the *North American Review* has need to look to its laurels in the way of sensationism. The latter periodical's best card has been trumped by *Lippincott's* autobiography of Martin Irons, and W. H. Babcock's defence of Mormon polygamy, in the June number. Fred. Powers Perry's article on “The Industrial Republic” is smart, but not very deep or always “level.” The serials are good, especially “Taken by Siege.” But the number as a whole, while it may “sell,” strikes us as the extreme low-water mark of *Lippincott*.

....The June *Century* has for a frontispiece a portrait of Benjamin Franklin, engraved by J. H. E. Whitney, after a drawing by Kenyon Cox, from the bust by Houdon. This is followed by “A Literary Ramble Along the Thames from Fulham to Chiswick,” by Austin Dobson; “Meh Lady: A Story of the War,” by Thomas Nelson Page; the second paper on “American Country Dwellings,” by Mrs. Schuyler van Rensselaer, all handsomely illustrated. The War papers are “Stonewall Jackson in Maryland,” by Col. Henry Kyd Douglas: “Harper's Ferry and Sharpsburg,” by Gen. John G. Walker; “The Invasion of Maryland,” by James Longstreet; and “Antietam Scenes,” by Charles Carleton Coffin. All these deeply interesting articles are really matched by other contributors in this superb number.

....*Babyhood*, if maintained at its present high standard, will never prove disappointing to its many readers. The June number can fairly claim preëminence; it is the best of all the numbers yet sent forth. It is as usual packed with practical suggestions and homely wisdom. This number is accompanied with the “Gertrude Baby Suit,” as Supplement No. 19.

....The *New Englander* for June is a rich and timely issue. It contains no less than three articles treating different phases of the Labor Question, and all of them are sensible and effective. The opening paper on Moral Education in Prisons contains a great deal of matter drawn from the personal experience of the writer. It is interesting and suggestive. The number also contains President Porter's paper read at Phillips' Academy, on The Ideal Student, which is every way admirable. It is not often that so much good sense on the matter of education is set forth with so much clearness and force.

...No. 1 of the new volume of the *American Journal of Philology* opens with a valuable paper of Prof. Whitney, showing the inaccuracy of the version of the Upanishads contained in the Sacred Books of the East, vols. 1 and 15. Dr. C. R. Gregory treats of the Quires in Greek Manuscripts. Other articles are on Inchoative Verbs in Gothic, and Beowulf and English Verse. The Reviews and Book Notices are able and thorough, and the Reports of other periodicals are as usual very full. The number concludes with a warm and graceful tribute to the late Prof. C. D. Morris, whose death was a sore loss to sound scholarship and accurate learning.

....The chief features of the *Art Journal* for June are an account of the new animal painter, Richard Friese, with fair representations of his work, and a pleasant article on Capri, with nicely drawn illustrations. Mr. Hare continues his Untravelled France, and Mr. Godwin begins an interesting description of the Home of an English Architect. The educational power of a journal of this degree of excellence is very great.

....The *Forum* for June contains its usual instructive variety. Bishop Huntington gives an autobiographical sketch under the title, From Puritanism—Whither. Chancellor Vincent tells modestly How he was Educated. Prof. Newcomb has a judicious article on Mischievous Philanthrophy, and Dr. Hammon a very shallow essay on the Evolution of the Boycott. The Future of Sunday Journalism is set forth by a gentleman who puts “Rev.” before his name. Mr. Ward exalts this most injurious feature of our times into an ally of the pulpit and a factor of advanced civilization, whereas it is an enemy to both, and offers no promise of improvement.

BOOKS RECEIVED.

Macmillan & Co.: The Olive Leaf. By Hugh Macmillan, D.D. 12mo, pp. 381. $1.75.

Lutheran Publication Society: The Six Days of Creation; The Fall; and The Deluge. By J. B. Reimensnyder, D.D. 12mo, pp. 368. $1.25.

North American Publishing Co.: Reminiscences of Abraham Lincoln by Distinguished Men of His Time. Collected and Edited by Allen Thorndike Rice. Illustrated. 8vo, pp. 656.

Charles Scribner's Sons: Psychology: The Cognitive Powers. By James McCosh, D.D., LL.D. 12mo, pp. 245. $1.50.

E. P. Dutton & Co.: From Mother to Christ. 32mo, pp. 23.

Interstate Publishing Company, Boston: Old School-Days. By Amanda B. Harris. Twenty-four Illustrations by W. Parker Bodfish. 16mo, pp. 199. 60 cents.

Harper & Brothers: Bolingbroke: A Historical Study, and Voltaire in England. By John Churton Collins. 12mo, pp. 222. $1; also,

Aristocracy in England. By Adam Badeau. 16mo, pp. 303. $1.25; also,

Rolf House. By Lucy C. Lillie. Illustrated. 16mo, pp. 266. $1.

Anson D. F. Randolph & Co.: History of the Reformation in England. By Canon George G. Perry. (Epochs of Church History.) 12mo, pp. 222. 80 cents; also,

The English Church in Other Lands; or, The Spiritual Expansion of England. By Prebendary H. W. Tucker. (Epochs of Church History.) 12mo, pp. 223. 80 cents.

UNBOUND BOOKS AND PAMPHLETS.

Doctor Claudius. A True Story. By F. Marion Crawford. (Macmillan's Summer Reading Series.) 12mo, pp. 313. 50 cents. Macmillan & Co.

“Bietigheim.” Maps and Illustrations. 12mo, pp. 172. 50 cents. Funk & Wagnalls.

Communion Wine; or, The Unfermented Juice of the Grape the Most Appropriate Kind of Wine for the Lord's Supper. By Rev. P. Anstadt. 12mo, pp. 79. 25 cents. P. Anstadt & Sons, York, Pa.

An American Four-in-hand in Britain. By Andrew Carnegie. 12mo, pp. 192. 25 cents: Charles Scribner's Sons.

Readings and Recitations for Use in Sabbath-schools, Temperance Organizations, Public and Private Readings. No. 6. Edited by Miss L. Penney. 12mo, pp. 120. Paper, 25 cents. National Temperance Society.

The Crack of Doom. A Novel. By William Minto. (Harper's Franklin Square Library, No. 530.) 4to, pp. 78. 20 cents.

Pluck. A Novel. By John Strange Winter. (Harper's Handy Series, No. 79.) 16mo, pp. 126. 25 cents.

Art. A Ruskin Anthology. Compiled by Wm. Sloane Kennedy. (Elzevir Library, Vol. 5, No. 205.) 16mo, pp. 177. 25 cents. John B. Alden.

The Battle of the Books and Other Short Pieces. By Jonathan Swift. (Cassell's National Library, Vol. I., No. 20.) 18mo, pp. 192. 10 cents.

PERIODICALS.

May-June.—Christian Thought.

June.—The Sidereal Messenger, New Englander and Yale Review, Phrenological Journal, The Gospel in All Lands, The Old Testament Student, The Musical Visitor, The Musical Herald, The Expositor, Words and Weapons.

July.—The Quiver, The Magazine of Art.

Objections to Darwinism.

HERE we must admit in the first place that though we can study modes of variation of species, no case has actually occurred under the observation of naturalists of the development of a new species. We must also admit that such is the fixity of specific forms at present, and the nice equilibrium of all their parts, that the changes effected under domestication and by artificial selection seriously unsettle their stability, and cause the varieties and races produced, to exist under a condition of tension and unstable balance which renders them infertile and otherwise unlikely to survive if left to themselves. They have farther in favorable circumstances a strong tendency to revert to the original types. Again we must admit that on the supposition of slow and piecemeal alteration in a complex organism, we meet with endless difficulties, especially when we suppose the absence of a guiding will like that of the human breeder. We also find that in the past history of life in geological time, there are several great difficulties in the way of the idea of slow and gradual modification. One arises from the fact that we can trace most of the leading types so far back that they seem to constitute parallel rather than diverging lines, and show no certain evidence of branching. The continuance of the Lingulae and other Brachiopods from the Cambrian to the Modern, and more lately the history of the oysters, which have continued from the Carboniferous age to the present, and that of the Scorpions, which have continued from the Silurian, in both cases with scarcely any more differences than their successors present at the present day, may be taken as examples. With this must be connected the further fact that nearly all the early types of life seem very long ago to have reached stages so definite and fixed that they seem incapable of further development, constituting what have recently been called "terminal forms." A further difficulty arises from our failure to find satisfactory examples of the almost infinite connecting links which must have occurred in a gradual development. This, it may be said, proceeds from the imperfection of the record; but when we find abundance of examples of the young and old of many fossil species and can trace them through their ordinary embryonic development, why should we not find examples of the links which bound the species together. An additional difficulty is caused by the fact that in most types we find a great number of kinds in their earlier geological history and that they dwindle rather than increase as they go onward. This fact, established in so many cases as to constitute an actual law of palæontology, is altogether independent of the alleged imperfection of the record.

Objections of this kind appear to be fatal to the Darwinian idea of slow modifications proceeding equably throughout geological time, and to throw us back on a doctrine of sudden appearance of new forms, and this occurring at certain portions of geological time rather than at others, and in the earlier history of animal and vegetable types rather than in their later history, and in early geological times rather than in those more recent.

With respect to the origin of man himself, which is, no doubt, the most important point to us, these difficulties are enormous. We can trace man only a little way back in geological history, not farther than the Pleistocene period, and the earliest men are still men in all essential points, and separated from other animals, recent and fossil, by a gap as wide as that which exists now. Farther, if from the Pleistocene to the modern period man has continued essentially the same, this, on the principle of gradual development, would remove his first appearance not only far beyond the existence of any remains of man or his works, but beyond the time when any animals nearly approaching to him are known to have existed. This is independent altogether of the farther difficulties which attend the spontaneous origination of the mental and moral nature of our species. It would seem then that man must have been introduced, not by a process of gradual development, but in some abrupt and sudden way.—*Principal Sir William Dawson, in Homiletic Review.*

The General Outlook.

....The Standing Committee on the Freedmen of the Presbyterian Church (North) informed the Assembly that it had received for the year $116,219, that the colored churches had contributed to their own support $17,291, that the expenditures had been $120,119, and that the debt had been increased to $6,200. The Board has 202 churches under its care, 12 organized during the year; communicants 13,754, added during the year 1,680; Sabbath-schools 201, with 14,562 scholars; parochial schools, 99, teachers 184, and pupils 9,584. It was urged by the Secretary that the colored race in this country had increased from 4,000,000, at the end of the war to 7,000,000 at the present time, with property worth $91,000,000 and 2,000,000 acres of improved land, and had now 108 newspapers printed and published by themselves.

....The Board of Foreign Missions reported an income of $745,664 46, and expenditures in excess of income over $1,000, raising the debt, which was $57,651 at the beginning of the year, to nearly $59,000. The missions have 271 churches, with a membership of over 20,000, which contributed $23,000 last year for the support of the Gospel. Over 2,500 converts were received into church fellowship during the year. Of schools of all grades 461 are maintained, having about 25,000 pupils. The Assembly was urged to enter upon higher education, as being necessary. The Woman's Boards and societies paid into the Treasury during the year nearly $225,000.

....An earnest and prolonged discussion occurred over the Standing Committee on Temperance. It was strongly held that the work needful could be done by the other committees. The delegates were influenced considerably by the fact that the committee closed the year $2,100 in debt. Finally the committee was continued and the Secretary dispensed with.

....One of the most influential meetings held in connection with the Assembly was the elders' meeting on a Tuesday morning, to consider the claims of the Board of Ministerial Relief. A large audience was present. Except as Rev. Dr. Cattell, the Secretary, answered questions, the talking was all done by elders, and very pertinent, practical talk it was. The conclusion was unanimous that the income of the Board must be increased.

....The consecration of English university men to missionary work has been one of the most encouraging incidents in the progress of the Church during a few years past. Mr. Moody's meetings resulted in the movement, which is still going forward. Recently thirty Cambridge men have sent the following manly letter to the Church Missionary Society, offering their services if they are desired:

To Rev. F. E. Wignam, M.A.—Dear Sir: We, the undersigned, desire respectfully to explain that, though pledged at present, more or less, to home work, we are equally willing, if God's Providence opens the way, to look forward to offering ourselves for missionary work, should openings for us be found within the next few years. The *only* fitness for foreign work we venture to claim is, that we are willing, by the grace of God, to go where most wanted. We would not seek difficulty or danger for its own sake, but we would be *ready* to incur either, where necessary, rather than that Christ's cause should suffer from His people's want of zeal, or England cease to be foremost in missionary work. We ask that you will kindly entertain this, our prospective offer, at least by letting us know from time to time of such openings as you may think suitable to us individually, even of such as might be only of a temporary character. We venture to hope that the committee will think it worth while to retain our names and addresses, and they will, no doubt, make any further personal inquiries they may think necessary.

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The Home.

AUNT MARJORIE'S CORNER

Vacation for the Little Ones.

OUR boys and girls, released from the tedium of school, will presently be as free as birds on the wing. How charming is the feeling of liberty which comes with the first days of vacation. We owe to them, after their school-room confinement, the very best time in our power to give. If country rambles, fishing for happy hours in the brook, playing house under the trees, and picnicing in the woods are possible, the pale cheeks will grow rosy, the languid eyes bright, under a course of out door play under such conditions. Let the little girls wear stout washable fabrics or serviceable flannel dresses, which will not keep them in distress lest they shall be torn or soiled, and give the boys leave to wear out their old jackets and trousers. It is a great mistake to dress children in so fine a manner that they cannot move without the peril of mother's displeasure. Never shall I forget the feeling of shocked resentment with which I once saw a summer neighbor pounce upon her pretty boy of seven, who had been sent out in all the glory of starched frills and immaculate knee pants to sit still on the veranda till tea time. Sit still, indeed, two mortal hours, with not a thing on earth to do, and the boy only seven. A half hour of such passivity was all he could endure, and, not meaning to be disobedient, only forgetful, he was after that allured into a game of marbles with a less elegantly arrayed young gentleman, to the detriment of his spotless toilet.

Mamma appeared on the scene magnificent. "Eddie! Eddie!" Her shrill voice raised in anger startled the little culprit, who approached her tremblingly, shrinking as if to avoid a blow.

"I told you what to expect, sir, if you played in the grass!" and the angry woman swept her unfortunate son before her to her room, to receive a whipping which would not have been more severe had the boy told a lie.

If children are to have good times in vacation, let them be in reasonable independence of their wardrobes. After a day's pleasure, when they are freshly bathed and dressed, it is not unreasonable to exact of them quiet and care, yet even then the wise mother will produce the story book, the game of authors, or the dissected map; or she will see that the older children amuse the younger ones in some pleasant way.

For the multitudes to whom no prolonged summer outing is possible, the city affords many short excursions, long and delightful days in the parks, trips on the river, and other agreeable bits of change.

Let the vacation be as full of innocent recreation as possible. Holiday times should be gala times.

AUNT MARJORIE.

Home Study of the Bible.

THERE are indices which may be trusted as unerring. When a scholar in the class gropes blindly around the Old Testament to find the Epistle of James, or fumbles through the New in a hopeless search for the prophecy of Amos, it is evident that her home reading of the Bible is very superficial. Our children read other books with diligence; it is to be feared that in many households the Bible-reading is confined to the minimum of time and attention. Every Sunday-school teacher is aware that while one or two pupils find a reference with ease, the majority, even when it is drawn from Christian homes, has little familiarity with the order of the Bible books, and knows too little even of the incidents and narratives which ought to be inwrought with the intellectual and spiritual life.

Hearing not long ago of a lady who declined to allow her children to attend Sabbath-school because she wished them to be taught the Bible, the first impulse was to exclaim against her narrowness. But on second thoughts there came the inquiry whether she had not a measure of reason on her side. The parent who, in these breathless days, takes time to personally instruct her children in the truths of religion, will be in a measure independent of the Sunday-school, which should never be a substitute for, but only an auxiliary of the church.

That many parents seem on the whole satisfied with the non-attendance of their children at church, if only they go regularly to the Sunday-school, is unfortunately patent to all observers.

Yet the fault is with the parents, not with the Sunday-school.

The Leading Thought.

IN a Sunday-school of which I have knowledge, it is the custom of the superintendent just before closing the school, to call upon each class for the thought which has been specially brought home by the lesson. Extended speeches are not required or expected, and there is time only to listen to impressions reported concisely in as few words as possible. Either the teacher or one of the scholars, as the name of the class is called, rises and states the teaching which has been nearest the heart of all as they have studied the portion of the day.

So many-sided is every lesson, and so full of truth not only, but of different aspects and phases of truth, that often in the experience of the teacher there is an embarrassment of riches. We scarcely know whether we have a leading thought or not, so many thoughts press upon us and claim attention. Perhaps the great fault in much of our teaching is from this cause, a lack of definiteness. Our children go home without a single, clear, crisp lesson to carry with them and live by during the week.

I think, however clear and well emphasized our teaching may be on other points, we ought to aim in every lesson to send home, fastening like a nail in a sure place, one direct spiritual meaning derived from the verses into which we are looking. It is not enough to teach geography, or history, or Oriental manners and customs, not enough to reproduce the old landscape and the feeling of the companies gathered by the Sea of Galilee, or in the shadows of Hermon;—in every lesson, if we would do good, we must see Jesus. A large proportion unfortunately of our city Sunday scholars go very irregularly to church and have no settled church home. For the instruction which is to lift them, for the persuasions which are to bring them to the Lamb who taketh away the sin of the world, they must come to the Sunday-school. The teacher should be faithful, since his responsibility is so great. From the Sunday-school we should expect constant reinforcements for the church, from the ranks of non-church-goers, taking it for granted as we do that the children who have no place in the church, are not those of church-attending parents.

To know for ourselves the leading thought of the lesson, to pray over it, asking that it may be blessed to those who receive it, to be unsatisfied unless we are sure that our class is getting something beyond a nebulous view of the truth, something which will stick fast in memory and be appropriated in life, ought to be our aim. Do we pray enough? As we mourn over the meagre results and are grieved that so few come to the Lord, do we not seem to hear Him saying again, "Without Me ye can do nothing." Always He is ready to give us Himself, but are we always in earnest and importunate in our asking?

The Mother's Opportunity.

PERHAPS mothers forget their responsibility for the training of their own children in religious opinions as well as in daily practice. Certainly, if the realization of their duty were vivid and strong, they would at least insist on daily Bible reading, each child for him or herself, until the habit should be formed, and they would treasure, as precious beyond earthly weighing, the half-hour every day when they might read the Bible with their little ones; read and talk as only mothers can. E. F. R.

Day by Day.

ALL uncertainty in regard to methods disappears for the Christian when he learns what mode God commends in any course of action. God's way of growth for His people is the day-by-day method. The inward man is renewed day by day. Temple sacrifices were to be day by day continually. Temple praise was a daily lifting up of the priestly voices, singing with instruments of strength unto the Lord. That which the priests had need of was to be given them day by day. The manna was to be gathered, the portion of a day in his day.

God's way of assimilating His people to Himself has always been by this day-by-day plan. Accessions of strength will come by means of the portion in his day, just as long as the new day is a call to new life and fresh enthusiasm. The bread for soul-subsisting is no exception to the law of distribution by the day for the daily recurring need.

God has on His part for us each a "daily allowance." It is to be given us of the king, a daily rate for every day all the days of our life—prepared and apportioned according to royal standards. And what if we had never or most rarely received *all* that God had set apart for our allowance on any one day? What fuller growth, power and sweetness would come into our lives if we should begin at once to receive all that God intends for us each day as it comes!

Receiving and using all the *spirit of praise* which He allows as a daily rate, fills us with gratitude for daily benefits and banishes every murmur.

Receiving and using all the *spirit of prayer* which is ours by His bestowing, enables us to pray in the Holy Ghost.

Receiving and using all the *power of service* which is our King's allowance, we accomplish spiritual service in the winning of souls according to His thought, not our own.

Receiving in its fulness the meaning of that "mysterious He for me, which is the substance of the Gospel," what resolution, what freedom, what enthusiasm, what love it gives us!

The constantly renewed receiving of this Spirit-taught mystery *day by day* nourishes us in true growth until the day of our swift assimilation, our instantaneous likeness to our Lord. Let us receive each day all *that day* can hold of the largeness of the King's gift to us. MARY C. GATES.

NEW BRUNSWICK, N. J.

Smooth the Angles.

DEAR AUNT MARJORIE: Through the pages of the INTELLIGENCER I have become quite familiar with yourself and your little "Corner," reading with increasing interest the chit-chat of its numerous occupants. May I say one word?

For nearly a month I have been a member of the "Shut In Society," receiving my only impression of the outside world through the apple-blossoms or wild flowers standing upon my table. I have endeavored to be patient, often comforting myself with the old colored woman's "scripter passage," "Grin and bear it." I would hint to others similarly afflicted, that it is a very consoling text to ponder upon, although wonderfully original.

There is a woman in this great round world of ours who has the faculty of always looking upon the bright side of the question. No matter what presents itself, whether of sorrow or of joy, the same cheerful spirit triumphs. People have expressed their astonishment at her ever ready "It is all for the best," or "It will all be right at last." Such a life is a benediction; her pleasant manner of accepting the inevitable—a rare gift, born of heaven.

Yesterday was one of Hawthorne's peaceful "Sundays at Home." When we awoke in the morning our eyes opened upon a flood of sunlight. Gentle breezes rustled the tender leaves or played at hide-and-seek among the tiny blades of grass. Recent evening showers gave a new impulse to springing life on every hand, while the birds, happy to overflowing, filled the air with their bewildering strains. The scene without sent a thrill to my heart. I prayed for the sick and afflicted everywhere that strength might be granted them "according to their day." There was something in the very atmosphere calculated to make the world akin—a magnetic influence I was not able to explain. When I turned within my room, in every direction my eyes were greeted with tokens of love sent to cheer my hours of isolation. It seemed impossible to realize that mankind, through the Fall, had lost the image of its Maker. There was immense comfort in the knowledge that so much of a likeness still existed.

I must relate a little incident. One evening there was a ring at the door. When it was answered I heard a little eight-year-old pipe out: "Won't you please give that to your mamma and tell her Sadie sent it?" It was a spray of wild honeysuckle. I need not inform you it was prized above the rarest.

You recollect the story of the old Quaker, who suggested, as people travelled through the world but once, it were better to smile than frown as they passed along.

Some people have such a pleasant way of rounding off the corners, while others square them so perfectly that the points penetrate like a sword, forcing a wound from which it is often difficult to recover.

Now, Aunt Marjorie, I know there are a multitude of aching hearts whose possessors have the reputation of being disagreeable and cross-grained, simply on account of these miserably "sharp corners."

I know, of a surety, the more sympathy we receive the more loving we become; and the more of the latter quality we have the more Christlike we grow. We creep right into the heart of our Saviour, nestling down with the same confidence and trust as a little child on the bosom of its mother.

O, for more widespread kindness of feeling among

hristians toward the afflicted in whatever form. If , there would be a more general acceptance of the d woman's "scripter passage," "Grin and bear it."

L. B.

...."How They Learned Housework." By hristina Goodwin. Several little girls, I beg their ardon, several girls between fourteen and eighteen ears of age, were obliged to take a vacation in rm time, owing to the illness of their teacher. heir mothers put their heads together, and the re-lt was that a housework class was formed, in hich the girls, dressed in a neat uniform, white rons and caps, and prepared with suitable tools, tacked successively different kinds of housework, d under the supervision of an experienced matron arned how to sweep, dust, make beds, scrub and ok. The book is charming—a happy thought hap-ly expressed.—*Aunt Marjorie.* (D. Lothrop & Co.)

...."Atla: A Story of the Lost Island," by Mrs. Gregory Smith, is a highly imaginative and highly tertaining prose-poem, descriptive of life as it may supposed to have been on the legendary island of tlantis. The author has made a careful study of e civilization of the remote past. In her book she ves a vivid outline of the attainments made by the cients in science and the useful arts. Toward the se occurs an eloquent account of the cataclysm by hich Atlantis is said to have been forever swept m human sight. Time spent in reading the story by no means wasted. (Harper & Bros.)

...."Down the West Branch," by Capt. Far-r, tells of the visit of a party of Boston boys to the aine Wilderness. The adventures described are in-resting, but the book is not of good literary qual-, nor, indeed, free from slang. (Lee & Shepard.)

CHILDREN'S PORTFOLIO.

The Wild Flowers.

THE violet blooms in a shady place
Where the sun comes peeping through;
The hare-bell grows on gray old rocks
And shows its robes of blue.

The May-flower grows on a wooded hill,
At the foot of the green old pines,
Where the ferns and mosses in clusters show,
And the checker-berry twines.

These all grow in the fairest bowers;
There is no room for the daisy flowers.

So the daisy grows by the dusty road,
Sweet and sunny and shy,
Lifting its pretty, modest head
To nod to each passer-by.

"Why do you grow by the roadside, dear?
It is all dust and sand;
Come to the violet's shady nook,
Or join the May-flower's band."

But the daisy said: "The violet's place
Is better for her, you see;
And the May-flower's place is better for her,
And mine is the *best* for *me*." —*St. Nicholas.*

Teneo Et Teneor.

THE Morris family was sitting around the large open fire in the dining-room one wintry evening t December. Harry, aged twelve, was busy with Latin Reader, while the other children were look-g at pictures, and Mrs. Morris was sewing.

'Father," said Harry, looking up from his book, what does '*tenuit*' mean? I can't find it in my icon."

'I don't wonder, my boy; it is the perfect of *neo*,' *I hold.* By the by, I shall have a story to l about that verb when you shall have finished ur studying."

Half an hour later the four children were gathered ound Mr. Morris, and he began:

'A number of years ago I was travelling in rope in company with some gentlemen, friends of ne. I think you all have heard me speak of Mr. ton; he was one of the party, and if you were to in his office to-day you would see hanging above desk the motto, '*Teneo et teneor.*' What does at mean, Harry?"

'I hold and I am held," was the prompt reply.

'Well, among other places which we visited, was e Strasbourg Cathedral. Up and up the tower we nt until we reached the platform where travellers nally stop. The view was a grand one, but we re ambitious and wanted to go even higher. So e guide unlocked a door and we climbed up, up, til we reached the end of the inside staircase. We re up so high that everything below looked like le toys, and we could hardly realize that the peo-e and horses were not mechanical playthings und and set in motion for our especial benefit.

'But Mr. Eaton was not satisfied; he wanted to go to the top. To do this it was necessary to make the remainder of the ascent on the outside—a very dangerous thing even for one so cool-headed as he. Notwithstanding our warning he stepped out and commenced his hazardous climb. Slowly, slowly, farther and farther up he went, until he finally reached the top, more than four hundred feet above the pavement. Unintentionally, he looked downward; a feeling of dizziness began to come over him, and he began to realized that he could not very long keep his balance. Glancing around he saw only the four iron bars which support the cross at the very top. These were too far apart; they could not help him. Looking upward, so as to keep his eyes from below, he saw an iron ring hanging from the foundation of the cross. So dizzy that he could hardly see to guide himself, he put, first one hand, then the other, on that ring and *held* on. Fortunately, the ring was so firmly fixed that it held, too."

"But, papa, how did he go down?" queried Harry.

"Oh, he waited, with his eyes closed, till the dizziness passed away; then he climbed down safely."

Mr. Morris leaned back in his chair and closed his eyes. Then May climbed up on his lap and said: "But, papa, you didn't tell us the moral; most all of your stories have morals."

"And do you like the morals so very much, kitten, that you want one for every story?"

"No—o, papa, I'm afraid it isn't that. But it's so interesting to see it begin in the story and follow it out, and it's so nice when the moral I find is the same as the one you have."

"And what one did my May find here?"

"I don't know as I can 'spress myself, but I think you meant that we should hold to the cross, not the one at Strasbourg, but the other."

"Yes, May, that is just what I mean. Hold to the Cross of Christ, and be held by it."

E. M. Clark.

Sunny and Bright.

A VISITOR went one cold day to see a poor girl, kept at home by a lame hip. The room was on the north side of a bleak house. It was not pleasant without, and was certainly cheerless within. Poor girl, she seemed to have very little cheer, and as you entered the room the first thought was: "If she only had a sunny room on the south side of the house." Thinking of this her visitor said: "You never have any sun, not a ray comes into these windows. Sunshine is everything; I wish you could have a little." "O," the young girl answered, "my sun pours in at every window, and even through the cracks. All the light I want is Jesus. He shines in here and makes everything bright to me." And no one could doubt her who saw the sweet smile of happiness on her upturned face. Yes! Jesus "the Sun of Righteousness" shining in, can make any spot beautiful and any home happy. Let Jesus shine in all the little hearts, and make them little rays of light, shining in dark places, lighting up home, school and playground.—*Ex.*

Fresh Air for City Children.

A FEW years ago a lady who owns a large farm near one of our great cities in which there is an asylum for the deaf and dumb, happened to pass the gate one summer afternoon with a basket of fern, pitcher plant, and mosses in her hand. A class of boys who had just returned from their daily march through the streets, were entering, and seeing the homely little blossoms, crowded about her, talking together with waving hands and excited fingers.

"It is so long since they have seen anything from the country," apologized the teacher.

"Do they never go out of the city?" asked the lady, as she distributed her treasures.

"No; they are here for five years. They go out, as now, to walk every day. They have a gymnasium for exercise. But there is, of course, no money for country excursions."

The lady went home and consulted her neighbors. They baked and boiled, roasted chickens, made sandwiches. Their husbands contributed a little money. The next week the deaf and dumb pupils marched to one of the stations. How they talked! With eyes, hands, arms, laughing faces, dancing feet, everything but voices. Never were so many happy people tingling with life from head to foot crowded in one car. Never did the country give such rapturous welcome to guests before. The visit has been repeated every year since then.

A gentleman, a member of the Philadelphia City Councils, happened once to pass down an alley carrying a chestnut in its burr. The street waifs crowded about him, but not one of them knew what it was.

"Off a tree?" said one. "I thought nuts come in bar'ls."

"And in the park of Philadelphia," reflected the councilman, "there are thousands of nut trees untouched!"

He broke into the financial debates of Councils at the next meeting with the astounding proposition that a sum be set aside each year for Nutting Day; that the children of the public schools on that day be transported to the park, where they should bag all the nuts they could gather.

This unpractical motion passed with acclamation, and from that year the poor children of Philadelphia have added a holiday to their list, as dear as Christmas or the Fourth of July.

God may or may not have given us wealth, influence or talent. But He always does give us opportunities to make the lives of other men and women and children fuller and happier. Do we use them?—*Youth's Companion.*

A Grateful Cow.

A WOMAN in England had a cow which she used to pet a great deal. One day the cow seeing this woman's husband beating her, came charging up the field and attacked the man with such ferocity that he was glad to retreat. The cow then took up a position by the woman's side, and stood there until she was able to take refuge from her husband.

"Mother," said a little boy, "I waked up thanking God." That is waking up *beautifully* A child waking up so will never come down stairs cross, or find fault with his breakfast.

The Gospel Alphabet.

A ll have sinned and come short of the glory of God.
B ehold the Lamb of God, which taketh away the sin of the world.
C ome unto Me, all ye that labor and are heavy laden, and I will give you rest.
D epart from evil and do good.
E nter ye in at the straight gate.
F ight the good fight of faith.
G ive me understanding and I shall keep Thy law.
H o, every one that thirsteth, come.
I will arise and go to My Father.
J esus Christ, the same yesterday and to-day and forever.
K nock and it shall be opened unto you.
L ove worketh no ill to his neighbor.
M y soul waiteth for the Lord.
N one other name is given among men whereby we must be saved.
O ne faith, one Lord, one baptism.
P ray without ceasing.
Q uench not the Spirit.
R emember now thy Creator in the days of thy youth.
S eek ye first the kingdom of God.
T each me Thy way, O Lord.
U phold me with Thy free Spirit.
V ow and pay unto the Lord your God.
W atch ye, therefore, and pray always.
'X cept a man be born again he cannot see the kingdom of heaven.
Y e cannot serve God and mammon.
Z ealous of good works.

Little Heads Together.

HIDDEN RIVERS.

1. To-morrow I am going to the Po to machinate.
2. Pooh! I ought not go.
3. I saw a bashful gentleman at the party last evening.
4. Am I! Am I! going to the city?
5. When we evade law are we not guilty still?
6. That piece of iron came down with a thud, so near to me.
7. Although the deep Earl of York was present, the services continued.

Edw.

PI.

Fi sensihpap eah nro rhe taes
Dna ncteer ni hte restba,
Ew yam eb swie ro crhi, ro rgtae,
Tub vnree nac eb ltsbe.—*Srnub.*

ENIGMA.

I am a word composed of thirteen letters, and the Dictionary says I mean "consisting of various kinds."

My 6, 8, 13, 3, 2, 10, is a Scotch name for a girl or young lady.
My 3, 10, 8, is a large body of water.
My 6, 8, 1, 5, means crippled.
My 13, 8, 2, 7, is an important part of a sloop.
My 1, 8, 13, 11, 9, is a bricklayer.
My 5, 10, 7, a fish something like a snake.
My 4, 10, 9, 13, 12, 3, is an official numbering of inhabitants.

S. K. H.

New Brunswick.

Answers to Puzzles of May 26th.

Dame Playfair's Class.—A soft answer turneth away wrath.

Crossword.—Miltiades.

Pi.— Nor need we power or splendor—
Wide hall or lordly dome;
The good, the true, the tender,
These form the wealth of home.

Correct answers from Peter J. Kriekard, Rappie Bowne, Lewis D. and Jennie Labagh, Fannie Steffens, L. P. C.

Two prizes are offered for the months of June and July: one for the *best original puzzle*, the other for the *best list of answers.* Address Cousin Lois, at this office.

Boston Letter.

(Continued from page seven.)

fragile but well-proportioned frame; a shapely, compact head; a face beaming with intellectual light, with rare, almost feminine beauty of feature and complexion; a fascinating courtesy of manner; and a fulness, swiftness and elegance of silvery speech." It is said that his "whole aspect and manner exercised an undefinable attraction over every one, gentle and simple, who came within its influence." This magnetic being, born in 1785 at Greenway, is said to have written Greek with ease at 13, and at 15 could talk in Greek fluently, and without embarrassment. This, as it seems to me, rather doubtful compliment was paid him by one of his masters, "that boy could harangue an Athenian mob better than you and I could address an English one." During his second year at Oxford, he first tasted opinion to quiet neuralgic pains. From that first taste came the horrible gauntlet an opium-eater runs, perhaps falling in the endeavor, and from it came also the "Confessions." It is not every man who is willing to publicly pole his life with the signal board, "dangerous," and how few could erect so elegant a signal!

I have just spoken of a willingness to raise a pole. Some of the Massachusetts people desire to take one down on Sunday, namely, the barber's. The knights of the razor themselves petitioned that their occupation might be forbidden by the authorities. It is a good sign; respect for Sunday as a day of worship and rest. There is a case of resistance to the law though, and the defence is that shaving on Sunday is a necessity within the meaning of the statute. Bearded men will not find it difficult to demolish that point, and others ought not to bother the barbers on Sunday.

NEPONSET.

The Springs of Sorrow.

BY WM. RANKIN DURYEE, D.D.

[*Read at the funeral services of Mrs. Erminnie A. Smith.*]

WE mourn not those who drink Life's genial wine,
And while their pulses feel the warmest thrill,
Lay down the goblet at a call divine
For richer feasts which nobler longings fill.

Nor tears for those who, like the guarded flowers
When deepest hued, are from companions torn,
As walks the Master in His loving hours
Plucking the rose which may His home adorn.

We weep not when, with sudden wrench, the gem
Is from unseemly setting forced apart,
To sparkle on a monarch's diadem,
Or flash its rays on some delighted heart.

But constant tears for those who here must quaff
Life's bitter dregs, or fading long must stay
To meet the winter, while with scornful laugh
A mocking world sweeps by upon the way.

Not thee we mourn, oh friend, as fall our tears,
Thine is the rest, the glory, and the gain;
We grieve that we more lonely walk the years
And weaker turn to earthly toil and pain.

But brighter are the skies since thou art there,
Warmer the welcome for these parting tears;
The farewell that we breathe is Faith's sure prayer
That soon may dawn for us God's golden years.

JUNE 11th, 1886.

The State Sunday-School Convention.

THE Thirty-first Annual Convention of the New York State Sunday-School Association was held in the city of Buffalo during the past week.

For three days three sessions a day were held in the large auditorium of the Central Presbyterian Church. At some of the meetings it was estimated that over 3,000 persons were present, and the enthusiasm was intense. From the reports of the Committees it was generally conceded that the best work the Association had ever done, was accomplished during the past year.

The full proceedings of the Convention have been published in the *Buffalo Express* in a special edition, to which we refer all those who are interested in this important branch of Christian work.

Our space this week will only allow us to give the names of the principal speakers and the subjects of their addresses.

On the first day Rev. Theo. L. Cuyler, D.D., of Brooklyn, representing the Presbyterian Church, addressed the convention on the subject, "The Claims of Temperance on Church and School." The Baptist Church was represented by Rev. H. M. Sanders, D.D., of New York, who spoke on "The Ground and Motive of Mission Work."

On the second day, Rev. Wm. W. Clark, of Staten Island, representing the Reformed Church, spoke on the theme, "How to Study and Teach the Scriptures," and Rev. I. J. Lansing, of the Methodist Church in Brooklyn, made an address on "Christ the Teacher's Model."

Owing to sickness, Rev. W. S. Rainsford, of St. George's Episcopal Church in New York, was unable to be present, and his place was filled by Rev. S. R. Fuller, rector of Free St. Johns, Buffalo, who took for his theme, "Some of the Obstacles to Securing Success in Mission Work."

The third day Rev. Dr. Meredith, of the Congregational Church in Boston, addressed the meeting on "The Great Teacher, the Model Teacher," and in the afternoon conducted a Bible class, giving an exposition of the lesson for the following Sunday.

The last meeting was taken up with the final reports of the committees, and farewell addresses b the Buffalo pastors. Altogether the convention was pronounced a great success, and its delegates have gone to their respective fields better equipped for their work for the Master.

Believing that many will be interested and profited in reading the address on the Scriptures by Rev. Mr. Clark of our own Church, we will publish the same in succeeding numbers.

Financial.

TUESDAY, JUNE 15TH.—It is next to impossible to say anything worth saying, anything to indicate a way out of the depression existing the world over. Every man must do the best he can. Trade is better than at this time last year, but is light. A few dealers are making something, the large majority are making very little. Money has been lost by the strikes, but the causes of the depression existed before the strikes and have simply been aggravated.... Imports of merchandise at this port last week amounted to $7,918,425, and exports to $5,941,684. The export of specie footed up $639,962. Sterling exchange sold yesterday at 4 87 1-2 for 60 day bills and 4.89 1-2 for demand. The Bank of England reduced its rate of discount to 2 1-2 per cent....The bank report shows an increase in loans of $785,100, in legal tenders of $,4,296,300, in deposits of $3,139,-600, and a decrease in specie of $926 400. There was added to the surplus of reserve $2,585,000, making it $14,652,975. The rates of money are unchanged, on call 1 1-2 to 2 1-2 per cent, on prime commercial paper 3 1-2 to 4 1-2, on ordinary time loans well secured 5 per cent....Foreign grain markets tend to lower prices. Quotations yesterday were: Wheat here 84, in Chicago 74 3-8; corn here 45 1-4, in Chicago 35 3-4; oats here 33 7-8, in Chicago 28 1-4.... The closing quotations for cotton yesterday were: June 9.2-4, July 9.11-12, Aug. 9.23-24, Sept. 9.10-11, and so down to Jan. 9.4-5....The supply of hay is not as large, and No. 1 timothy ranges from 85 cents to $1; long rye straw is worth from 85 to 90 cents, oat and wheat 45 to 55. Provisions were a trifle more in demand at the end of the week. There seems to be more of all kinds of food than there are mouths to eat it. After a while affairs generally will, no doubt, adjust themselves to this novel, but who will venture stable, condition....The bank clearances for last week show a gain of 46 5-10 per cent on the corresponding week of last year. The New York gain was 19 5-10, Philadelphia 25 9-10, Chicago, New Orleans, Kansas City, Minneapolis and some others over 20 per cent; Omaha 78 per cent. An encouraging report.

News of the Week.

WEDNESDAY, JUNE 9.—Mr. Gladstone has sent a letter to the Queen recommending that Her Majesty dissolve Parliament as the only means to secure a stable Government....The Roman Catholic Bishop of Cloghee, Ireland, and all the priests of his diocese have sent an address to Mr. Gladstone stating that they cannot consent longer to be trampled upon by the relentless Orangemen of Ulster....Rioting begun again in Belfast. Many injured....Mrs. Lucille Yseult Dudley, who shot O'Donovan Rossa, has been transferred to the Asylum for Insane Criminals at Auburn. There is a change for the worse in ex-President Arthur, and there are grave doubts as to his ever getting well....Col. Richard M. Hoe, of printing press fame, one of the most practical of American inventors, died last Monday in Florence, Italy, in his 74th year....Charges of fraud are made in connection with the Harlem River improvement....President Gordon, of the Oakland Street Railway Company, has instituted a criminal action conspiracy against three strikers who have been interfering with the running of cars. These suits are the first of the kind ever brought in the United States. Fifty soldiers in Reading, Pa., were poisoned eating canned corned beef....New Rochelle, N. Y., is to purchase land and water privileges, known as Hudson Park, for pleasure grounds and salt water bathing facilities at a cost of $38,000....The President and his wife returned yesterday afternoon at Washington, and enjoyed a series of enthusiastic welcomes on the way.

THURSDAY, 10.—A famine prevails in Corea. Five hundred persons have starved in Seoul. Corea has not had a good harvest in seven years....Rioting again renewed in Belfast and 100 houses wrecked. Nine persons killed by the police. Gladstone, Parnell, and "Home Rule" burned in effigy....A letter was received by Maxwell's keeper, at St. Louis, asking him to secure Maxwell's escape and any amount of money he asked would be furnished him....Professor H. B. Buckham, principal of the Buffalo State Normal School, has resigned after fourteen years' service....A conspiracy to plunder East St. Louis has been discovered. A majority of the policemen have been discharged, for it is thought that they had a guilty knowledge of the conspiracy....There is no change in ex-President Arthur's condition....Another alderman of 1884 will soon be tried. District-Attorney Martine will not say which one....Another gas well opened in Western Virginia....Striking drivers and conductors rebelling against the District Assemblies of Knights of Labor in this city and Brooklyn....Yet another rapid transit scheme devised in Brooklyn....U. S. and Mexican troops in hot pursuit of Apaches.

FRIDAY, 11.—The Queen has assented to dissolve Parliament without delay....All work in Belfast is stopped, stores are closed and many residences are barricaded. Scores of rioters were wounded and six men and two women wounded. A number of Orangemen who took part in the riots were arrested. A serious riot reported in Pesth. An attempt was made by the rioters to blow up the gas works. Madame Patti was married yesterday to Signor Nicolini. Madame Patti wore a blue silk dress covered with cream-colored lace. The seven miles of roadway along the Swansea Valley between Craig-y-Nos and the church in which she was married was spanned with triumphal arches, and the entire population of the valley turned out in holiday attire to pay tribute to the couple and witness the wedding. A second explosion of gas in the mineral spring mine of the Lehigh Coal Company, Penn. Great deal of damage done, but no lives lost....Bills incurred by the committee during the investigation of the charges against the Board of Aldermen of New York amount to $48,000. Roscoe Conkling, one of the counsel, charges $20,000, and C. A. Seward $21,000....A man jumped over Niagara Falls yesterday morning. A card was found in his hat bearing the name of Hiram B. Wadsworth, Holly, N. Y....Ex President Arthur's condition less encouraging yesterday....It is reported that European capitalists think of buying the Hawaiian Islands for $10,000,000....In Oregon some Democrats and some Republicans elected.

SATURDAY, 12.—Many people hurt in the riots in Belfast. Taverns were wrecked, rioters injured and houses burned....The bill to expel the French Princes advocated by M. de Freycinet in the Chamber of Deputies....Mr. McKenzie, American Vice Counsel in Dublin, shot his wife and killed himself ....Representatives Findlay and Compton, of Maryland, had an angry discussion in the Legislative body debate....A severe shock of earthquake was felt last night at Sandy Hook. The shock was also felt in Quarantine....The Sultan of Turkey desired to send a present to Mrs. Cleveland, but the President feels that its acceptance would be in violation of the spirit if not the letter of the Constitution, and accordingly courteously refused it....Large fire at Waterbury, Conn. Loss estimated at $75,000. Business block, County Court House, Mansion House destroyed....Walter S. Johnston, receiver of the Marine Bank, has begun suit against Davies, the receiver of Grant & Ward, to recover all of the bank's claims against the firm. The sum sought to be recovered is $2,32 738.26....Server Pacha, Minister of Justice, is dead. He entered the Turkish Ministry about a year ago ....The improvements now planned for the Executive Mansion of New York, will make it one of the most magnificent State houses in the country....Active preparations for the elections in Great Britain. $20,000 remitted from this city for expenses of Home Rule candidates....Robert Barry Coffin, known as "Barry Gray," the poet, died at Fordham, N. Y., Thursday, in his 60th year....Great meeting in honor of John Kelly in Tammany Hall last evening. Letters read from many well known men.

MONDAY, 14.—Mr. Gladstone has issued a manifesto to the electors of Midlothian....It is thought by some that Mr. Gladstone's defeat on the Home Rule bill is due to his neglect to take his colleagues into his confidence. ...Rubinstein, the distinguished pianist, will soon make a tour of America. ...It is expected that the Bulgarian Assembly will soon proclaim the union with Roumelia....Two women and a child were drowned in the Hackensack river yesterday by the upsetting of a boat. Two men were rescued....The body of an unknown man was found in Prospect Park lake yesterday....A heavy wind and rain storm visited Virden, Ill., yesterday, doing considerable damage....Two old people were burned to death in a fire in a tenement house in New York last night....A young thief who has been robbing a number of houses in New York and giving a fictitious name has been arrested. He is said to belong to a prominent family and is engaged to a young lady belonging to one of the wealthiest families in New York city. The young lady is prostrated with grief and is under medical care....Two thousand seven hundred and seventy-eight passengers were landed at Castle Garden yesterday....Mrs. Samuel L. Vining, of St. Louis, has received information from Secretary Bayard that she is to receive from United States Treasurer $1,000,000 awarded by the Court of Claims under the terms of the French Spoilation bill. Other heirs disposed of their claim for what shrewd lawyers were willing to pay them.... Children's Day was observed in many churches.

TUESDAY, 15.—Ludwig II., King of Bavaria, adjudged insane by the physicians and deposed from the throne, was persuaded to seek relief at his beautiful castle Schlossberg, near Lake Starnberg. Yesterday, while walking after dinner, he ran from Dr. Gudden his physician and plunged into the lake. The doctor pursued and leaped in after him. A severe struggle followed in which both were drowned. Ludwig's early training was controlled by Romish priests who secluded him and compelled him to lead almost the life of an ascetic. On inheriting the throne and the large fortune of more than $20,000,000 of his father, Maximilian II., he indulged in extravagance and voluptuousness. Large sums were expended on palaces and his fortune sacrificed. His brother Otto succeeds him, is an idiot, and Prince Luitpold, the uncle, will rule as Regent....The Pope advises the Irish bishops to abstain from politics....London journals generally opposed to Mr. Gladstone's manifesto to Midlothian voters....W. A. Carlile, a lawyer, shot Dr. M. Munford, editor, on a street car in Kansas City yesterday, wounding him and two other persons....Brooklyn Bridge receipts for year ending May 30th, $680,466. Over 25 million of passengers crossed it....David Van Nostrand, the publisher, died at his home in this city yesterday, in his 75th year. He began as a clerk in John P. Haven's bookstore on John street and Broadway....Mr. Proctor, the astronomer, has come to the United States to live here.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.

Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.

Marking-plates furnished when desired.

NEW YORK, June 12, 1886.

BUTTER.—Receipts for the week, 53,973 pks.; exports 3,638 pks.

The market is speculatively sustained. The low ruling prices tempt buying, and large amounts of butter are going into cold storage, and the disposition to buy and hold is accelerated by the proposed imposition of a tax upon imitations. So far the season has been exceedingly propitious and the make has been large, and a fair, if not an abundant hay crop is assured. The speculative buying has low prices for its basis, which is favorable to its outcome. It has a stimulus from expected legislation, which, if the result shall be the same as when the State law was passed, will prove a delusion. It has but little export call to back it, but last year the market was carried through without exports. Anyhow, if the product shall prove to have been stored away from a present surfeited market for the future use of greater needs, then it will equalize values and perform a needed service. At current prices butter seems cheap. One hundred packages of extra Western June creamery make was offered at 18c., and had 17¾c. bid. Two lots of 25 packages extra Western creamery firsts were sold at 16½c. We quote:

Fancy creamery	18 @18½
do dairy (selections)	16 @18
Good to fine	13 @15
Poor to common	7 @12½

CHEESE.—Receipts for the week, 61,794 boxes; exports 46,113 boxes.

The first half the week there was a strong, good market from export buyers up to 7½c. Later in the week foreign advices were not as favorable, and 7⅝c. was the best attainable top for export. Skimmed cheese are faring hard. Some hard skims sold at 25a50c. per box. A lot of so-called night skims sold on the dock at 4c. We quote:

Factory, full cream, fine	7¼@ 7½
" fair to good	6½@ 7
" skims	1 @ 3

EGGS.—Receipts for the week were 11,247 bbls. and 13,054 cases.

This market is dull and slow. Supply full up to the demand. We quote:

Near-by marks, fresh eggs	12 @13
Western and Canada	10½@11½

FOR DYSPEPSIA, INDIGESTION, Depression of Spirits and General Debility, in the various forms; also as a preventive against Fever and Ague, and other Intermittent Fevers, the "*Ferro Phosphorated Elixir of Calisaya*," made by Caswell, Hazard & Co., New York, and sold by all druggists, is the best tonic; and for patients recovering from Fever or other sickness has no equal.

Publisher's Department.

BOUNTIFUL NATURE AFFORDS NO FINER SPECIFIC for skin diseases than Sulphur, a fact that is clearly proven by the action upon the cuticle afflicted with eruptions or ulcerous sores, of that supreme purifier, as well as beautifier of the skin, Glenn's Sulphur Soap.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Health, Happiness and Longevity,

What a blessing to possess—without which no one can be happy. Half our trials and troubles of this life are due to *ill-health*, but there *is* a remedy—very little known—which has and is sold almost entirely on its merits. That is the Great Blood Purifier, Franklin Howes' Medical Discovery, composed entirely of roots and herbs, and may be justly called Nature's own remedy. It builds up the general health, cures Malaria, Dyspepsia, Constipation, Rheumatism, Chills and Fever, and hundred other complaints—all of which are more or less due from a disordered condition of the stomach, liver and blood. If your druggist does not keep it write to us. Send for "Testimonial Book" to Franklin Howes & Son, 755 Broadway, New York city, and we will forward to your address.

Ayer's Hair Vigor is a universal beautifier. Harmless, effective, and agreeable, it has taken high rank among toilet articles. This preparation causes thin and weak hair to become abundant, strong, and healthy, and restores to gray hair its original color.

Sick Headache. Thousands who have suffered intensely with sick headache say that Hood's Sarsaparilla has completely cured them. One gentleman thus relieved, writes: "Hood's Sarsaparilla is worth its weight in gold." Sold by all druggiststs. 100 doses $1.

Best, easiest to use and cheapest. Piso's Remedy for Catarrh. By druggists. 50c.

MARRIAGES.

HOAGLAND—BEEKMAN.—At the residence of the bride's mother, Middlebush, N. J., June 9, by Rev. James Le Fevre, assisted by Prof. T. S. Doolittle, D.D., Garrett G. Hoagland, M.D., of Franklin Park, N. J., to Mary Emma, daughter of the late Theo. Beekman, and granddaughter of Cornelius W. Wyckoff.

SMITS—HULL.—By Rev. A. Vennema, June 9, at the residence of the bride's parents, Rev. B. Smits and Miss Helen L. Hull, both of Constantine, Mich.

DEATHS.

DE BEY.—At his home with his parents, Rev. and Mrs. B. de Bey, Chicago, Ill., Dr. Gerardus B. de Bey, in the 30th year of his age.

Deceased was the second son of Rev. B. de Bey, and was suddenly taken away by congestion of the brain.

He was a beloved son, a dear brother and a true friend. And more; he was an eminent and sincere Christian, a sympathetic physician, a faithful teacher in the Sabbath-school and an earnest Christian worker in the church to which he belonged, and in general among the community around him.

His funeral took place on Saturday, June 5th, at his father's church, amid an unusual large and sorrowing concourse of people, both relatives and friends. Rev. B. Van Ess, of Roseland, Ill., preached the sermon from Gen. 42:13, the last clause, and Rev. Dr. Goodwin, of the First Congregational Church, Chicago, addressed the audience in the English language.

The loss of Dr. de Bey is deeply felt, not only by his relatives, but by all who knew him. Though absent he is not and will not soon be forgotten. He is gone to obtain the reward of his work and the end of his faith. "Blessed are the dead which die in the Lord from henceforth," "and their works do follow them." B. D. B.

MESICK.—At Claverack, N. Y., May 24, Abram J. Mesick, in the 75th year of his age.

Mr. Mesick was a native of Claverack, but lived about twenty years in the town of Stuyvesant, during which time he attended at first the Second Reformed Church of Ghent, where he confessed Christ, and afterward was among the most active in the organization of the Reformed Church of Stuyvesant Falls, where he and his family attended until they removed to Claverack, when they united with the First Church there. Mr. Mesick served in the consistories of all the churches with which he was connected, and was a regular attendant.

His health had not been good for several years, but he was able to go out till the beginning of the present year, when his last sickness began, which was long and painful, but was endured with great patience and Christian courage.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

FULTON STREET DAILY NOON PRAYER-MEETING,
113 Fulton Street, and 58 Ann Street,
Just east of Broadway, near William Street.
COME IN, REST, AND PRAY.
Stop 5, 10, 15 or 20 minutes, or the hour, as your time permits.

INAUGURATION OF THE PRESIDENT OF HOPE COLLEGE.—The inauguration of the Rev. Charles Scott, D.D., as President of Hope College, will take place on Monday evening, June 21st, at 7.30 P.M., in the Third Reformed Church of Holland, Mich. The following will be the order of exercises on that occasion: The President of the Council of Hope College will preside. The Rev. Wm. J. R. Taylor, D.D., of Newark, N. J., is expected to preach the sermon. The charge to the President-elect will be given by the Rev. John S. Joralmon, of Norwood Park, Ill., or the Rev. Peter Lepeltak, of Overyssel, Mich., after which the Rev. Charles Scott, D.D., will deliver his inaugural address. D. BROEK,
Chairman of Committee of Arrangements.

BY order of its President, the Board of Education of the Reformed Church in America will meet at the Synod's Rooms, 34 Vesey street, New York, on Monday, the 21st day of June, 1886, at 11 o'clock A.M.
W. H. TEN EYCK, Rec. Sec.

THE Board of Superintendents of the Western Theological Seminary will meet on June 23d, at 10.30 A.M., in the Library of Hope College, Holland, Mich. P. MOERDYKE, S. C.

THE following arrangement has been made by the Classis of Kingston for the ordination and installation of the Rev. Abel H. Huizinga at New Paltz: Services to be held (D. V.) Tuesday, June 22d, at 10.30 A.M. The President of Classis to preside and read the form. To preach the sermon, Rev. George S. Bishop, D.D., of Orange, N. J., *sec.*, Rev. J. B. Church. To give charge to pastor, Rev. S. D. Noyes, *sec.*, Rev. D. B. Wyckoff. To charge the people, Rev. M. N. Oliver, *sec.*, Rev. C. E. Lasher.
STATED CLERK.

ARRANGEMENTS have been made for the examination of Mr. John H. Brandow, of the graduating class of the Seminary, by the Classis of Montgomery on June 30th, and for his ordination and installation as pastor of the Church of Mohawk, N. Y. It is expected that the sermon will be preached by the Rev. James Demarest, Jr., D.D., of Fort Plain. Rev. J. A. De Baun, D D., of Fonda, N. Y., will charge the pastor, and Rev. H. M. Cox, of Herkimer, the people.

THE CLASSIS OF ULSTER made the following appointments for the installation of Rev. J. H. Van Doren as pastor of the Church of Esopus, N. Y., on June 23d: Rev. A. A. Zabriskie to preside, read the form and the charges to pastor and people, Rev. B. C. Lippincott to preach the sermon, or his *secundus*, Rev. S. T. Cole. J. N. VOORHIS, S. C.

CORRESPONDENTS please address Rev. J. H. Wyckoff, missionary from India, at Bound Brook, N. J.

AFTER June 11 correspondents will please address the undersigned, Blunt, Hughes Co., D. T. W. D. Buckalew.

CORRESPONDENTS are requested to address the Rev. Jos. Paige Davis at 202 Elm street, Albany, N. Y., after June 1.

Board of Education.

RECEIPTS FOR MAY, 1886.

From College Point, N.Y., $4.78; Middleburgh, N.Y., 6.96; Holmdel, N.J., 9.15; Spring Valley, N.Y., 12.88; 2d Lodi, N.J., 2; 2d Poughkeepsie, N.Y., 31.85; Union Church, 6th av., N.Y., 5.69; Marbletown, N.Y., 4; Beaverdam, Mich., 6.08; James E. Hedges, Esq., 100; Brooklyn, E.D., 27.72; Saddle River, N.J., 6.75; Amity, N.Y., 2.29; Rev. J. Knieskern, Cortland, N.Y., 5; South, N.Y., 68.32; Lodi, N.Y., 9.34; Broadway, Paterson, N.J., 8.78; 1st Philadelphia Pa., 33.55; Prospect Hill, N.Y., 18.53; Hopewell, N.Y., 3.37; Muskegon, Mich., 35. Total, $407.07.

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AYER'S Hair Vigor has given me perfect satisfaction. I was nearly bald for six years, during which time I used many hair preparations, but without success. Indeed, what little hair I had, was growing thinner, until I tried Ayer's Hair Vigor. I used two bottles of the Vigor, and my head is now well covered with a new growth of hair. —Judson B. Chapel, Peabody, Mass.

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Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Dealers in Medicine.

The Church.

Christianity in Japan.

[COMMUNICATED BY A JAPANESE GENTLEMAN.]

SOME seven years ago, at the ceremony of graduation in the Tokyo University, a speaker (now occupying a high official position) ascended the platform, and before proceeding to his subject, rebuked the audience, chiefly composed of students of the University, for their impolite bearing towards the preceding speakers, many of them having worn their hats, coughed, and made various noises to interrupt the addresses. But, as might have been expected, the only effect of the rebuke was that more heads were covered, and louder and more frequent coughs and noises were heard. When, however, the speaker announced, amidst this confusion, the subject of his speech, the entire hall was suddenly hushed into silence, and the fractious students, one by one, took off their hats. The subject was Christianity, and as the speaker was notorious for his dislike of that religion, all the audience waited in breathless silence to hear what this patriot had to say about their common enemy, the "foreign creed." Great was the joy and universal the satisfaction when the speaker fervently denounced Christianity as the most hateful enemy of reason, of science, and of everything that was good and right. He left the platform amidst cheers and clapping of hands.

Such was the state of our feelings at that time towards the "foreign religion." I was then a student in the Yobimon, and remember that there was in my class a zealous Greek believer. During the hours of recreation we used to gather round him and press him with various questions as to the existence of God, the personality of Christ, and so forth; not because we had any serious desire of obtaining information on these topics, but merely with the object of seeking out matter for ridicule and derision. We told him to his face that he was unpatriotic, nay even that he was a traitor to his country. About this time Professor Morse, of Salem, was very popular among us, on account of his lectures on the Darwinian theory of the descent of man. We students picked up here and there from these lectures materials to controvert the Christian revelation, and no opportunity was lost of giving vent to our feelings of dislike in public lectures and private conversations. Indeed, our attitude towards Christianity was not that of mere objection founded on reason. An intensely patriotic desire to preserve the integrity of our sacred country was at the bottom of all our ill-feeling towards the creed of foreign nations. We hated Christianity and Christians, because these words were in our minds synonymous with whatever was opposed to the honor and independence of the nation.

A marvellous change has been wrought in our feelings towards Christianity in the short space of the past seven years. Counting over my old friends in the Yobimon, I observe that some have since turned earnest believers, while the rest no longer entertain sentiments of deadly hatred towards Christianity. On the contrary, they willingly admit that the introduction of that religion into this country is highly beneficial. Not only among students—most potent social factors in Japan—is this startling change observable; but even in the ranks of journalists, public speakers, lawyers, merchants, and officials, the metamorphosis has been equally, if not more, thorough. Look over the files of any of the papers published seven years ago, and you will find that statements therein made about Christianity are all permeated with a strong flavor of national prejudice and hatred. But now-a-days no journal utters anything in the least degree antagonistic to that faith. Nay, on the contrary, all of them confidently predict that Japan will soon become a thoroughly Christian country. Nor is this change limited to the capital. In a recent visit to my native province, which has the reputation of being one of the most conservative in the whole Empire, I was struck by the altered attitude of the inhabitants towards Christianity. When I left it ten years ago, the people had a lively apprehension of the "foreign religion" as something extremely wicked. Even now there is neither missionary nor church there, but the people have already heard something about the Western creed, and, instead of dreading it, they admit that it must be a good religion. In a word, Japan's strong national prejudice against the "foreign religion" has been entirely removed, and it is scarcely too much to say that the whole nation is ready to welcome Christianity. To illustrate this I may refer to one out of many recent instances of the conversion of Buddhist acolytes. In an eminently flourishing Buddhist seminary in Tokyo, one of the most promising students recently became a Christian, and is now a member of a Japanese Christian Church. The principal of the seminary had watched this student's career with the deepest anxiety, and when the youth at last declared his conversion, he was entreated to remain at the seminary and offered a competence for the rest of his life; for the principal dreaded that the apostacy of one of the most influential of his disciples would exercise a very injurious effect upon the rest of the students. I need scarcely say that these offers were rejected. The converted student left his old master. When leaving he was called aside by some of his friends, who secretly informed him that they all had the same idea of becoming Christians, but that they could find no opportunity to do so. Such instances are not unique. On the part of the government, too, the policy of extending freedom of conscience to all has led to the severing of the State's connection with Buddhism, as well as Shintoism, and equal liberty and protection are now enjoyed by all creeds, whether Japanese or foreign. Everywhere missionaries are kindly received by the people, and safely protected by the authorities. High and low, intelligent and ignorant, all alike regard Christianity as highly beneficial to the welfare of the country; and if any objection is raised against it, it is only on grounds of reason and science. The change has been not less complete than sudden. —*Japan Weekly Mail, May 8th.*

THE SUNDAY-SCHOOL.

Home Readings.

REVIEW. SECOND QUARTER.

M. Taking our Nature ..... Heb. 2: 1-18.
T. The New Heart..... Ezek. 36: 25-38.
W. The Water of Life..... Rev. 22: 1-21.
T. Reaping if we Faint Not..... Gal. 6: 1-9.
F. The Healer..... Ex. 15: 22-27.
S. The Communion of Christ's Body..... 1 Cor. 10: 15-33.
S. The Lord's Anointed..... Isa. 61: 1-11.

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

June 27th.—Review.

Golden Text.—"And the word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—JOHN 1: 14.

CENTRAL TRUTH.—"God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish but have eternal life."—JOHN 3: 16.

INTRODUCTION.

The lessons which we have been studying during the past three months are fairly representative of the record which John has given us of the early part of the life of Christ. He appears to have selected the material for his Gospel for the purpose of showing the reasons for his own faith in Jesus as the Christ. We have noticed the gradual development of the faith of the disciples, the indifference of the masses to His spiritual mission, and the hostility of the rulers. Our last lesson brought us to one of the important crises of His career, and the discourse therein recorded constituted the close of His formal ministry to the Jews as a nation. From this time forward we shall find Him devoting himself more and more exclusively to the instruction of His avowed disciples in order to prepare them for the work which He should commit to them. In our review we shall follow the suggestion of three questions which we have met in the course of our study, viz., "Who art thou?" "What dost thou work?" "What sign showest thou?"

I. WHO ART THOU?—LESSONS 1, 10, 11, 12.

LESSON FIRST.—THE WORD MADE FLESH.—JOHN 1: 1-18.

"The word was made flesh, and dwelt among us."—John 1: 14.

The Gospel opens with one of the most wonderful revelations of Scripture. We are introduced into the presence chamber of the Eternal, and permitted to see the Son in the bosom of the Father. With such a beginning we are led to expect a marvellous unfolding of Divine truth, nor shall we be disappointed.

LESSON TENTH.—JESUS THE BREAD OF LIFE.—JOHN 6: 22-40.

"Lord, evermore give us this bread."—John 6: 34.

One of the keywords of this Gospel is, "Life." In this lesson Jesus sets Himself forth as the author, supporter, and ideal of this life of the soul. This life is impossible without acceptance of Christ and fellowship with Him. Our souls need constant renewing in Divine strength.

LESSON ELEVENTH.—JESUS THE CHRIST.—JOHN 7: 37-52.

"Thou art the Christ, the Son of the living God."—Matt. 16: 16.

The great cause of division of popular sentiment concerning Jesus was the question, Is He the Christ? The people were looking for the One that should come, and many were impressed by the words and miracles of Jesus with the thought that perhaps He might be the promised deliverer. To the woman at the well, early in His ministry, and now, near its close, to the people at Jerusalem, Jesus revealed Himself as the Messiah, the Anointed of the LORD. The people now were unwilling to accept Him, because they had been offended by His doctrines.

LESSON TWELFTH.—JESUS AND ABRAHAM.—JOHN 8: 31-38, 44-59.

"Your father Abraham rejoiced to see my day; and he saw it, and was glad."—John 8: 56.

Jesus had a still greater claim upon the faith and reverence of the people than His title of Christ, and in this lesson He distinctly declares His eternity, as existing before Abraham was born. He thus assumed the holy title, I AM, and so caused the unbelieving people to condemn Him as a blasphemer.

II. WHAT DOST THOU WORK?—LESSONS 2, 4, 5, 6.

LESSON SECOND.—THE FIRST DISCIPLES.—JOHN 1: 35-51.

"The two disciples heard him speak, and they followed Jesus."—John 1: 37.

It is always interesting to note the rise of great movements, especially when the development far exceeds the apparent promise of the germ. In this quiet scene by the banks of the Jordan, so insignificant in itself, lay folded up the entire history of the Christian Church. Then the Gospel won its first converts and secured its first preachers. We find that they went immediately to work to tell the good news to others.

LESSON FOURTH.—JESUS AND NICODEMUS.—JOHN 3: 1-18.

"Ye must be born again."—John 3: 7.

In this interview with the ruler by night, Jesus carefully reveals the spiritual nature of His mission. It seems impossible that any one could have heard that discourse and fail to be impressed with the authority of the teacher, and the atoning nature of His work. Jesus declares that birth, education, or external sanctity can give no claim to the kingdom of heaven, but that all must enter by the door of the new birth.

LESSON FIFTH.—JESUS AT THE WELL.—JOHN 4: 5-26.

"God is a Spirit; and they that worship him must worship him in spirit and in truth."—John 4: 24.

In this lesson we have recorded an event which must have produced a profound impression upon the disciples. This discourse with the woman of Samaria served to bring light to her darkened soul, and to widen the sympathies of the disciples, as they were taught that the water of life was for the thirst of all nations.

LESSON SIXTH.—SOWING AND REAPING.—JOHN 4: 7-52.

"One soweth and another reapeth."—John 4: 37.

Jesus followed up the object lesson with a fuller exposition concerning His work and that of His disciples. Their future mission was thus early marked out for them, although it is not probable that they understood the meaning of His words until after He began to employ them in the work of evangelization.

III. WHAT SIGN SHOWEST THOU?—LESSONS 3, 7, 8, 9.

LESSON THIRD.—THE FIRST MIRACLE.—JOHN 2: 1-11.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him."—John 2: 11.

Note, that this miracle was wrought, not in order to win disciples, but to confirm them. It was also a gracious act of helpfulness. The presence of Jesus at the marriage feast, and His exercise of Divine power for the purpose of providing for the temporal necessities of the occasion, serve to sanctify all innocent relations and pleasures. Christ's entrance into public life, like His birth, was in the midst of the family circle.

LESSON SEVENTH.—THE NOBLEMAN'S SON.—JOHN 4: 43-54.

"Jesus saith unto him, Go thy way; thy son liveth."—John 4: 50.

This is the first miracle of healing which John has recorded, although probably not the first of the kind that he witnessed. The fact that the healing was accomplished at a distance is the apparent reason for its selection. Jesus thus proved Himself Master of life and death, without dependence upon circumstances.

LESSON EIGHTH.—JESUS AT BETHESDA.—JOHN 5: 5-18.

"Wilt thou be made whole?"—John 5: 6.

This might well be called the Parable of Bethesda, for in the manner of the healing of this man we have the Gospel pictured forth in action. The incident is of interest because it was made the pretext for the increased bitterness of opposition against Him. By His teachings concerning the Sabbath Jesus was contradicting the assertions of the Scribes, and so undermining their authority. These men were more zealous for themselves than they were for the sacred day.

LESSON NINTH.—FEEDING THE FIVE THOUSAND.—JOHN 6: 1-21.

"Jesus said unto him, I am the bread of life."—John 6: 35.

This miracle brought the popular enthusiasm up to a point where the people were ready to take Jesus to Jerusalem and declare Him their King. This feeling speedily cooled, however, when He still further explained the nature of His work and kingdom. Those who had been most ardent in His favor became most bitter as His enemies. This is the only miracle recorded by all four of the evangelists.

CENTRAL TRUTHS.

1. Jesus Christ, the same yesterday, to-day and forever.—Heb. 13: 8.

2. I know my sheep, and am known of mine.—John 10: 14.

3. Whatsoever he saith unto you, do it.—John 2: 5.

4. To be carnally minded is death; but to be spiritually minded is life and peace.—Rom. 8: 6.

5. Whosoever will, let him take of the water of life freely.—Rev. 22: 11.

6. The field is the world.—Matt. 13: 38.

7. Who healeth all their diseases.—Ps. 103: 3.

8. I and my Father are one.—John 10: 30.

9. Give us this day our daily bread.—Matt. 6: 11.

10. Blessed are they that do hunger and thirst after righteousness.—Matt. 5: 6.

11. If any man thirst, let him come unto me and drink.—John 7: 37.

12. I AM.—John 8: 58.

Eyes Open.

RACHIE went off to school wondering if Aunt Amy could be right.

"I will keep my eyes open," she said to herself.

She stopped a moment to watch old Mrs. Bert, who sat inside her door binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes.

"Why, if here isn't work for me!" exclaimed Rachie. "I never should have thought of it if it hadn't been for Aunt Amy. Stop, Mrs. Bert, let me do that for you."

"Thank you, my little lassie. My poor old eyes are worn out, you see. I can get along with the coarse work yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work, and then what will become of a poor old woman?"

"Mamma would say the Lord would take care of you," said Rachie very softly, for she felt that she was too little to be saying such things.

"And you can say it, too, dearie. Go on to school now. You've given me your bit of help and your comfort, too."

But Rachie had got hold of the needle-book, and was bending over it with busy fingers.

"See," she presently said, "I've threaded six needles for you to go on with. And when I come back I'll thread some more."

"May the sunlight be bright to your eyes, little one," said the old woman as Rachie skipped away.

"Come and play, Rachie," cried many voices as she drew near the play-ground. "Which side will you be on?"

But there was a little girl, with a very downcast face, sitting on the porch.

"What is the matter, Jennie?" said Rachie, going to her.

"I can't make these add up," said Jennie in a discouraged tone, pointing to a few smeary figures on her slate.

"Let me see—I did that example at home last night. Oh, you forgot to carry ten—see?"

"So I did." The example was finished, and Jennie was soon at play with the others.

Rachie kept her eyes open all day, and was surprised to find how many ways there were of doing kindnesses, which went far toward making the day happier. Try it, little girls and boys, and you will see for yourselves.

"Will ye look here, Miss Rachie?"

Bridget was sitting in the back porch, looking dolefully at a bit of paper which lay on the kitchen table she had carried out there.

"It's a letther I'm after writin' to me mother, an' it's fearin' I am she'll niver be able to rade it, because I can't rade it mesilf. Can you rade it at all, Miss Rachie? It's all the afternoon I've been at it."

Rachie tried with all her might to read poor Bridget's queer scrawl, but was obliged to give it up.

"I'll write one for you some day, Bridget," she said. "I'm going over to Jennie's to play 'I spy' now."

The fresh air and the bird songs and the soft wind made it very pleasant to be out of doors after being in school all day. And her limbs fairly ached for a good run. But she turned at the gate for another look at Bridget's woe-begone face.

"I'll do it for you now, Bridget," she said, going back.

It was not an easy task, for writing was slow work with her; but she formed each letter with painstaking little fingers, and when she had finished, felt well repaid by Bridget's warm thanks and a satisfied feeling of duty well done.

"Our Master has taken His journey
To a country that's far away."

Aunt Amy heard the cheery notes floating up the stairs, telling of the approach of the little worker.

"I've been keeping my eyes open, Aunt Amy, and there's plenty and plenty to do."
—*American.*

...For many years I have been accustomed to say to myself with self-application, "A great sinner, a great Saviour." As some years ago I lay on what I then thought was to be my dying bed, I thought that this would be an appropriate inscription on my tombstone. But of late I have changed it somewhat, I have altered a single word, thus, "A great sinner, a *greater* Saviour."—*Christian Treasury.*

....I will undertake to explain to anyone the final condemnation of the wicked, if he will explain to me the *existence* of the wicked, if he will explain why God does not cause all those to die in the cradle of whom he foresees that, when they grow up, they will lead a sinful life.—*Whately.*

....A question often has power far beyond the purpose or thought of the questioner. Thus it was with the question of the child-waif who found her way into a Sunday-school, and asked the superintendent, who happened to meet her at the door: "Is this the way to heaven?" That question is said to have set the superintendent at thinking about his Sunday-school; whether or not it were the way to heaven. A Sunday-school ought to be the way to heaven; but is it so in every case? Both superintendent and teacher can set scholars at thinking by wisely directed questions.—*S. S. Times.*

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"My son had salt rheum on his hands and on the calves of his legs. He took Hood's Sarsaparilla and is entirely cured." J. B. STANTON, Mt. Vernon, Ohio.

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Reserve for re-insurance	$2,265,427 8
of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 2
Capital paid in cash	1,000,000 00
Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

This Company conducts its business under the restrictions of the New York Safety Fund Law. The two Safety Funds together equal $1,200,000.
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CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	3,611,637 00
Reserve for Unpaid Losses and Claims	378,483 93
Net Surplus	1,227,995 10
Cash Assets	**$7,618,116 08**

SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,550 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,850 00
Interest due on 1st January, 1886	97,056 62
Premiums uncollected and in hands of Agents	358,290 31
Real Estate	1,272,633 77
Total	**$7,618,116 08**

CHAS. J. MARTIN, President.
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" 1.25;	"	"	"	1.50
" 1.50;	"	"	"	2.00
" 1.85;	"	"	"	2.50

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The Christian Intelligencer

Een-dracht maakt macht.

VOL. LVII.—No. 25. WHOLE No. 2917. NEW-YORK, WEDNESDAY, JUNE 23, 1886. $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE ADDRESS of the Rev. Wm. W. Clark on the Study of the Scriptures, delivered in essentially the same form on a number of occasions during the past nine or ten months, has been strongly commended everywhere. When delivered a week or two ago at the State Sunday School Convention at Buffalo it was reported in full by a daily journal. That report has been revised by Mr. Clark and about the half of it will be found on the third page of this number. The remainder is to follow next week. The address deserves all the praise it has received and will be read with profit.

A GOVERNMENT REVENUE cutter, by order, it is said, of the Treasury Department, carries a company of priests of the Roman Church down the Bay to meet the *Servia*, to receive the messengers of the Pope who come bearing a cardinal's hat to the Archbishop of Baltimore. No such honor is extended by the Government to the distinguished Christian men who come to us as delegates from any of the Reformed churches of Europe. The Christians of this country do not desire it or ask for it. They seek no such recognition. It is reserved for the alien church, ruled at Rome, to seek such political distinction. It is unwise to seek or accept it, for it is offensive to the great majority of the people of the country. It is unwise for the Administration to grant it, for everybody will say what everybody believes to be true, namely, that this special recognition of the Papacy is for the sake of holding the votes of Irishmen. Irishmen are unwise in accepting such a special recognition, because it is offensive to the great body of Americans when an alien church and a class of foreign-born citizens are selected for special and uncommon attention.

RECRUITS FOR THE MINISTRY.—A few years ago the Northern Presbyterian Church became anxious because of the reduced number of young men in preparation for the ministry. The Rev. Dr. D. W. Poor was made Secretary of the Board of Education, and by wise advocacy and administration has wrought a decided improvement. But the supply still falls far short of the need; does but little more than fill the places made vacant by death. There are twelve hundred vacant pulpits in the denomination, to say nothing of the wants of the missionary Boards. Therefore Dr. Poor again pleaded earnestly with the General Assembly last month. The following paragraph is taken from his plea, because it applies to what is said and done amongst ourselves:

"It is not wise to allow matters to go on as they have been. Our Church needs a more active, a more ubiquitous leadership. We are wasting resources for want of it and weakening in places where we ought to be growing stronger. The enemies of truth and righteousness are coming in upon us like a flood and converting large portions of our country into foul marshes of moral corruption, and our standard-bearers are too few to resist them. Shall we not increase their number and improve their quality?

"Of the points presented for consideration I wish to speak specifically on one. It is the obligation resting on ministers to take special pains to provide successors for themselves adequate to the demand both in number and in quality. There is reason to fear that effort in this direction has been too much relaxed of late, under the idea that it would be interfering too much with the prerogative of the Holy Spirit, whose office it is to call men into the ministry. Indeed, we have heard the counsel publicly given, 'Don't become a minister if you can help it,' on the ground that the urgency to become one under the call of the Spirit must be irresistible. And I have known parents who carefully refrain from saying anything to their sons on the subject, lest they give an undue bias to their minds. Now, does not all this come from an exaggeration or distortion of an important truth? I, too, believe that as an ambassador of God a minister must be called and sent by his Master. No man can take this honor unto himself. But our Lord works through human instrumentality and by arguments or motives presented through the lips of His servants. I would as soon refrain from urging sinners to come to Christ, lest I interfered with the Divine election, as refrain from pressing on young men the proper motives which may induce them to enter the ministry. This work, I hold, can be so done as to prove the very drawing of Christ Himself, and result in a hearty consecration to His service. Constraint is one thing and legitimate persuasion is another. Not long ago a minister sent me the names of a number of young men whom he had enlisted in the sacred service, and who are now successful laborers in various pulpits; and just before coming here I was told by a Princeton professor of the success of special efforts with the class soon to be graduated from the college, in fully doubling of those who have resolved to enter the seminary. And why should we not be multiplying our candidates in like manner everywhere? Brethren, are we doing our duty in this particular? If we are Pauls, where are our Timothys?"

God often calls through His servants. The desire of a father or mother that a son may consecrate himself to the work of preaching the Word of Life, the thought lingering in a pastor's mind that this and that young man would be useful in the ministry, may be the means by which the Spirit of God would move those destined to noble achievements, as teachers and leaders of the Church. Our need is great and increasing, and our prayers and endeavors should be importunate.

THE NATURAL YEARLY INCREASE of the population of the United States by the excess of births over deaths is nearly 900,000 souls, and will soon be a million. It is at least an open question whether the remaining public lands in the Northwest are not needed for this increase, whether the sons of the soil will not be deprived of advantages to which they have the first right if immigrants from Europe are allowed to take up these lands. The young men and women, children of farmers, in such States as Michigan, Ohio and Wisconsin, are going now in increasing numbers into the Northwestern States and Territories in quest of cheap prairie land, which is no longer to be had even in such new States as we have named. The very interesting colonies in Dakota, Minnesota and Iowa, now asking help from us toward building churches and school buildings, are composed largely of the children of families worshipping in our churches in Michigan. And this will continue. Shall we not need during the next thirty years all of our remaining public lands for our own children? The South does not attract them. Why, we need not stop to inquire. Nor does it attract the immigrant from Europe. These Northwestern lands, limited by the sage bush desert, legitimately belong to the children of our farmers, and should be reserved for them.

The Irish Legislature.

THERE are those who read THE CHRISTIAN INTELLIGENCER in England, Scotland and Ireland. Therefore, we may say something chiefly for them, in regard to Home Rule.

An American wonders at the reluctance to institute a local legislature in any division of the British Empire. Accustomed to State governments with large and varied powers, combined in the United States government with specified and limited but supreme powers, he can see no reason why Ireland, or Scotland, or Wales, or England should not have the equivalent of a State legislature. His experience has taught him that the central government is strengthened and not weakened by such a division of authority. In his judgment, some such allotment of governmental power would tend to strengthen the imperial authority of Great Britain.

Our States enact laws, under the Constitution of the United States, indeed, but with entire freedom in regard to a great variety of interests. They grant incorporations, even incorporate banks with power to issue currency. They impose and collect taxes. Indeed, all the taxes, except those included in the customs and internal revenue laws, are imposed under the authority of the State governments, and nearly all corporations receive their charters from the same sources. The States also have what may be called their standing armies, consisting of uniformed, drilled militia, under officers appointed by the State. The States have their own judiciaries, elected generally by the people, and if not by them, by the State officers. In very few cases is there an appeal to the Supreme Court of the United States. During the Civil War it became necessary to provide a way by which certain cases could be carried from the State courts into the Supreme Court, and it was done. But the class or classes of cases which can go before the U. S. Court are limited, and are brought in, not by appeal, but an original and independent motion. For example, where the parties in contention are citizens of different States, one of New York, say, and one of New Jersey, the case can be brought before the United States courts. This carries litigation in relation to inter-State trade and commerce, etc., into the U. S. Court. But a great many of these cases are decided in and by the State courts. The States also have entire control of the constabulary within their territorial boundaries. Indeed, the great mass of legislative authority is vested in the States. And this has proved to be a source of national strength and not of weakness. To many citizens of the United States it seems that such a legislature for Ireland would be an advantage to the British Empire.

Why call such a local legislature a "parliament?" Why not call it a legislature or council or chamber of deputies? It seems to us that the name parliament should remain the distinguishing title of the imperial legislative body. Why should not Ireland, while having a local legislature, be also represented in Parliament, as the States of this country are represented in Congress?

Mr. Matthew Arnold, just before he left England for his present visit to this country, sent a communication to the London *Times*, in which he said that the people of the United States refused to grant a separate Congress to the South. But he ought to have presented the whole case and to have said that by local State governments, by State legislatures, with the large powers we have

outlined, the South had almost unlimited Home Rule, with no interference from the North.

Our English friends have no reason to wonder that a great many persons in the United States sympathize with the endeavor to establish a legislature in Ireland, endowed with large powers.

But there is also something to be said in regard to what is now done and has been done for some time on this side of the Atlantic. Large sums of money are openly raised here to influence the elections in Great Britain. That is certainly contrary to the past policy of this nation, and is establishing a precedent which may be followed with injurious results. If the people of the United States can engage in efforts intended to act directly on elections in Great Britain, they cannot complain if hereafter, when they consider it to be for their interest, the nobility, or the manufacturers, or the ship owners or builders, or the bankers of any European power, shall openly engage in endeavors to control the elections in the United States. The power of the institutions of the United States has been so great as to be resistless, but it has been wholly the power of example. Non-interference in the affairs of all other nations has been the law of our policy. Irishmen for some years have disregarded what was considered to be the settled policy of the United States and what a very large proportion, perhaps a majority, of the people of this country believe to be the true policy to-day. Irishmen have been allowed to break down our national principle in this matter because politicians of both parties desire their votes. We believe the interference with British elections to be unwise and anticipate injurious results from it.

Religion at Home and in Business.

IN reply to a letter of sympathy occasioned by the accidental death of a gentleman, formerly of this city, a near relative wrote the lines which follow:

"All of the circumstances were unusually sad, and the loss, from every standpoint, was such as to be keenly felt; but no words can convey the measure of satisfaction which has come to all of us who knew him at home and in close business relations, from the holiness of his character. He has taught me, as nothing else has, the possibility of walking with God, and at the same time entering into the details of every-day business life."

In these days when religion is so frequently and so widely divorced from home-life and business, such a testimony is well worth publishing, nameless though it be, but real and noble, and full of encouragement to those who are trying to obey the Apostolic rule, "Not slothful in business, fervent in spirit, serving the Lord."

The English Swedenborgians on the Revision.

THE General Conference of the New Church, the largest representative body in Great Britain of the receivers of the writings of Swedenborg, took the following action at its last session in London:

The President having referred in his report to the completed revision of the Authorized Version of the sacred Scriptures,

"*Resolved*, That this Conference, while gratefully acknowledging the learning and devotion of the scholars who have effected this revision, believes that the New Church must still look forward to the preparation of a version by students instructed in the doctrines of the internal sense of the Word, and thus competent to reproduce its letter in such form as shall constitute the genuine basis, firmament and continent, of the Divine Wisdom within."

If this body succeeds in getting a new version such as it speaks of, it will be only a sectarian affair and have no circulation among others. What is required is an exact reproduction of the sense, and so far as possible, the form of the original, but if the translator is biassed by his doctrinal views, much more if it be these that prompt him to the work, he must needs fail in an impartial rendering.

A Song of the Night.

[The beautiful lines below were sent to me by Captain Walter Bicker but a few days before his death, with the remark that, "copies of these lines have been printed in the hope that they may bring resignation and comfort to some of the sorrowing ones."—W. H.]

O CHRISTIAN, murmur not,
Though earthly joys depart!
Remember who ordains thy painful lot;
Oh, trust His heart.

Think of the crown of thorn,
Think of the woeful tree,
Think of the shame, the mockery and scorn,
He bore for thee.

See the red drops that start
From feet and hands and side;
Think of the bitter cry, the breaking heart;
For thee He died.

Trust Him through every loss,
Trust Him whate'er befall;
That loving heart that bore the torturing cross
Disposes all.

In sorrow's darkest day
Embrace His blessed will;
Though He should take Thy precious things away,
Oh, trust Him still!

Thou knowest not the end,
Thou canst not see the way;
To Him the path, and whither it shall tend,
Are clear as day.

Be sure His will is right,
Be sure He loveth still;
He leads thee upward through the storm and night
To Zion's hill.

Then, when thy task is o'er,
When toil and sorrow cease,
Thou shalt find entrance on that blissful shore
Where all is peace. ELLEN WONNACOTT.

"Old Colony" Papers.

TIMELY TOPICS.

WHAT DO NEWSPAPER READERS WANT. . . . GENTLEMANLY GAMBLING. . . . A CHAMPION OF POLYGAMY. . . . LAWYER MORALITY.

DURING the last few weeks the ecclesiastical convocations of the Presbyterians (North and South), the Congregationalists, the Baptists, the Reformed Churches (German and our own) and others, representing many millions of church-goers, have been held. It is to be supposed that a large proportion of these constituencies would be interested in a daily abstract of what their leaders and legislators were doing, and that the daily papers would devote a considerable space to these reports. Instead of that, in most cases not a line has appeared, and in others an occasional fragmentary reference has been made, chiefly to such things as the Woodrow trial or the defalcations discovered in one or two Boards, where the taste for scandal or the hatred of religion might be gratified.

The omission certainly cannot be attributed to a want of space, for the morning papers have devoted column after column to the races and base ball games, to the College and West Point anniversaries, to the fortunes of the "boodle" aldermen, and to the mean and atrocious persecution of the President on his wedding trip. And besides this, they have reported in detail every neighborhood scandal and unclean development, every suicide and murder and assault and *mésalliance*. "Keyhole journalism" has never been more enterprising, nor newspaper servage more copious. How long shall those who "delight not in iniquity but rejoice in the truth patiently consent to be ignored? or, is it true, which these papers say, that there are not enough such to make it an object to cater to their tastes; and that the religious classes are best pleased in their secret hearts by what panders to a low and depraved sentiment.

The N. Y. *Tribune* is extremely pessimistic in view of the obstructions laid in the way of betting at Jerome Park, and at Sheepshead and Monmouth, by the enforcement of the laws, and thinks "it is hard to see how the interests of the turf can stand such a blow." It draws a broad distinction between "wagers among gentlemen under the auspices of associations managed by gentlemen," and "betting in its vicious forms." This indicates a singular confusion of mind, alike on what constitutes morality and on what constitutes a gentleman. And it has a snobbish sound, as coming from the journal "founded by Horace Greeley."

Gambling is the great and growing vice of this age, capturing and corrupting almost every avenue of life into which it can insinuate itself. The race-track is its grand summer school. There the appetite is acquired by multitudes, and by classes which are otherwise comparatively little exposed to its exciting temptations. It is well known that women are among the maddest of the betting crowds. It is a mere pretence, too, that the gambling is controlled by gentlemen. The reason frankly given by perhaps the foremost "turf" man in this country for his retirement and the sale of his racing stable is, that "meeting by meeting, the standard of American turf morals has fallen lower and lower....The jockey's tricks and the pool seller's influence count more than honest training or capable horse-flesh." All his efforts to remedy this state of thing having failed, his "self-respect" obliges him to get out of the slough of despond.

But even were it otherwise on certain "Parks," we cannot consistently or safely exempt the "gentlemanly" gambler, while we hunt down the humbler devotee of the cock-fight or the policy shop. How can we expect our police to close the gaming "hells" in town, if we permit these open air gehennas,—which might well be called the Devil's Camp-Meetings. It *is* "well enough," Mr. *Tribune*, "that the issue should be fought out now." And the authorities are right in seeing to it that judgment begins just where crime is most public and most popular.

Another startling case of moral obliquity, or obfuscation, is Mr. George Tichnor Curtis's published argument in behalf of Apostle Snow, in which he not only defends but eulogizes Mormon polygamy. He argues for it on the ground that the relation is "voluntary on the part of the Mormon women." The moral virtues of these women and of these communities is declared to be superior to those of any equal number of people anywhere. He vouches for their loyalty and law-abiding character, and pronounces that "no better code of political morals for the ground that it covers, was ever formulated by a human pen." And he demands that the "persecution" of the polygamists shall cease because the practice is with them a religious belief, and a case which comes under the holy claim of "religious liberty and the rights of conscience," to be classed with that of the Waldenses, the Quakers in Massachusetts, and the victims of Alva in the Netherlands.

It is worth while to remember that this same Curtis could never see anything wrong or oppressive in American Slavery, and was the U. S. Commissioner at Boston who, in 1851, returned the fugitive Thomas Sims to his master.

Or, is this simply a case which involves the whole question of lawyer morality? It has become so customary to hear advocates commit themselves to the side which offers a retaining fee, and endorsing the cause of their clients with the weight of their personal judgment and character, that one never knows how to take these utterances, whether as those of the lawyer or of the man. Something, of course, may be credited to the heat of conflict in a court-room, or to a generous pity for a poor wretch against whom the whole world seems arrayed. But a man must not lie, to save either himself or his client. And he does lie when he stands before a jury and vouches for the innocence of another, whom he knows or has good reason to believe to be guilty.

I do not say that a lawyer should not undertake a cause which he does not believe a just one,—though I am confident that the knowledge of this being a man's rule and principle would, in the long run, prove weightier with juries than all his eloquence or learning. This was the reason why the retaining of Theodore Frelinghuysen used to be almost equivalent to a verdict in New Jersey. But every accused person has a right to have the evidence and the law upon his side forcibly presented and favorably construed, and this involves the services of a skilled spokesman. If the devil himself were on trial, he would be entitled to counsel—supposing that he were not himself an abler lawyer than any member of the bar. But we should not envy the man's fee, who should manifest much enthusiasm for the task, or who should pursue tactics which would satisfy his client.

I am afraid that there is a distinct code of morality, if not a distinct quality of conscience, current with each class of people, from that which belongs to man as man. There is a commercial code, a society code, a professional code for lawyers, doctors, editors, and even clergymen. Politicians have a politic conscience. Workingmen have been showing their moral confusedness on a startling scale, of late. Railroad managers and investors, the various "exchanges" and "operators," all have carefully padded that part of the ethical saddle which galls their weak places. Outside of these relations men may recognize and try to observe a broader morality,—though there are evidences that the general moral tone of modern life is steadily deteriorating under this insidious influ-

ence. A conditional morality is itself an immorality, and the "State of Denmark" cannot be expected to be any stronger under pressure than the "something rotten" in its underpinning. I am reminded, as a glaring illustration of this adjustable morality, of the Highlander who refused a bribe of thirty thousand pounds to betray the hiding-place of Prince Charles Edward, and was shortly afterwards transported for stealing a cow worth thirty shillings!

The fact that a criminal's counsel is expected to express confidence in his client, by his manner if not by his words, and to lay aside all scruples and resort to every trick to get him off, is having the effect of driving almost every decent lawyer out of that branch of practice. There was a day when the leaders of the N. Y. bar were constantly found in the criminal courts—men like Charles O'Conor, James T. Brady, John McKeon, Ogden Hoffman, David Graham, and James R. Whiting. To-day the favorite counsel are generally men whose personal and professional character, and even their educational advantages, are of the lowest order.

When the object is simply to win, and the criterion is simply success, and not the vindication of truth and righteousness, the profession of the law becomes terribly degrading to those engaged in it, and repulsive to those outside. And the more high-minded members, who prize their own reputation as well as that of the profession, cannot be too scrupulous as to their own conduct, as well as vigilant in disavowing the corruptions both of the bench and of the bar. There is a sound basis of truth and right-mindedness, along with its eccentricity and "foolishness to men," in the following advertisement which appeared recently in an English provincial newspaper: "*Wanted*, a God-fearing lawyer, a true son of light, to conduct a law case. Write Box —, Plymouth."

F. N. ZABRISKIE.

PRINCETON, N. J., June 14th, 1886.

How to Study and Teach the Scriptures.

BY REV. WM. W. CLARK.

An Address delivered at the N. Y. State Sunday-School Convention, held at Buffalo, June 8–10, and reported by the Buffalo Express.

THE motto of this Association shall be our text: "The Bible by the hand of the living teacher to every child in the State."

It is one thing to have the Bible in the hand, and quite another thing to know how to handle it. The Word of God is called by Paul "the sword of the spirit." Anyone can hold a sword, but only an expert can use it skilfully. The task assigned me today is to show you "how to study and teach the Scriptures," how to wield this sword of the spirit. Study comes before teaching and is the foundation for teaching. As Paul writes to Timothy, "Study to show thyself approved unto God, rightly dividing, (or, according to the Revision, *handling aright*) the word of truth." This should be the aim and desire of every Sunday school teacher—to handle aright God's Holy Word. And this may be done by bearing in mind and believing with the heart a few general principles relative to the Bible. These, then, are the points we will consider in their order: "The Author," "The Outline," "Subject," "Purpose," "Internal Divisions," "Teacher."

FIRST.—THE AUTHOR.

Who wrote this book? This is the most important matter for us to settle ere we study and teach the Scriptures. The great theological question of the day is concerning the character of revelation, whether the Bible be wholly inspired, or partly inspired, or not inspired at all. Even among theologians there is a great difference of opinion; and as these opinions are ventilated in the secular and religious press it is our duty to look into the matter deeply, that we may not only be convinced ourselves, but be able to persuade others also.

We believe in the full verbal inspiration of Holy Writ, that the Scriptures as they originally came from the hands of the writers were in truth "God breathed."

As students and teachers of these oracles we must know whether our faith rests upon the wisdom of men or on the authority of God. Paul writes to the Thessalonians, "For this cause thank we God without ceasing, because when ye received the word of God from us, ye received it not as the word of men but as it is in truth, the word of God." Peter writes, "Holy men of old spoke as they were moved by the Holy Ghost," and he also declares, "This Scripture must be fulfilled which the Holy Ghost by the mouth of David spake concerning Judas." David himself said, "The Spirit of the Lord spake by me and His word was on my tongue."

If this be true in relation to the spoken word, it is especially so in relation to the written word. This is declared in 2 Timothy 3: 16, "All Scripture (*i. e.*, every writing) is inspired of God." If all the writings are not inspired, who is to decide what portion is of God and what of man? Each reader may cut and carve, accept and reject as he chooses, and in the end nothing but threads and patches of the Divine book will remain. There was a minister in New England who thought he knew how to draw the line, and one of his parishioners was in the habit of marking every portion of the Bible which the learned preacher said was not inspired. After each service he took his penknife and cut out these passages. The Old Testament miracles came out one by one, some times an entire chapter, and then a whole book would be removed, and after a few years of this sort of work the Bible was shown the minister with its mutilated pages and ragged stubs. "Give it to me" said the preacher, in a tone of wonder and excitement. "No," was the reply, "I will hold it myself and thank God I have the covers left."

Bear in mind that it is the record that is inspired and not every utterance. Satan was not inspired to say to Adam, "Thou shalt not surely die," for it was a falsehood; but Moses was inspired to write it. Ananias was not led by God "to lie to the Holy Ghost," but Luke was inspired to give us the record. Peter was not inspired to deny the Lord, but he was inspired to make the confession as to His divinity. The record of the former is as much inspired as the record of the latter.

The Old Testament testimony is superabounding. Mark the utterances of the prophets, "Hear the word of the Lord which came unto Isaiah," "Jeremiah," and "expressly unto Ezekiel the priest." This phrase, "the word of the Lord," or its equivalent is used 100 times in Jeremiah, 60 times in Ezekiel, 50 times in Amos, 24 times in Malachi. All the minor prophets sound the same note. It is like the roar of heaven's artillery all along the line, "thus saith the Lord." In the New Testament the marvellous differences in the Gospel and the wonderful peculiarities of every epistle are to be accounted for by being attributed, not to the weak and finite minds of the human penman, but to the omniscient mind of an infinite God. Nor does this belief interfere with the human element in inspiration. These men were not like brass trumpets through whom God spoke, but they wrote in language which accorded with their education and temperament, and yet they were so led by the Spirit that God alone is responsible for what they have written.

Students and teachers, hold fast to this, that the Bible not only contains the Word of God, but that it *is* the Word of God. Canon Ryle forcibly says: "Give me the plenary verbal theory with all its difficulties rather than doubt. I accept the difficulties and humbly wait for their solution; but while I wait, I am standing on a rock."

"How precious is the Book Divine
By inspiration given;
Bright as a lamp its doctrines shine
To guide our way to heaven."

SECOND.—THE OUTLINE.

Paul enjoins Timothy to "hold fast the form (outline) of sound words." And he further says that God hath given us "the spirit of a sound mind." If this be exercised in the pursuit of Scriptural wisdom, much knowledge will be gained. The Bible may be studied like the globe. The latter has its two hemispheres; each hemisphere three continents; every continent has its countries; every country its divisions into states, counties, cities and towns. So the Bible has its two Testaments, each Testament three great divisions—the historic, poetic and prophetic portions in the Old Testament; the historic, doctrinal and prophetic portions in the New Testament; these divisions are subdivided into chapters and verses.

We should seek to learn the general scope of the Bible as a whole, of each Testament, every division, and particularly the aim and outline of the individual books. As we take up each portion, let us inquire, What was the design of God in writing this particular book? For what special purpose was this Gospel, epistle, or prophecy written? And we often find the key to the book in the first verse. (See Isaiah 1: 1; Matthew 1: 1; John 1: 1; Revelation 1: 1.)

"To know the Word, perceive its plan,
To feel its force and learn its scope
Is the believer's precious hope:
Not given to the natural man.
O, be the blessings truly thine,
That in thee God's own light shall shine."

Genesis is the book of beginnings; Exodus treats of redemption; Leviticus of priesthood; Numbers of wilderness journeyings, and Joshua of warfare. In the other historic books there is also a leading thought. Take the prophecies. Isaiah treats of Judah and Jerusalem, as its first verse declares, while Hosea is burdened on account of backsliding Israel. Dr. John Hall once said to a company of students, that the man who would open up the hidden beauties of the Minor Prophets would be doing for the Bible what Livingstone and Stanley had done for the world in opening up Central Africa. There is no study that we have enjoyed more than this, taking each prophet by himself and endeavoring to obtain a clear idea of the scope and aims of his prophecy. In the study of the New Testament it is essential to grasp the outline of each book. Matthew's aim is to present Jesus as the Messiah of the Jews, the son of David and of Abraham, the fulfiller of the law and prophets. Mark portrays the Lord as the servant who came "not to be ministered unto, but to minister;" the meek and lowly one who went about doing good. Luke presents Jesus as the Son of Man, tracing His lineage beyond Abraham to Adam and setting forth His compassion, love and sympathy. But John depicts Him as the Son of God, describing His divine glories, as Creator, Redeemer and Judge.

Matthew is Jewish, Mark is Roman, Luke is universal, and John is spiritual. The characteristic differences of these four books should be carefully studied, instead of trying to make "a harmony;" for only in this way can we obtain the mind of God in this four-fold record of His Son.

The outline and scope of each epistle it is very necessary to understand before we can either read or teach intelligently. Look at Ephesians for example. It contains six chapters. The first three are occupied with our spiritual blessings, the last three with our responsibilities. Paul, after showing how high and exalted our calling is, exhorts us to walk worthy of it (chap. 4: 1), and then goes on to tell how to walk; after which he clothes us with the whole armor of God and tells us to stand. We who are sitting in heavenly places are told to walk in earthly places and then to fight against the wiles of the devil. This is the outline of the Ephesians. Every other epistle as well as the Revelation has its own peculiar theme, which we should attempt to comprehend ere we can derive the fullest benefit in its study. Miles Coverdale, in his preface to the English Bible (1535), says: "It will greatly help you to understand Scripture if you mark not only what is written, but of whom and to whom; with what words, at what time, where, to what intent, with what circumstances, considering that which goes before and that which follows." Remember that if you can.

(To be continued.)

Our Church.

General Synod of the Reformed Church in America.

EIGHTIETH REGULAR SESSION, NEW BRUNSWICK, N. J., 1886

Tenth Day—Friday, June 11th.

MORNING, 9 O'CLOCK.—President Drury in the chair.

The Committee on Overtures, through Rev. Theo. S. Brown, reported, recommending a constitutional amendment to the effect that "six ministers and six elders, when regularly convened, shall constitute a quorum of the Particular Synods for the transaction of business,' a majority of the Classes having voted in favor of it; also dispensations to various applicants.

The committee recommend that the word "no" in the clause of the Van Benschoten Bequest be omitted, which reads "the approaching millennium, the commencement of which may be (no) further distant than the present living," since it was not in the original draft of the Bequest; also that the rule requiring the Particular Synods to appoint committees on Church Extension and Church Visitation be rescinded; also that each Classis be directed at its coming fall session to take the subject of supplying vacant fields with laborers into serious consideration, and if possible devise some remedy for this great evil.

The committee recommend that the following question be submitted to the Classes for their action: Shall Section VI., Article 2, of our Constitution be amended so as to add to it the words "Foreign Missionary Classes may grant license in such cases as are contemplated in this section without a dispensation from the General Synod."

The Classis of New Brunswick asks Synod to adopt the following: "*Resolved*, That the Classis of Arcot be permitted and advised to initiate such

measures as shall tend to bind together the churches of the Presbyterian polity in India." The committee recommend that this resolution be adopted as the expression of Synod, and that we assure our missionaries in India that when the Providence of God shall indicate that the time has come for such a Union Church of Christ in India, composed of those holding the Reformed faith and Presbyterian polity, the General Synod will consent to the union of the Classis of Arcot with that body.

The committee had received a communication on the temperance question, which sets forth the evils attending the traffic in intoxicating drink, and urges the Synod to make a declaration that it is the duty of Christians to cast their votes so as to outlaw and suppress the traffic both by constitutional amendment and by the election of officers favorable to total prohibition. The committee says, The General Synod has so often expressed its sentiments in favor of temperance and urged upon ministers and all Christian people the duty of exerting their best influence in its favor, that any further words seem needless; yet because of the extreme importance of the subject we would reiterate and emphasize these deliverances and press the matter anew upon the heart and conscience of our Church. As for pledging the Synod and the Church to any particular form of action, we deem it inexpedient and calculated to divide rather than to concentrate and make effective our efforts in this good cause. They therefore recommend that our ministers be urged to give special prominence to this subject in their public ministrations, and that all Christians, both by example and effort, do their utmost to restrain the evils of intemperance. Especially do they recommend that most careful work be done among the young, so that they may be fortified against the temptations which so constantly surround them.

The Classes of Westchester, Passaic, South Long Island and Illinois, overture the General Synod to establish a fund in connection with the Board of Domestic Missions, with a view to raise the inadequate salaries of pastors to at least $1,000 per annum, with the use of a parsonage, such fund being apportioned according to certification and recommendation of Classis, and collections therefor being authorized and recommended by the General Synod in addition to those now taken for the benevolent Boards of the Church. The committee being heartily in sympathy with the spirit and objects of these united overtures, and feeling their importance, recommended, in order that the whole subject may have the thorough consideration which it richly deserves, it be referred to a committee of three ministers and two elders to report at the next General Synod.

The committee reported that two papers had been placed in their hands on the subject of union with the Reformed Church in the United States.

1. The Classis of Philadelphia "prays the General Synod to entertain with kind and careful consideration any overtures that may come from the Reformed Church in the United States, or from the lower judicatories of our own Church, looking toward closer ecclesiastical union."

2. The Classis of Monmouth sends the following resolution:

Resolved, That the General Synod be and hereby is requested to do all in its power to bring together in organized unity the Reformed churches of the New World, that from the Atlantic to the Pacific the continent may be girded with churches upholding the tried and unchangeable doctrines of the Heidelberg Catechism consolidated as one body and animated by one spirit.

The committee say: The subject thus brought before us involves the careful consideration of so many intricate questions, that we do not attempt anything like a final expression of the sentiment of the General Synod. We have neither the facts nor the time to formulate them. That the General Synod will treat with careful consideration any overture from the Reformed Church in the United States looking to such union, we well know; that there is at present a strong sentiment in our own Church for such union is evident. But that an organic union would be best for them and for us and for the Church at large can not be asserted until the whole question has been most carefully studied. That these necessary facts may be brought before the Church we recommend that a committee of five, three ministers and two laymen, be appointed by the President, who shall be authorized to confer with any similar committee from the Reformed Church in the United States; to consider carefully the legal bearing of such a union upon our own church property, and present their conclusions, with any other information they may obtain, to the next General Synod.

Inasmuch as it is understood that Dr. Chamberlain is expecting to pass through Great Britain on his return to India about the time of the meeting of the Presbyterian Assemblies in 1887:

Resolved, That Rev. Jacob Chamberlain, D.D., be commissioned to present to such of the Presbyterian General Assemblies as he may be able to visit the fraternal greetings of this body, and to draw their attention to the unanimous action taken by this body in favor of organic union on mission fields of those holding the Reformed faith with the Presbyterian polity, in the hope that similar permissive action may be taken by their respective bodies, authorizing their missions in India to take part in such a union.

Adopted.

The following committees recommended in the above report were appointed by the Chair: *On Sustentation Plan:* Ministers, M. H. Hutton, E. J. Rank, J. W. Beardslee; Elders, H. D. Van Orden, D. B. Griswold. *On Union with the German Reformed Church:* Ministers, W. J. R. Taylor, J. A. De. Baun, J. Elmendorf; Elders, H. W. Bookstaver and E. J. Miller.

The Committee on the Board of Direction, Elder P. S. Danforth, Chairman, reported concerning the salaries of Professors Woodbridge, De Witt and Demarest, recommending the adoption of the following: *Resolved*, That the salaries of Professors Woodbridge, De Witt and Demarest for the present year be $2,500 each, payable quarterly, with a residence.

It is represented that the claims upon the Disabled Ministers' Fund are greater than it can meet, the committee submit the following resolution:

That this Synod recommend the "Disabled Ministers' Fund" to the churches, with the hope that the friends in the coming year may be largely increased, and that ministers and consistories are requested to urge their people to give with a liberal hand to a fund which commends itself to every member of the Church.

In view of the general excitement and anxiety prevailing in relation to the management of funds of many organizations of our land, your committee take pleasure in commending the plan which your Board of Direction has for some years pursued, namely, that of making all payments by check, even of the smallest amounts. All these checks are signed by the Treasurer and countersigned by the President of the Board, and both parties keep a check book. These books are submitted to the Auditing Committee for examination each year.

Adopted.

The Committee on Entertainment, Rev. J. G. Smart, Chairman, reported:

In view of the fact that no invitation had been extended to the Synod for its entertainment next year; that there is great inequality in the distribution of expenses by the present method; that there are increasing difficulties attendant upon the entertainment of Synod at the expense of a single community, therefore,

Resolved 1. That the Synod hereafter provide for the expense of entertainment by an apportionment upon the Classes.

2. That the sum of two cents per communicant be the basis of said apportionment.

3. That the Classes be directed to pay the sum collected to the Treasurer of the General Synod, and that it be disbursed by him at the rate of $1 per day to each delegate for such time only as he shall be present at the session of Synod.

4. That the invitation of the Consistory of the Reformed church at Catskill, to occupy their church edifice during the sittings of the next Synod, and the offer of the Prospect Park Hotel to entertain the entire Synod at $1 per member per day, be accepted, and that the allowance to the members of Synod be only to such as are entertained at said hotel.

5. That delegates from non-contributing Classes be not allowed a share in this entertainment fund.

6. That the Rev. Evert Van Slyke, D.D., and Elder W. H. Van Orden, be a committee to perfect the arrangements at Catskill, N. Y., for the entertainment of the next session of Synod.

Adopted.

The Committee on the Board of Publication, Rev. Jacob Van Der Meulen, Chairman, reported that there had been referred to them the Thirty-second Annual Report of the Board of Publication. This report mentions gratifying tokens of growing interest in its work, and exhibits larger contributions during the year. The kindness of Rev. John B. Thompson, D.D., is acknowledged in donating to the Board his own half of the copyright of the hymn-book "Christian Praise;" and by purchase of the other half the Board now owns the entire copyright. S. B. Schieffelin, Esq., has added to former gifts to the Board stereotype plates of a valuable book called "An Index of the Bible." The Board has issued reprints, including more than one thousand copies of the Heidelberg Catechism, one thousand copies of Psalms for responsive reading, two thousand copies of "Christian Praise," and one thousand copies of Doctrinal Standards. The *Sower* and *Mission Monthly* is reported to have a circulation of ten thousand. The report alludes to the perils of Immigration, Romanism, Mormonism, Intemperance, Socialism, Unconsecrated Wealth, and a pernicious literature, and urges the importance of sustaining the Board in its efforts to meet these evils.

The Board's assets amount to $16,261.11, a gain of more than $1,000 over last year, and it has no liabilities. The committee submitted the following resolutions:

1. The Synod is grateful to God for the growing prosperity of the Board of Publication, congratulates its officers and members, and commends their diligence and fidelity.

2. That the *Sower and Mission Monthly*, as tending to develop activity in the Master's service, should be introduced into every one of our households.

3. That we suggest to pastors and consistories to aid the Board by securing from every congregation collections and donations, and by purchasing books, catechisms and other supplies for the Sabbath-schools from its depository.

4 That a special call is hereby made on those churches that did not this year contribute to the Board to fill the blank column next year, even though able to give but a very small collection.

5. That the Board is requested to publish such works as the exigencies of the times, in its judgment, demand in the interest of doctrinal truth, to meet the call of the churches upon it for such literature, as far as its means may warrant.

Adopted.

The Committee on Education, Rev. M. H. Hutton, D.D., Chairman, reported that they had received a communication relating to the Northwestern Academy, the twentieth annual report of the Council of Hope College, and the fifty-fourth annual report of the Board of Education.

In respect to the Northwestern Academy, the committee calls the attention of Synod to its importance, and urges the community in its vicinity to renewed efforts and sacrifices to secure its proper endowment, and presents it to the careful consideration of churches and individuals, and recommends the appointment of Rev. Messrs. A. J. Hutton, D. Cole, J. G. Van Slyke, W. R. Davis and the Corresponding Secretary of the Board of Education as a committee to give such aid to the Financial Agent as may be in their power; that the Rev. L. Dykstra be commended to the churches as the Financial Agent, and that the attention of the Board of Education be directed to the needs and importance of the Academy, and that it be recommended to benefit by their funds to an amount as much as, in the judgment of the Board, the state of their treasury will admit.

In relation to Hope College they report the changes that have taken place in the Faculty, and an enrollment of 140 students in the Preparatory department and 35 in the Collegiate. If President Scott shall succeed in securing the endowment of the two professorships of $20,000 each, and $10,000 for the library and museum, the Council report that they would consider the finances in a fairly satisfactory condition for the present. The committee commend with more confidence than ever, this now promising institution to the fostering care of the Church and of the Board of Education.

Concerning the Board of Education; it now has on the roll 53 students. The receipts show an increase of $1,100 above those of last year; the expenses of administration have been reduced, and the Treasurer, at his own suggestion, has given the Board bonds for the faithful performance of his duties.

The committee recommend the following resolutions:

1. That Synod, as always, commend this Board to the liberality of the churches, and join in their appeal for young men to overtake that great work of evangelization which threatens so far to outrun the supply of men to conduct it.

2. That Synod recommend the usual observance of the last Thursday of January as a day of special prayer for theological seminaries, colleges and schools.

3. That the Board of Education have authority to recommend to the Trustees of Rutgers College such students for the Van Bunschooten Fund as, upon consultation, may be found advisable.

Adopted.

The Committee on the Widows' Fund, the Rev. Geo. J. Van Neste, Chairman, reported that there was a balance in the treasury May 1st, 1885, of $4,746.65, and that the receipts in annual dues and from interest were $4,735.72. There has been paid annuitants $4,849.56. There was an increase of the principal fund during the year of $1,617 80, making a total on hand of $67,873.37. The committee, after explaining the objects of this fund and its advantages, and alluding to the fact that less than fourscore of our ministers have a personal benefit in it, and that but 121 of our churches contributed to its aid during the past year, submitted the following resolutions:

1. That for a better understanding of the objects and conditions of "The Widows' Fund" and of "The Disabled Ministers' Fund," special attention of pastors and churches is called to the plan of each Fund as found in the Digest on pages 85-91.

2. That all contributors, when sending their gifts to the Treasurer of General Synod, are urgently requested to designate by the full specific title, whether they are intended for "The Widows' Fund" or "The Disabled Ministers' Fund."

3. That in "The Widows' Fund" the ministers of our Church have a safe and durable investment, by the annual payment of $20 or less, for themselves and families, especially in circumstances of greatest need.

4. That as a matter of the highest style of beneficence our churches are called to liberal benefactions for those who have served the Church of our Lord Jesus Christ in her vital and noblest work.

Adopted.

The President named as the Committee on Pastoral Letter, Rev. W. J. R. Taylor, D.D., Rev. J. H. Oerter, D.D., and Elder John Duncan.

Rev. T. Walker Jones, Chairman of the Committee on Systematic Beneficence, reported that they had carefully examined the list of contributions, with the following result: 274 churches contributed to the Board of Education $7,330 30; 387 churches to the Board of Domestic Missions $28,582.22; 424 churches to the Board of Foreign Missions

$72,354 64; 230 churches to the Church Building Fund $12,212 55; 153 churches to the Board of Publication $1,674.69; 166 churches to the Widows' Fund $2,022.33; 172 churches to the Disabled Ministers' Fund $2,230.15.

The committee recognized the need not only of giving to all the Boards and Funds recommended by the General Synod, but also of giving systematically, so that each Board and Fund shall receive its full measure of merited offerings. A large percentage of the churches were reported as having contributed nothing during the year to either the Boards or Funds. The following resolutions were recommended and adopted with the report:

1. That the ministers and churches which have contributed to all our Boards and Funds find encouragement in the success which has attended their efforts, and that during the coming year they strive to reach even a higher mark and secure larger gifts for the worthy charities of our Church.

2. That the ministers and churches that have not during the past year remembered each of our Boards and Funds with at least one collection, be affectionately urged to show their love and loyalty to our denominational work by supporting all our charitable agencies.

On motion it was

Resolved, That this Synod heartily commends the national work of the American Sunday-School Union in the preparation and diffusion of Christian literature for the young, and in its missionary services among the scattered and increasing new settlements of the far distant parts of the republic.

Dr. Denis Wortman offered the following, which was unanimously adopted:

Resolved, That the Synod acknowledges with most grateful appreciation the courtesy of the consistory and congregation of the First Reformed Church of New Brunswick in the use of their historic church, and renders most cordial thanks to them and to the pastor and families of the Second Reformed Church and other churches of the city, as well as to the President and faculty of Rutgers College and the Professors of the Theological Seminary, who have so heartily welcomed us, for the generous hospitality of their homes which has given us so great enjoyment during this protracted session.

Resolved, That our thanks be tendered to the organist and choir of this church for the excellent music rendered on several occasions; to the Postmaster of New Bruswick for his care in our behalf, and to the officials of the Pennsylvania Railroad Company for their many courtesies and accommodations.

After attention to some closing details, and a few parting words by President Drury, the Rev. E. B. Coe was invited to lead the Synod in prayer, after which the doxology was sung and the Synod was dismissed with the benediction by the President.

....OUR FOREIGN MISSIONS.—The Board received into its Treasury in May a total sum of $8,232.06. Of this amount $4,976 30 are a special donation from the Woman's Board (including the "Nagasaki Fund" so long held by it) for the purpose of a building for the Jonathan Sturges Seminary for girls at Nagasaki, Japan. There was also received the sum of $967.22 in response to the special appeal of Rev. R. G. Strong for the removal of the debt. Deducting these two items, there are left $2,288 54 from the usual sources and for the general work of the Board. This is $400 less than last year.

Up to the 19th inst., the special appeal has brought $1,198.68, and has, to that extent, lessened the necessity for borrowing. It has been found necessary, however, to borrow $3,000 this month.

In order to avoid further additions in this direction before November 1st, the Treasury will need to receive $26,500,—somewhat more than twice as much as the receipts for the same period last year. These are the most trying months of the year, when large payments have to be made, while the contributions are very far below the average. It is at this time that the bulk of the Board's loans are made, and the great risk incurred of a large permanent addition to the debt. The interest on the loans thus contracted is also a loss to the Church and to the work. This amount, if it could have been saved last year, would have sufficed to place a new missionary family in the field, or to support 20 native helpers. Is it worth while for the Church to incur such a loss?

The General Synod invited the careful attention of Classes and churches to this matter; especially those that are largely in the country. The Board would earnestly repeat and emphasize the invitation. Due atttention given to it would obviate much anxiety and save much needless expense.

COR. SEC.

[NOTE.—It is proper to add at the present time to the Secretary's statement a few facts in regard to the financial management of the affairs of the Board.

An important part of the financial administration is the procuring of bills of exchange to be remitted to the Missions. The rule of the Board, never departed from and on file with the bankers, is that the Secretary shall notify the Finance Committee that such and such bills are needed for the month. The Finance Committee writes the order, gives it to the Secretary and the Secretary delivers it to the Treasurer. In no other way can the Treasurer or any other person obtain a bill of exchange for which the Board can be held responsible. The business passes through the hands of the Secretary, the Finance Committee and the Treasurer, and must do so.

In regard to borrowing money: The Treasurer is authorized by a rule drawn by a competent attorney and on the records for years, to borrow "by and with the advice and consent of the Finance Committee," such amounts as may be necessary. The custom observed for over twenty years and perhaps longer has given still larger security and has been so long observed as to amount to a regulation. The Treasurer at the monthly meeting of the Executive Committee not only presents a report of the receipts and expenditures of the preceding month, but makes also a statement of the wants of the following month, often of three or four months, and this statement almost invariably leads to a series of questions and some discussion, so that the Executive Committee also knows the condition of and the maturing demands on the Treasury. The Synod this month has resolved that the loans shall be countersigned by the President or Secretary of the Board. That order can be readily obeyed and will be cheerfully; but it was not necessary so far as the Board of Foreign Missions was concerned.

The Synod has also directed that the loans shall be entered on the books of the Treasurer, which shall be examined by the Auditing Committee. That also has always been the rule of the Board of Foreign Missions.

The Board has also a regulation in regard to legacies that they shall be receipted for by the Treasurer by the consent of the Finance Committee. In regard to this and other matters, safeguards which experience had taught the Board to establish by separate resolutions, adopted at various times, were embodied by a competent attorney in one series of regulations and entered on the records some years ago.

It has been very painful to find from the correspondence of the Board that in some of the churches Mr. Gamaliel G. Smith, the late Treasurer of the Board of Foreign Missions, is confounded with John R. Smith, the defaulting Treasurer of the Board of Domestic Missions. They were two distinct persons. Mr. Gamaliel G. Smith, a faithful and earnest Christian, and a gentleman of sterling integrity, perfectly candid in all his transactions as Treasurer of the Board of Foreign Missions, died a most Christian death on April 30th, the last day of the fiscal year, in a good old age, for he had passed beyond three score and ten years, and the sense of bereavement abides with us.

Yet another point asks for attention. Money is still remitted by postal money orders payable to Mr. Gamaliel G. Smith. The regulations of the Department require that they be transmitted to Mr. Smith's executors, to be signed by them. As they are not in this city, time is consumed in obtaining payment. Will those who remit kindly make such orders payable to John M. Ferris, who is Treasurer for the present? Those who have been remitting to Rev. Dr. Cobb, the Secretary, need make no change.—OFFICIAL]

....EAST GREENBUSH, N Y.—The ladies of the Reformed Church held a Japanese and fancy bazaar in the lecture-room of the church on Thursday and Friday evenings, June 17th and 18th. The room was made very attractive by extensive floral and Japanese decorations. A large number were present both evenings, and the proceeds, which amounted to about $200, are to be appropriated for a piano for the church. Those presiding at the Japanese booth wore Japanese costumes which were very unique and greatly admired. The display of art specimens, bric à-brac, fancy and domestic articles, was large and varied. A "Well in the Forest" containing "not water, but iced lemonade," and presided over by "four pretty maids and their gallant attendants who acted as aids," was well patronized. On Friday evening an entertainment was given, consisting of recitations, fine singing by a male quartette of the place, and the reading of an original poem descriptive of the fair. A.

....MOUNT VERNON, N. Y.—The Rev. C. K. Clearwater, pastor, welcomed twelve to the communion on confession on June 13th. The annual report of this church just rendered shows a steady and pleasing growth. As the beautiful suburban village grows rapidly towards the proportions of a city, it is gratifying to know that this only representative of the Presbyterian order within its limits keeps pace with the increase.

...FRANKLIN, N. J.—Sunday, June 13th, was our communion. The Lord tenderly drew five into His fold, and led them to make public confession of their faith. We were also privileged to welcome two by letter.

....NEW YORK CITY (High Bridge).—Rev. Daniel H. Martin, pastor of the Union Reformed Church, has declined the call extended to him by the First Reformed Church of Schenectady. The strong appeal made by his own people to him to remain with them and the urgent needs of his field of labor here, made it impossible for him to accept the very flattering invitation of the Schenectady Church.

....NYACK, N. Y.—The fiftieth anniversary of the dedication of the Reformed Church was celebrated on Thursday, June 17th, with appropriate services. The last pastor, Rev. Dr. W. H. Clark, presided, and the Rev. Dr. C. S. Hageman, who was the second pastor, delivered the historical discourse. Several resident and neighboring ministers took part in the exercises. Large and delighted audiences attended both in the afternoon and evening. A more particular account will be given next week.

....PERSONALS.—The Rev. D. H. Martin, of High Bridge, N. Y., has received a unanimous call from the First Church of Schenectady, N. Y....The Rev. Mr. Brandow, of Coxsackie, N. Y., recently licensed to preach, has accepted a call to Mohawk, N. Y....The Rev. Bernardus De Bey, of Chicago, Ill., celebrated on Monday, June 21st, the fortieth anniversary of his induction into the ministry.

The North Church of Brooklyn.

THE appeal of the North Church to churches of the denomination for aid, did not secure, by June 1st, the full amount needed to accomplish the object desired; but a loan of $400 from the Church Building Fund, and another of $300 from individuals, for which the pastor became personally responsible, has enabled the church to comply with the prescribed conditions, and on Friday, June 18th, the second mortgage of $6,000 was satisfied.

We now owe but $14,000, of which $4,000 is provided for by pledges received. It is hoped that the $700 mentioned above will be contributed by churches that have been appealed to, but have not yet responded. If this is not done, the pastor must pay the amount from his next year's salary, his salary for this year having already been contributed.

The assistance promised by other churches may be sent to us either directly, or in care of Dr. West, and the amount given by each church will be credited to that church on account of Church Building Fund.

As soon as all collections are received a mortgage for the amount will be given to the Board of Domestic Missions.

We are not masters of any language that can adequately express our thanks to our friends for their prompt reply to our appeal and for their cheering words of encouragement and approval. As a church we hope to show our gratitude by our works.

For the Consistory, WILLIAM D. PERRY, President.
95 ADELPHI ST., Brooklyn, N. Y.

....PASTORS' ASSOCIATION.—At the meeting, June 21st, the Rev. H. C. Berg discussed the question, "Is Ordination Necessary to the Constitution of a Minister?" of which he took the affirmative side. The discussion which followed was animated and favored the same view. The Rev. Dr. Van Horn, of the Reformed Church in the United States, and the Rev. Mr. Marvin, Congregationalist, were present and spoke. The Association adjourned for the summer to meet September 13th, when the subject will be "Vacation Experiences."

....THE BACCALAUREATE SERMON delivered on Sabbath evening by Rev. Wesley R. Davis, D.D., of Albany, before the graduating class of Rutgers, was distinguished by eloquence and power.

...HACKENSACK, N. J.—The new pastor of the First Church, Rev. H. Vanderwart, had the satisfaction of receiving into the communion, June 6th, nine members—four on confession.

....BROOKLYN, E. D., N. Y.—On Tuesday evening, the 15th, the Kent Street Church held a jubilee service expressive of the joy felt in being released from the last item of debt. The obligation, amounting to $6,000, was on the chapel. Encouraged by a bequest of $3,000, the congregation had made up an equal sum and the indebtedness was paid. The Rev. Lewis Francis made an address to the large audience, recounting the liberality of the congregation, especially since 1869, which is instructive, but is of necessity reserved for publication hereafter. Rev. Dr. Ingersoll, of the Church of the Puritans, presented to the pastor an artist's proof of a handsome etching, richly framed, as an expression of the esteem and love of the people. Congratulatory addresses were made by the pastors of six churches of the vicinity, representing five denominations.

...MONTROSE, N. Y.—The Rev. J. A. Harper, pastor of the church, preached the last Sabbath in May his twelfth anniversary sermon, in which he gave a full and gratifying report of the results of his labors. To a membership of forty-one when he took charge there had been added ninety-five; he had officiated at 177 funerals and 72 weddings. The Sabbath-school of 135 members had lately been supplied with a library of 400 volumes. They have in successful operation a Woman's Missionary Society and a Ladies' Aid Society.

What gave additional interest to the service was the fact that it was the first Sabbath the congregation had occupied the church since it was closed for repairs. The newly tinted, and otherwise improved ceiling and walls, the new floor and pews, the aisles carpeted with rich Brussels, and other changes produce a pleasing effect and give to the interior of the building an entirely new appearance. The total cost of the improvements is $1,236 90. The communion table, pulpit, pulpit and choir chairs, chandelier, collection plates, flower stand, and other pieces of furniture, were donated by individual friends of the church.

....REV. J. ELMENDORF, D.D.—The congregation of the Second Church of Poughkeepsie, after expressing the "sincere sorrow" with which they assent to the transfer of Dr. Elmendorf to the Church of Harlem, add the following:

"That we recognize with devout gratitude to God, the fidelity and ability of his ministry among us, and the peace and prosperity which we as a church have consequently enjoyed.

"That in the departure of Dr. Elmendorf from this city, the city as well as this church suffers a grievous loss, inasmuch as it is deprived of the presence and counsel and labor of one who has been eminently characterized by a generous public spirit, and by earnest and manifold efforts to promote the highest welfare of the whole community.

"That we place on record our appreciation of our pastor, not only as a man of rich mental endowment, and ripe scholarship which have rendered his ministration in the pulpit in the highest degree instructive, and of delicate and tender sympathy which has rendered his ministrations to the sick and sorrowful most helpful and precious; and of refined courtesy which has made all his social intercourse with his people to be to them a source of uninterrupted pleasure; and of admirable judgment which has enabled him to guide the affairs of the church with discretion; but also and above all as a man of God, blessed abundantly with an unction from on high, anointed by the Spirit of Christ, and laboring earnestly and affectionately for the upbuilding of the kingdom of Christ by bringing men into saving fellowship with Him.

"That we commend him to the love and confidence of the church of which he is about to become the pastor, and that we pray and will continue to pray that the blessing of God may abide with him and his family, and that his labors in the Gospel may be crowned with abundant success."

Our Contributors.

Mrs. Loring's Discipline.

BY MARY E. BRUSH.

CHAPTER II.

IT sometimes happens that we see those whom we have considered the weakest and most inefficient among us, develop unexpected strength under circumstances so trying that even we, with our stronger nature, would have faltered and failed. It was thus with Ruth Loring. The thought of her children's helplessness had imbued her gentle, dependent disposition with a healthful, honest pride and a sturdy determination to fight the battle of life bravely and successfully. But she found it bitter hard. Every avenue seemed crowded. There was a demand for well-trained workers, but little call for the apprentice and the novice. Day after day she pored over the columns of advertisements. She answered many a "Wanted," always finding that she lacked just this or that requisite with which to fill the position satisfactorily. Many were the slights and rebuffs that she received; sneers and insults, too, were her portion, and her soul swelled with bitterness. It was such a contrast to the tender care of the husband who had never suffered the winds of heaven to blow too rudely on her.

She tried painting and embroidery, made some dainty bits, creditable to an amateur; but she found that she had to compete with professional artists who were skilled in catering to the public taste. She took in plain sewing, but her fingers were clumsy and slow and the pay was a bare pittance. Of course, her two children were encumbrances. Had she been alone, she might have more easily found a position.

One evening, after a day of fruitless search for employment, she was wearily pushing her way through the crowded streets toward the humble little home which was all that was now left to her. The prospect was anything but encouraging. Even nature's mood seemed to sympathize with hers. It was the close of a dull November day. The streets were full of mud, which the fast-increasing cold was beginning to freeze into rough ridges. The chill winds swept around the corners, bearing on their wings a few snow-flakes whose sharp crystals stung her face and whitened her hair. The sky was a heavy leaden gray, threatening a coming storm. People were hurrying along—some of them, God be thanked, to happy homes. But in the busy throng Ruth was pushed and jostled, and with her two little ones clinging on either side, could make but slow progress.

"Mamma! I is so cold!" said little Beth, lagging behind, "so cold and dweadful tired!"

Ruth drew aside into a little courtway, out of the mad rush of the crowd, and, as she stooped to comfort her half-sobbing girlie, there fell upon her ear the sound of singing. It proceeded from a little wooden chapel near by, over the door of which was a placard bearing the invitation:

"*Prayer-meeting this evening. Strangers cordially invited.*"

Some sudden impulse, or shall we call it touch of that Divine hand that guards our lives? came into Ruth's mind. Why not step in for a few minutes? The children were cold and tired. Here she would find at least warmth and rest. The next minute found her in the long, plain room already nearly filled with a motley crowd. The service had begun, and, somewhat embarrassed by her novel position, Ruth hardly knew where to find a seat, but suddenly she felt a friendly touch on her shoulder, and almost before she knew it she found herself seated in a quiet corner, while her two little ones were comfortably snuggled up in the arms of the dearest and quaintest old woman she had ever seen. A very plainly clad person, however, wearing an old-fashioned black gown and shawl. About her neck was a spotlessly white kerchief. On her head was a neat crape bonnet, beneath which strayed out a few soft, white curls that seemed like a halo around a plump, rosy face whose every expression was kindness and good nature.

Ruth had fallen into good hands, for old Mother Bartlett, as she was called, was one whose life was like sunshine—warm, benignant and healthful. No wonder that little Beth and Ray made no resistance when she drew them up beside her, for her smile had in it a magnetism which even Ruth herself felt.

Presently, the two women fell talking. About the children at first, I believe, and so the acquaintance was begun. As for the meeting itself, Ruth thoroughly enjoyed it. The leader evidently understood how to feed the hungry souls waiting before him. They were working people, and so he told them of the carpenter's son and the fishermen beside the sea. It was to the poor and lowly, yes, and to the *sinning!* that God had given His great gift. Would they not accept? Preaching, prayers and hymns were simple, sincere and helpful. There was a heartiness about it all, a feeling of universal brotherhood that was most cheering and uplifting to the tired workers, and when the service was over Ruth confessed to herself that she had received much more than she had come for—not only bodily comfort and rest, but also spiritual warmth and rest.

Good Mother Bartlett was not one to lose track of this chance acquaintance. She trotted along, close beside Ruth, still holding the plump, dimpled hand of one of the children.

"You're a stranger here, ain't you?" inquired the old woman, her tone full of the kindly interest which is never inquisitiveness. "Do you live in this part of town?"

"On Maple street," was Ruth's reply.

"Maple street! Why then you are one of my neighbors! I live at Mr. Green's. Right on the corner—the florist's, you know. You must have seen the place."

Yes, Ruth had. She had often lingered beside the tall iron fence, gazing with hungry longing at the mass of fresh greenery and vivid blossoms pressed against the crystal panes of the hot houses. It was the one bright spot in all the long, dingy, dreary street.

"Yes," continued Mother Bartlett, "I've lived there nigh on to thirty years. As housekeeper, you know. There's only us two. I've known Mr. Green ever since he was knee high to a grasshopper! Used to live next door neighbor to his mother. I get lonesome sometimes without any children around. The flowers are company, though, to be sure, I don't do much fussing around amongst them, for I am so fat and clumsy that I'm forever knocking over the pots! You like flowers, did you say? Come over and see them—and me, too. Perhaps we may chirk one another up a bit. You're a widow, you say, and so am I. And bring the children with you, bless their hearts! Now promise that you will come, won't you? We ought to be friends; we both belong to the Lord!"

Belong to the Lord! Ruth Loring said the words over as she entered her little home that night. They gave her a sudden thrill of peace and happiness. It *was* comforting to think that she and her little ones were under the care of the great and loving, though unseen, Father!

Somehow she felt strongly drawn to the little old woman. She was still young enough to hunger for the brooding care and tender motherliness of one older and wiser. So, one afternoon after finishing up her bit of housework, she took the children and walked around the corner to the florist's.

The grounds occupied by the conservatories had once belonged to a wealthy estate, and the adjoining dwelling-house, in which lived the florist, had an air of faded grandeur and ancient respectability. But extreme neatness also pervaded everything. The narrow, brick walk leading up to it was swept free from crackling, brown leaves and twigs; the green-painted trellises on either side of the porch, the slate-colored steps and even the straw mat, were al clear of dust.

Ruth's ring was answered by Mother Bartlett herself, her rosy face wearing a smile of welcome.

"Come right in, do! I'm dreadful glad to see you, and the little darlings, too! Take off your wraps. It's warm in here, but we didn't dare to let the fire go out for fear of another cold spell. It's regular Indian summer weather to-day. Such a change from last week! You won't mind if I take you with me right out into the greenhouse, will you?"

"That's just where I'd like to go," Ruth replied. "I want to see the flowers."

"Well, I don't want to see 'em one bit, but I've got to!" said the old woman with a chuckle. "They've pestered me so to-day that I'm nigh about sick! You see, Mr. Green got an order for decorations for a wedding—a grand affair up-town—and what should happen but James Bailey, the man who does all the fancy arranging, must take it into his head to go off on a spree. It isn't the first time, nor the second, either, that he's served Mr. Green so, and he says he'll discharge him. I don't blame him one bit, either, for he's dreadfully trying." Good Mother Bartlett was rather mixed as to her pronouns, but quite regardless of this, she rattled on in her breezy way, at the same time leading Ruth and the children along a narrow passage which suddenly terminated in the glare of light, the soft, moist atmosphere, the brilliant mingling of colors and delicious perfumes of the conservatory. Here on a long table lay a confused heap of wire frames, balls of fine twine and masses of foliage and freshly cut flowers.

"Now ain't I in a pickle!" exclaimed the little old woman, lifting her plump hands in mock horror. "I've been a puttering and a-fussing here for over two mortal hours! Those bridal folks want a big wedding-bell all made out of flowers. Then there is a bouquet of orange blossoms, to say nothing of table decorations. Green's been out all the forenoon trying to get somebody to help him. He's just about wild, the poor man! Said I must try and see what I could do in the way of fixing them; but land! I ain't any more taste than a cow. If it was making a batch of doughnuts or reseating a pair of trousers, I might do it, but *flowers!* I like to see 'em and smell 'em, but when it comes to arranging them and putting the colors so's they'll contrast prettily, why I can't! Now, Mrs. Loring, do tell me where to put this heliotrope; purple is *such* a queer color to place right."

Ruth was eager to give the requested assistance. This was work in which she delighted. Slipping on a long apron of Mother Bartlett's she seated herself beside the long table, and soon the flowers grew into designs of marvellous beauty beneath her fingers. She was happy and content. There was a certain indescribable charm in being surrounded by all this mass of bloom. Roses, pure white, creamy-petalled, daintiest pink and darkest red, royal lilies, spicy carnations, golden-strung, incense-breathing jasmine, flaming salvias, modest alyssum and mignonette,—all these old acquaintances and a score of new ones breathed their fragrance around her and gave her inspiration.

Good Mother Bartlett ceased working, relieved and grateful to see her distasteful task in competent hands, and so she betook herself to entertaining little Beth and Ray with mugs of milk and a plate of plump seed cookies.

When Mr. Green returned late that afternoon, tired and discouraged after his fruitless search, and full of dismay at the arduous task awaiting him, he found the long table covered, not with a mass of disordered leaves and flowers, but he beheld instead, upon a bed of damp moss a beautiful and symmetrically-shaped bell of white with pink rim and golden tongue—all of fragrant flowers. And near it lay other decorations displaying wondrous taste and beauty. Over Mr. Green's rugged Scotch features stole an expression of relief and wonder.

"Mother Bartlett!" he exclaimed, "What magic wand have you been using."

"'Tain't me!" chirped the old lady. "This is the fairy who did it," drawing out Ruth, who had modestly stepped into the little passage-way. "And hasn't she done them beautifully. She's Mrs. Loring, the lady I met at the prayer-meeting the other night. She's looking for work so's she can support herself and two children and she says that if you haven't engaged anyone in James Bailey's place, perhaps she might fill the position."

"If she does her work like this I reckon she can have it," was the Scotchman's reply, given in a tone of gruff good humor.

(To be continued.)

Our Fourth of July Lesson.

BY REV. WILBUR F. CRAFTS.

A LESSON showing how Christ kept the Sabbath is very timely for the Fourth of July, as presenting a topic in regard to which patriotism and religion are alike concerned.

Whenever any effort is made to protect the Sabbath against the encroachments of its two chief foes, Greed and Appetite, the cry is raised that we are seeking to restore the Puritan Sabbath or the Jewish Sabbath. Nay, we seek to restore the *Christian* Sabbath, the Sabbath as it was observed by the Man of men. To restore the *Jewish* Sabbath would mean to make it a capital crime to kindle a fire on that day. I know of no one who advocates that. To restore the *Pharisaic* Sabbath (which is what many have in mind when they talk of the "Jewish Sabbath"), would mean to make it an offence to bear "the burden" of false teeth or false hair on the Sabbath. I know of no one who is making a crusade for bald heads and bald gums. To restore the Puritan Sabbath would be to put the furnaces out of our churches. I know of no one who does not think most of them cold enough already.

It is the Sabbath which was "made for *man*" as the crowning act of creation, and incorporated into the universal and eternal law code of Sinai, and put into perfect practice by Jesus Christ, that Christian statesmen wish to see restored, not less for the good of men than for the glory of God.

Christ, as Lord of the Sabbath, showed by precept and example, first, that *works of necessity had always been allowable on the Sabbath.* He even sanctioned the preparation of a "Sunday dinner,"—of cracked wheat, (Matt. 12: 1–8),—which kept no one at home from church to cook it. Fie upon the religion of any man who will make a soul fast that his body may feast. That incident of the wheat was Christ's commentary on the old Jewish law against fires on the Sabbath. It was given in the Arabian desert where the only use of fires was to cook, and so in its kernel it was a law against cooking in the hours of worship. There can be no objection to having the best dinner of the week on its best day, if no grocer or confectioner or cook is thereby robbed of the God-given right to Sabbath rest and worship.

Another example of "works of necessity" cited by Christ (with approval) from Jewish law, was watering cattle. Strange that some of the Bible-loving Highlanders of Scotland to this day make their very families drink the water brought on Saturday all through the Sabbath. "How much more is a man better than a sheep?"

That Christ sanctioned eating and drinking on the Sabbath as works of necessity carries no sanction of the inhumanity and shiftlessness of Sunday trading, of which nothing but a very limited traffic in milk and medicines can be counted as "necessary." That God's laws are "not grievious" but humane, is being proved by the recent movements of grocers, barbers and other Sunday workers, asking for the enforcement of the Sunday laws, not for religious reasons, but for their own protection against thoughtless rivals and customers.

Christ showed by precept and example, second, *that works of religion had always been not only allowed but enjoined,* such as circumcision (John 7: 23), the priests' duties in public worship (Matt. 12: 5, 6), and even visiting—for religious conversation. It is Christlike to go out to dine on the Sabbath if our object is not gossip but gospel. Sometimes a teacher may with profit make a Sunday visit on a scholar, or *vice versa,* but as the Sabbath is preëminently the "home day," the only day when the family can be together, any Sunday visit that is not a family reunion or for religious purposes, is an impudent intrusion, against which Christian homes need to devise ingenious and courageous defences. Manufacturers testify that those who spend the Sabbath in so-called "recreation" are much less rested on Monday morning than those who spent the Sabbath resting by change of work in the church and Sabbath-school.

In what Christ said about the Sabbath, and more especially by what He *did* on that day, He showed that *works of mercy had always been not only permissible but obligatory.* He wrought eight miracles of healing on Sabbath days in the four quarters of Palestine—miracles that in every case might have waited a day if He had not preferred the Sabbath. Evidently these miracles were wrought not so much to cure infirmities of the flesh as to heal the Sabbath of its Pharisaic palsy. The Pharisees forbade even healing on the Sabbath day. If the doctors had been robbed of their day of rest then, as they are now, by the coming of those seeking life-assurance examinations, and others needing patches for chronic difficulties that might have been attended to on a week day, it would have been a "work of mercy" to have made a law against crowding the doctoring of the body which could have been done on other days into the one day that belonged to the soul. But the Pharisees made no allowance even for works of mercy on the Sabbath. Christ sought opportunities to "break" that kind of a Sabbath to pieces. On various Sabbaths He performed the following miracles: A withered hand healed (Matt. 12: 9–13); healing of a demoniac and of Peter's mother-in-law (Mark 21: 1–3); healing of the woman with an infirmity (Luke 13: 10–17); dropsy cured (Luke 14: 1–6); the impotent man healed at Bethesda (John 5: 1–17); the blind man healed (John 9: 1–17).

The five great principles Christ laid down in defending these miracles were: "I will have mercy and not sacrifice;" "The Son of Man is Lord even of the Sabbath day;" "The Sabbath was made for man, and not man for the Sabbath;" "It is lawful to do good on the Sabbath day;" "My Father worketh hitherto and I work."

This last is the deepest of all the sounding lines of the Sabbath questions, opening up its positive side, leading us from Sabbath don'ts to Sabbath deeds. God "rested" on the Sabbath day, not from work, but by change from work among minerals, vegetables, animals, to work for the soul, which neither in God or man is called to cease by the Sabbath. Work for gain is to halt; but work for God is to be continued and intensified.

Another aspect of Christ's relation to the Sabbath that challenges our imitation is His *courage.* He was not moved from His post of antagonism to the over-strict views of the Sabbath which then prevailed by being called a "Sabbath breaker," nor should we who have "learned boldness of Him" be driven from our opposition to the lax views and practices in regard to the Sabbath that now prevail, by cheap sneers at our Puritanism. As Christ scraped off the Sabbath the barnacles of Phariseeism, let us scrape off the new barnacles of unrestful Sunday work and Sunday pleasures, but most of all, by work for God in the Sabbath-school and elsewhere let us find the subtlest Sabbath rest from week-day work for gain.

NEW YORK CITY.

Pro and Con.

THE selection of Dr. Potter's remark for publication has called out three communications.

An earnest member of a church on the upper Hudson writes:

CHRISTIAN INTELLIGENCER: Dr. D. C. Potter, of New York, in asserting that the Young Men's Christian Association "was taking the best of the young men out of the churches," is but echoing the opinion of one of the soundest and most godly clergymen of this city twenty-five years ago, who was opposed to organizing a society for religious work outside of the Church, and so directing the activity of members from the field instituted by our Saviour for His service, and where His blessing is promised. It would be a proper inquiry, whether the devotion to the meetings of the Y. M. C. A. is not one of the causes why our prayer-meetings and other devotional gatherings are so small in numbers.

"God in His earthly temple lays
Foundation for His heavenly praise."

OLD CHURCH.

Our bishop in Indiana comes to the defence of the associations, by this paragraph:

DEAR EDITOR: Will you have a larger piece of experience on this matter? So far as my observation and experience have gone, through more than twenty years of a large and intimate acquaintance with the workings of Young Men's Christian Associations in the West, they have always tended to the helping and strengthening of the churches, in their attendance, and labors, and prayer-meetings. If the facts differ from this in the East or elsewhere, it is a cause for regret; especially since I know that the intention of the Association managers and workers, and the trend of their work for many years, has been in the direction of making their plans and labors subsidiary to the strengthening and enlargement of the Church of God. And I have personal knowledge that they have succeeded in doing this in multitudes of cases.

N. D. WILLIAMSON.

SOUTH BEND, Ind., June 11th, 1886.

A venerable and successful pastor of a Reformed church in Pennsylvania does not agree with our Western contributor. He writes:

EDITORS CHRISTIAN INTELLIGENCER: Allow me to express my hearty appreciation of your item in this week's issue in reference to the Y. M. C. A. I have long since been fully persuaded that this extra ecclesiastical organization has in its very constitution a tendency to undermine the Church and the ministry. It is undertaking to do a work which belongs to the Church, and which the Church can do much better than any outside voluntary association. The nearer all religious movements can be kept to the warm and beating heart of the Church, the better. The Church, as a Divine institution, embraces the most potent moral and religious forces, and does not need to have its work supplemented by anything that is weaker than itself.

It may be true that a large number of the best young men are connected with the Y. M. C. Associations, but just in this lies its greatest danger.

I may add that I have had under my care and direction, for many years, a Young Men's Prayer-Meeting which has been largely useful, and which I regard as incomparably better than any outside organization to promote in a solid and churchly form the work of God.

Some More Thoughts about Prohibition.

AT a late date the writer's attention has been called to T. W. C.'s "Thoughts about Prohibition" in the INTELLIGENCER for the 2d of June. It may not be amiss to add a few thoughts to the first three propositions.

1st. "Prohibition does not prohibit." That proposition is true. Few, probably, have denied it since it was first proven in the Garden of Eden. Yet our law-makers obstinately refuse to repeal a vast number of laws that fail to prohibit cheating, stealing, fraud, robbery and murder. The government even goes so far as to insist on trying, fining, imprisoning, and hanging, those who will not heed such prohibitions. Our parents and teachers had a number of prohibitory rules that did not prevent our waywardness; and yet those guardians of our youthful steps would not remove those regulations. Worse than that, as we have grown to take the places of teachers and parents, we actually reënact such or similar rules. Probably T. W. C., together with many other ministers, nearly every Sabbath reads a code of ten prohibitory laws that for more than three thousand years have failed to prohibit idolatry, blasphemy, Sabbath-breaking, theft, murder, and other evils. The perversity of human nature must be held responsible for this strange ignoring of, nay, rebelling against, a universal and eternal truth.

2d. "No political party founded on a single principle has ever permanently succeeded in this country." That probably accounts for the fact that the Federalist, the old Republican, and the Whig parties died so long ago. Perhaps it suggests the reason why the present political parties, so soon after the close of a contest, desert the "lightning rod" of the one great issue that each erects at the beginning of every campaign. It is to be noted, however, that the one principle, instead of laying low in death electrifies into new life any other party. It was so with the Anti-Slavery party; it was so with the Reformation party led by M. Luther; it was so with the Early Christian party of more than eighteen centuries ago. It is usually so with every party the world over, in all time, the American political party excepted.

3d. "A political party based on a moral issue is sure to be degraded." It is, however, not safe to assert that removing moral issues elevates a party. But it is safe to add that a political party will not be degraded by keeping moral issues from it; the party is already there. That which is at the bottom cannot sink. This proposition shows that there is not a friendly feeling between political parties and moral issues; but, if, when the two meet, morals bring politics down, it must not be forgotten that somebody helped politics up first. It would seem that morals, and of course moral men and principles, have a kind of malarial effect on politics. Since only political parties based on moral issues attract bad men—this does not follow from the proposition, but from what followed the proposition—then, it becomes clear that moral issues are not safe anywhere. That may be the reason why the friends of the concert saloons, the drinking saloons, and many other places of like character refuse to have anything to do with moral issues, or indeed with moral questions of any kind. Possibly Satan himself shrewdly refuses to raise any moral issue lest he attract to himself a crowd of scallawags.

J. A. D.

....More is given to destroy than to save. During the last thirty years war has caused in Christian nations a loss of 2,000,000 men and $15,000,000,000. The yearly expenditure of Christian nations on standing armies is $2,500,000,000, and for missions, $10,000,000; and yet some think too much is given to send the Gospel to the heathen!—*Journal and Messenger.*

....On the eve of a visit to Europe the late John Welsh looked casually over the books of the Episcopal Hospital at Philadelphia, and noticed that the debts amounted to $18 000. Two days later, when he was on the ocean and beyond the reach of thanks, the managers received his check for the full amount.

....An entire congregation of Moravians, expelled from Russia for no other reason but their wish to form an evangelical community, arrived in Berlin in a destitute condition. The government had not even allowed them to sell their property, and they had to leave as beggars. The Moravians of Berlin received them most kindly, collected the sum of $5,000 among themselves, and helped them in every way to continue their journey by Hamburg to Southern Brazil. —*The Lutheran.*

The Reading Room.

Our Book-Shelves.

....“ENGLISH HYMNS: Their Authors and History.” By Samuel W. Duffield. Every lover of English Hymnology who consults this book will feel grateful to its author. It is a guide to the understanding, a stimulus to feeling, and a mine of illustration. We have some fifteen hundred hymns, including all the well known lyrics of our denominational books and many known to select circles of readers, well arranged, and fully treated as to their origin and general influence. A complete index follows, so that one can find the allusions to the authors or the hymns which are scattered through the volume. The work done seems to us enormous, and only possible to one fully equipped for this special service. We commend the book especially to pastors as indeed a “compendium of biography, incident and religious suggestion,” which they will find rarely equalled. The publishers have done their work well, so that the volume will be prized for its look as well as contents. There is a most rightful dedication to Dr. Charles W. Robinson, and an excellent preface, in which the author, with pardonable pride, tells of the labor expended in the preparation of the volume. (Funk & Wagnalls)

....“THE SIMPLICITY THAT IS IN CHRIST.” Sermons to the Woodland Church, Philadelphia. By Leonard Woolsey Bacon. This volume consists of sermons which, like those of Dr. Talmage, though for a different reason, are quite out of the usual course. They are fresh, vigorous and readable. They contain much that is true and edifying. But the author is anxious to emphasize his dissent from the views and statements commonly considered orthodox, and never seems happier than when he is giving a dig into the Westminster standards or their accredited expounders. The title of his book is meant to imply that religious teachers generally corrupt the truth by tradition or metaphysics, whereas Mr. Bacon adheres to the simplicity that is in Christ. But his very first sermon shows what sad work he makes of this revolt from all authorities. He insists that the Scripture word for Repentance means *Changing your mind.* But any tyro knows that this is not true. A man who turns from one political party to another changes his mind, but are we to be told that this is the Gospel grace of repentance? That grace does indeed mean a change of mind, but according to Scripture it includes a good deal more, sorrow for sin, the forsaking of sin and an apprehension of God's mercy in Christ. Mr. Bacon would doubtless say he admits all this. But if so, why quarrel with the word whose meaning has been defined and settled for centuries? And how ridiculous is it to dwell on the etymological sense of a term without reference to the modifications it obtains from usage?

We have cited this case as a good specimen of much (but by no means all) of the freshness that is in the book. The title might fairly be changed from “The Simplicity that is in Christ,” to the Shallowness that is in Mr. Bacon. (Funk & Wagnalls.)

....“UNWISE LAWS” is a treatise on the practical workings of the protective policy by Lewis H. Blair, a merchant of Richmond, Va., who claims to be in a position to observe impartially both sides of the tariff question. It is not for us to pronounce upon the merits of the subject, nor the strength of Mr. Blair's argument. We can only say that he has made a very readable little book, and seems to us to have succeeded in the special aim which he announces when he says that it is “intended for plain, sensible people who have no time nor taste for elaborate disquisitions on the tariff, but who nevertheless would be glad to know something about the subject, provided it is presented in a manner congenial to their methods of thought.” (G. P. Putnam's Sons.)

....“PRECIOUS HYMNS FOR TIMES OF REFRESHING AND REVIVAL.” During such seasons as are described in this title the critical spirit is silent and a holier mood prevails, but just as we would not publish the prayers and addresses of such seasons in a manual of devotion, so it seems to have been unwise to put into permanent shape the hymns of this collection, on the ground of their having been effective in revival services. There are very few of the pieces thus published that can have more than an ephemeral interest, as both poetry and melody are decidedly below the average of such compositions. Musical editors, John R. Sweeney and W. J. Kirkpatrick. (John J. Hood, Philadelphia.)

....“THE TALL CHESTNUTS OF VANDYKE,” is the odd title of a religious story told by the anonymous author of several previous books for young people. Its object is to illustrate the workings of Christian charity, and the imprint of the publishers is a fair guarantee of its excellence. It tells the good done by the boys and girls of the country schoolhouse of Vandyke, who chose their names from the chestnut trees that grew around it. (American Tract Society.)

....The very convenient and portable volume of “POCKET LESSON NOTES,” prepared by the Rev. and Mrs. Wilbur F. Crafts, for the quarter beginning on July 1st, has been published. For the sake of those who have failed to notice this provision for the wants of teachers and scholars we say that it is a rectangular pamphlet with flexible and durable paper covers, and can be carried with comfort in a side pocket; has the text of the Common and Revised Versions; the comments of Jamieson, Fausset and Brown; marginal references; home readings, and notes explanatory and practical by the editors, whose qualifications are well known. (Funk & Wagnalls.)

....“THE WIND OF DESTINY.” By Arthur S Hardy. Prof. Hardy's “But Yet a Woman” won a deserved reputation. “The Wind of Destiny” will certainly not tend to decrease the author's fame, though it does not seem to us to display any marked advance above the earlier work. We cannot go into the plot of the story, for there are too many details from the sudden love-dream of the serious Schonberg to his quiet death in later years. The great point of the author is in style rather than narrative. The incidents are often elaborated and then suddenly drop into mere statement, while epigrammatic observations are scattered profusely through the pages. The effect is like a wind rising into long gusts and then subsiding into brief seasons of calm, making the title singularly appropriate. It recalls the style somewhat of Kimball's “Saint Leger,” though differing in many particulars. The book is worthy a careful reading by lovers of the best fiction. (Houghton, Mifflin & Co)

....“EUGENIE GRANDET.” By Honoré De Balzac. The greatest French novelist of this century at last is securing an English dress, which we trust may cover some of his French coarseness. In Eugénie Grandet we have avarice presented in a most powerful way, its very successes made abhorrent and its end more terrible from the applause with which the world regards great wealth. The tragedy of love lingering in the miser's home and cruelly disappointed at the end, is more saddening even than the description of the money-getter. Balzac paints life with graphic power, but we confess that we are always depressed by his stories. Like George Eliot, the Frenchman never seemed to realize how many lives on earth are made happy through all kinds of trial by a constant spiritual intercourse with God the Saviour.

The publishers are to be congratulated on the tasteful binding and excellent press work of this edition. There is a really Parisian “tone” given to the volumes as they stand in the library. (Roberts Bros.)

....“FACE TO FACE,” an anonymous novel, is a very readable book, clear in style, with a pleasant vein of humor, and unflagging in the interest of the narrative. The earlier part is a charming little “comedy of errors,” and the latter part is exciting and somewhat melodramatic. As a whole, it is entertaining, though rather improbable. The characters of the heroine and of the anarchist, De Vito, are strongly drawn. Its merit as a work of art seems to us marred by a lack of unity, resulting from there being an insufficient connection between the two ideas on which the story turns,—viz , the misapprehensions of the English respecting our country, and the labor agitations of the day. (Charles Scribner's Sons.)

....“JOHN BODEWIN'S TESTIMONY,” by Mary Hallock Foote, is not likely to add to the author's reputation achieved by “The Led-horse Claim,” but is distinguished by the same qualities of vivid and vigorous presentation of life in the mining regions, dramatic intensity of narrative, and a successful mingling of realism and romance. The inferiority, if there be one, is in the less simple and natural character of the story itself. (Tichnor & Co.)

....“SCRUPLES.” By Mrs. J. H. Walworth. This is one of the “Rainbow Series” of original novels, and gives an excellent idea of life in Louisiana during and after the war. Some of the incidents are sensational, and the interest is well sustained from first to last. (Cassell & Co.)

Our Library Table.

Periodicals, Serials and Notes.

..The portraits in the *Book Buyer* are so good that they are sought after. They already form a very respectable gallery of literary celebrities. The June number has an excellent picture of the Rev. Dr. McCosh, of Princeton. The number supplies also specimens of the engravings in the Cyclopædia of Painters and Painting, of which Messrs. Scribner have published the first volume, the edition being limited to 500 copies, and the cost being $25 for each of the four volumes. Many readers, therefore, will be pleased to see these selections from the contents. The usual valuable illustrated review of recent publications occupies the remaining pages.

....*The Musical Herald* is a carefully edited journal, giving from month to month a large amount of information pertaining to the art to which it is devoted. The June number contains an amusing but sensible article on Voice Culture, an interesting account of the Master Singers of Germany, a plea for the Practical Value of Music and a quantity of other good reading. It has also a quartette for female voices—Heavenly Father, Grant Thy Blessing, and a transcription by Heller of Schubert's, “Thou Art the Rest.”

....The *Popular Science Monthly* for June repays a careful reading from end to end. In Evolution Bounded by Theology, Mr. W. B. Le Sueur traverses an article by Dr. Lyman Abbott. As we have not seen Dr. Abbott's paper, the *Andover Review* having boycotted THE CHRISTIAN INTELLIGENCER, because it declared honestly just what it thought of its articles, we venture upon no judgment on the contention. But when Mr. Le Sueur intimates that there are no ascertained, established truths, we decidedly dissent. Hon. David A. Wells contributes the third section of his very important Economic Study of Mexico. M. J. Delboeuf wrote for the *Revue Scientifique* one of the best papers we have seen in recent years on the intelligence of animals, and that appears here in a translation. The biography of Rafinesque, by Prof. D. S. Jordan, will introduce to many readers a strong individuality unknown to them before. The editor writes what is worth reading on the labor question. Mr Herbert Spencer's last paper on The Factors of Organic Evolution also has a place in this number. There are eighteen articles, or departments filled with brief articles.

...*The Musical Visitor* for June contains several well chosen anthems and organ voluntaries. It has also a considerable amount of reading matter which is of interest to the lovers of music. The *Visitor* deserves a welcome in many homes.

....The *Expositor* for June continues Maclaren's fine exposition of Colossians and Marcus Dods's fresh views of Zechariah's visions. Prof. Salmond furnishes an interesting memoir of Franz Delitzsch (with an etched portrait), and Dr. D. C. Taylor argues convincingly the priority of the Didaché to the Epistle of Barnabas.

... The *Sidereal Messenger* for the month contains a paper from Mr. W. F. Denning, of Bristol, England, on The Stationary Meteor Showers, which may lead to important results. A first paper by Mr. H. C. Wilson, of the Cincinnati Observatory, On Personal Errors in Double-Star Observations, ought to have the attention of observers. In the Notes will be found useful tables in relation to the companion of Sirius by Mr. McNeill, of Princeton, and a paper by Mr. Hough, of Chicago, in which he furnishes proof that Mr Denning's announcement that the red spot on Jupiter is connected with a belt on the south side, is incorrect Mr. Hough, in our judgment, is right. The fact ought to be settled, for good authorities in England are inferring from Mr. Denning's report that the red spot is higher in the atmosphere of Jupiter than the belts and some other markings. Much information relative to the new comets will be found also in the *Messenger*.

BOOKS RECEIVED.

D. Lothrop & Co.: Silver Rags. By Willis Boyd Allen. (Pine Cone Stories.) Illustrated. 16mo, pp. 224. $1.

G. P. Putnam's Sons: The Story of Norway. By Hjalmar H. Boyesen. (The Story of the Nations' Series.) Illustrated. 8vo, pp. 556. $1.50; also,

The Story of Germany. By Sabine Baring-Gould. With the Collaboration of Arthur Gilman. (Same Series.) Illustrated. 8vo, pp. 437. $1.50.

E. P. Dutton & Co.: The Philosophy of the Supernatural. By W. H. Platt, D.D., LL.D. (The Bishop Paddock Lectures, 1886.) 8vo, pp. 342. $2 50.

Funk & Wagnalls: The Jewish Altar: An Inquiry into the Spirit and Intent of the Expiatory Offerings of the Mosaic Ritual. With Special Reference to their Typical Character. By John Leighton, D.D. 12mo, pp. 127. 75 cents; also,

The Death of Hewfik Pasha. A Confession. 12mo, pp. 89. 60 cents.

Clark & Maynard: Practical Recitations. Selections for Literary Exercises. Appropriate for Reception Days, Holidays, Poet's Birthdays, etc. By Caroline B. Le Row. 16mo, pp. 256. 90 cents.

UNBOUND BOOKS AND PAMPHLETS.

Summer Excursions. With Routes and Rates. Also, The Haunts of Rip Van Winkle; or, Rambles Among the Catskill Mountains. Issued by West Shore Railroad.

Her Own Doing. A Novel. By W. E. Norris. (No. 80, Harper's Handy Series.) 16mo, pp. 137. 25 cents; also,

The Heir of the Ages. A Novel. By James Payn. (No. 531, Harper's Franklin Square Library.) 4to, pp. 91. 25 cents.

Poems. By George Crabbe. (Cassell's National Library, Vol. 1, No. 21.) 18mo, pp. 192. 10 cents.

The Man who was Guilty. By Flora Haines Longhead. (No. 18, The Riverside Paper Series.) 16mo, pp. 398. 50 cents. Houghton, Mifflin & Co.

Præterita: Outlines of Scenes and Thoughts Perhaps Worthy of Memory in My Past Life. By John Ruskin, LL.D. Vol. 2. Chap. 1, Of Age: Chap. 2, Rome; Chap. 3, Cumæ. Three pamphlets, octavo, pp. 34 to 106.

PERIODICALS.

June.—Johns Hopkins University Circular.

July.—The Atlantic Monthly, Harper's Monthly, American Agriculturist.

A Chronological Record.

MR. EDITOR: Let me call the attention of your readers to a little work which Rev. D. Van Pelt, of East New York, has compiled, and the firm of Hosford & Sons has published. It is a chronological record of the Reformed Church in America. The period covered begins with the nailing of Luther's theses to the church door and closes with the centennial of the Theological Seminary in New Brunswick. The dates are placed in clear figures on a broad margin and opposite is the corresponding historical statement. It is exceedingly convenient. Every minister of the Church will need a copy for handy consultation, while to hundreds of our people it will be valuable for its condensed and comprehensive grouping of facts which every one ought to know, but all do not; and many would not know where to look for them. The compiler has done his work carefully and gleaned closely.

I need not add that the mechanical execution is all that need be desired. The paper is tinted, the type is distinct, and the whole make up is in accord with the reputation of the house.

The price is low. I hope the little volume will find a large circulation.

G. H. M.

NEW YORK, June 7th, 1886.

The General Synod and the Newspapers.

OUR General Synod was greatly indebted to the reporters of several religious papers for excellent accounts of proceedings; but especially so to those of the Associated Press and the *Fredonian* and the *Home News* of New Brunswick. These two latter had their representatives at every session, who gave very minute and accurate reports. The enterprise and courtesy of these excellent papers all the members of the Synod will cherish in a very grateful remembrance.

Intemperance in Relation to the Labor Question.

THE organization of labor has hitherto been in the hands of unfit men, with too few exceptions. The leaders have been selfish, narrow-minded, or ignorant. The true way to utilize the strength of united labor is to develop the individual power of the members. By no other means have great nations ever been formed. An association, the effective strength of which depends upon the surrender of the rights and liberties of its members, may be a dangerous instrument for the use of adventurers and demagogues, but it cannot advance the interests of the men themselves. The most urgent want of labor to day is self-control. In this free country no man endowed with average abilities need remain all his life poor. If he has thrift, self-restraint, perseverance, he will pass from the ranks of labor to the ranks of capital. It is the saving man who becomes the capitalist,—the man who has force to deny himself indulgences. What a lesson lies in the drink-bill of the American workingmen, for instance! At a moderate estimate, it amounts to between four and five hundred million dollars a year. While labor is throwing away that enormous sum annually, with what show of consistency can it lament its condition? One year's remission of that destructive self-indulgence would solve every labor problem extant; would provide a fund for the establishment of co-operative works, for the sustenance of the sick and aged, for the maintenance and education of orphans, for libraries and scientific schools, for all manner of helps.

At present the workingman can hardly make both ends meet. Is it not because he insists on creating capitalists out of the saloon-keepers, and, not content with that, on submitting all his rights of citizenship to the same objects of worship? The saloon in politics is the most hideous abuse of the day, but where would it be if the workingmen withdrew their support from it? It keeps them poor. It keeps our politics corrupt. It supplies a constant stream of base adventurers, who disgrace the American name at home and abroad. It makes the terms "public office" and "public plunder" synonymous. It stifles progress, fosters pauperism, brutalizes husbands and fathers, breaks women's hearts, puts rags on the workingman's back, disease in his body, and shame and despair in his heart. Yet when labor is most disturbed, when the demand for advanced wages is loudest, when strikes are most frequent, when hunger and misery are most rife in the homes of the poor, the saloon flourishes still. There may be no bread at home, but there is always beer and whiskey at the bar, and the men who consider themselves the victims of circumstances or the "thralls" of capital squander their earnings, spend their savings, in these dens. Can there be a serious labor question while this state of things continues? Can workingmen talk gravely of their wrongs while it is plain to all the world that if they only saved the capital they earn they would be comfortable?

The aspect of the case has not been sufficiently examined, and for reasons which will probably occur readily to the reader. But it is really the key to the situation. When we see on the one side a yearly waste of between four and five hundred millions of dollars, and on the other side a body of men, the squanderers of this vast fund, complaining that they have not sufficient opportunities, we cannot long be at a loss to comprehend the true nature of the existing dissatisfaction. It is clear that labor has been incited to seek from without the relief which ought to be sought from within. The socialist theory of a paternal state system which provides everybody with work and wages is a mischievous fallacy. It simply encourages indolence and dependence. The first duty of labor is to demonstrate its capacity for self-government. At this moment its drink-bill is an impeachment of that capacity. No man who spends half his earnings at a saloon can get on in the world, or has the least right to expect to get on. Nor can any body of men follow the same course with better results. Prosperity is the reward of persevering, temperate, ungrudging work. In these days there is, however, a great wind of new doctrine. We are asked to believe that it is possible to succeed in very different ways: that the less a man works, for example, the more he ought to receive; that national prosperity can be advanced by diminishing production; and many other equally hard sayings. But it may be confidently affirmed that these new theories are destined to be short-lived, and that the world will have to be managed eventually upon pretty much the old lines.—*George Frederic Parsons, in July Atlantic.*

JUST before the outbreak of the war Stonewall Jackson, then a professor in the Virginia Military Institute at Lexington, organized a Sunday-school for colored children, which is still sustained by leading citizens there.

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The Home.

AUNT MARJORIE'S CORNER

Growing Old.

WE fast are growing old, my loving one and I,
But we are growing old together, together may we die.
The morn of life has passed, the noon of life is here,
If we are left together, the night we will not fear.

The days are passing on, the years fly swift away,
The silver threads are coming, the hair is getting gray;
And lines of thought are tracing their marks upon the brow
That once was smooth and polished; 'tis getting furrowed now.

The spring of life has gone; it seems but as a dream
Since we started out together to try life's changing stream.
The skies were blue and cloudless, we never thought of rain,
That to bring a future blessing oft causes bitter pain.

This life has many joys, and we have had our share,
Though trouble often came, and sorrows hard to bear.
But together we have met them, and said "It is His will,"
Clouds may obscure the sky, but the sun is shining still.

We have climbed the hill together, now we have reached the top;
May our lamp be trimmed and burning when God shall call to stop.
May the love light of our youth shine bright upon the way
As we descend the hillside to meet the close of day.

Our journey's almost over, our work is almost done;
May we never more be parted till heaven we have won.
We have loved each other dearly, and if it is God's will,
When we have crossed the river we will love each other still.

SUSAN M. DENISON.

"Sick and Ye Visited Me."

DURING hand-to-hand conflicts with disease, when death, a menacing shadow, stands grimly black threatening to envelop our home in darkness, there is room in the sick chamber for only the patient, the physician and the nurse. The presence of others, however sympathetic, is a mistake, and almost an impertinence. The sufferer and the nurse each needs to husband charily every atom of strength, the one that the rapidly dwindling reserves may yet be sufficient to withstand the shocks of pain and the wasting flames of fever, the other that every faculty may remain keen and watchful, and that she may be ready to seize upon any advantage, however slight, and utilize it for the benefit of her charge. There is no time for the exchange of light pleasantries, the small talk of society, the usual courtesies when friends meet, so long as the battle is waging and the result uncertain, and, therefore, the dearest friends show both their good will and their common sense by confining the expression of their interest to inquiries at the door. Nobody with ordinary intelligence is ever hurt or offended when excluded from the house in which some one is ill. To go daily with a question or a message is an attention which is appreciated as truest kindness, but for the sake of the loved one hovering between life and death, let those who are responsible be brave enough to risk displeasure, and guard the door of the invalid from obtrusive, though well-meaning visitors.

In the days of convalescence the situation is changed. Then, during many tedious hours, the coming in of a friend is like the entrance of the sunshine. Above all things, the visitor should go in with a bright, cheery manner, the gayer the better, and should not stay long enough to tire the invalid. Nothing is sweeter than to be remembered, and so, while the great world is occupied with business and pleasure, while others are courting, and marrying, and going to parties, and taking summer excursions, and we are lying on the sofa or sitting languidly in the easy chair—idle ships undergoing repairs in the dry dock, while here and there over the seas the white sails are flitting—it does us good to be assured that we are still valued by our kind.

Who that has seen the rose flush deepen on the pale cheek as thin hands linger with caressing touches over the roses which have been sent with a tender message, can doubt that flowers have angel's work to do in the room of illness. It costs little to send a bouquet to one who will hail each separate leaf and bud as a quotation from the great rustling, breezy book of nature; but the gift has a worth in present comfort and in pleasant memories after its bloom has faded, not to be computed in gold and silver.

Sitting the other day with a dear invalid who has been a prisoner in her room during all the spring and through the sunny days of June, she happened to say, "I have had such a treat this week. —— came the other day and played for me. The parlor door stood open, and as the sweet sounds floated up I felt half in heaven. I forgot my pain and my weakness, and just lay here listening in ecstasy." A patient old German friend, who has been a hopeless shut-in for a score of years, is sometimes cheered on Sabbath afternoons when a class of young girls goes from Sunday-school to sing for her, their fresh voices wafting her as on wings to the land where the inhabitant shall never say, "I am sick."

In many little ways, reading for a half hour to one whose eyes are not strong enough to dwell on the printed page, sitting with an invalid, that her companion, the weary mother or sister who has borne the brunt of the watching, may go out for an airing, in the making of appetizing dishes, or arranging a surprise in the form of a daintily delicate luncheon, one may enliven the room of illness. Never are such attentions more grateful than when offered to those who are in the grip of that relentless destroyer, consumption, failing so imperceptibly that love is blind to the approach of doom even while tremblingly expectant.

"Sick and ye visited me!" Yes, blessed Master! We are thankful for the sweetness of the word. It is easy to incur a slight self-denial, to leave the ways of our own swift activities and sit in patience by one on whom God's hand presses, if we are sure that the dear Lord counts it as done unto Himself.

AUNT MARJORIE.

A Vacation Echo.

"All good deeds are done to Him."

VACATION might aptly be called impression time. Scarcely any one of us in the days we shall spend away from our homes but will mingle with strangers. We shall receive impressions from them, (unrecognized at the time perhaps,) and in turn we make an impression. Each summer in most of our lives is marked by some one well-remembered circumstance, event or person. Some three or four years ago I met a bright young girl whose life, for the few weeks in which we were in daily contact, was the living epistle of one word—"*Inasmuch*." What a vacation motto! how forcibly she put it into practice, and among the many guests at Maple Hill that year her opportunities were not a few. They were every-day affairs. A story told a group of restless children, impatient on account of the shower that had interrupted their play, a book quietly handed the boy homesick and lonely in a strange place, listening with patient attention to the garrulous old lady who seemed never to lose an occasion to entice our companion from us. Somebody *was always* wanting Miss Amy, and it was a genuine pleasure to have her all to one's self now and then. But in the house or out, the life was the same. If we were riding, room could always be made for the little girl or boy whom we found trudging along with a pail of berries, or for a basket of clean clothes that was coaxed from the tired washerwoman on her way to the Hill House. Perhaps the reminiscence most impressed upon my mind in connection with our rides is this: We were driving home one very warm afternoon, and were enjoying some delicious peaches, one of our village purchases. We passed many teams, as it was the main road; one old man slowly plodding up hill beside his heavy load of sand specially attracted us. Quick as though Amy drew in our horse, and reached down, handed him a couple of peaches; if thanks were needed she had them in his look of grateful surprise. To me she said in a matter of-fact way, "They tasted so good to us;" and I drew my own conclusion.

Instances and incidents could be multiplied, for here, there, and everywhere this seemingly unconscious service "unto one of these" was performed. What though it was nothing but letting some one else take the best croquet mallet, or being willing to ride with the driver, or play tennis with "just those boys," or helping the little tots make jack o' lanterns.

"It is not the deed we do,
Though the deed be never so fair,
But the love the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair."

And the value of Amy's deeds was priceless, because done unto Him who bade us, as well as those other disciples, *remember*, "*Inasmuch* as ye have done it unto one of the least of these, ye have done *it unto me*."

"Inasmuch. Take courage, Christian!
And our Master's words obey;
For He *will* fulfil each promise
In that final judgment day."

A. E. W.

THE VIRTUE OF A GIFT is in the giving, and not in the gift. The less expectation we can have of a return, the more absolute the gift. The more absolute the gift, the better it is for the giver; for the less of self there is in it. If there is a just claim upon us, it is our duty to satisfy the *claim*, and not ourselves. If the claim be founded on deference to sex, or to age, or to character, or to physical need, the claim must remain while its cause remains. Ingratitude, or moral obtuseness, however repulsive on the part of the recipient, does not, in itself, change the duty of the giver. The receiver is responsible for his or her moral attitude; the giver for his. The debt is to God, and to God it must be paid.—*S. S. Times.*

The Dead Darling.

O LITTLE babe at rest,
How truly art thou blest,
Thou lamb within the fold,
Safe sheltered from earth's cold.

O aching mother-heart,
How truly blest thou art;
Thy lamb's within the fold,
That precious promise old,

Sweet comfort brings to thee;
"Their angels always see
The Father's face on high;"
To Him they're ever nigh.

Take comfort, hope—press on,
The night wanes, and the morn
Is never far away,
How near, we cannot say.

And think, "The Father knows
His hand doth strike the blows
That fall on shrinking souls;
That never trouble rolls

Across our happy lives;
But 'tis His love that rives
Our tender hearts," and He
Will surely comfort thee.

MAGGIE A. FARRINGTON.

A Genuine Surrender.

"All that the Father giveth shall come to me, and him that cometh to me I will in no wise cast out."—JOHN 6:37.

A SKEPTICAL soldier, in the hospital at Atlanta, sent for a chaplain, and in various ways tried to get rid of his doubts. Upon the wall was hung the Scripture: "Whoso cometh to me I will in no wise cast out," which caught his attention one night. In the morning he asked to have a letter from his mother read to him. It was an earnest entreaty to accept Christ. The reader came to the words, "Whoso cometh unto me I will in no wise cast out." "There," said he, "that's what I want. I thought mother said that. Read it again." It was read. "Mother says that, does she?" "Yes." "And it is in the Bible, too?" "Yes." "Then it must be true. Jesus will receive me. I will come to Him. Here, Lord, I give myself up." It appeared to be a genuine surrender, and a gracious acceptance.

While there is eternal life in the Gospel sufficient for all, none are specially excluded from its benefits. Those only are excluded who exclude themselves and refuse to be saved on God's own terms. His proclamation to a lost, rebel world, is clogged with no exceptions. Dr. Guthrie relates the following: "After our brave men had crushed that terrible revolt which some years ago shook our Indian empire to its foundations, and filled many of our homes with grief, an amnesty was proclaimed, but not to all. Some were by name excluded from its grace, and, as might have been expected, these desperate men fought it out to the last in the fastnesses and deadly jungles of Nepaul. They did not come in to accept the amnesty. There was no reason why they should. It was not for them. Heads of the revolt and guilty of cold-blooded murders, as well as of the blackest treachery, there was no hope of mercy held out to them; and so standing to their arms, they resolved to spin out their lives to the last thread, and sell them at the dearest price. What a contrast to this, the Gospel! Whatever be men's sins and crimes, none are excluded, by name or by character, from the amnesty which God proclaims, from the benefits of eternal life."—*Words and Weapons.*

New Books.

...."NO. XIII.; OR, THE STORY OF THE LOST VESTAL." By Emma Marshall. Among the statues of Vestales Maximæ in the Roman Forum, brought to light by recent explorations, is one which can be described only as Number Thirteen, since the name of the vestal in whose honor it was erected has been carefully erased. The supposition that the eminent preistess late in life embraced the Christian faith, and that in consequence some one erased her name from the statue in order that her life and especially her apostacy might be forgotten, forms the basis of this story. It working out the conjectural history of this "Lost Vestal" the writer has used with considerable skill the historical material available for her purpose, and describes in a graphic way the customs of the time both in Britain and at Rome, and portrays with a good deal of power the persecutions to which the Christians of that early day were subjected. The story is ingenious, thoughtful, rich in historical information and entertaining. It ought to serve a useful purpose as accessory to more methodical and scholarly histories. (Cassell & Co.)

...."SELECTED GEMS AND MODERN THEMES FOR PIPE AND REED ORGAN." The home player and the church organist will be alike interested in Mr. James C. Macy's latest compilation. The book is

made up of preludes, postludes, festival and wedding music, marches, and a most pleasing variety of choice selections for special occasions, many of which are here introduced as organ pieces for the first time. Not too difficult for the amateur, the book is elevated in style, and will be an efficient aid to the cultivation of a pure musical taste. (Oliver Ditson & Co.)

....“A WINTER IN CENTRAL AMERICA,” by Helen J. Sanborn, is the record of a trip taken by the writer with her father, a coffee merchant of Boston, to Guatemala and Mexico. It has no claims to literary excellence, but is pleasantly written, and its information and descriptions of Guatemala, which take up two-thirds of the book, will be new to most readers. The volume is attractive in point of type, paper and binding. (Lee & Shepard.)

....“WAR AND PEACE.” A Historical Novel. By Count Tolstoi. Translated by Clara Bell. Part II. The Invasion. Two vo's. This work has been well described as a panorama rather than a novel. It consists of a succession of scenes loosely strung together, but giving a vivid picture of the various phases of Russian life. As such it is quite unexcelled either by Turgénieff or Henri Greville. Occasionally there come out some of the peculiar views of the author as to the precepts of Christianity, but for the most part he is merely a *raconteur*, and he does his work with great vivacity and graphic power. (W. S. Gottsberger)

....“HOUSEHOLD REMEDIES.” For the Prevalent Disorders of the Human Organism. By Felix L. Oswald, M.D. There is much practical good sense in this book, by a physician who looks to nature and domestic remedies more than to drugs for the treatment of such diseases as asthma, dyspepsia, consumption, nervous maladies, climatic disorders, etc. It is written for family use, with as little as possible of professional terms. (Fowler & Wells.)

CHILDREN'S PORTFOLIO.

“Never Start Anything You Can't Stop.”

BY HELEN PEARSON BARNARD.

“LOOK at Rob; going so fast you can see the soles of his new boots! What's up?”

Rob Kerr paused to answer the boys. “Going to ride on grandsir's engine.”

“Couldn't you squeeze us in, too? Say Rob”—

But Rob thought he heard the car bell, and was showing the soles again. The boys followed.

When they got there, Rob's grandfather, Adolph Kerr, was carefully examining the engine, oil can in hand, while Silas, the fireman, looked out of the little window.

“Hercules is all right, boss; I've looked him over myself,” said Silas.

“I know you always do,” said Mr. Kerr, “but it's my way to look over the engine myself before starting. We can't be too careful.”

“He's right,” Silas told the boys. “Ef he hadn't, reg'lar as clock-work, travelled all over the Hercules, he wouldn't be called the best engineer on the road. 'Dolph Kerr's run the longest, too.”

Rob was pleased to have the boys hear that.

“Rob, here—he'll be running the Hercules when grandsir's laid up,” added Silas.

“I could now, almost,” said Rob.

“Oh, hear him!” laughed Silas. “We may as well both lay ourselves away, boss.”

Mr. Kerr made no reply, but stepped aboard. How the boys envied Rob as he rang the bell! The conductor shouted, “All aboard!” and away they went along the iron track.

They ate supper while the train waited at a junction. Silas made coffee and boiled eggs; Rob toasted bread on the end of the boiler.

Every chance he could get, Rob was on the Hercules. All the other engineers knew Rob, the grandson of old Adolph Kerr, and never sent him away if they saw him about the engine-house. They trusted him because his grandfather did. Rob was very proud of this.

One day, when he was alone on the Hercules, two schoolmates came along.

“Grandfather away, Rob?”

“Yes, and Silas. They've left me in charge.”

“Let us get up there, too?”

“Couldn't think of it!” said Rob. “If Silas catches any boys around here he'll give them a shaking.”

“We won't stay but a minute; we'll run when we see him coming.”

“If I let you fellows aboard you'll get into mischief,” said Rob.

They promised not to touch anything. At length Rob let them come up where he was. Very soon one said, “My uncle makes engines, so I know a lot about them, too. Wouldn't it be fun to set this agoing, just a minute?”

“Rob don't dare start up!” said the other.

“I dare, but I won't!”

“What's the harm?” asked the first. “Uncle showed me how to reverse the lever.”

Rob said no; but they kept on hinting and coaxing. By-and-by Rob peered out to see if anybody was coming, a strange, guilty look on his face; then there was a familiar sound from the mighty horse—it moved slowly along the siding.

“There, didn't I know how to start it?” cried Rob.

The Hercules went faster, it seemed to be getting ready for a race.

“Now we must stop it!” cried Rob. “Reverse the lever, quick!”

But the boy had forgotton how! He jumped from the engine, telling the other to “Come on.” So Rob was alone, and in a sad fix. Pale as death, he tried with all his strength to do as he had seen his grandfather. It was useless! He had let loose a force he could not stop. He, too, jumped, throwing himself the same way the engine was going; rolled over and down the bank into the bushes.

And now there was a great cry from Silas and Mr. Kerr. With terrified faces they chased the Hercules. They were too late to get aboard; the engine had left the siding for the main road; sped along to a bend and disappeared, the ground trembling beneath its powerful tread.

Rob felt that he never could look his grandfather in the face again. He hid till dark. Then he went home. His mother was crying. And his grandfather? It seemed as if he had grown years older. Silas was there, too, talking pitifully of the Hercules as if it were some living creature that had lost its life.

“Why, here's Rob,” said Silas, “ye won't have no more fine rides with your grandsir and me! They've put us out of a job. Heard how the Hercules got away to day? Wouldn't be ketched no more'n a wild horse o' the desert; he stove up a coal train and pitched head-fust into a pasture!”

Rob was surprised that no one suspected him. “Anybody killed?” he whispered.

“All living,” was Silas's queer reply, “except your grandsir. It pretty nigh finished him.”

“Of course he'll get another engine, he's so smart,” faltered Rob.

Then his grandfather spoke, in a deep, troubled tone. “Nobody would trust the old man again, Rob. They turned him off with hard words. Oh, it's a cruel ending for the work of a lifetime!”

Tears filled his eyes; they rushed into Rob's, too. He could keep it from his grandfather no longer. He told him all. “If you'll only forgive me,” he sobbed, “and trust me as you used to, I'll never touch an engine again, never!”

It added heavily to Mr. Kerr's sorrow to find that Rob had caused their misery, but he put his arm about him and spoke kindly. “There's many other things besides engines gets the upper hands, if folks touches them,” he said. “I'd willingly suffer if I thought you'd learn this lesson: *Never start anything you can't stop.* There's men in this town'll tell you they started drinking and swearing long ago; and it's running away with them now, just as the Hercules did with you. Think of this, Rob, when you remember what happened to your grandsir's last engine!”

That was ten years ago. The old engineer has gone where faithful service is rewarded. Rob has become a young man, but not an engineer; he has never stepped aboard an engine since that painful experience on the Hercules.

But often in the Sunday-school class, where he is now teacher, his boys say, “Tell us the story of the wild engine!”

They listen eagerly to the end, when Robert Kerr closes with his grandfather's motto, “Never start anything you can't stop.”—*Congregationalist.*

Doing Errands for Christ.

“MAMMA,” said a little five-year-old boy, “I wish Jesus lived on earth now.

“Why, my darling?”

“Because I should have liked so much to have done something for Him.”

“But what could such a little bit of a fellow as you are have done for the Saviour?”

The child hesitated a few moments, then looked up into his mother's face and said: “Why, mother, I could have run on all His errands for Him.”

“So you could, my child, and so you shall. Here is a glass of jelly and some oranges I was going to send to poor old sick Margaret by the servant, but I will let you take them, instead, and do an errand for the Saviour, for when upon earth He said, ‘Inasmuch as ye did it unto one of the least of these ye did it unto me.’” So remember, children, whenever you do any kind act for anybody because you love Jesus, it is just the same as if the Saviour were now living on the earth and you were doing it for Him.—*The Illustrator.*

Measuring the Height of a Tree.

THERE is a very simple way of measuring the height of a tree, which can be practised by any one on a sunny day or in bright moonlight. All the apparatus that is necessary is a straight stick, of any length. Draw a circle with a radius (half the diameter) of a little less than the length of the stick. This will be done by holding one end of the stick, say two inches from its end, and moving the other end around, making the circle with a knife or a chip. Then place the stick in the ground exactly in the centre of the circle, perfectly upright, and press it down until the height of the stick is exactly the same as the radius of the circle.

When the end of the shadow of the stick exactly touches the circle, then also the shadow of the tree will be exactly in length the same measurement as its height. Of course, in such a case, the sun will be at an exact angle of 45 deg.

Measurements of this character can be best effected in the summer, when the sun is powerful, and has reached to a good height in the heavens, and when the trees are clothed with living green, so as to cast a dense shadow.

To many to whom this idea may not have occurred, it might be made annually a matter of interest thus on warm summer days to take the height of prominent trees, and so to compare growth from year to year.—*Youth's Companion.*

“THE BRINY.”—One of the first things a boy will do on arriving at the seashore is to taste the water, to see for himself if a whole ocean can be salt. If a box six feet deep were filled with sea-water, and allowed to evaporate under the sun, there would be two inches of salt left on the bottom. Taking the average depth of the ocean to be three miles, there would be a layer of pure salt 230 feet thick on the bed of the Atlantic. If all the seas could be dried up, there would be 1,000,000,000 cubic miles of common salt.—*Selected.*

Little Heads Together.

DOUBLE ACROSTIC FOR DAME PLAYFAIR'S CLASS.

Primals and finals give the names of two great men of the Israelites.

1. A Levite mentioned in Neh. 10:11.
2. A prince of Midian.
3. The third judge of Israel.
4. The prophet who cured a leper.
5. Where Joshua set up the tabernacle.
6. The seventh judge of Israel.
7. A king of Tyre who helped King David.
8. The land of Pharaoh.
9. The sister of Rachel.
10. A word meaning one sent forth.
11. W—— C——.
12. Where Saul was slain.
13. Worshipped in the wilderness.
14. Worn by Moses. Ex 34:33.
15. A bird mentioned in Job 10:26.
16. A sea famous in the history of the Jews.

ENIGMA.

My 1, 6, 9, is gay.
My 3, 4, 5, 2, is an imaginary creature.
My 8, 6, 5, 2, is a small animal.
My 5, 6, 7, is to knock.
My whole you should study carefully. JOSEPH.

AN EASY DIAMOND.

1. A consonant. 2. Part of a word meaning to consume. 3. A useful article of furniture. 4. A girl's name. 5. A letter in astonishment. S. E. H.
NEW BRUNSWICK.

Answers to Puzzles of June 2d.

Biblical Acrostic.— M-alachi.
A-belmego
T-ebeth.
T-itus.
H-ebrews.
E-unice.
W-isdom.

Enigma.—Louis Von Beethoven.

Sans Têtes.—1. S-hut. 2 S-ham. 3. G-out. 4. L-east. 5. T-rice. 6. S-word. 7. G-loom.

Correct answers from Fannie A. Steffens, Lewis D. and Jennie Labagh, Jennie D., “Prague,” Bessie Blauvelt, Fannie Van Kleeck, Rappie Bowne, Peter J. Krieka.d.

A new book is offered as a prize for the *best original puzzle* and one also for the *best list of answers* received in June and July. Address COUSIN LOIS, at this office.

The General Outlook.

....An effort is made to induce or compel the American Board to commission as missionaries candidates accepting the new theology, especially the notion of probation after death. The Board has always examined men in relation to their doctrinal views and has had a Scriptural standard of belief which it has expected a candidate to accept. Under this custom the great work of the Board during seventy five years has been accomplished, by the blessing of God. A departure from these ancient ways is now urged upon the Board. Rev. R. A. Hume, a missionary at Ahmaduszar, said two weeks ago at the alumni dinner at Andover, "we are looking to Andover to help us in our missionary work in all respects," and proceeded to indicate his meaning by saying that he desired to be able to say to the heathen that the Gospel would be preached to their ancestors in the world of spirits, and so prevent a feeling of bitterness in the hearts of his heathen hearers. The *Congregationalist* pertinently suggests that he can get absolute relief by accepting the belief of Universalists and declaring: "Be not cumbered with much serving; your ancestors, and you yourselves, are in the merciful hands of one Lord Jesus Christ, who by one Holy Spirit of grace will finally restore the whole family of mankind to holiness and happiness." What the outcome of this onset upon the American Board will be remains to be seen.

....The examinations and Commencement at Andover Seminary began with a sermon on June 6th. During the examinations this definition of the atonement was given: "The atonement is the sacrifice of the God-man, which satisfies the righteousness of God by expressing His abhorrence of sin and creating in man abhorrence of sin, and which satisfies the love of God by bringing to sinful man those powers by which he may repent and surrender himself in faith to God as His child." That is one of the leanest definitions of the atonement we have ever read. The Bible we read says much more than that in regard to the sacrifice of Christ.

....Advices up to May 18th have been received from Mr. and Mrs. S. W. Howland, who left this country a month or two since on their return to the mission in Ceylon. Both were in good health, and had been highly favored in their voyage, having had swift progress across the Atlantic, fine weather in England, and genial skies while in the Mediterranean and in the Red Sea, from which their letters were sent.

....The correspondent of *The Advance* gives a hopeful account of the Indians in Nebraska. He writes:

"Soon after my arrival in this town (Niobrara, Neb.,) a few weeks ago, I saw Standing Bear, the Ponca Chief, drive along its main street, with his family, in a wagon which was made in the workshop of Capt. Pratt's school at Carlisle, Penn. The circumstance excited my interest so that I not only accepted the invitation, proffered by the leading merchant here, to be introduced, but also began to make inquiries concerning the vast Indian population of this part of the Missouri river and its tributaries, and to visit the Indian schools in the immediate vicinity. I had heard Standing Bear speak at a meeting conducted by Gen. Armstrong, of Hampton Institute, in the Broadway Tabernacle, New York city, and I knew that he was an impressive speaker in his own tongue, but I found that he could not utter a word in English, and for an assurance of his satisfaction in the possession of a vehicle manufactured by Indian boys, I was compelled to depend upon the words of others.

"Great changes are anticipated in the condition of the Indians and of the country along the Niobrara, White and Cheyenne rivers, near their entrance to the Missouri, as the result of the enactment of the Dawes bill, already passed by the Senate, but still pending in the House of Representatives, and a brief statement of the situation, as it appears to an observer here, may advantageously be made. The surrender of reservations containing many millions of acres of fertile land must have an important effect upon the nation, for not only will the great Sioux tribe be stimulated in agriculture and other industries, by accepting land in severalty, but a vast area of some of the richest soil in America will be thrown open to white settlement. It is true that the signatures of two thirds of the Indians affected must be obtained before the measure can become operative, but the best judges here believe that the signatures will not be withheld. The wrong inflicted upon the Poncas who, a few years ago, were forced to leave their homes for the Indian Territory, in whose unaccustomed and malarial climate nearly all perished, has filled the nation with indignation. But that outrage should not be permitted to obstruct a change which the shrewdest of the remaining Poncas much desire.

"The Poncas now here are less than 200 in number, and I have paid several visits to their reservation which lies just across the Niobrara river, stretching many miles southward from the junction of that stream with the Missouri. Seldom does the eye behold a more beautiful or a more productive slope than that which they occupy, and upon which their farms of 160 acres each have already been selected. And seldom are farms found in a better state of cultivation than theirs, at least in this part of the country. I have seen them perform their work, using implements as improved as those of the white farmers, and their crops are raised with as much care as white men bestow upon theirs. 'How?' is the common salutation of a Ponca when he meets a white, and again and again have I heard the ejaculation from the lips of an Indian who was too busy to take his eyes from his work more than an instant, and who continued his labor at a time when the average white workman would have stopped to look. Their thrift should shame everyone who denies that the Indian can be incited to industry, and their prosperity is the strongest argument for the perpetuation of their system of each Indian holding his own farm.

"The Santee Agency lies about a dozen miles below Niobrara, on the Missouri, and the Santee Indians, although not as advanced as Poncas in some respects, furnish another example of the encouragement of industry by means of the distribution of land to be cultivated by each Indian as his own farm. The opening of the Santee reservation a year ago was a notable event for Nebraska, as well as for the Santees, and its result is unquestionably beneficial in every respect. The Santees have not been friendly to the whites as long as have the Poncas, and the horrible massacre perpetrated by them in Minnesota many years ago made their removal to Nebraska extremely distasteful to the white population here; but they are no longer regarded with distrust, and their progress, as evinced by the condition of the schools at the Santee Agency, has been highly gratifying."

Financial.

Tuesday, June 22d.

The imports of merchandise at this port last week were valued at $7,226,102, and the exports at $7,078,345. The export of specie amounted to $1,343,030. The export of specie is said to be due to some extent to sales of securities on English account, to realize the profit from the rise. Sterling exchange sold yesterday for $4.87 1-2 for 60 day bills and $4.89 1-2 for demand.

The report of the Associated Banks for the week showed an increase in loans of $3 804 800, in specie of $68,900, in legal tenders of $2,035,900, and in deposits of $4,184,400. The surplus of reserve received an addition of $1,058,450. The average rate for money on call was 2 per cent. Yesterday the rate varied from 1 1-2 to 3 per cent. The banks hold $66,581,500 in specie and $42,057,100 in legal tenders, and the Sub-Treasury here yesterday held $129,087,504 in coin.

Prices of wheat were reported yesterday rather better in foreign markets. The crop in Europe it is said will be below the average, others claim that the deficit will not be important. The depression in trade there and poverty of the working classes tends to reduce consumption. Quotations yesterday for July grain were: Wheat here 84 5-8, in Chicago 73 5-8; corn here 46 1-4, in Chicago 35; oats here 33 1-4, in Chicago 27 3-8. The supply of hay is large, pasture in this vicinity is excellent, the new crop promises to be abundant. Choice timothy is quoted at 80 to 85 cents, clover mixed 40 to 60. No. 1 rye straw is worth from 85 to 90 cents, oat straw 35 to 40, and wheat straw 25 to 35. Closing quotations for cotton yesterday were: July 9.13-14, Aug. 9 26, Sept. 9.13-14, Oct. 9.3-4, Nov. 8.88-99, Dec. 9.1-2.

Values rose in the Stock Market last week, but large sales were made to realize yesterday and prices were somewhat depressed. Buying by outsiders is moderate. Railroad bonds generally are strong. A feature last week was the taking by dealers of a new New York city water loan, due in 1904, being $2,000 000 at 3 per cent. The bids amounted to nearly $14 000,000. The loan was taken at 105.03 and 105.35, and is selling at 107. It is free of tax. The Union Pacific Company sold 4 millions in St. Joseph and Grand Island bonds, at a price not reported, and reduced its floating debt to a corresponding amount.

The clearances of the week show an increase of trade over last year of about 25 per cent.

The visible supply of wheat, reported yesterday afternoon, shows a decline of 1,500,000 bushels.

News of the Week.

Wednesday, June 16.—It is thought that Conservative leaders will put a Home Rule measure in the field to defeat Mr. Gladstone....A fishing schooner was struck by a squall near Seal Rocks. She turned over and sank immediately, with all on board....Vancouver, B. C., has been suddenly swept away. One thousand persons made homeless and ten bodies found in the ashes and a number of others missing. The total loss is estimated at $1,000,000. The Mayor of Toronto sent $1,000 for the relief of the sufferers by the fire....An autopsy has been made on the body of King Ludwig, revealing an abnormal structure of the skull and the existence of a degenerative process in the membranes of the brain, due partly to chronic inflammation. King Ludwig had contemplated suicide for some time and asked his royal physician what would quietly terminate his existence....A mysterious tragedy occurred at the Sturtevant House, New York city. Winfield B. Thompson, a young medical student, killed his wife and then shot himself. He is lying in a very critical condition. No cause for the rash act is given. ....Two more deaths reported in the new aqueduct by foul air....Mr. Hiscock gave some figures predicting a deficiency of $14,000,000 in the Government. ....Clarence A. Seward, the associate of Roscoe Conkling in the Broadway Surface Railroad investigation, presented his bill of $21,000 and received only $15,000 of it; there were not enough funds to pay the remainder at present....The "Priscilla" beat the "Atlantic" and "Puritan" in the race yesterday. ....Charles Dennis, Vice-President of the Atlantic Mutual Insurance Company, died at his home in Brooklyn yesterday.

Thursday, 17.—Whitmonday was celebrated as a holiday in and about London. There were 80 000 people who visited the Colonies Exhibition, 50,000 the Crystal Palace, 70,000 the Kew Gardens, and it was estimated that 100 000 passengers were on the Thames steamboats and small craft....Twenty five hundred coal miners are on a strike in Belgium.... The body of King Ludwig was placed in state in the chapel of the Residenzschloss. A mob surrounded the coffin; many were knocked down and trampled upon....A great riot occurred at Santiago during the election. Forty persons were killed and many were wounded. The result of the elections is supposed to be in favor of the Liberals....The Vatican takes no action respecting the expulsion of the French Princes....Massacres of Christians reported at Anam. Some villages burned near Tourane by rebels....The Midlothian Liberal Association has adopted a resolution expressing confidence in Mr. Gladstone....The Gulf, Colorado and Santa Fe Railroad transferred to the Atchison, Topeka and Santa Fe Railroad....Governor Hill, of this State, yesterday signed sixty bills, including the bill abolishing imprisonment for debt.....Large packing-house burned in New Haven, Conn.; loss $350,000, fully insured.

Friday, 18.—Opposition members are greatly exercised by the passage to a third reading of the Election Expense bill, which promises to relieve the Home Rule Gladstonians of the burden of meeting with an empty exchequer the abundant money resources of their foes....It is reported among document which have been submitted to the Diet to prove King Ludwig's insanity is a decree of the dead monarch sentencing all the Ministers to death, copies of which were sent to all the members of the Governments, and a decree sentencing a number of the Ministers to banishment to America; also, a document relating to a proposal of the king to form a Cabinet with his valet as President....A communication from Berlin states, Germany's patience in regard to French chauvinism is exhausted; also, that France is striving to provoke a feeling hostile to Germany.... Prince Victor Napoleon was thrown out of his conveyance and fell on his head, receiving a number of wounds....It is reported that ex-Alderman Waite was offered the sum of $10,000 in a lump and $200 a month as long as he would stay away....E. P. Whipple, a distinguished man of letters, died yesterday at his home in Boston of pneumonia....Winfield B. Thompson is still lying very low....Mr. Gladstone started yesterday on his Scotch campaign amid great demonstrations.

SATURDAY, 19.—Gladstone's majority declared to be a certainty; no wavering among his supporters..... Great interest is felt at Halifax in the reported backdown of Canada on the extreme position taken on the fishery question, especially in denying all commercial privileges to American fishermen....It is charged that Mr. Gladstone has promised the Dissenters that he will disestablish the English Church if they enable him to settle and get rid of the Irish problem by supporting Home Rule....A new trial has been asked for Maxwell, at St. Louis.... The "Priscilla," "Puritan," "Mayflower" and "Atlantic" sail against each other to-day. This time they sail for a $1,000 cup offered by the Seawanhaka Yacht Club....President Cleveland gave a reception at the White House last evening. The crowd numbered 10,000....Denton, Texas, and adjacent counties were visited by a heavy gale which did a great deal of damage. Several persons were killed. At Itaska two churches were blown down, several farm houses torn to pieces, and great damage done to crops....W. B. Thompson, who killed his wife and then shot himself at the Sturtevant House, New York city, died yesterday. His father and brother were with him when he died....The majority in Nova Scotia in favor of secession from Canada is over 12,000 on a poll of 60,000 votes....A petition has been sent to the Brooklyn, N. Y., authorities requesting that women be appointed on the Board of Education. Rev. Dr. R. S. Storrs favors it.

MONDAY, 21.—Prince Luitpold has been unanimously confirmed as Regent by the Diet Committee....Fisheries department officers deny that there has been any change in the instructions to the Canadian cruisers respecting the seizure of vessels found wrongfully fishing within the three miles' limit, or otherwise contravening the Canadian fishery limit....The Panama Canal shares have closed at 448. It is reported that the company will probably issue a loan of 600,000,000 francs to complete the canal and avoid a further loan....Lord Churchill stigmatizes the Home Rule bill as insanity. He ridicules the anticipated beneficial results from the bill. He also strongly denounces one-man power, and holds Gladstone responsible for the commercial depression, delayed reforms, suffering from injustice and lawlessness in Ireland....A wind and rain storm passed over parts of the interior of Texas. Great damage done to town property and crops....Four hundred street car drivers in Minneapolis are on a strike. The drivers say they cannot work twelve hours and not sit down. ....July 22d, 1686, Governor Dongan, the British Governor of the Province of New York, granted a charter to Albany. The 200th anniversary of the day will be celebrated in July, beginning on the 18th, and extending through five days.

TUESDAY, 22.—The great store of Wechsler & Abrahams, in Brooklyn, L. I., was set on fire in the front west corner by the crossing electric light wires. The damage to the building was not over $2,000, but that to the stock by water is estimated at $40,000. ....The Institute Fair building in Boston, occupied recently by the Metropolitan Street Railway Co., was burned yesterday afternoon in a short time. Some windows were protected by iron bars and some by wire cloth of heavy wire. Employes tried in vain to escape through them and seven were burned to death. Fire supposed to be the work of an incendiary....Trouble threatened again among horse car men in Brooklyn. One or two companies go back to long hours and swing trips. Employes greatly dissatisfied, as they have good reason to be....H. H. Swift & Co., principal firm in this city in Brazilian sugar trade, suspended yesterday. Liabilities estimated at $1,000,090....Two Yale students walk in their sleep Sunday night. One was caught as about to leap from a third story window, the other descended from the fourth floor by outside leader, slipped and fell when twenty feet from the ground, was bruised but not seriously injured. ....Bombi, the enormous rhinocerous from Hamburgh, is in his cage in Central Park and has a crowd of visitors. There are about a dozen elephants just now at the park....The Pope's embassy, bearing cardinal's cap to Archbishop Gibbons, of Baltimore, arrived early Sunday morning, were conveyed at once from the Lower Bay, in United States cutter flying the Papal flag, to special car at Jersey City for Baltimore....Great hail storm on Sunday evening along Austin branch of Texas Central Railroad. Holes were knocked in roofs and much damage done.... Severe lightning and rain on Sunday morning in Minnesota near Fergus Falls....The political campaign in Britain has become intensely personal. Mr. Gladstone has cleverly put his opponents on the defensive....Abbe Liszt, the pianist, is very sick at Weimar. His physicians fear he will die. ....Belfast rioters sentenced to imprisonment of from four to six months.

Notice to Subscribers.

The little yellow label on your wrapper informs you to what time your subscription is paid. Kindly consult same, and if in arrears remit the amount due.

The purest, sweetest and best Cod Liver Oil in the world, manufactured from fresh, healthly livers, upon the sea-shore. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in the market. Made by CASWELL, HAZARD & Co., New York.

PIMPLES removed and the Skin made smooth by using Juniper Tar Soap, manufactured by Caswell Hazard & Co., New York
Sold by druggists.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, June 19, 1886.

BUTTER.—Receipts for the week, 52,038 pks.; exports 1,426 pks.

There have been plentiful local rains throughout the Eastern and Middle States. Feed has been fine and milk plentiful all over, and prices for butter for the week are a trifle lower, with the receipts of butter larger than ever before known. Prices are low and money cheap and ice plenty. Refrigerator storage at a guaranteed temperature of 40 deg. may be had in this town at one-fifth of one cent a pound per month. Extra Western creamery June made butter sold here Friday at 17½c., and 100 tubs of June made Western firsts sold at 15c. If holding at these prices for three or four months will pay the interest and storage and a fair premium for the risk and employment, then a needed service will be rendered by buying stock now and carrying it forward to a period of greater needs. As a point of fact, there is quite a good deal of such buying here and in Boston, and considerable packing down and holding in the country as well. We quote:

Fancy creamery	17½@18
do dairy (selections)	15½@16
Good to fine	13 @15
Poor to common	7 @12½

CHEESE.—Receipts for the week, 61,633 boxes; exports 54,058 boxes.

The market opened on Tuesday at 7¼a7⅜ for fancy, and slowly declined until Friday, when 7a 7½c. was top for colored and 7¼c. for white. Night milk skims when perfect sold at 5a5¼c., but most of the arrivals were off in quality and sold at 4a4½c. Full skims are hardly saleable at any price, in some cases not bringing enough to pay freight and boxes. We quote:

Factory, white, full cream, finest	7⅛@ 7¼
" colored, " "	7 @ 7⅛
" good to fine "	6 @ 6¾
" skims	1 @ 5

EGGS.—Receipts for the week were 17,457 bbls.

There is a better trading and slightly higher prices at the close. Finest marks of near-by eggs are not plentiful and are wanted at quotations. Sales on 'Change to-day, Saturday, of 50 cases Ohio, seller this P.M., at 12c. We quote:

Near-by marks, fresh eggs	13 @14
Western and Canada	11½@12

Publisher's Department.

BOUNTIFUL NATURE AFFORDS NO FINER SPECIFIC for skin diseases than Sulphur, a fact that is clearly proven by the action upon the cuticle afflicted with eruptions or ulcerous sores, of that supreme purifier, as well as beautifier of the skin, Glenn's Sulphur Soap.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

When the blood is loaded with impurities, the whole system becomes disordered This condition of things cannot last long without serious results. In such cases, a powerful alterative is needed, such as Ayer's Sarsaparilla. It never fails, and has no equal.

Hood's Sarsaparilla is made only by C. I. Hood & Co., Apothecaries, Lowell, Mass. It is prepared with the greatest skill and care, under the direction of the men who originated it. Hence Hood's Sarsaparilla may be depended upon as strictly pure, honest, and reliable.

No Opium in Piso's Cure for Consumption. Cures where other remedies fail. 25c.

MARRIAGES.

DEYO—ELTING.—At the residence of the bride's parents, on Wednesday, June 16, Jacob Deyo, Esq., to Miss Gertrude Elting, both of New Paltz, N. Y., by Rev. A. Vennema, of Kalamazoo, Mich.

FREER—VAN AKEN.—June 16, by Rev. B. C. Lippincott, William F. Freer, of New Salem, N. Y., to Lizzie A., daughter of Abram Van Aken, of Port Ewen, N. Y.

HAGEMAN—PERLEE.—On June 16, at the residence of the bride's parents, Jersey City Heights, by Rev. Wm. Herr, of the Bergen Presbyterian Church, and Rev I. P. Brokaw, of Freehold, Miss Julia L. Perlee, daughter of Mr. R. B. Perlee, and Rev. Peter K. Hageman, pastor of the Shawangunk Reformed Church, N. Y.

HOAGLAND—SWACKHAMMER.—At the parsonage, Lebanon, N. J., April 7, by Rev. Wm. E. Davis, Thomas A. Hoagland, of White House, N. J., to Miss Mary E. Swackhammer, of Readington, N. J.

MORE—RHI EHAR.—At the Reformed Church of Princetown, N. Y., June 16, by the Rev. J. K. Rhinehart, Mary Emma, only daughter of the officiating clergyman, and Charles Herbert More, of Boston, Mass.

NELSON—ONGMAN.—At South Bend, Ind., June 17, by Rev. N. D. Williamson, Rev. Henry Nelson, pastor of the Swedish Baptist Church, to Miss Hannah Ongman, of Chesterton, Ind.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy, sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

FULTON STREET DAILY NOON PRAYER-MEETING,
113 Fulton Street, and 58 Ann Street,
Just east of Broadway, near William Street.
COME IN, REST, AND PRAY.
Stop 5, 10, 15 or 20 minutes, or the hour, as your time permits.

ARRANGEMENTS have been made for the examination of Mr. John H. Brandow, of the graduating class of the Seminary, by the Classis of Montgomery on June 30th, and for his ordination and installation as pastor of the Church of Mohawk, N. Y. It is expected that the sermon will be preached by the Rev. James Demarest, Jr., D.D., of Fort Plain. Rev. J. A. De Baun, D D., of Fonda, N. Y., will charge the pastor, and Rev. H. M. Cox, of Herkimer, the people.

THE CLASSIS OF NEW YORK will meet in special session in the chapel of the Second Reformed Church at 123d street and 6th avenue, on the afternoon of Thursday, the 24th inst., at 3.30 o'clock, to act upon the call made by the Harlem Reformed Church upon the Rev. J. Elmendorf, D.D., and to transact any other business that may be presented for its consideration. S. C.

THE CLASSIS OF RARITAN will hold a special meeting in the chapel of the First Reformed church in Somerville, N. J., on the 28th of June, 18 6, at 12.30 P.M., for the consideration of the affairs of the Fourth Reformed church at Raritan, and for the transaction of any other business that may properly come before Classis. JOHN F. MESICK, President.

CORRESPONDENTS will address Rev. J. Howard Van Doren at Ulster Park, Ulster Co., N. Y.

Woman's Board of Foreign Missions.

RECEIPTS FROM MAY 12 TO JUNE 10, 1886.

From Fair St. Church, Kingston, N.Y., $25; Kerhonkson, N. Y., Mission Band, 50; Miss Bergen, 1; Mrs. Adams, 1; Freddie Woods, birthday offering, 1; Golden Rule Band, S. S., 1st Albany, N.Y., 10; Hudson, N.Y., aux., 50; Bergen, N.J., 17.06; Mrs. Dr. Carr, 5th av. and 48th st., 5; a friend, for the girls' school at Nagasaki, 2,200; Aux., North and Southhampton, Pa., 25; Miss Van Schoonhoven, 1st Albany, N.Y., 10; Memorial Mission Band, Lafayette Church, Jersey City, 42; East Norwich, N.Y., C. L. S. C., 15. Total, $2,452.06.

Parties wishing to remit will please do so by check, if possible, made payable to the Treasurer, or by registered letter, but *not* by Post-Office order.

MRS. PETER DONALD, Treasurer,
39 West 46th street, New York City.

OPIUM Morphine Habit Cured in 10 to 20 Days. No Pay until Cured. J. L. STEPHENS, M. D., Lebanon, Ohio.

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BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

JAMES PYLE'S

PEARLINE
The Great Invention,
For EASY WASHING,
IN HARD OR SOFT, HOT OR COLD WATER.
Without Harm to FABRIC or HANDS.
and particularly adapted to *Warm Climates.*
No family, rich or poor, should be without it.
Sold by all Grocers, but *beware* of vile imitations. *PEARLINE* is manufactured only by
JAMES PYLE, NEW YORK.

Sore Eyes

The eyes are always in sympathy with the body, and afford an excellent index of its condition. When the eyes become weak, and the lids inflamed and sore, it is an evidence that the system has become disordered by Scrofula, for which Ayer's Sarsaparilla is the best known remedy.

Scrofula, which produced a painful inflammation in my eyes, caused me much suffering for a number of years. By the advice of a physician I commenced taking Ayer's Sarsaparilla. After using this medicine a short time I was completely

Cured

My eyes are now in a splendid condition, and I am as well and strong as ever.—Mrs. William Gage, Concord, N. H.

For a number of years I was troubled with a humor in my eyes, and was unable to obtain any relief until I commenced using Ayer's Sarsaparilla. This medicine has effected a complete cure, and I believe it to be the best of blood purifiers.—C. E. Upton, Nashua, N. H.

From childhood, and until within a few months, I have been afflicted with Weak and Sore Eyes. I have used for these complaints, with beneficial results, Ayer's Sarsaparilla, and consider it a great blood purifier.—Mrs. C. Phillips, Glover, Vt.

I suffered for a year with inflammation in my left eye. Three ulcers formed on the ball, depriving me of sight, and causing great pain. After trying many other remedies, to no purpose, I was finally induced to use Ayer's Sarsaparilla, and,

By Taking

three bottles of this medicine, have been entirely cured. My sight has been restored, and there is no sign of inflammation, sore, or ulcer in my eye.—Kendal T. Bowen, Sugar Tree Ridge, Ohio.

My daughter, ten years old, was afflicted with Scrofulous Sore Eyes. During the last two years she never saw light of any kind. Physicians of the highest standing exerted their skill, but with no permanent success. On the recommendation of a friend I purchased a bottle of Ayer's Sarsaparilla, which my daughter commenced taking. Before she had used the third bottle her sight was restored, and she can now look steadily at a brilliant light without pain. Her cure is complete.—W. E. Sutherland, Evangelist, Shelby City, Ky.

Ayer's Sarsaparilla,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists. Price $1; six bottles, $5.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes good. Use in time. Sold by druggists.
CONSUMPTION

The Church.

Precious Promises.

THERE'S a promise, O, how precious!
For the sin-stained soul to know;
Pouring o'er his guilt and vileness,
Cleansing with its crimson flow.
Though your sins they be as scarlet,
I will make them white as snow.

There's a promise, O, how precious!
When by care and sorrow pressed;
Lifting all life's weary burdens,
From the worn and troubled breast.
Come to me, all ye that labor,
And I'll surely give you rest.

There's a promise, O, how precious!
'Midst the storms of life's wild sea;
Sounding sweet above the tumult,
Bidding doubt and fear to flee.
In perfect peace will keep thee,
If you'll stay your mind on me.

There's a promise, O, how precious!
When you reach the Jordan's side;
Gleaming o'er the surging billows,
As you face its death-cold tide.
When thou passeth through the waters,
I will close by thee abide.

There's a promise, O, how precious!
Rising 'bove the billows roar;
Shining through the mists and shadows,
That conceal the heavenly shore.
In my Father's house in glory,
Thou shalt dwell forevermore.

—*H. Van Dusen, in Words and Weapons.*

Christianity in Japan.

BY A JAPANESE GENTLEMAN.

THE Japanese gentleman fills two pages of the *Japan Weekly Mail* with a catalogue of what he considers defects in the nature of the Christian work as recently conducted in the Empire, attending each item with a declaration of what he thinks ought to be done. His position being nearly that occupied by Unitarians or those calling themselves liberal Christians, it is not necessary to repeat his words here. Besides, he gives a summary of his views in a concluding paragraph, which is as follows:

It would be a disgrace to our national honor to rely entirely upon the philanthrophic people of Europe and America for the prosecution of evangelical work in our own land. True, at present the number of native believers being comparatively small, and further most of them being poor, it is inevitable that we should look to the people of the West for assistance in the shape of both men and money. But our ultimate aim must be to be independent of Western nations. In advocating the necessity of cutting off our connection with them in religious matters, I am not actuated simply by a spirit of patriotism. I have a far deeper and worthier object in view; namely the establishment in this country of a Church of Christ, based on the simple truths of the Bible, imbued with the unsophisticated faith of the Christians of the apostolic ages, free from the dogmas that have accumulated in the theological literature of the West, and untainted with the unwholesome spirit of sectarian jealousies and contention, of which the past history of Christianity contains so many instances in Europe and America. Japan is eminently fitted for the formation of such a Church. Here are more than thirty-seven millions of people, whose history has been entirely distinct from that of Western nations; who have no sympathies with the sectarian strifes and animosities that so disfigure the history of European peoples; and who, or at least the educated portion of whom, are peculiarly rationalistic in matters of religion. To these people the truths of modern science have been and are being brought in their most advanced form. Guided by the light of those scientific truths, it will be possible, if only we native believers work in the right direction, to erect among us a noble temple of the Christian God, unpolluted by the narrow, selfish, and ungodly passions of mutual jealousy, and undisgraced by human ignorance and bigotry. Whether or no such a Church is to rise up here for the first time in the history of the modern world, depends upon whether or no we, the first generation of Christian believers, prepare the way in the right direction; whether we free ourselves from the spirit of sectarian narrowness and intolerance and all the feelings of animosity which have been transmitted by the past history of Western nations, and which have taken an apparently ineradicable hold upon the minds of the people in Europe and America. These ideas seem to have already occurred to many of my fellow countrymen. At any rate, the question of the unification of churches is taking a practical form. Recently a circular letter was addressed to all the Protestant churches throughout the country, urging upon them the necessity of uniting in one Church, which should be called the Church of Japan. The letter was signed by all the leading native pastors in the Capital, and no doubt their influence over the native believers is strong enough to insure at least partial, if not entire, success. In a few weeks the result of this movement will have been partly ascertained. That it has been set on foot is a matter for sincere rejoicing. At the same time, I cannot but observe that it will be of little value to unite in one Church if feelings and opinions which, though at variance with the true spirit and teachings of the Bible, have been developed by centuries of sectarian strife and religious war and bequeathed to Japanese believers by foreign missionaries, are suffered to survive in the minds of the numbers of that Church. What is really necessary is that we should cut ourselves entirely free from the history of Christianity in the West and begin a new experience, on an entirely new and enlightened basis—a basis laid in the Bible and preserved from decay by the healthy light of modern science.

THE REPLY.

The "Japanese Gentleman" accuses the missionaries of presenting a view of Christianity not rational, not in agreement with the discoveries of science, and condemns the "intolerant and superstitious side of the narrow orthodoxy of many foreign missionaries," *The Christian*, the journal of the native Christian churches, quotes largely from the articles in the *Mail*, introducing them with these comments:

"The writer advocates 'Christianization of the upper classes' through the sending to Japan of more highly educated missionaries or laymen and the speedy establishment of a national Christian Church based on non-sectarian lines. We regret that we have so limited a space for the discussion of such subjects in English as the one now in review, for its importance is undeniable. We shall content ourselves, however, by saying that while we firmly believe a National Christian Church would be a great desideratum, we are not by any means sure that the country is to be Christianized through the 'upper classes.' Christianity of this kind very often becomes a mere fashion, while that which finds a productive soil among the common people is sure to be more sincere and lasting. In religious opinion Japan has too long followed in beaten footpaths of thought, a few leading or guiding the masses, as in the days of the Roman Catholic priesthood in Italy, Spain and France. We would, therefore, hold to the opinion that work among the young and rising generation, whether it be of the 'higher classes' or lower classes is more likely to lead to a speedy Christianization of the country than contention with those who have set themselves behind a bulwark of misapplied science or modern skepticism. Christianity is not a mere belief, it is an experience, a new existence, which no amount of scientific learning can give a man who is not willing to live it. What we want is the Lord Jesus Christ in our hearts, a living reality, and this can be had by the poorest inhabitants in the land as well as by the highest.

"As to the criticism upon the character and education of missionaries sent to Japan, we can only say that it is an unfair one, and that while we do not hold that there are none who may be deserving of criticism, we do believe that this is not the way to effect the changes desired. Those who think they see these faults should labor the harder themselves, being thankful for what they themselves have received, and as they have received, so to give others, bearing fruits an hundred fold for every seed sown. There is certainly no surer means of raising what is worse than the 'sectarian distrust and strife' our writer so much deplores than to excite in this way distrust of those who have been our teachers."

THE proud man hath no God; the envious man hath no neighbor; the angry man hath not himself. What good, then, in being a man, if one has neither himself nor a neighbor nor God?—*Bishop Hall.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 1, THIRD QUARTER.

M. Jesus and the Blind Man.....John 9: 1-17.
T. The Blind Man's Confession.....John 9: 18-41.
W. The Blind Man of Jericho.....Luke 18: 31-43.
T. "Open Thou Mine Eyes."..... Ps. 119: 9-24.
F. Simeon's Prophecy.....Luke 2: 25-52.
S. Children of Light .....Eph. 5: 1-14.
S. Light of the Celestial City .....Rev. 21: 1-27.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

July 4th.—"*Jesus and the Blind Man.*"—*John* 9: 1-17.

Golden Text.—"One thing I know, that whereas I was blind, now see."—JOHN 9: 25.

CENTRAL TRUTH.—"While I am in the world, I am the light of the world."—JOHN 9: 5.

INTRODUCTION.

THE healing of this blind man marks one of the great crises in the life of Jesus. From the time of the assault recorded in the last chapter He gave Himself more and more exclusively to the work of preparing His disciples for the rapidly approaching catastrophe, which was to try their faith so severely. The miracles and parables, or discourses, that follow, are intended for the confirmation of the faith, rather than for a means of arousing interest and awakening faith. In order to appreciate the details of this story, we must remember that Jesus had just escaped from the mob; that His disciples were fearful for His safety and their own, and were probably urging Him to make haste and find a safe retreat. The presence of the blind man was to their minds a serious interference with their plans, and involved, as they thought, the Master in the danger of being overtaken by His mad pursuers.

THE LESSON.

I. THE BLIND MAN AND JESUS.—VS. 1-7.

V. 1.—"*And as Jesus passed by.*" Some do not connect this event closely with the preceding chapter, but the more evident meaning of the words seems to demand such a connection. It was after Jesus had passed out from the crowd of enemies in the temple, and had reached the outer gates of the temple or even of the city, that He saw a man who instantly attracted His attention and interrupted His progress. "*A man which was blind from his birth.*" We learn later on that this man was a beggar, and, with the acute hearing of the blind, he had doubtless noticed the passing by of Jesus and His companions, and had asked an alms.

V. 2.—"*Master, who did sin?*" Many among the Jews were like the friends of Job, ready to assign some specific sin as the cause of every particular affliction. As this man had been a life long sufferer, it was difficult to decide concerning his sin. The only alternative that presented itself to the minds of the disciples, was that in some way his sufferings, were associated with some sin of his, committed either in embryo, or in a previous state of existence, or that they had been entailed upon him in consequence of his parents' sins.

V. 3.—"*Neither hath this man sinned nor his parents.*" Jesus did not intend to declare that these persons were free from sin, but simply that this blindness, while a part of the general misery caused by sin, was not assignable as a punishment to any particular offence. "*But that the works of God should be manifest in him.*" This miracle, with the comments of Jesus, reaffirms and illustrates the lesson of the book of Job, which the Jews had forgotten. This affliction was a step in the man's ultimate welfare, which God had ordered for His own glory, the eternal blessedness of the sufferer, and the enlightenment of His disciples. Here was a grander meaning connected with suffering than any weighing of sin and penalty according to the judgment of man.

V. 4.—"*I must work the works of him that sent me, while it is day.*" The Revision substitutes "We" for "I" in this place. By using the plural Jesus associates His disciples with Himself in this case, and indicates what is to be expected of them in the future. Here was a work of God to be done, and no question of haste on account of personal peril was to interfere with the doing of it. The "day" referred to by Jesus is evidently His life time; the one occasion when He could work this particular kind of work. So long as life lasted He would go about doing good.

V. 5—"*As long as I am in the world I am the light of the world.*" The sun moves in the heavens for the purpose of giving light. Jesus came to earth to unstop the deaf ears and to open the eyes of the blind. The need was before Him in the person of this man, and He would deny Himself if He should refuse to speak the creative word, "Let light be." Jesus is still the light of the world, but only as He is in the world through the influence of the Spirit and the lives of His people.

V. 6.—"*When he had thus spoken.*" These last words were probably intended for the blind man as well as for the disciples. They served to arouse expectation on his part. "*He spat on the ground,*" etc. Jesus employed these instruments, not because He was dependent on them, but in order to teach a lesson by them. The spittle, the clay, and the water, were each regarded as remedial agents; but this case of congenital blindness was plainly beyond their sphere of action. By using them Jesus taught that He was able to make the weak things of the world to confound the mighty. His disciples were as powerless to disciple all nations, as these instruments were powerless to open the blind eyes, yet in both cases Jesus gave power to the weak, and made the inefficient effective.

V. 7.—"*Go, wash in the pool of Siloam.*" This pool was fed by the spring in the temple hill, and Jesus thus made these waters, held as sacred by the Jews, to coöperate with Him in this work of healing. The name of the pool, which John interprets for his Gentile readers, corresponds somewhat with the titles of Jesus as the Shiloh, the peace, and the Sent of the Father. "*He went his way, therefore, and washed*

and came seeing." We see the faith of this man manifesting itself in immediate obedience, and receiving the reward of sight.

II. THE BLIND MAN AND HIS NEIGHBORS —VS. 8–12.

V. 8.—"*Is not this he that sat and begged?*" The man appears to have returned to his home to show what great things the Lord had done for him. As he walked along with head erect, and confident step, those who had been accustomed to his timid, cautious movements were amazed. The change wrought in him was at once a matter of discussion.

V. 9.—"*Some said this is he.*" Familiar with his appearance they were satisfied as to his identity. "*Others said, he is like him.*" These were disposed to be on the safe side; they would neither affirm nor deny. "*He said, I am he.*" His personal testimony settled the point. No one knows what a change Jesus works in a man so well as the man himself, and his testimony, when honest, is of the greatest value as a witness for the Lord.

V. 10—"*How were thine eyes opened?*" Some intimation of the truth had probably entered their minds when they first noticed the change in his appearance. Some perhaps were expecting to hear that which would confirm their faith in Jesus, while others were hoping for that which would feed their enmity and justify their opposition.

V. 11.—The answer of the man to this question was straightforward and explicit. He stated simply that which he himself knew. We have here a simple recital of facts without note or comment.

V. 12—"*Where is he?*" It is hard to understand the motive which prompted this question. Curiosity, malice, and wavering faith were doubtless combined or struggling one with the other for mastery.

III. THE BLIND MAN AND THE PHARISEES.—VS. 13–17.

V. 13.—"*They brought to the Pharisees him that aforetime was blind.*" This may have been on the same Sabbath day, or on some day in the week following. It was not customary for the Sanhedrin to hold trials on the Sabbath.

V. 14—"*It was the Sabbath day when Jesus made the clay, and opened his eyes.*" Alongside of the miracle which blessed a suffering man for time and eternity, there stood the fact that the act of making clay and anointing the eyes was contrary to the "Traditions of the Elders."

V. 15.—"*Then again the Pharisees asked him, how he had received his sight.*" They had doubtless heard the story from those who brought the man before them as *particeps criminis.* They now sought a statement from his lips which might either discredit the alleged miracle or condemn Jesus as a law breaker. His answer to the Pharisees differed in no material point from that given to his neighbors.

V. 16.—In this verse we have a striking illustration of the different ways in which men view the same facts. "*This man is not of God, because he keepeth not the Sabbath day*" He is condemned immediately, because His action violates their prejudices. "*How can a man who is a sinner, do such miracles?*" Here is not an open defence, so much as a plea for justice and a careful examination. If the facts can be proven, our prejudices must go.

V. 17.—"*What sayest thou of him?*" They ask this question in order to evade the responsibility of settling the dispute that had arisen, and, perhaps, to obtain such a confession of faith as would seem to justify them in condemning him as well as his benefactor. "*He said, He is a prophet.*" Not yet ready to recognize him as the Messiah, he knows "that no man can do such miracles except God be with him." This man's faith grew clearer and stronger until at last he saw and accepted the man Jesus as the Son of God.

LESSONS FOR TO-DAY.

1. Be on the lookout for opportunities of service.

2. The discipline of life has blessings in store.

3 Jesus associates us with Himself in His work.

4. "Ye are the light of the world."

5. Let God's work in you be seen by those around you.

6. A blind heart is worse than sightless eyes.

7. Prejudice causes blindness; faith brings sight.

8. "Open thou mine eyes, that I may behold wondrous things out of thy law."

"The Little Shoes---They Did It All."

"ONE night on the verge of ruin,
As I hurried from the tap,
I beheld the landlord's baby
Still on its mother's lap.
'Look here, dear father,' said the mother,
Holding forth the little feet,
'Look, we've got new shoes for darling!
Don't you think them nice and neat?'
You may judge the thing was simple—
Disbelieve me if you choose;
But, my friends, no fist e'er struck me
Such a blow as those small shoes.
And they forced my brain to reason;
'What right,' said I, standing there,
'Have I to clothe another's children,
And to let my own go bare?'
It was in the depth of winter;
Bitter was the night and wild;
And outside the flaring gin-shop
Stood my starving wife and child.
Out I went and clutched my baby,
Saw its feet so cold and blue:
Fathers! if the small shoe smote me,
What did those poor bare feet do?
Quick I thrust them in my bosom!
Oh, they were so icy chill!
And their coldness like a dagger
Pierced me. I can feel it still.
Of money, I had but a trifle,
Just enough to serve my stead;
It bought shoes for little baby,
And a single loaf of bread.
The loaf served us all the Sunday,
And I went to work next day;
Since that time I have been teetotal.
That is all I've got to say. —*Selected.*

A THREE-YEAR OLD Philadelphian had heard her parents discuss hygiene until her infant mind was soaked with the subject. One day her dear, old grandmother said—meaning to give Bessie a piece of cake—"Bessie, what do you always have after your bath?" The child regarded her grandmother for a moment with inquiring eyes, and then replied: "Reaction."

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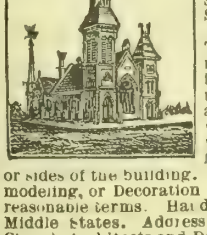

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Capital paid in cash	1,[illegible]00,000 00
Net surplus	1,35[illegible],879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

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Net Surplus	1,2[illegible]7,995 10
Cash Assets	$7,618,116 08

SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,592,550 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,8[illegible]0 00
Interest due on 1st January, 1886	97,056 02
Premiums uncollected and in hands of Agents	358,290
Real Estate	1,272,6[illegible]3 77
Total	$7,618,116 08

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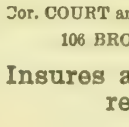

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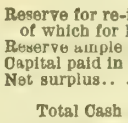

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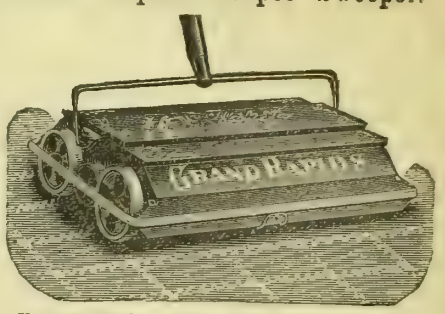

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Vol. LVII.—No. 26. Whole No. 2918

NEW-YORK, WEDNESDAY, JUNE 30, 1886.

$2.65 a Year in Advance. No. 48 Church Street.

Editors: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
Associate Editor: MRS. MARGARET E. SANGSTER.

THE MURDERING goes on. Small worth is attached to life. The killing is not marked by periodicity, it has become a social habit—a prominent and repulsive characteristic of American life. All classes are affected, from the educated son of a Presbyterian minister to Sullivan, the slugger, trained to brutality. One reason is, the Church has not taught boldly and clearly the fear of God and the certainty of retribution in eternity.

FOR A FEW WEEKS, while reporting the acts of the General Synod, and now the Commencement of Rutgers College, items of news from the churches have of necessity been held over from week to week. We have to-day in hand about two columns of such items, which we hope to print next week. It is probable that in making selections rapidly and under compulsion we have not been wise in every instance; but it is certain that a disposition to be partial has not prompted a single choice.

ON A PLATFORM on Commencement day were: the President, a D.D., and also an LL.D., having accepted the degrees from the Trustees of another college; on each side of this central figure two or three Professors, also D.D.'s, the degree having been accepted from a Board of Trustees; around this august body a deep semicircle of gentlemen—Trustees, patrons, friends—many of them D.D.'s, having accepted the title from the Trustees of various colleges. When the degrees were conferred from the platform now in view, one or more gentlemen received a Ph.D., or an LL.D., or some other honorary title, but not one D.D. was announced. The gentlemen on that platform take to themselves great credit for having abandoned a practice very much abused; that is, certain disappointed gentlemen and certain writers for the press have said that it has been much abused. Very well; but having accepted the degree for themselves and inasmuch as they still allow it to be printed at the end of their names, with what degree of consistency or propriety can they refuse to confer D.D.'s on men as worthy as themselves? Because the title is sometimes unhappily bestowed is no valid reason why it should not be voted to those who unquestionably deserve it. Either drop your own titles, gentlemen, or give the same honorable distinction to those worthy of it! Under the circumstances, your complacency in being above such action is a trifle ridiculous.

AT THE annual meeting of the Congregational Home Missionary Society held a fort night ago, men whose opinions ought to have a great deal of influence with all Christian people and indeed with all sensible men, insisted repeatedly that one chief motive for the performance of evangelistic work should be that it is the will of God. God commands it, appoints it, gives it to us to do, calls us to it, endows us with the gifts of grace that we may do it, and, therefore, we ought to do it. It was wise and right to insist on such a motive. The members of Christian churches are to be obedient to God in the first place. Men and women who profess to believe the Bible are to obey the Bible. Although obedience may be toilsome, may for a long time seem fruitless, may lead to abuse from men, to loss and suffering, still God's children are to do God's will The Church needs and ought to have a supreme regard for the will of God. Believers have had it in the past. Men and women have in heroic obedience to God persisted in proclaiming His word, in urging it upon the attention of their fellows, notwithstanding misrepresentation and false accusations and opprobrium and malicious assaults; have endured the loss of all earthly possessions; endured torture, suffering, a painful death—death as condemned malefactors, and at this cost, the work of God has been carried onward again and again in the world, the Church of Christ has been kept alive, God's truth has been commended, and the power of the grace of God has been gloriously exhibited. The ease-loving, self seeking Christians of to day need to be reminded of this duty of obedience. There are many in the Church who are not the willing and obedient servants of God. Before them the work God is calling His Church to do to day should be held up as their duty, to be discharged because it is the will of God. Christians are to keep the Sabbath day holy, because it is God's will; to avoid even the appearance of evil, because it is God's will; to take up the cross and follow Christ, because it is God's will; to preach the Gospel to every creature, because it is God's will. In keeping His commandments there is "great reward."

BACCALAUREATE SERMONS.—A prominent and gratifying feature of these sermons, preached on the last two Sabbaths at different educational centres, is the emphasis put upon the importance of thoroughly permeating all College life with the pure and elevating spirit of Christianity. Notable in this respect, was the sermon by President Porter of Yale, who vigorously maintained the Christian theory against the secular, which in recent years, both in this country and in Europe, has gathered quite a number of advocates who hold that education in all its grades should have no alliance with religion; should profess no allegiance to religious creeds; should dispense with positive religious influences, leaving all teaching and training in religion to the family and the Church.

Dr. Porter defended the old theory as contrasted with the new, strongly arguing that the ideal college should be Christian, to supplement the functions of the family and the Church, to elevate and improve the quality of our science and culture, to counteract the evil tendencies active in both, and to keep out false religion. His utterances have the true ring, and are distinctly echoed in most of the Baccalaureate discourses. In no college are the great principles of the Christian religion more strictly adhered to and thoroughly expounded than at Rutgers.

THE IMMIGRATION.—Only forty years ago the lands west of a line drawn from north to south between Buffalo and Detroit were sparsely occupied. To day the good lands between such a line and the Mississippi river are so taken up that the young people of the Northern States included in that area are migrating to Minnesota, Dakota and contiguous States and Territories to obtain farms at a price within their means. Do we not need the remainder of the public domain, becoming very limited in the Northern States, for the children of those who are to day citizens of the United States? If the remaining territory is absorbed by immigrants as it has been for twenty years past what will be left twenty years hence for the children of American citizens?

Furthermore, it is reckoned that from half a million to a million of workingmen are to-day out of employment in the United States. Yet we are importing from Europe about a thousand persons a day, the majority of whom belong to the working classes. Are we acting wisely? Ought we not to do something to discourage immigration?

Besides, have we not just now on our hands about as much imported Romanism, irreligion, infidelity, socialism and communism as we can attend to for twenty years to come?

Rutgers College.

BUT for the depressing effect of the storm on Tuesday and Wednesday of last week, there would probably have been a larger attendance upon the Commencement exercises at New Brunswick, and more noisy manifestations of interest and approbation, which some people enjoy and others do not. As it was, the number present on such a rainy day as Wednesday was a clear proof of the hearty and general interest felt in the College. The audience was a representative one, and had come from widely separated localities.

The young men of the graduating class performed their respective parts with enthusiasm, the literary excellence of their orations and their oratory coming fully up to the established high standard. The class of '86 is the first that has taken a full course of four years under the present administration. It was the Freshman Class when President Gates entered upon his duties; and surely he, and those associated with him in the Faculty, may well be satisfied with the results of their work, pleased with the testimony given by these young men to the thoroughness of the training they had received, and gratified with the honor reflected by the class upon the College.

Despite the hard things recently alleged against the administration, the facts as we gathered them and the manifest signs of vigorous life and prosperity as we saw them, were sufficient, in our judgment, to stamp the published reports as wholly untrue and cruelly unjust. The concealed source of these attacks is probably to be found in the keynote sounded by the present administration from its very beginning to the present time, and which it will insist on to the end, namely, *thorough work or no work* on the part of both professors and students—the student must study or stop; and if now and then one is found who prefers to do neither, but who is not allowed to enjoy his preference, is it to be wondered at if an angry antagonism is excited and vituperation indulged in?

It is reasonable to expect that with a change of administration anywhere, in anything, there should be a change of methods of operation, and even of principles of action. This holds true whether applied to the government of a college or of a country. All acquainted with the recent history of Rutgers College know that with the inauguration of President Gates, four years ago, a new departure was taken in several important respects. The distinctive aim was declared to be quality rather than quantity; and though this high and laudable aim led at first to the thinning out of the ranks, yet at the beginning of the last collegiate year forty-six new students,—a larger number than for many years previous,—were admitted; and in the coming fall the accession will be still greater. More stress has been put upon the study of the modern languages than formerly, while the classics have not been neglected, but have received closer attention; also, German and French text-books on subjects of science have been introduced with a view to gaining a useful familiarity with those tongues.

We found abundant evidence that the College is

making fine progress in many particulars. Since the last Commencement valuable additions have been made to the library and to the philosophical and scientific apparatus; the librarian, Mr. I. S. Upson, through his indefatigable labors, has published a quinquennial catalogue of the officers and students of the College; the privileges of the Sage Library, of the Theological Seminary, numbering over 37,000 volumes, until recently enjoyed exclusively by the theological students, have been extended to the College students, and a reading-room, liberally supplied with papers and periodicals, has been opened. These are only a few of the improvements noticeable as being of increased advantage to the students at Rutgers.

Never before in its history has the College enjoyed so bright a financial outlook. The total endowment fund actually paid in, including the Pruyn Library Fund, is $80,000. The friends and alumni during the last year responded to the efforts of President Gates to make the income meet the expenses by subscribing a sum amounting to from $7,000 to $10,000 a year for five years to come, as the needs of the College require, so that now for the first time in ten years there is a balance in the treasury after all demands are satisfied. The announcement of this fact at the alumni meeting was received with enthusiastic applause.

Surviving members of the Class of '36 reached across the half century and clasped hands with the Class of '86,—an impressive characteristic of the Commencement. The fifty years thus spanned have been marked by great advances in the arts and sciences, in invention and discovery, which give to the young men of '86 advantages that the young men of '36 did not enjoy, and which are generously provided at Rutgers. If any young man leaves the institution not abreast with the march of the times the reason will be in himself and not in the College.

"Old Colony" Papers.

ENGLAND'S UPHARSIN. . . . THE POWER OF PUBLIC OPINION. . . . THE MAD KING OF BAVARIA.

I AM not aware that a drop of English blood runs in my veins, but I love England above all nations except my own, held to her by a spiritual and intellectual kinsmanship which is thicker than blood. Neither have I the least consanguinity with Ireland, nor am I a particular admirer of that people, but the contrary. But I recognize the fact that the whole policy of England towards Ireland has been a colossal and persistent blunder, and as such a crime.

When Henry II. appeared, the people, distracted and oppressed by petty princes, were ready to welcome him as a deliverer; and peaceful possession and a homogeneous kingdom might have been secured. But his lieutenants and his son John chose to regard it as a conquered country and a field for spoliation. Instead of making the yoke appear easy and the burden light, by permitting the Irish to retain their language and customs and local government, the offices were by formal decree, in the time of Edward III., restricted to Englishmen who "had no personal interest whatever in Ireland," marriage between the two races was prohibited, and even trading with the natives was made treasonable. The natural tendency was to rapidly absorb and assimilate the English element into the Irish. The entire policy adopted was to counteract this, and Anglicize everything. This was the direct reverse of what has been allowed to take place in Scotland and Wales, and in England itself under the Normans. It was the policy of Russia in reference to Poland, and with the same results. Dublin has well been styled "England's Warsaw." This course was relentlessly followed up under Edward IV., Richard II. and the Henrys. Elizabeth crowned this stupid and wicked policy by attempting to force the Reformation at the point of the bayonet, at the cost of two hundred thousand lives; introducing the bitterness of religious detestation into the Irish heart. The world has probably never witnessed scenes of greater horror, cruelty and barbarity than in those civil wars, and no country was ever more thoroughly devastated. The fields of food were destroyed, and it was a common sight to see the people lying dead in the towns and in the country from starvation. Then came Cromwell, determined to complete the conquest forever. At Drogheda and at Wexford the entire garrison, including thousands of men, was put to the sword. In both cases no quarter was shown, by his express orders; and in the former case he refused to ratify the promise of quarter given by his officers, though the surrender was made on that condition.

Upon this scene of blood and desolation the attempt was made to establish an English *régime* by colonization. James I. had begun the work, and now Cromwell confiscated four-fifths of the soil and gave it into English hands. Still more confiscation followed the Battle of the Boyne, and the 18th century was one long relentless tyranny and persecution. Even yet Ireland might have been pacified and won, if the movement of Grattan (himself a Protestant, and enlisting most of the Protestants) had been met in a wise and liberal spirit, instead of by a course which goaded the Irish into a revolt, which it cost England two hundred million pounds to subdue, and the loss of 70,000 men on both sides. It was upon the smoking and blood-stained foundations of this delusive "peace," that the present "Union" was forcibly constructed in 1801 against the protests of Grattan and those whom he represented. It was an arrangement all on one side, and under it Ireland has been governed wholly for the benefit of England. Sir Robert Peel admitted, thirty years after, that scarcely for one year had the country been governed by ordinary course of law. It has been hardly better since.

With the rise of Daniel O'Connell dates the gradual conviction of the Irish, that their best field is the political; and of the English, that their system has been a faulty one, till now the universal admission has been wrung from them that "coercion" has been a failure. One by one concessions have been made, such as Catholic Emancipation, the modification of the tithe tax to the Established Church, parliamentary, municipal, land-tenure, and poor-law reform, a system of national education, the re-organization of the constabulary, and the disestablishment of the Anglican Church. But these relaxations of despotism were made with such reluctance and poor grace as to defeat the object of conciliation, and were so alternated with repressive measures as to give the Irish people the impression of their having been extorted rather than conceded.

The Home Rule movement was initiated thirteen years ago, and has been conducted in a masterly way by the genius of Mr. Parnell, till the late elections for Parliament showed his party to hold the balance of power. The English nation has been forced to face the problem and to lay everything else aside till a solution shall be found. The only remaining question is, whether the old stupid sullen blunder of doing things by halves, and too late, is to be repeated. The question is, whether the English people have learned wisdom enough to ask what will satisfy the Irish, instead of what they think ought to satisfy them. The question is, whether the bitter experience of seven centuries of severity and suspicion has inclined them to try what a generous confidence and justice will effect. The question is, as seen by the whole world outside of England, whether she is the Christian nation which she professes to be, in spirit and in truth. I confess that I tremble for England, when I consider that God is just. It is her golden opportunity of redressing the wrong of seven hundred years, and erasing the darkest blot on her escutcheon. If she fails now, I shall fear to see the handwriting on her walls.

The remarkable progress of the Home Rule movement is a culminating instance of the rapidly growing pressure of public opinion in these days, making "agitation" by means of the press and the ballot so much mightier than brute force, or even laws or traditions, than institutions or prejudices or fashions. The same was shown by the anti slavery movement in this country, and is now being shown in the Temperance movement. And one of the mistakes of the Garrisonian Abolitionists, which made them obstacles to the cause, was their refusal to vote and their persistent repulse of the sympathy and coöperation of the press, the pulpits and the politicians. The defeat of various bad measures in the present Legislature, or by the Governor, of this State has been due to the same steady pressure, as also the stirring up of the department of justice in this city to proceed against men like Fish and Buddensiek and the Aldermen of '84.

Scarcely less striking illustrations are furnished by the sudden collapse of the skating rinks, and the rapid disappearance of song-birds from the bonnets of respectable and self respecting women. When England has settled the Irish question, if not before, let us hope that she will contemplate another discreditable fact,—that she imports annually ten million dollars' worth of birds and feathers (of which the ostrich feathers alone do not involve the slaughter of the birds); also, that England and France annually import 250 000 humming-birds, and a million and a quarter of other birds for decorative purposes.

How paltry, after all, such displays of luxurious and picturesque tastes are when compared with the career of that modern would be Sardanapalus, Haroun al Raschid, and the Grand Turk,—King Ludwig of Bavaria. He was a Monte Christo, but alas! without the wealth, and therefore soon came to the end of his purse, and with it of all that made life seem worth living. So he plunged into the deep tarn of Starnberg, whose shores he had transformed into a weird wonder land, and made his dramatic exit from a world which he had tried to regard only from the spectacular point of view.

In him the imagination was a disease, and became an insanity. He sought to realize for himself what poets and romancers have written to beguile us, for a few moments of illusion, out of the commonplace of daily life. He had as little to do as possible with actual men and affairs, communicating with his servants at a distance by signs, wandering alone through the forest and the palace, sitting absolutely alone in the theatre and the opera, driving out only at night and then in a swan shaped chariot, with india rubber tires, rendered transparent and dazzling by electric light, bursting upon the view with startling suddenness and at break-neck speed. His appearances and disappearances, like his final one, were as mysterious and theatrical as those of the stage. His palaces, of which he had six or seven, were as fantastic and picture-like as reckless expenditure and the resources of science and art could make them. Gilt balconies, diamond-studded chandeliers, and roof-gardens *a la* Semiramis; pleasure grounds and landscapes, presenting an endless succession of wonders and fairy like scenes; artificial lakes, on which he sailed at night in a shell shaped boat drawn by swans, while strains of music and clouds of fragrance and cunning arrangements of light and artificial breezes conspired to the most dreamlike effects; caverns, reached by tunnels and as glittering and whimsical as a scene from the Arabian Nights. He lavished a fortune on Wagner and his operas alone, and was a monomaniac on the subject of music, his one inseparable companion being his piano, and the atmosphere about him being kept like an æolian harp ready to vibrate mysterious and enchanted harmonies.

It was a strange existence of self illusion, and yet one which many practice on a smaller scale, and which perhaps all of us indulge to some extent, having a little theatre and fairy land somewhere in our minds. And when kept under control and within the bounds of our income, it is a blessed resource. But the poor king's career was a most pathetic one, after all, as must be every attempt to find in this land of shadows those ideals of beauty and scenes of beatitude which are reserved for the Paradise of God.

F. N. ZABRISKIE.

PRINCETON, N. J., June 16th, 1886.

How to Study and Teach the Scriptures.

BY REV. WM. W. CLARK.

An Address delivered at the N. Y. State Sunday-School Convention held at Buffalo, June 8–10, and reported by the Buffalo Express.

(Concluded.)

THIRD.—THE SUBJECT.

THIS is Christ. All Scripture is about Him and His coming. The voice of the Old Testament is, "He is coming;' that of the Gospels "He has come;" of the Epistles and Revelation, "He will come again." The Lord Himself says, "Search the Scriptures, for they are they which testify of Me." It is said that in the Swedish language there is no word which can be translated "search," so they have used another word, "ransack," and this is what we need to do, ransack the Scriptures, for "they are they which testify of Christ."

We should begin and continue all study with this thought in mind. As every picture has its "point of sight," so each book in the Bible has Christ as its centre and its object. The disciples thought they knew the Scriptures; but they did not see Jesus in them, for the Lord rebuked them for their failure in this very particular, saying, "O fools and slow of heart to believe all that the prophets have spoken. And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Here we have a Bible reading

conducted by the Master, on the road to Emmaus, and this was His subject: "Christ in the Old Testament." Again He says: "All things must be fulfilled which are written in the law, and in the prophets, and in the psalms, concerning me." These are the three great divisions of the Old Testament, and we can imagine the great Teacher opening the eyes of His followers and declaring, "In the volume of the book it is written of me." No wonder "their hearts burned within them as He talked with them by the way."

The study of Christ in the Old Testament is exceedingly profitable. In Genesis He is described as the seed of the woman; in Exodus as the "Passover Lamb;" in Leviticus, the high priest; in Numbers, the smitten rock and the uplifted serpent, and in Deuteronomy a prophet like Moses. All of these typify and set forth the person and work of the Lord Jesus Christ.

The Psalms also are full of references to Him. All the prophets, either in type or in prediction, "testified beforehand of His sufferings and the glory that should follow." The Gospels record His life, death, resurrection and ascension; the Acts, the establishment of His Church; the Epistles, the development of His doctrines; and the Apocalypse, the revelation of His coming glory.

The great work of the Holy Spirit is to testify of Christ. "He shall glorify me." "He shall take of mine and show them unto you."

In fact, the whole Bible may be expressed by two words, Christ, Jesus; Christ in the Old Testament, Jesus in the New.

There is a very beautiful hymn in our collection, which we like to hear the children sing, "Every lesson points to Thee":

"While we look within Thy Word,
Show Thy face to us, O Lord,
In these pages may we see
Every lesson points to Thee.

"Symbol, precept, judgment, law,
Melting love and holy awe,
Teach us Lord, whate'er it be,
Every lesson points to Thee."

FOURTH.—THE PURPOSE.

All Scripture was written for us that we might thereby be edified, growing in grace and in the knowledge of the Lord. Paul says "all Scripture is profitable." But some readers doubt the value of the Old Testament; yet the apostle says, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." The very incidents against which infidelity raises its voice in pro test are the ones which the Lord Jesus Christ sanctoins and presents to us for our admonition and learning. For instance, of the flood He says: "As it was in the days of Noah, so shall it be in the days of the Son of Man." Of her who was turned into a pillar of salt He says: "Remember Lot s wife." The uplifted serpent of brass He has likened to Himself raised on the cross, and with the story of Jonah and the whale He links the great truth of the resurrection. Paul, after giving an outline of events in the history of Israel, says, "All these things happened unto them for examples (or types) and they are written for our admonition." We see, then, that these Old Testament histories have a present value for our souls.

According to Andrew Jukes the types of Genesis are these: Adam, a type of ruin; Abel, one of atonement; Noah, of regeneration; Abraham of faith; Isaac, of sonship; Jacob, of service; Joseph, of glory. The order of these lives forms the outline of Genesis, and corresponds to the development of the new creation within us. Thus, ruin is counteracted by atonement, and regeneration is the result of atonement, after which faith begets sonship, and sonship begets service, while service leads to a life of suffering which will be followed by glory hereafter. The series never changes, nor do its stages come by chance. And as we read this "Book of Beginnings,' let us not consider it a mere history or biography, but remember that "all these things happened unto them for types, and were written for our admonition."

In Exodus is typified redemption by the blood; in Leviticus, sacrifice on the cross and priesthood on the throne; in Numbers and Deuteronomy is recorded our wilderness experience, with its sinnings and repentings; Joshua sets forth Christian warfare, our conflict with "the world, the flesh, and the devil;' Judges describes failure in the land of which Bishop Hall says: "A continued circle of sins, judgments, repentances and deliverances." Does not this describe many of the experiences of God's children?

All other Old Testament books have a present value to us, and are profitable for our instruction in righteousness.

The purpose of the New Testament books is too evident to need comment. We may sum up the purpose of the Gospels with the final words of the fourth evangelist: "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." The purpose of the epistles is expressed by the same author, John: "These things write we unto you that your joy may be full,' and "that ye may know that ye have eternal life."

The value of the Revelation is expressed by the same aged seer: "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand." And in proportion as we read and hear and keep, in that ratio will our blessing come.

FIFTH.—THE INTERNAL DIVISIONS.

These are not according to books, chapters or verses, but according to times, seasons, periods, or dispensations. Solomon writes: "There is a time for everything and a purpose for everything under heaven." If we dislocate or "wrest" Scripture from its peculiar time and place, we not only do injustice to God s Word, but we become confused in its interpretation. In order to study and teach intelligently we must "*rightly divide* the Word of Truth."

There is an old Latin proverb, "*Dist ngu te tempora et concordabunt Scripturæ,*" that is, "Distinguish the periods, and the Scriptures will harmonize." We must see the difference between the dispensation of law and the dispensation of grace; between the earthly blessings in the Old Testament and the spir itual blessings of the New. The Israel of God is one thing, and the Church of God is quite another thing. All Scripture is written to or for the Jew, to or for the Gentile, to or for the Church. (1 Cor. 10: 32.)

We must distinguish between the Lord's coming for His saints and His subsequent appearing with them; between the first resurrection and the second; and between the judgment of believers for rewards and that of unbelievers for punishment. With the great prophetic perspective before us, with the promise that the Holy Ghost "will show us things to come," we can see the future as vividly as the past, and can behold the Son of Man coming in glory as we have seen Him coming in humiliation. Let the student of God s Word locate in each dispensation—past, present and future—such portions of Scripture as belong to it; then will the revealed Word harmonize, instead of appearing sealed, and the word of prophecy will become more sure, "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." (1 Peter 1: 19.)

SIXTH.—THE TEACHER.

This is the Holy Ghost (John 14: 26; 1 John 2: 27; 1 Cor. 2: 13). He who wrote the Word is most competent to teach it. The mere acquisition of Scrip tural knowledge does not denote growth in the wisdom of God. We may learn the geography and chronology of the Bible and may have its historical parts on our tongue s end, and yet be wholly ignorant of its underlying spiritual principles. Man may teach much that is on the surface, but only the Holy Ghost can teach the deep hidden things of God. Spurgeon says: "Do not be satisfied with the surface investigation of the Scriptures, but open a shaft and dig deep for its hidden truth." And this the great Teacher will help us to do, for it is His special province "to search all things, yea the deep things of God."

As we begin to explore we find strata below strata. The first is historical. Any one would say the Bible was a history of something. The second is practical and moral; that is, good moral lessons may be adduced from these histories. The third strata is spiritual. This must be reached before we can find salvation for ourselves or teach it to others. Below this is the typical and the dispensational, to which we have before alluded. The Holy Spirit enables us to search these important truths and to digest the strong meat of the Word. Whether we look into these pages for ourselves or for our scholars, let us invoke the aid of the Divine Spirit in its interpretation, and cry out as did the Psalmist, "Open thou mine eyes that I may behold wondrous things out of thy law."

"Holy Ghost with light divine
Shine into this heart of mine."

In conclusion—let us, students and teachers, "read, mark, learn, and inwardly digest" these sacred oracles, that every page may become "a lamp unto our feet and a light unto our path." Let us remember that we are handling God s own Word and dealing with immortal souls. And when the truth has been incorporated in our own hearts, then can each teacher say to his class, "Come, ye children, hearken unto me and I will teach you the fear of the Lord.' Remember, too, that this is the only book that will be used in the world to come. In heaven, for the joy and comfort of the redeemed; and in hell, for the judgment and condemnation of the lost. It is a Wonderful Book. It is an Eternal Book. As we look around us we see decay, destruction, ruin and death stamped upon everything. These beautiful flowers will fade, these grasses will wither, this lovely earth which we delight to inhabit will soon "melt with fervent heat" and "the heavens shall be rolled together as a scroll,' but the Word of God, as He gave it, will endure forever. Yes, "Heaven and earth shall pass away, but Thy Word, O God, will never pass away."

The Labor Problem.

LABOR, LAND AND LAW. A Search for the Missing Wealth of the Working Poor. By W. A. Philips. Just at this time a discussion of the labor problem is tolerably sure of interested attention, and when the theme is handled, as in this volume, with intelligence, and the conclusions reached are evidently the fruit of patient study and deliberate conviction, they are worthy of careful consideration. The author, W. A. Philips, has been for many years a member of the House of Representatives from the State of Kansas, a circumstance which gives weight to his views, since they are the conclusions not of a cloistered student but of a man of affairs and of one who has had to look at questions from the standpoint of a legislator. He has produced a book of much more than ordinary and ephemeral interest. He sees clearly and presents strongly the evils arising from the growing inequality in the distribution of wealth. He points out the steady growth of an aristocracy through the accumulation of immense fortunes through various forms of speculation, and raises a warning in view of the overshadowing power of corporations, and the increasing tendency toward large holdings of land.

The evils and dangers portrayed are real, threatening, and the present labor difficulties are sufficient evidence that the laborer is coming to perceive more and more closely that he is waging the struggle for subsistence under less and less advantageous circumstances.

We are in full sympathy with the author in his arraignment of wealth, really gotten by robbery and fraud, even though under the forms of law, and recognize, even as he, the injustice and hardship entailed by exacting interest on capital which does not represent value produced by labor, but when he comes to the remedies for these and similar evils, we are constrained to doubt whether they are either desirable or feasible. Carried to their logical conclusion they amount to communism, and while he would not indeed make the holding of property a crime, he yet would by law make its acquirement and inheritance well nigh impossible. In combatting the evils of excessive wealth in non-producing hands, of irresponsible power wielded by corporated monopolies, and of the concentration of the land in the hands of capitalists, he advocates a paternal government and would have it legislate against the monopoly of land, the usurious profits of accumulated capital, and the liberty of disposing of property by will. That law can do something in checking and abating evils may be freely admitted, but there are wider and more pervasive laws regulating society and business than those enacted by national legislatures, and human experience has proven that attempts to override and control these by special legislation have as often intensified as abated the evils.

It is not redistribution by legislation that is the cure for monopolized capital and land, but the immutable law that unenlightened selfish and sinful use of capital will speedily dissipate it, and the slow but sure operation of the principle that the prosperity of the individual is inseparable from that of all.

Despite the arguments of the author, we still believe there is such a thing as the *science* of political economy, and some of its principles are stronger than the enactments of legislatures. Far the larger part of the volume is taken up with historical sketches of the condition of labor and land among the ancients during the Middle Ages and in modern countries, and the effect of Christianity and Mohametanism. These chapters are among the most interesting and valuable. As a whole the book will repay careful reading, and will contribute to a better understanding, if not to the solution of one of the burning issues of the day. (Charles Scribner's Sons.)

Rutgers College Commencement.

THE GRAMMAR SCHOOL.

THE graduating exercises were held in Kirkpatrick Chapel on Wednesday evening, June 16th. The young orators were greeted by a large and cultured audience, and had the evidence of good attention and hearty applause that their oratorical efforts were enjoyed. The Salutatory was pronounced by Robert Schmitz, taking for his subject "Paul Revere." Irving van Riper spoke on "John B. Gough;" Robert D. Stewart, on "Industrial Education;" Arthur F. Mabon, on "The Persecution of the Jews;" Horace S. Hawes, on "The French Revolution;" Warren S. Mayou, on "Augustus Adolphus;" Alex. Van Wagoner, on "Moral Growth the Standard of National Development;" Ward Righter, on "The Attainment of Knowledge." The valedictorian was Arthur Spaulding, of Spottswood, N. J., whose address was a fitting conclusion to a very creditable exhibition of oratory by bright and hopeful beginners.

The committee on awarding prizes were Messrs. J. R. Russell, Theo. Strong, and W. E. Florence. After due consultation, Mr. Russell reported that the speaking was so uniformly good that the committee found it a delicate duty to make a distinction, but had concluded to award the first prize to Alex. Van Wagoner, of Paterson, N. J., with honorable mention of Arthur Spaulding and S. Ward Righter.

The address to the graduating class by Prof. Austen was in a very felicitous strain, provoked much merriment, and elicited frequent applause; at the same time it had no lack of the best practical truth and excellent counsel.

Prof. Tomlinson, the Head-Master, after a few encouraging words, announced the prizes as follows: For Scholarship, Arthur Spaulding, Spottswood, N. J.; History, Robert Schmitz; Reading, H. Percy Douglas, Tarrytown, N. J.; Spelling, John Carberry, New Brunswick, N. J.; Penmanship, W. Everett Wade, South River, N. J.; Neatest work in Arithmetic Examination, Wm. B. Van Dyck, New Brunswick, N. J.

On the afternoon of the next day (Thursday) the smaller pupils of the Grammar School delighted a sympathetic audience with an interesting programme of song and recitation, vigorously rendered and showing the result of careful training.

THE COLLEGE.

Sunday evening, June 20th, the Commencement exercises proper of the one hundred and sixteenth year of Rutgers College were inaugurated in the Second Reformed Church, with the Baccalaureate Sermon by the Rev. Dr. Wesley R. Davis, of the Madison Avenue Church, of Albany, N. Y. The church was filled to overflowing, many persons being obliged to occupy the aisles. The Faculty of the College, local clergy, and graduating class were seated near the pulpit. With Dr. Davis in the pulpit to assist in the services were President Gates, Dr. Hutton, pastor of the church, ex President Dr. Campbell, Dr. Jacob Chamberlain, the missionary, Dr. McKnight, of the Presbyterian Church and Rev. John Handly, of the Methodist Church. The following is an abstract of the

BACCALAUREATE SERMON.

The text was Revelation 5: 9, 10.

"Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, and hast made us unto our God kings and priests."

The hiding of God's power in the secret places of nature has ever been to thoughtful minds a supreme fascination. Matter is no longer a dull clod, but the centre of forces all important and the tabernacle of strange glories. Ever since Faraday demonstrated that out of one grain of water and four grains of zinc he could obtain electricity equal to a heavy thunderstorm, the word matter has lost its old meanings He avowed the conviction that all known forces may be resolved into some one primal force of which they are the correlative modifications. This is still the dream of the scientist, but that one original power baffles his search. In the Scripture I have just read the primal energy of a spiritual universe is unveiled. "Thou art worthy to take the Book and to open the seals thereof, for thou wast slain." Sacrifice lies at the heart of God's sovereignty. The literal Cross of the Divine Man of Nazareth was the late outward symbol of an earlier, an unseen cross which the Infinite Father had carried from the beginning of the ages. That was the visible offering of a lamb "slain from the foundation of the world." The history of the nation out of which the Redeemer was destined to come was written beside a crimson altar. Sacrifice must save a world which selfishness has ruined—and hence Baron Bunsen has said sacrifice is the fundamental mystery of all religion, whether considered as worship or as life. Christ was the fulfillment of every prophecy that looked from the midst of a bloody ritual toward Golgotha. His presence on earth, His life and passion and death interpret this dim sacrificial instinct of humanity. When the book of man's destiny, in this vision of the apocalypse, lay upon the palm of God—sealed with seven seals—none were found worthy to open it, until He came, who had been slain. He was to uplift and transfigure the future of the race by the power of His sacrifice, and by the law of a love, which born of His Cross was to lay the foundations of His empire in in the souls of men. Christ opens the book of human life by His torn hand. If you would have the seals broken from your clamped and sense-bound immortality you must learn the meaning of that mighty word—sacrifice. No man really opens his highest nature and reads the burning prophecies which the finger of God has written on its pages, until he walks with the King who was crowned with thorns. A crucifixion stands at the head of every great chapter in the record of the world.

Christ seeks to make you "kings and priests unto God." These dignities and duties flower out of His life enshrined in your own. The lofty purpose of God's power is definitely stated in this truth. Kinghood is man's original right. You are summoned to life's struggle with the shadow of a crown on your brow. "The head of every man is Christ." On His head are many crowns. Manhood is complete only as it rises to reign, overcoming evil with good. Your life is to be priestlike—offering yourself as a living sacrifice unto God. Your duty is to live for the strengthening of others; contradicting daily that leer of the devil's lip that all virtue is founded upon self-interest; and proving the fact, luminous even in our age of skepticism and scorn, that man is the Shekinah carrying the light of the knowledge of God's glory in his face.

THE CLASS DAY EXERCISES

were held Monday afternoon in Kirkpatrick Chapel. This performance is especially popular with the ladies, of whom the large audience was for the most part composed. After enlivening music by the orchestra, Charles B. Ludlow, President of the graduating class, indulged in some pleasant remarks, thanking the citizens of New Brunswick, especially the young ladies, for the courtesy and kindness the class had received at their hands. John De Witt, Jr., orator of the day, made an eloquent address. The class poem, by Thos. A. Stoddart, abounded in wit, humor and pathos. George A. Viehman, the historian, pleased the audience with reminiscences, sober and otherwise. Aaron Stillwell, the prophet, foretold the fortunes of his classmates, and caused dismay. The class memorial, a revolving book-case, was presented by Lewis B. Chamberlain in fitting words, and received by President Gates, who responded in a neat speech. The presentation of mementoes by De Witt V. Reiley was a ceremony wittily performed. John M. Farley's address to the undergraduates left them wiser. The ivy oration by E. W. Dewey, and ode by Elmore De Witt, were creditable efforts. The pipe oration by Clarence M. Dubois proved him a youth of a generous nature. The exercises concluded with an address to the President by Peter Stillwell, in which he prophesied a bright future for the College under its present able guidance, which, of course, drew from President Gates a suitable and happy response.

THE CONCERT

was given at the Opera House on Monday evening by the College Glee Club, under the leadership of Prof. Loren Bragdon, assisted by Miss Carrie Hun King, a soprano soloist of rare merit. It was a fine affair.

THE ALUMNI MEETING

was held in Kirkpatrick Chapel Tuesday morning at 10 o'clock, Dr. S. E. Appleton in the chair. The first hour of the session was occupied with the routine business of appointing committees, hearing reports, and choosing officers. The Treasurer reported a balance in the treasury of $113. Rev. J. N. Jansen was elected President for the ensuing year, and Dr. J. G. Van Slyke, of Kingston, N. Y., Orator for 1877.

The next hour was devoted to interesting reminiscences. Prof. Coakley, of the University of New York, who graduated from Rutgers in the class of '36, being invited to the platform, spoke of the progress that had been made in science, art, discovery and invention since his graduation, fifty years ago.

At 12 o'clock the Trustees adjourned from their council hall to the chapel, having just received an addition of two new members—Judge Jonathan Dixon and James Neilson. The portrait of Rev. Dr. Robert P. Lee, a former trustee of the College, was then presented by Edward S. Vail, who, after saying that for twenty five years he had been engaged in rescuing the countenances and having them placed on canvas, of some of the more prominent and influential of the professors and trustees of the College—men who had aided in bringing it to its present high position, and expressing a desire after this presentation to be relieved from further service, added:

We now present you with a portrait of that most excellent and learned man, the Rev. Dr Robert P. Lee, born in 1803. The son of a prominent lawyer of New York city, he early showed some distinguished traits of character. Firm and determined, but excessively modest, he wielded a power and influence in the Dutch Reformed Church hardly equally by any other, and was known in the Synod as "Bishop Lee." While pastor at Montgomery, N. Y., he was the counsellor of the surrounding churches. His decisions were always assented to and universally respected. Possessed of what Locke calls "round about common sense," or a sound and discriminating judgment, he had an almost perfect "rule over his own spirit." Blameless in self-government, his sermons were classic, and his skill and ability in debate were unsurpassed.

Graduating from Dickinson College in 1824, and from our Theological Seminary in 1828, he was elected a trustee of Rutgers College in 1851, and was ever after a devoted friend of the institution. He was one of the ablest and most useful members of the Board. Three of his sons graduated here, and have reflected honor on the name which they bear. Modest, yet fearless, firm and sincere, he was a noble and conscientious gentleman.

This portrait, donated by the family of Dr. Lee, and painted by Mr. Charles W. Jenkins, a well-known artist of New York city, whose skill has aided much to adorn this chapel, is now presented as another token of our regard and affection.

President Gates received the portrait in behalf of the trustees, and in the course of his speech referred to the financial condition of the College, remarking that all the debts of the past year were paid, and for the first time in many years the balance was on the right side of the ledger, which statement was received by the Alumni with great applause.

This was followed by the annual address before the alumni by Prof. Alexander Johnson, of Princeton, N. J., on "The New Political Philosophy," which was marked by close, logical thought.

THE COLLATION.

This was bountiful and toothsome, as usual, and served in the armory at 1 o'clock. At the close of the banquet the Glee Club sang several college songs, when President Gates said it was a pleasant feature of this occasion that the Class of '86 had invited the surviving members of the Class of '36 to be present at the festivities of this Commencement, which marked the fiftieth anniversary of their graduation. By invitation three members of the Class of '36 made addresses—Hon. Joseph P. Bradley, Justice of the U. S. Supreme Court, Cortland Parker and Prof. Coakley. Short and spicy after-dinner speeches were also made by Drs. John De Witt, John B. Thompson, Jacob Chamberlain, Prof. Alex. Johnson and Rev. W. R. Taylor. The company then returned to Kirkpatrick Chapel and listened to the address before the literary societies by the Hon. Charles E. Fitch, LL.D, editor of the *Rochester Democrat*, on "Journalism as a Profession." The speaker had a broad and deep grasp of his subject, and treated it in an eloquent and masterly manner. In speaking of the perils of journalism he said substantially:

By far the gravest perils come from its real or assumed business interests. The business of journalism is at once the bountiful patron and the severe taskmaster of the profession. There can be no objection to a newspaper making money if it makes it in a straightforward, legitimate way, but the temptations to make it illegitimately are always present and too often persuasive.

The speaker alluded here to that abuse of the freedom of the press, which, regardless of all decency, revels in a flagrant licentiousness, but said that so long as it pays to prostitute the press there will be vile, and wanton, and vengeful sheets, making merchandise of vice, invading the privacy of domestic circles, and assailing the reputation of those who either incur their malice or refuse to purchase their silence. But more subtle than the temptations which provoke the ribald press into being, are those which the reputable press has to meet. What schemes of aggrandisement, what frauds upon the unwary, what humbugs and cheats and delusions invoke the countenance of the press. The wonder is that, in the main, it is so clear-sighted and courageous and inflexible for the right as it is.

The speaker then specified certain other perils against which each individual journalist should guard himself by the restraint of his baser and the quickening of his better nature. These are the perils from self-conceit, from low vices of human nature, from superficiality, from partialities and from lack of convictions. More and more, however, the press is realizing high and yet higher ideals; is cleansing itself from pollution; is taking broader and deeper views of its missions; is eliminating its partialities, its prejudices and its personalities, and is grappling fundamental convictions.

THE JUNIOR EXHIBITION.

Though the storm which commenced about noon increased, so that it rained hard on Tuesday evening, it did not prevent a large attendance at the Opera House to witness the Junior Exhibition. The capacious stage, floor and first gallery were filled to their full seating capacity, and many occupied the second gallery. Prof. Doolittle presided.

The orations were above the average in excellence, and the orators and their themes were: William P. Merrill, New Brunswick, N. J., "The True Idea of Liberty." Thurston W. Challen, New Brunswick, N. J., "The Poet as Prophet and as King." S. DuBois Demarest, New Brunswick, N. J., "The Congo Free State." B. Morss Tremper, Kingston, N. Y., "Gladstone." Asa Wynkoop, Catskill, N. Y., "A Plea for Culture." Frank A. Pattison, Metuchen, N. J., "Arbitration between Labor and Capital." Henry H. Palmer, New Brunswick, N. J., "Grant's Monument." William S. Bishop, East Orange, N. J., "Bismarck and the German Empire." Benediction.

The prize of twenty-five dollars for the best oration was awarded by the judges to Asa Wynkoop, of Catskill, N. Y.

while all were highly complimented for their oratorical success. The charming music by the orchestra between the orations was also greatly enjoyed, and several times applauded.

THE COMMENCEMENT.

The hope generally entertained and often expressed that the storm might cease and Wednesday dawn clear and bright, was doomed to disappointment. It continued to rain steadily all day, and while it did not dampen the ardor of youth it affected the attendance, so that when the exercises began in the Opera House at 10 o'clock A.M., there were many empty seats, but during the early part of the programme the friends of the College continued to come in until a very fair and more encouraging audience greeted the speakers who had the good fortune not to be first on the list.

On the right of President Gates sat Justice Joseph P. Bradley, Prof. Coakley and the Board of Trustees; at his left the members of the Faculty, and on the stage many of the Alumni

The speakers of the Graduating Class and their subjects were: George Edwin Talmage, New Brunswick, N. J., English Salutatory. Elmore DeWitt, Wallkill, N. Y., Philosophical Oration — Memory in Education. Lewis Birge Chamberlain, New Brunswick, N. J., Scientific Oration—Practical Side of Science. Charles Baylis Ludlow, New Brunswick, N. J., The Future of Greece. John Howard Porter, Bordentown, N. J., The Bartholdi Statue. William Hockman, Red Bank, N J., The Indian Question. Clarence M DuBois, Bridgeton, N. J., Alms *vs.* Self Help Charles S. Cathcart, New Brunswick, N. J., Civilization and Chemistry. John Moyer Farley, Fort Plain, N. Y., The Mohawk Valley People. Aaron Longstreet Stillwell, Somerville, N. J., New Jersey. Joseph B. Reynolds, Bordentown, N. J., Prison Reform. Peter Stillwell, White House, N. J., Our Public Land System. DeWitt Van Dyke Reiley, New Brunswick, N. J , I Am. Henry Judd Ward, Richfield Springs, N. Y., Master's Oration—The College in Human Progress. John DeWitt, Jr., New Brunswick, N. J., Valedictory Addresses.

President Gates conferred the degree of Bachelor of Arts on George Van Nest Baldwin, Lewis Birge Chamberlain, Edward W. Dewey, John DeWitt, Jr., Warren Hardenbergh Dixon, DeWitt Van Dyke Reiley, Charles Baylis Ludlow, Aaron Longstreet Stillwell, Peter Stillwell, Thomas Alfred Stoddart, George Edwin Talmage.

Degree of Bachelor of Science on Charles S. Cathcart, Elmore DeWitt, Clarence M. DuBois, John Moyer Farley, William Hockman, John Howard Porter, Joseph B. Reynolds, Frank W. Ribble, George Anthony Viehman, William H. Waldron.

He then addressed the Graduating Class.

Honorary Degrees.—Bachelor of Arts was conferred upon Rev. John Handley and Jacob J. Janeway, of New Brunswick. Master of Arts on Rev. Frank J. Mundy, of Lynn, Mass. Doctor of Divinity on Rev. Henry Vehslage, of Irvington, N. J. Doctor of Legal Laws on Alexander Johnson, of the College of New Jersey, (Princeton), and William I. Chamberlain, President of Iowa State College. Degree of Civil Engineer on Edson DeWint Eaton. Master of Arts, Gardner Hale Cane, Wilmer McNair, William I Chamberlain, Myron Tracy Scudder, Henry Warren Beebe, George Zabriskie Collier, Frederick Walker Cutler, William H. Steele Demarest, Frederick Parsell Hill, John Lachenheimer, George Mums Lilburn, Harry Mortimer Peters, Jared Waterbury Scudder, Theodore Strong, Henry Judd Ward, Herbert Henry Cameron. Master of Science, Chas. Manning Freeman, Jacob Chester Chamberlain, William Christian Miller, Edson DeWitt Eaton.

President Gates awarded the prizes as follows: General Prizes—Van Vechten Prize for Essay on Foreign Missions, Asa Wynkoop; Van Doren Prize for Essay on Christian Missions, William I. Chamberlain.

Senior Prizes—Suydam Prize for Composition, John DeWitt, Jr.; Suydam Prize for Natural Science, George E. Talmage; Brodhead Classical Prize, G. E. Talmage; Bradley Mathematical Prize, George A. Viehman; Geology Prize, 1st, George Edwin Talmage; Geology Prize, 2d, Peter Stillwell; Appleton Prize for Moral Philosophy, John DeWitt, Jr.; Bowser Prize for Best Thesis, John Howard Porter; Bussing Prize for Extemporaneous Debate, 1st, John DeWitt, Jr.; Bussing Prize for Extemporaneous Debate, 2d, W. H. Dixon; Prize for Best Chemical Thesis, C. S. Cathcart.

Junior Prizes—Wilson Prize for Mental Philosophy, William S. Bishop, William P. Merrill; Perlee Junior Orator Prize, Asa Wynkoop.

Sophomore Prizes—Myron W. Smith Prize for Declamation, 1st, Frank L. Mayham; Myron W. Smith Prize for Declamation, 2d, Sherman G. Pitt; Hart English Literature Prize, Melvin D. Brandow; Spader Prize for Modern History, 1st, Harmon B. Niver; Spader Prize for Modern History, 2d, William J. Lansley.

Freshman Prize—Quick Prize, J. H. Keeling.

The reception in the evening by President Gates was a delightful social event. The residence was handsomely decorated with ferns and flowers, trailing smilax and sweet exotics. Wernig's orchestra furnished exhilarating music. Besides the students, there were present Justice J. P. Bradley, Prof. G. W. Coakley, Admiral Charles Boggs and wife, and many of the best citizens of New Brunswick.

Our Church.

....NYACK, N. Y.—On the 17th inst. the Reformed Church of Nyack celebrated the fiftieth anniversary of the dedication of the original portion of the building in which the church still worships. Services were held in the afternoon and evening, at both of which, the Rev. Dr. W. H. Clark, the last pastor, presided. In the afternoon the main feature of interest was the historical sermon by Rev. Dr. C. S. Hageman, the second pastor. It gave, in a graceful and animated style, the principal facts in the history of the church, and also many illustrative incidents which served to show the development of church life. It was listened to with manifest attention and pleasure from beginning to end.

We have space for only the briefest summary of a very few of the interesting facts presented. The growth of the church is shown by the fact that the building has been enlarged twice—in 1850 and again in 1870—to meet the requirements of an increasing congregatton, and that it is now barely adequate for the accommodation of the peopie. The number of members received to the communion of the church from 1836 to the present is 828, of whom 456 have been received on confession and 372 by certificate from other churches. The losses by death number 147, and if to these are added the losses by removal, the present membership is shown to be 306.

The church has been served by the following pastors, viz., by Rev. Philip M. Brett, 1838 to 1842; Rev. C. S. Hageman, D D . 1842 to 1852; Rev. Benjamin Van Zandt, D D., 1853 to 1856; Rev. Daniel Lord, 1857 to 1860; Rev. Uriah Marvin, 1860 to 1870; Rev. Henry V. Voorhees, 1870 to 1878; Rev. Wm. A. McCorkle, D D., stated supply, 1878 to 1881; and Rev. Wm. H. Clark, D.D., 1881 to 1884. All of the pastors, except the first, are still living, and of the six pastors, from 1842 to the present time, four participated in the exercises of the day. The devotional services of the afternoon were conducted by Rev. Dr. Clark, assisted by Revs. Cornelius Brett, Henry V. Voorhees, J. M. Van Buren, J. L. Zabriskie, and C R. Blauvelt.

The evening was devoted chiefly to brief addresses from former pastors, delivered in the order of their pastorates. Rev. Cornelius Brett of Bergen, a son of the first pastor, gave the first address and he was followed by Revs C. S. Hageman, D D , Benjamin Van Zandt, D.D., Henry V. Voorhees, and Wm. H. Clark, D.D. In the devotional service of the evening Revs. D. M. Talmage, Wm. H. Williamson, and W. C. Stitt participated. Large audiences were present at both services, and much interest was manifested. The church was tastefully decorated with flowers. The music was exceptionally fine, being rendered by the Nyack Choral Society, under the able direction of Prof. G. D. Wilson.

This church, which has now completed its first half century, is vigorous and efficient—never so strong as now—and in excellent condition for more extended work in the future

....BROOKLYN, N. Y.—The Jubilee Service in the Kent Street Church on the 15th, commemorated not only the deliverance of the church property from debt but also the completion of the thirteenth year of the pastorate of the Rev. Lewis Francis. The chief address was delivered by Mr. Francis, from which the following extract is taken:

"They had met there to rejoice over the payment of the debt. The could felicitate themselves on its removal from church and chapel. A debt is not a blessing in the case of either an individual or a church. He prayed that the church would never again have to pay interest, or that the church would ever again have a mortgage placed upon it. The financial history of the church was then outlined. The church, he said, was organized in 1848. In 1849 the first pastor—Mr. Ward—was called. The munificent sum of $300 was paid him by the society, and this was supplemented by $250 from the Board of Domestic Missions. In 1850 the Java Street Church was built. The land on which it was erected was donated by Mrs. M. Meserole. A debt rested on the church until 1864, when it was paid. In 1868, during Rev. Alexander McKelvey's pastorate, the lots on Kent street were bought. In 1869 an effort was made to build a new church, as the Java Street was not large enough to meet the wants of the growing congregation. The members of the consistory and congregation gave liberally to advance the work. In 1870 the church was dedicated. On the day of dedication a large sum of money was raised. The church and land cost in the neighborhood of $60,000. When he (Mr. Francis) came in 1873 the debt on the church was $19,000. Shortly after that, William M. Meserole, on his dying bed, although his will had been made, requested his friends to give $1,500 to the church. This his estate did. In 1878 a determined effort was made to pay off the balance. Messrs. John Englis & Son offered to give $5,000 if the balance was raised. This was done and the debt was cleared. But a chapel was needed. In 1879 the initial effort was made to secure one. The people responded liberally. In 1880 the chapel was consecrated. The structure, independent of the ground, cost $17,000, and a mortgage of $5 000 was put upon it. Last year there came a bequest of $3,000 from one who, during her lifetime had always given liberally to the church, a sister of Wm. M. Meserole and wife of Elder John W. Morrill. This stimulated the consistory to ask the congregation to raise the balance, which was done, and the chapel, like the church, is now free of debt. To him it was a source of great joy that in all calls made upon them all the people had responded liberally. The church had never been a rich one. So the money was raised and mortgage cancelled and we stand to-day free from all encumbrance. He was sure it would interest them to know how much money had been raised in seventeen years. From 1870 to date for congregational purposes there had been raised $188,947.55. For religious and benevolent purposes $11,714 18, making a grand total of $200,661.73, an average of $11,803.63 a year. Now, said Mr. Francis, if you can find in New York or Brooklyn a church of no greater financial ability with a better record than that, I would like to know where it is."

In conclusion, Mr. Francis said he thought he could not do a more fitting thing than to call on all to rise and sing "Praise God from whom all blessings flow." This was sung "with the spirit and with the understanding also."

The Rev. Dr. E P. Ingersoll, of the Church of the Puritans, Congregational, delivered the first congratulatory address. While he was speaking a large artist's proof etching, entitled "At Eventime it Shall be Light," elegantly framed in carved oak, and supported on a handsome easel, was brought upon the platform. Turning to Mr. Francis, Dr. Ingersoll said, "Brother Francis, or perhaps I should call you domine,—the little girl called the word dominoes, and this might not be so far out of the way after all, for you have been a game man. Any man who sticks thirteen years in one place is a game man. You came here with a purpose that reached on through the years. You have worked in the midst of shadows and sunshine. If your life and my life are mingled half and half with them we will be better men and do better work. You are a joyful man and have gone among this people joyfully. You have found even in your severest trials that the clouds have finally lifted. Your people with an abounding love for you present you to-night as an expression of love and esteem, with this picture. Dear brother, this, as you shall look upon it in years to come will be a token to you of the confidence and love of your people. God bless you, and may the years to come be fruitful in blessings upon your head."

Mr. Francis, visibly affected, said that the gift was something undreamt of by him. We came here to rejoice over what we have been permitted to do in freeing our church from debt. In this I feel that I have performed but a small part. I gratefully accept your gift, associated as it is with your love and affection. I shall always prize it. I thank you from a full heart for this lovely expression of your esteem. God bless you.

Short but felicitous addresses were made by the Rev. Thos. H Burch, of the Tabernacle Methodist Church, Rev. Arthur Whitaker, of the Ascension Episcopal Church, Rev. G. W. Folwell, of the Union Avenue Baptist Church, Rev. E A. Hainer, of the Christian Church of the Evangel, Rev. G. L. Aldrich, of the Reformed Episcopal Church, Rev C. E Harris, of the First Methodist Church, and Rev. W. H. Yarrow, of the Orchard Primitive Methodist Church. During the evening a quartette rendered very agreeable music The ladies of the church, at the close of the exercises, served out a bountiful supply of refreshments, and the happy event was prolonged until a late hour for church-goers.

... ALBANY, N. Y.—On Monday evening, June 14th, the Rev. J. P. Davis was installed pastor of the Third Church, a large audience being in attendance. The pulpit was a liberal mass of the choicest flowers, the Madison Avenue Church contributing three of the beautiful designs. Rev. Henry Ward delivered the sermon; Rev. J. Wilbur Chapman presided and read the installation service; Rev. Dr. W. R. Davis charged the pastor, and Rev. Elwin F. See, the people. The church has an excellent choir which opened the services with an appropriate anthem. The new pastor begins his labors under encouraging circumstances.

....CHILDREN'S DAY.—Our exchanges contain pleasing accounts of the observance of Children's Day in our churches at Somerville, Raritan, Paterson, Philadelphia, Stuyvesant, Freehold. Newburgh, Millbrook, Spring Valley, and Cohoes It was observed in many other churches, of which no report has come to our notice.

...BROOKLYN N. Y.—The Rev. J. M. Wagner, pastor of St. Peter's German Evangelical Church, having just resigned his charge, after twenty years of arduous and fruitful service, his people prepared for him and Mrs. Wagner a very agreeable surprise, which was successfully carried out on Monday evening, June 21st. A coach stopped at their residence about 9 o'clock, and they were invited by a committee of gentlemen to enter the conveyance and accompany them to the church. Reaching the church, they were received by the different associations and the officers and teachers of the Sabbath school, and ushered into the chapel, where to their complete surprise they found the congregation assembled. As they entered, the Choral Union sang a song of welcome. Then one after another of the officers of the associations,—the Frauenverein, Jungfrauenverein, the Jurgendverein, the Helping Hand and the Choral Union,—presented to the bewildered pastor ominously ponderous envelopes and floral designs, with neat speeches; and when at last Elder J. J. Schummacher, superintendent of the Sabbath-school, passed into his hands, with warm-hearted words, a precious token of love from the school, the pastor was deeply affected

Recovering himself he thanked them all and assured them of his continued love and affection He said he knew that they loved him and that love for them had compelled him to resign this charge, now too heavy for his enfeebled health, so that a younger and stronger man might successfully carry on this blessed work for the Lord to which he had devoted twenty years of his life and the strength of his manhood. He urged them to keep together in faith, to work together in love, and their hope would surely be realized both here and hereafter.

After the presentations, refreshments were bountifully served in the church parlors by the young ladies It was a happy occasion, and a worthy recognition of the highly esteemed retiring pastor. Few pastors have gained such well-deserved popularity as Rev. Mr. Wagner, not only among the members of his congregation, but among his large circle of friends outside. His work has been arduous, but full of good and lasting results. The Rev. John Guenther, of Newark, N. J., is talked of as his successor.

Our Contributors.

Mrs. Loring's Discipline.

BY MARY E. BRUSH.

CHAPTER III.

IT was with feelings of relief and gratitude that Mrs. Loring accepted the situation a kind Providence had offered her. She rented her dreary, little brown house to an enterprising young milliner, and then moved her own remnants of furniture over to the large, airy chamber good Mother Bartlett had prepared for her. Mr. Green was an old man, quite unaccustomed to the presence of children, and at first he looked rather askance at little Beth and Ray. There flitted through his bald head dubious thoughts of possible destruction done by certain small fingers to his favorite plants, of jars tipped over and panes of glass broken. But fortunately none of these disasters took place. The little Lorings were obedient children, and when occasionally they visited the greenhouses, it was always with chubby hands clasped behind their backs and a "mustn't touch" expression on their faces. So, gradually the florist's sternness relaxed; he grew fond of the sight of the rosy faces and bright eyes and gleams of sunny curls lighting up the gloomy house, and the sound of cheerful laughter breaking the silence, and by the time New Year's day arrived, bringing its dinner of steaming *haggis*, which Mother Bartlett served after the approved Scotch fashion, it was Beth and Ray who sat in high honor beside the old man,—a "bonny laddie and lassie," as he called them.

Mr. Green had no cause to regret that he had taken Mrs. Loring into his employment. His business had increased wonderfully since her arrival. People were beginning to find a certain unique beauty in the floral decorations coming from the "greenhouse around the corner." Ruth Loring's slender, white fingers, so unaccustomed to heavy labor, had a deft knack at putting together buds and blossoms. There were always harmonious contrasts and appropriate designs that could not fail of pleasing the most fastidious tastes. And though, perhaps, it was not work of the highest order, such as teaching, painting or writing, she felt that, like every labor which brings one in communion with the Creator of such wondrous things, it was elevating and ennobling. For who could help having holy and happy thoughts when surrounded by beautiful and fragrant blossoms? And with what varied human experiences did she come in contact! There were gay bouquets to arrange for joyous festivals; orange blossoms and blushing roses to deck the bridal and pale lilies for the funeral. Crosses to inspire faith and comfort; anchors for hope; crowns for victory! And as she took an interest in what she did and in those for whom she did it, her own life, which she had thought so barren and dead, grew richer and more complete.

Many times there came to her with striking force the words of the poet, "God moves in a mysterious way!" Had she never stopped in that humble chapel prayer-meeting and so met good Mother Bartlett, she would not have found this comfortable home and the means of making an honest livelihood. Ruth was very thankful.

Time passed on. The winter wore away. Lent, sober-visaged, sombre clad and with lean larder, was at hand. Fashionable people were hurrying to crowd in all possible gaiety. One festal scene trod close on the heels of another.

One morning Mr. Green came in, bringing a large order.

"It is from my oldest and richest customer," he said, "and the most particular one, too! It puts one at one's wits' end to suit her. She usually gives a grand party every winter, and the decorations are expected to be the finest. I always sent Bailey down to see to things. Guess *you'll* have to go this year, eh?" with a quizzical gleam at her from under his grizzly eyebrows.

"Well, I'll go if you want me to," Ruth composedly replied. Being a well-bred lady herself, she felt no awkwardness in meeting people high in station.

"All right," said Mr. Green, somewhat relieved. "The party is for to-morrow evening. You had better run down there this afternoon and take a survey of the rooms and find out what is wanted. You'll find the old lady fussy, and perhaps you had better pay some deference to her opinions,—it's easier getting along with her. After you find out what is needed you can send word up and I'll send John down to help you and to bring the posies. Let me see,—it's near dinner now. You can finish your work, can't you, and take the half-past two train. On the B. and A. road, you know. It stops at Allandale,—that's the place. Can you get ready, think?"

"If I hurry with these button-hole bouquets,—they're ordered for the charity fair this afternoon. Will you please cut me a few geranium leaves, Mr. Green, and some white carnations?"

Ruth's fingers moved nimbly, but the time was short, and when her task was finished, her dinner eaten and herself clad in travelling gear, scarcely a moment was left for anything save a few hurried directions from the florist and a card, with an address written on it, slipped into her hand. But Ruth was used to this style of sudden exodus. It was not the first time, by a score, that her employer had sent her on similar trips, and the satisfactory results obtained had given her confidence and self-possession.

Allandale was distant nearly an hour's ride. The scenery along the road was commonplace, her fellow passengers uninteresting, and so she determined to make the most of the opportunity offered. She drew from her hand bag the magazine she had slipped in just before leaving. She became so absorbed in one of the *Century's* "War Articles," that almost before she knew it the train had slackened its speed, the brakeman had opened the door, and, after the pronunciation peculiar to train officials, called out "Allandale!"

Not until she left the car and stood in the archway of the station did she draw from her bag the card Mr. Green had given her and on which he had hastily scribbled the address of the person to whom she was going. The letters were in his large, bold hand: "*Miss Isabel Thornton, Woodlawn, Allandale.*"

Ruth stared, wholly aghast! "*Miss Isabel Thornton!*" The name of her Guy's aunt! Was it possible that it was she? "Woodlawn,"—that was familiar. She remembered having heard her husband speak of Aunt Isabel owning a place of that name. She had quite forgotten until now, though, that it was in the select suburbs of Allandale. What a predicament! A sense of the ludicrous compelled Ruth to laugh. Then came the annoying question, what should she do? Go back and tell Mr. Green that on account of her own personal grievances she could not perform her duty? He would be greatly disappointed, and not needlessly so, for undoubtedly he would lose one of his best customers. No, Ruth had become too much of a business woman to do that. All that remained for her to do was to go ahead and do her duty to her employer. Probably there was little likelihood of any unpleasant consequences arising. No doubt she would be regarded merely as Mr. Green's assistant. She and Aunt Isabel had never met. Her name even might not be inquired for. If she only kept strong rein on herself so that she did not get nervous, all would go well and her identity remain undiscovered.

Like most women, Ruth had a liking for anything that spiced of the dramatic, and now that she had decided on her course of action, she began to enjoy the anticipation of the interview. Upon inquiry, she found that "Woodlawn" was scarcely a half mile from the depot, and, as the day was fine and the walking good, she chose to go afoot instead of hiring a carriage. The road wound up a hill, down again across a little bridge, and presently she came in sight of dark red chimneys and gray towers framed in the interlaced tracery of leafless trees. It was certainly a stately pile, and Ruth could not help feeling a thrill of the old-time bitterness as she thought of herself toiling for her daily bread and her children deprived of the many things that make childhood a beautiful dream. But it was the thought of these dear little ones that strengthened her nerves, made her bear her head, draped in its widow's weeds, a trifle more proudly, and that steadied the small, neatly-gloved hand that reached out and pulled the bell at the massive front entrance.

(To be continued.)

Address of President Gates

To the Graduating Class of Rutgers College on Commencement Day, June 23d, 1886.

OUR AGE IS CALLED UNHEROIC.

YOUNG GENTLEMEN: You have sometimes thought the time into which you were born an unheroic age. The Rebellion was crushed before you began to read the newspapers. The high tide of patriotism and moral enthusiasm which marked that struggle had subsided before you began to take an interest in affairs. Questions of honesty in public men and economy in public measures claimed the public attention. Important as they are to good government, such questions do not inspire the young who grow up while they are under discussion, as did the moral issues involved in the struggle about slavery. Great moral principles are not clearly at the front, in the chosen party-issues of the last few years. Indeed, no moral issues divide the two great parties. You remember the half hour you recently spent in the class room, in the vain attempt on the part of those of you who profess either party name, so to formulate the principles of your own party, that class-mates who professed to be of the opposite party would not accept your formula as part of their own creed. Both parties compliment in public that Civil Service Reform which the people have decreed; but in private the politicians of both parties hate and oppose it. And neither party ventures to take decisive ground regarding temperance and the liquor traffic—the gravest question of our time in practical, daily morals. Meanwhile a passionate eagerness in money-getting—such a feverish thirst for quick gains as the world has never before seen, has marked our life as a people during the ten years since you began to prepare for college.

You are to be congratulated that under such circumstances and against such pressure, you have persevered in and have completed that course of liberal study from which too many young men are lured by the prospect of beginning to earn an income while still in their "teens," no matter how lean their whole lives may be from the lack of that education which God once in each life-time and only once gives us *youth* that we may require!

But while you have been perseveringly fitting yourselves for rich and useful lives by this course of study, at times you have felt that your lot had been cast in one of the quiet, uneventful periods in which enthusiasm seems unfashionable and heroism impossible.

THE LABOR QUESTION CALLS FOR EARNEST THOUGHT AND HEROIC ACTION.

But the events and discussions of the last few months have forever dissipated any such erroneous ideas of the significance and the moral possibilities of our time. Labor, openly, as well as secretly organizing, has met organized capital in the painful and wasteful struggle of strikes and lock-outs. It has sought to coerce individual laborers and employers by personal violence or by the boycott, and the effort has everywhere produced confusion, and has awakened earnest, anxious thought where it has not precipitated actual conflicts. The great battle between right and wrong is not by any means fought out. And you will find, as men at other great crises have found, that when you thought God's battle had been waged in other years, or was raging now in other lands, suddenly the banner is lifted before your very eyes, and the quick, decisive test of conscience and the Gospel, applied to the every-day conditions under which we are living, reveals the old foes under a new face, and calls on every true man to be thoughtful, earnest, *heroic* in the present!

Do not for a moment understand me to say that in this conflict labor is everywhere in the wrong. Far from it! Sometimes corporations are as greedy as Death, and as unfeeling! There is the greatest need of thoughtful consideration on both sides. "Put yourself in his place," is a maxim which laborer and capitalist must both study to apply in judging each other, and in so shaping their course as to secure their undivided and indivisible interests.

CORPORATIONS AND ORGANIZED LABORERS.

Corporations are here. With all their unlimited power for good or evil, they are with us to stay! The vast enterprises of our nineteenth century civilization demand these huge genii, to perform the stupendous tasks we have undertaken. And since a touch upon its golden lamp has summoned these mighty agencies to the service of Capital, is it strange that Labor, seeing the wonders wrought by organized and united capital, has set before itself the same ideal—combination of effort for a common end? And since Labor has not the golden lamp of Capital, since it has not the laws or the experience ready to its hand, need we be surprised if its first attempts at combination result in the evoking by painful effort of huge "Frankinsteins," gigantic in bulk, Titanic in power, but answering slowly at first to moral suasion, and *feeling deeply* rather than reasoning correctly?

WORKINGMEN ARE THINKING MEN AND MORAL MEN.

Honest workingmen, the land over, are thinking out these questions. We can trust them, in time to reach the right conclusion. Who would have dared, three months ago, to prophesy as much of progress as we already see on their part toward right conclu-

sions? Our civilization has no more dangerous enemies than the men who persistently confound all desire for reform in the treatment of the masses of our laboring people, with socialism and anarchy? There is a degree of moral thoughtfulness in the shops and factories and in the homes which are supported by them, which most writers have underrated in forecasting our future here in America. Have you ever thought of the moral heroism involved in steadily *opposing* a strike, when all the men about you, all your equals and companions are clamoring for it? How many men who profess to be on a vastly higher plane, morally, show at times of strain and testing, that moral stamina, that power to hold to convictions against the outcry and the sneers and the *threats* of all "their set," of which conscientious laboring men are again and again giving evidence in these times of deep feeling and strong excitement?

It is a thoughtful writer and an Englishman who has lately said, "The nobility of human nature is to be found chiefly in the cottage and the workshop." If true in England, with how much greater force does this sentence describe here in America that spirit of steadfast integrity and persistent self denial for the sake of others, which, after all, marks the great mass of our home-supporting wage-workers the country over. I am persuaded from what I already know of you, young gentlemen, that none of you will ever disgrace your Alma Mater by sneering at the workingman, or

> "Forgetting that in holy labor lies
> The scholarship severe of human life."

Even in the midst of these conflicts and convulsions, then, you will maintain a firm conviction that the great mass of our people mean "to do the fair thing," to follow the right course. And you will be thoughtful in devising and active in promoting measures to render clear, in theory and in practice, the true indentity of interest for labor and capital.

MEANING OF "CORPORATIONS HAVE NO SOULS."

Directly in the pathway of any progress toward such a better understanding between corporations and laboring men lies the much-abused phrase, half-legal in its origin, "corporations have no souls." Of course you know that this phrase was simply designed to embody the truth that no man could merge his individual responsibility in corporate action. "Responsibility is and forever must be inseparably connected with individuality," with personality. The principle in jurisprudence which underlies the maxim "corporations have no souls," is that corporations consist, after all, of individuals, each man of whom has a soul, and each man of whom is in honor and in justice bound to bring all the powers of his own individual soul and conscience to bear upon the concerns of the corporations of which he is a member. But in practice, the maxim has worked itself out in so low an average of morality and so lax a sense of moral responsibility in corporate transactions that people too often accept it as meaning "corporations are outside the domain of the whole moral law save what a ledger account embodies; they cannot be expected to act from any higher motives than those of selfishness."

When for a generation, under the influence of the cry "corporations have no souls," men have watched the growth of corporations amassing wealth and engrossing enterprise, shall we wonder that in the heat of conflict with such corporations, laborers in their newly-discovered power of organization are sometimes slow to perceive moral considerations, and less acute than corporation lawyers in recognizing legal rights?

CORPORATIONS MUST BE MADE TO HAVE SOULS.

The truth is, corporations must be *made* to have souls! The men who compose them—often Christian men—must infuse into their management a *higher spirit* than that of blind selfishness. If not, corporations misdirected will ruin the social system which they were created to serve. The corporations which represent capital and the organizations which represent labor must voluntarily enter upon relations of sympathetic co-operation.

Formal legislation cannot effect this. Courts of justice cannot bring it about. For two or three generations all the legislative machinery for arbitration has been in existence in France and Belgium, and in Germany and England. But it is inoperative.

VOLUNTARY ARBITRATION.

To *voluntary* arbitration, undertaken and maintained in good faith and with self-control on both sides, providing the umpire in advance, before the difficulty to be decided has arisen, and involving the constant interchange of views in friendly conferences at which representatives of employers and employed meet each other with mutual confidence and respect—to such voluntary arbitration as this we must look for a solution of the labor problem.

IT HAS SUCCEEDED IN ENGLAND.

And this is no untried theory. Such a system, inaugurated by Mundella in the immense hosiery factories of Northern England, in 1862, has transformed the aspect of the labor question, and has rendered strikes and lock outs *unknown*. For twenty years and more, the affairs of trades unions numbering tens of thousands of men have been conducted without strikes. Levies and assessments upon the members are never made, and the average cost of this successful machinery to each laboring man who benefits by it is one shilling a year.

"YOU ARE MORALLY BOUND TO BE OF USE IN YOUR DAY AND GENERATION."

Some such reforms as this, you are to see brought about in our own land, young gentlemen. And each one of you is bound to do what he can to promote this better era.

But you are morally *bound* to be of use in your day and generation. It is for this that we have sought to train you. In describing the condition of lost men in the Inferno, Dante tells us that they know the past history of the world perfectly, and they can foretell its future,—but of *the present* they are totally and fatally ignorant; so that their knowledge is never of the slightest avail to themselves or to others.

A like heavy curse rests on those college-bred men who, although trained to a knowledge of the past by the study of history, and fond of prophetic forecasts from their love of theorizing, are yet totally ignorant of the life and the needs of their own land and their own time. From this curse, may God deliver you! We expect a strong, manly, helpful interest in the affairs of your own time, from every one of you. As the State College of New Jersey, we recognize the obligation that rests upon us to send out young men who shall take an intelligent interest in the true prosperity of our commonwealth. We look to you to be leaders in *right thinking* as well as promoters of wise measures looking to her material prosperity.

THE NEED OF OUR TIME IS NOT MERE FORCE, BUT A RIGHT SPIRIT.

There is no lack of money or of material resources, in our land and time. There is no lack of energy or of *force* in the world. Society is appalled at the huge *forces* which these last years have evoked, alike in the material and in the social world. The fierce explosions of dynamite and of anarchists; the fusing and far-flashing force of electricity and of combined laborers—here is enough of *force!* The burning question is, By what *spirit* shall these forces and this wealth be animated and directed?

More of the spirit of love to God and man is needed in those who lead public opinion and mould public measures. And the well trained and thoughtful young man who addresses himself to sympathetic, helpful work among his fellowmen, in the fear of God, and in the spirit of love, will soon find that he has been endowed with the spirit of *power!*

It is *power*, intelligently and firmly to control mere blind forces—it is the spirit of love and of power that the world demands in its true leaders. What shall be the spirit that shall animate these vast social forces of which we have spoken? Shall it be typified by Martin Irons or by Powderly? Shall it be selfish greed on the part of corporations and of operatives? Shall it be mere brute force and violence, or the "spirit of love and power and of a sound mind?"

All the century's material progress does not release you in the slightest degree from the need of a declared personal loyalty to noble ideas, to good faith to God! Professor Ely is not distinctly a moralist. But his recent article upon Socialism and Anarchists contains this significant sentence: "The only real danger which can threaten our country must proceed from private sin and public wrong."

THE SECRET OF THIS RIGHT "SPIRIT OF LOVE AND POWER."

For each one of you, then, the secret of a successful and a useful life is to be found in one way and in that way only. There can be no true brotherhood among men save as men recognize that Fatherhood of God which makes them sons and brothers. The secret of true power, young men, lies in a living union with that Divine Man, that "Strong Son of God, Immortal Love," who is the Source of Power and the King of Glory.

And this King of Glory—mark it well, as you enter on life in a generation called of God to deal justly with laboring men—this King of Glory, as boy and young man received the human side of the preparation for His mighty work while He discharged the humble round of the duties of a carpenter's shop and dwelt in a workingman's home!

The Rupee Christian.

Address of Rev. Jacob Chamberlain, M.D., D.D, before the Particular Synod of New York:

THE Rupee Christian's *dime* represents more in wages and purchasing power than the American Christians *dollar*, by perhaps four times. Men work in the harvest field from dawn till night for two-thirds of a dime. We can get the best working woman to work all day long for one-sixth of a dime. It is hardly fair to look in the column of contributions for benevolent purposes, and see that the Arcot Mission only raised so many dollars, and say, "Well, they are lacking in benevolence." There are 1,610 communicants in the native churches of Arcot. They gave last year 1,784 rupees, equal to one-half that number of dollars, over one-half dollar a member.

The total income of the 74 members of one church is $2,920 a year. Their contributions last year were 272 rupees, nearly $150; one twentieth of their entire income for benevolence. Show me a church in our whole denomination in America that gives a hundredth of its income in benevolence. I will go right there and present the mission cause. One widow in that church, with an income of $48 a year, gives $12 a year for benevolence. Our Senior Catechist, who has been supported for twenty three years by the Sabbath-school of the Church in Kinderhook, receives less than $100 a year salary, and his contribution is always one-tenth, often one eighth of his income. He has a family of nine children. Show me in this country a church that comes up to the standard of our churches' benevolence in India.

But it is often asked, Why don't the churches in India become self supporting? Not a man in India becomes a Christian without suffering the loss of all things. Twenty years ago, in the town of Palamanair, a well-to-do merchant heard the Gospel and became a Christian. A mob came to kill him. The carriage in which he and the missionary rode had to be guarded by a body of police. He was baptized, and it was expected that he would be a help to us financially. He had to be taken into the missionary premises to guard his life. He went to his house and had to climb over the scullion gate and go in by the back door; his brothers had built up the front door with masonry. His wife and child went home to her parents; she never would speak to him, and never lived with him again. He tried to get possession of his property, which was in an undivided estate, shared between himself and his brothers. They would not speak to him, but spit upon him and kicked him out. He appealed to the courts, but his brothers, sons of the same father and mother, brought forward forged papers, on old, discolored paper, with faded ink, to prove that he had overdrawn his share of the estate several years before. They also produced notes made to them, and they and other false witnesses swore that they saw him make them. In the court it was believed that this was false testimony, but not a single witness dared testify for him, and the court had to decide that there was no share in the property that he could have.

That merchant lost house and lands and bazaar and wife and child and friends—everything but the suit of clothes he had on, because he embraced the religion of Jesus Christ.

Men of substance have joined us; their substance has not. Now you see why it is that our churches must yet be helped. But give Christianity time to effect the breaking down of caste and opposition, and you will have produced the engineery which shall sweep through India, and carry it all for Christ.

THE UNIVERSITY OF THE CITY OF NEW YORK, at the Commencement, on June 17th, 1886, conferred the following Honorary Degrees: LL.D.—Rev. Thomas Armitage, D.D., City of New York; Austin Abbott, City of New York; William Henry Browne, Washington, D. C. D.D.—Rev. Samuel Henderson Virgin, City of New York; Rev. Robert Cyndylen Jones, Cardiff Wales; Rev. Adolphus F. Schauffler, City of New York. M.D.—Lawson Tait, Birmingham, England. A.M.—Frank Fillmore Vanderveer, City of New York; Edgar Victor Moffat, city of New York; Benjamin Holmes Baylis, city of New York.

Butler Euclean Prizes.—1st to Walter Boot Adams. 2d to Paul Eugene Jones.

The Reading Room.

Our Book-Shelves.

....“AMIEL'S JOURNAL.” The “Journal Intime” of Henri-Frederic Amiel belongs to the class of books which we call in our own country “Emersonian.” They contain reflections on the spiritual life gained by study of one's own heart, mingled with keen criticisms of books and men. Amiel was for many years a professor at the Academy of Geneva, but his influence on his classes and the outside world was very little. He shrank indeed, as he frankly tells us, from a life of action, he feared the responsibility which attaches to the exertion of power among men. And so he devoted himself to the “little world” within, and left behind him, when he died at the age of sixty, some 17,000 pages of folio manuscript, from which the present book has been selected. The extracts begin with his meditatians in Berlin when he was in his twenty-seventh year, and end in 1881, just before he quitted this life. The translation from the French is excellently done by Mrs. Humphrey Ward, and the introduction by the same hand sums up the general characteristics of the volume very fairly.

The Journal is suggestive and stimulating. It is a record of convictions, hopes, and fear such as sweep over thoughtful souls living in the atmosphere of Christianity and yet subject to the intellectual and social temptations peculiar to the nineteenth century. There is a sadness running like an undertone through it all, as the writer feels a want of capacity for action and his lack of certainty in many conclusions. Yet the thoughts are noble, the criticisms keen and strong, and the definitions often very remarkable. We cannot quote, as space forbids, but a reader of Amiel's Journal must pause on every page. Such books are not of the most healthful class in our training, but they are so rare that they become very valuable. They recall one to his own individuality. They show the importance of the single soul. Though we may not agree with all their conclusions, they educate the reflective powers and make us prize the spiritual above the material. Such a thinker as Henri-Frederic Amiel is but a prose poet, giving to thousands who are voiceless the consolation of knowing that they are not alone in their aspirations, their doubts, and their expectations.

The publishers have done much by paper and print to make the volume very acceptable. (Macmillan & Co.)

....“THE TRANSFIGURATION OF CHRIST.” By Frank W. Gunsaulus. This beautifully printed volume is the work of a thoughtful man of large reading and culture, one familiar with philosophy and anxious to show its accord with the acknowledged meaning of Scripture. There is, therefore, a considerable class of readers to whom it will be very acceptable. But to most persons we fear it would be of small use, owing to its peculiar form and style. To manifest this we quote one sentence from the opening chapter (p. 19): “The consciousness of one's own supernaturalness through the revelation of Christ, in the face of that arrogant and tyrannous naturalism that sin has developed, asserts itself in a new method of self determining life, after the *will* of Christ: that same consciousness asserts itself in a new view of the universe, in which there lies a unique mental method that makes the supernatural natural, at least to the process and realization of the new intellectual life.” The author makes no attempt to describe the transfiguration or to state in what it consisted, and he falls into the common error of supposing that the three disciples on the Mount entered into the cloud, whereas they stood on the outside, where to them came the voice from the excellent glory which enshrouded Jesus and His two visitors, Moses and Elias. (Houghton, Mifflin & Co.)

....“SCRIPTURES, HEBREW AND CHRISTIAN.” The book before us is Vol. I. of a series by Profs. Bartlett and Peters of the Protestant Episcopal Divinity School, Philadelphia. The design of the series is to present the Scriptures of the Old and New Testaments in Scripture language, but condensed and newly arranged as an introduction to the study of the Bible for young readers. The sub-title of this volume is, “Hebrew Story, from Creation to the Exile,” comprising material from the following books of the Old Testament: Genesis, Exodus, Numbers, Deuteronomy, Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Psalms, Proverbs, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Micah, Nahum, Zephaniah.

The design of the series seems an admirable one; and, so far as we are able to judge from the present volume, its execution equally so.

The language of Scripture is strictly adhered to, and the insertion into the history of appropriate selections from the Psalms, Proverbs and the prophetical books adds interest and vividness to the narrative.

Of the arrangement we should prefer not to speak at this time, simply because it is impossible to speak intelligently without the second volume, to which the treatment of Hebrew laws and customs and certain portions of the historic narrative is deferred. Doubtless the reasons for such an arrangement, which at present seems to us unsatisfactory will then appear, and of their sufficiency we shall be better able to judge. In mechanical execution the publishers have left nothing to be desired. (G. P. Putnam's Sons.)

....“GOTTHOLD'S EMBLEMS; or, Invisible Things Understood by Things that are Made.” By Christian Scriver. Translated by the Rev. Robert Menzies. This book has long been known to English readers by the references to it in all German devotional writers, but strangely enough has never been translated before, although it enjoyed a wide circulation in Germany for more than a century. The present version is made from the twenty-eighth German edition. It is easy and fluent and fairly represents the original. The book is composed of short meditations on the most ordinary objects in nature, a bird in the air, a flower by the wayside, a mote in the eye, a picture, a sun dial, an ant or a bee. From these he deduces a train of pious thought or emotion in a simple and natural way, which arrests attention and ministers to edification. The articles are all brief and can be read in a moment of leisure. Since they are so earnest, Scriptural and sensible, it is no wonder that devout Christians find great enjoyment and profit in them. The book may be very cordially recommended. (F. Y. Crowell & Co.)

....“BARNES' COMPLETE GEOGRAPHY.” By James Monteith. It is difficult to see how completeness in making a geography could further go. Constructed on rational principles, “beginning with known facts which are used as a stepping stone to those which are unknown,” printed on fine paper, in bold, clear type, with numerous and beautiful illustrations which are, in many ways, as instructive as the letterpress itself, it must make the study of geography peculiarly easy and attractive. Its illuminated pictures of the hemispheres and bird's-eye views of the continents and river valleys are an admirable feature of this perfect school-book. (A. S. Barnes & Co.)

....“TRIUMPHANT DEMOCRACY,” by Andrew Carnegie, is a very enthusiastic and highly eulogistic review of “Fifty Years' March of the Republic” of the United States, founded in part on the census of returns of 1830 and 1880. Valuable statistics, carefully verified, are so presented as to be at ractive, impressive and full of force. As he was born in Great Britain and has been for years a citizen of the United States and has proved himself a sagacious business man, Mr. Carnegie is unusually competent to compare, as he does, Great Britain and the United States in relation to Conditions of Life, Occupations and their results, Education, Religion, Pauperism and Crime, Agriculture, Manufactures, Mining, Trade and Commerce, Railways, Literature, Art, Legislation, Foreign Policy, etc. The comparison is fairly made and the result is exceedingly encouraging to all loyal Americans. The style is animated and vigorous. The objection to the book is that the evil and injurious influences which have existed and are still operative in the Republic are almost unnoticed. To this it may be retorted that the author's purpose was to exhibit the progress achieved in spite of the evils inherent in all human society and acknowledged everywhere. We do not know of another volume in which so comprehensive and so circumstantial a comparison is made between the progress of the United States and that of European countries during the present century. (Charles Scribner's Sons.)

Summer Routes and Resorts.

THE *Home Journal* has been publishing for a few weeks a captivating directory of hotels and boarding houses extending from Old Point Comfort to the northern limit of the coast of Maine and from the ocean to the great lakes. The list is descriptive, condensed of necessity but sufficient of the attractions of the summer homes and the benefits to be derived from them. In fact the attractions are bewildering, but very few will fail to find such a resort as they seek and one suited to the length of the purse. Nowhere else is there to be found a list so varied, so full and so trustworthy.

The West Shore Railroad, E. V. Skinner, Agent, 363 Broadway, corner of Franklin street, send us “*Summer Excursions*, With Routes and Rates,” and “*The Haunts of Rip Van Winkle*, or, Rambles among the Catskills,” two handsome pamphlets, furnished with maps and generously illustrated, filled with descriptions of the charming regions within a few hours ride of the city, with full directions of the routes by which they are reached, and with long lists of the hotels and boarding houses of the various localities, with the name and address of each proprietor and the rates by the day or week. Both useful and attractive pamphlets.

A lively and judicious description of our New York wilderness of forest and mountain will be found in “*Birch Bark from the Adirondacks*,” published by the Adirondack Railway Company, 20 Nassau street, New York. The reader is conducted by a competent and agreeable guide from the city to the mountains and through the chain of lakes and rivers; the hotels, camps, the houses where a meal can be had are pointed out by the way, and all needful information imparted. The little book has also pictures of views and objects of interest, and maps and list of hotels and boarding houses

Our Library Table.

Periodicals, Serials and Notes.

....*Harper's Magazine* for July is a seasonable number. Mr. Charles Dudley Warner's relation of his experiences among the summer resorts, told under the pleasing pretence of a novel called “Their Pilgrimage,” is delightful, alike for its close observation and its genial satire. The two other serials—Mr. Roe's “The Home Acre,” and Mr. Blackmore's “Springhaven,”—are also in harmony with the summering and jaunting spirit; likewise “Salmon Fishing,” and W. H. Gibson's exquisite “Singing Wings.” Even the splendidly illustrated article on “The N. Y. Produce Exchange” is not without its suggestion of green fields and meadows and the cattle on a thousand hills. Other articles are two light and graceful stories by the author of “Gemini” and Grace King; “A Night-monkey in the House,” by Olive Thorne Miller; the first of a series of “Social Studies” by Richard T. Ely, on “The Railway Problem,” and the usual Editorial Departments. The illustrations of “She Stoops to Conquer,” are concluded. The frontispiece is a striking portrait of Nathaniel Hawthorne.

....The *Atlantic* for July opens with Dr. Oliver Wendell Holmes's account of his stay in London and Paris fifty years ago. We have seldom read a more interesting description. It will keep every reader's attention and excite a new desire that the “Portfolio” now opened may not soon be closed. The next essay is an uncommonly thoughtful contrast between “French and English,” by Philip Gilbert Hamerton, which is followed by a keen and discriminating paper on “Ouida,” by Harriet Waters Preston. “The Princess Casamassima” becomes tiresome. Mr. James overtaxes the patience of readers by his elaborations. Miss Murfree's story “In the Clouds,” seems nearing its catastrophe. Other articles of more than average power are to be found, while the “Contributors' Club” is especially bright. Altogether we have seldom known a better number.

BOOKS RECEIVED.

E. B. Treat: New Tabernacle Sermons. By T. DeWitt Talmage, D.D. With Portrait. Authorized Edition. 8vo, pp. 410. $1.50.

Thomas Y. Crowell & Co.: Cecil's Cousins. By E. B. Hollis. 12mo, pp. 300. $1.25; also,

Childhood, Boyhood, Youth. By Count Lvof N. Tolstoi. Translated from the Russian by Isabel F. Hapgood. 12mo, pp. 381. $1.50.

Roberts Bros.: Baldwin: Being Dialogues on Views and Aspirations. By Vernon Lee. 12mo, pp. 375. $2; also,

India Revisited. By Edwin Arnold. Illustrated. 12mo, pp. 324. $2.

Leach, Shewell & Sanborn: Great Lives: A Course of History in Biographies. By J. I. Mombert, D.D. With Maps. 12mo, pp. 324.

N. Tibbals & Sons: Many Mistakes Mended in Speaking, Pronouncing and Writing the English Language. 12mo, pp. 315. $1.

Presbyterian Board of Publication: Cherie's Answered Prayer. A Story of Southern France. By Margaret E. Winslow. Illustrated. 16mo, pp. 185. $1

Harper & Brothers: The American Salmon Fisherman. By Henry P. Wells. With Illustrations and Map. 12mo, pp. 166. $1; also,

The Labor Problem: Plain Questions and Practical Answers. Edited by Wm. E. Barns. With an Introduction by Richard T. Ely, Ph.D., and Special Contributions by James E. Waterworth and Fred. Woodrow. 39mo, pp. 330. $1; also,

The Story of Music and Musicians for Young Readers. By Lucy C. Lillie. Illustrated. 16mo, pp. 245. $1.

John B. Alden: Alden's Cyclopedia of Universal Literature. Vol. 8. Boileau—Byron. 12mo, pp. 496. 60 cents.

UNBOUND BOOKS AND PAMPHLETS.

Birch Bark from the Adirondacks: or, From City to Trail. Illustrations and Map. Adirondack Railway Company, 20 Nassau street, New York.

Cubic Fortune. A Tale of a Man with a Conscience. By D. Christie Murray. (Harper's Handy Series, No. 81.) 16mo, pp. 132. 25 cents; also.

Buried Diamonds. A Novel. By Sarah Tytler. (Harper's Franklin Square Library, No. 532.) 4to, pp. 38. 20 cents.

Physical Training in American Colleges and Universities. By Edward Mussey Hartwell, Ph.D., M.D., of Johns Hopkins University. (Circulars of Information of the Bureau of Education. No. 5. 1885.) 8vo, pp. 183.

Egypt and Scythia Described by Herodotus. (Cassell's National Library, Vol. I, No. 52.) 18mo, pp. 192. 10 cents.

The Cruise of the Amaryllis. By One of the Crew. With Notes from Historical Authorities. (No. 2, The Riverside Paper Series.) 16mo, pp. 150. 50 cents.

PERIODICALS.

June.—The Targum, The Monthly Interpreter.

June.—Methodist Review, The Parent Treasury, St. Nicholas, The Dial, Science Monthly, The Popular Science Monthly, Wide Awake, New Englander and Yale Review, The Forum.

The Summer Series.

MACMILLAN & CO. add "*Dr. Claudius*," by F. Marion Crawford, to their Summer Reading Series. One half is written with great power and skill, then the story falls off wonderfully.

Houghton, Mifflin & Co., have published "*The Man Who Was Guilty*," by Flora Haines Longhead, a well written story, and "The Cruise of the Alabama," by one of the crew, with maps, pictures and notes; a graphic, stirring and instructive description of permanent value, as extensions of the Riverside Paper Series.

Harper's Handy Series is increased by "Pluck" by John Strange Winter, who proves to be a lady. We like Pluck better than the stories by the same author between and "Mignon." Also, by "*Her Own Doing*," by W. E. Norris, and "*Cynic Fortune*," by D. Christie Murray, two of the best of comparatively recent English novels, which is, to be sure, faint praise. "*The Crack of Doom*," by William Minto, and "*The Heir of the Ages*," by James Payn and "*Buried Diamonds*," by Sarah Tytler, are the latest numbers of Harper's Franklin Square Library.

Those who would refresh themselves with old English classics will find what they desire in "*The Battle of the Books* and *Other Short Pieces*," by Jonathan Swift; "*Poems*," by George Crabbe; and in "*Egypt and Syria*," translated from Herodotus. All recent additions to Castell's National Library, and of which everybody claiming to be well read, should know something.

Good Reading.

IT has been a surprise to us that "Miss Tommy," by the author of "John Halifax, Gentleman," has been read by so few. Those able to appreciate a thoroughly refined and elevated story, exquisitely told, should take this little book with them into the country this summer. It is almost without what are called "scenes," depends on no conventional situations, and is as far as possible from the sensational, but as a specimen of exquisite, graceful and delicate story telling it has had no superior in the last ten years. The Harpers, we believe, published a cheap and handy edition in paper covers two years or so ago.

How is it too, that so few have read "Vix," a horse story but a love story as well—the love between a horse and a man? If there is a horse story in existence equal to it we have never heard of it. Seldom are genuine wit, humor and pathos so naturally blended in one narrative. It was published, as we remember, by Osgood & Co. as a pamphlet, and sold for ten cents.

Financial.

TUESDAY, June 29th.

THE general condition is one of soundness. The banks are strong, trade is improving—the clearances of last week show an increase of 35 per cent over last year, which is an advance on those of past weeks and they were 20 per cent and over in advance of the corresponding weeks of 1885, failures in business are few in number and nearly all those reported are for small amounts, railroads are passing through the period of reorganization and getting on a better basis, the manufactories generally are busy and fairly supplied with orders, and there is a prospect of an abundant harvest. But the advancing movement is wisely cautious, for the future is uncertain.

The Stock Market has been dull for a few days. It is reported that the sale of securities on foreign account has continued steadily. Buying by the public is moderate and what speculation there is is neither active nor bold Prices have fallen off somewhat, though not seriously. What are regarded as good investment securities are creeping up. For example the new Illinois Central firsts, 4 per cents, are steady at 110 and are held strongly. West Shore 4 per cents have touched 105 and are also sold with increasing reluctance. Union Pacific firsts have reached 119 The payment of the July coupons is at hand, but apart from this these bonds have risen in value. These are cited only as examples of a class. The advance has been slow, but steady. The Norfolk & Western road surprised almost everybody yesterday with a report of an increase of $30,000 in net earnings during May over May of last year; but Reading reported a decrease of over $150 000 in net earnings for May. The cutting on freight rates in the Northwest is serious, and the coal companies in the East are not in harmony.

The Associated Bank last week reported an increase in loans of $3 672,600, in legal tenders of $1.240 800, in deposits of $4 119,400, and a decrease in specie of $1 568 100. The surplus of reserve was reduced $1 357 150, and became $14 354 275 Call loans were made at from 1 1-2 to 3 per cent, and the rates on good commercial paper ranged from 3 1-2 to 5 1-2 per cent. The Treasury continues to gain something on its available balance, and seems to have adopted the policy of redeeming $4 000 000 of bonds a month.

The imports of merchandise at this port last week amounted to $8 255 794 and the exports to $5 709,618. Since Jan 1st imports at this port have been $208 258 112, or $26 000 000 more than to this date last year, and exports $144, 320 242, or $15 000,000 less than last year. The export of specie last week amounted to $1 806,958, and since Jan. 1st has been $38,451,984, or nearly $24, 000 000 in excess of the same part of 1885. One million of dollars in specie were engaged yesterday for export Sterling exchange sold yesterday for $4 88 for 60 day bills and $4.89 1-2 for demand. The export of gold just now is to Germany and probably represents the sale here of American securities. Within a few days silver has been lower than ever, and the bullion value of the silver dollar at present is about 75 cents.

In England wheat is lower, corn steady in price, in France wheat and flour are steady. The stock of wheat in Europe is less than it usually has been at this season. The shipments from India will fall off for a few months. The visible supply of wheat here was reported yesterday reduced by a million and a half of bushels. It is 29 483 665 against 37,947 624 bushels at this time last year, and St. Paul and Minneapolis were not included in the reckoning last year. Quotations yesterday for July delivery were: Wheat here 84 1-8, in Chicago 72 3-4; corn here 46, in Chicago 34 3-4; oats here 33 1-2, in Chicago 27 1-8. The quotations for cotton closed at: July 9.32–33. Aug. 9.40–41, Sept. 9.27–28, Oct 9 14, Nov. 9 9–10. Choice timothy hay is worth 80 to 85 cents, clover mixed 55 to 65; No. 1 rye straw 80 to 85, oat 35 to 40, wheat 25 to 35. The supply of rye straw continues moderate. The hay crop in this region, with good weather for harvesting, will be large.

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The Home.

AUNT MARJORIE'S CORNER

Children and Poetry.

BY MARGARET E. SANGSTER.

BEARING in mind the distinction between poetry about childhood and poetry written for children's pleasure, we shall readily see that the latter has a field of its own, yielding to no other in beauty and importance. That the best children's verse is enjoyed by grown people, while many children delight in the lyric poetry of Scott, the stirring ballads of Browning, and the flowing melody of Longfellow, argues nothing against the fact that the little ones ought to have poetry of their very own as a part of their mental diet; of their daily bread. And let nobody fancy that the production of this verse is easy, a matter of reeling off a certain number of lines by the yard, with a jingle here or there. To the making of simple, sweet poetry for the nursery, there must go sympathy with the child-nature, a divine capacity for putting yourself in the child's place; there must be *esprit*, dainty fancy, imagination, culture.

To illustrate what I mean let me quote a little conceit by Robert Louis Stevenson in that charming chaplet, entitled "A Child's Garden of Verses."

"I have a little shadow that goes in and out with me,
And what can be the use of him is more than I can see;
He is very, very like me from the heels up to the head,
And I see him jump before me when I jump into my bed.

"The funniest thing about him is the way he likes to grow—
Not at all like proper children, which is always very slow;
For he sometimes shoots up taller, like an India-rubber ball,
And sometimes gets so little that there's none of him at all.

"One morning very early before the sun was up,
I rose and found the shining dew in every buttercup;
But my lazy little shadow, like an arrant sleepy-head,
Had stayed at home behind me, and was fast asleep in bed."

Let us try, in cold blood, to make something sweet and graceful to match that happy thought of our poet. It looks easy—it is easy reading, but to write it is almost as difficult as to write a fragment of an epic.

Indeed, like Sunday-school oratory, for which one man in a thousand has a positive genius, while the other nine hundred and ninety-nine are solemn prigs or dreary bores attempting a role which is beyond them, the writing of stories or poetry for children is a talent by itself. Charles Kingsley had it, as is witnessed by "Water Babies," that most delightfully entertaining of books, in which occurs this never-surpassed pathetic bit. A fairy sang it to Tom; do you remember?

"I once had a sweet little doll, dears,
The prettiest doll in the world,
Her cheeks were so red and so white, dears,
And her hair was so charmingly curled.
But I lost my poor little doll, dears,
As I played in the heath one day;
And I cried for her more than a week, dears,
But I never could find where she lay.

"I found my poor little doll, dears,
As I played in the heath one day;
Folks say she is terribly changed, dears,
For her paint is all washed away.
And her arm trodden off by the cows, dears,
And her hair not the least bit curled;
Yet for old sake's sake she is still, dears,
The prettiest doll in the world."

To think that the pen which wrote "Hypatia" should also have written this! It proves how versatile and many-sided is genius.

Here is a pretty thing by Elizabeth Stuart Phelps. Perhaps you have heard it, but if the boy at your side has not he will thank you for reading it to him, or he would, if I had space to quote it all, but unfortunately I can only put in a thumb and pull out a plum, since it is too long for entire reproduction here. Franko, a darling child of three or four years, is at play in the garden with Pharaoh,

"The finest dog you'll see,
If you search from Maine to Georgia,
For a dog of kingly air
And the tolerant high-bred patience
The great St. Bernards' wear,
And the sense of lofty courtesy
In breathing common air."

Hidden behind a screen of lilies, the unsuspected observer tries a little experiment.

"I called the child's name, 'Franko!'
Hands up to shield my eyes
From the jealous roses, 'Franko!'
A burst of bright surprise
Transfixed the little fellow
With wide bewildered eyes."

Puzzled, he peers into the bushes, looks up at the sky, across the lawn.

"Who spoke," cried Franko, "tell!"

Puzzled, he strikes upon a solution at last.

"Grave wrinkles on his eyebrows,
Hand upon his knee,
Head bared for close reflection,
Lighted curls blown free,
The child's soul to the brute's soul
Goes out earnestly.

"From the child's eyes to the brute's eyes,
And earnestly and slow,
The child's young voice falls on my ear,
'Did you speak, Pharaoh?'
The bright thought growing on him,
'Did *you* speak, Pharaoh?'"

Among the favorite recollections of my earliest days are the striking an attitude, while perched upon a footstool I repeated with great appreciation:

"I will go to my tent and lie down in despair,
I will paint me with black and will sever my hair,
I will sit on the shore when the hurricane blows,
And reveal to the God of the tempest my woes!"

This lamentation, supposed to be uttered by an Indian chief after the extermination by pale faces of all his kith and kin, and the destruction by the flames of his wigwam, was not child's poetry, but it deeply impressed the childish mind. On the same shelf in the mental pantry, now dried and faded, but perfumed still, I find that I have kept a flower culled from the pages of the old English Reader.

"How fair is the rose, just washed in a shower,
Which Mary to Anna conveyed!"

There are fairer roses, yet I still like that one.

I suppose the child does not live who has not had reason to detest good old Dr. Watts for his immortal advice:

"Let dogs delight to bark and bite,
For 'tis their nature to;
Let bears and lions growl and fight,
For God hath made them so.

"But children you should never let
Your angry passions rise," etc.

An equally opprobrious rhyme from the point of view of a chidden child, was one which parents used to bring forth to point an obvious moral.

"How proud we are! how fond to show
Our clothes and call them rich and new,
When the poor sheep and silk-worm wore
That very clothing long before!"

A volume of Original Rhymes by Ann and Jane Taylor, was once possessed by every well-regulated family. It was the pioneer which made ready the path for the most of bright books which the fortunate children of to day find ready for their pleasant hours. With these and Mother Goose the child of the last generation was, however, in no danger of *ennui*, the graver poetic element being supplied by hymns which every well-brought-up child was not only expected but compelled to learn by heart.

Rejoicing as every thoughtful person must, that the mothers of the period do not impose as their grandmothers did, passages of Scripture and hymns to be memorized as penalties for naughty behavior, I cannot but regret that the fashion of learning poetry has passed away. Time was that every girl's mind was enriched with treasures of English verse, laid up where moth and rust would not corrupt nor thieves break through and steal. For what we learn when the memory is most receptive is not to be lightly taken away from us.

I think the child is defrauded of its just rights who is not properly fed upon Mother Goose and her melodies, in which there abides so imperishable a flavor of attic salt under the delightful nonsense.

How many a time when some reckless impulsiveness has landed us in a "scrape" have not you and I recalled the legend of

"The man in our town
Who was so wondrous wise,
He jumped into a bramble bush
And scratched out both his eyes.
And when he found his eyes were out,
With all his might and main
He jumped into another bush
And scratched them in again."

The ability to perform this latter feat with success being, dear friends, the secret of victory instead of defeat in many a conflict in this troublesome world. How fascinating the little picture in

"Rock-a-by baby, thy cradle is green,
Father's a nobleman, mother's a queen,
Johnny's a piper, and pipes for the king,
Betty's a lady, and wears a gold ring."

How delicate the pathos in the stanza in which

"As Betsey Brooks and Tommy Snooks
Were walking out on Sunday,
Said Betsey Brooks to Tommy Snooks,
'*To-morrow will be Monday.*'"

Alas, yes! Monday with its whistle at seven, its factory bell still earlier, its rub-a-dub-dub, its scrub, its toil, its care! How terribly the hard hand of Monday presses on the great world of labor. And that reminds me of a rarely beautiful touch in the Revised Version, "There remaineth, therefore, a *Sabbath* rest to the people of God!" The thought is full of the sweetest peace.

To dismiss dear Mother Goose and her procession, Little Bo-Peep, Simple Simon, Mother Hubbard, and the dear old playtimes and favorites in a few lines would not be fair, if I had not the hope that you who read would indulge your fancy and the children's by another peep into the bright old pages.

Among verse of a high order with which children are readily charmed, let me mention "The Pied Piper of Hamelin," which I have read to little folk time and again, always to their enchantment. "The Cataract of Lodore" is another prime favorite, and Oliver Wendell Holmes' rhymed "Story of the Revolution," told by a grandmother to a set of delighted youngsters, is equally potential in its charm. Macaulay's lyric, "How Horatius Kept the Bridge," Mrs. Browning's "Rhyme of the Duchess May," Campbell's "Hohenlinden," Browning's "How They Brought the Good News from Ghent to Aix," Read's "Sheridan's Ride," is each in its turn sure of a place in the love and memory of an intelligent child. Time has failed me to mention Scott, but the boy who has not heard "Marmion" and "The Lady of the Lake" till he knows many a ringing passage by heart, has been wofully neglected. As for the fatuous indifference which for daily reading gives boys and girls only the stuff turned out mechanically by a half dozen popular writers, who shall be nameless, to the neglect of Scott and Shakespeare, it is difficult to characterize it as it deserves.

The best writers do not clog on the palate, nor do they destroy the appetite for whatever is good, find it where you may.

The intelligent child referred to will appreciate Jessie McDermott's poem in *Harper's Young People:*

O sixty years ago to a day,
Three maidens lived—so the grandmothers say—
In a farmhouse under an old elm tree,
And they were as busy as maids could be,
And as fair as busy—the grandmothers say—
O sixty years ago to a day.

For Molly could spin and Dolly could bake,
And Polly had all the butter to make,
And never an idle moment had they
To spend with the village girls at play;
For Molly must spin and Dolly must bake,
And Polly had all the butter to make.

Those were good old times—so the grandmothers say—
O sixty years ago to a day,
When bread was baked in the proper way,
And butter was sweet as new-mown hay,
And yarn *was* yarn—so the grandmothers say—
O sixty years ago to a day.

Now who were these maidens so clever and quick,
Who never were idle, or naughty, or sick,
Who were busy and healthy and handsome and gay,
O sixty years ago to a day?

I think you will not have to go very far
Before you find who these maidens are:
Your grandmother's one, and *my* grandmother's one,
And in fact every grandmother under the sun
Was one of the Mollys or Dollys or Pollys,
Who did such wonderful things they say,
O sixty years ago to a day.

Whilst not agreeing wholly with the dictates of those who sternly cut off every moral as ruinous to art, I put in a plea for nonsense, pure and unadulterated. It is good for children. There ought not to be a pill hidden in every sugar-plum. It would be better for us all if we oftener gave the reins to fancy, were gay with the babies, and threw our sober, plodding moods overboard for a time.

Pardon the repetition that what we learn earliest we longest retain, but in the interest of the possible dark days of maturity or old age, the childish mind should be stored with beautiful thoughts wedded to beautiful words. While it is easy to acquire, and while memory, like a trusted warder, keeps faithfully every impression, we should give the children treasures which will gain in value with every passing year. In times of illness, of languor, of sorrow, perhaps of physical blindness or deafness, the hymns and songs, repeated over and over in childhood, will come back on white wings with tuneful melody.

Prized on their own account they will become very precious through the associations clustering around them. They were recited to mother, and mother is in heaven. They were part of the home in which we had neither cares nor burdens, and the light that never was on land nor sea hovers over them and clothes them as with the very peace of God.

...."WOOD, HAY AND STUBBLE," by Kate W. Hamilton, is a book for young ladies which, perhaps, it would be difficult to praise too highly. One who begins to read it will be sure to finish it, and one who has read it can scarcely fail to be the better for having done so. It especially enforces the value of clear convictions of duty and contrasts a decided Christian life with a shallow and meaningless profession. We commend it to the attention of Bible-class teachers. (Presbyterian Board of Publication.)

CHILDREN'S PORTFOLIO.

While We May.

THE hands are such dear hands;
They are so full; they turn at our demands
So often; they reach out,
With trifles scarcely thought about,
So many times; they do
So many things for me, for you—
If their fond wills mistake,
We may well bend, not break.

They are such fond, frail lips
That speak to us. Pray, if love strips
Them of discretion many times,
Or if they speak too slow or quick, such crimes
We may pass by; for we may see
Days not far off when those small words may be
Held not as slow, or quick, or out of place, but dear,
Because the lips are no more here.

They are such dear familiar feet that go
Along the path with ours—feet fast or slow,
And trying to keep pace—if they mistake
Or tread upon some flower that we would take
Upon our breast, or bruise some reed,
Or crush poor Hope until it bleed,
We may be mute,
Not turning quickly to impute
Grave fault; for they and we
Have such a little way to go—can be
Together such a little while along the way.
We will be patient while we may.

So many little faults we find.
We see them; for not blind
Is Love. We see them; but if you and I
Perhaps remember them some by-and-by,
They will not be
Faults then—grave faults—to you and me,
But just odd ways—mistakes, or even less—
Remembrances to bless.
Days change so many things—yes, hours,
We see so differently in suns and showers.
Mistaken words to-night
May be so cherished by to-morrow's light.
We may be patient; for we know
There's such a little way to go. —*N. Y. Observer.*

A Stowaway.

BY O. A. BIERSTADT.

A GREAT ocean steamship had left Liverpool and was making its way down St. George's Channel. It was bound for America, and its passenger list including the names of Mrs. Morton and Miss Stella Morton. As the weather was pleasant and the waves did not run very high, most of the ladies aboard had no fear of sea-sickness and remained on deck, walking back and forth, or reclining easily in their steamer chairs.

"So, mamma, we are going home again?" asked Stella Morton, who was a bright and curly-haired girl of twelve.

"Yes, Stella," answered Mrs. Morton, "we are on the water again, and I hope nine or ten days will see us safe at home in New York with your dear papa."

"I think the ocean is just lovely," said Stella, "but I'll be awfully glad to see papa once more. Why did we ever leave him and come such a long way over the water? I don't understand it. A hundred times before I have asked you the same question, and you always put me off for an answer."

"Well, I will tell you at last what our errand has been," replied her mother. "You should have known long ago, only I wanted to surprise you by introducing a new cousin to you; but now it seems that is not to be. Perhaps you may remember hearing your father sometimes talk about his brother in England. This brother died several months ago and left an only son, a motherless boy, but a few years older than you are, Stella. Your father was very anxious to adopt this boy, and being tied fast to his business, so that he could not get away, he let us come over to England to try and look up your cousin."

"And couldn't you find him, mamma?" asked Stella.

"No, dear," responded Mrs. Morton. "Down in Surrey, where he used to live, they could only tell me that he had gone up to London soon after his father's death. And in London, why—to look for a boy in such a great city as London, is a thousand times worse than looking for a needle in a haystack. So I had to give him up."

"Oh, dear! what a pity!" exclaimed Stella, and she thought of her undiscovered cousin, until her attention was absorbed by a flock of sea-gulls screaming over something to eat in the water.

The next day the steamer touched at Queenstown and then struck out into the broad Atlantic. Stella and her mother watched the land drop out of sight far astern, and afterwards they walked briskly to and fro on deck. Soon curiosity moved them to join a crowd of the passengers, who had gone forward on the hurricane deck to the wheel-house and were looking down upon the lower deck devoted to the steerage and the crew.

"What can the matter be?" asked Stella of the doctor, an amiable young Englishman with gold lace on his cap and sleeves.

"O, nothing, only a stowaway," was the medical man's reply.

"And what is that, please?" questioned inquisitive Stella.

"You see that country boy down there," said the doctor, "the one the sailors and stokers are making game of. Well, he is a stowaway; came aboard without a ticket, or any money to pay his passage."

"I see him, mother," exclaimed Stella; "the boy in a corduroy suit, with his cap over his eyes and a great big comforter around his neck. But, doctor, why did they let him come, if he couldn't buy a ticket?"

"He didn't stop to ask anybody's permission," answered the doctor. "Sneaked aboard unseen, and stowed himself away out of sight below, like a rat in his hole. But he is caught in a trap now."

"He looks pretty pale," said Stella, "and I do believe he's almost ready to cry. What will they do with him?'

"He is pale," asserted the doctor, "because he hasn't got his sea legs on yet, and he'll cry fast enough before he sees land again. Perhaps he ought to be strung up to the yard-arm or dropped overboard for the sharks to gobble up, but I suppose they will put him to work in the fire room, as they do all stowaways."

Stella did not waste many more thoughts on the poor boy until the next morning, when her compassion was much more strongly excited. She was taking a turn alone on deck after breakfast, and happening to look down upon the lower deck again, she saw something that made her hasten there at once. It was the young stowaway, with the doctor bending anxiously over him and a crowd of steerage passengers standing around them in a ring. The poor fellow was lying flat on his back and appeared to have fainted away. His eyes were closed; a cold sweat was breaking out on him, and his face was turning ghastly pale under its thick coating of coal dust. His hair, face, and clothes were so begrimed with this black dust, that Stella thought he looked as if he had been driving a coal cart for a good many years without ever stopping to take a bath. The doctor was rubbing the patient's head with a piece of ice and occasionally paused to feel his pulse.

"Oh! doctor, can I do anything to help you?" exclaimed Stella, as soon as she had pushed her way through the curious crowd.

"No, Miss," answered the doctor, "there is nothing more to be done, thank you. The boy is coming out all right, but he is not a very strong one. You see, they set him to work shoveling coal under the boilers, and the heat, the motion, and the hard work prostrated him. He is likely to have a hard time of it before he gets through, and he will wish he had staid at home."

Just then the suffering boy's eyes opened, cast one imploring glance at Stella, and rolled up so as to show the whites in a most alarming manner. Stella had never before seen such a distressed look. It touched her so that she burst into tears and ran away to her cabin to hide her head in her mother's lap and sob as if her heart were breaking. Afterwards she told her mother about the boy, and a way suggested itself to her in which she might help him. It was to pay his passage for him. Mrs. Morton contributed the first few dollars, and then Stella went to all the cabin passengers and begged money for a poor young stowaway. On the ocean, people have more time and inclination to be charitable than on land, so this kind, good girl, took up a large collection—enough to buy a ticket for the boy and give him some money to start with in the New World besides. It may well be believed that the stowaway was very glad to be relieved of working his way across the Atlantic. The most adventurous boy, with his head full of yarns about the sea, would soon get enough of a stoker's life, and Sinbad the Sailor would never have made a second voyage, if he had had during his first to shovel coal into a hot fire to keep up steam.

The young stowaway was brought into the cabin to thank his benefactors, and Mrs. Morton asked him how he happened to be going to America under such circumstances.

"It came about this way, ma'am," said the boy. "My home in Old England used to be down in Surrey. But my father died a while ago and left me all alone in the world, except for some relatives away off in America. There wasn't any money or work for me around home, so up I walked to London. I found work enough there, to be sure, and it seemed as if boys were of some use to somebody. Several places I tried and did what was to be done in them well enough, but the pay was next to nothing. I couldn't earn my shoe leather, much less my board. So I was almost ready to give up and jump into the Thames. Then I got the idea of going over to my American relatives. I spent my last ha'penny in getting to Liverpool. There I could think of nothing better than to stow myself away on this ship. I was nearly starved when they pulled me out of my hiding-place and set me to work. Oh! that horrible work! it almost killed me. When I think of it, I can never thank you enough, ma'am, for your goodness."

"What is your name, my boy?" asked Mrs. Morton.

"Albert Morton," answered the lad.

"Is it possible?" exclaimed Mrs. Morton. "Stella, this young stowaway is your cousin. So we are going to take him home with us after all."

The Magic of Silence.

YOU have often heard "It takes two to make a quarrel." Do you believe it? I'll tell you how one of my little friends managed. Dolly never came to see Marjorie without a quarrel. Marjorie tried to speak gently, but no matter how hard she tried, Dolly finally made her so angry that she would soon speak sharp words too.

"Oh, what shall I do?" cried poor little Marjorie.

"Suppose you try this plan," said her mamma. "The next time Dolly comes in, seat yourself in front of the fire and take the tongs in your hand. Whenever a sharp word comes from Dolly, gently snap the tongs, without speaking a word."

Soon afterward in marched Dolly to see her little friend.

It was not a quarter of an hour before Dolly's temper was ruffled and her voice was raised, and as usual she began to find fault and scold. Marjorie flew to the hearth and seized the tongs, snapping them gently.

More angry words from Dolly.

Snap went the tongs.

More still. Snap.

"Why don't you speak," screamed Dolly in a fury.

Snap went the tongs.

"Speak!" said she.

As snap was the only answer, Dolly cried out, "I'll never, never come again, never!"

Away she went. Did she keep her promise? No, indeed! She came the next day, but seeing Marjorie run for the tongs, she solemnly said if she would only let them alone they would quarrel no more for over and ever.—*Ex.*

Little Heads Together.

RIDDLE.

In the water, in the air, and in the busy brain—
Busy once, but never more to hate or love again—
Out of five all like itself in deadly deed united
And thus delivering those by whom their champion had been slighted.

The answer may be found by reading the account of a famous event in early Jewish history. X.

ENIGMA.

I am composed of 32 letters, and am a motto worth remembering.
My 26, 5, 14, 3, 13, 23, 6, is the note of a nocturnal bird.
My 2, 31, 32, you use in school.
My 1, 17, 10, 22, 27, is what unkind words do.
My 16 2, is a preposition.
My 11, 28, 19, 8, is a name found in this paper.
My 9, 20, 24, 4, 12, 21, is a part of a coat.
My 18, 29, 7, 30, is to glide along.
My 15, 25, is a prefix.
My 32, 28, you must learn to say. S. H. JACKSON.

BEHEADINGS.

1. Behead to supplicate and leave a line of light.
2. Behead to loan and leave the termination.
3. Behead the fruit of the oak and leave a kind of grain.
4. Behead disloyalty and leave the cause.
5. Behead to unclose and leave an instrument for writing.

The initial letters of the beheaded words form the name of a Grecian philosopher. NELLIE VAN TASSEL.

Answers to Puzzles of June 9th.

Mosaic.—1. "Woods in Winter." 2. "The Bird and the Ship." 3. "The Light of Stars." 4. "The Quadroon Girl." Longfellow.

Square Word.—
L A M B
A S I A
M I L D
B A D E

Riddle.—Plow.

Correct answers from "Prague," Lewis D. and Jennie Labagh, Rappie Bowne.

A Fourth of July Story for Boys.

BY GERTRUDE L. VANDERBILT.

"IT was all Buonaparte's fault that Tom didn't have a pleasant Fourth of July last year! All the boys said so. It was too bad, Tom's such a nice fellow! If Buonaparte only hadn't—If Tom only had—!"

The fact is, I am beginning to tell the story just as the boys began to tell it to me, and perhaps you are just as much mystified as I was. "What had the Emperor of the French to do with Tom's Fourth of July! Who is Tom? Why didn't he have a good time?"

I don't wonder you ask these questions, for that's just what I asked Charley, "What had Napoleon Buonaparte to do with your brother Tom?"

So having finally got a more lucid account of all that happened, I will tell you the story, and perhaps you will learn from it how foolish it is for boys to be careless, (for Tom *was* careless.) That, you see, is the moral of the story, and instead of putting it at the end I have put it at the beginning. So boys, just remember that, *you must not be careless*,—that is my text.

Tom and Charley had been given two puppies by a man who worked on their father's farm. As the man was a Frenchman, he had named one of the puppies Napoleon, and the other Buonaparte. Of course the little dogs did not retain these long names for many months. Think of calling Napoleon, Napoleon, Napoleon, every time you wanted to feed the little creature! Time is too short to spend in such a wasteful way. The dogs soon got to be Nappy and Bony! Nap died in early puppyhood, but Bony grew up to be the most intelligent, frisky, funny little fellow you ever saw. He was not a dog with a pedigree, only just a little mongrel cur, but it was astonishing how much he knew. He would play with the boys as if he was a boy himself. Tom said he understood everything you told him. He had even tried him in French by saying to him from his sister's French exercises, "*Comment vous portez vous?*" But Bony only cocked up one ear, (a way he had,) and looked at Tom without uttering a sound, as much as to say, "Well, that is beyond me!" Tom's pronunciation may have been at fault. Charley said that Bony knew well enough, but didn't want to be thought a Frenchman, he being an American dog. Bony! What a name to call such a plump, round, well-fed puppy!

But that has nothing to with the story, and I dare say that you want to know what Bony did that interfered with the boy's fun on last Fourth of July; for, as he enjoyed a frolic just as much as they did, it was certainly very unusual for him to be the cause of stopping any amusement. I will tell you what happened.

Tom and Charley had been saving money to buy firecrackers. They kept the money in a box under the rafters in the barn, and almost daily they counted it over. I have forgotten how much they told me they had.

I, myself, have the feeling that if they had been very thoughtful boys they might have given a little of this money to the cause of Foreign or Domestic Missions in the Sunday-school. The domine talked enough about it, and the mite boxes stood right before their eyes. Not that I blame the boys for wanting firecrackers, or for saving money to buy them, but they might have given at least a small share of their savings to the Lord. But you see Tom was such a careless boy that he never thought of it. Boys, remember my text—don't be careless!

One Sunday, about ten days before the Fourth, the boys went as usual to Sunday-school in the morning, and after that to church. Many of the congregation were farmers who came from a distance in their wagons; for this happened in a small town in western New York. All the farmers there keep dogs, happy dogs that go about without muzzles, quite unlike the poor dogs in and near large cities with leather straps or wire cages over their poor noses. It was not unusual for these dogs to follow the wagons to church and to sleep under the sheds where the wagons were standing during service.

They were generally quiet, well-behaved dogs, acting as if responsible for the dignity of their respective owners. Once in a while some one of these sensible creatures even followed his master into the church, sleeping in the aisle at the pew door with his nose on his front paws, never stirring nor even snapping at the flies that buzzed over his head, as if aware of the decorum required by the occasion.

At one time Bony had effected an entrance in the church in view of this privilege being entended to his acquaintances; but his behavior had not been such as to warrant his appearing the second time. Tom's father being in the consistory and one of the domine's personal friends, it would have been very much out of place to have his dog set a bad example by trying to get up a frolic with the elderly and well-behaved dogs who knew how to deport themselves in church!

It was for this reason that Tom had been bidden to chain up Bony every Sunday morning, on peril of having the dog killed or given away. These dreadful alternatives had so impressed Tom that his father's orders had been strictly obeyed—until on this occasion. Whether it was that his mind was so occupied thinking of the Fourth of July, or that it was Tom's nature to grow forgetful, I cannot say, but Tom did not chain Bony that day, and, missing the boys after a time, he traced them to church and went in to find them. They sat in the back of the pew, and grandpa near the pew door. Had grandpa's sight been good he might have seen Bony in the aisle, but he did not, and Bony, in imitation of the good shepherd dog at another pew door, pretended to stretch himself out and go to sleep But you might as well expect a boy full of fun and frolic to keep still, as to expect Bony to behave like the old shepherd dog near him.

In the pew in front of the boys sat the family of Farmer Jones. Several small children filling the pew, the farmer was in the habit of putting down his hat on the floor in the aisle. On this Sunday it happened to be a straw hat. It proved to be an irresistible attraction to fun-loving Bony. He had at all times most destructive propensities. Whenever he found a shoe he was sure to carry it off into the barnyard. Feather dusters, whisk brooms, towels, or aprons were never safe if left on the kitchen floor. A feather fan he delighted in, and, held between his naughty paws, he would tear feather from feather in a little while, and then toss the fragments up in the air as if he enjoyed the havoc he could make.

Bony seemed to feel that that hat had been placed before him purposely for his entertainment. Farmer Jones, this being a warm day, and feeling tired in the middle of harvest time, had fallen asleep. Being in the side aisle, Bony was screened from being seen either by elders, deacons, or the domine, and the old-fashioned, high pew doors screened him effectually from the observation of others, so that Bony had an uninterrupted hour over the hat. He ended with leaving it in fragments at the pew door.

You may imagine the surprise and dismay of the owner when, after the benediction, he stooped down to get his hat. He found only a litter of straw, broken and frayed bits of the rim, and a tattered and torn piece of a crown.

What the farmer said was mild reproach compared to the anger that flashed from the elder's eye on seeing the consequence of Tom's disobedience, as Tom meekly picked up the fragments of what had once been a hat, Bony looking on and wagging his tail unconscious of the disgrace he had occasioned.

Tom's father lent the farmer a hat to wear home. A few days after he rode to the next large town, a distance of some twelve miles, and returned with a nice band-box and a new straw hat in it. Tom and the hired man were sent in the buggy-wagon to give the new hat to Farmer Jones.

The money that paid for the hat was that which the boys had saved for firecrackers. That was the reason why Tom had no firecrackers, and that is why they did not have a good time last Fourth of July.

The Report on the Revised Version.

IN regard to the report of the Committee of the General Synod the following communication has been received:

MY DEAR DR. FERRIS: The statements in the report of the Committee on the Revised Version in regard to the Convention of Canterbury; the unadjusted differences between the English and the American companies, and the object for the continued organization of the latter, were based upon two articles of Dr. Schaff in *The Independent* on "The Present State of the Revised Version." As Dr. Schaff was one of the Revisers, these articles led us to suppose that the Revised Version might possibly be to some extent revised.

J. FORSYTH, Chairman.

Ordination of Mr. William I. Chamberlain.

THE Classis of New Brunswick met in special session on the afternoon of Sunday, the 20th, in Kirkpatrick Chapel of Rutgers College, to ordain the candidate, William I. Chamberlain, as a missionary to India. Rev. James Lefevre, President of Classis, presided and read the form. The sermon was preached by the venerable Rev. Wm. H. Campbell, D.D., who 27 years before had preached the sermon at the ordination of Mr. Chamberlain's father as a missionary to India. His text was Mark 16: 15, "Go ye into all the world and preach the Gospel to every creature." The charge to the young missionary was, by request of Classis, given by Rev. Jacob Chamberlain, D.D., of the Classis of Arcot, India, the father of the candidate. The ordaining prayer was by Rev. Dr. Hutton, Mr. Chamberlain's pastor. The other portions of the service were participated in by Rev. Drs. Corwin of Millstone, Mabon, [of the Theological Seminary, Cooper, of Rutgers College, W. R Davis, of Albany, Willis, of Hertzog Hall, and others. Twenty ministers joined in the laying on of hands, including the pastors of the Presbyterian and Methodist Churches of New Brunswick and the professors in the Theological Seminary. The benediction was pronounced by the newly ordained missionary. This is the first ordination ever held in the present College chapel. The chapel was thoroughly filled and the services throughout were exceedingly impressive.

Venerable Christians.

ON June 18th, 1886, Elizabeth, wife of Frederick C. Markle, died at their residence within the bounds of the congregation of the Reformed Church of North Marbletown, N. Y., in the 91st year of her age. Her husband is still in the enjoyment of good health at the age of 92 This aged couple have lived an exceptionally happy life together as husband and wife. They were married almost 67 years ago. Both of them united with the old Marbletown Reformed Church nearly 61 years ago, on the 25th of July, 1825. Few have been more faithful in attendance upon Sabbath services than they. It was a delightful sight to behold this aged couple drive up to the church, having ridden a long distance over rough roads. But only one remains now to continue these visits to the sanctuary, and he is only waiting for his Lord to call him to that home whither the partner of his life has gone. W. H. S.

....The grounds and buildings of Vanderbilt University, Nashville, Tenn, are worth $600,000, and additions are to be made this spring. The face value of the endowment fund is $900 000, but the market value is considerably over $1 000,000. The annual income, outside of all students' fees and dues, is $63,210. Besides this, there is the interest on the suntentation fund, which is expended on the board for worthy students who may need such aid. There are over fifty professors and teachers and nearly six hundred students.

... London has 101 hospitals that relieve 1 250,000 people, and dispense outdoor help to 4,000,000 annually.

News of the Week.

WEDNESDAY, JUNE 23 —Mr. Gladstone's arrival in Glasgow was cheered by thousands of people. Hengler's Circus, in which Mr. Gladstone was announced to speak was packed from floor to ceiling. Premier de Freycinet says that his Government would not tolerate another Government in France, and would take the full responsibility for the expulsion of the princes ...The strike among the moulders and collar makers in Troy is brought to an end. Fifteen thousand men will return to work Monday morning....A fire occurred in Wechsler's and Abraham's dry goods store in Brooklyn, N. Y., yesterday. Loss $10,000....Daniel Dunglas Home, the Spiritualist, is dead....The New York Institution for the Instruction of the Deaf and Dumb, held its sixty-eighth Commencement exercises yesterday....Ex Senator David Davis of Illinois is lying very low; and all hope for his recovery is given up....President Greenough, of the Agricultural College at Amherst, Mass., has resigned because his salary has been reduced....The Postmaster General gave a dinner to the President and Mrs. Cleveland last night....Ex-President Arthur is improving.

THURSDAY, 24.—Mr. Gladstone was given a grand reception at Glasgow and Edinburgh, and his three discourses were elegant, but the result of the speeches is doubtful ...Hobart Pacha and Sir Charles Trevelyan are dead....A ferry-boat capsized while crossing the Sazawa River, and fifty persons were thrown into the water. Twenty five bodies have been recovered ...It is reported that M. Waddington, French Ambassador to the Court of St. James, will resign in consequence of the expulsion of the Princes....The switchmen on the Lake Shore Road, Chicago, have struck again, and demand that eight non-union men be discharged who have been employed from eight to fourteen years....Two hundred and fourteen persons were poisoned while eating ice cream at a picnic near Flemington, N. J. Six persons will die and twenty are in a critical condition. The 250th birthday of Providence, R. I., was celebrated yesterday with marching, singing and speaking....The Rev. George F. Pentecost, of Brooklyn, N. Y., has gone to England on a bicycling tour.

In Wisconsin crops have been damaged by hail stones to the extent of $8,000. The path of the storm was about four miles wide and eight miles long.

FRIDAY, 25.—Another of M. Pasteur's patients has died of hydrophobia.... Negotiations are proceeding with Handelsgesellschaft and some leading New York firms to take over $5,000,000 of St. Louis & San Francisco Railroad mortgage bonds in the form of a 5 per cent loan, the proceeds to be applied to the completion of the railway to Texas....John Bright is opposed to Home Rule because it is against Ireland's welfare....It is almost impossible to obtain a jury to try the Anarchists of Chicago. They all say they have an opinion and in that way escape service....The Lake Shore Railroad at Chicago is still blockaded and this strike is only a repetition of the strike two months ago. The sheriff at Chicago is charged with deceiving the switchmen....The steamer "City of Kingston," running between Kingston and New York, while on her way to New York was struck by the schooner "Mary Atwater." The schooner was laden with cement and sank immediately and Captain Black, of Kingston, owner of the vessel, and his cabin boy, William Golden, were drowned....It is said that the new pavement in Fifth avenue, New York, is badly laid and Controller Loew will not pay the bill until the work is satisfactorily done. General Arthur has gone to New London....At a large meeting of letter carriers held at Cooper Union, shorter hours were favored.

SATURDAY, 26.—Mr. Gladstone was received at Manchester with indescribable enthusiasm, and delivered a speech at Free Trade Hall to 7,000 persons. Parliament was prorogued yesterday. Much excitement has been caused by the manifesto of the Count of Paris. The Queen has telegraphed an expression of sympathy to the Count of Paris. Three of the State Councillors and Count de Pourtales, Third Secretary of the French Embassy at London, have resigned because of the expulsion of the Princes....An explosion in the colliery at Rochamp in the department of the Saone, killing twenty-four men and burying sixteen. The Fitz John Porter bill passed the Senate 30 to 17....The choicest productions of Turkish industry have been chosen by the Sultan for wedding presents to President Cleveland, and has sent them on a special steamer in care of the first dragoman of the American legation....Elections Committee vote against investigating Payne bribery charges....Severe hail and wind storms reported from Decatur, Rockford, and other points in Central Illinois. Great damage to crops....One train moved on the Lake Shore Railroad in Chicago in spite of strikers. The removal of General Shaler from the Board of Health is recommended by Mayor Grace.

MONDAY, 28.—It is stated that Mr. Gladstone endeavored through Arthur Balfour, President of the Local Government Board, under the Tory regime, and nephew of Lord Salisbury, to give the Tories an opportunity of carrying out a policy of friendship to Ireland. Cardinal Manning denies that he is an opponent to Home Rule....An earthquake reported at Antigua....Bombi, the Rhinoceros, which arrived at Central Park a week ago, died last Saturday night. His weight was 7,010 pounds. His carcass was drawn to the slaughter house by elephants and his weight was 800 pounds. The skeleton and skin will be given to Barnum or to the Museum of Natural History. George Gill Whitelaw of St. Louis, a member of the Harvard class of '87, engaged in a fight with students belonging to the College and received a wound causing concussion of the brain. His recovery is doubtful....Strike in Chicago is still on. No attempt made to move trains yesterday....Fears of another "tie-up" in Brooklyn....It is reported that Attorney-General Garland has expressed a determination to retire from the Cabinet....Secretary Manning is in good health....Judge David Davis died at his home in Bloomington, Ill....Trouble reported among the Bellevue Hospital orderlies. ....Six persons were drowned in Narragansett Bay near Bristol yesterday.

TUESDAY, 29.—One section of huge cotton warehouse on West Twelfth street in this city burned out yesterday. Loss about $100,000, but insured. Policeman Patrick Summers, Brooklyn, N. Y., rescued Mrs. Haws yesterday from a burning building. He groped for her in the hot smoke on his hands and knees, and nearly fainted away after the rescue....Lake Shore road protected its trains yesterday with armed men, and ran out a number of freight trains from Chicago....Seven jurors obtained for the trial of the anarchists in Chicago....A mountain in the northwest on the border of Canada said to be on fire....Six murderous assaults, two between brothers, reported this morning from various localities....Mrs. Cleveland gets $20,000 by Col. Folsom's will....Turkish troops removed from Greek frontier. Prince Luitpold sworn in as Regent of Bavaria....Two men sail from Glasgow for New York in a boat nineteen feet long....Mr. Gladstone speaks in Hengler's Circus in Liverpool to a great and enthusiastic crowd....Labouchere retracts his slanders of Cyrus W. Field in *Truth* and pays the costs of the suit....France proposes to tax grain.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, June 26, 1886.

BUTTER.—Receipts for the week, 52,857 pks.; exports 3,368 pks.

Receipts from all quarters continue heavy and shipments very light. N. Y. State butter is being largely held back, except the regular weekly shipments from creameries, and Western butter has mostly supplied the market. Among the sales for export were about 2,000 pks. of middling grades of Western butter for German account at 8a10c., and say 1,200 tubs of finest creamery for Great Britain at 15a 6c. To home trade the demand was chiefly for finest N. Y. State creameries at 17a18c., Western creameries at 16a16½c., and fine dairy makes at 15a 16c., but most sales this week were for speculative account, and stock went into cold storage for later markets. Market closes with very large stock in cold storage, more goods of all kinds offering, and prices easier. We quote:

Fancy creamery	@17½
do dairy (selections)	15½@16
Good to fine	13 @15
Poor to common	7 @12½

CHEESE.—Receipts for the week, 64,936 boxes; exports 58,536 boxes.

The market weakened on Monday but showed signs of a good fight on Tuesday, and rallied sharply and routed the bears handsomely on the last half the week. A fraction over 7½c. was finally made for specials, but at the close 7½c. was considered the quotable top. Night milk skims were quick taken at 5a6c., and the market closes with clean floors, cool weather and prices firm. We quote:

Factory, white, full cream, finest	@ 7½
" colored, " "	@ 7½
" good to fine "	6½@ 7¼
" skims	1 @ 5

EGGS.—Receipts for the week were 14,412 bbls.

There was an advance of fully 1c. per doz. on the week's business. Fine near-by marks are taken on arrival at full prices, also best marks of Canada and Western. Sales on 'Change to-day 10 bbls. Canada firsts at 14c. We quote:

Near-by marks, fresh eggs	@15
Western and Canada	13½@14

INDIGESTION, DYSPEPSIA, nervous prostration, and all forms of general debility relieved by taking *Mensman's Peptonized Beef Tonic*, the only preparation of beef containing *its entire nutritious properties*. It is not a mere stimulant like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, over work, or acute disease; particularly when resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York. Sold by druggists.

The "Old Reliable" Carpet Sweeper.

The celebrated Bissell Carpet Sweeper Co., of Grand Rapids, Mich., is making sweepers that, in our opinion, for utility, hygiene and economy cannot be equalled. They will sweep up almost anything, from every particle of dust to the annoying threads, pins, etc. A broom moves the dust, which is drawn into the lungs with every breath, from place to place, while these sweepers confine it, thus avoiding injury to health and the trouble of dusting. Carpets swept with these reliable sweepers will last from one to two years longer than where a broom is used, and, being light running, can be easily handled by a delicate woman or young child. They are sold in all parts of the country and at Eastern office, 103 Chambers street, N. Y. We are confident that a single trial of these now famous sweepers would readily remove the strong prejudice against carpet sweepers existing in many minds through an acquaintance only with the ordinary sweepers, which generally prove worthless.

Publisher's Department.

BOUNTIFUL NATURE AFFORDS NO FINER SPECIFIC for skin diseases than Sulphur, a fact that is clearly proven by the action upon the cuticle afflicted with eruptions or ulcerous sores, of that supreme purifier, as well as beautifier of the skin, Glenn's Sulphur Soap.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

The pain and misery suffered by those who are afflicted with dyspepsia are indescribable. The relief which is given by Hood's Sarsaparilla has caused thousands to be thankful for this great medicine. It dispels the causes of dyspepsia and tones up the digestive organs.

Many a poor sufferer who submits to the surgeon's knife, in consequence of malignant sores and scrofulous swellings, might be cured, without an operation, by taking Ayer's Sarsaparilla. This remedy expels from the blood all the impurities by which disease is generated.

3 months' treatment for 50c, Piso's Remedy for Catarrh. Sold by druggists.

Notice to Subscribers.

The little yellow label on your wrapper informs you to what time your subscription is paid. Kindly consult same, and if in arrears remit the amount due.

Our readers will confer a favor upon the publishers of this paper and, perhaps, find it to their own advantage if, when answering an advertisement found in these columns, mention is made that it was seen in THE CHRISTIAN INTELLIGENCER.

MARRIAGES.

CASSELL—TURCK.—June 23, at the home of the bride, Flatbush, Ulster Co., N. Y., by Rev. J. A. Davis, of Newark, N. J., assisted by Rev. A. A. Zabriskie, of Flatbush, and Rev. Mr. Kinney, of Glasco, Mr. John W. Cassell, of Glasco, to Abbie, daughter of Abram Turck, Esq., and granddaughter of the late Peter Davis, of Flatbush.

ROAT—TORBET.—At the residence of the bride's parents, Preakness, N. J., on Thursday, June 10, by the Rev. J. Russell Verbrycke, Ira Roat to Mary F., daughter of Robert Torbet.

SMITH—SMITH.—At Preakness, N. J., on Thursday, June 24, by the Rev. J. Russell Verbrycke, William B. Smith to Elmira F. daughter of the late Wm. M. K. Smith, both of Middlebush, N. J.

WARD—WHITTAKER.—June 23, at the bride's residence, by the Rev. Henry Vehslage, Wm. C. Ward and Corinne A. Whittaker.

WILLIAMS—DOREMUS.—At the residence of the bride, June 22, by the Rev. Henry Vehslage, Edson P. Williams, of this city, and Louise Doremus, of Irvington.

WHITEMAN—MATTHEWS.—At South Bend, Ind., June 23, by Rev. N. D. Williamson, Mr. Wm. F. Whiteman to Miss Maidie Matthews, daughter of Mr. Matthew Matthews.

DEATHS.

Obituary notices five cents per line (nine words to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

VANDERVOORT.—At New Brighton, S. I., after a very short illness, on Monday evening, June 21, Brockholst Livingston, youngest son of J. V. W. and Mary Kip Vandervoort. Interred at Fishkill, N. Y.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

FULTON STREET DAILY NOON PRAYER-MEETING,
113 Fulton Street, and 58 Ann Street,
Just east of Broadway, near William Street.
COME IN, REST, AND PRAY.
Stop 5, 10, 15 or 20 minutes, or the hour, as your time permits.

THE Board of Superintendents of the Western Theological Seminary at Hope College will meet at Holland the 2d Tuesday of July (13th prox.) at 10.30 A. M. That the organization may be completed and matters of great importance to the Seminary receive proper attention, a full attendance is requested.

A. PAIGE PEEKE, Sec. pro tem.

CORRESPONDENTS will address Rev. J. Howard Van Doren at Ulster Park, Ulster Co., N. Y.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

NATURE'S CURE FOR CONSTIPATION,

TARRANT'S SELTZER APERIENT

Sick-Headache, AND DYSPEPSIA.

This well-known substitute for the old-fashioned drastic cathartics was manufactured in 1884 for the use of the Physicians of the Metropolis. It rapidly supplanted the violent purgatives then in vogue, and is now prescribed by Physicians and recommended by Druggists everywhere. In small doses it is an efficient antidote for Nausea, Sick Headache and Sea Sickness. In larger doses it tones the stomach and gently operates upon the bowels, neutralizing the ill effects of indiscretions in eating or drinking. Its neat portable form, its inexpensiveness and its prompt action render TARRANT'S SELTZER APERIENT an indispensable an addition to the Household Medicine Chest, as it is to the Traveller's Outfit. *Sold by druggists everywhere.*

AYER'S PILLS. Sugar-Coated Cathartic

If the Liver becomes torpid, if the bowels are constipated, or if the stomach fails to perform its functions properly, use Ayer's Pills. They are invaluable.

For some years I was a victim to Liver Complaint, in consequence of which I suffered from General Debility and Indigestion. A few boxes of Ayer's Pills restored me to perfect health.—W. T. Brightney, Henderson, W. Va.

For years I have relied more upon Ayer's Pills than anything else, to

Regulate

my bowels. These Pills are mild in action, and do their work thoroughly. I have used them with good effect, in cases of Rheumatism, Kidney Trouble, and Dyspepsia.—G. F. Miller, Attleborough, Mass.

Ayer's Pills cured me of Stomach and Liver troubles, from which I had suffered for years. I consider them the best pills made, and would not be without them.—Morris Gates, Downsville, N. Y.

I was attacked with Bilious Fever, which was followed by Jaundice, and was so dangerously ill that my friends despaired of my recovery. I commenced taking Ayer's Pills, and soon regained my customary strength and vigor.—John C Pattison, Lowell, Nebraska.

Last spring I suffered greatly from a troublesome humor on my side. In spite of every effort to cure this eruption, it increased until the flesh became entirely raw. I was troubled, at the same time, with Indigestion, and distressing pains in

The Bowels.

By the advice of a friend I began taking Ayer's Pills. In a short time I was free from pain, my food digested properly, the sores on my body commenced healing, and, in less than one month, I was cured.—Samuel D. White, Atlanta, Ga.

I have long used Ayer's Pills, in my family, and believe them to be the best pills made.—S. C. Darden, Darden, Miss.

My wife and little girl were taken with Dysentery a few days ago, and I at once began giving them small doses of Ayer's Pills, thinking I would call a doctor if the disease became any worse. In a short time the bloody discharges stopped, all pain went away, and health was restored.—Theodore Esling, Richmond, Va.

Ayer's Pills,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Dealers in Medicine.

OPIUM Morphine Habit Cured in 10 to 20 Days. No Pay until Cured. J. L. STEPHENS, M. D., Lebanon, Ohio.

The Church.

The Shoemaker Missionary.

THE greatest things in quiet places grow:
And men are like the trees, which need the light
And free fresh air to make them strong for life.
The noblest deeds in silence are thought out;
And plans are born while only stars look on,
And hopes are whispered to the birds and flowers
Which keep the secret. So the grand oaks grow
That once were acorns: so the grand deeds, too,
That once were only dreams.

A little village in Northamptonshire
Became the home, a hundred years ago,
Of a young man, poor and unlearned at first,
Whose thoughts were clarion-calls he needs must hear
And dared not disobey. He read the news
How India, with its costly merchandise,
Its wondrous wealth, and vast extent of land
Did now belong to England. And he read
How Agni, Soma, and a host of gods
Were worshipped by the Indians, and his heart
Was filled with longing to go forth, and tell
The good news of the love of Jesus Christ,
And the glad heaven which He has made the home
For all the peoples of the Father's world.

Great need had he of patience. No one cared
To listen to the visionary talk
Of him they deemed fanatic. So he took
The little village church they offered him,
And when the stipend, ten or fifteen pounds,
Proved all too meagre, made the village shoes,
And mended them; and taught the village boys,
Making a globe of leather for his school,
And giving lessons in geography—
Chiefly of India. But the Moulton fields
Were his prayer-places, and the silent trees
Looked down the while he made his high resolves,
And the calm stars smiled with approving light,
And now and then the wakeful nightingale
Might hear another plaintive lay than hers
Break through the stillness, and "O Lord, how long?"
Come from the lips of Carey.

Much he tried
To get the ear of others. At all meeting times,
When ministers together came for talk,
He was among them, and in earnest words
Pleaded the duty of the modern Church
To care for India. "God has given the land
To us," he cried, "and we must win it back
To Christ. Oh, brothers, why still hesitate?
Let us go forward, and attempt great things
For God, and then expect great things from God
Who will not disappoint us." Angrily
An older man cried out, "Sit down, young man."
Yet was not Carey silenced.

Many days
Passed on before he had his heart's desire;—
And then, behold, in far off Serampore
The man of Moulton! Honored, learned, praised,
Professor in the college; translator
Of the most Holy Book he loved so well,
Leader of modern missions, whose good name
Was spoken in our English parliaments
And in the homes of India; so he lived:
And, like a tree whose leaves for healing grew,
In stately strength and beauty reared his head,
Because his great true heart was brave for God.

—*Marianne Farningham, in the Christian World, London.*

Churches, Not Missions.

OF all the religious efforts in cities, of all plans for relieving the woe which poverty and sin bring upon the people, the best is the establishment of churches. With many people the idea of the mission is simply a sort of house of refuge, or a spiritual poorhouse, and the way in which it is conducted does not belie that conception of it. Wealthy churches attempt to discharge their obligations by establishing missions into which the rich and great may go to extend a hand once or twice a week, thence back to their own circles. Such work is little better than nothing. The need, above all else, is the planting of regular churches, which should be encouraged and helped to ecclesiastical and financial independence as rapidly as possible.

Most of our missions in large cities are so conducted as to be perpetual nurseries. Persons in good social position will not join them, holding themselves above them, and the poor understand very quickly the drift of things. Years ago Mr. Moody said to a little boy in this city, "Why don't you come to my mission?" He replied with evident pride, though belonging to a poor family, "Why, I belong to the cathedral." That is it exactly. So long as the church is kept dependent upon some rich neighbor for its officers and financial aid, so long will it be a baby. To have the communion administered by the pastor of a patron church, or to have its officials in some other membership, is bad and should never be continued a day beyond necessity. Let us put strong men as pastors in these missions; help the enterprise to self-support; let each have its own communion table, its own boards of deacons and trustees and its own Sunday-school. Make the pastor responsible by putting the responsibility upon him. Then he will gradually draw about him persons of such social standing and financial ability as will insure the success of the work.

Let us not be misunderstood. Where self-support is impossible for a church, then, of course, it must be helped, but its coming to efficiency and power depend largely on the kind of a man that is at its head. A weak minister will not do for our city missions. Said Garfield, "With a log in the woods, with Mark Hopkins at one end and a student at the other, you will have a college." A church is often dependent on one man. Given a strong, efficient minister of the Gospel, and if he can be held in his place he will have a church. Nor would we crowd a church to self-support beyond its ability to become such, but many of these churches learn by the things they suffer. The young eagle in its nest, as long as it is fed and fattened, remains there happy enough; but it cannot fly. The old bird starves it awhile until it becomes thin and light, then taking it to the edge of the nest, gently pushes it off. Of course it thinks it is to be killed. It screams, and with beak and claw clings to the edge of the old nest. Just when it thinks its brains are to be dashed out, a parent wing is thrust under it to break its fall; thus it learns to fly a little. Next time it will do better, and after a while it is a free, strong bird. It is so with young doves and pigeons. Feed them, fatten them and you will always have a squab. When you want a bird with a swift wing, thrust it off, and it learns to fly. So only will it learn to be what God intends it should be.

Let us recognize the old plan a poor one. We have pursued it at Boston to the jeopardy of our denominational work. We have not as many churches in that city to day as we had twenty-five years ago, and not as many as the Unitarians have now. The method that we urge involves a larger outlay at first but would be in every way more economical. Men competent to found and build up churches must be fitly salaried. For a time it will be the application of the old principle of an army of stags with a lion for a leader, but the investment never fails to justify itself until the church comes to stand alone, an independent and aggressive agency.—*The Advance.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 2, THIRD QUARTER.

M. Jesus the Good Shepherd.....John 10: 1-19.
T. Following the Shepherd.....John 10: 22-42.
W. Feeding the Flock.....Isa. 40: 1-11.
T. Feeding Themselves.....Ezek. 34: 1-24.
F. The Flock of the Lord.....1 Peter 5: 1-11.
S. The Sheep of His Hand.....Ps. 95: 1-11.
S. The True Shepherd.....Ps. 23: 1-6.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

July 11th.—"*Jesus the Good Shepherd.*"—*John* 10: 1-18.

Golden Text.—"I am the Good Shepherd; the Good Shepherd giveth his life for the sheep."—JOHN 10: 11

CENTRAL TRUTH.—"The LORD is my Shepherd, I shall not want."—PS. 23: 1.

INTRODUCTION.

THIS discourse may be connected either with the preceding narrative, or with the latter part of the chapter, which recounts what transpired at the Feast of Dedication. The manner in which the LORD begins His discourse seems to warrant the former view. Jesus had just been revealing Himself more fully to the blind man as the Son of God, and had also uttered a word of rebuke to the Pharisees who stood near. In this parable, or rather in the two parables which compose our lesson, He still further sets their unworthiness before them in contrast with Himself.

THE LESSON.

I. I AM THE DOOR.—VS. 1-9.

V. 1.—"*Verily, verily, I say unto you.*" These words indicate the importance of the teaching that follows. In order to understand the parable we need to anticipate the explicit declaration, "I am the door," and to remember that spiritual teachers like the Pharisee were recognized as shepherds in the Old Testament. "*He that cometh not by the door into the sheepfold.*" The door of the fold is under the dominion of the owner of the sheep. He appoints the porter to guard the entrance. No one can enter without the consent of the porter or owner, and this consent will not be granted to unworthy persons. These Pharisees were in the fold. They sat in Moses' seat, yet they were faithless and untrustworthy, and were making a prey of the sheep. They did not recognize the ownership of Jesus, and would not yield themselves to His authority. They had climbed up some other way, and were thieves and robbers, enriching themselves while impoverishing the sheep.

V. 2.—"*He that entereth by the door is the shepherd of the sheep.*" He comes to the entrance without any dissimulation. He knows that he has a right to enter because in the service of the owner. He may be a hireling, yet, until his character shall be revealed by danger, he is accredited with due authority as a shepherd. In all this section the shepherds spoken of are the under shepherds or human pastors of the flock.

V. 3.—"*To him the porter openeth.*" His relation to the flock and to the master is thus fully recognized, and he is given free access to the sheep. The Church, through its regularly constituted authorities, examines the credentials of all who claim to be shepherds, and none can properly exercise these functions without such formal opening of the door by the porter. "*The sheep hear his voice.*" They also recognize his authority over them. They have learned to depend upon his guidance and protection. "*He calleth his own sheep by name*" These sheep committed to his care are in a sense his own. He has become familiar with them and endeared to them. "*And leadeth them out.*" His work is to feed the flock.

V. 4.—"*He goeth before them.*" The shepherd is a leader and not a driver. Going before them he indicates the way, guards from the approach of danger and gives confidence to the sheep, who "*follow him, for they know his voice.*"

V. 5.—"*A stranger will they not follow.*" The sheep are shy and suspicious of strangers. They are unwilling to obey any but their own leader. It takes time for a new shepherd to win their confidence so that they will follow him. Teachers and pastors must gain this confidence before they can expect to lead the sheep committed to them.

V. 6.—"*They understood not what things they were which he spake unto them.*" The rebuke intended was so delicately conveyed under the figures of this parable that the dull hearts of His auditors had not recognized its meaning or application.

V. 7.—Jesus proceeds now to make His meaning more plain, and its application more direct. "*I am the door of the sheep.*" This statement has a twofold meaning. He is the door by which the sheep enter the fold. We become His sheep only by faith in Him. He is the door that closes the sheep in, while it shuts danger out.

V. 8.—"*All that ever came before me are thieves and robbers*" This cannot mean that all teachers who had preceded Him in time had been imposters, for He recognized the authority of the Old Testament prophets, but we must understand the word "before" just as we do in the First Commandment, as indicating opposition or rivalry. All who claim to take Christ's place are imposters and dangerous. "*The sheep did not hear them.*" Those who did hear them proved thereby that they were not sheep.

V. 9.—"*I am the door: by me if any man enter in, he shall be saved,....and find pasture*" Those who come to Jesus find the door open for them to enter His fold, where protection and shelter, guidance and provision await them.

II. I AM THE GOOD SHEPHERD.—VS. 10-18.

V. 10.—This verse is really the transition from the idea of the door to that of the Chief Shepherd. He thinks of those who had climbed up some other way, and of the depredations they had made in the flock, and contrasts with their malice His own loving care. From this point on He magnifies His position as the Chief Shepherd, whose especial work in behalf of the sheep no human pastor can do. "*I am come that they might have life*" He came to give life, not to take it; to feed the sheep, not to be fed by them. "*And that they might have it more abundantly.*" A vigorous life full of blessedness is what He gives to His sheep.

V. 11.—"*I am the good shepherd.*" Not merely the good in contrast with the bad, but the chief,—the true shepherd,—the owner of the sheep. "*The good shepherd giveth his life for the sheep.*" When David was a shepherd lad he ventured his life for his sheep in the conflict with the lion and bear, so Jesus put Himself in the place of peril that He might save His flock.

V. 12.—"*He that is a hireling.*" The hireling may be faithful in ordinary circumstances. He may see that his interests are wrapped up in the welfare of the flock under his care, but the hour of danger tests the measure of his devotion. "*He seeth the wolf coming, and leaveth the sheep, and fleeth.*" This is not intended so much as a rebuke for the hireling, as a contrast which should show the superior interest of the true shepherd.

V. 13.—"*The hireling fleeth, because he is a hireling*" Nothing more or better could be expected of one, "*whose own the sheep are not.*" If our salvation depended upon the faithfulness of servants it must have failed.

V. 14.—"*I am the good shepherd and know my sheep*" This knowledge is more than recognition or intimate acquaintance. It implies the closest fellowship,—a union of interest, so that the shepherd looks upon the flock as a part of himself. "*And am known of mine*" This interest is mutual. As Jesus identifies Himself with His people, so must we identify ourselves with Him. As He gave Himself up heartily for our service, so should we present our bodies, a living sacrifice, unto Him.

V. 15.—"*As the Father knoweth me, even so know I the Father.*" As this clause stands separated from the preceding verse it seems irrelevant, but when it is closely connected with it, as in the Revision, it throws a flood of light on the statement just made by Jesus. Jesus thus compares His knowledge of the sheep, and theirs of Him, with the mutual knowledge and fellowship existing between His Father and Himself. Language could not be found to express more strongly His identification with those whom He came to save. "*I lay down my life for the sheep.*"

The peril which demanded this sacrifice was not a sudden and unexpected emergency. Jesus knew that if He would save others, Himself He could not save.

V 16.—"*Other sheep I have that are not of this fold.*" The Jewish fold was too narrow to accommodate all the ransomed flock. This Good Shepherd was to go by His Spirit through the world calling His sheep by name, and leading them into green pastures and by waters of rest, until the blessed consummation when "*there shall be flock* (not fold) *and one shepherd.*"

V 17.—"*Therefore doth the Father love me, because I lay down my life.*" This sacrifice of Jesus was not the cause of the Father's love for Him as His Son, but it was the ground of an especial complacency in Him as His servant in accomplishing redemption. "*That I might take it again.*" This complacency of the Father was seen in the fact of the resurrection. Because the death of Jesus had been pleasing to God, therefore He rose in triumph from the grave to receive the promised reward and to enter into His kingdom.

V. 18.—"*No man taketh it from me.*" The death of Christ on the Cross seemed to be the result of the combination of His enemies and the treachery of Judas, but He anticipates the end and here emphatically declares that His death for the sheep will be His own voluntary act. "*I have power to lay it down, and I have power to take it again.*" Who could thus speak, but the Author of all life? "*This commandment have I received of my Father.*" He came to do this work, not in independence of His Father, but in obedience to His command. Redemption was planned in the councils of the Godhead, and Jesus took upon Himself our sins with the full consent of the Father.

LESSONS FOR TO-DAY.

1. "No man cometh unto the Father but by me."
2. "He that is of God heareth the words of God."
3. God will never cause His people to go where He does not lead.
4. "He that hath the Son hath life."
5. He loved me and gave Himself for me.
6. There are many folds but only one flock.
7. Christ's gift of His life for us was voluntary and complete.
8. We should gladly live for Him who died for us.

Carl's Rose.

"I will be as the dew unto Israel; he shall grow as the lily."—HOS. 14:5.

I REMEMBER reading of a little German boy named Carl, whose father gave him a plot of garden ground in which were many tender plants needing constant care and attention. The little fellow was very proud of his garden, and never failed to water the plants at sundown, so that they always looked fresh and strong, no matter how hot the days might be. After some time, however, he had a sudden invitation to go to a relative's house many miles off, for a few days, and in the excitement of his going he forgot to leave instructions about his garden. He remembered, when it was too late, that he had not spoken to anyone about his pretty flowers, and he greatly feared that on his return he would find them all dead.

His first thought on reaching home again was for his flowers. He fled to the garden, and the tears started to his eyes as he saw the beautiful plants lying withered and almost dead, where but a few days before they had been so fine. His pretty garden was but a wilderness, parched and desolate.

In the midst of the desolation, however, one little rose stood erect and strong, as though it had been watered by some secret fountain, and its grateful perfume seemed to express its thanks.

Surprised and pleased, Carl knelt down to discover the secret of the rose. Lo! a dew-drop had rolled into its very heart, and become there a fountain of refreshment and strength in the hottest days.

Carl grew up to be a man, and in his journeyings through the weary world he was often reminded of his little rose, and its secret source of strength. Many flowers in the great garden life through which he passed seemed parched and withered; many he had seen bright enough in the morning of their lives seemed to him to grow faint and weary before half the day was done, whilst others, like his rose, held up their heads during the most trying times, and breathed a thankful spirit always. Pondering what such things could mean in the garden of human souls, he knelt, as in the days of his childhood, to discover the secret source of strength, when, lo! God's promise was revealed to him, as it is in our text: "I will be as the dew unto Israel."

The gardeners are busy everywhere, tending the delicate flowers that need protection from the parching heat, as well as from the nipping frosts; and in God's garden everywhere He would have the precious souls of His dear little ones sheltered beneath His shadow. Into every heart willing to receive it He pours the dew of His blessing. But even very little hearts may be closed against His love. We may think ourselves strong enough and happy enough without the love of God in our hearts, but we will soon find, when the heat of temptation comes, that our "goodness is as a morning cloud, and as the early dew it goeth away."

How wonderful must God's love to sinners be, to cause Him to send such messages to them as we find in the Bible? They have but to turn and believe in Him. Withered and stained with sin their souls may be, yet His gracious promise is: "I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon... They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the vine of Lebanon."—*Sunday at Home.*

A Child's Christianity.

LITTLE Mabel's mother had long been dead, and while her papa was away from home she had no companions but her governess and the servants.

Her father had often told her not to admit to the house any person with whom she was not acquainted.

One cold wintry day a poor, ill-dressed woman stopped at the door and asked permission to warm herself by the kitchen fire.

"But," said Mabel, "my papa doesn't know you."

The woman was shivering with cold, and the rain and sleet dropped from her thin wraps.

A bright idea soon entered the child's head.

"Say," said she, "do you know Jesus?"

Tears started to the poor woman's eyes, and she began to tell how kind the Saviour had been to her.

"Well," said the child, "if you know Jesus, you may come in, for papa knows Him, and I'm sure he won't care."

Thus should the manifestation of a knowledge of the Redeemer's love for him be the countersign by which we are to know all true Christians.—*Early Dew.*

What Are Christians For?

A CHRISTIAN lady, who was engaged in work for the poor degraded, was once spoken to by one who was well acquainted with both the worker and those whom she sought to reach, and remonstrated with for going among such a class of people.

"It does seem wonderful to me that you can do such work," her friend said. "You sit beside people, and talk with them in a way that I do not think you would do if you knew all about them, just what they are, and from what places they come."

Her answer was, "Well, I suppose they are dreadful people; but if the Lord Jesus were now on earth, are they not the very sort of people that He would strive to reach? And am I any better than my Master? Would He feel Himself too good to go among them?"

A poor, illiterate person, who stood listening to this conversation, said with great earnestness and simplicity, "Why, I always thought that was what Christians were for."

The objector was silenced, and what wonder? Is not that what Christians are for? If not, then what in the name of all that is good, are they for?—*American Messenger.*

Business and Religion.

A WEALTHY, irreligious, shrewd business man in Illinois was approached by a member of the Church of Christ for a subscription towards building a meeting-house. He cheerfully put down his name for two hundred dollars, and then remarked, "I give that as a good business investment I would rather give two hundred dollars every year than not to have the Gospel preached in this community."

"How is that?" he was asked. "You do not pay any heed to the Gospel. Why are you interested in having it preached?" "O," he replied, "I live here with my family, and my property is around here; without the influence of Christianity the condition of society would soon become such that neither property nor life would be safe. I would not be willing to live in any community where the Gospel was not preached!"

These views of a hard headed man of the world are confirmed by all experience. Christianity is the salt of the earth. Only the utterly abandoned would be content to live where its influence had ceased to be felt.—*The Presbyterian.*

AN OLD BELL.—Many people have copies of Millet's Angelus in their homes, and will be interested in a very quaint story that is told of a bell of St. Regis, Canada, which has rung the Angelus one hundred and eighty two years. The Indians of that locality became papists. Their French priest sent to France for a bell, and it was shipped for Montreal. In the Bay of Fundy—the place of remarkable tides—an English man-of war seized the bell, and it was carried to Salem, the city of witch memories. The people of Deerfield very much wanted a bell to ring at sunrise and high noon, as well as Sundays, and they took possession of the bell, and it made music for a while in that old town. But the keen priest of St. Regis traced it, and speedily planned a secret midwinter expedition, and marched into Deerfield and actually recaptured it; and for nearly two hundred years the successive generations of St. Regis have bowed and crossed themselves as it has daily rung the Angelus.—*The Congregationalist.*

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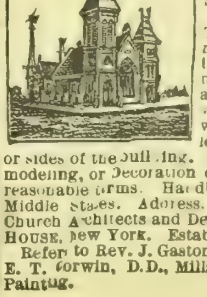

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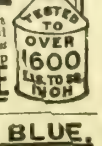

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Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

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CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	3,011,637 00
Reserve for Unpaid Losses and Claims	378,483 98
Net Surplus	1,227,995 10
Cash Assets	**$7,618,116 08**

SUMMARY OF ASSETS

Cash in Banks	$245,795 99
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,550 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,850 00
Interest due on 1st January, 1886.	97,056 02
Premiums uncollected and in hands of Agents	358,290
Real Estate	1,272,633 77
Total	**$7,618,116 08**

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VOL. LVII.—No. 27.
WHOLE No. 2919.

NEW-YORK, WEDNESDAY, JULY 7, 1886.

$2.65 A YEAR IN ADVANCE.
No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE FOURTH, falling on Sunday this year, gave ministers their pulpit themes, and the people an opportunity to observe the anniversary of our national independence after the fashion that used to prevail. It was once a common custom to hold religious services in the churches on the annual return of Independence Day, and to render thanks unto God as His mercies were recalled. It was a good practice, and its disuse is to be regretted. It would be well to restore the religious character that was once given to its observance. It is now kept only as a holiday—a day largely given up to excursions and amusement with fire-crackers and other pyrotechnics.

TRUTH.—A good sized chunk of wisdom is contained in the following short extract from the inaugural of Yale's new President. It is truth of the highest value, and pertinent in every meridian:

The fundamental idea of our theory of education is, I think, the superiority of man to his uses. Our first thought has been to develop the individual man roundly and fully in himself. The service which he does for the world is the natural outcome of what he is. The great evil of our national life is the one-sidedness of education. For this reason we have held to a prescribed and common course of study for each of our undergraduate departments. We believe that young men should not be disciplined and trained from the beginning for one thing only, that our students will be larger and wiser and more useful men, if a very broad foundation is laid and their minds opened to a wide survey of knowledge, if their thoughts are turned in part to things whose bearing on well being may not at first be fully understood.

THE DECISION of the Court of Appeals in the Eden Musée case is already working good results. That decision was, in short, tnat no theatrical performance, or exhibition of any kind on a stage, can be given without first obtaining license, and that license cannot lawfully be procured for such performances in any place where liquor is sold. This decision, in its practical effect, dooms all concert gardens, which it has heretofore been maintained were exempt from the theatrical license law because the word "concerts" does not appear in its text. The proprietors of these resorts must now take out licenses or abandon the concerts. If they sell liquor they cannot obtain a theatrical license, and if they get a liquor license and give exhibitions or concerts, charging admission to them, they are liable to arrest for violation of the theatrical license law. This is the dilemma in which they find themselves placed by the wise decision of the Court. As the sale of liquor, and not the price of admission to the concert hall, is their principal source of wealth, it is not likely that their liquor licenses will be surrendered.

It is gratifying to know that because of this decision, the prize-fight that was expected to have taken place at the Polo Grounds on Monday between Sullivan and Mitchell did not come off. The managers of the affair concluded that it would not pay to take out a theatrical license at a cost of $600, dispense with a bar as the law requires, and in addition to all this, run the risk of having the fight stopped by the police before it had fairly commenced. Commenting on this topic, the *Tribune* concludes: "It is no small thing to have lived to see this dawn of decency in New York. A few years ago when fights of this kind went on in Madison Square Garden under police supervision and in the presence of city officials, high in authority, nobody hoped to see the cause of morality so advanced as it is to-day."

OBEDIENCE is knowledge applied; it is belief in motion. To obedience Jesus looks to find the true test of friendship and love to Him. "Ye are my friends if ye do whatsoever I command you." "He that hath my commandments and keepeth them, he it is that loveth me." His disciples, therefore, need to do more than to look into their minds to see if they have knowledge of Christ, and into their hearts to see if they have the love of Christ; they need to look to their feet to see if they run in the way of Christ's commands, to ascertain whether their obedience is in accordance with their knowledge and professed belief. Jesus obeyed the law perfectly. "Though He was a Son, yet learned He obedience by the things which He suffered, and having been made perfect, He became unto all them that obey Him the author of eternal salvation." And to His disciples He said: "I have given you an example." Therefore no believer is justified in becoming so engrossed in his contemplation of Christ's cross of atonement as to allow it to obscure Christ's life of satisfying obedience, and in his rapture at the view of Calvary to think that he has nothing to do but to stand, clap his hands, and shout:

> "Hallelujah, 'tis done! I believe on the Son;
> I am saved by the blood of the Crucified One."

YALE.—We learn from one of our friends who was present that the inauguration of Professor Dwight as President last Thursday was a most interesting occasion. The weather was exceptionally fine and a very large audience was gathered, representing all classes and all parts of the country. The old Centre Church was crowded with a patient and attentive audience. The singing by the college choir was very effective. An address in Latin was made by Prof. Peck, after which Dr. Dwight delivered his inaugural, which was received with great applause. It was pertinent, able and judicious, representing the gradual change of the College into a University and indicating the unity of the different departments which would thus be secured. The new President dwelt upon the importance of a truly liberal education and the necessity of cultivating the soul and the whole character as well as the intellect. His assertion of the Christian origin, aims and tendencies of the institution elicited a strain of rapturous applause. The whole exercises were such as to give great satisfaction to all the friends of sound learning and evangelical truth.

Our Foreign Missions.

IT was mentioned last week that twenty-six thousand dollars will be needed to maintain our missions abroad from the first of July to the first of November. It is very desirable that as large a portion as possible of the amount may be given during the four months included in those dates. One of the chief sources of embarrassment in past years has been the decline of contributions during the summer. It is well to know clearly what we have to do and to make our plans so that provision shall be made for those dependent on us as their wants arise. It is not wise to postpone such provision and to accumulate obligations upon a future which is sure to have responsibilities enough of its own.

In the first place, let the Church remember that there has been no abatement in the efficiency and success of its missions in Asia. The good hand of our God is still with us. We are not called to mourn over the withholding of the Divine blessing. The reports coming to us from our representatives is not that no one believes their report or that the power of the Lord is not revealed. On the contrary, their constant appeals are for help to enable them to occupy new regions, new towns and villages and cities, from which earnest entreaties come to them for some one to preach the Gospel day after day among them, to guide their uncertain steps on the way of life, and to teach their children how to live intelligent and Christian and useful lives. An extending desire for a knowledge of the Word of God, the prosperity which it has been our wish and endeavor to attain, this it is which has made our missions what they are to-day and made their importunate demands what they are. Twice as many devoted men and women as now stand in our name on the Arcot districts in India, the Amoy region in China, at Yokohama, Tokio and Nagasaki in Japan, would have their hands full of hopeful work if we could send and support such an addition. There is a call to day on us to take up and care for twice as many, and more than twice as many, outlying settlements than we now occupy. It would be the work of a few months to organize twice as many Christian schools if the Church would authorize the employment of teachers. The schools now maintained have become almost weary of entreating us to give them teachers and facilities to enable them to rise to a higher standard of instruction. They ought to be lifted to a higher grade. The field needs it. The instruction already given, the diffusion of intelligence, have created a demand for a higher and more comprehensive system of education. The Arcot Seminary, the schools in China, the academies in Japan are all asking for men and women from us who shall do nothing but teach and superintend a system of education that may lift the people to a level with ourselves. This call has been increasing in urgency for the past four or five years. The needs of the Christian communities which have been given to us by the blessing of God call for this expansion and elevation of instruction in schools of various grades.

And while there has been and is this advance in Asia, God has been moving men here to offer themselves to undertake this larger work. One of the most serious questions before the Board of Foreign Missions at this very hour is whether it shall venture to accept the men now offering themselves to go in the name of our Church and take up the work importuning our missions for attention. This very day, while this number of this journal is on its way to those who read it, the Committee of the Board will be considering this very question, as it has been called to consider it for months past. The work is begging for the men and the men are begging us to send them out to do it. And now during these summer months, when the income of the treasury is declining, as it has always done at this time of the year, approved and accepted men are waiting to be sent. Unless the income is increased the money to send them must be borrowed. Our case is not singular. This is the experience of every missionary organization. But should there not be a revolution in this matter? Should not the present duty be the duty of the present, and not be postponed to a day in the future?

About eighty five thousand dollars a year are required to maintain these missions as they now

are. This is remitted in monthly instalments, one-twelfth every month. Is it too much for eighty-two thousand Christians, such as we are, to give? Is it too much for more than forty thousand Christian families to give? Who will venture to declare that they cannot give two dollars each every year for such a work as this on which so much depends, and who will claim that they cannot give one of those two dollars within the coming ninety days? How many among us could send to this almost empty treasury of the Lord twice, three times, four times, five times that amount and practice no self-denial?

ARCHDEACON FARRAR.—About a year ago we objected to the florid rhetoric of some of the public addresses of Canon Farrar and were rapped over the knuckles for it repeatedly in private. A few days ago the mail delivered the London *Athenæum*, of June 12th, a well-known critical authority, and there this was found in a review of Dr. Farrar's "History of Interpretation":

"We have perused the lectures with mingled feelings of pleasure and discontent. Popularized scholarship clothed in a florid dress looks unseemly. The results of copious reading, the substance of many books, scraps of knowledge treasured in the memory and exhibited for the occasion, crowd the pages. The learning is more showy than solid. The author has not sufficiently pondered over and digested even important parts of his subject. His rhetoric carries him along too highly for that.

"The extraneous matter swells the bulk of the volume beyond due dimensions. If this were cut out the lectures might be vastly improved.

. . . . . .

"The last lecture ends with a high-flown laudation of theologians, preachers and others belonging to the Church of England. A few names of Nonconformists are given; but it is evident that the lecturer's knowledge of these outsiders is imperfect when he puts Lardner and Poole among churchmen and does not mention Dodridge. Nor can it be said that he is well acquainted with the theologians of Germany, though he parades the names of many."

We are not alone.

HAPPINESS is the conscious need of every soul, and the whole world is in quest of it. It is sought in various avenues and pursuits. Some seek it in riches, others in honors, only to meet with disappointment. After long and wearisome search they find that it is not a product of regal robes and rich mines. Solomon trod every path of pleasure, and exhausted every worldly resource of happiness, and inscribed "vanity and vexation of spirit" upon them all. It is related of the Moorish Caliph of Cordova, Abderman, that after his death this paper was found in his own handwriting: "Fifty years have elapsed since I became Caliph. I have possessed riches, honors, pleasures, friends; in short, everything that man can desire in this world. I have reckoned up the days in which I could say I was really happy, and they amount to fourteen." Think of it. Only fourteen days of happiness out of fifty years, or eighteen thousand two hundren and fifty days of affluence. What a commentary on the emptiness of the very best that the world can give!

Contrast this confession of the rich and favored Caliph of Cordova with the dying utterance of Hannah More, and perceive the superiority of her choice. She was pained at hearing some one speak of her good deeds, and whispered: "Do not mention them; I utterly cast them from me, and fall low at the foot of the Cross;" and then, her face lighting up with heavenly radiance, she exclaimed, "Joy," and passed away to her rest.

Very simple is the recipe for happiness that the all-wise Teacher gives: "Know and Do." That is all; and they who have tried it have found it unfailing. It never goes amiss; it never misleads; it never disappoints. In a fit of melancholy, Pope wrote:

"Man never *is*, but always *to be* blest."

True, as the world goes; not true, tested by our Saviour's rule. Pope maintained that the present was never a happy state to any human being. When asked if he really was of opinion that though, in general, happiness was very rare in human life, a man was not sometimes happy in the moment that was present, he answered: "Never, except when he is drunk." This was the verdict of a man who knew nothing of the joys of God's salvation.

Take the testimony to-day of the truly consecrated, and it will agree with that of all in the ages past who have lived to Christ, who have known Him, and obeyed Him in their lives, that the Christian religion yields true happiness, as nothing else does, as nothing else can—the happiness of a sure hope, the hope of the righteous, which is gladness, and a blessed peace; not the peace of exhaustion, not the peace of satisfied sensualism, not the peace of mental torpor and inaction, not the peace of apathy, not the peace of death, but the peace which is born of pardon, renewal, consecration, activity, life, in its fullest and most perfect sense.

En Voyage.

WHICHEVER way the wind doth blow
Some heart is glad to have it so;
Then, blow it East, or blow it West,
The wind that blows, that wind is best.

"My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
What blows for one a favoring breeze
Might dash another with a shock
Of doom upon some hidden rock.

"And so I do not dare to pray
For winds to waft me on my way,
But leave it to a higher will
To stay or speed me, trusting still

"That all is well, and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within the sheltered haven at last.

"Then, whatsoever wind doth blow,
My heart is glad to have it so;
And, blow it East, or blow it West,
The wind that blows, that wind is best." —*Selected.*

"Old Colony" Papers.

DEATHS OF THE HALF-YEAR.

I.

THE ranks of literature and learning have been seriously thinned since the beginning of the year, though most of the dead are those whose work had long been done or nearly so. The most distinguished was Leopold Von Ranke, who died in his ninety-first year, having been professor at Berlin for over sixty years, and having published his first historical work sixty-two years ago. He has been well called "an intellectual athlete," having devoted himself to literary toil for at least eight hours a day with no exceptions in favor of rest or other occupation, taking only one meal a day, and wearing out his emanuenses by the vigor and rapidity of his work. At his death he was engaged on a history of the world, of which he had completed six volumes and left the notes and materials for the remaining three.

Archbishop Trench died at seventy-nine. He was a poet of thoughtfulness and finish, but was best known by his notes on the Parables and Miracles and his etymological writings, chiefly his little book on "The Study of Words." Principal Tulloch of St. Andrews was sixty-four, a writer of great critical power and a rich and vigorous style, but representing the broadest school of "orthodox" thought in theology. Few books are more delightful reading than his "Leaders of the Reformation." Sir Henry Taylor, who died at eighty-six, became famous fifty years ago by his drama of "Philip Van Artevelde," not as well known now as it ought to be. He wrote a number of other books of poetry and essays, though for fifty years in the Colonial department of the British civil service.

Edwin P. Whipple, who died at sixty-seven, was an essayist and critic of a high order. His "Literature of the Age of Elizabeth" is a most readable as well as scholarly book. He was a man of great modesty, but genial and ofttimes brilliant in private circles. Hudson, the Shakespearian writer and scholar, soon followed his great rival, Richard Grant White. Other writers who have died are Julian Schmidt, the historian of German Literature; John Russell Bartlett, author of the "Dictionary of Americanisms;" Robert Barry Coffin, once popular as an essayist on the lighter aspects of social life, under the name of "Barry Gray;" "Boiteau D'ambly," author of the "Adventures of Baron Trenck;" and A. S. Roe, a pleasant and once well-known writer of books for the young.

Science and learning have lost the Swiss naturalist and traveller, Tschudi, the great rabbinical scholar, Leopold Zunz, of Berlin; Michelis, the champion of Old Catholicism against the papal infallibility, and also distinguished for his attacks upon the theories of Haeckel and Hartman. Simonin, of Paris, wrote learned works on the mineral resources of France and America. Joseph Mayer was a noted archæologist and numismatist, and founded a valuable museum of art at Liverpool. He used his large fortune in similar efforts to advance the knowledge that he loved, among other things to enable Thomas Spencer to perfect his system of electro-plating. He also wrote books of exhaustive learning in the departments of archæology and art. Henry Stevens, a self-educated Vermont boy, became one of the most famous of bibliophiles, and supplied the British Museum with the larger part of its American publications, many of them of the rarest value, as well as obtained literary treasures for libraries and collectors in this country. Thomas Edwards, though a hand-loom weaver, became noted for his collections and investigations in natural history. His story, as told by Mr. Smiles, is a deeply interesting and stimulating narrative.

Other dead scholars and educators are Presidents Sturtevant of Illinois, James Eels of Lane Seminary, Professors Thacher of Yale, Tatlock of Williams, Hamlin of the Harvard Museum of Natural History, and Dr. Van Norman of this city; Rev. Dr. Geden of England, a Hebraist of distinction and a member of the Old Testament Revision Company; Dr. John W. Nevin, the great Coryphæus of the German Reformed Church; the accomplished Mrs. Erminie A. Smith of Jersey City, an expert in the Iroquois language and folk-lore, and at the time of her death engaged upon an Iroquois dictionary; and Henry Onderdonk, Jr., a specialist in the history and traditions of Long Island. John D. Philbrick spent a long life in the most valuable and eminent services to education. He held the highest positions in connection with the public schools of Massachusetts and Connecticut, and represented the United States as Commissioner of Education at the Paris Exposition. He was always in the advance of improved methods, such as evening schools, manual and industrial training, and the classification of schools from the kindergarten to the college. John T. Lanigan was a typical journalist in his brilliancy, capacity for rapid work, his Bohemian habits, and his early death.

Several distinguished physicians have died: Austin Flint of this city, the recognized leader among the "old school" of medicine; Alfred C. Post, the eminent surgeon and lecturer, as well as Christian philanthropist; A. M. Shew, Superintendent of the Insane Asylum at Middletown, Conn.; Samuel O. Vanderpoel, formerly Health Officer of this port, and the holder of many positions of great honor and trust in his profession; Dio Lewis, to whose sensible and interesting writings is due much of the progress in dietetic and gymnastic reform which marks our day.

The only lawyers of distinctively professional note are ex-Justices David Davis and Ward Hunt of the U. S. Supreme Court; Samuel Hand, ex Judge of the Court of Appeals of this State, and counsel in some of the most important suits which have been tried in that Court; Judge W. G. Whitely of the Superior Court of Delaware; and Henry J. Scudder, one of the leaders of the New York bar.

Some of the public men who have died were also lawyers; but, unlike the above, were best known outside of their profession. The most prominent of these was Horatio Seymour, who was eminently successful at every step of his political career except the final one, which was to have landed him at the White House. It was his fate to be nominated for the presidency against Gen. Grant, and his record during the War, however honest and loyal, had not been sufficiently pronounced to withstand the prestige of his opponent's great name and achievements. Ex Governor Michael Hahn of Louisiana refused to take the oath of allegiance to the Confederacy, and on the arrival of the Union forces in New Orleans bore a leading part in the reconstruction of the State. He was a member of Congress at the time of

his death. He was a gentleman of high character and ability. Senator John F. Miller of California was also a lawyer, and served with distinction in the War, especially at Stone River and at Nashville. At the former battle he lost an eye, the ball, an ounce in weight, remaining in his head for twelve years. Congressman Joseph Rankin had been ill from Bright's disease for a year, but insisted upon being literally carried to his place in the House, presenting the most ghastly spectacle by his appearance, and still more by his frivolous jesting to the very last concerning his own moribund condition. He also had served in the War.

Other deaths of public men are those of ex Senator Chaffee of Colorado, a millionaire who lost a considerable part of his fortune by the failure of Grant & Ward, one of his daughters being the wife of U. S. Grant, Jr.; Benjamin Moran, an accomplished gentleman, who began life as a printer, and was in turn private Secretary of James Buchanan when Minister to England, Secretary of Legation at that Court, and for many years Minister to Portugal; ex-Senator David R. Atchison of Missouri, a pro-slavery leader in the Kansas-Nebraska troubles, an organizer of the Confederate forces in Missouri at the outbreak of the War, and acting President of the United States for a single day,—the Sunday which intervened between the expiration of Mr. Polk's term and the inauguration of General Taylor; and John Welsh of Philadelphia, ex-Minister to England, and to whom the success of the Centennial Exposition is mainly to be credited. He was a gentleman of the most attractive and energetic character, profoundly religious, and using his wealth and abilities in every good cause.

Abroad, we note the deaths of William E. Forster, one of the leaders of the Liberal party in England, and Chief Secretary for Ireland during the stormy times which resulted in the dynamite outrages, remaining an advocate of coercion to the last; Viscount Edward Cardwell, who had held positions in the Government since the days of Sir Robert Peel, and was chiefly instrumental in the reform of the British Army; Lord Redesdale, Chairman of Committees and Deputy Speaker of the House of Lords for thirty five years, a most eccentric nobleman who was sometimes mistaken for a servant, and who fell a victim to his obstinate determination never to wear an overcoat; and Count St. Vallier, who had represented France for more than a generation in nearly all the principal Courts of Europe.

Among the clergymen who have died, besides those already mentioned in other connections, was first of all the martyred Bishop Hannington of Africa, who was killed by the savage king of Uganda. He died on the way to that country, bidding his assassins tell the king that he had purchased the road to Uganda with his life and that he died for that people. The death of Dr. Constaus L. Goodell of St. Louis was that of a model man and minister, a man of fervid evangelical spirit and the most remarkable energy and success in every upbuilding work for Christ. Other great losses to the Church are the scholarly and admirable Henry M. Grout of Concord, Mass.; the eloquent and eccentric Dr. Jack of Hazleton, Pa.; E. W. Boardman, best known as the author of "The Higher Christian Life"; Henry R. Wilson, in early life a missionary to the American Indians and to the East Indies, and during his later years Secretary of the Domestic Mission and Church Extension Boards of the Presbyterian Church; Dr. J. R. W. Sloane, an able and earnest leader of the Reformed Presbyterians, and Professor in their Theological Seminary; and Hugh Stowell Brown, the eloquent preacher to the working classes of Liverpool, who rose from a locomotive engineer to the leadership of the English Baptists,—getting his earlier stages of education for the ministry in his engine, and chalking his first Greek exercises on the fire-box.

Several honored veterans have passed away: Pharcellus Church, a great man among the Baptists in his day; Greenleaf S. Webb, at the advanced age of ninety-seven, with whom our New Brunswick students have been familiar for nearly half a century; Samuel Wolcott, a distinguished Congregational minister, who spent the first years of his service as a pioneer missionary in Syria, in the troublous days of Mehemet Ali and of the war between the Maronites and the Druses; Robert B. Campfield, a man of great benevolence of character, and formerly widely known as District Secretary of the Am. S. S. Union; and Samuel K. Lothrop of Boston, a Unitarian of the Old and now almost extinct school, and a most accomplished Christian gentleman. I may also name Cardinal Jacobini, one of the most prominent and influential members of the Apostolic College at Rome; and the good and useful Rabbi Gutheim of New Orleans, around whose coffin the leading clergymen of every denomination, Protestant and Catholic, gathered as mourners and eulogists.

Our own Church has lost the venerable Abraham H. Myers, the faithful and beloved James B. Wilson, and the devoted James F. King.

Princeton, N. J., June 29th, 1886.

Pencillings at Saratoga.

BY REV. THEODORE L. CUYLER, D.D.

IN all the thirty-eight summers that I have visited Saratoga I have never seen it so superbly beautiful. The June foliage and flowers are in their fresh perfection; the hotels have been cleansed and repainted for their expected guests; the whole town is like a fair bride adorned for her bridegroom. Those who have not been here since the war would not recognize the place; the improvement is as remarkable as that in the city of Washington since the *ante-bellum* days.

On Saturday the Grand Union Hotel opened for the season. Its fourteen hundred feet of frontage (on three streets) has been newly painted, and the interior grounds, with their overshadowing elms, their ferns and flowers, foliage and fountains, looked like a fairy scene. Over two millions of dollars have been lavished upon this, which may properly claim to be the most gorgeous hotel on the globe. Mr. Otter will be its proprietor in place of Mr. Clair. As the prosperity of Saratoga depends so much on its wonderful springs, the question is often raised, "May they not become exhausted—like silver mines and oil wells?" So far, there is not much appearance of it. The old Congress Spring—which was discovered in 1792—is as regular and reliable still as the Heidelberg Catechism, and just as wholesome in its influence. Last March a new Hathorn Spring was discovered,—about eighty feet east of the old one. The water foams and sparkles with all the virtues of its Siamese twin. The "Hathorn" is the most powerful cathartic water that I know of, as the "Columbian" is the most powerful of the tonic waters. The "Geyser" still holds its own as an aperient, and the "Vichy" as a valuable corrective of acidity in the blood. My friend Mr. P., who is here on his crutches, finds it helpful against that legion of tormentors popularly called rheumatism.

All the world has heard of the virtues of the Saratoga waters; but I verily believe that half the battle in the recuperation of invalids and over-worked and run down people is the wonderful *air*. I do not know of another such an atmosphere. It is as dry as the sandy soil of the plain on which Saratoga stands; and it is bracing with vigor as the north winds blow down three-fourths of the time from yonder Saccadaga mountains, which are the southern spur of the Adirondacks. To breathe this translucent purity to day is a perfect luxury. The oldest physicians claim that a case of indigenous malaria has never yet been known here. In saying all these true things about both the springs and the atmosphere, I am simply paying my humble debt of personal gratitude to the agencies which, under Providence, have lengthened my life. Let quacks puff their nostrums; but these springs and this inspiring atmosphere are the direct products of Him who is "wonderful in His workings."

During the last year about forty new villas and picturesque cottages have been erected. In time Saratoga bids fair to rival Newport in domestic architecture. The pulpits of the churches were never more strongly manned than at present. In the First Presbyterian Church is the Rev. Charles J. Young, whom our Reformed brethren were so reluctant to part with at Long Branch. He is likely to do as royal service for the Master here as he did there. Yesterday I found a fine congregation at the Second Presbyterian, of which the Rev. Wm. R. Terrett is the pastor. Heterodox churches never seem to have taken root here, although during the midsummer there are over twenty thousand people here on any given Sabbath. Of course the nuisance of the Sabbath-breaking daily papers infests Saratoga (by special express cars) as it does all our summer resorts. Every professed Christian who patronizes them is a participant in this breach of God's commandment. Nothing has done so much to undermine the sanctity of the Lord's day as these mercenary sheets.

In the olden times—when I was a Dutchman in dear old Market Street Church—I used to send my letters to the Intelligencer from a hotel which had no bar and always held a daily service of prayer in its parlors. After that hotel burned down, I removed my quarters to Dr. Strong's Institute on Circular street, where I have passed twenty consecutive summers (or fractions of them) most delightfully. We have a refined company of guests here, a wholesome table, and the parlor is crowded every morning at family worship. In the winter it is a sanitarium; in the summer it is a very sociable family hotel, with abundance of fertilizing talk on its piazzas. If my good Brother Ferris and he of the "Old Colony" will ever look in here they will find very much the same stamp of guests whom they have met at Friend Smiley's Christian hostelry on Lake Mohonk.

Dr. Strong's Institute, Saratoga, June 28th, 1886.

A Break in the Ranks.

THE withdrawal of the United Presbyterian Church of this country from the Alliance of the Reformed Churches, which was accomplished at the last meeting of the General Assembly of that Church, was certainly unexpected by the churches which remain in connection with the Alliance, and the announcement thereof will be received with regret. The reasons assigned for the withdrawal are two. First, that in the Council held at Belfast in 1884 hymns and paraphrases of Scripture were freely used, contrary to the conscientious convictions of the ministers and elders of the United Presbyterian Church then present, and in opposition to its public testimony; and second, that in the reception of churches to its confederation the Alliance has shown a disposition to interpret in a very lax, and in the view of the United Presbyterian Church, an improper way, the phrase "the consensus of the Reformed Churches," as shown in the admission of the Cumberland Presbyterian Church. Accordingly direction was given to the Treasurer of the Church to pay all the dues of the Church to the Alliance, and to announce that it had discontinued its connection with the Presbyterian Alliance.

The right thus exercised is an undoubted one, and will be conceded readily by all the churches from which this greatly respected body departs. But we are sorry that in a time when the tendency toward greater unity among the Presbyterian churches of the world is growing, one of the various bodies hitherto grouped together should step out of the circle. There are not a few inside of this Church who will be pained by this "march to the rear" in a time of general movement forward, while in the general opinion of the Presbyterian communion it will be a matter of unfeigned regret.—*The Presbyterian.*

Young Men for the Ministry.

THIS extract from an article by H. E. J. in *The Lutheran*, will receive ready assent from every one interested in the subject:

"Let the very best young men of our congregations be urged to devote themselves to the ministry. One man of earnest faith, clear mind, and warm heart will be worth more to us than half a score of those who, while not insincere, are very imperfectly prepared, both by nature and by grace for the position of leaders among the hosts of Israel, where panics have so often to be checked, and lukewarm indifference to be spurred to action. The harvest of the Lord is, indeed, in need of laborers, but only of such as are ready for the preaching of the Gospel, to make every sacrifice and face every want. We do not need men who will have to be taken care of, but such, as if they find no field of labor, at hand, will create one for themselves, in the midst of the material so sadly neglected on all hands. Nor can we dispense with our system of beneficiary education. Yet this system should only supplement other means of obtaining our candidates. We would press the claims of the Christian ministry upon all classes of our people; the very wealthiest should give their sons, with the ampler advantages their means can furnish, no less than the very poorest for whom the Church has to provide. If peculiar business qualifications have enabled a man to gain position and influence and property, these same qualifications, transmitted as they so often are, will enable a son to accomplish a vast amount of good within the special work of the Christian ministry. The peculiar hardships of those who struggle with poverty, will enable them to preach the Gospel to the poor; while a childhood and youth, accustomed to other circumstances, will prove a good preparation for another sphere within this office. In a word, as the Gospel goes to all classes, so must they, who proclaim it, come from all classes in the community. This is what it *demands*, even though the Spirit of God is not bound to any such necessities."

Our Church.

We are thankful for items of Church News compactly stated, or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

Hope College Commencement.

THIS Institution has now finished the 20th year of its corporate existence; and the exercises of Commencement week have been attended by larger numbers and with manifest increase of interest. Its influence seems to be growing from year to year.

The Baccalaureate sermon on Sunday evening, June 20th, was by Rev. Richard H. Steele, D D., of Ann Arbor, Mich. He will be recognized as the former genial pastor of the First Reformed Church, New Brunswick, N. J. The discourse was an able presentation of the truth that the student must aim for a high Christian manhood, with Jesus as his model. A large audience appreciated the doctor's sermon.

On Monday night occurred the inauguration of Rev. Chas. Scott, D D., as President of Hope College. Rev. P. Lepeltak, President of the Council, conducted the services, assisted by Rev. D. Broek, Rev. N. H. Dosker and Dr. Richard H. Steele. The sermon, which was very appropriate and acceptable, was preached by Rev. W J. R Taylor, D.D., of Newark, N. J. The charge was given by Rev. Peter Lepeltak, after which Dr. Scott delivered his inaugural address.

Prof. Scott has been acting and provisional President since 1878, but now for the first time has the position in due form. His service in Hope College began July 1st, 1866, and it is to be hoped, that as he has witnessed its early struggles and labored through its difficulties, he may now be blessed with a successful administration. The Alumni, students and trustees joined in giving him hearty congratulations at the close of the service.

Unusually interesting were the closing rhetorical exercises of the Grammar School Department at the College Chapel on Monday afternoon at 2.30 o'clock.

The speakers and their themes were: Submission to Lawful Authority, a Primary Attribute of Good Citizenship, Clinton L. Dayton. Gen. Scott and the Veteran, Herman S. Juistema. The Blue and the Gray, Mary E. Steffens. Concerning Chambermaids, William H. Bruins. The Great Struggle, Henry Kleyn. A Stump Speech, John G. Huizinga. Des Sängers Fluch, Martha M. Nyland. The Village Bell, Martin Flipse. Sermon of Brother Watkins, Henry Van Engelen. Dross and Gold—(Dialogue), Isaac Van Kampen, Mamie Thompson, Ella M. Hunt, Kate E. Herold, Ida N. Nies, Sarah Cappon, Rosa M. Doyle, Albert J. Rooks, Herman S. Juistema. "The Lips that Touch Liquor Shall Never Touch Mine," Kate J. Den Herder. Burial of Moses, James Oosewaarde. Nasby Joins the Communists—"Capital is a Krime," John M. Van Der Meulen. The Pauper's Deathbed, John De Beer. Fritz's Courtship, Harry Kremers. Van Bibber's Rock, Kate E Herold. The Power of Habit, Philip Sculen. Pointer's Dyspeptic Goat, Aart Van Westrienen. Essay and Valedictory—Step by Step, Maggie Van Putten.

The music, with which the exercises were interspersed, was by the students. Some of the pieces were of unusual merit and secured the rapt attention of a large audience.

The graduating "A" Class of 1886 consisted of: Kate J. Den Herder, Zeeland, Mich.; Kate E. Herold, Holland City, Mich; Ella M. Hunt, Holland City, Mich.; Martha M. Nyland, Holland City, Mich.; Ida N. Nies, Holland, Mich.; Mary E. Steffens, Holland City, Mich.; Maggie Van Putten, Holland City, Mich.; William H. Bruins, Brandon, Wis.; Clinton L. Dayton, Berlin, Mich.; Martin Flipse, Cedar Grove, Wis.; John G. Huizinga, Holland City, Mich.; Herman S. Juistema, Grand Haven, Mich.; Henry Kleyn, Holland City, Mich.; Harry Kremers, Holland City, Mich.; James Oosewaarde, Zeeland, Mich.; Albert J. Rooks, Holland, Mich.; Isaac Van Kampen, Grand Rapids, Mich.; Aart Van Westrienen, Grand Haven, Mich.; the most of whom will enter the Freshman class.

The twenty first Commencement was held at Hope Church on Wednesday evening, June 23d. The church was tastefully decorated and crowded with an attentive and orderly audience. On the stage were seated the officers of the College, those who were to receive degrees, and visitors. The following were the orators and their subjects: Latin Salutatory, Jeremias Kruidenier, Holland City, Mich. Highways to Success in Life, William J. Dulker, Grand Haven, Mich. The Pioneer, John W. E. Visscher, Holland, Mich. Relations of Labor and Capital, B. William Lammers, Cedar Grove, Wis. Decisive Action, Peter Holleman, Drenthe, Mich. Thoughts on Intellectual Life, with the Valedictory, Ralph Bloemendaal, Cedar Grove, Wis.

Then followed the conferring of certificates upon members of the "A" Class, and of degrees: A. B. upon Ralph Bloemendaal, William J. Dulker, Peter Holleman, Jeremias Kruidenier, B. William Lammers, John W. E. Visscher. A.M., in Course, upon Class of 1883.

Master's Oration—Oriental Woman, and Missions, Albert Oltmans, Grand Rapids, Mich.

The speakers did credit to themselves and their Alma Mater. The Master's Oration, late as it was, was listened to with general pleasure and marked applause. The good music added to the enjoyment of the evening; and this twenty-first Commencement passed with pleasant memories and bright omens for the future.

One more characteristic meeting characterized the week. On the evening of Tuesday in the chapel were held the public exercises of the Alumni. These occasions at Hope are full of life and spirit, and create a decided influence for good upon the Institution. After an address by Jacob J. Van Zanten, A.M., of Orange City, Iowa, and "Chronicles" of the College, by Rev. J. Meulendyk, of Fremont, Mich, the interest of the evening was kept up until a late hour by responses to the following toasts: "The Majority of Hope," by Rev. Wm. H. Phraner; "Rutgers and Hope," by Rev. Wm. J. R. Taylor, D D.; "The Northwestern Academy," by Rev. John A. De Spelder. As usual the Alumni felt that they had had a very enjoyable time. H.

Co-operation in Foreign Missions.

AS it is a matter of deep importance, we publish an exact copy of the resolutions on this subject, adopted by the late General Synod, as follows:

1. That the General Synod of the Reformed Church in America heartily approves the stand taken by its Board of Foreign Missions, in their paper submitted for its judgment, on the important subjects of Union and Co operation in Foreign Missions; of self-support and self-government in the native churches established; and of Co operation between Home Boards of different churches in the selection and occupancy of contiguous fields in foreign lands; and that this General Synod will be prepared to take the necessary legislation to give effect to the views of the Board, as occasion shall arise.

2. That the Classis of Arcot be permitted and advised to initiate such measures as shall tend to bind together the churches of the Presbyterian polity in India.

3. That this Synod will endorse the union of the Classis of Arcot with such a Union Church of Christ in India, composed of those holding the Reformed faith and Presbyterian polity.

4 That the Rev. Jacob Chamberlain, D D, be commissioned to present to such of the Presbyterian General Assemblies as he may be able to visit (in passing through Great Britain on his expected return to India in 1887) the fraternal greetings of this body, and to draw their attention to the unanimous action taken by this body in favor of Organic Union on mission fields of those holding the Reformed faith with the Presbyterian polity, in the hope that similar permissive action may be taken by their respective bodies, authorizing their missions in India to take part in such a Union.

The Corner-Stone of a New Church Laid.

LAWYERSVILLE, N. Y., June 23d, 1886.

REV. JACOB WEST, D D.—Dear Brother: The corner-stone of our new church at Cobleskill was laid last Thursday, June 17th. Though the weather looked threatening, still a goodly assembly gathered to attend the ceremonies. Rev. Joseph P. Davis, from Albany, delivered an appropriate and admirable address. Rev. J. G. Smart represented the Classis with a congratulatory address. Rev. B. Smits, of Constantine, Mich., and the pastors of the Lutheran and Methodist churches assisted in the services.

We expect the building to cost us $6,000 before it is completed. Our Sunday services are still well attended and prospects are hopeful. The building is to be completed by the middle of September. We earnestly hope the Board may not disappoint us in the $1,000 applied for. Very truly yours,

John G. Fagg.

....The Classis of Kingston met in the Church of New Paltz, N. Y., Tuesday, June 22d. The licentiate, Mr. Abel H. Huizinga, was received by letter from the Classis of Holland; and as his examination had been satisfactorily sustained at a former session, he was ordained to the office of the ministry, and installed pastor of this ancient church, formed by the Huguenots two centuries ago. An appropriate sermon was preached by the Rev. Richard P. Milliken from 1 Cor. 9:16. The excellent charge to the pastor was given by Rev. Stephen D. Noyes, and a spirited address to the people was made by Rev. Matthew N. Oliver. The President of Classis, Rev. Wm. H. Vroom, presided and offered the prayer of ordination. A goodly number of ministers from other Classes were present at these interesting services. S. C.

....The Classis of New Brunswick met June 17th and ordained and installed Robt. V. Palmer, of the last Class of the Seminary, as pastor of the Church of Griggstown, N. J. Rev. H. D. B Mulford preached the sermon from John 3:30. Dr. W. H. Campbell gave the charge to the pastor, and Rev. Alex. McWilliam to the people. S. C.

....The Classis of Rensselaer met at Schodack, N. Y., Tuesday, June 22d. After the requisite examinations the Rev. Norman Plass was received from the New Haven Central Association, ordained and installed.

Our beloved, though aberrant brother, Dr. John McC. Holmes, of Albany, a friend of the pastor, preached the sermon. The name of the preacher is a guarantee of the excellence as well as brilliance of his presentation of "Christian Positivism." The charges to pastor and people, given respectively by Revs. Theo. S. Brown and Wm. Veenschoten (the recent pastor of the church) were exceedingly impressive and, at times, of touching tenderness. The President of Classis, Rev. Alan D. Campbell, presided and read the forms.

Mr. Plass, though educated elsewhere, has a birthright and ancestral home in our Church. He receives a hearty welcome from the Classis as well as from his glad and thankful people. He comes to a united and prosperous church that will not be less kind because of its grateful memories of him who has gone. "Peace be within thy walls and prosperity within thy palaces." S. C.

....The Rev. James F. King.—The Consistory of the Church of Roxbury, N. Y., of which Mr. King was pastor, have adopted a minute expressive of their high "appreciation of his Christian work and character" as exhibited during his brief pastorate, of the fact that he became very dear to them, and that although he was young in years they were impressed with his ripe Christian experience, and that his death at the outset of a career full of promise is to them a solemn admonition, giving emphasis to the inspired warning: "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." Many hopes were blighted by the early translation of this earnest and gifted young Christian minister to a higher service; but his life has made a durable impression upon those who knew him. It is true of him that "being dead, he yet speaketh," and the fact that his addresses, being limited to a few months, were few in number, results in an unusually distinct remembrance of them.

....Long Branch, N. J.—This church has lately called Rev. Ed. Cornet, of Blue Hill, Neb, who is entering upon his work with very encouraging prospects. Only last communion the new pastor's heart was made glad by welcoming twelve into the church. The people are drawing their pastor into their affections by many acts of kindness. They have renovated the parsonage from top to bottom,—each one of the thirteen rooms has been newly papered preparatory to the reception of the pastor's family, who will come East this month. The old pulpit has been taken away and the church services are well attended. The consistory join heart and hand with their pastor in his efforts for their good, and altogether the outlook is very hopeful.

....Anniversary and Children's Day at Passaic, N J, June 13th.—These were combined in the services of the Church of Aquackanonck. In the evening it was my privilege to participate in the service. I hardly knew the place. The old edifice has been so completely rejuvenated and beautified as to make an exceedingly attractive audience-room. It was thoroughly packed by the school and the congregation. The school came into the church in procession, headed by the beloved pastor, Rev. Dr. J. Gaston. As they entered they sang a beautiful processional hymn. Prayer, singing, exercises by the children, an address by Rev. Dr G H. Mandeville, presentation of prizes to children for attendance, and a surprise-gift to the superintendent by the teachers that nearly took away his breath and made the heartfelt reply of thanks an exceedingly difficult thing to utter, constituted a programme that filled up the evening. It did the heart good to witness the evident interest of all in the care of the children, and the manifold evidences of earnest, active church life. Pastor and people, teachers and scholars, have reason to rejoice in the "good hand of the Lord upon them for good." May coming years be equally fruitful, yea, and still more abundantly. G. H. M.

....Middle Collegiate Church, Lafayette Place, N. Y.—The summer festival of the Sunday-school was celebrated Tuesday evening, June 22d. The children gathered in the church and rendered a musical service of a high order with spirit. The Rev. Dr. Sabine made an appropriate address and Dr. Chambers presented a large number of Bibles to scholars who had earned them by fulfilling the established conditions. Ice cream and cake were afterwards served in the basement. Eight hundred persons were present.

....HOPEWELL, N. Y.—Mr. Jaques Cortelyou, of this church, who last March celebrated his 90th birthday, still retains his noted kindness for ministers, and especially for his own pastors. A few days ago he invited his present pastor and wife to call at his house, when Mr. Cortelyou presented Mrs. Polhemus with a costly and handsome gold watch and chain as a token of his friendship and esteem. This valuable gift is a specimen of the liberal and generous acts of kindness that Mr. Cortelyou has shown to all his pastors.

....COHOES, N. Y.—The pastor's Bible class adjourned on the last Sunday in June until the first of October. The final hour was mostly spent in singing, and Rev. J. P. Strong addressed the class in affectionate and feeling words. He considered it remarkable that in the long roll of sixty members there had not been a death, nor a case of serious illness during the year. Then he dwelt upon the uncertainties of life and hoped that all of the sixty would be able to answer "here" at the first roll call next fall. Contrary to the usual custom the old roll was preserved and will be called at the first meeting. Heretofore a new roll has been started every fall. The class is an honor to the church and stands first among all the church organizations in the estimation of the pastor, and the members have deep respect for him.

....The church at KISKATOM, N.Y, observed the day, June 27th. The pulpit was decked with a profusion of flowers. The pastor, Rev. Geo. J. Van Neste, preached a sermon on the "deceitfulness of little sins," using for his chief illustration a "little fox." The children recited many verses of Scripture, beside entire Psalms. The young choir added greatly to the services. The church was crowded and the entire audience separated with a satisfaction seldom so complete on like occasions. Rev. Dr. Anson Du Bois shared in the devotional exercises and dropped a few timely words to the interested audience. "Would that we might have such services oftener," and "We wish the Domine would preach often to the children," were common expressions which followed the services. V.

....WESTERN ITEMS.—Dr. H. P. Oggel and Mr. J. J. Van Zanten have been appointed professors in the Northwestern Academy, Orange City, Iowa ...Candidate E. W. Stapelkamp has accepted a call from the Second Church, Grand Haven, Mich., and D. Scholten from Philadelphia, Kansas. ....Bethany Church, Pella, Iowa, organized last winter, has been blessed in the conversion of souls, most of them young people. The youthful organization also rejoices in a house of worship of her own, a very convenient and suitable church erected by the Methodists, and bought from them by our people. E. Beyer, member of the Senior class of New Brunswick Theological Seminary, has been engaged to supply this church during his summer vacation.

....PHILADELPHIA, PA.—The attendance at the communion service in the Third Church, June 27th, was unusually large Nine members were received into the church, and others are expecting to follow their example.

....CHILDREN'S DAY SERVICES — The church at South Bend, Ind., held these services, June 20th. The chorus singing both morning and evening was excellent. The "collection song" by the church school infant class with marching accompaniment and the duet "Galilee," with guitar accompaniment, were pleasing.

The recitations, "Nothing to Do," by six girls, and "Loving Words" also by five little girls, were handsomely rendered. "Thank God for the Bible," introduced the contribution of the day, which was for purchasing five cent Testaments for destitute children.

In the evening the children and older persons enjoyed a fine treat. It was an interesting description of the educating and Christianizing of the Indian boys and girls of the far West by Mr. Josiah W. Hambleton, who was a missionary among the Oregon Indians for eighteen years.

The "Flower Mission" ended the services of the day. By the kindness of the ladies of the church and the girls of the two Sunday-schools, many beautiful plants and flowers were provided, which were handsomely arranged on Saturday evening. At the close of the Sunday evening service four ladies, by request of the pastor, acted as a committee to distribute the cut flowers to the sick, the infirm and aged of their acquaintance; a part of the service not only worthy of mention, but also of remembrance for future Children's Day exercises. W.

....THREE BRIDGES, N. J.—Children's day was observed by the Sunday school on Sunday, June 13th with appropriate exercises. The church was beautifully trimmed with flowers and ferns by the ladies of the congregation, who showed great taste and skill; the principal attraction being an arch of beautiful flowers encircling the platform, back of which was suspended a large bell made of daisies; on the left stood a ladder of roses, on the right a column of white roses, in front a pyramid of flowers, with many other beautiful floral designs, among which were canary birds that seemed to enjoy the part they had been brought to perform.

The children occupied the front seats. The church was packed with people, many of whom could not be provided with seats. The exercises consisted of recitations, responsive readings, choruses, solos, quartets, and an address by the pastor, Rev. Eugene Hill. All who took part acquitted themselves creditably, especially the twelve small children who gave a recitation, which was a riddle for the audience to guess, and which was so nicely done—the children speaking loud enough to be heard by all, and with the twelve bannerettes that they held in their hands—that no one could fail in guessing the riddle, which was "Children's Day." The floral offering by seven girls was also well done. Master Willie Bartow, of Bound Brook, had been engaged to play the cornet with the choruses, which, with the good singing of the whole school, was grand. The exercises were all under the management of the Superintendent, Mr. J. V. F. Dilts. Altogether, it was a pleasant entertainment, which the children will long remember, and must have an influence to lead them in the right way. H. C. C.

Union College Commencement.

AMONG the prominent incidents of Commencement at Union this year are noted the following:

The Rev. Dr. Ormiston preached a most able Baccalaureate sermon on Sunday evening, the 20th ult. Hon. Warner Miller, U. S. Senator, as Honorary Chancellor, gave a statesmanlike address, on Commencement Wednesday, upon the relations of educated men to politics. Hon. John H. Starin was elected a life trustee, greatly to the satisfaction of the alumni and friends of the College. The degree of A.B. or C.E. was given to twenty-one graduates. The degree of Ph D was given to Prof. Cady Stanley, the popular Dean of the Faculty; A.M. to Col. Daniel S. LaMonte, class of '72; D D. to Revs. S. B. Rossiter, Teunis S. Hamlin and James W. Crocker; LL.D. to the Hon. Warner Miller, U. S. Senator, and Hon. John Ira Bennett of Illinois, all graduates of Union.

No President is yet chosen. Meanwhile the Hon. J. S. Landon, LL.D., of the Supreme Court, and temporary President, is filling that high position with eminent ability and satisfaction; and the tone and prospects of the College are excellent. D.

S. Oakley Van der Poel, M.D., LL.D.

AT a meeting of the Board of Trustees of Rutgers College held on Tuesday, June 22d, 1886, the Chair announced the decease of this eminent citizen, and a committee, consisting of Judge Bradley, Judge Bookstaver and Rev. Dr. Chambers, was appointed to prepare a minute, which is as follows:

The Board greatly deplores the loss it has sustained in the sudden removal of one of its most active and useful members. Dr. Van der Poel was an enlightened friend of education in all its branches and was well fitted by his studies and acquirements, and also by his experience, to give wise and timely aid to all concerned in its advancement. For eleven years he was a member of this body, was faithful in attendance upon its meetings, and was helpful by his counsel and his gifts to its varied interests. There are many other circles, public and private, in which his genial presence will be greatly missed, but few will have so much reason as we to mourn the privation. It is a duty as well as a pleasure to put on record our testimony to his excellence as a man of true public spirit, a friend of sound learning, a helper in every good work, and especially as an intelligent and unwearied advocate of the American Collegiate system, in both its intellectual and its moral aspects. He believed in a training which should be large and liberal, yet thorough and Christian, and he had the courage of his convictions. DAVID D DEMAREST, Secretary.

NEW BRUNSWICK, June 28th, 1886.

The General Outlook.

....The Rev. Dr. Kittredge, pastor elect of the Madison Avenue Reformed Church of this city, closed his pastorate of the Third Presbyterian Church of Chicago the last Sabbath in June. At the communion service in the morning he had the satisfaction of welcoming sixty-six new members into the fellowship, thirty-nine of whom were by confession—a remarkable accession at the close of a pastorate.

In the evening Dr. Kittredge preached his last sermon in which he stated that, during the sixteen years of his pastorate the church had received 1,684 members on profession and 1,784 by letter. Its present membership is about 2,300. It was also stated that the attendance upon the weekly prayer meetings, during the past year had been from six to eight hundred that during the last sixteen years, the church had gathered 2 000 children into its Sabbath-school; had sent out three colonies in other sections of the city, and had stretched out the hands of sympathy to an abused heathen race, having now six Chinamen among its membership. Dr. Kittredge also stated that while, for the year ending April 30, 1883, the collections of the church had aggregated $39,214, for the year closing on 30th of April last they amounted to $69,581.

....The thirty-third anniversary of Dr. J. P. Wilson's pastorate in the South Park Presbyterian Church, Newark, N. J., was recently celebrated by a reception. He has been present at every communion administered since his installation. The chapel in which the reception was held was the place in which he commenced his ministrations as pastor. The church edifice now occupied by the congregation was dedicated on February 15th, 1855. The number of communicants thirty-three years ago was sixty seven; it is now near five hundred.

....Mr. Moody has issued a call for an evangelical conference to be held in Northfield, Mass., from August 4th to 15th, "for Bible study and upon methods of work in home and foreign evangelization, and for the promotion of individual consecration to Christ." A general attendance of all interested is invited.

....Mr. Spurgeon has issued his 1,900th sermon; his church has now a membership of 5,214.

....Archbishop Feehan, of Chicago, recently confirmed 117 convicts in the Joliet Penitentiary, Ill

....A Methodist missionary in India reports the baptism of 453 persons within a fortnight, among the Tharus, an aboriginal tribe of the Gonds.

... The British and Foreign Bible Society has issued a "penny" New Testament in the Welsh language, and an amended version of St. Luke's Gospel in Irish.

...The First Presbyterian Church of Cranbury, N. J., claims the honor of leading off in the observance of "Children's Day," and is glad that it now has so large a following. It has kept such a day for more than twenty years, and reports that on the second Sabbath of June fourteen children received each a Bible for reciting the Shorter Catechism. One of them was four years and five months old when she made her perfect recitation.

News of the Week.

WEDNESDAY, JUNE 30.—Mr. Gladstone delivered a speech at Liverpool; Rev. Henry Ward Beecher was delighted with it; he said it gave him greater insight into Irish affairs than he had ever had before.... British troops had a severe fight with 1,500 Burmese. It lasted five hours. Several officers were killed....Assistant Secretary Smith's resignation was received yesterday by the President....He considers the pay too small and has accepted an offer by the St. Paul, Minneapolis & Manitoba Railroad Company. His successor will be the present Governor of South Carolina, Hugh Smith Thompson....It is stated that the traffic on the Brooklyn Bridge for the year ending June 1st, yielded a profit of $280,773 99. The total expense was $399,603.08. This does not include any expenditures.... Diphtheria is prevalent in Lafayette, Jersey City, N. J ...The "Priscilla" was beaten by the "Puritan" at Marblehead, Mass.... The funeral of David Davis took place yesterday ...Trains are moving over the Lake Shore road in Chicago under police protection. Two cars were thrown in the ditch ....Soldiers guarding Grant's tomb will be removed to-day....A new planet discovered by Dr. C. H. F. Peters of the Litchfield Observatory of Hamilton College.

THURSDAY, JULY 1.—Mr. Chamberlain has been warned by the London police that there is in existence a plot to murder him, and that the same assassins intended to kill Lord Hartington. Both have placed themselves under police protection....Mr. Gladstone is not well and has gone to Hawarden to rest....An explosion of pent-up sewer gas occurred in the House of Commons. One man was injured....J. A. L. Wilson, treasurer of the Delaware and Chesapeake Canal Company, has left Philadelphia for parts unknown. He is a defaulter to the amount of over half a million dollars. He has been in the employ of the company for thirty years. Three years ago the former treasurer and secretary, H. H. Leslie, was discharged because his accounts were short $15 000 ...Richmond J. Lane, president of the Rockland National Bank and the Rockland Savings Bank of Rockland, Mass., was arrested on his way through Maine to Canada. He was charged with embezzling $135 000. For many years he was treasurer and deacon of the Congregational Church and superintendent of its Sunday-school.

...General Beaver nominated for Governor by the Republicans of Pennsylvania....The railway company in Chicago succeeded in getting out trains yesterday. One train was thrown from the track and one man was shot....A building has been given by Cornelius Vanderbilt for the use of employes of the Vanderbilt roads. The building will occupy the plot of ground on the northeast corner of Madison avenue and Forty-fifth street, New York.

FRIDAY, 2 —John Bright delivered a speech at Birmingham on Home Rule. Mr. Gladstone's bill was criticized....Rev. Henry Ward Beecher preached in the City Temple, London, yesterday to a large audience. ....Six persons were killed in a railroad accident in Germany....The bill for the relief of Fitz John Porter was signed by the President yesterday....Independence, a town in California, was destroyed by fire; loss estimated at $200,000....Ex Governor Stewart re-nominated for Congress in Vermont....C. E. Henderson, now general manager, was appointed by the United States Circuit Court as receiver of the Indiana, Bloomington & Western Railroad.... President Dwight was inaugurated at Yale yesterday in Centre Church. The inauguration itself was very impressive, and the church was thronged ...A strike among the carpenters, sash and blind makers, stair builders and wood workers of the Eastern District of Brooklyn will extend throughout the city unless some kind of a settlement is reached. Sixty firms are obliged to suspend work entirely.

SATURDAY, 3.—Mr. Parnell receives letters every day menacing him with injury or assassination for his efforts to "dismember the Empire." Wherever he goes in his campaign work he is escorted by a guard of personal friends, all stalwart young Irishmen,

(Continued on page twelve.)

Our Contributors.

The Book.

BY SUSAN TEALL PERRY.

ALL the pages of the Book,
Clearer, dearer, seem to me,
As my western sun goes down,
And the red and gold I see.
Travel-stained, with loads opprest,
It is sweet to read of rest.

In the heat of noonday glare,
When the work was piled so high,
Of the chapters, only one,
When the day was passing by,
Could I find the time to read,
And I took but little heed.

But the lessons I've since learned
Kept me longer at the Book.
Disappointments, changes came,
And I had to stop to look
For the promise of His care
At all times and everywhere.

As the loved ones went away,
I read more about the place
Where they'd entered in and looked
On the beauty of His face.
Revelations then became
But a letter written plain.

Oft I've thought when sundown comes
I would like to sit just so,
With the Book here on my lap,
Resting on it as I go.
Loved ones finding me would say,
"With the Book she passed away."

STROWBRIDGE, MASS.

Mrs. Loring's Discipline.

BY MARY E. BRUSH.

CHAPTER IV.

AS Mrs. Loring stood on the broad steps awaiting an answer to her ring, her ear caught the murmur of voices within. Not the musically modulated tones one would think appropriate to so palatial a residence, but instead, confused sounds of a high-pitched falsetto in altercation with another voice of a shrill, foreign accent.

"Elise! You're a perfect goose! Can't you think of something to do, instead of standing there staring at me and groaning out your outlandish lingo?"

"Pardon, madame! But it is to me a dreadful sight that you do present! *Malheureusement!* Will it not come off,—that wretched black?"

"I don't know, I'm sure! It's all your fault; forever leaving my bottles in such confusion! There! I told you I thought I heard the bell! Thank goodness! it's the doctor, I guess! Hurry to the door and let him in for Julius has gone on an errand. Do hurry, Elise!"

The next minute the door was flung open and Ruth stood face to face with a tall, slim-waisted French maid, whose white cap with its coquettish, red ribbon bows, stood somewhat awry on her shining, black braids, and whose face beneath wore an expression of anxious expectancy which changed into despair as she beheld a stranger in place of the medical man she had hoped to see.

"*Hélas!*" clasping her long, lean hands in a tragic way, "It is not *monsieur, le docteur!* What will my poor mistress do!"

Ruth's sympathies were aroused. Evidently there was trouble of some sort.

"No, I am not the doctor," she said, pleasantly, "but the person Mr. Green, the florist, sent to attend to the decorations. May I inquire if anything serious is the matter? Anyone sick? Can I be of assistance?"

Elise's practiced eyes at once beheld that her interlocutor, in spite of plain attire, was a lady, and she exclaimed effusively, "Ten thousand thanks, madame! Yes, we are in affliction indeed! A few minutes ago my poor dear mistress had the misfortune to use the wrong bottle and,"—here Elise paused impressively, then finished the sentence with a volley of French interjections.

"She took nothing poisonous, I hope!" Ruth exclaimed, considerably startled.

"She took nothing internally, madame. She merely bathed her face with what she thought was cologne, but what turned out to be a patent hair-dye—a most excellent article in its place. Something I advised her to use, for," lowering her voice a little, "her once beautiful hair is becoming gray. But as I said, the room was rather dark, she was in haste and thought it was cologne and"—here the maid's animated description was brought to a sudden close by a voice from the adjoining room calling impatiently, "Elise! Are you never coming? If it is the doctor, bring him in immediately."

"It is not he, madame. It is a person, a lady from monsieur, the florist."

"From the florist's, you say? Let her come in then. The decorations must be attended to at once, though," peevishly, "I'm sure if there's no remedy for this face of mine, I shall have to postpone my entertainment."

The next minute Ruth found herself in a small but sumptuously furnished apartment. Her weary feet sank into soft velvet carpets. Her eyes met a mingling of rich colors and elegant bric-á-brac. In the mellow but subdued light that sifted in through the blue and amber panes of a stained-glass window, she beheld sitting in a large easy chair an elderly lady of spare frame, attired in an elaborate satin wrapper. Evidently in her young days she had been a blonde of the purest type, for her eyes were a bright blue, her abundant hair, though frosted by age, showed gleams of former gold, and the wrinkled throat revealed by the filmy lace kerchief was as fair as a babe's. But the face above it! What a startling contrast! It was as black as a negro's. So, too, were the fingers and half the palm of her small, slim right hand.

She gave Ruth a piercing glance, her own face, meantime, wearing an expression of mingled amusement and annoyance.

"Good afternoon. So you are sent by Mr. Green? Humph! I didn't know that he had lady assistants. I hope it will be an improvement on that Bailey; he hadn't a particle of taste and was real saucy, too! Well, I'll tell you what I want done, in a few minutes. I am waiting for the doctor. I have made an awkward mistake, owing to Elise's carelessness. I had a bit of headache and when I lay down for my nap I thought I'd bathe my face and forehead with cologne, and then almost before I knew it I was all plastered with that wretched hair dye! I only hope it won't poison me!"

"I trust not, madam," said Ruth politely, all the time trying to overcome her nervousness. "But it seems to me that it ought to be removed at once, before it penetrates the skin and the stains be lasting."

"Soap and water doesn't take it off; I tried them at once. I couldn't think of anything else, I was so shocked. As for Elise, she is scared out of the few wits she possesses. Oh, what shall I do! Can't *you* think of something?"

Now it so happened that Mr. Guy Loring had had a taste for chemistry and in his amateur experiences Ruth had been an interested assistant. She had picked up no little knowledge of various fluids and gases and their peculiarities. She took up the bottle of hair dye, smelled its contents, and recognizing the scent of familiar ingredients, said:

"This compound is really of little worth. Its color cannot be permanent and I don't doubt that after a day or two your face will resume its natural complexion. But if you wish to remove the stain at once, some acid must be applied. I would suggest lemon juice. That, at least, can do no harm."

"Lemon juice! Hurry, Elise, down to the housekeeper and ask her for some. Be just as quick as you can!"

Away ran the French maid as fast as her high heels would carry her.

"She's a good-hearted creature," remarked Miss Isabel, "and she has exquisite taste in dressing me and arranging my hair, but she is not half so careful about things as was Margery, my Scotch woman. But I guess Elise will learn after awhile. I haven't had her long. There! she's actually coming back already!"

Elise entered, bearing a cup containing the lemon juice, which she proceeded to apply with a sponge to her mistress's face. Like magic it wiped away the dingy black! Brows, nose and cheeks resumed their natural color. So did the stained fingers and palm.

"Oh dear me! Is it really off!" exclaimed the old lady, peering eagerly into the carved ivory hand-mirror Elise held before her. "All off! Why so it is! What a relief! How shall I repay you—Mrs.—Mrs.—um,—what did you say your name was?"

Ruth, considerably embarrassed, answered in a low, muffled voice, and as Miss Thornton was slightly deaf, she caught the name incorrectly. "Lawton? Ah, thank you Mrs. Lawton! Well, I'm very grateful indeed! I was really afraid that I was doomed to be a regular black-a-moor! And I didn't know but that it would spoil my skin forever! I have always been rather proud of it, too, and never used any cosmetic. There! Elise! There's the bell! It's the doctor, this time, I guess. Tell him I don't need him, that I had a slightly bad turn; but am all right now. He's so busy that he'll be thankful that he doesn't have to stay. But don't you breathe a word to him about my using the hair dye. He'd never stop teasing me about it. He's forever making fun of my scares. Come, Mrs. Lawton, I feel all right now, and we'll make a tour of the rooms and you can see what will be necessary."

It was plainly seen that the imperious old lady had taken a notion to the quiet, little woman who had so opportunely come to her rescue. She treated Ruth's suggestions as to the floral decorations with unusual consideration, and thus the work progressed without friction or hindrance of any kind.

The close of the following day found all arrangements perfected. The interior furnishing of the house was of the heavy, dark toned order, needing the varied hued blossoms to brighten its sombre grandeur, and this effect had been obtained by Ruth's charming taste. Clusters of golden petalled roses gleamed like bits of sunshine from high, dark mantels, cabinets and bookcases; gloomy niches were relieved by bunches of pure white and blood red carnations, breathing out their spiciness; pots of azaelias made avenues of pink bloom on either side of the long dining room; the shining silver and glass on the table reflected the myriads of blossoms placed among them. Green, trailing vines draped windows and cornices. Every room seemed a bower of bloom and fragrance. All was finished. The sun had gone down in the western sky, leaving a faint crimson tinge on the snow-clad hills. Inside the grand house soft-shod servants flitted here and there lighting the glittering crystal chandeliers in the ball-room and parlors and the fragrant, waxen tapers in dining-room; the anxious eyed caterer, surrounded by his dapper assistants, was holding an earnest conversation with the family butler; the band, stationed in a fern screened alcove in the wide hall, began tuning their various instruments, filling the house with long drawn out stains, harmonious and discordant.

Ruth, tired after her labors and the nervous strain imposed by her peculiar position, stood with her wraps on, ready to depart. But first she must slip into the library; the one room in the house that had a strong fascination for her. For here, in a massive frame, hung a life-like picture of Guy, her dear, dead husband, taken when he was a little boy, scarcely more than a babe. How precious was that fair young face, those soulful eyes, the mouth with its rich, red curves and the rings of hair curled about the noble brow! To think of the grand manhood he had attained; what a tender husband he was to her! What a loving father to Ray and Beth! And now he was dead, lying fathoms deep beneath treacherous waves! No wonder that poor Ruth, brought to a fresh realization of her loss, sank down before the picture and gave vent to her grief in low sobs. Suddenly there fell upon her ear the sound of a footfall. She sprang from her crouching attitude, turned and confronted—Miss Isabel Thornton!

There was a look of blank amazement on that lady's face,—a look not unmixed with indignation. Miss Thornton hated anything like "a scene." What right had this stranger, this workingwoman, to act in this tragic manner? She must be insane! Miss Thornton reached out one slender, white hand sparkling with diamonds and touched Ruth, a trifle roughly, perhaps, on the shoulder.

"What are you doing!" she said in tones that jarred the ear of the sensitive hearer. "Are you crazy? I must say that I don't care to have such theatrical goings-on in my house!"

Ruth drew herself up proudly. "I beg your pardon, madam," she said, striving to speak steadily, though there was an indignant flash from her soft gray eyes, "I ought to have better controlled my emotion. I would never have entered your house had not duty to my employer compelled me. I believe that I have performed that duty satisfactorily and I was just going away, when I took the liberty of coming in here and looking at this picture, which is"—here Ruth's voice faltered—"is very dear to me!"

"Dear to you! My nephew Guy's picture dear to you!" in astonishment.

"Guy was my husband, madam. You have hitherto misunderstood my name. It is not Lawton. I am Ruth Loring. Good evening, madam."

And before the astonished mistress of the house could collect her faculties "Mr. Green's lady assistant" was gone.

(To be continued.)

THE report of George Muller's work for 1885 is summarized as follows: Last year, without applying to a single person, his receipts amounted to $200,000. He has received in all from the beginning more than $5,000,000.

The Charge at the Ordination of William I. Chamberlain as Missionary to India.

BY REV. JACOB CHAMBERLAIN, D.D.

IN complying with the request of the Classis of New Brunswick that I should be the one to give the charge to you to-day, I find so many memories crowding upon me, so many conflicting emotions filling my mind, so many joyous anticipations taking possession of my soul, that I find it difficult to choose fitting words with which to fulfil the pleasing duty that is laid upon me.

For memory takes me back at a single step over the intervening space, as I so vividly recall the scene when, just twenty-seven years ago, my much loved Hebrew preceptor, since then your venerated College President, gave similar words of counsel when he preached the sermon at my ordination as a missionary to India, and joined then in laying hands of consecration on my head, as he has now done on yours.

Twenty-seven years of blessed service for the Master! How packed with labors and with joys! For, in looking back over these years of missionary service, it is not the hardships and trials, but the blessings and the joys that fill my vision, and to this blessed heritage of service for the Master do I now bid you welcome with unfeigned gladness.

And what should be the spirit with which you enter upon this life service for Christ in India? What should be your highest aspiration? What shall give you surest success, your supremest joy in that work?

I desire to place before you in this solemn hour as at once your highest aim and your most potent weapon, "Personal Conformity to the Image Christ."

Paul, in the eighth chapter of Romans, declares that we are called of God "to be conformed to the image of His Son," and he speaks of this as a growing conformity, as in the third chapter of Second Corinthians, where he says "we are changed into the same image from glory to glory." And the beloved John tells us what shall be the consummation, when he says in his first epistle, third chapter, "When He shall appear we *shall be like Him.*"

This becoming conformed to the image of Christ is a gradual process. The change begins with regeneration. That is indeed instantaneous. It is then that the *germ* of conformity to the image of Christ is implanted, but unless it grows it remains but a germ. Regeneration is instantaneous. Sanctification is progressive. And as we grow in the grace and in the knowledge of our Lord and Saviour Jesus Christ we grow into conformity to His image.

For this growth in conformity to His image the continual aid of the Holy Spirit is absolutely necessary, but it also requires persistent and earnest personal effort on the part of the believer, and to such effort after personal conformity to the image of Christ would I now seek to incite you more and more as you enter upon your life of service for Him.

Such growth into Christ's pattern is not easy work It is not, with most of us, an uninterrupted growth. There is sometimes even retrogression, and we become disheartened and think we can never attain, and are almost ready to give up trying.

I have thought of this struggle to imitate the Divine pattern as I have stood watching the slow weaving of those beautiful India rugs which, when completed, are so much sought after and so highly prized.

India rugs are all the products of painstaking, long continued hand labor, requiring closest watchfulness at every step, lest the figure be not perfect. I have often stood watching the workmen and thinking of God's plan in our lives.

The rug, however large it be, is woven in one piece. The warp is stretched vertically upon the simple loom. There is no shuttle. There is no beam. The weaver sits or stands facing the perpendicular warp. The only light in the room is from a window behind the weaver, shining over his shoulders full upon the growing rug before him. With deft fingers he runs in the different colored woollen yarns into the warp in front of him, and with a heavy wooden comb combs it down to its place, and with hand shears clips off the too long protruding yarn. As you stand behind his back and at one side out of his light watching him, he goes on, apparently forgetful of your presence, chanting to himself from memory the pattern he is weaving in as he swiftly inserts the threads, "six black, three brown, five red, seven white," and so on, as the hours go by. Now and then as he completes a figure or part of one he steps back to take a look and see if it is perfect; but, alas, he has made a slip. Some inches down, where he has not been giving due heed, his pattern is marred. Heaving a sigh, he again takes his place and laboriously takes out the last half hour's, or last half day's work, and more carefully builds it over, for it must be perfect or it will not be accepted.

I have looked in one day and the rug seemed progressing finely, but the next there seemed to have been absolute retrogression, so much had been taken out to remedy a just discovered defect; but it goes on to final completion.

I have myself seen one rug six months upon the same loom, and the weavers had been working upon it day by day, and all day long. Orders were on hand that would take them two full years to fill, but the process could not be hurried or defects were sure to creep in.

Sometimes, as you looked in, you would see something out of harmony; you could not tell what it was, but felt that something was wrong. The weaver, too, had discovered it; he carefully studies his pattern, finds where he had gone wrong, toilsomely remedies the defect, and as you step in again the want of harmony has disappeared and the perfect figure greets your gratified view.

May not this be taken as an illustration of God's pattern being interwoven into our lives.

The pattern is glorious; is perfect. But in weaving it into our lives what sad mistakes we sometimes make; how much we have to undo of what we have carelessly done. How often we find something that is out of harmony with God's plan, and yet the peculiar defect of which at first eludes our search. But as we study more closely the Divine image we see at last, by the illuminating influence of the Holy Spirit, where the defect is, and heaving a sigh and seeking more light from over our shoulders, we at last weave in the pattern as God intended it.

And at length under the guiding eye of the Master Workman, our life pattern is "complete in Him."

French imitations of these India rugs are now thrown on the market by the hundred. They are machine woven. The patterns are indeed exact. There is no distortion in any figure, but it is machine perfection. The rugs cannot compare in richness and life with the laboriously hand-made rugs of India, and no one who knows the true India rug will fail to note the difference, and though produced at one-fourth the cost, and sold for one-fourth the price, the demand is still for the more expensive hand-made genuine India rugs.

There is no machinery for producing God's pattern in our lives, for producing "conformity to the image of His Son." It is a slow, laborious hand-work, to be done by each believer as he watchfully follows the Divine guidance in his life. But when this is accomplished how glorious the result, for "when He shall appear we shall be like Him."

Let this, then, be your highest aim, your daily study, your hourly effort, as you enter upon your chosen life's work, and as you join hands with your Jesus in the completion of the work for which He gave His life—even the salvation of the whole race of man, *imitate your Master.* Do day by day as He would have you do; as He would do in your circumstances, and the result in your own life pattern and in the conversion of those for whom you labor will be glorious.

Waste no time in vain regrets over past failures, or newly discovered faults in the weaving of your life pattern; but in humility asking God's free pardon for the errors of the past; say with the Apostle Paul, "This one thing I do. Forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

To-day there has sprung up a new relationship between us. For nearly twenty-four years have we been related as father and son. Now I gladly welcome you as a brother-minister of the Lord Jesus Christ. The natural tie can never lessen; but let the new spiritual tie grow stronger and more all controlling, as the Master allows us to be *comrades* in His glorious war, and *brother-ministers* of the new Covenant, in that distant land where, God willing, our lives are to be together offered to Him who has bought us with His own precious blood.

Yet bear with me while I reiterate to you the words which Paul the aged used as he exhorted his younger brother in the ministry, his son in the faith, Timothy, when he said:

"Thou, therefore, my son, be strong in the grace that is in Christ Jesus." "Endure hardness, as a good soldier of Jesus Christ." "Watch thou in all things. Endure afflictions. Do the work of an evangelist. Make full proof of thy ministry."

For then will you be able to join in Paul's triumphant shout of victory: "I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day."

My son, my brother, I welcome you to the glorious fellowship of the missionary of the cross of Jesus, our Lord.

On Changing Our Standards.

AS a lay member of the Reformed Dutch Church, I would hesitate to criticize the production of a clergyman upon any purely theological question; but when the right to change our doctrinal standards is seriously advocated, I think the laymen have a right to be heard as well as the ministerial branch of the Church. In your issue of the 12th of May there is an article on that subject, in which many strange ideas are advocated, and others equally strange set forth as postulates, and all, as I think, wholly irreconcilable with the formula in the first article of the Church constitution to which the author must have affixed his signature "sincerely and in good conscience." The entire argument in that article is founded upon the false and mistaken theory, that "the doctrinal standards are a part of the constitution of the Church," and as such amendable under the provisions of that instrument.

The constitution in no part of it sets forth the doctrinal standards of the Church, but they are referred to therein, and obedience thereto is enjoined as contained in the confession of faith and canons of the Church. The proper province and object of a constitution is, not to declare and set forth the fundamental principles of belief and doctrine, but it is simply a system of fundamental rules for the government and administration of the affairs of the Church or other association by which it may be adopted, to carry out the principles of its organization. Entirely administrative in its character, its amendment interferes with the conscience and religious belief of none. On the other hand, as the doctrinal standards are the fundamental principles of belief and doctrine, to which every member of the Church must be presumed to have conscientiously assented when he united therewith, any alteration thereof must necessarily, to a greater or less degree, in proportion to the extent or radicalness of the change, interfere with the conscience or belief of the members, which, as it has been truly said, "is not to be controlled by majorities or minorities."

The article denies that "creeds and confessions are the truth upon which the Church rests," and says, "Organization is first, then a statement of God's truth as believed. The power that makes can unmake." In this postulate, to use a familiar expression, he places "the cart before the horse." Whenever associations of any character are in contemplation, religious or otherwise, their object and purpose are definitely understood. At the meeting for organization the first thing in order is always a declaration of the specific purpose, then follows the resolution and other proceedings for the adoption of a constitution and by-laws to carry out the object of the association. So that the object is primary, the constitution secondary, it then follows that no amendment of the constitution could legally be made to change the character and object of the association. Suppose on the other hand, that the constitution is primary and the object or principle secondary, according to the author's doctrine and that "those who make can unmake," then it will be in the power of a majority to change the entire object and character of an association, and the majority could, for instance, in spite of the protests of a minority, turn a society formed for the promotion of temperance into an association for the encouragement of horse racing or any other object. Once admit the principle that the doctrinal standards of the Church can be changed in any particular, it follows as a necessary consequence that they can in all, and then its entire denominational character is subject to be drawn into the maelstrom of modern anxiety and restlessness for change and novelty.

The Liturgy to a certain extent presents a different question. That embraces the forms prescribed in conducting different services of the Church, some being compulsory, some voluntary. So far as they are mere formula, they are undoubtedly subject to change, modification or addition. But so far as they are declaratory or recitals of the doctrinal standards of the Church, as established in the canons and confession of faith, they must be truthful and not subject to alteration. A change of doctrinal standard which cannot be made *directly* cannot be made *indirectly* by change of liturgy.

As God's truth is the same yesterday, to-day and forever, the necessity of amending its declaration is not apparent.

M. S.

The Reading Room.

Our Book-Shelves.

....“THE KING'S TREASURE HOUSE.” A Romance of Ancient Egypt. By Wilhelm Walloth. From the German, by Mary J. Safford. The time of this story is during the Hebrew bondage, and Jewish characters occupy the author's chief attention. The manners and customs of the ancient Egyptians are pictured after the style of the lamented Ebers. No sacred names appear among the personages, and the incidents are of the most sensational character, so that the general effect of the work is excellent. We commend it as a “study” of Mosaic days and of the people who were led from their degradation and slavery into the light and liberty of a great nationality. (William S. Gottsberger.)

....“THE OLIVE LEAF”. By Hugh Macmillan, D D. This volume takes its name from the opening paper, which sets forth the various suggestions made by the “leaf pluckt off,” which Noah's dove bore in her mouth on returning to the ark. It is a fair specimen of all that follow. The author has a keen eye for all the analogies that obtain between the natural and the spiritual, and great ease and skill in stating them in a graceful and expressive style. He does not deal in dogma nor in exegesis, and in these respects makes no addition to our literature, but he widens our view of the outside world, and sets old truth in a new light by happy illustrations from the realm of nature. There is novelty and freshness in every paper, yet these qualities do not seem to have been laboriously sought for, but rather to have sprung from the fine imagination and cultivated taste of the writer. (Macmillan & Co.)

....“KING ARTHUR.” Not a Love Story. By the author of “John Halifax, Gentleman,” etc. By the most refined delicacy several very unattractive phases of human life are exposed in this book. We could not suppress the wish that the alleged facts were fiction, and that they had happened elsewhere than in this country. The story is instructive, and is told with that fascinating elegance characteristic of Miss Mulock, and that commends all her works to the popular taste. (Harper & Brothers.)

....“FROLIC LEFT OUT; or, Country Children,” by Mrs. M. F. Butts, will undoubtedly interest the little folk who have enjoyed the earlier volumes of “Frolic Stories,” even though Frolic is not a very prominent character in this story. This pleasant account of the doings of some of her country friends will be found quite as entertaining as any of the sprightly narratives which have preceded; and the excellent counsel with which the book abounds is so wisely presented that it can hardly fail to receive the attention which it merits. (Am. Tract Society.)

....John B. Alden has been doing good service in some of his recent publications. One of these is entitled “THE WISDOM AND ELOQUENCE OF DANIEL WEBSTER,” being a compilation of weighty and eloquent passages from his principal speeches and debates, legal arguments and speeches to juries, diplomatic and official papers, and miscellaneous letters. The compiler, Callie L. Bonney, has done her work judiciously; and the book is a most valuable presentation of our great orator and statesman in his most inspired and felicitous moments. It will be found an admirable handy volume of selections for the sprouting orators of our schools. The volume has a portrait of the “godlike,” though not the best one.

Another is the publication, in neat form, of three of “MACAULAY'S BIOGRAPHICAL ESSAYS,” namely: Lord Bacon, Warren Hastings, and William Pitt.

We cannot approve as highly the republication of Canon Farrar's chapters on “INSPIRATION” in the “Ezevir” Library.

Some amusement will be derived from Dr. James E. Rankin's verses on “YE OLD PILGRIMS TO YE NEW,” also reproduced by Mr. Alden.

....“LIGHT ON THE HIDDEN WAY.” This is the experience of an amateur medium who holds constant intercourse with spirits invisible to souls not as finely tempered as her own. Rev. James Freeman Clark gives an introduction, in which he says that the writer's friends regard her as “sincere, truthful and conscientious.” We are hardly satisfied with Dr. Clark's endorsement, as the same words may be used of many patients in insane asylums who “see visions and dream dreams.” The book is written in a tender, pleasant way, and yet gives not the slightest comfort to mourners, except the few who are willing to trust “mediums” rather than take the simple comforts of a Divine revelation. (Ticknor & Co.)

....“RALPH WESTON'S SECRET; or, Unto the Fourth Generation,” by C. S. M., exhibits with a good deal of power one of the saddest and most troublesome phases of intemperance—the growth of hereditary appetite. The fact is too well attested to need proof, but as the importance of the fact is often underrated in considering particular cases, such illustrative narratives as the one presented in this book serve a useful purpose. The subject is treated in a calm, thoughtful and convincing way, and although the story is necessarily a sad one, it is so life-like that it easily secures and holds the reader's attention. (Pres. Board of Publication.)

....Chapter XII. of Mr. Ruskin's autobiography, “PRÆTERITA,” concludes the first volume and brings the narrative to his twentieth year. Among the moulding and inspiring influences to which this chapter alludes are his reading of Dr. Samuel Johnson, and his lessons in art under Copley-Fielding. He begins to write on art, and prepares for *Blackwood* what afterwards appeared as the first chapter of “Modern Painters,” but was withheld at Turner's request. He takes more journeys at home and abroad, has some more love affairs, and receives an abiding realization of death by the early decease of several of his young friends. (John Wiley & Sons.)

....“ACTORS AND ACTRESSES OF GREAT BRITAIN AND THE UNITED STATES.” Edited by Brander Matthews and Laurence Hutton. This is the first of a series which will extend to perhaps five volumes. It is devoted to Garrick and his contemporaries, and contains sketches of fourteen of the noted actors and actresses of the eighteenth century. The latter were as famous for their immoralities as for their histrionic powers, and give point to the severe criticism which has constantly assailed women on the stage. The editors have done their work admirably, just giving a general statement and then adding passages from writers who personally knew the actors. The book is bound in more gaudy style than suits our taste, but the contents are well printed. (Cassell & Co.)

Our Library Table.

Periodicals, Serials and Notes.

....*St Nicholas*, always entertaining as well as instructive, appears to good advantage in the July number. The frontispiece, which accompanies an article on La Fayette, represents that famous son of France seated at table in company with a British ambassador. “Fly-fishing for Trout,” “The Last Cruise of the Slug,” “Captain Jack's Fourth-of-July Kite,” and “Ready for Business,” seem intended especially for the pleasure and profit of the boys, while “Nan's Revolt,” “Aunt Deborah's Lesson,” and other stories will more particularly interest their sisters. “The Wonders of the Alphabet” invite the attention of every one. Long live *St. Nicholas!*

....The *Forum* for July continues to present its usual collection of well-written and seasonable essays. The most striking article is entitled Confessions of an Episcopalian. President Seely furnishes an able argument on the question, Should the State Teach Religion? and Mr. Round relates some instructive experiences with criminals. “The Manuscript Market,” by Jun. Hen. Browne contains some very useful suggestions for all who propose to live by literature. “Civil Service Reform” is well sustained by George W. Green. The number concludes with a spicy discussion of the question whether foreign authors should be protected, by Mr. Lathrop and Mr. Sherman.

....The *Methodist Review* for July opens with an account of Bishop Scott with a fine portrait. Then comes a clever paper by Bishop Hurst on the Parsis of India. The Rev. Mr. Seaman tells in excellent temper of the Episode in New York Methodist History made by the independent body which for a generation followed Mr. Stilwell. Dr. Curry gives an entertaining sketch of what he calls a Curious Christological Speculation, viz, the controversy concerning the *Kenosis*. The Editorial Miscellany is as usual well filled. Its criticisms are able and candid, though the editor seems to us to do less than justice to Dr. Conn's book on Evolution, a very rare volume for insight, comprehensiveness and discrimination.

....The *New Englander* discusses in two excellent papers Women in the English Universities, and Archæological Study in Athens. There are two articles on Emerson, one of which, treating of his Christian Idealism, anticipates general concurrence ultimately in Mr. Alcott's opinion that the Concord philosopher will be “taken by the hand among all Christians as a brother,” which is stretching the mantle of charity till it tears. The other rebukes the Concord worshippers, and criticizes with point Emerson's disjointed and inconsecutive style of writing, a style which is not only a difficult staccato, but often incorrect and even clumsy, “and there is a visible feeling after epigrams that do not always come.” The number also contains a fine essay by S. W. Duffield on the great Latin hymn, *Veni Sancte Spiritus*, and its obscure or forgotten author.

....The June number of the *Popular Science Monthly* was filled with valuable papers, the July number is not inferior to it. Mr. Wells adds the fourth instalment of his important Economic Study of Mexico. Much attention has been paid in Japan to earthquakes, and Mr. John Milne, who has been engaged in the observations, has written a book on the phenomena investigated, the methods of observation and the results; an illustrated summary of what he has written has a place in this number. A valuable economic article is that entitled an Experiment in Silk Culture, by Margarette W. Brooks, which opens a new industry to women. A paper likely to occasion considerable discussion is on Geological Climate in High Latitudes, by C. B. Warring, Ph.D., and is an admirable scientific treatment of the theme. The consideration of The Origin and Structure of Meteorites, written for the *Revue des Deux Mondes*, appears here in an English rendering. The portrait is that of Gerard Mercator and the customary brief biography follows on subsequent pages. The editor writes with his usual independence upon Science and the State, prompted by the propositions now before Congress to consolidate the Scientific bureaus and to reduce appropriations. These are but a moderate proportion of the useful and timely essays which occupy the pages of the current issue of this periodical.

...The July *Century* offers to the reader a varied and enjoyable feast. Persons fond of field sports will be delighted with “Cross-Country Riding in America,” or “Riding to Hounds on Long Island,” and “Homing Pigeons,” both attractively illustrated. “Two Runaways” is a laughable plantation story of the days of slavery in the South. Two crayon portraits of Frank R. Stockton, the author of “The Lady, or The Tiger?” accompany a pleasant sketch of his life. In the War series, Maria Blunt gives “Recollections of Shepherdstown During Antietam Week;” Captain Beverley Kennon describes “Fighting Farragut Below New Orleans;” Commander Albert Kautz relates “Incidents of the Occupation of New Orleans;” and Marion A. Baker, the Mayor's Private Secretary, tells of “Farragut's Demands for the Surrender of New Orleans.” These are all well written papers, and equal in interest any of the series.

....The Chelsea Pensioners, engraved from a painting by W. H. Weatherhead, in the exhibition for 1886 of the Royal Institute, is the frontispiece of the *Magazine of Art* for July. The pictures in the Royal Academy show and the Grosvenor Gallery of 1886 are very pleasantly described under Current Art, and the most notable are presented by engravings. The Old Charterhouse, London, soon to disappear, is preserved by the text of Mr. Basil Champneys and the illustrations of Mr. Joseph Pennell. Nicolas Sobko gives a sketch of the life and a critical examination of the paintings of Basil Peroff, a Russian artist, who gives expression in his works to the melancholy undertone of Russian life. H. L. Spencer conducts the reader along the St. John River, and what he writes is made more impressive by four illustrations. The specimens of East Indian Wood Carving, selected from those of the Colonial Exhibition, described by words and pictures, are instructive and attractive to all interested in interior decoration. Under Greek Art a nearly full-page engraving represents a Restoration of the interior of the Temple of Athenê Parthenos. A full page is given to an engraving of Doves, a girl and a dove, from a painting by Alfred Seifert. The number is fresh, dealing with topics of general interest, and the illustrations seem to us unusually engaging.

....In *Babyhood* for July, Marion Harland continues her familiar talks with mothers on a topic that every mother should know something about, namely, “Artificial Foods.” Henry Dwight Chapin, M D., treats of “The Value of Water in Early Life,” and John H. Ripley, M D., writes “Concerning the Choice of Summer Resorts.” “The Mother's Parliament,” “Nursery Problems” and “Nursery Helps and Novelties” are all suggestive, to say nothing of other interesting features of this number. This excellent magazine way well be esteemed invaluable to mothers, or to any whose duties are in the nursery.

BOOKS RECEIVED.

S. C. Griggs & Co.: Solar Heat, Gravitation, and Sun Spots. Speculations. By J. H. Kedzie. Illustrated. 12mo, pp. 304. $1.50.

C. Venton Patterson & Co., Rochester, N. Y.: The Wisdom of God and Other Sermons. By Rev. Aurelian H. Post. 12mo, pp. 178.

D. Lothrop & Co.: Spun from Fact. By Pansy. 12mo, pp. 338. $1.50.

Daniel Miller, Reading, Pa.: Recollections of College Life at Marshall College, Mercersburg, Pa., from 1839 to 1845. A Narrative with Reflections. By Rev. Theodore Appel, D D. 12mo, pp. 348.

Thomas Y. Crowell & Co.: Taras Bulba. By Nikolai Vasilievitch Gogol. Translated from the Russian by Isabel F. Hapgood. 12mo, pp. 295.

UNBOUND BOOKS AND PAMPHLETS.

A Den of Thieves; or, The Lay-Reader of St. Mark's. By Mary Cruger. 12mo, pp. 185. 25 cents.

Effie Ogilvie. The Story of a Young Life. By Mrs. Oliphant. (No. 82, Harper's Handy Series.) 16mo, pp. 184. 25 cents; also,

A Faire Damzell. A Novel. By Esmé Stuart. (No. 533, Harper's Franklin Square Library.) 4to, pp 105. 25 cents.

Don't Marry! By Hildreth. 16mo, pp. 112. J. S. Ogilvie & Co.

Hamlet. By William Shakespeare. (No. 23, Cassell's National Library.) 32mo, pp. 192. 10 cents.

PERIODICALS.

June.—Lend A Hand.

July.—The Presbyterian Review, Lippincott's Monthly Magazine, The Century, The Brooklyn Magazine, The Reformed Quarterly Review, Our Little Ones and The Nursery, Magazine of American History, The Art Journal, The Gospel in All Lands, Words and Weapons, The Book Buyer, The Phrenological Journal, The Homiletic Review, Babyhood, The Lutheran Quarterly.

Discoveries in Central Asia.

PROF. N. N. VESELOFFSKY has conducted researches partly in the environs of Samarkand, partly in the northern districts of Khokand, around Numengan and Chust. In the environs of Samarkand the ruins of Afrasiab have been particularly searched, and amongst the many interesting discoveries made I may mention numerous and important inscriptions dating from the pre Islamitic period, and throwing considerable light upon the doings of Alexander the Great in Transoxania, as well as upon the epoch of Buddhism in Central Asia. The discovery of fine and varied glass vessels deserves particular mention, the fabrication of glass being long ago absolutely unknown in Central Asia—further, clay figures of men and animals, bright colored coffins bearing inscriptions and engravings, a large number of old coins, and many other things belonging to the hitherto entirely hidden antiquity of Central Asia. Central Asia had become a large field of ruins even previous to the eruption of Moslem fanatics. Nobody doubts that archæological researches will be rich in surprising results, and that our notions of the ethnology of the Aryan race will undergo an essential change. —*A. Vambery, in The Athenæum.*

Books to Read.

SIR JOHN LUBBOCK recommends to the general reader the following list of books, which may be of use as a guide to the readers of the INTELLIGENCER:

I. Non-Christian Moralists: 1. Marcus Aurelius' "Meditations;" 2. Confucius' "Analects;" 3. Aristotle's "Ethics;" 4. Mohammed's "Koran."

II. Theology and Devotion: 1. Apostolic Fathers (Wake's Collection); 2. Augustine's "Confessions;" 3. Thomas à Kempis' "Imitation of Christ;" 4. Pascal's "Thoughts;" 5. Spinoza's "Tractatus Theologico Politicus;" 6. Butler's "Analogy;" 7. Jeremy Taylor's "Holy Living and Holy Dying;" 8. Keble's "Christian Year;" 9. Bunyan's "Pilgrim's Progress."

III. Classics: 1. Aristotle's "Politics;" 2. Plato's "Phædo" and "Republic;" 3. Æsop's "Fables;" 4. Demosthenes' "De Corona;" 5 Lucretius' "De Natura Rerum;" 6. Plutarch's "Lives;" 7. Horace; 8. Cicero's "De Officiis," "De Amicitia," "De Senectute.

IV. Epic Poetry: 1. Homer's "Iliad" and "Odyssey;" 2. Hesiod; 3. Virgil; 4. "Niebelungen Lied;" 5. Malory's "Morte D'Arthur."

V. Eastern Poetry: 1. "Mahabharata" and "Ramayana," epitomized by Talboys Wheeler; 2. Firdansi's "Shahnameh," translated by Atkinson; 3. She-King (Chinese Odes).

VI. Greek Dramatists: 1. Æschylus' "Prometheus," and Trilogy of the House of Atreus; 2. Sophocles' "Œdipus Tyrannus;" 3. Euripides' "Medea;" 4. Aristophanes' "Knights."

VII. History: 1. Herodotus; 2. Xenophon's "Anabasis;" 3. Thucydides; 4. Tacitus' "Germania;" 5. Gibbon; 6. Voltaire's "Charles XII." or "Louis XIV;" 7. Hume; 8 Grote.

VIII Philosophy: 1. Bacon's "Novum Organum;" 2 Mill's "Logic" and "Political Economy;" 3. Darwin's "Origin of Species;" 4. Smith's "Wealth of Nations;" 5. Berkeley's "Human Knowledge;" 6. Descarte's "Discours Sur la Méthode;" 7. Locke's "Conduct of the Understanding;" 8. Lewes' "History of Philosophy."

IX Travels: 1. Cook's "Voyages;" 2. Darwin's "Naturalist on the Beagle,"

X. Poetry and General Literature: 1. Shakespeare; 2. Milton; 3. Dante; 4. Spenser; 5. Scott; 6. Wordsworth; 7. Pope; 8. Southey; 9. Longfellow; 10. Goldsmith; 11. Swift's "Gulliver's Travels;" 12. Defoe's "Robinson Crusoe;" 13. Arabian Nights; 14. Boswell's "Life of Johnson;" 15. Burke's Select Works; 16. Goethe's "Faust;" 17. Marivaux's "La Vie de Mariane."

XI. Essayists: 1. Addison; 2. Hume; 3. Montaigne; 4. Macaulay; 5. Emerson; 6 Moliere; 7. Sheridan; 8. Carlyle's "Past and Present" and "French Revolution."

XII. Modern Fiction: Selections from 1. Thackeray; 2. Dickens; 3. George Eliot; 4. Kingsley; 5. Scott; 6. Bulwer-Lytton.

Translations into English of the classical and French and German works can be had. Almost any bookseller can obtain them. Mr. Richard Brinkerhoff, Synod's Rooms, 34 Vesey street, New York city, will obtain any of them.

The list has been criticized pretty sharply, but is a good one. No two men would probably agree on a list. At all events it is useful to know what are the recommendations of Sir John Lubbock, so much talked and written about. R.

The Scriptorium of the Monastery.

IN the days of King John people had so little idea of the possibility of the printing press, that they were almost equally ignorant of such a material as paper for literary purposes. Yet it is a huge mistake which has not yet been exploded, as it ought to be, that reading and writing were rare accomplishments in the thirteenth century. Knowledge of a certain kind was disseminated far more effectively and far more universally than is generally believed. The country parson was expected to be the schoolmaster of his parish, and generally was so, and there was hardly a village in England during the reign of Henry III. in which there were not one or more persons who could write a clerkly hand, draw up accounts in Latin, and keep the records of the various petty courts and gatherings that were continually being held, sometimes to the annoyance and grievous vexation of the rural population. The professional writers were so numerous, and their training so severe, that they had got for themselves privileges of a very exceptional kind; the clerk took rank with the clergyman, and the writer of a book was almost as much esteemed as its author. The scriptorium of a great monastery was at once the printing press and the publishing office. It was the place where books were written, and whence they issued to the world. With the traditional exclusiveness of the earlier monasteries there was less desire, no doubt, to diffuse and disperse than to accumulate books, but the composing and the multiplication of books was always going on. The scriptorium was a great writing school, too, and the rules of the art of writing which were laid down there were so rigidly adhered to that to this day it is not difficult to decide at a glance whether a book was written at St. Alban's or St. Edmund's Abbey. Sometimes as many as twenty writers were employed at once, and besides these there were occasionally supernumeraries who were professional scribes, and who were paid for their services; but nothing short of perfect penmanship, such trained skill, for instance, as would now be required of an engraver, would qualify a copyist to take part in the finished work which the copying of important books required. —*The Quarterly Review.*

False Complexions.

WE do not judge of men's complexion by the color they have when they sit before the fire. If all were truly good who are occasionally, good men would not be scarce. See how people weep under a moving sermon. Think not, therefore, that their hearts are changed, for even marble drips in certain weathers. A man fresh from a revival meeting looks like a zealous Christian; but see him when he goes to market. As a face reddened by the fire soon loses all its ruddiness, so do numbers lose all their godliness. Lord, let me never be what I cannot be forever. Give me a complexion which I shall wear all my lifetime, and when time shall be no more.—*Spurgeon.*

SHOW me a father who fences his home around with God's commandments, and lights it up with domestic comforts and pleasures, and anchors himself to his home, and I will show you the best kind of restraint from dangerous evening resorts.—*Selected.*

A FEW WORDS ABOUT SOAP.

We think that an experience of 80 years entitles us to speak with intelligence and authority on the subject of soap.

Our business was established in New York City in 1806, and we still occupy the same premises. It is now the oldest firm of its kind in New York, if not in the United States.

We have for many years supplied a very large number of the oldest and best families of this city with our Laundry Soap. Many of these families have used no other soap for generations. They are people who can appreciate and will have only the best of everything. We probably have more of this class of trade than any other house in the United States. The reason of this is that we have always tried to furnish the best and most economical soap that could be produced.

The soap we speak of has been so long and thoroughly tested, and has given such universal satisfaction, that we have now decided to introduce it throughout the country generally.

When we first began business, adulterated soaps were unknown. Soaps differed in quality, according to the quality of stock of which they were made, but they were all pure—and no one thought of putting in soap anything but tallow, rosin, and enough alkali to form a perfect combination. Of late years, however, the demand for labor-saving and cheap soaps has led to the adulteration of this, as well as of so many other necessary articles. To such an extent is this practised that it is now difficult for families to buy a really good article of soap.

No soap can be made to save labor and sell at a low price without containing sal-soda, strong alkali, and other ingredients which injure and rapidly wear out clothing, bed and table linen, etc. This is one of the principal reasons that has led us to introduce an unadulterated, old-fashioned "LAUNDRY" SOAP. As this soap differs from other styles, we mention some of its

MERITS and PECULIARITIES.

1st.—It is absolutely pure, not a grain or atom of adulteration in it; and contains nothing that is not necessary to a perfect soap.

2d.—Because it is pure it does not as a matter of fact wash away more slowly, and will do more work than other soaps. This has been demonstrated by numerous tests.

3d.—While it will not save "time" and "labor," it will save many dollars' worth of clothes, acting as it does as a preservative, and not as a destroyer of the linen washed with it.

4th.—It contains no sal-soda, no silicate, no filling of any sort, nor any strong chemicals that can possibly injure the clothing or skin, and can therefore safely be used as a toilet soap.

5th.—Considering its absolute purity and unequalled quality, it is positively the cheapest soap any consumer rich or poor can buy.

6th.—It is made only of those materials which, when combined, make the best laundry soap, regardless of the appearance of the soap itself. It is therefore not the most attractive looking of soaps, but the very best for use.

7th.—After 80 years' experience we cannot manufacture or recommend a better soap for all laundry purposes.

1st.—When confined in boxes it has a peculiar tendency to "sweat" or become moist. This is owing to the absence of those chemicals which, while making soap dry, greatly injure the clothing. For this reason the soap is not wrapped. Expose the soap to the air and it will dry rapidly and become very hard.

2d.—It will warp, shrink, and twist with age. Its appearance is also somewhat mottled and streaked. These conditions are unavoidable in a pure soap. By adding sal-soda or other materials the soap can be made lighter in color and will retain its shape and also present a more handsome and brilliant appearance, but all these beautifying additions injure the clothing.

3d.—While it washes quickly and thoroughly it will not remove dirt in as rapid a manner as the "labor-saving" and "time-saving" soaps or powders. This is because it contains no excessively strong acids or alkalies which, while they remove the dirt easily and quickly, at the same time eat into and rot the clothing.

4th.—It appears to be an expensive soap when compared with other cakes of the same size. This is because only the best and purest materials that money can purchase are used in its composition, and nothing is added that can injure the clothing in the slightest degree.

We guarantee the truth of these statements, which are in no respect exaggerated or used for advertising effect. The object of making this soap is to furnish families with as perfect a soap as can be made, and one that they can feel assured is absolutely pure and cannot injure the clothing.

COLGATE & COMPANY,

ESTABLISHED 1806. 55 John Street, New York.

If you cannot procure our "LAUNDRY" Soap from your grocer, we will deliver at your nearest Railroad Express Office (which should be named), a box containing 100 cakes, 75 lbs., on receipt of $6.25, or a box of 12 cakes (trial size) on receipt of $1.00.

The Home.

AUNT MARJORIE'S CORNER

I Could Not Say Come Back.

BY PRISCILLA J. OWEN.

THE death angel brought me a crown and a sorrow,
The crown for my darling, the sorrow was mine.
Each day swept my heart with a "Lonely to-morrow,"
Till it seemed that the sun had forgotten to shine.

Then I dreamed that I stood in the heavenly doorway,
My darling beside me, her hand in my own,
Her head on my shoulder, and spreading before me
The ranks of bright angels were ranged to God's throne.

All solemn in glory, all beauteous in splendor,
With peace on their foreheads and joy in their eyes,
And their love-lighted faces beamed softly and tender,
And I heard a sweet whisper of "welcome" arise.

While conscious of rapture, I gazed on their faces,
I felt the hand loosened I clasped in my own,
All softly she stepped along the bright spaces,
While the angels made way as she knelt at the throne.

And my eyes filled with tears as I gazed on that glory,
And the pinions of splendor closed over her track,
For I stood all alone in the heavenly doorway,
But I would not, I could not, say "Darling, come back."

Then I waked; 'twas a dream of those mansions elysian,
That God in His mercy had suffered to come;
I shall see her again, it will not be a vision,
So I am contented, though longing for home.

The Two Homes.

An Allegory.

BY MRS. C. H. POLHEMUS.

A POOR man once lived in a wretched hovel which was very poorly built and an uncomfortable abode during heavy storms. He felt that his house was a miserable dwelling, a slight thing which a strong wind could overthrow and carry away, but he had not the ability to provide a better.

One day while he was thinking of his unhappy condition and wondering what he should do if his house were destroyed, he saw a handsome equipage coming toward him and a person clothed in the richest garments sitting therein. The poor man said, "This must be the king. I will run out, bow before him, and show him reverence." But when he observed the grandeur, dignity and authority of the king's manner, he was afraid and dared not. The king saw him, and looked with such compassion upon him that the poor man felt reassured and ran out and bowed before him.

With accents of tenderest sympathy the king said to him, "It is my desire that all my subjects should be very happy, and I am willing to do anything to provide for their comfort. Are you happy? Have you any necessities which I can relieve?" With great amazement at the gracious manner in which the king addressed one of the lowest of his subjects, the poor man answered: "Oh, master, how wonderful is thy kindness! I was just now thinking about the dark future which awaits me. I have a miserable hovel for my home. One which has been threatened with destruction many times during the severe storms which sweep over this country, and if my house is destroyed, I know not whither to go or what will become of me."

The king said, "If you will become my loyal subject, obey all my commands, serve me faithfully and love me fervently as long as you live, I will have a beautiful mansion prepared for you which shall never be destroyed, and which will never be taken from you, and which you shall inhabit as soon as this house is unfit for a dwelling. You must do nothing to hasten the destruction of your present home, but must take good care of it and wait patiently until I send my servants to convey you to your new mansion. Here is a book which I give you to teach you what my commands are and how to obey them. Study it carefully.

The poor man promised to fulfil all the requirements to the best of his ability, and the king departed. Before he went to sleep that night the poor man's mind was filled with love toward the great, wise and wonderful king who had condescended to notice and interest himself in his welfare. Thinking of the new home promised him, he fell into a sweet, peaceful sleep, and dreamed that he crossed a river and entered a country of marvellous beauty. The trees were enormous and of great variety. Their foliage was dense and of the richest green. The grass resembled the finest velvet and was densely beset with flowers of the most delicate colors and exquisite forms. The air was pure and exhilarating and loaded with perfume from the innumerable flowers. There was no sun to be seen, but a rich, golden light pervaded the whole landscape and bathed up the mountain peaks in the distance, and there were no shadows in the valleys between. Strains of the sweetest music burst upon his ear. After listening awhile he saw a number of persons approaching him, dressed in dazzling white and singing as they glided on. Unperceived, he watched them pass, and then continued his journey without any feeling of fatigue, but seemed to be borne up as if on wings. All at once a magnificent city appeared in sight. Pinnacles of splendid buildings glittered in the light as if covered with gold. The centre of the city seemed the most beautiful, for there appeared to be a great and glorious Presence which shed a radiance over all. Myriads of shining beings were kneeling and filling the air with such music as it would be impossible to describe. The man said to himself, "This must be the palace of the king," and then he awoke.

The next morning his thoughts were filled with the dream. He looked around his dwelling and it seemed all the more miserable after the glimpse of glory he had seen in his dreams, and doubts entered his mind. "Could it be possible that one so glorious as the great king really cared for such as he, so poor and lowly?" This thought distressed him greatly, but then he remembered that the king had given him a book to help, guide, and comfort him, so he opened it and read, "He raiseth up the poor out of the dust, to set them among princes, and to make them inherit the throne of glory." Then he thought, "can there really be such a beautiful home awaiting me as I saw in my dreams last night?" He turned over the pages of the book and read, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which the King hath prepared for them that love him."

Hope filled his heart after reading these sweet promises, and he went about his work very happy. He resolved to do all he could for the king while he had an opportunity, so he told others what great things the king had done for him and urged them to become loving and dutiful subjects. He explained to them the "wonderful words of life" written in his book, warning them of the punishment which should be inflicted upon them if they would not obey the king, and then encouraging them with the promises of great reward if they would obey.

The more he worked for the king the more he loved him, and he became constantly happier in his service and in contemplating the blissful future.

Years passed and the hovel became so ruinous that it was no longer fit for habitation; so one beautiful spring morning, as its occupant was reading from the book which had grown more precious to him every year, "For we know that when the house of this earthly tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens," some of the king's servants came to him and gently carried him out of his home to the beautiful mansion all in readiness for him. There he beheld the king in his beauty and saw him face to face. He joined in the loud hallelujahs of praise and worship which millions of glorious and happy beings were rendering to the king. He was gladly welcomed by all his loved ones who had preceded him to the kingdom of light. The king had promised that their happiness should be everlasting, that he would wipe all tears from the eyes of his people, that "they should hunger no more, neither thirst any more, that there should be no more death, neither sorrow, nor crying, neither any more pain, for the former things had passed away," so they had no fears for the future. The man was no longer poor, but richer and happier than any earthly monarch. He knew then that he had not seen "a half of that city's bright glory" in his dreams, that earthly minds cannot imagine nor comprehend anything of the beauty of the many mansions, nor conceive of the happiness of dwelling in perfect communion with the king.

Would he not have been a very foolish man if he had been unwilling to leave his miserable dwelling on earth to be conveyed to the mansion prepared for him?

Adulteration of Fruit Jellies.

THE following from the pen of one who speaks with authority, both as a physician and by reason of official position, will be read with interest by those who are tempted to purchase "bargains" in cheap jellies.

Good housewives know that fruit jellies are made as follows: Juice of fruit freshly expressed; white sugar a sufficiency; boil some time, strain, and cool rapidly.

Every retail grocer has upon his shelves a quantity of currant and other fruit jellies which, from their extreme cheapness, ought to excite suspicion. About two years ago my attention was first called to these goods by the complaint of an anxious mother to the Health Department to the effect that some jelly her children had eaten "had made them sick."

I examined the little ones, three in number, ranging in age from two to five years, and found them suffering from diarrhœa and vomiting, evidently caused by some irritating matter in their digestive organs. The mother said that their grandmother, an indulgent old lady, had given them each the day before a little miniature cup of currant jelly purchased at a neighboring fruit-stand. Inquiry at this stand elicited the fact that the jelly had been manufactured at a preserve factory in East Fifth street.

An inspection of this factory was made, and the manufacturer was caught in the act of preparing a lot of "currant" jelly. These were the ingredients he used: Dried apples; water; low-grade glucose; tartaric acid; arsenical fuchsine (a red aniline color).

To this mixture was added a sufficient quantity of French glue to give it the consistency of jelly. A large package of salicylic acid was also found stowed away in a cupboard, which, after some pressure had been brought to bear on him, the proprietor admitted he used in warm weather "to keep his jellies from spoiling." All these goods were seized and destroyed on account of the arsenical fuchsine used to color them. Their owner was warned that a repetition of his offence would be followed by arrest. (The courts are disposed to deal so leniently by first offenders that we rarely arrest for first offence.)

This case led to a thorough inspection of all the jelly factories in this city, and nearly all were found manufacturing similar goods.

The use of poisonous fuchsine was prohibited, as was also salicylic acid. Gelatine was substituted for glue where manufacturers were found using the latter substance, but the manufacture of jelly is now carried on thus: Dried apples; water; glucose; tartaric acid; carmine or aniline sugar-red; gelatine; mix, boil, and strain.

The above formula produces an imitation currant jelly. The other fruit jellies are made by diminishing the amount of tartaric acid, substituting for red color the brown of burnt sugar, and adding the artificial flavoring essence of the desired fruit.

It is difficult to condemn this, when freshly made, on sanitary grounds. It is a fraud on the public at best, and the manufacturers of it should be compelled to print on the label describing the goods a full list of the ingredients used. In warm weather it is apt to decompose on account of the gelatine, and then it becomes dangerous.

The red adulterated jellies may be easily detected by a few simple tests of their coloring matters: Dilute the suspected jelly with one half its bulk of water in a glass test-tube; then add an equal amount of strong aqua ammonia. This chemical changes the color of natural fruit reds to a darkish green, intensifies the reds of cochineal and carmine, and does not affect aniline "sugar-red." Fuchsine, the red aniline commonly used, is decolorized by the ammonia.

But a better method of testing for fuchsine would be to immerse in the jelly a few threads of white silk or wool, which will be colored pink by it, but not by the natural colors proper to pure jellies.—*Cyrus Edson, M.D., in Babyhood.*

Left Water Pots.

"I SOMEHOW get a bigger blessing when I make a sacrifice to go to a meeting," said Mrs. Giles to me one day recently, and immediately the Sunday-school lesson came to mind and I said more to myself than to her, "A left water pot."

In the ceaseless whirl of activities in which most of our lives are cast we cannot attempt everything, and as Mrs. Whitney has said, "Something must be crowded out." The choice oftener rests with us than we think or are willing to think. We *can* leave some things, if we *will*. I doubt not that to the woman of Samaria hers was quite as an important errand as any of ours, and yet it was left, self-forgotten, when the Divine command was uttered, "go call." Her steps would have been greatly retarded had she endeavored to carry the stone water jar as she hurried back to the village. It seems to me that is the trouble with some of us; our service is burdened with too many selfish projects, we are not content to leave our water pots and then go, and we merit oftener than we think the self-accusing words, "these ye ought to have done, and not to leave the

other undone." With comforting assurance do we remember the promise, "The Holy Ghost shall teach you," else "who is sufficient for these things."

The measure of our blessing is proportionate to the cost of our sacrifice; the reward is "an hundred fold now in this time and in the world to come eternal life."

"I left, I left it all for thee—
What hast thou left for me?"

B. T.

IT is by ever and anon ascending up to God, by rising through prayer into a loftier, purer region, for supplies of Divine grace, that he maintains his spiritual life. Prevent these animals from rising to the surface, and they die for want of breath; prevent him from rising to God, and he dies from want of prayer. Let me breathe, says a man gasping, or else I die! Let me pray, says the Christian, or else I die! —*Guthrie.*

"DOMESTIC CYCLOPEDIA OF PRACTICAL INFORMATION." It is in the interest of housekeepers that Aunt Marjorie begs attention to the excellent manual of information about every-day affairs which bears the title above given. It contains brief but admirable articles on such topics as bathing, drainage, food, exercise, diet, ventilation, water, treatment in cases of accident, surgical appliances, simple remedies, the home medicine chest, nursing, care of children, weights and measures, etc. Not usurping the place of your favorite cookery book, it contains a variety of excellent receipts, some of which have been personally tested by the present writer, and in every instance with gratifying success.

Books of reference on literary, scientific or historical subjects are simply indispensable to the student, condensing as they do in a few terse sentences the spoils of many libraries. Equally convenient and almost essential to the housekeeper who desires to order home affairs without needless jars in the machinery, the "Domestic Cyclopedia" is a treasury of facts, formulas and suggestions, systematically grouped and available at a moment's notice. To the young wife making her first essays in the guidance of a household, this book will come like a friendly companion, whose presence in the house will be welcome in all weathers and seasons. (C. A. Montgomery & Co., New York.)

CHILDREN'S PORTFOLIO.

Calves of the Stall.

"Ye shall go forth and grow up (or gambol) as calves of the stall."—MALACHI 4:2.

"I WANT you to see the calves!" exclaimed my father one morning, entering the room in which I was sitting. They had come from the West—eighty in number—to my uncle's extensive farm, and the first floor of his largest barn had been made ready for them. This barn was two miles away, so we rode to it in our carriage. We reached it just at their dinner-time, so they were all at home, and stood in an attitude of expectation when the barn door opened to admit us.

Each calf was in a separate stall; forty to the right of us, forty to the left of us. We passed between the two long rows, stroking the heads and necks of the pretty gentle creatures, while we pleasantly talked with their keeper. We then returned home, while their keeper patiently waited for them to finish their noonday repast that he might afterward send them forth to gambol in the pleasant meadows beside the running brooks. With such daily care they were to thrive and grow and become well fitted for their owner's service. How much better off than if they had been left to grow up on the plains and cattle ranges of the West!

Have you read the stories told by Broncho John, a herdman of the West? For fifteen years, ever since he was a boy twelve years of age, he is said to have followed every cattle trail from the Gulf of Mexico to the mountains of Washington Territory. Mounted on his mustang (prairie horse), with spurs, and lasso (rope with noose), and sombrero (broad-brimmed hat), he has doubtless guided and guarded numerous herds of cattle through many dangerous passes and lonely trails, quieted them after fearful stampedes and conducted them safely across streams, often at the risk of his own life. I have come to think of him as a valuable herdman and a valiant knight, having for his motto:

"There's nothing so kingly as kindness,
And nothing so royal as truth."

I am interested in his work, but far more in his fellow-workers, of whom he tells us there are between 8,000 and 10,000 in the ranges of the cattle-raising region. They are, he assures us, a class of brave, honest, industrious men, patiently enduring grievous hardships, and deserving of sympathy and help.

The prophet Amos told King Amaziah that he had been a herdman. He had been "among the herd men of Tekoa," a place about twelve miles southeast of Jerusalem, on the borders of the wilderness of Judah.

Broncho John has made me understand why the "calves of the stall" on my uncle's farm are so much more favored than they would be if they had been turned loose in the autumn with the great herds of cattle in Montana, Wyoming and other Territories to seek their food upon the prairies. When the cold winter comes and the great snow storms, the bunch-grass is often covered up under two feet of snow. If the temperature falls soon after to thirty degrees below zero, as it likely will, the tall prairie grass will cease to nourish them. Then what will the starving cattle do? They will rush South, sweep down the homesteads in their way, devour the hay and grass, and then press on, taking the homesteader's herds along with them, and leaving behind only ruin and desolation. There may be twenty or thirty thousand cattle in this stampeding herd. Many will be shot with rifles, but the number will be too great to resist.

A slight cause may start a stampede; for instance, a hail-stone hitting an ox in his eye. Broncho John was one day coming up the Texas trail with a party of herdmen when one of them opened his tobacco-pouch and the wind blew some shreds of the tobacco into an ox's eye. The eye began to smart, and the ox began to start. In ten seconds the whole herd was running. After two days the cattle were controlled, but four hundred had been killed, and two of the best herdmen trampled to death.

When a stampede occurs the herdmen rush their mustangs against the advancing herd, and all ride to the right around it. This is in order to keep the cattle together and get them to running in a circle. Broncho John and a company of herdmen once rode around a herd for two hundred miles, and then found they were only twenty-five miles from the place of starting. These riders had not stopped for even a moment to rest or eat.

There is apt to be very great trouble when the cattle are taken across a stream twenty-five or thirty at a time. The herdman swims his horse along with them, and perhaps all will reach the other side without difficulty. A rabbit may however suddenly appear on the bank when the middle of the stream is reached and frighten one of the oxen, who will at once turn back. Then the whole number will swim round and round and round perhaps for hours, before they can be again started for the shore. Sometimes they drift for miles down the stream, "generally filled with running ice," while "the sun is scorching hot." It has taken a month to get as many as 4,000 cattle across a stream. This swimming around is called "milling;" causing it to cease is "breaking up the mill."

You see how many afflictions these "calves of the stall" have escaped! how many privileges they have enjoyed! No hunger, no fear of evil, no perils on water or land! They have gone forth well-kept and well-fed into green pasture fields to gambol and to grow up to be strong, healthy, active, happy and useful.

Our Bible sentence is a promise for you, dear boys and girls: "Ye shall go forth and grow up (gambol) as calves of the stall." This world is full of dangers. The best guides will not always lead us safely. God alone can do this. If we will give ourselves into His keeping, letting Him own us and protect us and care for us, He will be "our guide forever and ever," and this promise will be ours. He is saying to each of *you* to-day: "Wilt thou not from this time cry unto me: My Father, thou art the guide of my youth?" Oh, joyfully reply to this loving invitation: "Thou shalt guide me with thy counsel, and afterward receive me to glory!" Then, indeed, may you exclaim:

"We are children, happy children,
Singing, singing, as we go,
'Tis our Father's hand that leads us,
Leads us through this world below."

E. S. C.

Stella's Victory.

STELLA VINTON had been down town all alone for the first time in her life to make some purchases for her mother. She had walked down, and was riding home. Mrs. Vinton had told her that she might have five cents for herself if there was any change left, but she had been obliged to spend all but five cents, and was naturally just a little disappointed. She sat in the car with the fare in her hand waiting for the conductor to come for it.

He came along presently, and she held it out toward him, but he did not see it, and went on to the front of the car, then stepped off the front platform, and, waiting a moment, jumped on the rear again.

"He's forgotten me. He is not coming for my fare. I shall have to give it to him when I get out," she thought.

"No, I wouldn't, it is his place to come for it," the Tempter suggested.

"That would be cheating. You have had your ride, and ought to pay for it," whispered Conscience.

"Of course, but it's not my business to make the conductor take it."

"It is everybody's business to be honest."

"Ma promised me five cents, too."

"But she would not like you to get it this way."

"She need never know. I would not tell her."

"But you would know, and Jesus would know, and you profess to be a little Christian."

"So I do, and I will be, and I won't cheat."

Just then the conductor called out Baker street, and Stella Vinton rose to leave the car. As she did so she put the five cents into the conductor's hand.

"Thank you," he said smiling.

Stella went home and told her mother of her temptation.

Mrs. Vinton opened her purse, and taking out a twenty-five cent piece, put it in Stella's hand.

"This is for my honest little girl," she said, kissing her.

So Stella had double reason to be glad that she had gained the victory.—*Selected.*

The Lament of the Alligator.

"WHAT trouble can be greater,"
Asks a frightened alligator,
"Than has happened to our family of late?
My brothers and my cousins
Have been massacred by dozens;
And, in truth, I fear the same unhappy fate.

"We are now the ruling passion
Of those who follow fashion
Implicitly in every latest craze,
And the money market caters
To this taste for alligators,
And seeks to serve us up in tempting ways.

"What makes the matter worse is—
Besides the bags and purses
Which ingenious wretches make from out our skins,
Besides the boots and slippers—
Our teeth (those pearly nippers)
Are set with gold, and worn as jewelled pins.

"If they catch us young and tender,
Our chances are as slender
As if our precious hides were tough and old;
For they killed my baby sister,
And, before we really missed her,
She was stuffed, and for a paper-weight was sold.

"It fairly makes me shiver,
When I crawl from out the river
To take my sweet siesta in the sun,
To think of all the dangers
We risk from sporting strangers
Who murder us for profit or for fun.

"One day I met a tourist;
His aim was not the surest,
But he hunted me with ardor so intense,
In a momentary madness,
To my everlasting sadness,
I had to eat him up—in self-defence.

"Now it seems that my aggressor
Was an erudite professor,
Engaged in zoological pursuit
Of a *lucius crocodilus*
(As the scientists may style us),
Just to teach the young idea how to shoot.

"So I might have gone to college
With this man of wondrous knowledge,
And beautified a scientific room,
Where my scaly skin for ages,
In the company of sages,
Would have carefully preserved its youthful bloom."

—*Martha Caverno Cook, in Harper's Young People.*

Little Heads Together.

DIAMOND.

1. A consonant. 2. A beverage. 3. A gem. 4. A part of the body. 5. A consonant. NELLIE VAN TASSEL.

SQUARE WORD.

1. A native of an Asiatic country. 2. Perfect in growth. 3. Imitative animals. 4. Most good. N. V. T.

Answers to Puzzles of June 16th.

Hidden Rivers.—Potomac, Ohio, Wabash, Miami, Delaware, Hudson, Pearl.

Pi.—
If happiness hae not her seat
And centre in the breast,
We may be wise, or rich, or great,
But never can be blest.—*Burns.*

Engima.—Miscellaneous.

Correct answers from "Nomad," Rappie Bowne, "Prague," Lewis D. and Jennie Labagh.

Direct puzzles and answers, COUSIN LOIS, office of THE CHRISTIAN INTELLIGENCER.

Prohibi ion Again.

EDITORS CHRISTIAN INTELLIGENCER: The Hon. H. P. Allen, in your issue of April 28th, attempts to justify his attack on the Prohibition party. In the reply which you kindly published, I endeavored to answer, briefly, the charges of "ignorance" and "credulity" which he brought against the third party men. But he thinks my reply to the charge of "ignorance" does not amount to much because four of the five persons named as intelligent prohibitionists are ministers, who, as a class, don't know any more about "politics" than an astronomer does about making horseshoes. Well, being a minister myself, modesty forbids my discussing that point; but I venture to suggest that it is possible for an astronomer to be a first-class blacksmith, and for a minister to be a first-rate politician. (Whether it is desirable that he should be one, is another question.)

But when it comes to political action on a great moral, social and economical question, I believe the ministers are as well qualified to act *intelligent'y* as any other class, not excepting the lawyers. And I also believe that it is their duty, not as professional politicians, but as intelligent citizens of a free coun try, to take an active part in political affairs, especially when questions are under consideration which have such a tremendous bearing on the morals of the country as the question of prohibition has.

But if he thinks we have no intelligent persons except a few "cranky" ministers in our party, we will point to the Hon. Chas. S. Wolfe, of Pennsylvania, as a representative of many who have recently joined the third party, who formerly represented the best and most intelligent elements of the old parties, and who, by their action, have fully justified the course which the Prohibitionists have taken in the past, even though they did not get many votes.

Whether these men have "bees in their bonnets," as the Judge says Neal Dow has, is of course an open question. It would not be at all surprising if they had the "presidential bee" there, and being wide-awake politicians and fully up to the spirit of the times, they have intelligence and foresight enough to see that the Prohibition party is going to win, and that the surest way to "get there" is to identify themselves with that party as soon as possible.

As to the points of similarity between the Republican party and the Prohibition party which I mentioned, the Judge thinks I am mistaken, and declares that there is no more similarity between them than between a mountain and a mole-hill. It is true, as he says, that "abolition" was not made a plank in the *platform* of the Republican party. The battle-field was Kansas, and the fight for the time being was not for "abolition" but for "non-extension." But this was because the slave power was in the ascendency; it was the aggressive party. That the spirit of the Republican party was for abolition is clearly seen from the fact that as soon as they had the power they *did abolish* slavery, as well as from the fact that in the pulpits and prayer meetings the question of "abolition" was constantly preached about and prayed for, while the question of extension or non-extension was seldom if ever made an object of prayer. And the point which I made was, that to-day we are praying and preaching *not for any half-way measure, like "non-extension,"* but for the "*abolition*" of the liquor traffic, just as the Republicans prayed for the abolition of slavery.

The fact that the Republican party fought for "non-extension" in Kansas, does not imply that it was not for "abolition" as soon as it could get it, any more than the fact that the Prohibition party fought for "local option" in Georgia, and Constitutional State prohibition in Rhode Island, proves that it has abandoned national prohibition as its ultimate object.

The Judge admits that there is one point at least of resemblance. For he says the Republican party was made up of "free soil" Democrats and anti-slavery Whigs. In other words, it united into one party the two elements of the old parties which were opposed to slavery. We call his attention to the fact that the Prohibition party is doing the same thing. It is being made up of the *anti-liquor* elements of the Republican and Democratic parties.

He admits, also, that the one idea of "political freedom," as he calls it, was the single issue on which the Republicans came into power. This he thinks was a "grand" idea, and so it was; but notwithstanding his opinion to the contrary, we think the idea of "prohibition" just as grand. It is not a question of eating and drinking and wearing clothes, as he seems to think it is, *but one of political and social self-preservation.*

Prohibition is necessary for the preservation of "political freedom." The latter will soon be impossible where the liquor traffic is allowed to exist, even under high license; witness Chicago, where the high-license saloon is the headquarters of the Anarchists, from which men go forth with liquor in one hand and dynamite in the other. Political freedom can never exist among a nation of drunkards.

The Judge's rhetoric is better than his logic, when he compares the liquor traffic to a river, which so long as it is confined within its banks, is a blessing to the land through which it flows, and only becomes a curse when allowed to overflow its banks. The liquor traffic is a curse from beginning to end. It is a stream of "miasma, pestilence and death," and wherever it touches the body politic, it produces plague spots worse than the leprosy or the Asiatic cholera.

If we are to compare the liquor traffic to a river at all, the only suitable one is that of *Benin*, in Africa, which is so full of malaria that the sailors sing:

> "Beware, beware of the Bight of Benin!
> Where one comes out, there were forty went in."

And as to high license, that stands condemned to-day in Chicago, where it has been tried and found to be a failure. If space would permit, we could bring any quantity of evidence to prove this statement. In fact, the liquor traffic is the only thing which is not under restraint in that city at the present time. And the reason is because high license has put so much political power into the hands of the saloons that they can practically do as they please. The city is bound to protect what it licenses; and the large license fee acts as a bribe on the public conscience, so that favors and privileges are granted to high-license saloons which permits them to do things that would not be tolerated if no revenue was derived from them. Again, I repeat, the moral effect of high license is worse than free whiskey. It educates the people to tolerate the traffic.

Prohibition, on the other hand, educates them to suppress it. And wherever prohibition exists the evils of the liquor traffic are the least; where license exists the evils are the greatest. Compare any prohibition town with a high-license town of the same size, and it will be found that in the former there is less drunkenness, less poverty, less crime, and consequently less taxation and better government than in the latter. If this is true under the present defective laws, it would be still better under more stringent and perfect laws.

If prohibition does not entirely prohibit, it is largely due to defects in the law. All State and local-option laws are defective because they cannot stop the importation of liquor into prohibition territory; consequently it can be manufactured outside and brought in without restriction; then it is sold "on the sly." What we want, and what we are going to have, is national prohibition, which will prohibit the manufacture, importation, transportation, storage and sale of all intoxicating liquor throughout the United States and Territories except for medicinal and scientific purposes. And when we have a party in power, with officers, from President down to Constable, who are in favor of enforcing the law, we think the liquor traffic can be as easily suppressed as counterfeiting is now prohibited; while the government can supply the necessary wants of the people for liquor, just as it now supplies them with money. If this is "blind ultraism," then we are blind ultraists.

GEORGE LE FEVRE.

LINLITHGO, N. Y.

American Bible Society.

THE stated meeting of the Board of Managers was held at the Bible House, on Thursday, July 1st, 1886, Wm. H. Crosby, Esq., Vice-President, in the chair.

Grants of books to the value of $7,600 were made for colportage work and for distribution at home and abroad, upon the recommendation of the Committee on Distribution.

Among the letters from foreign lands presented for the consideration and action of the Board and its Committees, were communications from China respecting the Easy Wenli version, with a specimen of the tentative edition of the Gospel of Matthew, reproduced from the Mandarin, by Dr. Blodget and Bishop Burdon, and printed for examination and comparison; from Mr. Milne, with further accounts of the distribution of the Scriptures in the United States of Colombia; from Dr. Bliss, with copies of correspondence with the Mission Press at Beyroot, indicating their ability and readiness to print and issue all the Arabic Scriptures which may be called for; from Rev. J. W. Baird, in behalf of the European Turkey Mission of the American Board; from Rev. H. Bingham, whose version of books of the Old Testament for Gilbert Islanders is about to be printed at Honolulu; from the Evangelical Committee of the Waldensian Church, with thanks for funds; and from the Editorial Secretary of the British and Foreign Bible Society, expressing a desire for active co-operation in the production of a new version of the Scriptures for Spanish-speaking people.

One society in Iowa was recognized as auxiliary. The number of colporteurs reported to be now at work is 112.

The receipts in June were $40,152 32; issues from the Bible House in June, 103 801 volumes. Total receipts since April 1st, $109,228.85; issues since April 1st, 296,803 volumes.

Resolutions of the Alumni Association of Hope College.

WHEREAS, Since the last annual meeting of the "Alumni Association" of Hope College, Prof. Wm. A. Shields has resigned the chair of English Literature in Hope College, which position he had so long and faithfully filled; and

Whereas His resignation was accepted by the Council of Hope College; therefore

Resolved, That this Association, at this its first opportunity, record its hearty appreciation of his devoted labors in connection with this Institution, of his untiring zeal for the best interests of the College, and his constant personal kindness to those who were placed under his charge.

Resolved, That as a member of this Association he has done much to extend and deepen Alumni feeling among the sons of "Hope," and that we shall ever hold him in grateful remembrance and esteem as a beloved instructor.

Resolved, That a copy of the above be recorded upon the minutes of this Association, a copy be presented to the Professor by the Secretary, and that these resolutions be published in *De Hope* and THE CHRISTIAN INTELLIGENCER.

HENRY BOERS, Sec'y.

HOLLAND, MICH., June 23d, 1886.

Financial.

TUESDAY, July 6th.

THE public debt was reduced over $9,000,000 last month. The account of the Treasurer is not as agreeable as it would be if silver were a standard of value with commercial nations. The available cash balance was reduced during the month $3,400 000 in legal tenders, $930,000 in national bank notes, and $800,000 in deposits in national banks, while it was increased $400 000 in gold and $5,200,000 in silver coin and bullion. The available balance shows a reduction of only $1,000,000 during June, but this is due to the large addition to the silver coin and bullion which was about equal to the loss of currency equivalent to gold. To make matters worse the hot-heads in Congress are proposing to issue bills of less than $5 to the full amount of the silver balance in the Treasury. The only result would be an inflation of the currency, causing heedless speculation, to be followed inevitably by a collapse. The people who suffer the most from such a current of affairs are those dependent on wages. The silver dollar is worth as bullion about 75 cents.

The bank statement showed an increase of $4 657,200 in loans, and a loss in specie and legal tenders of $2 937 000, accounted for by the export of $3,600 000 in gold during the week. Money is worth 2 per cent on loans on call, and about 5 per cent on ordinary well secured loans.

The Stock Market has been virtually abandoned since Friday. It has a strong undertone. There seems to be a general anticipation of increasing national prosperity and although investors buy sparingly, those holding securities are not disposed to make material concessions in order to sell. Securities having anything in them tend to better prices, and a number on the list are slowly but steadily advancing.

The Produce Exchange is also affected by the occurrence of three holidays, and quotations are not as trustworthy as usual. Those of Saturday were: Wheat, No. 2 red, 85 1 4; corn, No. 2 mixed, 45 1-2; oats, No. 2 white, 39 and 40. Quotations for cotton: July 9.41-42, Aug 9.47-48, Sept. 9.38-39, Oct. 9.25-26. The supply of old hay is large and No. 1 timothy varies from 75 to 85 cents. Long rye straw is worth from 80 to 85 cents.

News of the Week.

(Continued from page five.)

Mr. Gladstone wrote a letter to Mr. Bright and denies several statements about his course....The Pension office reports that 81,422 pension certificates were issued in the last fiscal year....A new Sound steamer, "Shelter Island," has been built and is now ready for service. She is 175 feet long, 31 feet beam, and 11 feet in depth of hold. She will run between New York and Sag Harbor, touching at Orient, Shelter Island and Greenport and will start on Tuesday...,

Terrific explosion in the mixing house of the Atlantic Dynamite Company's works half a mile from McCainsville, N. J., took place yesterday. Two bushels of bits of bone and pieces of flesh were all that could be found of the ten men who entered the building before the explosion occurred. No blame is attached to the company. The unfortunate families are left destitute ..The strike not ended on the Lake Shore in Chicago....The Park Avenue Primitive Methodist Church of Brooklyn, N. Y., has brought a suit against the Brooklyn Elevated Railroad to recover damages caused by running the trains past the church during service. In consequence of the noise, the congregation has dwindled down to one third of its former size, and the building would not sell at cost....The Yale crew beat in the university boat race.

MONDAY, 5 —Many elections held in Great Britain; Gladstonians confident of holding their own in Scotland. They are elated over the decisive character of their victories in Dundee....Eight torpedo boats were caught in a storm on the Atlantic Ocean and fifty persons were drowned ...Amendment to the River and Harbor bill appropriating $1 000,000 for the improvement of New York harbor agreed to ...The President's attack on Congress repelled by the Senate Committee on Pensions....Hop crop is seriously damaged in Central New York by vermin and blight known as "honey dew." ....Several cases of smallpox have been reported in the Eastern District of Brooklyn. Health authorities think there is no danger of the disease becoming an epidemic. ....The Central Labor Union denounce the conviction of the boycotters.. Portland, Me., began yesterday a three days' celebration of the one hundredth anniversary of its incorporation. To-day's programme includes a large parade, with tableaux of historical events, balloon ascensions and a mock Indian fight....Yesterday was considered the hottest day of the season. The mercury stood at 91 deg., the highest point of the year, at 3 30 P M

TUESDAY, 6 —To last night the British returns showed the election of 160 Conservatives, 31 Unionists, 63 Gladstonians and 29 Parnellites, making a Tory gain of 17, Unionist 1, Gladstonian 9....Thirty-five persons were injured by the collision of two express trains in Scotland....The captured fishermen have been fined $400 each by the Dominion authorities. ..About 10,000 people attended the Central Labor Union Home Rule demonstration in Union Square yesterday afternoon....Independence Day celebrated yesterday pretty generally; there was a large gathering and brilliant orations at Woodstock, Conn ; also at Harlem, N. Y., where the day closed with a large fire; loss $200,000....New York was defeated in two games of baseball at Detroit.

FOR DYSPEPSIA, INDIGESTION, Depression of Spirits and General Debility, in the various forms; also as a preventive against Fever and Ague, and other Intermittent Fevers, the "*Ferro Phosphorated Elixir of Calisaya*," made by Caswell, Hazard & Co., New York, and sold by all druggists, is the best tonic; and for patients recovering from Fever or other sickness has no equal.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.

Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.

Marking-plates furnished when desired.

NEW YORK, July 3, 1886.

BUTTER.—Receipts for the week, 49,298 pks.; exports 3,800 pks.

There has been more doing here for both export and home trade, at perhaps a trifle easier price on all kinds except fancy fresh creameries and last week's finest dairy make. State creamery pails were in liberal receipt and sold mostly at 17½a18c. for finest, and half firkin tubs went at 17a 7½c. Selections of finest State dairy sold at 16c., and after leaving this quality sales were at 13a15c. We note sales of line State creamery in half firkin tubs for export at 17½c.; also western creamery for same account at 15a16½c., and large lines of finest Western for speculative account at 16½a17c. Low grades of Western are in good demand at 8a9c. Market closes with large stock of butter in cold storage and prices barely steady. We quote:

Fancy creamery	@17½
do dairy (selections)	15½@16
Good to fine	13 @15
Poor to common	7 @12½

CHEESE.—Receipts for the week, 87,071 boxes; exports 66,000 boxes.

Early in the week 7¾18c. was paid for fancy factories and all taken, but on Wednesday buyers hesitated, receipts were liberal and prices went back to 7½a7⅝c. At these prices there was much trading and at the close fine stock is well cleared. In night skims 5a5½a6c. were the prices for good to fancy grades, while poor grades and full skimmed were hardly saleable at any price. We quote:

Factory, white, full cream, finest	7½@ 7⅝
" colored, "	7½@ 7⅝
" good to fine "	6½@ 7¼
" skims	1 @ 6

EGGS.—Receipts for the week were 16,222 bbls.

Demand has been good all the week and near-by marks of fresh eggs have sold on arrival at 15c , and are wanted at the close. We quote:

Near-by marks, fresh eggs	— @15
Western and Canada	13½@14

Publisher's Department.

SINCE LADIES HAVE BEEN ACCUSTOMED to use Glenn's Sulphur Soap in their toilet their personal attractions have been multiplied, and it is seldom they are seen disfigured with blotches and pimples, or rough or coarse skins. Sold by Druggists, Grocers and Fancy Goods Dealers.

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GermanCornRemover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Wilcox & Gibbs Company, 658 Broadway, manufacturers of the "Automatic" Sewing Machine, take the lead in the sewing-machine trade in the early-closing movement, and will close their salesroom, Broadway and Bond street, at one o'clock Saturdays during July and August.

That feeling of extreme debility is entirely overcome by Hood's Sarsaparilla. "I was tired all over, but Hood's Sarsaparilla gave me new life and strength," says a Pawtucket, R. I., lady. Hood's Sarsaparilla is sold by all druggists. $1 a bottle, or six bottles for $5.

Sufferers from chills and fever, who have used quinine as a remedy, will appreciate Ayer's Ague Cure. This preparation, if taken according to directions, is warranted a sure cure. Residents in malarial districts should not be without it.

If a cough disturbs your sleep, take Piso's Cure for Consumption and rest well.

Notice to Subscribers.

The little yellow label on your wrapper informs you to what time your subscription is paid. Kindly consult same, and if in arrears remit the amount due.

Our readers will confer a favor upon the publishers of this paper and, perhaps, find it to their own advantage if, when answering an advertisement found in these columns, mention is made that it was seen in THE CHRISTIAN INTELLIGENCER.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

BREARLEY.—Suddenly, on May 6th, at Canton, Ill., Maria Van Derveer, wife of Samuel Brearley, in the 78th year of her age.

Mrs. Brearley lived in Rocky Hill, Somerset Co., N. J., until 1863, and afterwards made her home in Illinois She was a woman of great energy, of noble impulses and steadfast purpose. As a wife and mother, as a friend and neighbor, as a church member and citizen, she showed the same generous and earnest spirit. Her religious faith was simple,—the faith taught her by her mother,—and it infused itself into her whole life. She was a leader in church work. When the war began she was quick to work for the relief of the sick and wounded, and bade two sons God-speed when they joined the army. None who was sick or in sorrow or in need of help appealed to her in vain. She was always ready to lend a hand as well as to give money. In her home she was a true wife and most devoted mother, full of courage and hopefulness, holding fast to high ideals. Her last two years were made sad by the approaches of paralysis, the disease which finally ended her life. To the last, however, she was in full possession of her faculties, and she died with firm faith in a better world, binding her dear ones meet her there.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

ONDERDONK.—At Jamaica, L. I., on Tuesday, June 22, Henry Onderdonk, Jr.

He was born at Manhasset, L. I., June 11, 1804, graduated at Columbia College 1827, was Principal of Union Hall Academy, Jamaica, L. I., from 183 to 1865. He was Treasurer of the Long Island Bible Society for twenty-five years.

Interred at Flower Hill, L. I.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy, sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

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Of failing health, whether in the form of Night Sweats and Nervousness, or in a sense of General Weariness and Loss of Appetite, should suggest the use of Ayer's Sarsaparilla. This preparation is most effective for giving tone and strength to the enfeebled system, promoting the digestion and assimilation of food, restoring the nervous forces to their normal condition, and for purifying, enriching, and vitalizing the blood.

Failing Health.
Ten years ago my health began to fail. I was troubled with a distressing Cough, Night Sweats, Weakness, and Nervousness. I tried various remedies prescribed by different physicians, but became so weak that I could not go up stairs without stopping to rest. My friends recommended me to try Ayer's Sarsaparilla, which I did, and I am now as healthy and strong as ever.—Mrs. E. L. Williams, Alexandria, Minn.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alterative, and must say that I honestly believe it to be the best blood medicine ever compounded.—W. F. Fowler, D. D. S., M. D., Greenville, Tenn.

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The Church.

What Grace Can Do.

A FEW days since a village among the hills witnessed a scene of commingled pathos and grandeur, for its patriarch "gathered up his feet into his bed, and yielded up the ghost, and was gathered unto his fathers."

For seventy-one years this man had lived and pondered and wrought beside the stream, which this day was restrained from turning the many wheels set in motion by the inventive genius of his brain. Here, a poor boy, he had labored at the forge, or spent long nights in planning new mechanical devices; here, under the shadow of these hills, he lived; the people of this town revered him, and in their eyes his hoary head was grander than Kaiser or crown.

Three weeks ago he was in his own place in the church of his love, where it was his meat and his drink to sit, an attentive listener to the pulpit ministrations of the eldest son of his beloved brother, Joseph, whose feet entered the city which hath foundations a generation ago. His tall, rather spare and drooping figure, with strong, clear-cut features, set in a halo of white hair, slightly curling about his temples and neck, with a full beard of silvery whiteness setting out a complexion of peculiar delicacy and beauty, while his mental force was unabated, and his ear alert to catch each word, were sure to make a lasting impression upon all who saw him, not unlike that obtained in reading of the patriarchs of old.

A little child of three years, going to church for the first time, saw this venerable saint enter the sanctuary. Her prattle and unrest were hushed, and, "Mamma, is that Jesus," burst from the rosy lips.

When he came here from the rocky farm of his birth in Brimfield, Mass., he found no church, and its "plain" the favorite rendezvous for Sabbath horse races. His elder brother, Erastus, soon after the organization of a church here, moved the following: "*Resolved*, That we are too poor to do without the stated preaching of the Word;" and from that day to this there has not wanted a man to stand here and proclaim the Gospel in the ears of all who would listen. For fifty-five years has Thaddeus Fairbanks let his light shine in this community as a follower of the Lord Jesus Christ, and watched the growth of two churches of his own order, while seven of other denominations have gradually clustered about these primal roots.

Monday morning, April 12th, the old New England custom was fittingly resumed, and when the reverberations of the ninetieth stroke of the tolling bell died away among the hills, all the people knew that the hand and brain of their cunning worker were still, and with the prophet of old they could but look up and cry, "My father, my father, the chariot of Israel and the horsemen thereof." Fitful April seemed lavish of her gifts, granting summer breezes to kiss the dormant buds till like misty veils they enfolded the hills, as if nature herself proffered her rarest and best as the rent earth was to take to its keeping the precious dust of the venerated father.

So domestic had been his life, so reserved and modest withal, that the service could but be held in his home, from whose shelter those he fondly cherished in life had been borne to rest in the slope which looks toward the sun-rising. All the day no hum of whirling wheels or clang of ringing anvils had been head in the huge shops hard by, and this afternoon all places of business were closed, and a Sabbath hush brooded over the village. The shop men, whose pride he had been, came to look their last on his grand face. He lay in his library, with the faces of those dear on earth, and to whom he was now united, hanging on its walls, surrounded by his family and kindred.

From under the old oaken beams, sent from England to build the first abode of the Fairbanks family in America, came a delicate tribute to the memory of the chief, and thus his casket bore the sheaf of ripened grain which united him in thought to that elder day when his stout Yorkshire ancestors came from the West Riding to plant their home in these western wilds. All was as nearly "as he would have liked it" as loving fingers could make it.

The far-away strains of rich melody voicing the 23d Psalm broke the hush, and when its last notes died away his nephew and pastor read from his own Bible passages which in their fitness and majesty seemed to tell the story of his life, and to leave nothing unsaid.

Dr. Hulbert followed in an address of singular felicity of thought and expression. A quotation he read from "Reminiscences" from Mr. Fairbank's own pen, written after he was far along in the eighties, carries with it much of tender helpfulness: "The first thing that I remember is when my mother put me to bed and heard me say my prayers, 'Now I lay me down to sleep,' etc. She would bend over me, and in pathetic tones tell me of the love of Jesus. The manner and the story impressed my mind and drew out my affections for that lovely Saviour, which has remained, so that if I ever loved the Saviour it was at that early period. How great is my indebtedness to my mother, who instilled into my infant mind the love of Christ and all that is good."

Prayer and praise closed the simple service. Seldom has a more touching scene been witnessed here, or one grander in its simplicity, than the leave-taking of these employés of their head. One who had been associated with him in the early days of struggle bent over his face, touched in loving farewell the hand whose skill had modified trade systems the round world over, and with tear-dimmed eye and slow step turned from the room.

Borne gently from his home by the hands of his son and nephews, he was carried along the streets beautified by the taste of the trio of brothers of whom he was the last to linger under the shade of the trees they had planted, past the churches and academy they had founded and sustained by wise and thoughtful munificence, whose tolling bells and mourning emblems now proclaimed the thought of all—"Know ye not that there is a prince and a great man fallen this day in Israel?" For many years his hand had wrought to make this, our "God's acre," beautiful. When, standing at its gates, four hundred stalwart, earnest men in the employ of his firm rendered by their bowed and bared heads the highest honor man can pay his fellow man; when they gathered about his grave, and the last offices were paid by men whose heads had whitened in his service—one felt that here labor and capital worked in unison, and as smoothly as do the cogs of well adjusted wheels.

The words we heard, and the picture we saw, on that hillside will ever remain a cherished possession. His pastor said: "As Abraham of old was laid by Sarah, his wife, in the field purchased for four hundred shekels of silver of Ephron, the Hittite, so here to-day we lay the head of our house hard by the grave of Joseph, his father, and Phœbe, his pious mother—by the side of Lucy, his wife, in the field he purchased for a possession of a burying place, with all the trees that were in the field, that were in all the borders round about, and wherein is a great rock."

The earthy walls of the narrow house were hidden by stately lilies drooping over its head, and by the green boughs of the spicy evergreens, which rebounded in graceful curves after the precious dust had been lowered to rest in peace till that day when it shall hear the sound of His coming feet, "at whose voice all that are in their graves shall come forth."

When the hymn and prayer were ended, we left all that was mortal of him, whose name and fame, though widespread on this earth, is as nothing compared to the new name he bears before the throne of the Lamb; for having overcome he, too, has "entered in through the gates into the city."—*A. C., in The Congregationalist of May 6th*, 1886.

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 3, THIRD QUARTER.

M. Martha and Mary.....Luke 10: 38-42.
T. Death of Lazarus.....John 11: 1-16.
W. The Widow of Zarephath's Son.....1 Kings 17: 17-24.
T. The Shunammite's Son.....2 Kings 4: 18-38.
F. Dorcas Raised.....Acts 9: 32-43.
S. The Brevity of Life.....Ps. 91: 1-17.
S. The Certainty of Death.....Job 14: 1-22.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

July 18th.—"*The Death of Lazarus.*"—*John* 11: 1-16.

Golden Text.—"Our friend Lazarus sleepeth; but I go that I may awake him out of sleep."—JOHN 11: 11.

CENTRAL TRUTH.—"Jesus loved Martha, and her sister, and Lazarus."—JOHN. 11: 5.

INTRODUCTION.

AFTER the brief visit to Jerusalem at the feast of Dedication, when Jesus found that the opposition against Him was as bitter as ever, He withdrew to the country beyond Jordan in order to secure opportunity for undisturbed intercourse with His disciples, seeking to prepare them for coming trials and responsibilities. It is probable that they stopped on the way at the home in Bethany, and gave to the friends there some intimation of their intended journey and destination. This chapter is one of the most precious passages of the New Testament, as it reveals in remarkable ways the tender humanity and the mighty divinity of Jesus. In studying this lesson we will depart from the usual course of textual exposition and consider the mysteries here unfolded.

THE LESSON.

I. THE MYSTERY OF THE LOVE OF JESUS.

V. 3.—"*He whom thou lovest is sick.*" When the anxious sisters sent their messenger in search of Jesus they had nothing to say of their faith, or love, or service. They asked nothing, but simply touched the chord of the Saviour's love, and expected to awaken a response. It is noteworthy that the writers of the Bible dwell on the love of Christ for them more than on their love for Christ. John is not the disciple who loved Jesus, but the disciple whom Jesus loved. When we ask for the reason of this love of Jesus for Lazarus we cannot find any except that which is common to all needy sinners. We have no record of any service rendered by Lazarus to Jesus, either before or after the resurrection; we have no intimation of his having a peculiarly loving or lovable character, yet we find him the object of the intimate, tender and helpful love of the Saviour. Jesus loved Lazarus, not for what Lazarus might do for Him, but for what He might do for Lazarus. So each sinner is the object of the Saviour's love in order that he may be made the recipient of the Saviour's grace. If Jesus was willing to honor this household at Bethany with His presence and blessing He is willing to enter every home that will receive Him, and to bless every soul that will believe in Him.

The mystery of the love of Jesus is further seen in the manner of its manifestations.

Vs. 5, 6.—"*Jesus loved Martha and her sister and Lazarus. When He heard therefore that he was sick, He abode two days still in the place where he was.*" Jesus loved—therefore He delayed. This appears one of the strangest sentences in the Bible. Should not love have caused Him to leave everything else, and hasten to the bedside of the sick? Yet we find Him apparently ignoring the implied request, and pursuing other matters just as if this cloud were not lowering over the home of His friends. We know from the sequel that this delay meant the bestowment of greater blessings. If Jesus had hurried back to Bethany and arrested the course of disease before death had had an opportunity to claim its victim, we should have lost the wonderful announcement that has cheered so many mourning households, "I am the resurrection and the life." The love of Jesus sends us the best of blessings at the best of times.

II. THE MYSTERY OF SICKNESS.

V. 4.—"*This sickness is not unto death.*" But Lazarus did die. Did Jesus here use words out of their ordinary meaning, or have we misapprehended their meaning? A comparison of the statement with the facts will show us the true meaning. Ordinarily, sickness is unto death, *i. e.*, it is the course which terminates in death. When we are sick, or our loved ones are suffering from disease, the great question is, is this sickness unto death,—will it issue in separation and dissolution? Jesus evidently intended by this statement to teach His people to look beyond the present conditions of their bodies, and to recognize a Divine purpose in all providences. It is as if He had said, "Do not regard this sickness simply as a matter of bodily ailment, or as a step in the process of dissolution; look higher and see in it a manifestation of God's government and care." Sickness does not exist for the sake of the death that follows, "*but for the glory of God that the Son of God might be glorified thereby*" This disease was to offer Jesus the grand opportunity of His life. Bethany was to be the scene of the fitting climax of His wonderful career. This sickness might issue in death, but beyond that first evident result lay hidden the glory of God. So are we taught to regard all our trials, not as so much pain or loss, not as the going out of the candle of life, but as so many manifestations of our heavenly father's love. If we look beyond the disease and death, and ask for the knowledge of God's will, we shall find this same Jesus appearing in our darkened homes and lifting the shadows which overhang our souls, even as He did at Bethany.

III. THE MYSTERY OF DEATH.

V. 11.—"*Our friend Lazarus sleepeth.*" When Jesus entered the house of Jairus and found the mourners lamenting the death of his daughter, He said, "She is not dead but sleepeth." So here, speaking of Lazarus after he had ceased to live, He said, "He sleepeth." Jesus did not intend to imply that the death in either case was only apparent, but that our ideas concerning death needed to be rectified. Death is not the end. It is only one stage in our journey. It does not of itself blot out hope, or love, or aspiration, or life. As a sleep it offers rest for the weary, comfort for the sorrowing, health for the sick. The disciples spoke more wisely than they knew when they answered, "*If he sleep, he shall do well.*" Sleep is only a temporary condition,—a transition state. After our night's rest we take up life's duties with fresh vigor. The morning light calls us to a new day of blessing and of service. Death for the believer is robbed of terror. It gives him rest, not in Abraham's bosom, but in the presence of his Lord. It offers him a renewal of energies. "*I go that I may awake him out of sleep.*" As the faithful mother watches over her sleeping child, so Jesus watches over His resting ones, guarding them during the night, and ready to awake them on the morrow. We go to sleep here, and human friends close our eyes on earth; but in

the new morning Jesus Himself will open our eyes, which shall never sleep again.

IV. THE MYSTERY OF THE HUMAN HEART.

In this lesson we see a variety of feelings manifesting themselves and showing us the strange mysteriousness of our own souls.

V 3.—"*Therefore his sisters sent unto him.*" Here we see the longing for sympathy and help. When sickness comes the watching ones are lonesome and sad in their helplessness. Happy they who in such emergencies lay the matter before their Lord, and calmly say, "*He whom thou lovest is sick.*"

V. 8.—"*Master, the Jews of late sought to stone thee, and goest thou thither again?*' The danger involved in their return to Judea overbore every other consideration in the minds of the disciples. They remembered the assault, but forgot its harmlessness. They recalled the danger, but forgot that Jesus never shrank from serving those in trouble because of personal peril.

V. 12.—"*If he sleep, he shall do well.*" After all that Jesus had taught them by word and miracle it seems strange to us that they should have so misunderstood the Master. They were truly "slow of heart" to understand and believe all that He spake.

V. 16.—"*Let us also go that we may die with him.*" What ringing words of devotion are these. Surely he who uttered them will be the last at the Cross, and the first to hail the risen Lord. But who is it that so nobly throws his own life into the same scale with his Master's? Alas, it is Thomas! From the moment when they all forsook him and fled, until after the Lord had been risen for a week, we fail to see him at the Saviour's side. Surely the heart is deceitful above all things.

LESSONS FOR TO-DAY.

1. Sickness and death are the common lot of man.

2. Jesus has robbed both of their power to hurt or disturb His friends.

3 In trouble be prompt to seek the help of Jesus.

4. Sorrows do not disprove the love of Jesus.

5. Delay in answering our prayers may bring us greater blessings than those asked for.

6. Do not seek safety at the cost of duty.

7. Death is but a sleep from which Christ Himself will awake us.

8. If we are faithful disciples we shall be willing to take risks for Him.

Play.

PLAY is a good thing in its place. We love to see children play and enjoy themselves—and grown up people, too—by way of change and recreation from more serious duties.

The way people play also shows character. If anyone is fair, truthful, honest, and good-tempered in play, he is likely to be the same in other things, and so the reverse.

Good, earnest play has its temptations and dangers, as well as other things, and our young friends have need to be cautioned against yielding to them. To be cheating, mean, and full of ill temper when beaten, or ugly when things do not go as desired, is very improper. Disputes and quarrels may easily arise, and of these everyone should beware. Play, but always play fair; keep in good temper, avoid wrangling and disputes, and play will be a good and healthful thing.—*Busy Bee.*

Recognition of Favors.

GRATITUDE is a grace by far too rarely found. The story of the lepers in a book which reveals not only more of the divine nature, but more of human nature, than any other, represents the usual sad disproportion of gratitude in the world. The lepers were peculiar in the misfortune of leprosy, but not peculiar in the other misfortune of ingratitude. Every feeling grows by expression; hence we should strive to increase our appreciation of favors by every possible acknowledgment of them. Yet a great many favors are habitually accepted by us as a matter of course, and, if not entirely unacknowledged, are very carelessly and indifferently received.

A domestic said once, in speaking of a deceased mistress with respect and affection, "It was a pleasure to do anything for her, for whatever it was, great or small, she always had a bright smile and a hearty 'Thank you.'"

"Why do you suppose Madam B—— has so many friends?" asked a young girl about an aged lady who received a great many visits and tokens of remembrance. "Everybody seems to like her."

"I can give you one reason," answered her aunt; "she is always grateful for every kindness, and shows that she appreciates even the slightest favor—a flower, the loan of a book, whatever it may be—by a prompt and heartfelt recognition of any attention, any personal thoughtfulness on the part of others."

Vacation Song.

I HAVE closed my books and hidden my slate,
And thrown my satchel across the gate.
My school is out for a season of rest,
And now for the school room I love the best!

My school room lies on the meadow wide,
Where under the clover the sunbeams hide;
Where the long vines cling to the mossy bars,
And the daisies twinkle like fallen stars;

Where clusters of buttercups gild the scene,
Like showers of gold-dust thrown over the green,
And the wind's flying footsteps are traced, as they pass,
By the dance of the sorrel and dip of the grass.

My lessons are written in clouds and trees,
And no one whispers, except the breeze,
Who sometimes blows, from a secret place,
A stray, sweet blossom against my face.

My school-bell rings in the rippling stream
Which hides itself, like a school-boy's dream,
Under the shadow and out of sight,
But laughing still for its own delight.

My schoolmates there are the birds and bees
And the saucy squirrel, less wise than these,
For he only learns, in all the weeks,
How many chestnuts will fill his cheeks.

My teacher is patient, and never yet
A lesson of hers did I once forget,
For wonderful love do her lips impart,
And all her lessons are learned by heart.

Oh, come! oh, come! or we shall be late,
And autumn will fasten the golden gate.
Of all the school rooms, in East or West,
The school of Nature I love the best.

—*Katharine Lee Bates, in The Moravian.*

The Charity Problem Solved.

I HAD a dear friend—of course she was a lady—and she used to give regularly ten cents every day to a poor, blind beggar that stood on the corner of Second avenue. Every day that she passed the ten cents went in. I admired her benevolence, her sympathy and her generosity, but I had a little suspicion that she was wrong, so I concluded I would find out the history of the poor, blind man. So I engaged a very excellent fellow I knew well, to follow him up and see if he could find out something of his history. My young friend followed him up. At six o'clock in the evening a woman came and took the blind man in tow from Second avenue and Eleventh street, and led him to Forty-ninth street and Tenth avenue, and there two stout young men, who kept a little gambling den, received the blind man most graciously, and he counted out the money he had received for that day's blindness, and it was fourteen dollars; and those two young men kindly kept the blind man, gave him food and lodging, and the blind, man paid them for the kindness fourteen dollars, which the kind ladies like my friend managed to give them.

They are ingenious, these fellows; there is a sort of humor about them. One of them went to my friend Dr. Parkhurst, about four weeks ago—he was quite a gentlemanly looking man, but rather seedy—and said, "Dr. Parkhurst, Dr. Crosby recommended me to come to you. I am very much in need of a pair of spectacles; my eyes are poor, and all I want now to enable me to work is a pair of spectacles." Dr. Parkhurst, rather suspecting the man, said, "Why did not you ask Dr Crosby for the spectacles?" "Well," said he, "he has been so kind to me, I did not dare to ask him for any more favors, for the truth is, Dr. Parkhurst, I have been dining with him for the last two weeks, every day."

Dr. Parkhurst sent me a note telling me of the fact; of course I told him that it was a lie out of whole cloth. But what was my surprise on seeing the man himself at my own house come boldly to me, and said he, "You have told Dr. Parkhurst that I lied." "Yes," said I, "I did." Then he said, in a sort of stage style, before me to the boy, "Don't you know me?" "Yes, sir." I then said to the boy, "Why, where have you seen him?" "Why, sir, he has come to our area for the last two weeks, and I have given him cold victuals." That was the dining with me. I had not the pleasure of the man's acquaintance.

Two years ago I happened to tell the story of a burglar who entered my house. I got him out of prison, where he was sent for fifteen years, in five years, and now in a distant land he is a very promising citizen, entirely reformed, and with an excellent wife and home, and I hear from him constantly. I happened to tell that story, and for a month afterwards I had men just out of prison come to my house by the score. They all read the newspapers.

But the question comes: What shall we do to discriminate? And Charity Organization comes forward to solve the problem; tells conscience that we don't become hardened at all, we simply become discriminating when we follow a wise system, and the only wise system which will really help the poor and not make them worse, which comes in collision with no creed or party, but embraces all creeds and all parties in its wise benevolent work. Under its guidance, we will have our charity cultivated, not stifled. Under its guidance, we will be able to see the fruit of our charity. Under its guidance, our charity will be the true charity, that is so magnified by the great Apostle, in his prose poem in its praise.—*Dr. Howard Crosby, in Lend a Hand.*

To be content is not to be satisfied. No one ought to be satisfied with the imperfect. It is God's will that we should bear, and contentedly, because in hope for the redemption of the body.

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Reserve ample for all other claims	553,171 2
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Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

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CASH CAPITAL	$3,000,000 0
Reserve Premium Fund	3,011,637 00
Reserve for Unpaid Losses and Claims	376,483 98
Net Surplus	1,247,995 10
Cash Assets	$7,618,116 08

SUMMARY OF ASSETS

Cash in Banks	$245,795 98
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,550 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,850 0
Interest due on 1st January, 1886	97,056 02
Premiums uncollected and in hands of Agents	358,290
Real Estate	1,272,643 77
Total	$7,618,116 08

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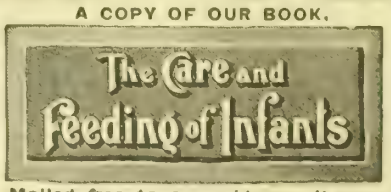

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No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE PARDONING POWER, with which our chief executives are invested, is usually exercised with great care, and in the interest of justice. It is an official function that no one covets. What a solemn responsibility it is to have the life of a fellowman suspended upon one's decision. It is not easy to put aside all consideration of personal friendship and sympathy, and to respond negatively to appeals from heart broken women and suffering children for the pardon of their imprisoned husbands and fathers. Yet necessity compels it, in order that the cause of justice might not be defeated.

SUICIDES.—The crime of self-murder is on the increase. Every day we have spread out before us an appalling record of suicides, by drowning, shooting, poisoning, or other means, with all their sickening details. With many life does not seem to be held as a sacred trust; as soon as they grow weary of it, they take it, as if it were not God-given, as if they possessed the right to dispose of it as they will. Perhaps they think it is the shortest way out of troubles over which they had long brooded, believing that death ends all; that beyond this life there is nothing; that "dust to dust" means all of man. When the fool saith in his heart there is no God, it is easy for his hand to strike fatally against himself and others. There would be fewer suicides and murders, and not half so much other crime, if there were less atheism; if men believed more in God, in a sovereign and supreme Ruler, and in the plain facts concerning His being, and His power to hold them to a strict account for their deeds.

THE BRITISH ELECTIONS.—On another page will be found a letter from the Hon. John Jay to the Chairman of the Committee on the Irish Parliamentary Fund, in relation to the active interference of American citizens in the elections in Great Britain. Mr. Jay is one of the few men among us who deserves to be regarded as a statesman. He represents the traditional, established policy of this country in relation to other countries. Those who cling to that policy, in the belief that it is wise and just, will read the letter with interest. Those who have floated with the tide in allowing Irishmen to disregard and overturn our national policy may be profited by a serious consideration of the words of one of our most eminent and valuable citizens. Is this country to be dominated by Irishmen?

THE CONVICTION and punishment of six of Mrs. Landgraf's boycotters impart a comfortable sense of security in time to come against this species of conspiracy and crime. The effect of the summary proceedings against these offenders, and their conviction, cannot be otherwise than wholesome, and restrain henceforth any further attempts at boycotting. The sooner the lesson is thoroughly learned, so plainly stated by Judge Barrett in his charge to the jury, the better for all concerned. He said:

"While workingmen may lawfully co-operate to increase their wages, they may not prevent people who are willing to work for less wages from doing it if they please. If the opposite doctrine should prevail we would stand face to face with a species of slave labor. We have not had to fight for free labor, but we have always demanded it in this country. We hope that we shall not have to add to a fight for free speech, a free press, and free men a fight for free labor. We hope that the rallying cry "Free Labor!" will never be necessary here. Laborers should see that labor is free, not bond. The moment that they insist that other workmen shall not work, and if they do work they will be punished, that moment labor becomes a tyrant, and labor itself becomes that which it professes to complain is an attribute of wealth."

FIDELITY.—It is pleasant in these days of defalcation and embezzlement to recall an instance of the contrary kind. It is now about thirty years since a Mr. Roosevelt died leaving the bulk, if not the whole, of his property—about eight or nine hundred thousand dollars—for the founding of a hospital. Some years of legal delays occurred, for which the executors were not responsible, but nothing was lost by the delay. On the contrary, so wisely were the funds cared for and applied, that now the Roosevelt Hospital occupies ground which with its buildings is worth more than the amount of the original bequest, and has at the same time an endowment of over a million of dollars. We doubt whether the annals of thrift or benevolence can show a shrewder or a more generous management of a sacred trust.

HAPPY CHILDREN.—It is refreshing to read from day to day about car loads of poor, little children of this city, being sent out to enjoy for a fortnight the fresh air, green fields and grateful shade of the country. What a luxury it is to these waifs of the crowded tenements and streets to escape it all for a season, and to literally go out and "roll in clover!" Our hearts swell with thankful emotion as we are told of their childish glee, en route, and of their warm, matronly reception at the hands of our good, country mothers.

The Fresh Air Fund should swell every summer to a proportion adequate to send forth thousands. To many of these children it means more than health and happiness—it means life. It is not easy to name a charity that brings such quick results, both to the child in pleasure and profit, and to the charitable in soul-satisfying remuneration.

At first, country people were somewhat shy of these little folks of the city, and it was no easy task to secure places for them, but now all that is past. They have so ingratiated themselves into the favor of the people; so won their hearts by their good behavior, loving ways, innocent pranks, and their sweet spirit of appreciation and thankfulness, that they are now sought after to such an extent that the need seems to be enough means to send them out in sufficient numbers to meet the desire of the country people to receive and entertain them. The New York *Tribune*, to which journal especial credit is due for the interest it has taken in this worthy object, reports among other interesting incidents by the way, the following:

"Oh, see the game of ball," shouted one youngster, and as the train rushed by the scene of action, he inquired, "Say, mister, can we play ball when we get into the country?" The expression on each boy's face showed the interest he felt in that most important question, and when they were told that they could play to their hearts' content, the expressive "Ohs!" to which each gave utterance, and the deep breaths of satisfaction told that they appreciated, at least, one of the many pleasures that they were soon to enjoy.

One little girl was sitting at the open window, looking at the flowers, when the window caught her finger. She tried to be brave, but the tears would come. Little Johnnie had been watching while the afflicted member was being bathed in water, but when he saw the tears his own youthful heart swelled with sympathy. Going aside from the rest he took out of his pocket a handkerchief, in the corner of which were wrapped ten pennies. Selecting the brightest of these, he quietly slipped it into the little sufferer's hand, and without comment walked backed to his own seat. This is only one of many illustrations that could be given to show the warm little hearts that beat in so many poor homes in the great city.

Let the spirit of sympathy for the unfortunate, manifested by this little boy, who gave a tenth of all he had, animate the hearts of the prosperous and blessed, and there will be no lack of funds, as there is no lack of country homes, for the extension of this good work, until all the deserving poor children of the city shall share in its benefits.

Sunday-School Speeches.

IT is a trite saying and true, that few persons have the faculty for speaking to an audience of children in a way that interests them and holds their attention. How to do it is, indeed, a secret that not many possess. By speakers who thought they knew how, but who were alone in the opinion, we have witnessed some lame attempts and ludicrous failures at Sabbath-school anniversaries and conventions.

People rarely appear more ridiculous than when, in pure self conceit, they undertake to do that for which they have no aptitude, and consequently fail in it, though they themselves imagine they succeed and perhaps wonder why their hearers withhold applause. In vain expect applause when the feeling of enthusiasm is awakened only in the speaker's bosom. How can an audience applaud when the prevailing emotion is pity for the speaker's folly? If a man's nature is prose from top to bottom, if he has common sense, he will be slow to indulge in poesy. If a man is poor at story-telling, it were better for him and his audience to leave stories untold. If wit is not in a man, it were folly for him to dabble in it.

Now, the notion pretty generally obtains that to interest children you must tell stories and spice your speech with wit and poetry and—what not? Otherwise it will be prosy, and the trouble is that for this spicing operation many speakers have no natural fitness, and yet make believe they have. The truth is, wit is an inborn germ and a spontaneous growth, and sheds its fruit because it must. You can neither buy nor borrow wit; you cannot, by trying, be witty. He only has wit and is witty with whom it is a born possession. So don't try to be a wit; if you are not one already all the trying in the world will not make you one.

It is said of some people, not many, that they are good story tellers. But because many think they can tell a story well, and that in talking to children stories must be told, we have heard good stories so completely spoiled on some lips that they fell flat upon the ears of the audience. If you cannot tell a story well, do not tell it at all. Find out in what way you can best talk and work, and that way pursue. Be natural; be yourself; be what you are, not what you are not. Don't try to be somebody else, who has a big name, and whom, perhaps, you admire, and so disguise yourself that you can hardly be recognized by your closest friend.

Stories and wit are not essential to a good speech. We have heard some stirring ones, in which there were neither, which interested the children and all, because they poured forth from a heart on fire with the love of Christ, and that ardently desired the salvation of souls. The single object was not to entertain and please, but to benefit and save.

Another fault that weakens a speech and deprives it of force is manifest exaggeration, or relating anecdotes that contain palpable untruths. Everybody knows that there are stories and stories, and everybody believes that there is no profit in telling stories, or, to speak plainer, falsehoods.

A young man once delivered an address at a Sunday-school picnic in which he related a story about a precocious youth. He was afterward asked if he believed the story which he told in his speech about that boy, and after he had analyzed it more closely than he had taken the pains to do before, he frankly confessed that he did not, that it was impossible, and expressed regrets that he had used it.

When a man, of considerable repute as a Sunday-school speaker, tells about a Fifth avenue young lady, engaged in mission-school work, gathering up a pile of tracts and child's papers, and placing her knee upon them as they lay upon the floor to strap them together, and then throwing them over her shoulder as she sallies forth into the street to distribute them among the abodes of destitution, everybody concludes, who has any sense of propriety and any knowledge of what belongs to refined womanhood and decent deportment, that he is indulging in exaggeration, bordering on falsehood; and on the principle that nothing is stronger than its weakest point, his speech is considered weak indeed.

It cannot be disputed that many excellent addresses that would have produced a fine impression, have been absolutely spoiled by this wretched habit that not a few speakers have of interjecting at regular intervals some intolerable nonsense, just for the sake of enlivening their remarks and causing mirth in the audience. Better plain speech and the unvarnished truth than this soft of thing.

AN EXPRESSION of opinion in regard to pensions seems desirable. For that reason and not for any political effect record is made here to-day of the fact that the conviction is becoming general that the matter of bestowing pensions has been carried much too far by Congress; that there are many persons on the lists who ought not to be drawing pensions, as they were not injured in body or estate by service in the war rendered by themselves or by a husband or father; that the extension of pensions to the soldiers of the Mexican war and the kinsmen of soldiers of the war of 1812, and bills for the payment of arrears of pensions so called should not be adopted except after deliberate consideration and an expression of public opinion. The draft upon the Treasury for the payment of pensions has become very serious, and if the course of Congress for a few years past be adhered to it will not be a long time before one-third of the national revenue will be consumed in these payments. It is not unusual, when this matter becomes the topic of conversation, to hear gentlemen, whose circle of acquaintances is large, mention one man and another as being in the best of health and engaged in a profitable business while receiving a handsome gratuity each month for services in the late civil war. It is also generally believed that money is drawn in the name of dead men and that not a few undeserving persons are on the lists. Besides almost every one who has among his acquaintances a dozen pensioners, reluctantly acquiesces in the payment of a monthly stipend to them because a considerable proportion are habitually intemperate. A careful scrutiny of the lists and a revision of the statutes relating to pensions is regarded as desirable by an increasing number of our best and most patriotic citizens. On the part of such citizens there has been a most hearty purpose to make an adequate provision for those who have been disabled by service in the army and for those bereaved of a father or son on whom they leaned for support by the casualties of battle or by the unavoidable exposure attending military operations; and not a syllable of objection to the pension bills has come hitherto from the lips of these loyal citizens. But there is a growing feeling among them that their generosity has been and is abused, that the legislation and practice now in force may well be reviewed and stripped of abuses, and that no extension of pensions should be made except from evident necessity and after the most deliberate consideration. The government costs the country at present a million of dollars a day. The tax on every man, woman and child in the country for the payment of the obligations of the government is seven dollars a year, and to the large majority of citizens this is a very serious burden. It perhaps is not amiss to add that these lines have been written by a Republican who has voted for every nominee of his party for the Presidency and is likely to continue to do so. This expression of opinion comes, therefore, from a thoroughly Republican source and not from a Democratic one, and is recorded because there seems to be a need at present of an open declaration of convictions upon this matter.

GO TO THEM.—In regard to the oft-repeated and much-discussed question, "How to Reach the Masses," a friend writes: Is there not something suggestive in the answer made by one of them, when invited to attend the extra church meetings held last winter, "Oh, we cannot come to you, you must come to us; they are very wicked people over the way, and you might do them good." "You must come to us." The little church at Seabright commenced with simple meetings held in a fisherman's cottage. Our Lord's conversation with one woman by the wayside well brought many to believe on Him. Is there any better way to reach the masses than by going to them?

"Old Colony" Papers.

DEATHS OF THE HALF-YEAR.

II.

THE ranks of departed military men are led by Major-General W. S. Hancock, one of our two or three greatest corps commanders, and who passed through a presidential canvass without a smirch upon his name. Gen. David Hunter is best known by his prominence in the first battle of the Rebellion, and by his premature proclamation of emancipation while in command of the Department of the South. Other deaths of men identified with the civil war are those of Commander Hayward of the Navy, who took part in the battle of Port Royal and in the blockade of Charleston; Gen. Durbin Ward, better known as an unsuccessful aspirant for political honors in Ohio; Col. Drake De Kay, an efficient staff officer and gallant regimental commander throughout the entire war; Gen. W. R. Rowley, the military secretary of Gen. Grant; and Ensign Thomas Gay, who ascended Cape Fear River twenty miles within the Confederate lines and blew up the iron-clad Albemarle, but was captured and confined in Libby Prison till the end of the war.

On the other side have died Capt. J. T. Waddell of the famous rebel cruiser Shenandoah, who kept on destroying our commerce for nine months before he knew that the Rebellion was ended, and then surrendered to the Queen of England; Gen. W. G. Desaussure, prominent in the South before, during, and since the war, especially as a jurist and a public spirited citizen; and Gen. Joseph Collins of Louisiana, who commanded the last body of Confederate troops to resign, two months after Lee and six weeks after Johnston.

Abroad have died Hobart Pasha, son of the Earl of Buckinghamshire, and to whom is due the present high state of efficiency of the Turkish navy; Lord Stradbroke, a distinguished soldier under Wellington in the Peninsular war, and the oldest member of the House of Lords; Capt. Shipton who entered the Royal navy eighty-four years ago, and served under Nelson, Napier, Cornwallis, Sir Sidney Smith and others, dying at ninety-six years of age; and Gen. and Baron Ameil, who distinguished himself in several campaigns in Algiers, and in the Italian and Franco-German wars.

Art has lost Paul Baudry, in whose death (says an authoritative critic) "the French school of painting has lost its unquestioned chief, and the world has lost the greatest artistic genius of modern times and one of the greatest of all times and of all countries." His greatest work was the decorations of the Paris *Opéra*, worthy to be placed beside those of the Sistine Chapel and the Vatican. Henry H. Richardson, the architect, stood at the head of his profession in this country, his best known work being Phillips Brooks's Trinity Church in Boston. Isabey, the French marine painter, Joseph Aigner, the celebrated painter of aristocratic portraits in Vienna, Arthur Quartley, the well-known American painter of marine views, and J. Wrey Mould, the architect and decorator of this city, have also died. Music has lost Ponchielli, author of "I Promessi Sposi" and other operas, and Theodore Ritter, the composer. We may also mention Prince Torlonia, who made many of the most important excavations and discoveries of art treasures in Italy, and whose collection of antiquities ranks second only to that in the Vatican; and James Fergusson, the author of some of the most valuable and exquisitely illustrated works on architecture, especially that of India.

The deaths of those who were conspicuous for their good deeds for Christ and His poor include, first of all, John B. Gough. He was the child of poverty, his mother being buried in a pauper's grave. His dissipated habits left him a wreck in body and mind at the age of twenty-five. He was saved on the brink of suicide by the touch of a kindly hand on his shoulder and hearty words spoken in Christ's name, and became the most popular speaker and the most powerful force for temperance which this country has produced. He estimated that he had travelled on his tours nearly 500,000 miles. He was a most lovable man, and an humble and earnest Christian, and his career will long ring out like a stirring trumpet of reform to the coming generations. His last words, spoken in a husky voice as he leaned forward over the pulpit just as the apoplexy smote him, was: "Young men, keep a clean record!"

Another noble Christian philanthropist was Thaddeus Fairbanks, famous for his invention of the platform scales, and hardly less for his paternal care of his employes, and the model community which he built up around him at St. Johnsbury. He was one of the men who had no difficulty in "solving the problem" of labor and capital. Stephen Cutter, by his wise and winning labors in behalf of the criminal classes in this city, especially the young and the less hardened, has done a work which it can hardly be expected that another can be found to take up so efficiently. Henry P. Kidder of Boston, was always foremost in aiding, as a banker and as a giver, in schemes and subscriptions for needy and suffering humanity.

Mr. John Antonides, of Flatbush, L. I., embalmed his name in the memory of our Church by his bequests of over $50,000 to the benevolent objects of the denomination. Gamaliel G. Smith will long be remembered for his faithful and earnest service as Treasurer of our Board of Foreign Missions. Mr Francis Brown of the First Church of Tarrytown has also left a fragrant memory for his life of purity and beneficence.

A number of notable Christian women have passed away; the wife of Senator Hawley, whose services among the sick and wounded and prisoners entitled her to be considered quite the Florence Nightingale of our Civil War; Rose McCabe, whose name is blessed in New Orleans for her self-sacrificing and successful labors in behalf of erring women and homeless children; Mrs. Griffith John, for thirty-one years since her conversion a missionary in China, and a peculiarly lovely and devoted woman; the Dowager Duchess of Norfolk, who built five churches since her husband's death; and the widow of President Nott of Union College, who till the close of her life continued to be a mother to the students, making it her duty to know each one personally and to have them at her house to take tea and spend the evening. Other noteworthy women were: the mother of Dante Gabriel Rossetti; Mrs. George Bancroft, a rather old-fashioned but, to the last, a famous leader of Washington society; and Mrs. Pendleton, wife of our Minister to Berlin, daughter of the author of "The Star Spangled Banner," and niece of Chief Justice Taney.

Leading men of business, who have died, are C. F. Woerishoffer, the leader of the Wall street stock speculators, and D. P. Morgan, one of the most prominent and successful operators. They died at the ages of forty-three and fifty-five, and left fortunes of ten and twenty millions respectively. Richard M. Hoe won his wealth by a far nobler title, having improved the cylinder press invented by his father by his own invention of the double cylinder, the rotary

or lightning press, printing ten papers at a time, or 20,000 an hour; and finally the present perfect press, which cuts the paper after both sides are printed, folds it and turns out the completed newspaper. Col. Richardson of New Orleans, was the largest cotton planter in the world, his plantations covering 30,000 acres, and his crops ranging from seven to fifteen millions of dollars. His tomb cost $50,000, and his statue on his grave $32,000 more. Mr. J. B. Lippincott founded his publishing house in Philadelphia just fifty years ago, beginning with Bibles and prayer books, and having published up to this time about 3,000 books.

The experience of Charles Forrester, the oldest employe of the Post-Office department in this country, was a remarkable one. He entered the service in 1825 as a carrier and used to carry the entire newspaper mail of New York under his arm, and the foreign mail in a wheelbarrow. Carriers received two cents for each letter and one cent for each paper delivered. Out of town letters cost six cents under thirty miles and ran up to twenty-five cents at 400 miles, prepayment being optional and no stamps used. Isaac Cook, ex-postmaster of Chicago, went to that place in 1834, when it was a swampy village of two or three thousand inhabitants. He sold the site for the first railroad depot in the town, and built the first stone house. Rev. John Rankin died in Ohio at the age of ninety-three. He was the oldest Abolitionist in the United States, having organized a society in 1818. He was mobbed as such more than twenty times, and assisted the escape of Eliza and her child, the originals of those characters in "Uncle Tom's Cabin."

Other old people who had seen history were James Mahoney, of Erie, Pa., aged one hundred, who had served under Perry in the naval fight on Lake Erie, also in the Mexican and the Civil Wars; Mrs. Abigail Bates, of Scituate, Mass., who was one of two women who frightened the British forces away from that harbor in 1812, by concealing themselves in the bushes and playing vigorously upon the fife and drum; the widow of Hudson, the great "Railway King," who in 1846 "had royalties for his courtiers and blue-blooded peers for his subjects," but six or seven years later had "none so poor to do him reverence." Dickens saw him at Boulogne in 1863, "a shabby man, standing on the brink of the pier, and waving his hat in a desolate manner;" a Jewish Pole, aged 117, who was hale and strong-minded to the last, and even contemplated marrying for the ninth time a few months before his death; and, last but not least, Stonewall Jackson's old war-horse.

New Hampshire seems to be a good State to *live* in, the records showing that old age ranks third among the causes of death. The death-roll last year of a typical country town—Chester, Rockingham County—was sixteen out of a population of eleven or twelve hundred, of whom only one was as young as 21 years, ten of them being over 65, and five over 80 years old.

I shall have to reserve my "Curiosities of Necrology" to still another paper. F. N. ZABRISKIE.

PRINCETON, N. J., July 1st, 1886.

Suggestive.

THE SONG OF THE SCIENTIST,

All hail to the monkey, the ape, or the clam,
To which I'm indebted for all that I am;
Evolution has brought me from one or another,
And what does it signify which is my mother?

If monkey be mother, then monkey I am,
Though call'd by my fellows a rational man;
Surviving, the fittest, although it may be,
Yet monkey is monkey in straight pedigree.

If ape be the mother, how now can we see,
That other than apish the whole race should be?
Whatever improvement, it is all the same,
For men are but apish, in spite of the name.

And if clam be the mother, we're puzzled to know,
How soft shell from hard shell could possibly grow;
But science has spoken, and who should not see,
That impossible things may possibly be!

The maxims of science make man out, at least,
To be, more than all, a respectable beast;
But his end is the same with that of the whole,
Never more to exist in body or soul.

Then hail to the monkey, the ape, or the clam,
To which I'm indebted for all that I am;
Evolution has brought me from one of the three,
But what does it matter to you or to me.

—*W. R. G., in Sower and Mission Monthly.*

EVOLUTION.—The doctrine of evolution, however satisfactory it may be in explaining the development of the material universe, falters when it comes to deal with the development of man; and almost the universal sense of mankind is, that he has elements, such as are implied by his spiritual nature, which are not animal and bear no relation to the animal world. The animal lives for the present, has no moral sense and is under the complete dominion of his animal nature. We know, too, that there are large tribes of men who, with more intelligence, remain very nearly related to the animal condition.

On the other hand, man, in his better conditions, has a conscience, a sense of justice, a longing after immortality, a desire for a higher and purer life, a belief in an "unseen universe" and conceptions of an unseen God. Then, the wonderful growth of the mind!—in what sense is that animal? The most intelligent horse or elephant soon finds the limit of his powers. But the human mind, illuminated by its second nature, seems to have no limit to its capacity or growth. It goes out searching through the vast fields of space, weighs and measures the great globes that swing around in their orbits, and believes in another state of existence and another and higher order of beings.

Evolution does not take into its environment the operations of the Divine Spirit; but, without it, how can we account for man? On the other hand, if we turn to the Bible his possibilities are all accounted for.

From the first moment of his appearance on the earth he bears a certain relation to another and a higher order of beings; and all along the line of his development when some strong mind shoots up and takes the lead in the work of civilization it is said that "he walked with God," or that "God was with him," and his illumination is attributed to this mysterious connection with other beings. But, even if these representations are not to be accepted, we do not get rid of the necessity for some force, not found in the animal nature of man, to account for his wonderful development and his tendency to commune with "the unseen universe." What our Lord calls spirit is as necessary to account for man as gravitation is necessary to account for the falling of an apple. If we recognize a divine government, how is a mere animal to get access to it? "That which is born of the flesh is flesh," and it would seem to be self-evident that mere "flesh and blood" cannot inherit such a kingdom or be the subjects of such a government. The existence of the human spirit is as needful to put us in connection with the spiritual world as the driving wheel of a loom is to put it in connection with the great Corliss engine.

In the case of the inorganic matter, such as soils and gases, no atom of the dead mass can be translated into the kingdom of life without being touched from above. The plant must send down its roots into the lifeless soil and select and lift up into its own nature such particles as have been fitted for its nutriment; and if the flesh is to be translated into a higher condition, it must have some similar medium to connect it with that condition. It must be touched by some higher power. Then the dull animal is brooded by a new force; its faculties feel a new stimulus. Thought developes into reflection; the mind is thrilled with joy at the discovery of new truth; it goes out after knowledge; it rises into the realm of civilization; it becomes capable of unselfishness and generosity; it may even see the "beauty of holiness;" and, putting itself under the law of purity, may enter the kingdom of God.

We may therefore see why it was that in the early ages, men, notwithstanding their wickedness, arose to high conditions of civilization. In some way they found the conditions necessary to develop their second natures. If we accept the Bible account the way is plain. The world was peopled through Adam, who held direct communication with God. After the flood, the race was renewed through Noah, who is said to have "walked with God." Man's second nature was thus developed from the first, and he went forth with his spirit quickened "to replenish the earth and subdue it," to domesticate cattle, to increase in knowledge, to build cities, and to organize governments.

We may also see that if we would grow up into a full manhood we must "mortify the deeds of the flesh" and fill our spirit natures from the fountain of God's love. "Blessed are the pure in heart, for they shall see God." Purity is the way of God. Hence, every bad habit amended, every vile suggestion suppressed, every base passion subdued, every conquest of whatever kind over the animal within us brings us nearer to the entrance of the Divine kingdom. But, no less important is the spirit nature to good fellowship and good neighborhood in the affairs of this life. We are told that the "flesh lusteth against the spirit and the spirit against the flesh." And hence, if we would promote peace and good order, we must put the reins in the hands of the Spirit. It is the animal within us that breaks out in greed and hate and malice and revenge, and all forms of selfishness; but the fruits of the spirit are "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, patience, temperance."—*The Interior.*

MISTAKEN EFFORT.—There are good people who sorrow for want of success in Christian endeavors, who fail to appreciate that their own persistency may have militated against the end they have desired. Faithfulness sometimes takes a wrong form. There are parents whose anxiety for their children's salvation have led them to such constancy of rebuke and warning that they have awakened antagonisms and hardened their children against spiritual impressions. There are Sunday-school teachers, who have so continually made manifest one idea and with so little wisdom that they have driven their scholars from Christ rather than attracted them to Him. We have known workers in revivals whose injudicious and unseasonable efforts to gain souls have done more harm than good. We have known a man to be so incessant in his personal appeals to the unconverted at all times and places that young people were only anxious to escape if they saw him approaching. This was not so much to be attributed to their disinclination to religious thought as to his want of wisdom in his onslaughts upon them. Even an effort to do good may be ill-timed or unwisely made. Paul tells us it is good to be zealously affected always in a good thing, but it is possible to keep "pegging way" with such persistency as to insure defeat rather than success.

To accomplish good results we must allow time for thought and conviction. Seeds need opportunity for germination. Good as light and sunshine are for the growth of plants and trees they are not incessantly in exercise upon them. The darkness alternates with the day and amid the quiet of the night the process of growth goes on better than it could with perpetual exposure to the sun's rays. So we may find in Christian work that a grand revolution in the mind and heart can be accomplished if, after we have spoken words of warning and invitation, we are satisfied to "rest awhile" and turn from speech on earth to invoke a blessing from heaven.—*Baptist Weekly.*

A DIVIDED BIBLE.—Miss La Paz, colporteur of the Ladies' Bible Society of Philadelphia, in Cuba, contributes to the Bible Society *Record* the following interesting incident, showing how the Bible is prized where copies of it are scarce: In the suburbs of Havana I called at a very poor house, where I did not know anyone, but was invited to go in. I found an old man and woman. After talking to them for fifteen minutes, I asked if they would allow me to read the New Testament to them, and whether they had a Bible in the house. The man, who was eighty-nine years old, went to his room and brought half of a Bible commencing at the 51st Psalm. To my enquiry why they broke such a book as the Bible in such a manner, he answered:

"My mother died when I was twenty-five years old, and all her property was divided between my brother and me. We got along very well in the division until we came to this Bible, which my mother brought from New York a hundred years ago. As both of us wanted it, and neither of us would give up, there was nothing to do but to divide it, and we broke it into two equal parts, each taking a part, and both of us read it every day. My brother went to Africa and stayed there thirty years, and when he came back, we changed; he read my part and I read his, and both of us believed."

These old Cubans had never heard about Protestants and were not Roman Catholics, but appeared to be truly Christian people, having learned all they knew from the Bible, under the guidance of the Holy Spirit.

AN EXPERIMENT.—Some time ago the Rev. J. R. Paxton, D.D., of this city, sarcastically described Harvard as a college where baseball is made compulsory and religion an elective. The Board of Overseers have made good the latter clause of the description by making the attendance of students at chapel exercises voluntary. This course has been urged on the Overseers for several years without securing their concurrence, but the recommendation of the new Plummer Professor and of the associate pastors has proved decisive. This is an experiment whose result on the morals of the students will be watched with quite as much curiosity and anxiety as the effect of the elective system on their mental development.—*The Examiner.*

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

"Critical Edition of the Constitution."

THE following is the report of the committee, appointed in 1885, amended and adopted at the late General Synod:

This Committee was appointed under a resolution presented by the Committee on Overtures, which is as follows: (See Minutes, 1885, p. 706.)

"Since there has been as yet no correctly prepared edition of the Constitution, and especially of its Liturgy, let a suitable Committee be appointed to prepare an accurate one as to translation, arrangement, etc., for future publication, as proposed by the Classis of New Brunswick." Revs. A. G. Vermilye, E. T. Corwin, D. D. Demarest, with the Elders, H. W. Bookstaver and John L. Zabriskie, were so appointed.

This "critical edition," also, was intended to cover the substance of other accompanying resolutions, (see p. 706,) so that instead of foot notes, "simple marginal references be appended to the page," in the Obligatory Doctrinal Forms, leaving everything in the way of interpretation and explanation to the Standards themselves, and to an honest ministry pledged thereto, where it has been these 200 years; and that "so far as present foot-notes are merely of the nature of *better translation*" they "be transferred to the text."

First: In fulfillment of the duty assigned to them the Committee would present what they believe to be an accurate historical *arrangement* of the Constitution; premising that some things have carelessly been printed as parts of our present Constitution, which have no place therein; for instance, Various Forms of Certificates, Rules for Reception of Ministers from other Ecclesiastical Bodies, Rules of Order for the Government of the General Synod, etc. The Constitution proper includes the recognized Doctrinal Standards, (in addition to the Ancient Creeds,) the Liturgy, and the "declared" Articles of Church Government; and these, with a suitable Title Page, and a Historical Introduction, for general information, should be arranged, historically, as follows:

I. THE STANDARDS.

1. The Confession of Faith, 1561.
2. The Heidelberg Catechism, 1563.
3. The Compendium, of Faukelius, 1608, adopted, 1619.
4. The Canons of Dort, 1619.

II. THE LITURGY.

Our Liturgy was begun in 1566; was finally completed and adopted by the Synod of Dort, 1619. The Liturgy (with the other parts of the Constitution), was acknowledged by the American Churches, and contains the following forms:

OBLIGATORY FORMS.

1. For the Baptism of Infants, 1566.
2. For the Baptism of Adults, composed 1604; finally adopted, 1619.
3. For the Administration of the Lord's Supper, 1566.
4. For Ordaining Ministers, 1586.
5. For Ordaining Elders and Deacons, 1586.
6. Form of Ex-communication, 1581.
7. Form of Re-admission, 1586.

OPTIONAL FORMS.

1. All Forms of Prayer.
2. The Consolation of the Sick.
3. The Marriage Forms.
   (1.) The Old Form.
   (2.) The New Form.

III. THE RULES OF CHURCH GOVERNMENT.

These began to be framed in 1568, adopted authoritatively in 1586, and have been amended and thrice completely revised, until in 1874 they assumed the present form.

These three Heads complete what we now call THE CONSTITUTION.

There is, however, another body of "Forms," of which we must now speak. The history of Synodical action from the beginning shows that the Obligatory Forms, as above given, have never been altered. They have been regarded and treated as historical, and obligatory, and no attempt to alter the wording of either the Standards or Liturgy, as they came from the Synod of Dort, has prospered. Successive Committees have observed the injunction of 1853, not to touch "Doctrinal sentiments." Their work has been in the direction of improved translation, of bracketing portions for public reading, without destroying the text, and the addition of "NEW OFFICES." With this in view the last Synod passed also the following resolution, (p. 706,) that "whatever a proper development may seem to demand in the way of Forms Additional, to the old, or other matter, let it be properly adopted, and placed separately by itself, as new matter, marking, and appropriate to, its own age."

In 1878 the Synod "approved" of certain New Offices, and "recommended the Classes to give consent that they be printed in connection with our Standards, not as authoritative and imperative formulas, but as specimens embodying the sense of the Church in reference to the most edifying mode of rendering these services." This recommendation of the Synod was endorsed by 22 out of 33 Classes, and the Synod accordingly made the "declaratory" resolution that these new offices be so printed. If the Synod should at the present session take the requisite action towards the constitutional adoption of these Forms, it will give the historical connection, and they will stand among the Optional Forms, after the Marriage Forms, as follows:

4. Form for the Public Reception of Baptized Members into Full Communion.
5. For the Installation of Ministers.
6. For the Laying of a Corner-stone.
7. For the Dedication of a Church.
8. For the Burial of the Dead.

The certificates, Rules of Order, etc., which have heretofore been printed in an Appendix, can be printed in the back of the volume, for convenience sake, with care in editing to distinguish them from the Constitution proper.

Secondly: As another part of their duty your Committee were to prepare certain "marginal references," and to transfer from the "foot-notes" to the text, in the Baptismal and Communion Forms, what was merely "better translation." The "marginal references" were to be in place of the proposed, but rejected "foot-note amendments," leaving everything in the way of interpretation and explanation to the Standards themselves, and to an honest ministry pledged thereto. And by the revised arrangement proposed above, as will be seen, and by the help of these references, (as in the Scriptures themselves,) whoever has doubt of the meaning can readily turn to the accepted Standards of the Church for a fuller, and the precise explanation and meaning.

The references proposed by your Committee will appear in connection with the first question in the Form of Infant Baptism and in the second and fourth questions in the Form of Adult Baptism. The recommendations in regard to transfer of foot-notes to the text are that the word "Complete" in the foot note connected with the second question of the Form for Infant Baptism be substituted in the text for the word "perfect," and that in the Form for the Administration of the Lord's Supper the word "judgment" be substituted for the word "damnation." Thus will all the foot-notes be abolished.

The Committee have also in accordance with their instructions examined the general translation. They propose a few changes in the questions in the Forms for the Administration of Baptism, which do not impair the doctrine, nor depart from the sense of the original.

I. QUESTIONS IN THE FORM FOR INFANT BAPTISM.

1. Although our children are conceived and born in sin and therefore are subject to all sorts of miseries, yea, to condemnation itself, do you acknowledge that they are sanctified in Christ, and therefore as members of His Church ought to be baptized?

2. Do you acknowledge the doctrine contained in the Old and New Testaments and in the articles of the Christian faith to be the true and complete doctrine of salvation?

3. Do you promise and intend to instruct these children (of whom you are either parent or witness) when they shall arrive at years of discretion, in the aforesaid doctrine, according to your ability, or to cause and help them to be so instructed?

II. QUESTIONS IN THE FORM FOR ADULT BAPTISM.

In examining these questions we have had the advantage of possessing the Dutch translation from the Latin of the Post Acta of the Synod of Dort. It is a matter of regret that the original Latin was inaccessible to us. But following the Dutch we propose some changes in the punctuation, and in the translation of a few words, and also the dropping out of a few words, which have somehow been foisted in. We propose—

1. Do you believe in the One true God distinct in three persons, Father, Son and Holy Spirit who hath made heaven and earth, and all that in them is, of nothing, and still maintains and governs them so that nothing comes to pass in heaven or on earth without His Divine will? Yes.

2. Do you believe that you were conceived and born in sin and therefore a child of wrath, by nature wholly unfit for good, inclined to all evil, and that you have frequently in thought, word and deed transgressed the Commandments of the Lord, and are you heartily sorry for these sins? Yes.

3. Do you believe that Christ who is true and Eternal God and true man, who took His human nature out of the flesh and blood of the Virgin Mary, is given you of God as a Saviour, and that by this faith you receive forgiveness of sins in His blood, and that by the power of the Holy Spirit you are become a member of Jesus Christ and His Church? Yes.

4. Do you assent to all the articles of the Christian religion as they are here taught in the Christian Church out of the Word of God, and do you purpose to continue steadfastly in the same doctrine to the end of your life, also do you reject all heresies and errors repugnant to this doctrine, and do you promise that you will persevere in the Communion of our Christian Church not only in the hearing of the Word, but also in the use of the Lord's Supper? Yes.

5. Have you purposed in your heart always to live a Christian life, to forsake the world and its evil lusts, as becomes the members of Christ and His Church, and to submit yourself to all Christian admonitions? Yes.

THE HEIDELBERG CATECHISM.

A new translation of this Catechism from the original German was made in 1878, and submitted to the churches for examination and emendation. In 1881 a committee was appointed to consider the question whether the original German should be regarded as the standard text and to co-operate with a committee from the General Synod of the Reformed Church in the United States (if such should be appointed) with the view of agreeing on a standard version for the uses of both churches. It does not appear that this committee has ever made a report.

In concluding this report your Committee may be permitted to express the opinion that the last Synod was wise in restricting itself to the above points. They are strictly in the line of past action and opinion as to what could be done. Moreover, it is easy to ask changes on the ground that some misunderstand and are offended. But to meet this old difficulty of the evangelical faith would require changes all along the doctrinal line, and still not secure the Common Consent, as has already been proved in all past attempts. If, however, in course of time new expressions are needed, let them stand by themselves as suggested by the last Synod, and as making a historical development, leaving the old unimpaired. If the present report meets the approval of Synod we would suggest that the arrangement of the Constitution, for a future edition, be left to the Editorial care of the committee which has already examined and outlined the subject.

We would add that a paper of Rev. N. D. Williamson, referred to in the minutes of last year, has not been placed in our hands, and therefore could not be reported on.

The following resolutions are recommended for adoption:

1. *Resolved*, That the version of the Heidelberg Catechism reported to the General Synod in 1878 be adopted as the authorized one, and that henceforth it be substituted for the old version in all future editions.

2. *Resolved*, That the new forms referred to in the Report, viz.: The form for the public reception of baptized members to full communion, for the installation of ministers, for the laying of a corner stone, for the dedication of a church, and for the burial of the dead, which have been already for several years, with the approval of the Classes, printed in connection with the standards, be now recommended to the Classes for approval as optional constitutional forms.

3. *Resolved*, That the version of the questions in the form for baptism given in the above report to General Synod in 1886, be adopted as the authorized one, and that henceforth it be substituted for the old version in all future editions in English.

Respectfully submitted,

A. G. VERMILYE,
D. D. DEMAREST,
E. T. CORWIN,
} Committee.

....CORNER STONE LAID OF SECOND CHURCH OF HARLEM, N. Y.—Although well nigh a year has passed since ground was broken for the erection of this church at the corner of Sixth avenue and One Hundred and Twenty-third street, for adequate reasons the corner stone was not laid until the twenty-fourth of last month, at which time the completion of this beautiful edifice was to all appearances a matter of only a few months' additional work. The Spring session of the Classis of New York, held in the chapel of the church, immediately preceded the ceremonies, which were simple and brief. The preliminary service held in the chapel consisted of praise, prayer, reading of the Scriptures by Rev. Carlos Martyn, and remarks by Rev. Drs. Chambers and Ormiston of the Collegiate Church. At the conclusion of these exercises the congregation repaired to the new building, when the corner-stone was formally laid. Among the ministers present were the Rev. George H. Smyth, pastor of the church, Rev. Drs. Thomas E. Vermilye, T. W. Chambers, Wm. Ormiston, E. B. Coe, D. McL. Quackenbush, Roderick Terry, and J. Elmendorf, pastor-elect of the Harlem Church. A box, containing among other things, newspapers and coins of the day, a copy of the Constitution of the Reformed Church, the history and Constitution of the Harlem Reformed Church, together with the names of its present pastors and consistory, was deposited in the niche reserved for it in the wall of the tower, when the stone was swung into place and the ceremonies concluded. On the face toward Sixth avenue the following inscription is chiseled into the stone: "Second Reformed Church, 1886," and on the 123d street face, "Christ the chief corner-stone of our faith."

The Second Reformed Church of Harlem is an offshoot of the Harlem Reformed Church, an ecclesiastical corporation that dates its foundation back to the year 1660. For the present, at least, the new church will remain under the fostering care of the old church, which has for years been a sort of denominational as well as a local landmark. With its two churches this corporation will find place among such as Trinity and the Collegiate Churches of this city.

When completed, this church will be one of the most pretentious of the church edifices of our denomination, and will rank second to few. It is designed by Mr. J. B. Thomas, the well known architect, after the early English order of Gothic architecture. With the parsonage on Sixth avenue and the chapel on One Hundred and Twenty-third street the entire area covered by the buildings will be 110 feet on the avenue and 125 feet on the street. The stone used in the entire construction is Ohio freestone, which for combination of beauty and utility has few equals. The estimated valuation of the buildings when completed, together with the land which has greatly enhanced in value since ground has been broken, is placed at $250,000 with only a light encumbrance.

In its general outline the church is cruciform. An ornamental lantern rises from the point where the roof converges for ventilation purposes, and breaks the monotony of the lines formed by the ridges of the acute-angled gables. Four entrances on Sixth avenue make access and egress an easy matter. These portals are low, narrow, lancet-headed openings, with dripstones terminating in elaborately carved masks. A spire with a cross at its apex will throw a shadow from this symbol of salvation from a height of 190 feet. Richly carved flying buttresses, running from the front wall of the church to a sort of cleve story, give the appearance of lending additional strength to this delicately gradated spire. The cathedral aspect of the exterior, which is not without some claim to the imposing, is somewhat subdued by the arrangement of the auditorium. It is on the amphitheatre plan and discards the opportunity for transepts in its details. A gallery extends along three sides of the wall, at the Sixth avenue side of which will be placed the organ, one of Roosevelt's best make. The pews and timber vaultings are to be finished in polished cherry. A pulpit of elaborately carved wood or marble will find place opposite the entrance to the church, and will be supported on either side by benches with richly-wrought standards at their ends for the elders' and deacons' use. The windows, which are spacious and rich in tracery, will be of opalescent and jewel-stained glass. That over the pulpit, which is circular in form, will be particularly rich in its setting. Tiles of the latest imported designs will cover the entire floor of the auditorium, which will be traversed by numerous aisles, making the pews easily accessible. The seating capacity of the church is 900, and that of the chapel 400. In the latter, in addition to the usual accommodation of lecture, Sabbath-school, Bible and infant class rooms, one for consistory is to be found as well as a ladies' parlor and kitchen. It is expected that by September 1st the church, chapel and parsonage will be completed, a congregation formed, and the work of the church inaugurated.

COM.

...PERSONAL. — President Gates, of Rutgers College, sailed Thursday, July 8th, in the "Hammonia," Hamburg line, for a vacation in the north of Germany and Switzerland. His youngest brother, Mr. Lewis E. Gates, instructor in Harvard, accompanied him....Mr. J. C. Lanphier on July 1st entered upon the thirtieth year of his mission work in the North Dutch Church of this city. The revival in the Fulton Street Prayer-Meeting began in September, 1857. With this prayer-meeting, which became so famous and fruitful of good, Mr. Lanphier has been identified from its beginning to the present time.

....A DESERVED MEMORIAL. — The members of the congregation at Caatsban, N. Y., are erecting a monument to the late Rev. Stephen Searle, and inclosing his burial plot in the cemetery there with an iron fence and marble posts. The cemetery has been largely extended, enclosed by a neat fence and the grounds beautified.

....COHOES, N. Y.—The communion service in the church here July 11th was a very solemn one; and the attendance large. Eight members were received—six on confession; three of these young men from the pastor's Bible class.

....MIDDLETOWN, N. J.—This church celebrated its fiftieth anniversary Sunday, July 4th, with appropriate services morning and evening. A profusion of flowers tastily arranged adorned the pulpit and platform. The singing was exceptionally fine. The pastor, Rev. Dr. Charles D. Buck, preached in the morning an historical sermon from Lev. 25: 11, "A jubilee shall that fiftieth year be unto you." During the first three years of this church's existence the Rev. J. T. B. Beekman supplied the pulpit gratuitously. He was followed by Rev. John B. Crawford, the first settled pastor. His successors were Revs. Alexander C. Millspaugh, George Seibert, Luther H. Van Doren, and Charles D. Buck, D.D., the present incumbent of the pulpit. As to the membership, though no registry was kept for more than forty years, it is believed that the original membership was forty-four, which, under Mr. Beekman, had increased to between "fifty and sixty;" that Mr. Crawford received 13, four on confession and nine by certificate; Mr. Millspaugh, 107, seventy on confession and thirty-seven by certificate; Mr. Seibert, 20, fourteen on confession and six by certificate; Mr. Van Doren, 20, eleven on confession and nine by certificate; the present pastor, 41, twenty-nine on confession and twelve by certificate.

The church had raised altogether in the fifty years about $55,000.

In the evening Rev. George Seibert, the only surviving ex-pastor, preached an able and suitable discourse from Acts 2: 42. Large audiences attended both services, and both sermons are published in *The Monmouth Inquirer* of July 8th.

....OUR FOREIGN MISSIONS.—The Board received in June $3,039.03, which is about $1,400 more than in June, 1885. For the two months of the fiscal year now passed, it has received from the usual sources $6,294 79, a sum greater than the receipts of a year ago by $2,042. To these are to be added $4,976.30, specially contributed for the "Jonathan Sturges Seminary" for girls, at Nagasaki, Japan.

These figures indicate progress in the right direction. Still greater progress, however, is necessary if the wants of the next four months, as set forth last week, are to be met. The treasury will require $26,000 by the 1st of November in order to pay its way. This calls for an average contribution of $6,500 per month, or a little more than the two months have brought. It is the Lord's treasury, for the Lord's own work, and as of old He sits over against it. He knows its needs and what is put therein. His blessing cannot fail to rest on those who combine to keep it full. COR. SEC.

Gleanings from Our Exchanges.

....The First Church of Newark, N. J., is to be improved during the summer by decorating the ceiling and side walls, and repainting, and the ladies will lay new carpets in the aisles. Other improvements are also in contemplation to make this old church more attractive. Their new pastor, the Rev. Dr. Easton, will take a vacation until the re-opening in the fall.

....A new Sunday-school building is being erected at the rear end of the church at Bergen Point, N. J., to which access will be had from the two aisles of the church and by entrances through vestibules at the north and south sides of the new building The main room of the structure will be 35x40 feet, with ceiling 20 feet high. In addition to the main room, there will be a primary class-room, a Bible class-room, pastor's study, and a library. The new structure will be completed early in September and will cost $4,000. It will be a very convenient and valuable addition to the church.

....Preparations are already being made for the celebration of the two hundredth anniversary of the organization of the First Church of Hackensack, N. J. The exact date of the formation of the society is not known, but it was in 1686. The date for the celebration has been set for Sept. 23d.

....The Rev. E. J. Blekkink has accepted a call from the church at Lisha's Kill, N. Y., and will enter upon his duties at once.

....The Rev. J. Howard Van Doren was installed pastor of the Church of Esopus, N. Y., on Wednesday evening, June 30th. Rev. A A. Zabriskie presided and read the form for installation. Rev. Dr. Van Santvoord read the Scriptures and offered prayer. The sermon from Proverbs 9: 30, "He that winneth souls is wise," was preached by Rev. B. C. Lippincott.

....The Rev. J. Talmage Bergen, lately installed pastor of the Church of Shokan, N. Y., and who was married June 16th to Miss Ella Deen, of Brooklyn, N. Y., was warmly welcomed by his congregation on returning with his bride to the parsonage after the wedding tour.

....About thirty little folks of the Sunday-school of the Stuyvesant Church, N. Y., gave a delightful entertainment on Thursday evening of last week in the church parlor for the benefit of the Sunday-school library. It was pronounced a success in every way.

A Correction.

DEAR MR. EDITOR: My attention has been called to the report of my address before the Particular Synod of New York found in your issue of the 30th ult., in which there are some inaccuracies which would sadly mislead if not corrected.

I must have spoken less distinctly than usual, or the reporter was unfortunately located, otherwise so many mistakes could not have occurred. It is headed "The Rupee Christian," an expression that I never used and never would use. In the first sentence I am made to say that the dime represents more in purchasing power in India than the dollar in America "by perhaps four times." That is untrue. That would make money worth *forty* times as much in India as in America. I said that it was worth in native food and dress and labor more than *ten* times as much, which is true. I am made to say that women work all day "for one-sixth of a dime." I said two-fifths of a dime, or four cents, which is the fact. I am made to say "not a man in India becomes a Christian without suffering the loss of all things." That statement is not true. What I said was that "no men of property have become Christians in our mission without suffering the loss of all things," which is true. There are some minor misconceptions, but the above are the essential ones. Kindly make these corrections, and oblige Yours fraternally,

JACOB CHAMBERLAIN.

CANAAN, N. M., July 10th, 1886.

News of the Week.

WEDNESDAY, JULY 7.—Mr. Labouchere thinks the elections probably lost to the Gladstonians....A green Home Rule flag was torn down from the windows of a priest's house at Brigg, Lincolnshire, by a mob of Unionists....A riot took place at the Conservative Workmen's Club House in Dublin. A Catholic procession was attacked with bottles. Three of the Catholics died and twenty were reported as helpless in hospitals ...The Tories continue to gain their victories... The Powers have been informed by Russia that Batoum is no longer a free port. Some think that that announcement is the first step in the Czar's denunciation of the treaty of Berlin ...M. de Lesseps has reported to the Panama Canal Committee that a level canal cannot be completed at a cost of 600,000,000 francs in three years. ....The Academy of Music at Denver, Col., was destroyed by fire yesterday.... Ice houses owned by John Fetter near Rahway, N. J., were destroyed by fire and 3,000 tons of ice melted....A terrible gale visited Apalachicola, Fla., uprooted trees and unroofed houses, causing a loss of $40,000.... The house carpenters strike in Williamsburgh was ended yesterday....A policeman in Philadelphia was bitten in the hand by a drunken prisoner and is lying very low from the effects of the bite.

THURSDAY, 8.—The majority in the House of Commons against Home Rule when the House was dissolved was 30. Yesterday morning it was 72....Mr. and Mrs. Flower gave a brilliant entertainment at Stratford-on Avon in honor of Dr. Oliver Wendell Holmes....Another earthquake shock felt at Malaga yesterday....Archbishop Guibert, of Paris, is very low....It is stated that the English Government will take no isolated action in connection with the closing of the port of Batoum by Russia, but will only join the other Powers in sending a diplomatic protest. It is a general belief in Turkish military circles that war between Russia and Austria will not long be delayed. The Russian Government is pressing the Porte to pay the indemnity due Russia....It is stated that the last hope of the Gladstonians, the vote of the counties, has failed. The English counties are going Unionists....The mercury over 100 deg. in camp at Peekskill, N. Y....A severe hail, wind and rain storm struck Scranton, Penn. The storm lasted several hours.... Joseph Werner, of New York city, killed his son and then killed himself yesterday. No cause was given for the rash act....The drouth has done serious damage to crops in the Northwest... The great hall and the entire right wing of the University of Brussels was burned yesterday. Loss $200,000....The drouth has become so severe in parts of Texas that people are emigrating eastward and begging their food as they go. Three hundred families are destitute.

FRIDAY, 9.—Reports from London show a total Conservative and Unionist vote of 942,437 and a Gladstonian vote of 887,728....A riot broke out in Wales yesterday afternoon. Over one hundred persons were wounded by the police....The dead bodies of H. A. Crommelin, Secretary of the Dutch Legation at Vienna, and Margrave, Pallavacini, and their companions, who attempted to make the ascent of the Grossglockner Alps on June 25th, have been found at the foot of the Pasterze Glacier at Glockerkaar.... There is considerable uneasiness in official circles over the situation in the East. The Russians are claiming Khamiab which, as is well known, has been an Afghan possession for thirty five years ...Captain Samuel Packard, of Malden, Mass., died yesterday at the age of 100 years and five months ... It is reported that while in Toledo, O., recently ex-President R. B. Hayes expressed his willingness to be a candidate for Congress on the Republican ticket....Six boycotters were convicted and sentenced yesterday. These were the Bohemian boycotters who tried to injure the Widow Landgraf's bakery business in New York....Ex-Alderman Waite is locked up as a witness in the House of Detention....Cardinal Guibert, Archbishop of Paris, is dead.

(Continued on page thirteen.

Our Contributors.

A Sonnet.

Thoughts at a Picnic.

BY GEORGE W. BUNGAY.

HOW cool and restful is the woodland glade,
Peaceful and fragrant are the shady bowers.
The oak is reigning monarch, and he towers
In majesty; low at his feet are laid
His predecessors. Like soft light in shade
Their epitaphs are writ in pale sweet flowers,
Where sunbeams sift through leaves in golden showers;
And here young men and maidens promenade.
These branches to their joyful vision seem
Like ladder rounds, with messengers of light;
Such as the wandering patriarch in his dream
Saw bringing benedictions through the night.
Around, woven of moss a carpet lies,
And over all a tent of smiling skies.

Mrs. Loring's Discipline.

BY MARY E. BRUSH.

CHAPTER V.

"YOU poor, dear lamb!" That is what good Mother Bartlett said when Ruth came home and told of her trial. "It was for all the world like Daniel in the Lions' Den! And you didn't get eaten any more than he did, did you? I told Green that I expected you'd have a time with Miss Thornton, because I have heard tell how set she was in her way, but he says, 'Mrs. Loring'll steer through all clear!' And I reckoned you would, though I didn't calculate on your having quite such a time. Your husband's aunt! Well, I do declare! This world isn't so big a place after all, is it now? We get off in a strange place and the first thing we know we're jogging somebody's elbow that we're acquainted with! Well, what under the canopy did the woman say to you after she found out who you were?"

"I didn't stay long enough for her to say anything," replied Ruth, laughing now, after having received Mother Bartlett's comfort and sympathy. "I must own to leaving very abruptly. It would have been decidedly awkward for me to stay. And there was no need for it anyhow, for my work was all done. The house was trimmed very prettily indeed. However indignant Miss Thornton may be with *me*, I do not think she will make any complaints to Mr. Green in regard to my work."

"There are *never* any made," was Mrs. Bartlett's hearty rejoinder. "And you've got another job that'll take you out of town; that is, just as soon as you're rested. Senator Peacock's daughter's going to get married. She was going to wait till June, but Mr. Morris—that's the young man she's to marry—has got to go to Europe, and so she thought she'd have the affair now and go with him on the wedding tour. And they sent express word that *you* were to arrange the flowers."

"Well, I'll be ready to go after a night's rest. I must own to feeling pretty tired now."

"I don't doubt it, dearie. And don't you lie awake thinking about that aunt. Try and have Christian feeling toward her. She's old and, I expect if the truth were told, more to be pitied than envied!"

"That is true, Mrs. Bartlett! Woodlawn is a beautiful place! The house is filled with everything that wealth can buy, but after all, it lacks child voices and faces. There is a coldness, an elegant dreariness, if one may so term it, that is dreadfully depressing. No, I don't think I feel hard toward Miss Isabel Thornton; I try to remember that when my Guy was a little boy, she was as a mother to him."

The next forenoon Ruth took an early train out to Bellemont, where Senator Peacock lived. There is no need of going into the details of her work here. Suffice it to say that she performed her task satisfactorily. Late in the afternoon, just as she was stepping from room to room, giving the finishing touches, there was a quick, sharp ring at the door and a messenger boy inquired for her. He brought a telegram from Mr. Green. For an instant Ruth's heart stood still. Had any evil happened to her precious Beth or Ray? With trembling fingers she tore open the envelope and read:

"MRS. LORING: Come home at once. Miss Thornton very sick. Wants you. ALEXANDER GREEN."

When Ruth Loring went down the broad steps at Woodlawn at the close of her sojourn there, she never expected to place her foot on them again. Yet, little more than twenty-four hours had passed, she was ascending them. This time, too, Elise opened the door for her. Her sallow face was red and swollen with weeping, but it brightened a little at the sight of Ruth.

"Oh, madame! I am very glad to see you! My mistress have been so uneasy."

"Is she very sick? When was she taken?" Mrs. Loring inquired as she entered the room and removed her wraps.

"*Eh bien!* She is getting old, the dear lady! She have several of these attacks, but none so severe as this. Something about—what you call him?—the nervous system? The excitement of entertaining so many peoples, ah, she was much fatigued. It was one big crowd that we had, *crême de la crême!* So many pretty faces, gay dresses and bright jewels. And my mistress looked as charmingly as anyone in spite of her years. There was on her face not one particle of that despicable hair-dye. But as I said, we had a charming time and everybody looked happy. My mistress herself was unusually gay. But after they had all gone, and they stayed late, especially the dancers, I could see that she was wretchedly tired. But for the slight *soupçon* of *rouge* I had put on her cheeks she would have been deathly pale. She sank down on her easy-chair in the boudoir and she say, 'Elise, I am utterly exhausted. I feel faint. Bring me some water.' I hastened to get it, but when I returned, my poor mistress had fallen to the floor and lay white and unconscious. Oh, *malheuresement!* we all thought she was dead. That indeed was a most unhappy hour. But when the doctor came, he gave us hope, and presently she stir, open her eyes, and the first thing she say was to ask for you, though for a time we not understand what she mean, for she call you Madame Loring instead of Madame Lawton."

"My name is Loring," said Ruth, the quiet dignity of her manner checking any further inquiries the maid had ready. "And now, if your mistress is not asleep, I will go up to her."

It was with some trepidation that Ruth entered the large, elegantly furnished bed-chamber. What sort of reception would be hers?

It is strange what a sudden change sickness will sometimes make in the face of the aged. Miss Thornton's delicate features and fair cheeks had become weazen and faded, her blue eyes sunken amid purple shadows. They looked at Ruth with a feverish, fitful glow, as she eagerly asked:

"Where are the little ones,—Guy's children? Didn't you bring them?"

"N—no!" Ruth stammered in considerable bewilderment.

"But I sent word for you to bring them," said the old lady imperiously. "There has been stupidity somewhere. I distinctly mentioned the children. Do you not remember, Elise?"

"*Hélas!* It is true!" Elise exclaimed in low tones. "But we knew of no children, and we thought it was what—what you call her mind wandering."

Deaf as she was, the old woman caught the words.

"Mind wandering, indeed! Elise, *you* have no mind to wander. I said I wanted Guy's children, I don't want Guy's wife. She's imposed on me; she came here representing herself to be someone else! *She* can go away. But I want the children, I *must have* the children." Here the pale face grew flushed, there was an ominous glitter in the large eyes and the feeble voice became strained and shrill.

The physician, who all this time had been sitting by the bedside, rose and walked over to Ruth. He said in low tones, "If not wholly impracticable, I would advise the bringing of the children whom she has mentioned. She is in a state of high nervous excitement, bordering on a fever, and the gratification of this whim may bring about a favorable result."

"I—I will see—I will do my best," said Ruth, in considerable distress as to the course she had best pursue. But how could she bring the little ones to Woodlawn and leave them there? As for remaining there herself and watching over them, that was impossible; she could not leave her work, and besides, she was not wanted there; Miss Thornton had plainly stated this latter fact.

Her children were her own, all that she had left, her only comfort. She could not think of lending them even.

Presently pity and charity stole into her heart, bearing their sweet influences. Aunt Isabel was old, unhappy and sick, she might even be near death's door; why, then, might not her last hours be made brighter, even though *she*, Ruth, had to make this sacrifice? Surely no great harm would result if Ray and Beth were to spend a few days at Woodlawn. Mother Bartlett would come with them and watch over them. She felt that sh could trust her precious little ones in the dear old woman's care. So, after a little reflection, she stepped nearer the bedside, saying kindly, "If you are so desirous of seeing the children I will have them brought here."

"Very well! But *you* needn't bring them; I don't want *you* here, Ruth Loring," and with this lancet-thrust the old lady turned her head impatiently on the pillow.

(To be continued.)

A Visit to Holland and Hope College.

BY W. J. R. TAYLOR, D.D.

OFFICIAL duties having called me to Holland, Michigan, and it being my first visit to that place, the readers of THE CHRISTIAN INTELLIGENCER may be interested in some of the impressions made and carried away from that important centre of our Church work in the West. The city now numbers between three and four thousand people, and it manifests on every side a steady, healthy and vigorous growth in all the elements of an established community. Broad and well-shaded streets, unpaved as yet, but with miles of well laid, solid plank sidewalks, comfortable homes, pleasant dooryards and gardens, stores and shops of all kinds, two intersecting lines of railways that traverse the State, telegraph and telephone facilities, important manufactures, the largest tannery in the State, steamers on Lake Macatawa, (Black Lake), connecting with Lake Michigan, and the park with its pavilion and cottages between those little and great sheets of water, spacious and comfortable church edifices, and a new public school building that would grace any of the larger cities—these are some of the evidences of the thrift and enterprise of the place. A pleasant morning ride in the surrounding country with our courteous host, Professor Steffens, revealed the corresponding energy and success of the farming community, with their well-tilled lands, neat and comfortable dwellings and barns, and spacious and inviting churches, parsonages and schoolhouses.

It is difficult for a visitor to realize that only forty years ago this whole region was a wilderness, which has been subdued and made fruitful and prosperous by the plucky and industrious colonists. Still less would one suppose that but a few years since nearly half of the little city was destroyed by fire that swept over it from the flaming forests. The first settlers had a hard time of it, as did the pilgrims of Plymouth Rock, and other new colonies of the West. Hardships, toil, exposure and sickness brought them to utter discouragement, at that sad time when one hundred and fifty of their number were already in their graves, and the remnant entreated Dr. Van Raalte to take them away from that region of the shadow of death. Then the heroic spirit of their leader was stirred within him, and mounting a stump in the field he first pleaded with them as if inspired like Moses before the Hebrews, and then he burst forth in prayer to the God in whom they trusted for deliverance. From that moment the murmuring ceased, and they determined to fight their battle out to the end, and victory came ere long.

The progress of Holland has been slow and sure, without speculative ballooning, and with a steady eye to permanent results. The Hollanders were laying foundations for future prosperity and for their children and children's children, and they have laid them broad and deep and strong, notwithstanding all their hindrances and trials. Of course, they have made mistakes, and have shared in the usual ups and downs of new settlements, and in the inevitable troubles incident to human nature under stress of new conditions and troublous times. But experience has taught them some severe lessons, and wisdom has been gained by salutary discipline, which Dutchmen need about as much as other people.

There are six churches in Holland—three of them Reformed, one Seceder, one Methodist, and one Episcopalian. The Seceder church, of which Dr. Van Raalte was the founder and first pastor, is by far the largest in the place, and its spacious edifice is thronged with regular worshippers on Sabbath days. It left our communion on account of the Free Mason controversy, and has gathered into it most of the disaffected from the other congregations. Its pastor is evangelical, and its standards of doctrine are the same as before the separation. All of its services are in the Holland language. The Methodist and Episcopal churches are small and have little influence upon the community at large.

Hope Church, which, with its parsonage, is the best memorial of its venerated pastor, the late Rev. Dr. Abel T. Stewart, who left it at the Master's call without debt and finished, is a pleasing modern

brick edifice of plain Gothic style, and seating about seven hundred people. It is well located, and under the ministry of the Rev. T. W. Jones, its present pastor, is doing a good work, chiefly among the American population of the city.

The First Reformed Church is composed of the faithful remnant who were dispossessed of their old church property by the secession, and whose loyalty and love have been shown in the erection of their new house of worship, the basement of which they are now using for Sunday school and for Sabbath and weekly services under the temporary ministry of the Rev. Dr. Steffens, Professor of Didactic and Polemic Theology in the Western Theological Seminary. Efforts are now making to get money to complete the main audience-room, and when this shall be done there is good prospect of its being speedily filled with people. Its Sunday-school, in which the English language is exclusively used, numbers nearly two hundred, including officers and teachers, and is graded into three departments, each having its room in the ample and cheerful ground floor of the church edifice. It was a great pleasure to see and speak to this well ordered and wide-awake school, and especially its adult classes of both sexes. Twelve hundred dollars were given by this congregation for the endowment of the theological professorship.

The Third Reformed Church, of which the Rev. D. Broek is pastor, has a larger edifice than those above referred to, and a numerous and well-organized and active congregation. Its services are also conducted in the Dutch language.

Hope College is eligibly located in ample grounds within the city, amid noble shade trees and with room for all of its future expansion. It is now more of a college than Rutgers was when I entered its Freshman class. It has more buildings, a larger faculty of its own, a library about as good, if not better, a more complete laboratory, more students, and a higher standard and wider curriculum of studies. The faculty and students are doing good solid work, with their limited resources, and the prospects for enlargement and success are promising.

The recent Commencement exercises of the Preparatory and of the Collegiate departments, and the annual meeting of the Alumni Association were attended by crowded and enthusiastic assemblies of ladies and gentlemen, and were every way creditable to the college and to the speakers, as well as to the amateurs who furnished the vocal and instrumental music of each occasion. The proceedings of the Alumni Association were conducted with remarkable spirit and developed the strong feeling of the sons and daughters of Hope for their Alma Mater, as well as the interest of the sympathetic audience that overflowed the chapel. The baccalaureate by the Rev. Richard H. Steele, D.D., of Ann Arbor, and the inauguration of President Scott, also drew large congregations and added greatly to the importance of this series of celebrations. Dr. Steele, who has not lost his love for the Church of his fathers and of his own long service, preached an admirable discourse on "Christian Manliness" to the graduating class and the large congregation that filled Hope Church on Sabbath evening.

The inauguration of President Scott took place in the Third Church on Monday evening, and was attended by another great gathering of the representatives and friends of the college. After the sermon the President of the Council, the Rev. Peter Lepeltak, delivered a brief and appropriate charge to the new President, and officially delivered to him the key of the College and its seal. Dr. Scott's inaugural, which was delivered without manuscript and with characteristic earnestness, was a vigorous plea for his Ideal of the American Christian College.

With two reflections I close this record of impressions.

First. As to the institutions at Holland. Hope College is now of age. It has passed the ordeal of its infancy, childhood and youth successfully. It enters upon its majority with good promise of vigorous manhood. But like others of its kind, it has just reached the point from which it must now take a new departure for more extended usefulness. The President's house, just rising from its foundations, the library, the endowments of professorial chairs, all invite and will reward the liberality of the friends of education and religion. The Council is composed of earnest and energetic men, and the administration of the new President opens with encouraging success. The Western Theological Seminary, which is located at Hope College and is now a separate institution, had eight students during the past year, one of whom was graduated at its close. A small addition is expected at the opening of the fall term. Under the instructions of Professor Steffens, and the lectors, Revs. P. Moerdyke and H. E. Dosker, the students have pursued the usual course of studies with profit to themselves and credit to their teachers. The action of the General Synod of 1885 in establishing this Seminary upon its own separate foundation has proved thus far to be wise and good. Nothing has happened to mar the harmony of the College and Seminary, and when the latter shall be better endowed its future will be assured. Both institutions now need liberal gifts for their more thorough equipment, and they will abundantly repay the beneficence bestowed upon them.

Secondly. I have been more profoundly impressed with the importance of these institutions and churches as a base for church extension and home missionary work in our Western Synod. They are corner-stones and foundations of the Church of the future, not merely in a denominational sense, but as integral parts of the Church catholic, which holds in trust the living Christianity of our times for that whole region of our country. The men who have them in charge are thoroughly in earnest, men who have strong convictions, clear foresight and decided courage, and who "attempt great things for God and expect great things from God." The remaining years of this nineteenth century will tell powerfully, if not decisively, upon the religious character and extent of the churches in the Northwest for the next generation. And, therefore, whatever is done by and for our fellow workers there, must be done quickly and well done. While we should do no less for the churches at the East, and for the foreign field, we ought to do more for the churches and institutions at the West, because they are so rapidly self-propagating and are making a highway for the swift-coming kingdom of our Lord. With church extension so large and fast as that of our leaders in Iowa and Dakota, and the probability of steady increase elsewhere among our six Classes in the Synod of Chicago, the College and Seminary at Holland, and the Northwestern Academy at Orange City, eight hundred miles further West, ought to be well endowed and fully prepared to do their best work for the rising generation in the Church and the world.

Gratefully appreciating the warm-hearted hospitality experienced during this visit from our host and his family, and other friends, and with eyes opened and interest quickened by what I have seen and heard in and of the place and its people and institutions and churches, I do most earnestly commend them to the generous and prayerful consideration of our Eastern churches.

NEWARK, N. J., July 2d, 1886.

He Did Not Read Mission Papers.

BY "SYDNEY CLARE."

NOT long since the writer had with a gentleman, substantially the following conversation. Notes were taken of it a few minutes after; and the views of the man are given for the suggestions they may offer.

"Well, I do not give to foreign missions; it costs too much;" said my friend. "I believe in home missions, and give to them what I can spare."

"How much do you suppose it costs to carry on foreign mission work in the Reformed Church for example?" was asked.

"I cannot say; but doubt not that it is a large sum. I do not believe that story about a man's giving a cent to mission work and a dollar to get it there; yet am sure that the cost is great. I do not know what salaries missionaries get, but know that the cost of the home office is great."

"When men tell that story about a dollar to get a cent to the foreign field they show their stupidity," I replied. "The rate of exchange between our country and India, China, and Japan is never large, often only one or two per cent, and occasionally is nothing; sometimes is in favor of America. In other words, at such times, a dollar sent to one of those countries is worth more than a dollar there. Missionaries never get more than twelve hundred dollars a year salary—that is in the Reformed Church—and I think it is the same with other denominations. All the expenses of the home office usually amount to less than nine per cent of the receipts. In other words, for every dollar you give to foreign missions over ninety-one cents are sent to the foreign field."

"Is that so?" asked my friend. "I never heard that it costs so little. Are you sure that you are right?" The matter was made evident to him and he continued, "I have but little to give, and send it where it will do the most good. It takes so much to accomplish a small amount of good in foreign lands."

"Are you sure?" was asked. "I was treasurer for a year of a mission in a pagan country; and on my return to America compared the work and success of that year with the work and success of a church, and one of the most prosperous ones in the whole Reformed Church, and found that fifty cents in the heathen country did as much good as one dollar did here. That may not be an average for all time and in all places; but I found on more careful examination that it was not far from the truth; money given to missions in heathen lands accomplishes about twice as much as here, when all things are considered."

"Well, I have but little to give; and feel that it should be given where I can see what becomes of it, so give it for use in home missions."

"Do you see how it is used there? Is not the whole matter of missions one of faith? We trust men with our money, and give it to God, asking Him to bless it; but we cannot tell where any of it goes; we must trust to the honesty of men; we must do that in every work."

"I mean that I know it is needed where I send it. Why, out West you may go twenty miles and not see a church, nor any other place for religious worship. Money is needed there to build churches and give the Gospel to those who do not have it."

"In heathen countries you may travel two hundred miles and in some lands two thousand, and not see a church nor any place for Christian worship. Money is needed there too for churches."

"Yes, but the people will not come to hear the Gospel."

"Will not? That is news to me. I never heard that of heathen lands half as much as I hear it of America. Indeed, as far as my observation went, the people would gather in crowds to hear the Gospel; of course very many came from curiosity, yet they heard the truth; and God has said that His Word shall not return unto Him void."

"But what good will the little I can give do in foreign lands? It is a small amount; if I were rich it might be worth while to give."

"Our Saviour's disciples said of the loaves and fishes, 'What are they among so many?' The Lord showed them what the little could do after He had blessed it. Send your little with the Lord's blessing upon it, and you will see how much it will do. You may not see here, but you will in the better world. You know what the Lord said of the man with one talent only, who kept it wrapped up in a napkin. I suppose he thought it was only one, and too small an amount to trade on. He saw his mistake, when too late to remedy it though."

"I did not know that the people were ready to hear the Gospel in heathen countries. But what is the use of their hearing? They cannot understand it."

"Why not?"

"They cannot understand the language of the missionaries, can they?"

"No; but the missionaries understand the language of the people."

"What, do they preach in the language of the natives? Did you learn the language of the people? Do the missionaries learn the native language in foreign countries?"

"Certainly; how else could they preach to them? Every missionary must learn and use the language of the people among whom he works."

"Well, that is news to me. I supposed that you went out to preach to the other foreigners there; and that other missionaries did the same. I thought that the natives who listened and understood were those who knew English; and had no idea that missionaries preached in the language of the country."

"Did you never read about it in mission papers?"

"I do not read mission papers. They are too dry reading."

"Do you never hear missionary sermons, or listen to returned missionaries?"

"No; when our minister preaches on missions I go to some other church; I do the same when missionaries come, though few visit our church. Everything is so dry that is said about missions."

"How did you find out, if you neither read nor hear about missionaries?"

"I used to listen and read, and found out then."

"Well, there has been a development in missions; evolution has had hold of it."

It is needless to give more of this conversation. The reader will be surprised to learn that this man is an active (comparatively) Christian; and was lately, if not now, a member of a Presbyterian church less than a thousand miles from New York city. More than that, he is an intelligent man, well read in general literature, closely connected with prominent men, and was educated in the Reformed Church, and probably was once a member there. More than that he was educated in the home of a pastor in the Reformed Dutch Church.

The Reading Room.

Our Book-Shelves.

....“THE DESTRUCTION OF GOTHAM.” By Joaquin Miller. A graphic and powerful story, written in the peculiarly vigorous style, impetuous and fervid, for which the author is famous. It has, of course, a strong local coloring, and its prominent characters are easily recognizable under the thin disguise of altered names or imaginative details. It is a story with a moral. Its aim, to point, distinctly and clearly, the contrast and the conflict between the very rich and the very poor in New York; to show how the selfishness, vices and corruption of the former feed upon and destroy the virtue and the life of the latter, foster their peculiar vices and tend ultimately, by wearing out the patience, nursing the passions and exciting the cupidity of the “lower classes,” to violence and destruction. There is truth in the picture, terrible as it is, and a most solemn warning to those who “seek the peace of the city,” and the welfare of their kind. Were there no other elements here overlooked in New York society, the terror of the reality would be unrelieved and the day of doom with which the story ends, not to be averted. But, God be thanked, there are such influences, powerful and full of hope. None the less, the warning cry here uttered is timely and should be heeded. (Funk & Wagnalls.)

....“GREAT LIVES: A Course of History in Biographies.” By J. I. Mombert, D.D. First Series. The character of this volume is shown by its title. The Lives treated are taken from Ancient, Mediæval and Modern History, and extend from Hercules to General Grant. They are in the main well done, append at the end references to the sources, and are aided by characteristic maps inserted in appropriate places. We doubt whether this is the best way to teach history, but Dr. Mombert has made a readable and interesting volume which will prove attractive and useful to many. (Leach, Shewell & Sanborn, Boston and New York.)

....“BOLINGBROKE: A Historical Study, and Voltaire in England.” By John Churton Collins. These essays make most interesting reading. The author has much of the rhetorical skill of Macaulay, and knows how to present his views in an engaging way, but nowhere seems to sacrifice historical truth for the sake of making a point. His analysis of Bolingbroke's personal and literary character is masterly. On Voltaire he writes with precision and calmness, nor can we recall anywhere a better view of the episode of the illustrious Frenchman's life in his spending two years and eight months on the western side of the English Channel. (Harper & Brothers.)

....“DUNCAN KENNEDY'S NEW HOME.” By Lydia L. Rouse. Although every part of this story is subordinated to the moral aim which the author has in view, the narrative is very readable and certainly furnishes an excellent medium for the inculcation of important truth. Duncan Kennedy is a type of the God-fearing and Sabbath-loving Scotchman of the old school, and the story of the founding and expansion of his new home in Canada illustrates in a very forcible way the benefits which accrue to those who hallow God's day and love to frequent His house. The narrative is well told, and will prove serviceable in setting forth the obligation as well as advantages of Sabbath keeping. (American Tract Society.)

....“HISTORICAL ESSAYS.” By James Anthony Froude. Being Selections from “Short Studies on Great Subjects.” The titles of the Essays presented in this daintily bound volume are, Erasmus and Luther, Spinola, The Dissolution of the Monasteries, England's Forgotten Worthies, Homer, Society in Italy in the Last Days of the Republic, and Lucian. So well known and popular is the distinguished historian, the author of these essays, that to characterize his style or to commend his writings would seem like a work of supererogation. Many will be glad to have these selections in this neat, cheap and convenient form. (John B. Alden.)

....“ASPIRATIONS,” by Helen Hays, is a pleasantly written story of the development of certain poor and orphaned young people whom Mr. Barclay, a Boston gentleman of wealth and culture, takes under his fostering care. The scenes shift frequently and are laid in Boston, New York, London, and Italy. Of course, he marries one of them, and two of them marry each other. The earlier part of the book strikes us as written with more care than the latter part, though the style and narrative are never dull. (Thomas Whittaker.)

....“NEW TABERNACLE SERMONS.” By T. De Witt Talmage, D.D. This volume possesses all the usual and well-known characteristics of the author, who seems to act on the principle ascribed to Voltaire, that all styles are good except the tedious. The sermons are certainly lively and readable, and they enforce evangelical truth with great vigor. Occasionally there is a slip, as when (p. 306) the discourse on the Mount is called “His Sermon Olivetic,” the fact being that although no one can say positively when that wonderful discourse was delivered, it was certainly not on the Mount of Olives. (E. B. Treat.)

....“THE PRELATE,” by Isaac Henderson, follows the fashion of laying the scenes of novels now-a-days in Italy. The characters are certain average Americans, who come into contact and complication with certain Roman ecclesiastics, nobility and artists. The style is good, and the plot holds the attention—in fact, is quite sensational. Of course, the story turns on matrimonial infelicities and misapprehensions. This is likely to be a popular novel, but it would be impossible to call it in any respect a work of genius. (Ticknor & Co.)

....“BARBARA VAGARIES.” By Mary L. Tidball. There is a sort of breezy style about this book which makes it fit for a summer hour. It is simply a tale of love-making and flirtation during a season at Old Point Comfort, and ends brightly, as we think such stories ought to close. (Harper & Bros.)

....“THE MAGIC OF A VOICE.” By Margaret R. Macfarlane. The scenes and characters depicted in this novel are intensely German, and the interest of the reader is called out in a special way by the novelty. The story itself is the old one of the underrated tutor winning the love of a girl who has fascinated him by her voice before the real acquaintance began. The author writes with an easy yet powerful style, and will command the praise, we doubt not, of a large circle of readers. (Cassell & Co.)

....“TWO ARROWS,” A Story of Red and White, by Wm. O. Stoddard, author of “The Talking Leaves,” is an attractive little book belonging to the popular “Harper's Young People Series.” Two Arrows, *alias* the son of an Indian chief, gained an early reputation for bravery and courage, and his adventures, together with those of his red and white friends, are such as every boy will like to follow. (Harper & Bros.)

....“THE CAMP AT SURF BLUFF,” by Edward A. Rand, is the fourth volume of the “Up the Ladder Club Series,” and follows the members of the Club through the experiences of a pleasant vacation. It contains a good many hints which may be helpful to boys who wish to be both manly and Christian, and is, altogether, a book which they will quite enjoy. (Phillips & Hunt.)

Our Library Table.

Periodicals, Serials and Notes.

....Fairly disciplined minds which find pleasure in instructive and well-written papers and those who read to add to their knowledge will find no periodical more thoroughly satisfactory than the *Magazine of American History*. We wonder month after month how it is that the editor secures such a succession of valuable papers. The July number opens with an exceedingly engaging history, by the editor, of Lafayette Place in this city. It includes an account of Colonnade Row, of the Fourth Street Collegiate Church, of the once famous Vauxhall Gardens, of the Astor Library, and of the homes of well-known New York families, and is illustrated with pictures of buildings, of the gardens, and with portraits. The Hon. James W. Gerard contributes a record of the events centering in the Dongan Charter to the City of New York, which was given two hundred years ago last April, and which the Irish government of this city as a matter of course did not commemorate, although Dongan was a Romanist. The paper is of special interest and is illustrated. Mr. J. M. Oxley, of Ottawa, Canada, furnishes a clear History of the Fisheries Question, just now receiving national attention. Mr. Chas. H. Peck, of Syracuse, N. Y., has kind words for The Speeches of Henry Clay. Except Dr. Storrs, of Brooklyn, we have never listened to a speaker of whom it could be said as justly as of Henry Clay that he “talked like a book.” Toryism in the Canadian Confederation, by John Carrick, of Chatham, Ontario, gives an inside view of Canadian politics. The war papers are Cedar Mountain, part first, by Alfred E. Lee, and Reminiscences of Libby Prison by Doctor Shrady. The reprints consist of extracts from the letters of Edward Gibbon, the historian, relative to American affairs, between 1778 and 1783.

....*The Brooklyn Magazine* for the month contains four sermons by Mr. Beecher, delivered in Plymouth Church on the Sabbaths preceding his departure for Europe, and four sermons on the labor question delivered by Dr. De Witt Talmage in the Tabernacle during May and June. The magazine will publish the sermons delivered by Mr. Beecher during his visit to Great Britain, and the sermons and addresses of Dr. Talmage during the summer before congregations, conventions and various meetings. Mrs. Beecher has engaged to write a series of letters from England. The current number has also verses, stories, short articles for housekeepers, and a variety of literary matter.

....The *Art Journal* for July has a fine original etching by Paul Rayon. Two well illustrated articles are the “Hudson River” and “Down the Wye,” the latter furnishing the more agreeable views. Mr. Hatton contributes “An Actor's Holiday,” which gives some pleasant details of Mr. Irving, and several familiar continental scenes. An article on Yachting gives a variety of yacht pictures, enough to satisfy the most nautically-inclined reader. The number concludes with notices of the Royal Academy Exhibition and of the Paris Salon. The criticisms are intelligent and candid.

....The *Presbyterian Review* for July presents its customary tale of valuable contents. Principal McVicar gives a complete and candid account of Romanism in Canada, and the missionary, Dr. Edward Riggs, discusses the Languages of Asia Minor with discrimination. In an article entitled The Deacon, Dr. G. S. Mott brings together all the materials requisite for a clear comprehension of the term and the office it denotes. He thinks it singular that the Liturgy of the Dutch Church “has prayers for the opening and closing of consistory and a prayer at the meeting of the deacons, but none for a meeting of the elders.” The reason is that the elders make the consistory for all spiritual purposes, and bear that name. Their minutes when taken to Classis or elsewhere are, and are called, the minutes of consistory. And the tenor of the “opening and closing prayers” referred to shows that they are intended for the spiritual consistory. Dr. Mott incidentally defends the institution of Trustees. The writer distinctly remembers that when a boy he heard his pastor read a notice of trustees threatening the legal collection of unpaid pew-rents, and say at the same time he was no party to the proceeding. Such a thing could not occur in a Dutch church fashioned after the ancestral pattern. The Rev. Mr. Duffield gives an interesting account of an obscure old Latin hymn writer, and Dr. Flint treats of the Classification of the Sciences in an acute and comprehensive way, citing all the prominent authorities, German, French, Italian, English and American down to our own day. The analysis is a masterpiece of insight and clearness. The reviews of recent literature are able as usual. We heartily agree with a sentence from one of Dr. Patton's notices. “It would have been better if Dr. Hamilton had written his book with a less vivid sense of the inadequacy of our existing English vocabulary.” The needless coinage of new words will kill, and ought to kill, any treatise, however good otherwise.

....The July number of the *Reformed Quarterly* contains seven articles, all of which are good. We have been most interested in two that are of an historical nature. One is entitled “The Song of the Swan,” the name given to a sermon found in the pocket of a young Swiss minister who came to America in 1748, and died by accident just as he was setting out to preach his introductory sermon. Though printed the same year it was lost for a long period and only recently was discovered in the Philadelphia Library. It is extremely interesting. The other is Dr. Theodore Appel's account of the beginnings of the Theological Seminary of our German brethren. It recites the need for it and the measures taken, especially the effort to get Dr. Milledoler to be the Professor of Theology. It is to be hoped that the whole history of the Seminary will yet be given with equal candor and fulness and ability.

....In the *Pulpit Treasury* for July an excellent portrait, with sketch, is given of Dr. George F. Pentecost, and cuts of his church and chapel in Brooklyn, N. Y. His sermon on “Original Sin” is an able treatment of the subject, and in doctrine all that the most orthodox could desire. The discourse by Dr. Marvin R. Vincent on the theme, “The Pleasure-Sunday a Labor Sunday,” discusses the Sabbath question on its lowest plane, that of rest from labor, is thorough and convincing, and worthy of everybody's careful perusal. Each department of this popular homiletic presents the usual amount of appropriate and instructive matter.

BOOKS RECEIVED.

G. P. Putnam's Sons: A Life in Song. By George Lansing Raymond. 12mo, pp. 333. $1.25.

UNBOUND BOOKS AND PAMPHLETS.

Alton Locke, Tailor and Poet. By Charles Kingsley. (No. 82, Harper's Handy Series.) 16mo, pp. 371. 25 cents; also,

War and Peace. A Historical Novel. By Count Léon Tolstoi. Translated into French by a Russian Lady, and from the French by Clara Bell. Revised and Corrected in the United States. (No. 521, Harper's Franklin Square Library.) 4to, pp. 97. 25 cents.

Voyagers' Tales. From the Collections of Richard Hakluyt. (No. 84, Cassell's National Library.) 16mo, pp. 192. 10 cents.

War and Peace. A Historical Novel. By Count Léon Tostoi. Translated into French by a Russian Lady, and from the French by Clara Bell. Authorized Edition. Between the French at Moscow. Epilogue 1812, 1880. Two vols. 16mo, pp. 280, 251. 50 cents per vol.

PERIODICALS.

July.—The Sidereal Messenger, The English Illustrated Magazine, The Baptist Quarterly Review, The Targum, The Musical Herald, The Musical Visitor, The Pansy, The Expositor.

A Water-Lily.

O STAR on the breast of the river,
O marvel of bloom and grace,
Did you fall straight down from heaven
Out of the sweetest place?
You are white as the thoughts of an angel;
Your heart is steeped in the sun;
Did you grow in the golden city,
My pure and radiant one?

Nay, nay, I fell not out of heaven;
None gave me my saintly white;
It slowly grew from the darkness
Down in the dreary night.
From the ooze of the silent river
I won my glory and grace.
White souls fall not, O my poet;
They rise to the sweetest place.

—*Mrs. M. F. Butts, in Journal of Education.*

Miss Kendall's Mission.

IT was just the brightest, sunniest Sabbath morning. It would seem almost impossible for anyone to feel sad or depressed when all nature was so bright and cheery, but Miss Kendall, stopping for a moment on the church steps to look up and down the street, looked as disconsolate and forlorn as possible.

"Why, Miss Kendall, what is it?" asked Dr. Bennet, cheerily, coming up behind her.

"Joe Kenny," replied Miss Kendall briefly, and apparently unintelligibly; but Dr. Bennet understood. Wasn't he superintendent of the Park Street Mission Sunday-school, and was not Miss Kendall one of his teachers? Also, was not this self same Joe, an unusually bright boy, but rather wild, in her class, and had not the teacher and superintendent had him in their hearts for a long time?

"Come into the study for a minute, and tell me about it," said Dr. Bennet after glancing at his watch.

"There isn't much to tell," said Miss Kendall, as she seated herself; "only I have felt so anxious and burdened about him this week; it seems to me that he is in a critical state. I feel sure that God is striving with him, and I am so afraid that if he resists the Spirit now, that he will be harder than ever. I can't tell you how earnestly I have prayed for him all this week, and, last week he was in Doone's saloon, and went home drunk, I am afraid. I am so discouraged that I haven't the heart to pray any more;" and Miss Kendall completely broke down.

"My dear friend, don't give up. God does not promise us that He will always answer our prayers immediately, but He does give us His sure word that, in His own time and way, He will answer every cry that goes up to Him. What the Lord hath promised He will surely perform. It may be that He is leading Joe in ways that you do not suspect. Cling to the promise and keep on praying."

Miss Kendall made her way with tear-dimmed eyes to her seat in church, and bending her head, her heart went up as never before for her pupil. She hardly heeded the singing or the words of her pastor's prayer, and she could not have told the text nor any of the sermon.

After church she went directly home, and alone in her own room she spent the afternoon in prayer. It was, perhaps, half-past five when the bell rang, and going down to the parlor she found awaiting her the subject of her prayers, Joe Kenny.

"Please excuse me for coming today," he said, "but I had to. Something has kept telling me all the week that I ought to be a Christian, but I didn't want to be; there are so many things that I must give up if I am. I have tried my best to get away from it. I have pitched into everything, and done things that I never did before, but no matter where I was, or what I was doing, something seemed to keep saying the words of that hymn they sang in Sabbath school last Sunday:

Come to Jesus, come to Jesus,
Come to Jesus just now.

Last night I was determined that I would get rid of it if I could? and, Miss Kendall, I am ashamed to tell you, but I went into Doone's with the boys, and played cards and—drank, too. I don't remember much about going home. I did not wake up until late this morning, and I didn't care then what I did. I knew that the boys were going off on a sort of a time, and I made up my mind to go with them; but when I was most up to Dick's and heard the church bell toll, and you don't know anything about it, but it seemed to me that it said these words just as plain as come be: 'Come to Jesus, just now.' I've heard them all day long; I can't get away from them; and I am ready to give up now. If God will take me, I'll give myself to Him, and serve Him the best I know how the rest of my life."

"What if I had given up discouraged?" said Miss Kendall to Dr. Bennet, when she told him the good news. "I can't tell you how I felt when he told me that those words began to ring in his ears that last time when the bell was tolling for church; that was just the time that I began to pray for him again. I shall never forget this, and I will never give up praying for anyone again, God help me!"

"Amen!" said Mr. Bennet earnestly.

—*Kate S. Gates, in Zion's Herald.*

Where to Feel Sympathy.

A KIND-HEARTED man knew that a poor widow and her children were in great distress, because the widow's cow, which chiefly maintained them, had died. The man was not able to help them much; but he did what he could, and then he went around to the neighbors and told them the tale of trouble. He received many words of regret from those he visited; but he thought to himself, "These kind words won't buy a cow." So he went back to the richest of those he had visited before, and the rich man told him how keen were his feelings of regret for the poor widow.

"Yes, yes," said the plain man, "I don't doubt your feeling; but you don't feel in the right place."

"How so?" said the rich man; "I am sure I feel with my heart."

"I don't doubt that," said his visitor; "but I wish you to feel in your pocket."—*Selected.*

Pansies.

SO the pansies grew and multiplied while with the keenest pleasure we watched their progress, and thought beautiful thoughts, tinged with the rich colors of their blossoms. Early in the morning they lifted their sweet, modest faces to greet the rising sun, all day they followed his flaming course through the heavens, and when his rosy visage was dipping below the horizon bathed in sunset splendors, a little sea of pansy faces watched the gorgeous scene, and seemed to drink in the brilliant colors of the West. Those little faces spoke to us of God. No human skill could produce this beauty; only the Divine mind could design their graceful forms; only the Divine artist could pencil their exquisite colors, blending always in perfect harmony, shading into the most delicate tints of white and blue and golden yellow, or deepening into richer crimson or purple or inky black. Those little flowers were mirrors of the Divine mind; they reflected the Divine thought. What beautiful thoughts God thinks! How gloriously He crystallizes them in material forms that man may share in the joy of their beauty, and how thickly He has scattered through the universe those crystals of thought! The very shreds and splinters which dropped from the great Architect's hand in fashioning the worlds, are run in molds of ravishing beauty. Old ocean, as he thunders against the crags and boulders of the shore, flings clouds of pearls and flashing diamonds toward the sun; and as the warring elements of air and water grind the mountains into dust, out of the resultant rubbish rise shapes so fair that we wonder if heaven holds anything more lovely.—*Vick's Magazine for May.*

IT is worth noting what the effect of the late British conquests in Burmah is on the religious question. The Rev. Dr. D. D. W. Smith says: "Buddhism is literally tottering on account of the removal of all government support. The Burmahs feel and acknowledge it, and have memorialized the viceroy on the subject, asking the English Government to appoint the Buddhist pope, which, of course, it cannot do."

THE summer number of *Ridley's Fashion Magazine* consists of twenty-seven large pages of useful and amusing articles designed especially for ladies, followed by more than thirty pages of illustrations, descriptions and price lists of summer suits, hats, shawls, shoes, jerseys, mitts, parasols and umbrellas, braids, and various household articles, demanded by the season. It will amply repay ladies of all ages and conditions for such consideration as they may give it. It is published by Messrs. E. Ridley & Sons, Grand and Allen streets, New York city, and costs 15 cents.

Yale Entrance Examination at Newburgh, N.Y.

NEWBURGH, N. Y., JULY 3d, 1886.—The Siglar Preparatory School of this city has just closed its twenty-third and most successful year with appropriate exercises. To-day six graduates of the School have finished a three days' contest over the Yale Entrance Examination papers under the supervision of Mr. Herbert H. White, who represents the Faculty of Yale College. This is the second time that the College has sent an examiner to this School.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, July 10, 1886.

BUTTER.—Receipts for the week, 43,737 pks.; exports 6,071 pks.

This market is steady but lacks life and activity. Butter arrives freely, and there is an accumulation of stock of all grades except N. Y. State dairy make. Sellers, however, are firmer in their views, and market closes with slight advance on all finest grades. Finest last week's make creamery butter in pails sold at 17½a18c., and in tubs at 17a17½c. Finest dairy make in very light supply and wanted at 16a16½c. In Western there were sales for speculative account of finest creameries at 17a17½c., and fine ones at 16a16½. Also lines of good to fine creameries for export at 15a16c½., but the bulk of exports was common to good Western factory butter at 8a 19c. We quote:

Fancy creamery	17½@ 18
do dairy (selections)	16 @16½
Good to fine	14 @15½
Poor to common	9 @12

CHEESE.—Receipts for the week, 54,112 boxes exports 61,712 boxes.

The market early in the week was tame and prices barely steady. Later there was considerable running to get fine cheese, and prices advanced Thursday to 7⅞c., some specials going at 8c. Night milk skims of best quality were in limited supply and sold readily at 5½a6., while lots irregular in quality sold at 4a4½c. Closely skimmed stock was dull and prices irregular and low. Market closes with stocks well cleared and prices firm. We quote:

Factory, white, full cream, finest	7¾@ 7⅞
" colored, " "	7¾@ 7⅞
" good to fine "	7 @ 7⅞
" skims	1 @ 6

EGGS.—Receipts for the week were 14,095 bbls.

The market was dull following our last and prices dropped off fully 1c. per doz. On Wednesday and Thursday, however, there was better enquiry and lighter supplies, and last week's prices about recovered. Market closes with fresh-laid stock wanted at our quotations. We quote:

Near-by marks, fresh eggs	@15
Western and Canada	13½@14

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The Home.

AUNT MARJORIE'S CORNER

Tilting with Windmills.

EVERYBODY remembers how Don Quixote, mounted on his poor steed Rosinante, and attended faithfully by his puzzled Squire Sancho Panza, set valorously forth in search of adventures. To his heated imagination the peaceful friars, pacing in leisurely fashion as befitted the well-fed convent order, were dark enchanters bent on malevolent errands; the lady travelling across country in her carriage with an escort of armed retainers, was a captive princess hurried from her father's house to a foreign land; and the great windmills lifting their mighty arms and whirling their huge sails, were giants whom his prowess should defeat.

Everybody knows how luckless was the result of the poor gentleman's tilt with the windmills. Little cared they for doughty challenge or menacing lance, and the first shock of the onset shivered the latter to atoms and prostrated the champion in the dust.

But the pertinent question, suggested by the spirit of sober thought lurking behind the delicate and tricksy humor of the story, concerns us in our every-day life, and is simply this: do we or do we not indulge in the sport which is a tilting with windmills? Are we quite certain that we never imperil our own ease and happiness by attaching importance to trifles, or by attributing wrong motives to those with whom we come in contact. How often in the household are we hurt by chance speeches, grieved by fancied slights, which were made in all innocence and never intended to wound us? The persons who are most disposed to be quarrelsome at home or in the church, the truculent people in the community who go about orever begging somebody to notice the chip on their ouldер and knock it off are, like Don Quixote, disposed to fight windmills and think them giants.

Clearing-Up Days.

SAPIENZA, with a charming air of superiority, advises us never to have clearing up days, very truly observing that she who keeps her drawers, closets and wardrobes in order by the simple process of always putting things in their proper places when done with them, will have no need of periodical rearrangement. Alas, for the hasty, the busy, the unsystematic, the cumbered with care, who have neither Sapienza's patience nor her discretion. They must perforce have their clearing-up days.

These days, like days of moving, house-cleaning and other upheavals, reveal much wealth of which we had been unaware.

Here is a package of photographs, taken twenty years ago, and glancing at them you are face to face with a past which is replete with associations sweet to memory, albeit touched with the sadness which clings to that which lies behind us on the path of life. These faces are smooth and unlined. Their owners to-day have gray hair and wear an added dignity; here they smile at you with bright eyes and the roundness of youth. The dress has changed, and the accessories of the toilet provoke a merry grimace and a laugh from the youthful critic at your side, whose present taste condemns with ready decision everything old-fashioned.

You are not occupied, however, with the dress or the vanished youth so much as with the dead and gone summer which the mute pictures eloquently recall. What good times you had when that rollicking party, of whom J. and N. and E. were members, spent those sunny weeks together in the mountains, made those delightful excursions, turned those beautiful pages in the book of life. In those days you seldom remembered that you had a body, since it was blissfully free from pains and aches, and was healthfully wearied at nightfall, only to the realizations of such sleep as is the portion of the child and the conscience-free. All the home dear ones were about you then, father, mother, sisters, friends, of whom so many have now gone before to the rest beyond the river.

The old pictures must be kissed and tied up again and put away, for if you give yourself to reminiscence, clearing-up day will carry you to the new Jerusalem or stretch itself far toward the millenium! And Ellen is at the door with an intimation that the butcher is waiting for orders, and the plumber has presented his bill.

What are you to do with old letters? You hate to destroy them; it breaks your heart to put out of existence and reduce to a heap of dust the bits of paper which seem to you vital with the inmost heart-blood of friendship. Yet, should you be suddenly removed from earth, do you care to have other eyes read some of the letters which have been unspeakably precious to you, while from the mere consideration of space the accumulation of letters is something formidable. Is it not as well to winnow the heap and yourself dispose in the safest way, the way of fire, of all which would possess no interest for strangers, and which is sacredly your own, and yours only?

Clearing-up days bring to light touching memorials of the children's growth. Did your Albertina, radiant in her latest Paris costume, and the admiring despair of a score of beaux, indeed once wear that little yellow slip, with its edging of lace and its delicate, fairy-like stitchery? Can you recall the happy, happy hours you spent when you made those baby robes, and dreamed the holiest waking dreams of your life? This tiny shoe, did Frank's foot, which comes ringing up the stair, ever squeeze itself into that diminutive compass?

Well, well, well!

The dinner-bell rings, and clearing up must be interrupted for a season. AUNT MARJORIE.

Thy Love to Me.

"I have loved thee with an everlasting love."

THY love to me, O Christ,
Thy love to me,
Not mine to Thee, I plead,
Not mine to Thee!
This is my comfort strong,
This is my only song,
Thy love to me.

Thy record I believe,
Thy word to me.
Thy love I now receive,
Full, changeless, free;
Love from the sinless Son,
Love to the sinful one,
Thy love to me.

Immortal love of Thine,
Thy sacrifice,
Infinite need of mine
Only supplies.
Streams of divinest power
Flow to me, hour by hour,
Thy love to me.

Let me more clearly trace
Thy love to me,
See in the Father's face
His love to Thee,
Know as He loves the Son,
So dost Thou love Thine own,
Thy love to me. —*Mrs. Merrill E. Gates.*

The Kitchen and the Children.

I DECLARE bad food to be at the bottom of any amount of peevishness, hot temper, family dispute, weak will-power, vitiated tastes, bad morals, and general viciousness. How often, ah, how often has a badly cooked breakfast caused ill-temper, and hard, unloving words, and clouded over the blue sky of a day which God meant should be full of sunshine and the singing of birds! Many a child has smarted under punishment which never would have been administered if there had not been hot cakes with syrup for breakfast. The mother called it naughtiness. It was indigestion! We have a friend who declares she can always tell when her children have been indulged in these disturbers of the digestive peace for their morning repast; and it is for these little ones under our care, and for whom we stand as sponsors in regard to the subject under consideration, that I make this appeal. They are to carry the world on their shoulders, by-and-by. Let us do what we can to make these shoulders strong to bear the burden, the head clear to puzzle out the problems life will bring for their solving.

How much of this work depends upon the servant in the kitchen, and how much upon the mother herself, each must determine and make answer to her own conscience, only remembering that there must be an ugly warp somewhere in the nature which does not admit that there is no more dignified theme, or worthier work, than the building of these young bodies into strong, pure temples, fit for grand guests of thought and purpose, and I contend that no theme, however fascinating, no love of science, poesy, or art, should stand between the mother and the training of her child physically, not less than mentally. I would rather paint roses in my child's face, if it be in my skill, than to decorate a fish-platter to be strewn with the vertebræ of a salmon, or upon a soup plate to be bathed in bouillon or gravy! And why should skill in cookery, or good kitchen management, be regarded disdainfully or as not worth one's best pains? I tell you earnestly, the day must come when this will not be so; when to prepare a good dinner, yes, and serve it, if need be, with deft hand, graceful movement, and womanly taste, shall be no more of a condescension than to write a poem or paint a picture. There are many who say with an air of indifference that they have no "talent" for these things. Why not *cultivate* a talent in this direction, as well as executive ability, capacity for management, skill in keeping them? Is there any one of the fine arts the cultivation of which would bring such costly remuneration? Order, peace, and good digestion in the family, are golden coins bearing good interest every day!—*Good Housekeeping.*

Our Teacher and Theirs.

BEAR with the little children, parents dear;
Suppose the Master reasoned thus of you;
"Oh, I have spoken once, yea, also twice,
Now let me try what punishment will do."

Bear, yes, to tell the twice-told tale again,
How this or that from good or evil grew;
Their little ears crave the familiar forms,
Stale illustrations though they be to you.

And once, yea, twice, our Father, o'er and o'er
Goes o'er the self-same precept day by day;
The tireless patience! What though "in the Book
'Tis written!" Is it thus you hear Him say?

No, rather, "Try again, My child, My child!
The will is all I want, I'll find the way;"
Then in a fresh sense "turn the new leaf" o'er
For little ones about your knees to-day.

A True Incident.

TWO years ago, a shoemaker of Augsburg, in Germany, made up his mind to come to America, where his two sons had settled. The shoemaker's wife had died, and he was left alone in the world, the only live things in the house with him being his pet dog and a cage of finches. He gave his dog in charge of one of his neighbors, and as for the finches, he sold those, because the shoemaker was poor, and needed the money to help him over the sea. He was very sorry to part with one of the bullfinches, a bright bird that had been taught by the shoemaker's dead wife to whistle a soft, low song from beginning to end, without so much as a false note. But he sold the bird with the others, bade good-by to all his friends at Augsburg, and set sail from the old world to the shining shores of the new. When he reached America he went to live with one of his sons in Brooklyn. To his surprise, he found that both his boys were well-to-do, and though he had intended to open a shoe shop, they told him that he must not do that, but must pass the rest of his life in ease and peace. So, for the better part of two years, the old shoemaker of Augsburg has lived in Brooklyn, and in spite of the fact that he has not "stuck to his last," he has been contented. Nevertheless, he often thought about Augsburg, and about his pet bullfinch, wondering whether the finch had found an owner in the person of some prince, "for that bird was fit to whistle before a king," said he, proudly. One day just previous to the past Christmas, the old German saw a gray squirrel in a cage in the window of a bird store in New York, and stopped to watch its antics. As he stood there, he heard the whistle of a bullfinch, and so he stepped quickly in. In a large cage near the door were a dozen finches, and when the shoemaker approached the cage, one of the finches sidled along his perch toward him and whistled softly. The old man of Augsburg was already bent of body, but he excitedly bent still lower, so that the finch could whistle in his ear, and that the pleased bird did, with much gleeful sweetness. The shoemaker was more than delighted, he was overjoyed; for indeed the finch was his old-time pet, the fine whistler that his own wife had taught in the little shop of Augsburg. So the shoemaker bought the finch and took it home with him. He learned from the dealer that the bird had been bought of a firm of bird dealers in Bremen last summer, and had been brought to America with two dozen trained whistlers of its kind.—*Presbyterian Observer.*

"By Way of Heaven."

"FROM Japan to America by way of heaven." These words just caught my eye in that precious little magazine, *Children's Work for Children.* Then follows a pretty story of a lady missionary in Japan, who, greatly needing help, and being unable to procure it from the regular Board, just spread the matter all out before the dear Lord, and directly He sends the needed help through individual channels in America, all "by way of heaven," you see.

Those head-lines were a message to me, I am sure, for only the dear Lord knows how I have been long-

ing to travel this summer and see something of the beautiful world He has given us to enjoy, and it seemed as if the Master wished me to know that by and by when I get to that heavenly home, my Father will send me on errands of love, and *then* I may go to all these places "by way of heaven." It is such a precious thought that I write it for the comfort of some one who, like me, often gets restless in her "little corner."

My sister, let us be glad in heart that when that time comes, we shall be free from the environments of earth and sense, and clad as "king's daughters" we may go forth, not only all over this little world, but throughout the whole universe of our Father.—*Advocate and Guardian.*

CHILDREN'S PORTFOLIO.

My Tenants.

BY MRS. HELEN JACKSON.

THE very place for the nest of a bird!
If I knew their language, I'd put up a sign;
"To let for the summer; linnets preferred,—
Cool lodgings in this verandah of mine."

No sooner I'd said it, than presto! there,
As if he had heard every word I said,
A linnet came flying through the air,—
No need of the sign! He'd eyes in his head!

He could see for himself what lovely shade,
A wall and a roof thatched over with green,
My shining wisteria vine had made,
With roses and clematis in between!

"It's the very place for your nest, my bird."
"Ha, ha!" chirped the linnet; "I think so too."
It really did seem that he must have heard,
He looked so roguish as away he flew.

A regular linnet, the kind I said;
'Tisn't often you get your wish like that;
His feathers all brown except on his head,
Where he wore a red skull-cap, smooth and flat.

The very next day, he came with his wife,
A sweet little thing, so modest and still;
No nonsense to her! but only warm strife
To bring the most straws in her little bill.

Not a builder in town worked half so hard
As this little couple worked at their nest.
As soon as 'twas done he mounted guard,
And sang a loud song with triumphant zest.

The wife cuddled down, out of sight, to work
At her own special business—laying eggs;
Good little wife, not a bit of a shirk,
She hardly got off to stretch out her legs.

And good little husband, he did not roam,
Except when he went to forage for food;
He kept within sight or sound of his home,
And sang to her, cheering her all he could.

At daylight I heard him, and late at night;
I do declare, 'twas a lesson to me,
To see how industrious, loving and bright,
This little bird-couple appeared to be.

I'd friends in the town who had houses to let,
And often complained of the trouble they had
With tenants; I laughed and said, "If you'd get
Such tenants as linnets, you might be glad."

And when they looked puzzled, and spoke of rent,
I puzzled them more, by laughing again,
And saying, my tenants paid as they went,—
A far better way, I thought, in the main.

In a currency, also, better than gold,
All linnets could pay, I roundly declared.
Upon which my friends grew scornful and bold,
And pityingly whispered, and smiled, and stared.

They thought me half-crazy, you see! Never mind!
There's a proverb that those may laugh who win!
In all their cash rents they never will find
Such income of pleasure as I took in,

From my tenants that never a farthing paid,
Nor promised to pay me; but ate their fill
From my garden, and vines, and calmly stayed,
My tenants of love, my tenants at will!

They reared up their brood, and they went their way;
Tears sprang to my eyes when I found them gone;
The place seemed lonely for many a day,
And I never stop wond'ring where they have flown.

Next spring I shall watch for sight of a bird:
If I knew their language, I'd put up a sign,
"To let for the summer; old tenants preferred,—
Cool lodgings in this verandah of mine."

—*Youth's Companion.*

"Thy Will Be Done."

THIS is a prayer that confesses God to be good and great, holy, just, merciful, kind, true, and without any fault or imperfection. It is His right to rule. And when we ask that His will may be done, we ask that righteousness shall take the place of all unrighteousness, and of whatever is in opposition to the Divine character. For we cannot help seeing that there is among mankind very much that is wicked and lawless, hurtful and wrong. When we pray to God our Father in heaven, that His will may be done on earth even as it is done in heaven, we tell our Supreme Sovereign that we ourselves wish to submit to His laws, to His doings and to His mode of governing all the nations. Yes, we own that as God has loved and does love us, so too we ought to love Him as His children, and put all our trust in Him, and feel sure that He is our Protector and Friend—able and willing to save us for this world and the next. It is just the right and proper thing for the young to love and fear and serve their Father in heaven. Tney cannot begin at too early an age to pray as they ought to pray, as Jesus taught them. Our Father, hallowed be Thy *name.* "Thy will be done in earth." In us, in our hearts, in our minds, in our wills. Make us obedient to Thy Word, to Thy Spirit, and fill us with the light of Thy grace. It is a prayer that each child, each person, man and woman, learned or unlearned, can say, and He who hears sincere prayers will answer so as to send through the prayer the great blessing of eternal salvation.

Our Lord placed a child in the midst of His disciples, and then told those strong, grown-up men who had to preach the Gospel,—the Gospel that was sure to raise up many trials and persecutions against them, "of such is the kingdom of heaven." And so it is that through the childlike nature in us the kingdom of heaven gains its victories and establishes its power. Fighting men, great warriors, mighty conquerors and vast armies are brought low, subdued and scattered, but the meek gain dominion. The humble are exalted. The proud, the arrogant, the self-conceited are overthrown. Look a moment at the Sacred History. Joseph bearing rule in Egypt; Moses a law-giver for the world; Samuel a great judge in Israel, and David, a boy, strong enough with his sling to defeat a giant. These are set up as examples of the way in which the young are prepared by God's favor to become men of might. We need not, however, look back into the far-off centuries. For among the truly great men of our own time may be found statesmen, physicians, lawyers, preachers and teachers who gave their hearts and themselves to Christ when they were young. God took them into His favor and made them leaders of men and of nations. We are not ashamed now to honor them who honored Christ. We expect the Saviour's kingdom to come with increasing glory and power, about in proportion as the hearts of the young are turned unto Him. The rich man's wealth is lost. The strong man becomes weak, and the worldly man is forgotten, but they who serve the Lord in righteousness will live in the light of His countenance forever and ever. E. S. P.

CLAVERACK, N. Y.

The Gentle South Wind.

"NOW, Walter Harrison Ames, you get right out of that chair this minute, for that's my seat, and I want to sit there;" and little Miss Rose, who looked more like a snapdragon just then, tried to shake her sturdy brother, who had a very cool way of pretending not to hear when he did not mean to heed, and who sat as calmly looking out of the window as if only a fly were attempting to move him.

Papa was reading in the other window, but he seemed to know exactly what was going on, and so he called the little snapdragon, though he did not use that name, to come to him, as he had a story to tell her.

A story was always a delight, and so the little changeable flower, almost a rose again, went instantly and seated herself on a little bench at his feet.

"This morning, Rose, as I was going down town," he began, "I met a disagreeable north wind and it snapped and snarled in a very spiteful way. It began by trying to injure the trees and break off the branches, but the branches were too strong for it and wouldn't give way. Then it rushed at me and blew my coat as hard as it could and said in a gruff tone as plain as a wind could talk, 'Take off your coat quick, I won't wait.' But I laughed at the idea of obeying such a command as that, and so just buttoned my coat up as tight as I could, and the north wind tugged and tugged in vain.

"In the afternoon as I came home the south wind met me, and such sweet manners as it had! It came up and kissed me first, and then said so gently as it played with my hair and patted my cheek, 'Open your coat, please, open your coat.' I opened it right away, every single button, for I was glad to get all the south wind that I could, and it is doing me good yet. Which is my little girl, the stormy north wind or the sunny south?"

"The sunny south, papa," answered little Rose cheerily as she went up to brother Walter and kissed and patted him and said, "Please let me have that chair, Walter dear."

Brother Walter didn't say one word, but he whisked out of the chair in a second, caught the little south wind up, clapped her in the chair, gave her two kisses and scampered off to play.—*Child's Paper.*

What a Little Girl Found Out.

A POOR little street girl was taken sick one Christmas, and carried to a hospital. While there she heard the story of Jesus coming into the world to save us. It was all new to her, but very precious. She could appreciate such a wonderful Saviour, and the knowledge made her very happy as she lay upon her little cot. One day the nurse came round at the usual hour, and "Little Broomstick" (that was her street name) held her by the hand, and whispered:

"I'm havin' real good times here—ever such good times! S'pose I shall have to go 'way from here just as soon as I gets well; but I'll take the good time along—some of it, anyhow. Did you know 'bout Jesus bein' born?"

"Yes," replied the nurse, "I know. Sh-sh-sh! Don't talk any more."

"You did? I thought you looked as if you didn't, and I was goin' to tell you."

"Why, how did I look?" asked the nurse, forgetting her own orders in her curiosity.

"Oh, just like most o' folks—kind o' glum. I shouldn't think you'd ever look glum if you know'd 'bout Jesus bein' born."

Dear reader, do you know "'bout Jesus bein' born?"

"I Can't Draw Glory."

MRS. WILLARD, in "Life in Alaska," tells of a little Hydah girl who had a passionate love for the beautiful scenery surrounding her home. She would sit in perfect rapture looking at the mountains, sky and water. At one point of particular beauty she exclaimed, with her hands on her breast and her face all aglow, "O, my heart gave a great shake!" One of her teachers told her to sketch the scene at sunset. She sat with an expression of countenance worthy a great artist. Gazing over the shining deep with softened eyes, she simply said, "I can't draw glory."

Is not the little Indian maiden something of a poet as well as an artist?

Little Heads Together.

AN ENIGMATICAL LESSON IN ROMAN HISTORY.

My whole is a quite famous saying of Septimus Severus, and contains 39 letters.

3, 13, 31, 25, 11, 36, a conqueror of Rome who was known as "the scourge of God."

32, 15, 13, 38, 26, the Roman emperor who took Jerusalem in 70 A.D.

12, 10, 32, 30, 16, 38, 18, a king of the Latins whose daughter married Æneas.

27, 31, 14, 27, the successor of Galba.

2, 19, 9, 20, 15, 6, 22, 24, a noted Carthaginian leader and the son of Hamilcar Barca.

27, 35, 30, 21, a Roman poet who lived in the time of Augustus Cæsar.

23, 5, 27, a pope whose wisdom saved Rome from Attila.

28, 29, 36, 4, 1, 10, 16, a martyr and saint of the Latin Church.

4, 1, 13, 8, 37, 33, 15, 38, 18, the successor of Otho.

17, 3, 33, 6, 36, an emperor who commenced to reign when seventy-two years old.

18, 36, 6, 15, 20, 34, 26, the race to whom Tarpeia opened the gate of Rome.

4, 39, 1, 15, a city besieged by Camillus.

10, 7, 21, 38, 25, a people of Celtic Gaul who joined in an alliance against Cæsar. E. M. CLARK.

DIAMOND.

1. In anonymous. 2. What boys and girls enjoy. 3. Melted. 4. A part of Europe. 5. Something that every one needs. 6. A small, cubical body. 7. In California.

V.

PI.

Ereht si a leaprseu ni eth htapssel sdwoo;
Hrtee si a eurtpsa no teh neloyl rsheo;
Rthee si cstyoie hrewe eonn nitdruse
Yb het pdee eas dan scimu ni tis aror.

Answers to Puzzles of June 23d.

Double Acrostic.—

M ich A
O re B
ShamgaR
E lish A
S hilo H
T ol A
H ira M
E gyp T
L ea H
A postl E
W —— C
G ilbo A
I do L
V ai L
E agl E
R e D

Engima.—Geography.

Diamond.—

S
A T E
S T O V E
E V A
E

Correct answers from Lewis D. and Jennie Labagh, "Prague," Rappie Bowne.

The "Little Heads" will please send puzzles and answers to COUSIN LOIS, at this office.

On American Interference with British Elections.

THE JAY FARM,
KATONAH, N. Y., July 2d, 1886.

Mr. C. C. Shayne, Chairman of the Committee of Fifty on Trade and Professions of the Irish Parliamentary Fund:

SIR: I beg to acknowledge your letter and appeal, which recall the familiar words, "Aid to Ireland," that some forty years ago headed the letters and papers of the general relief committee of New York, which I had the honor to serve as secretary. That movement, in correspondence with the central committee of Friends at Dublin, was, as Mr. Charles King said, for the relief of a nation, where, in the presence of a great affliction, "all human passions were stilled, and conservative and liberal, Catholic and Protestant, orange and green, were all united." That appeal was responded to by twenty-four States. Their gifts of food were transmitted by 115 vessels, and its distribution, as we were assured, saved "thousand of lives."

The present appeal is not to feed a nation, but to aid a party. It is not made by an undivided Ireland, with the orange and the green united, but, you frankly say: "In the contest which Ireland's parliamentary party has to meet, it needs money," and the *World* (June 25th) enforces the appeal with the remark that "Gladstone's success is contingent upon the aid that he receives from America."

When a parliamentary blue book, at the beginning of our contest with slavery, showed that Lord Lyons had been secretly approached at New York by American partisans, it awakened displeasure and surprise.

We resented every attempt at foreign intermeddling with our affairs, and if like reason doth make like law, what right have Americans to intervene in the pending election for members of parliament?

Apart from the inconsistency and the inconvenience of our establishing such a precedent comes the thought how far are Americans fitted to instruct the British people touching the wisdom of Mr. Gladstone's scheme, even were its outlines more completely filled with the details that as yet are wanting.

Your association announces that the issue is one of "freedom or oppression;" but the most accomplished statesman of Europe told us the same thing of our civil contest; and in their formula the slave power figured as freedom, and the Constitution of the United States, as administered by the tender-hearted and conscientious Lincoln, was represented as oppression.

Lord John declared that the North was fighting for empire and the South for independence; Mr. Gladstone announced that Mr. Jefferson Davis had created a navy and a nation; and the late sovereign pontiff, in his famous Latin letter "given at Rome at St. Peter's, the 30th of December, in the year of our Lord 1863, of our pontificate 18," announced that he has received with suitable welcome the persons sent by "the illustrious President of the Southern Confederacy," gave the pontifical approval to the desire of Davis and his people for "peace and tranquility," and prayed God that "the other people of America and their rulers"—what a picture of national dissolution is conveyed by the expression—"might adopt resolutely the part of peace."

Such acts and utterances gave aid and comfort to the slave power, intensified the resentment of loyal citizens, and whatever unconsciousness there may have been on the part of Lord John, Mr. Gladstone or the Pope, of the effect of their open sympathy with the effort to establish a slave confederacy, their approval of the rebel leaders, and their recognition of the people of the South as a separate nation, tended to prolong the war, and to increase the difficulties and the cost both of life and treasure at which the integrity and the freedom of our Republic were sustained.

For us the lesson remains with its instructive memories; and in view of the apologies of Lord John and Mr. Gladstone for their erroneous judgment and unhappy utterances, England can hardly fail to remember what Christian civilization would have lost had Davis and the slave power been allowed to triumph; and how pitiable would have been our condition as a nation to-day had we allowed our convictions, based upon actual experience and exact knowledge, to be overcome by the crude theories of European statesmen; and our independent and intelligent judgment to be clouded by the unfriendly and treacherous counsels that came to us from London, from Paris and from Rome. Had we bowed to Mr. Gladstone's advice, however honestly and earnestly it may have been given, Mr. Gladstone could never have written his "Kin beyond Sea," nor described the American Constitution as "the most wonderful work ever struck off at a given time by the brain and purpose of man." Nor, in looking at the England and the America of the future, and subjecting the question of comparative beauty to that of comparative strength, would he have had occasion to alter Horace to exclaim, "O matre forti filia fortior."

Mr. Gladstone's bill is offered for our indorsement as a grand step, although somewhat anomalous, toward American principles. But Mr. Bright, whose knowledge of our National and State systems, of our history and our characteristics, is excelled by no European statesman, and whose faith in the Republic was unshaken in the darkest hour of slavery and rebellion, finds himself unable to support the bill, although a life-long friend of Ireland, and however much he may approve the blending of local self-government with the national supremacy. Can thoughtful, conscientious, disinterested Americans safely endorse the scheme, when Mr. Bright, with his exact knowledge, clear views and mature judgment, although the junior of Mr. Gladstone, says that no sensible man can wish for two such legislative assemblies in the United Kingdom as are proposed, who does not wish that the kingdom shall become two or more separate nations?

May not that view of the bill commend the scheme to some on both sides of the water who pretend to no regard for the British Empire, and who seem to assume that Mr. Parnell has created a nation, that it will presently be recognized by the Pope, and perhaps sooner or later be incorporated with the United States?

It is not for Americans to criticize the mode of procedure adopted by Mr. Gladstone, whether from choice or from necessity, for securing the adoption of his change in the British Constitution, to remedy the evils from which we are told Ireland has suffered since her transfer to Henry II. by the English Pope Adrian IV.—a grant which Archbishop Purcell said would make it difficult for Irish-Americans to admit that Pope Adrian was infallible, although the grant was confirmed by his successor, Alexander III. But remembering that Mr. Gladstone has treated of a comparison between American and British institutions as "lying within the tranquil domain of political philosophy," it may not be amiss to allude to one difference in English and American methods as illustrated by American statesmen in the infancy of the Republic, when they found that the Articles of Confederation adopted in 1777 were insufficient to maintain the national dignity and the general welfare.

A Constitutional Convention which included leading statesmen from the several States met in 1787, and was presided over by Washington, assisted by Franklin Hamilton, Livingston, Morris, King, Madison, Pinckney and their associates. After four months of calm deliberation the Constitution, to which Mr. Gladstone has borne such generous testimony, was reported to Congress and by Congress was referred to the people of the thirteen States. The questions in dispute were discussed in the *Federalist* and other papers. They were exhaustively reconsidered in the separate conventions. The Constitution went into effect when it had been ratified by two-thirds of the States, and after four years, in 1790, it was ratified by them all.

Mr. Gladstone has remarked that "neither nation prefers (and it would be an ill day if either did prefer) the institutions of the other;" and Englishmen will not object to Americans preferring their own method of submitting each Constitutional change to the people in a form that will allow a judgment on its merits rather than in connection with the heat and confusion of a parliamentary election, where the electors may be led to vote by feverish appeals and personal preferences rather than by deference to their own independent judgment on the grave questions submitted for their decision.

But, differ as we may on this point, is there any good reason why we should not agree as to the inexpediency of either the English or the American people intermeddling with the elections of the other? Will it strengthen Mr. Gladstone and his great party to encourage American support and American contributions? Will it strengthen any American party for its representatives to go beyond the national domain of politics and assume to dictate to another people, and to shape the home policy of the British Empire?

All true Americans will welcome with satisfaction any plan for the more firm establishment of peace and prosperity in Ireland, based upon the freedom of education and worship, of speech and of the press, which they know to be essential to the beneficence, permanence and respectability of popular government.

Mr. Gladstone, in his very able pamphlet on the Vatican decrees, has demonstrated the danger which those decrees threaten to civil government, and he seems to have foreshadowed some of the perils which his new scheme is to encounter, especially when he demonstrated the fact that those decrees require whoever accepts them "to forfeit his moral and mental freedom, and to place his loyalty and civil duty at the mercy of another."

Mr. Gladstone's views on this point seem to be concurred in in America not only by the members of other denominations, but by intelligent and loyal Roman Catholics, who stand by American schools and principles, and who hold in regard to the Jesuits with the judgment declared in the brief for their suppression by that illustrious pontiff, Clement XIV. The class of loyal American Roman Catholics who have sturdily resisted ecclesiastical attempts to interrupt our public schools, and to connect, under whatever pretence, Church and State, rightly command the highest confidence and respect of Americans, and the New York *Herald*, edited by a gentleman of the Roman Catholic faith, whose generosity to the Irish people has been more than princely, spoke the sentiments of many devoted Romanists in regard to the ecclesiastical power of Rome when it is said that "it would be a farce to pretend that free government can continue where it is permitted to touch its hand to politics."

While I cannot respond to your appeal as you request, I can express what loyal Americans all feel—our best wishes for the peace and contentment of Ireland. May the legislation of Parliament on the Irish question be in all respects worthy of a Christian nation in laying the foundations of a happy home for the Irish people on the basis of a free education, the right and the liberties which are essential to the due performance of the duties of citizens and to the maintenance of civil and religious freedom. I am, sir, very respectfully yours, JOHN JAY.

The General Outlook.

....According to the Baptist Year Book there are 1,500 students preparing for the ministry in the various schools of the denomination.

....The Boston *Congregationalist* reports 2,047 additions at the May communions, and the Chicago *Advance* reports 10,129 additions to the churches since January 1.

....The Sunday-school statistics of the Methodist Episcopal Church foot up for 1885 as follows: Schools, 22,400; officers and teachers, 246,054; scholars, 1,815,032. This is an increase of 314 schools, 8,582 officers and teachers, and 57,596 scholars.

....The gavel used by Dr. D. C. Marquis, the moderator of the Presbyterian General Assembly, at Minneapolis, is made of pipe-stone, and was a gift from the Dakota Indians.

....In Louisville, Ky., situated in the heart of what has been the gambling centre of that city, is the Steve Hancock Mission. Its founder and leading spirit was formerly a notorious gambler; but he became converted; and since that time he has been doing successful mission work among the lower classes.

....The next Pan-Presbyterian Council is to be held in London, beginning June 26th, 1888. The American section recommends that fewer papers be read, and more time be given for discussion, in the next council than heretofore.

Financial.

TUESDAY, July 13th.

THE imports of merchandise at this port last week were valued at $8,026,425, and the exports at $6,883 163. Since January 1st imports at this port amount to $224,415,052, against $195,730,142 in the corresponding part of last year; and exports to $158,325,411, against $172,293,436; an increase of 28 millions in imports and a decrease of 13 millions in exports. The situation is more unfavorable than a year ago by 41 millions. The export of specie last week was $162,332, and since January 1st has been $42,665,998 Foreign exchange was dull and weak and closed on Saturday at $4 86 3-4 for 60 day bills and $4.88 1-4 for demand for sterling.

According to last week's bank report, the city banks had reduced loans $739,500, had gained in specie $1,209,200, in legal tenders $1,363,500, in deposits $1,730,800, and had added to the surplus of reserve $2,140,000, raising it to $13,161,450. Call loans on approved collaterals ranged from 1 to 3 1-2 per cent, closing at 2 per cent.

Stocks were considerably affected by the reports of damage to the growing spring wheat in the northwest,—a part of the list advanced, but a large part was depressed. But the report of railroad earnings

for the last quarter of the year shows an improvement on those of last year. On Saturday, as the belief became general that the damage to the crops had been exaggerated, there was a slight improvement in prices. Bonds were only slightly affected.

There was much excitement for a day or two in the grain market on the news of serious injury in the Northwest by drought and heat to all the growing crops, and prices for a time rose rapidly. The Government report reckons the injury to spring wheat at 15 per cent, and this report does not include the ten days in which the damage is said to have been the greatest. Subsequently, prices declined, and closed on Saturday at 87 1-4 to 88 for wheat, 46 for corn, and 34 5-8 for oats. There has been an active demand for cotton due to reports of heavy rains in the South, a backwardness in the crop that may expose it to injury by frost, and an increased European demand. The closing quotations on Saturday were: July 9.54–57; August 9.57–58; Sept. 9.50–52; Oct. 9.37–38; Nov. 9.36–37; Dec. 9.37–38. The supply of hay and straw is not as large as it was. The new hay offered has been of inferior quality and brought 55 to 60 cents. For old hay the quotations are: No. 1 timothy 85 to 90 cents; clover mixed 55 to 65. Long rye straw is worth 85 cents, and oat and wheat straw 50 to 55.

General trade is good for the season, which is always somewhat dull.

News of the Week.

(Continued from page five.)

Defaulter Wilson has been traced by a detective to Bellows Falls, Vt....A terrible tornado visited the island of Jamaica, making sad havoc and causing a loss of $500,000. Large fields of banana trees were destroyed.

SATURDAY, 10.—The Tories are constantly gaining by large majorities. ..It is officially stated that the closing of the port of Batoum does not constitute a violation of the Berlin treaty. Batoum was made a free port under the influence of circumstances which have been entirely changed....Increase of cholera in Italy ...Trains are run on the Lake Shore Railroad in Chicago with an armed guard. The pork packers are in sympathy with the switchmen.. Blast furnace men in Pittsburgh want more wages....Miguel Chacon, the murderer of Mrs. Williams, of New York city, was hanged yesterday. He was perfectly cool to the last....More cases of small-pox have been reported in North Fifth street, Brooklyn ...Arrangements completed in regard to running cars on Broadway....The cotton crop in South Carolina has been considerably injured by heavy rains....Marie Schurt, a German girl, was swindled by a clairvoyant in Chicago, who promised to find her a husband. The clairvoyant succeeded in obtaining all her money, and then left for parts unknown....Several car-loads of children have been sent into the country since the middle of the week by means of the Fresh-Air Fund.

MONDAY, 12.—Mr. Labouchere is confident that Mr. Gladstone will resign....It is stated that Lord Salisbury has made overtures to Lord Hartington for the formation of a coalition ministry, whose programme shall include a local government bill for England, Scotland and Ireland....There is great rejoicing because Lord Hartington has been re elected to Parliament....Turkey has authorized free passage of the Dardanelles by Russian torpedo-boats on their way to Odessa....C. D. Graham, a cooper of Buffalo, N. Y., passed through the Whirlpool Rapids at Niagara Falls yesterday afternoon in a barrel. It was shaped like an egg, 26 inches in diameter at the top, 17 inches at the bottom, and 33 inches in the middle, and seven feet long. The rapids are three-quarters of a mile long, and the trip was made in four minutes. His next attempt will be to go over Horseshoe Falls. Graham is thirty-two years old and weighs 140 pounds....A number of persons were hurt by a riot in a circus at Shenandoah, Penn....Thomas Beckwith was swindled out of $1,000 by bunco men in Parkersburg, W. Va ...A letter has been written to Colonel McLeer, ex Postmaster of Brooklyn, N. Y., proposing the transmission of the mails in light cars travelling in an iron tube over the roofs of houses and running from the roof of the New York Post-Office across the East River Bridge to the roof of the Brooklyn Post Office. The plan is under consideration by the Post-Office Department.

TUESDAY, 13.—J. E. Thorold Rogers, Professor at Oxford, gives his opinion on the present aspect of the Home Rule question; he thinks a deadlock in Parliament unavoidable till the question is settled....It is reported that Lord Hartington has pledged himself to support Lord Salisbury's local government bill and to reject all approaches of Mr. Gladstone....The Duke of Argyll asks Americans to understand the Unionist contention....The Turkish reserves are to be disbanded....The Duc d' Amuale appeals to the Council of State against his expulsion from the French army....Loss of life and great damage to property by the New Zealand earthquakes reported ...Sir Roderick Cameron's pleasure boat seized at Buctouche, N. B., and fined $400 by Canadian officials....The "City Point" has been released ...There was a conference of Republicans on temperance in Boston, Mass., yesterday. It was recommended that the question of constitutional prohibition be submitted to the people....George Schilling, the Anarchist, has disappeared from Chicago....Adrian Crucy, a Frenchman, and his sister, Lucie, committed suicide on Sunday night at their residence on Lexington avenue, this city. ....Nearly 1,200 Fresh-Air children sent into the country yesterday....Mr. Starin takes 500 newsboys and bootblacks on an excursion up the Hudson river.

Wilcox & Gibbs Company, 658 Broadway, manufacturers of the "Automatic" Sewing Machine, take the lead in the sewing-machine trade in the early-closing movement, and will close their salesroom, Broadway and Bond street, at one o'clock Saturdays during July and August.

Notice to Subscribers.

The little yellow label on your wrapper informs you to what time your subscription is paid. Kindly consult same, and if in arrears remit the amount due.

Our readers will confer a favor upon the publishers of this paper and, perhaps, find it to their own advantage if, when answering an advertisement found in these columns, mention is made that it was seen in THE CHRISTIAN INTELLIGENCER.

The purest, sweetest and best Cod Liver Oil in the world, manufactured from fresh, healthly livers, upon the sea-shore. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in the market. Made by CASWELL, HAZARD & Co., New York.

PIMPLES removed and the Skin made smooth by using Juniper Tar Soap, manufactured by Caswell Hazard & Co., New York

Sold by druggists.

Publisher's Department.

SINCE LADIES HAVE BEEN ACCUSTOMED to use Glenn's Sulphur Soap in their toilet their personal attractions have been multiplied, and it is seldom they are seen disfigured with blotches and pimples, or rough or coarse skins. Sold by Druggists, Grocers and Fancy Goods Dealers.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Every day adds to the great amount of evidence as to the curative powers of Hood's Sarsaparilla. It is unequalled for general debility, and as a blood purifier, expelling every trace of scrofula or other impurity. Now is the time to take it. Sold by all druggists.

Ayer's Pills possess the curative virtues of the best known medicinal plants. These Pills are scientifically prepared, are easy to take, are safe for young and old. They are invaluable for regulating the bowels, and for the relief and cure of stomach troubles.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a stuff. 50c.

The Hot Weather

Of mid-summer has a weakening effect, both upon body and mind. You feel absolutely incapable of doing any arduous work, and even light duties are performed languidly and unwillingly. This low state of the system causes even greater infirmity, and gives opportunity for serious disease to gain a foot-hold. In this condition the system is quick to respond to the reviving, quickening, and strengthening effects of Hood's Sarsaparilla, which purifies the blood, regulates the digestive organs, and infuses fresh life and vigor into every portion of the body. People who have taken it write us, saying: "It puts new life right into me." "It makes me young again." Reader, if you suffer from summer weakness, try Hood's Sarsaparilla. 100 Doses $1.

MARRIAGES.

CAMERON—HOLMES.—At South Bend, Ind., July 3, by Rev. N. D. Williamson, assisted by Rev Ph. Wagner, Mr. Laurenz Cameron, of Waucedah, Mich., to Miss Hattie V. Holmes, of South Bend.

WESTERFIELD—ROBERTS.—At the residence of Mr. Henry Bell, town of Union, N. Y., July 5, by Rev. I. W. Gowen, Mrs. Belle Roberts to Zachary B. Westerfield, of Jersey City, N. J.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

BOGLE.—At Montclair, N. J., July 7, Margaret W. Tapp, wife of Wm. B. Bogle, in the 68th year of her age.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

FULTON STREET DAILY NOON PRAYER-MEETING,
113 Fulton Street, and 58 Ann Street,
Just east of Broadway, near William Street.
COME IN, REST, AND PRAY.
Stop 5, 10 15 or 20 minutes, or the hour, as your time permits.

THE Hudson River Ministerial Association will meet in the Reformed Church of Kinderhook on Monday, July 26th, at 3 P.M. Exegesis—Monday, 3.30 P.M., by Rev. J. B. Drury, D.D., of "Anti-Christ." Sermon—Monday, 7.30 P.M., by Rev. J. G. Gebhard. Essay—Tuesday, 9.30 A.M., by Rev. G. Lefevre, on "Ministerial Plagarism." Members expecting to attend please send postal to Rev. E. A. Collier, D.D., Kinderhook, N. Y. J. B. DRURY, Sec.

THE MINUTES OF THE GENERAL SYNOD will be sent early next week to the several Classes as follows: Albany, 30 copies to Rev. J. Lansing Pearse, care of S. R. Gray, 38 State street, Albany, N. Y., Am. Ex.; Bergen 30, Rev. P. Van Buskirk, Closter, N. J., Erie Ex.; South Bergen 49, Rev. W. R. Duryee, D.D., Synod's Rooms; Cayuga 24, Rev. C. O. Thatcher, Am. Ex.; Geneva 18, Rev. John Whitbeck, Ithaca, N. Y., Am. Ex.; Grand River 11, Rev. Peter De Pree, Grand Rapids, Mich., Am. Ex.; Greene 19, Rev. B. Van Zandt, D.D., Catskill, N. Y., Am. Ex.; Holland 20, Rev. Geo. Niemeyer, Vriesland, Ottawa Co., Mich., Adams Ex.; Hudson 22, Mr. R. B. Shepard, Hudson, N. Y., Am. Ex.; Illinois 17, Rev. J. S. Joralmon, Norwood Park, Ill., Adams Ex.; Iowa 15, Rev. L. Dykstra, New Kirk, Iowa, Adams Ex.; Kingston 27, Rev. DeWitt B. Wyckoff, Hurley, N. Y., Am. Ex.; North Long Island 24, Rev. W. H. Ten Eyck, Synod's Rooms; South Long Island 40, Rev. Robert G. Strong, Local Ex.; Michigan 8, Rev. A. P. Peeke, Centreville, Mich., Adams Ex.; Montgomery 33, Rev. A. J. Hageman, Hagaman's Mills, N. Y., Am. Ex.; Monmouth 17, Rev. Theo. W. Wells, Marlboro, N. J., Adams Ex.; Newark 66, Rev. Henry Vehslage, D.D., Irvington, N. J., Adams Ex.; New Brunswick 50, Rev. E. T. Corwin, D.D., Millstone, N. J., Adams Ex.; New York 120, Rev. Oliver H. Walser, Synod's Rooms; Orange 23, Rev. Richard DeWitt, Wallkill, N. Y., Erie Ex.; Paramus 20, Rev. John C. Van Deventer, Ridgewood, N. J., and 8 to John De Baun, Nyack, N. Y., Erie Ex.; Passaic 32, Rev. S. T. Searle, Wyckoff, N. J., Erie Ex.; Philadelphia 29, Rev. W. B. Voorhees, Blawenburgh, N. J., Adams Ex.; Poughkeepsie 25, Rev. A. P. Van Gieson, D.D., Poughkeepsie, N. Y., Am. Ex.; Raritan 27, Rev. J. F. Mesick, D.D., care of Mr. Geo. V. Tunison, Somerville, N. J., Adams Ex.; Rensselaer 27, Rev. E. A. Collier, D.D., Kinderhook, N. Y., Am. Ex.; Saratoga 21, Rev. J. W. Beardslee, West Troy, N. Y., Am. Ex.; Schenectady 30, Rev. C. P. Ditmars, Niskayuna, N. Y., Nat'n Ex.; Schoharie 6, Rev. D. K. Van Doren, Middleburg, N. Y., Nat'n Ex.; Ulster 28, Rev. Jacob N. Voorhis, Port Ewen, Ulster Co., N.Y., Am. Ex.; Westchester 20, Rev. C. K. Clearwater, Mount Vernon, N. Y., Am. Ex.; Wisconsin 22, Rev. Andrew Wormser, Cedar Grove, Wis. Am. Ex.
W. H. TEN EYCK, Stated Clerk, pro tem.

Board of Education.

RECEIPTS FOR JUNE, 1886.

From Fishkill Landing, $38.29; Hillsboro, Millstone, N.J., 6; New Paltz, N.Y., 17.64; Ebenezer, Holland, Mich., 10.50; Cherry Hill, N.J., 12.35; Huguenots, S.I., 5; Lafayette, Jersey City, N.J., 15; 1st Coxsackie, N.Y., 6.10; Mott Haven, N.Y., 13; Ellenville, N.Y., 17.75; Stanton, N.J., 14; South, N.Y. city, 25; S.S., Wyckoff, N.J., 5; 1st Kingston, N.Y., 45.49. Total, $231.12.

SPECIAL.—For Hope College—Churchville, Pa., 9.55; a friend, 5. Total, $14.55.

For Needy Students—Mr. and Mrs. P. Schoonmaker, 15; Newburgh, N.Y., 46.50. Total, $61.50.

For Northwestern Academy—S.S., Saugerties, N.Y., 10; Rev. D. and Mrs. Wortman, 10. Total, $20.

F. J. HOSFORD, Treasurer,
34 Vesey Street, N. Y.

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NATURE'S CURE FOR CONSTIPATION, Violent Purgation is Obsolete. *To Assist, not to Attack, Nature, is the true Function of Progressive Medicine.*

TARRANT'S
Effervescent Seltzer
APERIENT

Cures Constipation, Cures Sick Headache, Cures Dyspepsia, by gently urging the sluggish secretive and excretory organs to perform their duties. This delightful remedy, pleasant to the taste, mild yet certain in action, economical in price, has stood the test of time, and for more than forty years has been prescribed by our best physicians. It should be found in every family medicine chest. Sold by druggists everywhere.

Sick-Headache, AND DYSPEPSIA.

For Toilet Use.

Ayer's Hair Vigor keeps the hair soft and pliant, imparts to it the lustre and freshness of youth, causes it to grow luxuriantly, eradicates Dandruff, cures all scalp diseases, and is the most cleanly of all hair preparations.

AYER'S Hair Vigor has given me perfect satisfaction. I was nearly bald for six years, during which time I used many hair preparations, but without success. Indeed, what little hair I had, was growing thinner, until I tried Ayer's Hair Vigor. I used two bottles of the Vigor, and my head is now well covered with a new growth of hair. —Judson B. Chapel, Peabody, Mass.

HAIR that has become weak, gray, and faded, may have new life and color restored to it by the use of Ayer's Hair Vigor. **My hair was thin, faded, and dry, and fell out in large quantities. Ayer's Hair Vigor stopped the falling, and restored my hair to its original color. As a dressing for the hair, this preparation has no equal.—Mary N. Hammond, Stillwater, Minn.

VIGOR, youth, and beauty, in the appearance of the hair, may be preserved for an indefinite period by the use of Ayer's Hair Vigor. **A disease of the scalp caused my hair to become harsh and dry, and to fall out freely. Nothing I tried seemed to do any good until I commenced using Ayer's Hair Vigor. Three bottles of this preparation restored my hair to a healthy condition, and it is now soft and pliant. My scalp is cured, and it is also free from dandruff.—Mrs. E. R. Foss, Milwaukee, Wis.

Ayer's Hair Vigor,
Sold by Druggists and Perfumers.

PERFECT SAFETY, prompt action, and wonderful curative properties, easily place Ayer's Pills at the head of the list of popular remedies for Sick and Nervous Headaches, Constipation, and all ailments originating in a disordered Liver.

I have been a great sufferer from Headache, and Ayer's Cathartic Pills are the only medicine that has ever given me relief. One dose of these Pills will quickly move my bowels, and free my head from pain.—William L. Page, Richmond Va.

Ayer's Pills,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Dealers in Medicine.

The Church.

After the Storm.

AFTER the storm, a calm;
After the bruise, a balm;
For the ill brings good, in the Lord's own time,
And the sigh becomes the psalm.

After the drought, the dew;
After the cloud the blue.
For the sky will smile in the sun's good time,
And the earth grow glad and new.

Bloom is the heir of blight,
Dawn is the child of night,
And the rolling change of the busy world
Bids the wrong yield back the right.

Under the fount of ill
Many a cup doth fill,
And the patient lip, tho' it drinketh oft,
Finds only the bitter still.

Truth seemeth oft to sleep,
Blessings so slow to reap,
Till the hours of waiting, are weary to bear,
And the courage is hard to keep!

Nevertheless, I know,
Out of the dark must grow
Sooner or later, whatever is fair,
Since the heavens have willed it so.

—*Baptist Weekly.*

Steadiness.

RELIGIOUS spurts are comparatively easy performances, but they do not describe Christian living in its essential principles. A spurt is a spasmodic effort which involves tremendous strain for a short time, but which cannot be maintained, and which necessitates reaction, perhaps relapse, perhaps collapse.

A spurt is not to be derided. It is progress for a little while, at least. It indicates life—it is generally the result of earnest desire to reach an ideal which is of the highest. It is the only form of piety which seems possible to certain dispositions. The brother who is continually telling in the prayer-meeting what he is going to do and be, who is periodically consecrating himself anew, only to slip back into the world as often, is always subject to the criticism of those who never spurt. His failures are taken note of with more sharp-sightedness than his success in attaining a high form of piety for a little while. Why blame the periodic brother for his non-ebullient periods rather than praise him for those bubbling seasons in which virtue is in him?

Religious spurts are not to be derided, as I said, but rather encouraged. There are Christians in all the churches who would delight everybody if they would but show a little sign of life, even if it bore unmistakable indications of too much oxygen, even if they raved and pirouetted a little. Anything would be better than the cold, critical stagnation which characterizes them. They never commit themselves by resolutions publicly proclaimed which they fail to keep; they never run into excesses of any kind; they never make any mistakes; they never open themselves to remarks.

But it is better to make a mistake now and then than to do nothing and be nothing.

This world is moved by men who make mistakes, and the more effective the man the more apt is he to make big mistakes. The Church has little use for those lizard-blooded, dead eyed persons whose highest pleasure is in the failure of those who try to drive the chariot of sun; the golden sentence of whose lives is: "I told you so!"

As against stagnation, any kind of fanaticism is to be preferred. If it is between Ingersollism and Salvationarmyism—neither of which is desirable—the latter is infinitely better. As against the correct and formal Churchman in the days of deadness, the howlingest of Methodists is desirable.

But there is a better way. One need be neither lifeless nor lunatic. He may go on from day to day like a tree, like a child; he may grow; he may be steady. But it is very difficult and tiresome. The easiest way for a healthy person to climb stairs is by attacking them two at a time on a smart run. It is not so tiresome as to take them one at a time and by quietly walking. But the stairs of life are long and breath is short. One cannot ascend the Washington Monument two steps at a time and on a dead run. There are nearly a thousand of them. When the journey is a long one, an even, steady tread, without any resort to stimulants, is essentially the better way. But it is tiresome, and there is nothing startling about it to attract the attention of others; there is no personal glory in it until the race is run. In a race that I saw not long ago the young student who walked away from his competitor at the first, and who walked beautifully, and was dressed gaily, did not win the race. All the girls admired him; he was handsome; he attracted attention; but the fellow who swung along like a cow and had on a pair of old pantaloons—not knee breeches at all—and who kept the gait he started with until the finish, the steady fellow won the race. Nobody but the few who admired his way of doing the thing wanted him to win it. Nobody but the same few was glad when he did win it. But he won it all the same. The other one made the prettiest show, but he was not the best walker.

It requires a good deal of nerve, a good deal of courage just to plod along in the Christian life and quietly do your duty; a little better to-morrow than yesterday, but only a little better; not noticeably better; not so much better that people begin to talk about it and put your name in the paper. It requires a pretty steady life pressure to keep doing what you know is right day after day. It is so much easier to neglect your duty for a while, and then overdo it for a while, and loudly proclaim your astonishment that others are underdoing it, or simply *doing* it. A. was a worldly Christian who came under the influence of an evangelist, and started on a religious spurt, loudly proclaiming it in a prayer-meeting. B. said quietly to A: "I am glad you have begun to live as you say you have. I have lived in that way for many years." It made A. mad. A. naturally thought no one ever lived so before, and had as much as said so. When such a life was plainly not considered wonderful but only that which every Christian ought to live, and many were living. A. gave it up and went back to worldliness and is there yet, and has never forgiven B.—thinks B. is a hypocrite—but B. is still living on about the same. A.'s way of serving God is easy and startling. B.'s way is difficult and commonplace, but it has the merit of being the right way and very much like that of Jesus.

One ought to be satisfied to be a good Christian, not a wonderful one. One ought to be satisfied, that is, at peace, if he finds that he can cheerfully take up his cross daily and follow Jesus.

(How many more persons are trying to follow Thomas à Kempis, or Jeremy Taylor, Francis Ridley Havergal, than Jesus. "Where can I find a good book for devotional purposes," wrote a correspondent to a newspaper the other day. Why not try the four Gospels, my friend? They contain the life of Jesus. To be sure He did not follow any peculiar system of "sanctification" or "holiness;" His life was not very startling except in its genuine goodness; but if you really wish to be a Christian I know of no better one to follow).

To take up your cross, not wait to have it handed you every morning: "My child, have you taken up your cross to-day? Well, well; why do you hesitate? Go and get it." To take it up and follow Him, to do this *every day*, ah! there's the rub.—*Rev. Hugh O. Pentecost, in Words and Weapons.*

THE SUNDAY-SCHOOL.

Home Readings

LESSON 4, THIRD QUARTER.

M. The Resurrection of Lazarus.....John 11: 17-34.
T. The Council's Deliberations.....John 11: 35-57.
W. The Widow's Son Raised.....Luke 7: 11-18.
T. The Ruler's Daughter Raised.....Mark 5: 22-43.
F. Christ the First-Fruits.....1 Cor. 15: 12-26.
S. Triumph over Death.....1 Cor. 15: 41-58.
S. For Ever with the Lord.....1 Thess. 4: 13-18.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

July 25th.—"*The Resurrection of Lazarus.*"—*John* 11: 20-27, 39-44.

Golden Text.—"Jesus said unto her, I am the resurrection and the life."—JOHN 11: 25.

CENTRAL TRUTH.—"He that hath the Son hath life."—1 JOHN. 5: 12.

INTRODUCTION.

THE lesson assigned by the International Committee covers the entire section from verses 17-44 Owing to the great length of this selection the publishers of helps have agreed together to confine their expositions to the verses mentioned above, which cover the essential points of the narrative. The miracles of Jesus were so timed in the Providence of the Father as to have the best results. On former occasions Jesus had manifested His authority over the soul by bringing some who had recently died back to life. His enemies might allege that the death in these cases had been only apparent,—that the persons had been in a trance. The raising of Lazarus four days after his burial put such cavils entirely out of the question. By this act Jesus manifested His utmost supremacy over the world of the body, and that of spirits, and so declared His Divine nature, while prefiguring His own resurrection and that of all who should believe on His name. When Jesus reached the outskirts of Bethany He found that four days had elapsed since the burial of Lazarus, and that the sorrowing sisters were surrounded by friends from the neighborhood and from Jerusalem. Not wishing to have His interview with the sisters a public matter, He probably sent word to Martha of His approach.

THE LESSON.

I. THE PROMISED GRACE.—VS. 20-27.

V. 20.—"*Martha, therefore, when she heard that Jesus was coming, went and met him.*" She seems to have been the head of the house, either as the widow of Simon the leper, or his elder daughter. She hastens to meet the Friend for whose coming she had been so sorely longing during the past few days. "*Mary sat still in the house.*" We have no ground for determining the reason for this fact, but the most natural explanation appears to be that Martha thought it best, on account of the presence of enemies, to go out to Jesus by herself first, so as not to attract the notice of those who might take advantage of His presence to do Him an injury.

V. 21.—"*Lord, if thou hadst been here, my brother had not died.*" Some recognize a tone of reproach in these words, as if Martha would lay the responsibility of the death of her brother upon the absence of the Saviour. It seems to be rather the spontaneous utterance of a thought that had been uppermost in the minds of the sisters during their days of sadness.

V. 22.—"*Even now I know that whatsoever thou shalt ask of God, God will give it thee.*" In these words Martha makes her appeal for help, but evidently without a thought that help might come in the restoration of her brother. She seeks what Jesus is willing to ask from His Father and to bestow upon her. She here manifests the same quality of faith as when she sent the simple message to the absent Lord.

V. 23.—"*Thy brother shall rise again.*" It is impossible for us to say whether Jesus intended this as a specific promise of the miracle which He was about to work, or merely to take her thought away from the grave to the future triumph.

V. 24.—"*I know that he shall rise again in the resurrection at the last day.*" It is evident that Martha understood Him to refer to the remote event, and that she was not prepared to get much comfort from this hope deferred.

V. 25—"*I am the resurrection and the life.*" Resurrection for the body; life for the soul. By this saying Jesus fastens her faith the more closely upon Himself. The final resurrection with all its attending circumstances is to be the manifestation of His glory and dominion. He who has such power and authority in reserve can certainly anticipate that hour if need be. "*He that believeth on me, though he were dead, yet shall he live.*" This promise belongs to the first clause of the preceding declaration, "I am the resurrection." The dead in Christ shall have the life of the body restored to them.

V. 26.—"*Whosoever liveth and believeth in me shall never die.*" With these the spiritual need is more prominent, and they are promised Life, which death itself cannot disturb, a life hid with Christ in God.

V. 27.—To the direct challenge of the Master, "Believest thou this?" Martha answers unhesitatingly in a way that covers all promises and meets all needs,—"*I have believed that thou art the Christ, the Son of God, even he that cometh into the world.*" (Rev.) This confession covers all the forms of Old Testament prophecy, and concedes all that Jesus claimed for Himself. Having this faith well rooted in her heart, she does not falter at any promise of grace.

II. THE GRACIOUS FULFILLMENT.—VS. 39-44.

V. 39.—The omitted verses contain an account of the interview with Mary, which was very similar to that just noticed, and the approach of the company to the tomb.

"*Jesus said, Take ye away the stone.*" This stone filled up the entrance to the tomb, and, while His Word to the stone would have removed it, yet He would not employ omnipotence to do that which human agency was equal to. At this juncture Martha thinking for the moment of the unpleasant consequences of opening a tomb that had been closed upon the dead for four days, interposed, "*Lord, by this time he stinketh.*" This ejaculation plainly indicates that she had as yet entertained no expectation of an immediate resurrection.

V. 40.—"*Said I not unto thee, that, if thou shouldest believe, thou shouldest see the glory of God.*" This question in no way met the difficulty in Martha's mind, but compelled her to prove her faith by perfect acquiescence.

V. 41.—"*Father, I thank thee that thou hast heard me.*" Jesus appears to have used the past tense here by anticipation, so confident was He of a favorable answer to this intercession, or He may have uttered the prayer on the way, and have received in His own heart the assurance of His Father's pleasure.

V. 42.—"*I know that thou hearest me always.*" He here expresses the dependence, which as the servant of Jehovah, He had upon His Father's will. As Mediator on earth He learned obedience as a Son. "*Because of the people which stand by I said it, that they may believe that thou hast sent me.*" The emphasis is upon "thou." The point was to establish by this miracle the connection between Himself and His Father, making it impossible to convict Him of blasphemy in making His claims without doing violence to notorious facts.

V. 43.—"*And when he had thus spoken he cried with a loud voice.*" This also was for those who stood by. The spirit would have obeyed a whisper as

readily as it did the loud voice, but He would draw the attention of the witnesses to His command.

V. 44.—"*He that was dead came forth, bound hand and foot with grave clothes.*" The ordinary Jewish manner of winding the dead would have made it impossible for one to assume a sitting posture or to take a step, much less to issue forth from the tomb. The power of Jesus was exerted to bring Lazarus bodily out of the tomb and place him before the astonished people. "*Loose him and let him go.*" The miraculous ceased as soon as the need for it had passed; all further attentions to Lazarus could be given by human friends, and to their care Jesus now transfers him.

LESSONS FOR TO-DAY.

1. We should be ready to welcome the Comforter.

2. We may open all our heart to Jesus,—His sympathy is perfect.

3. Let us commit ourselves entirely unto God; "He doeth all things well."

4. "Death is but going home."

5. All things are yours if ye are Christ's.

6. "In all these things we are more than conquerors."

7. "Believest THOU this?"

8. "All things are possible to him that believeth."

Sunlight All the Way.

"GOOD-BY, Jennie; the road is long,
And the moor is hard to cross;
But well you know there is danger
In the bogs and the marshy moss.
So keep in the footpath, Jennie,
Let nothing tempt you to stray,
Then you'll get safely over it,
For there's sunlight all the way."

The child went off with a blessing
And a kiss of mother-love;
The daisies were down at her feet,
And the lark was singing above.
On, on the narrow footpath—
Nothing could tempt her to stray;
So the moor was passed at nightfall,
And she'd sunlight all the way.

And I, who followed the maiden,
Kept thinking, as I went,
Over the perilous moor of life,
What unwary feet are bent.
If they only could keep in the footpath,
And not in the marshes stray,
Then they would reach the end of life
Ere the night could shroud the day.

—*Harper's Weekly.*

Tongues in Trees.

WE love to live, in summer afternoons, in the shade of forest trees; leaving the dusty city far behind us, we seek some leafy nook, and lulled by the tinkle of distant cow-bells, repose, half dreaming, on the velvet moss. Through the foliage, just rustled by the south wind's breath, we catch glimpses of the beautiful river as it flows onward to the ocean, here and there dotted by the white sail of some ship that goes out with the trusting faith of youth into unknown storms, or still more dangerous calms. Now and then, a great full-laden bee blunders against our face, and with a buzz of apology flies off with his pollen treasure; then a gaudy butterfly, banded with black and yellow, drops upon us like the petal of some tropic flower.

Afar off from the shrubbery comes the music of the thrush, as in peasant gown of brown he woos his gentle mate. Above us is the deep blue of the sky, flecked by billowy clouds, beyond which our fancy soars to the infinite; even the ants, who laboriously pursue their mysterious vocations and cross our mere human obstacle of a body as indifferently as they would a log, seem in perfect keeping with the hour. We like to contrast our present laziness with their unceasing energy, and really feel commiseration for these mites which take no rest.

Sweetly the pine trees sing to us of the ocean. From standing so long in view of the waves, they have caught the song of the Atlantic. Now they murmur softly, like ripples when they kiss the beach; now we scarcely note that the deeps are stirred; and then, with swelling grandeur rises the full sound of the roaring breakers and the dashing surf. We hear a vessel in distress, the creaking [cordage, the] shrieks of the despairing, the boom of the signal gun, and the loud thunder of the tempest; again all is still, and the billows chant their requiem over the lost. There is no more melancholy sound in nature than this soughing of the pines. The most unimaginative person must pause and wonder, when, without any apparent motion, he hears this echo of the sea.

Each tree has a language of its own, and the sylvan philologist learns to know them all. Sometimes he may be puzzled at an unusual expression, but he will soon understand. A perfect sympathy between man and tree abolishes all little word difficulties, and brings two souls into harmony. Many a lovely story have the beech trees told us of the classic times of dryads and nymphs. The chestnuts sing of the Andalusian maidens, of poor Boabdil and the ruins of Grenada; the oaks narrate the glories of the Roman legions, whose heroes its leaves have crowned; the birches recall the too frequent admonitions of childhood; the hickories suggest the memories of autumn days, when the "sound of dropping nuts is heard"; and the gentian opens its holy eye; lastly, the "wild witch hazel tree" deceives us with stories of buried treasures, which, so far, we have failed to unearth.

It is comforting when all else fails,—and even in the midst of the whirl of life we feel alone,—to hold communion thus with Nature, she that "never yet forsook the heart that loved her." Through her ministers, the trees, she tell us never to despair; while to her sisters of mercy, the flowers, she intrusts the task of leading us to the feet of the bounteous Giver.—*Prof. W. Whitman Bailey, in Journal of Education.*

The Chinese in Denver.

MISSION work among the Chinese in Denver began in 1847, but one man being found willing to receive instruction. At present, out of a population of five hundred, about one hundred and seventy-five are in schools and one hundred under decided religious influence. Nine converts united with the church of which Dr. G. P. Hays was formerly pastor. The outrages against the Chinese in that city have been so frequent and aggravated that Christian Americans have taken measures to insure a reform. Offenders have been legally prosecuted with such vigor that they have learned that it is not safe to molest the Chinese.

The following description of a funeral among the heathen Chinamen is given by an eye-witness: A long procession of vehicles followed the hearse to the grave, which was in a Christian cemetery. As the friends of the deceased passed through the streets, they scattered large quantities of Chinese paper of various colors in narrow strips about ten inches long. This is supposed to divert evil spirits. At the grave a man, who seemed to be a kind of priest, monotonously read from what appeared to correspond to a prayer-book. All the others ate voraciously of the roast pig, chickens, etc., which they had brought with them. A fire of huge masses of Chinese paper was lighted and on this were laid, article by article, the clothing and all other effects of the dead man. The crowding and bustle about the grave were so great that it was difficult to see just what was done. Frequent prostrations, constant eating, mumbling of prayers, and, above all, close attention to the fire, which must be kept bright, seemed the chief occupations. A half hour was spent in these ceremonies; then the remnants of food having been deposited in the grave for the spirits, it was filled with earth. The solemn ity was now all over, and the friends started back to town with laughter and the evident intention to have a hilarious time as an offset to this mournful occasion.

In contrast to this we have an account of a funeral among converted Chinamen in California. It was attended by forty of that despised race. Prayers in English and Chinese were offered while tears flowed from the eyes of the brown-faced relatives, some of whom had never before heard Christian prayers. The pall-bearers were all Chinese Christians, who wore on their arms white badges of mourning. At the grave these forty men stood and sang "Shall we gather at the river?"—*The Journal and Messenger.*

The Dying Minister.

BURDENED with years and labor, the old preacher lay upon his couch, waiting the summons of the messenger to call him across the river. Around him were gathered his children and brethren, ministering as far as they could, to his every want. He lay silent for a time, when one of the watchers said, "He is going soon." Tears were flowing freely from many eyes. He roused a little, murmuring something none could understand. "His mind wanders in the last hour," said one. He seems to revive a little. "Raise my head," he said. "Is it time for the sermon? The lights are burning and the song seems to have died away." All voices are hushed as he continued:

"Well, my text is from Jesus: 'In my Father's house are many mansions'—blessed words of promise. You poor, lowly ones who dwell in cabins, remember it is a mansion awaits you; and you poor, waiting ones, remember there are many of them. I promise my children to come home—but that mansion is my home. I'm too weary to preach long to-night, my brethren.

"What is that I hear? The music should not begin before the sermon is over—strange voices too—no, not strange, 'tis the wife of my early youth leading the choir—yes, and mother too. I can't preach; let me lie down and rest." He opened his eyes. In them was a far-away-look, but what he saw none of the watchers could tell. Raising his hand solemnly he said, "Let us pronounce the benediction. May grace, mercy and peace abide—" An unintelligible murmur, and the hush of silence came, to be broken by the sighing and sobbing of the watchers. The old preacher had preached his last sermon.—*Christian Advocate.*

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Reserve for Unpaid Losses and Claims	378,483 98
Net Surplus	1,227,995 10
Cash Assets	$7,618,116 08

SUMMARY OF ASSETS

Cash in Banks	$245,795 90
Bonds and Mortgages, being first lien on Real Estate	897,550 00
United States Stocks (market value)	2,879,390 00
Bank and Railroad Stocks and Bonds (market value)	1,522,550 00
State and City Bonds (market value)	222,000 00
Loans on Stocks, payable on demand	122,850 0
Interest due on 1st January, 1886	97,056 02
Premiums uncollected and in hands of Agents	358,290
Real Estate	1,272,633 77
Total	$7,618,116 08

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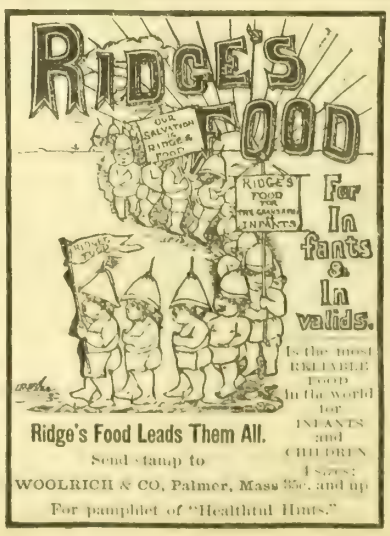
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The Christian Intelligencer

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Editors: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
Associate Editor: MRS. MARGARET E. SANGSTER.

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR, from all accounts, had a very enthusiastic conference at Saratoga. There is much about this Society that is excellent. What we like about it is, that it is a society *in* the Church, occupying a place, it might be said, between the Sabbath school and the regular Church services. Its design is to hold the young people to the church; to prevent their alienation from it, through the attractions offered by societies and associations not in or of the church, but entirely outside of it. This is a camp, as we understand it, within the Church, where the new recruits voluntarily engage in such training in the practical religious duties of Christianity as shall fit them for efficient service in the regular army of the Lord of Hosts. Continuing the figure, the order might be stated in this way—the Sunday-school, a recruiting station; the Young People's Society of Christian Endeavor, a camp discipline for the recruits obtained to fill up the ranks of the army of God.

WHY are the newspapers so mealy-mouthed about the origin of boycotting? Why do they not say plainly that it is simply an imitation or adaptation or application of Papistical excommunication, and that it partakes of the arrogance, insolence and impertinence, the injustice and merciless cruelty, the extreme barbarity of Papistical excommunication?

There is just now a pandering to the Irish vote which is becoming offensive to Protestant Americans of all parties. Everybody knows just what the rule of Irish Romanists in municipal affairs has been in this and neighboring cities. Everybody knows that it has been ignorant, reckless, partisan in the extreme, corrupt, thieving and thoroughly unprincipled. Yet, just now, especial attempts are made to hold or to capture the votes of Irish Romanists. Very smooth words are used to describe very questionable transactions, and persistent efforts are made to "pull the wool over the eyes" of the citizens at large.

It seems that the President has been led into writing a congratulatory letter to Cardinal Gibbons, of Baltimore, and report says that the Marine Band was sent to serenade the cardinal. How it was that the President was induced to write we do not know, nor do we know what he wrote. Although examining four daily papers every day, except Sunday, we have not seen the document. We have read only what has been said about it. The letter, perhaps, was published in the Sunday papers, of which we do not see two in twelve months. Of the letter, one of our dailies says:

> It demonstrates the great change which has taken place in public sentiment since the days when every Presbyterian was bound to hate the Catholic Church and to denounce the Pope as Anti-christ. Mr. Cleveland is evidently no longer the man he was in his earlier and less philosophic days, and we congratulate him most cordially upon the increased sweetness and light belonging to the broader and more tolerant view of Christianity to which he has attained. In this country, thank God, we have no State religion, and the President not only has the right, but it may be his duty to manifest his sympathy for the whole Christian body, as well to its oldest and most magnificent communion as to the simple, severe, and Calvinistic sect in which he was born and to which he is still attached.

Such an opinion is based upon a view of facts differing as widely as possible from that taken by the great majority of the non-papistical population of the United States. No dignitary of any other Church, we believe, has been congratulated by the highest officer of the Government upon receiving ecclesiastical preferment. We do not remember that any Presbyterian minister has ever received congratulations, on such an event, from the President, during our entire national history. Perhaps, years ago, an Episcopalian may have been so congratulated on becoming a bishop. But if an event of the kind has ever occurred, it has been an act of the utmost rarity.

The letter affords no proof that the President has become "broader and more tolerant." It will be generally regarded, with the other courtesies extended by the Government to the Papal messengers, bearing the "cap," and the serenade by a Government band, as a bid for the votes of Irish Romanists. The affair in all its parts stands alone. No Protestant denomination, no head of any Protestant body, such as a bishop, Episcopal or Methodist, or a Moderator of a General Assembly, or President of a Congregational Council or Convention, or President of a Synod of any Reformed or Lutheran Church, has sought or received such official recognition from the head of the nation, or has received attentions in any degree approaching those rendered to the Papal delegates and the recipient of Papal honors. The simple fact is, as pretty much everybody will believe, that Mr. Blaine has many Irish friends, has recently made a speech on Irish affairs which has tended to win a still larger number of Irish friends to his support. To counteract this, to retain Irish votes for his party and perhaps for himself, the officers of the Government and the President receive and conduct the Papal delegates on their way and present congratulations with unusual, it may be properly said, with extraordinary attentions, to the recipient of Papal honors. To be sure, there was no ostentatious display of governmental regard. All that was done was done quietly and with becoming dignity; but it was done, and that was done, which, so far as we know, has never before been done for any representative of any other religious body.

The astute Roman hierarchy appreciates the situation and will secure the advantages which can be evolved from it. The situation is one of peril to our religious interests, to the purity of our political life, and to the liberties of the people. Every patriot not blinded by superstition will regard it with much anxiety. If the attempts to win the votes of Irish Romanists pass without remark or with such an expression of opinion as that quoted here to day, they will be followed by endeavors of a much more objectionable character. And, moreover, the price of the votes of Romanists will be raised. More valuable and more permanent privileges and honors will be demanded. The Roman priesthood has never before failed to strengthen its political influence when circumstances have been so propitious.

Besides, a cardinal is a prince of a temporal power. The Pope is just now shorn of his temporal sovereignty, but he still claims to be a sovereign, and the cardinals are the princes of his government. The cardinals, under the Roman constitution, are no less political than religious officers. Now, it is the law of the United States that no citizen shall receive a title of nobility or princely honors or anything of the sort from any foreign power; and to allow a citizen to receive a cardinal's cap or hat is a violation of the constitution of the United States. If the appointment were only religious it would be bad enough, since it comes from a foreign Pope and his Consistory; but as it is also political and comes from one constantly asserting his temporal authority, his supremacy over all governments, and as it makes the recipient a Prince of the Holy Roman Empire, it is squarely antagonistic to both the letter and spirit of American law.

It becomes American citizens who are not Romanists to demand that only legitimate means shall be used to obtain or to hold the votes of Irish Romanists. Let them have just such privileges and receive just such attentions as are extended to all other religious bodies and no more.

Ministerial Courtesy.

IN no profession, in no vocation, is true courtesy more important than in the ministerial. In this virtue, as in all others that adorn Christian manhood, a minister should strive to excel. Nor should he be content to narrow its exercise down toward those only of his particular parish; he should above all others be courteous everywhere and always.

Ministers are the most conspicuous class of men in the community. However much they may shrink from publicity, in public they must move, and before the public eye frequently appear. They stand every week before audiences composed of their fellow-citizens; they are thrust upon the platform in public assemblies; they mingle with the people in pastoral visitation and at social gatherings. They are regarded as the educators and leaders of the people in the doctrines and duties of the Christian religion; recognized as preachers of the Gospel of Christ, in which courtesy, equally with pity and charity and liberality, is inculcated. The eyes of the people are upon them in a peculiar manner as compared with men in other callings. They are expected to practice what they preach; to exemplify the doctrines they expound; to exhibit in their own lives the virtues they extol; in a word, "to be ensamples to the flock." Excelling in this, they have influence with the people, otherwise not. Not discriminating unwisely, but showing to all due courtesy, they gain their attention, win their esteem, reach their hearts, and mould their lives, as otherwise they could not do.

There is what is known as "professional courtesy," a courtesy peculiar to men engaged in the same calling or belonging to the same profession. Somehow, their similarity of employment, and of desire for successful achievement in pursuit of the self-same object, bring them into sympathetic relation to each other, differing somewhat from that which they sustain to men generally, and calling for especial courtesy. This is eminently true of the Gospel ministry, than which no occupation is higher and nobler, involving so much that requires for its truest success and widest usefulness, the spirit of sincere fraternity.

There are very many ways in which this spirit may be manifested; for instance, in the extension of a friendly hand of recognition to any truly accredited minister coming a stranger in the community to assume pastoral charge of a church; in suitable expressions of sympathy for a brother in trouble, defending him, if need be, against unjust aspersions of character, injurious to his reputation, and that may cripple his usefulness; discouraging invidious comparisons and unfair criticisms, refraining themselves from this evil, and refusing to listen or to assent when the people indulge in

it. True courtesy calls for the suppression of petty jealousies that may arise from the fact of a brother's greater prosperity. Yielding to this small, unchristian, unbrotherly spirit has sometimes wrought untold evil. The successors of envious ministers—ministers who, in all probability, lost their churches through the discourteous treatment that they inflicted upon their parishioners—have suffered from it. The *New York Evangelist* published a letter some time ago that complains thus: "Of my own friends in the ministry, four have within a few months been actually driven from their pulpits by ex-pastors, and others will probably have to go."

Often in these days when sectarian walls, once so formidable, are crumbling to the ground, and when, in the same family, there may be found members of three or four different churches of as many denominations, occasions arise when the nicest discrimination is necessary in order to avoid a breach of ministerial courtesy. Nevertheless, with the exercise of due thoughtfulness and prudence, there need not be any trouble. Let each pastor call for and upon his own parishioners; and, in his pastoral visitations, minister unto the entire household if they choose to assemble. Surely, if one pastor can do good in a family, two pastors ought to be able to duplicate the good, and four to quadruple it.

The minor doctrinal differences that distinguish evangelical churches do not forbid fraternal intercourse and Christian courtesy. The right of private judgment is always to be recognized. The cordial fraternizing of Christian ministers of different denominations, all consecrated to one work, all preaching one Gospel, all intent on one object—the salvation of men—exerts an incalculable influence for good upon the public mind and heart.

MIDSUMMER weather sets in active operation the usual Sunday excursions to country retreats and seaside resorts. Railway trains have more cars than on week days, and excursion boats are more numerous to accommodate the great, mixed multitude who take the Lord's day for an outing. The Sabbath is for rest—physical rest, we will say; this is putting it on the lowest plane for which it is designed. Do these people rest who go on Sunday excursions? Far from it; and furthermore, they hinder thousands of others from taking rest and keeping the Sabbath properly, who, perhaps, would like to do so. Undoubtedly, to the conductors, engineers and brakemen on the trains; to the captain, firemen and deck-hands on the boats, Sunday is the most laborious day of the seven. And to be assured that the excursionists themselves were never more fatigued at the end of any week day of labor, you have only to see them return on Sunday evening, bedraggled and dirty, dripping with perspiration, too tired to talk, too weary to walk, the women dragging themselves along, pulling after them the children, fretful and cross. To such the Sabbath is not a day of rest, nor a day of preparation for a bright, fresh Monday morning, when the work of the week must be begun.

DR. FARRAR.—There are many persons in the world to whom the mention of Calvinism has the effect of flaunting a red flag in the face of a bull. They become so indignant that they foam at the mouth and utter all sorts of atrocities. One of these is Archdeacon Farrar. In a sermon lately delivered by him, he treated of the perverse use sometimes made of the Bible, and said: "The odious ruthlessness of Calvinism, which turned God into Moloch, and man into human fuel for endless flames, proclaimed itself as the only logical inference from Scripture texts." It seems to us that the Archdeacon should heed the advice given less than a century ago by an English bishop to his clergy, to the effect that before they undertook to refute or revile Calvinism they should learn what it was. The system has for its characteristic feature the Divine sovereignty, yet we do not think that there is a Calvinist in the world who would not accept the seventeenth article of the Church of England as a just and adequate statement of predestination. This article the Archdeacon has doubtless subscribed more than once. If so, then he is liable to his own reproach, and must admit that he has exchanged the God of the Bible for Moloch. Yet there are those who consider this reckless and blundering rhetorician a scholar and an authority!

His reference to endless flames is equally without meaning, for the views of Calvinists on the duration of future punishment are the same with those of the Greek, the Roman and nine-tenths of all the Protestant Churches on this subject. And if Calvinism be such a diabolical thing as Dr. Farrar represents it to be, how does it come to pass that it yields such excellent results? Not long since Mr. Lowell, surely not an incapable or a prejudiced judge, said at a public meeting in London that its doctrines "produced some of the strongest and the noblest characters the world has ever seen, the very fibre and substance of which enduring commonwealths are made. Nay, the political and intellectual freedom we enjoy springs as truly, perhaps, from the loins of Calvin as from any where else." Thus does an accomplished literary man, himself a Unitarian, rebuke the bitter and unscrupulous misrepresentations of a shallow ecclesiastic.

'Old Colony" Papers.

CURIOSITIES OF NECROLOGY.

January-July, 1886.

THE number of cranks, humbugs and enthusiasts, who have died during the last half year, is larger even than usual. The list is headed by the crazy king of Bavaria, who seems to have had all the weak and foolish traits and tastes of Solomon without any of his wisdom, and whose chief use was to remind monarchical nations what a nuisance a king may be and how hard it is to get rid of him. John Humphrey Noyes, the founder of the Oneida Community was a man of great ability, both intellectual and practical, but was a colossal crank. He cultivated "perfectionism" to its extremest antinomian limits, holding that a real Christian cannot do anything which is not directed by the Spirit, and therefore which is not right. Applying this to the relation of the sexes, and also interpreting what is said about the absence of marriage in heaven as indicating a state of unrestricted sexual relations there, he endeavored to carry out this idea in the Oneida Community. Under his executive ability the Community became financially prosperous; but a sense of shame and an observation of results among the younger members produced a schism, which, aided by an aroused public sentiment in that section of the country, led about ten years ago to the flight of Noyes to Canada and the abandonment of the "complex marriage" methods. The old man, however, maintained his principles till the last, projecting a "community" in Canada, and predicting that he would never die.

Edward Palmer was another minister, starting as a Unitarian, but abandoning the pulpit fifty years ago on account of his rabid abolitionism. He soon drifted into socialism, advocating the abolition of money, and even considering the question of joining the Oneida Community. He was from the beginning to the end a devoted member of the Fouriente communities of Red Bank and Perth Amboy, founded by Marcus Spring. So fearless was he in his utterances that he used to denounce Mr. Spring to his face as a criminal, because a capitalist. He died in a New York hospital at the age of eighty-four. The last of the Smith sisters of Glastonbury, Conn., died at the age of nearly ninety-four. These sisters were notorious for their refusal to pay taxes to a government which did not allow women to be represented by their personal votes, and for suffering their household effects to be sold out annually by the sheriff. Her husband seems to have been a religious man, and had Scripture and prayer at her grave, though the Smiths made it a point to ignore the clergyman equally with the tax gatherer.

David D. Home was in his day the arch-spiritualist, having unequalled clairvoyant powers and control over such phenomena as table-tipping and levitation. He showed himself a "canny Scot" by utilizing these arts to marry rich wives, and to get money out of rich women. He was at one time "the rage" among the crowned heads and nobility of Europe, especially Napoleon III. and his Empress. The French author Sardou was a believer in him, and he obtained a singular influence over Mrs. Browning, whose husband took him as a study for Sludge, the Medium. Brought up a Presbyterian, he became a Roman Catholic and, on being excommunicated by the Pope, a member of the Greek Church. He died a wreck, in body and mind.

Dr. Reynell Coates of Philadelphia was famous for his physical beauty, his intense medical conservatism, his positiveness of manner and fearlessness, and his Bohemian habits of life. He slapped Andrew Jackson's face in a dispute, while the latter was President. He used to sleep on a board with a block of wood for a pillow, in a little room at the Dispensary. When he got hungry he would catch a mess of fish, and fry it in his room, where he did all his cooking. Dr. Bockefontaine of Paris was constantly experimenting upon himself. During the last cholera epidemic he swallowed a pill composed of the vomitings of a cholera patient, in order to prove that the disease was not contagious. He is believed to have killed himself by some poisonous dose which he swallowed to test its effects.

"Halston," of the N. Y. *Times*, recently published an account of a Southerner named Cannon who inherited a great fortune, but who was such an advocate and worshipper of the "peculiar institution" that the beautiful young Quaker girl of Philadelphia, whom he sought as a wife, refused to marry him. Henceforth he became a fanatic on the subject of slavery, turning all his money into this kind of property, buying and selling and speculating, and always having on his hands an army of slaves, many of whom he would hire out. The war did not open his eyes to the precarious nature of such investments, and shrewder slave-owners "unloaded" on him to any extent. Still the close of the war left him with a considerable estate, which he might have used to advantage; but his whole bent of mind had become fantastic, and he squandered the remnant of his property on an attempt to create a park and residence as much unlike the new world ideas as possible. He died dependent on the earnings of his colored nurse. His sweetheart died in a Southern hospital, of a fever contracted in tending the sick soldiers of the Union.

James Howard Paine, known as "the millionaire tramp," was the grandson of Robert Treat Paine, who signed the Declaration of Independence. He inherited a fortune and greatly increased it by his expert stock speculations. But he was such an abject miser that he had all the appearance of a tramp, wearing a tattered camlet coat in summer and winter, worn-out shoes without stockings, and trousers which showed his flesh through their holes, and filthy in his person. He would stand hat in hand and beg for something to eat, buying an ounce of tea, steeping it in hot water given him at a saloon and eating bits of dry bread with it. And yet he was a man of uncommon intellect, a fluent and graceful talker and accomplished writer, being at one time the most influential musical critic of Boston, and long afterwards consulted and employed by leading papers. He died at 83 from the effect of being run over in the street, refusing either to stay in a hospital or to employ a physician.

Another old miser was Luther C. Bryant, who used to keep a stand on the corner opposite the old Middle Dutch Church in Fulton street. He kept his money, which he claimed amounted to $200,000, in his room. Some thieves had him arrested on a false charge and locked up over night, and took the opportunity to break into the room and carry away his hoard. His last years were full of real poverty and wretchedness, and he was picked up by the police wandering helpless through the streets in the last stages of softening of the brain.

This has been a bad half-year for hermits. Austin Sheldon, who attained to great distinction in this line of endeavor, had lived for forty years in a cave in Pike Co., Pa., nine feet square and so low that a full-sized person could not stand erect in it, sleeping on a chair of his own construction, and never washing himself nor removing his clothing, professedly on religious principles. His garments were a congeries of patches of all materials, held together by twine and straws. He lived on rabbits and birds which he snared, and on vegetables which he raised. He began this singular, wild man's life in 1833, when on the death of his young wife he disappeared from his home in Connecticut. Fifty years later his sister, a lady of wealth and refinement, discovered him, but could not induce him to abandon his mode of life, though for a short time he visited Connecticut on a tramping expedition and then returned to his

wretched den in the woods, declaring that he could not obey God's will by remaining in the haunts of civilization.

The hermitage of Hezekiah Wakeman, of Ulster County, was in an old barn for fourteen years, a place so filthy as to be hardly fit for hogs. And yet in this repulsive place, when he was found dead one day, was discovered a hoard of diamonds and othew jewelry. Another hermit was found burnt to a crisp amid the ashes of his hut on the Potomac. He had formerly made his home in a hollow tree, which fell and injured him severely. A fourth hermit, who lived in a hut in the woods of Massachusetts for eight years, ended his existence by taking "Rough on Rats," saying he had "nothing to live for."

A more singular suicide was that of a wealthy farmer of Indiana, whose complaint was that he had too much money and was not well enough educated to take care of it. The suicide of the Earl of Shaftesbury, so soon after inheriting the title and estates of his distinguished father, was a strange event. One cannot help thinking how different his death might have been, if he had lived his father's life.

An attractive young woman, who had left her home of comfort for a life of degradation in Omaha, killed herself with morphine; and under her pillow was found, written in her own blood, the following: "I, Laura Phillips, hereby sell my soul to the devil, in consideration for which he agrees to give me wealth, beauty, and the power to overcome all my enemies." Dr. Fred. N. Palmer, an aged physician of Boston, and also the inventor of the first American postage stamp, took his pet grandchild of four years old on a night boat for New York and during the night jumped into the water with her in his arms, and both were drowned. In Paris last year 642 people put an end to their own lives, being 100 more than the previous year. The gay and godless city is a very sad place, after all, to those who look below the surface.

Strong drink was as usual the most prolific cause, both of suicide and murder—in fact, of death and of crime altogether. Perhaps the most singular case was that of the captain and mate of a disabled French vessel, from which a British steamer took off four of the crew, but who refused to come away, or to let a boy go who was crying to leave. The secret of this strange conduct lay in the fact that there was plenty of rum on board, and the two officers were, and had been throughout the voyage, in a drunken condition.

What a startling disclosure of the life which everywhere goes on, and goes out, beneath the smiling surface and the sordid grind of society, as well as of the cost at which our commonest comforts are paid for somewhere (and we are not too careful to inquire, by whom) is afforded in the authoritative statement, that in English coal mining last year 1,200 persons were killed and 90,000 injured!

I have numerous other "curiosities of necrology," but I will not prolong the tragic record, merely alluding to the lamented death of "the Sussex Giant," who though only thirty-six years old boasted of 546 pounds of flesh; and quoting the following certificate of death, rendered by a colored doctor of Baltimore:

"MARCH 3, 1886.—Mrs. Lorro Jones, she dide with Liver disease & New Moner she darparted from this life and Mat with chance to Make her leafe & got to glory. We ask freands & Brother & Sister for what they Can give to Halpe to Bary the body away.

DR. JOHNSON."

PRINCETON, N. J., July 1st, 1886.

Death of a Famous Inventor.

IT is but recently that there died in our vicinity at the age of almost a hundred years one of the most fertile inventors our country has produced. Perhaps no other American has patented so many inventions utilized in the common every-day employments of life as Lemuel Wellman Wright. Many of these patents, taken out early in the century, had run their course and expired by limitation nearly half a century before the inventor himself passed away. Who asks the history of the useful pin, or thinks such an insignificant thing needed to be invented? Yet little Lem Wright, as he sat watching his mother at her sewing, was struck with the bother she had to fasten her work with a bit of pointed wire, around which another piece was twisted, forming a head that was continually coming off, and the boy thought if head and body were combined in one, the difficulty would be obviated. The idea was so natural, and the process to carry it out so simple, that the fact of its being an vention was soon forgotten in a community largely profiting by it; for the manufacture of pins has made the fortunes of many men, while it has lightened the labors of innumerable millions of women.

Mr. Wright was born in Plainfield, New Hampshire. His paternal grandfather was a soldier in the old French war and in the Revolution. His father, Dr. Eben Wright, also served in the Revolution; afterwards returning to the practice of his profession, in which he held a distinguished position. Mr. Wright s mother was Martha, daughter of the Rev. James Wellman, founder of a colony in Cornish, New Hampshire, and who holds an eminent place in the annals of the State. The Wellmans were allied to the Pattersons and the Russells; two of the regicide judges—Goffe and Whalley—were connected with the latter, and it was in the house of one Dr. Russell that they found protection on fleeing to America. Following in the footsteps of his maternal grandfather, young Wright was destined for the ministry, but Latin and Greek had no attractions for the bright boy who hankered for the miniature workshop, where at nine years of age he had puzzled over and worked out the pin and other problems. Yielding to his wishes, his parents apprenticed him to a clockmaker, who in those days was also a jeweller, with whom he remained till he had learned the trade, and more than fifty clocks of his own make are in use in New England to-day.

Having received an order for a regulator for the Capitol at Albany, he was on his way to fulfill the commission when a proposition from Seth Hunt changed the whole course of his life. Mr. Hunt was desirous of introducing into England some American inventions for wool-spinning, and offered the energetic young artisan a lucrative position. The New England youth little dreamed that over forty years would elapse before he returned to his native land, and that during these years he would achieve a reputation in the mother country ranking him among her most noted engineers; for his bust now stands in the British Museum between those of Watt and Stephenson.

A full list of his inventions does not exist, but two large folios presented to him by the English Patent Office contain the drawings and record of thirty-two most important inventions. One for the management of heavy artillery behind walls and parapets without embrasures, was the first ever employed, and is now used in all countries. With it the gun can be elevated and depressed, but one man being exposed to the enemy's fire. He invented machinery for housing sugar hogsheads, which resulted in a great saving of labor, and avoidance of the risk to life and limb which the workmen incurred by the old methods. Cloth manufactories are indebted to him for numerous improvements in spinning and weaving, and for very practicable and economical bleaching processes. Wood screws, world-wide in use, are his invention; also the iron attachment for piano-strings, by which the variations in the weather do not affect the tone. After the fire in a theatre in Brooklyn caused such destruction of life, he invented an iron curtain which should serve as a safeguard between the audience and the stage. This invention was made when he was over eighty years of age. When rags began to be scarce, he found a substitute for them by a process by which straw and other fibrous substances were converted into paper.

When the law was passed in England forbidding the employment of boys as chimney-sweeps, it was at first evaded by sending out girls to replace the contraband boys; but a brush contracting and expanding like an umbrella, which Mr. Wright soon brought forward, rendered the employment of either boys or girls unnecessary.

The great invention of the locomotive was due to the genius of George Stephenson, but it was only one year after it was patented before Mr. Wright came forward with an improvement upon it. No doubt the engineer of to-day smiles at the clumsiness of both, but those were the first steps in an invention which in three-quarters of a century has revolutionized locomotion throughout the globe. Then comes Mr. Wright's patent for his own invention, the T rail, which railroad men have long considered as a fundamental feature, hardly stopping to think to whose active mind the invention was due.

Following out the uses and applications of iron, Mr. Wright took out a patent for an iron bridge so long ago, that when he proposed its adoption for the Brooklyn Bridge, they decided that the underlying principle was no new thing; no more it was, for Mr. Wright's inventions were all remarkable for their extreme simplicity, and therefore they were quickly pirated, absorbed and elaborated into more complicated ones.

When young Wright left America mechanical engineering was in its infancy; with few exceptions he stood far ahead of his contemporaries. England was a far country, in space and in thought. Now space is almost annihilated, and thoughts fly with lightning speed from shore to shore.

Almost to the last days of his life he was occupied with paper and pencil, ruler and instruments, working out the plans with which his busy brain was teeming; and when weakness caused his hand to falter, he moaned and bewailed that so many undeveloped ideas would be lost to the world!

Mr. Wright was a typical gentleman—aristocratic in appearance, but extremely affable and courteous to all who approached him, thus inspiring a feeling of personal regard as well as profound respect for a wonderful genius which was always devoted to the good of humanity. Though he never married, he had many relatives to whom, though they were of a later generation than his own, he so endeared himself by his sweetness and gentleness, that his last days were spent among them in great happiness till he passed away, having nearly completed a hundred years!—*H. M B., in The Evangelist.*

Gold Better than Dross.

BETTER a shoeless foot, in honest pathways found,
Than one by wealth protected, on vile, forbidden ground.
Better a gloveless hand, hardened by ceaseless toil,
Than one of spotless beauty that grasps dishonest spoil.
Better an ill-clad body, with comfort, strength and health,
Than one diseased and suffering, with countless mines of wealth.
Better a low position, with little or no renown,
Than to walk in courts of sinners and wear a regal crown.
Better a common toiler, an heir to wealth above,
Than to dwell on earth a monarch, without a Saviour's love.
"Far better," for death shall call us from toil and care below
To dwell with Christ, where sorrow we never more shall know.

—*Melville Milne, in The Watchman.*

The Sunday Evening Service.

MR. MOODY emphasizes the value of Sunday evening for religious work. He says: "It is worth more for this than any other three nights in the week. Sunday morning is used to instruct and build up Christians, but Sunday evening is the time to reach non-church-goers, and an entire change of service is needed in many churches. Talk off-hand; forget your manuscript. The people don t want anything formal. They will not be reached by discussions of the labor question and riots. A Scotch woman who couldn't keep awake, and whose minister advised her to take a little more snuff for that purpose, advised him to put a little more snuff into his sermons. The seats must be absolutely free at this Sunday night service, and the people must have a cordial welcome. Encourage the mothers to come and bring their babies. Don t feel cross because they get into your pew. If the babies are too noisy, have a room in your chapel where some of the good women can take care of them and let the mothers go into the meeting. Circulate flyers giving notice of it. This Sunday night service never should be given up, not for a missionary concert nor a temperance meeting, unless they could be made a Gospel service. Every church ought to have a pool of Bethesda every Sunday evening. If we *aimed* at conversions we should get them."

Rev. Addison P. Foster, now of Boston Highlands, gives a very interesting account of his nine years' experience in Jersey City. When he first went there, though the church edifice would seat 1,200, he had an audience of perhaps 300 in the morning, and 100 in the evening. At first he preached his best written sermons in the evening. Then he tried to popularize the service, and preached on current topics, advertising them in the newspapers. The audience increased, but not from the non-church-goers, and he called this, also, a failure. Next they arranged for a service of song and a people s Gospel service, and the people not in the habit of going to church began to come. The praise service, the first part of the evening, was very important. The singing was congregational, but led by a trained choir, and it was found necessary to have more or less classical music. Pews were free, and pains were taken to give people a cordial welcome. The sermon was a plain, earnest presentation of the Gospel, unwritten, and from twenty-five to thirty minutes long. This was followed by an after meeting, and the congregations began to grow immediately, until there was an average attendance of 700. Young couples came to church instead of walking on the streets, and many came from boarding houses; and finally in 1884, there was a great revival.

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

High Liturgy and Holy Days.

IN a recent issue of the INTELLIGENCER some, yet not all, of the sins of omission and commission common in the interpretation of our Liturgy in church worship are pointed out by "Chetsy." Especial attention is called to the marring in the rendition of the Apostles' Creed by ellipsis, and the neglect of that observance of certain holy days devoutly kept by our Church until a few generations past.

The future of the Reformed Church from present indications promises to be in the line of an expanded liturgical worship. There comes the call from many for more worship and less preaching in our churches. "Give us short sermons," demand these with the emphasis and repetition of persistency, "more lifting up of the soul to its Maker in prayer, and a chance for the escape in praise of that holy joy which a nearness to God begets in the devout heart, as well as an opportunity for that public and united expression of belief in the Holy Trinity as set forth in our Liturgical Standards. Let our churches, too, be treated less as halls of declamation and more as temples sacred to the Triune God, and held in veneration as such." The pastor, it is true, may lose some of the preëminence which he now holds by these changes in church service, yet will he also be relieved of the necessity of seeking to "draw" by questionable methods, which bring his conscience in sharp conflict with his conviction of duty and the proprieties of his office.

Notwithstanding the strong attachment which the loyal children of our Church feel to its Liturgy, and the desire to maintain it as set forth in our Standards, as well as the impatience they likewise feel for the adoption of a fuller rendering of it, no organized effort has as yet been made to further these ends as in other liturgical churches. It is an open question whether the banding together into an association having for its object liturgical advance, revival of holy day observance, and the dissemination of literature advocating such, would not go far to neutralize the secularizing tendencies rife in Christ's Church, and which make the alternative of an adoption of even a sort of semi-Puseyism desirable as an offset. Perhaps no more appropriate manner of instituting a revival of the long dormant observance of Whitsuntide could be found than to make it the date of the inception of such an organization. LITURGIST.

HARLEM, N. Y.

A New Church at Rochester, N. Y.

THE Classis of Geneva at its late stated session, held in the Reformed church at Farmer Village, N. Y., in their action upon the report of the Committee on Church Extension, to whom was referred documents containing a petition and request from certain members of the Reformed Church of Rochester, making application to the Classis to be set apart from the parent church, and to be organized into an English speaking church, after due and deliberate consideration of the important matter embraced in the report unanimously adopted it, embracing the following resolutions recommended by the committee:

1. That the Classis hear with unfeigned pleasure of the evidence of growth and activity, as well as of the prevailing spirit of loyalty to our Reformed Church, of which the petition before us is both evidence and result.

2. That the petition from the Consistory of the Reformed Church of Rochester in behalf of 42 young people, members of that church, to be organized as a Reformed church using the English language be granted, if the way be clear.

3 That in order to give effect to this resolution the Rev. Wm. H. Nasholds, Rev. M. Van Doren, Rev. Peter De Bruyn and Rev. Matthew Kolyn with Elder John Van Doren be and hereby are appointed a committee to visit the Church of Rochester, at such time as shall suit the convenience of the people of Rochester, with power to organize the petitioners and all who may apply into a Reformed church, using the English language, if the way be clear; and that the same committee have power, in the name of the Classis, to recommend this church, if organized, to the Board of Domestic Missions for such an amount as, upon careful inquiry shall appear necessary to successfully inaugurate this movement.

4. That we record the expression of our cordial sympathy with the pastor and consistory of the Church of Rochester in this very important movement, and commend the spirit of disinterestedness and self-sacrifice which has actuated them in their uniting in this direction, and will unite our prayers with theirs to the Great Head of the Church for His crowning blessing upon this enterprise.

J. WHITBECK, Stated Clerk.

....LL.D.—Lafayette College did itself honor as well as the recipient of its degree by bestowing at its recent Commencement the title of Doctor of Laws upon Rev. Prof. John De Witt, D.D., of our Theological Seminary at New Brunswick. Dr. De Witt is distinguished both in Europe and America for having made the best translation of the grand old Hebrew Psalms yet put before the English-speaking world. At any rate, this is the verdict of many of the first Hebrew scholars. He was an earnest and faithful worker of recognized ability in the Old Testament Revision Company, and did credit by his critical judgment, taste, and thorough knowledge of the points canvassed to his denomination and our School of the Prophets. His honor was, therefore, well earned and worthily conferred.

....PERSONALS.—The many friends of the Rev. Dr. P. D. Van Cleef will be glad to learn that he is recovering his health. Five weeks ago he had only walked one short block; he has gradually increased the distance, and is now able to include two miles in his daily exercise without much fatigue. He is spending the summer with Mrs. Van Cleef at Bellevue Villa, Highland, Ulster Co., N. Y....The Rev. Abraham Thompson is at Readington, N. J., and reported no better....The Rev. G. H. Smyth, of Harlem, N. Y., sailed for Europe in steamer "Umbria" of the Cunard Line Saturday, July 31, and expects to return early in September....Prof. T. S. Doolittle and wife sailed last Saturday by the steamer "Noordland" of the Red Star Line for Antwerp; and after their summer tour will return by the Inman Line from Liverpool.

....ORDAINED AND INSTALLED.—An interesting ordination service was held in the Church of Mohawk, N. Y., on Wednesday, June 30th, when Mr. John H. Brandow, of the last class of the Theological Seminary at New Brunswick, was solemnly set apart to the Gospel ministry and installed pastor of the church by the Classis of Montgomery. The examination, which occurred during the afternoon, was well sustained, and the public exercises of the evening were conducted according to the arrangements previously noticed. The sermon, by the Rev. James Demarest, Jr., D.D., of Fort Plain, N. Y., was from the text, James 1:25, "The perfect law of liberty." A solemn and impressive charge was given to the pastor by the Rev. J. A. De Baun, D.D., of Fonda, N. Y., after which the people were reminded of their duties to the pastor and to the church by the Rev. Henry M. Cox, of Herkimer, N. Y.

A pleasant reception was tendered to Mr. Brandow immediately after the ordination service was concluded, at which several members of the Classis were present. The Church of Mohawk is greatly encouraged by the presence of a pastor once more among them, and our brother enters upon his work with every prospect of abundant usefulness and success. C.

....THE CLASSIS OF POUGHKEEPSIE at a special meeting held July 7th, 1886, installed the Rev. F. F. Wilson pastor of the Church of Cold Spring, N. Y. The sermon was preached by Rev. A. P. Van Gieson, D.D.; the charge to the pastor was delivered by Rev. Henry Ward, and that to the people by Rev. C. W. Fritts. S. C.

....THE CHURCH OF HARLEM, N. Y., at its last communion had an accession of thirty persons to its membership on confession and by letter.

....THE CHURCH OF UPPER RED HOOK has extended a call to Rev. G. D. Lydecker, of Napanoch, N. Y.

....WESTERN ITEMS.—Rev. J. H. Karsten has resigned as editor of *De Hope*, and Mr. G. van Schelven has been appointed managing editor, with Prof. C. Doesburg, Rev. D. Broek and Rev. John Van der Meulen as a Committee of Supervision....Prof. N. M. Steffens, D D., has received for a second Professorship from Mr. P. Staketee $100, and from Mr. Cornelius Dosker $25, both of Grand Rapids, Mich.

....BLOOMING GROVE, N. Y.—Children's Day was observed in this church. In the morning the pastor, Rev. J. I. Gulick, preached expressly to the young people, and in the afternoon the anniversary of the Sabbath school took place in the church, which was tastefully decorated with flowers. The recitations by the pupils, the singing by the choir and the school, and the addresses by Rev. Dr. Dixon, of Lansingburgh, N. Y., and Rev. Ira Van Allen were all of a high character. Prizes were awarded the scholars for perfect recitations in the Sunday-school lessons and the catechism.

The collections on that day amounted to $10. The schools collected for missionary purposes during the year $31. The Treasurer's report showed all expenses paid and a balance on hand. A contribution was also made to aid Western Sabbath schools through Rev. N. D. Williamson. The school is prosperous; new classes are being formed, showing an increase in attendance and interest. P.

"The Huguenots on the Hackensack."

REV. DR. DEMAREST, of New Brunswick, prepared in 1885 for delivery before the Huguenot Society of America, and now has had printed in pamphlet form, a paper with this title. It will, no doubt, interest all who care to get at every new fact respecting our early Huguenots. But its interest to natives of Bergen Co., N. J., and Rockland Co., N. Y., will, we are sure, be especially and unspeakably great. Its opening pages are necessarily devoted to the origin and movements of the des Marest (now Demarest) family, for David des Marest, Sen., born in France about 1620, was its founder and leading spirit, and his family was its strength. The object of the paper, however, is not to attract public attention to a family, but to make known the early religious and secular history of a region just north of the village of Hackensack, and to account for the Huguenot names which appear in the early records of the Bergen, Hackensack, Tappan and Schraalenburgh churches.

The pamphlet, at the trifling charge of fifteen cents, to pay the cost of its printing, is for sale at the Synod's Rooms in Vesey street, and we suppose many who see this notice will be eager to read it for themselves. It may be well, however, to say more particularly, that with great pains Dr. Demarest, working upon early-received and long-accumulating knowledge of a region of which he is a native, has built up proof unanswerable that a small Huguenot company took possession in 1677 of several thousand acres of land lying along the east side of the Hackensack, extending northward several miles from New Bridge on that river, and eastward all the way to the Hudson; also, that though these Huguenots attended the Dutch Church of Bergen till 1682, yet between 1682 and 1696 they had, a little northeast of New Bridge, a church building of their own, together with a church organization and a parochial school. The site is still marked by a small cemetery, called by the people the French Burial ground, though few have ever asked the reason why.

Dr. Demarest shows that these people emigrated from France in 1663, and had lived successively on Staten Island and on Manhattan Island before finally selecting this New Jersey tract as a permanent home. They had come to America already familiar with the Holland language as well as their own, and in absolute sympathy with the faith and polity of the Holland Church. These facts, added to the fewness of their numbers, made it impossible for them long to maintain an independent French Church. In 1696, three years after the death of David des Marest, Sen., whose tenacity had been the great strength of their church organization, their whole membership, consisting of eleven persons, went over at once to the Dutch Church of Hackensack. The Hackensack Church record of that year gives the names of the eleven, with the statement that they came over from the French Church.

From this time Huguenot names began to appear on the Hackensack Church records, as before 1682 (but not between 1682 and 1696) they had appeared on those of Bergen. The early Tappan records also have very many of them from 1696 onward. And finally the records of the two Schraalenburgh churches, beginning respectively in 1724 and 1756, are full of them. These French names on these records have puzzled many of their students, who did not know of the Huguenot settlement on the Hackensack. The pamphlet of Dr. Demarest places the residents, and especially the native families of Bergen and Rockland counties, under special obligation to its careful and industrious author. Its style is as readable as its revelation to most people is new. We draw attention to it, confident that it will interest others as it has interested us. DAVID COLE.

YONKERS, July 16th, 1886.

Albany's Bi-Centennial.

TWO centuries have elapsed since Governor Dongan granted a city charter to Albany, N. Y., and the event is being celebrated this week on a magnificent scale. Monster processions keeping step to martial music; moving panoramas or tableaux of novelties in manufacture and trade, with varied marvels of modern civilization and progress; an historical night pageant; an oration by the Governor, with other literary exercises; grand concerts; fireworks; a loan exhibition of art treasures and objects of historic interest, with many other things, are contributing to the attractions of this notable celebration.

The ceremonies were very properly inaugurated last Sabbath by religious services in the churches. We produce the N. Y. *Tribune's* account of them:

There is a popular impression that when the Pilgrims landed on Plymouth Rock they immediately built a church and schoolhouse. The Dutchmen say that the Pilgrims borrowed this idea, as they did many others that now go to make up their historical stock in trade, from their experience in the Netherlands. It is a fact at any rate that the Dutchmen who founded Albany also began by building a church and schoolhouse, and to-day their sturdy descendants

followed this example by opening their bicentennial celebration with prayer and song, ascribing their increased numbers and prosperity to that beneficent Providence to whom the little colony looked in its first struggling hour. The Mayor and the Aldermen and the people all went to church if they never went before. Five distinct, separate and long services were attended by the city fathers. In the morning they had to divide their time between the military mass at St. Mary's and the services in the Second Reformed Church. The spacious auditorium of the church, with its neat finishings in light wood was filled to the last seat at 11 o'clock. The aisles were jammed with a solid mass of people standing up. The pulpit was embowered with flowering plants and evergreens. From the organ loft, with its choir of twenty voices, a number of American flags were gracefully draped over the heads of the clergymen. In the great gallery opposite a chorus of 200 voices was packed away. The members of the Holland Society of Albany, wearing their orange-colored badges, sat along one side of the church. A large body of clergymen occupied the central pews. Before the pulpit was an ancient reading desk, many scores of years old, brought from Holland. In the pulpit chairs sat Domine Wesley Reid Davis, pastor of the church, with his assistants, Domine J. Wilbur Chapman and Domine J. Paige Davis. With them was Domine David D. Demarest, of New Brunswick, N. J., who was to preach the historical sermon. When the organ ceased to sound, the white locks and kindly face of Elder Stephen McCrae LaGrange, the voorleser, appeared above the ancient reading desk. In a clear but quavering voice he read the Ten Commandments, and then after the pause, more eloquent than words, came the pure tones of the response from the chanting choir above. Hymn and litany, psalter and prayer, Scripture lesson and exordium, followed in the order prescribed by the ancient church service.

Domine Demarest preached for nearly an hour and a quarter, dwelling on the influence of the religious side of the forefathers' character in shaping the State and nation. He sketched the beginning of the church in 1626, when services were held under the guns of the fort and afterward in a magnificent building containing nine pews. He explained the failure of the church membership to keep up with the increasing population largely by the conservatism that led to the use of the Dutch language in sacred service until as late as 1782

In the evening the First Reformed Church was as crowded as its sister church had been in the morning. Flags and banners hung from the balcony and twined about the stone pillars that supported the gothic arches of the old building. To the right of the pulpit was a large floral representation of the little square edifice that first served the Dutchmen for a house of worship. The old pulpit itself, saved from the wreck of the old building when it was pulled down many years ago, was on the platform, and from its historic desk the pastor of the church, the Rev. J. Wilbur Chapman, expounded the same living truths that had occupied the logic and eloquence of the Revolutionary divines.

In a dozen other churches throughout the city similar services were held, and people flocked to hear the story of how their prosperous little municipality was founded and built up by earnest, God-fearing men who worked in the field with rifle in hand and worshipped in churches that were more than half forts, pierced with loopholes and guarded by cannon.

The General Outlook.

THE UNITED SYNOD OF THE LUTHERAN CHURCH IN THE SOUTH.—A union has been effected of the Southern Lutheran Synods in one general body. In 1820 the Tennessee Synod was formed, and during this long period it has stood aloof from any union with the neighboring Synods The *Lutheran* says: In 1861, the congregations of this Synod in Tennessee formed the Holston Synod, which afterwards united with the General Council. In earlier times many conflicts arose between the congregations of the Tennessee Synod and those of the other Synods in North Carolina and Virginia; but in later years an ever increasing harmony of views has allayed strife and suggested thoughts of union. That there has been a general and indisputable growth of positive Lutheran faith in all the Southern Synods has been for many years increasingly manifest—and a desire for the union of all the Synods in one general body has been widely felt. In 1884 a proposition was made to hold a Diet at which representatives of all the Synods should consider the question of union. The General Synod, South, at its meetings in Charleston in April of that year, warmly favored the proposed union. In its action on this subject it said: "Real and sad departures from the true faith of the Church introduced divisions between brethren. With the return of a true Lutheran consciousness to our English Churches and Synods in general, there has been a steadily growing and healthy union sentiment. In this growth we rejoice to record the fact, that this General Synod has participated. With the removal of the causes which led to separation, we now seek and desire union."

The representatives of the several Synods met in a Diet at Salisbury, N. C., in November, 1884, and adopted both a Doctrinal Basis, and a Constitution for a permanent body in which all the Synods would unite. The Holston Synod asked and received the cordial approval of the General Council for its co-operation in this movement. The Doctrinal Basis adopted was: The Holy Scriptures as the only standard of doctrine and church discipline; and the three Œcumenical Creeds and the Unaltered Augsburg Confession as a true and faithful exhibition of the doctrines of the Holy Scriptures in regard to matters of faith and practice; also the other Symbolical Books of the Evangelical Lutheran Church (named in full), as true and Scriptural developments of the doctrines taught in the Augsburg Confession, and in the perfect harmony of one and the same pure Scriptural faith. The proposed Constitution embodied those principles of church polity which were deemed true and essential. This basis and constitution were submitted to the several Synods, with the recommendation that a general body based on them be formed, and were heartily approved by them, except that the Synod of Georgia, whilst heartily accepting the doctrinal basis, desired the continuance of the old General Synod on the new basis, rather than its passage into a new body, but promised adherence to such action as the General Synod, South, should approve. The delegates elected by the Synods were empowered to act in forming the union and in it when formed.

At the late meeting of the General Synod, South and of the Diet, at Roanoke, Va., the union was happily consummated. When the vote was taken upon the whole basis of doctrine and polity and upon the merging of the General Synod, South, in the newly formed union, it was absolutely unanimous.

The synods composing the United Synod appear in the roll according to date of organization, which is as follows: North Carolina Synod, organized 1803; Tennessee Synod, 1820; South Carolina Synod, 1824; Virginia Synod, 1829; Southwest Virginia Synod, 1842; Mississippi Synod, 1855; Georgia Synod, 1860; Holston Synod, 1861. The numerical strength of the general body is eight synods, representing six States, with 182 ministers, 354 congregations, and in round numbers 30,000 communicants.

The union of the Lutheran Church in the South was consummated on Friday, June 25th, which was the three hundred and fifty-sixth anniversary of the presentation of the Augsburg Confession to the Emperor Charles V. and the assembled representatives of his empire. This was a most pleasing coincidence, since this Confession of the Church has come down to us unaltered from the day on which it was promulgated, and was a prominent factor in bringing about the union.

....One of the few places in civilization where there is no Methodism is in the Hawaiian Islands. There was once an organization there, but it failed for lack of support.

....The English Society of Friends have twenty four missionaries at work in India and Madagascar. In this latter country they have one hundred and thirty-three native teachers, and one hundred and four congregations, with over fourteen thousand children in their schools.

....A circular sent out by D. L. Moody states that the fourth conference for Bible study and upon methods of work in Home and Foreign Evangelization, and for the promotion of individual consecration to Christ, will be held in Northfield, Mass., for ten days from Wednesday, August 4th, to Friday, August 13th. Most of those who have been present as speakers, teachers, and singers, in past years, may be again expected. The meetings of the conference will be held in the hall of Northfield Young Ladies' Seminary. Lodging and board for a limited number of guests will be provided in the Seminary building at the rate of $2 a day. Applications for rooms should be addressed to H. N. F. Marshall, Treasurer, Northfield, Mass., and should be made as early as possible, that suitable provision may be made for those who expect to be present. A general invitation is extended to all ministers and Christian workers who are in sympathy with the object of the conference.

....The Arabic Bible, for which the United Presbyterian Board of Publication made the grant of $2,000, is completed and is selling in Alexandria, Egypt, at a good rate.

....An act to incorporate the First Synod in the Dominion of Canada, of the Reformed Episcopal Church, and for other purposes connected therewith, has received the royal assent through the governor-general.

....The Congregational Church Union in session at Ottawa, Canada, favorably considered the recommendation that the Congregational church in Canada should seek union with that of the United States, and the Executive Committee has been instructed to prepare a report on the matter.

....About $62,000 were spent by the Presbyterian church in Canada in the West for home missions and augmentation combined last year. About $25,000 of this sum was given to Manitoba and the Northwest. They have voted $30,000 for this year.

....In April and May the missionaries of the American Sunday-School Union in the northwestern district, under the direction of T. G. Ensign, established 151 new Sunday-schools in destitute districts, and gathered into them 557 teachers and 4,058 scholars, besides aiding 142 old schools, which have a membership of 567 teachers and 4,718 scholars. They also held 404 religious meetings, 74 churches grew out of their schools last year, and 1,382 conversions were reported.

...Rev. W. H. Roberts, D.D., the stated clerk of our General Assembly of the Presbyterian Church has accepted the chair in Lane Seminary, to which he was recently elected.

....Judge R. M. Widney, of Los Angeles, Cal., has made a recent gift of $100,000, his share of the proceeds of the San Fernando ranch, which sold for $400,000, to the University of Southern California (Methodist) for a reserve fund. The total endowment of the University in money, land and buildings is now $750,000, but in a few years the value of the lands will probably be two millions.

...Buddhism in Japan has been virtually disestablished since 1874. While there were 393,087 Buddhist temples in 1714, there are now but 57,824. Few new temples are built and many are going to ruin. One of the most distinguished temples in the country is now in such need of repairs that a call has been made to raise a fund of $17,000 in shares of 300 yen each for this purpose.

....Rev. Erskine N. White, D.D., for several years pastor of the West 23d Street Presbyterian Church of this city, has accepted the secretaryship of the Board of Church Erection, made vacant by the death of Dr. Wilson. It is considered that Dr. White's acceptance of this position is a guarantee to the church that the work of the Board will be judiciously and efficiently conducted.

... This city has over thirty schools for the Chinese. Mr. Huie Kin, formerly under the care of Dr. Eells at Lane Seminary, is now permanently engaged as a missionary among his countrymen here. The prospect is that a church exclusively for Chinamen will be formed soon.

News of the Week.

WEDNESDAY, JULY 14.—It is stated that Mr. Labouchere, attributing the defeat of Gladstone mainly to the abstention of Radicals and Liberals, maintains that the country has not pronounced against Home Rule but only against the mode of presenting Home Rule, and has given a statement of the situation ...A decree for the expulsion of the Duke d' Aumale from France has been signed by President Grevy....An agreement has been reached by which Lord Salisbury accepts Lord Hartington's Home Rule policy, which involves the maintenance of the full powers of the Imperial Parliament. It is still thought in Gladstonian circles that Gladstone will resign....One hundred houses in Poland were destroyed by fire. Three hundred families rendered homeless....Serious riots have taken place in Ireland and England between Catholics and Protestants ...A heavy hailstorm visited Jamestown, N.Y.,also Cleveland,O., doing a great deal of damage to crops and fruit ...An immense cloud of grasshoppers settled down on a wheat field in Dakota and in a short time cleared off from fifty acres every vestige of the crop....Jacob Sharp thinks that street car fares should be lowered and railroads relieved of taxation....Gen. Arthur is improving in health.

THURSDAY, 15.—A great deal of property has been destroyed by the rioters in Belfast. People were injured, houses wrecked, and the place resembles the result of a tornado. ....Count de Gonzague committed suicide yesterday on St. Helen's Island by blowing his brains out....Mr. Gladstone attacked the Duke of Westminster for giving the use of his carriages on election day to carry voters to the polls, and the Duke gave a sharp reply in return....Mexico has decided to purchase property in Washington upon which to erect a building for the use of the Minister and his attaches. The site is in First street near the home of Chief Justice Waite....President Cleveland warns all office-holders not to engage in politics....A heavy thunder storm accompanied by wind and hail passed over Western Pennsylvania, doing a great deal of damage. At Colts, near Cleveland,O.,hail storms were gathered by the bushel and used for freezing ice cream. The children's sanitarium in Chicago was destroyed. In Detroit, Michigan, the hail did a great deal of damage to crops. A number of persons were killed by lightning. ...The Provident Savings Bank of St. Louis collapsed at noon yesterday, and the cashier, A. B. Thompson, found to be an embezzler to the amount of $60,000 or more. It is thought he went to Canada....The bodies of Adrian and Lucie Crucy cannot be placed in Calvary Cemetery. Friends have decided to place them in Greenwood Cemetery until the estate is settled.

FRIDAY, 16.—Lord Salisbury has offered to give the Liberal Unionists four seats in the Cabinet and an equal ratio of the lesser offices. Lord Hartington will be permitted to be leader in the House of Commons and select the office he chooses, excepting that of Premier....All things quiet in Belfast. ....Great excitement was caused in the Senate by the expulsion of the Duke d' Aumale. General Boulanger challenged Baron Lareinty to a duel in consequence of the affair in the Senate....Count de Gonzague committed suicide because he had forged a name to the amount of $800.... The Dundy County Bank at Benkleman, Neb., failed yesterday; the president fled to Canada and took with him $100,000 in funds and securities....Several New York and Boston banks are heavy losers....Warrants for grand larceny, embezzlement and forgery have been sworn out against A. B. Thompson, the fugitive cashier of the Provident Savings Bank in St. Louis.... David H. Kellogg, a well-known lawyer in New York, attempted suicide by jumping off a Boston boat at Portland, Me. He was rescued and taken to a hospital. He gave no reason for his action....John W. Phelps, Superintendent of the Fishkill Landing and Matteawan Water Works at Fishkill Landing, N. Y., was arrested on the charge of bigamy....A jury at last obtained to try the Anarchists with the Haymarket massacre at Chicago.

(Continued on page thirteen.)

Our Contributors.

The Tempest.

BY JOHN FRANCIS.

OH, wild the tempest, and my soul,
A drifting bark with rudder lost,
Flies with the wind; my anchor, Hope,
By rushing waves is ever tossed.
Is there no rescue in this hour,
When cords of love are rudely snapped,
When e'en the spars of promise break,
And tattered sheets are rudely flapped?
"Fear not, I am with you ever,
Wind and wave my power obey;
I, the Lord of heaven, have spoken,
I will guide you *all* your way."

How bend these masts of Trust; O dread!
If they shall give, where then shall be
My hope? O, sailor at the helm!
Shall I again the firm land see?
Fierce lightnings flash, and deeply roll
The thunders in the murky sky,
And thrills with horror all my soul.
Is there no hope for such as I?
"Fear not, I am with you ever,
Wind and wave my power obey;
I, the Lord of heaven, have spoken,
I will guide you *all* your way."

O day of dread! O fearful hour!
Will never it be calm again?
O God! the mem'ry makes me cower,
That ever I had trust in men.
Where is my Master? He will save!
For by His word at Galilee,
He stilled the wild, engulfing wave,
And He will still this storm for me.
"Fear not, I am with you ever,
Wind and wave my power obey;
I, the Lord of heaven, have spoken,
I will guide you *all* your way."

O Master, wake! thy servant calls,
Hear, Lord, and grant my earnest prayer!
Forgive my sins; a stillness falls
Upon me, for His child He cares.
Though wild the storm, His power is great,
Though tempests cause our souls to quail,
The Lord is with us in the storm,
And will not once the helpless fail.
"Fear not, I am with you ever,
Wind and wave my power obey;
I, the Lord of heaven, have spoken,
I will guide you *all* your way."

Mrs. Loring's Discipline.

BY MARY E. BRUSH.

CHAPTER VI.

"THEY'RE very like my nephew Guy," remarked Miss Thornton in tones of satisfaction, when, late that evening, little Ray and Beth, with sleepy, wondering eyes stood at her bedside.

Somehow, the look of those sweet, childish faces, the touch of the soft, dimpled hands, had a soothing effect on the fever-distraught woman, and when, after caressing them, she again laid her weary head on the pillow, it was to fall into a long, refreshing slumber. When she awoke she found herself much better, but, exercising the prerogatives of a convalescent, she insisted on retaining the children, for some days at least, and Ruth, ever patient and self-denying, made no objections.

Certainly no princes of royal blood were more petted than were Ray and Beth during the two weeks that followed. Toys of every description were ordered, dainties especially delightful to childish palates prepared, and even their garments were transformed. Ray doffed his course flannel suit and slipped into rich dark velvet, silken hose and point-lace collar. Beth emerged from her plain worsted frock into soft, white merino, fluffy swansdown and dainty satin ribbons. Aunt Isabel grew in health and happiness with the new pets.

Ruth, meanwhile, dragged out the long, weary hours in work at the greenhouse. Somehow, even the blossoms by which she was surrounded did not seem half so bright, now that the children were away. How her mother heart longed for the little ones, and often jealously asked itself the question, would this old woman, by means of lavish kindness and all that the magic wand of wealth can grant, win her children from her? Had she not made a mistake in sending Beth and Ray to Woodlawn? Was it not from a morbid sense of duty that she had acted? Was there, after all, any need of making the sacrifice? But she had done it with the best of intentions. She had earnestly endeavored to practice pity and charity. But it often happens that when we strive to act conscientiously, it is then that we are most severely tried!

One day Ruth received a telegram that blanched her face and made her heart bound in wild, agonized throbs:

"*Beth has scarlet fever. Come at once!*"

A little over two hours later she stood before the door at Woodlawn. Miss Isabel met her with a face as white and haggard as her own.

"How is she, how is my baby?" demanded Ruth, not waiting for commonplace remarks.

"Very sick, but not dangerously yet," Miss Isabel replied, awed by the stern, white face. "The fever hasn't risen to its full height, the doctor says.'

"How did she take it?"

"God only knows! She has been exposed to no contagion that we are aware of. She's gone nowhere except on short drives with me. She has played with no other children save Ray, who is perfectly well, and who, if care be used, will not take the disease, the doctor thinks. Oh, I am dreadfully sorry that she's ill; believe me, I am!"

The days that followed seemed like some horrible dream! Hour after hour passed on in close combat with death! Could human skill drive away the dread shadow hovering so near? Ever hoping, ever praying, Ruth fought for her little one's life, and her efforts were aided by Aunt Isabel, who, for once, laid aside all thoughts of her own ailments and became an earnest, efficient nurse. It was thought safer for Mother Bartlett to return to Mr. Green's and take Ray with her. His mother, who had immediately gone up to the sick chamber, did not even dare to take the privilege of kissing him good-by. Days passed on, bringing now and then a gleam of hope, but more often the heaviness of despair.

All the delicate rose tints, all the soft curves and dimples of health faded from Baby Beth's face; it grew wan and pain-racked, and the plump fingers grew strangely thin and waxen.

One never-to-be-forgotten night, when the March wind moaned around the chimney and the sleet, like the icy summons of death itself, tapped on the window-pane, they sat awaiting the critical hour. Ruth was close beside her darling, her heart full of that dull ache we call submission. Miss Thornton, too, was there, her face worn by watching and anxiety. The doctor, whose genial face was unusually grave, sat, watch in hand, counting the tiny pulse beats.

Suddenly he rose, bent anxiously over the motionless little figure. A thought like a poniard-thrust pierced Ruth's heart. Was it all over? Had her wee darling drifted back to heaven?

There was a reassuring smile in the doctor's eyes as he turned and met her wild, anxious gaze.

"The crisis is over, she is sleeping sweetly. I think—believe, that she will get better."

"Thank God!" whispered the over-joyed mother.

"Thank God!" echoed Aunt Isabel, and then, womanlike, she and Ruth fell on each other's necks and wept. There is nothing stronger than mutual sorrow and suspense to bring together two estranged souls. From that dreary midnight hour Isabel Thornton and Ruth Loring were firm friends.

Harsh March winds wore away, bringing April's milder influences. Lent was drawing to a close and Easter was at hand. Ruth was still at Woodlawn, watching over her baby girl. Little Beth, though white and fragile as a lily, was fast regaining health and strength. As for Ray, he was as ever, rosy, stout and sturdy and quite untouched by the dreaded fever. Like the peace that follows the tempest's wild career, rest and happiness came to Ruth and Aunt Isabel.

Good Mr. Green was the only unhappy person about this time. He experienced great difficulty in finding anyone to take Mrs. Loring's place at the greenhouse. She would have gone back to him, but Aunt Isabel, gentle now, and submissive in everything else, was firmly opposed to such an arrangement. Ruth must remain at Woodlawn, equal with herself as lady and mistress.

"I have acted like a fool long enough!" said the old lady in her impulsive way, "and stood in the way of my own light and comfort! You were my nephew Guy's wife. He was as a son to me, and you—you shall be my daughter!"

But as we have said, Mr. Green was in distress. To help him out of his predicament, Ruth agreed to attend to the Easter decorations of the church at Allandale. It had the largest and most fastidious congregation. So all one Saturday afternoon, far into the gray, spring twilight, she labored there. It was her last effort in such work and she determined to make it her best. Early on the following morning she hastened there to study the effect and see if there was any last touches necessary. But even to her critical eye there seemed nothing lacking.

It was a beautiful and impressive sight. Ruby, purple, emerald and amber light sifted in through the long, stained-glass windows, its warm touches falling on white font, carved chancel and dark wainscoting. The air was heavy with the incense of fragrant flowers. Creamy callas, blood-red roses, purple heliotrope, pink-spiked hyacinths, flame-dashed tulips, golden daffodils all rose in soft billows around her, while from their midst towered a stately cross of chaste white lilies.

Moved by a feeling of sincere devotion, Ruth sank on her knees before the sacred emblem, her thoughts flying upward to Him, her crucified Lord and Master. What did she not owe to Him? Her life, her very all! How tenderly He had watched over her during the past year of darkness and trouble. A strange, heavenly peace stole throughout her being—a peace to be succeeded by an earthly joy greater than any she had ever experienced.

Her solitary musings were broken by soft footfalls at the door. She rose from her knees and turned to see the intruders. Who were they? Aunt Isabel and —*who else?* Who was that tall, manly figure behind her; the familiar features and love-lit eyes? Did her eyes deceive her? Surely it was some optical illusion, or else the sacred influence of the blessed Resurrection morn had brought back the dead! For the features and figure were those of *her husband, Guy Loring!* Dear God! What did it all mean! With her sweet face as white as the lilies in the cross towering above her, Ruth waited, expecting the vision to vanish, but the next instant her trembling, swaying form was clasped in the strong embrace of loving, living arms! Her eyes grew misty, her dull ears caught the sound of Aunt Isabel saying excitedly:

"Ruth, darling! don't be frightened! It is *Guy, our Guy*, come back to us! He wasn't drowned; he was rescued by a ship bound for ——; he was sick a long time with brain fever—come back—" Ruth heard no more.

When consciousness returned, she found herself still in front of the flower-decked altar, and, oh God be thanked! Guy's arms were still around her, his voice whispering tender, endearing words.

And Aunt Isabel was saying, "There! I told you it wouldn't do to let her know it so suddenly. It was a great shock for the poor child. Thank goodness! she's coming to now!"

Yes, what a happy "coming-to" it was. Coming to joy and happiness that she had long ago thought she had forever relinquished! But it was *not* coming to her old self. Ruth Loring would never be the same childish, careless creature that she was when her husband went away. The discipline of the past months had driven away the dross from her nature and what was left was pure gold. She had drawn near to God and He had drawn near to her. Her nature was tempered with sweet seriousness and her soul filled with Divine strength.

It was a sacred meeting in a sacred place and a stranger has no right to intermeddle, so you and I, dear reader, will leave them here amid the sunshine of that hallowed morning and the beauty of the flowers around the altar—the spotless cross and the purple and golden blossoms above it, which Ruth's own fingers had fashioned into the glowing words: "CHRIST HATH RISEN!"

THE END.

The Society of Christian Endeavor.

DEAR INTELLIGENCER: The fifth annual conference of the Young People's Society of Christian Endeavor has just closed. It began on Tuesday, July 6th, and ended last night. It was largely attended. There were about five hundred delegates present, representing the leading evangelical denominations in States stretching from Maine to Nebraska. On the evening of the first day, Dr. Deems preached a strong sermon on 2 Kings 6:17, "And Elisha prayed and the Lord opened the eyes of the young man and he saw." The central thought was spiritual discernment. Wednesday and Thursday were spent in hearing reports and discussing methods.

The addresses of President Van Palten and General Secretary Ward attracted the closest attention. These showed the rapid growth as well as the pressing needs of the work. Last year there were 250 local societies; now there are 850, with a membership all told of over 50,000. What a Spartan band of enthusiastic young Christians! These are from the choicest youth in the churches.

The Rev. Dr. Rankin, of Orange Valley, N. J., contributed a new hymn and dedicated it to the Society at large. It has been very appropriately set to the original tune of St. Gertrude. This was sung several times during the conference with an enthusiasm that was inspiring.

Among the more important matters which came under consideration were State Conferences. These were recommended for the reasons set forth in a paper by one of the trustees. Superintendents were appointed to take oversight of the work in the different States.

The financial problem was solved for the present through the efforts of Rev. J. L. Hill, of Lynn, Mass., who "*Kimballized*" the audience on Wednesday afternoon to the extent of $2,000. This was start enough to insure the provision of all the funds necessary. Hereafter a tax of ten cents will be levied on each member of the Society. This amount is so insignificant that doubtless nobody will repudiate it. Yet the aggregate will supply all the demands on this line.

Rev. W. J. Van Palten, of Burlington, Vt., was unanimously elected President for the ensuing year. To him is due great credit for the marked success achieved. A more efficient, generous Christian gentleman would be hard to find. Associated with him in the general management of the work are Mr. G. M. Ward, General Secretary, Box 1235, Boston, Mass.; Mr. Wm. Shaw, Treasurer, Boston, Mass.; Rev. F. E. Clark, Boston, Mass., Rev. C. A. Dickinson, Lowell, Mass., Rev. J. L. Hill, Lynn, Mass., Rev. N. Boynton, Haverhill, Mass., Rev. H. B. Gross, Poughkeepsie, N Y., Rev. R. W. Brokaw, Belleville, N. J., Mr. W. H. Pennell, Portland, Me., Mr. Choate Burnham, Boston, Mass., Trustees.

Space will not permit a full description of this splendid conference. Said the *Saratogian* in its last daily report: "Thus closed one of the grandest conferences ever held at this famous national resort."

The last session, Thursday evening, will not soon be forgotten. After stirring and touching addresses by Rev. J. E. Rankin, D.D., Rev. Dr. Twitchell and Rev. Dr. Alden, a farewell prayer meeting was held. Your correspondent never witnessed anything like it for spiritual fervor. Tears of joy and gratitude coursed down many cheeks when at the end all joined hands, sang the doxology, and united in prayer with the Rev. Father Endeavor Clark, as he has been fitly named. Truly, "heaven came down our souls to greet."

This plan for training and developing young Christians evidently meets a demand in the churches. The religious market was ready and waiting for it. And not only is it accomplishing its direct aim, but incidentally, also, it is doing much to break down the ecclesiastical middle walls of partition which divide the Church, and thus it is hastening the day when Protestantism shall present a solid front. We have one Society among the Episcopalians. Do you believe it? R. W. B.

SARATOGA, N. Y., July 9th, 1886.

The Hindoo Boy.

BY REV. P. STRYKER, D.D.

SOME few years ago I read a story, and I wrote down some of the main facts. I cannot tell what paper or magazine furnished it. But the story is a good one, and no doubt true, and so I reproduce it, hoping it may lead some soul to Christ.

A lady was sitting on her veranda in India reading. She heard the tramp of some one running very fast, and presently a boy bounded in her presence, all out of breath.

"Does Jesus Christ live here?" was his cry.

The lad was about twelve years old. His hair was coarse and matted with filth. His clothes were dirty. Flying up the steps and crouching at the lady's feet, he again inquired, "Does Jesus Christ live here?"

"What do you want of Jesus Christ?" she asked.

"I want to see Him. I want to confess to Him," was the reply.

"Why, what have you been doing that you want to confess?"

With great earnestness the boy said: "Does He live here? I want to know that. Doing? Why, I tell lies. I steal. I do everything bad. I am afraid of going to hell, and I want to see Jesus. I heard one of the teachers say He can save from hell. Does He live here? O, tell me where I can find Jesus Christ."

"But Jesus Christ will not save people who do wickedly," said the lady.

"I want to stop doing wickedly, but I cannot stop," said the boy. "I don't know how to stop. The evil thoughts are in me, and the bad deeds come of evil thoughts. What can I do?"

He was told he could do nothing but go to Christ, but that he could not see Christ as he evidently expected to see Him. He was no longer on the earth in bodily form.

As he heard this he gave a quick sharp cry of despair. But he brightened up when the good missionary lady told him she was the follower of Jesus, and that she had come to India on purpose to tell people how to be saved.

"Tell me, O tell me about Him," was his eager cry. "Only ask your Master, the Lord Jesus, to save me, and I will be your servant, your slave for life. Do not be angry. Do not send me away. I want to be saved, saved from hell."

We may be sure the simple story of the cross was soon told this poor Hindoo lad, and he was easily led to trust with all his heart in Him who came hither to save lost sinners.

This story suggests a few thoughts, which I will briefly state.

1. *There is only one way in which men can be saved.* Jesus is the Saviour. The words of the Apostle Peter spoken to the rulers of the Jews many centuries ago are still true, and we should ring them out with all our force to all who will listen to them. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Christian people need to feel this truth, as well as those who are not Christians.

2. *All are lost who are not saved.* That seems to be an axiom. Yet how many Christian people fail to realize it. If every unredeemed sinner felt this truth he would be as anxious as was the young Hindoo. If every professing Christian was impressed with this fact he would bestir himself to lead his unsaved friends at once to Jesus. So much has been said of late in favor of infidelity and universalism that many are inclined to believe there is no hell, that God is so tender and loving that He will never punish the wicked in the world to come. This false idea should be combated. Let us not be afraid to believe or to speak the truth. Christ says, "Fear him who is able to destroy both soul and body in hell."

3. *There are anxious people now.* They may be found among the heathen in India, China, Africa. Our missionaries often tell us about them. Even before they hear about the precious Saviour they are concerned about their eternal destiny. And when they see a little light streaming from the Gospel lamp, they are very desirous to see more.

Who can tell how many anxious ones there are in this Christian land? Poor ignorant boys and girls, hard working men and women, who do not often go to church or Sabbath-school—these people may at times swear and lie and steal, yet at other times they are thoughtful, and would gladly change their course of life if they knew how. While a few may tell their anxiety, others will not. They will perish before they will ask how they are to be saved. We ought to kindly help them all.

4. If people do not feel anxious about their souls, and cry for help, so much the more important for us to find them and convince them of their danger. You would not leave an inebriate sleeping on a railroad track, or put forth no effort to save an unconscious man from drowning. Their very helplessness and unconsciousness would arouse your sympathy.

Then let us not wait until the Hindoo boy, or anyone else comes bounding up and asks where Jesus Christ lives. If we know Jesus and love Him as our Saviour, let us make Him known at once to others.

Rooted and Fruitful.

BY REV. C. P. DITMARS.

WHAT sound advice the apostle gives us in his closing up of that memorable chapter, the fifteenth of First Corinthians. And how needful is his exhortation. He has been commenting at great length and with great power upon one crowning doctrine of the Gospel. He seeks to make clear the truth of the resurrection. Link after link of thought from his logical and fervid mind he adds to the golden chain, until he ends in that victorious shout, which has thrilled the Church of Christ ever since, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." Then turning quickly back to the present, and taking a clear, keen view of the needs of this life in the world, he shows us that the sublime doctrine of which he has just written is a powerful motive to stability and diligence in the Christian calling. "Therefore," is the link between the doctrine and the practice. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Cast out all doubt and fear. Rest yourselves on every part of God's command and promise. Be settled in your own mind. Then, be not led away by others. Having received this precious doctrine as the ground of your hope, do not suffer yourself to be shaken from it by anything whatsoever. The apostle simply tells us that we must first get ourselves surely, deeply rooted in the great principles of the faith, and then must grow up and become fruitful by gathering to ourselves rich nourishment out of the soil in which we are planted. As the great trees of the forest run their roots deep and far out into the soil, taking a firm, sure hold, until they become steadfast against the winds that bear upon them, so must we become rooted and grounded in the hope of Christ, getting such firm hold upon Him that we shall never fear what tempests may break over us. Or, as the fruit tree, having become firmly rooted in your garden, begins to abound year by year in blossoms and fruit after its kind, so must we, having planted ourselves in the faith of Christ, begin and continue to "abound in the work of the Lord."

When the winds of false doctrine and unbelief are sweeping over the Church, the matter of our being rooted and grounded in the faith is most essential. When the idle, easy, careless follower of Christ may do so much harm, the matter of our being fruitful in the Lord's work is also vital. We are called to a life of doing as well as of believing. We are saved by our faith and hope in Christ. But our faith must "work," "purify," "overcome," or there is something lacking about it. Our hope must anchor us to the truth, or there is weakness in it. A firmer rooting of faith will give our hearts more of "that peace of God which passeth understanding." A greater "abounding in the Lord's work" will bring more real joy than we have ever yet experienced. There shall be hope, peace, joy, now while in the conflict, and by-and-by the richer, fuller reward, "forasmuch as *ye know* that your labor is not in vain in the Lord."

NISKAYUNA, N. Y.

Union in Missions.

THE General Assembly at its late meeting adopted the following:

"The General Assembly of the Presbyterian Church in the United States of America, in session in Minneapolis, Minn., recognizing its obligations to consult, not only for the special interests of the Church which it represents, but also for the larger interests of the cause and kingdom of Jesus Christ in the world, as well as for the advancement of the principles of faith and order which we hold in common with other Presbyterian communions in this land; and noticing, further, the increasing desire which is constantly manifested for closer Christian fellowship and intercommunion among those who bear the general name of Presbyterians, and who are now represented in the Alliance of the Reformed Churches holding the Presbyterian system, does hereby declare its entire sympathy with this growing and most encouraging tendency toward closer fellowshow as Christians and Presbyterians, believing it to be a token for good to all the branches of our Church in this country, and having in it, if wisely guided, the promise of freer and more hearty intercommunion between churches now separated, and of a cordial co-operation in the work of Christian missions at home and abroad.

"Further, in order to give practical effect to its own earnest wish, thus freely declared, this General Assembly would respectfully represent to all the churches in this country now united in the Alliance of the Reformed Churches holding the Presbyterian system that it is prepared to confer with them in any proper way in reference to co-operation in the work of extending the faith and order which we hold, and especially in regard to unity of effort and organization in the mission fields abroad; and the Assembly hereby directs its Stated Clerk to transmit a copy of this minute to the chief courts of these Churches for their consideration."

....An exchange says: "We sometimes see the expression 'Mohulla work,' in articles on missions in India. Mohulla means a ward in a city; and, in this work, the missionaries go into an open square in the city and preach the Gospel to all who will hear. The women missionaries go at an hour when most of the men will be away at their work, and often have a large audience."

....After five years of deadlock between Prussia and England over their respective rights to appointment of the Protestant Bishop of Jerusalem, Prussia has decided to dissolve the compact of 1841, under which the two countries agreed to alternate in the appointment, and to found an Independent Prussian bishopric at the Holy City.

The Reading Room.

Our Book-Shelves.

....“RECOLLECTIONS OF COLLEGE LIFE AT MARSHALL COLLEGE, FROM 1839 TO 1845.” By Rev. Theodore Appel, D.D., Lancaster, Pa. This interesting volume is more than a mere book of youthful reminiscences of student life. It contains valuable materials for the history of the literary and theological institutions of the Reformed Church in the United States at Mercersburg, Pa., and abounds in vivid biographical sketches of the eminent men who were attached to the College and Seminary, together with many other incidents connected with the early struggles for their foundation. Among the principal personages portrayed are the late Rev. Drs. Rauch, J. W. Nevin, Berg, the Helfensteins; with Dr. Schaff and others who have been prominent in the educational and ecclesiastical movements of the German branch of the Reformed Church. The author's narrative sheds much light upon the theological position and controversies of the past forty years in that communion, tracing them to their origin, and illustrating their character. At the same time the book is very free of partisan bias and simply aims to give the facts with the writer's impressions. The larger part of this portion of the volume is devoted to a comprehensive statement of the philosophical and theological system of Doctor Frederick Augustus Rauch, the first President of Marshall College; a man of genius, learning and power, an eloquent preacher and a leader of Christian thought in the Church of his adoption. The sketches of Drs. Berg, Nevin and Schaff are also well drawn and apparently are “true to life,” so far as they go.

The limitations of the book, from 1839 to 1845, necessarily make it only a fragment, but those six years were in the formative period of the College and Seminary, and have put their own stamp upon their subsequent development. We commend the work especially to those of our own ministers and laity who wish to know more of that branch of the Reformed Church, in view of the proposals for a closer union with our side of the house. The Introduction, by the Rev. Dr. Thomas G. Appel, President of Franklin and Marshall College, is also worthy of mention, not merely for its praise of the book, but as showing his own impression of its bearing as “the opening of a larger chapter” in the history which many will, no doubt, wish to see written out in the same genial spirit and with the same able discrimination that characterize the pages of this unpretentious yet able and interesting volume.

The price of the book is $1.25; with postage, 10 cents additional, for which it will be sent by mail by the author, whose address is given above.

....The “Story of the Nations Series” has been enriched by two specially interesting additions:

“THE STORY OF NORWAY” is appropriately written by a son of the Norseland, Hjalmar H. Boyesen. He traces back the Northmen to the ancient Bactrian cradle of the Aryan nations; gives an account of their early religion and customs; tells the exploits of their vikings, and the whole romantic story, gathered from Sagas and authentic records, of the kings of Norway. There is nothing more romantic in Ossian, or more heroic in Homer, than the annals of these Harolds and Olafs and Haakons and Eriks. The reader cannot fail to be charmed with the way in which the tale is told by Prof. Boyesen. The later history, of the union with Denmark and the independence of Norway, is given much more briefly.

“THE STORY OF GERMANY” is written by S. Baring Gould aided by Arthur Gilman, the former well known as the author of “Germany Past and Present,” and as a high authority in the folk lore and legendary history of Europe. The same method is adopted as in the other “stories of the nations,” of emphasizing the earlier annals and the more romantic and heroic events and characters, so as to win the young and less studious to historical reading. Standing where we now do, at the high tide of Germanic development and predominance in world-power, there is an absorbing interest and even a sense of the sublime in tracing these to their source in the dark forests into which the Teutonic tribes found their way from the East, and where under their hero, Hermann, they met and stayed the Roman power, and whence they poured in incessant swarms upon the decaying empire. The history tells the story of Charlemagne and Frederick Barbarossa, of the struggles between Pope and Emperor, of the Robber-Barons, of the minnesingers, of the guilds, of the rise of the Hapsburgs and the Hohenzollerns, of the invention of printing, of the Protestant Reformation, of Charles V. and Frederick the Great and Bismarck, of the Thirty Years' War and the wars with Napoleon the Great and the Little. It is a marvellous story, and it is delightfully told.

Both these volumes, like their predecessors, are copiously illustrated and admirably indexed. (G. P. Putnam's Sons.)

....“BIETIGHEIM.” This is one of those forecasts of history which are interesting from their ingenuity as well as prophetic power. The story is remarkably well done. The book consists of three lectures, delivered in Denver in 1932 by a member of Congress. He sketches the manner in which the United States was drawn into war with Germany in 1891, when Russia, Austria and Germany united against remaining Europe. The decisive battle at Bietigheim on the Neckar is well described. Then follows the reorganization of Europe, with the exception of Great Britain, into a Socialistic Republic of Guilds which breaks down through the selfishness of its members. Finally Europe becomes a republic after the model of the United States.

We mark great thought and care in all parts of the work. The reasonings on questions which are affecting us to-day, and the statement of the results which follow certain deeds, are admirable in their simplicity and somewhat startling in the way they seem to follow logical truth. But logic does not rule in national life, any more than in individual career, and we rest most safely when we do the best we can and leave the supreme disposal of events to One whose wisdom is greater than ours. (Funk & Wagnalls.)

....Dr. Samuel Johnson's “LIVES OF THE ENGLISH POETS, WALLER, MILTON, AND COWLEY, fill the eighteenth number of “Cassell's National Library,” which is followed in the next number by Edmund Burke's “THOUGHTS ON THE PRESENT DISCONTENTS AND SPEECHES.” No man could want more excellent reading. Yet we think Prof. Morley is choosing too much of the heavier sorts of literature and may make a mistake. The series must commend itself to popular favor by its variety, or it will fail of its object. Libraries are full of good books which are seldom opened except for reference, and it would be a pity for these handy volumes to share the fate of their progenitors. (Cassell & Co.)

....“THE WEDDED LIFE.” By the Rev. J. R. Miller, D.D. Pastors who wish to give to bridegroom and bride most excellent counsel could not do better than make a present of this little volume. It has only three chapters—“Marriage,” “The Husband's Part,” “The Wife's Part,”—but the best kind of advice is closely packed in them. A very tasteful marriage certificate precedes the title page. (The Presbyterian Board of Publication.)

....“EPOCHS OF CHURCH HISTORY.” Edited by the Rev. Mandell Creighton, M.A. Two volumes of this compact series are now published. The first is the “History of the Reformation in England,” by the Rev. Canon George Perry, and the second, “The English Church in Other Lands,” by the Rev. H. W. Tucker. The first volume sketches the causes of the Reformation, and traces its course from the fall of Wolsey in 1529 to the middle of the reign of Elizabeth in 1571. The work is done in a scholarly and complete way, although the chief interest is turned to the National Church and little regard paid to Dissenters. The second volume is an excellent summary of the missionary operations of the Church of England, and its extension through the many colonies of Great Britain. The modern growth of its missions will attract many readers, though the whole work is on the very narrow basis of Episcopacy, and a reader would fail from its perusal to understand the real progress made by that great Protestant Church in England and America, of which the Episcopal section is only a minor part. (Anson D. F. Randolph & Co.)

....“OLD SCHOOL DAYS.” By Amanda B. Harris. Miss Harris describes in a very vivid way the manners and customs of a “district school” as it was known some fifty years ago. She gives the plays of the children, the drill of the schoolmasters, and the final “exhibition” which preceded the vacation. The style is simple, but just suited to the theme. We have been exceedingly entertained by these reminiscences and heartily commend them to those who want an hour or two of good reading. The illustrations are as sprightly and effective as the descriptions. (The Inter-State Publishing Co., Chicago.)

....“DICK LANGDON'S CAREER IN SATAN'S SCHOOLS AND CHRIST'S SCHOOLS.” By Mrs. S. A. F. Herbert. There are so many excellent lessons taught in the course of this story that we cannot but regret that they are not presented in a more effective way. The best parts of the book are too didactic to win the interest of youthful readers, and those parts which are most likely to prove attractive are, we fear, susceptible of an application quite the opposite of that which the author undoubtedly intended. (Am. Tract Society.)

Our Library Table.

Periodicals, Serials and Notes.

....*Lippincott's Magazine* for July devotes fifty-three of its 112 pages to its excellent serial stories, “Taken by Siege” and “A Bachelor's Blunder,” and thirty more to a thoroughly realistic dramatic piece, “Two Passions and a Cardinal Virtue,” by J. S. of Dale. Frank G. Carpenter contributes a highly gossipy article on “The Loves of the Presidents,” which has value in an estimate of these men, and in a certain tender human light which it casts upon public life. The faucet of egotism, entitled “Our Experience Meetings,” is turned this time for the benefit of “Henry Gréville” and Joaquin Miller. “Our Monthly Gossip” gives an interesting insight into our German-American Socialists, and some sensible remarks on Art in America. It is certainly a very readable number.

....The *Homiletic Review* for July greets its many readers with a full quota of thoughtful and timely contributions under its various sections—Review, Sermonic, Miscellaneous and Editorial. This magazine is favored with a large corps of our best writers and preachers, and maintains the high standard of taste and judgment, and the spirit of enterprise at first displayed, and which has always made it so acceptable.

...The *Johns Hopkins University Circular* for July gives the full programme for the ensuing year, which is wonderfully full. A new and spacious Physical Laboratory will be completed in the early autumn, and add much to the facilities of students in Physics. It is pleasant to see how year by year this youthful institution increases and enlarges its courses, being a university in fact as well as in name. It is a great help to the cause of thorough liberal education all over the country.

....*Wide Awake* for July contains a fine representation of French's Statue of the Minute Man at Concord, Mass., and a spirited ballad by Margaret Sidney gives emphasis to the picture. “The First Blow for American Liberty” is an exciting story about the Bunker Hill powder. Mrs. Frémont's account of “A Morning Visit to the Queen of Denmark,” “How Milly was Faithful,” “A Strange Prison,” and other articles go to make up an excellent number.

....*Our Little Ones and The Nursery* is full of just such short stories and musical verses as the little folks delight in, and the engravings are beautiful, funny and captivating.

....The *Lutheran Quarterly* for July is excellent. Its first article by Dr. Stuckenberg, of Berlin, on the Relation of Science to Religion is very forcible, dealing heavy blows at some of the superstitions prevalent as to the certainty of physics, *e. g.*, “The laws of science simply express what is common to all the facts included, but they add no new element to the facts. If they do, how can they be tested by the facts? If a law contains more than the facts, how can it be drawn from them? Where does it get the plus?” In truth, there is as much “mythology” in scientists as there is in theologians. The Rev. J. K. Demarest, of Gettysburg, has an interesting paper of Ministerial Acquaintance with Human Nature, and Dr. Schodde gives a careful account of the Jewish-Christian Movement in Southern Russia. In the article on Literary Intelligence the editor notices the seventh edition of Luthardt's *Kompendium der Dogmatik*, and asks, “When shall we have the first edition of a good English translation?” a question which our Lutheran brethren should lay to heart.

BOOKS RECEIVED.

Standard Publishing Company, Cincinnati: Judge Richard Reid. A Biography. By Elizabeth Jameson Reid. 8vo, pp. 600. $3.

Charles Scribner's Sons: Kidnapped. Being Memoirs of the Adventures of David Balfour in the Year 1751. Written by Himself and now Set Forth by Robert Louis Stevenson. 12mo, pp. 324. $1.

Cassell & Co.: As Common Mortals. A Novel. 12mo, pp. 404. $1.25

Ticknor & Co.: Childe Harold's Pilgrimage. A Romaunt. By Lord Byron. Edited with Notes by William J. Rolfe, A.M. With Illustrations. Square 16mo, pp. 288. 75 cents.

Funk & Wagnalls: Life of Schuyler Colfax. By O. J. Hollister. 8vo, pp. 535.

UNBOUND BOOKS AND PAMPHLETS.

The Huguenots on the Hackensack. A Paper Read Before the Huguenot Society of America in the French Church du Saint-Esprit, New York, April 13th, 1885; before the New Jersey Historical Society, at Trenton, January 26th 1886; before the New Brunswick Historical Club, February 18th, 1886, and in the North Reformed Church of Schraalenberg, N. J., February 19th, 1886. By Rev. David D. Demarest, D.D., Professor in the Theological Seminary, New Brunswick, N. J. Octavo, pp. 24. 15 cents.

Pomegranate Seed. A Novel. By the author of “The Two Miss Flemings,” “Rare Pale Margaret,” etc. (No. 534, Harper's Franklin Square Library.) 4to, pp. 67. 25 cents; also,

A Daughter of the Gods. By James Stanley. (No. 84, Harper's Handy Series.) 16mo, pp. 170. 25 cents; also,

The Open Air. By Richard Jefferies. (No. 85, Same.) 16mo, pp. 179. 25 cents.

Not in the Prospectus. By Parke Danforth. (No. 23, The Riverside Paper Series.) 16mo, pp. 302. 50 cents.

Nature and Art. By Mrs. Iuchbald. (Cassell's National Library.) 32mo, pp. 192. 10 cents.

PERIODICALS.

July.—American Journal of Insanity, The English Pulpit of To-Day, Evangelical Christendom, Shoppell's Modern Houses, Quarterly, The Book Seller.

August.—The Quiver, The Atlantic Monthly, The Magazine of Art Cassell's Family Magazine.

The Riddle of the Sphinx.

THE riddle of the Sphinx is at length on the point of being solved. The great man-headed, lion-bodied monument, which has for ages been more than half buried by the accumulating sands of the desert, is now being rapidly brought to light, and ere long one of the most extraordinary relics of Egyptian civilization will be once more visible in its entirety. The work has been going on ever since January last, when—at the suggestion of M. Maspero, the chief director of the department of antiquities in Egypt—the French public, in the course of a few hours, subscribed sufficient funds to enable the work of excavation to be carried to completion. The interest of such news for Egyptologists may be conceived, when it is remembered that the last time the Sphinx was dug out of the sands by King Thothmes IV., fifteen centuries before Christ, or about 3,400 years ago. Scholars, in fact, are of opinion that the Sphinx is the oldest monument in the world. It appears, in any case, to have been erected or chiselled out of the rock more than forty-five centuries before the Christian era, and therefore, about 6 400 years ago. The size of the strange image is very remarkable. The body is more than 180 feet long. The ears of the human-shaped head are about six feet from top to bottom, the other features being in proportion. The learned explorers who are engaged in the work of excavation, hold it probable that when the statue is fully brought to light, a number of other important discoveries will be made. In any case, this extraordinary relic of the oldest human civilization cannot fail to form a more attractive sight than ever to all visitors to the land of the Nile.—*London Standard.*

THE Rev. Simon J. McPherson of Chicago, in a Fourth of July sermon, said: "I wish that courts of justice always excited our awe, and never our amusement or scorn. I wish that there were less favoritism there, less submission to the power of money, more strictly inexorable justice for great offenders as well as small. If public morality is degenerating, it is because we privately consent to let it degenerate. A commissioner of bankruptcy once told me of a well-known citizen of the United States who borrowed everything that he could lay his hands on a week before he went into bankruptcy. He has never paid a cent on a dollar. Yet to-day he is living in luxury, received into exclusive society—exclusive, indeed, when it will not shut out a thief."

Literary Notes and Announcements.

....A very valuable book for travellers in search of health will be published immediately by Messrs. Charles Scribner's Sons on "Carlsbad and Its Environs," by Mr. John Merrylees. It discusses the famous springs of Carlsbad as a health resort, but besides imparting a great deal of exact and most useful information concerning the medicinal value of the waters, it gives a very delightfully illustrated account of the town and the surrounding country.

....The publishers announce that Mr. Robert Grant is the author of "Face to Face," which was published anonymously a few weeks ago. Touching as it does the problem of capital and labor, the book came at an opportune moment, and its authorship has excited a good deal of curiosity, but until now no hint has been given as to the writer.

....Hon. David A. Wells closes his series of papers in *The Popular Science Monthly*, on "An Economic Study of Mexico," with an article in the August number considering the attitude which the United States should take toward that country.

....Frank R. Stockton's new novelette, "The Casting Away of Mrs. Lecks and Mrs. Aleshine," which is to begin in the August *Century*, describes the remarkable adventures of two worthy New England women and the chronicler of the tale, who were shipwrecked and cast ashore upon a small island in the Pacific Ocean, which proved to be by no means a desert.

....Rev. Charles F. Thwing, of Cambridge, with the assistance of his wife, has just completed an original and deeply interesting work, "The Family: an Historical and Social Study." It considers the Prehistoric Family; The Family among the Greeks, Romans and Jews; The Family—the First Christian Centuries and the Middle Ages; The Family and the Church, Catholic and Protestant; The Family as an Institution, Divine and Human; The Family as a Basis of Social Order; The Family and its Individual Members; The Family and Property; The Family as a Social Institution; The Family Destroyer—Divorce; The Family and the Divorce Laws of the United States and Europe. The work is the first historical and philosophical study upon the important subject of divorce, and other social problems. It will be published by Lee & Shepard.

....*The Popular Science Monthly* for August will open with a richly illustrated article of great economic value entitled "Woods and the Destructive Fungi." The author, Mr. P. H. Dudley, a civil engineer of rising reputation, has for several years been studying the structure of those woods most commonly employed in the arts, with reference to the agencies concerned in their deterioration. The results of his investigations put quite a different aspect from the generally accepted one on the process of decay, and promise to be of vast industrial importance in their practical application.

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The Home.

AUNT MARJORIE'S CORNER.

IT is only when you bring your chairs and your knitting to the shady corner of the veranda, talking and listening, exchanging experiences and opinions, that this weekly symposium, dear friends, is the pleasant, helpful opportunity it was meant to be. In the summer we like to fancy ourselves gathered for social communion in the late afternoon or just after tea, with the voices of our children at their play coming to us, a little softened by the distance of a field or two from which wafts the fragrance of the new-mown hay. We hear this week from two always welcome contributors to "Aunt Marjorie's Corner."

Another Side of the Shield.

DEAR AUNT MARJORIE: It was delightful to have you tell us, June 30th, in your article on children and poetry, that you were not averse to childish nonsense now and then. You even "put in a plea for nonsense pure and unadulterated," and commended as wholesome the merry, rollicking rhymes without even the pill in the sugar plum.

But it seems that a pill has been found even in the most apparently simple doggerel. We have been told that all of Old Mother Goose's melodies have their moral, or at least their inner meaning, for grown folk, if we only knew how to find it. It would never occur to most of us to dig for hidden treasures in a child's garden. "Mother Goose for Old Folks" asserts, however, that these which we have always regarded as simple, or at least harmless words, have deep roots and spring from profound thought. Take, for example, these lines which you yourself quoted:

"Rock-a-by baby, thy cradle is green,
Father's a nobleman, mother's a queen,
Johnny's a piper, and pipes for the king,
Betty's a lady, and wears a gold ring."

"Oh golden gift of childhood,
That with its knightly touch
Transforms to more than royalty
The thing it loveth much!
Oh second sight bestowed alone
Upon the baby seer,
That the glory held in heaven's reserve
Discerneth even here!

Though he be the humblest craftsman,
No silk nor ermine plied
Could make the father seem a whit
More noble to the child.
And the mother—oh what queenlier crown
Could rest upon her brow
Than the fair and gentle dignity
It weareth to him now.

. . . . . .

"Oh golden gift of childhood,
If the talisman might last
How the dull present still would gleam
With the glory of the past.
But the things of earth about us
Fade and dwindle as we go,
And the long perspective of our life
Is truth and not a show."

(*Mother Goose for Old Folks.*)

Here is another root brought to the surface, the stalk of which seemed hollow enough as the children played with it in their little garden of rhymes:

"A twister in twisting would twist him a twist,
And twisting his twists seven twists he doth twist;
If one twist in twisting untwists from the twist,
The twister untwisting untwists the twist."

"A ravelled rainbow overhead
Let down to life its varying thread;
Love's blue; joy's gold; and fair between
Hope's shifting light of emerald green;
With either side in deep relief
A crimson pain—a violet grief.
Wouldst thou amid their gleaming hues
Clutch after those and these refuse.
Believe, as thy beseeching eyes
Follow their lines and sound the skies,
That there where fadeless glories shine
An unseen angel twists the twine.
And be thou sure what tint so e'er
The broken rays beneath may wear,
It needs them all, that, broad and white,
God's love may weave the perfect light!"

(*Mother Goose for Old Folks.*)

So, you see, the baubles with which the children play are gems after all, although there is not, superficially, much evidence of it.

I rarely, almost never, dear Aunt Marjorie, differ from you, yet when you lead us to infer from what you say that, generally, children like Mother Goose's nursery rhymes, I do not quite coincide with you in that view. I admit that nonsensical rhymes and stories that appeal to the imagination please children. I believe, as you do, that these little frothy nothings will do them no harm. But I think that children prefer things which assume at least the appearance of truth. They do not like to have their credulity imposed upon. As a child I detested Mother Goose. Will not some of your readers tell us how they felt about it?

The utterly nonsensical statements contained in the rhymes acted as a perpetual challenge to my childish sense of the fitness of things. If the half-formed ideas might be dignified by the term reasoning, the reasoning ran somewhat in this way: What? do you tell us that the cow jumped over the moon; that the little dog laughed; that the dish ran away with the spoon? etc. You cannot cheat us into believing that. It is not true. We know better than that! Four-and-twenty black birds baked in a pie, and when the pie was opened the birds began to sing? We don't believe it, for we have seen pies baked; they are put in the oven, and we know very well that birds could not live in a hot oven, and you ought to be ashamed to put such stories in print! For those were days in which we believed that the printed page was truth, or ought to be. I cannot but think that the strict diet of Heidelberg Catechism had something to do with that protest against what seemed a falsification of common life. And yet, on the other hand, how beautiful fancy-gilded stories, although equally untrue, were taken into our heart of hearts and never doubted because they were too spiritually delicate to be subjected to the same tests. Fairy stories never challenged credulity; they seemed quite possible, nay, probable. That animals should talk never seemed incredible. Those stories were charming in which cats and dogs and rabbits and all pet things chatted together. They seemed quite as probable as many other things we heard. But by the side of fairy stories and legends of birds and beasts, Mother Goose seemed coarse, and we were indignant that she should try to impose such nonsense upon us and try thus to belittle our comprehension.

What did we care that "Tom, the piper's son, stole a pig," and "was beat." He deserved it. And Mother Hubbard who appeared in such quaint pictures in our little story-books—she was an impostor, and all she did was false to every-day life; we resented her story and turned away; the recoil was the love of truth against imposition.

Jack Horner—well, we could sympathize with Jack. And Cinderella? Grandma has told us of a little Betty she knew, so very poor once, but who was so sweet and lovely that she married rich Mr. Von Castletop and lived in a beautiful white house with green blinds and a piazza all round it. Those being days of small experience and imperfect knowledge, and we did not doubt but that Betty herself might have gone through some transformation similar to that of Cinderella.

We should not forget that while children may have powers of comprehension and understanding, they have but little knowledge. Such things as come within their sphere they may pass judgment upon correctly, they recognize and can discriminate between the true and the false. As the law holds a man innocent until he is proved guilty, so the child believes to be true that which he hears until his knowledge and reason prove it to be false. While children love that which appeals to their imagination, at the same time it must not offend their common sense, and it seems to me that the secret of their acceptance or rejection of stories lies in that fact.

There is a great art in telling a story. The charm consists in knowing just how much to reveal and how much to withhold. Imagination rather than bold statement gives the glow that brightens and makes the unreal seem true.

A poor Irish girl with a fund of legendary lore used to tell us children stories which are remembered even yet, although the years of almost a lifetime have passed since then.

"There was once," said she, "a wicked woman who killed a little child and buried it under the great yew tree along the stone wall in the old churchyard. Whenever afterwards she walked under that tree she heard a little bird singing in the topmost branches, and he told all about it in his song. So it became known to everybody what the wicked woman had done."

"Did the bird really sing words, Nora?" we asked.

"Why *she* understood everything the bird said, and so it all came out!"

Nora had the art of telling a story.

We sat thinking it over in the summer twilight. It did not seem natural that the bird should make the revelation,—else how did it get to be known?

Said Nora one winter evening as pussy sat polishing her glossy coat before the blazing kitchen fire, "Old Granny Grope was walking out one evening in the dark woods. As she walked quickly on she met a great big black cat. The cat came straight up to her and says: 'Tell Blunderung that Hartermelow is dead.' So when the old woman got home she says to her daughter, 'I met a black cat in the woods to-night, and says she to me: "Tell Blunderung that Hartermelow is dead." 'Is she,' says their old gray cat that lay asleep in the corner, and she jumped right out of the open window and went off, and was never seen afterwards."

We looked at our cat and stooped over her to repeat the words in her hearing. Because she showed no sign of recognition, it was doubtless because she had no personal acquaintance with the cats in question. We none the less felt that we might, perhaps, touch some chord in pussy's heart to which she would reply in words.

And yet, is that any more reasonable than what Mother Goose tells? But when vague, undefined, and left to the imagination, then the truth is not challenged and the story gives pleasure.

GERTRUDE L. VANDERBILT.

Walking with God in the Nineteenth Century.

WE can believe that in the first century of our era there were actual sons of God, spiritual men in earthly scenes, heirs of glory and joint heirs with Christ, walking in the streets of Rome, Damascus, Ephesus and Jerusalem. So we can see how in every age God has called men to walk with Him, from Enoch down; but when it comes to the nineteenth century, with its great ecclesiastical organizations, its life by cooperation, its mistaking of "instrumentals for fundamentals," its "churchly world and worldly Church," its outward forms and inward death, its worship of the world-powers, its seeming sufficiency to itself,—it is not so easy to believe in an individual walk with God, a personal guidance from God, nor does the life of faith amid things of sense seem an easy thing; or, in other words, it is not easy to believe that I am as truly called of God as was the primitive believer of the catacombs. But it is a blessed fact that it is true. The life of faith is an unearthly life, whether lived in antediluvian ages or during the lifetime of Christ Himself upon the earth, or in the last decades of the nineteenth century. Believers in the unseen, believers in God, lovers of His Son, are as truly beams of light running up to God, or rather coming down from God into the darkness of this world, and are as truly sons of God in the midst of a crooked and perverse generation *now*, in these later years, as ever they were in the ages past.

If the powers of evil seem to us intensified as the centuries crowd on, then should we endeavor with all our individual energy to make positive good stand out in keener contrast with the evil. The more distinctly marked the inherent difference between good and evil becomes, by so much the more are Christians to be increasingly approaching that high type of embodied and concrete spirituality so preëminently shown us in the Epistles of the Apostle John. The more the powers of evil close down, the higher and more advanced should be the character of the spirituality of those who confess that they live to the unseen. This, then, is the high calling of those whose lives are cast in the closing years of the nineteenth century—to let their devotion and their spirituality be ever at white heat, to have what Jeremy Taylor calls "a persevering, a great, a *passionate* religion."

When a personal God seems to be reduced to an abstraction of science, and infinite intellectuality is offered to us instead of the old and precious word "I am *thy* God," is the very time to hold more firmly to a life of faith, to live more intently as seeing *only* "Him who is invisible." Living to God, walking with God in the streets of these, our modern cities, with all their modern appliances, under electric lights as truly and really as did Enoch in the Oriental fields under the light of stars, or as did the disciples when they walked on the hillsides of Olivet with the Master Himself, is the peculiar work given us of these times to do.

Conditions and circumstances change, but the *life* is one. The contest between living to the seen or to the Unseen is ever the same. It is not the question for us whether it is easier to live to God under the persecutions of a Nero, or amid the ease and worldliness of the nineteenth century. But it was the question then, and is the question now, of a human heart believing in the power of God to supply to it continual spiritual life through His Son.

MARY C. GATES.

NEW BRUNSWICK, N. J.

WHOEVER has a word to say about anything relating to the inner life, or quickening to the spiritual perception, whoever can cull a flower from her reading, or pick a bouquet from the roadside,

whoever can send a bit of advice on some every-day practical concern, no matter how homely, since it is of the home as well as of the heart that we desire to converse here, will please write to AUNT MARJORIE, care of THE CHRISTIAN INTELLIGENCER, P. O. Box 2117, New York city.

Write on one side of the paper only, and use ink. This, friends, is *your* "Corner."

CHILDREN'S PORTFOLIO.

Because of the Blessed.

"BLESSED are the peacemakers, for they shall be called the children of God," reverently repeated Jennie Martin one quiet Sabbath evening as she sat with her mother in their cosy little parlor, and added softly, "Mamma, I do want to be a peacemaker because of the *blessed;* it is very sweet to be called one of the children of God."

"Perhaps you may be a peacemaker, daughter; why not try to be one?" said the mother, laying her hand upon the curly, brown head.

"I do mean to, mamma; I will try to make peace between Sadie Coles and Grace Barnet, who used to be such loving friends and now will not speak to one another, and I am so very sorry about it," said Jennie in the same soft tone as that in which she had before spoken.

The mother encouraged the child in her good resolution, and on the following morning she went to school with it strong within her heart; she would make peace if possible, and have the joy of seeing the two girls reconciled and also the joy of claiming the *blessed*, as she termed the promise in the text.

She talked to Sadie and Grace separately, but neither would acknowledge that she had done the wrong—each blamed the other—so Jennie concluded that all she could do was to wait and watch for an opportunity to aid in making peace, trusting that it would come ere long.

It so happened that Sadie and Grace each had a talent for drawing, and both were working hard to obtain the prize which had been offered by their master to the pupil who should be found to excel in this beautiful art.

One day near the close of the week of which we have been speaking, Jennie observed Grace leaning over her drawing-book with a troubled look upon her face.

"What is the matter?" she asked in a tone of sympathy.

"Matter enough," answered the other. "I will be marked in drawing if this is not finished to-day, and I have lost my number-one pencil. Have you one, Jennie?"

"No, I haven't, but I know that Sadie Coles has two, and she will lend you one."

Grace would have quickly refused such offer had there been less at stake, but if she were marked in drawing it would probably end all her chances of winning the prize, and so she reluctantly consented to let Jennie ask for the needed pencil.

Jennie flew away on her errand of love, and soon acquainted Sadie with the state of the case. She ended by asking, "Now, will you lend Grace a pencil?"

"No, I will not. Lend her a pencil to help her to beat me in drawing, eh? I guess I'll lend her two! No, indeed, Jennie Martin! You may tell her instead that I am very glad she has lost her pencil."

"Oh, Sadie," commenced Jennie, but the other stopped her peremptorily. "Now there is no use of coaxing me, for she *shall* not have one of my pencils, so there!" and Sadie shut her lips firmly, as if by the action to enforce her words.

Jennie stood a moment in thought, and then from her pocket she drew a bright silver quarter and held it up to her companion's view. "Here," she said, "this is my very own, and I will give it to you if you will lend Grace the pencil."

"Will you truly? Well, there then. I wouldn't do it, though, for anybody but you."

Jennie, delighted at her success, flew away to Grace and gave her the pencil without a word as to how she obtained it.

Grace, opening her eyes in surprise and pleasure as she took it in hand, exclaimed: "Why, did she really lend it to me? It was kind of her, I am sure. I thought she wouldn't do it, but Sadie is a real kind girl if she did take offence at most nothing. I wish we were friends again," and the child looked wistful as she spoke.

"I wish you were," answered Jennie, and then ran away to avoid being questioned. Her silver piece that had made her feel so rich was gone, and she shed a few secret tears over the loss, yet comforted herself with the thought that it was because of the *blessed*. Perhaps peace would be brought about by it, and she would rather have that than whole pounds of candy.

Sadie, in the meantime, was feeling thoroughly uncomfortable over the part she had acted.

Her mind was so disturbed during the afternoon session that ere school closed she went to the teacher and begged to be allowed to speak to Jennie Martin. Consent was readily gained, and she engaged Jennie to wait to talk to her after school was dismissed.

The two met in the cloak-room, and then Sadie, with tearful eyes, returned the money and confessed to her wretchedness. "Do you think," she humbly asked, "that Grace would make up with me? The quarrel was my fault, I suppose. I asked her one Saturday to go walking with me and she refused because that new scholar, Susie Watson, was sick, and she thought she ought to go to see her. I thought Grace ought to consider me of greater consequence than a stranger, and said so, and then we quarreled and have been at enmity ever since. I knew it was mean to take your money, but was not really willing to do Grace a favor without some excuse for doing it;" and Sadie began to weep and sob as if her distress was indeed great.

"Grace longs to make up with you," returned Jennie, soothingly. "She sent your pencil back by me, and said it was very kind in you to lend it to her."

"Did she? did she really?" and Sadie ceased her sobbing and added joyfully: "Then you did not tell her a word about my meanness, did you, you darling girl?"

"No. I was hoping every minute that the pencil might make you love one another again."

"It is you that makes us love one another again," and Sadie flung her arms around her companion's neck and kissed her rapturously. Then together they went to Grace, who had gone home feeling more sad than ever over the estrangement.

A few words of explanation from Jennie, and the two who had been so widely separated were clasped in each other's arms, and *peace was made.*

After they had all rejoiced over the matter in childish fashion, Jennie said: "The silver piece I may spend as I please, and we will have with it a grand treat on Saturday afternoon in our shady front yard, and invite two or three more of the girls to share with us in it and our pleasure."

The others were pleased with the proposal, and Jennie, feeling sure that mamma would consent, went home overjoyed.

"I have got it, mamma, I have got it," she said as she entered where her mother was seated with her sewing.

"What, my dear? What have you got?" and the mother looked up expecting to see some treasure.

"I have got the *blessed*, mamma."

Mamma again asked for an explanation, and then the sweet little daughter told her story in her own simple way, and ended by asking, "Haven't I got it, mamma?"

"Yes, my dear child, I think you have indeed. You are a *peacemaker*, and the *blessed* with that is very sweet. May you always keep it before your mind: 'Blessed are the peacemakers, for they shall be called the children of God.'" A. D. W.

Drink Water.

"OF course I will drink water," says George. "The horse and the ox drink it, and how strong they are! The trees drink it, and how tall they grow! My dog Tray drinks it, and how wise he is! I'll drink it, too, for I would like to be strong and grow tall and be wise."

"I'll drink water, too," said Clara. "The birds drink it, and how sweetly they sing! The flowers drink it, and how bright they look! My pets all drink it, and they are gay and loving and happy. So if I wish to sing smoothly, and look bright, and be gay and loving and happy, I will drink water. And I will try to get all my friends to drink it, too; for I see that in the houses where they drink beer and gin and rum they are not so good and happy as they are in the houses where they drink water."

And what says the man who has grown up to years and seen much of the world? He says those men do the best work who do not use alcoholic drinks. The coalman can carry more coal in a day when he drinks water than when he drinks beer. The men who work in the heat and blow glass and make up iron can do more work if they take no strong drink. Men who work in the fields can work more hours if they drink only water, or water with a little oatmeal or fruit-juice in it.

Men who work in banks or on railroads can be trusted more safely if they do not even drink wine or beer. Men who have money of their own take better care of it if they do not drink. Men who drink die off three times as fast as men who do not drink. Three fourths of the men in prison would not be there if they had drank only water. So the good man who has seen much of the world says water is the best drink.

And we will all drink water.—*Youth's Temperance Banner.*

Building the Nests.

"TWIT! twee!" sang the robin; "I think we'll build here;
I like the location." "And so do I, dear,"
His little spouse chirruped. So, high in the tree,
They set to work making their nest merrily.

"See! see!" piped the bobolink; "here's a nice nook,
Just down in a hollow, and over a brook."
"Oh my! how delightful!" his mate exclaimed. "Look!
What a sweet, pretty mirror we'll have in this brook!"

"Sweet! sweet!" trilled the bluebird; "the stump of this tree
A very nice site for a mansion would be."
"So sheltered and cosy! and then it's so new!"
Replied Mrs. Bluebird. "And look at the view!"

"Dear! dear!" cried a cat-bird; "these house-hunting days
A good, steady bird will be likely to craze.
I've searched all the bushes—" "There, darling, don't fret,"
His sober mate sang; "don't be seen in a pet."

"Twit! twit!" chirped the swallow; "the old home is there.
We'll move in this minute, its comfort to share.
Let other birds wander to build a new nest,
But, all the world over, the old home is best."

—*George Cooper, in Harper's Young People.*

A Dog that Could Count.

OLD Fetch, says a writer in *St. Nicholas*, was a shepherd dog and lived in the Highlands of the Hudson. His master kept nearly a dozen cows, and they ranged at will among the hills during the day. When the sun was low in the West, his master would say to his dog, "Bring the cows home," and it was because the dog did his task so well, that he was called Fetch.

One sultry day he departed as usual upon his evening task. From scattered, shady and grassy nooks, he at last gathered all the cattle into the mountain road leading to the distant barnyard.

A part of the road ran through a low, marshy spot bordered by a thicket of black alder, and into this one of the cows pushed her way and stood quietly. The others passed on, followed some distance in the rear by Fetch.

As the cows approached the barnyard gate he quickened his pace and hurried forward, as if to say, "I'm here, attending to business." But his complacency was disturbed as the cows filed through the gate. He whined a little and growled a little, attracting his master's attention. Then he went to the high fence surrounding the yard, and standing on his hind feet, peered between two of the rails. After looking at the herd carefully for a time, he started off down the road again on a full run. His master now noticed that one of the cows was missing, and he sat down on a rock to see what Fetch was going to do about it. Before very long he heard the furious tinkling of a bell, and soon Fetch appeared, bringing in the perverse cow at a rapid pace, hastening her on by frequently leaping up and catching her ear in his teeth.

Little Heads Together.

QUESTIONS ABOUT PALM TREES.

1. What place in the desert of Arabia had seventy palm trees?
2. What ancient city was called "the city of palm trees?"
3. What prophetess dwelt under a palm tree?
4. During what feast did the Israelites live in booths made partly of palm branches?
5. On what beautiful doors were palm trees carved?
6. What prophet, in speaking of the gods of the heathen, used the expression, "They are upright as the palm tree?"
7. Where is it said, "The righteous shall flourish like the palm tree?"
8. What prophet lamented the withering of the palm tree?
9. What village mentioned in the New Testament had a name meaning "the house of dates?"
10. Who once went forth to meet Jesus bearing branches of palm trees?
11. Who beheld in a vision a great multitude with palms in their hands?

Answers to Puzzles of June 30th.

Riddle.—One of the five stones with which David killed Goliath.

Engima.—Speech is silver, but silence is golden.

Beheadings.—P-ray. L-end. A-corn. T-reason. O-pen. Plato.

Correct answers from Rappie Bowne, "Prague," Lewis D. and Jennie Labagh.

Let the People Decide It.

MR. EDITOR: The sentiment of the INTELLIGENCER on the temperance question, expressed editorially a few weeks ago, is indeed timely and must meet with the approval of many advocates of temperance who yet strongly oppose the so-called Prohibition party and their movements. An endeavor must be made to rescue one of the greatest of the Christian graces from political corruption; it is a laudable effort and it has been given an impetus by the INTELLIGENCER in thus proclaiming opposition to a mixture of prohibition and politics at the polls. The temperance question has been too long engulfed in political mire, though thanks are due the *Voice* and other temperance papers for the education of the people on the great question.

While there is life there is hope. The children of Israel were forty years in the wilderness being educated to take possession of the promised land. Our own country was about eighty years contending with slavery in the hands of politicians, and in all probability would have continued so to this day had not God spoken to Abraham Lincoln to go forward and with one stroke of his pen strike a blow that removed the curse forever from our land. And God says to us to-day, If you will have faith in Me I will remove from you this greater curse than slavery, for it enslaves not only the body but the soul—not only of one race but of every race. God says very plainly that we are our brothers' keepers, and He performs His works through human instrumentalities. In God's name this curse of intemperance can be removed, not by politicians but *by the people.* Let active, wide awake temperance advocates canvass the country from Maine to California to secure signatures to a petition urging President Cleveland to call for a special election in every polling district in the United States on the first Tuesday after the first Monday in May, 1887, that the people may vote whether they will or will not longer have intoxicating liquors sold as a beverage.

To this end an association of workers, with officers, etc., allied in no way with the third or Prohibition party, must be formed; the work will then go forward harmoniously. Let this theory be ventilated freely by the press and, we doubt not, many of the leading friends of temperance will fall in line and in less than two years a new order of things will have been instituted that will benefit our country more than any can know or predict at this day. As the President has repeatedly declared that he was elected to do the will of the people, he must grant the petition. What, then, would be the result? Would not all Christians, all members of temperance societies, all good, moral men and nearly all inebriates, in fact, vote favorably for the issue? It cannot be doubted. But perhaps the leading argument in favor of this project is the fact that not the slightest partisan feeling can be shown at the polls: Democrat and Republican alike can vote with a consciousness that neither is taking advantage of the other. Opposition will be shown only by the manufacturers of and dealers in the liquors, and this will be but as chaff and will avail nothing. I firmly believe that these results will follow if the press, clergy and temperance workers will but take the matter in their own hands. The people are waiting: will the priests take up the ark, for our Joshua says, Go forward.

FAITH.

GLEN, N. Y., April 30, 1886

Western Turkey

REV. DR. E. E BLISS sends to the *Congregationalist* a report of the 45th annual meeting of the Western Turkey Mission of the American Board, when the stations showed a steady growth and some instances of marked religious interest, and mentions an unusual movement in these words:

"In some of the stations, notably at Sivas and Ceserea, there are reformatory movements of a marked evangelical character, going on outside the ranks of the professed Protestants, having Sunday services of worship, attended by hundreds, prayer meetings, Bible classes and Bible distribution, upon all which the ecclesiastics look with little favor, but dare not attempt to hinder, and which are leading to a great increase of intelligence in religious matters, and to the manifestation of what cannot but be regarded as true piety. These movements are, without doubt, a result of missionary labor in the country. For the present they run in their own channels, but give, therefore, none the less joy."

Dr. Bliss then notices a new phase of the work of the mission, which has grown naturally out of what has been done, and raises the question how far and to how great a degree foreign missionary organizations may properly carry their educational system. He writes:

"A number of the sessions of the annual meeting were occupied with the question of the Higher Education. In the early years of the mission, while common primary schools to teach reading, writing and other elementary branches were established wherever missionary work was begun, and while at central points classes were formed for the training of teachers and other helpers, very little was attempted in the way of what is called the higher education. Now the times have changed. The rising intelligence of the communities about us all over the country calls for schools of a higher grade, for educational institutions for pupils of both sexes, giving to them advantages afforded in the high schools and academies of America. This call is in many cases, by choice for obvious reasons, addressed to missionaries. Listening to it, and convinced that such schools are not only desirable for the mental training of the young, but afford admirable opportunities to present to the minds of pupils, at a most impressible age and under most favorable circumstances, the doctrines and precepts of the Gospel, a number of high schools, increasing from year to year, have been of late established under the auspices of the mission. But the call waxes louder—comes from all parts. We are confronted with the question of going into the work of general education. Have we as missionaries a call to it? To what extent should missionary funds and missionary strength be given for education?'

These questions are before other missionary organizations, and will perhaps be referred to the churches represented by the Boards. High schools and academies will meet the demand for the present, but colleges will be called for soon. Shall, then, the foreign missionary Boards undertake to establish a complete system of Christian schools, from primary schools to colleges?

Of increasing exhibitions of enmity by the Turks, he says:

"The present attitude of the Turkish Government towards the missionary work, not only in this mission but in all parts of the empire, is ominous of very serious trouble in the future. A law has been passed forbidding the opening of any, even the most common school, in any part of the country without a special authorization from the central government. The law was at first declared to have no reference to existing schools, but simply to regulate the future, but in repeated and multiplying instances it is being applied to schools which have had years of quiet prosperity. Such are peremptorily closed, and official authorization from the capital demanded as the indispensable condition of reopening. There is no such treatment of Mohammedan schools, in fact very little enforcement of the law except upon the schools of evangelical Armenians, and especially upon those with which missionaries have to do. The ominous character of the movement is not that official authorization is required for schools, but that insuperable obstacles, evidently of design, are thrown in the way of securing any authorization. There is much to indicate a purpose on the part of our rulers to move on in the same line, and attempt to close not only the high schools, but the places of worship, from which it is thought are proceeding influences which imperil the foundations of the Mohammedan system."

The "Willie."

I WAS calling at the house of a merchant in New York not long since, and before I came away he was kind enough to invite my attention to his collection of paintings, some of which were doubtless very fine, and as he pointed to one and another he told me something of their history. This he had selected from a gallery in Paris; that had been painted expressly for him in Berlin, and so on. There was a tone of pride in his speech as he descanted upon the artistic merits and money value of each.

As we were coming out of the room his eye rested upon a modest little colored photograph that hung beside the door. At once his tone became subdued and pathetic, as he said: "I value that little picture more than all in the room." It was the picture of a boat, with sail spread, and within it were four or five persons. A pennant waving from the mast bore the name of "Willie."

"I must tell you about that boat," said he. "One summer morning a few years ago, the mail brought me a letter from Saratoga. It was from the Secretary of our Foreign Missions, and told me that the missionaries out on the coast of Africa desired a sailboat to carry them along the coast and up the rivers to visit the different stations. The letter told of the cost of such a boat, and the writer hoped a few friends would be willing to contribute to its purpose. I handed the letter to my wife, remarking that I supposed we must give something toward it. This was agreed to, but no amount was mentioned. The next morning," said he, "my wife told me she had been thinking in the night about that boat, and she had a plan which she hoped I would not discourage. 'If you are willing,' she added, 'I wish we might give that boat in memory of our dear departed Willie.' I assented, and promised to write at once and say we would give the whole. I had the boat built to order and fitted out as well as could be, and it went out to Africa as a missionary boat in memory of our little boy. The photograph was taken out there, and those men are the missionaries who use her in the cause of the Master. I never before felt any great interest in foreign missions, but since that time it has seemed to me that there is nothing in the world so noble, so heroic, so Christlike as the work of those men who have left home and all its comforts to carry the Gospel to the heathen. One of the missionaries came back to this country and was a guest for awhile in our home, and I felt that I had a special interest in him and his work."—*Standard of the Cross.*

A MINISTER had preached a simple sermon upon the text, "And they brought him to Jesus." As he was going home his little daughter, walking beside him, said, "I like that sermon so much!" "Well," inquired her father, "whom are you going to bring to Jesus?" A thoughtful expression came over her face as she replied, "I think, papa, that I will just bring myself to Him." Her father thought that would do admirably for a beginning.

THE following story is told in the *Advance:* Mr. George H. Stuart, acting as the representative of the Christian Commission during the war, asked a colonel the password. He wished to go out of the lines. "Chicago," said the colonel. But the sentry said it was not the word, and came near shooting him in the night. He went back to the colonel, who said, "What a fool I was! That was yesterday's word, I remember. To-day's is 'Massachusetts.'" Mr. Stuart, after giving the sentry the right word, added, "And now, my young friend, let me ask if you know the password to heaven!" "Thank God, I do, Mr. Stuart," he said. I learned it from *you* in a Sunday-school class years ago, and I trust have acted on it. 'The blood of Jesus Christ cleanseth us from all sin.'"

Financial.

TUESDAY, July 20th.

THE imports of merchandise at this port last week were valued at $7,451,182, and the exports at $5,543,025. The export of specie amounted to $85,681. Exchange was dull and sold at the end of the week at $4 86 1-2 for 60 day bills and $4.87 3-4 for sight drafts for sterling. It is said that the buying of securities on foreign account has been steady, and will be followed as usual by sales on a rise, when gold may be exported again. All the world speculates in Wall street.

The report of the Associated Banks of this city and vicinity, connected with the Clearing House here, showed for the week a reduction of $1,388,600 in loans, of $1,969 400 in specie, an increase in legal tenders of $2,815,100 and in deposits of $1,584,900. The surplus of reserve was increased by $449,475, and became $13,610,925. The supply of money was larger and the rate on call loans ranged from 1 to 3 per cent, the average being below 2 per cent. The rate on the best commercial paper was 3 1-2 to 4 per cent.

A rise in wool attracts attention. Wool is scarce and in active demand, and manufacturers of woollens anticipate better prices. The trade in iron and steel is also brisk at full prices. In the West the heaviest output of pig iron on record has been absorbed. Steel rails have been in demand and at remunerative prices.

The quotations for grain have been fairly steady as it has become known that the crop of spring wheat and oats in the Northwest has been certainly seriously reduced by heat and drought. It is even claimed that over a large area the yield of spring wheat will fall 50 per cent below the average. European mar-

kets are reported as steady. No rise is to be expected there, except upon compulsion and at the last moment. This country is to be made to carry the surplus until it becomes positively unsafe to reduce the stock in Europe to a lower point. Quotations for August delivery were here on Saturday: Wheat 86 1-2, corn 46 1 2, oats 34 cents. Sales for July are a fraction better. Prices of the near future are simply dependent on who can hold out the longest—this or the other side of the Atlantic. That the stock of wheat is steadily declining is beyond question. Cotton closed on Saturday at: July 9.43–44, Aug. 9.45–46, Sept. 9.40–41, Oct. 9.30–31, Nov. 9.29–30, Dec. 9.31–32, and is rather dull, but steady. Hay is more firmly held, for although in some sections the yield is heavy, in others it has been largely affected by drought. Choice timothy is held at 85 to 92 1 2 cents, clover mixed at 45 to 55. No. 1 rye straw is worth 80 to 85 cents, No. 2 55 to 65, oat 40 to 50, and wheat 30 to 45 cents.

The Stock Market is steady, still has a strong undertone, and the fluctuations are moderate, but there is doubt as to how much northwestern roads may be affected by short crops, and disagreement still continues among the coal roads.

News of the Week.

(Continued from page five.)

SATURDAY, 17.—It is stated that the preliminaries of an extradition treaty have been arranged between England and the United States providing for the surrender of dynamiters and other conspirators of that class. The report is generally discredited. ...The duel between General Boulanger and Baron Lareinty takes place to day at nine o'clock....Mr. Gladstone gives a banquet to some of his political friends....Starvation reported at St. Johns, N. F. There is no fish to be caught, only three days' work to be given in a fortnight at three shillings a day....The gas receiver in the West End Hotel, at Long Branch, exploded, and three men were injured. The flames were put out before the hotel caught fire....A sewer gas explosion took place at Pawtucket, and a number of wooden buildings were mined. A large hole was made in the earth where the gas had forced its way through....The River and Harbor bill passed. The Senate appropriates between $14,000,000 and $15,-00,000. The New York harbor gets $766,875 and the State of New York $390,230....Miss Annie Wyckoff, living at South Elizabeth, N. J., was caught between the wheels of an east bound train and killed. Jesse J. Catlin, in trying to save her life, received severe injuries, and his recovery is doubtful....A lamp exploded in the new Aqueduct at One Hundred and Seventy-eighth street. Five men were terribly burned and two will probably die. ....Caterpillars are making sad havoc among the trees in Brooklyn and New York.

MONDAY, 19.—There is a great deal of interest shown in political circles in London, especially among the Irish, in the new extradition treaty between England and the United States. ..Mr. Gladstone has stated that he has decided to resign and conduct an uncompromising opposition.. Prince Napoleon is about to start for New York to meet his son on the completion of his trip around the world....Paymaster George R. Watkins of the United States Navy has disgraced himself as an embezzler and deserter. He is charged with embezzling funds of the Navy, and misappropriating balances of dead men and subscriptions for their gravestones, and charged desertion to escape trial by court-martial. His trial is in progress on the United States sloop-of-war "Ossipee," at Yokohama ...A large store house at South and Roosevelt streets, N. Y. city, filled with barrels of flour, collapsed last night. Three men reported injured, but it is feared that some are buried in the ruins....The New York Architectural Terra Cotta Works at Long Island City was destroyed by fire Saturday night. Damages not over $100,000....One of the gangplanks of the steamer "Columbia" gave way yesterday while it was crowded with people leaving Rockaway for New York and Brooklyn, and thirty people were thrown in the water; no one was drowned and only three injured....The elm trees at Flushing, L. I., are being destroyed by a saw fly. The fly is believed to have immigrated from Germany in some unknown way....The great bi-centenary celebration at Albany was inaugurated yesterday by appropriate religious services in the churches. It is to extend through several days.

TUESDAY, 20.—The popular vote in the British elections results in a Unionist majority of 272,682....Henry Ward Beecher lectured in Exeter Hall last night on "The Reign of the Common People." The Hall was crowded....Revolutionists defeated in Mexico with heavy loss in killed and wounded....The full text is given in to-day's papers of the extradition treaty with England now pending in the U. S. Senate, with an explanatory letter from Minister Phelps....The steamer "Gate City," of the Boston & Savannah Steamship Line, sunk off the Island of Naushon, in Vineyard Sound, yesterday....Baron de Courcel has resigned as French Ambassador to Germany. ....Albany recalls with rejoicing two hundred years ago. The school children had their frolic in the forenoon of yesterday, and the trade societies parade....Governor Hill reserves his decision as to the pardon of the Theiss boycotters.

Notice to Subscribers.

The little yellow label on your wrapper informs you to what time your subscription is paid. Kindly consult same, and if in arrears remit the amount due.

Our readers will confer a favor upon the publishers of this paper and, perhaps, find it to their own advantage if, when answering an advertisement found in these columns, mention is made that it was seen in THE CHRISTIAN INTELLIGENCER.

INDIGESTION, DYSPEPSIA, nervous prostration, and all forms of general debility relieved by taking *Mensman's Peptonized Beef Tonic*, the only preparation of beef containing its *entire nutritious properties*. It is not a mere stimulant like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, over work, or acute disease; particularly when resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York. Sold by druggists.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & CO., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, July 17, 1886.

BUTTER.—Receipts for the week, 51,016 pks.; exports 3,186 pks.

With the exception of fresh high-flavored butter sales are slow and sluggish. Receipts continue heavy. Exporters took very sparing of good to fine Western creameries at 16a17c., and fully one-half of exports were low grades for German account costing 8a10c. per lb. Lines of fancy Western creameries brought 17½a18c. for local and speculative account, and that is the price for best State creamery make in pails, and even 18½c. is made for some specials. At the close fine creameries in line and fancy butter are not freely offered. After leaving top qualities the market is dull and prices irregular and lower. The fact is there are about 200 000 pks. of butter stored here in ice-houses, and it is a heavy weight of stock to be hanging over the market, and there can probably be no improvement in common to fair and medium grades until some portion of it is sold down. Fresh receipts of fine newly-made butter, both creamery and dairy, are wanted and prices are firm. We quote:

Fancy creamery	18@ 18½
do dairy (selections)	16 @16½
Good to fine	14 @15
Poor to common	9 @12½

CHEESE.—Receipts for the week, 86,367 boxes; exports 68,159 boxes.

Our market started in strong and receipts early in the week were quick taken at 8a8½a8¼c. for finest factories, and best night milk skims sold up to 6a 6½c. Wednesday and Thursday supplies increased and buyers tried hard to "knock" prices, and in some few instances did, but market closed with stocks well cleared and prices firm. We quote:

Factory, white, full cream, finest	8½@ 8¼
" colored, " "	8⅛@ 8¼
" good to fine "	7 @ 8
" skims	1 @ 6

EGGS.—Receipts for the week were 15,498 bbls.

Demand was good all the week and prices a trifle higher for all fresh-laid stock. We quote:

Near-by marks, fresh eggs	15 @15½
Western and Canada	14 @14½

Publisher's Department.

SINCE LADIES HAVE BEEN ACCUSTOMED to use Glenn's Sulphur Soap in their toilet their personal attractions have been multiplied, and it is seldom they are seen disfigured with blotches and pimples, or rough or coarse skins. Sold by Druggists, Grocers and Fancy Goods Dealers.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Louisville, Ky., April 1st, 1882.

Bailey Reflector Co.—Gents: We take pleasure in testifying that your reflectors are a complete success in the diffusion of light over every part of the auditorium of our new church building. Small print can be read in any part of the room, and all who have seen it unite in declaring it is the most delightful light in the city. Respectfully,

ENOS CAMPBELL,
Pastor Third Christian Church.

When, by reason of a cold or from other cause, the stomach, liver, and kidneys become disordered, no time should be lost in stimulating them to action. Ayer's Pills act quickly, safely, and surely. Sold by druggists and dealers in medicines.

Catarrh is a very prevalent and exceedingly disagreeable disease; liable, if neglected, to develop into serious consumption. Hood's Sarsaparilla, acting through the blood, reaches every part of the system, effecting a radical and permanent cure of catarrh. 100 doses $1.

Bronchitis is cured by frequent small doses of Piso's Cure for Consumption.

MARRIAGES.

DEBAUN—DEBAUN.—At Pearl River, N. Y., on June 30, by Rev. E. Lodewick, John DeBaun, of Silverton, South Wales, Australia, to Rachel DeBaun, of Pearl River, N. Y.

DAVIS—BEATTY.—At the parsonage of the Reformed church at Stone Ridge, N. Y., July 1, by Rev. Wm. W. Schomp, Geo. W. Davis and Julia E. Beatty, the former of the town of Olive, and the latter of the town of Marbletown, N. Y.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

JUDSON.—At Stockport, Col. Co., N. Y., June 17, at the residence of her father-in-law, Frederick Judson, Esq., Emma, wife of Charles R. Judson, and daughter of Elizabeth and the late Alfred Ostrom.

It would be easy to fill up this memorial sketch with a tribute of loving and *truthful* praise for one whose death has made so sore a wound in kindred hearts.

Attractive in person, of superior and cultivated mind, refined and delicate in taste and sensibilities, graceful and gentle in manner, her character was rounded into beautiful symmetry by a tender, loving spirit which linked affection to admiration in those who knew her best.

When the brief sickness assumed an alarming type and the startled family circle heard the call to surrender this beloved one, it seemed more than heart and flesh could bear. There were so many reasons why she should live. It was so hard to lose so much "of life and love."

Only a little more than a year before, the father's death brought the broken circle into closer dependence on each other's love and sympathy.

Less than a year a bride, it seemed hard to be removed so soon from those who loved her so well and needed her so much. But the love which called her was stronger than that which would have kept her, and the voice of her summons was tender but firm. The prayer "I will that she be with me where I am," outweighed all our selfish petitions.

"Don't call me back from heaven," was her testimony that brighter scenes were opening to her vision, that to her "to die was gain." So on one of the beautiful June days she loved so well she was laid to rest.

But holy peace came to and abides with those who left her there, because they loved her and rejoiced that her spirit had gone to Him in whom all the family on earth and in heaven are one.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy, sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

FULTON STREET DAILY NOON PRAYER-MEETING,
113 Fulton Street, and 58 Ann Street,
Just east of Broadway, near William Street.
COME IN, REST, AND PRAY.
Stop 5, 10 15 or 20 minutes, or the hour, as your time permits.

THE Hudson River Ministerial Association will meet in the Reformed Church of Kinderhook on Monday, July 26th, at 3 P.M. Exegesis—Monday, 3.30 P.M., by Rev. J. B. Drury, D.D., of "Anti-Christ." Sermon—Monday, 7.30 P.M., by Rev. J. G. Gebhard. Essay—Tuesday, 9.30 A.M., by Rev. G. Lefevre, on "Ministerial Plagarism." Members expecting to attend please send postal to Rev. E. A. Collier, D.D., Kinderhook, N. Y. J. B. DRURY, Sec.

ROYAL

BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

JAMES PYLE'S

PEARLINE
The Great Invention,
For EASY WASHING,
IN HARD OR SOFT, HOT OR COLD WATER.
Without Harm to FABRIC or HANDS
and particularly adapted to *Warm Climates.*
No family, rich or poor, should be without it.
Sold by all Grocers, but *beware* of vile imitations. *PEARLINE* is manufactured only by
JAMES PYLE, NEW YORK.

SCROFULA

Humors,

Erysipelas,

Canker, and

Catarrh,

Can be cured by purifying the blood with

I do not believe that Ayer's Sarsaparilla has an equal as a remedy for Scrofulous Humors. It is pleasant to take, gives strength and vigor to the body, and produces a more permanent, lasting, result than any medicine I ever used.—E. Haines, No. Lindale, O.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, it will thoroughly eradicate this terrible disease.—W. F. Fowler, M. D., Greenville, Tenn.

For forty years I have suffered with Erysipelas. I have tried all sorts of remedies for my complaint, but found no relief until I commenced using Ayer's Sarsaparilla. After taking ten bottles of this medicine I am completely cured.—Mary C. Amesbury, Rockport, Me.

I have suffered, for years, from Catarrh, which was so severe that it destroyed my appetite and weakened my system. After trying other remedies, and getting no relief, I began to take Ayer's Sarsaparilla, and, in a few months, was cured.—Susan L. Cook, 90½ Albany st., Boston Highlands, Mass.

Ayer's Sarsaparilla is superior to any blood purifier that I have ever tried. I have taken it for Scrofula, Canker, and Salt Rheum, and received much benefit from it. It is good, also, for a weak stomach.—Millie Jane Peirce, South Bradford, Mass.

Ayer's Sarsaparilla,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Price $1; six bottles, $5.

AGENTS coin money with our Amateur Photo outfit, and collecting family pictures to enlarge. Special 30 day offer. Empire Copying Co., 281 Canal St., New York.

OPIUM Morphine Habit Cured in 10 to 20 Days. No Pay until Cured. J. L. STEPHENS, M. D., Lebanon, Ohio.

The Church.

Her Faith and Mine.

'TIS eventide in a far-off land,
The "land of the rising sun;"
High over the valleys soft clouds are seen
Arising to meet the hilltops green,
Where they meet and blend into one.
Far in the distance a snow-capped mount
From the verdant plain arose,
While nearer with many a graceful bend,
And murmuring song that knows no end,
A silvery river flows.
So enchanting the scene, so quiet the hour,
It seemed that the Prince of peace
Had dwelt in the land, had walked on the wave,
And, in that love that is mighty to save,
Had bid all tumult cease.

But see! beyond those palm trees fair,
A heathen temple stands
With its heathen idol, ghostly and grim,
Whose hideous features had grown dim
By the touch of human hands.
Suns rise and set, years come and go,
And still that heathen throng
Come with their joys, their griefs, their cares,
To offer their unavailing prayers
At the feet of that dreadful wrong.

But saddest of all that sad-eyed group,
Are the mothers who come and go,
O'er many wild, unbeaten tracks,
With suffering infants on their backs,
And in all their heathen woe.
E'en as we gaze, behold a form
Slowly approach the place,
When, with entreaties loud and wild,
She takes the hand of the helpless child,
And touches the idol's face.
Vain, useless, all. Death claims his own;
And now in deep despair,
And with an agonizing cry,
Her empty arms she tosses high,
But she grasps only—empty air.

O mothers, who dwell in Christian lands,
Can you not recall the day
When you knelt by the side of a dainty cot
Where, 'neath robes your loving hands had wrought,
Your suffering darling lay?
You brushed the curls from the cold, damp brow
Of the helpless little one;
You gazed on the pallid little face,
But you only dared to pray for grace
To say, "Thy will be done."

Perchance the pitying Father heard,
And spared the chastening rod;
Oh, how your grateful thanks rang out!
It seemed that heaven echoed the shout,
And praised our living God.
Perhaps He claimed it. Then you knew
His own He did but claim;
But your faith was strong, and you could say,
"The Lord who gave has taken away,
Blest be His holy name."

O ye weary workers, arise, arise,
And work while it is day;
For the Christians' faith that shines so clear,
For the Christians' God who stands so near,
That He hears us when we pray.

—*Mrs. C. Jacobs, in Journal and Messenger.*

Absent Members.

IN 1876, the church at A. reported a membership of 263, sixty-three of whom were absent. Near the end of the next ecclesiastical year the church called a new pastor. Apparently with the desire to have a thorough house-cleaning before the new servant came, a committee was appointed "to revise the roll." The thoroughness with which they did their work is apparent from the fact that, although thirteen members were admitted and but six removed during the year, the next annual report indicates that the church consisted then of 175 members, none of whom were absent. Beginning with this for a basis, the church made its annual reports until 1882, when it reported a membership of 285, forty seven of whom were absent. At that time, if all whose names were on the roll had been counted, the church would have reported 324 members, eighty-six of whom were absent. Two or three somewhat solemn questions began at this time to agitate the minds of the officers of the church. One was whether they were telling the truth in their annual reports; and another, more solemn than this, was whether the church was fulfilling its covenant with these absent brethren and sisters. The answers which had to be given to these questions brought the officers under conviction of sin and led to repentance and reformation. An accurate list of absentees was made out. It was discovered that about fifty of the eighty-six were lost, in the sense that the pastor and church did not know who of them were living and who were dead, or where the living were residing. A systematic effort was made to discover the facts about these, and to put the church in right relations with all the absentees. After four years of such labor the church can now report that all but five of these absentees have been found, and that sixty-two of them have been removed from the church in legitimate ways, and that twenty-three of the remaining twenty-four are still retained in the church at their own request, or the request of their friends, until they secure a permanent residence somewhere, or until skeptical doubts or religious derelictions are either overcome or so confirmed that the church shall feel compelled to remove them by discipline. Of the sixty-two, five are dead, seven have been removed by discipline, either at their own request as destitute of religious experience and faith, or upon evidence that they were not living Christian lives; the membership of four was terminated because all hope of ever finding them had failed, and the church could no longer fulfil its covenant relation with them; the remainder received letters of dismission in some form. From this experience of a single church the following deductions are drawn:

1. Our churches are very seriously neglectful of their duty to absent members. It is believed that the conduct of this church, which permitted fifty of its members to be practically lost, is fairly typical of the conduct of many other churches, and that the committee which dropped out of sight some sixty of their brethren and sisters simply did what many another church committee has done. But does the church which permits or sanctions such things fulfill its sacred covenant assumed with every one who enters the church, *to watch over him with all Christian fidelity and tenderness?* Moreover, certain ways resorted to for making compensation for this neglect seem very unfortunate and unscriptural. Sometimes the names of absent members are put into a "retired list," and not counted in the annual report, or, as in the case referred to, they are simply ignored when the report is made. Not only does this commit the church to an untruth, but it tends to relieve the church and its officers from the due sense of responsibility concerning these wandering sheep. Sometimes their "names are dropped" by action of a committee. But whatever is done with these "names," *they* are still members of the church, for the whole church has covenanted with them, and no committee can annul that covenant. Sometimes they are dropped out by action of the church before all proper efforts have been made to find them and persuade them to take a right attitude toward the church; but this, surely, is a violation of the covenant. The mere fact that a brother or a sister is absent from the town where the church is located, is not a ground for this extreme church discipline. Until every means is used to find him and has failed, this ought not to be done. A "standing rule" which excludes one from the church after one or two years' absence, is unchristian. It reveals and it fosters a low and false idea of the sacredness of church membership.

2. There is no necessity for the accumulation of a long list of absent members. The faithful use of Scriptural means will prevent this. The annual, or at least the frequent printing of the church roll with the residences of all members, tends to prevent members being lost. If the pastor or other officers or members of the church would write frequently to the absentees, it would not only be a means of grace to both parties, but would lead many to take letters who now neglect this duty. Public prayer for absent members, and frequent instruction and exhortation from the pulpit and in the prayer-meeting concerning the duty of those who may remove to keep in communication with the church so long as they remain members of it, and to apply for letters as soon as they are permanently located elsewhere, will check the increase of careless absenteeism.

Our fathers held that there were but three ways out of a church, viz., by death, by discipline, or by letter. We need not add to these: but discipline is of various sorts and degrees, and letters may be variously worded. If a member has been long absent, and the church cannot secure satisfactory evidence that he has been faithful to his Christian covenant through that period, the letter of dismission should state this; or if he has fallen into some grievous sin of which there is a hope that he has repented, the letter may be so worded as to refer to this. And, further, if a church member whose moral conduct is above reproach, affirms that he has lost his Christian faith or purposes, and desires to be released from the false position of seeming to profess to what he does not hold, the church, after it has done what it can to recover him, may properly remove him from its membership. Church membership should always be voluntary, never should it be a matter of compulsion. An absent member who refuses to answer letters of inquiry, or who is hopelessly lost, may properly be removed on these grounds.

The last Year Book reports nearly sixty thousand absent members, or about one seventh of the membership of our churches; and this after deducting those who have been "retired" and "dropped." This seems unnecessary and disgraceful. The evil cannot be cured by increasing our neglect and carelessly casting out those who are absent. Our churches and pastors ought to be more faithful in seeking these wandering sheep and, by setting them the example of faithfulness to the Christian covenant, lead them to fulfil their duty to the church.—*The Advance.*

THE SUNDAY-SCHOOL.

Home Readings

LESSON 5, THIRD QUARTER.

M. Jesus Honored.....John 12: 1-19.
T. The Anointing at Capernaum.....Luke 7: 36-50.
W. Gold and Incense.....Isa. 60: 1-10.
T. Love the Best of All Gifts.....1 Cor. 13: 1-13.
F. Christ a King.....Zech. 9: 9-17.
S. Behold, Thy Salvation Cometh.....Isa. 62: 1-12.
S. The Compassionate King.....Luke 19: 37-44.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

August 1st.—"*Jesus Honored.*"—*John* 12: 1-16.

Golden Text.—"Hosanna: Blessed is the King of Israel that cometh in the name of the Lord."—JOHN 12: 13.

CENTRAL TRUTH.—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—REV. 5: 12.

INTRODUCTION.

JESUS does not appear to have remained long at Bethany after raising Lazarus from the dead; indeed, it is doubtful whether He went into the village at all at that time. He retired with His disciples to the region of Ephraim, about twenty miles north of Jerusalem, and there engaged in instructing those who were to carry on His work after His departure. We have the account of many events which occurred during this retreat given by the other evangelists. All of these events were of a nature calculated to especially impress the disciples with a sense of the coming crisis, and of the responsibility soon to rest upon them. When the caravans of Passover pilgrims began to journey toward Jerusalem, Jesus started thither, making a detour through Perea, and approaching Jerusalem by way of Jericho and Bethany. This lesson presents to our notice three types of discipleship, which we may study to our profit.

THE LESSON.

I. THE DEVOTED DISCIPLE.—VS. 1-3.

This scene is in keeping with the other glimpses which we have had of Mary's character. We know her to be spiritual, loving, and capable of an absorbing enthusiasm. The lessons received at the feet of Jesus and at the emptied tomb now bring forth their fruit in this act of self-surrender and loving homage.

V. 1.—"*Six days before the Passover Jesus came to Bethany.*" At this time the tide of travel would be at its height, and the roads lined with pilgrims singing the pilgrim songs. Reaching Bethany late in the week, Jesus tarries with His old friends over the Sabbath,—His last Sabbath on earth as the Man of Sorrows. "*Where Lazarus was, which had been dead.*" This miracle had forever associated the name of Lazarus with that of Bethany.

V. 2.—"*There they made him a supper.*" Both Matthew and Mark tell us that this supper was given in the house of Simon the leper. He has been thought to be either the father of Lazarus or the husband of Martha. The tone of the different narratives seems to imply that this gathering was not at the home of the family of Lazarus, but at some friend's where Martha assisted as a friend, and Lazarus was present as a guest. Simon may have been one of those cured by Jesus, who sought to unite his gratitude with that of the sisters in honoring the Master. Martha expressed her regard for Jesus in a characteristic way, by ministering to His wants. Her service was no less real and loving than that of Mary.

V. 3.—"*Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus.*" Such ointment was reserved for very especial occasions. It was fit for the adornment of a bride, or the last honors to the beloved dead. The flasks in which it was imported were made with long and narrow necks, so that it could flow only in single drops, and in that way the waste of such costly ointment would be prevented; but Mary, not content with thus giving her treasure drop by drop, breaks the flask and pours its precious contents upon the feet of her beloved Lord. This homage rendered to Jesus at a time when it was dangerous to be known as His friend, was typical of the service of all true-hearted disciples. It was personal, public, costly, and without regard to consequences. It received the well-merited encomium of our Saviour, "She hath done what she could." In v. 7 Jesus intimates that she had some foresight of His approaching death, and was thus anointing Him for His burial.

II. THE SELF-SEEKING DISCIPLE.—VS. 4-7.

V. 4.—The development of the character of Judas was gradual and probably was not recognized by himself. He appears to have joined the company of disciples from sincere motives, but never to have

risen above the temporal conceptions of the Messiah which were shared at the beginning by all the brethren. Even late in the ministry of Jesus we find the most spiritual of all the company seeking official preferment in the expected kingdom. Judas probably followed Christ in order to gain a place in that kingdom, where he would be ennobled and enriched. He was seeking to profit by his discipleship. When he was appointed treasurer of the little company he found opportunities for petty thieving whereby he sought to increase his own resources at the expense of the others. With such a spirit he could not understand or approve such a wasteful exhibit of devotion as that which Mary had just shown. It did no one any good,—was only a sentimental exhibition, and ought to be reproved. He had no objections to Mary giving the value of the ointment to Jesus, for then he would have the management of the funds, but such reckless enthusiasm was uncalled for. So, a little later, when his keen eye saw that there was no opportunity for further profit as a disciple, he changed his course and sold himself to the enemies of Jesus.

V. 5.—"*Why was not this ointment sold for three hundred pence?*" This amount of money would, according to present values, represent a laborer's wages for a whole year, and in the mind of one of the poor disciples of Jesus was almost a fortune. "*Given to the poor.*" The explanation that follows indicates that by the poor he meant the disciples themselves.

V. 6.—This exposure of the true character of Judas does not imply that he was suspected by his companions of dishonesty at that time. "*Bare what was put therein.*" If this simply mean that he carried the bag, it is tautology, but if it mean that he carried off for himself portions of the common fund, then it shows the real character of this professed disciple. One who follows Jesus for the loaves and fishes,—for what he can make,—is not to be trusted; he will be ready to betray Him whenever that promises to pay better than formal service.

Jesus promptly and emphatically rebuked both the words and spirit of the critic. He knew the motive of Mary and of Judas equally, and, while pronouncing a blessing upon unselfish devotion, branded forever all self-seeking on the part of those who claim to be His disciples.

Vs. 9–11.—These verses are introduced in order to show the origin of the enthusiastic welcome soon to be accorded to Jesus, and of the well developed plan of His enemies for His arrest and condemnation.

III. THE IMPETUOUS DISCIPLES.—VS. 12–16.

While we cannot doubt the sincerity of the multitude who formed the escort of Jesus into Jerusalem on this occasion, yet their discipleship was not of a pure or worthy type.

V. 12.—"*On the next day,*"—the day after the Sabbath, and just one week before His resurrection. "*Much people that were come to the feast.*" These were strangers at Jerusalem, probably many of them were Galileans, and were of the common people, who had always been most ready to listen to Jesus.

V. 13.—"*Took branches of palm trees.*" These were emblems of victory, and the people seemed to think that it was now time for Jesus to be recognized as King of the Jews and to enter upon His reign amid the glad acclamations of His subjects. The temporal view of His mission was doubtless uppermost in their minds. "*Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.*" These shouts indicated their recognition of His royal and Divine authority. If He had proclaimed Himself actual King on that day these multitudes would have laid down their lives in His defence without a murmur. Yet, a few days later, and no voice is raised in His defence. He is left alone to the rage of His enemies.

V. 14.—"*Jesus when he had found a young ass sat thereon.*" John omits the details concerning the sending of the two disciples to obtain this colt for Jesus. This unwonted act on the part of Jesus, assuming royal state, seemed to justify the expectations of the people concerning His kingdom, and so increased their enthusiasm.

V. 15.—This incident had been foreseen and foretold by the prophet, so that it became an added testimony to the truthfulness of Christ's claims.

V. 16.—"*These things understood not his disciples at the first.*" Jesus was becoming more and more a mystery to His friends. They could only love and wait. Their ideas were not so very much clearer than those of the masses, but Jesus had sown seeds of truth, which the Holy Spirit made fruitful for their speedy growth in knowledge and in grace. The discipleship manifested by the palm branches and shouts was hearty but emphemral,—these were stony ground hearers.

LESSONS FOR TO-DAY.

1. Serve Christ by personal effort.
2. Serve Him heartily.
3. Serve Him with your best.
4. Do not follow for the loaves and fishes.
5. Sacrifice for Christ is the best homage.
6. To be faithful among enemies is true discipleship.
7. Christ comes to you in the name of the Lord. Hear Him.
8. He comes as King. Obey Him.
9. He comes as Saviour. Believe on Him.

A Song of Summer.

THE flowers are fringing the swift meadow brooks,
The songsters are nesting in shadowy nooks;
The birds and the blossoms are thronging to meet us,
With loveliness, perfume, and music they greet us,—
For Summer, the beautiful, reigns!

The bobolink tilts on the tall, nodding clover,
And sings his gay song to us over and over;
The wild roses beckon, with deepening blushes,
And sweet, from the wood, sounds the warble of thrushes,—
For Summer, the beautiful, reigns!

The white lilies sway with the breeze of the morning,
Its raiment more fair than a monarch's adorning;
The bright-throated humming-bird, marvel of fleetness,
Comes questing for honey-blooms, draining their sweetness,—
For Summer, the beautiful, reigns!

High up in the elm is the oriole courting,
A new suit of velvet and gold he is sporting;
With gay bits of caroling tuneful and mellow,
He woos his fair lady-love, clad in plain yellow,—
For Summer, the beautiful, reigns!

The blossoms and birds bring us, yearly, sweet token
That Nature's glad promises never are broken.
Then sing, happy birdlings, nor ever grow weary!
Laugh on, merry children, 'tis time to be cheery!—
For Summer, the beautiful, reigns!

—*July St. Nicholas.*

The Pocket-Book.

TOM JACKSON says he does not believe there is a God; he says he never saw Him; and I don't know that I believe—I never saw Him," said John Clary, just come in from company of Tom Jackson.

"I do," said his mother; and she said nothing more.

A week or more after this John burst into the kitchen with Tom at his heels.

"See mother," he cried, "what I have found—such a handsome pocket-book!"

"Where did you find it?" asked his mother.

"In Pine Grove; now who do you suppose it belongs to?"

"I dare say it grew there," said his mother.

"Grew there!" exclaimed John, lifting up his eyebrows with a great surprise; "a pocket-book grow in the woods! Who ever heard of such a thing! It could not be."

"Why not?" she asked.

"Why not!" replied the boy; "the pocket-book was made on purpose. Look here!" opening it; "here is a place for bank notes, and here is a little out-of-the-way spot with a snug fastening for gold, and a memorandum book, and a pencil case and a beautiful gold pencil. Look, mother, with a pen and lead, both; it was made for a man to use."

"Some contrivance here, certainly," said his mother, putting down her work and taking it into her hands for further examination. "It is one of the most useful pocket-books I ever saw; if it did not grow there perhaps it made itself."

Both boys stared at her more and more.

"Why, mother, you talk foolishly," said John, with a sober and puzzled look, "there must have been a man with a mind to have made this."

"A man that knew how—a pretty neat workman," added Tom Jackson.

"How do you know? you never saw him."

"No, but I have seen his work, and that's enough to convince me; I am just as certain that somebody made it as if I saw him."

"You are!" said Mrs. Clary, "how so?"

"Why, mother," said John, very much in earnest, "you see the pocket-book had to be planned to answer a certain purpose; now, it must have had a planner, that's the long and short of it; and I know it just as well as if I saw it planned and done by the man himself."

"That is," said his mother, "it shows wise contrivances and it must have had a wise contriver. Somebody must have made it, and thought beforehand how to make it."

"Just so!" exclaimed both boys at once. "It would be foolish to think otherwise," added John.

"I think so," said his mother. "And it is just as foolish," she continued, with a great deal of meaning in her eyes, as she looked into the boys' eyes, "when you see the wonderful contrivances in the beings and things around you, the end for which they were made, and the skill with which they were put together, for you to doubt or deny that there is a God who made them. Who planned your eyes to see with, your ears to hear with? Can eyes make themselves? Can a man make a bird? Who created the sun, and planned night and day? Did your mother or father plan your fingers and make them grow? You never saw who does all these things, but you know perfectly well that a great Somebody thought beforehand, designed and contrived the eye, and the ear, and sun, and your fingers—all things and all beings which are around you. And that great somebody is God, the eternal Mind and great Maker of us all."

The boys did not expect to be condemned from their own mouths in this way.—*Early Dew.*

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C. A. Arnold, Arnold, Me., had scrofulous sores for seven years, spring and fall. Hood's Sarsaparilla cured him.

Salt Rheum

William Spies, Elyria, O., suffered greatly from erysipelas and salt rheum, caused by handling tobacco. At times his hands would crack open and bleed. He tried various preparations without aid; finally took Hood's Sarsaparilla, and now says: "I am entirely well."

"My son had salt rheum on his hands and on the calves of his legs. He took Hood's Sarsaparilla and is entirely cured." J. B. STANTON, Mt. Vernon, Ohio.

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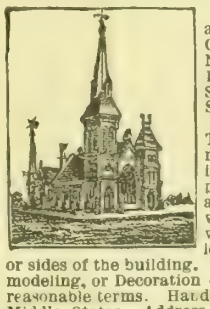

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of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 95
Capital paid in cash	1,000,000 00
Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

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Sixty-sixth Semi-Annual Statement, Showing the Condition of the Company on the 1st day of July, 1886.

CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	2,938,020 00
Reserve for Unpaid Losses and Claims	201,040 10
Net Surplus	1,389,241 71
Cash Assets	**$7,628,401 81**

SUMMARY OF ASSETS

Cash in Banks	$126,6 8 99
Bonds and Mortgages, being first lien on Real Estate	743,300 00
United States Stocks (market value)	2,9 2,697 50
Bank and Railroad Stocks and Bonds (market value)	1,733,640 00
State and City Bonds (market value)	2 6 000 00
Loans on Stocks, payable on demand	130,000 00
Interest due on 1st July, 1886	10,394 74
Premiums uncollected and in hands of Agents	209,646 97
Real Estate	1,364,118 61
Total	**$7,628,401 81**

CHAS. J. MARTIN, President.
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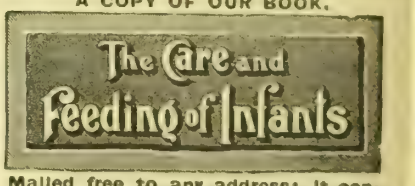

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VOL. LVII.—No. 30. WHOLE No. 2922. | NEW-YORK, WEDNESDAY, JULY 28, 1886. | $2.65 A YEAR IN ADVANCE No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE ACCOUNT by the *Catholic Standard*, of Philadelphia, of the investiture of Bishop Gibbons with the beretta of a cardinal, is no doubt correct. It says that after the ceremonies, during the evening, "There was a parade of Catholic societies, which marched about town headed by the Marine Band, of Washington." After the procession had passed in review before the prelates, the band gave the cardinal a serenade, consisting of a long list of selections. The *Standard* adds: "Secretary Lamar represented the Cabinet at the ceremony of imposing the beretta upon Cardinal Gibbons. President Cleveland sent by Rev. Dr. Chapelle, pastor of St. Matthew's Church, in Washington, a personal letter congratulating the Cardinal, whose acquaintance and personal friendship he has for some time enjoyed." "For some time," probably covers the year or two of the President's residence in Washington.

If governmental recognition of this kind were habitually extended to the ministers elected to influential positions in other religious bodies, no one would be disposed to complain. But it is not; never has been. This one politico-religious body, because it is as much a political as a religious organization, is selected to receive official attention and honors. This alien hierarchy, directed and controlled from Rome, is allowed to over-ride the Constitution of the United States, to confer a princely title on a citizen of this country, and the government of the United States is represented at the ceremonies, congratulates the recipient of unlawful honors, and sends the band of the Presidential mansion, the band belonging to the whole people, to add strains of triumph at the close of proceedings which a larger number of the most intelligent, upright and patriotic citizens regard with great anxiety.

Are we living in New Ireland or in the United States? Is the Papistical Church the State Church of the United States?

The committee of this alien hierarchy has in hand one million of dollars to establish a Papistical University, and has resolved to locate the institution at Washington. When the corps of astute and wily professors of the University shall be gathered at the capitol of the nation evidences of an increased Papal influence over the then existing administration may be expected.

TEN PER CENT.—There are not a few Christians who make conscience of giving to the Lord's cause one-tenth of their income, and there are some who insist that this is the duty of every one under the Gospel. They say that the tithe was imposed upon ancient Israel and that the law on this subject has never been abrogated, which, of course, is true. But the same law forbade the Jew to take interest from his fellow Jew for any loan, and this statute has not been expressly abrogated in the New Testament. Is it, therefore, unlawful for a Christian now to lend money on interest to one of his brethren?

And if this law of the tithe was intended to be universal and perpetual, we should expect to see it reiterated and enforced in the New Testament, and the more so as the duty of beneficence is frequently enjoined there. But nothing of the kind is ever even hinted at, even though two chapters of the Second Epistle to the Corinthians are devoted to this subject. The apostle tells each of his brethren to lay by in store on the first day of the week "as he may prosper" (1 Corin. 16:2), but if the statute of tithes were still binding, would he not rather have referred to this as a standard?

The introduction of this rule would obliterate one of the chief distinctions between the Old Dispensation and the New. The former was a system of minute regulations covering the whole sphere of common life, owing partly to the rude state of the people, and partly to the typical character of its institutions. The latter, on the contrary, is a dispensation of the Spirit, shunning detail but emphasizing principles. It is designed to lift its followers above minutiae and routine into an atmosphere of freedom and spontaneity. The measure of service and sacrifice is determined not by line and rule, but by the sense of what the believer conceives that he owes his Lord. Hence the Apostle says "as he may prosper." There are cases in which the gift of a tithe would be very oppressive, and there are others where it would be a very inadequate expression of gratitude and love. There is, therefore, no iron-bound rule of proportion. The Christian has the call of charity presented to him, and he, and no one else for him, is to determine what he is to do. The basis is laid down by our Lord, "Freely ye have received, freely give." It is not the amount but the heart that God looks at. She whom the Saviour commended gave a sum so small that we have no coin diminutive enough to express it, yet her gift was not governed by the law of ten per cent. She went far beyond that proportion.

Missionary Progress.

ATTENTION was called, a few weeks ago in these columns, to the notable progress made by our own foreign missionary work, and the calls which that work and progress make upon us for larger efforts and further advances. New openings wait to be occupied by men who have offered and are waiting to be sent. The schools that are to supply the awakening multitudes in all our Eastern fields with teachers and preachers of their own, of a higher order and in larger numbers, are waiting for expansion and improvement, that they may be the better adapted for this most important and indispensable service.

It is well to notice, however, and remember that this situation, in its general features, is not peculiar to ourselves. There is the same call to advance in all the great missions of the churches, all along the line, all round the world. The progress within the period of our own foreign missionary activity,—a little more than fifty years,—has been marvellous. All signs show that the work thus accomplished has been in the main preparatory to still larger labors and successes in the present and the near future.

Within this period the great duty and obligation of the Church of Christ to evangelize the nations, if she would be true to herself, to her Lord and His high commission, has been so urged and enforced that it has come to be acknowledged everywhere by every Christian denomination, by the leaders of Christian thought and effort, and by a constantly increasing number of individual believers. It only remains now to urge it till every believer shall embrace it heartily and act upon it.

Within the same period the fundamental principles which underlie the work of missions have been substantially developed, recognized and settled—both those on which it rests for its reason and authority, and those, also, on which its operations should be conducted. And now that these are settled for each working church and mission, the great principle of union and co-operation among the various churches and workers in the different fields, is demanding the consideration it deserves and coming prominently into view. It occupies the minds of many, fires their thoughts, kindles their desires, inspires their prayers and hopes. The times are ripe for it. The Spirit of the Lord is in it—preparing the way for mightier movements and greater blessings and successes, when His churches shall show a united front as they go forth to the conquest of the world in His name.

Within this period, also, the wisdom and success of most of the various methods adopted and employed has been assured by experience. They are no longer experiments. Time and the providence of God have proved their wisdom and efficiency. The introduction of the Gospel and planting of churches by missionaries, the work of education, the training up and sending forth of native preachers and teachers as the chief evangelistic agency, the special work for women, the employment of schools and of the press—these methods have everywhere been tried, are everywhere applicable, and have everywhere achieved success.

And while these principles and methods have been developed and wrought out, how wonderfully the field has widened for their application, within the period named. Nations then closed are open to the Gospel. Continents then unexplored and tribes and nations utterly unknown, have been brought to the knowledge of the civilized and Christian world. Freedom of intercourse, facilities of access and communication, have improved and multiplied beyond the most sanguine expectation of fifty years ago. The secrets of Africa have been laid bare. The doors of China, Corea and Japan have been thrown open. China has been traversed from east to west and north to south by Gospel missionaries, and stations planted in 17 out of her 18 provinces. In every portion of the world, among every considerable people, and among multitudes of minor tribes, a beginning has been made—the standard of the Cross has been at least set up. The Word of God, in more than 300 languages and dialects, the speech of three-fourths at least of our human family, has been translated and is ready for distribution. The early difficulties and hindrances the pioneers encountered, the obstacles from opposing governments, hostile and ignorant prejudices, barbarous and cruel customs, hoary systems of religion are passed or passing; even the bonds of caste are beginning to relax. The running to and fro of many and the increase of knowledge have stirred the most sluggish from the apathy of ages. The fallow ground is broken up by the Providence of the Great Husbandman, and waits for the sowing of the good seed of the Word by the hands of His servants.

In that Providence is to be heard the expression of His will, calling upon all His servants everywhere for more prayer, larger efforts, greater activity and self-denial, that His way may be known on earth, His saving health among all nations. His call to us is but an echo of that addressed to His whole Church. The advance to which it summons us is only in the line of world-wide progress to which He is summoning the entire host of His elect.

The original responsibility for this work is undenied and undeniable. But if responsibility is increased by added knowledge, enlarged opportunity, increased facility of action and greater ability to do, who can estimate the weight of responsibility that rests upon Christians of this generation for the evangelization of the world?

GODLESS SCHOOLS.—Dr. Lyman Beecher once remarked, "Intellectual culture without moral culture is like a Samson without eyes." Shall the Bible be banished from our public schools, and all moral instruction interdicted? That is one of the most serious questions of the hour. In Wisconsin, the Court has decided that simply reading the Bible, without note or comment, falls under the head of "sectarian instruction," forbidden by statute, and is, therefore, no longer to be read in the public schools. Are the people of this country willing to send their children to godless schools, where they shall only receive that education and training which will make them nothing more nor better than a generation of blind Samsons? Read this paragraph from *The Presbyterian*, contributed by its Chicago correspondent, and make your own reflections:

Our city Board of Education seems to have done "its perfect work" in the exclusion not only of the semblance of religious teaching, but of the very existence of a God from our public schools. The recent graduating class of our Westside High School appointed a committee to wait upon the principal of the school with a request that the graduating exercises, to be held in the First Congregational Church, might be opened with a prayer by some clergyman. This moderate request was positively and not very politely refused. The committee then worked its way to the President of the Board, to be told that no prayer could be offered on the occasion. "To this complexion it has come at last," and the respectable people of the West Division do not seem to be enamored with the complexion. In fact, they are howling mad. What they are going to do remains to be seen. It now looks as if they would do something besides nowl. Perhaps this thing was needed to stir them up.

The United States are not very far behind France in godlessness. Chicago is well nigh abreast with Paris, whose municipal council has forbidden the teaching of theism in the schools, and proscribed the use of a child's book of instruction because of its references to the existence of a God. Everybody knows from what quarter opposition to the Bible and to moral teaching in our public schools chiefly springs. Is it not about time that all Protestants rise up and call a halt?

THE TEMPERANCE CAMPAIGN is unhappily lacking in a definite purpose which all who desire to bring rum selling under subjection can unite upon. There is still the prohibition platform, which tolerates nothing less than prohibition. This is certainly sharply defined and would be sustained by a large body of citizens if they had hope that the result desired can be attained and maintained. But, we venture to claim, the great body of those who wish to restrict the power of the saloon as far as possible, do not believe that in this or adjoining States the traffic in liquors can be abolished. They are convinced that if a prohibitory statute were enacted it could not be executed over a large part of the territory of these States. The fact that prohibition has become the law in Georgia does not remove their conviction. For in Georgia, the colored men, led by their preachers and teachers, voted for prohibition. In other words, it had the support of the workingmen. Just that vote would in all probability, so many think, defeat it here. The persons controlled by such convictions include a large proportion of the most intelligent, upright, philanthropic and Christian citizens. They would probably rally to the support of high license in cities and local option in rural counties. But that is not proposed to them.

In New Jersey a citizen of the highest standing has been nominated for Governor by the Prohibitionists. Gen. Fisk would no doubt make one of the best Governors New Jersey has had. He has had much experience in public life, is beyond reproach, is unquestionably equal to the duties of the office, and has the courage of his convictions Yet, we suppose, no one expects that he will be elected, unless one of the great parties shall endorse his nomination. But neither of the chief parties is likely to do so, unless Gen. Fisk and his friends agree to a local option platform. A meeting has been held in New Jersey to attempt to find some common ground on which all the temperance men of the State can stand, but without result. Massachusetts, too, has held a meeting and the only result there has been a recommendation that a prohibitory constitutional amendment be submitted to the people. But that will not result in united and energetic action against the pestiferous rum shops, and it is positive and energetic action which is needed, and not propositions to do something by-and-by, when the laws may be so and so.

The inevitable result of this division of opinion and purpose will be, the election of the candidates openly or secretly supported by the rum sellers, and the defeat of every candidate nominated for a State office by the temperance people. The city of Brooklyn has a large number of voters anxious to put the sale of liquors under restraint, but, through a want of union among them, power has passed into the hands of the friends of the rum-sellers, and already this year the number of saloons has been increased by one hundred. Good citizens feel outraged, and many meetings are held to protest against the action of the Excise Commissioners. But even there, in the present excited state of feeling, there is no general united effort for a distinct end.

All these attempts, even these differences, would be well enough and could be borne with patience if there were any indications that they were tending to union. But there are no such indications. After each division has endeavored to attain its end and failed, it simply prepares for another effort of the same character and form. Meanwhile there is no abatement of the evils produced by intemperance. The liquor traffic increases and adds to its influence and resources. The liquor dealers and their associations are becoming more and more wealthy, have more money to spend in buying votes, in purchasing members of legislatures and men in office, and do so spend their money and do, as all men believe, buy men engaged in making and executing the laws. The friends of the rum power are in office and rule in the interest of those who elected them.

"Old Colony" Papers.

SUMMER TALK.

MILLENIAL CELEBRATIONS. . . . MY FOURTH OF JULY. . . . . DR. BACON ON VACATIONS. . . . CONGREGATIONAL OUTINGS.

IN these days of centenary celebrations, two of peculiar interest and antiquity have received comparatively little notice. One was the five hundredth anniversary of the battle of Sempach on the 9th of July. It was there, on the shores of Lake Lucerne and in a plain which has well been called "the Marathon of Switzerland," that the Swiss Cantons defeated and destroyed the invading Swabian and Austrian armies, the Grand Duke Leopold of Austria being killed, and thus saved their free and independent confederacy. And there it was that Arnold von Winkelried made his name immortal among the heroes of history. The Austrian ranks stood with their pikes extended like a bristling wall, and the Swiss could make no breach in the solid mass. Then the brave knight Winkelried threw himself upon the foe, gathering all the pikes within his reach into his own breast, and through the opening thus made his countrymen rushed on to victory. Somebody has written a spirited poem about it, which used to be a great favorite for "speaking" among the school boys of my day, beginning:

"'Make way for liberty!' he cried,—
Made way for liberty, and died!"

The world cannot honor its martyrs too much. War shall cease, and liberty shall no longer need contending for, but self-sacrifice is the one godlike thing whose glory can never fade.

The other chance for a celebration, and a millenial one too, has been strangely overlooked. It is indicated in the following passage from the old Saxon Chronicles quoted by Stow and Camden:

"This Citie of London having beene destroyed and brent by the Danes and other Pagan enemies about the yere of CHRIST 839 was by ALFRED, King of the West Saxons, in the yere 886, repayred and honorably restored, and made again habitable."

What a grand time the greatest of cities might have had, if she had possessed more of Yankee enterprise and love of the show business. But probably London has had enough to occupy her, and will have for many years to come, in taking care of her "Warsaw" across the Irish Channel without going a thousand years back for excitement.

I realized vividly and gratefully the value of patriotic holidays, on the late Fourth of July,—all the more because I did not stay at home to have my nerves set on edge by the continuous shock of powder explosions. I was called to take a long railway ride, in the very heart of the day; and so I obtained a sort of bird's-eye view or a running commentary on the universal celebration, as we dashed in and out of towns, and glided through the country, and caught peeps of a thousand homes and secluded spots. It was a specially entertaining trip for one who has an eye for the varieties of human life, and a quick sympathy with the little pleasures of his fellowmen.

As I came down to the depot a lame colored brother in a long duster, and with a mouth conspicuous for its thick lips environed by a bristly coal-black beard, was stumping along with his cane in eager haste for the train. In response to a greeting from a fellow African he shouted, with a peculiarly gummy grin and jubilant guffaw: "I'm for a day out!" At one of the first stations a colored damsel entered, in highly bedizened attire but looking thoroughly respectable, and acting in quite a ladylike way. On securing a seat by an open window she was evidently on the *qui vive*, handkerchief in hand, for some passing recognition. Presently we emerged upon a little open space by the side of a woods near the track, where was a very plain but picturesque cabin, and ranged before the door and on the fences a flock of small darkeyes of various ages and degrees of dishabille. It was quite a little idyl to watch the glee with which they saluted her, and the tender care she took to wave her handkerchief to them as long as they could see her. For was not this probably the pretty elder sister of whom they were all so proud, and who was going for a holiday excursion to town, where they were sure she would be as handsomely dressed as any lady, and whence she would bring them something nice out of the good wages which she was earning? At another station a white girl came in with some young companions, whose look of dismay was quite tragic as she contemplated her snowy dress and the cindery state of the atmosphere and exclaimed, "Oh my, I shall get perfectly black!"

The cars kept filling and unfilling with excursionists of all sorts and conditions, singly or in groups, young couples to whom love of country was evidently not then the supreme passion, family parties with lunch baskets bound for Coney Island, or scattered members of households hastening to a home reunion. One little child had a whole sheaf of small flags in his hand. Almost all had a bouquet or a "buttonholer" on their breasts. Everyone had a festive air, even the poor imprisoned railway officials appearing to have absorbed the gala spirit by sympathy.

And the same aspect was upon all outside. The fields slept in a Sabbath stillness, and the very cattle seemed in a holiday mood. The depots were deserted by all except excursionists, or persons waiting to receive arriving friends. All along the route the flags were waving from liberty poles and public buildings, or hanging from windows and porticos; and the subdued puff and boom of crackers and cannon was almost all that broke the stillness, except an occasional burst of music or the ringing of the noon bells. Nowhere, by the by, did the bells ring more vigorously or the flags float more conspicuously that day, than in the Irish Catholic churches. And away in the South, they rang and waved and fired as if there had never been a Southern Confederacy, and as if Jeff Davis were as much a myth as John Smith's Pocahontas. There was, of course, the inevitable Fourth of July fire, with its sudden rush and rattle and ringing and sparks of the galloping engine, as I passed through Newark.

It was pleasant to catch glimpses through the trees of handsome villas and shady cottages, where group were gathered on the lawn or piazza, or where you knew that they were sitting with guests, and father and brothers home, at their leisurely and merry dinner. Nor less suggestive was it to see a group of shirt sleeved Irishman, whiling away the time before dinner was ready by playing checkers on the front stoop, or some Germans sitting in a row under a tree smoking off their sauerkraut and lager bier. Here is a hard worked young fellow lolling on a bench, under the dusty tree which stands before the paintless tenement in which he lives. There is a crowd of base-

llers, waiting on the shady side of a ruined factory e hour for the game to be called. I pass close by a nall and humble tenement crowded in among hers, at whose low window under the roof sits an d and infirm woman who, I have time to see, is essed all in her best, and keeping holiday in that ill and uneventful way so different perhaps from e gay excitements of her Fourth of Julys so many, any years ago.

I see all these and many more little signs of our nited nationality, and thank God for the wonderful e which not only binds but assimilates our other- ise heterogeneous people. And as I observe these idences of a universal resting, and think of Wall reet echoing with its own stillness and the deserted owntown streets, I bless God for holidays, especially ich as are remembrances and reminders of our free- om and favor as a people.

Dr. Leonard Woolsey Bacon is a man of genius, a onspicuous element of which is the genius for fault- nding. His latest exhibition of a sensitive con- ience for other people's faults is in pronouncing inisters' vacations a "necessary evil," and an indi- ation of "ingrained theological error," and a wrong onception alike of the ministry and the church. I eg leave to differ, and to regard vacations as a ecessary good, and none the worse because having a irect relation to the old-fashioned idea which Dr. Bacon sneers at, that the business of the ministry is o "save souls," and hence to "take heed to them- elves" as well as to the flock.

The fallacy of Dr. Bacon is in a total misconcep- ion of the pastoral office, as distinguished from the ork of an evangelist. The pastor *is* "under con- ract" to his particular congregation, "to do his itmost for their spiritual benefit," and everything he loes for the world or the church outside is a loan of im by the people who have retained his entire ser- ice. And it is to their own interest, as well as his luty to them, that he should have a good clear espite each year from the mental and moral strain of his work. The cumulative effect of taking it all ogether will be worth ten times as much to him as f taken piecemeal; also, at a time of year when toil s most wearing, and when travel and change are nost practicable and beneficial. Especially among he clergy of our times is it most natural that they hould go away when the greater part of their con- gregations go. And hence it is, that the vacations fall mostly during the summer time. There might probably be more systematizing of the going away, and of closing churches, but the instances are now very rare where people who really want a church or a minister are at any loss to find them. At any rate, the pastor of a distinct flock is not, as Dr. Bacon seems to think, under obligation to stay in town twelve months in the year and "lose his life" for the sake of those "within stone's throw of his church and parsonage, but who have no connection with the cor- poration with whom he is under contract." The business of providing for these belongs to the church and to the Christian community, and it will be found that the pastors have already done the lion's share in bringing about such provision.

And the minister must *go away*, if he is to have rest unto his soul; for it is not the physical toil nor the intellectual exercise, which wastes the nerve force and saps the animal spirits, so much as the ever pres- ent burden of responsibility. It is the universal tes- timony that this can only be shaken off by going away from the daily sight and contact, and plunging one's mind in a bath of new experiences. And it is just the "small talk" and "dawdling" and other lack of "heroic a pect" of such vacationists, which shows how the tense bow is being unbent, and which should rejoice the soul of Dr. Bacon and every brother minister. My only objection is that so many of our ministers do not get enough of this, but go to summer schools and all sorts of conventions, and preach all through their vacations. The latter never seems quite fair to their own people, besides being calculated to neutralize the cumulative effect of a continuous rest, of which I have spoken.

I had meant to speak of a new feature of church life, indicated by such excur ions as Dr. Talmage's 800 to the Thousand Islands, and some other church which went almost in a body to Niagara. It is cer- tainly a favorable symptom in the direction of a developed unity and social feeling in the churches, and has many advantages over a "Cook's tour." But there ought to be more care than has sometimes been taken as to the way these church people spend Sunday. It is hard to see why half the day should be given to boating, fishing and the like on the St. Lawrence, which would not be deemed "good form" for good Presbyterians on the East River.

F. N. ZABRISKIE.

PRINCETON, N. J., July 15th, 1886.

Suggestive.

A SINGLE STITCH.

One stitch dropped as the weaver drove
His nimble shuttle to and fro,
In and out, beneath, above,
Till the pattern seemed to bud and grow
As if the fairies had helping been;—
One small stitch which could scarce be seen;
But the one stitch dropped pulled the next stitch out,
And a weak place grew in the fabric stout;
And the perfect pattern was marred for aye
By the one small stitch that was dropped that day.

One small life in God's great plan,
How futile it seems as the ages roll,
Do what it may, or strive how it can,
To alter the sweep of the infinite whole!
A single stitch in an endless web,
A drop in the ocean's flow and ebb!
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed;
And each life that fails of its true intent
Mars the perfect plan that the Master meant.

—*Susan Coolidge.*

STRIKES would be of rare occurrence if all manu- facturers and capitalists were like John Smedley, of Matlock, England, who has in his employ more than a thousand workmen. Work begins at six in the morning; breakfast is furnished at eight o'clock at a moderate cost, and immediately after breakfast the superintendent reads a hymn and some selections from the Bible, or some other book; a short prayer follows, and at nine o'clock the men are at their work again. On five days of the week the operatives work ten hours, and on Saturday the mill is closed at half past twelve, so that a week's working hours amount to fifty-five and one-half. Full wages are paid for Christmas and Good Friday; hospitals are provided for the sick, and care is taken that, in the matter of wages, an operative when taken sick is not cast aside as if there was no common interest between him and his employer. As might be expected, there are no strikes in this mill, no drunkenness, and the work- men are active and happy. The proprietor wisely says that he believes that the present disagreements between employers and employed are largely caused by the neglect of consideration for the workers, and the want of sympathy and personal knowledge and intercourse with them. Cannot some of our manu- facturers learn a lesson from this?

MOSCOW'S GREAT CATHEDRAL.—What must, with- out doubt, be conceded as the most magnificent church edifice in the world is the great cathedral at Moscow, "The Church of St. Saviour," recently completed there.

The foundations of the church are of Finish gran ite, and the whole edifice is faced with marble, the door being of bronze, ornamented with Biblical sub- jects, and lined with oak. The principal entrance measures 30 feet high by 18 feet broad, and the two doors weigh 13 tons, the total cost of the doors being $350,000. The building is erected in the form of a Greek cross, three of the broad ends of which form the corridors, lower and upper, surrounding three sides of, and open to, the central square, or temple proper, while the fourth end is occupied by the altar and its appurtenances.

The total cost of all the marble in the building ex- ceeds $2,000,000. Lifting one s eyes, the galleries are seen to contain 36 windows, and the cupola 16, all of which are double, with frames of bronze. Round the cupola is one row of 640 candelabra, placed there at a cost of $120,000, with a second row of 600, costing an additional $60,000. There are 4 lusters weighing 4 tons each, and the total number of candles to be lighted throughout the building is upward of 3,000.

At the top of the cupola is a painting by Professor Markoff, representing in colossal proportions the first person of the blessed Trinity as an old man with the infant Jesus. The height of the figure is 49 feet, the length of the face 7 feet, and the height of the infant 21 feet. Also, below the cupola are a number of figures of apostles and fathers, each 21 feet high.

Great expense has, of course, been lavished on the eastern end of the church. The cost of the materi- als and workmanship for the altar amounted to $150,000. In this part of the church are some of its most remarkable paintings, most, if not all, by Rus- sian artists. The structure of the altar screen is a departure from the traditional Russian type, for in- stead of a tall, ugly blank partition, half or two- thirds of the height of the church, hiding the east- ern end, the screen of St. Saviour's is low and ele- gant, and throws open, except for a few feet above the floor, the whole of the sanctuary.

This princely cathedral was erected at a cost of $12,000,000, and is said to be capable of accommo- dating 10,000 worshippers, and which, from its con- ception, has been built in a single lifetime.—*Brooklyn Magazine.*

A BRAZILIAN BOYCOTT.—When was the first boy- cott established and in what land? Ireland has given currency to the word and has made popular the sys- tem of getting even with obnoxious officials. But long before Captain Boycott was beleagured in his house by the Irish peasantry whose enmity he had incurred, the same ostracising of other landlords in other lands had been carried into effect.

Brazil is perhaps the country which most people would consider the least likely to resort to the boy- cott, and yet in the second decade of the present century it had a very lively and thorough one. Some time since a well-known gentleman of this city whose business often takes him to Cuba, heard in Havana considerable talk about an extraordinary document which the citizens of a Brazilian town had issued against religion and its votaries on account of a long and disastrous drought. He tried hard to obtain a copy of it, but without avail until within a few days past, when he received a clipping from a paper with the coveted curiosity.

It is in Spanish, and the following is a translation of it:

The official paper of the State of Morelos copies the following decree, published in 1820 in the town of Custhanas, Empire of Brazil:

TO THE MAYOR OF THE TOWN AND DEPARTMENT OF CUSTHANAS: *Whereas*, Considering that the Su- preme Maker has not acted rightly toward this prov- ince and town; that only once in the whole of last year it rained a single shower, and that during all this winter, in spite of the religious processions, no- venas and prayers, it has not rained a single drop, and consequently the crop of chestnuts, on which this department is dependent for its prosperity, has been lost;

Resolved, First, That if, in the peremptory term of eight days, to be counted after the publication of this decree, rain does not fall abundantly, nobody will go to mass or say any prayers.

Second, That if the drought still continue eight days more in addition, the churches and chapels will be set on fire, and missals and rosaries and any other object of devotion will be destroyed.

Third, That if finally rain does not fall on a third term of eight days longer the clerics, monks, nuns and saintly women will be put to death; and at pres- ent ample time is given to everybody to count their sins of every kind and description, that thus the Su- preme Maker will certainly understand with whom He has to deal.

This plain avowal of direful events to follow in the event of rain not falling appears to have had the effect of leading the clergy to heartier invocations, for as there is no record of the wholesale killing of these professors of religion, it is supposed that the heavens opened, and the town of Custhanas was drenched with showers.—*Selected.*

THE ANARCHISTS.—The theory of naturalization is that foreigners coming here and adopting this country as their own will also adopt the American system of government and civilization. But this theory has no place for what actually happens in the case of the Anarchists. They come here, not to adopt American ideas and institutions, but to revolu- tionize the country. From the moment they land they are enemies of the Republic, and they avail themselves of the liberal laws to organize war upon it. The freedom which is the essence of democracy becomes in their hands dangerous license. They abuse it for the worst possible ends; the subversion, namely, of law and order. Now there is no ground for supposing that men of this kind will ever become good citizens. Their characters and purposes are fixed before they come to us. They hate and con- temn our whole civilization. They have but one ob- ject in life, and that is to overthrow if possible the society that shelters them. The question is, how are such people to be dealt with? If, as heretofore, they are let alone, they have full opportunity to pre- pare such outrages as that of the Haymarket. More- over, the experience of the past ten years shows that they are greatly encouraged by non-interference, and that it enables them to spread their doctrines among foreign workingmen, and so to secure sympathizers, if not active allies. But what is to be done with men who are determined to violate the law, and who avail themselves of American freedom to plot against the whole structure of society? If they cannot be kept out of the country the question arises whether it is possible to hold them in check.—*N. Y. Tribune.*

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

Albany's Bi-Centennial.

Extracts from the Historical Discourse preached by the Rev. Prof. D. D Demarest, D.D., in the Madison Avenue Reformed Church of Albany, N. Y., Sunday morning, July 18th, 1886. Published in full in the Albany Evening Journal.

Text.—*Isaiah*, 54: 13, 14, "And all thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression—for thou shalt not fear; and from terror, for it shall not come near thee."

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IT is not my purpose to give you, in this discourse, in chronological order, a narrative of the facts connected with the early settlement of Albany and its history antedating the charter. This will be done by other hands. My object is rather to trace the religious influences which were at work from the very beginning and which wrought without observation, yet most potently, and to refer to historical facts only so far as they may serve for the illustration of my theme. Let, us then, in imagination go back to-day 200 years to 1686, the year in which you received your charter as a city. It is the morning of the Lord's day and we attend public worship in the little church standing at the intersection of Yonkers and Handelaers streets (State and Market), and are edified by the ministrations of the Rev. Godfredius Dellius, who had taken charge of the church in 1683, as the associate of the superannuated Dom. Gideon Schaats, who had served the church for 30 years, assisted for a time by Dom. Nieuenhuysen. Its first pastor was the Rev. Johannes Megapolensis, who came in 1642, in fulfillment of a contract made with the Patroon Van Rensse'aer, and remained six years, when he removed to New Amsterdam where he continued in the discharge of the pastoral office 20 years, being in charge at the time of the surrender to the British in 1664. The church building of which we speak was the second one occupied by the congregation. The first one was a temporary wooden structure, in which Dom. Megapolensis, after having held services in his parsonage for three or four years, gathered his congregation. "It stood near the fort, in what is now called Church street. It was a plain, wooden building, 34 feet long by 19 wide, furnished with a pulpit ornamented with a canopy, pews for the magistrates and church officers and nine benches for the people. In this simple structure the congregation worshipped 13 years." The second building was also of wood, was erected in 1656, and the pulpit and bell for it were imported from Holland. The third edifice was of stone, and was erected in 1715, and was built around and over the ancient wooden one, the service being interrupted but two Sabbaths. In 1797 the North Church was erected, but services were continued in the old stone church at the foot of State street until 1806, when it was taken down and replaced by the South Dutch Church, which was built on the cemetery lot on Beaver street, much of the material of the old building being used in this structure, which was dedicated to the worship of Almighty God in 1810. A charter of incorporation was obtained in 1720, about the time of the occupancy of the third, or stone edifice. We attend public worship in the Dutch church on the Lord's day in 1686.

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It is attended by the chief people and the vast majority of the inhabitants. It has had the field entirely to itself for nearly two generations, having had in the earlier part of the time doubtless the ministrations of Voorleser and Krank-besoecker and subsequently of a succession of able and learned ministers of the Word. It had gathered in during that period such persons as had come from Old England or New England to make their home here. It was virtually *the one* Church to which Providence entrusted the religious training of this infant community until it became a city and for years after that. Was this Church worthy of so important a trust? Was the trust fulfilled? We thus come to the specific inquiry, what influence had this Reformed Church of the Netherlands in the moulding of this community? The only satisfactory way of obtaining an answer to this question is by considering the antecedents and characteristics of this Church, the results to be expected and the results actually seen.

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Let us, then, go back to the fatherland and inquire whether she had there proved herself worthy of being intrusted with important work and interests here. When the first Dutchmen came to Fort Orange about a century had passed since the first rays of evangelical truth had begun to penetrate the papal darkness of the Netherlands. But in no country of Europe were the doctrines of the Reformation received more promptly, generally and joyfully, and in none were greater sacrifices made for their maintenance. The persecutions of the "churches under the cross" are unparalleled in history. Thousands gave up possessions, country and life for the sake of the Word of God, Scriptural worship and liberty to serve God as conscience might dictate. The contest with the Spaniard in this afflicted country was alike for civil and religious liberty, and nobly and heroically was it maintained for 80 years. But out of it came the Dutch Republic, the leading commercial nation of Europe, the home of the oppressed, the seat of learning, the mistress of the seas, and also the Reformed Church of the Netherlands, with her learned divines, sound doctrines, orderly worship, representative government and tolerant, catholic and missionary spirit.

Now, these almost one hundred years were years that tried men's souls. They constituted a protracted, continuous school of discipline for three generations of people, and such as no other people have ever been placed in who yet survived and even triumphed. Their neighbors, the Huguenots, suffered as they did, but their oppressors were in power in their own land, and they triumphed. But here men were born in the midst of the conflict, they died while it was going on, and they bequeathed the fight to their children. Through the firmness and perseverance of successive generations peace and prosperity came at last. Where, in this wide world, could a training school like this have been found at that time for men and women who were to be entrusted with the founding of a State or city in this Western world. We can never cease to abhor and to execrate the infamous tyranny of Spain; but what if she had taken a different course and had readily allowed to her Dutch subjects the liberty they had to fight for? Who can tell what the result would have been? Would the Dutchmen of the opening years of the seventeenth century have been what they were? Would they have had the faith, the firmness, the enterprise, the simplicity, the frugality, the energy and the tolerant spirit which they now possessed? Would they, in a word, have been so well qualified to be the pioneers in the founding of a new State? Did not God use the wrath and folly of Spain for the good of America, for the good of New Netherland, for the good of Albany?

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While we thus speak of the early Dutch colonists and their training, we must not forget the French element connected with them, and which was of great value. The first company that came in 1623, with Capt. Cornelius Jacobson May, to make an agricultural settlement in New Netherland, was composed of 30 families, chiefly Walloons; and of this company 18 families were brought to Fort Orange. The Walloons were the Protestants of the Southern Netherlands, or Belgium, who, driven by persecution across the border, made their home in Northern Netherlands and formed churches in which their native French was used. The Huguenots came from the northeastern provinces of France and joined their Walloon brethren in Holland. Many of these who had been domiciled in Holland came to New Netherland. Agreeing with the Dutch in doctrine, church polity and ritual, and being familiar with their language, they identified themselves with them. While in a few places, as Staten Island, New Paltz and Hackensack in New Jersey, they maintained worship in their own tongue for a time, in New York alone they were able to maintain it permanently. The French Protestants were as true and loyal members of the Reformed Dutch churches as were the native Hollanders themselves. Almost every church had more or less of them. They were more refined, graceful, versatile and vivacious than the Dutch, and what they brought of national characteristics and peculiar culture was so much added to the very solid materials furnished by the Dutch. "Their influence has been compared to the gold which some one cast into the mould filled with the melted metals which were to compose the great bell of Moscow—the gold was not much in quantity, but it gave to the great bell a fineness of tone and a melodious ring it would not have possessed without it."

Dr. Demarest discussed, in a thorough and interesting manner, the system of doctrine and of education, the polity and spirit of the Dutch Church, also the hindrances to her growth, and then concluded as f lows:

And now what are the lessons and duties of the hou Not to brood with vain regrets over the mistakes of t past, but to rejoice that God makes even them to subser His glory and to be thankful for whatever influence good this Church has exerted in this city, State and cou try. She has certainly been for eight generations a stea witness for Christ. The truths of the everlasting Gos have been proclaimed from her pulpits by able and goo men through all these generations. In her consistories a membership have been found men who exerted no little fluence in the State as well as the Church; who adorned t various professions, who bore an important part in shapi the Constitution of the State as well as in regulating m nicipal affairs, and whose zeal for the Church universal not hinder a special devotion to the institutions of th own denomination.

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To-day this Church is girded for her work. She is forget the things that are behind, and to reach forth those things that are before. As the citizens of Albany ter on their third century of corporate civic life t Church is with them, pledged to continue to proclaim a teach the pure doctrines of the Word of God, to encoura every effort for the promotion of wise government, go order, sound morals and true prosperity. She stands dained of God, to help in the training of the people self-government and for the enjoyment of true liberty, a for the promotion here and everywhere of the kingd which is righteousness, peace and joy in the Holy Ghost.

Venerable Church, antedating this ancient city's bir thy children rise up before thee and call thee bless From this day with renewed youth do valiantly for Lord Christ.

"Peace be within thy walls
And prosperity within thy palaces,
For my brethren and companions' sakes,
I will now say, peace be within thee."

Abstract of the address delivered by Rev. J. Wilbur Ch man in the First Reformed Church of Albany, N. Sunday evening, July 18th, 1886.

Text.—*Deut.* 4: 32, "Ask now of the days that are past."

Our doctrinal standards and polity are derived primar from the action of those men who met at Antwerp in 15 We date back more than 300 years, to the day when princes of the German Empire made their manly prot against the decrees of the Diet of Spires, and we are asso ated with those heroes of the fifteenth century used of G to carry the light of the Reformation, where the darkness error was settling, "for Gansevoort and Agricola were t morning stars of the Reformation for Holland, as Wyckli was for England." It is our privilege to remember that years before the landing of the Pilgrims at Plymouth Roc settlers from the mother Church in Holland had here, wh our city now stands, established trading posts, and inde when those noble men reached this country, they came fr their own land by the way of Holland, and abode there years before crossing the seas.

It is believed that our Church, in a formative state least, has been in existence in Albany since its earliest da It is perfectly natural to suppose that those early settl kept up in some way the worship of Almighty God, but know that in 1642 the first church building was erect and Johannes Megapolensis began bodily to preach t unsearchable riches of the Gospel, and from that day t Church has grown apace with the city—in times of pe and of war, in days of darkness and of prosperity, she h been faithful to the city's interests. For Albany her te have fallen and her prayers have ascended, her God h been besought again and again for the fort, the struggli village and the prosperous city. There was a time wh the bell of the Reformed Church rang the curfew 8 o'clock at night. Then the people of the village carefu covered the coals on the kitchen hearths with ashes a went to bed. In this direction the influence of the Chur has waned, for the ringing of her bells would hardly n quiet the streets and homes of our city. The denominati with which we are identified had its part in the gaining the charter, for Peter Schuyler, the first Mayor, who was member of our Church, in company with Robert Livingsto was commissioned by the town of Albany to go to N York and procure the charter for the city. These are da with us, therefore, when we are searching the records of t past, when old parchments, old Bibles, and a thousa ancient relics are made to tell their story. So we take o place in the bi-centennial celebration because we have as denomination a firm hold upon the past. In the 200 yea of the city's history we have had our part, and things whi have been of greatest importance to Albany in that ti have been intimately associated with the Reformed Churc

There are connected with us still by membership three the honored names of Van Rensselaer. There worshi with us a family but four generations removed from hi who bore the charter of Albany from New York and wro his name as Peter Schuyler, the first Mayor of the new cit We are connected with those who are the direct descen ants of him who was not satisfied to have Domine Schaa come every three months to Schenectady to baptize the ch dren, nor was he content to go so long a distance to churc for from the earliest settlement of Schenectady until 16 the people attended church in Albany. So in 1682 Ale

der Lindsley Glen built the first church that village and he was married to Catherine Dongan, sister of him who was overnor at the time of the granting of lbany's charter. In 1782 the city was nored with a visit from Gen. Washingn. A public reception was tendered him d an address on that occasion was delived by the Rev. Dr. Westerlo, the pastor of e old Dutch Church. Thus have we emed to play our part with the history of e past and to share with the city both her rrows and her joys.

In 1656 there was sent from Holland an ken pulpit, a fine specimen of architecaral proportions and workmanship and om this pulpit these words are now spoken. wo hundred and thirty years have been umbered with the past since it was placed the old church, and as one thinks about s history it is with reverence. Eleven men f God have from this pulpit told the story f the Cross, and under the ministry of one f them, lasting sixteen years, over 1,100 ere baptized into the church. From 1656 o 1669 this was the only pulpit in the village. Many earnest petitions must have scended from him who stood in this sacred lace that those early settlers might be lessed of God. In 1690—on Saturday ight—the massacre of Schenectady by the rench and Indians took place, and on Sabath morning Simon Schermerhorn brought he tidings to Albany. Then it was feared hat it, too, would suffer in the same way. hen did the people turn to God and the an who stood in this pulpit led them in heir cries to Him that they might be delvred. Here, too, Dr. Westerlo stood during he revolution, taking strong ground on the ide of independence, and just before the urrender of Burgoyne he held special religious services in the church daily for a week, imploring the interposition of God in behalf of our army and animating and ncouraging the people by his prayers and xhortations. Few more interesting or valuable memorials of the past can now be found than this ancient pulpit.

....THE CLASSIS OF NEW YORK held a special meeting in the chapel of the Second Church of Harlem on the 24th of June. The Rev. J. Elmendorf, D.D., presented his letter of dismission from the Classis of Poughkeepsie, and upon his accepting the call extended to him by the consistory of the Reformed Low Dutch Church of Harlem, the following arrangements were made for his installation, to take place on the evening of September 22d: The sermon to be preached by the Rev. Dr. Wm. Ormiston; the charge to the pastor to be made by Rev. Dr. R. Terry; the charge to the people to be given by Rev. Mr. G. H. Smyth.

The Rev. T. J. Kommers, who has recently been installed as pastor-in-charge of the Knox Memorial Mission, was received from the Classis of Passaic.

Mr. Taber Knox, a graduate of the Union Theological Seminary, was examined in the subjects prescribed by the Constitution, and received his "license to preach the Gospel."

S. C.

....STUYVESANT, N. Y.—Rev. George Zabriskie Collier, of the last Class of the New Brunswick Theological Seminary, has accepted a call from this church, and will begin his service in the autumn. He is the son of the late Rev. Ezra W. Collier, of Freehold, N. J., and Coxsackie, N. Y., and a nephew of Rev. Edward Collier, of Kinderhook.

....THE REFORMED CHURCH AT ST. THOMAS, WEST INDIES, under the care of the South Classis of Long Island, is now without a pastor. Rev. Anson DuBois, D.D., who has in an acceptable manner served them as pastor for three years past, has been compelled to resign his position on account of the health of his family. The South Classis of Long Island desire to secure some one as soon as possible to take charge of the church. All necessary information in the matter may be secured by addressing Rev. R. G. Strong, the Stated Clerk of the South Classis, at Flatbush, L. I.

....JAPAN MISSION.—The closing exercises of the Union College and Theological School at Tokiyo, were held on June 22d, in the largest hall obtainable in the city, near the foreign concession. Rev. Dr. Amerman presided as the senior Professor, and gave the address of welcome. Prof. Knox (Presbyterian Mission) read the Scriptures and offered the prayer. Addresses were delivered by several of the students and by Dr. Verbeck and others of the missions: that to the graduating class of the Seminary by Rev. Ibuka Kajinosuke, and to the graduating class of the college by Rev. J. M. McCauley. The benediction was pronounced by Prof. Harris. The exercises were interspersed with music. "It was a grand occasion," Dr. Amerman writes, "and well to be remembered by us all."

....ALEXANDRIA BAY, N. Y.—Rev. Dr. E. P. Ingersoll, of Brooklyn, is spending a part of his vacation on the St. Lawrence as the guest of his friend and fellow-citizen ex-Alderman Easton. On last Sabbath evening Dr. Ingersoll preached an excellent sermon in the Reformed Church of the Thousand Isles.

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....WESTERN ITEMS. — Rev. N. M. Steffens, D.D., Professor of Theology in the Western Theological Seminary, Holland, Mich., has been honored with the degree of Doctor of Divinity from the University of Jena, Germany....Dr. H. P. Oggel, of Pella, Iowa, has accepted an appointment in the Northwestern Academy. ....Rev. J. W. Warnshuis, of Alton, Iowa, has accepted a call from the Holland Church of Passaic, N. J.

....ALBANY, N. Y.—At the last communion of the First Church, Rev. J. Wilbur Chapman, pastor, there was an addition of seventeen adults to the membership. Pastor and people alike are greatly encouraged by the increasing audiences and prayerful attention to the preaching of the Gospel.

....THE REV. C. P. MURRAY has resigned as pastor of the Church of Lodi, N. Y.

Gleanings from Our Exchanges.

....The installation of Rev. Henry Martin Voorhees as pastor of the Church of Helderbergh, N. Y., took place Thursday afternoon, July 15th, before a large and deeply-interested attendance. Rev. P. E. Kipp, of Schenectady, preached the sermon. Rev. Laurens Vanderveer, of Rotterdam, N. Y., presided and read the form of installation. Rev. J. K. Rhinehart, of Princetown, N. Y., charged the pastor, and Rev. William Bailey, of Cedar Hill, N. Y., who was himself settled as pastor over the same church more than forty years ago, gave wise and practical counsel to the people respecting their duty to sustain their new minister. The people seem delighted in their new pastor, and the prospects of the church are auspicious.

....The death of the venerable Rev. J. Ford Morris on Sunday morning, July 11th, was not unexpected, but it was sincerely mourned by a large circle of friends. Mr. Morris was born at Somerville, Somerset county, N. J., June 7th, 1801. He graduated from the Theological Seminary at New Brunswick, N. J., and entered the ministry, but after several years of successful pulpit labor was obliged to give up his pastoral duties. He left New Jersey for Illinois in 1857, and settled at Raritan, where he resided about eighteen months, after which he moved to Bushnell, which has since been his home. Mr. Morris was well known throughout this section of country and highly esteemed for his many excellent qualities.—*Bushnell (Ill.) Record.*

....The Rev. P. K. Hageman and wife, returning from their vacation, were kindly remembered on the part of the people of Shawangunk, N. Y., by a cordial reception at the parsonage and a purse of over $100.

...The Sunday-school of the chapel at Glasco, N. Y., netted about $87 from their Fifth of July festival.

....On Sunday, July 4th, the congregation of the First Church of Ridgewood, N. J., raised the full amount of indebtedness on the church edifice. The congregation has grown very much during the past year, and the change that was made in the auditorium last winter has proved inadequate. It is intended soon to enlarge the present structure and to make such improvements as will be permanent. In the plans proposed there will be a neat spire added, which will beautify the building very much.

....On Sunday, July 11th, commemoration services were held in the church at Saddle River, N. Y., in honor of its one hundredth anniversary. The congregation was organized in 1784, but owing to a vacancy of the pulpit in '84 the commemoration was neglected until now. The principal speaker in the morning was the present pastor, Rev. W. N. Todd, who gave an able address, reviewing the history of the church from its organization by the Holland settlers to the present time. The first church was built of logs and octagonal in shape, the roof running to a point, formed a cupola over the centre of the building. It contained no seats or stoves, and the bell rope hung down in the centre of the room. Each member furnished his own chair, and the children were often forced to stand or sit on the floor by their mother's chair during the lengthy services. In winter foot stoves were used. Stoves were not introduced in the church till 1833. During this period of a hundred years the church has had ten pastors. The Rev. Mr. Vandelinda, who preached at both Paramus and Saddle River, was its first minister. A brief sketch of the lives of the different pastors was given by the speaker. Among the most faithful and long-serving of these was Domine Goetschius, whose bones now rest in the cemetery behind the church. He lived to be an old man, and when 80 years old he used to ride to church or to visit his members on horseback. In 1819 the log church was pulled down and the present stone structure was built. In the evening a centennial address was delivered by Rev. J. A. Van Neste, of Ridgewood, N. J.

The General Outlook.

....The *Congregationalist* publishes the following in relation to the Congregational Churches of Vermont: "Only three times in the last thirty years have additions to the churches equalled those of the past year. Special quickening came to forty of the two hundred, in some cases with larger accessions than for generations. As might be expected, such special quickening has been anticipated or followed by increased care of sanctuaries and parsonages. Said State Secretary Wild, in his annual report: 'For a decade, at least, there has not been apparent so extensive planning for the improvement of church property as during the last twelve months, nor a larger outlay, actual and prospective....Twenty five or more report an outlay in this direction of from several thousands of dollars, in some instances, for new houses of worship and parsonages, or the thorough remodeling of the old, to the lesser hundreds in the majority of cases, not less an evidence of desire to render the service of the church more attractive.' This in times of business depression. Other hopeful indications are, the organization of three new churches; a decided increase in the number of settled pastors, so that a larger proportion of our congregations than for twenty-five years sit under the stated ministry of the Word. Only sixteen churches are without stated supplies, while during eight of the last twenty five years forty have been destitute. Here also it is proper to recall the present financial depression. New Y. M. C. Associations have been established, and Sabbath-schools have increased by one thousand members."

....The University of Heidelberg celebrates in August the 500th anniversary of its existence. It is the oldest in Germany, having been established in 1386 by Elector Ruprecht. It became famous after it was reorganized by Melancthon in the sixteenth century. It is expected that 100,000 strangers will visit Heidelberg on this memorable occasion. An order has been made for a banquet to be given to 5,000 guests in the castle. The festivities are expected to last eight days and nights. During the nights there will be the grand illumination of the castle, a very imposing sight from below.

....The Rev. E. P. Hammond is holding meetings in Christiana, Norway, in a large hall which is crowded night after night. The desire of the people to hear the truth is so great that they are reluctant to leave at the close of the services. Mr. Hammond considers these the most remarkable meetings he has held in his long career as an evangelist.

News of the Week.

WEDNESDAY, JULY 21.—The Cabinet yesterday afternoon decided to place their resignation in the hands of the Queen.... Great excitement reported in the State of Tamaulipas....A riot reported in Marseilles....Adverse criticisms of the lecture delivered by Rev. Henry Ward Beecher have appeared in several of the London papers. The hall was not filled and the platform was empty....In the Crawford divorce case Mrs. Crawford confessed her guilt....A heavy storm visited Western Nebraska and Eastern Wyoming, wrecking many houses and tearing down thirty telegraph poles. In a violent storm last Sunday afternoon at St. Hilaire, Minn., four Indians were killed and ten injured by lightning. A settler and his wife living on Thief River were killed in the same way....Trial of the Anarchists still going on in Chicago....The Oleomargarine bill passed the Senate yesterday ... An express and gravel train met on a single track in Bridgeport, Conn., and two Italians were killed and five injured....Prefect Oposura of Sonora, and four companions were killed by Apaches in Arizona....A collision reported on the Louisville & Nashville Railroad near Nashville, Tenn., and seven men were instantly killed. Both engines were a total wreck.

THURSDAY, 22.—Mr. Gladstone's resignation accepted by the Queen. London gives very little credit to Gladstone for a great effort to settle the Irish question. Mr. Gladstone's friends think that he intends to lead the Opposition in Parliament....Two hundred rioters were captured by the police at Marseilles....Jesuits are to be expelled from Peru. The feeling against them is growing more and more intense....A hot wave is passing over England, accompanied by severe thunderstorms. Loss of life from drowning reported in France. The Dansette spinnery at Armentieres was struck by lightning and damaged to the amount of 12,500,000 francs. The heat in Paris is excessive....A heavy hailstorm visited Milton and Georgia, Vermont, last Sunday night, doing much damage to fruit trees. Fowls and birds were killed, and the whole region on the shore of Lake Champlain is a picture of havoc and desolation....President Cleveland, Secretaries Bayard and Whitney and Private Secretary Lamont left Washington yesterday to participate in the bi-centennial celebration at Albany....Norman L. Monro's challenge to Jay Gould to race the "Henrietta" against the "Atalanta" for $100,000 a side is not accepted by Gould.

FRIDAY, 23.—Lord Aberdeen has made himself very popular in Ireland and his recent visit to the South was regarded as the most remarkable incident of recent political history....It is stated that China has intrusted French engineers with the construction at an early date of railways in the Empire....Captain Foster admitted his guilt in the Crawford divorce case. A verdict will be rendered to-morrow ...A child standing on the track of the Boston & Lowell Railroad was tossed unhurt from the track by the pilot of the engine....An explosion and fire took place in Ehret's brewery in East Ninety-second street, New York city, yesterday. The explosion took place in the malt mill. Loss $25,000....Simon Wilcox, a farmer, was paralyzed while blaspheming his Creator for the destruction of crops by a hailstorm....While Louis E. Becker, employed in the American Wood Powder Company's Works at Secaucus, N. J., was carrying a 100-pound can of powder, he slipped nd fell; the powder exploded with a terrible report. Parts of Becker's body were found over the buildings and grounds... Albany's 200th birthday dawned bright and fair yesterday. The old Rensselaer cannon sounded 200 times with the rising of the sun. An address was made by Governor Hill, a poem recited by William McElroy, and remarks made by President Cleveland.

SATURDAY, 24.—The jury in the case of Crawford against Crawford and Dilke, found Mrs. Crawford guilty of adultery with Sir Charles Dilke and granted Mr. Crawford a divorce. Sir Charles Dilke has ordered the sale of his house at Chelsea. He will leave England and live permanently in the South of France.

(Cont page thirteen.)

Our Contributors.

August.

BY LILLIAN GREY.

FAIR August, sung the least of all the months!
We fain would give some words of praise to thee;
Thou art the fullness of the summer time,
Thy lavish bounties are so large and free.

June has a winning sweetness all her own;
July bears up her martial crown with pride;
But thou, O August, bring'st first harvests home,
And scatters luscious fruitage far and wide.

Thy fields are rich with goodness of the Lord,
Thy forests don a shade of deeper sheen;
While slacken wheels of toil, and toilers rove
Beside still waters and through pastures green.

They climb the heights to rest in summer calm,
And watch the sunrise and the sunset glow;
Tired eyes long used to walls of brick and stone,
New brightness gain and earth's grand beauties know.

For them, fair month, bring forth thy royal pomp!
Blue mountain peaks against the bluer sky,
Calm star-lit nights and mornings sweet with dew,
All filled with blessing may thy days glide by.

And yet we feel a wistful tenderness
In watching thee, of summer months the last,
Like that we feel toward some sweet frail friend
O'er whom we know the spell of doom is cast.

Soon thou wilt but a precious memory be,—
So fast the seasons urge each other on;
But for thy gifts, thy rest, thy loveliness,
Millions will think of thee when thou art gone!

PEEKSKILL, N. Y.

A Beautiful Life.

BY REV. W. W. HALLOWAY, JR.

THREE things at least are essential to a beautiful life. First, Completeness. Anything unfinished is, so far forth, lacking in beauty. It gives a sense of dissatisfaction. It suggests mishap. To please us and to content us a thing must be complete, a whole. It is true that we see many beautiful things which have not reached full maturity, which are in the course of development. God has provided that life shall move onward by a series of stages, and in each of these stages there is a time of crudeness and a time of completeness. So there is a beauty of bud as well as of flower, of childhood as well as of manhood and age. But the beauty of each is the beauty of perfection in its stage of growth toward final perfection. The bud is complete as a bud. The child is lovable and attractive as a child. Nevertheless, if the child be cut down in its childhood we feel that it has come to an immature and untimely end. The hopes it gave of future usefulness are all disappointed. The joy of work completed is denied it, and we mourn deeply; we feel the incongruity of things. It seems as if there was something wrong. As Christians, we will not murmur at the Lord's doings, but we cannot get rid of the thought, when the child dies in its incomplete fulfillment of promise, that this is not as it should be. And, doubtless, it is not as it would be if there had never been sin. In that case, there would, probably, have been some way provided for man's removal from earth which would not have had the painfulness and tragedy of death. Probably, too, provision would have been made for all to attain the fulness of their powers here.

Now, old age seems something like an approach, at least, to the right order of things. It is the best earthly exhibit of the attainment of human wishes, the realization of early promises, the rounding out of human character. Hence, there is a beauty belonging to old age which belongs to no other period. All the experiences and powers of the previous stages of life have been accumulating for this. It is rich in wisdom and repose and love. There is a better "co-operation of all the faculties one with another, which is something far higher than the disjointed experiences of early life. It is like the action of the Divine mind in which every faculty interpenetrates every other, making God one and perfect. And in man it is an intimation that he is approaching the Divine mind, and getting ready, as it were, for the company of God." And when, at last, the end is reached, in the fulness of age, the man comes to his grave "like as a shock of corn cometh in *in his season.*" There is an appropriateness in his death which, instead of giving an impression of disaster and disappointment, adds to our sense of the beauty of the life.

Another thing necessary to a beautiful life is Unity—the harmony of the outer conditions and the inner man, the adaptation of the powers to the work which is to be done, the symmetry of character and experiences.

A thing may be very beautiful in its place, which, out of its place, would appear ridiculous and mean. The element of *fitness* must always be taken into consideration when judging an object.

Now every one's life is a plan of God. There is a definite work for each to do, a particular place for each to fill. For that we are destined, and for that prepared with organs and faculties. The beauty and efficiency of life are in proportion to the degree that it fits in with the Divine plan and accomplishes its allotted task. Many are restless and uneasy, and their lives poor and imperfect, because they never discover their real sphere and quality of work. They go from one thing to another, miserable in all, unfitted to all, accomplishing nothing by all. We talk of woman's sphere. And it is, perhaps, true that many foolish things are said about it. Especially is it foolish for men to try to make her sphere for her. None can say to her that she shall not do whatever she finds she can do. Still, the use of the term is a crude recognition of the fact that God has fitted woman with special powers for a special kingdom. She is constituted so as to influence most mightily by the sweet potency of love. Anything that lessens that power, anything that takes her out of the spheres where the affections have best and widest play, will be at the loss of her beauty and usefulness. But it is no more true of women than of men that, to any peace or joy of life, it must move in the right orbit. "Every human soul has a complete and perfect plan, cherished for it in the heart of God, a Divine biography marked out, which it enters into life to live." To miss this plan is to bring disaster, or, at least, to produce discord. To reach it will give dignity to the poorest outward conditions, and grace to the homeliest physical organization, and significance and efficiency to the most delicate and the most retiring life.

A third essential to a beautiful life is Holiness. This is the most necessary of all. Whatever else one has, without the "beauty of holiness" the principal ingredient of a really attractive life is lacking. And this is the crown of all other qualities, because it is most Divine. We read in the Scriptures of "the beauty of the Lord." What is that? It is the beauty of holiness. The glory of God is not the glory of outer surroundings, not the glory and blaze of material riches, not the glory and pomp of power, but the glory of character. When Moses asked God to show him His glory, the Lord passed by before him in response to his prayer, and proclaimed, "the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth." That is, the Lord showed His *glory* to Moses in revealing His *character*. He made known to him and to us that the Divine beauty is the beauty of a holy character; that the Divine glory is the glory of goodness and mercy and truth. Holiness, then, makes most beautiful, because it makes us most like God. We partake of His nature in proportion to the measure of His Holy Spirit given to us. This is the law of human beauty. "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

DOVER, N. J.

Among the Poor.

BY O. A. BIERSTADT.

CITY people commonly know little and care less about their neighbors, so it is perhaps to be expected that half of New York should be quite ignorant of how the other half lives. But a single personal visit to some of the tenements and slums of the great metropolis would set its well-to-do citizens thinking, and might awaken more of that practical sympathy with the sufferings of the poor which is so urgently needed in the settlement of the pressing social and economic problems of our time.

With an agent of the Children's Aid Society the writer was recently privileged to peep into the homes of a few poor families on the west side of the city. The ostensible object of our visits was to inquire why certain boys and girls were not more regular in attending school. On one of the avenues, much nearer to the Hudson river than to Fifth avenue, stands a miserable little frame building with a liquor-dealer's sign conspicuously displayed. Passing the door of the vile gin-mill, we go through the side entrance, climb a rickety pair of stairs, and find ourselves in presence of a poor Irish family. The room is wretchedly furnished, and its only ornament is a large cross in shell-work on the mantel-piece. Dinner is long since over, but its greasy fragments and plates have not yet been removed from the oil-cloth covered table. A huge wash tub is in the middle of the room with a scrubbing board and a half-wrung garment protruding. Close to the tub two women are seated, stout, lazy, dirty, with uncombed hair, steaming faces and rolled up sleeves. Years have written tenement-house all over them. One of the does most of the talking, and declares that her boy likes best to run wild in the streets and will never go regularly to school until he is frightened into it. There are two men in the room, and rough-looking customers they seem to be. They wear the garb of longshoremen, blue blouses and overalls—both fresh from clean, and have not troubled themselves to take off their caps. They sit there, crouching and drooping down, half awake and half asleep, in a brutish drunken torpor. One of them has not sense enough left to keep the clay pipe in his mouth right side up, while the other can just mutter some unintelligible curses from time to time. The only active person there is a sharp young girl, who flits about everywhere and has not a few words to say. A dark towel is pinned around her head, and we wonder whether she officiates as a walking clothes-line. The last and youngest member of the company is a very little girl, who clings to the skirts of the mistress and peers out at the whole scene with the most innocent eyes and face imaginable. Her mother has gone out for a day's work and has left her there to be taken care of until called for. The child is like a flower amid weeds. In a garden, weeds are exterminated to give life to the flowers, but since in the garden of humanity the weeds cannot be so lightly destroyed, perhaps the only way of saving such a flower is to transplant it.

Far west on one of the numbered side-streets we pass through an alley to reach a dilapidated tenement house, built in the rear of those lining the street. The bit of yard affords a fine view of flutter ing rags, put out to dry, and of a multitude of fire escapes. We walk into the back room on the ground floor of this rear house, and find ourselves in darkness, though the sun is shining brightly enough on the side. In a few moments our eyes grow a trifle more owlish, and we see some scanty furniture and two persons. The floor seems to be below the level of the ground, and a damp, musty, unclean odor pervades the place. A young girl relates the history of the household. She has a pleasant face and modest manners, but can she always keep them, when she is on such a dangerous fence between a virtuous and a vicious life? She has little to say of her parents—perhaps the less said of them the better, but dilates all the more on her sister and brother. Her younger sister was recently attacked by a notorious ruffian, and is now detained under lock and key until her testimony has been given in court. It is a very edifying judicial procedure, that sometimes lets the assailant go free on bail and shuts up the assailed. When this unfortunate sister is delivered from the law's grip she will either return to school or go out to service. The brother helps to support the family, but he is not working to-day, "because he don't feel good." There he is in the darkest corner of the dark room, laid flat on his back upon the bed, with his clothes and his boots on, and breathing very hard. It is only too evident that the fellow is sleeping off the effects of a drunken spree. What a relief the sun is after his dark den!

Climbing up several flights of break-neck stairs we enter a back room just under the roof. Its only occupants are a very old Irish woman and her little grand-daughter. The old woman frames her wrinkled visage in an outlandish cap, pins a faded shawl over her shoulders, and is altogether a very picturesque waif from the Emerald Isle. Though she is almost as deaf as a post, her tongue never tires of ratting on. She came over the water a quarter of a century ago, and for the last eighteen years this house has been her home. It seems a miracle that the old shanty has held together so long. The life of this aged grandmother is not exactly a bed of roses. She points to some kindling wood on the floor, and intimates that she has gathered it up in the streets. Some sort of insurance club or association numbers her among its members, and she has a hard struggle to get together the dues of ten cents that must be paid every week. She brings the palms of her hands together, rolls up her eyes and sighs, as she recalls the time when a charitable gift of groceries kept her from starvation. She is too old and feeble to be very handy about doing the domestic work, and her housekeeper is no other than the little grand-daughter, nine years old. It is a severe task for a child, but she is as cheerful over it as a cricket. The little girl is absent from school just now on account of ill health. She has not inherited the best of blood or

her face and neck are swollen, and her blue eyes are so blurred and weak that she should be taken post-haste to an oculist. This miserably poor attic room, the quaint old grandmother, and her brave and helpful little girl housekeeper, once seen, can never be forgotten, and what a lesson of contentment under privation might be drawn from them.

After these and other visits it is pleasant to step into one of the twenty-one day industrial schools maintained by the Children's Aid Society. There can be no nobler work in the world than that accomplished by this single organization in preventing future paupers and criminals by taking up the children of the slums, educating them, and sending many of them to western homes. This particular school is a model of its kind. The children are remarkably neat and clean, however squalid their homes may be, and they seem to average better looking than the offspring of wealthy parents. It is most amusing to see the class of very small children. They combine music and gymnastics in a way that would have delighted Plato, and as they sing some pretty jingle about "Birdie in the green-wood," they swing their arms aloft and act out the words in cunning fashion. Such dear little innocents they are, that one would gladly do his mite to better their homes and lives.

A Summer Bible School.

A Remarkable Gathering of College Men.—Mr. Moody in His Element.—Over 300 Young Men Studying the Bible.—A Noble and Far-Reaching Work.

EDITOR INTELLIGENCER: At your request I send you a brief account of Mr. Moody's Summer School, which it has been a great privilege to attend.

Over 300 students, representing the Y. M. C. Associations in 80 colleges, are now spending the month of July at Mt. Hermon, Mass., Mr. Moody's school for boys. From 8 to 9 A. M. methods of Christian work are fully discussed, and from 10 to 12 o'clock attention is given to the study of the Word. The afternoons are devoted to recreation, such as tennis, baseball, boating, fishing, etc., while the evening is occupied by a singing class and social intercourse.

The chief work, however, is done in the morning session for Bible study. Prof. Towner leads the singing and Mr. Sankey gives an occasional solo. The teachers are Rev. James H. Brooks, D.D., of St. Louis, Rev. Arthur T. Pierson, D.D., of Philadelphia, Rev. Dr. Moorhead, of the Theological Seminary in Xenia, Ohio, Rev. A. J. Gorden, D.D., of Boston, and others.

The subjects presented during the week of my visit were these: Inspiration, The Divinity of Christ, The Person and Work of the Holy Spirit, Synopsis of New Testament Books, How to Study the Scriptures, Foreign Missions, etc.

The students take very full notes and often interrupt the speaker with questions. Passages from the Bible are freely quoted in corroboration of the truths being taught. Dr. Brooks presented verbal inspiration and the Divinity of Christ with sledge-hammer blows, giving a "thus saith the Lord" for every statement, impressing all with the fact that the Bible not only contains but *is* the Word of God. Dr. Pierson's addresses on The Evidences of Christianity, the Fulfilment of Prophecy, the Destruction of Jerusalem, and Foreign Missions, were an amazement to all who heard him, showing a vast amount of historical research and Bible study, and impressing us with the truthfulness of his conclusions.

One of the most interesting features of this Summer School is the constant questioning of the students. The teachers were beset at all hours of the day and evening with questions on the Scriptures, until some of them were quite exhausted, and Mr. Moody was obliged to ask the boys to let up a little. Saturday noon he told the students to put up their Bible and note books, and not to study or ask another question till Tuesday morning, as he had planned a holiday for Monday. The fact is, these scholars were getting too much as well as their instructors, and all needed a rest.

This is a glorious work, and its influence will be far reaching. These young men will carry back to their homes and their colleges an enthusiasm for Christian work and a knowledge and love for the work, which they have never had before. A large number have already decided for the Christian ministry, and we know of no better way of filling up the empty seats in our theological seminaries than by the establishment of such a Bible school.

We would be glad to call the attention of ministers and all interested in the Word and the work to the convocation to be held in Northfield under the call of Mr. Moody, August 4–14th, notice of which appeared in the INTELLIGENCER last week.

Yours in the truth, W. W. C.

[From the *Springfield Republican* we see that our correspondent, Rev. Mr. Clark, of Staten Island, has had a very busy week at this Bible School. Copious reports are given of his addresses on the Holy Spirit, and on the New Testament books, while three columns were devoted to the address on "How to Study the Scriptures," which appeared recently in the INTELLIGENCER, and which was given at Mt. Hermon at Mr. Moody's special request.—ED.]

No Indian, No Moose.

A Spring Trip in Fur-Land.

BY EDWARD A. RAND.

MALCOLM hesitated. Leaning over the counter he looked into the Indian's face and then said to himself: "No, no, I must not take advantage of him. I can make a big-sized penny out of this if I want to, but I—*won't!*"

Having thus reasoned to himself, he said aloud to the Indian: "You did not count your furs right. There are more than you say; two—don't you see? That is to your advantage."

The Indian, who was selling skins at a Hudson's Bay Company fort, saw his mistake, chuckled, grinned, said: "Me no forget you!"

He received the goods due for his skins and left the store. This store was connected with the fort or trading-post. Visit such a place of barter, and you will find there guns, powder, shot, brilliant cloths, warm blankets, glittering beads, and among other things, bright ribbons. In another building you will find the objects dear to the madames and misses that promenade Broadway—the fur of marten and mink, sable and black fox. That of beaver and buffalo, big bear and little bear, will also here be stored to gratify the wishes of varying classes of customers.

Having completed this trade, Malcolm Sprague left the store and prepared for a sledge-ride in quest of furs. His fellow-clerk, David Brown, had been directed to join him, and three half-breeds went with them to drive the dog-teams. Each half breed fastened on his snow shoes, and grasping his whip, prepared to crack it about the ears of the dogs harnessed to the sledges drawing Malcolm and David and their baggage. Four dogs, succeeding one another, were harnessed to a sledge.

"All ready!" cried Malcolm to the drivers.

"All ready!" was David's ringing response to Malcolm.

"Good-by!" shouted a group of spectators from the fort as the sledges began to glide over the snow, the drivers shouting and flourishing their whips, the dogs tossing up their heads and ringing music out of their bells. Malcolm and David turned and shouted "Good-by!"

The party took the bed of the frozen river in front of the fort. It was a picturesque scene. Over this white ice-floor raced the jingling dog teams, urged by the drivers, who, on their snow shoes, travelled by the side of the sledges. The banks of the river rose on either hand, shaggy with emerald forests of pine.

At noon the sledge party halted for a hasty lunch, and toward twilight a camp for the night was selected. A fire was kindled, and brush for bedding was spread over the snow. Then came supper. A man in the service of the Hudson's Bay Company will receive different rations in different districts. A voyager or traveller in Attiabasca is said to receive each day eight pounds of moose meat; in the Saskatchewan ten pounds of buffalo meat; in English River three big white fish; but up in the North he has half fish and reindeer—whatever the quantity, while on the southerly rim of Hudson's Bay he is daily made happy with a wild goose. But we must let our travellers go to bed. Blankets were spread over the brush. That made a mattress. The pilgrims, warmly clad, stretched out upon this, each man covered with a buffalo robe, and his feet toward the hot, crackling fire. The dogs went to bed wherever they could comfortably squat, and David was aroused in the night to find that one dog had crept close up to his male protector. The next morning all were up early. A breakfast that resembled very closely the supper was eaten, and then away went the dog-sledges, while the little bells jingled and the drivers shouted. As the days went on the party saw black bunches out on the white prairie, and knew that it meant buffalo. By-and-by they came into the land of the moose. The sun was now climbing up to higher rounds in that golden ladder it daily scaled, and everything showed signs of the advent of spring. The snow was melting on mountain slope and in the valleys, and down into the gorges sparkled little rivulets of water. Malcolm and his party were encamped in a forest already tenanted by an Indian family who had engaged to furnish them with a canoe for the rest of their river trip. While waiting for their birch bark conveyance, Pierre, a driver, said one day to Malcolm: "Do you want to have a moose-steak for supper?"

"Do I? Give me a chance to get it."

"Come this way, then."

Malcom followed him a mile down the bank of the river and perhaps a mile into the woods, and then Pierre said, "See there!"

There were moose tracks in the soft snow as plain as if this sentence had been written there: "I am a moose."

"There are the broken willow-tops on which he fed not long ago," remarked Pierre, pulling down the willow branches. "He has had a good meal and is resting somewhere up in the woods. I am glad it is a windy day."

For a while a lively wind stirred the lonely forest usually so silent, and at its pressure, occasionally, boughs would snap and rush down to the ground.

"Why glad, Pierre?"

"The moose has a very keen smell and a very sharp hearing, too. When I go through the brush, perhaps breaking it, he would hear me if in the neighborhood, but to day, he knows—that sharp old fellow—it is the wind that is breaking off branches. Then I must look out for his nose. He will smell me if I don't look out. You stay here."

Gun in hand, gliding along on his snow shoes, Pierre vanished into the forest. Malcolm lingered under the lofty trees. How still! No, the wind that had lulled now rose again, and hark! a branch was breaking far overhead, and down it came, sprinkling the snow with its withered twigs. Where was Pierre? At last came a sound that was not the cracking of a branch but a gun, and Malcolm saw a huge mass of horns and body plunging toward him. He was to the leeward of the moose, who had therefore failed to take his scent. The moose saw him and turned. It was only to be the object of a second shot from Pierre and the creature fell to become rations for the travellers if—they could carry their game to camp.

"We must have help," said Pierre.

"You wait here and I'll hurry back to camp and get help," said Malcolm.

While Pierre remained on guard in Mooseville, Malcolm hurried off through the great Canada forest. After a while Malcolm said to himself, "Where is camp? I ought to be there by this time."

The longer he travelled, however, the more he was perplexed. He shifted his course, but he did not find the camp.

"Queer!" he said. By-and-by he halted, sat down on a log, and concluded, "Well, I—I—I—am—" he did not like to say "lost!" It is an ugly word in the Canada wilds. Hark! Did he hear a moose crunching the snow behind him? He turned, and there was an Indian wrapped in his furs and out hunting.

"Oh! oh!" he cried. "Me no forget you!"

It was the Indian who had traded with Malcolm at the fort.

"What you here for?" asked the Indian.

"I—I—don't know where camp is."

"Your camp, your people? Me know; me show you."

And safe to camp he guided Malcolm. Helping hands were secured and the moose brought home. Recalling this, Malcolm would sometimes say, "No Indian, no moose."

THE SANDWICH ISLANDS.—Statistics of Christian work accomplished in the Sandwich Islands have been heretofore given in various places, but the following facts brought together by Rev. Mr. Forbes, Secretary of the Hawaiian Evangelical Association, will be of interest. The first Hawaiian pastor was ordained in 1849. Since that time ninety-five Hawaiians have been ordained, of whom thirty-eight are at present pastors in the home field, and nine are in foreign service, making forty-seven native Hawaiians who are now either pastors or missionaries in active service. Since 1852, when the first Hawaiians went to Micronesia in company with Messrs. Snow, Gulick and Sturges, not less than seventy-five Sandwich Islanders have gone as foreign missionaries, thirty-nine of them males, thirty-six females. The total sum contributed at the Islands for foreign missions has been $170,149.44. Of this amount $133,015.86 was contributed by native Hawaiian churches, the remainder by foreign churches and individuals at the Islands. The contributions of the Hawaiian churches for all purposes from the beginning, so far as can be ascertained, amount to $818 270.35. This record should awaken our gratitude and stimulate our faith.—*Missionary Herald.*

The Reading Room.

Our Book-Shelves.

.....“CALIFORNIA: From the Conquest in 1846 to the Second Vigilance Committee in San Francisco.” A Study of American Character. By Josiah Royce. (American Commonwealths.) The plan of this volume is essentially that of the historical monograph. The author does not attempt to give a complete history of the State, but limits his review to the critical, formative period from 1846 to 1856, and minutely considers the stirring incidents of those eventful years with a view to exhibiting the distinguishing characteristics which mark the life of the State. His aim,—consistently and satisfactorily realized,—is to show the social condition of the people; to trace the formative process, by which independent and irresponsible communities, animated chiefly by a regard for individual interests, developed in social order, until the separate and often rival interests were merged in the broader life of the State. Everything that may serve to throw light upon this phase of California history is carefully examined and fairly stated. The question of the responsibility for the aggressive acts which led to the acquisition by the United States of the territory is fully discussed, and as it seems to us, with great fairness. The story of the great mining enterprises, especially as they affected social order and efficient government, is clearly and strongly told; and the political conflict, with the incidents which mark the advance from lawlessness to the systematic enforcement of justice, is described with sufficient fulness. The work throughout is carefully and thoroughly done, and will be appreciated by all students of history. (Houghton, Mifflin & Co.)

....“REMINISCENCES OF ABRAHAM LINCOLN,” collected by Mr. Allen Thorndike Rice, editor of the *North American Review*, abounds in incidents characteristic of the great President, related by distinguished gentlemen who knew him intimately. These incidents were such as impressed them at the time as illustrating the ruling traits of Mr. Lincoln's nature and the principles controlling his policy. They are, therefore, not trivial, but are recorded for the purpose of showing the grounds on which their estimate of a remarkable man rest. The gentlemen who write these recollections and impressions are such as Gen. Grant, Hon. E. B. Washburne, Hon. R. E. Fenton, Hon. J. P. Usher, Hon. George S. Boutwell, Gen. B. F. Butler, Charles Carlton Coffin, Frederick Douglass, Judge Wheldon, Rev. Henry Ward Beecher, Hon. Cassius Clay, Hon. Chas. A. Dana, Chauncey M. Depew, David R. Locke (Petroleum V. Nasby), Don Piatt, Thomas Hicks (the artist), and eighteen others. Leonard Swett, Esq., contributes “Mr. Lincoln's Story of His Own Life.”

The book has an introduction by Mr. Rice, occupying some seventy or more pages, which is itself very interesting reading, and in which is given in *fac-simile* the dispatch conveying to Mr. Adams, our Minister at the Court of St. James, Mr. Seward's first full instructions after the outbreak of the Rebellion, and which undoubtedly saved our country from war with England. This *fac-simile* shows the corrections suggested by President Lincoln. Portraits of Abraham Lincoln, U. S. Grant, E. B. Washburne, R. E. Fenton, George S. Boutwell, Benjamin F. Butler, Frederick Douglass, Schuyler Colfax, and a number of others appear in this attractive volume, engraved expressly for it from photographs furnished by the contributors. (North American Publishing Company.)

.....In “PRÆTERITA,” Volume II., Chapters 1–3, Mr. John Ruskin flows on at his (not always) “sweet will.” He fears that the remainder of his autobiography will not be as pleasing to his readers as the former part, because “the talk must be less of other persons and more of myself.” But he is greatly mistaken, for it is about himself, and about other persons and things only as they are lighted up by their contact with himself, that we want to know. And he is never so charming and characteristic as when he is most egotistic. These three chapters are not quite as irrelevantly, though picturesquely, named as some of the former ones, being entitled “Of Age,” “Rome,” and “Cumæ,”—the first giving the situation of things on his attaining his majority, and the others relating to his first visits to the Eternal City and Naples.

We have here given the influence of his private tutor, Osborne Gordon, in forming his literary character, also an æsthetic plunge into a large collection of Turner's drawings, collected by a retired coach- named Windus, who, with Ruskin himself, are declared to be the only persons in England at that time (and Turner was already sixty) who “*cared*, in the true sense of the word, for Turner.” Ruskin's career at Oxford was soon cut short by a spitting of blood, and thence came the Italian journey. The story of this journey is very realistically told, and is highly entertaining. Still more is it dramatically interesting, as we find the great future art critic and reformer coming under the spell of classic art, of picturesque Italy, and of Michael Angelo. (John Wiley & Sons.)

....The Bishop Paddock Lectures of the present year (1886) delivered before the General Theological Seminary of the Protestant Episcopal Church, have just been published. They are entitled “THE PHILOSOPHY OF THE SUPERNATURAL,” by W. H. Platt, D.D., LL.D., rector of St. Paul's Church, Rochester, N.Y.

The lecturer discuss with clearness and ability the questions at issue between materialistic science and Christianity. Lecture I. treats of Supernatural Power, proving that there is such a power, that it implies being and a person—and that it is one with God. The remaining lectures, six in number, discuss “Methods of Supernatural Power,” as related to Miracles, Providence, Law, Creation, Evolution, Correlation and Persistence.

The lectures are somewhat unequal in merit, but manifest sound thinking and careful reading. The style is vigorous, and the book can be accepted as a valuable addition to the literature, already voluminous, which treats of this portion of Christian apologetics. (E. P. Dutton & Co.)

....“THE JEWISH ALTAR: An Inquiry into the Spirit and Intent of the Expiatory Offerings of the Mosaic Ritual, with Special Reference to their Typical Character.” By John Leighton, D.D. This little book, with so long a title, is a protest against the allegorizing school of interpretation, which finds the Gospel typified and symbolized in every feature and detail of the Mosaic ritual. It is a timely and useful work, both for its trenchant attack on a vicious school of exegesis, and its strong affirmation of the worth of the Old Testament, in order to the understanding and interpretation of the New. It argues that the object of the altar service and Mosaic ritual was educational, and not predictive or prophetic. “The services of the altar are to the death of Christ what the axioms and definitions of geometry are to the demonstrations of that science.” (Funk & Wagnalls.)

....“MANY MISTAKES MENDED” is evidently intended to furnish uneducated people with the means of correcting common errors in speaking and writing. The book is likely to prove helpful in many ways, but it might very easily have been made more serviceable, and cannot be commended as a thoroughly safe guide. In order to correct mistakes in an intelligent way, it is necessary to know not only what is correct, but also the rules or principles which determine correct usage. In this particular the work is very defective. In the majority of cases, the anonymous author's statement is the only authority—a very insufficient one—for the corrections suggested, rules and explanatory principles being given in very few instances.

In the matter of classification the work is also faulty.

As the principle of selection is not announced and certainly is not apparent, it is perhaps not a fair subject of criticism, but it may be said that many of the errors pointed out are so obvious that no person of ordinary intelligence will need any instruction regarding them.

The lack of a general index is a serious defect in a book which is likely to be used largely as a work of reference. (N. Tibbals & Sons.)

....“SPUN FROM FACT,” by Pansy, is a story of the “Faith Cure,” said to be founded upon facts in the history of a young girl, the “Jeannie Bartlett” of this book. She was supposed to be a cripple for life, but at last was suddenly and entirely restored in answer to prayer. “Pansy” assures the reader that “every item of importance, every reference to prayer as a constant factor in this life, however improbable in its sound, is strict truth.” This is the “fact” from which her story is “spun.” The narrative flows pleasantly along, and whatever the reader may think of the phenomena presented, it cannot fail to interest those who desire to know more of these remarkable cases. (D. Lothrop & Co.)

....“THE BATTLE OF THE BOOKS,” by Dean Swift, with some of his best verses to Vanessa and Stella, and “POEMS,” by George Crabbe, fill the last two numbers of “Cassell's National Library.” If one wishes to carry in a small space some of the best kind of English literature as he goes on his vacation, he cannot do better than look over this series of reprints. (Cassell & Co.)

Our Library Table.

Periodicals, Serials and Notes.

...*Harper's Magazine* for August has for its great illustrated articles a descriptive and historical account of Detroit, “the City of the Strait,” by Edmund Kirke; “The Transatlantic Captains,” sketches of the captains of the steamers on our great ocean lines; and “Orchids,” illustrated by Gibson and Parsons. The first of these is of unusual interest for its reading matter. William Winter contributes a sketch of the incomparable actor, “Joe” Jefferson, of whom a portrait in his character of “Bob Acres” is given as a frontispiece. Two poems of exceptional merit are contained in this number: “An Elective Course,” by T. B. Aldrich, and “Veronica,” by the author of “John Halifax.” Richard T. Ely writes with startling intelligence on “The Economic Evils in American Railway Affairs,” and John Habberton humorously on “The Penalties of Authorship.” Titus Munson Coan writes on “Some French Mineral Springs” for whomsoever it may concern. Lucy C. Lillie contributes “De Barbadoesa's Little Hour,” a readable and bright story. Mr. Warner takes his tourists on “Their Pilgrimage” to Bar Harbor. Mr. Curtis discourses in his most characteristic style of “Minding Other People's Business,” “The Wife's Vow of Obedience,” “Jenkins in a new *rôle*,” etc. The “Editor's Study” is confined mostly to notices of new books.

....The *Atlantic* for August is filled with good things. Besides the three serial stories, Sarah Orne Jewett begins a somewhat amusing tale of “The Two Browns,” and this is followed in the same vein by “Six Views of St. Augustine,” in which the old Spanish town is pictured from different standpoints. “Domestic Economy in the Confederacy” gives a view of the troubles brought upon Southern households by the strict blockade maintained during the civil war. The critical articles and “Contributors' Club” are worthy of their setting, while the poetry, scattered here and there, is of more than average merit. Summer readers will find the August *Atlantic* just what they need.

.. An entertaining article on Handwriting in the *English Illustrated Magazine* has fac-similes of the writing of Canning, Wellington, Scott, Macaulay, Carlyle, Cruikshank and other famous Englishmen. A paper on Charles Kingsley and Eversley, with beautiful pictures of the Rectory and Church and of other views and buildings, written by the Rev. Wm. Harrison, gratifies the eager appetite so many have to know all about one of the noblest natures of these latter days. Mr. Hugh Thomson continues his illustrations of Days With Sir Roger de Coverley, treating this time The Picture Gallery, but with not so much individuality as his previous drawings have led us to expect.

....In the *Sidereal Messenger* for the month will be found an account of Pulkowa Double-Star Work, by Otto Struve, being selections from a private letter to Mr. S. W. Burnham, of Chicago, and a discussion of Diffraction in modifying measurements of stars, by Mr. Parkhurst; also a Short Method for Computing Occultations, by Chas. L. Woodside, with a diagram, and the conclusion of Prof. H. C. Wilson's examination of Personal Errors in Double-Star Observations, Valuable notes on the comets, the Great Lick Equatorial, on Repolishing Rock Salt Surfaces, and a table of Occultations of Stars in the Hyades, observed in San Francisco, at the Davidson Observatory, give interest to the editorial pages.

....*Shoppell's Modern Houses* is an illustrated architectural quarterly in its first volume. No. 3, issued this month, and now on our table has interested us very much. It is filled with handsome cuts of cottages which may be built at prices varying from $600 to $18,000. Elevations, floor-plans, all are given, with full details of construction. This magazine is just what everybody feels the need of and should have, who contemplates building, and if one of these designs be selected (and it is hardly possible for even the most fastidious not to find something to his taste in the collection) the work of the architect and of obtaining estimates of cost is already largely done for him. It is published by the Coöperative Building Plan Association, 191 Broadway, N. Y. $1 a number.

BOOKS RECEIVED.

John B. Alden: History of the Conquest of Mexico. With a Preliminary View of the Ancient Mexican Civilization, and the Life of the Conqueror, Hernando Cortes. By William H. Prescott. In two volumes. Vol. I. 12mo, pp. 467. $2.25.

Funk & Wagnalls: Gospel Faith Commended to Common Sense. By John Leighton, D.D. 12mo, pp. 139. 75 cents.

UNBOUND BOOKS AND PAMPHLETS.

Præterita. Outlines of Scenes and Thoughts Perhaps Worthy of Memory in My Past Life. By John Ruskin, LL.D. Vol. II., Chap. 4. Fontainebleau.

Year Book of the Reformed Protestant Dutch Church on Staten Island. Organized 1640. Incorporated 1792. Published by Authority A.D. 1886. 16mo, pp. 26.

The Sixty-Second Annual Report of the American Sunday-School Union. May, 1886. 8vo, pp. 80.

Year Book of the Young Men's Christian Association of the United States and Dominion of Canada. For the Year 1886. 8vo, pp. 193.

The Acts and Proceedings of the Eightieth Regular Session of the General Synod of the Reformed Church in America, Convened at New Brunswick, N. J., June, 1886.

Like Lucifer. A Novel. By Denzil Vane. (No. 535, Harper's Franklin Square Library.) 4to, pp. 59. 20 cents; also,

The Fall of Asgard. A Novel. By Julian Corbett. (No. 86, Harper's Handy Series.) 16mo, pp. 193. 25 cents.

Plutarch's Lives of Alcibiades and Coriolanus, Aristides and Cato the Censor. Translated by J. and W. Langhorne. (Vol. I., No. 26, Cassell's National Library.) 32mo, pp. 192. 10 cents.

PERIODICALS.

July.—The Lutheran Church Review, Publishers' Weekly, The American Antiquarian and Oriental Journal.

August.—Wide Awake, The Guardian, St. Nicholas, The Popular Science Monthly, Harper's Monthly, The Art Journal, The Domestic Monthly, The Pulpit Treasury, The Forum, Magazine of American History, Outing.

Atheistic French Rulers.

A SCENE has just taken place in our Municipal Council in Paris, characteristic of the attitude of many minds in France in relation to religion, that I cannot refrain from giving you a brief sketch of what took place. I refer to the discussion in one of the sessions of last month, as to the rules which should regulate the choice of books for the elementary schools of Paris. These schools are unfortunately under the control of the Municipal Council, which has a fanatical horror of all religion. The Council not only uses but abuses its authority. For instance, a few years ago, under the pretext of maintaining the great principle of religious neutrality in the whole service of the State, after having torn down the crosses placed at the entrance of the cemeteries, it went on to remove all the crucifixes which from time immemorial have hung in the schools, and consigned them to some lumber-room. The action taken by the Council in relation to public instruction is far more serious. It has pushed the principle of neutrality to such extreme issues as render it practically absurd and impossible, or rather to falsify it in the most serious manner. The intention of the law was that primary instruction should be neutral. The idea was simply to exclude the teaching of any creed, so that, for example, a child of Protestant parents should not be taught Catholic tenets, and on the other hand, that the child of Catholic parents should not hear the faith of its parents impugned in the school to which they sent him. This did not imply that the master of the school was under any prohibition to speak of God, His goodoess, and His holy laws, so long as he did not attempt any theological definitions. The law was thus understood by the higher Council of Public Instruction, which recognized in the programme it drew up the religious basis of all morality in the broadest sense. This the Municipal Council of Paris, the zealous guardian of free thought, cannot endorse. Hence it burst into a storm of indignation the other day, when it discovered in a little manual in use in the schools of Paris, some faint traces of a belief in God. The irony of the thing is that the manual in question is written by one of the most advanced philosophers of the freethinking school—M. Fouillée, lecturer in the higher normal school in which the professors for our colleges are trained. Any words of mine would fail to do justice to the scene when M. Fouillée was anathematized in the Council. I lay before your readers a verbatim report of what transpired.

"Last Monday the venerable doctors and pontiffs of this sacred college being gathered together in solemn session, one of them drew attention to a little book which was doing much harm among young people. Its title was 'Premier livre de lecture et d'instruction pour l'enfant.' The censor, who held it open in his hand, seemed as if he could not bring himself to read the last extracts, so shocking and offensive would they be to the faith of the pious assembly. He asked pardon for having to read such utterances of folly in their hearing. Then in an angry voice he went on, 'This is what is being taught our children:

"'*Q.* Towards whom have you duties?

"'*A.* First, towards God.

"'*Q.* Do you think of loving Him and thanking Him? Children, there is some one who is better to you than your mother; it is He who gave you this good mother; it is He who made this earth upon which we live; it is God....

"'*A.* I know nothing; but I should like to learn, to become good, to love God with all my heart. If I work I shall soon learn to read; if I pray, I shall grow better, etc.'

"Upon this the most fervent of our freethinkers shouted 'Blasphemy!' and if they did not rend their garments, it was because this is not now the custom. One of them stood up and said it was intolerable; that M. Fouillée was a clericalist; that it was necessary to defend the sound doctrine of Atheism and Materialism even more resolutely against the false teachers of the University than against the preachers in the Church. The charge was considered proved; the case was flagrant, and the sentence was short and sharp. M. Fouillée was excommunicated as a clericalist and a mystic, and his books were henceforth to be proscribed in all the schools of Paris as blasphemies against freethought, absurd and vicious. An order was also passed that all schoolmasters, families, or children possessing copies, should give them up, and it was forbidden, under heavy penalties, either to read or to retain them."

I have kept the best until last. It is not only theism in any form, however vague, which is to be banished from the teaching of the schools, but even the most elementary morality. This is made clear by the following words, used by one of the most influential members of the Municipal Council, who was chairman of this debate. "Since immorality," he said, "varies according to the age, place, and degree of civilization of a nation, it is not possible to conceive of one universal and eternal system of morals. The teaching of morals, therefore, as a positive science, must be banished from the school curriculum."

These insane utterances have called forth an eloquent protest from Père Hyacinthe, which has appeared in *Le Matin*. He says: "This is what I call the official triumph of atheism, and the legal triumph of the Commune of 1886—a commune more dangerous, in my opinion, than its predecessors of 1873 and 1871. Can we wonder at all, after this, at the anti religious and anti-social blasphemies which disfigure our popular press and degrade our public assemblies? The true danger to France lies here, and nowhere else—in the growing spirit of impiety and lawlessness, which is deteriorating mind and morals, and may at any moment issue in a national catastrophe."

I hope that our public men, headed by the Minister of Public Instruction, who are trying to make the State the preacher of morals in opposition to the Church, will ponder well this suggestive sitting of the Municipal Council of Paris, and will wake up to the danger impending if such texts are to be handled by such preachers. If once the cure of souls is entrusted to the State, we may see atheism enthroned over the nation. A reaction from universal suffrage would suffice to bring this about.—*Dr. E. de Pressensé, in Christian World, London.*

A THOUSAND DOLLAR PRIZE.—The American Sunday-School Union, 1122 Chestnut street, Philadelphia, in accordance with the terms of the John C. Green Fund, offers a prize of a thousand dollars for the best book, written for the Society upon "the Christian Obligations of Property and Labor." The book must be of a popular character and of a "high order of merit," and must consist of not less than 60,000 nor more than 100,000 words. The manuscript must be submitted to the Committee of Publication on or before November 1st, 1887. Each manuscript should have a special mark, and the name and address of the author should be sent at the same time in a sealed envelope, bearing the same mark. The manuscript approved by the committee is to become the property of the Union, and the $1,000 will be paid when the copyright of the same is secured by the Society. Unaccepted manuscript will be returned to the writers at their expense

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The Home.

AUNT MARJORIE'S CORNER

Dream Children.

BY MRS. MARGARET E. SANGSTER.

I HAVE borrowed a title merely. I am not dreaming of writing a critique on the beautiful essay of Elia, so tender in its pathos, so abiding in its charm. And you need not beg pardon if you postpone the reading of this bit of talk until you have dipped into your favorite volume again, and once more looked over that exquisite page on which the "children of Alice called Bertram father." Still I want you, if you are a mother or teacher, or by right divine of womanhood a lover of children, to listen to my sermonette. It was born of a letter and a girl's impulsive speech.

"There is no use in my trying," said the latter, pensively looking up from the hammock in which she was idly swinging. "I'm not in the least like mamma's ideal, and I never shall be, so I've given up in despair. I must simply be my own unsatisfactory self."

The letter said, "I cannot withhold from you, dear Mother Confessor, that Liebchen is as great a puzzle to me as ever. Every day she baffles me. I anticipate with confidence a time when my daughter shall be a comfort to me, but the time is not yet. Our present is too often a scene of 'confusion and creature complaints,' and I scarcely know which way to turn."

Many puzzled mothers can sympathize with my anxious friend. For the babies, bless their hearts, are not out of our arms before they begin to show wills and tempers of their own, traits derived from eccentric or unamiable ancestors, astonishing tendencies to naughtiness, while we are still convinced that they are pure cherubs in their composition. Heaven lies about us in our infancy, and yet, peeping furtively through the tinted mask, the dimples and the soft bloom, is ever and anon the old Adam.

Flesh and blood children are in sharp contrast with the dream children of shadowy fancy, much harder to manage than those airy puppets of an unsubstantial realm, and much more satisfactory, too. It was a woman with never a babe of her own to cradle who said that all shadows faded out of a mother's horizon in the dawn of baby's smile, and the first year of a little one's life *must* be unutterably happy to every maternal heart. It is later, when more than the brooding instinct is wanted, more than the intuitive yearning over the helpless morsel, whose cry is a command, whose blindest motion an appeal, that the mother's solicitude is awakened.

"How shall I govern my child?" "By governing yourself, forsooth, madam." Precisely!

Advice is cheap. To govern one's self is to-day, as in the time of Solomon, so difficult and so praiseworthy in task and attainment that better is he that ruleth his spirit than he that taketh a city. Easy to do it, sitting in church, with palm-leaf swaying languidly, a sunbeam stealing through a storied window, and the minister's voice inciting you to Christian endeavor, or uplifting you to heavenly heights. Not so easy next day, when Amy slaps Kitty, and the gentle Louise suddenly develops an attack of obstinacy, or your whole soul stands still because the dove-eyed Mary, sweetest of your band, amazes you by telling a falsehood.

Whatever you do or leave undone, you must teach the children to be truthful, and train them to be obedient.

Rose Terry Cooke, with a spice of common sense, says: "Never mind whether they are your own children, your step-children, or your children by adoption, see that they mind when they are spoken to." To this I would add, that whether you meet the disobedient child and conquer its iniquity by the old-fashioned allopathic or the new-fashioned homeopathic remedies, may be left, as to methods, to your own discretion, but, if you desire peace at home, you must be the head of the house. A sweet young mother, her pretty little girl on her knee, observed sensibly, "I am determined that baby shall be lovable, and she never will be so unless she is obedient, so I've begun at the beginning." The mother who fails here is a pitiful weakling.

To pass on, do not try, because it is fair neither to yourself nor them, to make your children conform to your ideal child. The Lord does not run us all into one mould. He respects our individuality and gives us our work according to our fitness. Gauge the capability of each child in the household by its own measure, not by the tape line which applies to your neighbor's child. Do not compare your child unfavorably with your memory of yourself at the same age. Perhaps you were more wisely controlled and perhaps you had less to contend with than your darling has, life being carried on at present under conditions of high pressure, which both directly and indirectly affect the children as well as their elders. Try to educate the child so that you shall make him able to use his powers of mind, heart and body to the best advantage. Do the best, as it is given you to see it, letting worrying and fretting be the portion of others. Believe me, that the child is not much to be pitied who, though occasionally punished with severity, is on the whole treated with absolute candor and even-handed justice. Reserve compassion for the other child whose mother in tones of acidulated complaint is forever nagging, till a continual dropping on a very rainy day is the only comparison that occurs. In "Oldtown Folks," the grandmother, you remember, was sometimes given to the discipline in which the word and the blow are simultaneous, yet everybody loved her, everybody took refuge under her wing, and she was decidedly preferred by the children to the sharp tongued Aunt Lois, who took her share of the management in scolding and satire. It is a dreadful thing to discourage, to take the heart out of a child by invidious criticism or your openly proclaimed disappointment.

We make such mistakes determining that our girls shall shine, our boys excel in a certain direction only, rebelling against the logic of capacity which decrees that they shall fail where we have invested most hopeful pride.

To take a common example:

On the principle that a bird which can sing and won't, must be made to sing, infatuated mothers compel unfortunate victims to sit hour after hour practising upon key boards which they hate, evolving noise, not harmony, and wasting time which might be better employed. It is vexatious enough when you know that Mehitable's music is this year costing you two needed gowns and a winter cloak, or a new carpet and a shelf full of the best literature which you, for her sake, are silently doing without, to hear Mehitable reeling off "Old Jim Crow" instead of flying up and down the scales. But if the piano is a penance to her and a torture to her neighbors, why not take pains to ascertain for what particular art or science she has a talent, and spend your energies there? The forcing of the round peg into the square hole is always an absurdity, and sometimes a reckless improvidence and unthrift.

Most grown-up people can recall some *bête noir* of childhood, made so by the injudicious and indiscriminate praise which held the other up as a good example. "Little Charlotte never behaves in that way," is repeated to little Melissa, till all the honey of the latter's nature, so far as Charlotte is concerned, turns to the gall of envy or the bitterness of despair. The chances are that little Melissa, barring exterior graces perhaps, is really better than little Charlotte. From the bottom of my soul I detest a priggish or a pattern child, and it is usually that style of child which is held up in the way of universal praise. To the obedient and truthful girl or boy almost every other foible or fault may be pardoned; infelicities of manner and lapses of deportment will yield to association and the pruning of time.

The round hole and the square peg, returning to our muttons, lead us to another step.

The dream children have faded away when Elsie wears her first train, and Benjamin caresses the silken fuzz on his upper lip, secretly trusting that people see his moustache. Now for the crowning mistakes, when it comes to the choice of a profession or trade, and parents ignore or disdain a manifest bent, and force young people into a sphere for which they have neither preparation nor aptitude. Many a life is thus all but ruined.

Equally, in childhood, it is useless to try to put delf to the uses of porcelain, or to expect of the fragile beautiful the homely durable.

Does a thoughtful reader interpose with a question as to whether fathers and mothers ever know which child is delf, which is porcelain? Are not all crows white in the eye of the mother? I do not know. In the nursery, each babe as the mother lulls its rest or watches its unfolding life, is perfect. We grow keener of sight as we go on in years. The elderly woman, at least, looking from the vantage ground she has gained, surveying through the clear glasses of experience, is able very accurately to measure her grown sons and daughters. Not always does the glamour last, which at the first threw its soft radiance over the commonplace and made the dawnings of intellect seem the adumbrations of genius. The mother, in her wisdom, loves her children none the less that she judges them more truly, and perhaps she helps them the better when some of her illusions have fled.

Our children, *as they are*, are trusts for which we are responsible. While we are regretting that they are not exactly like the dream children of fancy, lo! the years are gone, and they are children no longer. The King's business requireth haste! Let us lose no time in being what we ought in their sight.

Since, when the last word is said, the Amen must always remain, "what we are is more potential than what we do."

Grumbletown.

WITH those articles indispensable to a lady's outfit, the useful umbrella and satchel, I set out from my pleasant home to take a stage for L——, a village some fourteen miles distant.

Filled with bright anticipations of my visit, I settled into a comfortable corner of the capacious coach and prepared for a full enjoyment of the journey.

Such a glorious morning as it proved! The air was fragrant with apple blossoms, tender leaflets ornamented tree and shrub, while the springing grass covered field and roadside. The birds were jubilant with song, and I, escaped from city quarters, was in just the mood to appreciate nature's beauties. A feeling of contentment stole over me such as I had seldom experienced, making me devoutly thankful that I formed a part and parcel of this wonderful creation.

It seemed difficult to realize the exchange of my daily routine for a season of unalloyed freedom. In order to assure myself that I was on my contemplated journey, I occasionally lifted my veil and leaned forward to inhale the invigorating breezes.

Soothed by the swaying motion of the coach and the low voices of my companions, I presently lost consciousness in sleep. I know not how long my nap continued. I only remember being aroused to consciousness by an exclamation from my fellow passengers.

Not wishing to appear curious, I assumed an upright position, gazing from one side of the road to the other in the hope to discover for myself the cause of such apparent enthusiasm.

My eyes once fairly opened, I found we were approaching one of the most enchanting little villages it had ever been my privilege to gaze upon.

The avenues were long and broad, bordered upon either side by loftly, interlacing maples. The dwellings, though not palatial, were comfortably commodious, while the surrounding gardens gave evidence of wealth and artistic taste. Two handsome church edifices, with a noble schoolhouse, large and well ventilated, adorned the town, bespeaking for its inhabitants the possession of both cultivation and refinement.

"Charming!" was my unuttered comment.

"May I inquire the name of this place?" turning to the driver.

"Grumbletown, madam," was the sepulchral reply.

"Grumbletown!" I exclaimed. "Pray why burden so beautiful a spot with a name so inappropriate? What queer people," I continued.

"You're right. Tisn't the place, it's the people," muttered this incomprehensible creature.

"Pray do you reside here?" directing my question to the same source.

"Yes," was his only reply.

"Then, if you are a type of the people, I do not wonder at the appellation," was my inward reflection, annoyed at his curtness.

A closer view of the little village served to deepen my impression concerning its loveliness. Extremely anxious to ascertain something of its history, I began to take sidelong glances at my companions in hopes of opening a conversation upon the subject.

On my right sat a pleasant old lady to whom I turned a longing eye. I think she comprehended my anxiety, as she answered my appealing look with a kindly smile. I immediately summoned courage and made a sudden onset.

"Are you a Grumbletonian?" I asked in "blander accents."

"Oh, no!" she replied. "I live just over the border."

"Then I suppose you are almost strangers to one another?"

"Well, not exactly. Sometimes I fear we feel the effects of the neighborhood more than we are aware

As adjoining villages, there is necessarily more or less communication."

"You do not speak favorably. Can you tell me the origin of this singular name? Why not change even at this late day?"

"My dear madam, it is the most suitable of titles. It would hardly be justifiable to suggest such a change. There is a tradition connected with this beautiful town which I will relate if you please."

Assuring the lady that nothing would delight me more, I listened eagerly to the following story told by my accommodating friend.

"You see," she continued in her free and easy manner, "it all happened when this part of the country was a dense wilderness.

"The tradition is: A man of frugal and industrious habits, but of a roving and consequently unhappy disposition, weary of home and friends, sauntered forth with his little family in search of some place where he might retire from the world and become of 'all men most miserable.' Grumbletown is the site he selected. While his patient wife arranged the newly-erected dwelling, himself and sons began to clear away and prepare the land for cultivation.

"Under his skillful management he soon found himself the possessor of a pleasant farm. Whatever he undertook proved successful. The crops prospered and the money bags grew in proportion. Still the man was discontented.

"Mother, all alone at home, sang to the accompaniment of her spinning-wheel or the splish, splash of the churn. As long as the summer days lasted the wife was happy. But when winter came and the family sat together, our little woman forgot her song in the never-ceasing complaints of father and sons, for it is a sad fact that the children, from daily intercourse with their father, soon imitated this unpleasant characteristic.

"Years glided by, and the boys, grown to manhood's estate, longing for other associations, brought wives from amongst the 'Canaanites,' returning to the parental roof only sufficiently long to erect dwellings for themselves.

"Still dissatisfaction reigned supreme. Nothing brought contentment, although outwardly everything prospered. The wives, unable to restore happiness, grew discontented, and the little ones brought up under the influence of such an example partook of the same disagreeable traits. Travellers journeying through the little settlement forgot the family name in the more applicable sobriquet of 'Grumbler & Co.'

"I presume it was this very habit of fault-finding that really added to the beauty of their surroundings. 'It is an ill wind that blows nobody any good," they say. The desire for something better compelled them to add or take from until the most suitable thing was procured.

"Thus the community grew in importance and thrived accordingly. Consequently, the town being built and improved by 'Grumbler & Co.,' it was honored in receiving the family name. If once in awhile a stranger, attracted by its location, desires to settle within its boundaries, he is either driven away by the constant jarring or else becomes a prey to the same detestable habit. The disease seems in the air, a sort of malarial fever. It is very unfortunate," sighed the old lady, finishing her recital, "that it should be so unpleasantly distinguished. However," was smilingly added, "I must remark if occasionally an individual is found inclined to look on the sunny side of life, it is immediately asserted that he or she, whoever it may be, is a lineal descendant—of the old lady. But these are rare cases, you must understand, 'like angels' visits, few and far between.'"

Thanking my companion for her kindness, I settled down again and began to reflect how many of the same sort of people inhabited this beautiful world. They may not gather into communities, yet still they cross us in every possible walk of life, darkening our homes, disturbing our peace of mind, and throwing a damper over our brightest projects.

Oh for a "Growlery" where we might escape from this "terrible East wind."

Somehow, hearing others fret and fault-find, reminds me I am slightly tainted with the same spirit, and an envious feeling starts over me as I recall to mind the dear old lady living "just over the border." L. B.

To be God's instrument in saving one soul is a greater work than all the angels in heaven ever accomplished. An angel told Cornelius to send for Peter, and an angel told Philip to go down the desert road to Gaza, that he might preach to the eunuch; but neither of those heavenly messengers could himself do the work of an evangelist.

CHILDREN'S PORTFOLIO.

A Shower.

HERE a drop and there a drop;
"Is something spilling over?"
And a little, prinking pink sweet pea
Tried to get under cover.

Here a drop and there a drop—
Ha, what a dash of water!
"How did the sea come up in the sky?"
Said the pansy's little daughter.

Rivers and rills come pouring down,
The pinks, with tangled tresses,
Beg the stately phlox to try
And save their new silk dresses.

But dear old Grandma Hollyhock,
Shaking her cap, said: "May be
These young ones will be wise sometime—
What *can* you expect of a baby?"

"Why, darlings, 'tis only a shower of rain,
We never think of a cover;
And the harder it rains the surer you are
To grow when it is over." —*Congregationalist.*

How the Prayer-Meeting was Started.

"BUT, Auntie, do you really mean that you think I ought to start a boys' prayer-meeting? Why, they'd all laugh at the idea of seeing me, the most mischievous boy in school, in one, and if I were to start one they would all be sure to go just to see what new tricks I was up to."

"No, Dick, I did not say that. In fact, I am not sure that it would be the best thing. What I want is to see you ready to stand up for your colors, not afraid of anything the other boys may say or do. If the Lord wants you to start a prayer-meeting, He Himself will tell you so, and will give you the needed strength. It seems to me your work just now is to get rid of the reputation of 'the most mischievous boy in school.'"

Dick Eastman, aged fourteen, had lived with "Aunty Madge" ever since he could remember, for his parents had been killed in a railway accident when he was a mere baby, and his aunt had undertaken the care of him. Naturally fond of fun, he was a recognized leader in pranks, and much mischief that did not belong there was laid at his door just on account of his reputation. On the evening of which I write he had gone as Aunty Madge's escort to the church prayer-meeting. An evangelist, passing through the town, had consented to lead the meeting, and through that one service many souls were led to Christ. After he had finished his talk he asked all those who had decided to lead a Christian life to stand up. Among others, our friend Dick arose. This was what he and his aunt were talking about when he asked the question that heads our story.

Long after he was in bed that night he lay awake thinking it all over and wishing, oh! so much, that some of the other boys might feel the peace he felt, and that they could have a little prayer meeting. Yet it would be very hard, he thought, to tell them about the change in himself. When he fell asleep it was with the decision that he would try to play no more unkind tricks, and that he would do just what he felt the Lord wished him to about the other matter. For had not "Aunty Madge" said He would give the strength? And didn't she know?

The next morning on his way to school Dick met his two special friends a little before they passed the house where lame Herbert White, the oldest and brightest boy in school, lived. Herbert was rather reserved in his ways, and on account of his deformity could not often mingle with the others in their sports. Consequently, he was by no means a favorite. He was so fine a scholar, however, that they all had great respect for him.

As the boys passed his gate they saw one end of his crutch sticking through the fence, but he was not in sight. The other two wanted to pull it out and hide it, for then Herbert would have to hunt for it, probably a long time, and would be late for school, perhaps would not go at all. Wouldn't it be fine to have the best scholar, the one who was always held up as their example, reproved? Dick refused. The other two looked at him, and were about to ask the reason, but just then more of their friends came along and the question was dropped.

At recess, with all the boys around, one of the two exclaimed: "I say, Dick, why under the sun wouldn't you do that this morning? You know what I mean."

Dick, with heightened color, was about to explain when Herbert White hobbled up to him, and with one hand on his shoulder, said in a clear voice: "Yes, and I know, too; perhaps I can answer as well as he. This morning as I was in the garden three boys, one of whom was Dick, passed by. My crutch had slipped from my hand and was lying in plain sight. The other two wanted to hide it, but Dick refused to have anything to do with such an act, and I shall tell you why, for I am certain he wants to have it known. Last evening he and I were the only boys from this school who went out to meeting. He stood up and said he was going to be a Christian. I wanted to do so, too, but thought I'd wait to see if it made any difference in his school life. It has changed him already, and now that I see there is something in religion, I am going to be a Christian, too."

The room was perfectly still for two or three minutes. Then the boy who had suggested hiding Herbert's crutch, said: "We have fifteen minutes; can't we boys have a prayer-meeting right here? Herbert, will you lead? First let me say that I was one of the two, and that I am very sorry for my thoughtlessness."

Herbert commenced, and there were very few who had not taken part when the bell rang and the teacher entered the room. Every week since those boys have had their meeting. Some of them have come to Christ and others are seriously thinking about giving themselves to Him. E. C.

The Well-Kept Promise.

A MOTHER on the green hills of Vermont stood at the garden gate holding by the hand a beloved son, a boy of sixteen. He was leaving home to go to sea. "Edward," she said, "they tell me the great temptation of a sailor's life is to drink. Promise me, before you quit your mother's hand, that you will never, never drink."

"I gave her the promise," said Edward. "I went the great world over,—Calcutta, the Mediterranean, San Francisco, the Cape of Good Hope, and for forty years, whenever I saw a glass filled with the sparkling liquor, my mother's face at the garden gate on the hillside of Vermont rose up before me; and to-day, at nearly sixty, my lips are innocent of the taste of liquor."

The only safe and manly stand.

A Wise Conclusion.

ONE summer evening, after Harry and his sister Helen had been put to bed, a severe thunder-storm came up.

Their cribs stood side by side; and their mother, in the next room, heard them as they sat up in bed and talked, in low voices, about the thunder and lightning.

They told each other their fears. They were afraid the lightning would strike them.

They wondered whether they would be killed right off, and whether the house would be burned up. They trembled afresh at each peal.

But tired nature could not hold out as long as the storm.

Harry became very sleepy, and at last, with renewed cheerfulness in his voice, he said, as he laid his head on the pillow, "Well, *I'm* going to trust in God."

Little Helen sat a minute longer thinking it over, and then laid her own little head down, saying, "Well, I dess I will too."

And they both went to sleep, without more words. —*Youth's Companion.*

Little Heads Together.

HIDDEN PROVERB.

Take one word from each of the following sentences in order to make a familiar proverb:

It is now over a week since Julia and Amy took a long walk. The story of it is a short one. Julia is an excellent girl. She had been ill for a few days and wanted fresh air. She got more of it than she needed, for soon after they started a violent wind arose.

"I am glad that it is so cool," said she at first. Yet a while after she said: "How very hard it blows! Nobody could enjoy walking on such a day. I hope I will not feel any bad effects from the exertion."

"Oh, no!" replied Amy, when at length they approached their home, "I think that the exercise has done you good."

BEHEADINGS.

1. Behead a part of a ship and leave to trouble.
2. Behead one who walks nimbly and leave one who tears open.
3. Behead the act of going before and leave the act of receding. EDW.

DIAMOND.

1. In approaching. 2. A boy's nickname. 3. A girl's name. 4. A plant. 5. Something for you to enjoy. 6. A dignity. 7. Hauled. 8. Three letters in Mithridates. 9. In opposition. V.

Answers to Puzzles of July 7th.

Diamond.—

P
T E A
P E A R L
A R M
L

Square Word.—

A R A B
R I P E
A P E S
B E S T

Correct answers from "Prague" and Rappie Bowne.

The Albany Bi-Centennial.

WE left New York amid the rain on Wednesday morning on the day boat "C. Vibbard," and sped up the noble Hudson, meeting on board the Rev. John A. Davis, of the Second Reformed Church of Newark, N. J., whose company it was our pleasure to enjoy in conversation and at lunch until the boat reached Rhinebeck. The sun had come out, and the sail past the Catkills up to the Capital City was made amid charming summer beauties of sky and field and wave. Arrived in Albany, we were immediately among scenes of unusual interest and excitement. The streets were thronged with citizens, the buildings along Broadway, State, Pearl and other streets were decorated with flags, streamers and inscriptions.

After a short call upon the Rev. J. Wilbur Chapman, the popular pastor of the First Reformed Church, who presented us with a corporation medal of the bi-centennial of the granting the city charter and a copy of the neat and attractive programme of commemorative union services of the Reformed churches, held in the First Church on the evening of Sunday, July 18th, we took supper at the St. Marc restaurant, and proceeded up State street to the Capital Park, where the grand stand had been erected to review the processions of the week.

On Monday, July 19th, the children of the city had given a musical and literary exhibition, and the various trades had paraded. On Tuesday representatives of "All Nations" had made a procession in honor of the ancient town and charter. Wednesday had been "Civic Day," ushered in with a national salute of thirty-eight guns, and noted in the morning for a parade of local and visiting civic organizations, firemen, sons of veterans, secret societies, political and social clubs. Races and a grand concert had marked the afternoon, and we had arrived in town and at the grand stand in time for the Historical Pageant, which rolled through the city in the evening, passing the City Hall about nine 9 o'clock. A band under the trees and the electric light discoursed popular music to the throng in front. We had the promise of the Governor of the State and his staff, but these gentlemen did not appear, and we had to content ourselves with the Mayor, the Hon. John B. Thacher, whose praises were sounded on all sides for the grace, wisdom and dignity with which he had arranged and conducted the celebration.

After much waiting, during which we surveyed and admired the orderly and amiable crowd of American citizens, who swayed to and fro and promenaded before the stand, the pageant passed amid the glare of lights directed toward the several cars or floats. The first had a representation of the city seals with a genuine Dutchman in front and a live Indian on the reverse. Then a shell carried the Spirit of Discovery, incarnate in three lovely representatives of the fair sex, who filled all masculine hearts with admiration. A third car rumbled by with a crew of "Northmen of 1000 A. D.," shaggy-bearded, bare-limbed pirates at oar and helm, with a mast and sail—Dutchmen of the early Middle Ages. Then came Columbus landing in America, with red men bobbing back and forth around the West Indian trees. The Fort Orange of 1624 was next depicted, with the First Land Purchase by the honest Hollanders from the American Mugwumps of the seventeenth century hard after. The Dutch legend of Rip Van Winkle excited peals of irrepressible laughter as the Knickerbocker gods rolled their balls in the cave of the Catskills amid celestial thunder in the tin heavens and earth at the back of the car. Then a blaze of royalty burst upon us—King Charles II. delivering the royal charter, followed by a lesser blaze of representative royalty,—Governor Dongan making over his incorporating manuscript to the illustrious Schuyler and Livingston. A home scene, a Dutch interior of 1686, a log cabin in flames attacked by the Indians, General Burgcyne tendering his sword to General Gates at Saratoga, 1777, Indians attacking the Schuyler mansion, with Madame Schuyler ascending the staircase, babe in arms, the wedding tableau of a Rensselaer-Schuyler matrimonial alliance passed in review. Then came a canal-boat with a horse being driven through a lock of the Erie Canal, and the final float presented a revolving circle of rays, which we took for the paddle wheel of Robert Fulton's "Clermont," until the official pictures instructed us that the tableau was Prosperity and Progress, and the paddle wheel was the shining sun.

So in fifteen minutes the carts and the lights had swept by, the music again filled the air, and we ambled over to the Academy where the Loan Exhibition was open to the public throughout the week. We had only half an hour and no catalogue. But many articles were labeled and all seemed genuine. We must mention the original Dongan charter, in all its majesty of poor chirography but leaden seal and precious contents—the guilty cause of all the bi-centennial agony. Time would fail us to tell of all the Dutch ceramics, bric-à-brac, clocks, chairs, fireplaces, robes, weapons, relics patrician and plebeian, canvasses in portraits, landscapes and historic events. All the old things in Albany had been brought out from attics and parlors, dusted, numbered, and put in a thick glass case safe from the relic hunters. Bands, too, were made ubiquitous during the bi-centennial. Fortunately the Dutch did not invent the bag-pipe; some had the full modern orchestra. It is needless to say that there was a band at the Loan Exhibition. It was eminently proper. But at ten o'clock that band played "Home, Sweet Home," and with sorrowful heart we left the glories of our Knickerbocker ancestors to rest in their glass cases and betook ourselves to the "Kenmore," where we rested our tired eyes and limbs until the morning sun and the booming gun should usher in Thursday,

BI-CENTENNIAL DAY.

The sun rose and the gun boomed. We hastily dressed and paid our respects to breakfast, the *Albany Argus* and the grand stand. This time we were promised the President of the United States and members of his Cabinet. At twenty minutes past ten the parade swept by in four divisions with brass bands beyond the power of the addition table. There were sturdy national guardsmen from all over, the famous Company A, of Albany, Company D, from Philadelphia, the persecuted Seventh Regiment Veterans, fleeing from New York, three hundred strong, to the open Albany arms that gladly took them in, the ferocious bear-skin hatted, scarlet-coated Jackson and Burgesses Corps, who marched like a mathematical ramrod on the horizontal. Thirty minutes, and they were gone. But no President had come to the stand save in the four-in-hand landau in the procession, baring his head continually as the people cheered. Secretaries Bayard and Whitney were with him, and Governor Hill followed in the august train. At one o'clock the procession came down State street. The President reviewed the head of the column at the City Hall and then drove away. For there were orations, poems and speeches in the rink in the afternoon, which we did not hear and will therefore not report.

Calling on the Rev. Dr. W. R. Davis, the genial and delightful pastor of the Second Reformed Church, we were received with whole-souled hospitality. In the evening we proceeded to the residence of one of the doctor's parishioners, facing the side of Washington Park, and ascending with the family to the roof, prepared to view the fireworks in the Park. Here we enjoyed the blaze of glory for an hour and a half—bombs, rockets, serpents, flower-pots, mines, stars, and illustrative pieces filling the air with smoke and flame. The delivery of the charter was burned up, and we were done with it. Then the Half-Moon sailed up the Hudson, until it got tired and blazed out. Then we arose to go, but suddenly Niagara burst forth with a cataract of glory and held us spell-bound until the energy was spent, and the blackness of night covered the scene, broken by the stars above and the electricity below.

We then proceeded to the Fort Orange Club, where the President, the Governor, and the Cabinet were welcomed by the elite of Albany. Good cheer, hearty salutations, and excellent music abounded. Before we could present our salaam to the President and the Governor, they had swept by us in their exit, leaving the grounds amid hearty applause. But representatives of the Knickerbockers remained. There was Judge Van Vorst, President of the Holland Society of New York, and there was the Rev. Dr. W. H. Ten Eyck, Stated Clerk pro tem of General Synod, who greeted us with cordial surprise. The list of worthies would be too long to state.

But all good things come to a close. We one by one slipped away to our various homes and couches. The Delavan sheltered many—among them the writer. The morning sun, the cool breezes which have crowned the bi-centennial week with heavenly benediction, again greeted us as we forsook the ancient city on the morning train for Saratoga. We left the oldest house in the city, erected 1667, still standing on Pearl and State streets, and the evergreen arches on Broadway at the sites of the old city gates. Now, on State street, hangs a yellow oval decoration with the words "Esto Vigilans," in excellent keeping with the city motto, "Assiduity." Thus speaks old Albany to us and the world; and, as we remember her ancient worth and history, her noble people, who have welcomed and delighted many with generous hearts, we wave a farewell of gratitude and good wishes, saying "Esto perpetua."

E. J. RUNK.

SARATOGA SPRINGS, N. Y., July 24th, 1886.

Sun Spots.

THE sun spot periods cover about twelve years, are sometimes longer, sometimes shorter. About one-half of these years are those in which the spots increase in number and in activity, and these five to six years compose the maximum period. During the following five or six years the spots decline in number, size and activity, and this is the minimum period, when there are many days on which no spots are seen, and when the faculæ or hydrogen flames are much less abundant and conspicuous than at other times.

A spot represents, as the spectroscope teaches, a downrush of metallic vapors. It often presents the appearance of a vast whirlpool from three or four thousand to even twelve to fifteen thousand miles in diameter. This downrush must be preceded or accompanied somewhere on the sun with an outrush of the flames and vapor of burning metals. A large amount of blazing hydrogen is one of the prominent features of a spot and the faculæ surrounding it.

Mighty movements of the magnetic currents of the earth are co-incident with large and active spots on the sun. Electric storms of great power also coincide with the outbreak of spots. There seems to be a connection between the agitation visible on the surface of the sun and the electric and magnetic condition of the earth.

The present theory in regard to the sun spot period is that during the years of the maximum of spots an average lower barometer prevails on the earth, more distinctly marked in tropical than in other regions; that the rainfall generally is more abundant; that the earth generally is more fruitful, producing an abundance of food. It is not improbable also, that the fruitfulness of the earth is largely dependent on the electrical condition not only of the atmosphere but also of the ground, for the ground-currents of electricity and magnetism have equal if not superior volume and power to those of the atmosphere. It may be regarded as established that electricity promotes vegetation and fruitfulness. And, as during the maximum of spots on the sun, the earth seems to be more than ordinarily charged with electricity and its complement magnetism, it is not improbable that for this reason the maximum periods may prove to be those of greatest terrestrial fruitfulness.

The last maximum period of spots concluded in the autumn of 1884. The period had been one of marked fruitfulness in the majority of countries—it was characterized by a growing fruitfulness. The period began in the summer of 1879. The immediately preceding period, the last minimum of spots, had been one of heat, drought and widespread unfruitfulness. The unfruitfulness increased as that period advanced to the last number of spots, until there were extensive districts of famine in India, China and Brazil.

The world is now again under a minimum period of spots. Last year the earth at large was less fruitful than during 1884. This year the prospect is that the world's yield will be still more reduced, and, if the theory is correct, for two or three years to come, through a lack of rainfall over extensive districts and a want of electricity or of electrical movements in the earth, the harvests will diminish, until the spots on the sun again begin to increase.

Ancient Oriental nations stored grain in what were large quantities for those days. Perhaps thay had noticed a periodicity in the productiveness of the earth. It may be that modern nations, under the observations and conclusions of modern science, are to learn to gather into storehouses the surplus of the years when spots are numerous and active on the mighty orb which dominates this and every other planet.

F.

Financial.

TUESDAY, July 27th.

THE imports of merchandise at this port last week amounted to $9,942,745, and since January 1st to $241,808,979; the exports for the week to $6,305,533 and for the year thus far to $170,173,969. The imports exceed those of the corresponding part of last year by 30 millions and the exports are nearly 15 millions of dollars less, making our foreign trade 45 millions of dollars less favorable for this country. To this must be added the cost of ocean freights which go to foreign shipowners and for a half year amounts to about $30,000,000.

The Associated Banks of the city added $659,275 to the surplus of legal reserve, and it is now $14,270,200. Loans were increased $188,400, specie $254,300, while legal tenders were reduced $73,800 and deposits $1,915,100. The export of specie for the week amounted to $167,900, making the export since January 1st $42,919,579. Foreign exchange closed at $4.85 3–4 for 60 day bills and $4 87 1–2 for demand for sterling. The average rate for money on call was 2 per cent, but the rate rose on Friday to 4 per cent and receded on Saturday to 2. The best commercial paper was discounted at from 3 1–2 to 5 per cent. The Bank of England adheres to 2 1–2 per cent as the minimum rate of discount.

The Stock Exchange is awaiting developments. The railway reports generally show an increase of earnings, but crop reports are still doubtful and such a road as the Illinois Central reduced its dividend. The market, however, has still the strong undertone which it has exhibited for some time. Railway mortgages were fairly active. The Government issued again a call for $4,000,000 of 3 per cents, and will probably call a like amount month by month.

The European markets for grain were quiet but steady. New wheat here is coming in and the visible supply increases, but the stock in hand steadily falls more and more below that of last year and the year before and will probably continue to do so. On Saturday No. 1 red wheat sold here for cash at 91 cents, No. 2 red, 85 1 2, State white, 88 cents; corn at 48 cents; and oats for 37 1-4. Hay, under a light supply, has risen to 85 and 92 1-2 for choice timothy, and 50 to 55 for clover mixed. No. 1 rye straw is quoted at 80 to 85 cents, oat at 40 to 45, and wheat straw at 35 to 40. The closing quotations of the week for cotton were: July 9.50–51; August the same; Sept. 9.46–47; Oct. 9 33–35; Nov. 9.31–33; Dec. 9.35–36. Liverpool reported a fair business doing and prices unchanged.

Silver bullion broke again last week and fell to the lowest price on record. The silver dollar as bullion was worth on Saturday 74 1-10 cents. That dishonest dollar bears the legend, "In God We Trust." Ordinary decency demands that the legend be erased. The Government profit on every dollar coined and pushed into circulation is certainly 24 cents. Nobody wants these dollars. Everybody after receiving them pays them out again as soon as possible. Even the men who vote for silver dollars do not hold them a moment longer than necessity compels. The country has now as many and more of these dollars than it needs, and the coinage ought to be interrupted at least for the present.

News of the Week.

(Continued from page five.)

Sebastopol and other Black Sea ports are now protected by an electric apparatus placed in the sea to destroy hostile torpedo boats. American engineers have invented the apparatus and kept it a secret....The Marquis of Salisbury arrived in London from France yesterday. A great crowd met him and gave him a warm welcome....Fishermen along the coast of Newfoundland and Labrador are starving. One hundred and fifty have died and two thousand five hundred are on the verge of death for want of food. ...."Steve" Brodie jumped from the Brooklyn Bridge in safety, a distance of 120 feet, yesterday. The doctor pronounced him uninjured. He was protected by braces and bandages; otherwise it is believed that he could not have made the jump in safety. ...The water tower at the Seaside House, Rockaway, containing 10,000 gallons of water, fell last night. Had it fallen toward the hotel the loss of life would have been serious....Elm trees in Flatbush are being destroyed by the saw fly.

MONDAY, 26.—Lord Salisbury was received by the Queen at the Osborne House. It is reported that Her Majesty has made a direct personal appeal to Lord Hartington and other Whigs to join the new Ministry. There is great excitement in the clubs over the project of royal interference in the cause of a Coalition Ministry....Madagascar has been informed by the French Government that the loan which that country proposes to raise in London is a violation of existing treaties ...Forty persons killed by an explosion in the Government magazine near Constantinople .... Consul - General Phelan received a check from the Canadian Minister of Customs covering the costs illegally exacted by Collector Atwood at Shelburne in the case of the seized American schooners....The Canadian Government will send a steamer from Quebec to the coast of Newfoundland and Labrador to carry provisions for the starving people there. On June 12th the mercury stood 18 deg below zero, and had been lower.... General J. H. Van Alen committed suicide by jumping from the steamer "Umbria," of the Cunard Line, in mid-ocean, July 22d. It is thought that his mind was affected, caused by his son's severe illness....A boy eighteen years old attempted to jump from the Brooklyn Bridge yesterday. He said he was anxious to earn some money for his father, but a younger brother warned the police and he was arrested.

TUESDAY, 27.—The Marquis of Salisbury has received the Queen's commands and returned to London....The London Social Democrats insist upon free speech....Starvation continues in Labrador. In Astoria out of a total of 200 persons, over 100 have died, mostly women and children....Testimony damaging to the Anarchists, of a Socialist city official in the Anarchist trial in Chicago, was taken yesterday....Col. W. H. Balton, a chief official in the Chicago Post-office, has been arrested. He is charged with the embezzlement of public funds .... An attempt was made last night to blow up the "Sylvan Stream," on which the Brazilian Prince was returning from Coney Island. ...Hubert O. Thompson, of this city, leader of the County Democracy, died yesterday....The Eagle Tube Works destroyed by fire.

Subscribers Notice.

We need a few copies of the INTELLIGENCER of July 7th, 1886. Subscribers having a copy of that date and not caring to preserve it would confer a favor by sending same to this office.

FOR DYSPEPSIA, INDIGESTION, Depression of Spirits and General Debility, in the various forms; also as a preventive against Fever and Ague, and other Intermittent Fevers, the "*Ferro Phosphorated Elixir of Calisaya*," made by Caswell, Hazard & Co., New York, and sold by all druggists, is the best tonic; and for patients recovering from Fever or other sickness has no equal.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, July 24, 1886.

BUTTER.—Receipts for the week, 46,975 pks.; exports 7,901 pks.

July and August are the poorest months for the making of Western butter, and it arrives here light body and summer flavor, and the available supply of finest make here is lessened and mostly confined now for July and August to N. Y. State creameries, and from among these buyers bid up for special selections. At the same time during these two months the exodus of people from the cities is at its height, and the demand is light. Finest fresh last week's make N. Y. State creamery pails were firm and sold at the close at 20c. Fifty-six tubs common Western dairy sold at 10½c.; 35 tubs fair Western creamery at 14c.; 74 pks. choice Western creamery at 16a16½c., and to-day on 'Change extra firsts June creamery were offered at 17¼c., and had 16½c. bid, and 25 tubs Western creamery September make, seller September, was offered at 23c. Held butter must be rated from 2a5c. lower than fresh makes. There is quite a speculative feeling based upon the proposed U. S. Oleo. law. The N. Y State law, passed in the spring of 1884, provoked a similar disposition, yet the crop of that year was overheld and went out at a very low figure. Now this proposed U. S. Oleo. law, embracing as it does the whole of the "land of the free and the home of the brave," it is thought will surely put up prices, and its influence is a factor in the present market. We quote:

Fancy creamery	19 @20
do dairy (selections)	— @17
Good to fine	13 @15
Poor to common	9 @12½

Publisher's Department.

SINCE LADIES HAVE BEEN ACCUSTOMED to use Glenn's Sulphur Soap in their toilet their personal attractions have been multiplied, and it is seldom they are seen disfigured with blotches and pimples, or rough or coarse skins. Sold by Druggists, Grocers and Fancy Goods Dealers.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Food for Invalids.

Hundreds of invalids fail to regain their health and strength because of inability to digest and assimilate their food. If they would use the Lactated Food, they would find it an article which is most easily digested, and will be assimilated by the stomach when all other foods fail. It is predigested, non-irritating, and has great nutritive properties. It can be prepared in many different ways, and is a palatable and delicate article of diet. Sold by druggists everywhere. 25c., 50c., and $1.

In hundreds of cases, Hood's Sarsaparilla, by purifying and enriching the blood, has proven a potent remedy for rheumatism. Hence, if you suffer the pains and aches of this disease, it is fair to assume that Hood's Sarsaparilla will cure you. Give it a trial.

Ayer's Hair Vigor has no equal, in merit and efficiency, as a hair dressing and for the prevention of baldness. It eradicates dandruff, keeps the scalp moist, clean, and healthy, and gives vitality and color to weak, faded, and gray hair. The most popular of toilet articles.

Relief is immediate, and a sure cure. Piso's Remedy for Catarrh. 50 cents.

MARRIAGES.

HALL—RIGHTMIRE.—At Freehold, N. J., July 22, Dr. Charles E. Hall and Miss Luella D. Rightmire, by Rev. I. P. Brokaw.

MCNEILL—CANTLY.—At the parsonage of the Grove Church, New Durham, N. J., July 15, by the Rev. I. W. Gowen, Eliza Cantly to William Henry McNeill, both of Weehawken, N. J.

OSTRANDER—VAN ZANDT.—At Niskayuna, N. Y., July 21, by Rev. C. P. Ditmars, Mr. Jacob C. Ostrander to Miss Rozella Van Zandt, both of Lisha's Kill, N. Y.

PREDDLE—GUMMER.—At Niskayuna, N. Y., May 26, by Rev. C. P. Ditmars, Mr. Walter Preddle to Miss Elizabeth Gummer, both of Watervliet, N.Y.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

COFFIN.—At Greenville, N. J., July 20, Richard, infant son of John P. and Charlotte R. Coffin, aged 9 months and 3 days.

THOSE GONE BEFORE.

They have crossed the mystic river,
They have passed beyond our sight;
Left this vale of care and sorrow,
Passed from darkness into light.

Yet our inmost feelings teach us
That they hover round our heads;
That a kind and loving Father
Leaves them watchers o'er our beds.

In the morning they will greet us,
When is set our earthly sun,
To arise in endless glory
For the eternal day begun.

Let us look beyond the coffin
Which contains the lifeless clay;
See the spirit of our loved ones
Basking in eternal day.

Then we'll bear the pain of parting;
We will smile beneath the rod;
For we know the pain but transient
To the endless day with God. J. P. C.

FRYMIRE.—At South Bend, Ind., July 17, David Frymire, aged 40 years.

A good soldier of his country, he had been in nine of the hot battles of the late war, from Dalton, Ga., to Nashville, Tenn., when only a little over 18 years old. A good soldier of Jesus Christ, he, though his life was ended by the bursting of an enlarged artery in his neck, died exhorting his wife and five little daughters to "trust in the Lord." His funeral in the Reformed church was largely attended by members of the Grand Army and of the Ladies' Relief Corps, who had cared for him and his family during a long illness.

LEE.—At "the Lee Homestead," Yorktown, Westchester Co., N. Y., July 19, Randolph M. Lee, youngest son of the late Robert P. Lee, Esq., and brother of the late Rev. Robert P. Lee, D.D., of Montgomery, N. Y, in the 57th year of his age.

He died in the full assurance of hope through faith in the Lord Jesus Christ. During an illness of fifteen years he bowed with sweet Christian submission to the Divine will.

QUICK.—On Saturday, June 19, at his late residence near Lake City, Mich., Rev. John J. Quick, in the 76th year of his age.

He gave his heart to the Lord under the teachings of the late Rev. Dr. Ludlow, of Neshanic, N. J. Graduated at Rutgers College and Theological Seminary, and soon after began the active work of the Gospel ministry, consecrating his life and talents to the work of the Lord.

His ancestors were in the "covenant," and the blessings of the covenant God came upon their seed. His bodily sufferings during his last illness were very intense, but he bore them without a murmur, wishing that if it were the Lord's will they might be even heavier, and he might be as patient as the Saviour was.

As a shock of corn cometh in in his season fully ripe, so he peacefully entered into his rest.

TALMAGE.—On Monday morning, July 12, in New York city, Robert G. Talmage, son of Mary S. and the late Rev. James R. Talmage, D.D., aged 25 years.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

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113 Fulton Street, and 58 Ann Street,
Just east of Broadway, near William Street.
COME IN, REST, AND PRAY.
Stop 5, 10 15 or 20 minutes, or the hour, as your time permits.

Woman's Board of Foreign Missions.

RECEIPTS FROM JUNE 10 TO JULY 15, 1886.

From Red Hill Chapel, Greenport, Col. Co., N.Y., $60; Catskill, aux., 24.80; Bible and Missionary Class, North Newark, N.J., 52; Clover Hill, N.J., 23.33; Golden Rule Band, S. S., 1st Albany, N.Y., 30; Happy Hours Association, 5th av. and 29th st., 8.39; Greennille, N. J., aux., 85; Joy Bells Mission Band, Yonkers, N.Y., 40; Miss Josephine Penfold, 120; A lady in Utica, aux., 30; 3d Albany, N.Y., aux., 5; Walden, N.Y., aux., 42.68; Willing Workers, 5.50; 1st Poughkeepsie, N. Y., 60; Owasco Outlet, N.Y., 5; A friend, Montclair, Fla., 3. Total, $549.70.

Parties wishing to remit will please do so by check, if possible, made payable to the Treasurer, or by registered letter, but *not* by Post-Office order.

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This is no violent purgative, but an elegant remedial agent, which is invaluable for the cure of Constipation, Torpid Liver, Sick Headache and Dyspepsia. It promotes the action of the bowels, skin and kidneys; is an efficient febrifuge, and is useful in all inflammatory diseases.

Sick-Headache, AND **DYSPEPSIA.**

It is the most economical, elegant and effective remedy ever offered to the public, and is prescribed by physicians and recommended by druggists throughout the land. Manufactured only by TARRANT & CO., New York.

The Appetite

May be increased, the Digestive organs strengthened, and the Bowels regulated, by taking Ayer's Pills. These Pills are purely vegetable in their composition. They contain neither calomel nor any other dangerous drug, and may be taken with perfect safety by persons of all ages.

I was a great sufferer from Dyspepsia and Constipation. I had no appetite, became greatly debilitated, and was constantly afflicted with Headache and Dizziness. I consulted our family doctor, who prescribed for me, at various times, without affording more than temporary relief. I finally commenced taking Ayer's Pills. In a short time my digestion and appetite

IMPROVED

my bowels were regulated, and, by the time I finished two boxes of these Pills my tendency to headaches had disappeared, and I became strong and well.—Darius M. Logan, Wilmington, Del.

I was troubled, for over a year, with Loss of Appetite, and General Debility. I commenced taking Ayer's Pills, and, before finishing half a box of this medicine, my appetite and strength were restored. —C. O. Clark, Danbury, Conn.

Ayer's Pills are the best medicine known to me for regulating the bowels, and for all diseases caused by a disordered Stomach and Liver. I suffered for over three years with Headache, Indigestion, and Constipation. I had no appetite, and was weak and nervous most of the time.

BY USING

three boxes of Ayer's Pills, and, at the same time dieting myself, I was completely cured. My digestive organs are now in good order, and I am in perfect health.—Philip Lockwood, Topeka, Kans.

Ayer's Pills have benefited me wonderfully. For months I suffered from Indigestion and Headache, was restless at night, and had a bad taste in my mouth every morning. After taking one box of Ayer's Pills, all these troubles disappeared, my food digested well, and my sleep was refreshing.—Henry C. Hemmenway, Rockport, Mass.

I was cured of the Piles by the use of Ayer's Pills. They not only relieved me of that painful disorder, but gave me increased vigor, and restored my health.—John Lazarus, St. John, N. B.

Ayer's Pills,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists and Dealers in Medicine.

The Church.

At the Gate.

"For, behold the kingdom of God is within you."

THY kingdom here?
Lord, can it be.
Searching and seeking everywhere
For many a year,
"Thy kingdom come" has been my prayer.
Was that dear kingdom all the while so near?

Blinded and dull
With selfish sin,
Have I been sitting at the gates
Called Beautiful,
Where Thy fair angel stands and waits,
With hand upon the lock, to let me in?

Was I the wall
Which barred the way,
Darkening the glory of Thy grace,
Hiding the ray
Which, shining out as from Thy very face,
Had shown to other men the perfect day?

Was I the bar
Which shut me out
From the full joyance which they taste
Whose spirits are
Within Thy Paradise embraced—
Thy blessed Paradise, which seems so far?

Let me not sit
Another hour,
Idly awaiting what is mine to win,
Blinded in wit.
Lord Jesus, rend these walls of self and sin,
Beat down the gate, that I may enter in.

—*The English Pulpit.*

Ten Millions for Missions.

IT is sadly evident that the Presbyterian Church in the United States is not doing what it might do for the salvation of our country and of the world. And we must not comfort ourselves with the fact that we are doing as much, in proportion to our numbers and means, as the other denominations. That is not the standard by which God will judge us. His rule is, "Freely ye have received, freely give." He expects us to do what we can without any reference to what others do. Are we doing what we can, all that we can? No one will pretend for a moment that we are. Let us try to reach an honest estimate of our ability, and then we will know the measure of our duty.

The number of communicants, as reported to the General Assembly in 1885, was over 720,000. Many of them are women and children, but it is safe to estimate the number of families at 300,000. Each of these families has an annual income varying from $500 to $50,000 and over. Presbyterians are generally thrifty and in good circumstances. Very few of them are absolutely poor. It is safe, therefore, to put the average annual income of these 300,000 families at $1,000. Now, should not all of these families, as stewards of the Lord, give at least five per cent of their income to Him for His work at home and abroad? Well, five per cent of $300,000,000—the gross income of our 300,000 families—is $15,000,000. But there are a great many rich Presbyterians in this country. Men whose income is above $5,000 a year ought to give a great deal more than five per cent. If I earn $2,000 a year, and contribute $100 of that to the Church, living comfortably on $1,900 or less, my brother who earns or receives from his investments $10,000 a year, and whose living expenses need not be greater than mine, ought to contribute, not $500 in order to be even with me, but $8,100, for this leaves him $1,900 for family expenses. The special donations of the rich should increase the $15,000,000 to at least $17,000,000. Last year our congregational expenses, as reported, were about $7,500,000. Everybody knows that these are higher than they need to be. But let us strike off only half a million for extravagant expenditures in music, etc. We then, having an aggregate income for the Lord's cause of $17 000,000, take $7,000,000 of it for congregational expenses, and there is left $10 000,000 for missions and Christian education—four times as much as we gave to those objects last year.

Does it seem incredible that our Church could quadruple its contributions to missions in a single year? Review the figures just presented. Is there any error in them? Is there anything unreasonable in claiming that every one who has given himself to the Lord should give one-twentieth of his income to the Lord?

The principal reason that our benevolent contributions are not four times greater is, that we neglect the Gospel rule as laid down by Paul in 1 Cor. 16: 2. We do not lay by in store, on the first day of the week, as God has prospered us. Suppose in our 300 000 Presbyterian families every Sabbath morning the question were asked, How much can we spare for the Lord from the income or earnings of this week? Or to put it in a better form, How much ought we to lay aside for the Lord of the money He has given us this week? Suppose this question were asked after family worship, when all hearts were aglow with communion with God! Would not $1 for the week seem quite small enough as a thank-offering in at least 290,000 of these homes? And are there not ten, or twice ten thousand where five times that amount would seem the merest pittance? In nearly all these homes is there not more than $1 expended every week for things not really needed? Could not $1 a week be saved in providing for the table, and yet the family have all the necessaries and many of the luxuries of life? Could not $1 a week be saved in the family wardrobe and yet all its members be well dressed?

What we need is a little system in our giving, and a little self-denial. When we have money we spend it, without thinking that the Gospel has claims upon our purses as well as upon our hearts. And then when some object of benevolence is presented our money is gone, and we feel poor, because we have been thoughtless and self-indulgent. So we give a mere pittance of what we ought to give, and do not give even that cheerfully. The more we study that simple rule, about laying aside every Sabbath as God has prospered us, the higher is our estimate of its wisdom. In its observance by every Christian and Christian household, we have the financial problem solved. Let us all do in the fear and love of God what Paul exhorted the Corinthians to do, and no special appeals for money would be needed; the treasury of the Church would always be full.

Ten millions a year for missions! Does that seem a large sum? It is small when we consider that it is our contribution for the conversion of the world. There are hundreds of millions of people interested in the expenditure of that ten millions of dollars. They are waiting for what it would do in China and in Africa. Let our Church say to our missionaries all around the globe, "Enlarge your plans, multiply your agencies, engage all the native helpers you need, order all the Bibles that you can distribute. You who have given your lives to the evangelization of the world shall not be cramped in your work for want of money." O, how such a message would cheer the hearts and strengthen the hands of our brethren and sisters in the foreign field! And how it would encourage our young men preparing for the ministry to go abroad and help the faithful workers there! They would be certain that the Church at home would sustain them. Ten millions a year for the salvation of the world! Why there are no less than 1,000,000,000 who have never heard the Gospel. For their evangelization our great Church would give, year by year, a cent for each soul! A million of dollars for each one hundred millions who are perishing in their sins.

But while the field is the world our own country is to us the nearest and the most important portion of that field. Suppose that of the ten millions for missions we could have five millions next year to sustain our feeble churches, to explore new fields, to endow institutions of learning, to build houses of worship, to evangelize and educate the freedmen.—*The Interior.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 6, THIRD QUARTER.

M. Gentiles Seeking Jesus.....John 12: 20-36.
T. Christ Rejected.....John 12: 37-50.
W. "In the Glory of His Father." .....Matt. 16: 21-28.
T. The Bitter Cup.....Matt. 26: 36-46.
F. "Thus it Must Be."..... .....Matt. 26: 47-64.
S. Perfect through Suffering..... .Heb. 2: 1-18.
S. The Name above Every Name.....Heb. 2: 1-16.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

August 8th.—"*Gentiles Seeking Jesus.*"—*John* 12: 20-36.

Golden Text.—"And I, if I be lifted up, will draw all men unto me."—JOHN 12: 32.

CENTRAL TRUTH.—"Look unto Me, and be ye saved, all the ends of the earth."—ISA. 45: 22.

INTRODUCTION.

THE entry of Jesus into Jerusalem amid the praises of the multitude was on the first day of the week in which He was crucified. He visited the city each day, but did not spend the night within the walls. These last few days were full of events which served to illustrate and enforce His claims to Divine authority. He drove the traders out of the temple a second time; healed the blind and lame; cursed the barren fig-tree; uttered many significant parables; and foretold the destruction of Jerusalem. All of these things served only to deepen the opposition against Him, and the rulers were desperately plotting His speedy destruction. It was while the popular enthusiasm was still unchecked, and the enmity of the rulers was growing more and more bitter, that the incident occurred which furnished Him with the suggestion of the brief discourse that occupies our attention in this lesson.

THE LESSON.

I. THE VISIT.—VS. 20-22.

V. 20.—"*There were certain Greeks among those that went up to worship at the feast.*" These were proselytes of the gate,—Greeks who had forsaken idolatry and adopted the Jewish religion, but who had not submitted to circumcision, and therefore were not recognized as Jews. The expression indicates that they were in the habit of visiting Jerusalem on the occasion of the great feasts.

V. 21.—"*These, therefore, came to Philip.*" A great deal of effort has been expended upon the question, why Philip was chosen to convey their request to Jesus. We do not know that he was *chosen;* he may have been the first disciple whom they recognized, and they naturally hastened to prefer their request to him. "*Sir, we would see Jesus.*" This request implies something more than the gratification of curiosity. They evidently had something to ask of Him, or were ready to offer Him their allegiance.

V. 22—"*Philip cometh, and telleth Andrew.*" The time was a critical one, and Philip felt unwilling to bring these strangers to a personal interview with Jesus on his own responsibility. "*They tell Jesus.*" Whether Jesus granted these men an audience, or what was the result of such an interview we cannot tell. Jesus immediately improved the opportunity to give some much needed lessons to His disciples and, perhaps, to the Greeks, who may have stood near.

II. THE DISCOURSE.—VS. 23-36.

This discourse is really a series of suggestive remarks, the connection of which it is somewhat difficult to detect, and yet all spring out of the incident of the visit of the Greeks, and refer to His approaching death.

V 23.—"*The hour is come, that the Son of man should be glorified.*" The anointing at Bethany, the palm branches, and the hosannas of the children had been marks of honor given to Jesus, but in this seeking on the part of Gentiles, He recognized a prophecy of a greater glory, when the isles of the sea and the uttermost parts of the earth should become His kingdom. This fuller glory was to be made possible only by the cross, so that the hour of His glory began in the hour of His deepest humiliation.

V. 24.—"*Except a corn of wheat fall into the ground and die it abideth alone.*" By this figure Jesus shows the necessity and meaning of His death. He died in order to give life. "*If I die, it bringeth forth much fruit.*" That which was true concerning Himself was also true concerning all His disciples. Not by self-preservation but by sacrifice is the kingdom won.

V. 25.—"*He that loveth his life shall lose it.*" The man who is spending his energies upon the problem of his own existence is wasting time, and strength, and himself. The great question for us is not how shall I live, but, how shall I serve?

V. 26—"*If any man serve me, let him follow me.*" Into the deepening shades, to the garden and the cross, must the disciple go tracing the footsteps of his Lord. "*If any man serve Me him will my Father honor.*" If the first requirement seem hard, let this blessed promise be its compensation. Jesus was made perfect through suffering, and it is enough that the disciple be as his LORD

V. 27—"*Now is my soul troubled, and what shall I say?*" The shadow of the cross had already fallen over His path. The bitterness of the cup was not confined to Gethsemane. Even when the people seemed ready to crown Him as their king, He felt the terrible struggle going on in His soul, which reached its height when He cried, "My God! My God! why hast thou forsaken Me?" "*Father, save Me from this hour.*" This is what His disciples in their shortsightedness would have had Him pray. This expression is not properly a part of His prayer to His Father, but is addressed to the disciples in order to probe their feelings. "*For this cause came I unto this hour.*" The cross stood before Him when He entered upon His life on earth. It had been drawing nearer every moment of this life, until now it stood right in His pathway. He would not, could not shrink from that which He had willingly accepted for Himself.

V. 28—"*Father, glorify thy name.*" This was His prayer, and the constant wish of His heart. Blessed are the sufferers in life who can adopt the petition as their own. "*I have both glorified it and will glorify it again.*" For the third time God spake from heaven in attestation of His Son's authority, and in approval of His service.

V. 29.—"*The people, therefore, that stood by and heard it said, that it thundered, others said, An angel spake unto him.*" These men heard the sound but their ears were too gross to distinguish the speech. It is possible that some of the disciples heard the words and understood the message.

V 30.—"*This voice came, not for me, but for your sakes.*" It is more important to men that they should believe, than it is to Jesus that He should be believed. He that sinneth against Me wrongeth his own soul.

V. 31.—"*Now is the judgment of this world.*" The rulers thought that they were judging the Nazarene, when they were being judged themselves. The hour of triumph for the powers of darkness was in reality the hour of their defeat. "*Now shall the prince of this world be cast out.*" From the time of Christ's death Satan has been losing his dominion, and will continue so to lose, until he shall be cast chained into the bottomless pit.

V. 32—"*I, if I be lifted up from the earth, will draw all men unto me.*" Two things are especially noticeable about this remark: First, there was at that time no human probability of Christ being crucified. Death by stoning was far more to be expected, for that was the penalty for blasphemy. Yet Jesus knew that He was to die upon the Cross. Second, Jesus looked beyond the Cross and all the days of small things to the fulfillment of His Father's promise, "I will give thee the heathen for thine inheritance." The Cross is the great power of attraction in the world to day, and is gaining instead of losing power as the ages pass by.

V 34—"*We have heard out of the law that Christ abideth forever*" The offence of the Cross began to operate before it had been erected. These people were willing to acknowledge Jesus as Christ, but His own words seemed to contradict His claims and make them impossible. "*Who is this Son of man?*" Both the human and the Divine natures of Christ are perplexing mysteries except as we are taught by the Holy Ghost.

V 35—"*Yet a little while is the light with you.*" The blessed opportunities which those men were enjoying were soon to cease. If they would have a Divine Teacher they must yield themselves promptly to His instruction. "*He that walketh in darkness knoweth not whither he goeth.*" The men of this world, whom the god of this world hath blinded go stumbling along, ever seeking after light, and always missing it.

V. 36—"*While ye have light, believe in the light, that ye may be the children of the light.*" There is a beautiful progress of experience indicated in this clause. The light comes to us from without, it is in the world; we walk in the light, enjoy its help while it is present; we are to receive it into ourselves, believe in the light; and then we shall become children of light, or light-bearers.

LESSONS FOR TO-DAY.

1. Let us try to see Jesus in every lesson.
2. Let us try to bring others to Jesus.
3. Let us lose our lives in loving service.
4. If we would share His throne, we must share His Cross.
5. Let our prayer in every trial be, "Father, glorify thy name."
6. Let us lift up Jesus before the world, by our faithful living.
7. If we are walking in the light we shall seek to get more light.
8. If we are children of the light we shall let our light shine.

The American Sunday-School Union.

IN no country with which we are acquainted has there ever been such a flood of population as has rolled from the eastern part of this country westward within the last fifty years. We have no example of it in all the history of the world. In 1790 the population of this country was only about five millions of people. To-day we have fifty millions. Now, where are they! More than one-half of them are in a part of the country that was a wilderness when the constitution of the United States was adopted. More than one-half of them live west of the central portions of Ohio. Many of you can remember when we thought of Ohio as the far West. It is now no longer the far West. It is the very centre of the population of this Union. And the population that has gone west of Ohio, peopling Indiana, Illinois and largely Kentucky and Tennessee, Iowa, Arkansas, Wisconsin and Colorado, to say nothing of the Pacific coast, has gone out into the wilderness, and there they have made free and intelligent communities. They have gone out to the western prairies where the population at first was sparse, where there were no churches and no Sabbath-schools, where a Christian family might live for years without having any association with any other Christian family.

Let me mention a single instance in my own experience. A half dozen years ago I went through the territory of Montana. There were no roads; there were no public conveyances. I took a horse and rode on horseback for about one month through Montana. In the course of my riding through that territory I came across one ranche after another, and I was in the habit (I had several companions with me) of going into ranches and having conversations with the different individuals I found there. I went into one which was a better-looking ranche than any other, where there was some agriculture and some irrigation. I spent about an hour or an hour and a half in that ranche. I found there a middle-aged lady, with her husband and a family of seven or eight children (I do not remember the number). I got into conversation with this lady, and asked her where she came from. She said she came from central New York.

"How long have you been here?"

"Seventeen years."

"Seventeen years out here in this prairie! How near have you any neighbors?"

"Five miles off."

"Have you any church near by?"

"No. About ten miles off there is a schoolhouse, where a Methodist minister comes about once a year; and I have heard him preach twice during the seventeen years I have lived here."

"Have you any school here?"

"No."

"Can the children read?"

"Oh yes; I have taught them to read."

"So you and your husband and your children have been here for seventeen years, and have been at church but twice, and your children have never seen a Sabbath school, and I can find no book in your house but the Bible and the Pilgrim's Progress" (I found those two books there).

Yes, that was the state of things there. She was a professor of religion. She had been a member of New York Avenue Church. No colporteur of the Tract Association and no missionary of the American Sunday School Union had ever been there on her ranche. This shows a case which was not a solitary one. It is true I have never seen any other exactly like it, but I have no doubt that such cases are spread all over the great territory of the West, which we must remember is greater than the territory east of the Mississippi.

There are persons who have gone there from Christian churches with children, the children never having known the privilege of a Sabbath-school or even of a church, who have never heard a Christian minister. How are these children growing up? True, if they have faithful Christian parents, they may be instructed in the way of life; but we all know that where Christian parents do not have the privilege of attendance upon churches or association with other Christians, Christian love fades out and becomes dim. It needs the help of association in churches, association with other Christians; and that is what this Sunday-School Union is doing.

It sends out its missionary with papers and books, and he goes into one of these neighborhoods where there are several families living, perhaps within three or four or five miles of each other. He takes these books and shows them to the parents or children. He finds in that neighborhood, or within ten miles of it, some person who has been a member of a Christian church in the East. This missionary spends his days there in visiting in these different ranches and houses, and he gathers a Sabbath school, it may be, in one of the ranches. There are very few school houses there. It may be that it is under a tree, if there are any trees in the neighborhood; in some dwelling or room or storehouse, he gathers a Sunday-school. He spends a Sabbath, it may be, at that Sunday-school. He instructs the superintendent and advises him until he is able to engage in the work. Having started that Sunday school, he goes on and establishes another in another neighborhood. After a while he returns, gives his encouragement, leaves his books there, induces them to buy as far as he can, and, where he cannot induce them to buy, donates the books.

In hundreds of cases, in thousands of cases, these little Sunday-schools have grown up into self-sustaining churches, in which have been gathered many repentant sinners, who have accepted Christ as their Saviour and rejoice in Him now at this day. Many of the most valuable churches in the State of Ohio and in the territories, and the most efficient churches, are the outgrowth of those Sunday-schools which have been established by the agents of the American Sunday-School Union. — *Hon. William Strong, LL.D., in the Sunday School World.*

THE Waldensians, at the General Conference at Florence, Italy, have decreed that hereafter female members who have reached the age of twenty-one shall be allowed to vote, but not to speak, at church meetings.

HOW HE "JINED" THEM —One of the waiters at a hotel in Grenada, Mass, told us that a colored wedding was coming off that evening, and several white people went over to the house designated to witness the affair. The happy couple finally stood up before the minister, who said: "Samuel, you an' Lucinda are shortly to be jined together. Does you desire to back out?" "No, sah." "How am it with you, Lucinda? Does yere want to flunk afore these yere white folks?" "No, sah." "Den you two hitch hands." They hitched. "Samuel, does you take her for better or wuss? Am you gwine to do the fa'r thing by dis yere gurl, whos' fadder was killed on de railroad up nigh Jackson?" "Yes, sah." "Lucinda, does you realize de seriousness of dis opportunity? Am you gwine to stick to Samuel clean frew to the judgment day, or am you gwine to trifle around arter odder men?" "I'ze gwine to stick." "Den, chill'en, in de presence of dese yere white men from the Norf, one of whom subscribed two bits yesterday to help to build up de meetin' house dat was blowed down by the sighclone, I denounce you as hitched, jined, an' mar'd 'cordin' to de law an' Gospel. Now you go 'long an' behave yerselves!"—*Detroit Free Press.*

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of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 2.
Capital paid in cash	1,000,000 00
Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

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CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	2,938,020 00
Reserve for Unpaid Losses and Claims	301,040 10
Net Surplus	1,389,341 71
Cash Assets	$7,628,401 81

SUMMARY OF ASSETS

Cash in Banks	$126,678 99
Bonds and Mortgages, being first lien on Real Estate	743,300 00
United States Stocks (market value)	2,9 2,697 50
Bank and Railroad Stocks and Bonds (market value)	1,733,640 00
State and City Bonds (market value)	226,000 00
Loans on Stocks, payable on demand	130,000 00
Interest due on 1st July, 1886	10?,394 74
Premiums uncollected and in hands of Agents	239,646 97
Real Estate	1,354,113 61
Total	$7,628,401 81

CHAS. J. MARTIN, President.
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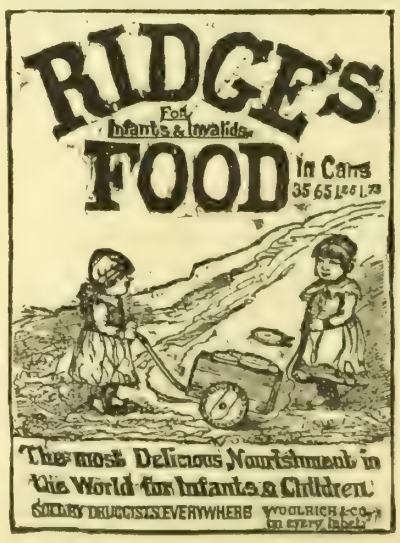

The following is a nurse's experience in one of Boston's best families; few can boast of bringing up 5 children in a single family. It speaks well for both the nurse and the food.

BOSTON, June 18, 1886.

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MARY MONOHAN.

Such letters as these show that where any hereditary disease is present RIDGE'S FOOD should be adopted at once. The physician writes from Van Buren, Hancock Co., Ohio:

"I commenced treating a child of fourteen months on the day sample was received, who was badly afflicted with 'marasmus,' and whose mother had dregs of blood poison in her system. By the continued use of the food for three months the child improved well, and was at the end of six months *robust and healthy.* Am now using RIDGE'S FOOD in another case with equal advantage, and have prescribed for the last year frequently. The little pamphlet I regard as quite an adjunct to the treatment."

This pamphlet will be sent to any address by mentioning this journal.

Address

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The Christian Intelligencer.

Een-dracht maakt macht.

VOL. LVII.—No. 31. WHOLE No. 2923.

NEW-YORK, WEDNESDAY, AUGUST 4, 1886.

$2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

MORMONISM seems to be one of the most vile and stubborn evils that this country has to deal with. It is a beast strong and defiant. It is a despotic hierarchy strongly entrenched within our borders, and as such, in direct antagonism with our Republican form of government and the spirit of our institutions. Notwithstanding all that has so far been done by the government to suppress polygamy and destroy this curse, Mormonism is constantly increasing in numbers and strength by recruits from foreign shores. Only two weeks ago four hundred converts from Europe arrived at Castle Garden. It is reported that one of the Scandinavian women had so large a family of her own children with her that she became confused, and was carrying away a small boy, when he protested: "Oi ain't none o' yez." It is admitted that the most alarming feature of the Mormon problem is this importation of recruits by hundreds at a time.

Is it possible that this government is powerless to protect us against this outrage, and the stain and disgrace of this foul sin? The Courts have achieved some success against polygamy, but it is evident that a far more vigorous interference is required than any yet instituted in order to abolish the whole thing, root and branch. We heartily endorse what *The Interior* says upon this subject:

It is high time for disestablishment in Utah. We have been advising England to take that mote out of her eye called Episcopacy, and have not discovered the beam of Mormonism in our own. Yet the Rocky Mountains have their State Church, with their pope, inquisition and all. To abolish polygamy and leave the hierarchy untouched would be futile. To abolish everything by statute and leave the ignorance and superstition of the youth unsheltered, would be but breeding cancers for the coming body politic. Protect the peasants that are shipped to Salt Lake from the impositions of the so-called theocracy, disestablish Mormonism, quench disloyalty, and give Christianity a clear field.

REV. SAM. JONES.—One of the benefits received from a sojourn in vacation time at such a place as Mohonk Lake is that a number of active Christians from various parts of the country are met with under associations promoting unusually free and unreserved intercourse. These Christian people are also efficient in various occupations, have been successful in their pursuits, are intelligent and sagacious. After such a winter as the last the talk turns naturally on the desirability of a great revival like that of 1858, the preparations for it and the methods to be adopted when a special religious interest is manifested. The company of Christians we have conferred with during a few weeks testify to a more than usual religious interest manifested at the beginning of last winter by a larger attendance on church services and an apparently more serious attention to the preaching. Generally some additional services were held in the churches with a promise of good results. As generally in the localities where unusual interest was manifested the churches united in the employment of evangelists who conducted services in one or more central locations. As generally the opinion has been reached that the course pursued was unwise. Let Cincinnati be taken as an example. There was a prospect of making a decided impression and of making important gains. The churches were active and earnest. A great deal of work was done in an admirable spirit and Christians generally seemed animated with a common resolution to overcome the irreligion of the city, or to make a decided impression upon it. The attendance on the church services was increasing and the indications of a revival became more numerous and more distinct. It was proposed to send for the Rev. Sam. Jones. His services were secured. A large public hall was hired, was crowded with hearers. Thousands often could not get in and stood on the streets around the hall, or were, in part, gathered in an overflow meeting. The special church meetings were interrupted. The young people, and those who had been attracted to the church meetings, were now attracted to the services in the hall. When the meetings in the public hall were over, the churches were unable to regain their hold upon non-communicants, unable to revive the interest exhibited previous to the great union services. Very few additions to the number of church-goers, very few conversions resulted from the exhortations of the Rev. Sam. Jones. The great union meetings, these judicious Christians we have met, think were a mistake. It would have been better if the separate churches had continued in the work they had begun. Christianity in Cincinnati would have been stronger to-day, so they think, if the Rev. Sam. Jones had not preached. They fear that his undeserved criticisms of Christians and of ministers have inflicted injury on the cause of Christ in that city.

Christians from other localities, who are pillars in the churches to which they belong, regret the employment of evangelists last winter by the churches of the towns in which they live. The conviction seems to have been formed that it is better that the churches do their own work by their own pastors and members, and that the religious interest of last winter was dissipated and not deepened or extended or instructed by the employment of evangelists.

DURING AUGUST the summer resorts will probably be filled with guests. By attention to a few points of conduct we can avoid trying the nerves of sensitive people, and the number of Americans is large whose nerves can be easily vexed. It is often an exasperating and distressing thing to those in rooms adjoining or under us if we tramp about the floor early in the morning, or right after dinner, or late in the evening, in a heavy pair of boots or shoes. In few summer hotels are the floors deadened. Not a few are sounding wooden drums. It is easy to carry slippers with us and is not a severe labor to put off noisy or creaking shoes and to wear slippers while in our rooms. It certainly saves many persons much annoyance.

It is no hardship to avoid loud talking at unseasonable hours in the halls which separate private apartments. A few years ago in a popular house there were thirty or forty people lodged along such a hall. The quiet which reigned was delightful. A gentleman came with his wife and daughter, and were assigned to rooms on that hall. Those two women made more noise than the forty other guests. They had strong voices, and talked at the top of their voices in the hall and in their rooms. It was a relief when they started for a walk or drive, and an inexpressible relief when they followed their trunks to return home. Such people deserve to have their names published and to be exhibited as specimens of gross and habitual discourtesy.

We can spare many persons a great deal of almost intolerable annoyance by not practising exercises on the piano in the public parlor, by not making exhibitions of fingering on the instrument, by not thrumming a little of this or a little of that by the hour. "My dear," said a mother to her daughter on arriving at a summer hotel, "I expect you to keep up your practising while here; to practice an hour every day." What shameful forgetfulness of the rights of others! What a disregard of the comfort of the other occupants of a public room and of those in rooms adjoining or overhead! One of the most trying and irritating of nuisances in summer hotels is the everlasting thrumming on the piano, the exhibitions of skill in fingering in which hardly a strain of melody occurs, and the idle, meaningless performance of snatches of this and that. Ordinarily, it is a very small minority, perhaps a dozen or less, out of two hundred or three hundred people, who destroy the enjoyment and the comfort of all around them by their incessant torture of the piano in the public parlor.

Now that the matter is in hand, it may be added that it is an annoyance to not a few persons to be compelled to eat at the same table with one or two women who invariably come to their meals with their hats on. There are occasions when it is a great convenience to a lady to be allowed to wear her hat at table, but there are women who come habitually to their meals with hats on. They do not do it at home, would regard it as unseemly and discourteous there. Is it at all less unseemly and discourteous at a summer resort?

"TEN PER CENT" AGAIN.—A correspondent writes—one who was for nearly fifteen years pastor of one of our Reformed churches—I was much impressed by the short article in your last issue entitled "Ten per cent." It states very clearly and forcibly my own views on the subject, which, I venture to think, is very much misunderstood. No one, of course, can object to the practice of those "Christians who make conscience of giving to the Lord's cause one-tenth of their income." It is their right and privilege so to do, if they are able. But it may not be their *duty*, or it may be their duty to give more because able to give more. And it is certainly neither their duty nor their right to insist upon this as the rule for all Christians.

If the example of the Jew is cited, the example fails. For it has been often shown that, "in tithes and offerings," the devout and faithful Jew gave much more than a tenth, perhaps a fifth, to the Lord's service.

But the example and the law of the Jew can in no sense bind the Christian conscience. To insist upon it is to impart into Christian life and practice a species of "legalism" which has no warrant in the New Testament, as you justly say, and no congruity with "the perfect law of liberty," of love and holy stewardship, under which every believer comes.

There are no doubt "cases when the gift of a tithe would be very oppressive." But the chief danger, practically, lies not here. In the great majority of cases, probably, the standard it fixes is too low. The New Testament rule, the only rule applicable by the Christian, "as he may prosper"—or "as the Lord hath prospered him," in the King James' version,—would produce results that would surprise the givers themselves and the Church, if it were lovingly, gratefully, conscientiously applied.

It was once my privilege to be associated as a pastor with an elder of large means and even larger heart. He had, to my personal knowledge,

given more than $50,000 within three or four years for church building and various kinds of Christian work, in the immediate neighborhood of his home. On one occasion I wrote him a note, laying before him an object of interest which I thought worthy of his attention and benevolence. His reply was to the effect that, while thanking me for bringing it to his notice, he was sorry not to be able to respond. He had already pledged for various benevolent objects twenty per cent of his income, and was under promise to others to an extent he did not then know exactly.

It is such a spirit, and not a rule of "ten per cent," that is needed. The message of the Lord and of His Church on this subject has yet to be uttered or heeded as distinctly and as heartily as it ought to be. By too many of us not only the one talent, but the five and ten, the "lord's money" are *hid*. They may be hid under a rule of "ten per cent."

N.

STRANGE.—In the July number of *Harper's Monthly* Dr. Titus M. Coan speaks of the overthrow of the Roman civilization as "the greatest misfortune that has ever happened to men, and a misfortune still uncompensated by what later centuries have given us." This is an extremely odd notion. What misfortune is it to have lost the gladiatorial brutalities of this boasted civilization, its hideous slavery, its subjection of women, its glaring immorality, its disregard of the claims of children, its neglect of the blind, the deaf and dumb, the insane, the orphan and the widow, its worn-out religions, and its steadfast denial of all political rights? There is no country in Christian Europe in which there is not more peace, more progress, more provision for human comfort, a higher tone of morals and a greater regard for individual and social rights than there was in the same region during the palmiest days of Roman civilization.

TO REACH the great multitude of men who do not frequent the house of God, who are without God and without hope in the world, ought to be the aim and endeavor of every Christian church. In such an endeavor ordinarily the pastor must lead, and ought to have the hearty, earnest and constant co operation of the membership. To attain such an aim it is necessary to strive for it. The way to do anything is to go at it with open and observing eyes, with a readiness to learn from experience, with a determination to succeed, with an expectation of some fruitless efforts and a resolution not to be discouraged by them. In the Christian work of leading souls to God through Christ endeavor must also be prayerful; and effort attended with prayer to God cannot fail. As we have said, ordinarily the pastor must lead. In our judgment he is the Divinely appointed leader. God has called him to the ministry that he may lead in just such work as this. It is his part to summon the people of God to efforts to gather the outlying population into the church and to go before them in the assaults of Christian love upon the domain of irreligion. He is primarily responsible before God if the church under his care neglects the hundreds and thousands around it who are living worldly, ungodly and sinful lives. And when the pastor leads, the people ought to follow and do with their might what their hands find to do. They have the Word of God in trust. An enjoyment of the grace of God is given to them that they may tell others of the riches of that grace. God has visited them in the communities in which they live, in which they have been born and reared, or into which they have been providentially led, that they may tell others of the new life given them, of the light, the support, the comfort, the hope, the joy they receive. They are to be the light and salt of those communities. The masses have been reached, have been attracted and led to the services of the church and have been won to Christ again and again in the past; they can be won again, can be won to-day. The Church of to-day has no impossible task before it, but just such a work as has been often accomplished. The church of the future will be the church which wins the masses of to day, and the church which will win the masses will be the church which endeavors to win them by the use of the time honored means which God has ordained for the salvation of men.

"Old Colony" Papers.

SUMMER TALK.

WHAT I *might* WRITE .... ESTEEMED CONTEMPORARIES .... A WORD TO THE YOUNG DOMINES ... A "RELIGIOUS" SENSATION .... STILL ANOTHER CENTENARY .... SHOULD BRIDES "OBEY"?

SOME one has written a clever sonnet on "A Drop of Ink," finding in it, by the aid of a powerful imagination, as remarkable possibilities as the "hell of witchcraft" which Shakespeare discerned in "the small orb of one particular tear." He queries what that drop left in his pen might, like an atom of literary protoplasm, evolve itself into under "Milton's mighty hand" or "at Shakespeare's high command," at "Goethe's touch," or as "a grand amen" from "Beethoven's soul." It might unveil "truth beyond our present ken," or some blessed promise, or some new law revolutionizing science; or it might write a "venomous lie," or some "grim sentence dread as death." Now, that strikes me as a rather large contract for one drop of ink to take. What would the bold imaginer have conceived of the latent possibilities of a newly filled fountain pen, such as that which is just now suspended over this unsoiled page?

But why should I toy with such a fancy? I have no great truth, any more than a "venomous lie" imprisoned in this black tube. What makes me pause, at the moment of unplugging my "fountain" of ink, is the conscientious question whether the reluctant jet and spray have refreshment or sparkle for any mortal.

The fact is that, so far from bearing any analogy to Milton's mighty hand or Goethe's touch, I feel myself only a little humdrum woodpecker, tapping about the trunk of the dry and rather scaly news tree to find a tid bit here and there, and making as big a noise as possible to conceal the emptiness of result. Thank heaven, though, that I am not as other journalistic woodpeckers are, who spread out for our morning repast all the most horned and hideous and slimy creeping things they can gather by tapping the rotten places of society's trunk and branches. Reader, please imagine a special rat-tat-tat of drumbeats, as I reel off the above bit of introductory "pharaseeism."

This has been, thus far, a phenomenally good season for the newspapers. Usually the summer brings with it a "solstice" indeed of news, and the poor editor is at his wit's end for matter that can decently be put into the form of head lines.

But thanks to the elocutionary and circumlocutionary powers of the present Congress, and its kind consideration in diversifying its fights over private pension bills and log rolling "grabs" and the merits of oleomargarine and the painful position of Senator Paine by personal shindies, (resulting, of course, from the bad ventilation of the House—especially in the neighborhood of the "tea" room!); thanks also to Mr. Gladstone, and Billy Maloney, and the Chicago Anarchists, and the various boycotters who are being taught that this is a free country where every man has an equal right to be put in jail for breaking the laws; thanks to the opportune Extradition treaty, which promises to remove one branch of the Protective system between the United States and Canada and to inaugurate free trade in "boodle" aldermen, bank cashiers, dynamiters and other mutual commodities; thanks to Squire, the poet statesman of New York, and to the fishery disputes, which ever and anon rumble dreamily across the Northwestern horizon to result in reassuring this country and England of each other's good will and good sense,—thanks to a great many highly accommodating happenings and sensations, the papers have really been able to spice their dreary monotony of neighborhood scandals and chapters of accidents and horse racings, and other insignificances and disagreeablenesses, with some real items of news calculated to interest an intelligent and self respecting reader.

By this time, nearly all the ingenuous youths who graduated from our theological seminaries this year have been both called and chosen, and perhaps have entered upon their "fields of labor" (what a dreadfully hackneyed and almost cant expression that has become, by the way). Perhaps a word to these well-beloved *clericuli* may not be unseasonable, especially as I have no design of adding another to the set "charges," to which they have been and are being subjected. I only want to say, as the result of quite a grandfatherly experience, that these fields of God cannot be cultivated or reaped by machine. There are, of course, improved methods, and there is great power in the organizing of work, but there are no McCormicks or Husseys in the spiritual husbandry. The fruit must be hand picked, and the reaper must go with his sickle, and put his arm around each bundle ere he gathers and binds it for his Lord.

Which is an allegory, illustrating two things. First, that in your efforts to save and sanctify men you must individualize, both in and out of the pulpit. You must make a study of each one, as the diplomatist or the advocate or the physician or the keen merchant does. You must *know* your flock.

And, secondly, you must go in and out among them lovingly, disinterestedly, sympathizingly, as nearly as possible as Jesus went among men. The power of kindness is irresistible,—write that down as a golden sentence (it is not mine) on the top of every page of your "Pastor's Note Book." Never drag your official garments in the mire, nor give a less real impression of your supreme purpose when out of the pulpit than when in it, but let there be no *ex officio* aspect or spirit in any of your personal dealings with your people. Let the minister never hide the man. Your flock must know *you* if you are to be a good shepherd.

By the way, I have discovered a new, and not by any means insignificant, Centennial. In my reading yesterday I accidentally came across the following: "The forerunner of the present form of (mowing and reaping) machines....was one constructed by Pitt in 1786, in which a cylinder armed with combs plucked off the ears and discharged them into a box"

It was not, however, till about forty years ago that the invention was brought to a condition of great efficiency, and still less since it came into general use. "Old Colony" is not much of an antique, but he can recall the days when he spent his school vacations on a farm, taking his optional share in the hay and harvest fields, without ever seeing one of these war-chariots careering over the fields of peace. And the little experience and much observation of those summers gives him a vivid and grateful appreciation of the amount of the curse which has been lifted from the backs and shoulders of toil, of which a younger generation has little conception.

The whole progress of agricultural improvements has been extraordinarily slow. It was not till the last century that even drilling was practised, or the horse-hoe invented. The threshing machine was invented at the same time, but the flail was almost universally used till the present century. Wooden ploughs were general till after 1800. To the last fifty or sixty years is to be credited, also, the horse-rake, the sub-soil plough, the sowers, cultivators, straw and root cutters, and the great arsenal of improved implements which so contribute to the "joy of harvest" but are now taken as a matter of course. I feel like lifting up a harvest hymn every time I hear the rattle of the mower, or watch the great flaps of the Reaper gaily traversing the golden fields.

It is often said that "Baptism is not a saving ordinance." And yet the ordinance itself needs saving,—from the abuses which sometimes accompany its administration. What, for instance, shall we think of a clergyman and a convert appearing suddenly in the midst of a hundred frolicking bathers on an ocean beach, and inserting a baptism into the astonished scene, after which the clergyman continues his private bath? Does not this come under the too prevalent practice of mistaking the secularizing of sacred things for the sanctifying of secular things? Some applauded this performance—on the mistaken principle, we suppose, of what is known as "professing religion" in contradistinction to *confessing* Christ, and confessing *sin*. Professing religion is bad enough, but to make a "circus" of it is surely an abomination to the Lord.

The genial and ingenious "Easy Chair" of *Harper's Magazine* for August takes up the question, *apropos* of the President's marriage ceremony, of the omission of a promise to "obey," as well as to love and honor, on the part of the bride. The editor, as might be expected of so doughty a champion of Woman's Rights (as distinct from Duties), evidently does not favor the pledge nor the thing pledged. Also, as might be expected from his religious "liberalism," he

entirely ignores the whole Scriptural teaching on the subject. The Bible utters no uncertain sound. It distinctly recognizes the husband as "the head of the wife," tracing it back to the original constitution of the sexes and of the marriage relation. And it as distinctly charges the wife to obey her husband, exactly as it charges the child to obey the parent,—but never charges the husband to obey the wife. And a reference to the eternal fitness of things and the analogies of nature, and the interests of society and of the family, leads inevitably to the same conclusion.

It is, of course, not necessary that the wife should expressly stipulate in the wedding ceremony that she will obey, any more than it is necessary for her to pledge herself to "love and honor." But it is hard to see how we can have a Scriptural marriage, a union in the full sense of the divine plan, where the bride does not say all these things in her heart and stands a purposed rebel at the side of her lord. There is no such thing as a "matrimonial republic," as the Easy Chair calls it. And yet even a republic implies constituted authority, and official headship. And the fact that aside from this official relation there is perfect personal equality, or that might is often arbitrarily exercised against right and reason, does not alter the essential obligation.

F. N. ZABRISKIE.

True to His Waiting Wife.

BY GEORGE W. BUNGAY.

I LOVE the lyric of the English lark;
He builds a circling stair of sweetest song
Betwixt the green earth and the golden sky,
On which he climbs up to the gates of heaven.
At dawn the laureate of the air ascends
From his bow round nest in the dewy mead,
With cheerful hymns to greet the maiden morn
When she comes radiant from the door of night,
Which stands ajar upon the sill of day,
Crowned with the sun in newest light arrayed.
Around and up, up and around he soared,
Until he faded from the eager eye;
E'en then his rich strains filled the list'ning space,
The music showering down like drops from clouds.
Then like a falling meteor he fell
Fraught with the morning music of the spheres,
True to his native nest and waiting wife.

The Elements of a True Education.

AT the recent Commencement of Williams College the Rev. Mark Hopkins, D.D., LL.D., delivered an address commemorating the 50th anniversary of his Presidency of the college. He is now in his 84th year, and is still vigorous in body and mind. From a full report in the *Evangelist* we make a selection. After a review of the history of the college, President Hopkins considered the elements of a true education. First he said the aim should be to promote soundness of body, physical health and power, and then proceeded as follows:

A second thing aimed at and attained would be a disciplined mind. By this I mean a power of concentrating attention for a long time on one subject. I do not mean the power to hold the attention thus on some one subject to which the person may have a bent, and to which the tendency may become so strong as to mount the man on a hobby, or to become an insanity, but I mean the power of so commanding the mind as to be able to give concentrated attention to any subject when it is required. Only thus can there be profound thought, only thus can all the relations of the subject, within and without, be seen. Dr. Emmons, of Franklin, said he wanted a student who could look fifteen minutes at the point of a cambric needle without winking. This power is obtained with difficulty. It is in the exercise of it that mental labor consists, "than which,' says Dr. Barrow, "there is nothing more laborious, more straining nature, and more trying our spirits." It cannot be attained by light reading. That rather weakens it. Nor do I believe that it would be attained by the average student by a wide range of option. True, we attend most readily to subjects that we like, but what we need is mental robustness that gives the power of hard study, that will enable us to attend to subjects that we do not like at first, that we never should choose, to master them, and so to come to enjoy them. When gold lies hidden in quartz, no matter how hard the quartz, we must be able to break it up.

A third thing that would be aimed at and attained, would be a liberal education. I hold strongly to the distinction commonly made between a liberal education and one that is special, or professional. Blend they may, and must more or less; but in a broad view their objects are different. Of the one the object is breadth, comprehensiveness, symmetry; of the other concentration. Of the one it has been well said the object is to know something of everything; of the other, to know everything of something. Of the one, the object is to make of the young man more of a man; of the other, to make of him more of a minister, a lawyer, a doctor, an engineer. The one is born of a conception of man as having an intellect that is related to all knowledge; as capable of pursuing it for its own sake; of thinking, as Kepler said, "the thoughts of God, of finding in the comprehension of His works and words, and also of abstract relations (as those of mathematics), a high and pure joy, and of entering upon a line of progress that cannot be limited by time or space." The other is born of a conception of man chiefly as he is related to animal want, and to social and political distinction. The affinities of the one are with the fine arts, of the other with the useful arts. And what is thus true of the intellect, is also true of the sensibility as related to all beauty. Beauty the young man should be taught to trace to its source, to appreciate in all its forms, whether of nature or of art, and to pursue for its own sake. Nor is it for the sake of the individual alone that liberal education is needed. Nothing adds so much to the respectability and security and rational enjoyment of a people, as a large infusion of this element. Such an education cannot be had by the larger number. The conditions of the present life preclude the possibility of that. But where it is possible, the way should be open for the pursuit of an ideal perfection unrelated to animal wants.

But knowing the object of a liberal education, we need also to know the studies best fitted to ensure or constitute it. At this point there was formerly no doubt. Those studies were chiefly the classics, mathematics and logic. But now a liberal education, involving as it does the power to survey in outline the whole field of knowledge, and to follow in some measure every line of thought, must be quite a different thing from what it was formerly. Science has so marvellously advanced, there are so many new branches of knowledge, that opinions may well differ respecting the studies which should occupy the undergraduate course, which would best discipline and furnish the mind, and which should be regarded as constituting a liberal education.

To decide this point, including the order of the studies as they are related to each other and to the opening powers of the student, requires wide information and sound judgment; and that *the college* should decide it, seems to me due to itself and the young men who come to it. If not the college, who then? Is it said, The young men themselves are competent to do it? Whence this competency? Not from heredity, for their fathers did not have it, and certainly not from experience or study. Some option there should be, especially in the latter part of the course, and in outlying branches of study, as modern languages, and the higher mathematics, and music and drawing. These I would have provided for and made optional, but would admit of no such range of option as to make graduation possible with the omission of the most essential parts of a liberal education, as is done when a man can graduate without studying mental or moral science. Nor would I by the range of option so vacate the college degree of any definite meaning as to preclude the possibility of having, as we have now, a body of liberally educated men throughout the country, standing on essentially the same ground.

Of the particular studies that should be regarded as constituting a liberal education and of their order, I cannot now speak. My views on this point are essentially contained in an admirable article by Dr. Andrew P. Peabody in the January number of the *New Englander*.

A fourth thing that would be aimed at and generally attained under the conditions specified, would be a right character. By a right character I mean one that would make a man a vital coöperative force in all that would tend to build up society, and to aid in the onward movement of the moral government of God. Character transcends knowledge. Knowledge is instrumental, character is directive. Knowledge teaches us how to do, character determines what we will do. It is a man's deepest love, and will determine his ultimate destiny. Hence the highest form of benevolence is in seeking to improve character. This is the object of missions. This was the object of Christ. His coming was a testimony to the value of character. He who appreciates this value clearly, and devotes himself with energy and self-denial to its improvement in himself and others, is the highest style of man; and the institution that does most for character, will do most for the individual and for the country. Mere teaching without formative influence on character, is simply a trade. But can education insure right character? No. Character is not from the intellect, but from the will, or rather the person that lies back of the will. To the old question whether virtue can be taught, we say no. Some knowledge may be forced upon us, a right character cannot be: still, there are indirect formative influences, and the education that ignores character, is radically defective; the most important question a man can ask who has a son to educate, would respect the surroundings and influences that bear upon character.

What, then, are the surroundings and influences that bear upon character, and what should they be? Into these, those things that constitute the equipment for intellectual education, buildings, apparatus, libraries, cabinets, enter but slightly, if at all. The first thing to be mentioned is negative. There should be, as far as possible, the absence of temptation. Temptation *must* come, and some are disposed rather to welcome it as tending to form a strong character, but a wise parent will heed the spirit of the petition, "Lead us not into temptation." That character in its strict sense is largely affected by the surroundings of natural scenery, I am not prepared to assert. Character is moral, nature is not. It is characteristics rather than character that are thus affected. Most young men are absorbed in other things. Seeing they see not. Still there is a refining and elevating influence in fine scenery that will reach some in every class. Between this and moral influence there is an affinity, and I should have little fear for the character of a young man who has a genuine love of nature.

But whatever may, or may not be the effect of nature, the law prevails here as elsewhere, that like produces like. "He that walketh with wise men shall be wise." If right character is to be produced in connection with an institution, it must be through the influence of those who have a right character. This influence will be either unconscious, or from direct and purposed agency. Of these the silent influence of high character, moving steadily as the Sun in the path of duty, is invaluable. This is so far understood and conceded that it need not be dwelt upon. The main inquiry respects what can be done by direct or purposed agencies. Where classes are not too large, much may be done in this way by personal intercourse. In this there should be nothing magisterial, of which there was formerly too much. It should be natural and free. Everything opposed to this is to be deprecated. But the chief influence that can be brought to bear upon character, is through Christianity. This Christianity is God's method of renovating and improving character. The character it would form, is the only perfect character for man; and the influences connected with it, as the Word and Spirit of God, are the only influences that will lead him to form such a character. That Christianity will form such a character, must form it if fully received, is its glory, and an absolute proof of its truth. If, therefore, the College is to be responsible for character at all, and is not bewildered, it must avail itself of this as a means of forming it. But here, too, the rule holds that character is *from* character. No formal arrangement without Christian men, no having, or saying of prayers, will avail anything without men who pray. Christianity is not a mere set of dogmas. It is Christ revealed in His perfect character. He is the head of the race. He is not only the light of the world as a perfect teacher in all that relates to character and ultimate destiny, but also a perfect example. He is the Man. In His religion is the hope of the world. The greatest boon that can come to anyone, is to be brought into personal relation to Him, and sympathize with Him by voluntary commitment, and by having a character like His. Herein is the difference between the place of Christianity in a Theological Seminary and a College. In a College it should be so handled as to bear upon character without sectarianism. This can and ought to be done. Christianity is the greatest civilizing, moulding, uplifting power on this globe, and it is a sad defect in any institution of high learning if it does not bring those under its care into the closest possible relation to it, so far as it is such a power. Through it the students are to be trained in moral and spiritual gymnastics. Why not? We here reach the broadest and most philosophical conception of education. It includes the whole man. If man is to be educated physically and intellectually because he has a physical and intellectual nature, why should he not be educated and trained morally and spiritually because he has a moral and spiritual nature?

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

An Unfounded Imputation.

IN the *Baptist Missionary Magazine* for May, (1886,) the Rev. E. H. Jones, of Sendai, Japan, says: "The Japanese are great students of the Bible, and I may add, that, as the Bible published by the pedo-Baptists here is not honestly translated, or rather is dishonestly translated, it is highly important for the cause of truth that we give this people an honest translation."

The version of the New Testament to which Mr. Jones refers is that published by the American Bible Society. The responsible translators were the venerable Dr. J. C. Hepburn, the late Dr. S. R. Brown, and Rev. David C. Greene, representing the Presbyterian, the Reformed and the American Boards. It has already had an immense circulation, and is used by missionaries of all denominations, British as well as American.

The attention of Dr. Hepburn having been called to this utterly unfounded imputation, he wrote as follows:

YOKOHAMA, June 22d, 1886.

DEAR MR. LOOMIS: I have received your note enclosing an extract from the *Baptist Magazine*, in which the Rev. E H. Jones, of Sendai, charges the translation of the New Testament made by the Yokohama Committee as being "dishonestly translated," and that "it is highly important for the cause of truth that we give this people an honest translation."

No one should be surprised at a charge of this kind coming from one of the Baptist denomination. It is their stereotyped utterance; and has been made as well against every version of the Scriptures in which the word *baptizo* has not been translated "to immerse." The charge of "dishonesty," I suppose, has reference only to this one item. The Rev. Nathan Brown, D.D., was a member of the Committee when the rendering of *baptizo* came up. He would like, no doubt, to have had the word translated *shinrei*, or *shizumeru*, "immerse;" but the other four members of the Committee could not agree with him. And in order to have the judgment of all the missionaries in Japan on the subject of rendering this word, it was referred to their decision, whether the word should be transferred untranslated, or rendered by the Chinese word *Senrei*, which had been adopted by all the Protestant missionaries in China who were not Baptists. It was decided by a vote of some 32 against 16 that the word should be transferred untranslated. This is the way the word *Baputesma* came to be used in our translation.

Dr. Brown expressed himself at that time as being satisfied with the decision, and said "that it should be so used in the public reading of the Scriptures in the Baptist churches." But the Doctor did not long continue in this opinion; for he soon after resigned his place on the Committee and went about to translate the New Testament in his own way. As to the merits of our translation, which the Rev. E H. Jones (who, I understand, has been in Japan a year), feels himself competent to criticize, I leave the native Christians belonging to his communion to decide; for I am informed on the best authority that our version is the one preferred and most generally used by them. And one of the oldest and most earnest of the Baptist missionaries (who labored most in Sendai) told me that he never distributed Dr Brown's version amongst his people while he had any other version to give them.

Do not be troubled nor let any of our friends be troubled at the sayings or the doings of this denomination of Christians, whose existence depends upon the rendering of the Greek word *Baptizo;* who condemn our translation, who re-baptize our converts, who re-ordain our evangelists, and who hold themselves aloof from our communion. I am, dear sir,

Very sincerely yours, J. C. HEPBURN.

....THE HUDSON RIVER MINISTERIAL ASSOCIATION met on Monday, July 26th, at Kinderhook. The weather and vacations affected somewhat the attendance, but the meeting was pleasant and profitable. The exegesis was by Dr. J. B. Drury, on "Anti-Christ," and reviewing the various opinions and examining them in the light of the several passages of Scripture usually referred to anti-Christ, the exegete decided there was no warrant for regarding him as a single individual, or for indentifying him with the Papal Church. The view advocated was that anti-Christ is the personification of the Satanically-inspired opposition of the world to Christ and His kingdom. Rev. John G. Gebhard preached an admirable sermon on "Christ, the Word of God—the full expression of the Father," from Rev. 19: 13 and John 1: 18. The essay, by Rev. George Lefevre, on "Ministerial Plagiarism," was thoughtful and suggestive. He carefully distinguished between what is, and what is not this offence. He showed that much that is called plagiarism is not properly such, and that it is only committed when there is the appropriation of the thoughts, expressions, and productions of another, with the intent to deceive.

As ever, Kinderhook maintained its just fame for graceful hospitality. B.

....THE CLASSIS OF NEWARK met in special session July 23d in the Clinton Avenue Church of Newark, and dissolved the pastoral relation at Franklin, N. J. The Rev. D. W. Skellenger has accepted a call from the Presbyterian Church of Dunellan, N. J., and was dismissed to the Presbytery of Elizabeth. The following minute expresses the sentiments of the Classis:

"In parting from our brother, the Rev. D. W. Skellenger, the Classis of Newark bears cheerful testimony to the earnestness and fidelity of his ministry in the church at Franklin, and also express their sense of his worth as an associate in the work of the Lord, as well as their regret for the early termination of his pastorate and his removal from the bounds of the Reformed Church. They also wish for him the more abundant blessings of the Head of the Church in his new field of labor, and that his personal and official relations with brethren of another fold may be as happy as those which we now reluctantly sever."

The Church of Franklin naturally feels sad and discouraged in being thus so soon deprived of a beloved pastor; but action was taken by the Classis which guarantees them sympathy and counsel in the emergency.

The coincidence was noted that exactly twenty-five years ago to the very hour, the Classis ordained and installed, at a special meeting, the present pastor of the Irvington Reformed Church. The following minutes were adopted:

Whereas, The Classis of Newark, in special session in the Clinton Avenue Church, on the 23d day of July, 1886, is reminded of the fact that on this day and at this hour, twenty-five years ago, the pastoral connection between the Rev. H. Vehslage and the Church of Irvington was established,

Be it *Resolved*, That this Classis offer its hearty congratulations to the beloved brother, the pastor of that church, upon his long, happy and prosperous pastorate; and, further, the Classis expresses its gratification that the Trustees of Rutgers College have marked this period of our brother's ministry by conferring upon him the degree of Doctor of Divinity.

Be it *Resolved*, also, That the Classis send its greetings and good wishes to the Church of Irvington upon this occasion, praying that the Great Head of the Church may continue to bless both people and pastor most richly with all spiritual blessings.

S. C.

....SOUTH BUSHWICK, L. I.—On July 11th Rev. Geo. D. Hulst preached his 17th anniversary sermon. During the year 52 united with the church, 19 by confession, 33 by certificate, making 435 in the 17 years. The church has now a membership of over 350, not counting those on the absentee list. During the 17 years the pastor has been out of the pulpit only three times from sickness. The Sabbath-school has a total of over 850 scholars, of which about 75 men and women, young and old, are in the pastor's Bible class.

....KERHONKSON, N. Y.—The Rev. W. B. Darrach, pastor of the church at this place, acknowledges the receipt of papers and books for distribution among the boatmen from Rev. Dr. Zabriskie, Princeton, N J., Rev. Dr. Woodbridge and family, Miss M. Suddely, A. S. Tanner, Irvington, N. J., Ladies in Newburg, N. Y., Society of Christian Endeavor of the Reformed Church, Fort Plain, N. Y., Rev. Dr. James Demarest, Jr., (a box of books and papers weighing 300 pounds,) Mrs. Henry Hart, Walden, N. Y., Friends at North Branch, N. J., and Mrs. Lewis Fluchiger, Kerhonkson, N. Y.

Mr. Darrach says: The supply enables us to give something to every boat, and besides to give the Sabbath-school matter sent to our needy schools in the back districts. The supply of all kinds is sufficient at present. They are supplying a need that there is every reason to believe will bear good fruit. The matter is being more and more appreciated. Will the friends in the future kindly bear in mind the request that packages be prepaid, as there is no fund to draw from, and what expense is incurred must be met by the pastor, whose resources are not great, and may be seriously taxed if this matter is not heeded by the kind donors to this work.

....PEEKSKILL, N. Y.—There were added to this church at the last communion two on confession. A site has been purchased for a parsonage.

. . .ON A RECENT SUNDAY in a very rigid Reformed P. D. church not a hundred miles from New York, an amusing incident took place The church is rather widely known for its very fine choir, as well as its excellent congregational singing, and the pastor is in fair standing for ability. The service opened with Baumbach's arrangement of "Hear us, O Father;" the pastor began the invocation, when a stranger hurriedly arose and left the church. Meeting an usher in the vestibule, he asked: "Is this a Reformed Dutch church?" "Yes, sir." "I know better. You can't deceive me. I am a member of the Collegiate Church, and know a Dutch church when I get in it. They never allow such fancy singing in Dutch churches, and the minister has no gown on. I won't stay here." "Hadn't you better go in and see how the whole service goes?" "No, sir." And out he went to the Episcopal church near by, where they have a boy choir and the whole service is intoned.

The pastor, on being told, began to wonder, 1st, In how great a majority are the gowned Dutch ministers? and 2d, What does that very fine quartette, in the perhaps most prominent Collegiate church, sing, when not leading the congregation in the singing of the hymns?

N. B.—The usher spoken of above thought the stranger had a decidedly Scotch brogue.

Rev. John Ford Morris.

ANOTHER devoted follower of Christ has passed from the sufferings of earth to the rest and blessedness of heaven.

The Rev. John Ford Morris, an eminent servant of the Lord, and one most true to the interests of our Zion in the West, fell asleep in Jesus on Sabbath morning, July 11th, in the city of Bushnell, Ill. He was a man greatly beloved by all who knew his worth. We shall miss his genial countenance, his kindly words of cheer, his vigorous thoughtful mind, always busy in developing plans for the growth and prosperity of the Reformed Church in the West. We remember his example, his counsel, his prayers, his regular appearance in the house of God until the silver cord was loosed and the golden bowl broken at the cistern. Noble man! Thy record when forgotten on earth will be remembered on high. Would there were more such men of pious zeal and example to cheer the hearts of God's servants in our western field of labor! He was a man of retired habits and disposition. A life of seclusion was more congenial to his taste than of observation; yet that life sent forth living streams of usefulness.

Brother Morris was born in Somerville, N. J., in the year 1801. He studied theology at our Seminary at New Brunswick, N. J., had a charge at Nassau, N. Y., and labored in other towns of New York and New Jersey. He continued to preach until he was attacked with a disease of the throat, which so impaired his voice that he could no longer be distinctly heard as a public speaker.

He removed with his family to the West in the year 1857, where he purchased a farm in the neighborhood of Raritan, Ill. Here he afforded great help in the organization of the Raritan Church by occasionally preaching in schoolhouses and private dwellings until such time as a large and beautiful church edifice was erected. He was just the man that was needed at that time and in that community. He did his work well, and the Lord crowned it with success.

After remaining at Raritan about two years he removed to Bushnell, Ill., where he lived until the close of life. Here he greatly assisted Domine Livingston, who had begun a good work in that town and who was so successful in the erection of a church edifice. To what extent the labors of Dr. Livingston were assisted by the wise counsel and efficient help of Brother Morris, and how much the succeeding pastors of that church were benefitted by his kindly words of cheer, is known only to a few of the older members of Classis. In the darkest hours of that church, when gloom surrounded her portals and the heart of the vine-dresser was sad, and the strongest pillars of the church trembled through fear, there was a voice of cheer from the bed of paralyzed strength, saying: "Be of good courage, trust in the Lord and go forward!" That voice though weak in the flesh was strong in the spirit. Although his right hand had forgot its cunning by disease, yet his tongue did not cleave to the roof of his mouth. In its weakness God gave it strength to encourage the church in the perils that threatened it. Few men deserve more praise for their interest in our western field of labor than our Brother Morris.

After the service of a long life, many of the years of which were marked by weakness and pain, it is our consolation to know that he has entered into the joy of his Lord. The patience he manifested in his sufferings, the childlike faith he reposed in his precious Redeemer, the oft-repeated testimony that the joy of his soul was in those blessed words of Christ, "Where I am ye may be also," give a sweet assurance that he has now received the crown of righteousness which the Lord, the righteous Judge, gives to all who love His appearing and His kingdom.

After the funeral discourse by Rev. Mr. Sharpley, a former pastor of the church, and prayer by Rev. S. A Bumstead, of Norris, Ill., the remains were conveyed to the cemetery near Bushnell. His stricken widow who for so many years had been the faithful companion of his life, and several children and grandchildren, with a large number of friends from the church and the community, with sorrowing hearts committed the body of this beloved servant of God to the house appointed for all living. B.

....Our Foreign Missions.—The receipts for July were $3,812.79. In July, 1885, they were $3,979 10. Of this sum, however, $1,790.89 came in the form of a legacy, leaving, as the contributions of churches, etc., $3,188.21. The increase this year, therefore, is $1,624.58 or almost exactly 75 per cent. For the first quarter of the fiscal year, now complete, the Board has received, from usual sources, $10,107.58, as against $6,440 94 from the same sources last year. Including legacy last year and donations for the Sturges Seminary, Nagasaki, $4,976.30 this year, the account stands thus: 1885, first quarter $8,231.83; 1886, same quarter $15,083.88; an increase of $6,852.05.

It is cheering to note and pleasant to acknowledge and record such a fact. At the same time it is neither needless nor should it be thought ungracious, to remind the brethren that the receipts are still very far from meeting current expenditures. If they could be brought near together the relief would be unspeakable and the encouragement proportionately great. Cor. Sec.

....Silver Wedding in Japan.—Rev. and Mrs. James H. Ballagh observed the twenty-fifth anniversary of their wedding on May 15th. Mr. Ballagh started on the cars for Wado Mura, twenty-five miles north of Tokio, to participate in a church dedication, and his friends postponed their congratulations to the day of his return. Twenty-five years ago he started on that day through the lines of Union and Confederate troops on his way to Japan, the Civil War having begun. Now, after his return to Yokohama, on the evening of Friday, May 21st, the members of our Mission at Tokio and Yokohama and many Yokohama friends celebrated the silver wedding, presenting hearty congratulations and good wishes and confirmed their good words by substantial and handsome gifts.

....The Classis of Grand River has appointed the evening of Thursday, August 12th, for the ordination to missionary service of Mr. Albert Oltmans, licentiate, and member of the last graduating class of the Theological Seminary at New Brunswick. Mr. Oltmans expects to leave immediately for Nagasaki, where his prospective field of labor will be in connection with the "Steele Memorial" School for boys. He sails from San Francisco on the 31st.

....Middleburgh, N. Y.—Some time prior to the year 1732 the "Reformed Low Dutch Church" of Middleburgh, N. Y. was organized. The first building was destroyed by fire October 17th, 1780, by Sir John Johnston, commanding a party of Tories and Indians. In the year 1786 the present building was erected, so that it is now one hundred years old. The consistory have decided to celebrate the event, and have made the following arrangements: On Sabbath morning, August 15th, the pastor, Rev. D. K. Van Doren, will preach a centennial sermon; and on Thursday, August 19th, George L. Danforth, Esq., will deliver the historical address. This will be followed by addresses by ex-pastors, representatives from neighboring Classes, and others. A cordial invitation is extended to the friends of the church to be present on this occasion. V.

....Freehold, N. J.—At a meeting of the congregation of the Second Church, held on Saturday, July 24th, the salary of the pastor, Rev. Isaac P. Brokaw, was increased from $1,200 to $1,500; the project of a new parsonage is also under consideration.

....Western Items.—The Rev. H. E. Dosker has accepted the position of Lecturer on Sacred and Ecclesiastical History in the Western Theological Seminary at Holland, Mich ..Rev. A. Vennema, of Kalamazoo, Mich., has declined the call to the First Church of New Brunswick, N. J.

...Nyack, N. Y.—At a meeting of the congregation held on last Wednesday evening to vote on calling a pastor, the Rev. Isaac P. Brokaw, of Freehold, N. J., was the choice of a large majority, and it is likely that a formal call will soon be tendered him by the consistory.

....The receipts of the American Home Missionary Society for the year amounted to $254,544, an increase of $73,000 over 1884–85. Two years ago the Society received the large Swett missionary legacy, from which it has realized $460,583. In sixty years the Society has received $11,103,712.

At Mt. Hermon.

THE following interesting account of the meetings for Bible Study under Mr. Moody at Mt. Hermon is taken from the *Springfield Republican* under date of July 27th:

The missionary fire among the students burns higher than ever and will blaze the more because of the oil that Dr. William Ashmore, of the Chinese field, poured on it this morning. His address was clear, able and comprehensive and convincing, too, if the special missionary meeting of 15 minutes held afterward, which well-nigh 150 young men attended, is any criterion. He viewed the mission work as a work of conquest in which the nations of heathendom were to be brought under the dominion of Christ the King. Here nearly all have lost the spirit and, he said, I have found men who seem to doubt whether the Gospel was created for anybody else but Americans. Then he told of the field, the 300,000,000 people and the 700 missionaries in India; the 400,000,000 people and 600 missionaries in China; the 37,000,000 people and the 200 missionaries in Japan; the 40,000,000 in Africa; and he pleaded earnestly for the work, and the call on young men to take it up. The Bible was the one instrument. It must be learned, must be believed in. As he closed Mr. Moody called up Mr. Sankey to sing the song "Tell it to all the nations that the Lord is King," and then he prayed earnestly that the missionary spirit might fall on some of the young men there present. Dr. Pierson was present and undertook to answer briefly some 40 questions of all kinds which had been handed in on the missionary work. His answers were clear and of value. Explanations were made of industrial and medical missions, of the alleged unhealthfulness of the Congo and other tropical fields and other points. He spoke particularly of the duty of going and the call for individual decision and action. He advised that a man "go double." Dr. Pierson considered the foreign mission field the most important because of its extent, the scarcity of men and the greatness of the results. He advised a thorough and complete training for the work. God is in no hurry and you can afford to wait for your preparation to be thorough.

The morning talks of the students and how to strengthen and promote the work of the Young Men's Christian Associations in colleges have borne a bit of good fruit in the line of the missions. They had previously decided that letters to and from the Christian colleges in foreign lands would be of great advantage in the work, and this morning they drew up a circular letter to be sent to the students of each one of those colleges, which was heartily indorsed by everyone at the close of the general meeting. Its substance is this:

Fellow-students—We greet you in the name of our Lord Jesus Christ. It has long been the desire of many of us to send you a personal assurance of the Christian love we bear you and the joy we have in hearing of your growth in grace and in the knowledge of our Lord and Saviour. But we never had so good an opportunity to do this as is offered by our present situation. Two hundred and fifty students from 90 colleges are spending a month at Mr. Moody's school on Mt. Hermon to study the Bible and methods of Christian work, under the leadership of Mr. Moody and other eminent teachers of the Word. Our purpose is to become better qualified for Christian work in our colleges. As we have studied and talked and prayed together, our hearts have gone out to you, our fellow-students, in foreign lands. Fully 50 of our number intend to spend their lives in the glorious work of telling your people the good news of Christ's salvation. Over 20 of these have decided to do this since coming to this meeting. One of our meetings was addressed by students of 10 different nations, who pleaded with us to carry the Gospel to their people. As they told us of your need of more workers our hearts burned with eager desire to go; and when they repeated "God is Love," in the language of Japan, China, Siam, India, Persia, Armenia and other countries, we prayed that many of our number might be permitted to tell of God's love in all those languages. We are very anxious to form a bond of union between you and ourselves which will enable you to communicate with us regularly and impress our students with the claim of your work. We have an inter collegiate Young Men's Christian Association in America which enables us to help each other very much in our work. In behalf of the 10 000 Christian students, members of our organizations, whom we represent, we are yours in Christian fellowship.

This was signed by secretaries and other members of college associations. The secretaries will push this along and follow it up with individual letters. They hope to make the project contained in it of establishing the Young Men's Christian Association in those colleges and seminaries a success and productive of great results.

The General Outlook.

....The *Christian World*, London, reports: Rev. Dr. Mackay, the venerable leader of the Free Church Constitutional Party in the Highlands, has just died at Inverness, at the age of ninety, and in the fifty-eighth year of his ministry. Deceased occupied his own pulpit a fortnight previously, his death being accelerated by a slight accident. Dr. Mackay had always shown a remarkable independence of spirit. In early life he was presented to the parish of Clyne by the Duke and Duchess of Sutherland, but he accepted it only on the condition that he was regularly called by the congregation. In the ten years' conflict he took a prominent part, and at the Disruption went out with his congregation, as he once said, "not knowing whither he went." He, however, adhered to his flock, and by his vigorous preaching soon attracted attention. In 1845 he accepted a call, signed by 1,400 persons, to the Free North Church, Inverness, of which he has ever since been the attached and venerated pastor. In the controversies which have agitated the church so much in recent years, Dr. Mackay took a prominent part. He was one of the "old school," who protested, with characteristic Highland vigor, against the introduction of "innovations." At the jubilee of his ministry Dr. Mackay was presented with £900.

....A meeting was recently held at Kensington, England, to bid farewell to a party of emigrants about to embark for South Africa to found a new colony on total abstinence principles. Mr. Arnold White selected the emigrants, who number eighty men, women and children, and a lady who wishes to have her name kept secret provides the funds. The party will proceed to some part of Kaffraria. Lord Wolseley occupied the chair, and Cardinal Manning gave an address. Baron Rothschild also offered some words of advice.

.. The seventieth annual report of the Am. Bible Society has just been published in pamphlet form. The total issue of Bibles and portions of Bibles by the Society for the year ending March 31st, 1886, was 1,437,440 copies in 48 different languages and dialects, and including 207 volumes in raised letters for the blind. The total receipts for the year available for the general purposes of the Society were $523,910.59, a decrease from the previous year of $64,003.75; the total expenditures were $499,998.75, or $23,911.84 less than the receipts, and $119,883 83 less than was expended the previous year. The reduction in expenditures was made by decreasing the amount of colportage in the United States. The foreign work has been steadily advancing; and last year the total circulation of the Scriptures in foreign lands, both by sale and gift, was largely in advance of any figures previously reported. Fifty-five new local Bible societies have been recognized as auxiliaries to the Society, and 384 new life members were admitted.

....It is one hundred years since the first Wesleyan mission in the West Indies was established. There are now in connection with their church in that field, 257 churches, 151 other places of worship, ninety ministers, 43,390 church members, 23,421 Sunday-school scholars, and 2,320 teachers. The churches are scattered among twenty-four islands, and along more than one hundred miles of the South American coast. This, the centennial year, will be made the occasion for a special increase in church funds and church missions.

News of the Week.

Wednesday, July 28.—It is stated that Lord Salisbury has a great deal of trouble in getting a suitable man to fill the post of Chief Secretary for Ireland. No suitable man desires to take the office under the new Government....Lord Salisbury addressed 400 Tories at the Carlton Club....The Mexican masses feel very bitter toward the Americans ...The number of people that have died from exposure and starvation on the Newfoundland coast is estimated at 3,500. A snow storm has buried Eastern Labrador, cutting off all communication.... Lord Salisbury shows a determination to have Parliament sit in August....Twenty persons reported killed and eighty wounded in the riots at Amsterdam....Important evidence has been given against Spies and Schwab, the Chicago Anarchists....The funeral of Hubert O. Thompson will be held in Trinity Chapel, New York city, to-morrow morning....Charles Engel, a professional burglar, whose robberies have extended all over the country, was arrested by Pinkerton's detectives in Chicago yesterday. Jewelry that had been stolen from Admiral Baldwin's house at Newport, R. I., was found under a stone by some farmers.

Thursday, 29.—It is stated that Lord Salisbury, with the Queen's approval, proposed to Lord Hartington that he should form a government, and offered to serve under him. The Chief Secretaryship was offered to Sir Michael Hicks-Beach.... Labouchere advocates a new election as soon as possible....Herr Fischer, the African explorer, reports that he has reached Wanga after a journey of terrible hardships lasting thirty days. Two hundred and thirty natives accompanied the party; 57 died from disease and starvation or from wounds received in battle ...Reports from White Bay says over 1,000 bears have appeared near Cape Mugford. Indians in that region are eating the dead bodies of their companions....The circulation of Russian coin has been prohibited in Bulgaria by Prince Alexander....Khartoum has been razed by the rebels....Abbé Liszt, the pianist, is dangerously ill....A convention between England and China has been signed at Pekin. China agrees to the occupation of Burmah by the English....Spies is identified in the Anarchist trial in Chicago as the man who lighted the bomb ...A letter written by Commissioner Squire, containing a corrupt offer to Maurice B. Flynn, that his resignation and the control of his office would be put in his hands if he would secure the votes of four Aldermen in his behalf, has been brought to light by Mayor Grace.

Friday, 30.—Smallpox has appeared in St. Pierre, Miquelon. Business has been suspended....Dublin is placarded with appeals to Irishmen to assemble in their thousands to make the greatest demonstation possible on the occasion of the departure of Lord Lieutenant Aberdeen and his wife from Ireland next week....M. de Lesseps pledges himself that he will open the Panama Canal in 1889 within the cost estimated by the Congress in 1879....Chinese pirates attacked and took possession of the Dutch steamship "Hok" of Canton. They killed the captain, first mate and the chief engineer. The pirates demand $15,000 ransom for the surrender of the captives. ....Mrs. Elizabeth Clairmont took a dose of poison and then shot herself in the brain in the Barrett House, New York city, last Wednesday. She was recognized by her father. It is thought domestic troubles caused her to take her life....A great deal of damage done by a hail storm between Elmira and Big Flats, N. Y....A woman in Harlem burned to a crisp by the explosion of a kerosene oil stove....Nearly 2,000 cigarmakers out of work....Three thousand pounds of bad tea found by Dr. Cyrus Edson in New York.

Saturday, 31.—Macfarlane, the crofter considers Argyll as responsible for the trouble at Tiree. Argyll thinks that the crofters wish to destroy tenant prosperity. ....Home Rule demanded in Wales.... Rauttermeister, an accomplice of Most, has been arrested at Mannheim.

(Continued on page thirteen.)

Our Contributors.

Evensong.

BY G. DE LA POER.

A LIGHT is burning dim and low
In yonder house of God,
Where many come and many go,
Whose feet with truth are shod.

All men unite, a noble throng,
Humbly to kneel and pray;
To hush with holy evensong
The tumult of the day.

There meet the lab'rer from the field,
The wise man school'd in lore,
The warrior with his scarr6d shield,
To worship and adore.

Be brave, O heart! and spend the day
In acts of love divine;
Rise and forever cast away
This languid faith of thine.

Life's day is short, life's work is long,
Yet if we toil aright,
Sweet is the sound of evensong
Which ushers in the night.

"Pagoda Shadows."

BY REV P. W. PITCHER.

JUST across the bay from our mission house on the island of Kolongsu, there is a high mountain peak. At its very summit there stands a monument of false gods. The mountain itself looks desolate enough. Very little if any vegetation appears on its surface. Bare, black rock and rough stones abound everywhere. But this pagoda seems to enhance the gloom and desolation as its shadow falls upon it. A little farther toward the west in the bay itself there is a very small island, less than a half mile in circumference. Nothing whatever is on this island save a pagoda. Our home holds these two temples in full view. Our attention is always directed toward one or the other of them. What solemn thoughts they awaken! How they seem to unroll the past and lay it open before you like some spread-out map.

For centuries they have stood there as some phantom sentinels, not only watching the onward flight of time, but as superstitious guardians of this harbor. Generations have come and gone but they have only been watchers. They have been no true guardians, they have afforded no protection; for the enemies of men have entered this harbor and departed, leaving behind them desolation in life and in death. Their worshippers have looked upon them with veneration and then passed away to their long home filled with a vain hope.

These temples have long been witnesses also of ignorance and superstition. Degradation and sin in human form have passed under its ban. Cold and lifeless themselves, and all they represent, they have bestowed no mercy nor afforded relief to those in the throe of sorrow and distress. They have never been representatives of charity, and those about them have perished as brutes die. Ignorance has not been bliss here. The gentle touch, a kind, encouraging word, a helping hand has been rare. Of a friend that sticketh closer than a brother they have known nothing. Of unselfish motives, of noble principles, of the great possibilities of life they were and many are still ignorant. And these temples have been witnesses of superstition. Superstition has been an heirloom in this great family of Chinese. It has been handed down from generations. It is a monster. And these monuments have not only been watchers of this evil, but instigators. Like as the stones that Joshua commanded to be set awakened the mind of the children of that day, so these stones have awakened each generation as it passed upon the scene. What mean ye by the stones? They are representatives of false gods. But these fathers and mothers would not say "false," they would say "our gods." "These are the gods our fathers worshipped. Beware lest you anger them. Follow the gods of your fathers. He was good enough for our fathers, therefore is good enough for us." And in embracing these false gods they have also accepted all the superstitious rites.

If you can bear the sight, let us pause here and conjure up the awful tragedies that have been acted out in living characters at the feet of these monuments. Think of the poverty, the vice, the slain innocents—slain is too refined a word—murdered, butchered innocents; the ruined homes, the desolated hearts, the unhappy, miserable lives, the degraded lives, the sorrows, the tears, unsatisfied longings, the waste, the squallidness, the filth, the murders, the suicides. Then think of all that has followed this. Behold that army as they rise from their graves. It is one great host of skeletons and in every forehead is written, Pestilence, or Famine, or Disease. That host is ever being supplied.

China is one great graveyard. There are graves in our yards, there are graves along the way, there are graves in the city, there are graves on the hillsides, on the hilltops and in the valleys. There are graves everywhere.

It is enough to make one tremble to think of these things. Aye, why tremble? At my own responsibility—my personal responsibility. Have I done aught to assuage this misery? What have I done to bring about happy homes? What have I done to institute sanitary laws and regulations? Above all, what have I done to tell them of the one true God and a dying Saviour? What have I done to awaken in them nobler desires, higher motives and holy principles? Oh, my God and Saviour! why have these ages gone by and so little done for this people? And why are Thy redeemed ones so backward? Why do they wait? Oh, let pity awaken all to zeal and let zeal bring forth good works for the cause.

Dwelling as I am under the shadow of these pagodas, let me tell you more fully of some of the shadows that rest upon this land. It may be difficult for you who are so far away to realize these things as they really are; we see them every day and know them to be true, and they never cease to bear to our hearts a burden of sorrow.

The first shadow I shall speak of is, Ignorance. Ah, it has been a dark cloud. And because its shadow has fallen upon this nation so long some of their minds are well-nigh dead—almost unimpressible. People cannot live in darkness, neither can the mind. It is only after repeated effort that impressions are made. They must be talked with again and again to be made to understand the simple truths of the Gospel. How very little they know of "the breadth and length and depth and height" of the ever glorious Gospel.

Very few could tell you the meaning of justification by faith or the doctrine of the Holy Spirit or the mystery of the Godhead, etc. But can we wonder at it since ignorance has shadowed them for centuries? Of the two sexes woman's mind is perhaps the most clouded, as they have had no opportunities whatever. Like all barbarian nations, so here the women have been regarded little better than beasts. They have had no advantages of the men. Man might learn if he would, but woman never had the chance before Christianity came. They were made to toil and prepare food for hard taskmasters.

Some illustrations will show you how difficult it is to make an impression on these minds.

One of our lady missionaries was once examining some girls in arithmetic. She gave them a simple example in addition. How do you suppose they did it? Instead of putting down the right hand figure and carrying the left they did just the opposite. "Why do you do that way?" the lady asked. "Oh, we were taught to do so," they replied. They had been taught right but they understood wrong. Now I have something more dreadful to tell, and were it not for your enlightenment I would withhold it. If you are led to smile, may you also be led to pity. A woman was at one time asked if she could tell who composed the Trinity. Oh, yes; she could tell. "Well, who?" She replied: "Mary, Martha and Lazarus."

Another was asked about the order of creation, and she began with the Commandments. So she said the first day thou shalt have not other gods before me, and so on to the eighth, "thou shalt not steal," etc. Another one said Paul was the successor of Moses. One more: A woman was telling about the furnace of Nebuchadnezzar. Finally she came to the place where they were seen walking in the burning furnace. She said one was God, one was Jesus Christ, and she had forgotten who the third was, but thought it must be Jehovah.

But the men are no exception. Probably they could do no better and they might show their ignorance by not answering at all. The idea seems to have gone abroad that the Chinese people are an educated people. There may be some great heads among them, but as a people they are ignorant. There is, I venture to say, not one in ten that we would count good readers. I doubt very much whether there is one in twenty that can begin to read their books. The fact, it is an idio-graphic and not an alphabetical language, makes it a lifelong study, and there are but few with ambition enough to gain that high position of devoting a life to study.

True, there are a great many who can read? That is to say, they can read enough to carry on their business. But what is the motive of this knowledge? It is the lowest. The great use of knowledge is promotion, temporal improvement, increased wealth. They possess none of the higher motives of education. They prostitute education for selfish purposes. That is all education is to them.

Another shadow that rests upon this land is, Superstition. It raises false hope, it dashes to the ground and crushes out the life. It makes wretched lives and gloomy homes, causes strife and separates households.

Sometime ago a vegetarian died and was buried. In life he probably had been despised and neglected, but in death behold a transformation; he became famous and multitudes seek him. Once his name was known only by a few, to-day his name is widely known. How did this dead man gain such a fame. It came about through a dream. A certain man who had been afflicted with disease had tried many medicines without relief. One night the dead vegetarian appeared to him and prescribed for him. He took the medicine and was cured. The result was that others heard of this remarkable cure and so began to make pilgrimages to the grave, and were there healed of all their diseases. This new revelation spread and multitudes went thither. The friends of the dead man took good care to keep up the excitement, and crowds at one time could be seen approaching the place.

You probably know that the Chinese do not like girls and are very fond of boys. So they do everything they can to protect the boys from evil spirits. They try to deceive the spirits by giving the boys girls' names or some other outrageous cognomen. One boy was called "Rotten Egg." They supposed if the spirits knew he was as bad as a rotten egg they would not want him. My letter is becoming too long again, and so I must not stop to speak of superstitious worship of ancestral tablets—graves, wind and water,—or their superstitious ideas about burying the dead, of building, of marrying, etc, or of that great shadow, Idolatry. Enough. We are in a land of shadows. There is a reflex action of all this which falls upon the Christian professor. Let any disease come upon a village, let there be a failure of a crop, let misfortune come, and persecution is heaped upon the Christian. All the blame is laid at his door. "You have offended the gods," they say, "by worshipping the God of the foreigners, and we have to suffer." "Our gods are angry; either leave that new found God or suffer."

But behind this dark background, picture to yourself a great multitude seeking after true knowledge with high motives. And this knowledge is elevating them and causing them, in the midst of temptations you know not of, to stand firm in the faith. Behold them turning the right and the left cheek to the blow, giving forth expression to noble lives, redeemed by the blood of Christ and sustained by His grace. When will this whole nation follow in their footsteps? When will the cloud be lifted? Say, Christian friends, when?

Amoy, April 12th, 1886.

On the Neilgherries India.

Coonoor, May 28th, 1886.

YOU will notice that I am writing this in Coonoor. I came up here with my family on the 21st of last month, and a most delightful change it is. No one, who has never felt the literal burning of an April and May atmosphere on the sea-level plains of India, can conceive the relief afforded by a skyward leap of six or seven thousand feet. Here, perched on the Southern slope of the "Blue Mountains," not far below their loftiest peak, we are enjoying a delightful temperature of from 65 to 75 deg. Fah., while people below are sweltering in a furnace heat which keeps the mercury steadily above 95 deg., and carries it up at midday to 103 and 104 deg.

The scenery, too, is as charming as the air is salubrious. Look in what direction we may, our eyes are fascinated by grand and impressive views. On three sides of our cottage the springing mountain-tops lift their crowning forests high in air. In our front a vast valley, ten miles long by from two to three miles wide, sweeps majestically down to the very foot of the range, and conveys to the lowlands a bright stream, which in its haste to find a quiet level now pours down a precipice, and again rushes, with foam and noisy petulance, over and around obstructing boulders. At times a vast wedge of glistening vapor, detaching itself from a cloud-ocean below presses, like the bore in some mighty river, up the wide rift in our front, obliterating rock and forest, until, as we watch its coming, it envelopes us in its misty folds,

and passing upward overleaps the summits in our rear.

Everything is on a grand scale, and one never tires of looking at the impressive scene. To my mind, nothing gives the idea of superhuman power more effectively than a mountain range with its majestic diversities. None but an Almighty hand could lift up such peaks and hollow out such valleys as surround us here.

When you come to India you must take a trip up here and see all the fine sights for yourself.

We are gratified and very thankful to hear that the financial prospect looks so cheering. The old Church generally comes up to the mark; but rather too much on the *festina lente* principle. If only she would apply that principle in equable *monthly* measure throughout the year, it would save you and us a vast amount of anxiety.

Thanks for your review of the religious and political state of affairs. We are glad to get something other than the stereotype newspaper account of things. The labor question must soon be honestly faced and settled the world over. Socialism is bad in many aspects, but it has underlying its vagaries a powerful truth which will exact recognition sooner or later. J. W. Scudder.

Offerings to the Lord.

It gave me pleasure to learn that many Christians are giving one tenth of their income to the Lord's cause, though I regret that some insist that this is a duty. The rule of the Old Testament has been superceded by the rule of the New, which tells us to give "as God hath prospered" us. This rule fits all alike, and everywhere. Look to what God has given you, and then, in view of His goodness to you, settle between Him and your soul what you may give to the Lord's cause.

But certainly, we should not allow ourselves to come behind the people of God under the Old Testament in our willingness to offer unto the Lord of our substance. I would not make it a duty to give one-tenth, but I would make it a matter of conscience to foster the spirit of liberality till at least the rule of the Old Testament was equalled or surpassed. I do not suppose anyone thinks that one-tenth is too much to give to the Lord's work. There may be cases where it could not be done, but I have never yet heard of such. On the other hand, I know of many who make it a matter of conscience to give at least a tenth of their income, and all that I know agree in declaring that they find it a great improvement over their former, unsystematic manner of giving. Everyone who tries this method of giving systematically at least one-tenth of his income is surprised at the results. I used to think I gave about as much as anyone else and about as much as I could afford to give; but when I tried this plan, in imitation of an honored minister of the Gospel, I discovered that I could give about five times as much as I had given before, and I felt ashamed that for so many years I had given so little.

While I would not try to prove it a duty to give one-tenth, I can, however, from my own experience as well as from the experience of others, recommend this method as an effective measure to increase the offering of the Church of Christ for the purpose of furthering His cause.

If Christians would determine not to fall below the one-tenth limit,—and I cannot believe that this is asking too much,—there would be a far greater supply of means to push the work of the Church. If our 83 000 church members held one-tenth of their income sacred to the Lord's cause, we would not be obliged to work our home and foreign mission fields so painfully economically; and those who labor in the Master's work would be more effectually freed from worldly care.

One more advantage I find in actually laying in store a regular portion of one's income; it furnishes the means to meet every appeal for help, without making the many calls burdensome. By having on hand a certain amount of money, set apart for benevolent purposes, we will feel it a real pleasure to assist where assistance is needed, instead of trying to pass the Samaritan on the other side.

The language of the Apostle, "Upon the first day of the week let everyone of you lay by him in store as God has prospered him," while it does not state a regular proportion in figures, does certainly express that he believes in systematic benevolence. Many people apparently shun system in religion. Their entire religious life is made up of impulses; their religion varies with their feelings. They go to church when they feel like it; they read their Bibles when they feel like it; they seek God in prayer when they feel like it; and they give when they feel like it. But this is not the best way. We should not be governed by feeling but by principle, and if our principle is right, our feelings will become so too.

If you make trial of this plan of giving one-tenth of your income, you will, perhaps, like it enough to recommend it to your neighbor. K.

A Church Service in Holland.

BY REV. WM H. DE HART.

THE service was held in St. Peter's Church, Leyden, the city so famous in history on account of its successful resistance amid great suffering to the prolonged siege of the Spanish troops in 1573–4. St. Peter's Church is the largest in the city and over 570 years old, having been erected in 1315. It is an immense edifice, with bare white walls and ceilings darkened by age. The floor to a great extent is composed of stone slabs, beneath which sleep the dead, many of whom have left behind them records never to be forgotten. Among the illustrious dead there entombed are Boerhaave, the great physician, and John Robinson, the leader of the first Puritan party banished from England.

The church, if all occupied, would accommodate as many as seven or eight thousand persons. Only a portion of it is furnished with sittings. These are sufficient to seat three thousand. The time for the service was 10 A.M. We arrived at the church about a quarter to ten. We informed the usher that we were strangers and desired seats. He told us we must first purchase tickets and pointed to the place where we might do so. Thither we went and found two men at a table selling them. We paid our money, 10 cents each, 4 cents in U. S. currency. Provided with tickets we were shown to our seats. On looking over the audience we found that the men and women were separated from each other. The women were seated near the pulpit and the men in a circle behind them. About 9 45 the Voorlezer commenced to read the Scriptures from his desk in front of the pulpit. He continued reading them until the hour of service, amid all the confusion attendant upon the entering and seating of the people. From where we sat scarcely a word he read could be heard, and the people generally seemed to pay little attention to what was being done. About 10 o'clock the domine ascended the pulpit, placed against one of the columns of the church. While the invocation, a brief one, was being offered, the men stood and the vast assembly was hushed. After the invocation a Psalm was sung by the congregation. Then followed a prayer, the men standing. The domine announced his text, Rev. 19: 11–16. When the sermon was about half through another Psalm was sung, after which the domine proceeded with his discourse. Then followed prayer, singing and the benediction. The people seemed attentive to the services, several during the delivery of the sermon rising to their feet and leaning forward that they might hear the better. (My friend suggests to me that I am mistaken in this, that they stand up because they are sleepy and desire to keep awake.) After the sermon was commenced the officers rose to take up the collections. I say collections, because there were *three*. In the church at Rotterdam I was told one collection was for the poor, one for the orphans and the other for the church. These collections were taken in small velvet bags attached to long poles, and during nearly all the time the domine was preaching the poles and bags were moving around in the air, reminding me of the windmills so common to the country. Occasionally the contents of the small bags were emptied into a larger receptacle carried about for the purpose. During the services many of the men kept their hats on, this being necessary on account of the draughts and chilly air of the large edifice. Very few children were present. I am told in the cities a special church and special services are provided for the children.

Contrasting the service with that in our American churches, I could not help being unfavorably impressed. The immense edifice, so cold and barren, so poorly adapted to Protestant worship, while it may be hallowed by age and precious associations, cannot for a moment compare with our American churches for comfort and for hearing the Word preached. The separation of the men from the women, of husband from wife, and the absence of the children were, to my mind, far from as pleasing as the sitting together of families in the house of God at home. The collections during the sermon deprived those who take them from hearing, and must to some extent distract the attention of all the congregation. However, it is the Dutch way. It has been their way for years gone by, and they still survive. Their churches are many, and from what I have seen, well attended. But I could not help feeling that if our forefathers in America worshipped this way, say ye not, the former days were better than these.

Leyden, Netherlands, July 18th, 1886.

A Trip Through Lake Huron and Lake Superior.

BY E. P. VAN NORDEN.

OUR party started from Detroit Monday evening, June 28th, on the "Badger State," one of the comfortable steamers which belong to the Superior Transit Company. The next morning we were wakened at four o'clock by the noise of washing the decks, and it was really surprising how much confusion there seemed to be for the size of the vessel. We were on the point of leaving St. Clair Lake for the apparently boundless Huron, which is in reality 250 miles long and 100 in width, varying in depth from 100 to 750 feet. After six o'clock we made no stop Tuesday, but steered our course in such a direction that we were out of sight of land by noon.

Captain G—— was very kind, and always ready to answer questions; he was an intelligent young man, a strong contrast to the first mate, who was a regular "old tar."

Wednesday was the most enjoyable day we had on board, there was so much more variety of scenery. During the morning we passed through the Sault de St. Marie River, which stream is the only outlet of Lake Superior. The views on every hand were superb, often reminding us of the island portion of Lake George; for, now and again as the river wound in and out, it seemed as though there would be no way for us to proceed.

About noon we reached the Sault de St. Marie Falls, which are often traversed by Indians in their birch canoes, but the passage would be impracticable for a vessel like the one on which we travelled. A canal has been constructed to overcome this difficulty, so by dinner time we were steaming along on the largest body of fresh water in the world.

Lake Superior is 360 miles long, 140 miles in width in the widest part, and has a depth of 800 feet, which is 200 below the sea level. The water is so cold no man has ever lived in it more than twenty minutes, while women perish almost immediately. We were very much disappointed to learn that we would pass the famous Pictured Rocks in the dark, for we had counted on seeing them.

The sunsets were a prominent feature of our trip, for they were magnificent in every respect. The few clouds were lit up until they seemed on fire; while from the sun to the steamer there was a golden path; and when once a little fishing boat glided across this trail it became so brilliant one could scarcely look at it.

Thursday and Friday were more tedious, for there were long stops for the taking off of freight, and the weather was hot and oppressive. And so, although our voyage had been full of pleasure, Saturday morning we were ready to say farewell to the "Badger State" and return to *terra firma*.

Manitou, Colorado, July 23d, 1886.

The Friends of the Temperance Movement will be encouraged by the following account given in the *Christian*, London, of July 1st:

Saturday week, in the presence of, and assisted by, the members of the Highgate Gospel Temperance Help One Another Society, Mr. William Green, of Bishopwood House, Highgate, the president of the Society, destroyed his cellar of wine, about 2,500 bottles, valued at about £600. In a speech explaining his reasons, he said that after mature reflection and earnest prayer he had come to the conclusion that it was God's will that he should part with the contents of his wine cellar. Three methods were pressed upon him from time to time. One was to sell the wine to the trade, knowing that they would sell wine, whether his or not; the second was to sell it and give the money to some charity; and the third was to give it, as it was, to the hospitals. In pursuing the first course he would be participating in the sale of an article which had been proved to militate against the physical, social, and spiritual advancement of society. The same reasons were equally applicable to the second course, and beyond them there was in addition the inconsistency of causing injury to others in order to benefit some one else. The third course was met by the success of the London Temperance Hospital, where it had been proved that alcohol was not necessary in the treatment of any disease. After this address the contents of the bottles were poured into the sewer.

The Reading Room.

Our Book-Shelves.

....“Aristocracy in England.” By Adam Badeau. General Badeau’s little book is especially adapted to the desires of the August tourist. It bears the interruptions often produced by fellow travellers or fellow sojourners at a summer home. We speak from experience, as we have carried the volume with us for a week past to fill up the intervals between walks and rides, talk and sight seeing. Each chapter is almost complete in itself and the impression of every paragraph or page is so definite that, after an interruption, the thread of the description is taken up promptly and easily. The General was a Secretary of our American Legation in London and afterward Consul General, and had many opportunities to become familiar with the character and ways of the British nobility. He makes opinions already formed more distinct and adds to the knowledge well-read Americans have by telling what he has seen and heard, and by relating many incidents illustrating the points under treatment. The Queen, the Prince of Wales and the Princess of Wales are each allowed a chapter, and are weighed without partiality. The means by which the English aristocracy has been maintained at great cost to the members of noble families and to the nation are clearly disclosed, and the present value of the order justly estimated. The author considers the institution doomed. The Established Church is severely and in the main justly criticized and condemned, but it would have been more fair to have added something about the large philanthropic and religious work the Church maintains. The justice of the conclusions and descriptions of Gen. Badeau will be generally conceded. The book is of interest just now when the people of Great Britain seem to be weighing the aristocracy and the Church in the balances and disposed to disestablish both. The extension of the suffrage transfers political power to classes who will consider the actual value of both his lordship the duke and his lordship the bishop. One likes to know beforehand just what the new voters have to deal with—what its character, organization, means of existence and real value are. Gen. Badeau satisfies the desire. Seldom is the style of a book so admirably adapted to the theme. (Harper & Bros.)

....“Representative Poems of Living Poets, American and English.” Selected by the poets themselves. With an Introduction by George Parsons Lathrop. This is probably as choice a collection of poems as was ever compiled. The compilers were really and specifically the poets themselves, while to Jeannette Leonard Gilder belongs the credit of the happy conceit. We have in this royal volume close to four hundred poems by eighty of the living American and English poets, which they themselves selected as their representative poems.

No doubt the general compiler of the book was correct in assuming that to know what poems were favorites with the poets, and, in their opinion, best represented their work, would meet a widespread desire. Perhaps some of the selections made will cause surprise; be that as it may, fortunately all do not think alike, nor are all alike impressed. The poets themselves were invited to be judges, and they have judged, and it is the privilege of the reader to take pleasure in the result as herein presented.

We cannot refrain from quoting a single paragraph from Mr. Lathrop’s splendid introduction: “Since no collection can be made that will satisfy all persons, it is pleasant to know that we have here one which ought at least to satisfy the poets themselves. They make a reception for us, in their studies....and read us a few of the poems they would like us to hear. We find in these a reflex of nearly all the characteristic moods of daily life; we find the airy forms of elusive thoughts, so delicately netted in the web of language, that they seem to be felt by the eye as the sight of a solid body. We find ballads, idyls, narratives stirring, pathetic, elevating; and things described that exist only to the imagination, but by it are made true and real—such as Aldrich’s ‘Identity,’ or Matthew Arnold’s ‘Forsaken Merman.’ There is much penetrating philosophy also, subtle and terse, drawn out in a single line,—like a thread of gossamer, which yet may reflect all the glory of a sunbeam—and drawn with the certainty that is possible only to poetic insight. Indeed, the variety of subject is a noticable fact of the book.”

It is an elegant volume that all lovers of poetry will highly prize. (Cassell & Co.)

....“Kidnapped.” Being the Adventures of David Balfour in the Year 1751, written by himself, and now set forth by Robert Louis Stevenson. The character of this volume is shown by the further description on the title page: “How He was Kidnapped and Cast Away; His Sufferings in a Deserted Isle; His Journey in the Wild Highlands; His Acquaintance with Alan Breck Stewart and Other Notorious Highland Jacobites; with all that He Suffered at the Hands of His Uncle Ebenezer Balfour, of Shaws, Falsely So-Called.”

It is a tale of adventure very cleverly written, abounding with vivid descriptions of scenery and fine sketches of character. It is a new field for Mr. Stevenson, but his pen has its accustomed vigor. The long and toilsome pilgrimage through the Highlands and the short but exciting voyage of the ship that was wrecked, are set forth with a naturalness not surpassed by De Foe. None will commence the book without finishing it. (Scribners.)

....“The American Salmon Fisherman.” By Henry P. Wells. We have always held tenaciously that a fisherman, as truly as a poet, is born, not made. Yet even the born fisherman will find much in this capital book that it will profit him to heed, unless his experience has been as wide, and his success as great, as that of its accomplished author. If any fisherman who cannot boast his birth desires to see if it is not profitable that one should be self-made, this book, with its companion, “Fly Rods and Fly Tackle,” if anything can, will show him how. At any rate, if he follows its directions, as to field, rods, tackle, methods and equipment generally, and does not come out a fisherman, it will be because the fault is in himself. There is everything here he needs to know, except the teaching that experience alone can give. The racy style in which it is written makes it very entertaining reading even for those who have no thought of putting its precepts into practice. (Harpers.)

....“A Timid Brave: The Story of an Indian Uprising.” By William Justin Harsha. It need scarcely be said that this is an exceedingly striking story—it is taken for granted that Indian tales will be thrilling. It is not always, however, that narratives of Indian life give so clear a picture of character and native customs as is to be found in this book. The moral of the story is, of course, the wrongs of the subject race, and very forcibly are they described. The author earnestly pleads for a recognition of the Indian’s right to protection under the laws to which the white man successfully appeals. (Funk & Wagnalls.)

....“Cassandra’s Casket.” By Emma Marshall. The literary quality of this story is a good deal above the average of works prepared for our Sunday-school libraries. The plot is involved but is cleverly handled and consistently wrought out, and the portraiture of character is strong and lifelike. From first to last the narrative is wholesome in tone and contains many a lesson which young people may profitably consider. (Carters.)

....“Practical Recitations,” by Caroline B. Le Row, is designed to furnish selections for literary exercises in schools, appropriate for reception days, holidays, poet’s birthdays, etc. The selection is made from a wide range of authors and subjects; is characterized by discrimination and good taste, and, all things considered, is one of the best collections for its purpose with which we are acquainted. (Clark & Maynard.)

....“A Prince of Darkness,” by Florence Warden, carries the novel of “crime” to its highest (or more properly, deepest) point. If a character of more unmitigated scoundrelism can be found in all literature than the hero of this book, we are not aware of it. And the heroine is not enough better to create any sympathy for her misfortunes. The book absolutely wallows in crime. It seems curious that a *woman* should write such stories. We cannot commend it, however powerful and absorbing at times, as anything else than unwholesome reading. And in power, it is not equal to “The House on the Marsh,” being too intricate, and too long drawn out. (Cassell & Co.)

Our Library Table.

Periodicals, Serials and Notes.

...The midsummer *Century* (August) is an exceedingly attractive number, more space than usual being given to illustrated articles, showing fine artistic execution. Of these there are five, not counting the war papers, namely, “Algiers and its Suburbs,” “Heidelberg,” “A Gypsy Beauty,” “Sea-Birds at the Farne Islands,” and “The Western Art Movement.” Washington Gladden discusses very thoroughly and interestingly the Capital and Labor Question, which everybody should procure and read. Julian Hawthorne contributes a very pleasing short story, entitled “Colonel Spaight’s Prejudices.” The new serial by Frank R. Stockton, “The Casting Away of Mrs. Lecks and Mrs. Aleshine,” begins in this number, and if it continues and ends in as facetious a strain as it opens, the succeeding instalments will be looked for with greedy delight. Fredericksberg is the subject of the War articles, comprising four illustrated papers: “Lee at Fredericksberg,” by Major J. Horace Lacy; “The Battle of Fredericksberg,” by General James Longstreet; Sumner’s “Right Grand Division,” by General D. N. Couch; Franklin’s “Left Grand Division,” by General W. F. Smith.

....In the *Expositor* for July Dr. Maclaren continues his searching Exposition of Colossians and Prof. Kirkpatrick his judicious notes on the Revised Version of the Old Testament. But the chief features of the number are Dr. Warfield’s account of the Predictions in the Epistles to the Thessalonians (referring the Man of Sin to the Roman Emperors), and Dr. Sanday’s article on Bishop Lightfoot, accompanied with an etched portrait, in which he sets forth with masterly skill the Bishop’s excellencies as an exegete. It is pleasant to light upon a criticism at once so discriminating and so candid.

....The *New Englander and Yale Review* for August contains a most instructive paper on Tonquin, or the French in Annam, by President Martin of Peking; a novel view of Ophelia in Hamlet; a fair statement of the dictum that conjugal infidelity is the only Scriptural Ground of Divorce, by P. R. Hurd; and a plea for religious error under the title, The New Method of Church Discipline, by L. W. Bacon. The Educational Department brings a wholesome lesson from Germany for American students. The notices of books are few, but thorough and trustworthy.

....The *Homiletic Review* for August is full and fertile in thought as ever. The symposiums that have occupied portions in previous numbers are continued by able writers. In the review section the following timely subjects are also discussed: “How a Pastor May Turn His Vacation to Good Account,” “Short Pastorates,” with suggestive remedies, “Some Modern Funeral Usages.” All the sections are creditably sustained.

....*The Pulpit Treasury* for August presents an attractive and interesting variety of sermons and short articles on practical themes. The post of honor is assigned to the Rev. N. H. Van Arsdale, well known to our readers as Junior Editor of The Christian Intelligencer, and pastor of the Broadway Church, Paterson, N. J. The opening sermon on “Hosannas to Jesus” is from his pen, and is a pleasing presentation of a fruitful theme. A sketch of his life by Rev. J. B. Drury, D.D., and a view of his church, erected under his pastorate, are also given. Other full sermons are by Dr. W. H. Anderson of Kentucky, and Dr. A. H. Moment of Brooklyn. There is a telling article by Dr. A. T. Pierson on the Christian and the World; one by Dr. Cuyler on the Work that Pays; one by D. L. Moody on Church Choirs; one by Dr. Talmage on the Religion for an Emergency, and several others equally suitable and interesting.

....The August *Outing* opens with an attractive frontispiece, “Heaving the Lead,” followed by a third paper by Captain R. F. Coffin on “The History of American Yachting,” treating especially of the International Period, accompanied by ten cuts of sloops and schooners. Mere mention of the titles of the articles will suffice to convince any that persons fond of reading thrilling recitals of sport and adventure may find plenty of it here: “Ranch Life and Game Shooting in the West;” “Around the World on a Bicycle;” “After Geronimo;” “A Bit of Racing;” “The Last Voyage of the ‘Surprise’;” “The Sunset Land,” a tale of Rocky Mountain adventure. These are all serials, and illustrated. The magazine is running too much into serials.

Books Received.

Cassell & Co.: The Phantom City. A Volcanic Romance. By William Westall. 12mo, pp. 288.

Unbound Books and Pamphlets.

The Gospel to the Poor *versus* Pew Rents. By B. F. Austin, B.D. With Introduction by Bishop Carman, and papers on the Pew System by Rev. Newman Hall, LL.B., and others. 16mo, pp. 110. 25 cents. William Briggs, Toronto.

Keep My Secret. A Novel. By G. M. Robins. (No. 536, Harper’s Franklin Square Library.) 4to, pp. 56. 20 cents; also,

Katharine Blythe. A Novel. By Katharine Lee. (No. 87, Harper’s Handy Series.) 16mo, pp. 258. 25 cents.

A Race for Life, and Other Complete Stories. By Leading Writers. (Cassell’s “Select” Library of Entertaining Fiction.) 16mo, pp. 142. 15 cents; also,

My Night Adventure, and Other Complete Stories. By Leading Writers. 16mo, pp. 142. 15 cents; also,

Wanted—A Sensation. A Saratoga Incident. By Edward S. Van Zile. (Cassell’s “Rainbow” Series of Original Novels.) 12mo, pp. 173. 25 cents.

Periodicals.

August.—The Homiletic Review, The Pansy, Lippincott’s, The Century, New Englander and Yale Review, The Brooklyn Magazine, Our Little Ones and the Nursery, The Book Buyer.

Christ the Metropolis of the Scriptures.

A YOUNG man had been preaching in the presence of a venerable divine, and after he had done, he went to the old minister and said:

"What do you think of my sermon?"

"A very poor sermon, indeed," said he.

"A poor sermon?" said the young man, "it took me a long time to study it."

"Aye, no doubt of it."

"Why, did you not think my explanation of the text a very good one?"

"Oh, yes," said the old preacher, "very good, indeed."

"Well, then, why do you say it is a poor sermon? Didn't you think the metaphors were appropriate, and the arguments conclusive?"

"Yes, they were very good, so far as that goes; but still, it was a very poor sermon."

"Will you tell me why you think it was a poor sermon?"

"Because," said he, "there was no Christ in it."

"Well," said the young man, "Christ was not in the text; we are not to be preaching Christ always; we must preach what is in the text."

So the old man said: "Don't you know, young man, that from every town and every village, and every little hamlet in England, wherever it may be, there is a road to London?"

"Yes," said the young man.

"Ah," said the old divine, "and from every text in Scripture there is a road to the metropolis of the Scriptures—that is Christ. And, my dear brother, your business is, when you get a text, to say, 'Now, what is the road to Christ?' and then preach a sermon, running along the road to the great metropolis—Christ. And," said he, "I have not yet found a text that hasn't a road to Christ in it. If I should, I would make one. I would go over hedge and ditch, but I would get at my Master, for the sermon cannot do any good unless there is a savor of Christ in it."—*Words and Weapons.*

....The corner-stone of the new Infirmary of the Five Points' House of Industry in this city was laid on last Saturday afternoon with interesting ceremonies. The box placed in the stone contains copies of various religious and secular papers, act of incoration and last annual report of the Five Points' House of Industry, list of names of managers and officers of the Institution and names of architects and builders. The following was the order of service: Processional, sung by the children, Responsive Scripture Reading, Hymn, Address by Superintendent William F. Barnard, Prayer by the children, and then came the placing of the stone.

Financial.

TUESDAY, Aug. 3d.

THE Associated Banks of this city increased loans last week by $523,400, added to specie $293,200, lost in legal tenders $1,961,900, and in deposits $1,108 900. The surplus of reserve was reduced $1,391,475, but still remained $12,878,725. The rate for call loans advanced to 3 per cent, and for prime mercantile paper to 4 to 6 per cent.

The imports of merchandise at this port for the week were valued at $7,789,632, and the exports at $7,208,209. The export of specie was $203,805. Foreign exchange declined, closing on Saturday at $4.85 for 60 day bills, and $4.86 1-4 for demand drafts for sterling.

The Stock Market maintained a firm undertone. There was a foreign demand for the Vanderbilt stocks, advancing New York Central nearly 5 per cent, and that tended to stiffen the whole list. Railway mortgages were fairly active. The best continue to be strongly held, and not a few of them are virtually out of the market, as lots of any size are not to be had except at an advance.

Silver has had such a tumble that men begin to say now that before long it may not be worth more than copper. The "In God We Trust" dollar at the end of the week was worth 71 cents as bullion, that is, the Government, in a time of peace and prosperity, under the control of crazy financiers, is paying its dues at a discount of 29 cents on the dollar. If these dollars could be limited in use to those who like them and not be forced by law on those who have no confidence in them it would be well.

There is very little doubt in the minds of those who have no part in speculation that the harvest of cereals has been seriously reduced by heat and drought prevailing over large sections of the country. The visible supply of wheat has increased rapidly during a few days at the chief central depots, but the amount of wheat in the country is undoubtedly considerably less than it has been for a few years at the corresponding period. The stock held in Europe on the Continent is certainly not large, probably quite small, and Great Britain, the facilities for transportation being ample, makes no pretence of keeping on hand such supplies as a few years ago were regarded as necessary. It would be proper that we should carry the world's surplus of grain if we were masters of the situation; but for the present European dealers make the prices. The day may come, however, when the European "bears" will be caught in a trap. Quotations here on Saturday were: Wheat, 85 1-8; corn, 50; oats 33 1-4. Hay continues firm, but rye straw is a little cheaper, the quotations being: Choice timothy 85 to 90 cents; clover mixed 50 to 60; No. 1 rye straw 70 to 85; oat 40 to 50, and wheat 30 to 45. Wool is a little cheaper in consequence of a larger supply, but is still a very good thing to have. The demand for cotton has been more brisk, and the week closed with the following bids: Aug. 9.45, Sept. 9.41, Oct. 9.33, Nov. 9.31, Dec. 9 33, Jan. 9.42, Feb. 9.52.

The prospects of the fall trade are generally regarded as good.

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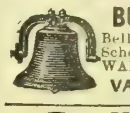
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The Home.

AUNT MARJORIE'S CORNER

The Lesson of the Blind Man.

IN the scene which formed one of our recent Sunday-school lessons, where Christ heals the man born blind and His disciples ask Him: "Who did sin, this man or his parents, that he should be born blind?" how strange, how almost incomprehensible must have seemed to them His answer, "Neither hath this man sinned nor his parents; but that the works of God should be made manifest in him."

This was indeed a new doctrine; in every heathen nation prosperity had been considered an indication of the favor of the gods; the Jews themselves were accustomed to regard affliction as the visible sign of Jehovah's displeasure. It was on this that Job's friends based their argument that his sufferings *must* be the punishment for his sins. The ministry of suffering, the blessedness of affliction, sorrow, loss and pain, as part of God's thoughts of love toward us, was all uncomprehended. True, in that sublime drama, God Himself had vindicated Job and reproved his false accusers; true, the prophets had caught faint echoes of the glorious truth, but it was faint and dim indeed to the toiling multitudes of earth, till Christ unfolded in all its heavenly fulness the manifestation of Himself, that through discipline and trial was to be wrought in the hearts of men. Paul voices the same truth when he declares, "All things work together for good to them that love God," and again, "For we know that our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

And still to-day it is a truth hard to be understood. And alas! how often we forget the words of the Master, and sitting under the shadow of bereavement and in the darkness of trial cry out, "Who did sin? What have we done to merit this? Why is heaven's displeasure visited on us?" and seek for the wrath in the stroke rather than the love. In the story it is not only the eyes, but the soul of the blind man that is opened. "Lord, I believe," is the cry of his heart, and we see that the darkness of years is indeed the way by which he has been led to the knowledge of Christ and His salvation. But how is it, O friend, with you and I? Are the trials of this life, its sorrows, its burdens, drawing us nearer and revealing to us more clearly He who is indeed the Light of the World. In every hour of darkness are we seeking the lesson that God would have it hold for us?

For few, if any, are the hearts but know such hours, and feel the weight of such burdens. The mother has her manifold cares,—the sick baby, the turbulent children, the wants and often waywardness of the little flock committed to her care; the housekeeper, her countless fretting perplexities; the teacher, her routine or wearisome duties; the business man, his sharp anxieties; the laboring man, his constant struggle in the fight for existence. To one it may be sickness; to another bereavement; to another disappointment, hopes deferred, ambitions crushed, failure of heart's desires. Some have poverty; others loneliness; others the fierce stress of sore temptation, or it may be a life-long struggle against some tendency to evil. The burdens of life are as varied as humanity itself, and many of its heaviest ones are carried in a secrecy whose very enforced silence is an added weight. God pity the heart that can ask no human sympathy, that must conceal their pain with a smile, and break and make no sign.

But whatever the trial, how are we bearing it? remains the supreme question. As the wheel shapes the diamond, into what fashion are these wheels of sharp pressure shaping us. For no trial, no grief, not even one of the pin-pricking daily frets, but leaves its impress on the soul for time and eternity. Are we learning through them patience, self control, kindliness? are they making us narrow in thought, contracted in sympathy, bitter toward God and hard toward man? or are we growing sweeter in nature, broader in sympathy, stronger in faith, and nearer to God?

Happy, indeed, if through cross and loss, and pain and grief, the "works of God" are being made manifest in us.

ELA THOMAS.

The Use of the Fan

MAY Aunt Marjorie have a word about the use of the fan in church? It is the greatest comfort to fan one's self if the day be oppressive, but who has a right to fan so recklessly that a stream of ice-cold air is poured upon the shivering shoulders of a neighbor or on the back of her neck? The lady in the pew just in front may not feel incommoded by the heat which almost prostrates you; it is quite likely that for her the temperature is agreeable. Meanwhile, the draught of chilled air which she cannot escape, kept up as it is by the passage to and fro of your merciless fan, is very likely to give her neuralgia or send her home with a chill which anticipates headache or fever. Please fan yourself only, and not your next neighbor or the lady in front.

College Boys on a Train.

IT was a *railroad* train they were on, although the use of the word in another and familiar sense would not be incorrect; and could boys be blamed for feeling somewhat exuberant at their release from the severer training of a whole year—four years, for aught I know? Their conversation, though by no means rude, was loud enough to be public property, so that whatever of it was of public interest may be publicly repeated. I withhold, however, all names, places and dates (only giving, in a parenthetical whisper, this clew to the curious reader—that the incident occurred on a well-known railway east of the Mississippi, during the month of June last past; that the young men were members of an American institution of learning; and that they were between fourteen and twenty-one years of age). They talked freely about the brilliant pranks of the closing days (or nights) of the term—something about transposed signs, stenciled fences, and somebody's horse carried somewhere where he didn't belong, or painted in an unnatural color, green for instance—just the same silly things that college boys did, to the best of my knowledge and memory, a generation ago—and I wondered that, with the marvellous progress in the science of education, they had not outgrown such fooleries. (These probably come in, however, as *electives.*)

After awhile one of the students took out from his hand bag a package of letters, and seemed absorbed in reading them, one after another; the writing, as I could see across the side, was neat and delicate—were they a mother's letters? and were they being read now for the first time? The young man answered the first question, if not the second, when his companion rallied him about his "love letters."

"Oh, they are only my mother's letters; I thought it would be the right thing to read them over, and get a little familiar with the home news before I got there!"

Meantime, another took out of his pocket a little phial of *cachous,* saying, "I must take a little something to cleanse my breath before I get to my mother; it might make her feel badly—not but that she probably knows I smoke, but I don't want to come in upon her suddenly so, and it is necessary to practice a little deceit, you know, to have everything smooth and pleasant."

When the conversation had again subsided, a middle aged, motherly looking lady who sat near them, and had of course seen and heard all that had passed, leaned forward and touched the arm of the last speaker, saying in a kindly way, "Excuse me for speaking to you, but I would like to ask you a question or two. I am thinking of sending my boy to your college, and I am curious to know whether it is customary for students there to read their mother's letters for the first time when on their way home; if so, I might save myself all the trouble of writing, and tell it all to him in vacation."

The student took it good-naturedly, and explained his companion's remarks after a fashion, but the lady had another question.

"And do all the young men have to take those little silver pills before they get home, so as not to distress their mothers?"

"Oh, she knows I smoke, only—"

"Yes, I heard what you said about it." And then she went on, in a lower voice, to tell him (and the rest, for all were listening) the experience of one of her sons, who—as nearly as I could catch the story—while away at some other school or college, had been converted to Christ, and then wrote home how, by the grace of his new life, he had given up one bad or doubtful habit after another—wine, tobacco, cards.

The last of her words I heard plainly: "He has been a very happy boy since, and I have been a very happy mother!"

I could see the tears in her eyes as she spoke, and, I thought, in those of the students, too.

By this time the cars had reached "the quiet little town," as the boys called it, where they lived, and they got out. I am sure that sincere prayers followed them then, and have gone up for them since, that the words so fitly spoken might be made words of help; and that they, with all other youth going out from the influences of Christian homes to meet the temptations of college life, might be kept from falling through the power of Christ resting upon them.
—*Passenger, in The Congregationalist.*

Warm Weather.

WITH all the suffering warm weather brings, it is well to remember that summer is ripening the autumn fruits and filling the barns with plenty. Instead of repining because we are sometimes too warm, let us go on with our work and think as little about the heat as possible, thankful that we are not operatives in stifling factories, or forced to stand over steaming tubs or smoking irons. Can we not by wearing plain, unruffled dresses, lessen the sultry work of the laundress in the heated term?

BETHANY BEE.

Tell Your Mother.

I WONDER how many girls tell their mothers everything! Not those "young ladies" who, going to and from school, smile, bow and exchange notes and cartes de visites with young men who laugh at you and your pictures, speaking in a way that would make your cheeks burn with shame if you heard it. All this, most incredulous and romantic young ladies, they will do, although they gaze at your fresh young faces admiringly, and send or give you charming verses or bouquets. No matter "what other girls do," don't you do it. School-girl flirtation may end disastrously, as many a foolish and wretched young girl can tell you. Your yearning for some one to love is a great need of a woman's heart. But there is a time for everything. Do not let the bloom and freshness of your heart be brushed off in a silly flirtation.

And, above all, tell your mother everything. "Fun" in your dictionary would be indiscretion in hers. It would be no harm to look and see. Never be ashamed to tell her, who should be your best friend and confidant, all you think and feel. It is very strange that so many young girls will tell every person before "mother" that which is most important she should know. It is very sad that indifferent persons should know more about her fair young daughter than she herself. Have no secrets that you would not be willing to trust to your mother. She is your best friend, and is ever devoted to your honor and interest. Tell her all.—*Fanny Fern.*

All for the Best.

A YOUNG mother was languishing on a bed of pain and weariness. Hopes and fears alternately prevailed in regard to her recovery; but as the days passed more particularly the latter. There were strong reasons why it seemed desirable that she should be spared. There were infirm parents, loving sisters, an affectionate husband, and a dependent child of a year old, whose comfort pleaded for lengthened life. But the sick one was patient and resigned. Her trust was in the unerring wisdom of her heavenly Father. To her absent mother she dictated the following message: "Tell her not to worry. God is planning it all just right."

She confided to His hands all her earthly interests, and earnestly plead with her own covenant God and Saviour in behalf of her dear boy soon to be motherless; and after a few more days of suffering she entered into that blessed world where "there shall be no more pain."

The plans of God are often quite different from ours. As the heavens are higher than the earth, so are His ways higher than our ways and His thoughts than our thoughts. But He is "excellent in counsel and wonderful in working." His plans are all laid in infinite wisdom and goodness. When we shall come to understand them we shall see that He made no mistakes, but that all things have worked together for good to them that love Him.—*American Messenger.*

Bits.

....Small service is true service while it lasts,
Of humblest friends, bright creature, scorn not one.
The daisy by the shadow that it casts,
Protects the lingering dewdrop from the sun.
—*Wordsworth.*

....Always say a kind word if you can, if only that it may come in, perhaps, with singular opportuneness, entering some sad man's darkened room like a beautiful firefly, whose happy convolutions he can not but watch, forgetting his many troubles.

....Whether we go or stay, we all move on; from our Mondays to our Saturdays; from one experienc-

to another, and before us and beside us passes always and abides near that presence of the Lord.

....“Rolf House,” by Lucy C. Lillie, is among numerous stories for girls one of the most delightful. As a sequel to “Nan,” another charming tale by the same author, it has already appeared in the pages of *Harper's Young People*. Both have awakened the clamorous enthusiasm of the multitude of juveniles who read that favorite periodical. The attractive volume, replete with illustrations, now offered by the publishers, is sure to meet with favor. (Harper & Bros.)

....“Griffin Alley Folk; or, Pearls from the Slums,” by Ernest Gilmore, belongs to an order of stories which perhaps do not furnish the healthiest sort of reading for young people. It may have a mission to fulfil in calling attention to the condition of the poor and degraded, yet the impressions it makes upon the mind, besides being of themselves unpleasant, seem calculated to stimulate the imagination rather than the heart and life. (Presbyterian Board of Publication.)

....“Silver Rags,” one of the “Pine Cone Series,” by Willis Boyd Allen, is an entertaining story which will give much pleasure to the young people. The boys and girls of whom it tells spent a happy summer on a farm in the heart of the Maine woods. Their sports and adventures are well described, and the book is fitly illustrated. (D. Lothrop & Co.)

CHILDREN'S PORTFOLIO.

Xiphosura, the Sword-Tail Crab.

“This great and wide sea wherein are things creeping innumerable.” —Psalm 104:25.

COULD you stand beside me this beautiful July morning on the tower built upon the mountain-top just opposite my home, you would behold

“A lovely plain, as Eden fair,
Extending to the sea.”

Then I would change our little Psalm-verse, as our friends have changed it in the Revised Bible. Handing you my spy glass, and pointing in the right direction, I would say to you,

“Yonder is the sea great and wide,
Wherein are things creeping innumerable.”

Among the “things creeping innumerable” in this “great and wide sea” are the distinguished Limuli, or King Crabs.

On Fourth of July eve my brother brought home with him, to contribute to my enjoyment, not only Roman candles, blue lights, spinning wheels, etc., but a large, living King Crab, with a grand Greek name,

XIPHOSURA, THE SWORD-TAIL CRAB,

for he carried a long, straight-pointed sword-like appendage, called a tail.

As soon as Xiphosúra arrived he received the attention he deserved, and was shown to his apartment, closely resembling the one occupied in former days by Diogenes, the Greek philosopher. Expressing the hope that Xiphosúra, like Diogenes, would make himself at home in his tub, we remembered that his tastes were not in all respects similar to those of this cynic philosopher, (so-called because of his *surly, dog-like* disposition). You have doubtless heard that Diogenes was asked by Alexander the Greek one day: “Can I render you any service?” To this polite inquiry, Diogenes replied: “Yes; stand out between me and the sun!” Xiphosúra, though a crab, was not crabbed like Diogenes, and was pleased to have us shade him from the sun. He did not enjoy the sunbeams. Why, they may have been the cause of his discovery and capture! He may have left his ocean home for a stroll upon the shore, but finding the sun's rays unendurable have sheltered himself therefrom by burrowing in the sand and hiding himself in the hole thus made; unfortunately, however, letting his pointed tail show itself above the sand to the fisherman who brought him away. In Molucca, members of Xiphosúra's family are known by the name of “the Long Tailed Molucca Crabs,” and their tails are used by the natives for spear-heads and arrow-points, thus producing fearful wounds. They are said to be harmless weapons while in the possession of their rightful owners, the King Crabs; probably only worn by them for useful and ornamental purposes.

Xiphosúra, being “out of his element,” we gave him an abundance of fresh water, salted with salt, that he might not remember too regretfully his watery kingdom, “the great and wide sea.” As he moved about therein, his body and limbs were entirely concealed by a curious horse-foot-shaped shield or buckler, appearing to be in two parts, joined across the centre of his back. Upon the upper surface of this large rounded shell were the eyes of Xiphosúra, one on either “cheek.” They were not single like yours and mine, but compound and facetted; that is, each one resembled somewhat a diamond or a multiplying glass, in having several surfaces. This arrangement enabled Xiphosúra to look in several directions at once. His shield or buckler, because of its shape, gave him the name of the Horse-foot Crab. When he lay upon his back we saw how closely on its under side it resembled a horseshoe in form, and why he was called the Horseshoe Crab.

He had a very singular head, for on one side of the shell were his eyes, and on this other side we now saw his mouth, with its upper and under lips. Surrounding the mouth were his jaws, having serrated (saw-like) teeth; from these extended his six pairs of shelly legs, ending with sharp claws, which carried the food to his jaws to be properly prepared before swallowing. This arrangement gave him the name of “the Mouth-footed Crab.”

I could not perceive that Xiphosúra had a nose or ears, but he doubtless had the senses of smelling and hearing.

I was very much interested in what I called his “swimming apparatus,” consisting of six leathery flaps, fitting perfectly the one over the other. To the inner and upper surfaces of five of these his gills or breathing organs were attached, numbering hundreds of beautiful little rounded leaves lying closely one above another, too many to be counted, and so thin and yet so firm in texture that I marvelled. Truly, Xiphosúra was “wonderfully made.”

On Fourth of July (Sunday) afternoon, Xiphosúra became motionless, and we saw to our sorrow that he no longer breathed. His limbs and body have been removed from his shell, but his sword-tail is still in its place. In the East Indies, where the distant relatives of Xiphosúra may be found, we would be told that this shell can be made useful as a saucepan or a ladle; and that our lamented Xiphosúra, the Sword-Tail Crab, is after all no better than his unknown relatives, the Sauce pan Crabs, whom he sufficiently resembled to be called by their family name.

Xiphosúra, the King Crab, has been teaching you and me that the great God who made him is very wise and very good. While we have been thinking about Xiphosúra, I hope we have all been feeling as the Psalmist did when he sang:

“O Lord, how manifold
Thy works in wisdom framed!
The earth is full of wealth untold,
Beneficence unnamed.

“So this great sea and wide,
Where things unnumbered creep;
Beasts small and great there swiftly glide,
And populate the deep.

“Thy love and pity grand
Assure them timely food;
Thou op'nest Thy paternal hand,
And they are filled with good.”

E. S. C.

Humming-Birds.

OUR pretty little humming-birds are universally admired for their small size, as well as for the metallic lustre of their plumage. Their throats are especially brilliant, and are often adorned with a variety of beautiful colors. The bills of these birds are always long and slender, but it has been observed that they are either straight or curved, according to the shape of the flowers they frequent.

These active little birds visit the flowers not so much to obtain honey as to capture the insects that have been attracted there by the sweet juices. The tongue, however, contains two hollow tubes, and it is divided at the end, thus serving the double purpose of catching insects and of sucking the juices from flowers.

The humming sound which accompanies the flight of these birds, and from which they take their name, is produced by the exceeding rapid motion of their wings. They seldom alight when taking their food. By beating the air they hover before the flowers long enough to secure the feast; then they dart so suddenly from one blossom to another that we are scarcely able to catch more than a glimpse of the glitter and sparkle of their bright colors.

Humming-birds live in pairs, and the male defends his little family with much spirit. Indeed, the female herself is not wanting in courage, and is slow to abandon her nest even after it has been torn down. A brave little humming bird once won the admiration of her observers by sticking to her nest and raising her brood after the branch on which the nest was situated had been cut from the tree. As soon as it was discovered, the branch was immediately tacked up on a fence near by, and fortunately the birds did not allow their domestic arrangements to be interrupted by the accident.

These birds sometimes return to the same tree for several seasons in succession, and the young birds appear to stay with their parents until the fall, when they all go South together.

The cup-shaped nest of our common humming bird (the ruby-throat) is a tiny affair, made of soft down taken from the stems of ferns. It is then covered with mosses and lichens so closely resembling the branch on which it is placed that it is extremely difficult to find the nest.

In many cases of discovering these nests the birds have betrayed their own secret by their suspicious activity. In one instance that came to our notice the birds made frequent visits to a blackberry bush, where they collected cobwebs and carried them to a certain spot on the branch of a tall tree. Curiosity was excited by their movements, and on examining the spot, after some time had been allowed to pass, a beautifully finished nest was found, containing two white eggs scarcely larger than peas.—*Harper's Young People.*

Black Your Boots.

A BOOK has lately been issued containing the following story: One day, when I was in college, I heard a young lady say, “I don't think much of college fellows!” To my inquiry as to the grounds of so singular an opinion, she replied: “They do not black the heels of their boots.”

When I protested that the charge could not be true of them all, she responded:

“Oh no, I suppose not; but the exception proves the rule. I have noticed that most of them only black the front part of their boots; and they like reversible collars and cuffs.”

What does it indicate when the heels of the boots are not blacked? The boy is not thorough. He only does what he is forced to do. If he thought he would pass among people if he did not black his boots at all, they would never be blackened.

Boys laugh at girls, and they say they pay too much attention to clothes. How do the boys like to see their sisters with soiled collars, buttons off their boots, a ruffle hanging on their dress? It is the evidence of a true gentleman or a true lady when the clothing worn is in order and suitable.

Dress and the way it is worn is an indication of character. If the heels of the boots are blacked, you may be pretty sure that the boy or man is thorough in whatever he undertakes.

Little Heads Together.

NELLIE'S PUZZLE.

Take the first and the last letter of each of the required words in order to form the name of a capital city of Europe.

My first is composed of seven letters and is the capital of Ceylon Island.

My second is composed of eleven letters and is a name given to certain brilliant flowers.

My third, which is composed of seven letters, is a girl's name.

My fourth is composed of four letters and is the home of a bird.

My fifth is composed of six letters and is the name of a native of this country.

My sixth has twelve letters and is the office of an overseer

My seventh has five letters and is a cup with a long handle.

This puzzle was invented for the “Little Heads” by
NELLIE LEFFERTS.

NEW BRUNSWICK, N. J.

MISPLACED WORDS.

Arrange the following words to make the introductory lines of a poem by Jean Ingelow.

Grew corn deep ripening thick and while,
There here and and stood men reap to,
Morn put I one heart sleep to my,
Way took I lanes my to the and,
Thistle-head on a goldfinch the
Seedlets scattering stood the while fed;
Gossip spread pretty wrens the their,
Roundelay random joined or a.

Answers to Puzzles of July 14th.

Enigma.—Attila, Titus, Latinus, Otho, Hannibal, Ovid Leo, Flavian, Vitellius, Galba, Sabines, Veii, Aedui.
I have been all things, and all is of little value

Diamond.—
A
FUN
FUSED
AUSTRIA
NERVE
DIE
A

Pi.— There is a pleasure in the pathless woods;
There is a rapture on the lonely shore;
There is society where none intrudes
By the deep sea and music in its roar.

Correct answers from “Ittalie,” “Prague,” Rapple Bowne Lewis D. and Jennie Labagh.

Pharaoh's House in Tahpanhes.

Interesting Discovery by Mr. Flinders Petrie.—A Palace Mentioned by the Prophet Jeremiah.—The Refuge of the Daughters of Zedekiah.

A VERY curious and interesting discovery has been made in the loneliest and dreariest corner of the Northeastern Delta. In a land where previous explorers have found only temples and tombs—the monuments of an extinct faith and the graves of a dead nation—Mr. Flinders Petrie has lighted upon the ruins of a royal palace. Not a palace of the dubious prehistoric Byzantine sort, but a genuine and highly respectable structure, with an unblemished pedigree and a definite place in the history of four great nations. In a word, the fortunate finder of Naukratis has for the last six or eight weeks been working upon a large mound, or group of mounds, called Tell Defenneh, which Egyptologists and historians have long identified with the "Pelusiac Daphnæ" of the Greek writers and the "Tahpanhes" of the Bible. Here he has discovered the ruins of that very palace to which, as recorded in the Book of the Prophet Jeremiah (chapter 43), Johanan, the son of Kareah, followed by "all the captains of the forces" and "the remnant of Judah," brought the fugitive daughters of Zedekiah, then a dethroned and mutilated captive in Babylon. This flight of the Hebrew princesses took place about B. C. 585, during the reign of Ua-ab-Ra (26th Egyptian dynasty), whom the Hebrews call Hophra, and the Greeks Apries. The Pharaoh received them with hospitality. To the mass of Jewish immigrants he granted tracts of land extending from Tahpanhes to Bubastis, while to the daughters of Zedekiah, his former ally, he assigned this royal residence, which the Bible calls "Pharaoh's house in Tahpanhes."

At the time when these events happened the whole of this part of the Delta, to the westward as far as Tanis (San), to the southward as far as the Wady Tûmîlât, was a rich pastoral district, fertilized by the annual overflow of the Pelusiac and Tanitic arms of the Nile. It is now a wilderness, half marsh, half desert. Towards the eastern extremity of this wilderness, in the midst of an arid waste relieved by only a few sand hills overgrown with stunted tamarisk bushes, lie the mounds of Defenneh. Far from roads, villages, or cultivated soil, it is a place which no traveller goes out of his way to visit, and which no explorer has hitherto attempted to excavate. Sixteen miles of marsh separate it on the one side from Tanis, while on the other the horizon is bounded by the heron-haunted lagunes of Lake Menzaleh and the mud-swamps of the plain of Pelusium. The mound consists of three groups situate from half a mile to a mile apart, the intermediate flat being covered with stone chips, potsherds, and the remains of brick foundations. These chips, potsherds, and foundations mark the site of an important city in which the lines of the streets and the boundaries of two or three large enclosures are yet visible. Two of the mounds are apparently mere rubbish heaps of the ordinary type; the third is entirely composed of the burnt and blackened ruins of a huge pile of brick buildings, visible, like a lesser Birs Nimroud, for a great distance across the plain. Arriving at his destination towards evening, footsore and weary, Mr. Petrie beheld this singular object standing high against a lurid sky and reddened by a fiery sunset. His Arabs hastened to tell him its local name; and he may be envied the delightful surprise with which he learned that it is known far and near as "El Kasr el Bint el Yahudî—the Castle of the Jew's Daughter."

Seeing at once that the interest of the place centred in this "Kasr," Mr. Petrie forthwith pitched his camp at the foot of the slope between the tamarisks and the right bank of the brackish canal which intersects the outskirts of the mound and expands somewhat higher up into two good-sized lakes. The place being literally in the midst of an uninhabited desert, he had brought with him a patriarchal following of Nebesheh folk—men, boys, and girls, some forty souls in all, to say nothing of camels and baggage. How, with true Arab ingenuity, they then and there extemporized a camp, and were immediately at home and contented, is best described in a passage from Mr. Petrie's journal, written the next evening:

As I write here in my tent there is a continual prattle and babble going on among the Arabs under the surrounding bushes. Some have dug out burrows in the sandy hillocks and stacked branches of tamarisk around; others have mounded up walls of earth and roofed them over with boughs. Every bush has its bird. One one side is a group of men and boys all in the dark, doing dervishes at a "zikr," howling, groaning, calling upon Allah, louder and louder, quicker and quicker, till they break down from exhaustion. On the other side is a party of girls wildly singing shreds of songs in unison chorus, to the clapping of their hands. It is a picturesque scene. All around are clumps of tamarisk bushes, lit by the orange glow of a big fire here and there. Yonder, showing darkly, are the mounds of Tahpanhes; and here the old canal gleams in the dim starlight.

Want of space forbids us to follow Mr. Petrie step by step in his work of exploration; enough that he at once concentrated his forces upon the "Kasr," which has now been so thoroughly cleared out and cleared up that not only its architectural structure, but its history has been rescued from oblivion.

The building was first a stronghold, quadrangular, lofty, massive; in appearance very like the keep of Rochester Castle. It contained sixteen square chambers on each floor, both the outer walls and partition walls being of enormous strength. It is, of course, impossible to guess of how many stories it was originally composed; but the bulk of the mound consists of its débris. This stronghold was built by Psammetichus I., whose foundation deposits (consisting of libation-vessels, corn-rubbers, specimens of ores, model bricks, the bones of a sacrificial ox and of a small bird, and a series of little tablets in gold, silver, lapis-lazuli, jasper, cornelian, and porcelain, engraved with the royal name and titles) have been discovered by Mr. Petrie under the four corners of the building. The name of the founder being thus determined, we at once know for what purpose the castle was erected. Having fought his way to the throne by means of a force of Carian and Ionian mercenaries, Psammetichus granted them a permanent settlement at "Daphnæ of Pelusium," where, according to Herodotus, they occupied two large camps, one on each side of the river. Here they continued to be quartered till Amasis, a later king of the same dynasty, transferred them to Memphis.

"The docks where their vessels were laid up and the ruins of their habitations," says Herodotus, "were still to be seen in my day at the place where they dwelt originally, before they were removed by Amasis." (Book ii., chap. 154.)

Now, this "Kasr," built by Psammetichus, probably about B. C. 665 or 666, stands in the midst of what was once a square courtyard, the whole being again enclosed within an immense walled area measuring 2,000 feet in length by 1,000 feet in breadth. This area has a north gate opening upon the canal and a south gate towards the ancient military route between Egypt and Syria; and its great boundary wall was fifty feet in thickness. Some three or four acres of the enclosed soil have been turned over by Mr. Petrie's Arabs to a depth of six inches, and have yielded an extraordinary number of arrow-heads, in bronze and iron, besides horses' bits, iron and bronze tools, fragments of iron grating, iron chains, etc. Here, then, we have one of the camps mentioned by Herodotus, and that necessary adjunct, a strong and lofty tower, which not only commanded an uninterrupted view of the surrounding country, but served for the headquarters of the general and his staff and for an occasional royal residence. The other camp should be sought on the opposite side of the canal, which is, in fact, the ancient Pelusiac branch, now silted up and canalized. As for the docks which were visible in the old traveller's time, they are perhaps yet traceable where one of the before-mentioned lakes is dammed across by an antique "Gisr," or dyke, which only needs a little repairing to be as sound as ever.

The "Kasr," however, does not consist of the tower only; neither is it all of the one date. A number of later structures have been added on against its outer walls, thus forming a curiously irregular ground plan and more than doubling the superficial extent of the original building. These "annexes" appear to have opened outwards, and to have had no communication with the central tower. One was built by the founder; but some of the other additions (including a court with a fine limestone cornice, many blocks of which yet strew the ground) were probably the work of later kings. So much for this curious building, which is unlike any other ruin in Egypt. What the excavations have disclosed is, however, still more curious. And here it is necessary to remember that the place is not merely a ruin, but a burnt ruin, the upper portions of which have fallen in and buried the basements. Furthermore, it was plundered, dismantled, and literally hacked to pieces before it was set on fire. The state rooms, if one may use so modern a phrase, were lined with slabs of fine limestone covered with hieroglyphic inscriptions, bas-relief figures of captives, and the like, most delicately sculptured and painted. These now lie in splintered fragments, from among which Mr. Petrie has with difficulty selected a few perfect specimens. The whole place, in short, tells a tale of rapine and vengeance. It would be idle, under these circumstances, to hope for the discovery of objects of value among the ruins. Moreover, it was only in the basement chambers, where things might have fallen through from above, or have been left *in situ*, that there seemed to be any prospect of "finds" for the explorer. Now, the basements were the offices, and some of these offices have been found intact under the superincumbent rubbish. There is certainly nothing very romantic in the discovery of a kitchen, a butler's pantry, and a scullery. It would be more satisfactory to find a throne room or a treasure chamber. Yet even these domestic *arcana* become interesting when they form a part of an ancient Egyptian palace of 2,552 years ago. The kitchen of "Pharaoh's house in Tahpanhes" is a big room with recesses in the thickness of the walls, which served for dressers. Here some fourteen large jars and two large flat dishes were standing in their places, unharmed amid the general destruction. A pair of stone corn rubbers, a large iron knife, various weights, and three small flat iron pokers—or possibly spits—were also found in this room. The butler's pantry, it need scarcely be said, was the room to which wine jars were brought from the cellars to be opened. It contained no amphoræ, but hundreds of jar-lids and plaster amphoræ-stoppers, some stamped with the royal ovals of Psammetichus, and some with those of Necho, his successor. Here, also, was found a pot of resin. The empty amphoræ, with quantities of other pottery, mostly broken, were piled in a kind of rubbish depot close by. Some of these amphoræ have the lute-shaped hieroglyph signifying "nefer" (good) scrawled three times in ink upon the side, which not to speak it profanely, may probably indicate some kind of "XXX" for Pharaoh's consumption. Most curious of all, however, is a small room evidently sacred to the scullery-maid. It contains a recess with a sink; a built bench to stand things upon; and recesses in the wall by way of shelves, in which to place what has been washed up. "The sink," writes Mr. Petrie, "is formed of a large jar with the bottom knocked out, and filled with broken potsherds placed on edge. The water ran through this, and thence into more broken pots below, placed one in another, all bottomless, going down to the clean sand some four or five feet below." The potsherds in this sink were covered with organic matter, and clogged with fish bones.

In other chambers there have been found large quantities of early Greek vases ranging from B.C. 550 to B.C. 600, some finely painted with scenes of gigantomachia, chimeras, harpies, sphinxes, processions of damsels, dancers, chariot races, and the like, nearly all broken, but many quite mendable; also several big amphoræ with large loop handles, quite perfect. A sword-handle with a wide curved guard, some scale-armor, bronze rings, amulets, beads, seals, small brass vessels, and other minor objects of interest have also turned up, and two rings engraved with the titles of a priest of Amen. Some small tablets inscribed with the name of Amasis (Ahmes II.) and a large bronze seal of Apries (Hophra) are important, inasmuch as they complete the name-links in the historic chain of the twenty-sixth dynasty.

Apries brings us to B. C. 591—570, and to the time of the flight of the daughters of Zedekiah. It may be that the Egyptian monarch added on some of the later external chambers of the "Kasr" for the accommodation of their suite; for "all the captains of the forces," all the nobles, and priests, and merchants of Judea were among the immigrant multitude. With them also, sorely against his will and judgment, came the prophet Jeremiah, whose first act on arriving at the Tehpanhes was to foretell the pursuit of the Babylonian host:

Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in mortar in the brickwork which is at the entry of Pharoah's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the Lord of Hosts, the God of Israel: Behold I will send and take Nebuchadnezzar the King of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And he shall come, and shall smite the land of Egypt; such as are for death shall be given to death, and such as are for captivity to captivity, and such as for the sword to the sword. (Jeremiah, chap. 43, v. 8, 9, 10, 11.)

We quote from the Revised Version, which has an important alternative reading in the margin to which we will presently refer. In the meantime, here is a

verbatim extract from a page of Mr Petrie's journal written early in April :

Outside the buildings of the Kasr, I find by repeated trenchings an area of continuous brickwork resting on sand, about 100 feet by 60 feet facing the entrance of the later buildings at the east corner. The roadway ran up a recess between the buildings and this platform. The platform has no traces of chambers, and seems to be an open air place for out-door purposes, such as loading goods, arranging things, etc.; just such a place as is needed for business, and such as even poor villagers make before their houses, levelling a smooth, hard bed of mud, which they keep clean swept. It is curious how exactly this answers to the brick area, "at the entry of Pharaoh's house in Tahpanhes," and it would be exactly the place where Nebuchadnezzar would "spread his royal pavilion." The rains have washed away this area and denuded the surface, so that, although it is two or three feet thick near the palace, it is reduced in greater part to a few inches, and is altogether gone at the northwest corner.

Now, the Arabic name for a platform of this kind is "Balât," and that we have in this "Balât" the brickwork referred to in the Bible is scarcely to be doubted by the most determined sceptic. And it is to be noted that in the alternative reading above mentioned "brickwork which is at the entry of Pharaoh's house" is rendered as "the pavement or square."

To identify Jeremiah's stones (unless he had first inscribed them, which is unlikely) would of course be impossible. Yet Mr. Petrie has looked for them diligently, and turned up the brickwork in every part. Some unhewn stones have indeed been dug out from below the surface, and it is open to enthusiasts to identify them or not as they think fit, but about the "Balât" it is scarcely possible that there should be a difference of opinion. Did Nebuchadnezzar really come to Tahpanhes and spread his royal pavilion on that very spot, and was Jeremiah's prophecy fulfilled? Egyptian inscriptions say that he came, and that Apries defeated him; Babylonian inscriptions state that he conquered, and the truth is hard to discover. At all events, there are three clay cylinders of Nebuchadnezzar in the Museum at Bulak inscribed with the great king's name, titles, parentage, etc., which there is much reason to believe were found a few years ago at this place, and not, as the Arab sellers stated, at Tussûn, in the isthmus. Such cylinders were taken with him by Nebuchadnezzar in his campaigns for the purpose of marking the place where he planted his standard and throne of victory.

The smashed, shattered, and calcined ruins of "Pharaoh's house in Tahpanhes" tell the end of the story.—*London Times.*

....Each member of the Congregationalist Sunday school at Sunderland, Conn., is invited to place in a box on his birthday as many pennies as he has years—$25 was thus raised during the past year for missionary purposes.

News of the Week.

(Continued from page five.)

The appointment of Henry Matthews as Home Secretary has caused quite a sensation in the new Cabinet. The appointment was due to the suggestion of the Queen. She was charmed by his vindication in the Crawford trial of the sanctities of English home life....A fatal fire in Thirty-second street, New York city. One man killed while making his way through a window, and three women injured ...New England visited by a heavy storm Thursday evening and Friday morning. Several buildings struck by lightning and burned. A few lives reported lost....A severe thunder storm reported in New York State last night. A great deal of damage done at Coney Island and Rockaway Beach....Two towns in Ohio, Allentown and Vaughnsville, completely swept away. Hail stones three inches in diameter fell....The body of Schnaubelt, the man who threw the Haymarket bomb, was found floating in the Erie Bay yesterday. His clothing had the appearance of having been torn by some great force, and wood splinters were found sticking in them.

MONDAY, AUG 2—A serious riot took place in Belfast last Saturday evening. The mob wrecked a number of houses thought to be inhabited by Catholics. Many persons were injured and one boy shot dead. Forty-six arrests have been made ...Abbé Liszt, the pianist, will be buried on Tuesday next in Bayreuth at his own request. ....Parnellites are willing to give the Tory Government time to prepare an Irish bill, but they will demand a measure for the suspension of evictions....Two men attempted to cross the Hudson river yesterday in a rowboat from Seventy-second street, when a swell from a passing steamer, supposed to be the "Long Branch," upset the boat and the occupants were drowned....All of the bodies have been taken from the schooner "Sarah Craig," which capsized off Sandy Hook in the heavy gale of last Friday evening. The bodies recovered were Mrs. Stevens, Miss Mamie Stevens, Miss Emma Merritt, Miss Maud Reltew, Mrs. Cora Askin and Chester Clark....Forty two shoe factories closed in Brocton, Mass....A man about twenty-eight years old was found dead in Prospect Park, Brooklyn, yesterday ...A heavy rain reported throughout Wyoming Valley. Crops injured, roads washed out, buildings carried away and bridges destroyed.

TUESDAY, 3.—Exception is taken by a prominent Englishman to Article V. of the Extradition Treaty....The new Government has made additional Ministerial appointments ...In France the latest returns show the election of 829 Republicans and 420 Conservatives....Seven lives were lost at a fire in Nantes....Mayor Harrison, of Chicago, gave his testimony yesterday in the Anarchist trial....General Butler and others visited the Englisb cutter "Galatea" in Marblehead Harbor....The United States Marshal took forcible possession of the City Hall at Utica, N. Y....Lawyer J. A. L. Whittier, of Boston, was arrested for embezzling $125,000 of his clients' money.... Maurice B. Flynn expelled from the Executive Committee of the County Democracy. ....Captain G. S. Burger committed suicide at Mamaroneck, by shooting himself.... John W. Britton is dead.

The purest, sweetest and best Cod Liver Oil in the world, manufactured from fresh, healthly livers, upon the sea-shore. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in the market. Made by CASWELL, HAZARD & Co., New York.

PIMPLES removed and the Skin made smooth by using Juniper Tar Soap, manufactured by Caswell Hazard & Co., New York
Sold by druggists.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, July 31, 1886.

BUTTER.—Receipts for the week, 39,804 pks.; exports 2,382 pks.

The weather has been intensely warm all the week and most of the stock has arrived heated and oily; even that shipped by ice-cars has come in store with tops soft, owing to the delays at our railroad depots. This, together with a dull demand, has made free sales difficult, and the advance made early in the week barely sustained. Early in the week fancy creamery pails were sold at 21c., and even 22c. was talked of, but buyers hesitated, and later this style butter was in ample supply and freely offered at 20½c., and some lots went over unsold. Finest fresh dairy makes were in light supply and sold at 16a17c, with some special marks selling a trifle higher. Finest fresh Western creameries sold at 18a18½c., and we note sales of few parcels for export at 17½a18c., and 400 to 500 tubs of very good creameries at 16a16½c. Seconds and lower grades butter are very plentiful and in light demand at irregular prices. Over half of the exports were low grades for German account at 9a10c. We quote :

Fancy creamery	20	@ 0½
do dairy (selections)	—	@17
Good to fine	14	@16
Poor to common	9	@12½

CHEESE.—Receipts for the week, 57,970 boxes; exports 57,886 boxes.

Shippers have taken fine cheese all the week at 8c., with a few sales reported at ½c. more at the close. There was more enquiry for fair to good full creams, and best night's milk skims sold readily at our quotations. It fact, there was good steady demand for all kinds of cheese, and receipts about all taken. We quote :

Factory, white, full cream, finest	—	@ 8
" colored, " "	—	@ 8
" good to fine "	7	@ 7¾
" night milk skims	5	@ 6½
" skims	1	@ 3

EGGS.—Receipts for the week were 16,342 bbls.

Hot weather, liberal receipts and very moderate demand gave buyers the advantage, and prices ruled weak and lower. Strictly fresh near-by marks, however, have plenty of friends at this season of year at outside prices. We quote :

Near-by marks, strictly fresh laid, per doz. 15½@16
Western and Canada .....13½@14½

Publisher's Department.

A SOFT, VELVET TEXTURE is imparted to the skin by the use of Glenn's Sulphur Soap. For skin diseases it should be used freely. Never take a bath without it. It is also especially useful as a means of bleaching and purifying woolen, cotton and linen fabrics.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Ayer's Ague Cure never fails to neutralize the poisons of malaria, and eradicate them from the system. This preparation is purely vegetable, contains no harmful ingredients, and, if taken according to directions, is warranted to cure fever and ague. Try it.

Scrofula, salt rheum, all humors, boils, pimples, and diseases of the blood, general debility, dyspepsia, biliousness, sick headache, kidney and liver complaints, catarrh and rheumatism, are cured by Hood's Sarsaparilla. Take it now. 100 Doses One Dollar.

The best cough medicine is Piso's Cure for Consumption. Sold everywhere. 25c.

Notice to Subscribers.

The little yellow label on your wrapper informs you to what time your subscription is paid. Kindly consult same, and if in arrears remit the amount due.

Our readers will confer a favor upon the publishers of this paper and, perhaps, find it to their own advantage if, when answering an advertisement found in these columns, mention is made that it was seen in THE CHRISTIAN INTELLIGENCER.

MARRIAGES.

BLAIR—NASH.—At Schuylerville, N. Y., on July 25, by the Rev. E. A. McCullum, Albert Blair to Marion Nash, all of Saratoga Springs, N. Y.

KEVITT—DOREMUS.—July 28, in Athenia, N. J., at the residence of the bride's parents, by Rev. Jno. L. Stillwell, Mr. Cornelius Kevitt to Miss Lavenia Doremus, both of Athenia.

VAN NAME — WYCKOFF. — In the Reformed Church of Currytown, Aug. 1, by Rev. Garret Wyckoff, assisted by Rev. J. H. Wyckoff, George W. Van Name, of Staten Island, to Lizzie, youngest daughter of Garret Wyckoff, Esq., and sister of the officiating clergymen.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

GARRABRANT.—On Saturday morning, July 24, at the residence of her son-in-law, Mr. H. K. Cadmus, in East Orange, N. J., Mrs. Ann Garrabrant, aged 79 years and 3 months.

This remarkable woman was indeed a "mother in Israel."

Her life was one of the most unselfish devotion. The last person in the home of whom she thought was herself. Of domestic virtue and grace she was a model. "Her children" and grandchildren "arise up and call her blessed."

Nor was her walk and conversation outside the family circle any the less self-sacrificing. Pastors and friends all testify to Christian consistency and worth.

She loved her Lord, His Word and His Church. In her case "the shadow of death was turned into the morning."

Precious in the sight of the Lord is the death of His saints." R. W. B.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

FULTON STREET DAILY NOON PRAYER-MEETING,
113 Fulton Street, and 58 Ann Street,
Just east of Broadway, near William Street.
COME IN, REST, AND PRAY.
Stop 5, 10 15 or 20 minutes, or the hour, as your time permits.

ROYAL

BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

JAMES PYLE'S

The Great Invention,
For EASY WASHING,
IN HARD OR SOFT, HOT OR COLD WATER.
Without Harm to FABRIC or HANDS
and particularly adapted to *Warm Climates.*
No family, rich or poor, should be without it.
Sold by all Grocers, but *beware* of vile imitations. *PEARLINE* is manufactured only by
JAMES PYLE, NEW YORK.

Sore Eyes

The eyes are always in sympathy with the body, and afford an excellent index of its condition. When the eyes become weak, and the lids inflamed and sore, it is an evidence that the system has become disordered by Scrofula, for which Ayer's Sarsaparilla is the best known remedy.

Scrofula, which produced a painful inflammation in my eyes, caused me much suffering for a number of years. By the advice of a physician I commenced taking Ayer's Sarsaparilla. After using this medicine a short time I was completely

Cured

My eyes are now in a splendid condition, and I am as well and strong as ever.—Mrs. William Gage, Concord, N. H.

For a number of years I was troubled with a humor in my eyes, and was unable to obtain any relief until I commenced using Ayer's Sarsaparilla. This medicine has effected a complete cure, and I believe it to be the best of blood purifiers.—C. E. Upton, Nashua, N. H.

From childhood, and until within a few months, I have been afflicted with Weak and Sore Eyes. I have used for these complaints, with beneficial results, Ayer's Sarsaparilla, and consider it a great blood purifier.—Mrs. C. Phillips, Glover, Vt.

I suffered for a year with inflammation in my left eye. Three ulcers formed on the ball, depriving me of sight, and causing great pain. After trying many other remedies, to no purpose, I was finally induced to use Ayer's Sarsaparilla, and,

By Taking

three bottles of this medicine, have been entirely cured. My sight has been restored, and there is no sign of inflammation, sore, or ulcer in my eye.—Kendal T. Bowen, Sugar Tree Ridge, Ohio.

My daughter, ten years old, was afflicted with Scrofulous Sore Eyes. During the last two years she never saw light of any kind. Physicians of the highest standing exerted their skill, but with no permanent success. On the recommendation of a friend I purchased a bottle of Ayer's Sarsaparilla, which my daughter commenced taking. Before she had used the third bottle her sight was restored, and she can now look steadily at a brilliant light without pain. Her cure is complete.—W. E. Sutherland, Evangelist, Shelby City, Ky.

Ayer's Sarsaparilla,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists. Price $1; six bottles, $5.

CURE FOR THE DEAF
PECK'S PATENT IMPROVED CUSHIONED EAR DRUMS Perfectly Restore the Hearing, and perform the work of the natural drum. Invisible, comfortable and always in position. All conversation and even whispers heard distinctly. Send for illustrated book with testimonials, FREE. Address or call on F. HISCOX, 853 Broadway, New York. Mention this paper.

The Church.

The Petrified Fern.

IN a valley, centuries ago,
Grew a little fern-leaf, green and slender,
Veining delicate and fibres tender;
Waving when the wind crept down so low.
Rushes tall, and moss, and grass grew round it,
Playful sunbeams darted in and found it
Drops of dew stole in by night, and crowned it;
But no foot of man e're trod that way,—
Earth was young and keeping holiday.

Monster fishes swam the silent main,
Stately forests waved their giant branches,
Mountains hurled their snowy avalanches,
Mammoth creatures stalked across the plain;
Nature reveled in grand mysteries,—
But the little fern was not of these,
Did not number with the hills and trees;
Only grew and waved its wild, sweet way;
No one came to note it day by day.

Earth, one time, put on a frolic mood,
Heaved the rocks and changed the mighty motion
Of the deep-strung currents of the ocean,
Moved the plain and shook the haughty wood,
Crushed the little fern in soft, moist clay,—
Covered it, and hid it safe away.
O the long, long centuries since that day!
O the changes! O life; bitter cost
Since that useless little fern was lost!

Useless? Lost? There came a thoughtful man
Searching Nature's secrets, far and deep;
From a fissure in a rocky steep
He withdrew a stone, o'er which there ran
Fairy pencilings, a quaint design,
Veinings, leafage, fibres clear and fine,
And the fern's life lay in every line!
So, I think, God hides some souls away,
Sweetly to surprise us, the last day.

—*Mary L. Bolles Branch, in Journal of Education.*

The Bible the Book of the People.

From the Address of Rev. Dr. Joseph Parker before the Joint Assemblies of the Congregational and Baptist Unions, London, May 14th, 1886.

I BELIEVE we shall largely qualify ourselves for a great and enduring work in proportion as we risk everything as to our church life and influence upon a grammatical interpretation of the Holy Bible in the light of human experience and a fearless interpretation of nature in the light of impartial science. I claim the supreme place for the Bible. I do not go to the theologian, but to the living fountain to which the theologian himself went. I have dismissed the priest who pretended to keep the altar of worship, and I will dismiss the priest who pretends to keep the altar of truth. If every man is to have free access to the throne of grace by Christ Jesus our Lord, every man must have free access to the Book of Revelations under the guidance of the Holy Spirit.

There is no second Bible. There is no divinely-authorized metamorphosis or alias of the Bible. There are helps to Bible reading many and invaluable; but the Bible must be read by itself, for itself, in the light of itself, and every man must be responsible to its Divine author and not to its human interpreters. To some of those interpreters we may have been unjust. We may have made cast-iron of thoughts or expressions which the interpreters themselves would be the first to change under the influence of wider knowledge and clearer visions. My simple claim is that the Bible should always be allowed to speak for itself, because my belief is that whatever is essential to human redemption, pardon, purity and development is written in the Bible with a pencil of light. Again and again I would disclaim saying one word against learned and reverent interpreters of the Bible. I simply wish them to be kept in their right places as elder brethren, and not to be set up as idols, ruling generations of whose progress and advantages they could have had no personal knowledge.

There is a deep sense in which every man must be his own theologian. Human expressions of theology must change because language itself changes, and every tide of time's great sea brings in riches from the land that is beyond which must be added to the abounding treasures of the church. No one man knows all the truth; no sect has all the truth; that is as certain as that no vision can absorb all the sunshine and no roof can accommodate all the sky. It does seem to me, then, a thing worth doing to send men into all the villages of England who will help the people to read the Bible and lead the people to see that nature and revelation are expressions of the same God, and that both are open to reverent and patient inquiry without human penalty and without ecclesiastical degradation.

We may not, indeed, be always able to send learned men into the villages of England; but I will tell you whom we can send—we can send men who will say to the peasantry of England, "Let us read the Bible in our mother tongue together; let us read the 23d Psalm; let us listen to the sermon on the Mount; let us commit to memory the parable of the prodigal son; let us watch and wonder and pray at the cross of the Son of Man." Can such words be read in a right spirit without Jesus Himself drawing near and setting the heart aglow with a love kindred to His own, and making the darkening eventide brighter than the summer dawn? This is what we aim to do: to get men to read the Bible, to read it in the houses of the people, to read it at the bedside of the people, to read it as the book of the people, and to make the people feel that, come what may, the Word of the Lord endureth forever and is an open vision to the broken heart and the contrite spirit.

At the Prayer Meeting.

IT is to be greatly deprecated, when, for any reason, the idea goes abroad that every one present at a social prayer-meeting ought to be ready to lead in prayer. We grant there is a natural timidity which should by all means be conquered. Yet there are some whose temperament is such that it would be positive torture for them to take a leading part in public worship; and it might be something like tortures for others to listen to them, or at the very least would not tend to edification.

God's gifts are varied, and the silent prayers of these uneloquent souls may have wonderful power with the heart of God, though they do not reach the ear of any man. When they stay away from prayer-meeting because of their inability to do as others do, it is an unfortunate and needless sense of shame that keeps them back; but when others increase the reproach by their harsh judgments, it is unpardonable Pharisaism.—*Moravian.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 7, THIRD QUARTER.

M. The Last Supper ..... Luke 22: 1-30.
T. Jesus Teaching Humility..... John 13: 1-17.
W. The Chief Should be Servant..... Matt. 20: 20-34.
T. Humility before Honor ..... James 4: 6-17.
F. "In Honor Preferring One Another."... Rom. 12: 1-16.
S. Becoming Poor for Us..... 2 Cor. 8: 1-12.
S. Christ Pleased not Himself..... Rom. 15: 1-14.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

August 15th.—"*Jesus Teaching Humility.*"—*John* 13: 1-17.

Golden Text.—"If ye know these things, happy are ye if ye do them."—JOHN 13: 17.

CENTRAL TRUTH.—"He that humbleth himself shall be exalted."—LUKE 14: 11.

INTRODUCTION.

JOHN is now about to lead us into the very Holy of Holies of the Gospel temple. May we enter its sacred enclosure with loving reverence and eager heed to hear what God the Lord will say to each one of us. At the proper time Jesus sent two disciples into the city to find the designated "upper room" where He and His family might celebrate the Passover together. On the way to this gathering the old dispute about precedence broke out, so that the harmony of the occasion was marred by these small bickerings. So engrossed had they been with the question, "Who shall be greatest?" that it had not entered into the mind of any of them to volunteer to perform the lowly service of bathing the feet of the company upon their entering the room, although this was an attention which all had been accustomed to, and the absence of which they would regard as a personal discomfort, yet, as they had no servant, they must either serve one another or go unwashen. It was probably to administer a rebuke to the high-mindedness of His disciples that Jesus performed the wonderful act of condescension that now engages our attention.

THE LESSON.

SUBJECT—JESUS WASHING HIS DISCIPLES' FEET.

I. THE OCCASION.—VS. 1-3

V. 1.—"*Now before the feast of the Passover.*" It seems probable that Jesus anticipated the regular time for celebrating the feast in order that He Himself, as the true Paschal Lamb, might be slain on the day appointed for the killing of the sacrifice. "*When Jesus knew that his hour was come.*" Jesus had come up to Jerusalem for the purpose of giving His life for His sheep. He knew that His enemies were about to enjoy a seeming triumph over Him, and that He must go down into the lowest depths of humiliation before He could return to His Father's bosom. "*Having loved his own which were in the world he loved them unto the end.*" Personal considerations, however absorbing, could not exclude thoughts of love from His heart. He took only a few moments for Himself, and gladly gave hours to His disciples at this time. The love of Jesus was persistent. He loved to the end; not merely the end of His life, but to the fulfilment of His loving plans.

V. 2.—"*Supper being ended.*" Rather, supper being served. The foot-washing doubtless occurred at an early stage of the meal. "*The Devil having now put it into the heart of Judas Iscariot.*" The direful contract had been made, and the traitor was only waiting a fit opportunity to fulfil his promise.

V. 3.—"*Jesus knowing....*" With full consciousness of His Divine prerogatives, and rapidly approaching glory, He assumed the lowly place of a common servant. The combination of circumstances by which this act was surrounded causes it to appear in a most wonderful light. In the face of His approaching agony, for the sake of an unworthy company, no one of whom would have done this service to his brethren, in disregard of all that He might claim of exaltation and honor, Jesus teaches the nobility of service.

II. THE SERVICE.—VS. 4-11.

V. 4.—"*Laid aside His garments, and took a towel, and girded Himself.*" The outer robe of dignity is laid aside, even as He had emptied Himself at His incarnation; the badge of a menial office is assumed, and the Master is become a servant.

V. 5.—"*Began to wash the disciples' feet.*" The water and vessel for this service were among the appointments of such a room, and, before the astonished company could recover themselves, He was bending over their feet in this work. He who accepted as His right the precious anointing at Bethany is now bestowing honor upon those who had murmured at the waste then. "*And to wipe them with the towel.*" His service was not slighted. We may imagine the consciences of these men stirring them most unpleasantly as Jesus with eloquent silence rebukes their selfishness.

V. 6.—"*Peter saith unto Him, Lord dost Thou wash my feet?*" Conscious of his unworthiness, like the Baptist he shrinks from such a relation. He has not yet learned to trust and obey in silence.

V. 7.—"*What I do thou knowest not now, but thou shalt know hereafter.*" The contrast between these clauses is hidden in our translation, What thou *knowest* not now, thou shalt *learn* hereafter. A fuller course of training is needed before he will be able to understand and appreciate his Lord.

V. 8.—"*Thou shalt never wash My feet.*" He is not willing to submit to the Master. The preceding words ought to have silenced his opposition, but, instead, it becomes more emphatic, and demands a sharper rebuke. "*If I wash thee not, thou hast no part with Me.*" This act was something more than a simple every day service; it had a symbolic meaning, and Peter could not afford to wilfully throw away the grace offered to him in this symbol. We may almost regard this washing of the feet as the baptism of the disciples received at the hands of the Master Himself.

V. 9.—The sudden rush to the opposite extreme is very characteristic of Peter. He would not lose his interest in Christ for any consideration, and was ready to be immersed if that would secure the needed grace.

V. 10.—"*He that is washed needeth not save to wash his feet.*" Jesus borrows his figure from every-day life. After taking a full bath, for so the word is in the original, and returning home through the dusty streets, a person would find that his feet had become very much soiled, yet it would be only necessary to subject *them* to the customary washing to remove all travel stains and become "*clean every whit.*" By this He teaches us that our pardon so far removes our guilt that we shall never need a repetition of that grace, but, that in our walk through life we shall be liable to contaminations which need to be often removed by penitence and prayer. "*Ye are clean but not all.*" Knowing who should betray Him, He sought in this gentle way to arouse his conscience without attracting the attention of the others. He would do nothing to deliver Himself from the cross, but he would, if possible, still rescue Judas from hell.

III. THE LESSON.—VS. 12-17.

V. 12.—"*After he had washed their feet.*" With the exception of Peter's remonstrance it is probable that entire silence accompanied the Saviour on His round of the couches. He breaks this silence Himself by calling their attention to His conduct. He asks, "*Know ye what I have done to you?*" not for the purpose of eliciting an answer, which they were not able to give, but in order to arouse their attention to the meaning of the act.

V. 13.—"*Ye call me Master and Lord.*" These were the highest titles conferred by Jews upon their teachers and rulers. They were the due recognition of the dignity and authority of Jesus. This honor Jesus here claims as His right. "*Ye do well, for so I am.*"

V. 14.—"*If I then, your Lord and Master, have washed your feet.*" If there was nothing incompatible with His station in rendering this service, then they ought never to allow a false sense of dignity to stand in the way of doing anything in the name of Christ which might be needed by a brother.

V. 15.—"*For I have given you an example.*" One among multitudes of luminous, loving, lasting examples of our Lord. Oh that we might take to heart the counsel, "*Do as I have done to you,*" then would Christ's people be Christlike, and the world would soon believe the Father sent Him.

V. 16.—"*The servant is not greater than his lord.*" In other places than the Vatican do we find the servants demanding greater privileges and emoluments

than those which the Master sought. He asked simply the privilege to serve, we ask to be served. He was content to minister, we seek to be ministered unto. Our comforts and joys in this life condemn us, unless we lay them all under tribute, and excel in service as we abound in blessings.

V 17.—"*If ye know these things, happy are ye if ye do them.*" We know; are we doing? Is our knowledge practical? Is our faith living? or while we have a name, that we live are we dead?

LESSONS FOR TO-DAY.

1. Faithful love never fails

2 In yielding to temptation we become confederate with Satan.

3. Service is never undignified.

4 It is pride, not humility, that refuses to accept service from Christ.

5 Jesus knows just what service we need at His hand.

6. External rites cannot save. Jesus washed the feet of Judas.

7. We should imitate Jesus in spirit, word, and action

8. "IF YE KNOW THESE THINGS, HAPPY ARE YE IF YE DO THEM"

Past Influence.

"Gather up my influence, and bury it with me."—*A young man's dying words.*

BIND the free winds in their varying motion,
Chain the wild waves of the turbulent ocean,
Grasp, in its flight, the red bolt of the storm,
Choose for the cyclone the path it shall form,
Say to the rage of the tempest, be still,
But bid not past influence yield to thy will.

Thy light tongue hath spoken full many a word
That now pierces deeply the heart it once stirred;
Thy hand hath touched chords which are vibrating still,
And long shall re-echo the tones of thy will,
And deeper and louder will be sounding on
When thy soul to the far realm of spirits hath gone.

How vast was thy power no mortal may say,
It waits the revealing of earth's Judgment Day,
When thou at the bar of the highest shall meet
The Eye from whose glance there is then no retreat,
And withering beneath it, shall see the soul there
Which thou hast led blindly to guilt and despair,
The mind thou hast blasted with infidel thought,
Deep marked with the lines thine example hath wrought,
And shalt read in that dark and agonized brow,
THINE INFLUENCE, THINE INFLUENCE, ETERNAL AS THOU.

—*S. A. J., in The Watchman.*

Poor, Plain Annie.

SO graduation day came with its fine dresses and flushed faces.

Tom and I went. We always go. It pleases Prof. Pratt. Poor man, he works hard enough to be pleased once a year. He urges us to come in often and we promise to, but the year goes by before we really think of our promise.

But graduation day is always one to be remembered. This year several girls were to be graduated. We knew them well.

On our arrival we found the chapel crowded as usual, but Prof. Pratt beckoned us to seats where we could see and hear.

Moll Alderich was about to read her essay. Moll was popular for a certain sort of generosity. She rarely came to school without candy or peanuts She was constantly champing, and she loved to have others champ with her. So she would scatter her benefits freely. The champing ones all liked Moll. She was not particularly well dressed or handsome, and she had quite a struggle to keep her hands out of her pockets. But she triumphed fairly well by holding firmly to her tinted paper essay and hurrying through as fast as her tongue would let her. Her essay was something about going to Florida, taking a homestead and raising cane and peanuts. She was soon done, her bow made, bouquets gathered, seat regained and her busy fingers searching in her pocket for a caramel.

Josie Mason came next; a girl of brilliant mind. She could grasp things quickly and hold them firmly. Her essay was bright and strong and it elicited frequent applause

Annie Safford followed. We always liked Annie for her many excellent qualities, especially for her perseverance. Prof. Pratt said she would never give up till the hard problem was mastered. But Annie was plain and poor and her chances not at all flattering. She was doomed to leave the stage without a word or look of encouragement, except that two strange gentlemen exchanged glances as she passed to her seat as though they had said, "You'll hear from that girl some day!"

Over in the corner sat her father, and I noticed he wiped big tears away as she came near him and he whispered something whereat she smiled and blushed.

Victoria Granger was then announced. All eyes were now turned. She was the belle of Dunnvale. Of course Miss Victoria was almost overwhelmed with flowers as she retired from the platform

Artie Barr was the fifth. Her father was a millionaire, and he had early spoiled his child with finery and a fondness for show. In dress and jewels she seemed a queen. Indeed, for the abundance and glitter of it all she could hardly be seen.

That night Prof. Pratt gave a reception. Plain Annie was there with the others. Few noticed her, however; none invited her to the supper table. At last Tom and I urged her to go with us Occasionally she would cast a look over to the opposite table where the other girls, with several of the first young gentlemen of Dunnvale, were enjoying themselves to their utmost. Sparkle and fun and peals of laughter were there I wondered what Annie was thinking about, meanwhile.

Graduation day was now over. Each went their several ways, and the village prophets prophesied. A brilliant future was promised certain ones who had made the most sensation the day before. None wasted any prophetic breath on plain, poor Annie Safford.

Tom and I heard what was said, and laid it away and wondered how it would all turn out.

. . . . . .

It is some years now since graduation day. Many things have turned out, but not one as the prophets said.

Champing Moll is a confirmed dyspeptic. Tom and I often meet her in the confectionary. Her face is much older. Her eyes wander through the glass case in search of candy Still she champs much as a cow chews her cud. She has had an entirely new set of teeth, and her dentist says these must soon be replaced The village doctor says the tissues of her stomach are broken down, and that if she lives till she is thirty she will have the appearance of a person of sixty. So much for Moll. Her Florida cane field and garden of peanuts are—the candy store.

The brilliant Josie accepted a brilliant suitor. True worth in another was rejected because it did not glitter. But her husband's dazzling mind was not above strong drink. Her story is the story of the thousand; a broken heart; a speedy grave.

Poor Josie; her miserable companion was drunk on the very day we buried her!

Victoria was sought for her beauty. Then came the wedding day; the town with its society and sight seeing. And there were other eyes to see and covet and praise Victoria's charms. Then the old story of jealousy.

The proprietor of the hotel where they were stopping heard entreaties and groans from Victoria's room; then pistol shots. Forcing the door, he found Victoria and her husband weltering in their blood, side by side.

What prophet would have had the courage to foresee this of the beautiful belle of Dunnvale on graduation day?

Tom and I were walking in the park one day. A gay turn-out dashed by. It contained Artie Barr. She gave Tom a nod. She is still a millionaire's daughter. That is all, however.

Plain, poor Annie Safford somehow got money enough together to push her way through the university.

On the day of her graduation she was unanimously chosen to the chair of Belles-lettres, with a salary of $1,000.

Last night Tom was reading aloud an article from one of the leading magazines. He likes almost every thing he finds there; but much of it is exceedingly dull to me. I was sewing when he opened to one and began to read. He had not got half down the first page, when I was not sewing but listening. Very soon my work had dropped from my lap, and I found myself saying: "Beautiful! *beautiful!* BEAUTIFUL!" At last I broke out:

"Say, Tom, who wrote that?" He read right through with a merry twinkle in his eye.

At last it was done; the magazine closed and tossed upon the lounge, and Tom began to clapp; and so did I; and then he broke out with "Three cheers for—plain, poor Annie Safford."—*Rev C M Livingston, in Chicago Interior.*

AT Baalbec, in a quarry, lies a magnificent column, the largest worked stone in the world, almost detached and ready for transportation. And in the ruined Temple of the Sun, near by, is a niche still waiting for it, after forty centuries. So large, so grand, it is a failure, because it never filled the place for which it was quarried and hewn. Like failures are many human lives. Who can tell how many men lie among the waste and ruins of life, but who, when called, refused to go? They folded their talents away, and buried them; and forever they will lay in the quarries, pale ghosts of glorious "might-have-beens," while the niches in God's temple, which they were meant to fill, remain forever vacant —*S. S Times.*

WHAT is principle? Yonder is a grand old ocean steamer, and when the wind blows she spreads her sails and works her steam and on she goes, and when the wind lulls, the engineer turns his throttle wider open and she goes at the rate of fifteen miles an hour whether the wind blows or not. And that is the difference between principle and feeling —*Rev Sam. Jones*

Horsford's Acid Phosphate.

Beware of Imitations.

Imitations and counterfeits have again appeared. Be sure that the word "HORSFORD'S" is on the wrapper. None are genuine without it

Care for the Children

Children feel the debility of the changing seasons, even more than adults, and they become cross, peevish, and uncontrollable. The blood should be cleansed and the system invigorated by the use of Hood's Sarsaparilla.

"Last Spring my two children were vaccinated. Soon after, they broke all out with running sores, so dreadful I thought I should lose them. Hood's Sarsaparilla cured them completely; and they have been healthy ever since. I do feel that Hood's Sarsaparilla saved my children to me." MRS. C. L. THOMPSON, West Warren, Mass.

Purify the Blood

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of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 2.
Capital paid in cash	1,000,000 00
Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

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CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	2,938,020 00
Reserve for Unpaid Losses and Claims	201,040 10
Net Surplus	1,389,341 71
Cash Assets	$7,628,401 81

SUMMARY OF ASSETS

Cash in Banks	$126,678 99
Bonds and Mortgages, being first lien on Real Estate	743,500 00
United States Stocks (market value)	2,9 2,697 50
Bank and Railroad Stocks and Bonds (market value)	1,733,649 00
State and City Bonds (market value)	2:6,000 00
Loans on Stocks, payable on demand	130,000 00
Interest due on 1st July, 1886	10?,394 74
Premiums uncollected and in hands of Agents	299,646 97
Real Estate	1,364,113 61
Total	$7,628,401 81

CHAS. J. MARTIN, President.
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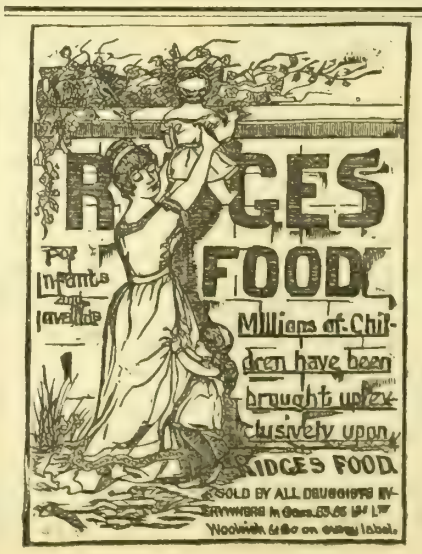
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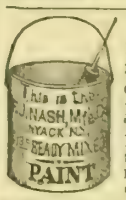

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VOL. LVII.—No. 32. WHOLE No. 2924.

NEW-YORK, WEDNESDAY, AUGUST 11, 1886.

$2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE AMERICAN people are a law-abiding people. They believe just laws, faithfully administered, to be the basis of civilization and of the welfare of the whole community. They bear patiently with legal evils until they can be properly removed, because they are conscious that they have in their hands the power of correcting unjust or unequal legislation and of removing unfaithful administrators of the laws. There is nothing to hinder or delay the correction of legal evils by the people, when disposed to do so. The general and State constitutions recognize no privileged classes. Lawless foreigners, with their pitiful handful of American allies, who attempt to regulate our affairs by violence, by dynamite, by the destruction of life and property, who take to themselves the right to be judge, jury and executioner, are to be patiently expostulated with and instructed, and then if they persist in devising, counselling and practising deeds of violence are to be punished to the full extent of the law. They ought to be made to feel the contempt, scorn and indignation of an intelligent, free people, determined to maintain the law and preserve the order on which the well-being of society depends. The laws are just, the most just man has had since God gave law to Israel. They are to be maintained. Those who attempt to destroy them assail everything men hold precious, are guilty of the sum, the climax of all crimes, and cannot be punished with too great severity.

THE DEATH of Mr. Tilden removes a leader, perhaps the most sagacious counsellor, from the political party to which he adhered. Through years of great physical infirmity, almost to the day of his death, the power of his opinions continued. Few men could as wisely order the arrangements of a campaign, and few were as prompt to use the means furnished by fresh inventions or demanded by new phases in social conditions. Although he had passed the limit of three score and ten years his mind was young, he lived in the present and, while profiting from the lessons of an unusual experience, was among the most ready to discern the changes occurring every year and to devise and adopt the new measures they demanded. In foresight he was eminent, and excelled in penetrating to the results which would follow the adoption of one or another course of action. But great as was the reliance upon his clear judgment and strong as was the desire of thousands of men that his years might be prolonged, they could not postpone the inevitable hour which came to him, as it will to all men, when the eyes must be closed upon loved and friendly faces and upon all earthly scenes. A mighty influence has been taken out of our American political life and new men must now assume the trying duties and responsibilities of leadership.

WHEN CARDINAL GIBBONS received the "scarlet beretta," the Cabinet, we are told by the daily papers, was represented by one of the Secretaries! The sermon on the occasion was preached by Archbishop Ryan, who said what follows, to which we append the shrewd comments of the *National Baptist:*

Most Eminent Cardinal, Venerable Fathers of the Hierarchy and Clergy, Dear Brethren of the Laity: We behold the inauguration to day of one who takes his place as a prince in the kingdom of God on this earth—the Church of Jesus Christ. He shall belong to its supreme senate, enjoy the right to vote in the election of its visible head and shall be a member of the Sacred College, from which in our day that visible head is selected.

"Some eminent orators are accused of plagiarism, of borrowing from older authors; and the charge is not seldom substantiated by showing the close resemblance between passages taken from the orators and from the several authors. But if the Archbishop should be accused of borrowing from a work called the New Testament, he can easily be cleared by setting alongside of his sermon the following from the older author: 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant.'"

THE ART OF STATEMENT.—An acute critic once remarked of Lord Macaulay that he always stated so clearly what he intended to prove that he left his readers with the impression that he had actually proved it. What is this but a new version of the old saying, that the true statement of a case is the best argument in support of it? This fact gives their value to the able papers presented before the Evangelical Alliance and that of the Reformed Churches. The space is too narrow for argument. All that can be done is to set forth the view that is taken, and to do this with clearness and order and precision. And this is enough. But to do it is anything but easy. It requires a well-disciplined mind, a simple and perspicuous style, and complete mastery of the subject. All these are needed if a man intends to state his case in a speech or paper not more than ten or fifteen minutes long.

THE IMMIGRATION from foreign countries is becoming the object of examination and discussion. On the third page of this number will be found an extract from an important article prepared by Prof. Boyesen for the *Congregationalist.* He briefly outlines the gross misrepresentations made to the laboring classes of Europe by the agents of steamship lines bent on securing passengers and having no regard for the interests of this country. The fact that American railways, desiring to obtain settlers for the lands through which they pass, employ agents who are not overscrupulous in the arts they employ to induce European workingmen to emigrate, is also noticed. The agents of British and Continental steamship companies we may be unable to control in any degree, but those of our own railroads can be reached. It is very desirable that the flood of the lowest class of European laborers pouring into this city and spreading over the land, the South excepted, be stayed if possible. These immigrants threaten our institutions. They have no regard for the Sabbath, hate the Church, hate our virtues, are the enemies of all decent, industrious, thrifty people, and come here to do as they please, and they please to destroy everything tending to protect property and thereby encourage citizens in sobriety, industry, economy and honesty. They have no idea that freedom consists in obedience to just laws, in concessions and compromises to and with other citizens, is founded upon intelligence, virtue and piety. There are too many of these people here now. This land may properly be a refuge for the oppressed, but it ought not to be the cesspool into which the moral sewerage of Europe is discharged. Our labor market is already overstocked. We need our remaining public lands for our own children. We have as much bitter infidelity, godlessness, grovelling superstition, ignorance and vice, lawlessness and communism, on our hands to-day, as we can manage for the coming ten or twenty years.

Our dear friend, the Rev. Dr. Talmage of Amoy, very kindly dissents from our opinion of Chinese immigrants. Just as kindly we say, We don't want them. They do not come here to become citizens. They come only to earn money enough to afford them a comfortable living in China, to which they intend to return. There is no parallel between their case and that of Americans who go to China to engage in trade. The number of Americans who go to Asia to conduct business houses is very small; open the gates and Chinamen will come here by scores of thousands. Even the Sandwich Islanders are endeavoring to substitute Japanese for Chinese colonists, because the latter consume the substance of the country they enter.

SPURGEONISMS.—The celebrated London preacher made an address recently before an Association, in which he said some very sharp and true things. One was that no church can be strong except each individual in it be strong, whereas just now one half of the army of Christ is engaged in carrying the other half. A large number have to do ambulance work. . . . Another was the story of a little boy who, when told that Christ took His children to heaven in His chariots, said, "If I am a good boy and go to heaven, may I sit on the box and drive?" There are many little boys, almost six feet high, whose eyes twinkle with the same desire. But if we all spend our energy in contending for the front seat, the horses will not get driven at all, but run away from the noise of the jangling. . . . Again, We pray for ministers, and also kill them—some of us say, with kindness. *I have never seen the cemetery where they bury such.* . . . . Again, We are not a mutual admiration society; but I would rather belong to that than to a mutual detraction society. If I were to recount the faults of my brethren, would it benefit me? . . . Once more, A finely-dressed lady said to me about ten years ago, "I pray for you every day, and always the same prayer, that you may be kept humble." I said, "I will pray for you and offer the same prayer, that you be kept humble." "Oh," she said, "but I have no need of that." But I doubted that very much. If some friends would pray that we may be cheered and kept from dull moments, it would do us much more good.

HOPEFUL SIGNS.—One is, "Closed on Sunday," put up in a conspicuous place in a barber's shop. It is not likely that men would go unshaved on Sunday if there were no barber shops open on that day; they would either get shaved on Saturday or shave themselves, as many do. Why not? They wash themselves, and dress themselves on Sunday morning, why not while they are about it shave themselves, if they have not the time or the opportunity to be shaved on Saturday? Good razors, and brushes, and soap cups, and soap are plentiful and cheap, and after a little practice anyone can become dexterous enough in the use of them to shave himself in five minutes as clean as any barber can do it for him. Barber's need, and have a right to the Sabbath rest as well as their customers.

Another hopeful sign is, that the appeal for respite from labor on the Lord's day is coming from the working classes to the working classes, who feel most the strain of desecrated Sabbaths, and with whom the remedy largely lies. To these lately the retail hat and shoe and men's furnishing goods salesmen in this city appealed, convinced

that if they would refrain from buying on Sunday the dealers would have no inducement to open their stores. One great advantage of the Saturday half-holiday would be to enable many of the working classes to do on Saturday afternoon what they have been accustomed and constrained to do on Sunday morning in way of replenishing their wardrobe and larder.

Another encouraging sign is the fact that railroad companies are beginning to disprove the old saying, which it seems has heretofore been left unchallenged, that "corporations have no souls." The Pennsylvania Railroad has recently taken action restricting the running of freight trains on the Sabbath day. The Sabbath Association of Philadelphia commends the example to other corporations, and says: "We believe that the company is in earnest in its purpose to curtail its Sabbath business in respect to the running of freight trains, and we hope that the next step of its advance will consist in the abolition of all Sunday excursion trains," in which hope thousands of good citizens share. That which many, through force of custom, or from sheer thoughtlessness, regard as a necessity, and therefore justifiable on the Sabbath, as, for instance, the "Sunday excursion," is really, when seriously and carefully considered, found to be a luxury which should not be indulged in on that holy day.

THE DOGMATISTS.—One of the American quarterlies, in reviewing Archdeacon Farrar's History of Interpretation, makes this very just remark on one of the author's peculiarities: "The present work affords him favorable opportunities for condemning the dogmatism of past ages, but the style in which he does this reveals quite as much of the dogmatic spirit within his own mind and goes accordingly to modify his caustic polemics against his predecessors in dogmatism." Confessionalism, as it is now called, has indeed much to answer for in fettering the scientific interpretation of the Scriptures, but it is a grievous blunder to speak of its results as altogether barren or injurious. There is no decent scholar now who does not quote Calvin with respect, and the same is true of more than one name among the lights of the Post-Reformation epoch. Unmeasured denunciation of them and their work reminds one of Baxter's shrewd saying, "It is the devil's last method to undo by over-doing."

THE ADVOCATES of the New Theology do not intend to lose anything through lack of self-assertion. They demand that their men, holding very hazy opinions upon what have been regarded as vital doctrines, shall be accepted and commissioned by the American Board as missionaries to the heathen. In other words, the American Board is to enter upon an experiment to determine whether missionaries sent out to preach probation after death and to make misty statements in regard to the atonement and inspiration and the authority of the Scriptures, and to talk a great deal of unmeaning stuff about the historic Christ, will be as efficient as those who hold the faith accepted by the overwhelming majority of evangelical Christians. Would it not be well, before making such a demand, to show that the preaching of what is called the New Theology is in this country attended with the "demonstration of the Spirit and of power." It seems to us that it is appropriate that the friends of the convictions on which the American Board has been conducted for three quarters of a century shall appoint a committee to make a careful inquiry into the spiritual life and power of the churches at home which are ministered to by believers in the old errors now boldly announced as a "new departure." Besides, what a cool request it is to ask that these men in making their experiment shall have the immense advantage of being made a part of missions already in the full tide of success, shall be given a place in the ranks of a force which has won fight after fight and is advancing steadily toward the end of a victorious campaign. In reality this is simply evading a test, is an attempt to trade upon the capital of other people. It is part and parcel of the palpable dishonesty which uses the funds and prestige of Andover to propagate opinions which the founders of Andover rejected. For there is absolutely nothing new in this new theology, except certain hazy definitions which have an appearance of truth as one glances at them, but on examination are found to be adroitly worded so as to allow an endless amount of dodging. Perhaps for the sake of peace the new theologians may be allowed to send out their men under the mighty protection and impulse of the American Board, but we hope not. If it be allowed there are many of the best friends of the Board who will sincerely deplore it, who are not only the best friends of the Board but also among the most intelligent, earnest and useful Christians of this country.

"Old Colony" Papers.

THE ANGLER.

I.

LET not any reader take up this article with the hope of gleaning anything "practical" from it. I am no angler, nor the son of an angler. Perhaps this last expression will not seem so irrelevant, when I express the conviction that the angler is born and not made. And yet the expression is not a very logical one either, since it is equally clear that the born angler is not such by heredity, for my own boy seems to have taken to it as naturally as a fish to the bait—and, so far as my own experience with fish is concerned, a great deal more readily.

Perhaps, though, the trait may descend from the latent capabilities of the maternal character. Women have not furnished, to my knowledge, any anglers of distinction, though their abilities as vendors of fish are well known. The fact is that if it be not always true, as Charles Kingsley informs us in his song of the "Three Fishers," that "men must work and women must weep," at least men must catch the fish and women boil the pot. Some might even advance the theory, that the very qualities which have rendered woman supreme and illustrious in the Billingsgate markets of the world may *pari passu* disqualify her for saying, with Izaak Walton's assurance of faith, "I am, sir, a brother of the angle." That, however, was before the beneficent agitation which has vindicated the right of woman to modify the Terentian postulate so as to read, "I am a woman, and therefore nothing which belongs to a man is foreign to me."

Perhaps women are less fond of solitude and silence than some men are,—probably because the former have so much of these during the hours when the men are among the thunderings and chatterings of the busy world. This may also account for the ungallant impression, nourished by the playhouse and cheap literature, that women are given to excess of talk and defective in the organ of reticence. For the man comes home tired with the sound of his own voice and the discordances of competitive humanity and flees as to a refuge from the "strife of tongues." While the poor woman welcomes the prospective chat as a relief, and an episode in the quiet monotony of her days.

The quality of patience, so requisite for the angler's occupation, it may be urged, is peculiarly a womanly grace and gift. Yes, in great matters, in moral exigencies, and in her doing for others. But are we sure that she is conspicuous for serene persistency in the minor annoyances and delays of life? In petty things, is she not apt to be pettish? At least is she not naturally more eager for results, and disposed to try other means, if not to give up? I know, that of those who through faith and patience have inherited the kingdom the women far outnumber the men; but it needs a kingdom, or the things of the kingdom, to nerve her to the full putting forth of her godlike capacity for waiting. If she were called to go to the brook each day for the subsistence of a helpless husband or little children, I am sure that she would sit "like patience on a monument" all day, if need be. But to go for "sport," to wait for "bites" for the mere sake of bites, to fish for the sake of fishing or of going a-fishing, I can hardly conceive it of her.

And I confess that I think none the worse of her on that account. We have all thrilled with Longfellow's inspired commonplace about learning "how sublime a thing it is to labor and to wait." But it is not a very thrilling virtue to *idle* and to wait. And it is quite likely that women are too much in earnest for that. And angling is idling, in its essential nature; though, like most idling worth doing, involving considerable exertion, especially in the preliminaries and preparations. It is curious how much effort people will make for a bit of effortless experience, like the boy who will toil and pant with his sled up a long steep hill for the sake of the momentary glide down. So my brother of the angle will busy himself for a day or two, and be up before daylight on the eventful morning, and trudge with his rod and basket over the hills and through the woods for miles, and bother with his reels and flies and what not, and perhaps go switching the stream or rowing his boat for other miles, and sit on hard rocks and in the hot sun and lose his dinner, and then trudge back again with the step and perhaps the appearance of a tramp,—all for the sake of those delicious moments of waiting on the caprices of a fish!

Let it not be supposed, that I am condemning the sport because it is an organized idleness. Idleness is one of the highest aims and most commendable occupations of life. To idle well is true science, and the handmaid of religion and philosophy. It is the prize only of the industrious, the virtuous, and the thoughtful. It stands at the head of the list of lost arts. We need in our university *curricula* a post-graduate course to teach men how to stop work, and to learn to do things which do not belong to the "business" of life. And if angling is the kind of idling which men like,—why, let them go a-fishing. And it might not be a bad plan to endow an Izaak Walton professorship in our colleges, and to take up some of the time given to base ball and boating to this form of "elective."

Which brings me to what I started out to write about, and for which scant space remains. For I have been reading dear old Izaak Walton, reading him to the boy aforesaid, who listened with critical attention to the minute directions of the ancient expert, while I delectated myself with the unfaded freshness of the quaint and dewy and morning style of this angler's Old Testament.

Izaak Walton (why in the world do some recent editions call him Isaac?) is an instance of the often illustrated truth, that one of the best qualifications for writing an immortal book is to be free from any such ambition, and to set down what one has found out for himself in the simplest and most straightforward speech. He was a retired haberdasher, who went into the country to live at fifty years of age. He seems to have been a special favorite of eminent clergymen, and other religious and learned men, such as Dr. Donne, George Herbert, Richard Hooker, William Chillingworth, Bishop Sanderson, Bishop Ken, and Sir Henry Wotton. And it was through writing the lives of some of these in his charmingly simple, sweet and pious way, that he got into authorship. He was sixty years old when he published his "Compleat Angler: or, the Contemplative Man's Recreation." He lived to be ninety one, owing his long life doubtless alike to his out door habits and his meek and quiet spirit. There are no writings, not even those of his friend George Herbert, which more transparently and unconsciously reveal the writer's personality, or of more childlike wisdom or heavenly-minded love of this fair world.

It is a refreshing picture of life, which we gain of this brisk, genial, mild-mannered man, released from his London shop on a modest competence, roaming the daisied fields and the wooded river banks of "Merrie England" two centuries and a half ago, till he knew every fish and worm and minnow and fly in its season in every stream and "fish pool." His book is full of delightful glimpses of an angler's life, if he be at once a master of his art, a lover of nature, a philosopher, a poet, and a friend of God. We find him sitting under the honeysuckle hedge, or the broad beech-tree on the edge of flowery meadows, while the "friendly contention" of the birds in the neighboring grove echoes from the brow of the primrose hill, "beguiling time by watching the harmless lambs," and safely sheltered from the gentle shower which distills new fragrance from the soil and grass. Or he philosophizes under a willow by the water-side, thinking of the fine estate before him, whose owner has not leisure to take the sweet content that he himself without the title deeds, can take in his fields and streams and groves; looking down the meadows at "here a boy gathering lilies and lady smocks, and there a girl cropping culverkeys and cowslips, all to make garlands suitable to this present month of

May;" above all, thankfully remembering what the Saviour said, that the meek possess the earth.

Or he chats in a fatherly way with a pretty milk-maid, who sings like a nightingale the songs of Kit Marlow and Sir Walter Raleigh. He gives her a mess of trout, and she responds with a drink of red-cow's milk, or a syllabub of new verjuice, eaten on a new haycock. Then he hies him, with his faithful disciple in the art of angling, to Trout Hall where the hostess is ready to make a savory dish of his day's spoil, and he with a choice companion or two will wash it down with barley wine, and sing songs in praise of an angler's life till a virtuous bed-time, when they betake them to "fresh sheets that smell of lavender" and are ready to "prevent the sunrising" next morning. He meets with gypsies and the picturesque tramps of that day, and watches their blithe and butterfly existence. He avoids the inns where "lascivious or Scripture jests" are allowed, for which he counts no man witty, but an infectious nuisance—all the more if he be a gentleman, of whom the more religion will be required at the last day rather than less. When overtaken by a rainy day, he will go to some honest alehouse and play at shovel-board half the day, and after a merry supper have "a gentle touch at singing" before the crackling wood-fire.

But, my dearly beloved Piscator, I foresee that this pleasing screed cannot be compassed within a single "Old Colony Paper," and so am fain to defer the remainder till this day sen-night.

F. N. Zabriskie.

August 2d, 1886.

The Sacred Room.

OLD rooms in which the household meets,
As it has met so many years,
I look on you with eyes whose lids
Are wet with sudden tears!

The hearthstone where the red fire glows,
The books alluring, on the shelf,
The very chair on which I lean,
Each, all, a part seem of myself.

A part, too, of the household group,
Loving and tender, brave and true,
Whose every year beside this hearth
I pass in fond review.

A part, too, of the friends whose love
Has hallowed all as, year by year,
In converse sweet, in jest and song,
The hours have fleeted here.

Among the seasons I recall
Of happy festival and mirth,
Of Christmas cheer, vacation glee,
Visits of royal worth,

Some saddened days crowd on the mind,
Days of suspense and bated breath,
When sickness held the house in thrall;
And once, Oh, once, came death!

But tenderly, and as a friend,
Bearing the aged saint above,
Who long had waited for the call
In patient trust and love.

No deep despair has lingered here,
No black remorse, no deadly sin,
Only the quiet, household joys
And griefs have entered in.

No pang of bridal or of birth,
Has, with deep feeling, rent the air;
Yet deeds of moment have been planned,
And wrought with much of prayer.

Old room! your walls are consecrate
By happy, helpful, household love;
By joy, by trust, by tenderness,
Your sacredness we prove.

Long be your walls thus dedicate
Unto the household's sacred reign;
Holy the home, as shrine of saint,
As minster grand, as storied fane!

—*Hattie T. Griswold, in The Advance.*

Notes from Saratoga Springs.

WE ran up to Saratoga from Albany, the Friday of Albany's bi-centennial week, on a train which reminded us of the Church militant. Company A, of Albany, was escorting Company D, of Philadelphia, to the queen of American watering places, and their bands were with them. The Saratoga Greys received them with their band, and the usually pacific streets assumed for a day a martial aspect.

Mt. McGregor adds interest to Saratoga for military men, and these warriors made an excursion to our modern Mecca. That carried our thoughts back to a bright September day, last year, when we made an afternoon excursion to the memorable spot. How extensive and interesting, naturally and historically, the view from the cupola of the Hotel Balmoral, with the Adirondack wilderness, the surrender-field at Schuylerville, and the widening valley of the Hudson before our eyes! The lookouts below have less extensive vistas, but greater interest centres in the little brown "Drexel Cottage" among the trees, where our great General breathed his last; the three little rooms on the ground floor being all associated with his lingering demise. In one room are floral tributes, well preserved, in another two chairs draped, in which he lay, with a walnut, glass-doored case near by, filled with articles of the last wardrobe and of ministry during the illness. A third room contains the beautiful counterpaned couch on which the immortal hero passed away, while, most appropriately, framed engravings of Washington and Lincoln gravely surveyed the scene, bending from the wall above. There the custodian of the cottage showed us a little gilt-edged volume entitled "Words of Comfort," by the Rev. James Smith, published by the American Tract Society. Certain leaves* were turned down at the upper edges, and to these places the General's attention was especially directed. We recommend the reader to follow our example and procure a copy of this good little book, turning down these pages, and thus having an excellent and profitable souvenir of Mt. McGregor and its illustrious resident.

But to return to Saratoga. The good people of the place have been filled with sorrow and sympathy at the affliction which befell the Rev. Dr. S. V. Leech, the eloquent and popular pastor of the First Methodist Church at the Springs, in the death of his son, Mr. S. Dickinson Leech, who was a young man of great usefulness and promise. It gave us great pleasure to devote the evening of the Sabbath which we spent at the Spa in relieving Dr. Leech at his church service, preaching for him to a large and very attentive audience of nearly a thousand The summer congregations at Saratoga are national; nay, somewhat cosmopolitan in their composition. But the simple Gospel of Christ the Foundation (1 Cor. 3:11), unites and interests all Christian hearts.

The Rev. Mr. Bracq, American Secretary of the McAll Mission in Paris, spent Sunday, July 25th, in town, and addressed the Ministers' Meeting Monday morning, giving an hour's talk of excellent English and interesting information about the French Protestant work, especially that in Paris under the Rev. Mr. McAll, an English Congregational minister. One significant incident we would relate—that at one time a Romish priest took President MacMahon to task because of his nine cabinet ministers five were Protestants, whereupon the President replied: "Ah! these men always tell me the truth!"

Another pleasant feature of Saratoga for parsons is the daily union prayer-meetings at ten o'clock. These are conducted by different clergymen, residents and visitors, and are usually well attended. We had the pleasure of seeing there one morning the Rev. Dr. Demarest, one of our theological professors, who was stopping a few days in town, en route for the Adirondacks.

We stopped at Dr. Strong's house in Circular street. Dr. Cuyler has sounded its praises in these columns before, and his eulogy is not excessive. The doctor had been there, and left the memory and benediction of his presence. This time it was our fortune to meet there Bishop R. S. Foster, of the Methodist Episcopal Church, a venerable yet vigorous patriarch of the ministry, whose long experience and world wide travel enhance the charms of his conversation. Professor Jenks, of Brown University, Providence, R I., was also there, and delighted us one evening with a vivid description of his visit in 85 to the volcano and lake of fire in Hawaii.

It is needless to say that the big hotels are as large as ever, with their attractive bands and brilliant company. We glanced in at the full-dress hop in the ball-room of the Grand Union one night, but we did not participate, nor did we see the races. The limits of our secular relaxation stopped at drinking the waters, seeing the fireworks at Congress Spring Park, and driving a village-cart with a horse harnessed in front and a young lady inside. Ministerial brethren, prayer-meetings, and the good people at Dr. Strong's providentially delivered us from the jaw of the lion, while Mr. Anthony Comstock has appeared on the scene to make a raid on the gamblers and beard the lion in his den. E. J. Runk.

August 2d, 1886.

Who Is Responsible for the Anarchists?

THE recent trials of anarchists in Milwaukee and in Chicago, and of boycotters in New York, have revealed the existence in our midst of a large body of unnaturalized foreigners, who labor not to build up but to destroy the Republic. The undesirable Poles whom Bismarck is expelling from Posen, because they are incapable of being Germanized, are coming here, it appears, and are justifying Bismarck's policy by demonstrating that they are also incapable of being Americanized. Bohemians and Hungarians whom Austria has for generations oppressed and taxed within an inch of their lives, and who have been reduced to a state of brutality inconceivable to those who have not seen them, are flocking in great numbers to our shores, not for the purpose of "benefiting by our free institutions," or "sharing the blessings of liberty," as we fondly imagined, but rather in order to avail themselves of the supposed laxity of our laws to prey upon an ill-protected society. I remember, some years ago, having a long conversation on an emigrant train with a German shoemaker, who stated this in so many words. The smallness of our army and navy, he said, and the weakness of our whole repressive machinery (which he was kind enough to regard as a great virtue in our institutions), removed all obstacles to the carrying out of the will of the people. And the will of the people, he was credibly informed, was "to make hash of the capitalists," to do away with all government, and to give to each man an equal share in the fruits of the earth and an equal title to happiness.

That the enormous, oppressive military system in Europe has bred sentiments of this kind in the breasts of a vast number of people, recent events in Germany, France and Belgium have sufficiently demonstrated; and as the inconveniences and dangers of their propaganda at home increase, the apostles of anarchy naturally turn their attention to this country as a more congenial field for their labors. Thus we, who have reduced our own army even below our actual necessities, reap the fruits of European repression and tyranny.

. . . . . .

I have, of recent years, endeavored, on a necessarily restricted scale, to ascertain the effect of American life upon the various immigrated nationalities; and I have incidentally obtained some curious information. The most important item, for my present purpose, is the fact that the emigration agents are responsible for more anarchists than the editors of the *Freiheit* and the *Arbeiter-Zeitung*. At least thirty recent immigrants, out of thrice the number interrogated, have told me variations of the same tale of disappointment and despair, all due to the misrepresentations of unscrupulous agents for railroad and steamboat companies. I have myself repeatedly witnessed the sensation which the arrival of these plausible Munchausens created in the quiet rural communities of Norway, Sweden and Germany. Crowds of credulous and simple-minded people stand spell-bound, listening to their daring fictions, and not only the discontented and unsuccessful, but many who make a fair living where they are, pull up stakes, sooner or later, and cross the Atlantic. Arriving as they do with exaggerated expectations, they make the most disheartening experiences, and end by cursing, not their own credulity, but the land which they hold responsible for their misfortunes. It takes very little to persuade them that everything is wrong here, and they readily lend ear to the wild vaporings of so called labor-reformers who attribute their ill luck, not to any fault of their own, but to the iniquity of capitalists and the perverse organization of society.

Thus thousands arrive annually at our shores who, if they had remained at home, would have toiled along, unaspiring and sluggishly contented; but who, on account of their unadaptability to their new environment, are here apt to recruit the ranks of the destroyers. As it is the baneful enterprise of the trans-Atlantic steamboat companies which is chiefly responsible for this, it would be advisable, if it were possible, to impose some restrictions upon their activity. But, unhappily, American law does not reach European evil-doers, even though America has to suffer the consequences of their misdeeds. Some good would undoubtedly be accomplished if our Western railroad and land companies, some of which also engage in the business of attracting immigrants by fair means or foul, could be legally debarred from sending agents to Europe. Let every honest man and woman come who, of their own accord, decide to exchange the Old World for the New; but let no one be permitted to play upon the ignorance and gullibility of tenant farmers, factory hands and day laborers, and for the sake of a few paltry dollars uproot thousands of moderately useful lives, a considerable percentage of which are thereby not only withdrawn from productive activity in Europe, but by their unfitness to hold their own in the struggle for existence, under altered conditions, become a burden to themselves and the enemies of society.—*Hjalmar H. Boyesen, in The Congregationalist.*

* Pages 5, 7, 9, 25, 37, 43, 45, 51, 61

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

Brief History of the West Farms D. R. Church.

FROM January 18th, 1839, this church dates its organization, and at that time "West Farms" was a wholly rural community, several miles out of this city's limits, and with scarcely a foreign element in its population. Until about the beginning of the present century it formed a part of the ancient Fordham Reformed Church parish, and its here and there Presbyterian or Episcopal family found their ecclesiastical home either in New Rochelle or Westchester village.

Near that period a Scotch family by the name of Bathgate, which had settled there and became large property holders several years previous, exerted a leading influence in establishing a Presbyterian church at "The Farms," and there was built for its use shortly after a neat and commodious house of worship, which is still occupied as such and is in excellent repair. One of their early pastors was the Rev. Joseph D. Wickham, D.D., now residing in Manchester, Vt., and is in his 90th year—a graduate of Yale College in 1815 Of his large class he is now the only survivor. Dr. Wickham preached for them several years, and on alternate Sabbaths, or with half-day services, dividing his time between the West Farms and the New Rochelle Presbyterian churches. They were both financially weak, and his salary from each did not exceed three hundred dollars annually.

The producing causes of the New Reformed Church formation in 1839, it is not in our power to state, nor is it needful; but we learn from the Rev. Mr. Bolton, the present pastor, that this church was organized by a Committee of the Classis of New York, consisting of the Rev. Doctors Knox, Van Pelt, Van Vranken and Marcellus, in answer to a memorial of one hundred and fifty inhabitants of West Farms, a large majority of whom had determined to withdraw from the Presbyterian congregation there and form another ecclesiastical body. But it is important to add that a majority of the first members were received by certificate from the Reformed Church of Fordham. On this occasion a sermon was preached by the Rev. S. A. Van Vranken, and a consistory chosen, consisting of the following persons: Thomas Butler, Abijah Rodgers, George Wilson, James P. Fitch, Stephen Lely and James Ransford. Of these the only survivor is Mr. Fitch, aged eighty.

Their first and present church edifice was opened for public services in 1840. It is of good size, furnished with a tower and bell, and is apparently well preserved. The dedicatory sermon was preached by the Rev. Thomas Vermilye, D.D.

Their first pulpit supply was the Rev. George Bourne. In 1842, Nov. 14th, the Rev. Barnabas Collins was ordained and installed as pastor. In September, 1845, he was succeeded by the Rev. John Simonson, whose pastorate closed Nov. 10th, 1851. Mr. Simonson is said to be residing at present in Plainfield, N. J. In April 19th, 1852, the Rev. P. H. Burghardt was installed over this church, who leaving in 1855, it was for two years without a pastor. But in Nov., 1856, the Rev. Polhemus Van Wyck was over this charge, and continued therein until about 1867. He was succeeded by the Rev. Evert Van Slyke, now of Catskill, N. Y. From 1872 Mr. Simonson was their minister again for about eight years, and subsequently the Rev. Harlan T. Blair for a short period, beginning Sept. 1st, 1881. Their present pastor entered upon his ministrations at West Farms in May, 1884.

During the few years past local and population changes in that now extreme eastern portion of our great city have taken place which have largely depleted the churches and limited the sphere of pastoral usefulness. But it is painfully felt by respectable citizens in West Farms and its vicinity, that among all the outskirting components of New York none is suffering more from Sabbath profanation and an overflow of amusement seekers and saloon frequenters on the Lord's day than that. It is truly missionary and evangelistic ground in its moral needs, and such faithful laborers in the work of its spiritual culture as the Rev. Mr. Bolton, (whom it has been our privilege to know as a neighbor and as an occasional attendant at the church at "The Farms" for a year or two past,) may well claim the co-operativ ympathy and prayerful support of his brethren.

But a brighter side of the picture is this. When the Second Avenue Elevated Railroad shall have reached West Farms,—now in rapid progress,—it is confidently believed that many new families will take up their residence in that part of the city, still rich in rural scenery and blessed with pure air, who will appreciate the means of grace there established and do much in encouraging the ministers and churches in their work of faith and labors of love.

REV. WM. HALL.

....KINDERHOOK, N. Y.—An agreeable sensation was produced in the Kinderhook Reformed Church last Wednesday evening. The congregation had assembled in response to an invitation to attend a church sociable, as occasionally held. The audience beheld the large figures 1861 and 1886, formed of cedar sprigs, as seen conspicuously on either side of the desk. But little arithmetic was requisite to cypher a result of twenty-five, and, connected with a knowledge of the life of Dr. Colyer, the pastor, easily changed the meeting into a silver wedding. Further evidence was not long wanting, as one of the officers brought to view an attractive case of silver table furniture, and transferred the same to its proposed owners, the pastor and his worthy helpmeet, with a presentation speech which epitomized the design of the gathering. This was responded to by the pastor in an impressively felicitous manner, considering his entire preceding ignorance. Thus a third characteristic of the meeting turned it into a surprise party.

The whole congregational act, of which whispers had been heard in advance, in its spontaneity and exceptional liberality was begun, continued and completed with such a kind Christian courtesy as to show that there exists in this church a mutual confidence and love of pastor and people, promising for the future such blessings, temporal and spiritual, as they have received abundantly in the past. H.

....BROOKLYN, N. Y.—The pastor of the North Reformed Church has secured from a friend, not in our denomination, a loan of $6,000 for ten years, without interest, to be used in the purchase of a parsonage. This sum is available when a first mortgage of $10,000 on the church property can also be placed without interest. This will be the entire interest bearing debt of the church, which will agree to pay at least $500 on the principal each year and as much more as it can.

Anyone willing to forego the interest on this sum can make one dollar do the work of a larger sum, and, without incurring any risk, can assure an excellent church of a successful future. Parties interested can address Rev. William D. Perry, 95 Adelphi street, Brooklyn, N. Y.

....GOLDEN WEDDING.—The golden wedding of the Rev. Dr. B. Van Zandt and wife was celebrated at Catskill, N. Y., on the 27th of July, from 4 to 8 o'clock P.M. Congratulations were presented from a host of friends, many of whom had come long distances for this purpose. Chicago, St. Louis, California, Idaho, Wisconsin, the New England States, as well as New York and New Jersey were represented by those who came bearing good wishes and presents or by very cordial written congratulations. In the evening the residence of the family was thronged with guests. The gifts were handsome, valuable, useful and numerous, but only a few were displayed. They came from far and near. The halls and the rooms devoted to the reception were admirably and profusely adorned with flowers, in which our native flowers, such as daisies and golden rod were conspicuous, being arranged with special skill and taste in various devices. Choice garden flowers were also present in abundance to add the tribute of their beauty and fragrance to the commemoration of fifty years of honorable and useful wedded life. The chief floral design is thus described in the *Catskill Examiner:*

"In the parlor on the east wall was the monogram E. V. Z. in white, pink and deep red hollyhocks on a background of evergreen. Wreaths of evergreen in graceful festoons were arranged along the frieze, and a smaller wreath of ox-eyed daisies hung over the square of evergreen, forming a shield for the monogram. On either side were two smaller squares of evergreen bearing the dates 1836 and 1886 in white and yellow flowers. The entire arrangement was exceedingly effective and beautiful."

....PASSAIC, N. J.—The North Reformed Church, Rev. J. H. Whitehead, pastor, is conducting a series of evangelistic meetings in the Music Hall of the city on Sunday evenings, with the object of reaching those who do not attend any particular church. These meetings are proving a wonderful success. Last Sunday the large hall was entirely filled, more than one hundred of those present being non-church-goers. A leading feature of the meeting is the excellent singing, led by Mr. Samuel J. Freeman, of the New York *Observer*, cornetist, whose playing attracts many passers-by. Mr. Whitehead meets those who wish to inquire after the way of life after each service, and a grand, good work is being done. F.

....PELLA, IOWA —During the four months in which he has ministered to the Second Reformed Church, the Rev. D. N. Wyckoff has won the hearts of the people, and his departure during the first week of August was attended with frequent demonstrations of the esteem in which he was held and of the strong attachment to him which had been formed. His last sermon on the evening of Sabbath, August 1st, was received with close attention by a large audience. On Monday evening a reception was given to Mr. and Mrs. Wyckoff at the home of Mr. Bosquet, when the large house was filled with the congregation of the Second Church and the many friends Mr. Wyckoff had made in the city. A handsome album, containing photographs of those wishing to have a place in such a memento, was presented with appropriate words, and was received with a hearty and touching expression of the affection and regard felt for the church and new friends by Mr. Wyckoff and his wife. On Tuesday when they left for the East many friends were at the station to bid them good-by. It would have been strange if the consistory had not put upon the records of the church their estimate of this brief pastorate. The minute adopted says that Mr. Wyckoff's labors have been "rich in blessing to the edification of our church," "that by his genial, kind and truly fraternal disposition he has especially endeared himself to us," and "that we will ever cherish among our dearest recollections the remembrance of his brief sojourn among us, and that our prayers to the throne of grace will be for his speedy restoration to health and strength; and we earnestly cherish the hope that many years of useful labor in the vineyard of the Lord may yet be in store for him."

....WESTERN ITEMS.—The Rev. Jacob Van der Meulen celebrated the twenty-fifth anniversary of his work as a pastor on July 25th. He has been the pastor of the Church of Muskegon for the last fourteen years ...A meeting was held a fortnight ago at Fernwood, Ill., by a Classical Committee to organize a Reformed church from among the Dutch residents....A meeting has been appointed for August 25th, at Englewood, Ill., to consider the question of organizing a Reformed church.

....THE REV. A. VENNEMA, of Kalamazoo, Mich., it is said, has declined the call of the First Reformed Church of New Brunswick, N. J.

Gleanings from our Exchanges.

....The Rev. A. A. Zabriskie a few days ago presented his resignation as pastor of the Reformed Church of Flatbush, Ulster Co., N. Y., and it was accepted.

....The Rev. George D. Lydecker, of Napanoch, N. Y., has accepted a call from the Reformed Church of Upper Red Hook, N. Y., and expects to begin his pastorate there on September 1st.

....The Rev. F. M. Kip, D.D., is expected to preach in the Reformed Church of Fishkill, N. Y., on Sabbath, August 15th. The day will be the fiftieth anniversary of the beginning of his pastorate at Fishkill, which extended from the third Sunday of August, 1836, to some time in 1870.

....The Rev. P. K. Hageman, pastor of the Reformed Church of Shawangunk, N. Y., has recently for the third time declined a call from the Reformed Church of Fairfield, N. J. His relations with his present charge are so pleasant that he has had no thought of sundering them. Lately the people of his charge gave to him and his wife a very cordial reception and presented to them a purse of $110.

...."Sentinel" writes from Albany to *The Seneca Falls Reveille* as follows: "The city of Albany possesses two priceless and precious relics of its very old day—prior to its time of charter, and of the transition time when its government was to cease from the sway of the people of its origin, and to be of the English crown. These are the two cups or beakers of the communion service of the North Dutch Church. One of these is of the date of 1664—twenty-two years before the dignity of a city was conferred by Dongan—though even then considered, as the future Earl of Limerick expressed it, 'an ancient town.' The other has later date. Both constitute a property to which time and history would give value, even were not their uses associated with high and holy purposes. They were, when I last knew of the fact, in the custody of the late Robert H. Pruyn at the Commercial Bank, of which he was the President. In the centuries whose passage over a prosperous and advancing people Albany has commemorated with the strength and intelligence of a civic and rational manhood, the associations that blend with these venerable 'beakers' are too sacred for any other history than of that which delineates the hope of the human soul.

"Were they sentient, what picture of the city's life amidst the blended ecclesiastical and soldier and trade and savage annals, of a time when this home of civilized man was on the forest border, they might relate. But their very presence in this far advanced day is History, and not one fibre of their strength in the uses of their sanctity is weakened. To-day, as in the past age, the human heart

bends over them with a joy with which 'no stranger intermeddleth.'

"Of the very earliest of Albany's territorial memories, indeed the most ancient and undoubted, is 'Church street,' because there, crouching for protection under the old-fashioned guns of Fort Orange, the successor of the island fortification of Fort Nassau, the little apartment or room, which was the pious enterprise of the feeble but adventurous beginning of our city, was built, the bud of the fair flowers of skilled architecture, in whose beauty the successors of that church to-day worship. It was small. It was a lesser type of our consistory and lecture and parish buildings of to-day, but the faith that breathed prayer there had gone through the fires."

Church Union.

THE official report of the meeting of the Classis of Schuykill, of the Reformed Church of the United States, held at Reading, Pa., in June last, appears in *The Messenger* of last week. Among other acts was this:

The following resolutions were offered by Rev. I. E. Graeff and adopted:

Whereas, It is now largely felt and acknowledged that the present divided state of the Church causes much weakness and is contrary to the Spirit of Christ, and

Whereas, In various quarters and by divers authorities of our branch of the Reformed family of Churches measures have been taken to overture our General Synod to make proposals of union to the Reformed Church in America and to the Presbyterian Church; and

Whereas, Similar measures have been taken by divers authorities of the Reformed Church in America asking their General Synod to consider our proposals of union kindly; and

Whereas, The broad issues of the civil, social, moral and religious world, already at hand and likely to rise and enlarge in the near future, demand the combined energies of a united Christendom; therefore,

Resolved, That we heartily approve of the unifying tendencies of the day, and of the measures looking to a closer fellowship between us and other branches of the Reformed family or type of churches, and that we pledge ourselves to co-operate to the full extent of our ability in bringing these unifying efforts to a satisfactory conclusion.

Resolved, That we respectfully suggest to Synod the propriety of taking action on this movement at its next annual meeting in the city of Philadelphia.

American Bible Society.

THE Board of Managers met at the Bible House, August 5th, 1886, Theophilus A. Brouwer, Esq., one of the Vice-Presidents, in the chair.

Upon the recommendation of the Committee on Versions, the Board authorized the printing from type of an edition of the Psalms in the Choctaw language, the version having been made by the Rev. John Edwards, missionary of the Presbyterian Church among the Indians.

Grants and consignments of books to foreign agents, colporteurs, auxiliary societies, churches, and individuals, amounting in the aggregate to over six thousand dollars, were made.

Among the letters from foreign lands were communications from Mr. Milne, at Bogota, about to begin a ride of a thousand miles on muleback to Quito; from Mr. A. B. King, of Liberia, mentioning the dispersion of a community of Mohammedans at Bopora, who in previous years have taken some interest in procuring the Scriptures in Arabic; from Dr. Bliss, mentioning a visit at the Bible House in Constantinople from Admiral Franklin of the Pensecola, and the progress of negotiations with the Turkish Government for the removal of restrictions on Bible colportage; from Dr. McGilvary, of Chiengmai, Laos; Dr. Chester, of Dindigul; Dr. Blodget, of Peking, and numerous other correspondents.

The receipts in July were $48,101.21; issues from the Bible House in July, 65,345 volumes.

Total receipts since April 1st, $157,330.06; issues since April 1st, 362,148 volumes.

The General Outlook.

....The *Baltimore Baptist* of July 15th says: "Dr. C. C. Meador, pastor of the Fifth Baptist Church, Washington, D. C., deserves a chaplet of unfading green for his long and successful war against a giant corporation. Shortly after the completion of the house of worship of the Fifth Church, the Baltimore & Potomac R. R. Company located its repair shop and round-house immediately in the rear of the church. The annoyance was such as frequently to compel the suspension of worship on Sabbath as well as in the week. The plucky pastor, after exhausting every other means, entered suit to recover heavy damages. By years of persistent endeavor he succeeded in bringing the suit to trial, then to higher courts, but at last was rewarded by a decree giving the church $5,000, with the right to renew the suit every three years until the nuisance was abated. Dr. Meador has not failed to renew the suit at each period, and thus secured damages three times. The B. & P. R. R. Company have now decided to give up the contest and remove the round-house and shop to another location, and thus give the Fifth Church peace. We feel like ringing out a wild hurrah for Meador."

....The new Mayor of Shanghai, China, is a native Christian.

....The Government of Japan has forbidden lecturing against Christianity.

...A number of Christian Chinese at Foo Chow have volunteered to go to Corea as missionaries.

....The *Baptist Weekly* reports: The First German Baptist Church of New York this week is celebrating its fortieth anniversary. On Sunday morning the pastor, Rev. George A. Schulte, preached a historical sermon in which he gave some very interesting details. Among other things he said: 'In 1845 a young man from Germany named John Eschmann arrived in New York and united with the South Baptist Church, and was appointed by the Home Mission Board missionary among the Germans of this city. Among the fruits of his first year's labor was the organization of the First German Baptist Church of New York city, with twelve members. What was then a small, weak body is now an active, strong church, and has given to the denomination twenty-two German Baptist ministers, among whom are most of the prominent German pastors of the United States, the three professors of the Rochester Theological Seminary, and the editor of the German Baptist papers. During these forty years 940 have been baptized and 670 received by letter and experience; 645 have been dismissed by letter, 389 excluded and dropped, and 155 have died. The present membership is 352. The church has had but three pastors, the first pastorate lasting twenty years, the second six and the present pastor being in his fourteenth year." In the evening a general meeting for reminiscences was held, at which addresses were delivered by the Rev. J. C. Haselhuhn, of Cleveland, Ohio; the Rev. H. M. Schaffer, of Rochester, N. Y., and others. During the week there have been interesting meetings in which former and present members have participated.

....A very unusual compliment was paid to Dr. Lathrop by his brother ministers of Stamford, in sending him a "respectful and affectionate protest" against his resignation of the pastorate of the First Baptist Church of that village. In their letter they say:

"Your presence among us has added dignity and lustre to the profession of which we are members, and has greatly strengthened the ministry of Christ in this place. Through your able teachings and exemplary life as a minister, your sound judgment, faithful labor, and catholic sympathy as a Christian, the affection and confidence with which all the churches regard you, and the high esteem in which you are held by all classes in the town, you have become a moral power for good in the community which Stamford cannot afford to lose.

"Permit us, in a brotherly way, to express the hope that you will be led to recall the resignation which you have placed in the hands of your people; and that, under God's blessing, you may be permitted to continue your pastoral work in Stamford yet many years."

To this are affixed the names of every pastor of Stamford, including those of the two Episcopal rectors and that of the priest of St. John's Roman Catholic Church.

....The exodus of Jews from Russian Poland has attained extraordinary figures—no less than 20,150 have left the country for America alone during 1885.

....The following appears in the *Jewish Messenger* of last week:

"The situation in American Judaism has become as peculiar and perplexing of late years as the situation in American politics. Old points of demarcation are obliterated, and principles are held with so loose a grip that it is difficult to define precisely the platforms upon which all of us are grouped. The lines, in fact, are so perpetually shifting that there seems to be no platform out of whole timber upon which American Israel may confidently stand. The best suffer from foreign fungi and dry rot, whose influence has apparently permeated our entire community."

....The Rev. Dr. Llewellyn D. Bevan, who is remembered here as the pastor of the Brick Presbyterian Church on Fifth avenue, has resigned his charge at Highbury Quadrant, North London, and accepted the call of the Collins Street Congregational Church in Melbourne, Australia. He has been constrained to make this change by the advice of his physician, who maintains that the delicate health of Mrs. Bevan and the children demands a milder climate than that of England.

....The *Advance* tells its readers, An interesting and profitable Sunday-school Convention closed in Portland, Oregon, July 13th. There was a large representation of Sunday-school workers from various parts of the State, as well as visitors from a distance. Among them Dr. J. A. Worden, of Philadelphia, Dr. J. E. Gilbert, W. B. Jacob, Esq., of Chicago, and Henry Plant, Esq, of Minneapolis. Practical steps were taken toward a more complete organization of county and State Sunday-school work, and a reorganization of State conventions, which a few years ago were so admirably sustained, but had been given up for some time. The above named brethren were sent out by the International Committee at the request of some active Sunday-school workers in this State. Their words of counsel and encouragement will, it is believed insure more than a temporary enthusiasm and bear fruit in permanent results, in increased activity and wiser efforts for the salvation of the children.

....The *North China Daily News* makes the following interesting statement: "Recently a very remarkable development of Christian activity is said to have taken place. A number of native converts have, of their own accord, volunteered to go as Christian missionaries to Corea. A very wealthy old Fukien gentleman, himself a recent convert, has given generous support to the undertaking; and in a few days the little band of devoted men intend to start to their field of labor under the tutelage of Rev. Mr. Wolfe. ....The high estimation in which the Chinese appear to be held in Corea will no doubt do something to pave the way for the missionaries from Fukien; and it is to be hoped that the apparently receptive nature of the Corean disposition will help to facilitate the work. As far as we know this is the first instance of any Chinese Christians leaving their own country to spread Christianity among other nations. We think the fact sufficiently interesting and unique to merit a passing notice; for it shows that even the apathetic Chinamen can be aroused to unselfish enthusiasm under certain influences, and gives good promise of energy in mission work on the part of the Chinese, as a nation, when they shall have been brought more extensively under the dominion of Christianity than is the case at present."

...In Utah the Congregationalists have 4 churches, 9 ministers and 210 members; the Baptists 2 churches, 2 ministers and 170 members; Catholics 4 churches, 6 priests and 850 members; Episcopalians 4 churches, 7 ministers and 465 members; Methodists 7 churches, 13 ministers and 381 members; Presbyterians 12 churches, 14 ministers and 382 members; Lutherans 1 church, 1 minister and 40 members. Total, 34 churches, 53 ministers and 2,498 members.

News of the Week.

WEDNESDAY, AUGUST 4.—A remarkable demonstration in Dublin over Lord and Lady Aberdeen's departure. Business was suspended, and it took two hours and a half for the procession to pass a given point. Every trade in Dublin was represented. Lord and Lady Aberdeen seemed deeply affected. For the first time in very many years both the government and people united in doing honor to the viceroy....The cotton crop of West India is reported to be the largest ever gathered....It is reported that the Queen will open Parliament in person... It is stated that the police have been informed of the existence of extensive intrigues by Irish and Russian dynamiters against the English Government....The celebration of the 500th anniversary of the foundation of Heidelberg University took place on the 2d. Five thousand persons were present and the celebration was opened by a speech from the Crown Prince, Frederick William ...One and a half inches of snow fell yesterday on Mount Washington. Snow fell also in Rome, N. Y ...The burial of four of the victims of the "Sarah Craig" took place yesterday. The procession was followed by a great crowd and the cemetery was so thronged that the gates had to be closed.... In a boiler explosion at the Lehigh Coal and Navigation Company's machine shops at Lansford, one man was killed, four fatally injured, fourteen seriously, and as many more slightly injured. A rough estimate places the loss of property at $10,000.

THURSDAY, 5.—The completion of the Cabinet ended with Lord Randolph Churchill's triumph on every material issue. He was anxious to get rid of Sir Richard Cross and Mr. Stanley, and this he accomplished after he had secured for himself the leadership of the House....It is thought by some that Mr. Gladstone intends to retire from public life....It is reported that an attempt has been made to assassinate the Grand Vizier of Turkey by a Tartar. ....Riots renewed in Belfast. Two magistrates were wounded while reading the Riot Act to the mob....Merchants are dissatisfied with the mail service between New York and Panama. The mails are from fourteen to twenty days going from New York to Panama, thus causing heavy expenses to merchants, who prefer buying in Europe until a satisfactory service can be secured with the United States....Samuel J. Tilden died yesterday morning at his home at Greystone, Yonkers, New York, in his 73d year. His estate is estimated at $10,000,000. ....A boat containing an aged couple and five children was upset in the harbor at Portland, Me., and all the occupants were drowned ...The warfare begun against gamblers at Saratoga has done some good. Five have been arrested, and gamblers are closing their doors and putting away their paraphernalia.

FRIDAY, 6.—There is a great deal of opposition in England to Mr. Mathews, the new Home Secretary. Alderman William Cook has decided to re-contest East Birmingham against Mr. Mathews. Mr. Cook is opposed to the Irish Land bill and favors continued representation of Ireland at Westminster....The French Government has intimated to the Vatican that France will maintain her right of exercising a protectorate over French missions in China, leaving the Holy See responsible for the results of the appointment of an apostolic delegate at Pekin. The Pope is ready to undertake the responsibility....A meeting of all the Bonaparte family, except Prince Victor, will be held at Prangings, August 15th. The object is to unite the royalist party, and Prince Victor declines to attend because he alone represents the empire....The new Extradition Treaty with Japan was signed April 29th, 1886, and sent to the Senate by the President on June 9th ...Second trial of Alford Packer was concluded yesterday at Gunnison City, Col., and the prisoner sentenced to forty years' imprisonment or eight years for each man he killed and ate.... The defence of the anarchists in Chicago are introducing their witnesses.

(Continued on page thirteen.)

Our Contributors.

A Sonnet.

BY H. E. G.

WITH deep, oppressive sadness oft I read
Of those intrepid men who nobly fought
Life's battles, doing always what they ought,
Not seeking how they might from toil be freed;
And then I ask why it has been decreed
That I, who would do much, accomplish nought,
Although I long and earnestly have sought
Volition to translate to forceful deed.
It was of old most true and is so still,
There's little is our life to call our own;
Unseen and nameless forces bend the will;
Each morn we step into a world unknown,
And yet we feel though sad, alone and ill,
The everlasting arms around us thrown.

NEW YORK, August 3d, 1886.

The Stranger that Is Within Thy Gates.

BY KATE S. GATES.

"OH, girls, isn't that just too lovely for anything!" and, as she spoke, Nell Reynolds held a baby doll out at arm's length for inspection.

The Young Ladies' Mission Band of the Elm Street Church met with Margaret Archer this afternoon to sew for a box they were filling for a poor Sunday-school in the West. There were various admiring exclamations from most of the girls, but Margaret's face looked perplexed and troubled.

"What is it, Margaret?" asked Nell, laughingly. "There's something on your mind; out with it; what's wrong?'

"Nothing really wrong," replied Margaret, hesitatingly, "only girls, it seems to me that we stop too soon."

"Well, I should just like to know what you mean by that! Why, everybody says that we do a world of good. Dr. Huntley is as proud of us as he can be!" exclaimed Susie Barrows indignantly.

"I know, girls; but, yet after all, it does seem to me that we aren't quite all that we ought to be. You see we do a great deal of good for folks way off, and for the real poor in our midst, but—don't you believe, girls, that there are ever so many right by our sides, strangers within our gates, whose lives are needy and destitute, who need heart and soul help; do you understand what I mean? Somehow it seems to me that we have only thought of those who are hungry for food or in need of bodily clothing, and have forgotten those whose hearts are pining for cheering words, and whose lives are full of hunger and longings for bits of beauty and dainty comfort. I have been thinking of it a long time, and this morning when I read that verse: 'These ought ye to have done, and not to have left the other undone,' it seemed like a message right to us."

"Margaret," said Nell Reynolds, whimsically, "you are too provoking! Here I was really feeling quite satisfied with myself, and thinking that for once in my life I was doing something for others, and now you must needs go and make me feel that I've been a selfish, thoughtless creature. What would you have me do that I haven't done?"

"Oh, Nellie, I saw that Edna Wheeler look so wistfully at your white shawl the other night at the sociable. I know she just admires pretty, dainty things, but she hasn't the money to buy them with, nor time to make them; so she has to go without. And, girls, you remember that plaque that I painted for Mrs. Huntley? Well, I saw Mrs. Grey looking at it with tears, actually tears, in her eyes. 'I know that I'm foolish,' she said, 'but I do love beautiful things so?' They are not really poor, but then I guess they cannot afford to spend much for such things, and I tell you I made up my mind then and there that she should have the very prettiest plaque that I could paint. And there are ever so many, I've no doubt, that we could make happy in some such way, if only we have our eyes open and see them."

"But, Margaret," objected Nell, "do you think Mrs. Grey or Miss Wheeler would accept charity? I am afraid that there would be more resentment than pleasure on their part."

"No there won't," replied Margaret; "I shall look out for that. And couldn't we each of us do something quietly to make some lonely heart happy or satisfy some wistful longing, even if we had to give up some little pleasure of our own to do it?

There was never such a happy day in Wellboro before; good cheer seemed in all hearts. Mrs. Grey's simple little parlor was glorified by a lovely plaque, and Mrs. Grey herself was radiant. "It does me good, Tom, through and through," she said. "I cannot tell you how just the thought of it rests me and helps me about my work. People who have so many such things don't half appreciate them."

"I presume not," replied her husband. "They only who go without know truly what it is to have."

Edna Wheeler touched lovingly a beautiful white fleecy wrap. "When I get my work done I am going to change my dress and put it on a few minutes," she said to her mother. "I can't believe that it really is mine, though. I've always wondered how Nell Reynolds could toss hers round so carelessly and not seem to care any more for it."

Will Norcross, Mr. Chaffee's bookkeeper, took his pocketbook out at least half a dozen times during the day to see if there really was a receipt for a year's subscription to *Harper's* in it, or if, after all, it was only a dream he had had. He had wanted to subscribe for it himself, but how could he, for there was mother and Mamie, Will and Joe to feed, clothe and care for. Oh, no, of course he could not, and yet here it was.

Dick Allen failed in every lesson at school just for thinking of his *Youth's Companion*. Miss Judy Perkins, who took in sewing, just broke down and cried the first evening that she tried to sew by the light of her new student lamp. And these were not all; there were many others.

"I'll tell you, girls," said Nell Reynolds the first time that the Mission Band met after this, "I can't begin to tell you anything about it, but I never was so happy in all my life before. I don't believe that anyone I remembered was half so happy."

"'It is more blessed to give than to receive,' Nellie," said Margaret, softly.

"Well, I thank you a thousand times over dear Meg for your lesson. I really was feeling quite satisfied with myself; everybody said that the Band was doing so much good that I felt quite conceited. Somehow I never thought of this sort of doing and giving; but I am going to try to remember now. I do want to be a useful, helpful woman, and, God helping me, the hearts about me every day of my life shall be lighter, happier and better for my being in the world. All that I can do will not amount to much, I suppose, but then I'll do it."

"And with God's blessing, Nellie, it will amount to more than you think, perhaps."

A Letter from China.

The Instruction of the Native Helpers —The Exclusion of Chinese Immigrants from the United States. —The INTELLIGENCER *Courteously Criticized.*

AMOY, May 29th, 1886.

DEAR DR. FERRIS: On Tuesday, Wednesday and Thursday of this week was held one of the yearly examinations of unordained helpers and theological students. In these examinations the three Protestant missions at Amoy unite. The examiners are the missionaries and ordained native pastors, all who are able to attend. Learning from the experience of many years, we have gradually changed, and, we think, greatly improved the system. As means and opportunity afforded we have enlarged the circle of studies. The present arrangement is for a course of study extending over ten years. The examination this week was of the three lower classes, or candidates for the first, second and third degrees or grades. The examination was well sustained. The examination for the higher grades takes place some months hence.

Now, a few words on a very different subject. More than twenty years ago some Christian families, (with other Chinese,) emigrated from Amoy to British Honduras. One of the families was of the surname Peh. The man's name was Tek. He took with him his wife and three little children. His surname and name, Peh Tek, became the English surname of his family. In Honduras it was spelled Pettick. One of the children died. The other two were called respectively George and Paul. Year before last Mr. and Mrs. Pettick and their two sons returned to Amoy. They brought with them from several ministers and some of the British officials testimonials as to their excellent character. The eldest son, George, brought with him a wife, (a native of the British possessions,) and two children. The old people will doubtless spend the rest of their days here, and Paul, if spared, will remain with them till they die. George has decided to return with his wife and children to their former home in South America. He was expecting to take passage in a tea steamer from Amoy to New York, and thence to take steamer to Central America. He came to us for letters of introduction to anyone who would give him good advice in New York. Then we remembered the animus of Americans towards the Chinese. After consulting with the American Consul we have concluded to advise him not to risk a trip by the way of the United States.

I feel shame all over me to be compelled to write such things concerning my native country. I know very well that, by solemn treaty and by the whole spirit of American institutions, *as they used to be*, he would be safe enough, but by the law of Congress he may not land in the United States. Would a law of Congress be allowed to override a treaty with Great Britain? From a child George Pettick has resided in British territory, dresses like a European or American, speaks the English language, and has a wife who cannot speak Chinese. Yet he is guilty of the grave crime of being a Chinaman!

When we last came from the United States we had, as you know, a Chinese lad under our care. He had been a number of years in the United States attending school. He spoke English well, in fact, had forgotten much of his own tongue, and dressed like an American. He had become a member of the Methodist Church and was thoroughly American in his feelings. We spent a few days at a private hotel and boarding house in San Francisco. At the table in the dining room to which some of our party were allotted places, we placed the Chinese lad between us, to protect him from insult. On Sunday morning one of the *gentlemen* at our table discovered the lad to be a Chinaman. He arose, and with profane language left the table. The lad, showing his more gentlemanly training, as well as ready wit, pleasantly remarked, "That man is not hungry this morning." At the request of our landlady, who was in danger of losing her boarders—of being "boycotted"—if she permitted a Chinese Christian lad to sit at a public table in her house, my wife and I took the lad with us and dined by ourselves at a small side table, in a corner of the room, partly behind a door.

In the early part of this crusade against the Chinese, when it was carried on mostly by the hoodlums of California, the sand-lot people and their cousins-german throughout the country, we were not much troubled concerning it. We supposed there was enough genuine American feeling and Christian sentiment in the land to restrain it. We supposed that the result might even be beneficial to the Chinese, for they would see that the Christian Church was on their side. When we found politicians coming forward with the cry, "The Chinese must go," we probably felt a little more indignant, yet were not very greatly surprised. But, oh, how disheartening it is to find so many members of Christian churches, ministers of the Gospel and editors of religious papers, *practically* joining in the cry! Anti-Chinese riots ending in pillage, arson and wholesale murder are the result, and worse still, so far as we have yet learned, there is little or no redress.

Perhaps we feel more deeply at present, because our good old CHRISTIAN INTELLIGENCER does not, as we think, have the right and clear ring on this subject. The first (or nearly the first) INTELLIGENCER that I opened on our return last autumn from Australia, (paper of Oct. 7th, 1885,) contained an article designed in words to give "*unqualified condemnation*" to anti-Chinese riots, but which seemed to us to approximate towards an apology for them. Two weeks later, in answer to an excellent paper, signed by H. P. A., taking exception to said article, the INTELLIGENCER defended itself in a larger article, manifesting similar anti-Chinese animus. Its doctrine is that Chinese labor is something of great *degradation*, (whatever that may mean,) and if allowed in the country will "drag American labor down to a degradation equal to its own." "The main point is: Shall American workingmen be forced to live like heathen, or shall they have opportunity to live like Christians?"

When the leaders of public opinion in the community, and especially in the Church, make the workingmen believe that the presence of the Chinese in the land is as injurious and unjust to them as is taught in that and similar articles, and especially in a paper published in a number of the INTELLIGENCER, (April 14th, 1886,) received by last mail, you may be sure there will be Chinese riots, however much you may exhort against them.

A few words in reference to the article just alluded to in the INTELLIGENCER of April last. It is a report of an Anti Chinese Convention recently held at Sacramento, Cal. The preamble and resolutions appear to us as anti-truthful and anti-Christian as they are anti-Chinese; yet THE CHRISTIAN INTELLIGENCER published them without one word of comdemnation. It seems to approve of the whole "action of the convention," except, *perhaps*, the "boycotting" resolution. I say "*perhaps*," for, after reading a good many times the remarks introducing the "action of

the convention," I am not yet sure on this point; and it seems to me that anyone who can swallow all that precedes the "boycotting" resolution, might as well swallow that also.

So much for the attitude taken by the INTELLIGENCER on this subject, as it seems to us. I am sure the senior editor will not for one moment suspect me of harboring the least "animus" against him, or against the good old paper. He knows me and I know him too well for that. If I have now been sinning he has the opportunity of administering a proper castigation.

Do you wonder that we feel warmly on this subject—we who once were so proud of our country, and were wont so hold up it and its institutions before this people as so worthy of imitation, but who now are often called on to make to them explanations and apologies, and who are afraid to advise George Pettick to return to Honduras by the way of New York, because a law of Congress, in violation of treaty obligations, forbids his landing on United States soil? In the treaty with China of 1868 it is said, "The United States of America and the Empire of China cordially recognize the inherent and inalienable right of man to change his home and allegiance, and also the mutual advantage of the free migration and emigration of their citizens and subjects respectively from the one country to the other for the purposes of curiosity, trade, or as permanent residents." That sounds like the old doctrine that *man as man* had certain *inherent and inalienable* rights. Has our country now changed that doctrine? or is not the Chinaman a *man*? But it was with the Chinese that this solemn covenant was made.

But let us look at the matter from a higher standpoint still, that is the Christian standpoint. The Church in America acknowledges her obligation to Christianize China. She sends a few missionaries to be scattered abroad in small companies throughout this vast empire. But God in His Providence sends tens of thousands of this people right into the midst of Christian America. What a glorious opportunity for the Church there! She ought to thank God for it with all her heart, and with all her might enter on the work of evangelizing these multitudes, both for their own salvation and that they may take back the Gospel to their countrymen. Instead of this, Christians in America attempt to close the door which God would open before them. They are afraid that instead of Christianizing the Chinese, the Chinese will heathenize them! Shame on such Christianity! If your millions of Christians in America are too few and too weak to contend with a few tens of thousands of Chinese brought to your very doors, how do you expect a few hundreds of missionaries to cope with the hundreds of millions here?

J. V. N. TALMAGE.

Sabbath Day Point, Lake George.

MR. EDITOR: Here we are by the shore of one of the most beautiful lakes in America. Its loveliness is appreciated far more at the close of a week than at the end of the first day's sojourn. Enchanting views present themselves continually to the visitor. I have seen no landscapes that surpass these in beauty.

These waters were discovered by a Romish priest named Jacques, in 1646, as he was on his way to the Iroquois nation, by which people he was burned. This lake, around whose green islands Indian legends cluster, and at whose northern extremity are the ruins of Fort Ticonderoga, is thirty-six miles in length and from one to three in width. Great mountains rise all along the shores; the highest, Black Mountain, is 2,878 feet above the sea.

Our boarding-house is packed full. A dozen cottages are near this place.

Last Sabbath I preached in Grace Memorial Union Chapel, which is a substantial stone church built mainly by the cottagers at a cost of $6,000. On the Sabbath previous Rev. Wm. H. Vroom preached. The memorial window to the rear of the pulpit reminds one of the late Rev. Dr. Gillette, a well-known Baptist minister of New York, and another window calls to mind the Rev. Selah Woodhull Strong, of our Reformed Church.

The Lake Champlain Steamboat Company run two finely-built steamers on this lake, viz., the "Horicon" and "Ticonderoga." Each boat makes a tour of the lake in both directions daily. As the flow is toward the North, they who live here speak of going *down* to Ticonderoga.

Some of the hotels are large. The Sagamore and Fort William Henry will accommodate four hundred and one thousand guests respectively.

Great changes and marked improvement are manifest in the villages bordering on this romantic lake since our first visit twelve years ago.

D. B. WYCKOFF.

The Wanderer's Inquiry.

SONG 1:7.

BY REV. C. H. POLHEMUS.

TELL me where Thy flocks are feeding;
Where they rest their wayworn feet;
Where they never fail of shelter
From the noonday's withering heat.

Tell me, whom my soul adoreth,
Where those fragrant pastures grow;
I shall ever pant and wander,
Till from Thee the way I know.

I am weary of the desert
Where my feet so long have strayed;
I have chased its brightest phantoms
But to see their beauty fade.

Burdens, trials, tribulations,
Make me faint, as do the rays
Hot and scorching, of the midday
Sun, these glowing summer days.

But I know in Thy green pastures,
Gentle Shepherd, Heavenly Friend,
That Thine own find rest and comfort,
Thou dost shield them to the end.

Glances Across the Sea.

BY REV. HENRY E. DOSKER.

IV.

AT last the inevitable has come, in the course of ecclesiastical events in the Netherlands; the Rubicon has been passed; peace has well nigh become an impossibility and, humanly speaking, nothing can prevent the upheaval of which I spoke in a previous article.

The Provincial Synod has, under date of July 1st, 1886, *deposed*, and that for an unlimited time, the 80 suspended members of the Consistory of Amsterdam. This number includes the names of Dr. A. Kuyper, the leader of the party, Dr. F. L. Rutgers, Dr. I. Woltjer, Mr. D. P. D. Fabius, LL.D., Dr. A. H. de Hartog—all of them professors of the Free University of Amsterdam; and Messrs. W. Hovy and S. I. Seefat, who are closely connected with it. It would seem, therefore, as if the avowed aim was—the destruction, at one blow, of the centre of life of the orthodox party. An aim which appears all the more clearly, when it is considered that this deposition "disqualifies all the parties for holding any ecclesiastical office for an unlimited time." Now it can clearly be seen that under this sentence the hope of the orthodox to gain ecclesiastical recognition for the Free University, its professors and students, becomes an utter impossibility.

It seems to me that there is some connection between this outrage (for the accused have at no time since their suspension, Jan. 4th, had a chance of defense by trial or hearing,) and a sentiment expressed at a meeting of the Moderns at Amsterdam some weeks ago. Prof. Knappeth, of the State University of Amsterdam, on that occasion made the remarkable statement, "that the unity of the Church must be maintained, but that the orthodox must be driven out at all hazards."

And who were the judges in this case, who, "*mirabile dictu*," were trying the accused among other things, for "far-reaching heterodoxy?" "Seven men," Dr. Kuyper says, under date of July 11th, "who one by one and head for head, long since should have been deposed from the ministry, because they reject at once the Scriptures and the Christ and our confession."

It may be easily imagined what attitude the orthodox will assume. The more pitiable that there is no perfect understanding even between the leaders of the party. At no time since the great revolution under William the Silent, was the ancient national motto more vitally true than now. "*Een dracht maakt macht*" should be written in every loyal heart, should if necessary be prayed and fasted into every soul.

It was very difficult to forecast what has happened. Even the most ardent opponents, except those immediately interested in the matter, did not consider that the Provincial Synod of North Holland would dare to go to such desperate lengths.

Meanwhile, the Classis of Amsterdam continued in its course of folly and was fast becoming the laughing-stock of the Netherlands. Assuming once again "Consistorial authority," it asked on May 13th, that within a week all buildings held by the old trustees, some of whom, as stated before, belonged to the deposed elders and deacons, should be vacated for its own use, as acting Consistory of the churches of Amsterdam. The trustees, of course, declined to obey, on the ground that according to the charter they were responsible only to the consistory, and were bound to deny and ignore all foreign interference.

Two representatives of the Classis, accompanied by two sheriffs, appeared before the "Westerkerk" at the set time; but found it closed and deserted, except by the watchmen, which, ever since Jan. 4th, were placed in the building by the trustees for its safe keeping. A mob gathered immediately, and when the party drove off again it was greeted with taunts and groans and cat-calls.

Moreover, the trustees refused to admit members who had been elected by the Classis, March 22d, in its assumed, abnormal, consistorial capacity, on account of manifest irregularities in their election.

The constant altercations raised the ire of the Classical dignitaries to the highest point. As an instance of their irritability, I may mention that they sharply reprimanded Revs. J. G. Klomp, of Graveland, and A. D. Klerck, of Weesp, for preaching in the halls where the suspended ministers generally held forth, and significantly warned them not to repeat the offense.

Moreover, they addressed every Classis in the country on the matter, and begged that ministers from abroad might be prohibited, by Classical interdicts, from giving the moral support of their presence to the belligerent pastors and church members at Amsterdam. But, as ever before, every act of oppression strengthens the opposition. The most of the people attend upon the ministrations of the now deposed pastors and professors.

In this connection a meaningful financial test may be applied as to the strength of the orthodox party in Amsterdam. In all the churches of the capital, during the month of April, one of the best on account of its holiday services, the collections amounted to not quite 800 florins. In the halls, four or five, they yielded the respectable sum of 2,200 florins, nearly thrice the amount of the church collections.

The open advice of Dr. Kuyper to all orthodox members of Classes is: Not to attend the meetings, at least to abstain from voting; better yet, to meet with like minded brethren on the same day of the Classical sessions, in a separate place, in the capacity of Classical conferences.

I have no doubt but an appeal will be taken from the action of the Provincial Synod. Will the Synod of the Hague dare to follow in the footsteps of the lower court? Will the Moderns, in that final court, be as audacious as were the others? If so, we stand at the threshold of momentous occurrences; for, if I have read the man's character well, Dr. K. is not to be thus easily set aside. He and his followers will fight their battles to the bitter end.

Mt. Meenahga Letter.

SITTING near my window, in a quiet, pleasant room, and looking out upon the mountains which are to be seen on every side, it seems as if I must write to the INTELLIGENCER, hoping that the letter may reach some who, wishing to leave the noise and bustle of city life, do not know of any summer resort where they may be sure of not meeting those dragons in even more aggravated form than at home.

Mt. Meenahga is a delightfully quiet place, 1,500 feet above sea level, about two miles from Ellenville, N. Y., and within fifteen miles of Lakes Minnewaska and Mohonk. The scenery, although lacking the grandeur of that of higher mountains, is beautiful, and there are caves and falls to which the ambitious and vigorous pedestrian may walk.

For the little ones, too, very few more pleasant places could be found, while for the use of the "older children" two tennis courts have been prepared.

On the whole, it is one of the most delightful places to be found anywhere for those who wish to escape from the usual noise and excitement of hotel life, and we sincerely hope that many of those who read the INTELLIGENCER may be able to come here and share the advantages.

E. M. C.

A REMARKABLE EVENT was celebrated at the residence of Dr. James R. Speer, of Pittsburg, Pa., on the 19th of last month (July), it being Dr. and Mrs. Speer's sixty-fifth marriage anniversary. Dr. Speer has been a resident of Pittsburg for over sixty years, and for fifty years was a leading physician and surgeon of that city and of Western Pennsylvania. As an oculist he was known from New York to California, and had patients from every State in the Union. Dr. Speer has been a frequent contributor to medical literature, and to the religious and secular press, and retains his brightness of intellect and sprightliness in conversation to a surprising degree. The celebration of the sixty fifth wedding-day—the husband ninety and the wife eighty-four, and in the happy possession of their faculties—is a very remarkable event.—*Herald and Presbyter*.

The Reading Room.

Our Book-Shelves.

....“PSYCHOLOGY: The Cognitive Powers,” is the title of President McCosh’s latest publication. It is the first part of what is intended to be a complete course of psychological instruction, to be followed by another on the Motive Powers of the Mind, including the Conscience, Emotions, and Will. This work will be the crowning literary labor of the learned author, as it will be the ripened fruit of a life-long study and of thirty-four years of teaching in this branch of science.

In the volume before us, the cognitive powers are inductively investigated, beginning with a physiological examination of the senses. Thence the writer passes to the retentive, associative, recognitive, compositive, and other powers, which he classes as reproductive. And thirdly he treats of the comparative powers, or those which discover the primary relations of things. He here emphasizes his theory of the direct perception of objective relations, as opposed to the Kantian theory which refers these to subjective principles of the mind. He closes with a discussion of the origin of ideas. It would be impossible here to even indicate the scope of such a work. We need only say that this psychology is kept singularly clear from *a priori* metaphysics, and is a strictly scientific exposition; that it has all the author’s charms of lucidity in thought and style, and of freedom from needless technicalities; and that it is illustrated by experiment and observation so as to be always interesting, and even at times racy and refreshing reading, and is so practically put as to be an incomparable text book on the subject. (Charles Scribner’s Sons.)

....The Lutheran Publication Society have just issued two volumes of popular discourses upon some of the living issues of the times. The first is entitled, “VITAL QUESTIONS PERTAINING TO CHRISTIAN BELIEF,” by M. Rhodes, D.D., of St. Louis, and treats of the folly of atheism, inspiration, probation after death, causes and weaknesses of infidelity, and the power and excellence of Christianity in contrast with the weakness of infidelity.

The author’s style is lucid and vivid, earnest and direct, and he purposely avoids the technical and abstruse forms of argument, so as to bring his treatment within the range of thought of a mixed audience and with special reference to young people whom he addressed.

The second volume is, “THE SIX DAYS OF CREATION: The Fall and The Deluge.” By J. B. Reimensnyder, D.D. It consists of a series of fifteen lectures designed to defend the Mosaic record from the assaults of skeptics, both upon scientific and moral grounds. The author holds that the creative days were natural days of twenty-four hours each, although he carefully states the opposite view held by many Christian scientists of the indefinite, prolonged demiurgic periods. He argues with power against the theory of atheistic evolution, and uses the facts of modern science with skill and force for his own interpretation of the Mosaic record. The chapter on the Institution and Obligation of the Sabbath, and its vindication of the modern and American Christian Sunday, is one of the best in the book. The practical reflections of each discussion are well timed, and the style of argument and illustration is remarkably clear and often eloquent.

It is a good sign of the pulpit in our times that it is putting forth practical works like these in the interests of science and religion, and against the efforts of those who are ever trying to put asunder these two great revelations of Himself which God has put together.

....“ECONOMICS FOR THE PEOPLE.” By R. R. Bowker. There is, perhaps, no subject on which “the average man” is so much in the dark, or has such crude and confused ideas as that of which this little book treats. To such persons, if they really wish for light, this book will be both welcome and useful. In simple style, plain and business-like methods, such as might be expected from a business man with clear ideas, and with simple, sometimes homely, but always effective illustrations, it sets forth both the principles involved and their application to the present condition of the country. Some of its chapters require a little harder thinking than others. But any man of ordinary intelligence can grasp the meaning of every page, and cannot fail by means of it to obtain “a fair knowledge of the economic history and condition of our country.” Such knowledge every intelligent voter ought to have, and every-one ought to be—would that all were—intelligent enough to seek it. (Harpers.)

....“THE STORY OF MUSIC AND MUSICIANS FOR YOUNG READERS.” By Lucy C. Lillie. The author of this unique little book is one of the best of living writers for children. Her stories, appearing first in *Harper’s Young People* and afterward in book form, have had a wonderful but deserved popularity. In the same favorite periodical have been given the series of papers which make up this present volume. The plan of the book Mrs. Lillie presents in these words:

“All that I hope to do in these pages is to tell you the story of music, as it were, to offer some simple suggestions for piano practice and study, to give the mere rudiments of what is called theory, and to tell you something of the lives of the great composers, the musical influences of their times, and to introduce you to certain of their works.”

In the execution of this plan she has been remarkably successful. “The Story of Music and Musicians” is both fascinating and instructive. A well arranged index increases its value, and the illustrations with which the publishers have embellished it add to its attractions. Altogether it is quite the thing to put into the hands of the young student of music. (Harper & Brothers.)

....“BALDWIN: Being Dialogues on Views and Aspirations.” By Vernon Lee. Several of the dialogues in this volume have appeared before in British periodicals, but their merit entitles them to a place in book form. It is true no conclusions are formulated or even arrived at, but the discussion brings up nearly all the views current in educated circles concerning belief, doubt, ideals, etc., and often the points at issue are presented in a very vigorous way and with unusual facility of diction. The value of the volume lies in the stimulus it gives to thought, and in the freshness with which it puts forward certain views which are by no means new. It is not intended for those who read only for amusement, but readers of a better class will find it very suggestive and sometimes instructive. (Roberts Brothers.)

....“THE CRUISE OF THE ALABAMA,” by one of the crew, is written with animation and a vividness inspired by personal participation in the stirring events described. It is not remarkable for literary finish and often tends to garrulity, but, nevertheless, it is interesting as furnishing an inside view of life on the famous Confederate cruiser and a fair account of her career. The work is issued in the handy “Riverside Paper Series.” (Houghton, Mifflin & Co.)

....“Cassell’s National Library” continues its excellent issue of books worthy to be read by all. The last three numbers give us “EGYPT AND SCYTHIA,” from Herodotus, “HAMLET,” and “VOYAGES AND TALES,” from Richard Hakluyt’s interesting Elizabethan chronicles. Those who wish the best reading at a very low price cannot do better than buy such books as these. (Cassell & Co.)

....“ALDEN’S CYCLOPEDIA OF UNIVERSAL LITERATURE” has reached its third volume. The opening word is “Boileau,” and the closing “Byron.” It gives biographical and critical notices of about ninety authors, with extracts from the works of the more noted. The sketches of American writers supply a need in our cyclopedic literature, and the work is very well done. The handy size of the volumes and their remarkable cheapness commend them to a very large class of readers. (John B. Alden.)

....“OLD SALEM,” by Eleanor Putnam, to which Arlo Bates, her husband, adds a charming introduction, is one of the most delightful books which has come into our hands for the enjoyment of those who by these days of vacation are set free from the cares and distractions of ordinary life and can surrender themselves to the sway of a refined and genial description of a life that is rapidly passing away. With great delicacy and grace, but with the truthfulness of a photograph, the Dames’ Schools, the Confections, the Shops, the Cupboards, and the people concerned in them, and a typical Captain of Old Salem, are presented to our captivated attention. The book is too small. As we finish the last page, we deplore the untimely death of the author, which put an end to a literary career when it had been only fairly begun. A cheaper edition seems desirable. There are no doubt many who will gladly pay a dollar for these few pages and give them a place of honor in their libraries; but the multitude ought to have an opportunity to enjoy these descriptions of the old honest, simple, strong and true life, so picturesque and of such marked individuality, which the complications and rush of the life of these days is ruthlessly sweeping away. (Houghton, Mifflin & Co.)

Our Library Table.

Periodicals, Serials and Notes.

...The *Forum* for August opens with a weak, rambling talk called The Revolt of the Majority, but abundantly compensates for this by other articles of great excellence and timeliness. Mr. Bishop lashes properly Newspaper Espionage (’tis a pity the sinners could not in person receive a literal scourging), and Mr. Carnegie gives a truthful and encouraging account of the Results of the Labor Struggle. Prof. Harris tells us “How I was Educated,” and gives no small help to all interested in educational work. Prof. Beecher, of Auburn, in an article called The New Total Abstinence Creed, sets forth with cogent logic and in a very fair spirit the error of those who now pose before the public as the only true friends of temperance. Himself a total abstainer in principle and practice, he is able to speak on this subject without danger of being misunderstood. His paper is worthy of very wide circulation. The same is true of Dr. Edson’s incisive account of Poisons in Food and Drink.

....The *Lutheran Church Review* for July contains two very valuable papers. One treats of Luther’s Small Catechism, giving a *catalogue raisonnè* of the various explanations of it prepared for use in America. We hope this and a previous article on the translations of this admirable symbol will be issued in a volume. Such a work would be acceptable to all Lutherans and to very many besides. The other is a succinct, clear and good-tempered account of the Causes Leading to the Organization of the General Council. This is a delicate matter in which outsiders have no right to interfere. But will our brethren allow us to ask if the General Synods and the General Council, indeed all the Lutheran bodies, *i. e.*, all who hold in any degree to the Augsburg Confession, could not form a federative union, to act together, say in the cause of Foreign Missions? Some such arrangement would enable our Lutheran brethren to exert an influence proportioned to their numbers, character and enterprize, which we think is hardly the case now. Organic union must proceed from within outwardly and must rest upon agreement as to fundamental verities, but coöperation *ad res externas* does not require such an exact accordance, and may be maintained along with a considerable diversity as to tenets and usages.

....The *Baptist Quarterly* for July is as usual well filled. Dr. Weston on the Four Gospels dissents from the common views of their mutual relation, and furnishes another, which, however, does not seem to us better sustained than those he sets aside. Is it certain that their relationship is a soluble problem? Dr. Clarke contributes a good exposition of Born of Water and the Spirit, making the former equivalent to repentance, which is more plausible than sound. Dr McArthur continues his articles on the Pastor’s Work, writing with good sense, save when he advises discipline for covetousness. The Rev. Mr. Simons makes a clever argument for the late date of the Apocalypse. The Editorial Department is well sustained. The dig at our Church for “hushing up” the defalcation of its Domestic Missionary Treasurer is undeserved. The Homiletic Department contains some good outlines, and a most excellent essay on Concentration in the Pulpit. The reviews of current literature are very good. Nowhere has there appeared a more skilful characterization of Von Holst’s work on our Constitutional History than is here given by William C. Morey, and Martineau’s Types of Ethical Theory is treated with equal insight and discrimination by S. L. Caldwell.

....The dainty new cover which enwraps the August *Wide Awake* is a pleasure to the eye. Within it is a most attractive table of contents. “The Royal Girls of England,” by M. E W. Sherwood, and “Sir Walter’s Honor,” a ballad by Margaret J. Preston, deserve special notice. The frontispiece, representing children gathering dandelions, is very pretty.

....Three particularly good serials are now being published in *St. Nicholas*. These are Horace Scudder’s “Biography of Washington;” Henry Eckford’s “Wonders of the Alphabet,” and Mrs. Burnett’s “Little Lord Fauntleroy.” The August number is full of interesting reading, the value of which is enhanced by many fine illustrations.

BOOKS RECEIVED.

Harper & Bros.: Love and Luck: The Story of a Summer’s Loitering on the Great South Bay. By Robert Barnwell Roosevelt. 16mo, pp. 350; also,

Jo’s Opportunity. By Lucy C. Lillie. Illustrated. 16mo, pp. 175; also,

The Children of Old Park’s Tavern: A Story of the South Shore. By Frances A. Humphrey. 16mo, pp. 284.

UNBOUND BOOKS AND PAMPHLETS.

Minutes of the General Synod of the Reformed Presbyterian Church in North America Session 63. Held in New York city, May, 1886.

Forty-third Annual Report of the Managers of the State Lunatic Asylum for the Year 1885.

Essays. By Abraham Cowley. (No. 27, Cassell’s National Library.) 32mo, pp. 192. 10 cents; also,

Who Took It? and Other Stories. (Cassell’s Select Library.) 16mo, pp. 142. 15 cents; also,

Snowed Up, and Other Stories. (Same Series.) Pp. 142. 15 cents; also,

Sir Roger de Coverly and The Spectator’s Club. By Richard Steele and Joseph Addison. (Cassell’s National Library, Vol. I., No. 23.) 18mo, pp. 192. 10 cents.

Bad to Beat. A Novel. By Hawley Smart. (Harper’ Handy Series, No. 58.) 18mo, pp. 150. 25 cents; also,

The Chilcotes; or, Two Widows. A Novel. By Leslie Keith. (Harper’s Franklin Square Library, No. 537.) 4to, pp. 63. 20 cents.

PERIODICALS.

July.—The Monthly Interpreter, The Heretic

August.—Babyhood, Words and Weapons, Christian Thought, The English Illustrated Magazine, The Musical Herald.

A Dying College.

THERE is a deal of pathos in the spectacle presented by the ancient College of William and Mary in Virginia as it sits awaiting the final extinction that must soon come to it. Founded in 1693, it is the oldest college in America with the single exception of Harvard, and its history has been noble. Its establishment marked the first serious effort made to recognize the humanity of the Indian and to substitute education for the blunderbuss as an implement for his management. In its halls were educated many of the most illustrious men of America, among them Thomas Jefferson, James Monroe and Winfield Scott.

Its first buildings were designed by Sir Christopher Wren, and its first president was the Rev. James Blair. The college building was burned in 1705 and speedily rebuilt. When the revolution broke out William and Mary was the best endowed institution in America, but the greater part of its wealth lay in England and was lost by the rebellion of the colonies. We have before us the yellow, time stained letters of a student, written from the college during 1775 and 1776, which seem to show that the consciousness of the financial risks in which the institution must be involved caused its governors a great deal of anxiety as the shadow of coming war approached; but the student who wrote the letters was serving a little later as an officer under Light Horse Harry Lee, and the college was fully committed to the patriot cause.

When the revolution ended the college wealth consisted of $2,500 in money and some unproductive lands. In the years that followed the endowment funds were increased, new departments were added, and the college took rank as a university, with law and medical departments and a full complement of undergraduates. The establishment of the University of Virginia crippled William and Mary seriously. The new university was more favorably located, better endowed and better supported by the people. Its purely elective, German university system found peculiar favor in the South, and so the institution at Charlottesville little by little sapped the strength of the older one at Williamsburg.

The war of secession wrought something like ruin at William and Mary. Its buildings, its libraries and its apparatus were destroyed by fire; its students were scattered, and those to whose patronage it looked for support were impoverished. Worst of all, its funds were recklessly invested in confederate bonds.

After the war efforts were made to re establish the college. An endowment fund was raised and new buildings were put up. Again fire destroyed them and there was no insurance. Year by year the necessary expenses exceeded the income, and little by little the endowment fund decreased. When it was reduced to about $40,000 all the professors were dismissed and the president remained the sole member of the faculty. During one year he had a single student, who constituted the total undergraduate strength of the institution, precisely as young Clinton, with the professor hired to teach him, once constituted the whole of Columbia College in this city, except that Clinton's solitary studentship was the beginning, while this was the end, of a great institution's career. Now there is a president and no student at all at William and Mary, and within a few years the last dollar of the endowment will have been spent and the old college will be dead.—*N. Y. Commercial Advertiser.*

China and the Evangelical Alliance.

A FEW weeks ago the United States Evangelical Alliance received from the Evangelical Alliance of China an earnest appeal in relation to outrages committed upon residents of China in the United States. The following extract contains the substance of the appeal:

PEKIN, April 6th, 1886.

To the Secretary of the Evangelical Alliance in the United States of America:

DEAR BROTHER: In view of the outrages recently committed upon the Chinese on the Pacific coast, and also in some of the interior States and Territories of the United States, wherein from many towns all the Chinese residents, without distinction of age, sex, occupation, or character, have been driven from their homes by threats and violence, with loss of property and life; and learning that continued threats of further violence and expulsion of the Chinese are openly made, we feel called upon in behalf of the China branch of the Evangelical Alliance to lift up our protest against such shameful and flagrant crimes, committed against a quiet and orderly people, who had as much right to the possessions they occupied and protection in their lawful callings as had those who have so unjustly and cruelly driven them away or taken their lives.

1. We protest against such treatment of the Chinese as in contravention of law and treaty stipulation. The Burlingame treaty provides that the Chinese shall have the same privileges, as to residence and trade, as are granted to the citizens of the most favored nations. Shall a people who boast of a conscientious regard for their word and for justice between man and man, and of their hatred of oppression, remain silent while violent men disregard and break the plighted faith of the nation, and thus tarnish the fair name of their country, in heathen as well as in all Christian lands?

2. We protest against such treatment of the Chinese as inconsistent with those principles of kindness, hospitality, and justice which belong to all mankind, and which are exalted and enforced by the law of Christian charity.

3. We protest against such treatment as deleterious to the interests of Christianity in China. Several hundred citizens of the United States, representatives of the Christian churches in America, are engaged as missionaries, seeking the conversion of the Chinese to the Christian faith. But how can the Chinese look with any favor upon a religion which fails to restrain the people professing it from such inhumanity? If the Chinese do not read our Bible, they read our conduct, and mark it carefully. After all they have suffered at home from Christian nations through war and the opium traffic, if they now learn that their countrymen abroad are chased out of Christian lands as if they defiled the very soil by their presence, what hope can there be of their conversion to Christianity? Although we ourselves know well it is the want of Christianity that opens the way for such wrongs, the Chinese people cannot be expected to make this distinction. The natural course for them will be to look upon the treatment they receive in Christian lands as the proper fruit of Christianity.

4. We protest against such violence and wrong as endangering the persons and property of American and European residents in China. How can we expect Americans and Europeans to enjoy their present liberties, kind treatment, and official protection in China while the Chinese in America are hunted down as wild beasts? Already in Canton the names of Chinese who have been maltreated or killed in the United States are placarded day by day, and threats of reprisals have been made. The ill-feeling will increase and spread to other places unless the outrages are stopped.

We beg you, therefore, in such ways as shall seem most effective, to bring these things before the people of the United States, using your influence also with the Government if necessary, and urge them by every motive of justice, honor, and right, and by their regard for the property and lives of their fellow countrymen, and the citizens of other western nations resident in China, to put a stop to such wrongs. We beg you to use every effort to secure just and equal treatment for the Chinese in America. Let those who trample on their rights or destroy their lives be punished according to law and justice. Let ample indemnities be promptly paid. The United States and European Governments have demanded and received indemnities from China for wrongs committed by her citizens. If she holds the United States Government responsible for the violence committed within her jurisdiction is it not just what England or France or Germany would do?

Whatever course the laws concerning Chinese immigration may take, let such Chinese as are permitted by law and treaty to live in the United States at least be treated with the fairness and humanity which becomes an enlightened people to exhibit. We most earnestly desire that those who go to Christian lands should see the light and feel the warmth of Chistian love.

HENRY BLODGET,
Pres. China Branch Evangelical Alliance.
JOSEPH EDKINS,
J. L WHITING,
Secretaries.

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The Home.

AUNT MARJORIE'S CORNER.

Sea-Voices.

I REST beside the many-voicéd sea;
Its mighty music throbs along the shore.
Strong, stormy winds that through pine forests pour,
Alone strike harmonies so grandly free.
This age-long anthem rises, Lord, to Thee.
Thee, Thee alone, these sounding waves adore.
Thy way is in the sea, and evermore
They chant Thy glory's praise in changeless key;
Like Thy deep mystery, this mysterious deep;
Like Thine, this voice of vast majestic tone;
Like thoughts of Thine these billows shoreward leap.
Thy waves of loving thought that never cease,
From far sea-spaces, and from depths unknown,
To us-ward borne from Thy great central Peace.

Mary C. Gates.

A Custom of the Tyrol.

ON the day of the bridal the Tyrolese maid,
In scarlet and gold for the altar arrayed,
A flower in her bosom, a veil on her hair,
In the garden of girlhood is fairest of fair.
To meet her and greet come through dark mountain passes,
In troops gaily stepping the lads and the lasses,
And sweet chime the bells as o'er highland and hollow
They call the procession to gather and follow.

The priest in the chapel is waiting to give
His blessing to those who in wedlock would live;
Her father has breathed, with his hand on her head,
A prayer to the Lord who His people hath led.
And yet, ere the ring shall be placed on her finger,
A moment the maid on the threshold must linger;—
The home hath been sweet. Shall there aye be another
Safe sheltered as this 'neath the wing of the mother?

There's a mist o'er her sight, and the mother comes near
With the softest of kerchiefs to dry the hot tear;
'Tis a white bit of lawn, like the new fallen snow,
And she smiles through her tears and no longer they flow.
For the fledgling must fly when its wing has grown daring,
For a nest of her own must the song-bird be caring,
And what is this life, though the loving are parted,
But hope and delight for the brave and leal-hearted?

And now in the home of her husband the wife
Lays by the memento, of mother-thought rife,
The kerchief of tears is safe folded away
In the old oaken chest for how many a day,
Till the roses of youth have grown withered and faded,
The strong limbs have tottered, the bright eyes been shaded,
Through birth-pangs and bridals, through death and through sorrow,
The kerchief of tears waits its own coming morrow.

At last, when the work of the good wife is done,
The crown of her toils when the aged hath won,
When the thin, hardened hands find the long, peaceful rest,
They fold the tear-kerchief above the pale breast.
For now she hath gone through God's infinite pity
To dwell with the saved in the beautiful city,
Where love is supreme and where trouble comes never,
And they who once enter are happy forever.

Margaret E. Sangster.

Songs for the Little Ones.

DEAR AUNT MARJORIE: The two articles that have recently appeared in the INTELLIGENCER on "Nursery Rhymes" have brought to my mind an incident that occurred more than a score of years ago. A young mother, desirous of meeting the dawning intelligence of her infant child with something that would interest and at the same time instruct and elevate him, procured a copy of "Songs for the Little Ones at Home," published by the American Tract Society in 1852. The little fellow never wearied of listening to the bits of beautiful, simple poetry, or rather rhymes, and to the mother they soon became as familiar as "Old Mother Goose's Melodies," learned in her early childhood. When this mother would ask her boy, then between two and three years of age, what she should read to him first, his answer invariably was, "The best use of a penny," and "about the mother who threw her poor little baby in the river." A picture of an infant struggling in the jaws of an alligator while the inhuman mother stood indifferently surveying the scene, seemed particularly to touch his baby heart. I should like to copy these simple verses, hoping that they may impress some other child as they did this baby boy.

"See that heathen mother stand
Where the sacred current flows;
With her own maternal hand
'Mid the waves her babe she throws.
Hark! I hear the piteous scream;
Frightful monsters seize their prey,
O'er the dark and bloody stream
Bear the struggling child away.
Fainter now, and fainter still,
Breaks the cry upon the ear;
But the mother's heart is steel,
She unmoved that cry can hear.
Send, oh send the Bible there,
Let its precepts reach the heart;
She may then her children spare—
Act the mother's tender part."

"Should you wish to be told the best use of a penny?
I'll tell you a way that is better than any;
Not on apples, or cakes, or playthings to spend it,
But over the seas to the heathen to send it.
Come, listen to me, and I'll tell, if you please,
Of some poor little children far over the seas.
Their color is dark, for our God made them thus,
But He made them with bodies and feelings like us.

"A soul, too, that never will die has been given,
And there is room for these children with Jesus in heaven.
But who will now tell of such good things as these
To the poor little heathen far over the seas?

"Little boys in this land are well off indeed;
They have schools every day, where they sing, write and read;
To church they may go, and have pastors to teach
How the true way to heaven through Jesus to reach.
Yet, sad to remember, there are so few of these
For the poor little heathen far over the seas.
Oh! think of this when a penny is given,
'I can help a poor child on his way home to heaven;'
Then give it to Jesus, and He will approve,
Nor scorn e'en the mite if 'tis offered in love.
And oh! when in prayer you to Him bend your knees,
Remember the children far over the seas."

Early in life the subject of my sketch embraced that religion which could so change the cruel, wicked heathen, making them the loving and lovely children of thedear Jesus who died to save them. As the years rolled on the boy entered upon the busy scenes of commercial life. Still believing "the best use of a penny" is to consecrate it to the Master's service, he appropriated a tenth of his income to His cause, feeling that he is doing but very little for one who has done so much for him. Oh, that all mothers would embrace the precious moments when their eager, questioning children are clustering around their knees, to impress upon their susceptible minds not only the old, old story of Jesus and His love, but the spirit of the Saviour's parting injunction, "Go ye into all the world and preach the gospel to every creature!"

If we would have a generation of missionaries, the missionary spirit must be inculcated in the nursery. The character of a person depends almost entirely upon the aliment administered to the hungry, assimilating mind of the child during the first four or five years of its life.

H. F. N.

New Brunswick, N. J.

[With special grace of propriety we follow our friend's letter with this report of a pleasant gathering one evening lately.]

A Pink Festival.

THE Mission Band, "Willing Workers," of Upper Red Hook, New York, met with pleasing success at a "*Pink* Festival" which they gave several weeks ago. Everything possible was of *that* color—the young ladies wore turbans of it, the children frills, and *many* were the roses, ribbons and fancy aprons of that shade. The young men who assisted were presented with pink buttonhole bouquets and neckties, and the drinking-cups were of white china with bands of the ruling color. The refreshments consisted of cake, strawberries, candy and ice cream.

Notwithstanding the unpleasantness of both evenings, the net proceeds were thirty-four dollars. The Band have pledged themselves to raise thirty-six dollars to support a Bible reader in China for a year. The Children's Mission Society at Upper Red Hook was organized by the beloved wife of the former pastor, Rev. E. C. Scudder, and for about seven years has contributed twenty or thirty dollars annually to work in India. Rev. Mr. Randle, a missionary from China who studied at a medical college in New York last winter, supplied the pulpit for some time at Red Hook, and his interesting talks about China awakened a desire to work for that country. All those present at the festival can affirm that they *did* work *willingly*.

Washing Dishes.

"THIS is comfort!" sighed Margaret, as she lay in the hammock, languidly watching the airy movements of a butterfly flitting in and out of the vines that clambered about the cool, shady porch. "Thank goodness, Eliza is back at last! I wonder a week of dish-washing did not bring on a nervous fever or some other dreadful thing. I detest washing dishes, and hope I shall never have to do it again."

"Useless wishing, my dear. You cannot avoid it. You must wash dishes all your life."

Margaret turned a startled face in the direction of the voice. Gentle, even loving, were the tones, but she had imagined herself alone. The speaker was a small, sweet-faced elderly woman, neatly attired in a gray gown, large white apron and dainty white cap. She stood by a table on which, beside the towels and pan of steaming suds was a seemingly endless supply of unwashed cups and platters, while arranged on the shelves of a china-closet near by were other dishes which had been washed and put away.

"How did she bring all these things here?" thought Margaret.

"Who are you? Where did you come from?"

The little woman looked earnestly into Margaret's eyes, and seemed to be considering, but made no spoken answer.

"Well," said Margaret, after a rather trying pause, "What is it?"

"Cleanse first that which is within the cup and the platter, that the outside of them may be clean also."

"That is in the Bible," thought Margaret, but she only said, with an expression of puzzled inquiry,

"Well?"

"I will show you, my dear. I put this dish into the water, and pay but little attention to its outside. With this cloth and soap I thoroughly rub and wash the inside of the dish, and when that is clean, the whole is clean, every whit. There, in that closet, are the dishes you have been washing during the past week; and here, on this table, are those you will wash this week."

"This week? I am not going to wash one. Eliza is back."

"Eliza is back. Nevertheless, you must go on washing dishes this week, and next, and every week of your life."

Margaret groaned, then glancing at the china closet, cried: "There is some mistake. I never did those, I know. Why, some of these cups have not been touched. It is disgraceful to put them away in that condition."

"Those, Margy, are the ones you washed on the outside only. Here is one which would be very pretty with its dainty decoration of sweet briar, if it were not so covered with dirt. Yet its outside was carefully washed. You do not remember?

"A new pupil entered your school last fall. A loving, sensitive, timid child, whose great, brown, pleading eyes and gentle speech made her the pet of many of the older girls in school; but to none was she quite so dear as to you; and she returned your kindness with a love and confidence whose intensity almost frightened you at times.

"Mary Parsons, also, was friendly with the little Louise, and sometimes Louise would carry Mary flowers or grapes, when she had none for you. That was rather hard. Then came Mary's birthday party, to which Louise was the only one of the younger girls invited. Did the little girl's unfeigned delight give pleasure to you, her 'best friend?' You pretended to be pleased, but, in you heart, you said, 'I will get ahead of Mary Parsons yet. It is mean for her to take Louise away from me!' Last Monday you asked Louise to spend the day with you, and you made her have a 'glorious time.' To please her you gave up your favorite ramble on the beach for a stupid game of checkers; you played croquet instead of tennis, which you much preferred; and rode in the carriage instead of on horseback. When, at parting, she said, 'Margaret, you are the dearest girl I know!' were you really happy? Why did not the many little acts of self-denial bring their usual reward? My dear, you had cleansed only the outside of the cup and the platter."

"But some of the dishes are clean," said Margaret, "tell me of some of them."

"Yes. Here is one with bright, gold bands. How they shine! Its story is not long, but pleasant. How your poor head did ache last Tuesday. The very thought of food was disagreeable. You thought you would stay in your own room and read the new magazine. You were not fit for work that day. But when you saw your mother's tired face a new determination came. 'Mother feels as badly as I do. She is all worn out from doing Eliza's work.' Then you persuaded her to go into the cool sitting-room to rest while you cooked the dinner. There was no thought of self in that. Neither was there yesterday when you asked, not one of your young companions to accompany you to the concert, but that quiet little Miss Smithers who is so fond of music, but too poor to afford many concerts or operas. A very pleasant companion you found her, though you had asked her to go simply for the enjoyment it would afford her.

"We cleanse first that which is within the cup and platter, when we are like the poet's friend who

"Forgot his own soul for others,
Himself to his neighbor lending;
He saw the Lord in his suffering brothers,
And not in the clouds descending.'

"Perhaps, my dear, I shall come back in a few months and show you your china-closet again."

The little woman waved her hand over the table; the pan of soap suds became a willow basket. All the other articles assumed tiny proportions, and

were neatly packed in the basket, which the stranger took upon her arm, and, nodding pleasantly, walked away.

Margaret is still expecting her return.

Her friends have noted her growing unselfishness, but when they have spoken of this to her, her odd reply (it seems odd to them) has been:

"Washing dishes is the most beautiful work one can do." But she does not tell of the little woman's visit, for, as she says, "Who would believe it?"—*Frances M. Carey, in The Interior.*

For the Sake of Reward.

THERE are hundreds of young men and women qualified for business, who will take nothing if they cannot have the first place, and the highest wages. Apprenticeship is always unremunerative. Hard work, long hours and other requirements which are exacted from men who are liberally paid, are also exacted from beginners. But their case is not an exceptional one. Everybody who succeeds does a vast amount of work for which he is never paid at all, or for which he is not paid until late in life. Literary men spend years in writing what may be their best work, but which passes unnoticed because they are unknown, and for which they receive nothing. It is not chance that finally wins, but the use of talent laboriously and slowly developed. The teacher pays for instead of being paid for the work that enables him to enter the profession he has chosen, in the school, the college and the training school. The machinist is required to serve an apprenticeship of three years in many shops, before he can live upon what he earns. But what may be attained, finally, makes the effort worth while; for the sake of the certain reward, poverty, fatigue and self-denial can be easily borne. It is this hope that has made the weak strong, inspired the fainting with courage, and helped the faltering over obstacles that were seemingly unsurmountable, to triumph gloriously in the end.

CHILDREN'S PORTFOLIO.

The Fairy Queen's Siesta.

HARK! Harebells are chiming in soft tones and low,
To hush the queen sleeping on couch pure as snow;
It is made of the daisy, and lily so fair,
Whose faint perfumed breath pervades all the air.

Fairies have decked it with a veil from the loom
Of a hoary old spider who works in the gloom
Of a dim dark forest, and on banks of the stream
Gather down from the thistle on which she may dream.

The maidens of honor who stand by the side
Of the queen lest she murmur, or aught ill betide,
Are violet sisters, with heads drooping low,
Blue eyes full of tears—*queens* are tyrants ye know.

The knight of her slumber, who waits by the door,
Is Sir Grand Magnolia, with hosts of names more;
He's received many titles from over the sea,
While on his escutcheon is the famed "fleur-de-lis."

And the Golden Rod stands in almost regal state,
For hosts his commands in silence await;
I ween he is proud of his bright uniform,
To the brave "Royal Guard" does he surely belong!

But time would not serve me to tell you of all,
Each sweet and fair lady, each squire of the hall,
For e'en now a whisper is murmured about,
The "Fairy's Siesta" is ended no doubt.

Now no longer a hush, as if nature stood still,
But a sweet woodland gush of brooklet and rill;
The merry birds sing, so bright and so gay,
All join in the greeting to this "Queen of May."

The Fairy Queen wakes from her dream and her rest;
Every maiden of honor awaits her behest;
They gather the dew from the nooks of the dell,
And crown her with gems which become her right well.

Her robe is of rose leaves—of Eden they hint—
Her wrap olive moss, of a faint golden tint;
A butterfly's wing fans away, when she speaks,
The too ardent sunbeam that kisseth her cheeks.

Her velvety mantle is clasped with care
By many a jewel, not costly, but rare;
And to carry her train a gay little sprite
From far Elfin-land comes to be her true knight.

The wand of Fay's power she holds in her hand,
She leaves her gay bower, all wait her command;
And loudly and blithesome, as ye may suppose,
Go forth shouts of welcome to fairy Queen Rose!

SCHENECTADY, N. Y. J. S. K.

Arthur Haskins' New Hat.

IT was his first derby, fleckiessly black, faultlessly curved as to brim, and lined with spotless white satin.

Arthur had become the happy possessor of it one Friday afternoon in early summer, and on the very next day was to attend the picnic given by a new school friend of his, Baldwin Geer.

"And I shall make use of this opportunity, Arthur," his mother had said when she gave him the desired permission, "to take Meta with me out to Larkspur and see to putting the cottage in order."

Larkspur was the name of Mrs. Haskins' country place, and Meta was the housemaid, who straightway informed Maria, the cook, of the proposed trip, who in turn suddenly recollected that she had an invalid nephew with whom she had promised to spend the first day she could get off, which she now succeeded in making this very Saturday, as there would be none of the family home to lunch. Therefore it was arranged that from quarter past eleven, when Arthur was to leave for the Geers', until Maria returned at three to begin preparing dinner, the house should be locked up.

"Now, Arthur," said his mother as she and Meta set out for their train at ten o'clock, "I have given Maria the latch-key, as she is to be back first. Remember, if the picnic grounds are near a pond, don't venture out in a boat by yourself; and if it should rain, be sure to change your shoes and stockings as soon as you get home. And don't forget that I think you had much better wear your polo cap."

Arthur promised to keep these facts in mind, and between Mrs. Haskins' departure and the time he had set for starting for the Geers' occupied himself in brushing and putting on his new spring suit and wishing his mother hadn't said anything on the hat question.

"My polo's so terribly old, though it does look well enough, I s'pose," he kept repeating to himself. "And I won't play in any games that will be likely to knock my derby off. Besides, it seems a shame I can't wear something different from regular school-days."

So at eleven o'clock down came the grand-looking hat-box from the shelf in the closet, and when fifteen minutes later Arthur issued from the house the black derby was on his head.

"Crickey, though," he muttered the next moment, with a quick clutch at the brim, "I didn't know it was so windy out."

It was some half dozen blocks to the Geers', from which meeting-place the wagonette was to start promptly at half past eleven. On his way thither Arthur was obliged to cross Primrose Square, and here it was that the treacherous May breeze suddenly swooped down upon him again with a puff that lifted the derby out of reach of his eagerly outstretched fingers and sent it whirling through the air faster and farther, until it finally landed in the very centre of the little park.

Instantly Arthur started off in pursuit, but in two seconds was brought to a standstill against the high iron railing. And alas, he now remembered that the one gate was always kept locked, with its key in possession of the gardener, who had several other of the city lawns under his care and was therefore a person not easily to be found.

"I must climb the fence," Arthur hastily decided.

He was not much given to athletics, but in such a case of urgency he felt that he could manage somehow to scale a railing that was only a foot or two higher than his head, even though it was sharp-pointed at the top and lacked any convenient cross bars near the bottom on which a foothold for a good start might be obtained.

He accordingly put out his hands, and at the same instant elevated his nose with a nervous sniff.

Yes, it was too true. The fence had just been painted. His fingers bore an unmistakable greenish tinge, and as Arthur glanced from them down at his neat black stockings and the new knickerbockers all the awful consequences of the incident flashed across his mind. He might as well go to the Geers' without his hat as with a suit stained with green paint, and as he was very certain that he was not willing to do either, he saw his picnic fun disappearing from before him with the speed of an express train.

Desperately he gazed around the square. There was scarcely a person to be seen anywhere within its limits, still less the longed-for gardener with his key or some small street arab who might be willing to risk ruining his clothes for the bribe of thirty cents or a pen-knife.

And now, to add to his troubles, Arthur recollected that he had not definitely accepted Baldwin's invitation, but had said he would come if his mother would let him.

"So they will not wait for me," he murmured sadly.

Then the happy idea of running home for his polo cap struck him, and trusting that others would find it as hard to get at his derby as he had, he sped off down the street and never slackened in his speed until he stood on his own front stoop and had given the door-bell two vigorous pulls. But not till he had given it a couple more did he remember about Maria's visit to her nephew, and that consequently there was nobody in the house to let him in. And just then the cathedral clock chimed out half-past eleven.

"It's too late now for the picnic, hat or no hat," muttered Arthur dismally, and in his disappointment, which was all the deeper as he realized how it was all owing to his self-willed pride, he sank down on the doorstep and covered his face with his hands. And in this position he remained till he heard the factory whistles blowing for dinner, which set him to wondering where his own was to come from, for any friends of the family to whom he might have applied had already moved into the country.

However, he had thirty cents in pocket-money, and he now resolved to invest this in a pie at the nearest bakery. To reach the latter he retraced his way through Primrose Square, and there was his derby still resting on its crown in the middle of the little park, and there, too, peering through the railing at it, was the very forlorn little ragamuffin he had hoped to find an hour ago.

"I'll give you ten cents if you'll get that hat for me," began Arthur eagerly.

"Is that all you've got?" as promptly responded the other boy, adding instantly, "I'll do it for a quarter."

"All right," recklessly answered Arthur, forgetful of everything save his desire to regain possession of the cherished derby.

The bargain being struck at this figure, the barefooted street urchin nimbly swung himself over the fence, not appearing to mind the few green blotches his tattered garments received in the process, and as he returned the hat to its owner with one hand held out the other for his pay, with which he darted off like an arrow.

It was then that Arthur first realized the fact that the recovery of his derby must answer in place of the pie he had meant to purchase, and after having taken the sharp edge only off his appetite by a five cent cream cake, he spent the rest of the day till Maria came back sitting on the front-stoop thinking out the moral of his adventure, which I will now leave my readers to do.—*Matthew White, Jr., in The Illustrated Christian Weekly.*

Symptoms.

A STORY is told of the late Archbishop Trench, the well-known writer, which shows how active a part the imagination plays in determining the state of our health. After the eminent prelate suffered from breaking health he was always accompanied, whether in his rural rambles, on the train, or even at formal dinner parties, by his daughter, who was constantly by his side. The story here quoted was originally told in Dublin society.

The last course had been served at a certain grand banquet when his Grace is stated to have said to his daughter, with some slight agitation:

"My daughter."

"Well?"

"I fear that I am threatened with one of my bad attacks."

"Why?"

"I have been pinching my knee for the last five minutes, and I cannot feel the slightest sensation."

"Make your mind easy, your Grace," rejoined a person on the other side.

"Why so?"

"It was my knee you were pinching all the time!"

Little Heads Together.

BIBLE QUESTIONS.

Can the "Little Heads" find these words in the Old Testament?

1. Ladies. 2. Mantle. 3. Butter. 4. Coals 5. Hay. 6. Bonnets. 7 Knives. 8. Brick. 9. Foreigner. 10. Congregation.

"ITTALIE."

Answers to Questions of July 21st.

1. Elim Ex. 15: 27.
2. Jericho. Deut. 34: 3.
3. Deborah. Judges 4: 5.
4. The feast of tabernacles. Lev. 23: 40.
5. On the doors of the temple. 1 Kings 6: 32.
6. Jeremiah 10: 4.
7. Psalms 92: 12.
8. Joel 1: 12.
9. Bethany.
10. "Much people." John 12: 12, 13.
11. St. John. Rev. 7: 9.

Correct answers from "Prague," Rappie Bowne, Lewis D. and Jennie Labagh.

The June-July prize for the best puzzle is awarded to Nellie Lefferts, New Brunswick, N. J. That for the best list of answers to "Prague," who will please send name and address to COUSIN LOIS, at this office.

Boston Letter.

August 6th, 1886.

In all questions of a religious nature, naturally the interest is very absorbing, and it is not surprising that among the Congregationalists such attention to the question of a probation after death has been aroused. In Dr. Wm. M. Baker's reverent work on the Ten Theophanies I find this forcible paragraph: "'Struggling as I am,' exclaims every soul that God has made, 'in the roaring tide, sweeping me stunned and blinded toward the precipice of my grave, I must grasp God, though it be but in a splinter or a straw; I drown otherwise, in the abysmal depths of my hopeless ignorance.'" The grave is here charac terized as a precipice, and a resistless tide is sweeping us toward it. What lies beyond is an intensely interesting question. The discussion of after-death probation has been extensive among the Congregationalists, and where there has been no outward agitation of the subject, in quiet nooks there has been profound thinking. The attitude of Andover toward this subject is a matter of open history and needs no restatement.

What would be the ultimate issue of this movement, has been a theme of magnetic interest. At first it was thought that the dissentients would be eliminated from the denomination, but they elected to stay, and the denomination that retained them made room for their views also. At one time Andover was threatened with a law suit, but the threat passed away like one of the gusts sweeping over the Seminary-heights, and all the privileges and resources of Andover were left in the hands of their present occupants.

Neander, in his fascinating church history, has shown that any doctrinal movement has its laws of growth, will and must go on. It cannot be formally, superficially treated. It will live and develop and bear its appropriate fruit in spite of decrees forbidding it, and will not develop on the other hand simply because decrees command it. Any formal, outside treatment of doctrine w ll not affect its real life. Thought is seed. It comes to stay during its ap pointed normal growth, and as men plant, so they will surely reap. Harvests are as certain as seed sowings. The Andover movement has been no exception to this law. Backed by acute thinkers in the denomination at large, propped by an influential S minary, voiced in an able Review, the movement has received a most energetic impulse, and was sure to reach every denominational interest sooner or later.

It is not surprising, then, that it has been felt inside the councils of the American Board. There is an outside demand that the Board should not exclude from its service men whose views have the Andover tinge, and there is a rumor that within the council chamber there is a measure of sympathy for that demand. It is thought the subject will come before the annual meeting of the Board in October. If there be any utterance by the Board upon this topic, it will be likely to be conservative; but that will not stop the agitation of the subject any more than a shout from the deck of a steamer to a wave going by will arrest the turmoil of the Atlantic. To any student of doctrine the history of this "Andover movement," whether he agree with it or disagree, is one of exceeding interest as a matter of development. Accumulate upon that the practical issues involved, and there has been no movement of the century in ecclesiastical spheres more momentous.

The Chautauqua wave is rolling over New England and making a very healthy commotion. The Assembly at South Framingham, in this State, during its July meetings attracted a larger interest than ever. It had on its lecture platform such notables as Phillips Brooks, Edward Everett Hale, Mary Livermore, J. P. Newman and J. H. Vincent. A class well up to three hundred graduated in the Chautauqua course. The New Hampshire Chautauquans are now celebrating at Epping, and the Maine brethren and sisters are stirring profoundly peaceful, picturesque little Fryeburg, at the foot of the White Hills, with their lectures and Bible classes. The Chautauquan idea is to be encouraged, granting that some of its features seem sensational for staid brethren. It means the education of Sunday-school people up to the level of better work, and the education of everybody into a fuller intellectual life. Give the movement a helping hand.

The Concord School of Philosophy this summer has been classed as a success. Outwardly considered it is a pretentious little thing in a small barn-like building. This season Dante and Plato have been favored with a notice. Things wise and things foolish have been said. I take great interest in the school. I admire the attempt to keep up the study of subjects that are out of the way and above the materialism of the daily life. To encourage the school in its efforts, not far from it on the other side of the sleepy, dusty country road, is the old home of Emerson, and if anybody ever dared assail the unassailable, it was Ralph Waldo Emerson.

There has been an anti-saloon convention in the city. It was managed by the temperance wing of the Republican party. Its platform is broad. It does not specify methods but emphasizes the heart of the thing at issue, death to the dram shop. There is no doubt about it; all over the country is a rising temperance sentiment, a healthy flood that will some time drown out old bibulous Bacchus.

The August hegira toward seashore and mountain has set in. The crowds are big that are constantly going. Our beaches, Martha's Vineyard, Mount Desert, the White Mountains, Saratoga, the British provinces, attract many. It is good to get away and see a big mountain, or watch the sun come up over the sea. Can I ever forget one sunrise seen from a New Hampshire beach? The east was cloudy. A soft, rosy flame burned along the horizon. Was it a courier of some monarch, throwing out a flag to herald the royal retinue? All nature seemed to be asking the question, "The sun, is he there?" Then it waited in the gray, shadowy stillness of the morning for an answer. Meanwhile, the gates of the east kept on brightening. The sea, though, was still cold and morose. A ship away off on the horizon lifted its dusky wings. The Isles of Shoals were unromantic lumps of lead. Still, the heavens kept on brightening as if they would set on fire the frowning cloud above, and even kindle into flame that sullen sea. Suddenly there was a point of light, the tip of a candle's flame on the edge of the sea! Did the first torch-runner of the king lift this? The bit of light grew. In the midst of those surroundings of flame it became a bubble rising out of golden foam. It swelled, then flattened, till it lay on the sea like a Scotch cap! Was the king of day a ubiquitous Scotchman just over the seas, and to field and forest was he lifting his cap? Steadily it kept rising. Soon there was a semi-sphere of light on the eastern waters, some buried dome that came floating up to tell us how fair were Neptune's places down in the golden summer sea. That dome kept rising, changing, till the whole of the sun's huge round orb rolled clear of the water and blazed in all the magnificence of its solitary glory. Its rays swept across the sea like elves sent out to touch the water with feet of gold, thousands of wavelets retaining the shining impress. Two birds darted in jubilant flight between us and the sun. Who could but rejoice? Over land and sea, shore and marsh, swept the light of the new day. So much for the sunrise.

We may criticize the August exodus and say it interferes too seriously with matters at home. No human movement is properly adjusted. Unevenness is to be found everywhere. Still, for those who get away, August is a grand institution. For those who stay at home this year, there is Memory to keep them company, and the recalling of sun-pictures at sea, forest scenes, mountain views, last year, will help us live all the more restfully this year. Neponset.

Astronomical Notes.

Have not the almanacs, the famous and trustworthy Nautical included, made an error in saying that the first quarter of the moon this month fell on the 6th? Did it not rather occur on the 7th?

Jupiter attains its aphelion, or greatest distance from the sun, on the 23d. It was at perihelion in September, 1880, when it was 457 millions of miles from the sun. Since then it has been receding from the sun nearly 8 millions of miles a year and will this month be about 503 millions of miles from that orb. After this month it will begin to increase in brightness and for nearly six years to come will become more and more lustrous. On the 16th Jupiter approaches very near to Uranus. We here will not have the pleasure of contrasting the golden hue of the one with the greenish tinge of the other planet, but those on more elevated positions north of us will enjoy the spectacle.

Saturn at present rises nearly three hours before the sun, and Venus precedes Saturn by about half an hour. They add brilliancy to the early morning sky.

An eclipse of the sun takes place on the 28th and 29th. The line of totality begins at sunset in the southern part of Madagascar, passes on a curved line across Africa and the Atlantic until it reaches the northern part of South America at sunrise on the 29th. Here, soon after six o'clock of the morning of the 29th, a very small eclipse will be visible.

It is rather late in the day to speak of the August meteors, which radiate from Perseus and follow the orbit of Temple's comet, and are visible from the 9th to the 11th; but as meteors have been pretty abundant recently this stream may be extended for a day or two.

As has been the case for six or eight years past the earth has been journeying alone on its orbit, attended only by its satellite, for some months. From April to July all of our system was behind us; now it is before us. F.

Financial.

Tuesday, Aug. 10th.

The report of the Associated Banks of the city is the chief topic in financial circles. It seems to indicate an increase of trade. It shows loans increased $3,841,600, specie increased $812,800, legal tenders reduced $5,268,500 and deposits declined $896,900. The surplus of reserve was reduced $4,231,475, bringing it down to $8,647,250. This surplus is held by a small minority of the banks, indeed the most of it is in the vaults of one. The large majority had in possession less than the legal reserve. This is a much more healthful condition of affairs than that of a year ago, when the surplus of reserve amounted to upwards of 61 1-2 millions. Some money was sent to the West last week to move the new crop, but not enough to account for the reduction of the reserve. The demand for money seems to have been general. Consequently, yesterday the rate on call ranged from 3 to 6 per cent, the majority of loans being made at 3 1-2 to 4 per cent. A steady market at even 4 per cent would be likely to draw money from Europe. There, though the Bank of England has lost bullion, holding now 4 millions of pounds less than a year, money is so abundant outside that the Bank cannot raise its rate of discount, which remains at 2 1-2 per cent. The rate here on the best commercial paper has also hardened and ranges from 4 to 6 1-2 per cent. Thirty of the chief business centres report clearances last week increased 41 per cent over those of the corresponding week of last year.

At the Stock Exchange both stocks and bonds have risen in value, largely through continued buying on European account. The railroad reports of earnings also show a gratifying increase. Yesterday prices yielded somewhat, but the average d cline was only 3-8 to 5-8 per cent. No one can tell, however, what European dealers may do. They may sell on the rise to realize profits and break the market for a time. But the market shows a great deal of strength. The rise in the value of money may interfere in the reorganization of railroads, by substituting bonds at 4 to 6 per cent for those bearing 7 and 8 per cent interest, where the negotiations have not yet been completed.

The imports of merchandise at this port for the week were valued at $9,017,011, and the exports at $7,734,671. The export of specie amounted to $169,301. Foreign exchange yesterday was quoted at $4 84 for 60 day bills and $4.85 1-2 for demand drafts for sterling. There is some talk of a probability of imports of gold in the approaching autumn. If the European buying of American securities and the increased value of money continue such expectations may be fulfilled.

The European grain markets yesterday were reported steady for wheat and a turn dearer for corn. The receipts of wheat in the West are not as large as they were a few days ago. The visible supply shows an increase for the week of 2,095,910 bushels, but it is nearly 5 millions of bushels less than it was at this time last year. The market here yesterday was affected by the fact that the stock held here showed an increase of 546,351 bushels, but it is only 2,113,475 bushels against 5,248,249 bushels held here on Aug. 8th, 1885. The reports say that the new winter wheat is turning out well, the grain being plump and well hardened; but there will be a considerable deficiency in spring wheat, while corn in many sections has suffered beyond recovery from heat and drought. Quotations yesterday were: Wheat here 84 5-8, at Chicago 74 3-4; corn here 50 1-4, at Chicago 42 1-4; oats here 33 5-8, at Chicago 27 1-8. Cotton closed yesterday as follows: Aug. 9.35 36; Sept. 9.29-30; Oct. 9 22-23; Nov. 9 22-23; Dec. 9.24 25; Jan. 9 32 33; Feb. 9.41-42. New hay and straw are coming in freely, but the demand is good and prices are maintained. New hay of a fair to good quality brings from 50 to 70 cents, and new straw 60 to 70. Old timothy No. 1 is quoted at 80 to 85 cents, clover mixed 50 to 65, old long rye straw 70 to 75 cents, oat 45 to 55, wheat 40 to 45.

There is a good promise of a brisk fall trade.

The public debt was reduced last month, by redemption of bonds and payment of interest, by $9,049.103. The bonded debt on August 1st was $1,206,604,112. The Director of the Mint reports the production of gold in the United States in 1885 at $31,800,000, of silver, reckoned at the coining rate of the silver dollar, at $51,600,000. The result of the imports and exports of silver during the calendar year was that the United States gained $12,228,104 in gold and lost $15,507,824 in silver. The amount of gold coin in the United States on January 1st, 1886, was $533,485,458; of silver dollars, $218,259,761; subsidiary silver, $75,034,111; total stock of coin, $826,770,395.

A VERY valuable consignment to the Louvre Museum reached Paris recently. It consists of 215 packing cases, containing the fragments of the decorations of the palaces of Artaxerxes and of Darius at Susa, in Persia, and the objects of ancient art discovered by the mission sent to Susa, under the direction of M. Dieulafoy. A vast *salle*, situated on the first floor of the Louvre, has been prepared for the reception of these precious vestiges of antiquity.

EVERY ship of war that floats costs more than a well-endowed college; every sloop of war costs more than the largest public library in our country.

News of the Week.

(Continued from page five.)

The funeral of Samuel J. Tilden will take place to-morrow morning at Greystone at 9.45. It will be as quiet and as devoid of display as possible. Only twenty carriages were ordered. It is stated that his wealth has been greatly over-estimated.

SATURDAY, 7.—One hundred and fifty thousand new subscribers in Paris have applied for the new bonds issued by the Panama Canal Company....Riots still going on in Belfast....A pleasure yacht with six young men was caught in a gale on Lake Huron and all the occupants of the boat were drowned ...It is stated that if the Government declines to deal with evictions, Mr. Parnell will ask permission to introduce a bill dealing with the subject....Interesting testimony in the Squire case has been given by Aqueduct Commissioner Spencer, ex-Mayor Edson, John O'Brien and others. ....The President, Secretary Endicott and Colonel Lamont left Washington yesterday to attend the funeral of Mr. Tilden.... Asiatic cholera reported in Wisconsin.... Great anxiety is felt about the overdue steamer "Werra," of the North German Lloyd Steamship Line, which was due here last Tuesday....A dispatch from Fort Keogh, Montana, says a cloud burst occurred there, drowning 800 head of sheep. Near Merrill there were drifts of hail fourteen inches deep in some places.

MONDAY, 9.—The Pope is dangerously ill....The Canadian Pacific Telegraph Company has laid a cable across the deep water channel of the St. Lawrence river to St. Helen's Island and from thence, by means of wires strung on four or five large poles on the South shore of the river, obtained connection with New York....The Pope in a letter to President Grévy expresses the belief that the good relations between France and the Vatican will be maintained.... Cholera is now raging in the cities of Yokohama and Tokio. It is feared that the disease will spread further....William Potts and George Hazlett, two coopers from Buffalo, went through Niagara Rapids yesterday in a torpedo-shaped barrel and came out all right. The craft weighed 1,000 pounds, with 300 pounds of sand ballast. They occupied one hour in going a distance of seven miles. The two men were wet through, but unhurt... A diamond, said to be worth $100,000, found in Cincinnati by a laborer. The conjecture is raised that it was the diamond lost at Blennerhassett Island in 1806 by Mrs. Clark, who visited there with Aaron Burr, as described by Burr in a published letter to his daughter; the stone becoming imbedded in a boulder which afterwards was brought to Cincinnati for paving ...Forest fires are raging in Wisconsin. The loss is $200,000.

TUESDAY, 10.—Vigorous attempts are made by irresponsible people to foment a war between the United States and Mexico over the conviction of Cutting by the latter. ....City Chamberlain Ivins of this city testified yesterday that Squire wrote the letter to Flynn, promising to do whatever Flynn might wish if he would have him elected Commissioner of Public Works. Ivins' testimony very damaging to himself and Mayor Grace ..The "Puritan" won yesterday on the run from Newport to New Bedford, making the 28 miles in 2 hours and 38 minutes....Pennsylvania road refuses to haul through freight from New York to Baltimore for the Baltimore & Ohio road....Six firms in lumber and furniture trade in Boston failed yesterday; liabilities over $750,000....Forest fires in Michigan and Wisconsin threatening towns. ..Mr. Tilden leaves his near relations an income of about $10,000 each, and large sums to found public libraries in New Lebanon, Yonkers, and New York. Estate valued at $5,500,000. ....Riots continue in Belfast, Ireland, and volcanic eruptions in New Zealand.... Emperors of Germany and Austria had an interview yesterday at Gastein.

Subscribers Notice.

WE wish to return our thanks to those subscribers who so kindly sent us copies of our issue of July 7th, '86. We now have all we need of that number.

We would call special attention to the advertisement of the Medical School of Boston University. No medical school is offering more favorable facilities for thorough practical instruction; and the institution is enjoying deserved prosperity under its present able and skillful management. The Fall term opens October 14th. For particulars, address I. F. Talbott, M.D., Dean.

INDIGESTION, DYSPEPSIA, nervous prostration, and all forms of general debility relieved by taking *Mensman's Peptonized Beef Tonic*, the only preparation of beef containing its *entire nutritious properties*. It is not a mere stimulant like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, over work, or acute disease; particularly when resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York. Sold by druggists.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.

Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.

Marking-plates furnished when desired.

NEW YORK, August 7, 1886.

BUTTER.—Receipts for the week, 36, 78 pks.; exports 6,293 pks.

During the present week there were some special creameries sold up to 21a21½c., and positive, pronounced, fine flavored fresh butter still sells at these prices. Such style is easier sold at 21a21½c. than an average early make State butter at 15a17c., but it comprises only the finest creamery make fresh from the churn, and while the top price for such is quotably higher, the bulk of business was done at lower rates than last week. Finest fresh dairy make was scarce and sold readily on arrival. We note sales of fancy fresh Western creameries at 19a20c., good ones at 16a17c., and some lines of fair creameries at 14a15½c. Also sales of Northern New York butter in Welsh tubs at 13½a14a15c., and considerable lots of low grades Western at 9a11c. We quote:

Fancy creamery	21	@ 1½
do dairy (selections)	18	@19
Good to fine	14	@17
Poor to common	9	@12½

CHEESE.—Receipts for the week, 71,177 boxes; exports 49,241 boxes.

The market ruled steady all the week, and at the close a trifle more price was made. Fancy factories sold at 8a8½c., and good useful fall creams sold at 7a7¾c. Night milk skims sold at 5½a7c., and full skimmed were hardly salable at any price. We quote:

Factory, white, full cream, finest	8	@ 8½
" colored, " "	8	@ 8½
" good to fine "	7	@ 7¾
" night milk skims	5	@ 7
" skims	1	@ 3

EGGS.—Receipts for the week were 15,189 bbls.

The market is dull and languid, and old eggs, even if well kept, are not wanted only at very low prices. A good many of State eggs arriving this week are too long held and are poor and show big loss. Strictly fresh laid eggs have plenty of friends and sell readily at our extreme quotations. We quote:

Near-by marks, strictly fresh laid, per doz.	15½@16
Western and Canada	13 @14

Publisher's Department.

A SOFT, VELVET TEXTURE is imparted to the skin by the use of Glenn's Sulphur Soap. For skin diseases it should be used freely. Never take a bath without it. It is also especially useful as a means of bleaching and purifying woolen, cotton and linen fabrics.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

CLAVERACK COLLEGE, Claverack, N. Y., on the Hudson river, is well and favorably known in this and other States. It not only continues to maintain its place in the front rank of educational institutions, but is pushing ahead for the first place. As an evidence of this, the result of the June examination prescribed by the Regents of the University of the State of New York, shows an increase of fifty per cent over the same time last year. We refer our readers to the announcement in the advertising columns.

Better than Vacation.

This is pre-eminently the vacation month, when thousands seek rest and recreation. But to those who suffer the depressing effects of summer debility, the disagreeable symptoms of scrofula, the tortures of biliousness, dyspepsia or sick headache, there is more pain than pleasure in leaving home. To such we say, give Hood's Sarsaparilla a trial. It will purify your blood, tone up and strengthen your body, expel every trace of scrofula, correct biliousness, and positively cure dyspepsia or sick headache. Take it before you go, and you will enjoy your vacation a thousand fold.

Ayer's Hair Vigor is cleanly, agreeable, beneficial and safe. It is the most elegant and the most economical of toilet preparations. By its use ladies can produce an abundant growth of hair, causing it to become natural in color, lustre and texture.

Best, easiest to use and cheapest. Piso's Remedy for Catarrh. By druggists. 50c.

The claims as to the curative powers of Hood's Sarsaparilla are based *entirely* on what the people say it has done for them. Send to C. I. Hood & Co., Lowell, Mass., for a book containing statements of many remarkable cures by Hood's Sarsaparilla.

MARRIAGES.

ROGERS—PRATT.—By Rev. Giles H. Mandeville, D.D., August 4, Charles H. Rogers and Henrietta A. Pratt, at the residence of the bride's father, in Brooklyn, N. Y.

STATESIR—EMMONS.—At the home of the bride's parents, August 3, by Rev. Geo. W. Labaw, Mr. John Statesir to Miss Hattie B., daughter of Mr. John B. Emmons, all of Colt's Neck, N. J.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

DUSINBERRE.—At Warwick, N. Y., August 3, Peter Dusinberre, in the 85th year of his age. Interred at Warwick.

He was widely known and universally esteemed by the residents of the lower end of Orange county, where his life of over 84 years has been spent, his career illustrating an integrity that never faltered, a gentleness of life that never tired, and in the service of the Master a faithfulness above all temptation that brought him to his grave "in a full age like as a shock of corn cometh in in his season." Mr. Dusinberre never would accept public position from his fellow citizens, but for a long series of years was a member of the consistory of his church, only retiring when the weight of increasing years made it necessary. He leaves behind him a widow and eight children, among the latter the Rev. Thos. S. Dusinberre, of Livingston, Columbia county.

TEN EYCK.—At Fairview, Fulton Co., Ill., July 5, Peter Ten Eyck, in the 78th year of his age.

Mr. Ten Eyck was born in North Branch, Somerset Co., N. J., Aug. 28, 1808, and was one of Fairview's earliest settlers, having moved here in 1836.

VAN NEST.—Entered into rest, July 28, Jerome Van Nest, of Bedminster, N. J.

Mr. Van Nest was born, reared and died in the same home. In his life he was quiet and unobtrusive; belonging not to that class who push themselves to the front, but rather to those who wait to be consulted. In his home he was generous and sympathetic, being a friend *indeed*, because a friend in *need*. God gave him a thoughtful and well-balanced mind. He read much and had decided opinions.

As a Christian his life was thoroughly consistent. His language was chaste, his conduct holy, and his whole life a living example of "the grace of our Lord Jesus Christ." One test of his deep spirituality was the gladness of his soul manifested in the glow of his countenance when deeply interested in the worship of God's house. For forty-four years he was a member of the Reformed Church of Bedminster, N. J., and five times was chosen as an office-bearer. The widow who survives him is no stranger to Him "who is able to make all grace abound toward her," and therefore she sorrows not even as others who have no hope. Farewell, brother! We shall meet again. M.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

FULTON STREET DAILY NOON PRAYER-MEETING, 113 Fulton Street, and 58 Ann Street, Just east of Broadway, near William Street. COME IN, REST, AND PRAY. Stop 5, 10 15 or 20 minutes, or the hour, as your time permits.

Our readers will confer a favor upon the publishers of this paper and, perhaps, find it to their own advantage if, when answering an advertisement found in these columns, mention is made that it was seen in THE CHRISTIAN INTELLIGENCER.

ROYAL

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Absolutely Pure.

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Sick-Headache, AND DYSPEPSIA.

A RELIABLE REMEDY For Sick Stomach, Torpid Liver, Bilious Headache, Costiveness,

TARRANT'S Effervescent Seltzer APERIENT.

It is certain in its effects. It is gentle in its action. It is palatable to the taste. It can be relied upon to cure, and it cures by *assisting*, not by outraging, nature. Do not take violent purgatives yourselves, or allow your children to take them, always use this elegant pharmaceutical preparation, which has been for more than forty years a public favorite. *Sold by druggists everywhere.*

AYER'S PILLS. Sugar-Coated Cathartic

If the Liver becomes torpid, if the bowels are constipated, or if the stomach fails to perform its functions properly, use Ayer's Pills. They are invaluable.

For some years I was a victim to Liver Complaint, in consequence of which I suffered from General Debility and Indigestion. A few boxes of Ayer's Pills restored me to perfect health.—W. T. Brightney, Henderson, W. Va.

For years I have relied more upon Ayer's Pills than anything else, to

Regulate

my bowels. These Pills are mild in action, and do their work thoroughly. I have used them with good effect, in cases of Rheumatism, Kidney Trouble, and Dyspepsia. —G. F. Miller, Attleborough, Mass.

Ayer's Pills cured me of Stomach and Liver troubles, from which I had suffered for years. I consider them the best pills made, and would not be without them.—Morris Gates, Downsville, N. Y.

I was attacked with Bilious Fever, which was followed by Jaundice, and was so dangerously ill that my friends despaired of my recovery. I commenced taking Ayer's Pills, and soon regained my customary strength and vigor.—John C. Pattison, Lowell, Nebraska.

Last spring I suffered greatly from a troublesome humor on my side. In spite of every effort to cure this eruption, it increased until the flesh became entirely raw. I was troubled, at the same time, with Indigestion, and distressing pains in

The Bowels.

By the advice of a friend I began taking Ayer's Pills. In a short time I was free from pain, my food digested properly, the sores on my body commenced healing, and, in less than one month, I was cured. —Samuel D. White, Atlanta, Ga.

I have long used Ayer's Pills, in my family, and believe them to be the best pills made.—S. C. Darden, Darden, Miss.

My wife and little girl were taken with Dysentery a few days ago, and I at once began giving them small doses of Ayer's Pills, thinking I would call a doctor if the disease became any worse. In a short time the bloody discharges stopped, all pain went away, and health was restored. —Theodore Esling, Richmond, Va.

Ayer's Pills,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Dealers in Medicine.

The Church.

Hymn.

[This hymn was sung by the children at the laying of the corner-stone of the New Infirmary of the Five Points House of Industry, Saturday, July 31st, 1886.]

THE Church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the Word:
From heaven He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth;
One Holy Name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

Though with a scornful wonder
Men see her sore opprest,
By schisms rent asunder,
By heresies distrest;
Yet saints their watch are keeping,
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won:
O happy ones and holy!
Lord, give us grace that we
Like them, the meek and lowly,
On high may dwell with Thee.

The Kingdom of God.

THE kingdom of God is not a despotism. Its law is love. Its citizens are those who accept and try to obey that law. They realize that it is the law of freedom and of life. Just so far as we love God and love each other we are emancipated from the tyranny of lust and passion, from the enslaving power of envy, selfishness and pride. Love makes God our reconciled Father in Christ, and all men our brethren. It binds us together in a holy, happy family, as attraction binds the sun and its planets. No discord, no friction, no fear where love prevails.

The object of setting up this kingdom is not only to redeem the world from sin and sorrow, but by its redemption to glorify God. Over this great battle-field angels bend. They see here the progress of the grandest experiment since time began. They see here a new illustration of the power and the wisdom of God. They see the Maker of worlds dying to save an apostate race. They see love in the forms of humiliation and sacrifice. They watch and wonder. And when the cross wins its strange triumphs, triumphs with all the odds against it—triumphs simply because God is in it, they strike golden harps and ascribe glory, honor, dominion and power unto Him that sitteth upon the throne and unto the Lamb.

This New Testament conception of the Gospel as the kingdom of God unifies our work. That work is the enthroning of Christ. It is doing what we can to give Him His rights in the world. When we pray, Thy kingdom come, we think first of our own rebellious hearts; then of our unsanctified homes; then of the church so cold and barren; then of society around us so selfish and worldly; then of the State with its imperfect laws and their more imperfect administration; then of the far frontier with its drift backward to barbarism; and finally of the nations that sit in darkness and the shadow of death. It matters little where I begin since the work is one. Any true effort of loyalty to Christ is like a stone thrown into a still lakelet—the ripples roll out in all directions and to every shore. Let us be better Christians for the sake of Christ and the world. Let us pray more; let us teach more; let us give more; let us strengthen the church in our own house, and in our own town or city; let us try to promote harmony and co-operation among the different churches; let us raise up more ministers; let us print more Bibles; let us sustain more and better religious papers; let us endow more Christian institutions; let us work harder for temperance and social purity—for the sake of Christ and the world.

It is well to study the degradation of the heathen, and to realize their need of the Gospel. We cannot feel too deeply their misery and their peril. But we have a higher, holier motive than that of human sympathy. It is loyalty to Christ. It is the duty of obeying His last command. It is the privilege and the glory of working with Him in the noblest enterprise of the ages—the redemption of a lost world. O, when that enterprise is accomplished; when the final victory is won; when the shout of triumph goes up from all lands and is echoed from every star in the sky; when the principalities and powers in heavenly places see in the new earth a crowning demonstration of the manifold wisdom of God, then we will know that every consecrated effort and gift and thought and prayer in this work is an investment that will be repaid a thousand fold!

He who taught us to pray "Thy kingdom come," will not fail to answer the prayer. He has promised that Jesus shall reign on the earth. How foolish then are faintheartedness and unbelief! Not surer is the promise in which we trust for our personal salvation than the promise that the Gospel shall triumph. Its progress may seem slow, but it is real. Go back to the time of Judah's captivity in Babylon. Nay, go back only 400 years to those dark days when the Roman apostacy sold indulgences, burned Bibles and persecuted the saints. How hopeless then seemed the prospects of the kingdom of God. But how wonderful its progress since, in spite of prelates and kings. And though the work yet before us is great and often discouraging, we should never for a moment doubt that, in God's appointed time, it will be fully accomplished and the voices in heaven will proclaim, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ." (Rev. 11: 15.) We should stimulate our faith and our zeal in every department of Christian fidelity and enterprise by the assurance that

"Jesus shall reign where'er the sun
Does his successive journeys run."

—*The Interior.*

Shoe Pegs and Ships.

IN a ship yard, the other day, I saw several men working carefully under the bottom of a vessel which was nearly ready to be launched. I was surprised to find that they were driving shoe pegs into the planks. What was this for? On looking more closely it was easy to find the reason. In the hard wood planks were many small worm holes, which will not swell up in the water and there are so many that they would combine to make a serious leak in the ship if not filled up.

Well, well, I thought, here is this great vessel that cannot be launched until these tiny holes are filled with shoe pegs! What a lesson this teaches of little words, little acts, little sins. But all such comparisons are wrong. There is *no little* word, or *little* act. We have no power to measure the far-reaching results which may turn upon a deed or word seemingly insignificant, but in reality big with the issues of eternity.

When we launch our life barque, we are careful as to the set of the sails and the finish of the cabin woodwork; but we will do well to remember that perhaps there are worm holes in the planks that must be filled before the ship is seaworthy, even though only little shoe pegs are required to fill them.
—*Rev. Joel S. Ives, in The Congregationalist.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 8, THIRD QUARTER.

M. Warning to Judas and Peter.....John 13: 17-38.
T. Betrayal Foretold.....Matt. 26: 14-29.
W. The Lord's Supper.....1 Cor. 11: 23-28.
T. Peter Forewarned.....Luke 22: 31-38.
F. "Mine Acquaintance."....Ps. 55: 1-16.
S. "Mine Own Familiar Friend."....Ps. 41: 1-13.
S. One Bread and one Body.....1 Cor. 10: 12-24.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

August 22d.—"*Warning to Judas and Peter.*"—*John* 13: 21–38.

Golden Text.—"Wherefore let him that thinketh he standeth take heed lest he fall."—1 COR. 10: 12.

CENTRAL TRUTH.—"Without me ye can do nothing."—JOHN 15: 5.

INTRODUCTION.

THE three verses omitted between the last lesson and this one serve to indicate the progress of thought in the mind of Jesus. Having given a slight intimation of His knowledge of the treachery of Judas in verse 10, He makes a fuller declaration in verse 18, for the purpose of proving to His disciples His perfect knowledge of coming events. In verse 20 He gives them a promise which they could not have understood at the time, but which referred to their future work in His name, and doubtless often served to encourage them after they had undertaken the evangelization of the world. The thought of the treachery of Judas clouds all other thoughts, and is ever uppermost, so that He feels compelled to relieve His feelings by a fuller declaration concerning this great sorrow.

THE LESSON.

I. THE TRAITOR EXPOSED.—VS. 21–30.

V. 21.—"*He was troubled in spirit.*" Not because of any personal apprehension, but by reason of His knowledge of the unworthiness of His followers, all of whom would soon yield to temptation, and for a season prefer safety to loyalty. "*One of you shall betray me.*" The emphasis is probably on the "you." One of the little company that had already risked and lost much for Him! One of those who had enjoyed privileges beyond those of the most learned rabbi for being taught of God! One of His personal, intimate, trusted friends!

V. 22.—"*Then the disciples looked upon one another.*" A clap of thunder from a clear sky could not have been more startling. It seemed as if Jesus had by this single sentence unveiled all the terrible possibilities of their sinful hearts. Matthew tells us that each one, trembling at the thought, asked, "Is it I?"

V. 23.—"*There was leaning on Jesus' bosom one of his disciples, whom Jesus loved.*" Edersheim, in his life of Christ, supposes the arrangement of the principal persons in this scene to have been as follows: Jesus reclining near the head of the table, with John on the one hand and Judas upon the other, while Peter occupied the seat opposite. This arrangement explains many things which are hard to understand without its help. The expression in this verse is not as strong as that in verse 25, and probably only means that John was occupying the place nearest to Jesus and directly in front of Him. John here designates himself by the title which has become immortal, which he assumed in modesty, but which is of the greatest honor to him as the most Christlike of all that company.

V. 24.—"*Simon Peter beckoned to him.*" Probably this sign was unnoticed by the rest of the disciples, which might easily have been the case if Peter were directly opposite to John.

V. 25.—"*He then lying on Jesus' breast.*" Leaning back so that his head would now actually rest on the breast of Jesus, while his face would be upturned toward His, he asked the question, "*Lord, who is it?*"

V. 26.—Jesus replies to the question by giving John a sign whereby the traitor might be known by him. It seems probable that no one besides John knew of this answer until afterwards. It was customary at the Passover for the Master to take a bunch of the bitter herbs, and, dipping it into the sauce or gravy of the lamb, hand it to the members of His family. It seems that Jesus in doing this gave the first morsel to Judas, thus answering John's question, and making a final appeal to Judas not to sin against a friendship so sacred.

V. 27.—"*After the sop Satan entered into him.*" His determination was now made irrevocably. He gave himself up from that moment to do the work of Satan. "*That thou doest do quickly.*" This was Judas' sentence of expulsion from the company of disciples. This probably took place before the instituting of the Lord's Supper.

Vs. 28, 29.—"*No man at the table knew for what intent he spake this unto him.*" Probably John was the only one that knew that Judas was the traitor, and he had no idea that his work of treason was so far advanced. They all thought that Jesus had sent him upon some simple errand of necessity or mercy in behalf of the company.

V. 30.—"*He then having received the sop, went immediately out.*" He had the effrontery to maintain the appearance of friendship to the last and received the sop which was an emblem of the family tie uniting those who partook together the Passover meal. "*It was night.*" The darkest hour of earth's night of sin.

II. THE DISCIPLES EXHORTED.—VS. 31–35.

V. 31.—"*Now is the Son of man glorified.*" Jesus seemed to be continually speaking in paradoxes. When popular enthusiasm was at its height and the people determined to make Him their king, He talked of the Cross and death and the triumph of His enemies: now under the very shadow of the Cross itself, in the face of agony unspeakable, He talks about being glorified. It is not strange that the disciples failed to understand Him. The Cross of Jesus we know to be the climax of all the wonderful works of God, and we can see the Divine glory streaming from its outstretched arms as from no other spot except the throne of glory in the highest heavens.

V. 32.—The first clause of this verse is omitted by the Revision. We notice the frequent use of the word "*glorify*," and the intimate association of God and the Son of Man in this glory.

V. 33.—"*Little children, yet a little while I am with you.*" He would impress upon them the importance of giving careful heed to the instructions which were to follow. "*Whither I go ye cannot come.*" In their loneliness and sorrow they would vainly seek to find their absent Lord; they might wish for death in order to follow Him, but their hour was not yet come, they were to glorify Him on the earth in faithful service.

V. 34.—"*A new commandment I give unto you.*" He leaves them with a solemn charge. Individuals in that company will be exposed to dangers and temptations, will need all the loving sympathy and help that their brethren can render. "*As I have loved you, that ye also love one another.*" "As I have loved you." What a commandment is this! "As the Father hath loved me, so have I loved you;" "as I have loved you, that ye also love one another." "Lord increase our faith."

V. 35.—"*By this shall all men know that ye are my disciples.*" There is nothing that can effectually

root selfishness out of the human heart but the love of Jesus. In proportion to our love for Him will we love His people, and in proportion to that love will be our impress upon the world of unbelievers. Jealousies and strifes among Christians fritter away the God-given opportunities for winning the world.

III. THE SELF-CONFIDENT WARNED.—VS. 36–38.

V. 36.—"*Simon Peter said unto him, Lord, whither goest thou?*" This question was doubtless asked with the thought in Peter's mind, "I will find out where He is going and I *will* follow Him. Jesus answers the unexpressed thought and takes no notice of the question itself, "*Whither I go, thou canst not follow me*" He had a better service for Peter than that which Peter imagined himself ready to offer. "*Thou shalt follow me afterwards.*" When the service in the Gospel was finished Peter should follow his Lord out of the world and into heaven by the same gate of martyrdom through which He was about to pass.

V. 37.—"*Lord, why cannot I follow thee now?*" There is a somewhat petulant tone in this query. Peter is unwilling to submit himself wholly and heartily to the will of his Master. "*I will lay down my life for thy sake.*" But this is just what Peter was not yet ready to do, and therefore it would not be asked of him. He had not received dying grace as yet, and was unconscious of his need of grace for lesser trials.

V. 38.—"*Wilt thou lay down thy life for my sake?*" With what mingled tenderness and reproach these words must have fallen from His lips. "How little dost thou know thine own heart, Peter. Left to yourself Satan would have you to sift as wheat, but I have prayed for thee." Peter needed to be undeceived concerning himself. "*The cock shall not crow, till thou hast denied me thrice.*" So soon was the weakness of this leader among the disciples to be self-revealed. In all the dialogue that follows Peter maintains unbroken silence. He is overwhelmed by his Lord's want of confidence.

LESSONS FOR TO-DAY.

1. "The heart is deceitful above all things and desperately wicked."

2. It pains Jesus to see a soul drifting away from Him.

3. We may cultivate an intimate relation to Jesus by striving to be like Him.

4. Those who are refusing the love of Jesus are taking their daily bread from His hands.

5. In order to follow Jesus "afterwards" we must obey Him now.

6. We need a more evident love for our fellow believers.

7. Those who think that they know more than Jesus are sure to find themselves mistaken.

8. Ardent impulses need to be strengthened by Divine grace.

9. The exposure of our frailty should drive us to Jesus for help.

"Whosoever."

THERE were children on the floor
Conning Bible verses o'er.

"Which word all the Bible through
Do you love best?" queried Sue.

"I like Faith the best," said one,
"Jesus is my word alone;"

"I like Hope;" "and I like Love;"
"I like Heaven, our home above."

One more, smaller than the rest—
"I like Whosoever best;

'Whosoever, that means all—
Even me, who am so small.

Whosoever! Ah? I see;
That's the word for you and me.

"Whosoever will," may come—
Find a pardon and a home.

—*Gleanings for the Young.*

RETRIBUTION is one of the grand principles in the Divine administration of human affairs; a requital is imperceptible only to the wilfully unobservant. There is everywhere the working of the everlasting law of requital; man always gets what he gives.—*J. Foster.*

A True Story About a Bible.

THERE was a little boy who wanted a Bible very much indeed—wanted it more than anything else he could think of. But he was a poor boy, and could not afford to buy one; for he lived a good many years ago, when Bibles cost more than they do now.

One day two strange gentlemen came to his house and asked his mother for something to eat.. Although she had only plain food, she gave them a welcome to what she had. As they ate, they saw the little boy looked sad. They asked him what he wanted, and he told them a Bible.

His mother said: "Never mind. Don't fret about that. I'll take you to see General Washington next week."

"But I'd rather have a Bible than go to see General Washington," the boy said.

One of the gentlemen seemed much pleased with this, and told him he hoped he would always be as fond of the Bible.

The next day the little boy received a beautiful Bible, and on the fly-leaf was written, "From George Washington."

The little boy did not know it, but he had been talking to General Washington himself the day before.—*Our Little People.*

Who Built the House?

THE house was in a pond. People passed along the road in full sight of it, but never saw it. Boys came and caught frogs and chased turtles and captured bloodsuckers, but did not notice it. In plain sight it was, not twenty feet from the shore. The roof was covered with a thatch of rushes to keep out the rain. Within there was one room, a cosy bed room, with a bed of dried grass as soft as down. The walls were of mud. There were no pictures hanging on them, nor were there stove, chair, table or dish in the mansion. There were no windows; there was no chimney; and the door, the only door, was under water.

This house had a very wet cellar; in fact, it was always full of water.

The ducks often swam close to the house, plunging their broad bills deep into the mud, and sometimes diving out of sight, but they never tried to enter. The frogs sat on the large lily leaves near by and croaked long and loud, but not one went in. The turtles sometimes climbed to the roof to sun themselves, but they never went inside. The meadow mice had little houses of their own, and laid no claim to this. No one of these pond people claimed it. Who then was the owner? Who built the house?

One day one of the boys discovered the house. At first he thought it was an old bushel basket upside down, but as he looked more carefully, he saw that somebody or something must have built it right where it was. He wondered when it was done and who did it. He lived close to the pond and could see the whole of it from his chamber window, but he had never seen this building before. Almost every day after school he played in the old field near the pond, and yet he had never noticed the builder. He made up his mind to examine it carefully, and if possible, solve the mystery that surrounded it.

The mud and water were so deep that he dared not wade out, and he had no boat. How should he reach the little mud island on the edge of which it stood? After thinking some time he went to the lumber pile and took several boards and brought them to the shore. These he laid across the tussocks of pond grass, till he had a bridge leading right up to the curious building. It was a very narrow, and exceedingly shaky bridge. It bent and tipped as the boy stepped upon it. In his hand he held a long stick, which he thrust down into the mud to steady himself. In this way he sidled along, carefully balancing, step by step, till he was almost there. Once he stuck the stick so far down that he had to give quite a hard pull in drawing it out, and when it did come, he almost tipped over backward.

Step by step he moved slowly on, and at last reached the house. Once there, he examined it with a great deal of wonder. It was so strongly made, so nicely thatched, so perfectly rounded. With his stick he rapped gently on the roof. There was a rustle, a plunge, and something darted through the water and was gone. So quick and unexpected were the motions that the boy could not decide whether it was a fish or an animal. As he examined the dwelling, he saw leading from the under-water door, a pathway in the soft mud on the bottom of the pond. Following it with his eyes he noticed that it led far out into the deep water. He resolved to watch the path, hoping to have a longer look at the stranger.

For several days he watched, but saw nothing unusual. At last, one evening just at twilight, he saw swimming slowly up the pathway, its nose barely showing above water, a brown animal. Hardly daring to move, for fear of frightening it, he stole forward to get a good long look. Nearer and nearer swam the animal to the water-cottage, till, diving through the doorway, it disappeared.

This, then, was the owner, the builder, of the queer little mud house, with its roof of rushes, and its cellar full of water. So it was not the ducks, the mice, the turtles, nor the frogs, that built the house, but the big brown muskrat.

As the boy went home he said to himself: "I am glad I watched and waited till I found what it was. It pays to keep one's eyes open."—*Little Christian.*

THE colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.—*Faber.*

Horsford's Acid Phosphate
For Sick Headache.

Dr. N. S. READ, Chicago, says: "I think it is a remedy of the highest value in many forms of mental and nervous exhaustion, attended by sick headache, dyspepsia and diminished vitality."

Hood's Sarsaparilla

Combines, in a manner peculiar to itself, the best blood-purifying and strengthening remedies of the vegetable kingdom. You will find this wonderful remedy effective where other medicines have failed. Try it now. It will purify your blood, regulate the digestion, and give new life and vigor to the entire body.

"Hood's Sarsaparilla did me great good. I was tired out from overwork, and it toned me up." MRS. G. E. SIMMONS, Cohoes, N. Y.

"I suffered three years from blood poison. I took Hood's Sarsaparilla and think I am cured." MRS. M. J. DAVIS, Brockport, N. Y.

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"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

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of which for Inland Marine, $55,969 52	
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Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

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CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	2,938,020 00
Reserve for Unpaid Losses and Claims	301,040 10
Net Surplus	1,389,341 71
Cash Assets	**$7,628,401 81**

SUMMARY OF ASSETS

Cash in Banks	$126,678 99
Bonds and Mortgages, being first lien on Real Estate	743,300 01
United States Stocks (market value)	2,9 2,697 50
Bank and Railroad Stocks and Bonds (market value)	1,783,649 00
State and City Bonds (market value)	256,000 00
Loans on Stocks, payable on demand	130,000 00
Interest due on 1st July, 1886	10,394 74
Premiums uncollected and in hands of Agents	299,646 97
Real Estate	1,364,113 61
Total	**$7,628,401 81**

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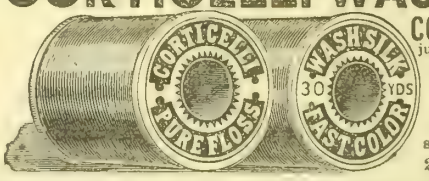

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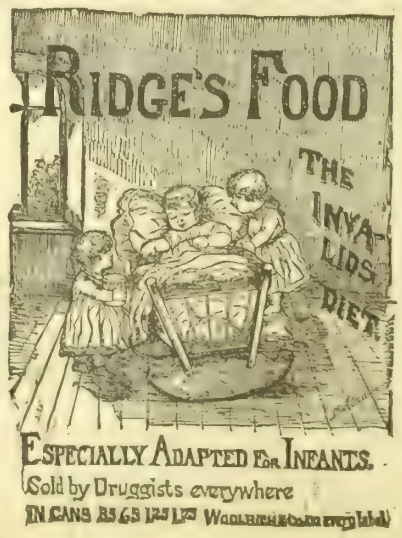

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Yours truly,
H. H. PHETTEPLACE.

BOSTON, MASS., July 2, 1883.

Nine years ago, a puny, infant neice of mine was taken from the arms of its consumptive mother to be cared for temporarily in my family. My wife put it immediately upon a diet of Ridge's Food exclusively. The healthful growth of the child was very remarkable. At the end of three months, when returned to its home, it had become such a plump, rosy-cheeked child as to be hardly recognizable even to its mother. The child has ever since enjoyed perfect health. I have known of several other cases of the use of Ridge's Food among my neighbors and friends, and always with the same satisfactory results.

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The Christian Intelligencer

Een-dracht maakt macht.

VOL. LVII.—No. 33. WHOLE No. 2925. | NEW-YORK, WEDNESDAY, AUGUST 18, 1886. | $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

SQUIRE AND FLYNN deserve punishment. This city is to be ruled by the will of the people and not by bargains made between three or four political bosses. But the action of these men has not been singular. For years nearly every one of Squire's predecessors has pledged himself, before receiving a nomination, to make such appointments as might be desired by the party leadere. There is narrow ground for a hope that his successor will not be definitely pledged to the same course.

DON'T dwell upon your troubles and discouragements; look for and at your opportunities and advantages that you may improve them. The night is not all dark; there are stars still shining. Many a man fails because he so fastens his thoughts on his hardships that he fails to discern his opportunities and the means he has to make good use of them.

Don't vex the ears of your friends with your trials until you have made the Lord Jesus your confidant. Tell them first to Him and seek wisdom, strength, comfort and relief from Him. If He shuts you up to seeking help from friends, then do so; but tell Him first of your perplexities, difficulties and wants.

REV. DR. JOHN MACLEAN, a man confided in by those who knew him as few men are and greatly beloved, entered into the rest that remaineth for the children of God, last Wednesday morning. He was eighty six years old. In 1816 he became a tutor in Princeton College and continued in its service until 1868—over half a century of work as tutor, professor and president! In that period he had occupied almost every chair in the faculty. Thousands of men, scattered over the world, cherish his memory and thank God for his instructions, but especially for the privilege of having witnessed the beauty of his life.

THE CHURCH should be "the pillar and ground of the truth." One of the chief reasons for its existence is that it may maintain and declare the truth. The truth to be declared is that contained in the Word of God and nothing else. The Church which declares human conjectures or what some men wish the truth to be and not what the evident meaning of the word of God is, is unfaithful to its trust, is not a true Christian church, and will in due time decline and decay, will be without the blessing of God and become despised by men. Unfaithful churches do apparently thrive sometimes for a while, but afterward gradually lose their attractions and their influence. The missions of a Church should especially declare the truth of God and nothing else. In its missions the Church makes its characteristic declaration of belief more than anywhere else. Indeed missions are *the* declaration of the truth held in trust by the Church. A missionary of all preachers should be sound in the faith, for he is above all other men *the* herald of the Church, the voice of the Church, speaking to men. When the Church or any member of the Church, especially when a minister, begins to substitute speculations, conjectures, the suggestions of consciousness, inferences from what may be called the general tenor of revelation, for the explicit statements of the Bible, no one can tell to what length this unfaithfulness will go. A missionary making such substitutions cannot command the confidence of the Church, for the history of the Church shows that ministers begin often with an aberration from the truth that may be tolerated and advance to the denial of vital truths. What is commonly meant by an evangelical church will watch with constant anxiety a missionary known to hold opinions varying from those held by the mass of the communicants. There will be constantly a fear that he will wander farther and farther away from the faith of the church. A missionary needs the hearty support of the Church, to have it he must have the entire confidence of the Church. These things are writ ten because certain men who will not claim that they have the entire confidence of the Congregational Church, who know that a large portion of that Church regards their belief with regret and anxiety, are insisting that young men of the same belief and lacking to the same degree the confidence of the Church, shall be sent forth as missionaries.

THE EVANGELIST, after quoting nearly all the INTELLIGENCER said about the union meetings and the employment of evangelists last winter, makes the following modifications:

It may be quite true, as these good brethren represent, that a mistake was made at Cincinnati in calling in the Rev. Sam. Jones; but that any mistake was made, for instance, by pastors in Ithaca, Elmira, Rochester, and elsewhere in Western New York, in calling in the aid of the Rev. E. E. Davidson just about the same time, the pastors and congregations concerned (unless we are greatly misinformed) would by no means concede.

Our contemporary's inference from the Cincinnati incident is very sweeping. There are evangelists and evangelists, and a mistake as to the man or the need of him at a particular juncture is not to be used against the employment of proper men at opportune times. The office or function has warrant in both Scripture and history. A large percentage of our most consistent and active church-members have been brought in in time of revival, and not a few of them ascribe their conversion instrumentally to some one or another of our evangelists. The Church is to use all available instruments and resources—as her pastors and wise ones bent on the reclamation and conversion of the community may deem best—seeking in all things to be guided by a wisdom above their own.

We acknowledge very cheerfully the judgment, the genuine evangelical spirit and the efficiency of the Rev. E. E. Davidson in Western New York last winter and are ready also to admit the value of the services of some other evangelists, especially of Mr. Moody, and we have a remembrance of the accounts, listened to in boyhood, of the inestimably precious work of Nettleton. Perhaps our words were too "sweeping;" but we wrote under the very definite impressions made by what we heard from the lips of intelligent and earnest Christians who had themselves, without hesitation and cheerfully, taken part in the union meetings and the employment of evangelists. Without bitterness, they regretfully expressed their disappointment and their conviction that the religious interest manifested early in last winter in a number of localities was dissipated by the union meetings and the employment of an evangelist, and that the churches lost the hold they had at the outset upon the evident willingness to listen to the truth and to come under the influences of grace, and endeavored in vain to regain it when the general meetings were over. We had also in mind the hesitating, doubtful words we have heard repeatedly and for some time from Episcopalians, as to the value of the services of the missioners in this city last winter. Yet there is no doubt about the high Christian character and the excellence of the sermons and addresses of the missioners.

We have no critical spirit to indulge in this matter. We are thankful to the *Evangelist* for the exception it takes and so kindly expresses. We have felt for some time that the way has been prepared for a large ingathering, and desire to aid in finding the best means to improve the opportunity. The course pursued by the Presbyterian churches of this city last winter was a wise one and yielded good fruit, and something like the same method adopted in other places resulted in substantial gains, not only in additions to the number of believers, but also in a decided elevation of spiritual life in the churches themselves. What is also very important is the fact that by this method *nothing was lost*, whereas in some localities a great deal apparently was lost by the union meetings, addressed by evangelists. The Presbyterian churches of this city increased their hold upon the people by their improvement last winter upon our Dutch method of Classical visitation. It was a decided improvement.

We stop here for to day, but have something more to say hereafter.

Arrogant Romanism.

IT is well to know just what we have to deal with. Romanism seems to be acquiring a new lease of political power in the United States. Not a few think that it is more liberal than in Europe, that it has learned something from the free discussion to which it has been subjected, that it has learned the necessity of recognizing somewhat the equality of other Christian organizations and of practising a decent amount of courtesy. But the arrogant Papistical body has not changed, has learned nothing, and still flaunts in our faces the insolent and baseless claims which, when it had the power to enforce them, were at the foundation of the Inquisition and the other atrocities of which it has been guilty.

The *Catholic Standard* in a recent number takes up "Christian Missions," and delivers itself on this wise:

"We use the qualifying word 'Christian' instead of Catholic, in the title to our intended remarks with deliberate intention. For *Christianity* is identical with Catholicity and none but those who are Catholics can be truly Christian in belief and practice. And so, too, the only real Christian missions are the missions established under the authority and in union with the Catholic Church. For missionary means one who is *sent*—a messenger sent by a higher authority and clothed with power to deliver, explain and teach the meaning of the message he is deputed and authorized to deliver. And custom and universal usage have now confined the meaning of the word *missionary* to one who is *sent* to deliver the message of Christ to fallen humanity, to teach His Gospel, and to teach it with the authority which He possessed, and delegated to His Apostles and their successors in all ages."

This is followed by quotations from the words of Christ and the Apostle Paul to prove that missionaries are "those only whom Christ expressly and exclusively appointed, authorized, empowered and enjoined to teach His Gospel, and to their successors in all ages."

The article proceeds:

"'Lo I am with *you*,' are His express words. Not with others, who might call themselves by His name, and pretend to be His teachers and preachers. For He expressly warns His followers that *false* 'teachers' would rise up and undertake

to preach in His name, but that His followers and believers should 'beware' of them. And it is only necessary to turn over the leaves of St. Peter's and St. Paul's Epistles and those of other Apostles, Sts. James and John and Jude, to see how quickly, while the Apostles were still living, the warnings of our Divine Lord against these self-constituted preachers and teachers, or teachers and preachers chosen by sects and schisms, which fell away from the Church, were verified.

"Christian missions and missionaries are the *Catholic* missions and missionaries. None other can truthfully claim to be *Christian.* They may imagine themselves Christian, and we will not charge them with conscious insincerity. For, however glaring may be their inconsistency to one whose eyes have been opened to the unchangeable truth and unity of the Catholic faith, we are sure that thousands of them are unconscious of their inconsistency and delusions. Still, errors are errors, whether consciously or unconsciously held. And those who promulgate them, honestly believing in them, are simply blind leaders of the blind; and those who assume the right and power of authoritatively teaching and preaching the Gospel of Christ, unless they have been invested with that authority by those to whom Christ delegated it, are mere pretenders. They are intruders into an office they have no right to enter upon, even though their so-called preaching be true, so far as it goes, which very seldom it is."

What blindness and what insolence! This in the presence of the blessed and glorious record of the genuine Christian missions of this century! The Judsons, and Winslows, and Scudders, and Abeels, and Calhouns, and Goodells, are, forsooth, self constituted and false teachers. They are the sort of people our Lord and His Apostles warned the Church and the world to beware of. With such calumnies this servant of an alien hierarchy which withholds the Word of God from those under its influence; which notoriously and constantly and everywhere disobeys our Lord's command, "Go, preach My Gospel;" which "teaches for doctrines the commandments of men," assails the noble band of men who are representing the true Christianity of America in all the world, and faithfully and with much self-dedial proclaiming the whole counsel of God.

Such is the political hierarchy which draws the support of its charitable institutions from the public treasury—a treasury supplied from the industry and thrift promoted by Protestant Christianity; which fills the poorhouses and jails of the land with the men and women degraded by its teachings and practices, and for whose favor both of the great political parties are to-day making their bids.

Y M. C. A.—The statement made by a pastor of this city at a meeting in Philadelphia, in regard to the effect of membership in a Young Men's Christian Association, as it was reported in the newspapers, and what had been said to us at various times by other pastors, were printed in these columns on June 9th with the expectation that they would call out other statements confirming or disproving them. Such has been the result. This week we are able to present a very satisfactory paper from Mr. Wm. S. Sloan, who has entered upon a thorough investigation at a considerable outlay of time and work and money. Such a record as he presents is very gratifying, and proves that the Association in this city is a valuable assistant to the work of the churches. Perhaps a like careful examination in other localities would reach a similar result. Mr. Sloan has performed an important service both to the Associations and the churches, and it should at least lead to greater caution in what may be publicly said in relation to the influence of the Associations. It is urged in favor of another organization of young people that it works in and through the Church, with a suggestion that this characteristic distinguishes it from other societies and entitles it to the special approbation of the churches. We have no disposition to enter upon a comparison of characteristics or claims; we only mention what is known to exist. The work before the churches, even here in the older portion of our country, is enormous, and every association which calls out the ability of the membership, which trains the young members for useful endeavors in leading men to God and to obedience to Him through Jesus Christ, is to be welcomed and encouraged. One of the chief needs of the Church to-day is the active efforts of every member in the kind of work for which he or she is qualified, and the high probability is that the young members will be brought into the service in larger numbers through organizations of their own than by those in which they may be associated with their seniors. At the same time it is worth while to consider that the Church, constituted as it is, is one of the most effective, perhaps *the* most effective organization the world has ever known. Compare, for example, the councils, synods, assemblies, or conferences of the various Christian denominations with the last American Congress, or the last British Parliament, or any national legislature. What a scoring a Church synod or convention would get which should be in session from December to August and accomplish as little as the last Congress or its predecessor! The young men and women of the Church would do well to consider the eminent efficiency of the Church as it is now organized, and decide whether it does not deserve their most hearty coöperation.

"Old Colony" Papers.

THE ANGLER.

II.

IT is not my province to detail, much less to criticize, good Izaak Walton's minute and "compleat" instructions to anglers. I suppose they must sound highly crude and obsolete to "scientific" sportsmen armed with the modern improvements, but I defy them to give his picturesqueness to their red tape, or to make their fish live in their books as his do. He almost personifies fishes. He certainly loves them, and we can imagine him weeping, like Hortensius, at the death of a favorite lamprey.

He abounds in curious bits of fish-lore about times and seasons and baits. The dear old man has a wide swallow for "fish stories," though they do not seem to affect his personal practice, which is a walking by sight, and not by faith in anyone. But as to open-mouthed reception of Munchausen tales of other people's fishing, or the fish of other lands and ages, he takes the bait with a readiness to be commended to his finny friends. He specially pins his faith upon one Gesner, who seems always ready to outbid every body else in his miracles and measurements. At other times he will quote a "Polonian gentleman" or some one in "Swedeland," or Du Bartas, a sort of ancient Walt Whitman of the poetic-catalogue variety. He accepts such statements as that certain weeds breed fishes, that frogs turn to mud and back again to frogs, and that the Jew's prescription of applying tench to a sick man's feet, or of live swallowed alive to cure the jaundice, might have been imparted by revelation.

He takes Gesner and Co.'s word for it, that carps have lived a hundred years and pike two hundred; that trout have been found three cubits long, and eels thirty feet; that breams will live all winter frozen up in solid ice, and come out all right in the spring; and that hares change sexes, and there are a people who turn wolves once a year. He has Venerable Bede's authority for the curious statement that the Island of Ely was named from the eels which abounded there. The tench is the fishes' physician, carrying a natural balsam for the cure of himself and others, and that "the tyrant pike will not be a wolf to his physician, though he be never so hungry." He tells gravely of rivers which put out a lighted torch and kindle one unlighted, that turn a stick into a stone, that dye the wool of sheep which drink of them into vermilion; and finally gives Aristotle for authority in telling of a river that dances to music, and Josephus of a river in India which runs all the week and rests on the Sabbath!

Izaak handles the Scripture—we will not say deceitfully, but with a very deft hand—and constructs his special plea for the divinity of the angler's art as learnedly and ingeniously as the most hard-shell theologian for the niceties of his creed. The water itself is proved from Genesis to be the oldest element, and that on which the Spirit of God did first move. The Almighty is said to have spoken to a fish, but never to a beast, and it was a great fish which He chartered to carry Jonah. The antiquity of angling is proved by the fact that both Job and Amos make mention of fish-hooks; nay, it is said to have been taught by Seth to his sons. He more than half suspects that David alluded to fishing when he said, "They that occupy themselves in deep waters see the wonderful works of God."

He makes a great deal of the fact that the first and chief of the Apostles were fishermen, whom our Lord "never reproved for their employment as He did scribes and money-changers." In fact, He considers that all the other Apostles, after they betook themselves to follow Christ, betook themselves to be fishermen too, as the greater part of them were found fishing by Jesus after His resurrection. Our Lord also sent Peter to angle for his tax money. And in the "holy amorous love song" of Solomon, God's beloved is said to have eyes like the fish-pools of Heshbon. One of the most beautiful passages in the book is that wherein he eulogizes the sea as bringing us into visiting distance of classical and holy places, —"the beauty of Florence" and "the monuments, urns and rarities" of Rome, and the consecrated localities of Palestine. I may as well give it as a specimen of his style:

"It is not to be wondered at that so learned and devout a father as St. Jerome, after his wish to have seen Christ in the flesh and to have heard St. Paul preach, makes his third wish—to have seen Rome in her glory. And that glory is not yet all lost, for what pleasure is it to see the monuments of Livy, the choicest of the historians; of Tully, the best of orators; and to see the bay-trees that now grow out of the very tomb of Virgil. But what pleasure is it to a devout Christian to see there the humble house in which St. Paul was content to dwell, and to view the many rich statues that are made in honor of his memory,—nay, to see the very place in which St. Peter and he lie buried together! And how much more doth it please the pious curiosity of a Christian, to see that place on which the blessed Saviour of the world was pleased to humble Himself, and to take our nature upon Him, and to converse with men; to see Mount Sion, Jerusalem, and the very sepulchre of our Lord Jesus.... Gentlemen, lest I forget myself I will stop here and remember you, that but for my element of water the inhabitants of this poor island must remain ignorant that such things ever were, or that any of them have yet a being!"

He defends angling with equal ingenuity on grounds of reason as of Scripture. To some of us the defence is not unneeded,—I refer to angling as a mere "sport." I do not profess to be a Henry Bergh, but I have often questioned whether the aggregate of torture in this business does not surpass that of any other occupation except butchering, which of course is not practised as a sport except in bull-baiting and cock-fights. I confess that some of Walton's own descriptions have made my blood run cold,—such as the vivisection of live-bait; the keeping of the hook in the frog's mouth so that it shall close up, and the frog "continue six months without eating, but is sustained—none but He whose name is Wonderful knows how!"; and the impalement of worms in various ways, among others that of sewing as many to a turf as will cover it, and letting it down into the water "for the fish to feed upon without disturbance for two or three days."

The angler is in Izaak's estimation the model man. Our Lord chose fishermen for His best friends, because they were the best of men. He gives winning portraits of Apostolic men of his own time, who have been "ornaments to the art." Dr. Nowell, who wrote catechism, used to spend a tenth part of his time in angling, and "at his return to his house would praise God he had spent that day both harmlessly and in a recreation that became a Churchman." In his picture at Brazenose College he preferred to be drawn "with his Bible before him, and on one hand his lines, hooks and other tackling lying in a round, and on the other hand his angle-rods of several sorts." Another friend, Sir Henry Wotton, a poet and the Provost of Eton College, used to testify that angling was "a rest to his mind, a cheerer of his spirits, a diverter of sadness, a calmer of unquiet thoughts, a moderator of passions, a procurer of contentedness."

"Anglers and meek-spirited men" are synonyms to our author. The fisherman is patience personified. "I have known a very good fisher angle diligently four or six hours in a day for three or four days together and not have a bite." It is preëminently the reflective art, in which he would fain

"There meditate my time away,
And angle on, and beg to have
A quiet passage to a welcome grave."

He adds: "Indeed, my good scholar, we may say of angling as Dr. Boteler said of strawberries, 'Doubtless God could have made a better berry, but doubtless God never did;' and so, if I might be judge, God never did make a more calm, quiet, innocent recreation than angling." And again: "I envy not him that eats better meat than I do, nor him that is richer or that wears better clothes than I do; I envy nobody but him, and him only, that catches more fish than I do." Mixing a certain drink for a comrade, while taking refuge from the heat under a "sweet shady arbour which Nature herself has woven with her own fine finger, a contexture of woodbines, sweetbriar, jessamine and myrtle," he commends it as "like nectar—indeed, too good for any but us anglers."

He is a genuine lover of fishes, dwelling on their beauty of shape and color as a lover on the charms of his mistress. And if you would appreciate what an epicure of this kind of food he is, let me refer you to his recipe, a page long, for the cleaning, stuffing, seasoning, buttering, spitting, roasting, basting, dishing, saucing, flavoring and eating of a pike,—all of which he winds up with the remark: "This dish of meat is too good for any but anglers, or very honest men."

Old Izaak's piety is a perennial stream, though sometimes charmingly irrelevant, as in his rather long discourse at the close, in which he recounts to his disciple "some of the thoughts and joys that had possest" his soul while they two had been together. He is thankful to have been free from stone, gout and toothache, broken limbs or being blasted or thunderstruck, for "every misery I miss is a new mercy." With small expense they had "eat and drank and laughed, and angled, and sung, and slept securely; and rose next day and cast away care, and sung and laughed, and angled again." He tells how Diogenes went to a country fair, and, observing "the ribbons and looking glasses and nut-crackers and fiddles and hobby-horses and other gimcracks and finnimbrums," he said, "Lord, how many things there are in this world of which Diogenes has no need!" He asks: "What would a blind man give to see the pleasant rivers and meadows and flowers and fountains that we have met with?" And adds: "There let us praise Him that made that sun and us, and gives us flowers and showers, and stomachs and meat, and content, and leisure to go a fishing."

This last is to him the grand climacteric of sublunary bliss. And his closing benediction, in response to his disciple's ascription: "Let everything that hath breath praise the Lord, and let the blessing of St. Peter's Master be with mine," is—

"*And upon all that are lovers of virtue, and dare trust in His providence, and be quiet, and go a-angling!*"

F. N. ZABRISKIE.

PRINCETON, August, 1886.

The Village Sexton.

Of all remembrances of boyhood's days,
Mixed with school memories of book and birch,
No kindlier object greets my backward gaze
Than the old sexton of our village church;
The rare old man, so reverent and so wise,
Who had so long his solemn office held,
He seemed half-ghostly to our youthful eyes,
And something more than mere respect compelled.

How softly passed his step along the aisles!
How quaint his form, which ne'er its stoop could lose,
As, leading on, with meek, obsequious smile,
He oped the noiseless portals of the pews!
And when the flock was gathered in the fold,
The good old sexton would not smile nor stir,
But sit, with folded arms and eyes uprolled,
Wrapt in the sermon of the minister.

He beamed at bridals and at christ'nings fair,
On the church poor it was his place to wait;
He rang the bell for service and for prayer,
He played the organ, and he passed the plate;
And when the death-bell from the church tower tolled,
And down the road the sad procession swept,
Even more than mortal seemed the sexton old
To the pale mourners, as they moaned and wept.

As wide he held the creaking churchyard gate,
And access gave to the fresh-opened grave,
He seemed a servant of remorseless fate—
To wield a power we had no hope to brave.
But lips ne'er wore a smile of holier worth
Than his, when, the last service being read,
"Ashes to ashes, dust to dust," the earth
Was slowly heaped upon the coffined dead.

But he, too, paid the forfeit with the rest,
And went the journey which we all must go;
The grass grows green o'er the old sexton's breast,
In the sweet, quiet churchyard that I know.
But, in the gossip of the little town,
His gentle goodness cannot fail to last;
And half of memory's sweetness would be gone
Without that gray old image of the past.

—*Nathan D. Urner, in The Congregationalist*

The Andover Theology.

THE Rev. Dr. Robert West, the editor of the *Advance*, is in the habit of printing every week in that journal from a column and a half to two columns of paragraphs, to which he adds R. W., by which he intends probably to indicate that he is to be held personally responsible for what may be said in them. They form one of the most attractive and profitable portions of one of the best religious weeklies published anywhere. In the last number of July he says:

One other thing while I am about it. The "New Theology," or the Andover view, is well known to most of us. I have always been tolerant toward these brethren, willing to give them a hearing, but I have never had the slightest sympathy with their hobby. Indeed, I believe the tendency of it in many cases leads directly to Universalism, and always to a letting down of the standard of Christ. I am not a Calvinist, nor do I hold any hardshell doctrines, but I stand squarely, and always have stood, on the common evangelical faith. I do not know what plans God has for men in the other world, but I know that my business is with men here. I do not believe there will be any revivals or conversions only as the common old truths are preached with earnestness and heart power. "The secret things belong to God, the things that are revealed to us, and to our children.' To me, the older I get, and I am now forty years of age, the future life is more and more of an enigma. I would not for my eyes, or to save my tongue or hand, dare to hold out the least hope to one who is incorrigible in this world. As for the heathen, children and idiots, I am content to leave them where God has placed them. It is always dangerous to attempt to be wise beyond revelation.

As we read these sentences we cannot forget that they are the words not only of a Christian man who has passed through a varied experience, but of one who, about a year ago, lingered on the border of eternity for weeks and subjected his faith and opinions to the supreme test which is applied when a man, still sound and active in mind, looks death in the face day after day or contemplates the probability that recovery may be to nothing better than life-long physical disability. Happily for the Church he is neither dead nor disabled, but lives to write words in season fitly spoken.

Gladstone versus Huxley.

THE following appears in the *Nineteenth Century* of this month:

HAWARDEN CASTLE, Chester, July 11th, 1886.

Mr. Gladstone presents his compliments to the Editor of the *Nineteenth Century* and requests, with reference to an observation by Professor Huxley on Mr. Gladstone's neglect duly to consult the works of Professor Dana, whom he had cited, that the Editor will have the kindness to print in his next number the accompanying letter, which has this morning been sent to him from America.

"REV. DR. SUTHERLAND—*My dear Sir:* I do not know that in my letter of yesterday, in which I referred you to the *Bibliotheca Sacra* I answered directly your question, and hence I add a word to say that I agree in all essential points with Mr. Gladstone, and believe that the first chapters of Genesis and Science are in accord. Yours very truly,

"JAMES D. DANA.

"NEW HAVEN, April 16th, 1886."

Dr. Bluster's Reputation.

BY AN OLD FOGY.

"MY dear," remarked I, looking up from the column of church news in my favorite religious newspaper, "Dr. Bluster must be not only a very good, but a very great man." Now my better half, not unlike myself, has some very decided opinions of her own. She certainly possesses in a high degree that characteristic so much talked of recently—the courage of her convictions. But with all my knowledge of this fact, it was rather a rude shock to my nervous system when she replied to my observation in the manner following: "Mr. Fogy, have I not often told you that you must not believe all that you read in the newspapers?" To have not only the reputation of Dr. Bluster, but the credibility of the *Elevator*, one of our chief denominational organs, thus called in question, took away my breath, as it were; and I sat reflective for some minutes before I could regain my usual composure. But I consoled myself at length with the fond hope that in some way or other I should yet succeed in disabusing the mind of my spouse of one, at least, of her unaccountable prejudices.

Only a few days had elapsed thereafter when a neighbor, coming in just as supper was over, informed us that a certain Dr. Bluster was announced to preach that very night in the Hickory Street Church. Much to my gratification, Mrs. Fogy made no objection to accompanying me thither. Her bonnet and cloak were on in a remarkably short time, and we proceeded on our way. The Doctor was just in the introduction of his sermon as we entered the church. He indulged at some length in personal reminiscences, with allusions to his family and church experiences, before proceeding with the discussion of his subject proper. Of course I enjoyed the preaching; that I always do; and yet the preacher did not seem to be quite himself as compared with my previous conceptions of him. Indeed, I found myself querying whether this were the same Dr. Bluster of whom I had read so much in the *Elevator*, and was not quite prepared for this question as we left the church: "Well, Mr. Fogy, what did you think of the great Dr. Bluster?" "My dear," I answered, "he blew the Gospel trumpet, did he not?" "Yes," said Mrs. Fogy, "and tooted a little private horn of his own beside." "My dear," said I, somewhat sternly, "no preacher should be judged by one effort; we will go and hear him again." "We will,' cheerfully responded Mrs. Fogy. We went, for the great man was to preach for several nights. But whether it was that he was depressed by the meagre congregations, no great crowds being attracted after the first night or two, or whatever it might have been that prevented, the Doctor did not equal his reputation, and soon returned to the city. His congregation there, he informed us, would not be satisfied if he should prolong his stay. Before taking his departure, however, he afforded us a good deal of his company at our home, and gave us glowing descriptions of the great meetings he had conducted, the distinguished personages with whose approbation he had been honored, etc., etc. My old opinions of his powers began to reassert themselves, and even Mrs. Fogy did not combat my assertion, "Dr. Bluster is certainly an unusual man." I noticed, however, a certain twinkle in her eye, which might have indicated that she attached to the adjective I had employed a meaning of her own.

Business not long after called me to Echoville, which is the metropolis of our region of country and the home of Dr. Bluster. It was my first visit there, and I was glad to be able to gratify a long-felt wish to see its grand avenues and parks, its great hotels and business blocks, and especially its magnificent churches. It had been my expectation to see Dr. Bluster's church, the crowded congregations which had been described so often, towering above all the rest. Imagine my disappointment in finding it no more commodious than our own humble sanctuary in Fogyville. Again I fell into a meditative mood, and I could but repeat to myself, "What would Mrs. Fogy say, if she were only here?" Returning to my hotel, I went into the reading room to look over the city papers. Each of them contained a glowing account, headed "Dr. Bluster's Visit to Fogyville," with allusions to the "profound impressions made on the public mind by his powerful sermons." My impressions became profound, too, as I read, and particularly so when I picked up my favorite *Elevator* and found a report in it corresponding remarkably with those of the secular press. Echoville, thought I, is a place rightly named.

Just at this moment the resounding gong reminded me that I was very hungry. A good dinner is often a wonderful sedative to an overwrought brain. That part of the human organism certainly has close connection with the stomach. Refreshed in mind and body, at once I set out for the *Elevator* office—the editor, Dr. Placid, being one of my oldest and most valued friends. After our first greetings, my mind being full of the matter, I burst out at once thus: "Brother Placid, what is the secret of Dr. Bluster's popularity?" My old friend smiled faintly, and gently shook his head at my abrupt question. I was a trifle annoyed at this. "Dr. Bluster," continued I, "seems to have a great many admirers among the newspaper men." "Brother Fogy,' spoke out my friend at last, "Dr. Bluster's greatest admirer walks in Dr. Bluster's own boots." "Brother Placid I retorted somewhat indignantly, "how is it that you insert so many puffs of Dr. Bluster in your own paper?" "How can I refuse to do it," mildly suggested Brother Placid, "when Dr. Bluster writes all those puffs himself? I would do the same thing for any of the brethren if they should ask me." "Brother Placid, said I, "you will never be asked to do it for me,' and took my departure.

I returned to Fogyville by the next train, and when I arrived, Mrs. Fogy and myself had a long and confidential conversation. Mrs. Fogy is a woman of excellent judgment. She has that instinctive insight into character which is common with her sex. I must consult her more fully hereafter, and take her advice more frequently.—*Herald and Presbyter.*

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

....Philadelphia Third Reformed Church — This historic church, formed by the Rev. Dr. Geo. W. Bethune, having passed through fires and having been sustained in its trials by the grace of God and by the unanimous vote of the Particular Synod of New Brunswick, and also by the General Synod, at its last session, now seeks a pastor to build again her broken walls. Any minister who thinks he can do more good in a great city like Philadelphia, can obtain all information relative to the Third Church by addressing George F. Gordon, 857 North Broad street, Philadelphia, Pa.

....Personal.—Rev. I. P. Brokaw, of Freehold, N. J., has declined the call of the Church of Nyack, N. Y....Rev. J. Van Houten, of Cleveland, Ohio, has accepted the call of the Church of South Holland, Ill.; Rev. M. Kolyn, of Marion, N. Y., that of Spring Lake, Mich., and Rev. K. B. Weiland, of Sheldon, Iowa, that of the Presbyterian church at Hospers....The Rev. Talbot W. Chambers, D.D., is to deliver one of the addresses at the celebration of the one hundredth anniversary of the establishment of the Carlisle Presbytery, which is to occur in the First Presbyterian Church of Carlisle, Pa., during the coming autumn. W. C. Chambers, M.D., in life an esteemed elder in the Presbtery, was the father of Dr. T. W. Chambers....The Rev. W. D. Buckalew has been received by the Presbytery of Central Dakota from the Classis of Schoharie, and put in charge of the churches of Blunt and Canning, Dakota.

....The Churches of the Northwest part very reluctantly with the Rev. J. W. Warnshuis. The young Classis of Iowa, when agreeing at Orange City, on August 4th, to the sundering of his pastoral relation to the Church of Alton, Iowa, expressed its sorrow in losing him in these terms:

Whereas, He has so zealously and successfully been laboring in our midst for the term of more than eight years, greatly upbuilding his church and vigorously pushing forward our Church and educational work in the West, therefore, be it

Resolved, That we express our regret at his departure, submitting ourselves, however, to the will of our Master and thanking the Lord that it has pleased Him to have the brother labor so long and well among us; also hoping and praying that the Lord may greatly bless his labor in his new field.

The Trustees of the Northwestern Classical Academy, on receiving the resignation of Mr. Warnshuis, adopted the following minute:

Resolved, That while we hereby accept said resignation, we express our regret in the removal of our brother from our midst and from the meetings and labor of our Board;

Resolved, That we hereby tender him our cordial thanks for all his hearty and incessant work as member of our Board in the establishment of the Academy and the furtherance of its interests, and that whilst we pray that the choicest blessings of heaven may attend him wherever he may be called to labor for the soul and the cause of our Lord, we trust that the interests of our Academy, remaining dear to him, will be profited by his influence wherever it can be used.

Rev. Mr. Warnshuis comes to Passaic, N. J.

Rev. Rufus W. Clark, D.D.

BY J. W. C.

IT was with greatest surprise that the friends of Doctor Clark in Albany learned of his death, which occurred at Siasconset, Mass., on Monday morning, August 9th. But three weeks ago he preached to them and had expected to be present at the bi-centennial celebration of the city of Albany.

He died triumphantly, fully trusting in Christ, and his last words were the beginning of a prayer, embracing only the Saviour's name, "Lord Jesus," when he closed his eyes for this world and opened them to behold his Master face to face.

So fruitful was his life in good works, so faithfully did he preach the Gospel, so beloved was he by all who really knew him, that too much could hardly be said in his memory.

In 1841 he began his ministry in the Second Presbyterian Church of Washington, D. C., ten years he labored in Portsmouth, N. H., five years in East Boston, five years in Brooklyn; but his life work was in Albany as pastor of the old First Church for twenty years; he here ministered unto the people in spiritual things, and in the 200 years of the history of the church but three men occupied the pulpit for a longer time.

His was a consecrated ministry, bearing its fruit in additions to the church at *every* communion while he was pastor, and likewise in the four sons following in his footsteps as "laborers for Christ."

His death, occurring at a time when very many people were absent from the city, most of whom were his friends, prevented them from showing, by their presence, their interest in him whom they had known as friend. Nevertheless, the First Church was filled with sorrowing people at his funeral. The service was conducted by the Rev. J. Wilbur Chapman, assisted by the Rev. Wm. Bailey. The pulpit was heavily draped, and at the right of it stood a large floral cross, the offering of the ladies of the church. Two hymns dear to him were sung by the choir, and the exercises throughout were most impressive.

Husbands and wives were present whom he had united for life, whose children he had baptized, whose dead he had buried. Many whom he had led to Christ, others who had grown in grace under his preaching, and all to thank God that he had ever raised up this good man to tell the story of the Cross. Individuals were present to mourn the loss of a friend; citizens to remember kindly him whose voice was ever raised in behalf of the right and against the wrong; members of the church to "weep with those who wept," because he had been so long a time their pastor beloved.

Few men have ever preached in Albany in the possession of more friends in all churches and sects, among rich or poor, than Doctor Clark. He was a faithful pastor, a genial, kindly, loving friend; he wore the sunshine of the Gospel in his face. He was a friend to the friendless. The poor had in him a helper, while the widow and the fatherless found one who could sympathize with them in their sore distress.

He was an earnest, faithful preacher of the Gospel, his preaching ever beating with the love of God, his story ever burning with the power of Christ.

Such was his belief that he would not have been surprised if at any time he had seen the Saviour revealed unto him, in like manner as the disciples at Bethany beheld Him as he disappeared. Thus did he live and work and die.

Heaven's music is sweeter because of his life; angels' songs more triumphant because of his word; our faith is stronger because of his death.

"Well done good and faithful servant, enter thou into the joy of thy Lord."

[Dr. Clark was born in Newburyport, Mass., on Dec. 17th, 1813. His father was Thomas March Clark, for 40 years an elder in the Federal Church, at the time the only Presbyterian church in Massachusetts. Nathaniel Clark, from whom he was descended, left Wiltshire, England, in 1663, and sailed in the ship "Hector" for New England. Bishop Clark, of Rhode Island, was his older brother, and two younger brothers are also ministers. He graduated at Yale College in 1838 and studied theology at New Haven. His four sons are ministers, and he had the gratification of having them around him during his last brief illness. Dr. Clark for many years was a frequent contributor to The Christian Intelligencer, he was the author of eleven books for the use of Sabbath-schools, published by the Massachusetts Sunday-School Society. His career as an author began in 1842, when his Lectures to Young Men were published in Washington, D. C. His other volumes were a Memoir of Rev. John E. Emerson, Heaven and its Scriptural Emblems, Lectures to Young Men in 1853, Life Scenes of the Messiah, Romanism in America, The African Slave Trade, Heroes of Albany who fell in Defence of our Nation, The Bible and the School Fund, The Work of God in Great Britain under Messrs. Moody and Sankey, which passed through two editions in this country and was republished in London, Notes on the S. S. International Lessons in 1876. He published also nearly twenty pamphlets, and prepared the sketches of Rev. Messrs. Wheelwright and Langdon for Sprague's Annals of the American Pulpit. One who knew him long and intimately says of him, "He was one of the most thankful and sunny Christians I have ever known." He met death with a cheerful, hopeful Christian spirit. When it became evident that his sickness was unto death, to one who asked whether he had "any accounts to be settled," he replied, "I have repented of all my sins. I have made my peace with God through my Lord and Saviour Jesus Christ. I have no other account to settle."

....Nyack, N. Y.—The ladies of the Reformed church conducted a remarkably successful fair in the first week of August. The net result was $1,250, which local authority says, was "more than the most sanguine had anticipated." Especial credit is given to Mrs. James H. Blauvelt, who was at the head of the committee, for her untiring and well-directed efforts.

....Tarrytown, N. Y.—Notice is given that services, to begin last Sabbath, will be held in the old Sleepy Hollow Church on Sunday afternoons at 4 o'clock, for a few Sabbaths. Very few as venerable church buildings are to be found anywhere, and this one is worthy of a visit, and Tarrytown is a very pleasant place to spend a Sabbath in.

....Ghent, N. Y.—The Rev. Dr. Drury preached about "The Model Church" as described in Acts 2:42-47, on the 8th inst., the twenty-second anniversary of his installation as pastor of the First Church of Ghent.

....Rochester, N. Y.—A new church, to be called the Second Reformed Church of Rochester, N. Y., was organized on the 10th by a committee of the Classis of Geneva. Twenty-eight members were received from the existing church of Hollanders. The services of the new organization are to be in English to meet the growing wants of the young people of the Dutch families. The need of such a church has been felt for some time and has been carefully considered. A petition was sent to the Classis last spring, and a committee was appointed to form a church. Action has been delayed in order to secure a cordial union of various interests and this being accomplished the committee has now organized the petitioners.

Interesting Facts.

THE Second Reformed Church of Kalamazoo, Mich., organized June 30th, 1885, with thirty-four, now numbers ninety-five members.

There is a prospect of continuous growth and of soon becoming numerically one of the leading churches of the city. One of the trustees of the Unitarian church, which we rent, remarked: "You are bound to succeed and we as bound to fail. You have lots of people to rally, a creed to rally around, a hell to shun and a heaven to gain. We haven't any of these."

The church we occupy seats 300. We pack the building every Sabbath and hold overflow meetings in all the other American churches. Dr. West writes: "It is a joy to my soul that God has opened the windows of heaven and poured you out a blessing that there is *no room to receive it*."

Now, who will help to *house* the blessing? This is our situation. We must vacate our church next February. Then we will have all out-of-doors—room enough—but it will be difficult to heat it. Cheaper to enclose a part; and in order to make that habitable by February we must begin to build at once. A suitable and commodious church will cost no less than $5,000.

"Our finances?" As follows:

Assets—	
Church site	$2,500 00
Promises, payable in one, two and three years	700 00
Contributions of churches	76 64
Total	$3,276 64
Liabilities—	
Debt on church site	$1,600 00

We might include under "assets" a mortgage on the heart, brain and brawn of our membership sufficient to offset the debt which we will incur by building.

Our embarrassment is only for the present. We have no money wherewith to build. We have learned self-help and prefer to help ourselves if we have a chance. Therefore, if any individual or church, willing, on such security as we can give, to make us a loan of $5,000, bearing interest at four or five per cent, payable annually, will address the writer within two weeks of the appearance of this appeal, the glad tidings will be published in these columns, and no further contributions will be asked for. Is the Reformed Church in America interested in her perpetuity and growth?

A Vennema.

Kalamazoo, Mich., August 14th, 1886.

The General Outlook.

The following European items have been gleaned fro the correspondence of *Evangelical Christendom*:

France.—France atheist? No; she is not. The very language she is nursed with, and uses in speech and pen, is imbued with Christianity, more so than that of other countries who may justly boast of superior light. Go where you will, from the capital to the remotest village, old-time Christianity faces you, and in the most natural and unsuspected manner; try as you will, you cannot avoid it; it crops up irresistibly, and the revolution is yet to come which shall root out Christianity from the habits, the head, and the heart of France. Cloaked, garbled, distorted, it has been; railed at, mocked, ridiculed, it is; but this is but the outcome of disappointment; the lives of those who have been called forward to manifest the truth have denied it. Who can wonder when the salt which has lost its savor is trodden under the feet of men? Powerless Christianity is no Christianity at all; and the glimmering tradition of what Christianity was at its origin—full of sap and of mighty growth—only helps to show the falling off with more vividness. France is not atheist, but atheism is crawling over her. An effort is being made to shake off the noisome infliction, and

a National League against it is now formed. The seat of the society is at No. 31 Rue Richelieu. Men of all shades of opinion, political and religious, priests of Rome, Protestant pastors, senators, deputies men of learning and standing, have joined to merge all other differences in the one effort to bring strongly before the mind of French men the existence of God and the immortality of man's soul. This is to be attempted by a weekly review, by lectures, free courses of instruction, pamphlets and tracts widely distributed, especially to children coming from school; also by prizes offered to authors, and the publishing of works on the subject. The founders are optimists in the extreme, and all believers will wish them Godspeed. Yet we should regret were those Christians who are endued with power from on high to stop short even for an hour from giving the full, free, glad, joyful tidings of complete Christianity.

Germany.—The first coffee-cart, built after an English model, is now circulating in our city. The German Society against the abuse of intoxicating liquors strongly advocated coffee-rooms at their last annual meeting in Hamburg. The distribution of sermons on Sundays to people who cannot go to church increases continually. Now the number in weekly circulation has reached 110,000.

Italy—The Sabbath question continues to make way in Italy. In the city of Catania all the tradespeople have come to an agreement to close their premises on the Sabbath, excepting those dealing in the necessaries of life. The Religious Tract Society (Italian) has been able, through the generosity of a friend, to offer two prizes for essays on the Lord's day. The first is to be 750 lire (about £27), the second 500 lire (about £17) Besides any other matter, the treatise must touch on the following points: "The original institution of the Sabbath. The weekly day of rest a Christian institution, because it was ordained by the Word, who created the world, and who in the flesh founded the Christian Church. Rest demanded by God as a duty, and also by the Saviour during His sojourn on earth. How should the Sabbath be kept? Strong reasons why unbelievers even should keep the Sabbath day as a day of rest." The competition is to be open to all Evangelicals throughout the peninsula.

In Naples, the work among ragged children goes on steadily. Sig. Ruggiero (Methodist) is very earnest in his efforts to get these outcasts of society under training at his night school. He visited, a very short time since, the quarter where they are to be found, perhaps one of the most deplorable in Naples. Turning his steps from the lovely bay upon which the silver moon looked down so peacefully, and leaving the odors of a hundred flowers, and the balmy air of that southern clime, he bent his steps to the haunts of his beloved children. Through winding streets of strange name, and amidst pestiferous exhalations, just upon half-past ten o'clock, he came into their midst. The spectacle was starling, the scene terrible. Five, six, eight, ten, twenty, were lying asleep, all huddled together. It seemed as though a mound of seething humanity was before him, ready to be taken away, like rotting refuse. And yet these were God's children, whose souls the Saviour died to save. What a contrast! Some in the city were sleeping in the lap of luxury; these were soundly slumbering in their rags, in the midst of dirt and squalor. Signor Ruggiero says: "Whilst absorbed in my reflections these young creatures awoke, and lifted up their heads. They recognized me, and, springing to their feet, came round me. Then the grown-up people approached, and listened attentively to a few words which I addressed to them, speaking of the love of Jesus. I had scarcely hoped for such a respectful hearing, for they were evidently not very favorably disposed at first. When I had done, several came and shook me warmly by the hand, begging me to come again."

....The Rev. A. J. Lyman, of Brooklyn, who is now abroad, writes from Edinburgh, July 22d: "I find the sentiment of Mid-Lothian, especially that of the Free Church here, *not at all disheartened* or dismayed at the recent defeat of Mr. Gladstone. On the contrary, the best men of the Free Church of Scotland, like Prof. Rainey, Prof. Lindsay, of Glasgow, Prof. Salmond, of Aberdeen, Dr. Whyte, of the George Street Church here (in Edinburgh), the successor of Dr. Candlish—these gentlmen I have had the pleasure to meet—believe that the cause of Home Rule, at least the *principle* of it, has recorded a great advance. Smarting under the sense of immediate defeat, they are yet lifted up with a kind of solemn confidence for the future."—*The Evangelist*.

...The Rev. George C. Haddock, pastor of the First Methodist Episcopal Church of Sioux City, Iowa, was assassinated while returning to his home by persons unknown. Mr. Haddock was a prominent Prohibitionist, and particularly active in enforcing the liquor laws. There is no doubt but that his murder was accomplished by the liquor dealers, and the most intense excitement prevails among all classes. Mass meetings have been held, and a reward of $5,000 offered by the Governor for the arrest and conviction of the murderers. His funeral took place August 4th, and was attended by a large number of people. His body was taken to Racine, Wis., for burial.—*Christian Advocate*.

...In the State Church of Prussia there are about 6 600 parishes. In the year 1885, 4,108 students were preparing for the mintry, of whom 205 were ordained. Forty churches were consecrated, of which twenty-eight were entirely new. From the Roman Catholic Church more than 2,500 converts were received; 1,035 were dismissed to other churches.

....Emperor William of Germany has given $35,000 towards the erection of an evangelical church in the town of Eydtkuhnen.

....The following statistics of the Northern Presbyterian Church have been just supplied to the journals of that denomination by the Stated Clerk of the General Assembly:

	1882.	1886.
Synods	23	26
Presbyteries	150	199
Candidates	626	906
Licentiates	301	337
Ministers	5,143	5,516
Licensures	159	184
Ordinations	158	154
Installations	306	361
Pastoral dissolutions	265	305
Ministers received	54	69
Ministers dismissed	28	29
Ministers deceased	98	101
Elders	18,584	21,212
Deacons	5 643	6,676
Churches	5,744	6,281
Churches organized	182	165
Churches dissolved	50	76
Churches received	8	3
Churches dismissed	1	1
Added on examination	29 289	51,177
Added on certificate	24 651	28,490
Communicants	592,128	661,809
Baptism—adults	9 678	18,474
Baptism—infants	19,026	21,916
Sunday-school members	654,451	743,518
CONTRIBUTIONS.		
Home Missions	$467,625	$760 947
Foreign Missions	465 219	651,160
Education	142,970	17,984
Publication	43 609	34,7 9
Church Erection	139, 20	243 016
Relief Fund	66,022	99 479
Freedmen	70,832	91,2 3
Aid for Colleges		119,730
Sustentation	2 ,697	21, 0
General Assembly	41,253	60,312
Congregational	6,862,640	7,640 85 5
Miscellaneous	929 9 0	7 1,116
Total	$9,253 397	$10,592,331

....The death of the Rev. George Muller was reported last month in this country as having occurred in Australia in June. It was doubted, and those doubts were confirmed by the silence of English journals which give prominence to intelligence of that character. The *Belfast Witness* received last week, has the following: "A telegram from Australia, dated May 4th, announces that this servant of God has entered into his rest. He was born September 27th, 1805, in Kroppenstadt, Saxony, and went to England as a preacher of the Gospel in 1829. In April 1836, he opened his first orphan house in Bristol, and devoted himself with unexampled success to this cause for 43 years. From the year 1875 he felt the duty laid upon him to testify in all lands of his living God and Saviour, who hears everywhere the prayer of faith. Accordingly, he visited the various countries of Europe, and afterwards Palestine, India, and Asia Minor, and in last autumn, notwithstanding the burden of his eighty years of age, he journeyed also to Australia; and there, in the midst of his labors, suddenly he was not, for God took him. He said once, 'As a ship, laden with a rich cargo, hastens to its haven, so would I ever see the gates of heaven open before me, and enter in.' To the fulfillment of this wish he has now attained. How many, to whom he was a blessing in body and soul in this world, will thank him in eternity! His orphan houses, in Ashley Downs, near Bristol, in which more than 2,000 orphans have been cared for, remain a noble monument of his spirit of faith and prayer. His son-in-law, James Wright, has for some years carried forward his work, on the principle of the founder."

....Rev. Dr. Craig, at the May meetings in London, gave the following interesting statistics as to what is now doing for Syria, a little land with a population of only two millions—one half Mohammedan and the other half nominal Christians—instead of the probably twenty millions in the days of Solomon. There are thirty different missionary societies at work among them, represented by 800 laborers, 200 being European and American, and 600 native. There are 140 preaching stations, with 7,000 regular attendants at the churches, 30,000 occasional attendants, and 1,000 church members; 300 schools, with 15,000 children, and 14 medical missions, where upward of 80,000 patients were treated, who were sent away, when cured, with a small selection of tracts in their own language; and thus the Gospel was carried where the missionary could not go. The religious press was doing a grand work. A great change is taking place among the Moslems. An intelligent Turkish Pasha had told him that, though not many Mohammedans were converted to Christianity, he scarcely knew of an educated family that had not the beautiful illustrated books of the Religious Tract Society open upon their tables.

....The Queen is building a private chapel at Balmoral, and there is now no doubt that Her Majesty intends the chapel to be used for Presbyterian services only. The chapel will adjoin the Castle, and is to be ready for the autumn, and here the Queen will worship when it is inconvenient for her to attend Crathie Church.

....The Board of the American Baptist Publication Society have employed in the business department at the home office three bookkeepers. The head bookkeeper acted also as cashier. For the last four years the Board, at the suggestion of the secretary, directed the auditors, appointed at the close of each fiscal year, to employ a competent accountant, not connected with the society, to audit the books. On the report of these special accountants, the officers and Board confidently relied for security. But unfortunately this reliance has proved vain. On the examination of the books in the business department for the year ending March 31st, 1886, the accountant discovered that the bookkeeper and his first assistant had stolen money, not only during the last year, but also for the three years preceding, the accounts of which had been audited by special experts, and pronounced correct. These two bookkeepers who have thus conspired together to rob the Society, are men of families and professors of religion. The head bookkeeper had been with the Society for fifteen years.

The total amount abstracted is $30 421.42. Of this $4 015 15 has been recovered; leaving the shortage at this date $26 406.27. The Board have obtained other securities which, when converted into money, will reduce the net loss, as nearly as we can now estimate, to $22,000, possibly to $20,000.

No trust fund has been touched, nor a dollar taken from the money given by the churches, Sunday-schools, or individuals for Bible or missionary work. The defalcation comes upon the business alone, lessening its profits and, thereby, its capital to the extent of the defalcation.

....A full bench of judges at Concord, N. H., gave an opinion on the case of the Salvation Army indicted for beating drums in the street at Somersworth, viz., that it was in violation of the statutes, and that their doing it as an act of religious worship was no defence They must worship—so far as drum-beating is concerned—outside of a compact village.

News of the Week.

Wednesday, August 11.—James Baillie Hamilton, well known in Boston and New York, was married yesterday in Westminster Abbey to Lady Evelyn, fourth daughter of the Duke of Argyll. There were ten bridesmaids, and the group was one of the prettiest pictures ever beheld in the Abbey.. Five thousand troops and 2,500 constables occupy the disturbed districts in Belfast....The "Mayflower" beat the "Puritan" in the race of the yachts from New Bedford to Vineyard Haven.... President Cleveland yesterday appointed Daniel Magone of Ogdensburg to be Collector of the Port of New York, Hedden having resigned....Commissioner Squire and Maurice B. Flynn arrested and released on bail. Squire says the notorious letter he signed was dictated to him by H. O. Thompson. ....Forest fires still raging in Northern Michigan and Wisconsin. Fields of grain have been destroyed and there are pine forests ablaze for miles. Showers have stopped the fire in some places....Three little children, aged twelve, ten and eight, of Henry Wyman, of Far Rockaway, were drowned off Breeze Point yesterday. It was thought for hours after the accident that the mother would lose her reason....The steam yacht "Yosemite," next in size to Jay Gould's "Atalanta," is now owned by the Canadian Government. The consideration is said to be $50,000.

Thursday, 12.—Six men were killed by the collapse of a railway tunnel in process of construction at New Ross, Ireland ... A heavy defalcation in the Briton Medical and General Assurance Association in London, to the amount of over $500,000....A deficit of about $1 500,000 in the funds in charge of the Public Debt Board has been discovered at Havana. The Governor-General is doing all he can to find the guilty persons....Belfast, under military rule, is quiet again....Mr. Mathews, Home Secretary, was re-elected to the House of Commons for East Birmingham without opposition. The Liberals at the last moment withdrew their candidate, Alderman Cook. ....Congressman Lewis Beach died at Cornwall-on-Hudson last night of typhoid fever....Several cases of sunstroke in New York city reported yesterday....Dr. Frank Hastings Hamilton, the distinguished surgeon who treated President Garfield, died at his home in New York city yesterday ... The public sentiment in Mexico regarding the Cutting case is still aroused, owing largely to the threats of war from the State of Texas, and there is general uneasiness lest international troubles may arise from an unauthorized invasion of Mexican soil.

Friday, 13—An attack was made on Orangemen yesterday while they were parading through Londonderry. Two bottles filled with gunpowder packed around a lighted fuse were thrown into their ranks, but the bottles were smashed before the lights could reach the powder. Five hundred extra police are in readiness in Belfast for August 15th, the day of the Feast of the Assumption ...It is stated that Lord Randolph Churchill is engaged in drafting a bill intended to solve the Irish problem. It provides for universal local self government throughout Great Britain and Ireland, giving Ireland, Scotland and Wales control each of its own immediate affairs, leaving the supreme power of the Imperial Parliament undiminished....Earthquake shock felt on Wednesday in Canada, at St. Marguerite. Buildings were slightly damaged and it lasted six minutes. Soon after there was a violent wind and hail storm....Squire and Flynn plead not guilty....It is stated that Mexico is getting in readiness should war be declared by the United States....A yacht and a schooner were upset by a squall in Boston Harbor, and five persons were drowned....A man in Massachusetts swallowed a set of teeth about a year ago. An operation was performed in the left side of the abdomen, the stomach drawn out and cut open and the teeth removed. The patient is doing well and his recovery is considered certain. The operation took forty-five minutes.

(Continued on page thirteen.)

Our Contributors.

A Hymn of Hope.

Version of Psalms 42, 43.

BY THE REV. EDWARD J. RUNK, A.M.

I.

AS pants the hart for mountain race,
So pants my soul for Thee, O God!
For God it thirsts—my life is God—
When shall I come and see Thy face?

My tears my food by day, by night:
All day, "Where is thy God?" they say.
Thus memory pours my soul outright;
For with the crowd I led the way
Godward, with joyous shout and lay.

II.

Why art cast down? Why tempest raise?
Hope thou in God; yet shall I praise
My God, help of my face and ways.

III.

My God, my soul is tossed on me;
So will I think from Jordan's lea
And Hermon's peaks, Mizar, of Thee.
Deep calls to deep. Thy torrents' voice,
Thy breakers waves, o'er me rejoice.

By day Thy mercy, Lord, command.
By night Thy song shall be at hand.
To God, my life, my prayer shall be,
My Rock, why hast forgotten me?
Why go I mournful 'mid the throng,
With broken bones, while scornfully
"Where is thy God?" they hurl their song?

IV.

Why art cast down? Why tempest raise?
Hope thou in God; yet shall I praise
My God, help of my face and ways.

V.

Judge me, O God; my cause defend,
From lawless folk Thy succor send,
From sinful, lying man set free!
My fortress, God! why loath'st Thou me?
Why go I mournful 'mid the enemy?
Send out Thy light and faith to bring
Me to Thy sacred courts and hill;
There at God's altar, with harp I will
Exult in God, my joy I'll sing.

VI.

Why art cast down? Why tempest raise?
Hope thou in God; yet shall I praise
My God, help of my face and ways.

A New Jersey City.

BY A. DeW. M.

THE visitor to an unfamiliar place is usually attracted, first by its natural beauties and then by the historical interest, if any, which centres in it. The city of Morristown, N. J., gives ample opportunity for the gratification of both eye and memory, since it is at once the home of refinement, wealth and good taste, and the scene of historical incidents of no little interest and importance.

Nestled in the close embrace of the verdure clad hills of Northern New Jersey, its leafy avenues and smoothly undulating roads are bordered now by the country seats of the rich merchants, and again by the broad acres of the prosperous farmer.

Fertile fields, yellow with the coming harvest; orchards of the apple, pear or peach, laden with ripening fruit; meadows filled with workmen busily engaged in fulfilling the time honored injunction to "make hay while the sun shines," greet the eye on every side; while the ear is soothed rather than aroused by the distant click of the reaper as it cuts down the golden grain, or the tinkle of the mountain brook as it rushes on to its ocean source. Lakes gleam here and there among the hills; farmhouses peep from amid shadowing trees, some of modern type, others with unmistakable signs of well-preserved antiquity in their mossy shingles and double-hipped roofs, or presenting, perhaps, the still more indubitable testimony of the date of their erection, in wrought with quaint iron figures or curious black bricks upon the gable end, while the glowing hues of the poppy, the tiger-lily, and the tall, plumed hollyhock, or the milder colors of the pink, the harebell and the hydrangea betoken the attachment of the inmates to the flowers as well as to the homes of a by-gone generation. As we re-enter the town, evidences of the present age appear. Houses fresh from the hands of the builder, in all the vast variety of form and color that now distinguishes the skill of the architect, set in lawns of emerald velvet, abound. The geranium and the coleus take the place of the box and the poppy. The white nets of lawn-tennis, so ancient in origin, though so modern in mode of practice, shine through the shrubs. Bicycles, propelled by vigorous lads, and now and again a tricycle bearing its fair rider, dart through the avenues. Church edifices of every style, from the plain, white "meeting-house," which has guarded the village green for almost a century, to the beautiful and complete stone building of recent date, stores of every description, banks, libraries and lyceums, continually remind you that the life and manners of the nineteenth century are ebbing and flowing through this ancient town. And so the old and the new combine to form a picture of rare attractiveness. Nor has history failed to add her charms to this lovely spot among the hills of Morris. Here in 1700 came Englishmen from "East Jersey," Dutchmen from Long Island and New York, Germans from Pennsylvania, and later, men "from every nation under heaven" to dispute with the Indian these fertile valleys and treasure-filled hills.

Morris County soon became famous for two products—strong drink and strong metal, or distilleries and iron forges and foundries. Fortunately, the latter industry has exceeded in importance the former. At the iron-furnaces of Hibernia and Mount Hope were cast many of the cannon used by the Continental troops during the Revolution. When the keynote of strife sounded from Concord and Bunker Hill, its echoes reverberated from the hills of Morris County. She had her representatives at the Provincial Congress which assembled at Trenton in May, 1775. Her minute-men were ever on the alert to detect and repel the threatened invasion of the foe. Her sons sprang to arms and fought with gallantry and distinction in the cause of liberty, and through their watchfulness and bravery became possible her boast that, though they often made the attempt, no numerous body of armed enemies ever invaded her territory.

But she was not exempt from the trials and responsibilities of the conflict. Though no armed encounter took place on her soil, it was her no less honorable task to protect and refresh those who went forth from her confines to the battle, and returned to the shelter afforded by her strong, natural defences. And though no hostile shot and shell thundered and shrieked through her woods, yet the patriots whom she received had to fight on the soil of Morristown as hard a battle with cold, hunger and disease, as ever they had waged on more bloody fields. About four miles southeast of the town rises a considerable elevation, called Mount Kemble, on whose slopes, scattered here and there over nearly one thousand acres, may yet be seen the now almost obliterated traces of the encampment of the Continental army during the winter of 1779–80. Lines and piles of stones faintly mark the places where stood the rude huts that sheltered several thousand troops during a winter whose hardships are memorable.

When the army reached Morristown in December, winter had already set in, but no suitable provision for the comfort of the soldiers could at once be made. A few tents, brush-shelters and camp-fires were for awhile their only protection. Had they been well clothed the case would not have been so trying, but in the rank and file many was the one whose ragged garments and rent shoes were scarcely sufficient for decency, much less for the defiance of a winter so severe. For it was of this season that many were ready to declare with General Greene, "such weather as we have had I never did feel." The cold was piercing. Rivers, lakes and harbors were bridged with heavy ice. Sleighs went from Trenton to Philadelphia on the Delaware river. Lord Sterling, leading an expedition from Morristown against the British on Staten Island, marched his troops from Elizabethtown Point across "the Kills." New Yorkers freely crossed the Hudson river on foot from the city to Hoboken. In the camp on Kemble Hill the snow lay from four to six feet deep on the level. Fences were so covered that teams drove over them without any inconvenience. The roads were all so blocked that no provisions could be gotten to the frost-beleagured troops. At one time for seven or eight days they had only fresh beef without bread, salt or vegetables. At another, the army was so entirely deprived of food that, as one of their number wrote, "by constraint we fasted more sincerely and truly for three days than ever we did for all the resolutions of Congress put together." And amid the cold and want, and the disease and death which sternly followed in their track, the snow and ice around Mount Kemble was often reddened by the blood which flowed from the cut and frost-bitten feet of the shoeless soldiers. Truly, the oft-quoted camp at Valley Forge was not the only witness to heroic sacrifice for the cause of freedom. The soil of Morris County bears the impress of as sincere devotion and as heroic action as any part of the land that our fathers redeemed from tyranny. It is hard, indeed, to fight for freedom, but it is surely no less difficult to freeze and starve and perish by the slow torture of disease for the cause dear to the heart.

Near the camp still stands the "old Wicks' house," with which the following romantic story is connected:

When the army was about leaving camp in the spring of 1780, there was much difficulty in procuring transportation for the baggage and stores, and all the horses that could be found in the surrounding country were seized and impressed into this service. Miss Tempe Wicks, the daughter of the owner of the old house, had a fine young horse to which she was greatly attached, and which she rode and managed with much skill. Riding out one morning to visit a friend, she was stopped on the road by a party of soldiers who seized her bridle-rein and demanded the horse for the use of the army. The young lady simply appealed to them to treat the animal kindly, and, if possible, to restore it to her when the purposes for which it had been taken were accomplished. Disarmed by her apparently ready yielding to their demand, and supposing she was about to dismount, the soldier who held the rein loosened his grasp. In an instant the whip descended on the flank of the spirited steed, and, like an arrow from the bow, the horse and his rider sped from the midst of the astonished men. A few musket shots, probably intended to alarm rather than injure her, failed to stop her swift career, and the girl and her horse gained their home in safety. To secrete the horse from the search that would at once be instituted for it was her next concern, and here the ready wit of Miss Tempe served her as much as had her previous boldness. A spare bed-room opened from the main sitting room of the house, and had but one small window, furnished with a close, board shutter. Hastily leading her horse to this inner room, she kept him there three weeks, until the army had moved away and it was safe to restore her pet to more appropriate quarters.

One other location on Kemble Hill is worthy of notice. The hill stops with an abrupt descent at the rear of the old County Court-House, about a half-mile's distance from which, shaded and hidden by the large trees that now surround and sometimes grow from their summits, are low mounds of earth and stone, regularly disposed and bearing the evidences of the fortifications of which they are the traces. During that winter of 1780, when idleness and hardship combined to predispose the army to discontent and discouragement, it became apparent to Gen. Washington that something must be done to occupy the hands and minds of his troops. So sending them to this part of the mountain, whose elevation completely commanded the town and its approaches, as they then existed, he caused them to erect these earthworks whose almost obliterated lines yet lie amid the shadows of the woods. When the winter quarters of the army were broken up and the true intention of the labor began to be understood, some of his officers asked the Commander what the unfinished fortification should be called. "What would you name it?" was the answer of the Chief, and on some one's jokingly responding, "Call it Fort Nonsense," Fort Nonsense it has been to this day. Though never of any value as a military work, its erection, however, was not wholly useless, since its historical attractions are to this day sufficient to draw many to its site, whence a most extensive view of the lovely city and its surrounding hills and valleys is attainable.

Leaving Fort Nonsense Hill, our historical researches next lead us to the old "Ford Mansion," or "Washington's Headquarters," at the entrance to whose historic grounds we now pause, awaiting the reader's pleasure to enter.

Restless Discontent.

BY GERTRUDE L. VANDERBILT.

"POLLY wants a cracker! Polly wants a cracker!" That is what our parrot calls out all day long. Now Polly doesn't want a cracker. She has not only crackers, but all things else that would be good for her to have. Notwithstanding this, her unmeaning reiteration is the call for a cracker.

Poor bird, you are not alone in this folly! Men, women and children take up the cry, and the want is as varied as the voices that utter it. "Give me this! Give me that!" There is always something just beyond us that is more desirable than the things we have.

Peggy has a cheap doll and she wants one handsomer. Miss Florence has a wax doll but she wants a trunk full of fashionable clothes for it. Florence's mamma wants to go to Europe like Mrs. Goldey, and Mrs. Goldey wishes she had money enough to build an elegant house like—well, like William H. Vanderbilt, and what William H. Vanderbilt wanted I do

not know, never having been similarly situated. But that is the way with all of us; we are never satisfied, never content.

Old Dinah used to tell us a story of the little girl who wanted to be a queen. Straightway the king heard of it and sent for her to come and sit on the throne beside him. So they took off her check apron and washed her little bare feet and put gold shoes on and a dress so stiff with gold lace that she could not bend in it, and put a crown of gold on her head, and all day long she sat on the throne. But the rim of the crown hurt her forehead and made a red crease all around her head. And the shoes were so stiff that they hurt her poor little toes, and her arms ached with holding the heavy gold sceptre straight up in front of her all day long. So she began to cry, and the king said she could go home if she wanted to. Then she took off all the beautiful things and was glad to stretch out her limbs and feel easy and comfortable once more. She put on her check apron and her sun-bonnet and went out to play in the sand, and was glad not to be the queen any longer.

There was a golden moral in Dinah's unconscious caricature of royalty. Unfortunately, our experience cannot teach us with so little pain, nor can we return so readily to our playing in the sand.

It is almost a truism to say that the things we long for are not always those that would bring us pleasure, and yet we are none the less content without them. Whether with bird or man, it is always—"Polly wants a cracker!" Much of the sweetness of life is lost in longing for that which we cannot get, instead of enjoying that which we already have. Polly, look into your seed cup; there you will find as much cracker as you need.

A dear sister in a prayer meeting once said that Scripture corrected that grasping desire for riches in the verse, "Let your conversation be without covetousness and be content with such things as ye have," and therefore that it was wrong, even when wishing to help on some good cause, to say, as we frequently do, "Oh, that we were rich!"

It was the story of Polly which had just come to my notice, that suggested these thoughts. Not Polly, the parrot, but a young woman whose novel-reading mother gave her the fanciful name of Pauline Cecilia, which rapidly was shortened into plain Polly. Having that much of beauty which accompanies fair skin and tolerably regular features, her mother, a weak woman, was deluded into thinking that Polly ought to marry rich and set up for a lady. That was the cracker for which she called. As preparation for this Polly was forbidden to spoil her complexion by working over the fire, and her hands knew no manual labor.

She knew nothing of how to make a household what it ought to be—the comfortable home of parents and children. As she did *not* marry rich, her home was utterly devoid of comforts. After years of misery her husband left her. It was the old story—a broken up household, children cared for by charity, no home, a life of sin and shame. All this because the mother wanted something better (?) for the girl than simple home life. She wanted higher social rank; she was not content with the daily routine of work in the family home. It was for the glitter beyond the home circle that she cried. But the gold crown was not even placed on her head to hurt her forehead, or the gold shoes put on to pinch her feet. That which she found she could not innocently put aside and return to the check apron and the bare feet.

When I look out upon the hundreds of girls for whom there comes no sort of preparation for home life, my heart goes out toward them in pity. We know that so many earn a living as shop girls and factory girls. How are these to gain a knowledge of housekeeping and of those economies and little arts which serve to make a home comfortable and happy? When they marry and settle in life, as they all expect to do, how will they order their homes? Of the art of housekeeping and the best arrangement of work, which is to a great extent a matter of experience, they know nothing. The culinary department is below their notice; it certainly has no share in their attention; and yet how can the meals of husband and children be properly prepared without any knowledge of cooking and without practical experience?

So many of these shop girls feel themselves above sharing the household work which their mothers are doing for them that, with my old-fashioned ideas, I cannot see how they are to learn the management of their own homes when they have such.

Is it absolutely necessary that so many girls should earn a living in ways that give no knowledge of home life and its requirements Can we afford to forego the home and household training which might fit so many for quiet home life? The duties (I can call them by no other name) of bread making and cooking, darning and mending, sweeping and dusting, and all the little cares that go to beautify and make the home comfortable; how are they to be taught those girls who are away from home from morning until night?

Let the daily papers testify to the result of this public life to which so many girls are exposed. We shudder at the temptations to which they may be subjected. Even those who are good and virtuous deserve our pity, for their daily tasks do not fit them for the life which is before them. There is nothing in the routine of the day's work which will give them any knowledge of the household or will benefit them in the least when they are married and settled.

Many of these shop girls might earn, perhaps, a little less in domestic service, but would it not be safer for them? Surely the knowledge they would gain would be of greater service to them. But too many spurn household work. They feel above it. This is true even among those whose parents formerly held such a position. They aspire to what they call more respectable work. It is the parrot's call, "Polly wants a cracker!" Polly doesn't know what she wants; nay, she has already all that she is crying for. The poor girl wants the leisure which she thinks the shop or the factory will afford her, rather than the place of a domestic; she wants the respectability which she thinks it will give; she wants the dollar more per week. But even if she gets these she is at the loss of all preparation for her home life, and especially is unfitted for that home of her own which she is hoping some day to have.

Should we not all as Christian women feel concern for this multitude of bright young girls left throughout their girlhood without training to fit them for the responsibilities of a life upon which they all hope to enter, for I think we must all feel this to be one of the causes of the wretched and unhappy homes of which the newspapers tell us so constantly.

There is a pervading restlessness among all classes of our American people. So many have risen from poverty to riches, from a lowly condition in life to high estate, that there is the powerful leaven of unsatisfied ambition constantly at work among the masses. Everyone is striving to become something higher than he is. Every man, woman and child expects to rise in the world. I am not prepared to say that this is not as it should be. On the contrary, I admit that to a certain extent it is laudable; but I am very sure, notwithstanding, that this restlessness takes away much of the enjoyment of life. We fail to enjoy the sweetness that comes to us, because of a longing for that which is beyond us. Jealousy of the neighbor who has risen to sudden wealth, discontent with the lot in which our fathers found happiness, the restless desire to reach that which seems only just out of present reach, all deprive the humble home of placid content. Thus it constantly happens that in the search for something better, we waste that which we have. So the cry is constantly heard, "Polly wants a cracker," even when Polly has exactly what she needs and her cup is running over.

The Young Men's Christian Associations.

EDITORS CHRISTIAN INTELLIGENCER: Referring to recent statements in your columns, permit me to state a few facts based on the experience of the Young Men's Christian Association of New York city.

The aim of the Association is to bring young men to Christ. The Association rooms are meant to be a Christian home for the many young men alone in this city and exposed to peculiar temptations. The secular side, if I may so style it, gymnasium, library, classes, lectures, monthly entertainments, etc., attract many young men who would not enter a church door. About sixty-three per cent of our present membership is *associate*, "young men of good moral character," not necessarily church members, though undoubtedly some of them are. Less than fourteen per cent are *active* members, that is, communicant members of Protestant Evangelical Churches, who, after election to active membership, are eligible for office in the Association. To every young man who has felt the need of a personal Saviour, it is most clearly and emphatically shown that every true Christian should acknowledge his Master before men by joining some church and trying to bring others to accept Christ as their Saviour. Not less clearly and emphatically is the principle laid down that their duty is to their church first, and that resignation from Association work is an imperative necessity if this should at all conflict with their church duties. In addition, there is a Church Committee whose sole duty it is to endeavor to persuade each associate member to regularly attend some particular church.

Believing that statistics would show that our Association workers had made "their plans and labors subsidiary to the strengthening and enlargement of the Church of God," as Dr. Williamson says in your issue of June 23d, that the Associations in the West "have succeeded in doing in multitudes of cases," a letter of inquiry to the Committee members of our Association was sent out July 1st, simply asking the following questions in order to show "the relations which the members of our committees sustain to the work in their own churches":

1. What office do you hold, if any, in your church?
2. Are you a Sunday-school teacher?
3. If not a teacher, do you hold any office in the Sunday-school? If so, what?
4. Do you belong to any young people's association in your own church?
5. If a member of any such association, do you hold an office in the same, and if so, what?
6. Do you attend the week evening service in your church?
7. Have you entered upon any of the above duties since you became connected with this Association, and if so, what?
8. Have you given up any of the above or any other duty in your church as a result of your connection with the Association, and if so, what?

To date 334 replies have been received. Of this number 204 regularly attend the week evening service in their churches. Many of these voluntarily state that they belong to churches which do not hold week evening services, or their church is so far distant from their residences, or their working hours are so late, or they have recently come to the city and have not as yet attached themselves to any church, or other similar reasons have interfered with their attendance and church work. Sixty-five are church officers, of whom 18 are deacons, 11 elders, 8 trustees, 6 vestrymen, 6 stewards, 1 treasurer and 15 ushers; 107 are Sunday-school teachers and 54 Sunday-school officers; 112 belong to young people's associations in their own churches and 32 hold offices in the same.

Of all this number 115 state that they have entered upon their church work and duties given above since their connection with the Association. Only seven state that they have given up any single church duty owing to its conflict with Association work. One has temporarily given up the young people's meeting at his church, while continuing his Sunday-school work and regularly attending the Wednesday evening prayer-meeting, "in order to be present at our worker's training class on Tuesday evenings;" another has resigned from the young people's association of his church, although always present at the church services, Sundays and throughout the week; a third, who has recently come to New York city, spends Sunday afternoons at Charity Hospital as a member of the Committee on Visitation of the Sick, instead of taking a Sunday school class in his church; the fourth, who is Secretary of his Sunday-school, an usher, active in the Band of Hope and young people's prayer-meeting, and regular attendant at the Thursday evening prayer-meeting, gives Sunday mornings to his church and Sunday evenings to the Gospel meeting at our Young Men's Institute; the fifth, occupying a prominent position in one of our branches, finding his church and Association duties conflicting, resigned all the latter and is now giving himself entirely up to his church work. The remaining two, as far as we know, have no satisfactory excuse for allowing the Association to interfere with their church.

Many of the 327 who said "No" to number eight, expressed surprise at the question and did not content themselves with a simple negative. One adds, "My experience of five years in the Association convinces me that the most loyal and active workers in the Association are the most loyal and active in the various branches of work in the churches to which they belong;" another writes, "None. If I did, I should be disloyal to the fundamental principles of the Association." If all the Committee-men of the past ten years could have been reached by this circular, it would have been found that many were first roused to Christian work and trained by the Association, and would have replied as one did, "On the contrary, have practically given up Association work from lack of time to do both, and feeling that my church has the first claim upon me, though I am as heartily in sympathy with Association work as ever."

WM. S. SLOAN.

NEW YORK, August 7th, 1886.

The Reading Room.

Our Book-Shelves.

....“Gospel Faith Commended to Common Sense.” By John Leighton, D.D. This useful little volume exhibits with great plainness the nature of faith, as equivalent to trust in a person, illustrates it by showing its necessity in all secular affairs, vindicates it as a rational medium of information, and shows how it is a moving power in the religious life. Then the author answers the question, Why its object is the person of Christ? and further sets it forth as a free responsible act and as sovereign in its own domain. The book is written in a direct and simple style, and is level to the comprehension of all. Occasionally there is a point or a sentence which would bear criticism, but as a whole the book is adapted to be very useful and may be commended to all inquirers as a fresh, earnest and readable presentation of the great subject of which it treats. (Funk & Wagnalls.)

....“The Labor Problem: Plain Questions and Practical Answers.” Edited by William E. Barns. American citizens need all the information and all the good counsel they can get from trustworthy sources to enable them to decide the urgent questions in regard to the relations of capital and labor, of the employer and the employed. Mr. Barns has gathered in this little book the knowledge gained by the experience of many persons, opinions which have been tested, facts that are luminous and a compact history with which every citizen ought to be familiar. Dr. Richard T. Ely, in the opening essay, discusses with ability the functions of the State in settling the relations between capital and labor. His criticism of the course usually followed by our legislation is just. Mr. James A Waterworth follows with a history of the long conflict, beginning with the time when the laborer was a serf. One of the facts brought out is that eight hours constituted the ancient day of mechanical labor. The history abounds in terse and wise sentences. A Symposium follows on Several Phases on the Labor Question. The editor sent a line of questions to a number of gentlemen, with a request for concise answers. The questions were: Are strikes necessary; Is arbitration the missing coupling; Can there be a more equitable division of profits; Is industrial partnership the remedy; Is co-operation practicable? Replies were received from Political Economists, Manufacturers, Workingmen, Ministers, Labor Commissioners, Journalists. A chapter is given to the answers of each of these classes of men. Two chapters are devoted to A Plea for Profit-Sharing and the discussion of Trades Unions and Arbitration, and in these the testimony of a number of well-informed men is quoted. Mr. Fred Woodrow, a workingman, a philanthropist, a student, who has written tracts, poetry and books which have been read with pleasure by thousands in Great Britain and the United States, contributes the concluding chapter, entitled Side-Lights on the Labor Problem —a comprehensive, clear, sensible, humane and Christian view of the whole vexed subject. The book is eminently helpful, is Christian in spirit and has for its keynote the Golden Rule. It is mainly a plea for the recognition of the rights of the workingman, while it deals fairly with the errors and faults of organizations composed of workingmen. The history told is more creditable to labor than to capital, as every true history must be. A very helpful, interesting and timely book; one that ought to have great influence in the formation of public opinion. (Harper & Bros.)

....“Actors and Actresses: The Kembles and their Contemporaries.” Edited by Brander Matthews and Laurence Hutton. This last volume issued, with biography and criticism combined of the famous performers on the English stage, is of the most interesting character. It presents Cooke, Munden, Charles Mathews, Liston and others, in conjunction with Sarah Siddons and her famous brothers John and Charles. The life sketches are complete, and the critical notices of the day, with anecdotes showing the character, bring each person very vividly before the reader. To those fond of the drama and its interpreters the books will give special pleasure, while they must attract all students of literature. (Cassell & Co.)

....“The Death of Hewfik Pasha: A Confession.” This purports to give the truth as to the assassination of Hewfik Pasha, ex-Prime Minister of the Sultan, and weaves about that mysterious event a most interesting romance. As a novel, its intricacy of plot and wondrous coincidences leading to a happy conclusion, remind one of Jules Verne. Incidentally it touches the Irish, the Egyptian, and Eastern questions, making clear as to each the exceeding difficulty of a practical and permanent solution. (Funk & Wagnalls.)

....“Ashes of Hopes,” by Julia A. Flisch, gives a rather striking picture of fashionable society and depicts with considerable minuteness its false aims, its jealousies, bickerings, intrigues, and especially its disappointments. It is not a pleasant story and presents views of life which are—to state it as mildly as possible—not stimulating. In our judgment, it is altogether too sensational to be entirely wholesome, especially for immature readers. (Funk & Wagnalls.)

....Oliver Ditson & Co. have issued a revised edition of “College Songs,” compiled by Henry Randall Waite. It is described as a “Collection of New and Popular Songs of the American Colleges.” Of their popularity we have no doubt. But some of them can hardly be called *New*, since we distinctly remember singing them in our own college days—we are afraid to say how many years ago. They are none the worse for being old, however.

....“Childe Harold” has just been added by William J. Rolfe to the excellent series of selections from English literature for the use of students. The notes and explanations are full and complete, and the book is so well printed, so handy in size, and so cheap, that it will be welcomed, we doubt not, by many lovers of Byron's noble poem. (Harper & Bros.)

....“Who Is Guilty?” By Philip Woolf, M.D. This is a clever and well written novel, abounding with dramatic incidents and retaining its interest to the end. The characters are well drawn and the dialogue is sprightly; but the plot is hardly natural and there is scarce a particle of local color in any of the descriptions. (Cassell & Co.)

....“The Midnight Cry.” A Novel. By Jane Marsh Parker. Its incidents and characters centre in Western New York during the Millerite excitement of 1844, when the end of the world was predicted and did not come to pass. The story is graphically told and the interest well sustained throughout. (Dodd, Mead & Co.)

....“Cecil's Cousins,” by E. B. Hollis, is a bright and entertaining story containing several important suggestions for the young ladies under whose eyes it may fall. (Thomas Y. Crowell & Co.)

....“Dave Marquand,” by Annette L. Noble, is the story of a poor, ill-treated Jewish lad who became a worthy Christian lawyer. It is entertainingly written and will find many readers whom it will both interest and help. (The National Temperance Society and Publication House.)

....“The Man with the White Hat,” by C. R. Parsons, is an interesting account of the work of a self-appointed city missionary. The hero of the story was in youth devoted to the ministry, but yielded to the temptation to enter the legal profession. Years afterward, having been led to regret his choice, he consecrated himself entirely to the winning of souls. How he succeeded the narrative briefly tells. The book is agreeably illustrated. (Phillips & Hunt.)

....“Cherie's Answered Prayer,” by Margaret E. Winslow, is a very charming book which will please and benefit the members of the home circle. The scene of the story is laid in Southern France, among the descendants of the Waldenses. Real incidents and reform movements occurring there have been skilfully woven into a tale which cannot fail to draw forth the interest and sympathy of its readers. (Presbyterian Board of Publication.)

Our Library Table.

Periodicals, Serials and Notes.

....*Lippincott's Magazine* for August is pleasant reading,—albeit “Taken by Siege” grows increasingly tragical. Gilbert White's “Natural History of Selborne” is one of the most delightful of books, and John Burroughs is just the man to write delightfully about it, as he does in this number,—somewhat autobiographically, in fact. “Lolita” is a story in Miss Tincker's best style. A. S. Bolles gives a chapter of the history of our Civil War, second to none in importance,—namely, the patriotic part taken by the Banks of our great cities in 1861. “Our Experience Meetings” give reminiscences of experts in Canoeing, Baseball, and Athletics, and constitute a really valuable department this month. “Our Monthly Gossip” has some pleasant chat about the firm of Howells & James, about Andrew Lang's “Letters to Dead Authors,” “Our Immigrants,” etc. The poetry is not particularly brilliant, and Ella Wheeler Wilcox sings of some “West” we never happen to have heard of before

....The *Art Journal* for August is a double number, and contains a full report of the Colonial and Indian exhibition. The illustrations are many of them full page and furnish a lively proof of progress. The frontispiece is a line engraving of a soldier in full armor. An Actor's Holiday is continued with its customary vivacity, and a paper on Lady Students at Munich gives information of great use to such as think of going abroad to study. Niagara is not particularly well illustrated, but the Bungalows of Birchington are. The *Journal* keeps its old high standard.

....In the *Popular Science Monthly* for August, Prof. N. M. Butler, of Columbia College, treating of the Progress of Psychical Research, reviews the membership, the methods, the experiments of the Society for Psychical Research and the results. A brief account of the work of the Society was given in these columns a few months ago. Prof. Butler gives a more comprehensive view of the investigations. What the Society has done is valuable as accounting for the tricks of spiritualists and other deceivers, and is also important in its bearing upon the inspiration of men by God. Hon. David A. Wells concludes his very instructive series of papers entitled An Economic Study of Mexico. Prof. Huxley argues in behalf of The Extension of Scientific Teaching. The Causes of the Present Commercial Crisis, as discussed by Paul Leroy-Beaulieu, contributed to the *Revue des Deux Mondes*, is translated for this number. Titus Munson Coan, M.D., describes the Mineral Springs of Eastern France and their efficacy in healing various diseases. Dr. Arnold Schafft weighs with fairness the grounds on which The Prediction of Natural Phenomena are popularly founded. The portrait of the number is that of Oswald Heer, the botanist, and a sketch of his life follows in the usual place. The editor opposes the introduction of the study of theology in our colleges, and enlarges upon an article to be found on the preceding pages, written by Mr. P. H. Dudley, on Woods and their Destructive Fungi—a matter of a great deal of importance to many persons.

....E. Marguerite Lindley contributes a graceful and pleasing description of the Home of Major General Henry Knox, at Montpelier, Vt., including a genial account of the character and ways of the General and his wife, to the current number of the *Magazine of American History*. The article is illustrated. A condensed history of the Northwest Territory: Its Ordinance and its Settlement, by Israel Ward Andrews, LL.D., is not only a preparation for an intelligent observance of the centennial of the first settlement in the territory, to occur in 1888, but affords valuable information for those to whom that vast region has been known only as organized States, full of vigorous life. New Yorkers especially will be interested by the summary, made by Mr. A. W. Clason, of the debate in the Convention of New York in 1788, on the adoption of the Constitution of the United States. The War papers are a continuation of the account of the battle of Cedar Mountain, by Alfred E. Lee; a consideration of the position of the Negro Slaves During the Civil War, and a graphic description of the “Death Angle” at Spottsylvania, in the fight of May 12th, 1864, by Col. Charles Jones, LL.D. Mrs. Lamb very happily portrays Louis XVI. of France and Marie Antoinette and their friendship for America. The Minor Topics, Original Documents, Notes and Queries are interesting and profitable, as they always are.

....The *Monthly Interpreter* for July continues Prof. Milligan's able exposition of Paul's Doctrine of the Resurrection, in which he vindicates the important truth that Christ is the head of a new humanity, not to *all* men, but to those only who are brought by “spirit” into that line of descent which springs from him as not only incarnate but risen and glorified. All others refuse the only bond by which the new humanity can be made theirs. Dr. Whitelaw discusses with learning the table of Nations in Genesis 10. Prof. Reynolds admirably sums up the Teaching of the Fourth Gospel, and Prof. Johnson shows the esoteric teaching of the Ancient Mysteries. Prof. Bruce concludes his articles on the Kingdom of God with one on the Death of Jesus and its Significance. He minimizes the doctrine of sacrifice, and in a note refers to Isaiah 53, “where the sufferer is in the first place, the ideal Israel, the faithful portion of the nation bearing the sins of the unfaithful.” But of what portion of Israel could it be said that they did no violence, or that they suffered anything that was not the just recompense of their own wrong-doing?

BOOKS RECEIVED.

G. P. Putnam's Sons: The Story of Spain. By Edward Everett Hale and Susan Hale. Illustrated. 8vo, pp. 407. (The Story of the Nations Series.) $1.50; also,

Reymond: A Drama of the American Revolution. By Henry M. Cronkhite. 8vo, pp. 100. $1.25.

Cassell & Co.: The New Man at Rossmere. By Mrs. J. H. Walworth. 12mo, pp. 359. $1.25.

UNBOUND BOOKS AND PAMPHLETS.

Our Country: Its Possible Future and its Present Crisis. By Rev. Josiah Strong. Introduction by Prof. Austin Phelps, D.D. 12mo, pp. 229. Baker & Taylor, Bond St., N. Y.

Thirty-Second Annual Catalogue of Claverack College and Hudson River Institute. 1886.

Pictures and Legends from Normandy and Brittany. By Thomas and Katharine Macquoid. Illustrated. (The Traveller's Series. Sketches of People and Places.) 1omo, pp. 330. 50 cents; also,

Whims and Oddities: Pictures of People and Places. By Thomas Hood. Illustrated. (Same Series.) 16mo, pp. 270. 50 cents. G. P. Putnam's Sons.

Præterita. By John Ruskin, LL.D. Chap. XI. Christ Church Choir. 8vo, pp. 345 to 390. John Wiley & Sons.

A Playwright's Daughter. A Novel. By Mrs. Annie Edwardes. (Harper's Handy Series, No. 19.) 16mo, pp. 133. 25 cents; also,

The One Thing Needful. A Novel. By Miss M. E. Braddon. (Harper's Franklin Square Library, No. 538.) 4to, pp. 54. 20 cents.

Voyages and Travels of Marco Polo. (Cassell's National Library, Vol. I., No. 29.) 18mo, pp. 192. 10 cents.

PERIODICALS.

July and August.—The Church Review.
August.—The English Pulpit of To-Day.
September.—Frank Leslie's Illustrated Sunday Magazine, The Quiver, The Magazine of Art.

An American Danger.

FROM 1852 to 1868, Chicago's population increased 5.1 times what it was in the first period. The death rate increased 3.7 times. The deaths from *nervous* disorders increased 20 4 times. These figures are significant of the wear of city life on the nervous system. Is not this strain of the nervous system a peculiarly American danger? To be sure, all brain-workers in all countries are liable to it, but in our country climatic influences increase the tendency. Under these influences we have developed national characteristics, showing in form and feature. We do things in a hurry. We are in haste to get rich. We are in haste to be wise We have no time for exercise. We have no time for play. Both exercise and play are by serious people often looked upon as a waste of time for adults, however good they may be for children and young people. A boy must be a man before his time, and a girl must be prim and staid, and must not romp like her more fortunate brothers, but must be a sober woman after she has entered her teens. It seems as if the battle of modern life (at least of modern city life) was a battle of the nerves. "From nursery to school, from school to college, or to work, the strain of brain goes on, and strain of nerve—scholarships, examinations, speculations, promotions, excitements, stimulations, long hours of work, late hours of rest, jaded frames, weary brains, jarring nerves all intensified by the exigences of our school and city life." The worst of the mischief is that this strain falls most of all upon those from nature and circumstance least able to bear it—upon our women. Public opinion frowns upon their exercising like men. Yet with a nervous system more sensitive than man's, they need the very exercises (out-of-doors) which by a mistaken public sentiment, they are often forbidden to take. The healthy house work is often deputed to a servant, either because too hard for our American girls, or too much beneath them.—*E. L. Richards, in Popular Science Monthly.*

American Daily Newspapers.

NOT long ago Mr. Joseph Howard published the following deserved reproof:

"A few weeks ago about 1,500 people assembled in one of the largest halls we have to listen to addresses by Bishop Potter, by Red Cloud, by General Armstrong, principal of the Hampden Institute, and by several well-educated Indians. The hall was packed, the meeting was spirited, the addresses were entertainingly instructive, and a movement in the direction of Indian rights was initiated which bids fair to have great, widespread national results. The same evening a little foul mouthed tailor addressed perhaps a hundred socialistic agitators—men who were not citizens, a majority of whom are not engaged in any occupation whatever except that of agitation—in a hall back of a lager beer saloon on Third avenue. In the papers of the city the following morning appeared from one-half a column to a column of this tirade, and in one or two papers appeared a paragraphic allusion to the meeting addressed by the bishop and his associates. That is a fair illustration, not a strained one—a perfectly fair illustration of the way in which the newspapers of the city treat the two classes of thought and action. Anything that is dirty, mean, wrong, contrary to the public good, is written up, described at full length, made piquant and interesting; but matters which tend toward the elevation of the race, which look to the cleansing of our city, which take hold of the solid substantialities of the people, are passed by, either in absolute silence or with paragraphic attention.

"I remember many years ago, when I was city editor of the New York *Times* and lived in Brooklyn, my mother wrote me from the country, where she was spending a few months, that a stranger who judged of Brooklyn by what appeared under the head of Brooklyn news, would imagine that there was nothing in the City of Churches except a city hall, a few criminal courts, police stations, and a morgue. In other words, crime has the call. No city in the world surpasses New York in intelligence, in a love of all that is good and pure and noble and decent and humane, but with the exception of a few idiotic reports of sermons, with now and then a record of some English lecturer or Irish orator, all the upper realm is left untouched. Our reporters are instructed to scent the carrion. They never bring the rose with its perfume, or the lily with its grace, or the pansy with its drooping beauty before the public attention—but the dead dogs of agitation and the swollen carcasses of crime, and the offal of dirt and squalor, these are thrust before the disgusted eyes and under the offended nostrils of an amazed and outraged people."

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Net Surplus	1,8[illegible]9,241 71
Cash Assets	**$7,628,401 81**

SUMMARY OF ASSETS

Cash in Banks	$126,[illegible]08 99
Bonds and Mortgages, being first lien on Real Estate	743,300 00
United States Stocks (market value)	2,9[illegible] 2,697 50
Bank and Railroad Stocks and Bonds (market value)	1,733,640 00
State and City Bonds (market value)	2[illegible]6 000 00
Loans on Stocks, payable on demand	180,000 00
Interest due on 1st July, 1886	10,[illegible]94 74
Premiums uncollected and in hands of Agents	299,646 97
Real Estate	1,364,113 61
Total	**$7,628,401 81**

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The Home.

AUNT MARJORIE'S CORNER

Lucy Anthon.

A Story for Girls.

BY ELLEN AINSLIE.

PART I.

"GOOD night, mother!"

"Good night! You are not to sit up reading in your room, Lucy. And, for goodness' sake, carry that candle straight! I found three grease spots on the stairs this morning."

"I'll be careful. Won't you kiss me for good night, mother?"

Mrs. Anthon's thin lips curled into a chilly smile. Something was evidently wrong between mother and daughter. She made no sign of acquiescence, though Lucy, holding the candle in one hand and her book in the other, drew a step nearer the low chair where she sat. In perfect silence both, each occupied with her own pretty work, had spent the last hour, one on either side the lamp. Certainly two people who love and comprehend each other may spend hours together in absolute silence, yet with the sort of sympathetic recognition of their mutual presence which is above the need of speech. In this case these two were uncomfortably conscious that there was on the one hand disapproval, and on the other resentment, and from time to time Lucy's glances sought the clock with an almost eager anticipation of the earliest moment at which she might retire to her own chamber. The farthest thing from her thought the whole evening was that she, considering herself the person aggrieved, for her mother had reproached her bitterly in the morning in the hearing of two listeners, should make the first overture toward reconciliation. Yet, when the moment came, she melted and felt that she could not go to sleep unpardoned for her hasty speech and sharp tone.

But Mrs. Anton was never easily won when offended. Though the blue eyes seeking her face pleadingly were brimming with tears, which only a brave effort kept back from falling, the maternal head was hardly lifted, and the white fingers did not pause in their flitting to and fro over the fleecy mass which lay, a frosty heap of glitter and whiteness, on the shining satin lap. Yet when Lucy's touch arrested her work, she put it down with an air of mute resignation, saying icily:

"If you have any explanation of your habitual disregard of my wishes other than the one to which I have grown accustomed, I shall be pleased to hear it. But tears and regrets have lost the charm of novelty, unfortunately, and it is growing late."

"Mother," Lucy's voice trembled a little, and a blush deepened on the delicate skin, "I have wanted to tell you that I was sorry—was wrong to speak as I did to you this morning, but you have given me no opportunity. Say that you'll forgive me, and let us begin over again."

Mrs. Anthon looked bored.

"All I require, as I have told you before, is the self restraint which should be natural and easy to a lady, and to see you taking the interest a girl should in her own home. The trouble is, that you never were and never will be like other girls. You are half a boy in your tastes and you distress me unutterably. The fact is, Lucy, you are your father's own child, and that sums up the whole matter."

"Oh, please don't hint anything against father!" exclaimed Lucy with vehemence. "I will bear my own sins, if you please, mother!"

"This is the young lady," observed Mrs. Anthon with cutting indifference, "who was so penitent a moment ago; so anxious to be forgiven. Your tone, Lucy, is so disrespectful that I shall be relieved if you will drop the subject."

"I *am* sorry, but you exasperate me so, mamma," said Lucy, offering the kiss, and as her mother did not turn her lips toward her, leaving it on her cheek. She walked to the door, opened it, closed it with a little bang, only to open it the next moment and shut it with careful noiselessness. As her footsteps died away her mother, never relaxing the swiftness with which she knitted, thought over the day, and felt an agreeable glow of satisfaction.

"The fact is," she said to herself, "Lucy must be trained to content herself with womanly occupations. Judge Anthon's only daughter has no right to a sphere outside her home, and I will never give my consent to any hair-brained plan which she may propose. As for her father, he is wax in Lucy's hands, and aids her in her folly; but she will do nothing without my consent. I wonder why I am selected," her thought ran on, "to suffer from precisely the sort of thing in my house that I most hate. Possibly it is for discipline, and yet," at this stage her face expressed a very marked degree of complacency, "I think I fill my position in life and society very creditably, upon the whole. If Lucy were only like Katharine McKnight, what a happy woman I would be; but she is *so* like the Anthons."

Here the entrance of a servant interrupted the tenor of Mrs. Anthon's reflections. Lucy, meanwhile, in her room had been soliloquizing, part of the time aloud, as was often her custom.

"Mother is so hard! Hard as granite! I'll never ask her pardon again for what she provokes me to, and she would provoke a saint. Goodness knows, I am not that!"

Her eye fell on the illuminated calendar which hung beside her dressing-table. The verse for the day, cast into relief, happened by an odd coincidence to be simply this: "Called to be saints!" And it hushed Lucy in the midst of her tumult of opposition, for, imperfect as she was, she was one of those who had "heard the voice of Jesus say, Come unto me and rest," and like many another, the contrast between her theory and her practice gave her daily pain.

"I'll go and see father," she concluded after a long gaze at the verse, which seemed to look back at her as if in dumb protest. "It's a dreadful thing, Lucy Anthon, to feel that you are called to be a saint, and, after all, to be such a miserable sinner, growing worse instead of better, and getting into a passion with your mother. Poor mater, to be plagued with such a child. Why couldn't she have had Katharine McKnight instead of Lucy Anthon?' unwittingly stumbling on her mother's own line of meditation. "It would have been *such* smooth sailing if that had been the way of it.

"I ought not to trouble my father, but I can *not* help myself," and so deciding, Lucy stepped softly along the wide hall to a large room at the end, from the half open door of which issued a stream of light.

At a table in the centre of this apartment, from floor to ceiling lined with books, sat Judge Anthon, absorbed in a bulky volume, occasionally adding a note to the pile which already lay before him, while the table was strewn with closely written sheets.

Lucy did not speak to her father, but, awaiting his leisure, curled herself at his feet, one hand lying on his knee, the bear-skin rug affording a pleasant resting-place. The merest touch on her soft hand, the slightest change of position, acknowledged her presence and gave Lucy the assurance she craved that she was not unwelcome nor in the way, and she gave herself up to a delicious waking dream until the Judge closed his book, placing a mark between the pages, and drawing her from her seat on the floor to one in his lap, said tenderly:

"Well, my darling, and how has the day gone? Tell papa about it, pet."

People who knew Judge Anthon in his official capacity only, inflexible, stern, clothed upon with dignity as with a garment; other people who met him in society, the gracious, genial gentleman, in whose cordiality there was also always the little protecting barrier which a reserved nature throws up between itself and undue familiarity, would never have imagined the man whom his daughter knew and adored. In a woman gentleness and tenderness seem natural, and are what we expect and count upon. Given a man whose name is a synonym for integrity, whose knowledge of affairs is as complete as his wife's inventory of her kitchen furniture, and as serviceable at need, and let that man take you in to the secret of his great loving heart, and you have a chance to measure heights and depths to which the feminine nature does not always attain. So at least Lucy Anthon would have told you had she ever spoken to anyone outside her home of the differing love of her father and mother.

"Tell papa, darling." The keen blue eyes, accustomed to charging juries and penetrating the secrets of criminals, were resting on the dear young face, and the eyes, so like his own, responded confidently.

"Papa, I'm a failure; a downright disgrace to you Everything's been awry as usual. As for mamma, she's ready to give me up in despair, and I'm sure she ought to have my sympathy, for I'm *such* a disappointment."

The Judge looked grave. "Don't think I'm scolding you, pet, but are you trying to please mamma, truly trying? I didn't know."

"You didn't know? Why, father!" reproachfully.

"The course of a long life, Lucy, has convinced me that for most of our troubles in this world we are either directly or indirectly responsible. And you must pardon me, darling, but I do think you leave undone some things you ought to do, in a way which cannot help annoying mamma with her fastidious taste."

"There isn't time for everything, papa, and I try to do the more important things."

"Granted, dear, but who is to decide which things are the most important? Are we not all apt to fancy that what we prefer should take precedence of what somebody else prefers? If we cannot have just what we want, dear child, is it not best to be satisfied with the best that we can get, rather than to go starving?"

"There I join issue with you, papa," exclaimed Lucy, her eyes lighting and her color kindling. "It isn't like you to say that, for it was you who taught me years ago to be dissatisfied with mediocrity and to try to make my life worth something to the world."

"Yes, dear, but a life which is to be worth something to the larger world of humanity must begin by being faithful to the little tasks in the smaller microcosm at home. It may even be worth while, dear, as a preparation for the larger work, to look to such trifles as the substitution of fresh flowers for faded ones, and the replying to notes of invitation promptly instead of at the eleventh hour, the last being no trifle either. Look out, dear child, for the sins of omission."

"I must if I belong to the 'called to be saints,'" said Lucy, musingly. "Now, papa dear, I've had my chat, and I'm going to sleep and turn over a new leaf to-morrow."

Standing with her arm around his neck, and smoothing the thick waves of hair from his forehead, Lucy started almost in alarm, and a shade of concern expressed itself on Judge Anthon's face as the door slowly turned on its hinges and Mrs. Anthon surveyed them majestically. Both culprits looked deprecatingly at the disapproving face.

"What a baby you are, Lucy! At nineteen a girl should be ashamed to sit on her father's knee as you have been doing the last half hour. (How did mother know, wondered Lucy.) If you have left your candle burning all this time you need not complain if you are obliged to go to bed in the dark to-morrow night. Such waste is wicked!"

As Lucy disappeared, Mrs. Anthon turned to her husband.

"I had the impression, Maxwell, that you had work to do this evening. If you had time to waste you might have given me your company in the drawing-room."

"Which would not have been wasting time, certainly," said the Judge. "I have been very busy, dear, but I thought it due to Lucy to devote a little while to her. She has her problems. Emily, I wish you would tell me what *you* think of our little girl's difficulties."

"You would much better think of mine, Maxwell. I am discouraged with Lucy, and you, my dear, simply spoil her; you treat her as if she were ten years old."

"I fear, dear, that you do not understand her. It looks—"

But Mrs. Anthon was not in the mood to speak of Lucy, even to her husband.

"Have you much more to do?" she said.

"An hour's work, perhaps."

"Then I will leave you to do it without interruption." And as she left the library she said to herself scornfully: "Not understand Lucy, indeed! A mother not understand her own daughter! A likely story that!"

The Land Where It Was Always Afternoon.

HAVE we not seemed to find it, over and over, as these bright summer days we have gone driving over the hills, with all their soft, shifting lights and shadows, the purple color draping their tops, the green velvet carpeting their slopes? And through the trees steal tenderly the haunting notes of the shy, sweet vesper singer, the hermit thrush; and ever and anon, over sharp rocks, foam crested, as the water falls in a sheet of silver we hear the sound of music, which from the distance so lulls us that it "gentlier on the spirit lies than tired eyelids upon tired eyes." How beautiful is summer!

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CHILDREN'S PORTFOLIO.

A Girl of Girls.

HERE'S a girl of girls,
Teeth as white as pearls,
Breath of balm and rose
When her lips unclose.

Look, how straight she walks,
List, how sweet she talks;
Beauty, grace, and youth
Crown her for a truth;

And along her way
Friends flock day by day,
Dropping at her feet
Showers of praises sweet.

"Beauty, grace, and youth—
Easy 'tis, forsooth,
With such gifts as these,
Friends to gain and please."

Dark-eyed Envy cries,
Looking sadly wise
As she walks apart,
With a burning heart.

Beauty, grace, and youth—
All these gifts, in truth,
Once were Envy's own,
Yet she walks alone,

Walks in sullen pride
On the other side,
Brooding as she goes
Over petty woes,

Little hates and spites,
Fancied wrongs and slights,
Which have made her life
Dark with daily strife.

Who would care, indeed,
Follow such a lead,
Though 't were Beauty's own,
Beckoned from her throne?

Sweet words match the pearls,
When my girl of girls
Doth her lips unclose,
Breathing balm and rose.

Sweet words set to deeds
Sweeter still, are seeds
Flowering day by day
All along her way,

Till to follow where
She doth lightly fare,
Is to set one's feet
In a garden sweet

Of all dear delights,
Where from heavenly heights
Friendly breezes bring
Rest and pleasuring. —*Youth's Companion.*

The Swallow.

"The turtle and the crane and the swallow observe the time of their coming."—JEREMIAH 8:7.

RETURNING from a drive this lovely summer morning, I found a chimney swallow in my room. I carried it out on the piazza and there released it from my clasp. Swiftly and gracefully it flew upward, and then onward o'er our hills.

Last evening, while sitting beside the open fireplace in our library, I heard a whirring sound as if some swallows might be using the chimney for their home. I now suppose that in a nest of twigs, without soft lining, built a few feet from the top, my little visitor was reared. Having found its wings were strong enough for flight, it may have ventured forth this morning and found a ready entrance through an open window to my room.

Our chimney-swallows, or swifts, come to us from the South about the first of May, and leave us in September. We often hear them in our chimneys, but they are said to also make their nests in hollow trees.

Our barn-swallows (resembling the house or chimney-swallows of Great Britain), reach us in May, and leave us at the end of August. Their nests are made of grasses and moist earth, are lined with feathers, and are built on the beams and rafters of our barns and out-buildings. We love to hear their twitterings on summer days.

There are many birds of the swallow kind, and they are all called by their family name, *Hirundines*. These include the swallows, the martins and the swifts. Several kinds of swallows are known in Palestine.

The Hebrew name for the swallow is so beautiful and so appropriate that you will like to know it. It is *derôr*, meaning liberty. The *derôr* is the bird of freedom, because it is at liberty to come and go.

King David uses this name, *derôr*, in one of his Psalms. "The sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord God of hosts, my King and my God." This swallow was probably the black martin, which had also the name of *Hadji*, the pilgrim, among Oriental nations. It is the largest swallow in Palestine, and builds its nest in towers, minarets and ruins.

King Solomon refers in one of his Proverbs to the flight of this *derôr*, or swallow.

The turtle and the crane, as our little Bible sentence tells us, with the swallow, "observe the time of their coming." They are all "birds of return." When Jeremiah spoke of these birds, of course he called them by their Hebrew names: "The tôr," (turtle—a short name for the tôr-yônah—turtle dove), "the agur," (crane), and the "sis," (that swallow which we call the swift), "observe the time of their coming." King Solomon wrote in his Song: "The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle (tôr) is heard in our land." It is a very plaintive voice. King Hezekiah compared his voice, while he was ill, to that of the dove: "I did mourn as a dove." He said it also sounded like that of a crane or swift (sis). "Like a crane, or a swallow, so did I chatter."

I wish you could have seen my chimney-swift or swallow fly away. A mile a minute our swallows usually allow. Their flight is wonderful. They take their food (the insects) while on the wing, and drink while sweeping along the surface of a stream.

An English writer tells us that the swallows always come in pairs.

"It's surely summer, for there's a swallow,
Come one swallow, his mate will follow;
The bird race quicken, and wheel and thicken."

The English house-swallows (the best known species) commence their nests soon after their arrival. These they prefer to place inside or outside of houses or out-buildings, as they are social birds. It is said they never leave land in their annual flights unless compelled. When found far from it they have probably been blown from their course, and are much exhausted. Their coming to England "has been marked at various stations along the Mediterranean, and on through Northern into Central and Southern Africa. It is here among the palm groves that they take their annual rest, moult and return in perfect plumage."

I would like to tell you about our little sand-martins and their nests, about our American house-martins, our cliff swallows, and many others, but I have not space. I will copy instead for you a pretty little legend, or story, handed down from early times:

"When Jesus hung upon the cross
The birds, 'tis said, bewailed His loss;
. . . . . .
But as old Swedish legends say,
Of all the birds upon that day,
The swallow felt the deepest grief,
And longed to give her Lord relief.
And chirped when any near would come,
'*Hugswala swala swa! honom!*'
Meaning, as they who tell it deem,
'Oh, cool; oh, cool; and comfort Him!'" E. S. C.

At the Queen's Table.

FREDERICK THE GREAT, King of Prussia, had a palace at Schonhausen. One day Queen Elizabeth, the wife of Frederick, was walking in the garden connected with this palace. Her gardener had a niece named Gretchen with him in the garden. She was on a visit to her uncle. Gretchen lived in the city of Berlin. Her father was a gardener, too.

The queen talked with little Gretchen, and was so pleased with her simplicity and her bright and intelligent answers to the questions she asked her that she told her uncle to let her come to the palace and make her a visit. So Gretchen dressed herself very neatly and went to the palace at the time appointed.

One of the court ladies who knew about it saw her coming, and told the queen, who was then at dinner. The good queen was much pleased to hear that her little visitor had come. She ordered her to be brought in at once. Gretchen ran up to her kind friend, courtesied to her very respectfully and kissed her dress. At the request of the queen she was placed on a chair by her side, where she could see at once all the splendid sights which the table presented. There was a large company dining with the queen. Lords and princes and officers of the army and ladies were there, sparkling with gold and jewels. It was the first time this innocent girl had ever seen such a sight, and the queen felt curious to know what effect it would have upon her.

Gretchen looked quietly upon the costly dresses of the company, and at the beautiful dishes of china and gold that covered the table, and was silent for a while. Then, while all the persons at the table were looking at her, she closed her eyes and repeated in a simple, touching way, this verse of a hymn her father had taught her:

"Jesus, Thy blood and righteousness
My beauty are—my glorious dress,
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

The company was greatly surprised and deeply moved. One of the ladies said to the queen with tears in her eyes, "Happy child! We thought she would envy us, but we have much more reason to envy her."—*The Fountain.*

"Stand Firm."

IT is recorded that at a critical moment in the battle of Waterloo, when everything depended upon the steadiness of the troops, courier after courier came dashing into the presence of the Duke of Wellington, announcing that unless the army at an important point was immediately reinforced or withdrawn, they must soon yield before the impetuous onsets of the French. By all of these the Iron Duke sent back the same spirit-stirring message, "Stand firm." "But we shall perish," remonstrated an officer. "Stand firm," again answered the inflexible commander. "You'll find us there," rejoined the other as he fiercely galloped away. The result proved the truth of his reply, for every man of that gallant brigade fell bravely fighting at his post, but their firmness won the day.—*N. Y. Observer.*

A Difference of Opinion.

"CHERRY ripe!" cries Robin, singing merrily,
Round and red and rosy, hanging from the tree.
"Cherry ripe!" cries Baby—"ripened there for me:
For, you see, my papa owns the cherry tree."

"No, no!" cries Sir Robin; "that can never be.
Wherefor were my winglets given, then, to me?
Baby's feet are clumsy, cannot climb the tree.
The cherries for the birdies must surely, surely be."

—*Harper's Young People.*

"Do Nots" for the Driver.

LORD HAMPDEN, who presided at a recent dinner of the London Cab-Drivers' Benevolent Association, commended to the members the following lines relating to the proper care of the horse, which, he said, he had hung up in his own stables:

Up hill—whip me not.
Down hill—hurry me not.
On level road—spare me not.
Loose in stable—forget me not.
Of hay and corn—rob me not.
Of clean water—stint me not.
With sponge and brush—neglect me not.
Of soft, dry bed—deprive me not.
Tired or hot—leave me not.
Sick or cold—chill me not.
With bit and reins—oh, jerk me not.
When you are angry—strike me not.

Little Heads Together.

ENIGMA.

I am composed of 29 letters, and am often referred to in American history.
My 1, 20, 29, 8, is to sharpen.
My 22, 5, 17, 29 is to eat.
My 11, 24, 2, 15, 20, is to strike noisily.
My 25, 1, 21, is reverential fear.
My 4, 29, 2, 22, is to lead, to direct.
My 14, 19, 9, 6, 23, is a mass of mineral matter.
My 3, 16, 10, 7, is to utter musical or melodious sounds.
My 26, 27, 18, 9, 17, is a vehicle on four wheels.
My 13, 28, 21, is a natural compound of metal.
My 12, 27, 16, 24, is to inclose. F. L. SPRING.

SQUARE WORD.

1. A part of the year. 2. A division of the United States. 3. Pertaining to the nose. 4. An Anglo Saxon dignitary. 5. Hauled. V.

PI.

Rcaieg sesir thiw a glith
Ni reh arice cfea klie het nus,
Klei hte lgaer rcwnode uns
Tath ta nromngi teems rhe tsgih;
Thrimluf, rryem ttllei noe,
Pypah, phoeluf tiltel eno;
Thaw sah dmae reh yad os rgbhti?

Answers to Puzzles of July 28th.

Hidden Proverb.—It is an ill wind that blows nobody any good.

Beheadings.—1. S-ail. 2. T-ripper. 3. P-recession.

Diamond.—

P
B O B
S A R A H
B A R T R A M
P O R T F O L I O
B A R O N E T
H A L E D
M I T
O

The Chinese Question.

WE published last week the appeal of the Evangelical Alliance of China to the Alliance of the United States. The Alliance referred it to a committee, consisting of the Hon. John Jay, Wm. E. Dodge, E-q , and the Rev. Merritt Hulburd. This committee brought in the following report, which was unanimously adopted, and the memorial it contains was presented to both Houses of Congress on Tuesday, July 21st.

REPORT OF THE COMMITTEE.

The committee to which was referred the communication from the China Branch of the Alliance on the late outrages perpetrated upon the Chinese in Oregon and Wyoming Territories, reports as follows:

1. We heartily endorse the indignant protest of the China Branch, and declare that these outrages were without justification, and in the last degree not only un Christian, but un-American, barbarous and brutal.

2. We gladly accept the sworn statements of eye-witnesses to the effect that the persons composing the mobs who perpetrated them, were exclusively foreigners in law and in fact.

3. While we admit that these acts of violence receive no sympathy from our Government or from any of the better elements of our civilization, we are constrained to believe that they are chargeable in a great degree to the anti-Chinese legislation of State and National Governments, which legislation we deplore as being out of harmony with the age, and out of place on the statute books of a professedly Christian nation.

4. We justify the claim which is set up for compensation for damages inflicted, and regret that action thereon should have been so long delayed by the National Legislature.

5. We recommend that the Committee on Programme for the projected Conference at Washington next winter provide that the subject shall be properly discussed and the influence of the Alliance brought to bear upon the general government to secure to the Chinese now resident in this country the rights which the existing treaties guarantee them.

6. We assure our brethren of the China Branch of the Alliance of our sympathy with them in the increased difficulties, and even perils of their work, and of our entire readiness to co operate with them in every possible way to secure proper treatment of the Chinese in America and protection to our faithful and laborious missionaries in China.

7. We recommend that the Secretary be instructed to prepare and forward to the China Branch of the Alliance a paper embodying the substance of this report, and assuring its officers and members of our distinguished regard and our prayers for the removal of all hindrances and the success of their work in that great empire.

8. The committee further recommend the adoption of the following memorial to Congress, and also the action necessary to effect the proper presentation of said memorial.

MEMORIAL.

To the honorable the Senate and the House of Representatives in Congress assembled:

The Evangelical Alliance of the United States respectfully shows to your honorable bodies that it embraces Christians of every name who rest their faith upon the Bible; that its chief objects are the promotion of religious liberty and co-operation in Christian work; that it is in harmonious correspondence with similar alliances in Great Britain, France, Germany and various other countries, including China; that from the Chinese branch this body has received the letter hereto appended, protesting against the outrages and massacres which have been perpetrated upon the Chinese resident upon our Pacific coast and in some of the interior States.

The American Alliance is asked to call the attention of our Government and people to the wrongs thus done, to the scandal caused thereby to the American character, and to the tendency of the said wrongs, if not duly rebuked and atoned for by the National or State Governments, to prevent or impair, especially in the Chinese Empire, confidence in the truths of Christianity, in the justice of the American Republic, and in the fidelity of the Government to its international obligations.

This Alliance, responding to that appeal, submits to the favorable atttention of Congress the views of the Chinese branch, expressed in its own words and on its own responsibility.

In further fulfilment of its own duties and responsibilities as representing millions of loyal American citizens who hold to the truths of Christianity as revealed in the open Bible, who believe those truths to be the historic basis and only true bulwark of our civil and religious freedom, this Alliance protests against the said wrongs (the repetition of which is threatened), as crimes which the National Government should treat as violations alike of humanity, Christianity, and national faith, as tending to retard throughout the world the progress of Christianity and to endanger the reciprocal international rights and safety of American citizens in the Chinese Empire.

Rejecting the vain attempt to justify or extenuate these crimes on the ground of jealousy of race, difference of religion, or rivalry in the labor market, and looking beyond the reciprocal obligations of treaties and the provocation to retaliate which these crimes offer to the Chinese at home, to the whole duty of Congress in the premises, we respectfully ask your honorable bodies to view this matter in the light of the fact engraven in our history and recorded in judicial decisions that this is a Christian country, and that its Constitution and laws were made by a Christian people. By the venerable custom of Congress inherited by the fathers of the Republic from their colonial ancestors and reverently continued by their descendants, your honorable bodies, the Senators and Representatives of the American people, are daily reminded that you are legislating for a Christian people; and the prayers offered in the two Chambers are responded to throughout the length and breadth of the Republic, that by your endeavors peace and happiness, truth and justice, religion and piety may be established among us for all generations.

In accord with the spirit of that petition, we respectfully ask your honorable bodies to take such prompt and efficient action as to your wisdom shall seem meet, providing for the reparation for the past and the security for the future which under similar circumstances we should demand, and which shall befit our character as a Christian people, enhance the dignity of republican institutions, and advance the beneficent progress of Christian civilization.

The Alliance is encouraged to believe that these wrongs will receive the attention which is due, in view of the ground taken by the Executive in his proclamation on the subject and in his message to Congress bearing upon the same, and also from the favorable consideration which the indemnity bill has already secured from both your honorable Houses. But the Alliance is constrained to urge that the influence of such action as Congress may take will be greatly enhanced by its early consummation.

All of which is respectfully submitted on the part of the Evangelical Alliance of the United States.

JOHN JAY,
W. E. DODGE,
MERRITT HULBURD,
Committee of U. S. Evangelical Alliance.

NEW YORK, June 28th, 1886.

Financial.

TUESDAY, Aug. 17th.

THE reduction of the currency of the country is a matter of investigation. The following on that point, by the financial editor of the *Evening Post*, published a week ago, is so clear and full that we copy it:

The statement of the Director of the Mint just published will be of much value in reassuring the public mind in regard to the amount of gold and silver in the country available for currency. The report shows that the total production of gold in the United States in the calendar year 1885 was $31,800,000, and to this we may add $16,000,000 for the product in the first half of 1886, making a total of say $48,000,000 in the eighteen months to July 1st, 1886. The net imports of gold over exports in 1885, were $12,228,104. In the six months to July 1st, 1886, the net exports of gold were $26,000,000. This leaves a net increase of gold in the United States in the eighteen months to July 1st of, say, $34,000,000. In the calendar year 1885 the product of silver in the United States was $51,600,000, to which we may add, say, $20,000,000 in the six months to July 1st, 1886, the product having been diminished by the closing of mines on account of the low price. The net exports of silver over imports in 1885 were $15,507,824, and the net exports in the six months to July 1st, 1886, say $6 000 000, thus leaving a net increase of silver in the United States in the eighteen months to July 1st, of say, $50,000,000; the aggregate net increase of gold and silver being $74,000,000 in the eighteen months to July 1st, 1886. While the whole of this has not gone into use as currency it is available as such. Against this there has been a decrease of $10,394,810 in the amount of national bank currency in circulation in the year to August 1st, 1886, the total amount outstanding at that date being $306,516,338, against $316,911,148 on August 1st, 1885. The "legal tender redemption fund" (being the legal tenders deposited with the United States Treasury for the redemption of national bank notes) was $61,841 327 on August 1st, against $39,084 373 on the same date in 1885, thus showing an increase of $21,756,954 In the same time the amount of gold certificates outstanding have decreased $13 700,000, and the silver certificates $23 920 000, the total of all these contractions of the paper currency being say $94,000,000 in the year to August 1st against an increase of say $74 000 000 of metallic currency in the year and a half to July 1st.

A contraction of the currency has been in progress for three years. The call of last week for ten millions of bonds to be redeemed on Sept. 1st, will cause probably a further contraction, as the banks hold a large part of the called bonds. It is said that the year at its close will show an addition of 6,000 miles to the railroads of the country, and that the construction now in progress absorbs over a million of dollars a week. The rise in the value of money suggests inquiry as to what has become of the $533,000,000 of gold in the country. It is not in circulation, not in the U. S. Treasury, and not in the banks. A considerable amount must be hoarded. The coinage of silver dollars and their steady depreciation in real value has perhaps led to this. A rise in the value of stocks and bonds also increased the demand for money. In all this, except in the hoarding of gold, there is nothing as yet to awaken alarm or weaken confidence. On the contrary, the main facts are encouraging as an indication of a return of prosperity. The demand is for money to use; more is needed because there is use for more. The bank clearances a week ago, as we reported, showed an increase of 40 per cent on those of last year. For the week just closed they show an increase of over 20 per cent. The crops, although less than those of 1885, may put more money in the pockets of the farmers. It is not improbable. That means a more active trade. The farmers have been compelled for a few years to deny themselves many things they used to buy. With more money they will supply their wants and gratify their taste. Money in brisk demand at 4 per cent is a much better condition of affairs than that of a year ago, when Trust Companies paid one per cent on deposits as a favor and refused to pay that on large sums, when the banks held a surplus of reserve of 70 millions, and the savings banks and insurance companies did not know what to with their money. The amount of speculation is not excessive, is very much below that of many past years. The demand for money which has increased loans and reduced deposits and absorbed nearly the whole of the surplus of reserve in the banks has been a steadily increasing one since last winter, for legitimate uses. The situation seems rather hopeful than otherwise.

It is well to consider also that the average holding of gold by the Bank of England is about 25 millions of pounds sterling or 125 millions of dollars. That is not by any means the sum of the gold coin and bullion held in the United Kingdom. Our British cousins have the good sense to carry more or less gold in their purses and to use gold in their daily purchases—a habit we may learn to imitate. But the gold in the Bank of England is the basis of British financial operations. Our National Treasury and the banks hold $250 000 000, perhaps somewhat more, in gold. The specie basis, therefore, here to-day is ample, even measured by the demands of a cautious conservative policy. Space is taken to-day to present these opinions, because there seems to be a need of them.

The Associated Banks reported on Saturday: Loans reduced $3,093,400, an increase of specie of $285,100, a decrease in legal tenders of $3,605,700, in deposits of $7,542,300, and in circulation of $111,700. They reported: Loans $355 075,100, specie $65 369,100, legal tenders $34 159,100, deposits $369 263,900, and circulation $7,905,000. The circulation a year ago was $9,649,000. Money was bid up to 40 per cent on one day, but immediately fell to 8. The average rate was 6 per cent. Some large loans were made on first-rate security to Jan. 1st at the rate of 5 per cent per annum. Yesterday the rates were: On call 5 to 6 per cent, on best business paper, double named, 5 to 6, single named 6 to 6 1-2 per cent. The silver dollar is worth 71 1-2 cents as bullion.

The imports of merchandise last week at this port were valued at $7,972,090, and the exports at $6,511,151. The value of foreign exchange has fluctuated somewhat, but the tendency has been toward a decline. Yesterday exchange sold at $4.82 1-2 for 60 day bills and $4 84 1-2 for sterling; pretty near the gold importing point.

At the Stock Market caution has prevailed and, under the higher rates of money, securities have declined, but the decline has generally been only fractional. The railroads still show increased earnings,

The market shows a great deal of strength and bears up well under persistent and heavy hammering. But if money in the open market remains steadfast at 6 per cent, some decline in the price of securities is to be expected.

Grain in the foreign markets generally was higher yesterday. The visible supply of wheat in this country and Canada increased for the week 1,714,120, but the amount of wheat in the two countries is considerably less than it was at this date last year, and the amount in Europe has diminished in a larger proportion. Corn has risen in value since it has become certain that the yield on the great corn belt has been seriously and hopelessly reduced by the drought. Rain has fallen, but too late to save the crop. Quotations yesterday were: Wheat here 88, in Chicago 78 1-8; corn here 51 for August and 51 5-8 for Sept., in Chicago 44 for Sept.; Oats here 33, in Chicago 28 1-8. Provisions were more active yesterday at advancing prices. The rise in wool has ceased for the present, but quotations are well maintained. The recent advance here was equalled in Europe, and the prospect is that, as the bulk of the yield is in the hands of dealers, there will be no important decline. The closing quotations for cotton were: Aug. 9.29-30, Sept., Oct., and Nov. 9.32-33, Dec. 9.36-37, Jan. 9 45-46. New hay is coming moderately into market and the demand is good. Old hay is becoming scarce and held firmly. The best new hay is worth nearly as much as the old. Lower grades are supplied more abundantly and the prices are a little lower. Rye straw is more abundant and is quoted at 65 to 70 cents for long, 50 to 55 for short, and wheat and oat straw sell less readily at 50 cents.

The promise of a good fall trade continues.

News of the Week.

(Continued from page five.)

Damage from rain storms reported yesterday from Fort Keogh, Mont., and Bloomington, Ill....Taxable property in Philadelphia appraised at $628,679,312.

SATURDAY, 14.—It is stated that no less than 50,000 workmen will attend the Socialist meeting next Sunday in Brussels, on condition that the parade will avoid the king's palace....Rioters quiet in Belfast ...Christine Nilsson was married yesterday to Count de Casa Miranda of Spain. The ceremony was private....Terrible explosion occurred yesterday morning at Leigh, Lancashire, and many miners were terribly burned, and 40 reported dead....Terrific wind and rain storms reported in Southwestern Iowa and Southern Illinois yesterday. A number of deaths from lightning reported....Fires still burning in Wisconsin, but the danger is growing less and fires are subsiding for want of fuel....There is fresh evidence against Mrs. Robinson, the alleged poisoner of Somerville, Mass. It is thought that she has caused the death of seven persons beginning with that of her husband who died in 1882....Charles Chase, of Tenth street, Brooklyn, shot his wife and then killed himself yesterday. Financial troubles said to be the cause....It is thought that the grand jury will indict others than Squire and Flynn in connection with the appointment and confirmation of Squire....The law passed in 1885 provides that the State shall collect a tax of 5 per cent upon all public bequests to objects not free from taxation. The State will therefore, some claim, receive a tax of $200,000 from the estate of Mr. Tilden, provided the public bequests amount to $4,000,000, as estimated. The country treasurer receives a fee of 5 per cent for collecting the tax which will amount to $10,000. ..It is reported that General Butler will run for Governor of Massachusetts....The Third Avenue surface road passes a dividend. Cost of resisting strike reckoned at $250,000....Two hundred and forty-eight new cases of cholera reported in Italy yesterday.

MONDAY, 16.—Rioting has been resumed in Belfast. One Orangeman killed and several Catholics said to have been killed and wounded. Many houses were riddled by bullets....The better class of Mexicans in the frontier States want war, for they think the result would be the annexation of the Northern States of the Republic of Mexico to the United States. Cutting, during his trial, was told that the charge against him was not for what he had done in Paso del Norte, but solely for the publication of libel in El Paso, Texas....It is reported that there is a Chinese army of 40,000 men in Manchooria, near the Russian boundary.... At the Baldwin Locomotive Works locomotives are being constructed to run by soda which takes the place of fire. They are to be shipped to Minneapolis, Minn., and run in the streets where engines are forbidden. ...General C C. Augur, retired U. S. A., was shot four times yesterday by a negro who was standing in front of the General's house using profane language, and when ordered away shot the General....Three men have been arrested at Washington Park, Chicago, for poisoning race horses. ....Three earthquakes have been felt in Malta at intervals of eight hours. The people were frantic with fear....A family stricken down by disease were found drifting down the Ohio river in a helpless condition.

TUESDAY, 17 —William Gray, Treasurer of the Indian Orchard Mills and Atlantic Cotton Mills, with headquarters in Boston, is a defaulter to the amount of nearly or quite $1,000,000. He has lived luxuriously, has been regarded as very wealthy, but has now disappeared....The east side station of the Brush Electric Light Company was burned last evening. The electricity was turned off and streets and buildings for a time were in darkness. Loss on buildings about $15 000, on stock and machinery $75,000....A heavy rain on Sunday put out the forest fires in Northern Wisconsin. In Minnesota the storm was very severe. Chicago yesterday morning experienced a high wind, with rain and lightning, which wrought great havoc....Three delegates from the Irish National League to a convention at Chicago arrived yesterday and were warmly welcomed by Irishmen ... The President journeyed yesterday from Washington to the Adirondacks....The conflict continues between the Unions and the Knights of Labor....Belfast comparatively quiet. ..Near Paris an imbecile widow, sixty years old, was burned at the stake a day or two ago by her sons.... Petroleum spring found in Anvergne, France....The Yankee mackerel fleet are evading the Canadian cruisers and getting all the fish they can carry. The fish are plentiful.

A Florida College.

It is no longer necessary for those who find it desirable to pass the winter in a warm climate to hesitate about going because of the poor educational facilities heretofore existing in many of the Southern States. Parents can now take their children to DeLand, Florida, with the comforting assurance that no break need occur in their course of studies, for there is established at this delightful and flourishing village an academy and college that is first class in every particular, affording every opportunity offered in the best schools here in the North for securing a thorough and liberal education. Board and tuition are supplied at reasonable rates, and students sent there will receive the same kindly care as at home. For full particulars write to either J. F. Forbes, President, DeLand, Florida, or to H. A. DeLand, Esq., Fairport, N. Y.

FOR DYSPEPSIA, INDIGESTION, Depression of Spirits and General Debility, in the various forms; also as a preventive against Fever and Ague, and other Intermittent Fevers, the "*Ferro Phosphorated Elixir of Calisaya*," made by Caswell, Hazard & Co., New York, and sold by all druggists, is the best tonic; and for patients recovering from Fever or other sickness has no equal.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.

Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.

Marking-plates furnished when desired.

NEW YORK, August 14, 1886.

BUTTER.—Receipts for the week, 35,395 pks.; exports 2,721 pks.

With lighter arrivals and prices ruling steady and reasonable there was fair business, and the daily receipts of fresh make butter were about all taken for the first time this season. Exporters, however, are out of the market, and the trading in cold storage stock was light. There were selections of finest State creamery to home trade at 22a22½c., good ones at 21a21½c. Fine, fresh half-firkin tubs State dairy were in light supply and sold quick at 19a20c., and the small lots of Northern Welsh butter sold at 14a18c. Finest fresh Western creamery sold at 20a 2 ½c., and good to fine had good enquiry at 15a18c., and we note sales of about 1,000 pks. low grade for German account at 8a10c. We quote:

Fancy creamery	22	@ 2½
do dairy (selections)	—	@20
Good to fine	14	@19
Poor to common	9	@12½

CHEESE.—Receipts for the week, 70,426 boxes; exports 60 843 boxes.

The market has been "booming" all the week, opening at 8½c., and closing at 8⅞c., with 9c. asked for some specials. Night milk skims if clean flavored and perfect were quickly sold at 7¼a7¾c., while lots off in flavor sold hard at 4a6c. Full skims were in light receipt and had little enquiry. Market closes strong with prices in sellers' favor. We quote:

Factory, white, full cream, finest	8¾	@ 8⅞
" colored, " "	8¾	@ 8⅞
" good to fine "	7½	@ 8½
" night milk skims	6	@ 7¾
" skims	2½	@ 5

EGGS.—Receipts for the week were 12,128 bbls.

The receipts of fresh laid near-by marks were all taken at outside prices, while stale, long held stock was hard to sell at much lower prices, and only actual count of good eggs paid for. We quote:

Near-by marks, strictly fresh laid, per doz.	16	@16½
Western and Canada, loss off	12½	@14

Publisher's Department.

A SOFT, VELVET TEXTURE is imparted to the skin by the use of Glenn's Sulphur Soap. For skin diseases it should be used freely. Never take a bath without it. It is also especially useful as a means of bleaching and purifying woolen, cotton and linen fabrics.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Ayer's Ague Cure is an antidote for malaria and all malarial diseases, whether generated by swamp or sewer. Neither quinine, arsenic, nor any other injurious drug enters into the composition of this remedy. Warranted to cure fever and ague.

Hood's Sarsaparilla is characterized by three peculiarites: 1st, the *combination* of remedial agents. 2d, the *proportion*. 3d, the *process* of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown.

No Opium in Piso's Cure for Consumption. Cures where other remedies fail. 25c.

MARRIAGES.

KILSBY—COAD.—At South Bend, Ind., Aug. 10, by Rev. N. D. Williamson, Mr. Harry D. Kilsby and Miss Maud Coad.

MILLER—PATTERSON.—By Rev. N. D. Williamson, Aug. 11, at South Bend, Ind., Mr. Horace M. Miller and Miss Nellie Patterson.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

MEAD.—At Keyport, Monmouth Co., N. J., Aug. 12, after an illness of about four months, Sarah L. Hulse, wife of the Rev. Elias Mead, of the Reformed Church.

Mrs. Mead was the daughter of Mr. John Hulse and Elizabeth J. Calyer, of Long Island, and was born July 7, 1862 She was left an orphan at an early age, and passed her childhood and youth in the home of her grandfather, Mr. Peter Hulse, of Keyport. She was the joy and the light of the household, and the richest treasure of her grandparent's heart. When seventeen years of age she consecrated herself to the service of Christ and rapidly developed a strong Christian character. She was married May 16, 1881, and although but nineteen years of age bore the burdens which rest upon a minister's wife with such becoming sweetness and grace as to win the respect and the esteem of all.

Her disposition was genial and amiable, her manner winning and pleasing, her charities abundant. Ever ready to do good as she had opportunity, she endeared herself to many by her thoughtful and timely generosity.

A faithful wife and a devoted mother, she was bound to earth by the tenderest ties, but in the exercise of a sublime faith cheerfully acquiesced with the will of God and faced the future without a fear, committing her loved ones to the guardian care of the Father in heaven.

Her funeral was very largely attended, the infant class of the Sabbath-school testifying their love both by their presence and a memorial offering of a floral cross bearing the words "Our Teacher." It was a touching sight to see the little ones gathered about the encoffined form of their teacher, but a voice from heaven bade us write, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them."

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

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The First Sign

Of failing health, whether in the form of Night Sweats and Nervousness, or in a sense of General Weariness and Loss of Appetite, should suggest the use of Ayer's Sarsaparilla. This preparation is most effective for giving tone and strength to the enfeebled system, promoting the digestion and assimilation of food, restoring the nervous forces to their normal condition, and for purifying, enriching, and vitalizing the blood.

Failing Health.

Ten years ago my health began to fail. I was troubled with a distressing Cough, Night Sweats, Weakness, and Nervousness. I tried various remedies prescribed by different physicians, but became so weak that I could not go up stairs without stopping to rest. My friends recommended me to try Ayer's Sarsaparilla, which I did, and I am now as healthy and strong as ever.—Mrs. E. L. Williams, Alexandria, Minn.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alterative, and must say that I honestly believe it to be the best blood medicine ever compounded.—W. F. Fowler, D. D. S., M. D., Greenville, Tenn.

Dyspepsia Cured.

It would be impossible for me to describe what I suffered from Indigestion and Headache up to the time I began taking Ayer's Sarsaparilla. I was under the care of various physicians and tried a great many kinds of medicines, but never obtained more than temporary relief. After taking Ayer's Sarsaparilla for a short time, my headache disappeared, and my stomach performed its duties more perfectly. To-day my health is completely restored.—Mary Harley, Springfield, Mass.

I have been greatly benefited by the prompt use of Ayer's Sarsaparilla. It tones and invigorates the system, regulates the action of the digestive and assimilative organs, and vitalizes the blood. It is, without doubt, the most reliable blood purifier yet discovered.—H. D. Johnson, 383 Atlantic ave., Brooklyn, N. Y.

Ayer's Sarsaparilla,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Price $1; six bottles, $5.

The Church.

Prayer.

PRAYER goeth up as goes the mist,
And swift is its ascent,
Far, far beyond the heights sun-kissed
Or cloudy battlement;
It travels not on wings of air,
Nor seen upon its flight,
And faileth not till it shall dare
Make entrance in the temple where
It loving audience hath.

No message sent is lost, we know,
Nor hath it disregard;
The answer may be swift or slow,
It cometh with reward;
If slow the waiting will be best,
As long the mists remain
Safe garnered in their azure rest,
Till into cloudy folds compressed
They fall in showers of rain.

Because the heavens are full of prayer
The earth is full of hope,
Thus through the void of our despair
With promise we look up;
Presented in His name alone
Who came for us to die,
We leave our plea at His dear throne,
Who loves His answer to make known
As rain sent from on high.

—*Rev. Dwight Williams, in The Christian Advocate.*

A Boston Outrage.

THE following summary of the facts in the case is taken from *The Western Christian Advocate.* It should be added that the committee refusing a permit to the Rev. Mr. Hastings is controlled by one who is not only a liquor seller, but also a Romanist.

The Rev. H. L. Hastings held religious services on Boston Common. He gives an account of the case and its consequences as follows, with some other interesting facts. It makes one flame with indignant wrath to think that such things can be anywhere in the United States. Read what Mr. Hastings says, and lend it to your neighbors to read: "For the offence of preaching the Gospel on Boston Common, on May 17th, 1885, he was placed in the dock with twenty-three common drunkards, and fined $10, while the drunkards were fined $1 each. Being told by the judge that it was easy to get a permit to preach, he applied for the permit at once, but it has never been granted, and the committee, whose chairman is a rumseller, voted to grant no permit for this purpose. The next Sunday he read three chapters from the Bible to an orderly assembly on the Common, but delivered no sermon, for which offence he was again summoned to court and fined $30. He appealed to the Superior Court, where on trial the jury was directed to bring in a verdict of guilty. The case was then taken to the Supreme Court, and March 20th, 1886, he was sentenced to pay $40 fine and to stand committed until paid Mr. Hastings brings out in addition the stinging facts, that during sixty-three days in 1885 the city government of Boston issued 2 579 permits to sell liquor, and only two to preach the Gospel, and that in four years only nineteen out of 971 rumsellers convicted of selling liquor illegally were sentenced to punishment, while for preaching the Gospel of Christ without a permit 'conviction is certain, sentence inevitable, and punishment sure.'" The letter of Mr. Hastings is dated in jail, and concludes as follows:

In the year 1886 Boston fines ministers for preaching the Gospel and reading the Bible to orderly crowds on Boston Common because they are unable first to obtain the permission of a foreign-born "wholesale and retail rumseller" to do so, while at the same time the city authorities license Buffalo Bill to exhibit Indian pow-wows, Pawnee war dances, and the like for money on the Lord's day, in defiance of good order and State law; and I, a tax payer of Boston, am not only taxed to pay for Sunday band concerts, where sixty couples have been seen dancing at once on Boston Common on Sunday afternoon, but am also fined for reading the Bible there to crowds of those who are eager to hear it.

Influence of Scepticism.

IT is frequently said that the theories hostile to evangelical religion of which there is so much current talk are but poorly understood, and that therefore they are doing little harm. The members of the churches know such things are talked of, but they have only a vague idea of what they are, and believing they are bad, turn away from them and give them but slight attention. Even the ministers, as a class, are only carelessly informed respecting them, and do not trouble themselves, either through pain because of their influence, or in efforts to combat them. All this may be true, and they may still be doing much harm. Such things get into the air, diffuse themselves through the mental and spiritual realms in which Christians have their residences, and though they are not thought of as discussions or arguments, they work upon the dispositions of those among whom they circulate. Without knowing it, many a one is religiously infected by them. His piety is weakened. He has a less steady faith. His love is diluted. The earnestness has left him. The great, serious reality of the Gospel, especially as it relates to the coming life, has passed away, and in its place is something more accordant to human judgments and accommodating to sinful wishes. The supernaturalism of the Bible has shrunken itself up until it is almost measurable by tests of philosophy and experience. This kind of influence Christians need to guard themselves against as well as against the direct assaults that are made on their faith by open enemies. Malaria may weaken an army even more than defeat under an attack by those who are opposed to it.—*United Presbyterian.*

The Pastor's Example.

"HE'S awful close, and his wife is awful close with money," fell upon my ears not long since, as I heard a certain pastor discussed. Yes, it was added, "and his church never meets its small apportionment." My heart said, that solves the mystery. There is money in that church, and there are good people there, but the pastor does not make himself a *pattern in giving.* Judgment, now as ever, must begin at the house of God, and sometimes with those who minister at the altar. As a class, no men give to the cause of God so liberally as the men who preach the Gospel; and no families practice so much self-denial and so cheerfully that they may give, as do the families of pastors, nor are any families so abundantly blessed of God as theirs. But there are exceptions in living, in giving, and in blessing. Under God, we pastors, by "patient continuance in well doing," can make our people and our churches gardens of God, fragrant and fruitful. Our present joy—for there is cause of rejoicing among us—is only the joy of the first fruits. The abundant harvest will come in due time, if we weary not in well-doing. —*Dr. Butler, in Lutheran Observer.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 9, THIRD QUARTER.

M. Jesus Comforting His Disciples.....John 14: 1-14.
T. Another Comforter Promised.....John 14: 15-31.
W. The Second Coming Foretold.....Acts 1: 1-11.
T. The Better Country.....Heb. 11: 1-16.
F. A House not Made with Hands.....2 Cor. 5: 1-10.
S. The Everlasting Rest.....Heb. 4: 1-16.
S. The Unseen Things.....2 Cor. 4: 1-18.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

August 29th.—"*Jesus Comforting His Disciples.*"—*John* 14: 1-14.

Golden Text.—"Let not your heart be troubled; ye believe in God, believe also in me."—JOHN 14: 1.

CENTRAL TRUTH.—"I am the way, the truth, and the life."—JOHN 14: 6.

INTRODUCTION.

THESE parting words of Jesus have been preserved for us by John alone. They are exactly in accord with the general aim and scope of his Gospel, and the fact that the Holy Spirit intended to have them thus fully recorded in this book is sufficient explanation of the omission from the rest of the narratives. At the close of the preceding chapter, Jesus had revealed the weakness of His disciples when left to themselves; He now unfolds their strength in God. It seems probable that this and the following addresses were spoken after the celebration of the Lord's Supper, and immediately before the walk to Gethsemane. These truths, therefore, have a peculiar tenderness of association for the Christian. The declaration of the Master's approaching death, of the treason of one disciple, and the cowardice of another, had been sufficient to overwhelm the little company with gloomy forebodings. Jesus proceeds to let the light in upon their hearts, and to prepare them for coming trial and more remote responsibilities.

THE LESSON.

I. FAITH AND HOPE.—VS. 1-6.

V. 1.—"*Let not your heart be troubled.*" But a few days before, His heart had been troubled, and He had found relief in prayer to His Father, who had graciously answered Him. The remedy for His disciples' trouble was the same in substance as that which He had found sufficient for Himself. "*Ye believe in God, believe also in me.*" The words are evidently of the same mood and tense, and should be translated alike, either both declarative, or both imperative. Jesus evidently intended to urge upon them a more simple faith both in His Father and in Himself.

V. 2.—"*In my Father's house are many mansions.*" This expression has been applied to the entire universe, as if Jesus meant to say, You are in one room of the Father's house, and I am only going to another part of it. This does not seem to give as satisfactory an idea as that which refers the sentence to the heavenly house—the place of God's abode, and the mansions to the resting places of the saints. "*Mansions*" implies permanence more than magnificence, and the word might be rendered "homes." "*I go to prepare a place for you.*" Although absent from them Jesus would still be engaged in their behalf.

V. 3.—"*I will come again and receive you unto myself.*" The separation should not be long or trying. The thought of the absent Lord preparing their homes, and about to call them to Himself would nerve them for duty or danger. "*That where I am, there ye may be also*" As the saint's heaven would not be complete without the presence of his Saviour, so Jesus' glory will not be complete without the participation of His people in it.

V. 4.—"*Whither I go ye know, and the way ye know.*" The entire line of instruction which they had received ought to have prepared them for these final revealings. Jesus had certainly been explicit enough in declaring His Divine nature and the character of His work. The logical consequent upon these truths was that He must at some time return to the bosom of the Father. The way He had repeatedly declared to be by Himself, as the lamb to be slain in sacrifice, or as intercessor opening the doors of the fold for their entrance.

V. 5.—"*Thomas saith unto him, Lord we know not whither thou goest; and how can we know the way?*" He thought, perhaps, that Jesus referred to some earthly journey which He was about to take, making the same mistake as the Jews, when He said to them, whither I go ye cannot come.

V. 6.—"*I am the way the truth, and the life.*" Once more Jesus declares the all-important truth that He alone can bring men back to God. He is the way because He is the truth and the life. We walk that way when we receive that truth and enter into that life. "*No man cometh unto the Father, but by me.*" No other sacrifices, no other priest can avail to reconcile the sinner with his offended God.

II. FAITH AND KNOWLEDGE.—VS. 7-11.

V. 7.—"*If ye had known me, ye should have known my Father also.*" This access to the Father was not something to be realized in the future only, but was a privilege which they already enjoyed. In proportion as their faith had apprehended Jesus, so that they knew Him, had they learned to know the Father also, who is revealed to human knowledge only through His Son.

V. 8.—"*Philip saith unto him, Lord, shew us the Father, and it sufficeth us*" Philip seems to have been carried away from the thought of Jesus by the suggestion in his own mind, that it would be a great thing for them if Jesus would grant them to see a vision of Jehovah. His wish was like that of Moses at Sinai.

V. 9.—"*Have I been so long time with you, and yet hast thou not known me, Philip?*" If Jesus had not had Divine insight into the heart He must often have been completely discouraged by the persisent dullness of His disciples. Philip had been among the first to attach himself to Jesus, had witnessed miracle after miracle, and listened to the wonderful words that He had spoken, yet without learning the oft repeated truth, "I and my Father are one."

V. 10.—"*Believest thou not that I am in the Father and the Father in me?*" This may be regarded as the first article of the disciples' creed. To enemies and to friends Jesus had said, "I do nothing of myself." My words are not mine alone, I speak in the name of My Father, and by His authority and instruction; My works are not mine, God works through Me as His servant Son.

V. 11.—"*Believe me that I am in the Father, and the Father in me.*" Believe this upon My simple and repeated assertion, "*or else believe me for the work's sake.*" If my word is not sufficient to silence all cavil, let the memory of the wonderful works of creative power that you have witnessed persuade your heart to understand and accept the truth.

III. FAITH AND POWER.—VS. 12-14.

V. 12.—"*He that believeth on me, the works that I do shall he do also.*" The disciples had already had an intimation of this power to be bestowed upon them, when they went two by two through the villages of Galilee. Jesus teaches them that by faith they shall be so far made partakers of the Divine nature, that they, as His representatives, shall perform wonderful miracles for the confirmation of the truth which they were to preach. "*Greater works than these shall he do.*" More in number, and more marvellous in the eyes of men. The steadfastness of the early disciples in the face of persecution; the successful evangelization of the world by such a feeble company,—these are wonders which show a Divine power that is even more marvellous than that Jesus Himself should have brought Lazarus from his tomb. "*Because I go unto my Father.*" The ascended Lord was to prove more mighty than the man of sorrows. Jesus upon the throne will enable His servants to do His work.

V. 13.—"*Whatsoever ye shall ask in my name, that will I do.*" He does not here speak of interceding for an answer to His people's prayers, but declares that He will give the answer. "*That the Father may be glorified in the Son*" The heavenly reign is looked right on to the earthly service as one in purpose, viz., the glory of the Father, through the work of the Son.

V. 14.—"*If ye ask any thing in my name, I will*

do it." This broad grant is limited only by explicit conditions taught in Scripture. Jesus binds Himself to make our interests His own so far as we enter into sympathy with Him and make His work our life. Let us ask Him for more faith and more perfect consecration to Him

LESSONS FOR TO-DAY.

1. Trust cures care.
2. While Jesus is preparing our home let us seek to be made meet for the inheritance.
3. For the Christian to be with Christ is far better than to remain in the body.
4. We can reach heaven only by faith in Christ.
5. We are ever too slow and dull of heart to learn the lessons which Jesus is teaching us.
6. "We are workers together with God."
7. Jesus teaches us how to pray, prays for us, and then answers our prayers.
8. "Pray without ceasing."

Work and Worry.

WHAT though the world seem harsh and cold,
Keep on, and never mind it!
There is a realm by love controlled,
Press on, and aim to find it!

Discouragements may block the way
And mar one's best endeavor;
But, like a star undimmed for aye,
Let Hope shine on forever.

Beyond dull lines of toil and care
A vista fair is glowing,
Where avenues dreamed of as bare
Perennial bloom are showing.

Amid Despair's exhausting rack
'Tis cheering to remember:
The sky is oftener blue than black—
Yea, even in bleak December.

Avail not always efforts rife
With ceaseless agitating;
Sometimes the greatest boon of life
Is gained—by patient waiting.

Whom peace invests and girds about
Knows never fuss nor flurry;
It is not work that wears one out,
But everlasting worry.

—*Hattie Howard, in Christian Secretary.*

No Light in the Window.

AS the train sped along in the night, with drowsy passengers outstretched upon the seats, the conducter was observed frequently peering out of the frosty window into the darkness. The night was black, and nothing could be seen but a sheen of snow over the shadowy landscape, and yet the conductor shaded his eyes with his two hands, and held his face—a weary-looking face it was, too—close to the window pane.

"Looking to see if your girl is awake yet?" inquired the inquisitive passenger, with a coarse laugh.

The conductor looked around and shuddered, as with a husky voice he replied simply, "Yes"

And then the inquisitive passenger became garrulous and familiar. He sat down beside the conducter, and poked him in the ribs as he lightly said: "Ah, I see. Going to get married and quit the road. Going to marry a farmer's daughter. Worth much?"

"She's worth a million to me."

Further remarks in a similar vein did the passenger make, but the conductor deigned no more replies. Suddenly the whistle of the locomotive gave a long, low moan, the conductor stuck his eyes still closer to the window, seemed to fasten his gaze upon some object in the darkness, and then fell back in his seat with a cry of despair upon his lips.

The passengers gather around to inquire the nature of the trouble, when the brakeman assisted his chief to rise, and led him into the baggage car. The conductor's face was as white as the snow-banks which fringed the iron roadway, and in his eye was a look of tearless grief.

"Poor Sam!" said the brakeman upon his return; "it's a bad night for him. Four weeks his little girl had been ill. Night after night he had been at her bed, but then she got better, and he came back to his train. He arranged with his wife that if all was well with the little one she'd display a lighted lamp right in the window of the sick-room. The boys all knew it, and every night we all looked for the light almost as eagerly as Sam himself. He lives by the side of the track back here a few miles, and to-night there was no light in the window for Sam."—*Chicago Herald.*

Miss Fleming's Graduation.

IT was a cosy little room into which I was ushered, full of sunshine, pots of flowers, and singing birds; yet its only occupant was a helpless invalid. Friends, one after another, had been removed from Martha Fleming, until her white-haired father alone was left her. After the usual salutations, I said: "Do you not sometimes almost long to pass over the river, too?"

"Oh! I am attending school," she said sweetly; "when my lessons are all perfect, I have not the least doubt the great Teacher will kindly allow me to graduate. Would it be right for me to slight my lessons, or strive to turn the pages faster than He designs? How should I know what the Father has planned for me to do, or enjoy on the other side? Here, teachers have to be years fitting themselves for their work; and yet we sometimes desire to leave when the first hard lesson is given us, that would the better prepare us for the other life. No, my dear friend, I do not wish to go until the Teacher says, 'Child, it is enough. Come up higher.' I wish to keep right on until I graduate, take my degree as a baccalaureate in the blessed kingdom above. You see, on earth I was always an invalid, and never had the privilege of schools, so I have thought, perhaps, the Lord meant to send me clear through the school of sorrow, and give me my first degree up there."

"And do you think there will be prizes awarded there for the best scholarship?" I asked.

"Oh, yes, yes! What better prize could one ask than this, 'He that overcometh shall inherit all things; and I will be his God, and he shall be my son?' You see it's in the overcoming. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness. At first, yes, and for a long time I rebelled, but I have been led to see that the Master only wanted to perfect me. If I am brought home at last, I shall have been saved only so as by fire. Oh, the largeness, the blessedness of redeeming love!"

I looked around upon the humble belongings; upon the old father hoeing in the little garden; then back once more upon the white face of Martha Fleming, which had always reminded me of a water lily when the moon looked down into its heart, and verily I thought the Lord held something precious in store for Martha's graduation.

Tired scholars, taking your lessons, resist not the perfecting process, though at times the heart strings may quiver. Keep your minds upon the Master's graduation days; knowing that "these light afflictions shall work for you a far more exceeding and eternal weight of glory."—*S. R. S., in The Advocate and Guardian.*

THE KOH-I-NOOR is the name of the largest diamond belonging to the crown jewels of England. Before reaching its present destination in the Tower of London it met with many mishaps, but never came so near being lost as at one time when in the keeping of Lord Lawrence, one of Her Majesty's most faithful officers in India, whose motto was, "Be ready." He carelessly put the precious stone, wrapped in some rags and inclosed in a tin box, in his waistcoat pocket. One day he threw off the waistcoat in a hurry, and forgot all about the priceless jewel, until, some six weeks later, the queen desired to have it forwarded to her. Horrified at his heedlessness, Lawrence called his servant and asked the man if he had found a small box lately in his master's pocket. "Yes, sahib" (sir), the man replied, "I found it and put it in one of your boxes." "Bring it here and see what is inside," said Lord Lawrence. He watched the man anxiously enough as fold after fold of rags were taken off, and great was his relief when the precious gem appeared. The servant seemed wholly unconscious of its value and said, "There is nothing here, sahib, but a bit of glass!"—*Congregationalist.*

SCHUMACHER the "oatmeal king" of Akron, Ohio, came to this country very poor and got into the liquor business. He didn't like that, and began to grind oatmeal by hand and peddled it from a hand cart. In thirty years he built up the largest factory of the kind in the world. He is now a strong temperance man, and won't have an employé about him that drinks even beer. Most of his hundreds of workmen are Germans. He once brought a master workman from Germany at a big salary on a two years' contract. The second day after he began work Schumacher discovered that he drank beer. In two hours the man quit work and went back home with a check for $5,000.—*United Presbyterian.*

A PROMINENT Episcopal bishop tells this story: "I was preparing for an episcopal visitation, and put six or seven sermons in the bag I was packing. My little daughter watched me, and finally asked: 'Papa, are you going to preach all those sermons while you are gone?' 'Yes, my child.' 'Well, I'm glad I don't belong to the church where you're going.'"—*Evangelist.*

Horsford's Acid Phosphate
In Night Sweats and Prostration.
Dr. R. STUDHALTER, St. Louis, Mo., says: "I have used it in dyspepsia, nervous prostration, and in night sweats, with very good results."

DYSPEPSIA
Causes its victims to be miserable, hopeless, confused, and depressed in mind, very irritable, languid, and drowsy. It is a disease which does not get well of itself. It requires careful, persistent attention, and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly. Hood's Sarsaparilla has proven just the required remedy in hundreds of cases.
"I have taken Hood's Sarsaparilla for dyspepsia, from which I have suffered two years. I tried many other medicines, but none proved so satisfactory as Hood's Sarsaparilla." THOMAS COOK, Brush Electric Light Co., New York City.

Sick Headache
"For the past two years I have been afflicted with severe headaches and dyspepsia. I was induced to try Hood's Sarsaparilla, and have found great relief. I cheerfully recommend it to all." MRS. E. F. ANNABLE, New Haven, Conn.
Mrs. Mary C. Smith, Cambridgeport, Mass., was a sufferer from dyspepsia and sick headache. She took Hood's Sarsaparilla and found it the best remedy she ever used.
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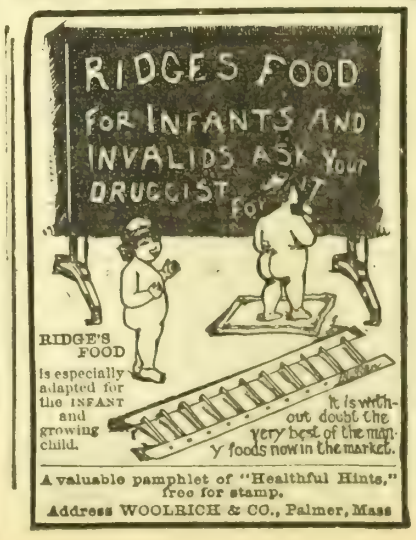
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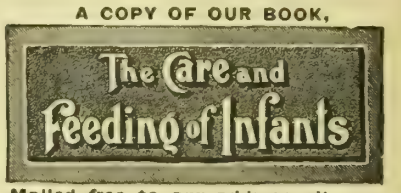

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Vol. LVII.—No. 34. Whole No. 2926.

NEW-YORK, WEDNESDAY, AUGUST 25, 1886.

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Editors: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
Associate Editor: MRS. MARGARET E. SANGSTER.

THE REVISED VERSION.—The Synod of the United Presbyterian Church, at its session in Edinburgh in May last, having received from the publishers a copy of this book, unanimously adopted the following: "The Synod records its hearty thanks to the delegates and syndics of the University Presses for the copy of the Revised English Version of the Holy Bible which they have presented to the Church; and the Synod, recognizing the importance of the work which has been brought to completion after fourteen years of ungrudging labor on the part of the Revisers, recommends this version of the Scriptures to the diligent and prayerful study of the ministers and members of the Church, and prays that God may bless the endeavors made with such marked success to give the English-speaking people a clearer knowledge of the Holy Scriptures."

IN JAPAN conferences with the representatives of the chief nations of the world have been held to modify the treaties made some years ago. The Japanese have long desired such alterations as would give them a larger control over their own affairs. The conferences are not yet at an end. It is reported that England, France and Germany refuse to surrender the extra territorial jurisdiction of their counsuls, that is, jurisdiction over the territory outside of the treaty limits which bound the region in which foreigners can reside and engage in trade. There is no reason for humiliating the Japanese after this fashion. The government shows no disposition to treat foreigners unfairly, and the people manifest only a friendly disposition toward foreign visitors.

Report says also that these European powers have consented to allow the Japanese a little more control over their tariff. What a piece of insolent bullying this is? What right have England, France and Germany to dictate to Japan what duties shall be charged upon imports! The leader in this insolence for years has been the representative of Great Britain, who has forced British free trade upon Japan. Now British free trade is destroying the native industries in Turkey, Egypt and India. It is an arrangement ruinous to the manufacturers of the countries on which it is imposed.

A CONTRAST.—A writer from Switzerland in the *Quarterly Register* of the Alliance of the Reformed Churches for July, says, "There are not now any doctrinal contests between Protestants and Roman Catholics; both have learned a mutual toleration and each is working in its own way. There is a certain number of mixed towns and villages in which the worship of both is carried on in the same church." It may be that this amity is the fruit of indifference, neither party being deeply enough interested in religious matters to show any activity. But even in this case the showing is far better than it is in the North of Ireland, where Romanists and Orangemen have been shedding each other's blood and fighting to the death in the name of the Prince of Peace. And alas! it appears that the Protestants began the riot. It is time that the whole Christian world raised its cry against this hideous, this disgraceful wrong-doing. Both parties alike contradict the express words of the Saviour and bring reproach upon His sacred name. Nor are they true believers on either side. The ecclesiastical titles under which they range themselves are mere watchwords and have no meaning save as the designations of parties. We feel it to be a shame that Turkish soldiers must keep the peace at the holy places of Palestine between Greek Catholics and Roman Catholics; but how much greater is the shame that in Western Europe the government must keep the peace between Romanists and Protestants, who are fighting not for liberty, not for conscience, but simply out of mutual hatred? Out upon the miscreants who thus trample under foot the plainest precepts of the Gospel and shock all Christendom with their deeds of murderous violence.

THE JURY in the trial of the anarchists at Chicago on Friday last rendered their verdict that seven of the prisoners were "guilty of murder as charged in the indictment," and fixed the penalty "at death;" also that one was "guilty of murder in manner and form as charged in the indictment," and fixed his penalty "at imprisonment in the penitentiary for fifteen years." The accused had a fair trial. Many days were consumed in selecting a jury. A liberal number of challenges was allowed and used. Able counsel defended the prisoners. The judge was able, impartial and generous in his decisions. The result is a vindication of righteous and humane law that will be received with thankfulness and satisfaction throughout the country. Through the jury a free people, large hearted, charitable, delighting in dealing justly with all men, resolutely opposed to all oppression, condemns anarchism. The decision differs widely from the action of a despotic government, such as that of Russia, or of a European constitutional monarchy or any European government, influenced largely, as they all are, by a regard for class privileges. The Chicago verdict is such a blow as anarchists and all who sympathize with them have never before received. It expresses the conviction of a righteous and merciful free people, and will probably have a mighty effect. The prisoners had conspired to destroy the government, the social order, the family, the home—to overturn the entire domestic, social, industrial and political fabric. The means they had long been preparing to use and finally did use, were arson and murder. The terribly cruel injuries inflicted by a dynamite bomb are indescribable. The weapon almost tears a man into pieces. It covers him with gaping, lacerated wounds. Such bombs these men had made, were waiting for an opportunity to use, finally did use with such effect as is feebly told when it is said that a dozen men were killed and many others crippled for life. A more fiendish conspiracy men never engaged in, or one for which there was less reason. For this these men express no regret, no penitence. They recall none of their words, renounce none of their opinions. They are to-day the merciless enemies of all that men hold dear, as they were when the bomb was thrown at the Haymarket meeting in Chicago.

One peculiarity of this case should have special notice. The leaders of the anarchists and some of these now tried and condemned men came to this country from Europe to execute their diabolical scheme. We had never harmed them, never even interfered with them in any degree. On the contrary, we had sympathized with them in their burden-bearing, their hopelessness, under the political and social conditions of Europe. We had won and maintained at great cost a political and social life which, by its influence, had wrought a great amelioration in their condition. Nothing had ministered so much to their relief. Yet, hither they came with the settled purpose to overthrow our institutions, to destroy our homes, to put us to a fearful death, by dynamite bombs, by mobs and violence, and by the torch. Is there a parallel to this fiendishness in the history of the world? Others like them in every respect are still living among us: men and women who have come from Europe to destroy the established order, to destroy the State, the Church, the family, the home, the school, by cruel violence. They have come to make this fair and free land the arena on which to burn and pillage and kill. They have received a condemnation which they will heed and which will go far to put an end to their conspiracy by destroying their hope. No one wishes to take their lives. Necessity and justice compel their execution. To imprison them for life is to give some possible Carter Harrison an opportunity to pardon them hereafter. They have forfeited their lives.

Great praise is due to the heroism of the jury. Organizations of anarchists still exist in Chicago and in other cities. Probably a majority of the members regard the men of this jury with bitter and cruel hatred, and are enraged against them. The jury has had the courage to do its duty, to render a righteous verdict, and to brave the fury of the anarchists.

The Story of Suema.

BY T. W. CHAMBERS, D.D.

WE do not know the original source of the following narrative, but as it is translated from the *Missionsstunden* of Dr. Warneck, eminent alike for the fulness and accuracy of his knowledge on all missionary themes, it may be considered entirely trustworthy.

Suema belonged to a tribe living in that part of Africa which lies east of Lake Nyanza, one of the sources of the Nile. She remembers little of the circumstances of her youth, save that her father was killed when engaged in hunting lions, and from that time her mother's misfortunes began. She and her child were compelled to leave their home and take refuge in a neighboring tribe, where, however, she was unable to pay for their necessary food, and of course ran into what was for her a considerable debt. Then there came along an Arab who was conducting a caravan of slaves to the coast. One morning the widow's creditor came to the widow's hut with the slave dealer and sold the girl to him for a dozen yards of cotton cloth, which, it appears, the customs of the country allowed him to do. But when the Arab proposed to remove the child, the mother broke out into loud lamentations. She cast herself at the feet of the dealer and entreated him to take her along into slavery. "Take me also; I can still work and am strong enough to carry an elephant's tusk; do not separate me from my daughter; pity the sorrow of a poor old mother." The Arab consented to her request, and the next day they started. But the unfortunate mother had overestimated her strength; she could not bear up under the load of the ivory tusk, and only with the utmost difficulty dragged herself forward. The weaker she became, the more harshly was she treated; she was deprived of water and beaten till the blood came. One evening she fell behind the caravan and lay down on the roads de. The daughter, anxious about her mother's condition, slily crept to the place and lay in her arms, while the mother, in view of approaching

death, sang a sad burial ditty. In the morning the leader of the caravan came and endeavored to take Suema from her mother's arms. But the unfortunate woman held the child as in a vise, and they could not be separated. Then the impatient and angry Arab told his men, "Strike the accursed old woman, strike her dead with your rods." Forthwith a hailstorm of blows fell on the poor woman, but she, with her expiring breath, cried, "Strike, strike away, for I will die rather than be separated from my child." Then the Arab, still more enraged, told the men to strike the girl. She began to cry, and the mother at once relaxed her grasp, and the separation was made. No entreaty was of avail. Suema was dragged away, and the mother left to die.

The caravan then continued its toilsome course until it reached Kilva, the port from which the slaves were to be conveyed by sea to Zanzibar. In great fear the poor wretches were made to embark, for in their ignorance they supposed that they were intended to be eaten by the white men. The voyage was terrible, for "the black merchandise" was packed together like herrings, and in addition to their sufferings from heat and thirst was the torment of sea-sickness. In six days Zanzibar was reached, and the whole number were marched to the slave market. Among them came Suema, in a very dazed condition, full of fear, heart-broken within, and outwardly reduced almost to a skeleton. The poor child was unable to stand when a foreigner in Arabic clothing but in a dialect akin to her own commanded her to rise. The leader of the caravan was then sharply rebuked for bringing such a worthless article. "This girl is completely done for. What was paid for her, and the cost of transportation, and the duty, all is an absolute loss. See that you never again bring me such creatures." Then he turned to two negroes, and said, "Pack this carcase in a straw mat, and carry it to the burying ground. It is useless to give it any more food, for it cannot live."

The negroes seized Suema, rolled her up in an old mat which they tied with cords, and carried her to the cemetery. When they arrived they cast down the burden, and Suema perceived by their digging up the sand that they intended to bury her. When they finished their work, the sand that covered her was so light that she could perceive the sound of their retreating footsteps. A frightful anguish came over her, her whole nature revolted against such a death, and at last after a severe struggle she succeeded in getting her face free so that she was not stifled. She uttered cries as loud as she could, but they died away unheard in the night. Suddenly there was a movement in the bushes near by, and a jackal came howling around. The blood stood still in her veins, the sand was scratched away from her feet, and she felt the first bite of the dreadful creature. She uttered a single cry, and then lost consciousness.

When she came to herself she found that she was in an apartment with white walls, such as she had never seen before. She lay in a bed, and two women with white faces stood near her. She thought within herself, "I am in the land of spirits." Where was she? In the women's side of the Roman Catholic missionary establishment at Zanzibar. The way she came there was this A young mulatto that evening had gone out to shoot jackals, and went to the cemetery, which was a nightly resort of these animals. He arrived just at the time when Suema was bitten, and as the jackals fled at the sound of his gun, he observed the feet laid bare and that they had some motion. Searching further he found the body of a young person whose heart was still beating. Seized with compassion he took up the child and brought her to the Sisters in the mission house, who received her with joy. Under their kindly care Suema recovered health and strength. She also gradually came to a new spiritual life, learned to forgive even those who had done her such cruel wrongs, and became herself a compassionate Sister of Charity.

This simple, unadorned narrative speaks for itself. Better than the most ingenious rhetoric it tells the story of intertropical Africa, the hideous suffering caused by heathen selfishness and barbarity, the hopeless misery of the widow and the orphan, the appalling inhumanity of the slave-trade, and the absolute need of that better faith which breaks every yoke, shields and elevates woman, cares especially for the poor and neglected, and crowns all earthly gifts with the sure hope of a better life beyond the grave.

"Old Colony" Papers.

THE NEW JERSEY MARCHES.

A Reminiscence of Editorial Days.*

I.

SUCH, for want of a better name, I shall audaciously call the immense tract of salt meadows, lying between New York and Philadelphia, through which the Hackensack and Passaic rivers wind their level and loitering way. The "Marches" of Scotland, of France and Italy, and other European countries, were the border lands (land-*marks*, or *margin* land), and hence the scene of much *marching* to and fro between the adjacent peoples and armies. And somehow—though with no etymological reason, but probably because such border lands are generally the beds of rivers,—I have come to associate the word with the like-sounding one of marshes.

Certainly the Edwards of England must have felt like spelling the Scottish Marches with an S, as they and their cavaliers floundered and sank in the pits into which Robert Bruce decoyed them at Bannockburn and Halidon Hill. At least, if we may not thus christen our Jersey meadows, it may be said of them as Bryant said of the prairies,—which strikingly reminded me of these on my first western trip,—that "the speech of England has no name" for them. Possibly there may be some occult Indian term, not altogether too fracturing for the English jaw. Or, as a last resort, perhaps Walt Whitman might be induced to affix some genuine American "yawp" to them.

In speaking of these meadows as a border-land, let me not be suspected of the stale and shallow joke about New Jersey being outside of the Union. For if ever a State was tremendously inside, squeezed and riveted into the Union, connected with it by river-arteries and mountain-bones, inhabited by a composite population made up of natives from every other State, and with soil soaked with the associations as well as with the blood of our national life, it is the Jerseys. Monmouth, Trenton and Princeton were the Stirling, Berwick and Dunbar of our Revolutionary history; Bergen Heights, our Cheviot Hills; and the great meadows beyond, our Marches. Since then, these meadows have been witness to a more peaceful and perpetual marching. They have become, beyond any other district of our land, the highway of national and local travel. Their once trackless swamps have been veined with railroads, like a varicose limb. I have counted at one time nearly a score of trains coming and going, close at hand or on the farthest verge of the horizon, waving each its white flag of smoke, and propelled by an unseen force which would have made old Mars tremble, and Achilles take to his heels—vulnerable as one of those heels was said to be.

Marches indeed were they to me for three long editorial years; and weary ones, too. Not that they added to my weariness, for they were a daily refreshment to my mind and heart as I shuttled back and forth between my city and country "dens." There was a "wideness" in these "mercies" of God to me, which unrolled many a wrinkle from my knitted brow, and bathed my weary soul in seas of heavenly green. I live too much under the Damoclean sword of headache to read in the cars, and I am not one of those who can extract much of the honey of sleep out of any other flower than a bed-post. So it was a god-send to pass nearly the whole of my transit hours either on the river, gazing down the Bay or along the line of the Palisades, or else in looking out over the prairie-reaches of the Jersey Meadows. It is not to be wondered at, therefore, that I became pretty thoroughly and minutely familiar with their features and aspects. And it comes to me in the light of a debt-paying, that I should for a few moments claim for my Marches the attention of those who look from the car-windows of the INTELLIGENCER.

I am not one of those who can discourse learnedly of the scientific questions connected with the past and future possibilities of these Meadows. Prof. George H. Cook, the geographical and geological "Old Probabilities" of New Jersey, thinks they were once arable land. Others thinks they were once covered with great trees and jungles of undergrowth, like the swamps of Georgia and Florida, or like the "risers" (as the Dutch people call them,—how they spelled the name, deponent will not venture to say) further up the Hackensack river. It looks, however, to a lay and wholly unscientific mind as if these Marches were once a great arm of the sea, or inland semi-lake, extending from the rock ribbed hills along the Hudson well on toward the Orange Mountains with here and there an island of rock or ridge. In the process of time the waters subsided into the narrower channels of the Hackensack and Passaic rivers, leaving these long stretches of salt marsh on either side for the pasturage of scientific speculation, and the refreshment and salting of weary suburbans to whom life might otherwise lose its savor.

I care not to have the mystery unravelled, so long as they suffice to knit up the ravelled sleeve of care. I will not say, that I can only see what I see. A man were worse than stone-blind, who should say that. But I do find my horizon broadened and the view diversified by these delightful uncertainties. Imagination can make a palace-car out of a caboose, (almost out of a reeking and slimy "gent's" car); and I love to plant and people these Marches with an imaginary past, as well as to take realistic surveys of the prosaic present. I do not object to those hypothetical "great trees." In specially glaring midsummer weather I rather enjoy them, and my mind cools itself by plunging into their jungles and tangles of underbrush and vine, and splashing through the pools in which they stand knee-deep in company with mastodons and water-snakes and other delightful denizens of former days. Imagination makes one as wondrous bold as Ben Adhem's exceeding love; and I can even say—with the unintimidated urchin who, on seeing a bald-headed gentleman pass, ventured to repeat the talismanic words addressed to Elisha and then to shout—"Bring on your bears!' I find myself murmuring in plaintive and poetic vein, after the manner of the Bard of Lake Ontario:

> "Wunst the red injuns thar tuk thar delights,
> Fisht, fit, and bled;
> Now the inhabitants are mostly whites,
> With nary red!"

Whether "arable land" or not, there was certainly no one to plough it in the days before it became so soured as to refuse to be tickled into harvests. The noble red man had a soul above potatoes, and always will have, until inexorably bidden to "root or die."

It requires no great stretch of imagination to see Washington crossing these Marches on his famous Fabian retreat through the Jerseys, whereby he not only *saved* the cause literally, by refraining from expending its feeble resources, but revived the drooping spirit of his countrymen by the side blows and Parthian arrows of Princeton and Trenton. I can see him riding at the head of his cowering and half-naked troops, sitting squarely in his saddle, the one pillar of strength and guidance, never so majestic, never so calm, as in that hour of darkness and distrust.

Or I can half close my eyes, and the Scottish Marches are before me, with their fierce borderers sweeping down upon the English invader with the cry of "a Douglas!", "a Wallace!", or "a Bruce!" Or through the tender haze of a more classic atmosphere, I can imagine myself among the great levels and desolations of the Campagna, hardly more picturesque than these. One might find in the tall processions of telegraph posts, as they stalk spectrally over the plain, a dim reminiscence of the Roman Aqueduct with its crumbling and fragmentary arches.

I have my personal recollections of boyish travel, at a time when one or two railroads alone disturbed the still and stagnant waste. I used to creep along the edges of the islanded marsh in a jolting stage for twelve toil-some miles between Hoboken and Hackensack. The road lay through sleepy Dutch settlements and lines of old brown-stone, high-roofed, small windowed farm houses, buried in orchards, redolent of pinks and lilacs and catnip, and with perhaps a buxom *vrouw* or Marije leaning over the opened half-door of the "stoop." Very little of all this is left now before the furious assault of steam

* In going to and from Mottelair during my three years of editorship of the INTELLIGENCER I used to amuse myself with taking notes of the sights and scenes on the route, a portion of which are written out in

and electricity. The farm houses have given place to villas, William the Silent to Queen Anne; the *vrouw* takes summer boarders, Maritje plays on the piano and will probably marry a commercial traveller; the sleepy villages have become city "outskirts," elegant Englewoods, smart but glaring suburbs, beer-drinking Guttenburghs or Irish shanty towns.

Yonder rises out of the weltering plain the round and rock-ribbed form of Snake Hill. Its name was doubtless well chosen; for its lonely heights and wooded depths, and dens and caves of the earth, might easily have furnished a refuge for the reptile population of the great swamp during the times of overflow. At least, it was always a shudder to me even to look at it in the distance, for I peopled it with a squirming, gliding, hissing and rattling mass of serpent life, the very throne of the Old Dragon himself. But to-day the railroad skirts its rocky base, the snaky Jebus is captured, a modern St. Patrick has been there, and Snake Hill is now the retreat of the "creeping things" of poor humanity, being the site of a County Penitentiary, Asylum, and Almshouse.

There still are lines of old country roads over the Marches, with here and there a toll-gate at the crossing of a bridge, and perhaps a weather-beaten and dilapidated wayside Inn. One such stood till quite recently in near view of the Morris & Essex R. R, conspicuously and frankly placarded as the "Mosquito Tavern." But long before it fell, mosquitoes had unquestionably been its chief patrons. These roads, along which a stray wagon may now and then be seen, were once a busy scene of stage coaches and brisk teamsters, appearing from the distant heights like swarming ants. The day of the Dutch Wellers and John Peerybingles was long since wiped out in a smudge of engine smoke. But alas! the aboriginal mosquito has not been dislodged from his ancestral haunts, and winds his merry trumpet in triumph over the silenced stage-horn, and his sting is as keen as ever though the snakes are flown or fang-less. Here are his "gardens of the desert," where he fattens on the rich and rank ooze, devoloping the stock by scientific culture, and supplying the world with the choicest variety of the species, the wonder and terror of mankind.

But before entering further into the classification and description of the *fauna* and *flora*, and other natural features of our Jersey Marches, we had better halt. In fact, here is our Station; and entering our vine-clad porch under the shadow of the Orange Mountain, let us forget for a season the things that are behind.

F. N. Zabriskie.

The Joy of Giving.

THERE is no joy like the sweet joy of giving;
Life lived for self, is not a life worth living.
Even our blessed Lord was not content
Till all He had for our poor lives was spent.
And day by day, and hour by hour, His grace
And bounty flow toward this our earthly place;
And up in the bright blissful realms above,
Are better things preparing through His love.

Who would not be like God and know some measure
Of the rich blessedness of outpoured treasure?
The man who for his greed his barns doth fill,
Will surely find the seeming good but ill.
Laid up on earth his wealth will turn to dust,
Or be corrupted by the moth and rust;
Scattered among the needy, it will be
Increased by heaven's own righteous usury.

—*F. Burge Griswold, in the Advocate and Guardian.*

Passover Wine.

THE Rev. P. Anstadt and the Rev. J. M. Reimensnyder have discussed in the *Lutheran Observer* the nature of the wine used at the Passover. The question involves also the nature of the wine of the Scriptures. Mr. Reimensnyder, in support of his position that the Passover wine was fermented, brings forward the following authorities in his last communication:

Rev. Anstadt makes the remarkable assertion: "There are two distinct parties among modern Jews—the one orthodox, the other liberal or rationalistic. The former, who are strict in their interpretation of the law, and in their observance of its requirements, rigorously exclude all fermented drinks from their Passover. The latter, who are latitudinarian in doctrine and lax in practice, deny that the law of the Passover extends to wine."

This, it will be observed, is exactly the reverse of Rabbi Gottheil's statement, viz.: "The law treats invarably of wine in the ordinary sense of the word, and that it is supposed to possess the intoxicating property is clear from the precept that the celebrants of the Passover are forbidden to drink of the wine between the prescribed cups and certain portions of the ritual, lest their minds should get clouded. Paschal wine is fermented grape juice, which has been carefully kept from contact with leaven. *I was reared in strictly orthodox surroundings*, and have had, besides ample opportunities of observing the customs of my brethren in many lands; yet I never so much as heard it questioned that fermented wines are lawful for use, and I am quite at a loss to account for the positive assertions to the contrary."

Well, puzzled myself, like the good rabbi who finds the evidence of his own senses flatly contradicted by the assertion that "orthodox Jews rigorously exclude all fermented drinks from their Passover," I sent Rev. Anstadt's article to Dr. A. S. Isaacs, editor of the *Jewish Messenger*, the paper referred to in brother Anstadt's article. In reply I received the following:

Dear Sir: In reference to the subject mentioned in the *Lutheran Observer* of June 18th, I have to say that the article by Rev. P. Anstadt is throughout unreliable. I have no time to go into the matter—the topic has been worn threadbare, and yet always stalks before like Banquo's ghost. I write thus briefly:

1. It is not true that the "orthodox" Jews exclude fermented drinks from the Passover. Fermented wines are used. But they must be prepared with special care, either by the family or trustworthy Jewish manufacturers, so as to ensure the utmost purity and freedom from admixture.

2. The statement accredited to Dr. L. M. Isaacs is also unreliable. There was no such person editor of the *Jewish Messenger*. If my brother, Rev. S. M. Isaacs, be referred to, I do not regard the printed item as trustworthy. He never made such a statement, to the best of my knowledge and belief.

3. The wine at the Passover in Talmudic times must have been intoxicating, if used to excess, from the care taken to mix it with water. . . . It is not to be supposed that at such a family feast [requiring about two hours, during which a meal was eaten, and the four cups or glasses of wine were not necessarily emptied—J. M. R.] any danger as to inebriety would have been seriously entertained.

Yours, A. S. Isaacs.

Dr. Isaacs then finds no difficulty in these directly antagonistic statements of Rabbi Gottheil and Rev. Anstadt. He sustains the former, and pronounces the latter's assertions throughout unreliable, "not true," "not trustworthy," and his authorities "unreliable" and "not trustworthy to the best of his knowledge and belief." Now it seems to me too astounding for belief that if "orthodox Jews rigorously excluded all fermented drinks from their Passover," the first Jewish rabbi in the country and the editor of the most influential Jewish paper, who have seen the customs of their brethren in many lands, would have never even heard of such a thing.

But if cumulative evidence be needed, it is at hand in any quantity. Dr. Isaac M. Wise, of Cincinnati, editor of the *American Israelite*, says: "In all Jewish ceremonies, as marriages, circumcisions, the beginning and close of the Sabbath, the feast of Passover, wine—fermented wine and *not must*—has been, and is still, in use."

Professor C. N. Palatta, of Vienna, an Israelite by birth, and a highly competent authority, says: "To my knowledge, the question of the lawfulness of fermented wine at Easter has never been started by any Jewish doctor. Among the many thousands of bottles of Passover wine sold at Vienna every year, there has never been one of unfermented juices."

Rev. J. H. Bruehl, superintendent of the Jewish operative institution, London, writes: "So far as can be seen from the Talmud, the Jews of our Saviour's time had no hesitation whatever about fermented wine at the Passover. Not *vinous*, but *farinaceous* fermentation was prohibited. I do not know of any unfermented red wine."

Rev. Anstadt quotes Dr. Lightfoot as to the quantity of wine used at the Passover. Dr. Lightfoot is excellent authority, and I will supply what he has omitted to quote, viz.: "The wine of the Passover was very strong, and unsuitable for drinking in such a quantity without admixture with water. Thus mingled with water it was also considered more wholesome, and gave less occasion for inebriety."—Vol. II., p. 380.

In the Jerusalem Talmud it is ordered that the Passover be celebrated with *red* wine, and also that it look and taste like wine. The redness was meant to be decisive of its fermentation. "The color of the wine is dependent on the mode in which the fermentation is effected. If the skins be left in the fermenting mass, the alcohol, as it is termed, dissolves the coloring matter, producing the different shades of red wine."—*Miller's Organic Chemistry*, part 3d, pp. 187, 188.

Certainly, all this is conclusive as to the use of red or fermented wine. That it be red, that it be mingled with water, that it be avoided between the prescribed cups, to prevent intoxication, points to but one possible meaning.

The testimony of devoted and self-sacrificing missionaries in the Holy Land shows that the resident Jews and Christians all use fermented wine in the Passover or Lord's Supper. They thus affirm:

"We, the undersigned missionaries and residents in Syria, having been repeatedly requested to make a distinct statement on the subject, hereby declare that during the whole time of our residence and travelling in Syria and the Holy Land, we have never seen or heard of an unfermented wine; nor have we found among Jews, Christians or Mohammedans any tradition of such a wine having ever existed in the country.

Rev. W. M. Thomas, D.D.; Rev. S. H. Calhoun; C. V. A. Van Dyke, D.D.; Rev. James Robertson; Rev. H. H. Jessup; Rev. John Wartabet, M.D.; James Black, Esq.; Michael Meshaka, doctor; Rev. John Crawford; R. W. Brigstocke, M.D., F.R.C.S.; Rev. James Wright, B.A."

Rev. Eli Smith, the well-known associate of Dr. Robinson, in his geographical researches, says: "When inquiring if there exists any such a thing as unfermented wine, I have uniformly been met with a stare of surprise. The very idea seems to be regarded an absurdity. The name for wine in Arabic is derived from the word which means to ferment."

Dr. Lourie and President Bartlett (travellers in Palestine) testify to the same. When we examine now the great encyclopedic authorities, forming their conclusions from the widest range of inquiry, they are unanimous in their agreement.

I quote from the latest—the great Schaff-Herzog encyclopedia, Art. *Wine:* "No one who duly weighs the evidence can believe that such a thing as unfermented wine is known in the country in which our Saviour lived during the days of His flesh. During the Passover Jews will not taste or touch fermented drinks in which grain has entered. But the *fermented juice of the grape*, prepared by Jews and kept carefully free from leaven, is the *proper paschal wine*. The truth of this can be learned from any intelligent Jew."

I have copious extracts to precisely the same effect, from Kitto's great work, McClintock and Strong's encyclopedia, Smith's large dictionary of the Bible, and from a dozen Jewish rabbis not quoted in this article, but for brevity's sake I forbear to give them.

Spain.

THE Evangelical Continental Society has just completed forty years of its existence, during which period enormous changes have taken place on the Continent. The secretary has lately paid a visit to Spain, and says: "Nothing could exceed the heartiness with which I was welcomed. This was especially the case at Camunas, where the presence for the first time of an English representative of the society seemed particularly cheering to this much-suffering community. Nothing can well be stranger than the appearance of this village, the houses of which being built around the four sides of a court-yard, little or nothing can be seen of them in the streets save white walls, pierced by an occasional doorway or a barred window. Its roadways are little better than channels for the retention of mud or dust, according to the season. But stranger far than the aspect of the place is its history during the last fifteen years. Liberalism in politics and freedom of conscience have here had an incessant battle to fight. The village has been assailed on every hand, but still holds out, though there are traitors in the camp. As regards the Protestants, their lot has been indeed a hard one. Nothing that ingenuity could devise has been left unattempted with a view of terrifying the humble folk who have gathered round the Gospel standard. Threats, expulsion from their homes, false accusations, loss of employment, and imprisonment, have all been endured. During the past year the advent of a new priest has only made matters worse. It is, indeed, a fierce 'fight of affliction' which these poor people, numbering some 100 or 150 persons, have to endure; and still they persevere. This very fact shows that the Gospel has taken hold of their hearts. Moreover, some forty or fifty children attend the day-school, and upon these young ones falls some of the obloquy which their parents have to endure. It was pleasant to see their bright faces as they stood marshalled round the *patio*, or inner court of the house, on a fine Sunday morning waiting for the order to sing their opening hymn, and then march into the adjoining chapel to be taught by the pastor and his wife."—*Evangelical Christendom.*

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not therwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

The Northwestern Academy.

THE Reformed Church is the foster-mother of the above-mentioned school. She has repeatedly acknowledged the responsibilities which result from this relationship. Synod after Synod has, in name of the Church, given the fullest endorsement to the institution, and "spoken comfortably" unto it. Herein we rejoice. Is it strange, however, if after four years of waiting our hearts begin to feel the proverbial effect of hope deferred?

It is needless to enlarge on the importance of the Academy. Quite needless, also, to speak again of the golden opportunities which are unquestionably before it. The Rev. Messrs. Skillman and Wyckoff—eye-witnesses—have stated not long ago in the columns of the INTELLIGENCER their earnest convictions in regard to these matters.

But I appeal to the Church for aid. If we are to have on the frontier an institution which shall be a credit to the denomination, we need fifty thousand dollars for endowment, and at least twenty thousand for buildings and apparatus. Only a fraction of these amounts can be secured from the churches belonging to the Classis of Iowa, for the most of those churches have been but recently organized. It is, therefore, to the Church at large, whose servants we are, that we humbly submit our request for help.

Especially to those whom God has blessed with abundant means does a request of this nature come. He, who has made them stewards of *His* possessions, here shows them how to discharge certain duties of their office to great advantage. One individual or family might endow the chair of Ancient Languages, another the chair of Mathematics, and so on,—the fund in each case bearing the donor's name and perpetuating it. So with the buildings. Aside from worthier motives, is it not a laudable ambition to have one's name associated forever with the sacred cause of learning, by erecting in the far West an Educational Hall which shall bear that name?

The gifts of others, however, are also requested. Would that the Church as a whole were so deeply interested in this, her youngest institution, that all the members would cheerfully contribute something toward its support or improvement. If every reader of these lines would kindly send even a small donation to the Treasurer, (Henry Hospers, Esq , Orange City, Iowa,) the aggregate should prove a welcome surprise to all. Let it be tried.

Gifts of books, suitable to young students, are also urgently desired for the Library.

During the recent session of the General Synod I was frequently cheered by the assurance: "We are going to do something for your school." Brethren, as the fall term is about to begin, and heavy expenses are to be incurred anew, will you not do something *now*?

J. A. DE SPELDER, Principal.

....FISHKILL, N. Y.—The *Fishkill Times* of the 18th gives the following account of the celebration of the fiftieth anniversary of the settlement of the Rev. Francis M. Kip, D.D., as the pastor of the Reformed church:

"Sunday last was a red-letter day at the Reformed church in this village. It had been announced that Rev. Dr. Kip would preach an anniversary sermon, and the announcement brought a host of his friends from far and near, many former residents coming from distant towns to be present. The day was delightful, and the ladies had trimmed the church appropriately for the occasion. An evergreen arch which spanned the pulpit bore in large capitals '1836—MIZPAH—1886,' while the front of the desk was decorated with golden rod. The singing and chanting was fine and appropriate, the congregation joining heartily in the familiar hymns. The exercises were opened by Rev. Dr. Pingry, who read the Scripture lessons, offered prayer, and gave out the first hymn.

"Dr. Kip read the second hymn:

"'Mid scenes of confusion and creature complaints,
How sweet to my soul is communion with saints.'

After the singing of which he announced his text, Deut. 22: 7, 'Remember the days of old,' and in a clear voice delivered his sermon, which was listened to with marked attention and distinctly heard in all parts of the house. Space forbids our giving anything like a report of his discourse, which would need to be heard in full to be duly appreciated. He stated many facts connected with his call and settlement here fifty years ago, and the condition of the church when he came here, paying appropriate tributes to the memory of the good men and women of the church who stayed up his hands during his ministry of over a third of a century. When he assumed the ministry here there were 114 members connected with the church. During his pastorate 209 were received on confession of faith, and 198 on certificate. Of the former, 32 were received on one occasion, 40 on another, and over 30 on another. Five young men who united with the church during his pastorate are now laboring in the ministry. He gave an interesting account of his labors since leaving here sixteen years ago, and said he was the oldest graduate of the New Brunswick Theological Seminary now in active service. He spoke of his recent bereavement, and feelingly thanked his Fishkill friends for donating a plot for his family in their cemetery.

"In closing, Dr. Kip exhibited a manuscript sermon of Domine Rysdyck, written in Dutch, with text and quotations in Hebrew, which was preached in this church July 20th, 1766, a little over 120 years ago. The choir and congregation then sang two verses of hymn 126, beginning:

"'One family, we dwell in Him;
One church above, beneath.'

After which Rev. Wm. Stevens, of the M. E. Church, pronounced the benediction.

"After the close of the services a large portion of the congregation remained to grasp the hand of the pastor whom they had known so long and loved so dearly. But a few of all the throng remembered his coming here half a century ago, though many of the pews contained the second and third generation of descendants of those who then welcomed his arrival. Never a strong man, he has been preserved through continued labors, and now, although having nearly reached fourscore years, his general health is good. For the last ten years he has been chaplain of the U. S. Marine Hospital at Stapleton, Staten Island."

....HOPE COLLEGE.—The exterior of the President's house is completed and presents an attractive appearance. The interior finish must await the securing of the needed funds.

Van Vleck Hall has been painted throughout and otherwise improved in appearance as well as in convenience, at an outlay of $500. The Library has been brought down to the first story into more ample and safer rooms. It is expected that in Sept., 1887, a new recitation hall will be ready for use, as subscriptions for that purpose are in progress.

....PERSONAL.—The Rev. J. A. De Spelder devoted a part of his vacation to a visit to his old charge at Macon, Mich., and enjoyed a very cordial reception. The local paper, mentioning that he occupied the pulpit for three Sabbaths, says that "the church was not large enough to admit all who came to hear him."....Mr. Albert Oltmans, of Grand Rapids, Mich., was ordained as a foreign missionary, in the Second Church of that city, by the Classis of Grand Rapids, on Thursday evening, Aug. 12th. The service occupied three hours. Rev. Mr. Oltmans was to be married to Miss Alice Voorhorst on Monday last, the 23d. They were to begin their journey to Nagasaki, Japan, at once, where Mr. Oltmans' special work will be the establishment of an academy for young men....The Rev. Dr. C. F. A. Klein, of Hoboken, N. J., has resigned as Principal of the Martha Institute, to enter upon a pastoral charge.

....ROCHESTER, N. Y.—The new church, composed of young people from the First Church, where the services are in Dutch, began its services in English with much promise on the 15th, in the Unitarian chapel. The Rev. D. J. De Bey, of Clymer, N. Y., preached, and the audiences at both the morning and evening service filled the chapel. The *Rochester Herald* says: "The Second Reformed Church is composed of earnest, intelligent Holland-Americans, and starts out with encouraging prospects, Much enthusiasm is manifested by the members, and the church will undoubtedly prove a permanent and flourishing one."

....GHENT, N. Y.—The festival, managed by the ladies of the Reformed church and held on August 12th, passed off very pleasantly, drew a large company, and yielded over $150 net.

Summer Work Among the Poor.

JULY and August are always trying months with the poor, but this summer there has been more lassitude, sickness and suffering than usual, especially among those who shrink from making known their wants. Most of those who care for the poor are out of the city, making it very hard for the class who are compelled to remain. To mingle with such as the Rev. C. C. Goss does at the immense meetings on the Battery Park on Sunday afternoons, as well as in his visitations among them, and not have the means to relieve, is painful in the extreme. During this heated term $100 a week are needed to meet the various cases of actual destitution, together with obligations in connection with the Battery service. Contributions may be sent to the Treasurer, J. W. Pratt, 75 Fulton street, which will be duly acknowledged.

The above statement comes to us from those engaged in Christian work in the lower part of this city. The Sabbath afternoon audiences on the Battery number as high as from 3,000 to 4,000 persons, who preserve admirable order, join heartily in singing familiar hymns, and listen attentively to the preaching. The effort is a necessary one, is proving itself effective and is worthy of the support of Christians of all denominations. We hope that the members of the churches who are enjoying the rest and invigorating air of retreats in the mountains and on the seashore will not forget the poor they have left behind them, crowded in tenements, breathing a hot and polluted atmosphere, hard at work and bearing heavy burdens.

The General Outlook.

....Every believer in the Holy Scriptures recognizes the importance of movements among the Jews toward a belief in Jesus Christ as the Messiah and Redeemer of Israel. The *Congregationalist* of last week contains the following summary of good news from various countries:

The deeply interesting movement among the Jews of Southern Russia, initiated or headed by Dr. Rabinowitch, of Kischineff, seems to be not only progressing, but deepening. A recent German observer reports as follows regarding it. The meeting-house in Kischineff is always full. At one end stands a table resembling an altar, on each side of which is a reading-desk, bearing respectively the inscription, "Faith, Love, Hope," and "I am the Way, the Truth, and the Life." On the former lies a roll of the Law and the Old Testament; on the latter, a Hebrew New Testament. Ascending one of these desks, Rabinowitch pronounced a confession of sin to the following effect:

Guilt have we heaped upon ourselves more than any people; shame more than any generation; joy has gone from us, and our hearts have become arid in their sins. The place of our yearnings has been taken from us as a pledge; the temple, which was the dwelling of our God, has been destroyed because of our iniquity; our refuge is burned into a wilderness. Lord, our God, we cried unto Thee; but because of our sins Thou didst remain far from us. We had turned our back on Thee. But now we return to Thee.... have mercy upon us. Convert Thou those who are forsaking their wickedness, according to the promises which Thou hast given to the children of men in Jesus the Messiah, our Lord, etc.

Then followed a sermon on the narrative of the man with an infirmity at the Pool of Bethesda, in the fifth chapter of John, which culminated in the following application: Jesus approaches the five porches, all of them full of sick persons. They have been there alongside of the five Books of Moses, without moving, for more than 1,800 years, notwithstanding that the healing waters have been constantly troubled; they have lain ill so long that at last they have become incapable of feeling that they are sick. And now the Lord draws nigh and asks the man who has been afflicted with an infirmity, not merely thirty-eight years, but thirty-eight jubilees, and asks:

Wilt thou be made whole? Dost thou still desire to be made whole? Art thou willing to be at last made whole? Look on this assembly; look at the great host of those, in this great Russian Empire, whose eyes are turned toward Kischineff, who are eagerly searching in the New Testament, and listen to their thousand-fold cry, "Jesus, our Brother, whom we have so long blasphemed, despised, misprized, help us!" Yea, Thou who didst bear our sickness and our sins, save us.

It is said, too, that, as a matter of fact, thousand of Jews all over Russia are eagerly gazing toward Kischineff. One traveller reports that, even in the very centre of the empire, he found them exactly informed as to what was going on there; and that small communities or churches are being formed on the model of that over which Dr. Rabinowitch presides. Elsewhere, too, the dry bones seem to be stirring, Galician Jews are corresponding with the managers of the mission to the Jews in Leipzig; and a missionary in Persia is said to have been pressed by the Jews themselves to preach to them in their synagogues regarding Jesus, the crucified One

These things should surely encourage us all to go on working and praying that the kingdom of God may come. Another effect, too, they should have—to stop the tendency to whittle away the meaning of the wonderful prophecies of the wonderful old Book regarding the gathering in of the Jews and the end of the ages. Who knows how soon those who shall still have eyes to see may have the joy of seeing the signs of the near approach of the Son of Man. "Come, Lord Jesus, come quickly."

....The religious interest in this country, exhibited last winter, apparently continues. The denominational papers report gratifying additions on confession of faith during July and August to churches in all parts of the land.

....The agents of the Bible Society make a rather startling report from Maine. During the past year they visited 30,004 families and found that 14,653 attend no church, that 15,253 children attend no Sabbath-school, and that 1,662 Protestant families were without the Bible. In the town of Gray 264 out of 361 Protestant families were non-church-goers, and 325 children were not attending a Sunday-school.

....The temperance festival of the Band of Hope children, held a few weeks ago in the Crystal Palace, London, was attended by over 60,000 people. Fifteen thousand children had part in the choral concerts, and the singing was such as is seldom heard. One of the features of the occasion was the presence of Mr. Shurley, the founder of the Band of Hope.

....One thousand carpenters of Berlin have addressed the following petition to the German Chancellor:

"*Prince Bismarck:* You have declared that you will not legally forbid Sunday work until convinced by the voice of the laborers that they demand rest on that day. Here, then, is their voice. We declare implicitly, that we desire a law which will grant us protection in the enjoyment of freedom from work on Sunday. Sunday labor leads to misery, crime and vagabondism." Strange that Bismarck should need to be enlightened on this point!—*Lutheran Observer.*

....The Duke of Westminster, presiding over a meeting in the interests of army total abstinence, remarked that when a member of the committee on temperance, some years ago, reliable evidence was laid before him that a great part of the invalided guards and the greater part of the crime committed by the brigade was owing solely and entirely to drink.

The International Missionary Convention.

BY REV. J. A. DAVIS

IN the early summer of 1884, Rev. Wm. Osborn, a former missionary of the Methodist Church to India, proposed a convention of returned missionaries. Though the time was short, he succeeded in gathering at the Wesley Park camp-meeting ground, on the Canada side of Niagara Falls, a goodly number during the latter part of August. The convention was so interesting and profitable that those present determined that it should not be the only one; and a permanent organization was formed, a constitution adopted, officers elected, and the new association began its uncertain mission. The uncertainty lay in the work the Lord had for it to do rather than in the wish of its members.

Two articles of its constitution will show its object, and who may become its members.

"The object of the Union shall be to promote the mutual sympathy and coöperation of missionaries in their work, and to hold annual meetings for the discussion of important questions connected with the work, and the diffusion of missionary intelligence."

"Returned missionaries of all evangelical churches, whether at home temporarily or permanently, shall be eligible to membership, and may become members by signing the constitution and paying an admission fee of fifty cents."

The second meeting was held last summer at the same place.

The Thousand Island Park Association gave the Union an invitation to hold its convention this year in the tabernacle of that Association, and generously offered free entertainment to all missionaries who came. This invitation was accepted, and the Union assembled August 4th at the Thousand Island Park on Wellesley Island, one of the largest of the Thousand Islands. About sixty missionaries were present, representing Europe, Asia, Africa, North and South America, and the New Hebrides Islands.

Eight or ten different parts of China were represented; as many of India; three of Japan, two of Burmah, two of Siam; besides, there were missionaries from Assam, Bulgaria, Buenos Ayres, Greece, Italy, New Hebrides, Western Africa, Zulu Land, and possibly from one or two other countries.

Twenty of these missionaries were, or are, connected with the Methodist missions; thirteen with the American Board; twelve with Presbyterian missions; seven with the Baptist; five with our own Dutch Church missions; one with the missions of the United Brethren; and the writer does not know to what society the others belonged. While most of the missionaries present were from the Northern States of our country, the Methodist Church in the South was represented by the Rev. Dr. and Mrs. Cunnyngham, and the Presbyterian Church, South, by Rev. Dr. Leyburn; and both the Presbyterian and Methodist Churches of Canada were represented. While men were in the majority, the ladies presented a working minority; in their number was a young Chinese lady studying medicine in this country preparatory to going back to her own land as a medical missionary.

At the risk of making unfair distinctions the writer yields to the temptation to mention some who were present. Among them, the gentle and courteous Rev. Dr. Gracey who, as President of the Union, has assured its success; Rev. Dr. Happer, made venerable by forty-two years connection with the Canton Mission of the Presbyterian Church rather than venerable because of lack of vigor; the scholarly Warren, who has succeeded in finding the Garden of Eden at the North Pole before others have been able to find the Pole itself; the heroic Wilson, too modest to tell his thrilling story of those awful days at Chieng Mai seventeen years ago, when the Presbyterian mission there was ready to be offered, and the executioners even more ready to slay; the sweet-singing Chandler of India; the eloquent Parks, lately editor of the *India Evangelical Review*; the witty Smith, whose successes, since the famine and the fever in North China, have thrilled many praying, waiting souls; the venerable appearing, yet comparatively youthful Goodrich, who has perhaps travelled over more of China and preached the Gospel more widely than any other American missionary living; the modest Young, of Canada, whose simple story of the Lord's work among the North American Indians opened many a fount of tears; the gentle Dr. House, who for more than thirty years toiled to save bodies and souls in Siam; Mellen, who for near a quarter of a century preached to the Zulus of Africa; Rev. Dr. Thompson, who for twenty-four years has done faithful service in the Presbyterian mission of Japan; Baldwin of Foo Chow, all the better a Doctor of Divinity in the Methodist Church because educated in and once a member of the Second Reformed Dutch Church of Somerville; Comfort, of Assam Baptist missions, but a boy of our own Dutch Church, and with a heart still warm toward it. The readers of the INTELLIGENCER need no introduction to our own persevering Booth of Japan, nor our honored Chamberlain of India, who were there.

Sessions were held each afternoon and evening and, beginning with the fourth day, each morning also. The first half hour or hour was devoted to prayer and conference; these meetings proved the best of all. Rarely has the writer attended a meeting like that of Sabbath morning. It seemed as though the Lord's children had come so close together and so close to their heavenly Father, that each could feel the throbbings of the others' hearts, and each could feel a Father's arms around the whole company drawing all closer together and nearer to Himself. After that meeting we could not have made much of our own denominations, if we had wished.

At one of those meetings the writer sat with a Methodist behind, a Congregationalist in front, a Baptist on one side, and a Presbyterian on the other. The "Amen" of the Methodist brother was echoed more softly by the Baptist, and whispered with deep feeling by the Congregationalist; but it slipped by the vocal organs of the Presbyterian and dropped in two tears. We realized more than ever there that we were one in Christ.

All through the meetings this spirit prevailed. That there was perfect unanimity of opinion must not be supposed; nor was there any hesitation in expressing views that differed from those presented by others. The men and women there were not made of wax; firm, decided, and of deep convictions, they were ready to let those convictions be known; but they had been fighting the devil too long to think of fighting each other.

After the morning devotional meeting, the rest of the time until noon was spent, first with business, then discussion of some practical subject relating to missions. Rev. E. S. Booth, of Japan, opened the first of these discussions on the teaching of English in mission schools. While those of Japan advocated English teaching, it was noticeable that few, if any other missionaries, regarded it as wise in other countries. Dr. Chamberlain opened another discussion, in a paper that was requested for publication, regarding missionary coöperation and union. It would be but echoing the sentiment of others to say that this was eloquent, explicit and sensible, and probably had not a dissenting missionary in the Convention. It took the ground that there should be cooperation everywhere, and union of churches of like order on mission fields; having, in short, but one Presbyterian, one Baptist, one Methodist denomination, etc., in a mission country. It advocated the very course our General Synod so heartily adopted at its meeting last June.

While the mornings were more profitable to members of the Convention, the afternoons and evenings were of more general interest; as then addresses were delivered, presenting the peoples among whom the missionaries labored, the religions, habits, customs, the difficulties and successes of mission work among them. Some of these addresses were illustrated by the use of the blackboard; others by showing articles of dress, weapons, idols, articles used in heathen worship; in short, whatever might help to present the peculiarities of the people. In this way the Convention became a school of nations, in which the teachers were the men and women who had gained their knowledge of those nations at the fountain head. Probably in no place in the world can so much information be gained in so short a time of the various peoples of the earth as was given at that assembly.

While missionary ladies addressed meetings of their own sex, yet several spoke to audiences in which men were expected to be present. The simple story, in excellent English, of her life and purpose, told by the Chinese lady; the description of the famine, followed by the fever, as given by Mrs. Smith, of North China; the faithful endurance of native Christians of Burmah, as Miss Higby related their trials; the search for forty years of the Hindoo, as in all parts of his native land he sought pardon of his sins, but did not find until he found it listening to the Gospel, and the Gospel work of the converted "jail bird" of India, as told by Mr. Parks—all were interesting, even thrilling. But to describe even a few of the addresses is impossible.

Two or three surprises met the writer. While so much was said of difficulties and trials, hardly a word was spoken of individual sacrifices and privations. Each one seemed to be a practical, common-sense man or woman, who believed in missions above all other parts of Christian work, yet acted and talked exactly as do those who toil among people in Christian lands.

It remains to add that the Convention adopted resolutions regarding the treatment of the Chinese in our country, the opium traffic, and the desirability of a World's Day of Prayer for Missions.

When the time for the next annual gathering comes, if the readers of THE CHRISTIAN INTELLIGENCER wish to spend a profitable week, and learn more in that time of the various heathen nations than will probably be learned in a year otherwise, let them attend the Convention of the International Missionary Union. All of its sessions are open to the public, and everybody is made welcome.

News of the Week.

WEDNESDAY, AUG. 18.—The Government of Great Britain intends to introduce at the next session of Parliament a measure giving local government to Ireland, England, Scotland and Wales, on a basis prepared by Lord Churchill....There was a renewal of fighting between Orangemen and Catholics at Belfast yesterday....Eighteen new cases of cholera and seven deaths reported at Trieste....Another Afghan war cloud is rising. War may break out any moment....The centennial anniversary of the death of Frederick the Great of Prussia was celebrated at Sans-Souci yesterday. ....The Mexican question is still open. Little progress has been made....The State Department at Washington has received official information from Japan of the acceptance of the extradition treaty ...The Commissioner of Public Works, Rollin M. Squire, and Maurice B. Flynn, have been indicted the second time....New and startling developments are being made in the accounts of the defaulting treasurer Gray, of Boston....Several persons were drowned in West Virginia by floods caused by the recent terrific storms.

THURSDAY, 19.—The Queen of England visited the exhibition at Edinburgh and was greeted with great enthusiasm....Cholera has broken out in Austria, Hungary, and still continues to advance in Italy....The President of Uruguay was wounded while entering the theatre at Montevideo. The assassin was arrested and killed by an infuriated mob....Quiet has been restored again in Belfast....Serious riots have occurred at Nagasaki, Japan, between the Japanese and Chinese....Gray, the defaulter of Boston, committed suicide by shooting himself through the heart....The Irish National League Convention of about 2,000 delegates is in session at Chicago....A fatal railroad accident occurred near Brattleborough, Vt. The bridge over West river broke down, throwing the cars into the water. Two men were killed and eight injured....Mrs. Edwin D. Morgan, of New York, died at Newport yesterday of typhoid fever.... Three British schooners were seized by the revenue cutter "Corwin" for violating seal fishery laws in Behring's seas ..Jefferson Davis made a speech at Mississippi City with his usual advocacy of rebel principles.

FRIDAY, 20.—J. J. Clancy, of Dublin, thinks the Irish will not let the session lapse without a determined effort to find out what Ireland's fate this winter is going to be....Nine policemen are in jail in Belfast, charged with unnecessarily firing upon citizens during the recent riots....The jury in the anarchist's trial have found seven anarchists guilty of murder in the first degree and decide that they shall be hung; and the punishment meted out to the eighth man is 15 years' imprisonment. The seven men are Spies, Fielden, Parsons, Lingg, Schwab, Engel and Fisher; and the eighth is Neebe....Graham's second trip through the whirlpool rapids at Niagara was made yesterday. He used the same barrel as that used in the first trip, but with his head exposed. The weight of the waves did not effect him, but the spray nearly strangled him, and $1,000, he says, would not tempt him to repeat the trip. He was rescued just in time, as he was in a bad place drifting among the rocks and waves, and would probably have been killed if not taken out....Samuel G. Snelling, who embezzled $350,000 of the funds of the Lowell Bleachery Company, was arrested to answer to a new and distinct charge of embezzling $39,683. This charge is made by Mr. Jackson, head of the banking firm of Jackson & Curtis.

SATURDAY, 21.—In the House of Commons the Tory policy was bitterly assailed, and Lord Churchill was charged with having been the cause of the Belfast riots....A British steamer, loaded with tea, foundered while leaving the China Sea....A farewell banquet was given to Dr. Oliver Wendell Holmes at Liverpool....Forty houses were destroyed by fire at Bourg, France....Sixteen new cases of cholera and three deaths at Trieste....The anarchists in Chicago are greatly excited over the result of the trial, and trouble is feared

(Continued on page thirteen.)

Our Contributors.

Unrest.

BY LILLIAN GREY.

O HEART, be brave!
And, though thy dearest, fairest hopes decay,
Hopes all fulfilled shall crown another day;
Thou shalt not always grieve beside a grave.

O heart, be strong!
Be valiant to do battle for the right;
Hold high truth's stainless flag; walk in the light,
And bow not weakly to the rule of wrong.

O heart, be still!
If clouds arise, keep in the pathway straight;
If that seem hedged, be patient still, and wait,
And meekly say, "It is His holy will."

O heart, be calm!
The fiercest storm hath always peaceful end;
Dark clouds a background to the sunset lend;
For every bruise there is a healing balm.

O heart, be wise!
Forget thy disappointments, loss, and pain;
Put by thy restlessness and longings vain;
True happiness awaits 'neath stormless skies.

O heart, be glad!
For thou art heir unto a kingdom fair;
Thy joys here lost are safely gathered there;
O heart be brave, be strong, and calm, and glad!

A Dutch Heirloom.

BY JAMES E. WOOD.

CHAPTER I.

DEWITT FANSHAW, to use an every-day figure, was out of sorts. Sooth to say, he had spent most of the day in railing at the fickleness of that most fickle of divinities, Dame Fortune, until, to give relief to his pent up feelings, he had sallied forth for a stroll on Fifth avenue, in the hope to find in its gay tumult distraction of thought if not entire forgetfulness of the theme so fraught with disquietude and oppression to his spirits. Yet the diversities of the scene failed to smooth the scowl that disfigured his face with repellant corrugations, or to soften the moody expression that suffused his eyes, giving to his appearance that dejected air which from time immemorial has endured as the facial livery of the unfortunate.

As he scanned the bright November sky, flecked here and there by a rainless cloud, he mused half audibly: "Just as fair and promising as shine the heavens above seemed my future until a few short hours ago. Perchance the auguries of this smiling firmament will prove as delusive as have all things else of this false world."

These cynical reflections were interrupted by the sudden approach of a handsome turnout, resplendent with the gold and glitter of newly imported harness. A young lady occupant, of rare yet haughty beauty, elegantly attired, and with that indescribable air of good breeding which is the inheritance of generations of gentility, bowed distantly to Dewitt, as the spirited horses shot by. The sole occupant of the carriage beside this pale flower of an over-cultured stem, a young man faultlessly attired, was to all appearances too engrossed with the management of the horses to permit his gaze to be diverted by any object beyond the line of the reins he held so deftly.

"Marcia Van Bolingbroke could not have learnt of the change in my affairs," Dewitt continued in soliloquy. "No! and if so it would make no alteration with her. To-morrow is the day she wrote me her orchids were to arrive. To-morrow I shall laugh away the doubts of to-day. Yet Charley Van Bolingbroke,—but Charley is ever so wrapped up in the horse flesh he has in hand! Its strange though, such conduct just now," and Dewitt bent lower his head and gazed with deeper scrutiny and augmenting concern at the sidewalk, as if to extract a reassuring response from its cold and stony front.

The bell in the Collegiate Dutch Church tolled off the hour.

"Four o'clock! I'll dine at the club."

The club in question, to which he now bent his steps, sustained the reputation of being the most exclusive as well as the most conservative in the metropolis. Despite the prevailing radicalism of the times, it was this feature of conservatism that in no small measure had made it a favorite resort with him.

At the club, trusting to the obscurity of a remote corner of the reading room and the friendly screen of a file of a society journal, he hoped to pass a few hours observant yet unobserved. Notwithstanding this care to escape attention, he was espied by a knot of club men who, with the ready facility of their class, immediately took him up as the theme of their conversation.

"What's the trouble with Fanshaw," remarked one of these opulent idlers, "he looks as if he had made a bad investment."

"Why, haven't you heard the news," rejoined another.

"Not a syllable beyond that of his spinster Aunt Katherine Dewitt's death. I fail to see, however, why her demise should make him so grumpy. Her millions ought in some measure to assuage the poignancy of his grief."

"But the old girl hasn't left her millions to Fanshaw."

A long, low whistle escaped the auditor in lieu of other expression of surprise.

"Yes," continued the interlocutor, "after lavishing her wealth during her life on Dewitt, and giving the poor fellow, and all the world besides, every reason to suppose he would succeed to the bulk of her fortune on her death, she virtually disinherits him; for, beyond a few gimcracks in the way of family relics and a beggarly annuity of six hundred, he gets nothing. But Fanshaw is coming this way. When I try to extend my sympathy to a fellow in misfortune, I am sure to contract a seven-day attack of *ennui*. Gentlemen, suppose we adjourn to the billiard parlor."

As they thus cleverly eluded Dewitt, he passed out of the club's portal never again to enter it.

On the way homeward he had ample time to ponder and digest this first lesson in the school of adversity. He could gather from it none of the romance with which he had witnessed it invested on the stage. Neither could he bring to bear in this emergency any of the heroism which in print is so ready to the grasp of the unfortunate.

Without breaking the gloom diffused through his room by the deepening twilight, Dewitt flung himself into an easy chair before the spacious fireplace, and raking the smouldering Liverpool, resigned himself to the tranquilizing effect of the magic glow with which it lit up the room. At times his eye would glance around at the comfort, elegance and refinement of his surroundings. Wherever space afforded, racks of books occupied it; on the walls hung choice paintings and engravings, and rare etchings, vying in their artistic merit with well chosen articles of bric-à brac, placed at the most judicious points to relieve the monotony of the print and canvas embellishments of the apartment.

How long Dewitt would have prolonged these solitary and scantily illumined reveries, had not his eye chanced on a letter lying on his table, there is no telling. A faint odor of heliotrope blent with the air as he took up this dainty missive. Striking a light, he tore open the envelope, and as he read all the blood in his veins seemed to mount to his face, only to recede in a reactionary spasm, leaving it pale and rigid as marble. Slowly and deliberately he tore this letter into fragments and cast them to the flame. From a cabinet he next took a richly mounted miniature. One lingering glance at the beautiful face it revealed, and, along with the letter, it passed to the flame. But this struggle between love and pride was too much for him, and with head bowed low on his hands he gave vent to an agony of emotion in half suppressed sobs which threatened the rending of his very being.

Dewitt Fanshaw, be it said, failed to make an appearance at the Van Bolingbroke mansion on the morrow. Despite the absenteeism of so clever a connoisseur, Marcia's orchids, as oblivious to the fact as was the proud Knickerbocker beauty indifferent to it, flourished in all the caprice and wantonness of its countless blossoms, lading the air of the conservatory with a delicacy of fragrance which by far outrivalled the intoxicating perfume of many a rare and costly exotic.

(To be continued.)

The Labor Question.

BY JAMES DEMAREST, JR., D.D.

IN the settlement of any question involving the welfare of society, there are certain great principles which need to be taken into account and suitably applied. It is in this way that the labor question must be dealt with if it is to be satisfactorily resolved. At present we are drifting about on an agitated sea, not knowing which way to steer. If we can get sight of the headlands, or of a well-recognized beacon, shining out over the troubled waves, we shall have something certain and definite by which to direct our course. Doubtless, there are such landmarks, if we can only come within sight of them. To point out some of these is the purpose of this paper.

The first great principle which demands recognition, in our attempts to adjust the differences between labor and capital, is the sacredness of the individual. The social philosophers complain, and with reason, that laborers are too often regarded as mere tools in the hands of capital. A business depression occurs, and the mill is stopped on account of the state of the market, and the tools, that is, the wage-workers, are laid by till capital pleases to take them up again. Meanwhile, these human tools suffer all the distresses of men with families dependent upon them, whose support is cut off. The remedy for this state of things, however, would not be found in the system of socialism which these philosophers advocate. For, supposing that it were possible for socialism to secure steady employment and suitable remuneration for labor, the system would still make men tools, saying to them, in effect, that they must live by bread alone, and repressing the incentives to a larger ambition and a higher exertion. Socialism fails, equally with the present order of things, to take into account the totality of a human being. The need is to emphasize individuality,—to deal with men who labor as men, not as mere tools of capital on the one hand, nor as parts of a great social machine on the other. We are too apt to think and speak of "the laboring masses," losing sight of the individuals who compose these masses. A capitalist stands out in conspicuous individuality; a laborer is lost in the general level of his class. To correct this is the first step in the needed reform.

I shall be met here by the argument that this is a purely economical question, and sentimental considerations have nothing to do with it. But I ask the objector to take notice that "sentimental considerations," as he terms them, are precisely the ones that are forcing themselves to the front in this controversy. The question is one of justice and fair play,—whether it is right that capital should receive ten times as much as labor, (that is about the present proportion), of their joint earnings; whether a system is right which creates a few millionaires, and leaves the great mass of toilers farther and still farther behind in the race for wealth. And I ask him still farther to observe that economical questions are inseparably bound up with moral questions—that the regulation of industry finds its only stable basis in a recognition of the rights of man, and there must be continual upheavals until this basis is found and adopted. The days of privilege and prerogative have gone by, and any attempt to assert these, especially in this land of freedom and equality, is an attempt to antagonize the spirit of the age—to set one's self in opposition to the great moral forces that are moving with ever-increasing strength in the direction of individual rights. No question of any kind is ever settled till it is settled right; and the labor question must be settled right, if it is to stay settled.

The efforts put forth by the laboring classes themselves, in many of their organizations, betray a disregard of this prime element of justice, as concerns individual rights. That wage-workers should combine for the protection and assertion of their rights against the encroachments of capital is entirely natural and appropriate; but these organizations sometimes exhibit as tyrannical a spirit as ever could be charged to the account of capital. The unsettling of trade over large areas of country, involving serious discomfort and loss to innocent multitudes, by means of strikes, which have no motive but personal spite or caprice; the boycotting of parties who, for some reason, have rendered themselves obnoxious; the persecution of those who, in the exercise of their judgment and personal liberty, assume to decide on their own course in the matter of work and wages, declining to accept the dictation of the societies;—all these things argue an entire misconception of the principles which lie at the foundation of the reform that is called for in the relations between capital and labor. It is simply substituting one tyranny for another. The corporation shows itself to be equally soulless, whether on the side of capital or labor. The rights of the individual call for recognition, and so long as these are ignored on either side, the controversy cannot be settled. Much might be hoped for from the labor organizations were they controlled by the counsels of wisdom and moderation, were their aims singly directed to the securing of justice and right. But the injudicious and manifestly unrighteous course which they too often pursue seriously prejudices the cause of labor, repelling as it does the sympathy and support of an impartial public sentiment. For a labor union to say to a laborer that he shall

not work unless he joins the union, is an infringement of personal liberty, serious enough to rouse the resistance of every self-respecting man. The agencies which speak for labor, and work in its behalf, need to learn the fundamental principles of their cause. The rights of labor can never be vindicated by wrongs done to the individual laborer.

The principle of individual rights being recognized. the next thing to be considered is the proportion of the increase of the wealth of the country which the laborer is entitled to share. That the condition of the laboring class as a whole has greatly improved in the last fifty years there can be no question; but the question is as to the ratio of improvement compared with other classes, especially with the capital class. Is it right that the share of the laborer in the wealth which he does so much to create should fall so far below the share which the capitalist enjoys? The last census of the United States (1880), compared with that of 1850, shows that, in the thirty years intervening, the increase in the net product of manufactures was more than 400 per cent, while the increase in the average annual wages of labor for the same period was about 40 per cent. Thus it is evident that capital has received the lion's share of the enormous increase of the national wealth. Now the question is: Is this right? Is it the due proportion of the gain of capital and labor respectively, which is indicated in these figures; or do they show, on the other hand, that a readjustment of the ratio of gain as between the two is called for? The answer to this question is to be determined, not by the capricious claims of either party, but by what is due to each on the strict basis of equity. The claim put forth in behalf of labor, by some of its advocates, that wealth can only be rightly expressed in the terms of labor, is altogether extravagant and cannot be allowed. So, on the other hand, the claim of capital, that it alone is to be considered, and labor is simply its tool, is equally extravagant and not to be allowed. The true relation between capital and labor is that of mutual dependence, and so of coöperation, in which neither shall boast itself against the other. Each is, in fact, helpless without the other. If the two could come together in recognition of this, and on a basis of perfectly equality, the way would be open for the adjustment of their differences.

The question to be resolved is certainly grave enough to demand the calmest and most candid consideration of both parties, in a spirit of natural respect for each other's rights and powers. The question is as to the proportionate share of capital and labor respectively, in the results of their joint production. On what basis shall this ratio be adjusted so as to secure the equitable rights of both parties in interest? If this question can be answered to the satisfaction of both, there is an end of the controversy—the labor problem is solved. That this question can be so answered in a calm and candid comparison of views, in the spirit just indicated, there can be no doubt. The investigation may be a prolonged one, or, rather, it must be. It will include tentative efforts, and the teaching of a varied experience; but, conducted in the right spirit, it cannot fail to result sooner or later in a good understanding and an equitable adjustment of conflicting claims. As a contribution in this direction, there is one point of the controversy to which I now call attention in concluding this paper.

It is said, in justification of the large accumulations of wealth in certain hands, that skill is entitled to larger remuneration than mere mechanical labor, which is readily admitted. But the argument goes further and aims to prove that the claims of such skill are to be acknowledged continuously, and even cumulatively, as the enterprises initiated and carried forward thereby grow to larger and still larger proportions, society adjusting itself more and more to the changed conditions which these enterprises, successfully carried on, have brought about. For instance, here is a man who possesses marked skill as a railroad manager. By the consolidation of connecting lines, and the providing of special facilities for travel and traffic, he has built up a business which is of advantage to every employé of the company, as well as to the general public. His services being greater than those of any other man concerned in conducting the enterprise, he is entitled to a larger share of its profits than any other. But how much larger? That is the question. Shall the standard for determining this be found in the state of things which existed prior to his undertaking the business of developing the railway system of the country; or, shall one seek for it among the changed conditions which his enterprise, and that of others engaged in similar undertakings, have brought about? Many men were needed formerly to do the work which his enterprise and organizing talents have enabled him to accomplish. Shall he receive for his services a sum equal to what the thousands or tens of thousands of men needed to bring about the same results under the old conditions would have received for their labor? His railroad is doing what it would perhaps have required a hundred thousand men to accomplish before the days of railroads; shall he therefore have the pay of a hundred thousand men? Or, on the other hand, shall we not take into account the complete revolution in industrial and social conditions which the railroad system of transportation has wrought, and, remembering how the world has moved forward in this regard, place our standard of judgment forward amid these changed conditions? It must certainly come to this. The world after a time forgets the things that are behind. Society insists upon adjusting itself to new conditions. In the transition period, especially when changes take place rapidly, there will inevitably be confusion in this matter; but sooner or later a practical oblivion covers the former state of things from view, as the world addresses itself to the conditions which it meets in the living present.

This principle is recognized in the legislation on the subject of patent rights. The claim of an inventor to receive large profit from his invention is recognized as valid, and is specially provided for by law; but by the very same law a limit is set to the time during which he is allowed to reap a special advantage from his inventive skill. After that his invention is adjudged to be public property. He is entitled to profit by it for whatever it may be worth—to monopolize it, in fact, for a certain period—but he has no right to monopolize it indefinitely, even though it is the product of his own brain. Is not this principle applicable in the relation to society of those men who, by sagacity and foresight, have been of great service to the public in devising and carrying forward their schemes of enterprise, and are entitled to a large share of the wealth thus accumulated, but to whose gains society feels—with a sort of instinct which warns of approaching danger—that some limit should be set? If the gains of an inventor from his invention must be limited in the interest of society, does not the voice of prudence and a regard for the general well-being, demand a similar limitation in the gains which capital brings to its shrewd manipulators? It seems to me beyond question that some such limit should be found, and that sooner or later it will be found.

It has been supposed heretofore that the two principles of competition and self-interest were the opposing forces which, in their mutual antagonism, would maintain the equilibrium of the industrial system; but the logic of events will oblige political economy to revise this time-honored theory. More and more does it become evident that these two forces are the upper and the nether millstone, between which the poor wageworker is being ground to powder. A new force must come in—the force of justice and right. Sentimental considerations, as they are called, must come to the front. Enlightened self interest is doubtless a legitimate factor in the working out of the industrial problem, and competition likewise has its place; but the mutual good-will of human brotherhood must be our main reliance. As this is realized more and more, we shall approach nearer and nearer to the solution of our problem.

Sketches from Manitou, Colorado.

EDITOR OF THE CHRISTIAN INTELLIGENCER: The town of Manitou Springs is situated in the heart of the Rockies, and on every hand the mountains rise abruptly from the valley, while above all glistens in the sunlight the snow on Pike's Peak.

The mountains are very different from our Catskills, which are green to their summits, for here they are bare and rocky. They do not appear as lofty as we New Yorkers expected, but that is easily accounted for when we know that the valleys in this region are higher above the sea level than Mount Washington.

The town is supported by the summer boarders who flock here from all parts of our wide land to drink the beneficial waters, of which there are two kinds, the iron and the soda. The latter is also used for bathing, and there is a beautiful bath-house built in Queen Anne style.

There are three prominent first-class hotels; but one can find board at almost any price, for every house takes a few summer guests. At the hotel where we are passing a few weeks the table is excellent, an abundance of fresh fruit and vegetables being supplied.

The are many superb drives through the canons, and to different points of interest, so varied that one may go two miles or thirty-two.

One of our pleasantest days was spent in visiting Monument Park, which wonderful and interesting place is situated about ten miles from Manitou. Huge stones, standing on end and topped with flat slabs, look as though the hand of man must have arranged them in some past age, to be the wonder of following generations. The ride to the Park is over the prairies, and, among other curiosities, we saw wild rabbits, prairie-dogs, and a *cayote*, which is the fox of these regions. It is almost as large as a wolf, with conspicuous ears, beautifully soft fur, and a long bushy tail.

Another excursion which was very enjoyable was to the Cheyenne Canons, which are among the finest in this part of the country. There are two, resembling each other in many respects, for in each there is a rushing torrent, and in each the mountains rise precipitously on either hand. It is at the head of the South Cheyenne Canon that our great writer, Helen Hunt Jackson, is buried, and the spot of her last resting-place is visited by hundreds monthly.

Everyone climbs Pike's Peak and, although it is a hard ride of eleven miles, the extensive views that meet the traveller's eyes fully repay him for the fatigue he has undergone to reach the top of one of the loftiest mountains in the country. Parties start at seven in the morning, mounted on slow but sure-footed mules, and, al hough the high altitude affects some persons, they always return saying, "I would not do it again for a hundred dollars; but I would not have missed it for a good deal."

The town of Colorado Springs is situated five miles from Manitou, and between that place and here there is a ruined hamlet, bearing the name of Old-town, which was the capital of the territory during the Pike's Peak gold excitement. It once contained eight thousand inhabitants, but now numbers only about a hundred; and what was once the State House now is the home of squalid, tow-haired children.

The climate of this region appears to be worked by machinery, for it scarcely varies during the summer. It is *always* clear in the morning, and every afternoon we have a hard thunder storm, and then very often toward sunset we have the most gorgeous rainbows I ever beheld. They span the heavens in a complete arch, and often a second one appears, and the colors are so very vivid and varied that one is enraptured.

About a week ago we had a cloud-burst, and within five minutes rivers flowed from every mountain, and in every hollow there was a lake on which floated innumerable large hailstones.

Among the natural wonders the Cave of the Winds ranks conspicuously, but no one should attempt the trip who is not accustomed to climbing and stooping. After paying the fee and registering, the guide starts forward, carrying a lamp, and the visitors follow, each with a candle. There is a great diversity of wonders, and some of the coral formations, the stalactites and stalagmites are well worth a visit. The cave was discovered about two years ago by two boys, one aged eleven and the other thirteen, sons of a clergyman.

The Cave of the Winds is equalled in some respects by the Grand Caverns, the most wonderful object there being the Organ, which when struck sends forth musical sounds.

I cannot tell you of all the wonderful spots in the vicinity of Manitou Springs, but before concluding I must say a word about the Garden of the Gods. Here, grouped together in marvellous confusion, are vast boulders which take the forms of animals and persons. Each time one visits this weird place he sees some new fantastic form which he never noticed before.

E P. VAN NORDEN.

MANITOU SPRINGS, COLORADO, August 13th, 1886.

IT is said that the saloon kept by the United States at the Soldiers' Home, Dayton, Ohio, sells more than twenty barrels of beer a day. A thrifty sort of government we are living under now. These old veterans have a few pennies, and the government gathers them in—for beer. And we are told it makes a handsome profit on the beer. It does not sell the amber beverage at cost; not exactly. It has an eye to business, and will make enough on beer, so it is alleged, to pay hospital expenses and clothe the veterans, and perhaps something more. Business is business. even in a charitable institution maintained by the United States. Gambrinus seems to be advancing toward coronation.—*Western Christian Advocate.*

The Reading Room.

Our Book-Shelves.

....“Annals of the Disruption: With Extracts from the Narratives of Ministers who Left the Scottish Establishment in 1843.” By the Rev. Thomas Brown, F R S E. One of the noblest chapters in the history of the Church of Christ in the present century is that which relates the ten years' conflict within the Established Presbyterian Church of Scotland for the right of self-government, culminating in the day which stirred all Scotland as it had not been moved in many years, when, after reading a solemn protest against the surrender of the Headship of Christ to the temporal power, over four hundred members left their seats in the General Assembly, convened in St. Andrew's Church in Edinburgh, and marched through crowded streets to a public hall and organized the General Assembly of the Free Church of Scotland. This was on the 18th of May, 1843, one of the most memorable days in the history of the Church of Christ in Scotland, a history abounding in acts of heroic Christian self-sacrifice. It was a noble exhibition of loyalty to Christ and of faith in God. A Church disestablished itself, surrendering churches, manses and all the emoluments of a State Church. The succeeding years were in many instances a period of hardship, privation, misrepresentation, and persecution, but were made illustrious by the Christian endurance of the pastors and the splendid liberality of the people.

The history of this great achievement, of the causes which led to the disruption, of the events of the 18th of May, of the succeeding struggles of the young Free Church, of the zeal and consecration of pastors and people, of the grievances and hardships bravely endured, and of the complete success at last achieved, is told in this volume. Many pages are occupied with the story of the experience of individuals. The steady and rapid development of the Church is presented in detail. The many instances of liberality form a record not surpassed before or since. Besides providing for its own great needs, the young Church was animated by a missionary spirit from the outset, assumed the support of the men on the home and foreign field who sympathized with the disruption and re-enforced them, while it advanced almost immediately to the front rank in the maintenance of Scottish philanthropic and charitable endeavors.

The volume has been prepared by a committee of the General Assembly of the Free Church, and is published by its authority. It contains a number of interesting engravings. It is published by Messrs. Macniven & Wallace, of Edinburgh, at 5 shillings English.

....“Our Country: Its Possible Future and Its Present Crisis.” By the Rev. Josiah Strong. This volume, prepared for the American Home Missionary Society, is adapted to the situation of all societies seeking to advance the kingdom God at home or abroad. It is a most lively and interesting presentation of its theme, full of information conveyed in a strong and lucid style. We have observed only one error of fact. In speaking of Romanism the author quotes the St. Louis *Shepherd of the Valley* as saying: “The Catholic who says the Church is not intolerant belies the Sacred Spouse of Christ.” We understand that it is vehemently denied that any such sentiment was ever published by the paper referred to, and, of course, the charge should be withdrawn unless it can be proved. The extensive circulation of this little volume is most desirable. In paper covers it is furnished for 25 cents. (Baker & Taylor.)

....“War and Peace.” By Count Léon Tolstoï. These two volumes begin with the preparations for the battle of Borodino in 1812 and conclude with the events of 1820. The record of the invasion of Russia by Napoleon, of the battles, the burning of Moscow and the flight of the French army, is woven into a story of Russian life. Russians of all social grades,—nobles, peasants, soldiers, civilians, officers of the government, servants,—live again on these pages. The story is unusually lifelike and the action of the characters natural, even though they are passing through a succession of most severe trials. The number of personages is large; one finds it somewhat difficult at times to maintain his hold on them, chiefly because their names are unfamiliar. Whether the story is a faithful picture of Russian life and feeling and opinion, between 1812 and 1820, we are utterly unable to decide. We can only say that these personages are men and women like ourselves, with a characteristic addition of patience or submission to fate which is not common among the energetic people of to-day we are associated with. But the story is very real, human and natural. The scenes are numerous and described with great ease and skill. The battles are described in their essential parts, and vividly. Scenes during the burning of Moscow are portrayed with power. There are numerous philosophical digressions, after the manner of Victor Hugo. Count Tolstoï gives constant prominence to an irresistible power, resembling the fate of the ancients, deciding the actions of men. Social, political and domestic life are alike controlled by circumstances not ordered or essentially modified by the persons involved in them. Yet he does not destroy personal responsibility. His accountings for events are likely to cause much profitable discussion. The weaknesses of Napoleon are exposed. He is here shorn of much of his greatness. The power of patient, heroic resistance receives impressive illustrations in the largely passive resistance of the Russians to the French, and in the social life of the people as it is presented. If these volumes are not the book of the season they are not far from it. They are original, out of the beaten track, in style as well as in matter. The style is easy and familiar, free from attempts for rhetorical impressions. It is that of a cultivated, thoughtful man, who writes well, with power and grace, with little or no effort,—who does seem to *try* to write well. There is occasionally a word in the translation which is in such disagreement with the other words of the sentence that we doubt whether it is a correct rendering. But such words are few. (William S. Gottsberger.)

....Mr. Robert B. Roosevelt has given new proof of his versatility in “Love and Luck,” the secondary title of which explains its character,—“The Story of a Summer's Loitering on the Great South Bay.” This narrative of yachting, fishing, amateur housekeeping and love-making is told in sprightly and entertaining style, and makes a truly delightful book. How far the characters and incidents are the record of actual persons and adventures we know not, but the story is realistic enough to be a transcript from the log book of a private yacht. We have never been upon such a cruise, but one can hardly fail to imbibe a strong relish for such a wholesome and unconventional way of spending a vacation. The book comes across our heated lives like a fresh salt breeze from the “Great South Bay.” (Harper & Bros.)

....“The Travellers' Series” is one of the most commendable literary enterprises of this day of cheap and serial publications. The volumes are attractively gotten up, and in excellent type. One of these is Tom Hood's famous “Whims and Oddities,” including many of his most characteristic and humorous sketches and illustrations. Another is “Pictures and Legends from Normandy and Brittany.” This is in the vein of Longfellow's “Outre Mer,” combining the description of places with their popular legends and tales. It is written in Katharine Macquoid's charming and graphic style, and has twenty-two illustrations by Thomas Macquoid. “Travellers” will find this kind of reading quite as entertaining, and far more profitable than nine-tenths of the paper novels of the day. (G. P. Putnam's Sons.)

....The *Harper's Young People Series* has yet another attractive number added to its list. “Jo's Opportunity,” by Lucy C. Lillie, is a story which will greatly contribute to the enjoyment of any girl who may be so fortunate as to possess it. A wholesome, invigorating tone, too often lacking in books for the young, is one of its noticeable qualities. (Harper & Bros.)

....“Reymond: A Drama of the American Revolution,” by Henry M. Cronkhite, is a volume of just one hundred pages, handsomely printed on a superior quality of paper. It has thirty characters, besides “officers, soldiers,” etc., and the scene is laid in “New York and its vicinity,—in camp with the patriot army.” It is partly in prose, and partly in verse. The story is one of considerable incident and interest, but we are unable to see that anything has been gained by throwing it into dramatic form. (G. P. Putnam's Sons.)

....“Cowley's Essays,” “Sir Roger De Coverly and the Spectator's Club,” “The Voyages of Marco Polo,” and “The Merchant of Venice,” are the four latest volumes of “Cassell's National Library.” A volume comes out every week, and Prof. Morley, of London, guides the selection of these choicest of choice books. For a single dime a reader may purchase any of the volumes. (Cassell & Co.)

Our Library Table.

Periodicals, Serials and Notes.

....The diversity of subjects treated in *Frank Leslie's Illustrated Sunday Magazine* for September is evident from the following selections from the titles of the articles and selections: Leaves from My Life, by Thomas Powell, Leaf the Second, in which much is said in a pleasant way about famous English poets; Reminiscences of Our Late Civil War, No. 2, which handles the ministers who were deficient in patriotism; The “Wayside Inn,” telling where and what the original of Longfellow's composition was; “The Minister's Vigil,” accounting for scenes in the “Scarlet Letter;” The Supposed Tomb of Noah, The Seal Islands, Behring's Sea, The Chicago Foundling's Home, The Kingfisher, Death Customs of the Indians, Duty of the Pews, Why Do Church Bells Annoy? and a long list of other essays. Three serial stories are continued. The engravings are abundant. The editor, Dr. Talmage, writes on the Protestant Riots in Belfast, and on Another Strike Needed.

....*Christian Thought* for July-August opens with a clever paper by the editor on the Superstitions of Science, in which Dr. Deems shows his wit as well as his acuteness. Dr. Buttz, President of Drew Theological Seminary, has a capital article on the Apologetic Value of Paul's Beliefs, in which an old position is set forth with novelty and power. He quotes certain utterances of Mr. Tyndall in his life of (not Joseph, as Dr. Buttz gives it on page 25, but) David Hume, in which the old sceptic's objection to the validity of miracles as an argument for the truth of Christianity is put forward with renewed plausibility. Dr. Buttz skilfully marshals the points, which show that the Apostle is an unimpeachable witness and one that meets all the scientific requisites postulated by the professor. The paper is as readable as it is valuable.

....Intelligent musicians and those who desire to become such, will find a treasure in each number of *The Musical Herald*. The August number contains a valuable paper by Louis C. Elson on “Musical Criticism: Its History and Scope.” A sketch of the life of Caffarelli, an Italian singer of the last century, is also well worth reading. The “Song Without Words,” by Scharwenka, is melodious and pleasing.

... The *Atlantic* for September contains some most thoughtful and seasonable articles, besides the three excellent serial stories which seem at last drawing to an end. The “Saloon in Politics,” by George F. Parsons, treats the question in a manner free from fanaticism, and yet adds to the terrible indictment against the liquor shops. John Fiske has a strong historical article on the “Paper Money Craze of 1786 and Shay's Rebellion,” which may teach our Greenbackers wisdom. The articles on “Edwin P. Whipple” and “The Law's Partiality for Married Women” are very excellent, as is the “Contributors' Club” at the end.

. ..Mr. W. D. Le Sueur opens the September number of the *Popular Science Monthly* with a review of President Porter's lecture on Evolution, delivered before the Nineteenth Century Club last May. The review has a maximum of assertion resting on a minimum of proof. As is usual now-a-days in the defence of evolution, broad conclusions are drawn from isolated facts of doubtful significance. The critic expresses his surprise at the order in which President Porter arranges the elements of the philosophy of evolution, as it now stands before us, and says that “not the least vestige of an historical order is discernible.” But the critic is wrong. Dr. Porter's arrangement is the order in which Darwinian evolution has been presented and sustained during the past twenty-five years, and that is evolution as it is known to the present generation—the evolution which Dr. Porter calls a “fanciful philosophy.” The review is weak, and the editors would have pleased many readers if they had not given it the position of honor in the number. Mr. Dudley continues his valuable discussion of Woods and their Destructive Fungi. Some Outlines from the History of Education, by Prof. W. R. Benedict, who occupies the chair of Psychology and Logic in the University of Cincinnati, is an important paper just now when educational systems are debated with zeal. The more than a dozen pages now given constitute the first instalment of the Outlines. Indian Medicine, by Dr. Stockwell, who describes what has passed under his own observation; The Antarctic Ocean, by Joseph F. James; Some Economics of Nature, by Dr Andrew Wilson, and other papers, are interesting and add to our stock of knowledge. The editor writes just enough on Psychology as a Science to make one wish he had written more. He also handles the matter of Moral Teaching in the Public Schools with vigor, but overlooks the fact that moral apart from religious teaching has generally proved not effective.

UNBOUND BOOKS AND PAMPHLETS.

Præterita. Vol. II. Chapter V. The Simplon. By John Ruskin, LL.D. 8vo, pp. 145 to 184.

Our Radicals. A Tale of Love and Politics. By Fred. Burnaby. Edited by his Private Secretary, J. Percival Hughes. (Harper's Handy Series, No. 90.) 16mo, pp. 176. 25 cents; also.

Two Pinches of Snuff. A Novel. By William Westall. (Harper's Franklin Square Library, No. 539.) 4to, pp. 54. 20 cents.

Talmage on Rum. By T. DeWitt Talmage, D.D. Consisting of Sermons and Addresses. 12mo, pp. 114. 25 cents; also,

Temperance and the Doctors. Address by B. W. Richardson, M.D., F.R.S. 12mo, pp. 24. 3 cents. National Temperance Society.

Pages from the Sermons of a Young Country Minister. 12mo, pp. 48.

Sabbath Desecration. A Sermon by the Rev. Ralph W. Brokaw. (Published by Request.) 8vo, pp. 13

The Merchant of Venice. By William Shakespeare. With Adventures of Giannette, and other Illustrative Pieces. (Cassell's National Library, Vol. L, No. 30.) 18mo, pp. 192. 10 cents.

A Wife's Confession, and Other Stories. The Great Gold Secret, and Other Stories. 16mos. Each pp. 142. 15 cents.

PERIODICALS.

September.—Cassell's Family Magazine, The Atlantic Monthly, The Popular Science Monthly, Harper's Monthly Magazine, The Library Magazine, St. Nicholas, Domestic Monthly.

Salem Sea Captains in the Revolution.

DURING the Revolutionary war it is hard to tell how the intercourse between Europe and the colonies would have been kept up—with Boston, Newport, New York, Philadelphia, Charleston, and Savannah successively in the hands of the enemy—but for the merchants and mariners of Salem, Beverly and Marblehead. Salem alone sent out 158 armed vessels, carrying in all more than 2,000 guns, each vessel having twelve or fourteen. They took 445 prizes, 54 out of their own fleet being lost. The loss of the vessels was to be expected, but the loss from history of all detailed memorial of these daring men is more serious. What is fame that preserves of all that period only the madcap daring of Paul Jones and forgets the solid heroism of Jonathan Haraden?

Jonathan Haraden was born in Gloucester, but was taken early to Salem in the employ of Richard Cabot, father of the celebrated President of the Hartford Convention. He first went to sea as lieutenant, then as captain of a fourteen-gun sloop built for the State of Massachusetts, and bearing a name that would have delighted Wendell Phillips—the "Tyrannicide." In her he helped capture a British naval vessel, that was carried in triumph into Salem Harbor. Afterward Haraden was put in command of the "General Pickering," a Salem privateer of 180 tons, carrying fourteen six-pounders and a crew of forty-five men and boys. He sailed in 1780 with a cargo of sugar for Bilboa, then a resort for American privateers and prize vessels. On his passage he had a two hours' fight with a British cutter of twenty guns and beat her off, but on entering the Bay of Biscay found opportunity for an exploit more daring. Running by night alongside a British privateer carrying twenty-two guns and sixty men, he ordered her, through his trumpet, to "surrender to an American frigate or be sunk." The astonished Englishman yielded and came on board, to find himself outgeneralled. A prize crew was put on the captured vessel and both made sail for Bilboa, when they were met by a king's ship, which, as the captured captain told Haraden with delight, was the "Achilles," another English privateer, with 42 guns and 140 men. "I shan't run from her," said Haraden coolly. At once the scene changed. The big Englishman recaptured the little one, then lay alongside Haraden's ship all night to fight her next day. Haraden took a sound night's sleep and recruited a boatswain and eight sailors from his prisoners in the morning, when they went to work.

The American ship seemed, said an eye-witness, like a long-boat beside a man-of-war; many of the Englishman's shot went over her opponent, while she herself was always hit below the water-line—this modern Achilles, like the ancient, proving vulnerable in the heel. A final broadside of crowbars from Haraden had great effect, and "Achilles" fled. The "Pickering" gave chase and Haraden offered a large reward to his gunner if he would carry away a spar, but no such luck occurred and the Englishman got off. Haraden recaptured his first prize, which had thus changed hands thrice in twenty-four hours, and went into port with her. The battle had lasted three hours, being fought so near the Spanish coast that a hundred thousand spectators, it was said, lined the shores; and it was also said that, before the "Pickering" and her prize had been half an hour at anchor, one could have walked a mile over the water by stepping from boat to boat; and when the captain landed he was borne in triumph through the city on men's shoulders. This is but a sample of this bold sailor's adventures. On another occasion still, in the "Pickering," he fell in with three armed Englishmen in company, carrying respectively twelve, fourteen and sixteen guns; and he captured each in succession with his vessel, he carrying just as many guns as the largest of the enemy.

Haraden alone took more than a thousand guns from the British during the war. The Salem ships intercepted the vessels which carried supplies from England or Nova Scotia to the garrisons in New York and Boston; they cruised in the Bay of Biscay and in the English and Irish channels; they raised the insurance on British ships to twenty-three per cent and obliged a large naval force to be constantly employed in convoying merchantmen; they, moreover, brought munitions of war from the French islands. Some sailed as privateers pure and simple; others under "letters of marque," in voyages whose privateering was incidental, but where the dangers incurred were much the same. Joseph Peabody, for instance, sailed from Salem in the winter of 1781 as second mate of the letter-of-marque "Ranger," Captain Simmons, carrying seven guns. They took a cargo of salt, sold it at Richmond, Virginia, and at Alexandria loaded with flour for Havana. Part of the cargo, being from General Washington's plantation, was received at Havana at the marked weight; all was sold, and the "Ranger" returned to Alexandria for another freight. Anchoring at the mouth of the Potomac because of head-winds, the officers turned in, but were roused before midnight by the watch, with news that large boats were coming toward the ship from different directions. Simmons and Peabody rushed to the deck, the latter in his night-clothes. As they reached it, a volley of musketry met them, and the captain fell wounded. Peobody ran forward, shouting for the crew to seize the boarding pikes, and he himself attacked some men who were climbing on board. Meantime another strange boat opened fire from another quarter. All was confusion; they knew not who were their assailants or whence; the captain lay helpless, the first officer was serving out ammunition, and Peabody, still conspicuous in his white raiment, had command of the deck. The boats were already grappled to the "Ranger;" he ordered cold shot to be dropped into them, and frightened one crew so that it cast off; then he ordered his men against the other boat, shouting, "We have sunk one, boys; now let us sink the other!" His men cheered, and presently both boats dropped astern, leaving one of the "Ranger's" crew dead and three wounded. Peabody himself was hurt in three places, not counting the loss of his club of hair, worn in the fashion of those days, which had been shot clean off, and was found on deck the next morning. The enemy proved to be a guerrilla band of Tories, whose rendezvous was at St. George's Island, near where the "Ranger" lay at anchor. There had been sixty men in their boats, while the crew of the "Ranger" numbered twenty; and the same guerrillas had lately captured a brig of seven guns and thirty men by the same tactics, which the promptness of Peabody had foiled.—*Thomas W. Higginson, in Harper's Magazine for September.*

THE SHADOW OF THE ALMIGHTY.—"I believe in God, the Father Almighty." What strong consolation! Other helpers are finite; they may be sincere, yet there is a limit to their succor. But my Father is Almighty! He who is from everlasting; who spake, and it was done; who commanded, and it stood fast; who doeth His pleasure in the armies of heaven and among men—He overshadows me! The hand that spread forth the heavens and flung the stars abroad, that piles the mountains and sinks the sea, is stretched out for my defense. They whose home is the Most High must be safe, for they abide beneath the shadow of the Almighty.—*Dr. Newman Hall.*

THE MEYERBEERS.—With the interment of the widow of Meyerbeer in the family vault at the Jewish cemetery, in the Schonhauser Allée, Berlin, the last niche has been filled in that vault. The highest honors were paid to Madame Meyerbeer at her funeral, which was attended, among others, by the Minister of the Interior, the Italian Ambassador, the Greek Minister, the Chief Master of Ceremonies of the Court, and many other public men. The great composer himself, who died on the 21 of May, 1864, is also buried in the vault. His widow has, it is stated, left the MS. of a work composed by her husband, and entitled "Goethe's Youth."—*Jewish Messenger.*

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The Home.

AUNT MARJORIE'S CORNER

The Fresh-Air Mission.

BY MARY SECOR MESEROLE.

FROM the vast and torrid city, with its misery and glare,
Rush the little ones, in masses, to the cool and fragrant air!

Trooping onward to the mountains, with their faces all aglow,
Every smile of rapture showing sweet forgetfulness of woe.

Bend the hills in salutation as the children wend their way,
Giving each a lordly greeting on this blessed holiday.

Spicy odors from the forest, perfumed breezes from the vale,
Flowerets wild with hearts of fragrance, scenting every passing gale.

All unite to bless the strangers as they journey from the town,—
Little waifs who on life's current float so helplessly adown.

Ah, these groups of men and women! Liliputians every one,
How their tendrils of affection reach to others older grown!

Clinging with a sweet persistence, causing stoutest hearts to yield,
And disclosing thoughts of mercy hitherto all unrevealed.

Heaven's blessing rest upon them as they seek the fragrant air!
Willie with the eyes of hazel, Dot with rings of golden hair!

Let them see God's acres, nodding with the waves of yellow wheat,
Let them watch the hay mounds rising, newly mown and strangely sweet.

Can a heart unused to pleasure with a sudden rapture break?
Answer, fields of scented clover, waxen lilies of the lake!

Vast and torrid is the city, with its misery and glare,
But, thank God! the *fresh-air mission* lifts its head in triumph there.

Noblest of all benefactions in this age of charity!
Sweetest blossom from the root of a true philanthropy!

"After Labor Cometh Rest."

BY E. M. DAVIS-GRANT.

WEARY, oh, so very weary,
With the labors of the day,
All my trials and vexations
Mocking, stand in bold array.

Even try to hide my Saviour,
For the flesh is very weak;
Hark! He bids them each one vanish;
Oh, how sweet to hear Him speak.

Rest, oh rest my weary lov'd one,
Lean thy aching head on Me;
I was tempted, tired and weary,
I can sympathize with thee.

Nay! thou need'st not even tell Me;
I have watched thee every hour,
Helped thee when the cross was heavy;
Rest! I hold thee, and My power

Evermore will shield and guard thee;
I will smooth the rugged way,
Lead thee to the living waters,
To the land of perfect day.

Lucy Anthon.

A Story for Girls.

BY ELLEN AINSLIE.

PART II.

IT is commonly supposed that girlhood is a period of profound happiness and contentment. Freed from great responsibilities, with no special anxieties, her clothing and food provided for her, and her days filled with tasks which are pleasures, a girl at home in her father's house is almost an object of envy to care-burdened older people.

Yet Lucy Anthon was not singular in the feeling of *ennui* and dissatisfaction which came over her when her school days ended, and she settled down into a luxurious life, in a household where wealth provided for, and good housekeeping anticipated every possible want. For domestic details she had little taste, and her mother had the house so well in hand that beyond a little dusting, an occasional foray into the kitchen to whip up a syllabub or make a sponge cake, there was little for Lucy to do. She hated pretty fancy-work and despised mere small talk. To keep up a course of reading aimlessly was not sufficiently practical to satisfy her mental requirements, and, besides, the stimulus of class competition removed, with many other girls she found it difficult to go on with her studies, subject to the many petty interruptions of home life.

Lucy's desire was to study medicine and have a profession. In this ambition her father sympathized with her, holding that every woman should be armed for the possible warfare of the world, and for the adverse circumstances which may come to anyone, however guarded, by having some bread-winning skill on which to depend.

Her mother, on the other hand, was decidedly opposed to what she considered a most chimerical idea. To a gentlewoman, she thought, the domestic sphere afforded everything necessary for usefulness and duty; she disliked lady doctors, and she wished Lucy to make a brilliant marriage. And so it had come to pass that the only child, who should have been the light and joy of the home, was at present the cause of frequent storms, and her wish to study, and in time practice the healing art, was an apple of discord.

When Lucy went to her chamber after leaving her father, she sat long by the window in the starlight pondering earnestly "Called to be Saints!" The words haunted her like the fragment of a tune. Finally she said her prayers and went to bed. She had arrived at a decision.

Next morning when she entered the breakfast room she greeted her father as usual with a kiss, and laid beside her mother's plate a superb Gloire de D jon rose.

"Mamma!" she said, "I've been looking at it again, and I've concluded that it's very hard for you to be disappointed in your only daughter. If you had two, one of us might be spared to go away and live her own life. As it is, I'll try to be contented as a mere young lady in society."

Judge Anthon gave her an approving glance, in which, too, there was some sadness. Her mother smiled with the conviction that her firmness had brought about its own reward. Unable to let well enough alone, however, she proceeded to break the *entente cordiale* by the remark:

"I am glad you have come to so sensible a conclusion. And now, give up all your absurd theories of culture and improvement, and be a useful woman. Don't burn candles half the night over stupid books. There is plenty of daylight for reading. I dislike to see a girl everlastingly bending over a book. It is such a waste of precious time."

Like other women with no taste for literary pursuits, Mrs. Anthon maintained a patronizing attitude to the world of authors. To sit down for a solid hour of reading, morning, noon, or night, always seemed to her rather sinful, and except on the rare occasions when some story captivated her, she did her own reading under protest. Her book-loving daughter from babyhood had been compelled to surreptitiously snatch much of her delight in reading.

"Sufficient unto the day, my dear, is the evil thereof," quietly observed the Judge. "By-the-by, there is a fine engraving at Tenêbre's which I want you to look at if you drive in that direction to day, and I think there is a place in Lucy's chamber which it will adorn beautifully. The title is Heartease, and the central figure is a girl sitting on a bank of flowers with folded hands, a look of peace in her face. Lucy, if you like it, order it sent home. It is my gift to you, darling."

"I," said Mrs. Anthon," will also give Lucy something in memory of the day when she determined to yield her own will and please her mother. She shall have the loveliest set of pearls which money can buy."

Although Lucy for long could not think of what she had resigned without a feeling of regret, yet she was not so disappointed as she had expected to be. We often victimize ourselves with a morbid pleasure in thinking how much we are to be pitied, and when we give up a cherished plan we do it only by halves. So soon as Lucy set herself to find pleasure in the daily home routine she began to take pride in it, realizing the truth of the familiar stanza:

> "The trivial round, the common task,
> Will furnish all we ought to ask,
> Room to deny ourselves, a road
> To bring us daily nearer God."

Gradually, as she relieved her mother of certain assigned duties, she found it possible to secure time for those studies which she found agreeable, and Mrs. Anthon did not object to her joining classes in art literature and history. It happened one day that a Doctor Lelia Cairns, professor of hygiene in a noted woman's college, was announced as about to give a course of lectures on nursing and kindred topics, and Lucy, attending these, found that without going to a training school, or devoting herself for a set period of discipline, she could gather a great deal of knowledge which would be useful.

As a mission school teacher, and Secretary of a Young Girls' Club, she was able to do a great deal of good, showing young women how to make the most of narrow means, and teaching poor mothers how to keep their little homes clean, sunny and wholesome.

So that, when a few years passed, and she was no longer Lucy Anthon, but Lucy Palmer, the wife of a popular physician, she found life full of privileges and opportunities, and her husband, to whom she was a gift above rubies, took his place among the honored of the land, partly through her wise help and never-failing sympathy.

[This brief outline of individual experience may be a rift in the clouds to some who are struggling in the dark.]

A Precious Saviour.

IT is not an uncommon thing to find thoughtful people who express a strong desire to become Christians, but who are discouraged by the want of sure, unmistakable evidence that they possess a saving faith in the Lord Jesus Christ. To such I offer this bit of personal experience, trusting it may bring relief to some burdened soul.

At the time when I was led to determine to unite myself with the church, I put myself on a three months' probation, to make sure that I was not acting under excitement or with undue haste. As the end of this time drew near, I found myself in a state of profound discouragement. I could not see that I had made any progress in a Christian life, nor could I get any assurance that my faith in Christ was a saving faith, and yet I could not bear to relinquish my intention of enrolling myself among His people. I was exceedingly unhappy. One day I had a book in my hand, but could not fix my attention upon it because of the conflict in my mind, when, idly turning the leaves, these words caught my eye, "Unto you, therefore, which believe he is precious." They brought a flood of light into my troubled soul. I instantly saw that, poor and feeble as was my faith in Him, there was nothing in the whole universe of God that I would look at for a moment in exchange for Him; that all my hope of peace, of pardon, of holiness, rested in Him. He was *precious*. I also saw that this had not always been the case. I could look back to a time when I cared nothing for Him, in fact, rather disliked to hear about Him. It was faith—my faith in His Word, His work, His promises, that made Him precious to me. All my doubts and fears vanished. I joined the church at the next communion season, and through all the temptations, failures and trials of the thirty-nine years which have since elapsed, I have never lost the assurance of faith which came to me then in the preciousness of Christ. Faint-hearted brother, sister, is He not precious to you? Then remember, unto them which *believe*, He is precious.

New Brunswick, Aug. 2d, 1886.

The House Found Empty.

"DON'T talk to me about educated servants," fumed an indignant mistress the other day; "they only learn enough to feel above their business, and it makes them entirely good for nothing."

"Yes, indeed," agreed her companion; "I never willingly get a nurse who can read. I much prefer one who has no use for her spare time except sewing."

There may be—doubtless is—some trouble on that side of the question. "A little learning" does sometimes prove dangerous to that patient, cheerful drudgery which we expect from our domestics. A nurse with a taste for reading may not be as unflaggingly watchful as we would have her; we must not expect to get all the virtues for twelve dollars a month! But reason and observation both teach that the loss on that side is more than made up on another,—that by giving our servants' minds some training, some reasonable thoughts, in short, some furnishing, we help to keep out several such devils as discontent, envy, and mischief making.

Another particularly noxious spirit who is almost always found in possession of these "empty, swept, and garnished" minds, is suspiciousness. It is amazing to many a mistress to find on what slight grounds one servant will found her suspicions of another. "Nurse behaves very quare to me, mum," said my chambermaid yesterday; "when she saw me coming up the walk, she snatched baby up out of her carriage, and ran in as if I was after harming the darlint!"—the truth being that I had just called the nurse from an upper window.

Even more readily do they suspect the mistress herself of talking about them, of complaints against them, of favors shown to their fellows, etc. And I am persuaded that this is, in great measure, because they have nothing else to think of; while their hands are busy in our service, their idle minds are the easy prey of these imps of darkness, who defile them at will.

We can help them in this matter if we set ourselves to do it; in a ten-minutes' chat, as we pass to and fro among them, we can drop interesting little facts into their minds, show a friendly interest in their interests, and promote kindly speech among themselves.

And, more than all, as most of them can read, we ought to keep a lookout in our own reading for things to put in their hands. Little story papers

are always in favor with them, and a daily newspaper (the purest we can find) does a great deal to lighten the dense fog of ignorance in which so many of them live.

"As we have therefore opportunity, let us do good unto all men," especially to those of our own households.—*Elizabeth P. Allan, in Sunday-School Times.*

If parents fed the bodies of their children, and if young men and young women took their diet, as recklessly as they feed their minds, they would invite death in his most hideous forms.—*Morning Star.*

CHILDREN'S PORTFOLIO.

A Fresh-Air Child.

"EVERY day this week," said Aunt Letty, looking up from her *Tribune*, "a pleasing sight may be witnessed by anybody who visits the Grand Central Depot. Hundreds of little children are being sent to the country to stay two or three weeks, and, in my opinion, it's the most Christian thing that's been done in the century, this taking care of the children of the poor in such a sweet, generous way. Poor darlings, shut up in the tenement houses, with never a chance for play or healthful development. I shall send a contribution to the Fresh-Air Fund to-day. Priscilla," with a total change of manner, "remember you are to sit perfectly still, my dear, until the carriage comes. You must not get your dress spotted or rumpled, or you will not be presentable for your drive in the park."

Little Priscilla, a pale, dark-eyed child, moved uneasily in her small chair.

"Oh, Aunt Letty!" she said, "I wish I might tumble my dress, or tear it, or get down on the grass and *roll*. I am tired of being nicely dressed and driving in the park. I hate it. I'd like to be a poor child, and then I might have some fun."

"You are very naughty, I fear," said Aunt Letty, gravely. "I understand it perfectly. 'Tis I who am to blame. If

"'Satan finds some mischief still
For idle hands to do,'

he generally puts some fretfulness into idle hearts. Go and bring me the bag of silks. Your badness must be punished."

With leaden feet and a pouting face, Priscilla did her aunt's bidding. How she hated that bag of silks. It represented to her much such a task as the wicked queen in the fairy tale used to set the unfortunate little princess who was doomed to undertake hopeless pieces of work. For Priscilla, like the little princess, was to straighten out of their tangled confusion the strands of silk which had been bought twisted and snarled together from the refuse of the mill, in some economical caprice of Aunt Letty's. That lady did not care a pin whether they were ever straightened or not, but she fancied it was a good way to employ Priscilla, who often puzzled her. Establishing the little rebel on a hassock by the library window, she carried on her interrupted talk with Mrs. Houghton, a friend from the country, who was her guest.

"Why do you keep that poor little wretch in such misery?" said the latter, carefully lowering her voice that Priscilla might not hear. "*I* should put her into a loose blue flannel or a stout brown holland slip, and let her play to her heart's content. She has never a moment's peace, just because she is always so beautifully arrayed, I declare. I believe if I were Priscilla, I'd be a fresh-air child if I had to run away! I'd change places with one of them."

"Margaret!" exclaimed Miss Letty, reproachfully, "suppose Priscilla should hear you! I am sure she has as much liberty as any other child of her class. Marie takes her out *every* morning, and she always goes to drive when I do. I think children should learn to be careful of their clothes. I was taught to be so, I am sure."

"Well, dear, when I go home I mean to take a fresh air child with me if I can find one, and I intend that child to have a real good old-fashioned time. She shall romp, and hunt for eggs, and fish in the brook, and wear old dresses, because she probably will have no others, and help dry the china, and for the rest of her life that child will remember her visit to Maple Farm, or my name's not Margaret Houghton."

Neither of the ladies knew that their conversation had an eager listener, but Priscilla, sorting the dull blues and brick reds of the embroidery silks, had not missed a word.

The carriage came to the door. Golden curls, brown eyes, pink-tinted cheeks, and a dress as white as new-fallen snow, the little girl beside Miss Letty was the object of many admiring eyes. She was very silent and well-behaved, did not fidget nor fret as usual, and Miss Letty felicitated herself so much on the result of her discipline that she stopped at Huyler's on her way to pick Mrs. Houghton up at a friend's, where she had left her, and purchased a pound of caramels for Priscilla.

"There!" she said, "she what you gain by being a dear, good child! Why can you not always act as you have done to-day?"

But Priscilla's little head was revolving a deep-laid scheme. And when she found a chance she proceeded to put it into operation.

The cook, a very black and shiny person, had a little daughter of Priscilla's age, who was greatly given to pomps and vanities. She rejoiced in the anomalous name of Blanche. When "little Miss" went to her and proposed an exchange of dresses, from dainty jacket and skirts to slippers and stockings, Blanche was at first aghast at the audacity of the proposal, but it was so charming to fancy herself clothed like the little lady that she at last yielded, and much to her satisfaction saw herself in the long mirror as she never had dreamed of being dressed in the whole world.

Meanwhile Priscilla, she was only seven, in a blue and white checked gingham, stout shoes, and a coarse bib-apron, tip-toed to Mrs. Houghton's door and knocked. Bidden to enter, she found her friend busy with her packing, and amazed her by pleadingly exclaiming:

"Here I am! *Now* I'm a fresh-air child! Take *me* with you, dear, dear Mrs. Houghton, and let me do all the beautiful things you talked about! Please, please do!"

While still Mrs. Houghton gazed, not understanding the situation, a sudden and too familiar sound came from the regions below.

"You owdacious, misguided, villainous chile, you. You been puttin' on Miss Priscilla's tings. For de lan's sake, Blanche, come here to me!"

"Oh! Mrs. Houghton, come, Chloe is going to whip Blanche, and I coaxed her to put on my dress and give me hers. It isn't fair! Poor Blanche!" and away flew Priscilla like the wind, not in time, however, to arrest the summary justice which Chloe never lost a chance to administer. Blanche had been whipped and shaken and set on the stool of repentance, and there, sobbing and weeping, she still hugged her new attire, convinced that Miss Priscilla had the right to give it to her.

But her mother thought differently. Sternly she spoke:

"People may bring up w'ite chillen as they please," she said. "It takes a heap o' correction to make Blanche a decent young pusson. And Miss Letty don't nebber mean to let Miss Priscilla gib her coats and shoes away dat fashion. Take dem furbelows off dis minit, and Miss Priscy, give her her own clothes."

The upshot of it all was, however, that Mrs. Houghton carried two fresh-air children off to green fields, a white child and a black one, and both enjoyed their outing with the most rapt and complete satisfaction. And Aunt Letty, in the goodness of her heart, suffered herself to be convinced that it was better for one little rich girl to be treated more like hundreds of little poor ones, and live a free, innocent, out-door life with few restrictions and a plain, serviceable dress, while the summer lasted.

ALMA ROCHESTER.

How the Bridge was Crossed.

"MOTHER," said a little girl, "what did David mean when he said, 'Preserve me, O God, for in thee do I put my trust?'"

"Do you remember," said her mother, "the little girl we saw walking with her father in the woods yesterday?"

"Oh, yes, mother. Wasn't she beautiful?"

"She was a gentle, loving little thing, and her father was very kind to her. Do you remember what she said when they came to the narrow bridge over the brook?"

"I don't like to think about that bridge, mother; it makes me giddy. Don't you think it is very dangerous, just those two loose planks laid across and no railing? If she had stepped a little on either side she would have fallen into the water."

"Do you remember what she said?" repeated the mother.

"Yes, mamma; she stopped a minute as if afraid to go over, and then looked up into her father's face and asked him to take hold of her hand, and said 'You will take hold of me, dear father; I don't feel afraid when you have hold of my hand.' And her father looked so lovingly upon her and took tight hold of her hand, as if she were very precious to him."

"Well, my child," said the mother, "I think David felt just like that little girl when he wrote these words you have asked me about."

"Was David going over a bridge, mother?"

"Not such a bridge as the one we saw in the woods; but he had come to some difficult place in his life—there was some trouble before him that made him afraid, and he looked up to God just as that little girl looked up to her father, and said: 'Preserve me, O God, for in thee do I put my trust.' It is just as if he had said, 'Please take care of me, my kind, heavenly Father; I do not feel afraid when Thou art with me and taking hold of my hand.'"—*S. S. Visitor.*

Training the Eyes.

THE following story from the *Penn Monthly* is related of Agassiz, and it is sufficiently characteristic of this remarkably accurate observer to have the merit of probability. We are told that once upon a time the professor had occasion to select an assistant from one of his classes. There were a number of candidates for the post of honor, and finding himself in a quandary as to which one he would choose, the happy thought occurred to him of subjecting three of the more promising students in turn to the simple test of describing the view from his laboratory window, which overlooked the side yard of the college. One said that he saw merely a board fence and a brick pavement; another added a stream of soapy water; a third detected the color of the paint on the fence, noted a green mould or fungus on the bricks, and evidences of "bluing" in the water, beside other details. It is needless to tell which candidate was awarded the coveted position.

Houdin, the celebrated prestidigitateur, attributed his success in his profession mainly to his quickness of perception, which he tells us in his entertaining autobiography, he acquired by educating his eyes to detect a large number of objects at a single glance. His simple plan was to select a shop window full of a miscellaneous assortment of articles, and walk rapidly past it a number of times every day, writing down each object which impressed itself on his mind. In this way he was able, after a time, to detect instantaneously all of the articles in the window, even though they might be numbered by scores.—*Scientific American.*

Little Heads Together.

AN ACROSTIC FOR YOUNG BIBLE STUDENTS.

1. Mountains east of the Dead Sea.
2. A Chaldee name given to Azariah, one of the three captive young princes of Judah.
3. A city built by the Hebrews during their servitude in Egypt.
4. A tree mentioned in the Scriptures.
5. A member of the Jewish Sanhedrim, who was at first a Pharisee, but afterwards became a disciple of Jesus.

Primals and finals form the names of two brothers often spoken of in the Bible. "ITTALIE."

BEHEADINGS.

1. Behead closed and leave a poor dwelling.
2. Behead something to be dreaded and leave a word often used by Scottish bards.
3. Behead a painful disease and leave not in.
4. Behead the smallest and leave a point of the compass.
5. Behead a word meaning quickly and leave an article of food.
6. Behead a weapon and leave something that has power either to wound or to help.
7. Behead darkness and leave a useful machine. LEX.

DIAMOND.

1. In desirable. 2. Practised by civilized nations. 3. A vision. 4. A sailor. 5. In Mediterranean. V.

Answers to Puzzles of August 4th.

Nellie's Puzzle.—1. C-olomb-o. 2. N-asturtium-s. 3. T-heres-a. 4. N-es-t. 5. I-ndia-n. 6. O-verseer-shi-p. 7. L-adl-e. Constantinople.

Misplaced Words.—

While ripening corn grew thick and deep,
And here and there men stood to reap,
One morn I put my heart to sleep,
And to the lanes I took my way.
The goldfinch on a thistle head
Stood scattering seedlets while she fed;
The wrens their pretty gossip spread,
Or joined a random roundelay.

Correct answers from "Prague" and Rappie Bowne.

Contributions to this department and solutions of puzzles are solicited from all. Address Cousin LOIS, office of THE CHRISTIAN INTELLIGENCER.

A Sunday in the City.

BY A. R. VAN NEST, D.D.

We read letters from the summer vacation tours in all quarters; perhaps it is well to let country friends know what is going on in town. Dr. Oliver Bronson, formerly of Hudson, N. Y., who for himself and his companion in life made climate a special study, used to say that for the winter months St. Augustine, in Florida, afforded the best atmosphere for delicate persons, but he preferred New York city for the summer. Abraham Van Nest, Esq., whose pleasant mansion in Bleecker street many of our older citizens will remember, said that, "Summer was not the time to go into the country, for it was too hot to be shut up in the narrow, confined rooms which one often meets with there. He would choose the spring or autumn for such visits." My experience of late has proved the wisdom of these ancients.

It has been my part for several weeks to be about Great South Bay, a beautiful sheet of water which separates the ocean beach from the mainland of Long Island, finding a variety of pleasure; but at the same time enduring fogs and much severe heat, and being assailed by great armies of mosquitoes, which made life miserable. Last week, in utter distraction, I made up my mind to come to New York, where I found an invigorating atmosphere. The rains had thoroughly cleansed the streets and the persecuting mosquitoes were few and far between.

Sunday was notable for its perfect atmosphere. There was some difficulty in finding a church for service. Several leading ones were tried in vain, but Rev. Roderick Terry, D.D, was found at his post of duty, and he gave us a very practical sermon, his subject being Simeon *waiting* for the consolation of Israel. It was good to be there; there was fine music, profitable preaching, and a nice looking congregation that might compare favorably with those that gather in the winter season. The old South Church had its Gospel armor on. But the great treat was furnished in the evening.

The Collegiate Church has for several seasons invited eminent preachers from other cities to occupy one of its pulpits, giving them ample remuneration for the services. Thus they have shown great wisdom, by giving their people good instruction and entertainment and securing full audiences for the churches; also sending the good ministers on their way rejoicing with more means to enjoy their vacations. I have often thought that if Dr. Hall's people would pursue such a policy there would be less talk about empty churches in summer. The preacher for last Sunday in Fourth street was Dr. Herrick Johnson, of Chicago. The first result of his presence was to have the house nearly filled—the middle body of pews solidly to the doors, and there was quite a sprinkling in the galleries. Everything was first-rate.

The Dutch Church at 48th street and 5th avenue is a most beautiful building. A professor from Oxford told me that it was "the finest parish church in the world." Then the music was excellent. The organist was remarkable, if I mistake not a real Doctor of Music from London, and the choir is artistic. As to the style, perhaps my taste is not cultivated enough to appreciate it. I was reminded of a scene that occurred in Florence long years ago, between John David Wolfe, an eminent philanthropist of our city, and the teacher of one of our schools, old Signor Ferretti. Mr. Wolfe was delighted with the singing of the children, using our beautiful Sunday-school hymns, with their sweet Italian voices. His warm Christian heart inclined him to help the cause, and he could think of no better proposal than to make a present of prayer books sufficient for the whole school. There were three hundred and more children. I was amused at the effect upon Ferretti. His countenance began to work and he was evidently preparing for a speech. "Mr. Wolfe," he said, "every nation worships God in its own way. You English people, you like to pray to God out of a book; but we Italians, we like to talk with Him right out of our warm, full hearts, and do not want your prayer books." So with Ferretti, we like the old Methodist tunes, where the people all can join in rather than have our religion interpreted for us by the most refined and artistic choir. Still, the music was beautiful. Then the prayers were sweet. Dr. Johnson lives very close to heaven and talked with God as a man talketh with his friend.

The sermon was, as it ought to be, the climax of the service. What is it that ministers are set up for, except to *preach* the Gospel? His text was a proverb, "The heart of the wise teacheth the mouth and addeth learning to his lips." He began with the praise of speech; "To talk well," he said, "is the best gift, and to talk supremely well is to be supreme in power." But this talent comes from the heart—the heart of the wise—not the head. He would not undervalue the intellect; it had great uses; but pure intellect produced cold talk like marble. Then there was some fine scholarship on the great words in the Christian vocabulary: courtesy from *cor*, the heart; sympathy, feeling with, patience; sacrifice; the heart of the wise must do it all.

It was a great and good sermon and afforded high inspiration to a devoted, hearty life, and I went home under that beautiful moon thanking God for the delightful air, and the very pleasant Lord's day that I had enjoyed, and that so many had heard the good Word of the kingdom; above all, thankful for the dear old Collegiate Church. What a witness it has been for the truth of God these two hundred and fifty years! Thankful, also, for this grand and glorious city of New York, where are so many churches and Christians, and where so much good is done in the name of Christ, and anxious whether more might not be done for the 900,000 people that remain in town. Let these that are left appreciate their privileges.

Marriage-Made Men.

"Let him marry, then," was the crusty reply of an old bachelor on being told that a friend had gone blind; "let him marry, and if that doesn't open his eyes, then his case is indeed hopeless."

The sneer has been confuted by the experience of scores of blind scholars, whose wives have been eyes to them. Huber, the great authority on bees, was blind from his seventeenth year, and conducted the observations which gave him the facts for his studies through the eyes of his wife. He declared that he should be miserable were he to regain his eyesight, adding: "I should not know to what extent a person in my situation could be beloved; besides, my wife is always young, fresh, and pretty, which is no light matter."

Blind Henry Fawcett became professor of political economy at Cambridge, an effective debater in Parliament, and a most successful postmaster-general, by using the eyes of his cultured wife.

The crusty old bachelor's sneer falls flat when it encounters such wives as these—and they are but two out of many who have made their husbands men of good repute.

Sir Samuel Romilly, the leading lawyer and law-reformer of his day, illustrated the experience of successful men when he said that nothing had more profited him in his public life than the observations and opinions of his wife.

The biographer of Sir William Hamilton, commenting upon the helpfulness of Lady Hamilton, says: "The number of pages in her handwriting, still preserved, is perfectly marvellous." When he was elected professor of logic and metaphysics in the University of Edinburgh, he had no lectures in stock. He began at once to write them, but though he worked rapidly, and far into the night, he was often only a few hours in advance of his class. Lady Hamilton sat up night after night to write out a fair copy of the lectures from the roughly written pages he had scrawled in the adjoining room. He would take her legible sheets and read them that morning to the students, who knew not that their professor's success was due to his being a marriage-made man. When paralysis, brought on by mental overwork, had stricken him, she became even more helpful, and by her assistance he was enabled to perform his professional duties until death removed him from his chair.—*Exchange.*

Hints for Farmers.

SEEDING MEADOWS.

Now is the time to do this work. The sod can be turned over and the land reseeded. We regard August as not only the most convenient time of the year for this work, but the best month in which to sow grass seed. We always prefer to apply some top dressing before sowing. Special manures are easily applied, and answer a good purpose. We have the best success, however, when we use well-rotted horse manure. Much depends upon the weather after the dressing is spread. If it proves to be very dry much is lost, and the grass seed will fail to come up.—*Editor Hyde, in the Congregationalist.*

THE EARLY APPLES.

Early fruit begins to ripen, and it should be carefully picked and sent to market in nice looking, clean packages. The bushel boxes are growing in favor for this purpose, as being better than barrels when the fruit is not to be transported too far. It should be assorted carefully, making all the fruit in a box as nearly uniform in size as possible, as customers will pay much more for it when so packed. The windfalls should be picked up and cooked and mixed with a little grain for the hogs, or put through the root-cutter and fed to the cows. Do not feed too liberally at first in either case, but begin with a small quantity and increase gradually. This answers a double purpose. It destroys the larvæ of the apple and codling moth, which will be found in nearly all the fruit that falls prematurely, and the fruit has a considerable feeding value when rightly fed. The contrary opinion, that apples were injurious to milch cows and would dry up their milk, probably arose from the results that were noticed when the cows broke into the orchard and ate too many. The same result follows eating too much meal, yet when it is judiciously fed it produces only good results. When they are allowed to eat too many sour apples, it makes their teeth sore. Having a few apple trees in the pasture, so that the cows are tempted to spend their time there waiting for fruit instead of filling themselves with grass, is also apt to give an unfavorable opinion of apples as a food for cows. Such trees had better be removed at once.—*American Cultivator.*

Crocks of butter to be kept for several months, says the *United States Dairyman*, should never be placed upon the cellar bottom. This causes two degrees of temperature in the crock, which will be at expense of the quality of the butter at the top. The crocks will keep their contents far better if placed at least a foot from the cellar bottom upon a bench, and a thick woollen cloth thrown over it.

FALL TREE-PLANTING.

In conversation lately with a neighbor about planting fruit trees in the fall, he said he did not believe in fall planting. He knew that the agents generally advised people to plant in the fall, and he supposed it was to the agents' or nurserymen's interest to get the trees off their hands at that season; but he thought the buyer would do better to get spring dug plants. I told him I would plant apple and pear trees in the fall, as they would have a better chance to live, and would make a better growth the first summer.

He inquired why there was such a difference of opinion. I explained it in this way: The trees come from a distance, having been dug early in the fall, and I would advise every planter to let all trees that are dug before the leaves are ready to fall, to go to some other buyer. As soon as planters learn to tell these early dug trees, they will lose all value, for of intrinsic value they have none for planting here; if they live at all, it will take at least one year for them to recover from the injury caused by early and too often bad digging. A tree with roots three or four inches long may survive; it may even grow well, yet the man that plants good trees prefers roots to tops. It makes very little difference about the tops, so long as there are good strong roots.

The effect of the early stripping off of the leaves is to stop the flow of sap before the tree has ripened the late growth; and the effect is precisely the same, whether the denudation is done by insects or by men. I have seen one lot of 500 apple-trees that were dug in the fall, and almost stripped in summer, that lived, yet very few have made or will make trees. I have also seen several hundreds dug at the proper time and set in the fall that did better than spring set, all being out of the same lot of trees and set in the same kind of soil.—*Correspondent of Rural New Yorker.*

Financial.

Tuesday, Aug. 24th.

It is reported and seems to be true that $5,800,000 in gold are on the way from Europe to the United States. The Treasury has issued another call for bonds, namely, for $10,000,000 to be redeemed on Oct. 1st. So that when the demand for money from Boston, to overcome the effects of the defalcations there, and from the West, to move the harvest, are satisfied, money here will again probably be abundant at a fair, living rate of interest.

The bank report of Saturday showed loans reduced $7,017,500, a decrease in legal tenders of $4,055,800 and in deposits of $11,142,600, and an increase in specie of $796,800. The surplus of reserve was reduced $473,350, making it $6,738,875. The rate for

money during the week ranged from 1 to 20 per cent, the ordinary rate being from 6 to 8 per cent. Yesterday morning money on call was loaned at 5 to 6 per cent, and in the afternoon declined to 3 and 4 per cent. The best commercial paper pays 5 to 6 per cent. The West continues to draw from the East.

Securities declined at the Stock Market at the beginning of the week; but a considerable part of the list recovered nearly all that was lost. Bonds as well as stock have fallen off in value. Even the West Shore guaranteed bonds, which have been favorites on the street, are down to 101 7-8. If money continues worth 5 to 6 per cent a decline in quotations of stocks for a time is to be expected; but the wealth of the country is constantly increasing and must be invested in something. Really good investment securities cannot long remain unsought for.

Europe at last began last week to replenish its much reduced stores of grain. The English and French markets yesterday were reported firm, with wheat higher in England than on Saturday. The following closing quotations of yesterday indicate the rise in value: September wheat here 90 1-8, in Chicago 79 1-8; corn here 51 1-8, in Chicago 42 3-8; oats here 32 3-8, in Chicago 26 1-2. The visible supply of wheat in the United States and Canada, east of the Pacific slope, increased last week 1,603,449 bushels, was nearly 5 millions of bushels less than at this time last year and nearly 21 millions of bushels more than in 1884. The better prices are bringing out the holdings of the farmers; but the amount of grain in this country and in the world is much less than it was a year ago. The closing quotations for cotton were: Aug. 9.13-15; Sept. 9.15-16; Oct. 9 14-15; Nov. 9 15-16; Dec. 9 20-21; Jan. 9.28-29. There is no material change in the value of hay. The supply of the best grades is moderate, The soil is becoming dry in this region and the pasture is not as good as it has been. Long rye straw is quoted at 65 to 70 cents, oat and wheat straw at 45 to 50.

Despatches by cable from London yesterday said: "A rise in the Bank of England rate is expected on Thursday, possibly before if the drain of gold to America becomes excessive. To-day a large amount of gold will be withdrawn for shipment to America by Tuesday's German steamer, and further large shipments have been arranged for next week." "A rise in the Bank of England rate," because less than 6 millions of dollars in gold is on its way to New York! There is free trade with a witness! What a farce British free trade is! At the beginning of this year the United States exported 40 millions of dollars in gold to Europe; yet the rate on money was not advanced by so much as an eighth of one per cent, in fact was not advanced at all. The matter was left free to adjust itself, according to the laws of trade. But when the eighth part of that sum leaves England and France for New York, the advocates of British free trade are thrown into a panic, and, to prevent the outflow, raise the home rate of interest. And American free trade theorists are blind to this fact.

Foreign exchance here yesterday was sold at $4 82 1-2 for 60 day bills and $4.84 1-2 for demand for sterling. The exports of merchandise for the week were valued at $5,549,646, and the imports at $8,610,053.

News of the Week.

(Continued from page five.)

Ten counties in Western Texas are suffering greatly from want of food....Frederick Pappenheimer, a wealthy young man from New York, committed suicide in Louisville, Ky....A bank defaulter, Elbert P. Cook, who ruined the Bank of Havana of New York, together with his little daughter, was shot and killed by an insane man at Buenos Ayres, South America....Galveston, Texas, is inundated. A terrible storm has raged there for two days....Mr. Egan, a member of Parliament, attending the convention at Chicago, was presented with a silver service by the Irish National League. ....The fare on the Third Avenue Elevated in this city is to be reduced to five cents at all hours before long. The effect on the Third avenue horse road may add to the troubles of that corporation.

MONDAY, 23.—Prince Alexander, King of Bulgaria, was informed on Saturday by M. Karaveloff that the people desired his deposition. The Prince appeared in front of the palace and abdicated; he was then escorted over the frontier. There was no disorder. Karaveloff was the head of conspiracy, conducted with profound secrecy, believed to have been instigated by Russia ...Evictions have been going on by wholesale in Donegal, Ireland, because a total sum of £50 in rent was not paid....Congregation of a Presbyterian church was hooted at and stoned yesterday in Belfast....A woman lost $60,000 in Monte Carlo at the gaming tables, and killed herself. This is the seventy-sixth suicide there this season ...Further reports of damage in Texas by the gale and high sea of Thursday and Friday last....W. J. Kendall, a Boston detective, swims through the whirlpool at Niagara, manages to cling to a rock near the shore and was rescued in extreme exhaustion....The "Mayflower" won the yacht race on Saturday....Prof, Calvin E. Stowe, husband of Harriet Beecher Stowe, died yesterday at New Haven, aged 84 years....A great strike at Brockton, Mass., 6,000 men out....Strike on Broadway surface railroad here to-day. The company added one trip to the day's work, for the same pay.

TUESDAY, 24.—All Europe disturbed by the deposition of Prince Alexander. Further agressions by Russia expected. The people of Bulgaria favorable to the Prince. Those opposed to Russia fleeing from the country. ...Irish affairs debated yesterday in House of Commons. The government reported a Commission to investigate the Belfast riots. ....People of St. Johns, N. B., opposed to the Canadian policy on the fishery question. ....Police barracks wrecked yesterday in Belfast by a mob....Yacht race here futile yesterday; wind died out....Storm last week nearly destroyed Indianota, Texas; 38 lives lost. Storm extended 200 miles inland. Thousands of buildings destroyed. Great destitution among poorer classes....Cashier of City Bank, Williamsport, Penn., defaulter in $20,000....Broadway cars still tied up. Public sympathy in with the men....Mrs. Cleveland in telegraph office in Adirondacks touches button and starts machinery of Minneapolis Exposition....Police officers report to the District Attorney here, the speeches made at anarchist meeting in Irving Hall last Friday evening. Some arrests may follow....A Milwaukee anarchist paper threatens dire results from the condemnation of the Chicago anarchists.

The purest, sweetest and best Cod Liver Oil in the world, manufactured from fresh, healthly livers, upon the sea-shore. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in the market. Made by CASWELL, HAZARD & Co., New York.

PIMPLES removed and the Skin made smooth by using Juniper Tar Soap, manufactured by Caswell Hazard & Co., New York
Sold by druggists.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, August 21, 1886.

BUTTER.—Receipts for the week, 36,984 pks.; exports 4,725 pks.

Western creamery makes have fallen off in quality, causing a greater demand for near-by State marks to take their place. Strictly fine last week's creamery and dairy make is sought for, and has advanced about 1c. per lb., and there is now a good reliable demand for old, well made, fresh butter. There were sales of finest fresh full flavored creamery make at 22c; finest fresh dairy sold at 19a20c., with some closely selected tubs going at 21c., and this kind of stock is wanted, while ordinary and common lots are freely offered at 14a16c., without finding buyers. In Western butter there were sales to local trade of best fresh make creameries at 22c.; 21a22c. was made for some specials; also sales of several large lots of fancy June make for speculative account at 20a20½c. Summery and off flavored Western creameries are in large supply, hard to sell, and take a wide range in price, say 14a17c. We note sales of large lines of fine June make factory butter at 11a12c., and lower grades for export at 8a 10c. We quote:

Fancy creamery	21½@23
do dairy (selections)	20 @21
Good to fine	16 @19
Poor to common	8 @13

Publisher's Department.

A SOFT, VELVET TEXTURE is imparted to the skin by the use of Glenn's Sulphur Soap. For skin diseases it should be used freely. Never take a bath without it. It is also especially useful as a means of bleaching and purifying woolen, cotton and linen fabrics.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

To thoroughly cure scrofula it is necessary to strike directly at the root of the evil. This is exactly what Hood's Sarsaparilla does, by acting upon the blood, thoroughly cleansing it of all impurities, and leaving not even a taint of scrofula in the vital fluid.

Many bodily ills result from habitual constipation, and a fine constitution may be weakened and ruined by simple neglect. There is no medicine, for regulating the bowels and restoring a natural action to the digestive organs, equal to Ayer's Pills.

3 month's treatment for 50c. Piso's Remedy for Catarrh. Sold by druggists.

MARRIAGES.

GOLDSMITH—LAMPMAN.—At Athens. N. Y., July 27th, by Rev. Wm. Bancroft Hill, Mr. Charles Goldsmith, of New York city, to Miss Dorothy M. Lampman, of Athens.

MANNING—BONNER.—At the parsonage of the Reformed Church of Farmer Village, N. Y., on Thursday, August 19th, by Rev. W. H. Nasholds, Zephaniah L. Manning to Salinda H. Bonner, both of Ovid, N. Y.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

LUYSTER.—At Hopewell Junction, N. Y., August 17th, Peter Luyster, in the 87th year of his age. His death was very sudden, caused by a stroke of paralysis.

PITCHER.—At Rose, N. Y., on July 17th, Mrs. Gertrude Pitcher, aged 83 years and 11 months. She was born in Kinderhook, N. Y. Her trust and confidence in God was unbroken by the storms of life and characterized her last hours, her last words being, "Bless the Lord. He is my Shepherd." "She was lovely in life and in death," are the words of those associated with her daily. The Christian hope sustained her through the changes and sorrows of life. Her love for the Church, and especially for the Reformed, was a conspicuous trait of her character. It was her custom to contribute regularly to the missionary Boards and to the other charities of the Church. With her this was a religious duty. She did what she could. She had become strongly attached to THE CHRISTIAN INTELLIGENCER and was one of its most ardent friends. She leaves three daughters. V.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

FULTON STREET DAILY NOON PRAYER-MEETING,
113 Fulton Street, and 58 Ann Street,
Just east of Broadway, near William Street.
COME IN, REST, AND PRAY.
Stop 5, 10 15 or 20 minutes, or the hour, as your time permits.

HOPE COLLEGE will open its sessions for 1886-87 on Wednesday, September 15th, at 9 o'clock A.M. The Faculty will meet for the reception of new students at 9.30 A.M. The course of instruction at this institution and all its adjuncts have been so far improved that students are invited from the East, as well as from the West, with the assurance of a good education at a very moderate cost. For further information or catalogues address

CHARLES SCOTT. President.

References: Rev. G. H. Mandeville, D.D., 34 Vesey street, New York city; Rev. C. E. Crispell, D.D., Spring Valley, N. Y.; Rev. Wm. J. R. Taylor, D.D., Newark, N. J.; J. C. Benham, M.D., Hudson, N. Y., or the editor.

WESTERN THEOLOGICAL SEMINARY.—In the absence of the Stated Clerk, I would hereby give notice that the Western Theological Seminary at Hope College will open on Wednesday, September 1st, 1886, at 9 o'clock A.M. The committee for the reception of students will meet the same morning at 10.30 o'clock.

Rev. Henry E. Dosker has accepted his appointment as lector for the ensuing year, having for that purpose resigned his pastoral charge.

CHARLES SCOTT,
President of the Board of Superintendents

Woman's Board of Foreign Missions.

RECEIPTS FROM JULY 10 TO AUG. 10, 1886.

Yonkers, N. Y., aux., $45; Nassau, N. Y., aux., 30; Christ Church, Utica, N. Y., 30; Readington, N. J., aux., 36; Busy Bees, Bacon Hill, 37; Union Church, High Bridge, N. Y., aux., 21.25; Bergen Church, Jersey City Heights, N. J., 71; Flatbush, L. I., for freight, 3; Miss Leila Winn, 5; Jamaica, N. Y., aux., 8.94; Acquackanonck, N. J., aux., 100; Neshanic, N. J., aux., 30; North and South Hampton, Pa., aux., 17.80; 2d New Brunswick, N.J., 160; Kalamazoo, Mich., aux., 35; Raritan, N. J., aux., 85; Ellenville, N. Y., 16.04. Total, $731.03.

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AYER'S Hair Vigor has given me perfect satisfaction. I was nearly bald for six years, during which time I used many hair preparations, but without success. Indeed, what little hair I had, was growing thinner, until I tried Ayer's Hair Vigor. I used two bottles of the Vigor, and my head is now well covered with a new growth of hair. —Judson B. Chapel, Peabody, Mass.

HAIR that has become weak, gray, and faded, may have new life and color restored to it by the use of Ayer's Hair Vigor. **My hair was thin, faded, and dry, and fell out in large quantities. Ayer's Hair Vigor stopped the falling, and restored my hair to its original color. As a dressing for the hair, this preparation has no equal.—Mary N. Hammond, Stillwater, Minn.

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I have been a great sufferer from Headache, and Ayer's Cathartic Pills are the only medicine that has ever given me relief. One dose of these Pills will quickly move my bowels, and free my head from pain.—William L. Page, Richmond Va.

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Sold by all Dealers in Medicine.

The Church.

Satisfied.

LIKE an impatient child by stormy skies,
Unwilling pent within his nursery doors,
Who leaves his toys unheeded on the floor,
And, with his face against the casement, sighs,
But when his mother's step draws near, with eyes
Alight and cry of joy, his troubles o'er,
Forgets them in her smile and sighs no more,
So, oft, the weary soul in captive guise
For freedom pines, and beats with restless wings
Against the narrow confines of its birth,
Till, suddenly, God enters, and it springs
To nestle in His arms, the bars of earth
Forgotten as the infinite above
Dawns o'er it in the face of Perfect Love.

—*Julia Larned, in The Churchman.*

Papering with the Bible.

A CORRESPONDENT of the *Friend of Missions* in Japan tells the following interesting story of a lady who went into a cake-shop to buy some cakes for her children:

While waiting for the cakes she saw that the walls were papered with leaves from the Bible. This was so strange that she asked the old woman about it, and she told the lady that one day, passing by a book-shop, she saw a pile of papers thrown away as useless. As her shop needed papering, she thought this was just the thing, and took some of it home and pasted it up over her walls. One evening her grandson came in and began reading aloud from the paper on the wall. The old woman was so interested in what she heard, that she listened eagerly and got all who would to read it to her. One day a young man came who asked if she understood it, and whether she was a Christian. She told him how much she enjoyed hearing it, but she did not understand it much, so he promised to take her to church the next day. After this she attended regularly, and became an earnest Christian. She now keeps a stock of tracts by her, and into every bag of little cakes she drops one. Is not this encouraging? All that good came out of leaves of the Bible *thrown away*, which were considered of no use.—*Mission Dayspring*.

A Word in Season.

"HOW good it is," the wise king said. But to be really good, it must be "in due season." Its value consists in its utterance at the right time, and in the right way. There is danger of erring on the side of much and untimely speaking, as well as on that of failure to speak when the golden opportunity offers. Religious prattle—mere phrase making—talk for the sake of talk, or for the purpose of discharging one's self of a duty, regardless of any special suitability to the occasion or the person addressed—is no more useful or edifying than idle gossip about secular things. Of the two, indeed, the latter is less likely to prove harmful than the other, for it has to do with matters of no particular moment, while an ill-timed religious exhortation may repel an immortal soul seeking light and life. But when, with the wisdom which truly "cometh from above," as the fruit of prayerful desire to speak wisely and effectively, one is able to utter a timely word, it is not likely to fall on unheeding ears. Such words are winged with power. They have "a virtue not their own." Their power lies even more in their timeliness and the spirit in which they are spoken than in the words themselves; and they reach the heart, not because they are peculiarly eloquent or impressive—the most effective plea is often clothed in the homeliest phrases—but because they come from the heart.

An excellent illustration of this—*faculty*, shall we call it?—of knowing when and how to speak, was related to us a few days ago. A Christian gentleman, while crossing the Atlantic, was standing on deck one day with the captain of the steamship, a brave but irreligious man, when he accidentally dropped a book from his coat pocket. The captain, seeing it fall, picked it up and handed it to him. The gentleman thanked him warmly, saying that he valued it beyond price, and should have been exceedingly sorry to lose it. "What book is it?' the captain asked. "Why, it's my chart and compass," was the reply. "You have yours for sailing your ship; this Testament is mine for guiding my life. And, captain," he added smilingly, "I wish you were always as sure of your way as I am of mine." No more was said, but some time afterwards the captain hunted up his friendly passenger in order to tell him that the arrow shot apparently into the air had reached its mark. "If you had tried to preach to me," he said, "I should have given you a rough answer; but the few words you said, and the way you said them, took such a hold upon me that I could not shake off the impression till I became a Christian."

No doubt there are some persons who have a peculiar gift for speaking opportunely, and from whose lips "truths divine," if they do not, according to the poet's fancy, "come mended," at least come with a sweet persuasiveness which wins attention and compels assent. But this spiritual sagacity may be acquired, in some degree, by all who will earnestly seek it at the divine source of wisdom. And as opportunities for exercising it are abundant in every life, and the fruits of it glorious beyond expression, the child of God can desire no higher privilege than that of knowing when and how to speak "a word in due season."—*The Examiner.*

SABBATH BREAKING.—In the course of time evidence becomes public that occupations or enterprises indulging in a desecration of the Sabbath don't pay. One of the most notorious Sabbath breaking ventures in the country has been the first railroad using steam between Brooklyn and Coney Island. The last report for the present season shows an income considerably smaller than the necessary expenditures. The chief owner is trying to sell it. Whoever buys it will certainly pay much less than the face value of the stock and bonds composing the capitalization.

The baseball clubs of the West pay little regard for the Sabbath, in fact are in the habit of playing match games on Sunday afternoon as on any other day, and practice on the Sabbath. The chief owner of the St. Louis club has just sold it. He is reported as saying, "Well, I'm out of the baseball business now, once and forever. I've lost on baseball business up to date the sum of $61,000, and before the affairs of the club are all wound up and settled I shall have lost $70,000, and that's the last baseball business will ever get out of me."

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 10, THIRD QUARTER.

M. Jesus the True Vine.....John 15: 1-17.
T. The World's Hatred.....John 15: 18-27.
W. God Dwelling in Us.....1 John 4: 1-21.
T. The Fruitless Fig Tree.....Luke 13: 1-17.
F. Being Found in Christ.....Phil. 3: 7-21.
S. Seeking Things Above.....Col. 3: 1-17.
S. Loving in Deed.....1 John 3: 1-24.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

Sept. 5th.—"*Jesus the True Vine.*"—*John* 15: 1-16.

Golden Text.—"I am the vine, ye are the branches."—JOHN 15: 5.

CENTRAL TRUTH.—"For me, to live is Christ."—PHIL. 1: 21.

INTRODUCTION.

THE 14th chapter closes with the words, "Arise, let us go hence." It would, therefore, seem probable that the remaining discourses were spoken in the open air on the way through the city to the Mount of Olives. Jesus had been using the wine cup in the services just concluded, and had been speaking of the fruit of the vine; the idea of this discourse was, therefore, naturally suggested, especially if, as might easily have been the case, the fires were still smoldering among the vineyards of Olivet, where the cuttings of the vines had been recently burned. The key-word to this passage is "Abide," which occurs in some form twelve times in these sixteen verses.

THE LESSON.

I THE LIFE OF THE VINE IN THE BRANCHES.—VS 1-6.

V. 1.—"*I am the true vine.*" True here signifies real as opposed to seeming. The vine, the fruit of which furnished the symbol of His blood, was only a type; He Himself was the archetype. "*My Father is the husbandman.*" Both proprietor and caretaker. God the Father is personally interested in the work and success of His Son.

V. 2.—"*Every branch in me that beareth not fruit he taketh away.*" This expression indicates that there may be a formal outward union with Christ, which results in the appearance of life, but without evidence of that life in the form of fruit. Such branches are encumbrances to be removed by a wise and skilful husbandman. It is said that a dead branch makes drafts on the life of a tree at the expense of the living branches. "*Every branch that beareth fruit he purgeth it.*" Jesus does not add "in me" in this clause because the fact of fruitfulness implies and proves the branch to be in Him. The purging is the pruning, cleansing process whereby the health and fruitfulness of the branch is increased. There is much in us foreign to our life in Christ, and that hinders our fruitfulness. These incumbrances God, faithful to us as to His Son, removes by means of the discipline of life.

V. 3.—"*Ye are clean through the word which I have spoken unto you.*" The cleansing process had been so far begun that its success was assured. These disciples still had to pass under the knife of the pruner.

V. 4.—"*Abide in me, and I in you.*" Both of these clauses are imperative and imply that our vital union with Christ will depend upon ourselves. We may separate ourselves from Him by neglect, or we may drive Him from us by sin. We need to cultivate this life flowing from Jesus into ourselves. "*As the branch cannot bear fruit of itself.*" Nothing is more useless than a branch separated from its parent stem. It is not even fit for firewood. "*No more can ye except ye abide in me.*" It is equally useless for one to attempt to imitate the Christian life without this vital union with Christ.

V. 5.—"*I am the vine, ye are the branches,*" This important truth needed to be repeated, in order that the disciples might learn to look up for their life in the times to come. "*He that abideth in me, and I in him.*" The interliving of Christ and His followers is mutual. The vine runs into the branch, and the branch enters into the substance of the vine. "*The same bringeth forth much fruit.*" Upon the closeness of our union with Christ depends the degree of spiritual vitality we possess, and the amount of our fruitfulness. "*Without me, that is, apart from me, ye can do nothing.*" The moment separation occurs death ensues.

V. 6.—"*If a man abide not in me.*" The case of the false branches is now considered. The little life apparently possessed, has dwindled until the branch is condemned as unhealthy. "*Cast off,—withered,—burned.*" First the self-destruction,—the closing of the heart against gracious influences; then the providential excision,—the cutting off from apparent connection with the vine; then the final condemnation,—cast into the fire and burned. This last verse seems to refer to all men and to declare the universal truth that no spiritual life is possible apart from Christ.

II. THE FRUIT OF THE VINE IN THE BRANCHES.—VS. 7-10.

V. 7.—"*If ye abide in me*" If your life is hid with Christ in God. "*Ye shall ask what ye will.*" This was not an unsafe promise because it was conditioned upon the abiding. If we abide in Christ we shall will to ask His will. "*It shall be done unto you.*" All things needed for the life and fruitfulness of the branches will be granted in answer to their requests. The spirit of prayer may be regarded as one of the fruits of the vine.

V. 8.—"*Herein is my Father glorified that ye bear much fruit.*" The branches and the vine exist for the husbandman. Jesus glorified His Father, and expects us to do the same. We cannot glorify Him except as we bear the fruit He looks for, and bear it abundantly.

V. 9.—"*As the Father hath loved me, so have I loved you.*" If a complete devotion of ourselves to Jesus is expected, this is no more than He has given us. His love is Infinite, Divine. "*Continue ye in my love.*" Love for Jesus will be one of the fruits of our life in Him, and will also secure increased fruitfulness.

V. 10.—"*If ye keep my commandments ye shall abide in my love.*" As love is the manifestation of life, so obedience is the proof of love. The only real obedience is that which springs from love. "*Even as I have kept my Father's commandments.*" "Even as,"—there is no expression in the New Testament which unveils more fully the wonders of redeeming love than this comparison. It places the redeemed sinner upon a high plane of fellowship with God. When we have Christ we have all that the trees of Knowledge and of Good and Evil in Eden symbolized.

III. THE JOY OF THE VINE IN THE BRANCHES.—VS. 11-16.

V. 11.—"*That my joy might remain in you.*" The joy which Jesus would impart to His people is His own joy. That joy which springs from His union with His Father and delight in His will. "*That your joy might be full.*" Our joy will be full only as we are full of Christ, and then we shall have joy unspeakable and full of glory.

V. 12.—"*That ye love one another, as I have loved you.*" They are to find their joy out of themselves in the joy of their brethren.

V. 13.—"*Greater love hath no man than this, that a man lay down his life for his friends.*" The love of Jesus for His friends was tested by the sacrifice He made for them. Our love for Him or for His will be measured by the spirit of sacrifice which we exhibit.

V. 14.—"*Ye are my friends if ye do whatsoever I command you.*" These men were soon to find that friends were few. The members of their own households would become their bitterest enemies, yet they would have the consolation of the friendship of the Son of God. This friendship was to be preserved by their yielding themselves to Him. In almost every intimacy there is a commanding influence on one side; such an influence Jesus rightly claims over His human friends.

V. 15.—"*I have called you friends, for all things that I have heard of my Father I have made known unto you.*" The confidence of love in which Jesus reveals Divine truth to His disciples is a proof of our high and close relation to Him, and a constant source of joy to the believer.

V. 16.—"*Ye have not chosen me.*" The origin of this union was with Jesus, and this fact is a guarantee of its stability. "*Ordained you that ye should go and bring forth fruit.*" The service of Jesus is to be the aim of the Christian's life. In that service he is to find his fellowship and joy in the Lord. "*That*

whatsoever ye shall ask of the Father in my name, he may give it you." It is noteworthy how often the promise of answer to prayer occurs in these last discourses of Jesus. It is like His parting benediction upon His children.

LESSONS FOR TO-DAY.

1. As a branch your life depends upon Christ the vine.
2. As a branch you must partake of the nature of the vine.
3. As a branch you must resemble the vine.
4. As a branch you are subject to the care of the husbandman.
5. As a branch you must be more and more fruitful.
6. As a branch you may partake of the joy of the vine.
7. As a branch you live only for the vine.

Leather Knees.

ON a certain spring morning when all was bright and beautiful overhead, and—well, the less said the better about what was underfoot—seven enterprising small boys awoke to a remembrance of the fact that there is such a game as marbles in the world. No doubt they were duly thankful; at any rate they caused more or less confusion (in most cases more) each in his respective home by hunting, boy fashion, for the remains of last year's supply of marbles. At last, a triumphant shout from seven strong lungs, sounding through seven houses, showed that the search had been successful, and that the treasures were found. Then the seven boys ran gayly off to school, and seven mammas sighed. The marble season had commenced.

On the school ground the boys met and compared notes; then one of them drew a straight line or a circle (which is it, boys?) with his thumb nail, and soon all were heartily engaged in the game.

At length the school-bell rang, and the boys all jumped up quickly from the damp, dirty ground, and slapped their knees vigorously until the dirt was well pounded in out of sight. That is, all except one did. Phil Lawrence, the most tidy in appearance of them all, gazed ruefully at his own dirty knees for a moment, then remarked:

"Rather hard on a fellow's knees, isn't it? It wouldn't take very many games to wear a hole clear through, to say nothing of the dirt."

"Oh, well, never mind!" Al Sanders replied, "we don't have to wash or mend them."

"No, sir! we don't; but our mothers do! More's the pity," was the indignant rejoinder.

By this time the boys had reached the school-room and there was no more time for talking as they passed quickly to their seats.

At the noon recess the boys exchanged invitations with each other to hurry back as soon as possible from dinner; and Al Sanders called out banteringly to Phil:

"Now, my dainty Lady Phil, we will hope to see you back again in good season, unless you have decided to give up playing such an untidy and unladylike game as marbles."

But Phil had no intention of giving up marbles; and it cut him to be called "my lady," just as it would any other boy. Nevertheless, he did not hurry one bit; but, on the contrary, walked toward home at an unusually slow pace. He was thinking. He did dearly love marbles; but then he loved his mother, too, and did not like to make her any more trouble than he could help.

"And it can't be much fun to clean dirty knees every once in awhile and patch them, too, in the bargain."

Suddenly a thought struck him, and with such force that he said, "Oh!" right out loud in the street. Then he turned right-about-face and went into Mr. Winter's shoe-shop, which happened to be standing conveniently near.

"Mr. Winter, have you any pieces of leather you could sell me?'

"Yes, I guess so; how much do you want?"

"This much," Phil answered after a moment, holding up two pieces. That settled, he ran home fast enough, I can tell you, to make up for lost time. He found dinner not quite ready, so he busied himself with the leather. First, he cut two soft, black pieces into oblongs about six by eight inches; then he scalloped the edges, cut three holes in each end of them, hunted up some shoestrings and tied these pieces of leather over his knees. It did not take him long to eat his dinner and run back to school, where he was one of the first boys on the playground. Of course the leather-covered knees attracted general attention.

"What in the world has he got on his kness?" exclaimed one in wonder.

"Oh, ho! Leatherknees!' from another.

"Let's get a piece of carpet for him to kneel on," suggested the third.

While a fourth bowed low and said with mock deference:

"Captain Leatherknees, may we presume to ask you to play a game of marbles with us?"

Roly Poly Potter, a fat, good-natured boy, with very little mind of his own, stood by and giggled at the remarks of the other boys, while Harry Anderson, Phil's chum, said indignantly:

"I don't see what there is to make such a fuss about!"

Phil stood in silence until the first excitement was over, then he exclaimed manfully:

"Now, see here, boys. Honor bright, don't you think our mothers have enough to do without a lot of extra knee-cleaning and patching? We wouldn't like it if we had to do it ourselves, and I don't suppose our mothers enjoy it very much. Now, if we would only wear these leather knees, it would save a good deal; and we could form ourselves into a company and have a captain and parade days with leather knees of fancy colors for dress—black is best for every-day use. We could get lots of fun out of it; and, anyhow, it won't hurt us to show that we have a little consideration as well as lots of love for our mothers."

Phil stopped here, all out of breath, with a very flushed, but a very earnest face.

"Hurrah! Three cheers for Phil!" one of the boys exclaimed; and three hearty, lusty cheers followed. When the last sound died away, Phil exclaimed eagerly, "Now, let's give three times three cheers for our mothers!"

And this was heartily responded to. Phil's speech had won over to his side the most of the boys. A few hung back and ridiculed, but only for a short time; for this class of seven were too good friends to disagree long. Before the close of the week they each owned two pairs of leather knees—a black for every-day use and a colored for parade, to be fastened on with ribbons.

On Saturday they made their first parade. Each boy had on his fancy knees, also a black leather cap, around which was pasted in colored leather letters "Leatherknees." Each boy carried in his right hand a bag of marbles, and one bore a small leather flag having thereon this motto: "Mothers and Marbles Forever!"

Perhaps it is needless to say that Phil was chosen captain of the company. Proudly they marched back and forth in front of their several homes and on the principal streets. Some wondered at them, some laughed good-naturedly, some ridiculed, and still others gave hearty approval. But certain proud mammas smiled at the sight and were made exceedingly happy thereby.—*Cora Van Nostrand, in N. Y. Tribune.*

Gush.

DON'T gush. Avoid extremes, superlatives, and—gush. Don't exaggerate the significance of trifles; don't describe mole hills as mountains. If a rain-drop wets your face, don't say the storm was terrible; if a person is polite to you, or does you a favor, don't immediately conclude that he adores you and would die for you; if, on the other hand, he seems somewhat uneffusive, don't infer that he hates and would like to kill you. Appreciate all good things, but don't sentimentalize over them. Don't run when walking would be just as well, and probably better; and don't just pour yourself out when, perhaps, it would be better to contain yourself. Gush is doubtless enjoyed by an individual here and there who is himself effusive, but by the world in general it is usually received as one of the things to be endured with other afflictions. —*The Watchman.*

Profanity.

ONE of the greatest treasures of an age is its language, and one of the richest jewels an individual can possess is that of tongue, Greek, or Latin, or French, or German, or English, which is to the mind the harp-strings by which it makes itself audible, not only to others, but even to itself. An ancient declared language to be the picture of the soul. We all think in it just as we sing in the eight notes. To take this sublime property and mix into it vulgarity and profanity is to have fallen as low as one would be who should pass the Louvre throwing mud and pitch upon the inimitable canvases. For all these idle words man ought to be and is brought to judgment. Few persons ever design to become profane. None dream in advance of losing their language, their power of speech, and of becoming vandals in the temples of the divinities. Men come to profanity only by a long neglect. As the defaulter comes to his final great fraud by long and slow approaches, by long gazing away from the right and toward the wrong, so the man who loses the gift of speech mixes in his oaths little by little until noble speech is dead, and he mutters, and stammers, and raves with lips which once knew the honey of sweet eloquence.—*Professor David Swing.*

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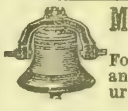

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of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 3[illegible]
Capital paid in cash	1,000,000 00
Net surplus	1,358,879 85

Total Cash Assets, Jan. 1, 1886. $5,177,478 99

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CASH CAPITAL	$3,000,000
Reserve Premium Fund	2,938,020 0
Reserve for Unpaid Losses and Claims	301,040 1
Net Surplus	1,389,341 71
Cash Assets	**$7,628,401 81**

SUMMARY OF ASSETS

Cash in Banks	$126,608 99
Bonds and Mortgages, being first lien on Real Estate	743,300 0
United States Stocks (market value)	2,9 2,697 50
Bank and Railroad Stocks and Bonds (market value)	1,733,640 00
State and City Bonds (market value)	286,000 00
Loans on Stocks, payable on demand	180,000 0
Interest due on 1st July, 1886	10,394 74
Premiums uncollected and in hands of Agents	299,646 97
Real Estate	1,364,113 61
Total	**$7,628,401 81**

CHAS. J. MARTIN, President.
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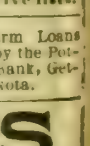

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The Christian Intelligencer.

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VOL. LVII.—No. 35. WHOLE No. 2927.

NEW-YORK, WEDNESDAY, SEPTEMBER 1, 1886.

$2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

A WRITER in one of our Baptist contemporaries makes this very instructive statement. We doubt not that he sets forth accurately cause and effect.

"The Juniata Association, the Redstone Association and the Baltimore Association were once large and flourishing bodies. But, in an evil day, under the combined influence of human selfishness and of a onesided and exaggerated view of the truth, they adopted anti-mission sentiments. They denounced the folly and presumption of going to preach to the heathen, 'as if God did not know His own business' (their exact words). What the result has been is no secret. Once the Baptists were strong all through the lower tiers of counties. But anti mission has been the death of them."

BOHEMIA.—We have seen a recent private letter from the Rev. Dr. Cattell, who is now in Europe, in which he mentions that the Reformed Church in Bohemia has added to its doctrinal standard, (the Second Helvetic Confession, the work of Bullinger, 1566, generally adopted by the Reformed in the sixteenth century,) the yet older and more generally recognized symbol, the Heidelberg Catechism. A translation of this venerable standard into the Cech language was made some years since by Von Tardez. This is now undergoing correction and revision at the hands of Pastor Szalatnay. It is somewhat singular that the catechism has been long since rendered into Greek, Arabic, Malay, etc., and only in the present century translated into a dialect of modern Europe. No one can doubt the doctrinal position of the Bohemian churches since they formally recognize such time-honored standards as the two we have mentioned.

IT IS DIFFICULT to glean from the journals professing to represent the wishes of working men a definite outline of what changes in laws, customs or administration the workingmen would bring about. If one allows the history of the past four or five centuries to regulate his expectations he will hope for more salutary changes from the efforts of workingmen than from the plans of employers or capitalists; but how can any one know what to think, what to advocate or what to sympathize with if there is no definite statement of the regulations or adjustments through which relief is to be obtained. For some weeks we have been reading such workingmen's journals as have come to our hands and have been puzzled with the vague, indefinite and sometimes inconsistent grievances which they declare and the lack of a distinct indication of what it is desirable to do or to endeavor to do. We read an excessively general condemnation of "capitalism." How much or how little does that mean? Is it proposed to get on without capital? We find also monopolies, corporations, and so on, deprecated and condemned in general terms. Just how much does that mean? So one could go on. On every point the declarations are most vague and unsatisfactory. They may mean communism or they may mean equitable or humane adjustments. It seems to us that one of the first things now needed is a definite declaration of their faith by the workingmen. What would they have? What are they striving for? Let us have the articles of your faith, your industrial creed.

Furthermore, our regard for the lessons of history does not lead us to expect valuable results from Unions which hold their business meetings on the Sabbath, or from the deliberations of men who assail the Christian Church and pulpit, or from those who express sympathy with the condemned Chicago anarchists, or from those who express no godliness, seem to have no regard for the Bible, give little attention to the importance of temperance and economy and other virtues which could be named. Besides, our regard for the lessons of the history of the past three hundred years does not lead us to expect any important improvement in social affairs, or what are called economical arrangements, from men who, so far as they have any religion, are Romanists.

THE UNION proposed between the branches of the Reformed Church in this country is discussed wisely, temperately and in an excellent Christian spirit by contributors to the *Messenger*, which represents the Reformed Church in the United States. Among ourselves a waiting disposition prevails, so far as we know. The Church is awaiting, it seems to us, the declaration of the basis of union which may be made by the Committees selected by all parties. The matter is one to be conducted with deliberation. A union may prove desirable for many reasons, if it can be effected with entire cordiality. No attempt should be made to force it. Time should be taken to arrive at results which will be accepted universally or almost universally and be heartily accepted. Concessions may be necessary, probably will be; but it seems desirable to reduce them to a minimum. There is a tendency to a union or confederation of some sort. After the committees have met we shall know just what that tendency is. Meanwhile, neither party interested can do too much in the way of cultivating and exercising a fraternal spirit. There is no call for inconsiderate or precipitate action. This is not said for the sake of limiting or delaying discussion. An expression of opinion is important, and these columns are open to the statement of the desires and reasons of those who favor a union.

PARACLETE is the equivalent in English for the word translated Advocate and Comforter in English versions of the Gospel of John. It means one called to assist another. That is its most narrow and literal meaning. Before the month is over the International Lessons will bring this word before the Sabbath-schools. It is a very precious word, as many a one in the Holy Scriptures is. If it could be preached upon from the pulpit of every church in the land the sermons would be an excellent preparation for the work of the fall and winter. The mission of the Holy Spirit will come before the Sabbath schools on the 12th. A sermon on that or the following Sunday on the relation of the Holy Spirit to the followers of Christ could not fail to be profitable. Our Lord's word, "Paraclete," to the minds of those who heard Him and of those who afterward heard the Gospel read in Christian assemblies, conveyed the idea that the relation between the Holy Spirit and the Christian was like that then existing between the patron and client. The relation has now passed away, but it was in force then. The patron was generally a man of wealth and position, often an influential member of the government; he was also, if not learned, intelligent in regard to the influences of the time in commercial, social and political life. The patrons often belonged to noble families, held in honor and firmly established in influence. The client was one often needing help. He engaged to render certain services to the patron, to swell the body of his retainers on occasions when that was desirable in times of peace or war, to do work for him when necessary, and for this the patron became the counsellor, the advocate, the helper of his client. He pleaded for him, appeared in his behalf before the authorities or before any accuser or opponent. He was the friend and helper of his client in every way, protecting, advising, encouraging and strengthening him. In its best estate this relation was one of the highest value to the client. It was most beneficial to him in all his plans and pursuits. He became the friend, often the intimate friend of his patron. A similar relation exists between the Spirit of God and the believer, and the word, paraclete, expressed all these benefits to the men of the day of the apostles. The Holy Spirit is the Christian's advocate before the Court of Heaven, and that it is not necessary to dwell upon here—it will come up in the Sabbath-school lesson. But in looking over some of the expositions we do not find it said that the Holy Spirit is our advocate with men in our work in this world. Such He is, teaching us what to say and what to do, protecting, sustaining, advising and encouraging us—befriending us as far as may be necessary. He is in the literal and most precious sense "one called to assist us." What an assistant! He pleads for us with men, when we are endeavoring to win them to repentance and faith. If we look to Him, confide in Him, as our patron, He tells us what to say, enables us to see clearly what it is best to say or do, and then, by the unseen influence which He can put forth, commends our efforts in the minds and hearts and consciences of men and clothes them with power. If we confide in Him He upholds and cheers and strengthens us through trial and temptation, in all the toils and perplexities and vexations of life. He makes us more and more the sons of God and testifies to our spirits that we are the children of God and gives us the foretaste and earnest of that which God hath in reserve for them that love Him. Such is He who is called and sent of the Father and the Son to assist us. Our Lord assures us that He "gives" this paraclete to us. Let us value the gift as we ought.

OUR EXPECTATIONS in regard to the new Commissioner of Public Works in this city have been agreeably disappointed. General Newton, who has superintended, with superior skill and unquestioned integrity, the work of removing the rocks in Hell Gate, has been selected and installed as the head of this department. We hope he may be as successful in removing the causes of many political wrecks in our city affairs as he has been in taking out of the way the sources of peril and ruin in one of our chief water ways. Still, one cannot forget the corruption which has been brought home to the County Democracy, which now puts forward so acceptable a man as General Newton, or the old adage that "one swallow does not make a summer." The deputy of the new commissioner, a gentleman no doubt accepted on the recommendation of the politicians of the County Democracy, has been so intimately associated in the past with the late Hubert O. Thompson, and in the same position, that he is regarded with some suspicion. But we hope that General Newton is to be allowed to give the city the full benefit of his knowledge and experience as an engineer and of his executive ability, without the incumbrance of the intrigues of political thieves and office seekers.

CO-OPERATION.—The last *Quarterly Register* of the Reformed Alliance contains notices of the work in different parts of the wide field. The account from France is given by Pastor Wheatcroft, who writes from Orleans. One of the most grateful features of his letter is contained in the following paragraph, which touches upon a point of general and increasing interest just now, both abroad and at home: "We are thankful that the Protestant churches remain linked together by a true spirit of intercommunion. No better example of the existing harmony can be formed than the great work pursued by our Foreign Missionary Society, which is directed by a Board in which representatives of the Lutheran, Established, Reformed and Free Churches are to be found. The most successful enterprise of the Society has been the mission to Basutoland in South Africa. There the native flocks have become in their turn animated with the missionary spirit, and have contributed men and money to the expedition to the Zambesi, which, in the midst of many dangers, is laying on the banks of the great African river the foundations of another advanced post for Christ."

"Old Colony" Papers.

THE NEW JERSEY MARCHES.

A Reminiscence of Editorial Days.

II.

WE are beginning to find out how much of color there is in what we call the neutral tints, and of music in the minor and the monotone. The French school of landscapists have revealed the picturesqueness and grandeur which are latent in almost unbroken levels, with only a straight road or a narrow stream running through the sedgy plain. The Brontés have done much the same in literature for the sober monotony of the Yorkshire downs. And George Eliot has discovered to us in village life, in mills and carpenter shops, all the dramatic situations and excitements for which Æschylus required "his Jove, his Titans, his earthquakes, his mysticism, and the blackness of inconclusive Fate." Why, then, should the Jersey Marches be a dreary blank or "waste" to the wayfarer, intent on seeing "life" in the city or "nature" in the country. The Lord of Nature, equally with the God of all grace, has to bid us: "Lift up your eyes, and behold the fields." There are harvests unreaped, because undiscovered, by the eye-evangel as by the sickle of salvation.

It is not my purpose nor in my power to play the White of Selborne, nor the Corot, in behalf of my Marches. It will suffice me to have pointed out very sketchily some of the things I have seen, which were not obtainable at the ticket-office or from the porter of the train, and which refresh me more than the cerebro-spinal torture that my neighbor calls a nap, and are more instructive than the wretched type and gossip of the daily paper or the pamphlet novel. To such travellers as use their eyes only to shut them, or to ruin them by reading, the meadows are interesting merely so far as they have been encroached upon by the cities, or swallowed and half-digested by the anacondas of the railroads.

Those highly prosaic and rather tawdry civic sisters—Hoboken, Jersey City, Bayonne, Newark—have waded far out into the marsh with dirty feet. The outskirts of cities are not apt to be attractive to eye or nostril. But these are not simply ravelled edges; the skirts are bedraggled with mud. The habitations, which the cities have thrown out as *avant-couriers*, have a decidedly toad-stool appearance, and the inhabitants are as water-rats. A Hibernian Venice has sprung up here and there. We look down upon an unsightly plain, which has got itself filled up in a dumpy and garbagy way, till now its physical geography is that of an islanded pool. The proportion of pool to island is dependent upon the rainfall, together with less pure sources of supply, such as slaughter-houses and breweries.

These puddles are often in the last stages of stagnancy, and are covered with a scum which seems so "thick and slab" as must prove a serious impediment to the boys, who in hot weather use them as exceedingly "public" swimming-baths. To one who has an eye for color, to be sure, these surfaces cannot fail to be an interesting study. They abound in the richest greens and yellows, and (in the immediate vicinity of the slaughter-houses and pig-pens) in an opaline variety of reds and blues and browns and blacks. Drainage is a thing as unthought of as in the Dismal Swamp or the Florida Everglades. Those shallow ditches which you see here and there are seemingly not to lead off, but to receive and concentrate, the oozy and unctuous fluid. The islands are accidental mounds and ridges, most of which have been selected by persons of aquatic tastes for residence. Some of these ditch-side or pool-side citizens have erected their villas so that the paludal slime shall not only spread its greenness like a liquid lawn about them, but shall gently plash upon their door-step, or even serve as a moat requiring at times a drawbridge to pass out from their castle to the highway.

Civilization has invaded the Marches with still other "improvements." Conspicuous among these—to the olfactory sense, at least—are phosphate works on the most extensive and unsavory scale. So that, in "observing the wind," the concern of the traveller is not so much a question of East or West as of windward and leeward. Surely we Jerseymen, who inhale so much of this pungent fertilizer, ought to be the most highly "cultivated" people in the world; and if "all flesh is grass," our growth ought to be rank indeed.

The "iron industry" has also advanced with its drum-beat and clatter, and taken up its position in the central and strategic points. These furnaces and "works" during the day-time are comparatively inconspicuous, and can make no appeal to the eye at all commensurate to that which their brother bone factories make to the nose. But at night they are auroral and meteoric in brilliance proportionate to the darkness, so that the olfactory establishments cannot "hold a candle" to them. Their volcanic chimneys are in a state of furious and refulgent irruption, like the Vesuvii of an Iron Age and a New World, and trail clouds of glory as resplendent, if not as spiritual, as Wordsworth's soul of infancy on the borderland of two worlds.

When returning belated from the city, I always choose this side of the car—albeit the bony side also—and rejoice in the lurid fierceness which my tame and peaceful meadows can assume. As I watch the great and far shining flags of flame, I forget that they cover the fortresses of a foe which is one day to subdue the Marches and annex them to the domain of materialistic progress. And the glimpses which I catch of the flaming forges below are horribly suggestive of the under-world of fiery passion and gehenna activities, which underlies so much of the "progress" whereof we boast, and whose throbs we mistake for heart-beats, and its glare for sunrise. The nocturnal effect has been greatly heightened by the introduction of electric lights, whose pale brilliancy is in striking contrast to the red fires of the works and adds not a little to the sulphureous aspect of the whole scene. Electric light also marks the advanced positions of the railway invasion, whose shops are moonlighted by this subtle agent, content now for a season to serve where by-and-by it shall drive out the whole dynasty of steam, as Babylon erected its new empire over Assyria.

Still, it is only here and there that the Plantagenets of progress have entrenched themselves. The Marches know little of any invading foot except that of the rustic haymaker or the sportsman, otherwhere than in the long and narrow tracks of the railroads. These are as yet but the highways through the wilderness, thrown up before the gospel of Modernism, which has too much land still to possess to make it profitable to reclaim old campagnas or drain the new-world swamps. But these black lines—not as black as the soil on which they rest—multiply like the threads of an industrial spider, broadening each with its side extensions, and drawing closer to one another. On *our* road there is quite a stretch where the track is so close to that of the next railroad that one could almost toss a biscuit into the rival train.

It is a favorite diversion for the engineers of certain synchronous trains on the two roads to occupy this distance with a trial of speed. And it seldom fails to be an awful joy to the most conservative passenger. There is a great deal of human nature in man. Scratch even a deacon or a dude, and you will find a jockey. I have failed yet to see the face of a fellow-passenger which did not break into a smile as we forged ahead of the other train, even though he had succeeded in keeping the dance-light of excitement out of his eye during the critical moments of the race. It is, by the way, an unfailingly novel sensation to watch at such close quarters a train passing, or falling behind us. It is almost impossible to persuade one's self that it is not standing still and we ourselves doing all the motion, dropping back or running on.

I have alluded to the animating spectacle of the Marches at those hours of the day when trains to and from the city are most numerous. Especially suggestive is it in the morning, when a dozen or more converging trains are bearing down upon the city from all directions, each flying its vaporous flag of truce or of defiance, and convoying its little army of life battlers to the scene of daily struggle, defeat or victory. The smoke-streamer is all we can see of those in the farther distance. Sometimes from atmospheric causes these barely rise higher than the smoke-stack, and then trail for immense distances on the same plane and with scarcely diminished volume. Sometimes they rise straight up, like some gigantic ærial mushroom of a moment, or send up puffs of steam and smoke, like a conjuror's dexterous play with balls. Usually they are simply white clouds, but at times are shot through and through with the level beams of the early or the latter sun, and assume exquisite pearl or opalescent tints. As night falls, they will resemble comets and meteors; and the glittering spectacle of a long line of lighted cars rushing past is eminently inspiring.

Sundown on the Marches has its distinctive charm, as well as that among the mountains or on the sea, especially in the autumn. Then as we ride westward with the wide expanse of the meadows between us and the setting sun, we have a duplicate effect. The sky back of the western hills records glowingly the passing day, and the far-reaching fore-ground of variegated and richly dyed vegetation under the mellow and chromatic light records the sunset of the year. There is often a peculiar intensity, an almost startling vividness, about the atmosphere at such times,—a divine sleight by which Nature holds up its paintings in the most favorable and focalizing points of view. And I have sat entranced before the picture framed in by my car-window, and my weary soul has seemed to find the pathway back to Paradise. But it was only the "Newark meadows." Yes, but heaven lies that way too; and Paradise may be regained through the Jerseys as well as anywhere else, if we have the eye to discover it, and the faith and hope and patience to "follow on to know the Lord."

But the grandest effects are produced by the meadow fires at night. Portions of the Marches are mowed for their salt coarse hay. But those bordering on the railroads answer mostly to Bryant's "unshorn fields" of the West, and like them are notable for their prairie fires. At certain seasons when the conditions are favorable, these are lighted far and near over the vast campagna. They are kindled before nightfall, and at intervals for miles perhaps. Even in these first stages they have their attraction, as one watches them grow and spread from little twinkles of white flame hardly more than fire flies, or creeping stealthily toward one another like fiery serpents. But after dark, when they have got their back-ground and their growth, and have joined hands all along the line and around the horizon, they have a lurid sublimity that might have helped Gustave Doré to illustrate Milton's "burning marl," which constituted the border marches of Lucifer's abode. The result at other times and especially in the day-time is not at satisfactory, the effect being immense and stagnant volumes of smoke covering the moors and the region all around with a dense and dismal fog,—more properly suggestive, however, of the Satanic situation than the more "cheerful flames."

As I have watched these far-spreading and high soaring conflagrations, I have sometimes dropped into allegory of a more edifying kind. I have thought how much of our best work on earth must be of the consuming sort. These meadow fires are not kindled to be looked at, or with a thought of their picturesque effects. There are rank and, if allowed to remain along the railways and in reach of building and other property, dangerous growths. These can not be left for the slow scythe of the reaper; in fact they are not worth reaping, by those who own them. And even those who do mow these brackish fields find it better and needful at times to burn them over the ashes and *débris* being tenderer and sweeter grass for the cattle, and the fires keep down still ranker and more weedy vegetation.

Is it not so, likewise, along the railways and over the fields of human life? There is a mission and necessity in divine providence, whether in dealing with races or individuals, for far-flaming and wide consuming devastations, and Sodom and Gomorrah burnings. The world is sweeter and the air is cleaner

and the future is fraught with less of peril and more assured harvests. Only let us, so far as we have a hand in kindling them, make sure that they *are* moors and marshes, and not woods or grain-fields, which we set on fire. Let us be certain, too, that it is the right season, that the wind sets in the right direction, away from the homes and the highways of peaceful life and progress. Let us not lose sight of the fact that destruction may be either divine or devilish, even as it is meant to clear the way for reconstruction or is kindled for its own sake. And finally, let us never forget that meadow fires are very easy to kindle; but who ever saw one put out before it had done its work and spent its force?

F. N. ZABRISKIE.

Vacation Gleanings

From Greenwood Lake, Clifton Springs, Elmira Reformatory, Luray Cave, Gettysburg, William's Grove and Moody s Northfield Conference.

BY REV. WILBUR F. CRAFTS.

LAST year my rest was in one place,—reading and boating in the Thousand Islands, with decided gains of bodily strength. To the English question, "Will you sit or flit?" I have this year given the other answer, with larger gains to the mind, if not to the body.

The first lighting place in this summer flitting was on the shores of the Loch Katrine of the American Trosachs, "the Lake of the Green Woods," (shortened by unpoetic economizers of breath and ink into Greenwood Lake), where one can have Scotch coaching and all kinds of boating and country rambles, with headquarters in homelike cottage or hotel, as he pleases. The Fourth of July Sabbath in its little church, set not only on a hill but on an island facing the whole lake, where it cannot be hid nor its bell unheard by any Sabbath breaker, with a sermon on "True Liberty," made a pleasant opening of summer rambles. Many New Yorkers spend their whole vacation at this near resort.

But Clifton Springs called me on, and in its baths of all sorts for the weary body and its atmosphere of religious rest for the soul, ten days passed pleasantly away. In no other country place, perhaps, in the United States, can one get intellectual and religious privileges so fully equal to those of a great city. Bishops, missionaries, musicians, lecturers, of rarest talent, are constantly found there for rest, but able to give out mental and spiritual riches, nevertheless. One's first influence under the invigorating influence of its manifold water-cures is to hasten back to New York and put a public bath on each corner in place of the drug stores. When will "doctors" cease to be dosers and become what their honored title implies, *teachers* of the people that water is the best of all liquids, both to prevent and heal disease, and that diet, air and exercise are the only things with which it needs to be mixed?

A brief visit at the famous

ELMIRA REFORMATORY

is next in order. It is the most popular prison in the State, if not in the nation, to which every convicted prisoner wishes to be sent, and almost the only true "Reformatory." Its methods, though far from the ideal of prison reformers, approach it more nearly than any other penal institution. Mr. Brockaway is not simply a warden. His aim is not to make money for the State, but to make men. Theological students might well come here for a post-graduate course of study in sinful human nature. Some of the prisoners have only the nebulous beginnings of mind. They cannot learn the multiplication table. In such the mind is disciplined by drills in light gymnastics, by which the power to give attention is developed, while the over-fed body that has kept the mind under is pulled off by diet and massage treatment. This nebulousness of mind is, however, less frequent and less important than the nebulousness of conscience. Here is a sample: Mr. Brockaway said to a thief, just received, "What department have you usually worked?" He answered, with as little shame as a grocer or lawyer would tell his business, "Sneak; and so long as I stuck to my own line I was prospered." In the moral instruction class, which meets every Sabbath, a shrewd Christian lawyer compels the prisoners to think, and on the right side, by taking the wrong side with such apparent sincerity and such strength of argument that his real purpose is not discovered. The prisoners, particularly the numerous Catholics, have again and again demanded his removal on the ground that he was an atheist, a socialist, etc. Evidently he has read from Dr. Holland, or learned by observation, that there is either a great deal of the pig in human nature, or a great deal of human nature in the pig, and he talks the very opposite of what he wishes to teach. When he defends atheism his class search with zeal to prove there is a God, and so he teaches morality with God behind it, the only kind that can have any grip on any conscience. So, by defending socialism, he makes these thieves defend the rights of property.

What our public schools should put in for prevention of crime, the State tardily puts into this reformatory for its cure—industrial education in trades, and moral education. The newspaper published in this prison, called *The Summary*, which excludes all records of crime and epitomizes public news without scandal or sensationalism, is a model for the daily papers, which are excluded lest they incite to crime by their records of crime. When will Christian fathers learn that papers not clean enough for a prison are not good enough for their parlors, and demand in every city a "Summary" of news in place of a sewer of filth.

The hands of prisoners are taught during the day and their minds at evening, with marks for fidelity that are indicated in three colors in the clothes worn by the three grades. These marks determine, also, whether they shall be released in one year or kept two, three, four or five. In all cases except the last they are let out on parole for six months, and are liable to re-imprisonment unless a good record is made in some honorable trade. A good percentage of these youthful criminals, many of whom are yet in their teens, are permanently reformed.

SOUTHWARD INTO SHERIDAN'S SHENANDOAH

is the next move. A Sabbath at Harrisburg, then into the Cumberland Valley, which in war times the North sowed for the South to reap, a valley which might now be called "The Happy Valley," in which there is no poverty, and therefore no communism, in which the marks of war that are seen to the very banks opposite Harrisburg are mantled with the green of prosperous peace.

The Shenandoah Valley is only the prolongation of the Cumberland Valley, less fertile in its soil but more so in war memoirs and more beautiful. One of its branches southward, the Luray Valley, can hardly be surpassed for natural loveliness, while its famous cave excels the Mammoth in quality as much as the Mammoth excels the Luray in quantity. On this ride one passes Charleston, where John Brown was hung, and his soul sent marching on to liberate those for whom he had fought in vain in the body. Antietam is another point of interest which I surveyed in company with one of the farmers on whose land the battle was fought, while he staid by his stuff. Moving southward into the regions that Sheridan made famous, I rode with one of Early's staff, then with one of Stuart's cavalry, and talked with the utmost good nature of the Shenandoah campaigns. The subject led naturally to the question of the present good feeling between the two sections, particularly the soldiers, and to the new party which knows no "solid South" or solid North, but seeks to defend the home against the saloon. Though of this party himself, he believes that Southern temperance Democrats will be much slower to give up their democracy in national than in State campaigns, having just come into national victory after so many years of waiting.

Returning, this part of the trip reached its climax in

GETTYSBURG,

the best marked battle-field in the world, the ripple-marks of that rising tide of blood being indicated by monuments or other signs to show the locality of every regiment or battery engaged. Gen. Hunt estimates that 500 tons of iron and lead were fired away. It is a lesson in patriotism which as many as possible of the youth of the land in this unheroic day should receive to go over the battle-field with the matchless guide, Holzworth, who knows Gettysburg battle better than any General who was in it. In brief, the Union line on the third day was a ridge in the shape of a fish-hook, the long side toward the enemy, whose line was a semi-circle—mostly on another ridge, which he had captured the first day. From the concave centre of the Confederate line, Pickett's charge was made against the centre of the Union line, which it broke, but was driven back in final defeat, chiefly through the spontaneous action of the 72d Pennsylvania which, without waiting for orders, moved from its place in reserve, and threw itself as a living breakwater against the torrent that had seemingly broken the last barrier between it and the homes of the North. I mention the familiar incident as an illustration of the spontaneous uprising of the American people whenever any great national peril threatens our country. Anarchists may bombard the patient public with their threats for years with little repression, lest liberty be wronged, but when, bombs in hand, they charge in deadly conspiracy upon our institutions, the nation rises swiftly and together, and red flags and boycotts have to go.

From Gettysburg I went to William s Grove Sabbath-school Assembly, which was attended by thousands, and gives promise of becoming a worthy member of the rapidly-multiplying Chautauqua family. Dr. Geo. P. Hays, a living cyclopedia of educational and religious knowledge, was the chief speaker, and equally delighted and instructed the crowds that gathered to his lectures and question services.

The next move brought me to

MOODY'S NORTHFIELD CONFERENCE.

Though its three meetings a day left but five hours per day for physical recreations, it was almost the ideal of Christian summering. As a sample, let me give you a few things from the last and best day, whose subject was "The Holy Spirit for Service." Dr. A. J. Gordon, of Boston, spoke of Jesus as "the Advocate with the Father," and of His promise, "I will send you another Advocate" (literal). As a law firm often consists of two advocates, one for pleading in the courts, the other for counsel in the office, so we have two Advocates—Christ our Advocate in the Court of Heaven, and the Holy Spirit as our indwelling Advocate and Counsellor on earth. One works *for* us above, the other works *in* us here. Jesus intercedes. The Spirit also "maketh intercession for us;" that is, He moves us to pray for ourselves in accordance with the mind of God. "If two agree," that is sympathize with each other and the Spirit, their prayer is answered. "Thy will be done" will always be a part of such prayers, as of Christ's. This phrase is too much associated with suffering. "This is the will of God, even your sanctification." Jesus is not only our Advocate, but also a Witness in our behalf in the Court of Heaven. The High Priest carried the blood into the Holy of Holies as a witness of the sacrifice he had made. So Jesus carries His wounds into "the Holiest of all." So we also, are to be witnesses of the sacrifice of Calvary, "bearing about in the body the dying of the Lord Jesus" As He points to His wounds, in pleading for us, so let us point to His wounds to plead for Him. In witnessing, let it be remembered that "living epistles," to be useful must be legible—their testimony in word and life clear, not obscure. Jesus is also ascended to be the Giver of gifts. Eph. 4:8. He gives not only "the riches of grace, but what is more, the riches of His glory." The former came to us from His Cross; the latter from His throne. We should not be content with pardon, but seek the riches beyond that come by the Holy Spirit sent by the ascended Christ. Some people are forever living on a memory. They say over and over, "I was converted twenty-five years ago in a little schoolhouse one Sabbath night." They hammer out that little nugget of gold until it becomes as thin as gold-leaf, and then they seek to gild their whole lives with it. The Holy Spirit is the executor of God s will and testament to give us the "riches of glory" which He bequeathed to us.

How shall we get these riches of the Spirit's power? "The wind bloweth where it listeth." We know that it always listeth to blow toward a vacuum. If our hearts are empty of self and pride and hate, the Holy Spirit will fill them.

Dr. Pierson called attention to seven things on which Christians are apt to depend instead of the Holy Spirit. 1. On numbers. 2. On money. 3. On time. 4. On human wisdom. 5. On influential men. 6. On natural law. 7. On ordinary means.

Mr. Moody asked these questions of the audience: "Is your life what you want it to be?' "Is it what it ought to be?' "Is it what God wants it to be?" Most Christians, he said, are sons and daughters without power. Christ breathed on His disciples *the Holy Spirit for sonship* before He ascended. But at Pentecost He gave that greater gift which all Christians should receive, *the Holy Spirit for service.* The men who were filled in the second chapter of Acts were filled again in the fourth. It is not enough to be filled once. One may lose the power or gain greater capacity. If he has this power he will speak for Christ, whether preacher or layman.

Major Whittle said that as passengers get out of a train before the new-comers are allowed to get in, so Eph. 4 tells us that lying, stealing, anger, filthiness must get out of our hearts before the Spirit of purity and power can come in.

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

The Church of Highlands, N. J.

THE annual fair in connection with the Seaside Reformed (Dutch) Church, Highlands, Monmouth Co., N. J., was held in the ball-room of Thompson's Hotel, kindly lent for the occasion, on Wednesday, Aug. 11th. There was a good attendance, notably the few friends whose interest in its welfare remains unabated, viz.: Mr. and Mrs. Burgess; Mrs. Riker, widow of the late A. P. Riker, who kindly gave the site for the mission church at Parkertown eleven years ago; Mrs. A. Allen, of Brooklyn; Mrs. C. Dean, of N. Y. city, and friends from the Neptune Club. The articles sold readily and the proceeds go to the general purposes of the mission.

The Reformed (Dutch) Church here was founded by the late pastor, the Rev. A. W. Allen, about twelve years ago, and although within so short a distance of New York city is as truly a mission as the most remote station of the "Far West." Those who knew Highlands, including Parkertown, when this mission was formed by the late hard toiling pastor, and who know it now, must see, notwithstanding that much remains to be done, that very much has already been accomplished. The very deplorable and degraded condition of the people has at least given way to a semblance of civilization if not to Christianity. Without church, without school, destitute of every means of elevation, "No man cared for their souls." Crime abounded and was committed with impunity by the inhabitants, "who feared not God nor regarded man."

The good effected in the past and whatever visible advancement has been made, (and that is not a little,) is doubtless, under God, the outcome of that good man's labors, which at the present time can scarcely be appreciated. The squalor of twelve years ago has given place to an approach to respectability, and the terrible condition of the past has largely been effaced.

The neighborhood is building up and the wretched hovels of the past are being substituted by decent cottages and other improvements. Still there yet remains much to be done, and when we state that the inhabitants have no means of obtaining a livelihood but from the product of a part of the Shrewsbury river, that is, clamming and a little fishing, and that, too, only for a limited season of the year, the necessity for generous aid to such a mission can very readily be understood.

It only remains for a few of our earnest Christian friends, whose hearts are warmed with love to Christ, to make a little effort, even if it be coupled with self-denial, in order that "this little one," this struggling little church in the wilderness and fringing the ocean may prosecute untrammelled the work so well begun by the dear man now gone home to his rest and reward.

A church on the Highlands is an indispensable necessity, (at present we have only a tent,) and the pastor and people are now waiting for the necessary funds to put up a church, which is already promised as soon as land can be procured to put it on. A very eligible site can be obtained for $1,800; but the people are poor and it is far out of their reach. Who will help? Brethren, help us! Sisters, help us!

Contributions will be thankfully received for the site of the new church at the Highlands either by the pastor, the Rev. H. Boggis, or the Rev. Jacob West, D.D., at the Synod Rooms, 34 Vesey street, N. Y.

B.

HIGHLANDS, N. J., Aug. 17th.

A Reviving Church.

BY REV. N. D WILLIAMSON.

THROUGH the grace of a kindly invitation to deliver an address on "The Importance of the Bible," before the Tazewell County, Ill., Sunday-school Convention, on August 18th, I re-visited Pekin. This Sunday-school Convention of one of the foremost counties in the foremost State of the Union for Sunday-school work, was held for two days in the Reformed Church of Pekin, was attended by the President of the State organization, and was the crown of a successful year's labor in township conventions and in local work.

By invitation of our worthy pastor, Rev. S. L. Gamble, the visit was continued over the Sabbath, amid the scenes of my first pastorate by missionary appointment, 1843–1848, and of a year's labor by ecclesiastical request, 1861–1862. It was pleasant to find that the church edifice of 1843, when left by the outward growth of the city, had escaped the frequent fate of becoming a livery stable or a billiard hall, and had been taken down and rebuilt into a lumber depot and office. It was pleasant to worship in the comely church erected through the labors of the sainted Livingston. It was pleasant to note the advance of the church and the city in convenience and in beauty. It was pleasant to find a lady who remembered correctly the text of my first sermon in Pekin, Nov. 12th, 1843. It was pleasant to hear an admirable address before the Sunday-School Convention to the children by the daughter of a brave officer of the war for the Union, whose funeral sermon I preached in 1861. It was very pleasant to visit those who remain of the friends and fellow workers of the olden time, and to speak lovingly on Sabbath evening of the virtues and labors of those who have "gone before."

But it was more pleasant to learn that the children and grandchildren of these old friends were coming out with others on the Lord's side. Twelve of them had united with the church on the previous Sabbath. And a similar accession in members, by which the praying force of the church was greatly strengthened, had been made not long before. This is greatly encouraging to the faithful few by whom "the perseverance of the saints" has been strongly exemplified. And it looks as though the new pastor, who came last autumn from a church belonging to a cluster, the seventh in size among the churches of our Reformed Zion, to cultivate this field which lay fallow for two years after Dr. Livingston went to Sioux Falls, will find the blessing of the Master continuing with him, until this church, too, shall be become "as a garden of the Lord." The Sunday school, which which has been sustained by Elder E. M. Hoff and the ladies, but which is now superintended by the pastor, is an important and promising factor in the future of church.

....HARLEM, N. Y.—The Rev. J. Erlendorf, D.D., expects to begin his ministry in the Reformed Church, on the old and well-known site, on the second Sabbath of September. May he have an encouraging welcome.

....PAMPHLETS.—The Rev. J. H. Wyckoff, by request of the Board of Foreign Missions, has prepared a "Sketch of the Arcot Mission," in which the physical features, the climate, the productions of the field, and the characteristics of the people—their social divisions, their languages, religion and village life—are described. Subsequent pages are devoted to the history of the mission, its method of work, its success and prospects. A great deal of information is packed into the nineteen pages of this pamphlet. The need of just such a record has been felt, and such a history has often been asked for. It can be had from the Secretary of the Board....The sermon preached by the Rev. Ralph W. Brokaw, pastor at Belleville, N. J., on "Sabbath Desecration," and recently published, presents in vigorous and animated sentences the inroads which have been made upon the observance of the Lord's day in this vicinity, and reasons why the day should be carefully kept in obedience to the will of God. The excuses made by Sabbath breakers are swept away with a strong but kind hand. The discourse will be found interesting and profitable throughout. It was wise to print it.

....WESTERN ITEMS.—Rev. A. Buursma, of Orange City, Iowa, has preached again for the Sixth Church of Paterson, N. J. The church has twice called him and he has as often declined....Rev. A. Zwemer has been called unanimously by the Church of Blondin, Mich....Rev. J. H. Karsten and family, of Coopersville, Mich., were agreeably surprised a fortnight ago by a visit from the American citizens bringing several useful and valuable articles in silver as gifts expressive of their esteem.

....A CENTENNIAL.—The Reformed Church of Middleburgh, Schoharie Co., N. Y., celebrated its centennial and re-dedicated the church building on August 26th. The attendance was large. Mr. John M. Scribner, the chairman, delivered an interesting address; the pastor, Rev. D. K. Van Doren, welcomed the visitors and the congregation in a very pleasant speech; the Rev. Dr. Jacob West responded in happy terms, and George L. Danforth, Esq., held the attention of the audience as he told the history of the church. The beginning of worship dates back to 1711, when Rev. H. Hager ministered to Middleburgh and Vrooman's Land and the congregations consisted of Hollanders and Germans. In 1780 the church was burned by the British, Tories and Indians who in a raid devastated the Schoharie Valley. That was a time of such frequent alarms and assaults that men carried their rifles with them to the church on the Lord's day and to other services. After the destruction of the church the services were held for some time in what was known as the middle fort. A new edifice was built in 1786 and this is the one still in use, and which after some improvements has now been re-dedicated.

....RUTGERS COLLEGE.—The second edition of the new catalogue reached us last week. We recommend it to the examination of parents expecting to send their sons to college this fall and to young men seeking an institution where they can obtain thorough and practical instruction. The course of study commends itself to us as comprehensive and adapted to the demands of the present. The list of fifteen professors gives assurance of such instruction as is desired by those who hunger for knowledge. The catalogue furnishes all the information needful to those who wish to know what advantages the College offers, what expenses are, and under what superintendence the institution is conducted.

Gleanings from our Exchanges.

....The *Kingston Argus* of the 25th has this in relation to Woodstock, N. Y.: A very pleasing and successful entertainment was given in the Reformed Church last Tuesday evening, called "Ye Old Folks' Concert." The church was packed to its utmost capacity. At the hour appointed the Old Folks, seventeen in number, filed in and took their places on the platform. The company was under the direction of Prof. Hermance, of Kingston, and composed mostly of young people. As the singers took their seats on the stage, dressed as they were in the costume of a hundred years ago, the audience could not restrain a burst of applause, and from beginning to end showed its appreciation of the pieces sung and the manner in which the parts were rendered. Nothing like this entertainment was ever given in Woodstock before, and for success nothing has had a parallel. It was repeated on Wednesday evening to a small house. An admission fee of 25 cents was charged at the door, and an even $100 added to the treasury of the church.

....The *Unionist Gazette*, of Somerville, N. J., announces: Rev. John Addison Van Doren died at his home in East Millstone, this county, on Tuesday evening, August 24th. For a year and a half he has been confined to his house and for many years has been a sufferer. He received on Tuesday morning a third paralytic stroke, and, while conscious, was unable to speak until his death, about 5 P.M. His funeral will occur on Saturday afternoon, for notice of which see elsewhere.

Mr. Van Doren was born in 1815. He graduated at Rutgers in 1835 with Dumont Frelinghuysen, Esq., of this place, and others; entered the seminary there, concluding his studies in 1838. The same year he was called to the Middlebush Reformed Church, and remained its faithful pastor for 28 years. Resigning, he took charge of the new church at Annandale for six years, and in 1872 found himself unable to continue in the active ministry longer. Since that period he has resided at East Millstone, where, latterly, the wife of his youth being deceased, he has been tenderly watched and cared for by his faithful daughter, Amelia. Four children survive him: G. V. Van Doren, Mrs. B. F. Totten, J. Addison Van Doren and Miss Amelia Van Doren.

....Local papers say that the Church of Castleton, N. Y., has determined to erect a new house of worship, at a cost of $10,000.

The General Outlook.

....The now by-gone insurrection of the Cubans has had an interesting religious result. One group of the insurrectionists satisfied themselves that their plans were disclosed to the government through the agency of the confessional, and they determined to break with the Roman Catholic Church. Arriving in this city as exiles, they organized a sort of assembly for the study of the Bible in their own tongue. This has grown into a congregation of Cuban Protestants which has met for years past in the Bible House of this city. One of them offered himself as a colporteur to circulate the Scriptures in Cuba. His arrest and imprisonment and subsequent release led to the submission of the question of religious liberty to the Spanish Government; and one of the last acts of the late king was to accord to Protestants in Cuba every liberty but that of public processions.—*The American of Philadelphia.*

....The percentage of free churches in several dioceses is found to be as follows: In Florida alone, all are free; Springfield has 97 1-2 free; Fond du Lac, 97; Minnesota, 96; Mississippi, 95; Maine and Nebraska each, 94; Iowa, 92; Maryland, 75 1-2; Chicago, 19; Connecticut, 15. Forty-one dioceses average 70 per cent free In 1879 there were 1,643 free parishes in 28 dioceses; in 1885 there were 2,097, a gain of 454; in 1879 there were 792 free churches; in 1885 there were 1,409, an increase of 617; in 1879 from about 3,300

parishes, 1,350 were free; in 1885 the number of free parishes had reached 2,106, showing the gain in parishes, 300, in churches, 756.—*The Churchman.*

....One of our contemporaries, remarking upon the American Board, speaks of having "looked over the official correspondence of the five persons" whom it has alleged to have "been discouraged, delayed, or denied missionary appointment because they refused to accept Dr. Alden's creed"—leaving, however, fifteen of the full "score" of the *Andover Review* still unaccounted for. One wonders how that "official correspondence," which is held as confidential by the Prudential Committee, came under that Journal's inspection. But especially one wonders why Dr. Alden, who acts in a preliminary way for the committee, but has not even a vote upon the subject himself, should be singled out as ultimately responsible, instead of the committee, for the good or ill which it has done.—*The Congregationalist.*

....The Government of India recently certified to the value of mission work in its 'Blue Book," in the following fashion: 'The winning of converts is but a small portion of the beneficial results which have sprung from missionaries' labors. No statistics can give a fair view of all that they have done. The moral tone of their preaching is recognized by hundreds who do not follow them as converts. The lessons which they inculcate have given to the people new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people. The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by the 600 missionaries, whose blameless example and self-denying labors are infusing new vigor into the life of the great populations placed under English rule."

....The officers, teachers and scholars in the English Wesleyan Methodist Sabbath-schools number 1,005 576.

....From the Minutes of the English Primitive Methodist Church, just printed, it appears that the Connexional chapels number 4,307, and their present value exceeds three millions sterling. Accommodation is provided for 922 456 worshippers, and the average number of hearers is 559,658. The aggregate income of the chapels during the past year amounted to £271 514, and £40,-539 was paid off the debts upon the trust estates. Sixty-seven new chapels were opened in 1885. They provide accommodation for 14,507 worshippers. They cost £50,308; and £26,062 was raised, a much larger proportion than in previous years.

... The ancient church of St. Helen, adjacent to Colchester Castle, which has not been used since the Reformation, has been restored to the service of the Church by the Bishop of St. Alban's. The chapel is known to have been standing about the year 1100, and was rededicated as far back as 1239.

....The money for the restoration of Shakespeare's Church, Stratford-on-Avon, comes in but slowly. The vicar, in making another appeal for subscriptions, intimates that those received from England shall be devoted to the nave work, those from America to the chancel, and those from the colonies to the transepts. During the work of restoration now in progress the ancient memorial stone, which records the birth and death of George Hart, grandson of Shakespeare's eldest sister, has been removed from its original position in the aisle, and is being used as a curbstone to keep the people from treading on the grass in the churchyard.

....The *Christian Advocate* has the following information in regard to the riots in West China about two months ago: Advices have been received from West China up to the second day of July. It seems that before that the city of Chung King had been placarded with announcements that on the first day of the Chinese six months (the second day of July) all the mission property in the city would be destroyed; but on the day before that, the first day of July, the mob assembled, and destroyed seven places—six missionary places of various denominations, and the house of the British Resident. The plan of operations was to rob the houses, and then to tear them down piece by piece. The Romish cathedral was burned, but the other buildings were not burned, because it would endanger the entire city. Everything of ours was destroyed, and all the personal property of the missionaries, everything—books, mementoes, etc. They saved nothing, excepting the clothing they wore. Mr. Gamewell saved three coats and his underclothing, but he had no hat nor collar. By dodging the crowd and stopping at the great houses they managed to reach the residence of the magistrate, where they were sheltered at the time of these advices. The violence of the mob seemed not to be directed so much against their lives as against the property, which they were determined to destroy. The Chinese official was very kind to them. There were eighteen of them, including children, sheltered in his house. They expected they would have to go down the river in a few days, and Mr. Gamewell thought the affair would take him to Pekin. The damage will amount to hundreds of thousands of dollars.

... An article appeared in *The Forum* a few months ago defending the Sunday newspapers. It was written by the Rev. Julius H. Ward, and has been quoted by the daily journals in justification of their Sunday editions. Mr. Ward is a minister without charge and has been for some years one of the editors of the *Boston Herald*, and largely occupied with work on the Sunday issue.

A Christian Academia.

DEAR CHRISTIAN INTELLIGENCER: You have an interest in all movements in the world of Christian thought, and a real delight in giving to your readers reports of efforts that are of value to the Church of God. I send you, therefore, the first of two letters on the Ninth Summer School of the American Institute of Christian Philosophy. The School has assembled this year at Key East, N. J., where the meetings are held in a lovely grove, not far from the sea, and within hearing of its rich and mighty music.

It may be worth noting that the Institute had its origin ten years ago. It was the idea of the Rev. Charles F. Deems, the pastor of the Church of the Strangers, in New York city. It was established for the following purposes: (a) to show the unity of Scientific and Scriptural truths; (b) to bring into fellowship Scientists and Christian Teachers; (c) to encourage profound and reverent studies in Science, Philosophy, and Natural Religion, with the end of reaching conclusions justified by each respectively; by all in co-relation; and in their separate and combined relations to Christian Revelation. The effort was not futile; the blessing of God has rested upon it. The Institute has gathered into its membership many eminent and learned men. It holds ordinary meetings once a month, and publishes its transactions in a bi-monthly entitled *Christian Thought*, which has taken its place beside the leading organs of the Scientific, Philosophic, and Christian Press. The Rev. Charles F. Deems is the President of the Institute, and the editor of its journal.

The Summer School is one of the most useful and certainly one of the most enjoyable efforts of the Institute. This is my first taste of the sweet felicities of studies when pursued in the Summer School, but I hope for much enjoyment in it year by year. For anyone who has made one visit to it, not to look forward to others, I think will be found impossible; the fascination about a school of this kind is so great, and the influence so invigorating. Here, away from city life, in the still, sweet beauty of a grove, the soft soothing cadences of the summer sea waves falling on our ears, fruitful studies occupy the hours.

The Summer School opened on Tuesday evening with a reception of the members and friends of the Institute. The first ordinary session took place on Wednesday morning, when Professor Benjamin C. Blodgett of Smith College, Northampton, Mass., delivered a lecture on "The Mission of Music to Mind and Heart." The attendance was large. The lecture embraced the following subjects: the history and progress of music in America during the present century; the rationale of music; the relative importance of sensuous and spiritual ideas in music; the essential functions of the musical art; its importance in Christian worship; and Christianity considered as the supreme inspiration of music.

The School adjourned till three o'clock, when a discussion of the subject took place Some of the questions were extremely interesting, amongst which I may name these: the possibility of Christian worship without music; the distinction between the complemental and supplemental offices of music in human life; the unique position of the organ as an instrument in Christian worship; and the state of the composer's consciousness under the inspiration of a great musical work; or as the speaker put it: "Is a great harmonious musical work the expression of an inward silent harmony in the composer's soul?"

On Thursday the Rev. W. D. Wilson, D.D., LL.D., of Cornell University lectured on "The Origin of our Moral and Religious Ideas." He examined the philosophic systems of Plato, Descartes, John Locke, Kant, Hegel, Bishop Berkeley, David Hume, M. Cousin and others. He met the arguments of those who say, "We know nothing of God, of the Soul, of the Future Life," by the logic taught of Christian Truth and Christian Experience. At the afternoon session of the School many questions were proposed and met by the lecturer; these related to the nature of space; Hegel's position in philosophy; to Hegel's distinction between that which is seen, the appearance; and that which is not seen, the reality; and to the difference between the mathematical and metaphysical infinites.

The sessions of the School on Friday were occupied with the subject "Capital and Labor." It was introduced by the Rev. Robert B. Fairbairn, the President of St Stephen's College, Annandale, the Chairman being the Rev. Dr. Whiteman, of Baltimore. The lecturer pointed out the improved position of the laborer of to day, compared with his position in past times; the levelling influences at work amongst us; the laws governing human society; the relations of demand and supply; the value and the right use of wealth; and other kindred matters. The discussion that followed at three o'clock was an all-a-live one, and not the least important of those that have been held to the Christian social economist.

The same subject occupied Saturday It was re introduced by a brief but valuable paper by the Right Rev. Dr. Potter, the Assistant Bishop of New York, read in the absence of the Bishop by the President, the Rev. Charles F Deems. It was on "Christian Brotherhood," and set forth eloquently and with great sympathy with the poor, the Christian Ideal of Human Society. The rest of the morning was occupied with a lecture by Mr. W. G. Moody, the author of "Land and Labor in the United States." The afternoon debate was very earnest on points suggested by Mr. Moody's paper. The following subjects, among many, were considered: the relation of our present industrial methods to the idleness of so many of our fellowmen; the tenant farm system; machinery as a factor in social economy; the evils of tenement houses.

Thus half the sessions of the School have been spent; in my next report I will describe the rest. But I would say here that it has been a great privilege to listen to the words of so many men who, by reason of their special attainments, are qualified to bear a valuable testimony on subjects of the highest importance. And as we have listened to them, in this beautiful scene, the sunlight tinging the woods with golden hues, we realize what must have been the fascination of the Academia in the classical world, and are thankful that Christianity, in the spirit of a true inclusiveness, has adopted similar means to promulage its own sublime ideas and for the culture of souls. We have not merely come under the influence of the wise Socrates, the sad Plato, and the subtle Aristotle; nor have their ideas been supreme with us; we have felt the influence of mightier masters of Divine Philosophy than these—the influence of St. Peter, St. Paul, St. John, and of One, Whose Name is above every name and Whose Words are above those of all others; the Serene, the Beautiful, the Divine Christ

BARNARD GISBY.

QUEEN ANNE COTTAGE, KEY EAST, Aug. 23d, 1886.

News of the Week.

WEDNESDAY, AUG. 25.—Both the Broadway and the Belt Line roads of this city are tied up, the men claiming that the companies have not kept their agreement. The men are right. Some disturbances have occurred....Mr. Blaine opened the campaign in Maine yesterday with a speech at Lake Sebago, before a large audience.... Anarchists of Cleveland, Ohio, met last evening and declared war to the knife if the Anarchists of Chicago are hung. About 100 persons were present ...Cutting, the Texan editor, threatens to sue the U. S. Government for $500,000 damages for his imprisonment in Mexico....A young German woman in this city yesterday killed her child with an axe and then set fire to the room ...The Dry Goods Commission has obtained reduced rates on railroads on cotton piece goods ...The Irish delegates sailed for Queenstown yesterday, after expressing satisfaction with the Chicago Convention....Both Parnell and Gladstone assailed the administration's Irish policy in the House of Commons last night....Great indignation in Ireland over evictions of tenants. American Irishmen send £3,000 for relief of tenants....An embankment on the Irrawaddy river burst on Monday, and Mandalay, Burmah, was overflowed with water from four to twenty feet deep. Fifty thousand persons were made homeless, many persons were drowned, food supply stores were swept away. Damage of $5,-000,000 already reported.

THURSDAY, 26.—Some rioting yesterday among strikers on Broadway and Belt Line roads; one man shot, cars overturned, attack made on car on Third avenue road. A few cars were run one or two trips over the Broadway road....The "Mayflower" is chosen to defend the America Cup against the "Galatea." She won yesterday by four minutes....Senator Evarts, C. C. Perkins, Boston, and Miss Matthews, daughter of Justice Matthews, were thrown from a carriage yesterday near Windsor, Vt. Mr. Perkins was killed instantly, his head striking a stone. Mr. Evarts and Miss Matthews considerably but not seriously bruised.... The steamer 'Queen" ran down a schooner on Tuesday night forty miles off Shoal Light. Schooner was abandoned, steamer slightly damaged....Commissioner Squire was removed by Governor Hill yesterday. Rev. James C Beecher, brother of Rev. Henry Ward Beecher, shot himself yesterday at Elmira, N. Y., Water Cure. He has been treated in an insane asylum.... The revolutionists in Bulgaria overthrown, old Ministry restored, Prince Alexander invited to return. The Prince is supposed to be in Austria. Meetings in his favor have been held all over Bulgaria....Another riot in Belfast yesterday routs the police.... General Delgado, supported by Nicaragua, is invading Honduras.

FRIDAY, 27.—Everything quiet again in Belfast. Huge paving stones and broken glass mark the scene of last night's riot.... Prince Alexander has arrived at Darmstadt. It is stated that after being conveyed out of Bulgaria he was set free at Reni. It is thought that when the Prince hears of the counter-revolution in his favor he will at once return to Sofia, for it is thought his presence will quell all disorder and restore peace to the country....Glasgow reports the present condition of the shipping trade the worst on record. Thirty-four steamers and twenty-three sailing vessels are rotting at the docks, having been idle for two years or more. This is due to low freights and the general depression in business....A mortgage was recorded in Poughkeepsie, N. Y., from the Poughkeepsie Bridge Company to the Mercantile Trust Company of New York, for $5,000,000. The mortgage covers a bridge to be constructed over the Hudson river at Poughkeepsie ...Prairie fires are raging in Minnesota and villagers have turned out to make back fires, as the town of Hallock will be in danger unless the wind changes A number of farmers have been burned out....The Broadway car strike ended and the men returned to work on the company's terms.

(Continued on page thirteen.)

Our Contributors.

A Dutch Heirloom.

BY JAMES E. WOOD.

CHAPTER II.

ALAST, long, tear-laden glance, and Dewitt resigned books, pictures and furniture of his snuggery to the hammer of the auctioneer. One book of his collection, however, he held tight under his arm. This was Aunt Katherine's Dutch Bible, printed at Dordrecht in the early part of the seventeenth century. It was rather cumbrous to handle, yet substantially held together by a binding of dark leather over wooden covers, rich in elaborately finished silver mountings. Two clasps of the like precious metal kept the leaves from straying apart in that vagrant manner sometimes realized in the modern bookmaker's art. Attached to the upper rims of the covers were two silver rings, designed to receive a chain by which, in the days when the vogue, it was worn suspended from the arm or neck of dame or damsel. This leather-bound, wooden-sided, silver-manacled old Bible was one of the "gimcracks" left by Aunt Katherine to Dewitt. Involuntarily he opened the book to a page at which a marker rested, and his eyes fell on a passage emphasized by an underscoring by Aunt Katherine. It read:

"Goed van ydelheid gekomen zal vernimderd worden; maar die met de hand vargadert, zal het vermeerderen."—Proverbs 13: 11.

"Pshaw! Aunt Katherine beggars me like the whimsical old woman she always was, forsooth, that by poverty I may be forced to make that exertion which my indolent nature, as she styles it, could never find possible in affluence. Then, to sooth the impatience and bitterness of the moment, she thrusts upon me a Dutch homily, which I can just about as readily render into English as I can one from Chaldee;" and he tossed the ancient volume to a further corner of the room amongst a heap of rubbish. Yet he did not allow it to remain there long.

There was a tradition running through generations of his family, and verified in every instance, that the possessor of this Bible would be a favored one of fortune. As he reclaimed it from its ignominious position a blush suffused his cheek at the credulity that had actuated it, and, as the sale concluded, he departed for his new quarters, which were on the uppermost story of a dwelling in a lower by-street near to Broadway. The building had an aspect of faded respectability, not unlike that met with in the individual upon whom impoverishment has set its hand, yet who strives to keep up a good appearance against fearful odds.

For several weeks he followed the newspapers for advertisements in hope of in this way securing the occupation that was now a necessity. Responses were few, and new disappointment was the only outcome, until an advertisement for a reporter for a newly established daily paper coming to his attention, he set out with no little trepidation to the editorial room of the *Daily Vibrator*. Dewitt's journalistic experience was meagre indeed, for beyond a year's editorship of a college journal and occasional contributions to periodicals, he was a novice. In spite of all this he entered, with a good show of confidence, the sanctum of the city editor of the *Daily Vibrator*.

The general air of neglect and slovenliness which pervaded the place was a matter of some surprise to Dewitt, who, in imagination, had pictured the reverse of such characteristics. The city editor, too, as he raised his head from the copy before him, revealed a face none too cleanly, but immaculate in comparison with the hand which held a pen in its grimy, ink-stained grasp.

"Well, young man, what do you want?" was the abrupt inquiry of this individual, as he allowed his attention to be diverted for an instant from the task before him to Dewitt.

"Ugh! applicant for reporter. College graduate? Yes! Sorry for that; collegians make poor journalists—takes them too long to merge theory into practice. Got anything with you to show what you can do? Didn't bring anything with you, eh?" and, much to Dewitt's gathering confusion, he leaned back in his chair and surveyed him with an expression none too complimentary.

Just then the telephone alarm rang, diverting the editor's attention, much to Dewitt's relief.

"What's that, Felix?" to a small boy at the tele phone.

"A fire in a brush factory in Pearl street, Dr. Grimquill."

"Indeed! suppose we have the unimportant particular—the street number. Ah! that's better," as the street number was announced. "Forethought and precision, Felix, are important factors in the art of journalism." This homily, although addressed to the boy, Felix, was spoken at Dewitt.

"Send Denton to report that fire."

"Denton ain't here to-day, sir."

"Oh, he isn't; do you know where he is?"

"No, sir."

"Well, I know where he is progressing to. Since he has turned Bohemian, all the promise and talent in the young fellow is being slowly sapped by companionship with those of that ilk. Here, Mr.—what's your name?—Fanshaw, just try your hand at that fire."

The brush factory, much to Dewitt's joy, burnt freely. If it had been a weakly combustion, he would have found himself not a little embarrassed. As it was, he enlarged on the struggles of the firemen in combating the flames; gave that prominence to trivial incidents usually allotted to important ones, and as a sort of peroration, enlarged on fires in general, and brush-factory fires in particular, with a confidence that he was treating the occasion as cleverly as possible.

Dewitt was greeted on his return to the *Vibrator's* office by the city editor with, "Well, back so soon, Mr. Handsaw? Waited until the building burned down? Capital idea! Next time you will no doubt wait till the *débris* is removed."

A sudden explosion of risibility on the part of Felix, the office boy, followed this sally, which was promptly and severely checked by the author of it.

Dr. Grimquill went to work, blue pencil in hand, reviewing Dewitt's first effort in journalism, all the time permitting ejaculations and snortings to escape him, as he ran his pencil through line after line of copy—the pet peroration included, until it looked as if the cerulean shade of heaven had settled over it.

"You can call to-morrow, Mr. Fanshaw," said the editor as he finished his task. "One word," he continued, as Dewitt was making his exit, "so long as you are connected with the *Vibrator*, never again call a fire a conflagration. Good morning, Mr. Fanshaw."

Dewitt now set to work to master his new calling with a perseverance and energy that would have astonished acquaintances of former days. There was much to learn and equally much to unlearn, yet he met all obstacles manfully and found that it worked wonders in overcoming difficulties. "Old Grimquill," as the incipient journalists of the *Vibrator* styled the city editor, he found on a fuller acquaintance in no wise the bear he would make people believe himself to be. Behind this guise, with which he chose to array himself to new or casual acquaintances, Dewitt found him kind hearted and sympathetic, a man of scholarly attainments and thorough in everything appertaining to his profession, which he held to be the highest calling known to mankind. The tyro who had the perception to grasp this side of the Doctor's character, and the tact to humor it, was sure to make a staunch friend and counsellor in him.

The conscientious manner with which Dewitt took up journalism, and the evident desire he evinced to make his way to the front, did not escape the notice of one like Dr. Grimquill, ever on the alert to detect budding talent, and ever ready to encourage and advance it. Both, too, were without near kindred, and consequently without a home, in the stricter meaning of the word. This domestic desolation, in which he partook without repining, but which as the lot of his *protegé* seemed so forlorn and dismal, served to open the Doctor's heart in pity and sympathy to Dewitt. Perhaps neither realized how close were the ties that bound them together until Dewitt's acceptance of a sub-editorship on an out-of-town weekly brought about a separation.

Dr. Grimquill was more busy than usual as the time came to say farewell, and growled out a leave-taking without looking from the sheet before him. As the door closed on Dewitt, however, the boy Felix noticed a tear trickle down the Doctor's cheek and fall, an unsightly blot, on the copy in hand. Felix forthwith sought out young Blossom, the junior reporter, whose copy had been rejected that morning by the Doctor because of its indulgence in "gush" and "snivelling," as the person most likely to be gratified with the intelligence, and talking the matter over in a safe corner beyond a third hearing, the two decided that the Doctor's criticism of the rejected manuscript was woefully inconsistent, seeing that the weakness he so reprehended in others was in equal measure a failing of his own.

To be continued.)

A Visit to Headquarters.

BY A. DEW. M.

ABOUT one-half mile to the southeast of the Morristown, N. J., green, stands a large dwelling-house, attractive and almost impressive in its severe simplicity. At first sight it would be deemed the well preserved homestead of some ancient family. But the tall flagstaff, with the stars and stripes floating from its head, and the brass cannon glistening in the summer sunshine on the trim lawn before the door, are tokens of other than private occupancy. It is a two-story-and-attic frame building, with the old-fashioned "double hipped" or gambrel roof. It has no verandah, but the central door, divided in the middle after the old Dutch style, opens on a small stoop with low seats on either side. The ornamental carving around the top of the door and the narrow strip of scroll work under the front eaves are fine specimens of their style of decoration. The entire edifice is painted a spotless white, and is surrounded, at the distance of ten or twelve feet, by a low ornamental balustrade, which distinguishes the house plot from the remainder of the grounds. The rear presents much the same appearance as the front, and not far from it a good-sized flower garden, fragrant with the box edging of its odd little triangular and circular beds, and bright with the "posies" of poppy and hollyhock and pink and dahlia, such as our grandmothers loved to tend, lends a well-fitting air of antiquity to the scene.

We ascend the front steps, lift and let fall the heavy brass knocker that once responded to Washington's touch, the old door invitingly opens, and we stand in the main hall of the mansion. The first glance at the interior confirms the impression made by our previous inspection, that this house was intended as a home of affluence and station. And so it was, for Col. Jacob Ford, who laid the foundations of the mansion in 1772, was the chief representative of one of the oldest and most honored families of Morris County. He, and then his son, Col. Jacob Ford, Jr., occupied the house, and on the death of the latter, (by disease, in the trying winter of 1777), his widow held the homestead until the fortunes of war gave her the gladly-welcomed opportunity of placing it at the disposal of that great leader whom her father and her husband had delighted to honor. Remaining in the Ford family and carefully preserved as far as possible in its original condition, it recently passed by purchase into the possession of the "Washington Association of New Jersey," who now hold it for the pleasure and profit of their own and future generations.

Here, therefore, when it had been determined to winter the Continental army at Morristown during the season of 1779-80, came Washington, and, surrounded by many of that band of illustrious men who cast in their lot with the patriot cause, passed the dreary months in guarding those interests in whose defence he had taken up the sword. And not only the Commander in-Chief himself, but his stately Virginian wife, Martha Washington, and her friends; La Fayette, the Chevalier Bayard of the Revolution; Baron Steuben, the great drill master of the Continental troops; bluff Putnam, of Connecticut; Generals Greene and Schuyler, Colonel Hamilton, the household friend of Washington, and a score of others not less distinguished walked and talked in these halls and rooms and gazed through these same small paned windows through which we are looking over those same rolling fields and distant hills.

Let us imagine that the distinguished family has just "stepped out" and we are guests awaiting their return and privileged to spend the moments in examining their household arrangements. We pass from the wide hall, in which we have been standing, through a door opening to our left and, entering the parlor, are transported to the "best room" of three generations ago.

The room is square in shape, with two windows in front and one on the side. The wide fireplace, with its brass andirons and shovel, poker and tongs, complete as in the days when the four-foot logs of honest hickory and oak had not yet given place to their modern supplanter from the mines, occupies the centre of the rear wall. In the space between the two front windows stands a small piano, the first instrument of its kind ever used in Chatham township, and a mere pigmy in size compared with the "concert grand" or even the "square" piano of to day. In one corner stands a small mahogany table, about eighteen inches square, on which Washington wrote almost all the dispatches which he issued from these Headquarters. A large horsehair-covered sofa and

similarly upholstered chairs complete the furniture of the room. On the walls hang an oil copy of Stuart's "Washington," a portrait of La Fayette, another of Paul Revere, the midnight rider, with his commission as second lieutenant in the Colonial forces, signed by Gov. Shirley, of Massachusetts, and dated 1786, hanging beneath it. A steel engraving of "Lady Washington's Reception," gatherings similar to which, though less pretentious, have often taken place in this very parlor, and a fac-simile of her husband's commission as Commander-in-Chief of the Continental army, complete the decorations of the room.

We cross the hall and enter the dining-room. Here is the ample mahogany table around which Washington and his household daily assembled, seated in the stout arm-chairs which still are placed in order as if expecting the guests who will no more return. The fare was not always so ample as the table, for once, it is said, in the early part of the winter of scarcity and want which he spent in this house, the General's housekeeper came to him with the news that all the provisions which she had with which to furnish his table were the ordinary army rations. "Then you must cook the rations," answered the Commander, "for I have not a farthing to give you." "If you please, sir," responded the woman, "let one of the gentlemen give me an order for six bushels of salt." "What do you want of so much salt?" asked her master. "To preserve the fresh beef, sir," was the reply. The order was given, and though a part of the salt was doubtless used for the purpose designated, some of it appeared on the table in the shape of various articles of food, for which the thrifty cook had exchanged the salt, that article then being worth some eight dollars a bushel and readily taken in barter by the neighboring farmers.

As to the manners and customs of that table, a guest of those far-off days has left this record of his impressions: "The civilities of the table were performed by Colonel Hamilton and other members of the family, the General and lady being seated at the side of the table. In conversation, his Excellency's expressive countenance is peculiarly interesting and pleasing. A placid smile is frequently seen on his lips, but a loud laugh seldom, if ever, escapes him. He is polite and attentive to each individual at the table and retires after the compliment of a few glasses. Mrs. Washington combines in an uncommon degree great dignity of manner with the most pleasing affability, but possesses no striking mark of beauty."

Leaving the dining-room, we cross a narrow hall and stand in a veritable "New England kitchen." The yawning fireplace, with its great logs and on one side of the "chimney nook" the "settle," seated on which you may look up through the gaping throat to the blue sky far above; the tall, narrow mantelshelf, with its row of brightly-shining pewter plates and platters; the swinging crane, with its long array of pot-hooks and hangers; the cupboard, with its odd-shaped blue and white china dishes and dainty cups; the old eight-day clock, used by Washington and still steadily ticking off the hours as it did when its eminent possessor noted on its truthful countenance the flight of time, which waits for no man, illustrious or obscure; the "wheels," little and big, for spinning flax and wool, on one of which still hangs a hunch of flax, as if the dainty hand that turned it a hundred years ago might at any moment lay its gentle touch again on the whirling spokes; all are here and bring to memory again the simple, honest days when people had not merely "residences," but *homes;* when the "living-room" was the *focus* of the home life and the "spinster" not the crabbed "maiden of uncertain age" now denoted by the term, but the daughter of the family, fresh and comely and light-hearted, whose task it was to spin the wool and flax into the thread from which the skilful housewife wove the cloth whence she after cut and sewed the "homespun" garments, stout and warm, wherewith her family were clothed. Then the "husband" was indeed the "house band" by which all were joined together in earnest and loving unison, seeking each other's welfare and the good of all. Such were the homes of a former age, whose stalwart virtues more than compensated for their lack of many of the "modern improvements," material and moral, which so often refine our home life to the vanishing-point, and whose pure and simple influences rooted in "the fear of God and the love of man," sent forth into the world men and women "who knew the right, and knowing, dared maintain," until the heritage of liberty was bought and confirmed to them and to us.

But we must not longer moralize in the old kitchen. We will retrace our steps, and reëntering the main hall pass from it into the library and the office situated respectively behind the dining room and the parlor. The library is attractive, mainly because of the framed autographs of Patrick Henry, Andrew Jackson, Abraham Lincoln, and other distinguished men, which hang upon the walls; while the office contains Washington's writing-desk, at which he often has sat immersed in the cares of state or perplexed by the hidden designs of the "foxes in sheeps' clothing" that were not scarce even in those days of patriotic lives. Leaving this room we turn to our left and open a door which discloses a steep and narrow flight of stairs, ascending which we find ourselves in a hall, the counterpart of that which we first entered. At present this is termed the "armory," and contains many interesting military relics of the revolutionary days, among them two four-pounder brass cannon, surrendered by Gen. Burgoyne at Saratoga. Muskets, used by the Continentals at the battles of Yorktown and Monmouth, or captured from their foes at Trenton, are here—old flintlocks, for the most part, in some of which the flint yet remains in the lock as it was when it last struck forth the Promethean spark to urge on the avenging ball. In a corner stands one of Washington's camp chests. In a case in the centre of the hall are displayed the chapeau and epaulettes of Gen. Henry Wisner; the twisted, horn-headed cane of Gen. Nathaniel Greene, and other interesting mementoes of by-gone days.

The ladies will mark with interest the odd looking "tea-caddy" of Mrs. Gen. Alexander Hamilton, and near it a dainty pair of pointed toed white satin slippers, now soiled and frayed, in which the feet of some fair Mistress Prudence or Abigail tripped gaily a century ago. Near by, a grim reminder of the stern leveller who respects neither eminence nor beauty, lies a small fragment of Washington's coffin and a lemon, now shriveled to the size of a hickory-nut, which grew on a tree planted by the General's own hands. In other cases are various books and documents relating to the Colonial and Revolutionary history of the country, prominent among which are the original manuscripts of the orders issued from these Headquarters; while on the wall, among the muskets and swords which helped to nullify the purposes of king and minister, hangs a commission signed by George IV. and his great premier, Sir Robert Peel.

Turning from the hall we enter the bed-room, immediately over the parlor, which was used by General Washington. We miss the tall, valanced "four-poster" which should stand in that cosy corner by the fireplace, but lose sight of the defect in the examination of other articles here displayed. On the wall, protected by a glass case, is exhibited a piece of the carpet which covered the floor of the room while Washington used it. A somewhat coarse piece of tapestry it is, in which red, white and blue figures predominate. Near it, remnants of the battle flags taken from the Hessians at Trenton, and from Lord Cornwallis at Yorktown, and a small piece of the ensign of Washington's Life Guard, contrast strangely with the little memento (in the shape of a piece of the shawl which Washington wore when he was baptized), of the day when the great leader, a helpless infant, was consecrated not to a war with human tyranny, but to that inevitable conflict "with sin, the devil, and his whole dominion," which we all must wage who hope to come off "conquerors and more than conquerors through Him who loved us."

"Mrs. Washington's Room," on the opposite side of the hall, contains as its principal object of interest a small mirror, with its curious old-fashioned gilt frame dividing, by a horizontal bar, the glass into two unequal portions. Not stopping to note the *reflections* to which the glass gives rise, we mark only the large and elegant slab of Mexican onyx presented to Mrs. Washington "as a mark of esteem," and forming the top of the dressing-bureau often used by her during her sojourn in Morristown.

The "guests' room" and "officers' room," in the rear of the apartments just entered, complete the set of chambers on this floor, and with the exception of the attic and the small rooms in the wing over the kitchen, comprehend the entire house. As they contain nothing of importance, save a piano made in London early in the century by a brother of the famous John Jacob Astor, of New York, we reënter the lower hall and leave this spot, fragrant with the memories of the past, whose pleasantest recollection is, not that it was once the shelter of a great warrior or of a successful ruler, but of an earnest Christian gentleman who served God and his generation well, and whose name shall be revered for what he *was* as well as for what he *did*, while liberty and piety retain the home won for them at so great a cost by the free men of America in by-gone days.

Contemplations of a Sparrow.

A Realistic Ethic.

BY ANNA M TOOKER.

I. UNDER THE EAVES.

TWO sparrows through patient industry founded a home in the hollow of an old tree. In it they placed a nest, and it was lined with down. They were very happy and disposed to be generous; they would feed hungry sparrows, and the well-fed ones they would entertain. They would soar away through the golden sunshine each morning; at eve they would swing in the beautiful boughs, chattering and chirping to each other, and at night they would dream of butterflies and glow-worms.

But an awful whirlwind came and upheaved the mighty tree, throttling it. As to the nest, there was not one straw left upon another; and the down—it was blown away. Everywhere was desolation, and the sparrows were very terrified. They could find no rest for the soles of their feet, but flew in great dismay, first into the upper enclosure and then into the lower court of an old ivy-covered temple, but from thence were driven by the money-changers. "What a cold, bleak world!" cried they. But has it not been said, "Are not two sparrows sold for a farthing?" "And one of them shall not fall on the ground without your father." Then the pair flew away up under the eaves of an old house and sat there, under the shadows, with drooping wings; under the eaves, to meditate.

But the anxious mate, leaving her side once more, she thought, "The earth under the old tree must have been thorny or stony," but, "Though He slay me, I will trust in Him." So she sat still under the eaves and waited. At nightfall, returning, he brought in his beak a few crumbs which a kind man had thrown to him. Accepting them in faith she forgot they were food ("Yet your heavenly Father feedeth them"), for her little mind ran away back again, *ob ovum*, to first principles. Being thus comforted, she ate the crumbs under the eaves.

At the decline of the following sunlight the wearied mate brought not only in his beak crumbs, but straws; and the little sparrow smoothed her ruffled plumage, lifted her head high toward the heavens and sang this song, "My soul longeth, yea, even fainteth for the courts of the Lord." "The sparrow hath *found* an house" "where she can lay her young, even Thine altars, O Lord of Hosts."

So thither they flew, going out each day into the world trying to praise God and scatter seed. And she sat no more under the eaves, but "upon the housetop."

II UPON THE HOUSETOP.

Oh, Solitude! sweet Solitude! How few know thy charms! Not they who flee to thy embrace for shelter from the calamitous whirlwind; not they who would retreat with thee for a season from the dazzle of dissipation; nor they who in adversity would brood under thy shadow.

To know thee is to love thee; and that love is not begotten of necessity, but is born of a clean heart, a right spirit and high resolve. Thus clad, the soul may lie in thy embrace with uplifted eye and listening ear, breathing in fulness from thy life-giving presence.

This Solitude, boon of Divinity, breeds not loneliness or darkness as from enforcement, but, surrounded with an atmosphere of light, truth and beauty, in it we bask; from it we emerge helpful and radiant.

The whisperings of the Father to the Christ-boy in His solitude home at "cheerful Nazareth" quickened into awakening the suggestions of His mysterious mission, which were evolved before the doctors in the temple.

The conflict with the enticements of ease, wisdom and ambition, from the world, the flesh and the devil, among the "frightful solitudes of Horeb," at the pinnacle of the temple, and upon the Paræan heights, when He hurled the adversary from His presence, and thereupon came angels ministering to the Christ-man, wrought out the sermon of beatitudes, where on the Mount he sat, The Alone, Ὁ Μακάριος. Of Gethsemane, treasury of prayers, wrestlings, tears, and of the solitude of the cross, who can speak? Have they not crucibled for mankind, universal redemption and infinite joy?

Thus we who seek thy anointing, O, solitude, receive from it sweet infusions of power and light. Power bestowed by the Creator of energy and force, who, while He governs the world with impulsive majesty, stoops to commune with the weakest of His creation; and light from His sweet revealed will, from His own lips, dedicated by blood, transmitted by blood to the solitary soul for solitary acceptance, with solitary judgment, when its faith-struggle here shall have burst this mortal shell to expand into sight-life and immortal companionship with its Creator.

Seeking that anointing, I lay this upon Thine altars, oh Lord. While pecking and singing I watch for gleams of light in the Orient; I watch for the fulfilment of golden promises in the West; "I watch, and am as a sparrow alone upon the house top," for the signs of the coming of my well Beloved, who hath said unto me, "Fear not, ye are of more value than many sparrows."

The Reading Room.

Our Book-Shelves.

....“THE STORY OF SPAIN,” by Edward Everett Hale and Susan Hale, is after all the most charming volume thus far issued, of the “S ory of the Na tions” series. It could hardly help being so in the hands of such writers. The story goes back to the earliest traditions of the ancient Iberia, and how it first came in contact with the rest of the world through the Phœnician ships which traded with “Tarshish,” and the successive conquests of the Carthaginians and Romans. Then follows the Gothic kingdom, followed by the Moors. The reigns of Alphonso X., and of Ferdinand and Isabella, Charles V., the three Philips, the Bourbons, and the more recent kings and queens, are given with lessening detail as we approach the present day. The history involves such picturesque and heroic episodes as those of Hannibal, the Scipios, Sertorius, Julius Cæsar, Theodoric, Attila, Roderic, the “Song of Roland,” the Abencerrages, the Fall of Grenada, The Cid, Columbus, the career of Charles V., and the struggle of Nelson and Wellington with Napoleon. In each of these periods —especially the Iberian, the Roman, the Gothic, and the Moorish—the state of the country and the life of the people are graphically described.

This volume pleases us particularly by the absence of sensational headings to the chapters, and by a style which is interesting and even familiar without being “smart.” (G P Putnam's Sons.)

....“A LIFE IN SONG” is a poem, in seven “notes” and other divisions, by George Lansing Raymond, of Princeton College. Professor Raymond has distinguished himself by one of the best manuals of elocution, and by his very able and original work on “Poetry as a Representative Art.” He now appears as a poet. “A Life in Song” relates the spiritual and active experience of a fervid soul through the stages of Dreaming, Daring, Doubting, Seeking, Loving, Serving, and Watching. The main impulse and incident of the life are furnished by the enlistment of the hero in the anti slavery cause. The story of his love is also a leading factor, and is beautifully told. The poem displays, as might be expected, a mastery of poetic rhythm and construction, and, as a whole, it is pervaded by the imaginative quality which lifts “a life” into the region of poetry,—the peculiar quality which marks Wordsworth's “Excursion,” Buchanan Read's “New Pastoral,” and Bayard Taylor's “Wagoner of the Alleghanies.” At the same time, there are few striking or brilliant single passages or poetic thoughts which lend themselves readily to quotation. We cannot help thinking that this is largely due to a tendency to diffuse expression, or at least to a lack of condensation and compression. (G. P. Putnam's Sons.)

....“OUR RADICALS: A Tale of Love and Politics.” By Fred Burnaby. All who have read the “Ride to Kiva,” and who lament the death of the gallant author while resisting the Arabs in Egypt, will take up this story with affectionate and pathetic interest and with an expectation of an entertainment of a specially agreeable nature. Before two chapters have been finished a revulsion of feeling will be experienced. The introduction by Mr. J. Percival Hughes, Capt. Burnaby's private secretary, appeals to and touches the heart, both by the tribute of love and admiration which it contains and by the selections it gives from the letters of Capt. Burnaby. The change to the story is abrupt and extreme, for a time is like a plunge into a cold bath in November. It was to us what we did not expect and was for a time rather bewildering.

This is the situation: The Radicals are in power in Great Britain, that is, in what is left of it, for Ireland is in open armed rebellion, the colonies have been lost and nothing remains but the small island including England, Scotland and Wales. The government is weak, vacillating, incompetent, surrendering this and that to a dominant socialism. A large part of the workingmen are communists and imperious, and have had their destructive way for some years. The Fenians have become a powerful organization, are thoroughly organized and are led by men who are perfectly at home among the explosives, poisons and various inventions of the age, which have been developed almost to perfection. These forces this body of conspirators, consisting of women as well as men, are with fearful effect. The day of the destruction of Great Britain seems to have come. Even the religion of the country has become agnosticism and [illegible] ray of hope shines from any quarter. But there are those who are in hearty and determined antagonism to this weak radicalism and resolved to overturn it and restore the old power and glory of the empire. They collect an army, march on London, and a battle follows with such results as are told in the story. Incidents of the most startling character follow each other in rapid succession. The story never flags, it moves on swiftly. These incidents are possible, perhaps probable if the Radicals and Communists shall be able to seize the reigns of government. The inventive faculty of the author is amazing. The diabolical plots conceived and executed by the personages he creates almost exceed belief. All this hangs upon or rather attends the progress of a love story, which is a very fair story, leading to discoveries entirely unexpected. As a matter of course the book is well written, for the hand at work here is that which recorded the “Ride to Kiva.” Whoever needs something to dispel the listlessness of these sultry days will find it in these pages. As a revelation of possibilities the book may prove of value. It is one of “Harper's Handy Series” and costs but twenty five cents. (Harper & Brothers.)

....“PRÆTERITA,” Volume II., Numbers 4 and 5, are entitled respectively “Fontainebleau” and “The Simplon.” The former receives this designation from the fact that it was at Fontainebleau that Ruskin ended his “chrysalid days” in art, and suddenly discovered that he “had virtually lost all his time since twelve years old because no one had ever told him to draw *what was really there*” “The Simplon” records his first close and realistic study of Alpine scenery. In these chapters also he informs us of his restoration to health under a regimen of meat and iron diet, walks and early bed time; of his admiration of Dickens, and his opinion that Agassiz was a “blockhead;” of his introduction to Turner, his writing “The King of the Golden River,” and publication of the first volume of “Modern Painters.”

They contain also some fine descriptions of the Alps, and of the Geneva of that day, which he calls his “mother city.” (Wiley & Son.)

....“THE GOSPEL TO THE POOR VERSUS PEW RENTS,” by Principal B. F. Austin, B.D., of Alma Ladies' College, St. Thomas, Ontario, assails the system of pew rents with Scriptural principles, facts and arguments. The pamphlet contains much deserving serious examination. The topic it treats is hardly a settled one, and the present custom of the churches may be hereafter considerably modified if not essentially changed. We have made trial of both free and rented seats, and found that while the rent system brings in a larger and more certain income, the church is not so much the resort of all classes of people as it was when the seats were free to all, and the revenue derived from subscriptions and a plate collection at every service. Besides the discussion by Principal Austin, the pamphlet contains a paper by the Rev. Newman Hall, D.D., articles from various newspapers and a letter from a layman. The argument is clearly stated and in an interesting manner. It certainly deserves to be read and seriously considered. Those who believe in the voluntary system will find their opinions satisfactorily presented. The pamphlet costs 25 cents. (William Briggs, Toronto, 78 East King's street.)

....“AS COMMON MORTALS.” The scene of this story is laid in Brooklyn, under the pseudonym of Goverick. Why it was written, or what good purpose the writing can serve, it passes our ability “as common mortals” to comprehend. Overlooking its contemptuous flings at Goverick, Goverick society and churches, it is difficult to see what good purpose of any sort can be served by the recital of the vagaries of an undisciplined, sentimental young lady, whose aspirations and speculations, struggles and escapes, lead up to no conclusion save that of a wedding and peace and splendor ever after. As the wedding and splendor are found across the river, perhaps the moral is, “get out of Goverick, if you would be happy.” (Cassell & Co.)

....“THE CHILDREN OF OLD PARK'S TAVERN” lived some time ago near the Massachusetts coast, and had a great many enjoyments unknown to the boys and girls of to day. Their various experiences are pleasantly recounted by Frances A. Humphrey, the author of “Dean Stanley with the Children.” (Harper & Brothers.)

....“WANTED—A SENSATION.” By Edward S Van Zile. A new volume added to “Cassell & Co.'s Rainbow Series,” which may serve to while away an hour or two on the train or at the seashore. Its moral tone is certainly not of the highest, nor the interest profound. But “for those who like that sort of thing, this is probably the sort of thing they will like.”

Our Library Table.

Periodicals, Serials and Notes.

....*Harper's Magazine* for September opens with an article on Ferdinand Barbedienne, “*le père du bronze*,”—to whom in connection with the lathe invention of Achille Collas, is due the perfection to which the use of bronze in art has been carried within the last forty or fifty years. Other interesting illustrated articles are “Workingmen in the British Parliament” (with portraits); “Old Salem Sea Captains,” by Col. Higginson; and “Short-horn Cattle,” by Lewis F Allen. Richard T. Ely writes hopefully on “The Reform of Railway Abuses.” Two of *Harpers'* characteristic cyclopædia articles are Admiral Simpson's “United States Docks and Navy Yards,” and Richard A. Proctor's “The Central Engine of the Solar System.” Short stories are furnished by Harold Frederic and Julia D. Whiting,—the former's “Brother Angelau,” being a sketch of great beauty. “Their Pilgrimage,” concerning Long Branch, Saratoga and Lake George, has little of the genuine Warner flavor, and strikes us as rather commonplace The editorial departments are in the well-known vein of the writers, and cover a large variety of topics.

....We have the July and August numbers of the *Church Review*, which, in accordance with the fashion of the time, has become a monthly. It is neatly printed at the Riverside Press, which always furnishes creditable work, and is carefully edited. The reviews of Contemporary Literature are not numerous, but good. The tone of the periodical is, as its name would lead one to expect, eminently churchly. We notice (page 61) the words, “the futility of their favorite method of seeking for the meaning of the Holy Volume, by private interpretation, in neglect and contempt of the authority of the Catholic Church.” But if private interpretation, *i. e.*, one's diligent study with prayer, fails to give a man the sense of Scripture, how shall the same enable him to determine which is the Catholic Church whose voice he is to hear? Two different bodies in this city claim the title. How can one decide between them without a private interpretation?

....The August number of the *English Pulpit of To Day* contains four able discourses: Mr. Williamson on Burden Bearing; Dr. Dale on Rest, A Christian Duty; Dr MacLaren on the Paradox of Love's Measure; and the Rev. A. Whyte's vivid and searching delineation of Herod the Great. It is not often that one issue furnishes so much and such varied excellence.

....We cordially welcome the *Medical Missionary Record*, issued monthly at a dollar a year by Dr. Dowkoutt, 118 East 45th street. Its object is denoted by its title—to further the cause of Medical Missions and Christian effort among physicians in all lands. Four numbers have been issued, each filled with interesting matter bearing upon the subject. Christ, the great Missionary, ministered to the body and to the soul, and they who pay regard to both seem to be treading most closely in the Master's footsteps. We trust that the periodical will have a large and increasing circulation.

....The latest issue of the *Mededeelingen*, of the Netherlandish Missionary Society, contains reports for the year 1885 of the three chief mission stations, together with full statistical tables of the churches, laborers, schools etc. No striking progress is reported, but the work seems to go steadily forward. It would doubtless prosper more were it free from any sort of connection with the civil government. The Gospel works best when it is most untrammelled.

....*The Quiver* for the month is handsomely illustrated. The frontispiece, the picture accompanying the verses “The Unknown Martyr,” the illustrations of the Lake District, those of The Lights Along Shore, that of In The Golden Eve and others are well executed engravings. The articles and verses accompanying these pictures are attractive, and those on Workingmen and the Sunday, Buddha, and The Burning Bush are valuable.

BOOKS RECEIVED.

Thomas Y. Crowell & Co.: The Great Masters of Russian Literature in the Nineteenth Century. By Ernest Dupuy. Translated by Nathan Haskell Dole. The Prose Writers: Gogol, Turgenief, Tolstoi. With Portraits and Appendix. 12mo, pp 445. $1.25.

Cassell & Co.: John Parmelee's Curse. By Julian Hawthorne. 12mo. pp. 270 $1.

C. E. Bartholomew, N. Y.: Modern High Farming: A Treatise on Soils, Plants, and Manures. By Francis Wyatt. 12mo, pp. 94.

UNBOUND BOOKS AND PAMPHLETS.

Sketch of the Arcot Mission, India. By the Rev. J. H. Wyckoff. 16mo, pp. 19. Board of Foreign Missions, 54 Vesey St., N. Y.

Catalogue of Rutgers College 1885-'86. 8vo, pp. 66.

Twenty-First Annual Report of Rutgers Scientific School, The State College for the Benefit of Agriculture and the Mechanic Arts. 1885. 8vo, pp. 61.

A Wicked Girl. A Novel. By Mary Cecil Hay. (Harper's Handy Series, No. 91.) 16mo, pp. 175 25 cents; also.

The Court of France in the Sixteenth Century. 1514-1559. By Catherine Charlotte, Lady Jackson. (Harper's Franklin Square Library, No. 4.) 4to, pp. 88. 25 cents.

Religio Medici. By Sir Thomas Browne, M.D. With the “Observations” of Sir Kenelm Digby. (Cassell's National Library, Vol. I., No. 31.) 12mo, pp. 192. 10 cents.

PERIODICALS

September.—The American Kindergarten, The Forum, The Pulpit Treasury, Our Little Ones and The Nursery, The Methodist Review, Lippincott's Monthly Magazine, Outing, Magazine of American History, The New Princeton Review, The Century.

Notes.

....*Harper's Magazine* for October is to have an illustrated article of special value and interest. It is a full account of Zoan, the classical Tanis, its history, monuments, its disclosures by Mr. Petrie of the Egypt Exploration Fund, and of the unique objects already deposited in the museums. Mrs. Amelia B. Edwards, the distinguished writer and Egyptologist, has prepared the paper. She is particularly qualified for this work.

...."Home Fairies and Heart Flowers," by Margaret E. Sangster, and "Happy Hunting Grounds," by W. Hamilton Gibson, are in preparation by the Harpers as illustrated works for the holidays.

....Messrs. Cassell & Co. are expected to publish the papers on "Imagination in Landscape," by P. G. Hamerton, now appearing in the *Magazine of Art*, with twelve illustrations, as a holiday gift book.

....A correspondent of the *Examiner* writes welcome news in regard to an excellent journal in these words: "Many of the readers of the *Examiner*, who are also readers of the *Youths' Companion*, will be glad to know that this wonderful little paper is having the most successful year in its eventful history. Between the first of November last and the first of August it enrolled 88,000 new subscribers, and made a net gain of 37,000. It is climbing rapidly toward 400,000, and doubtless may claim the largest circulation of any weekly paper in the world. The success has been honorably won by the enterprise and liberality of its proprietor, and its large income is devoted to the best of religious uses. Nearly 6,000 competitors entered the lists for its recent offer of prizes for the best stories, and a prodigious work was thrown on its busy corps of editors."

....An Egyptian historical novel, written on papyrus 1700 years before Christ, has become the property of the Berlin Museum. There is some talk of translating and publishing it.

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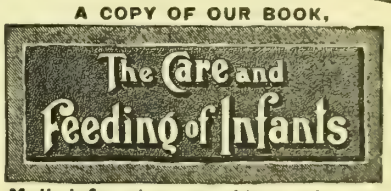

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The Home.

AUNT MARJORIE'S CORNER

Truthfulness.

NOT very long ago, while I was waiting in a photographic gallery, two ladies came in, one of them holding by the hand a dear little boy of three years. One was evidently the mother and the other an intimate friend of hers. The child was very beautiful. His long, flaxen hair fell in ringlets over his chubby little shoulders, and I thought what a lovely picture his would be, and how pleased his father would be when he received across the ocean, where he was, such a type of innocence and beauty. I was very much attracted toward the little one, and as he timidly came to my side, asked him the questions which always come readily to us,—his name and age. With a little trembling voice he answered me. His mother then said, "Robin, tell the lady who you are going to see." His cheeks flushed and his eyes sparkled as he replied, "'Ittle sister—my 'ittle sister!" "Where is little sister?" asked the mother. "Up in heaven, 'way up in heaven!" again chimed the little voice. "What has she upon her back?" "Wings! wings!"

I then inquired if the sister had died. "O no," said the mother, "he never had one. We only tell him that. Dear little Robin is so imaginative!" The mother then asked the child other questions of a similar character, all of which were answered in the same excited manner.

I listened with astonishment mingled with sorrow, and wondered how a mother could expect her little boy to become a truthful man when she was herself sowing seeds of untruthfulness in his heart. The habit grows very fast, and when once it has taken root it maintains its hold with very great tenacity. We cannot labor too assiduously to inculcate lessons of truth upon the minds and within the hearts of our children. "Line upon line, precept upon precept."

How well I remember an incident which occurred during my childhood; when, but a little girl, I went to spend a few weeks with a friend who was very fond of me, and whose affection I fully reciprocated. During my stay at her home she visited the great city of New York for the purpose of doing some shopping, and as she left home she said to me: "If you'll be a good girl and not feel lonely while I'm away, I'll bring you a sugar husband." Little girls *were* little girls in those days, and I immediately began to wonder what she meant, and O, how I tried to be good so that I should deserve the promised gift. I eagerly looked forward to her coming home, and afterward to my going home with a possession which I felt assured would be something wonderful and altogether new to my playmates.

The longed-for day at last arrived, and my heart leaped with joy and expectation when she placed within my hands a package, which I opened with eagerness, and to my disappointment found only a beautiful new dress. For days I hoped, but no "sugar husband" came and no allusion was made to the promise; as my hope of ever receiving the gift diminished, so faded my great confidence in my friend, and my love for her was never again the same. She had broken her promise.

Many a mother, yes, and father, too, will make an almost endless succession of promises which, being too numerous to remember, are many of them broken. Children are early learners, and very soon place little weight upon the value of those promises; when they have full confidence in a parent's word, that parent has gained a great hold upon the childish heart, and one of the most important lessons is being successfully taught.

Only a few days ago I overheard a brother and sister conversing; one had a secret which the other desired to learn, and only the mother understood it. Said the little girl: "I'll ask mamma; she'll tell me." "No," said the brother, "she *said* she wouldn't tell." These few words told of a childish faith which will be priceless in helping to establish principle and truth in the hearts of those children. Then, mothers, let us see to it that our lives are fit illustrations of the great precept we would teach. If we would teach truth we must live it.

Who among us cannot recall to mind a friend, perhaps some very dear one, whose besetting sin seems to be this same sin of untruthfulness? We almost hold our breath when such a one begins to relate an occurrence, and while common politeness commands us to listen, still we have so little faith in what we hear that it is difficult for us to decide just what proportion of it to believe.

Lamentable fact! Could we not ofttimes trace this habit of the grown child back to some precocious "Robin," with a very imaginative disposition?

Let us be cautious how we feed the fire of imagination with the fuel of untruth, bearing in mind that "Lying lips are abomination to the Lord;" also, "The lip of truth shall be established."

EMILIE H. DAVIES.

It is difficult to understand on what principle of common sense a woman, not imbecile, could justify herself in teaching a child as Robin's mamma taught him, to prattle about a sister in heaven whom he had never had. The absurdity and folly of such a course are as patent as its sinfulness.

Imagination, the noblest faculty God gives the soul, should be cultivated in children by every legitimate means, but never by the deliberate trampling on truth.

And when, dear friends, we promise our children anything, let us keep our promises. Do not let us say we have "changed our minds," or plead forgetfulness as a convenient excuse. Above all, let us not wholly ignore in silence the disappointment we have inflicted on a little sensitive heart.

Children should rely implicitly on their parents' word, which should never be broken, once pledged.

Another thing, do not doubt the word of your child. However improbable the account he gives you, unless you have previously discovered in him a tendency to falsehood, receive the statement as accurate. We have no right to insult a little girl or boy by doubting what he or she may say to us.

Friends will please write as freely to this "Corner" as to any of their personal friends. It does not make any difference whether you are accumstomed to writing for the papers or not. If anything occurs to you about the management of children or servants, the care of the house, the table, or the wardrobe, or if you have some helpful experience or troublesome problem in the Christian life, sit down and write a letter to "Aunt Marjorie's Corner."

Kindness that Came too Late.

BY BELLE V. CHISHOLM.

AT last the tired hands were at rest, folded peacefully over the heart that had ceased to throb with joy or pain. It seemed strange that Rachel Mathews should be a guest in the darkened parlor, where her weary feet had never been wont to linger. It was not like her to lie there so still and quiet, while the cows lowed uneasily at the barnyard gate, and the harvest hands waited for the sound of the breakfast bell that for the first time failed to ring out its welcome summons promptly to the minute. In the kitchen everything showed the touch of her magic fingers. The table was spread ready for the morning meal, while the fuel in the stove needed but the application of a match to send the flame roaring up the chimney. "Everything is now ready for the morning's work," she said, wearily, the night before, as she left the kitchen, where so much of her dreary life had been spent. Yes, everything was ready, but other hands than hers would take up the work where she had laid it down, for in the silent watches of the night the angel of death paused at her threshold, and with his icy finger stilled the beating of her heart. The morning sun arose as on other days, but in the old farmhouse on the hill, its bright, effulgent rays seemed mockery, for they shone in upon a family, stricken, smitten of God and afflicted. Those were bitter tears that John Mathews let fall upon the face of his dead wife that summer morning. Ah! but it was too late to smooth out the tangles in the barren life that had opened into the full fruition of eternal day.

Twenty-five years before when Rachel Wentworth left her father's house to make a home for John Mathews, she carried with her a warm, loving heart, in which he ruled king.

What an Eden she hoped to make for this man who, before God, had promised to love, cherish and protect her; but even before the honeymoon began to wane the scales fell from her eyes, and to her dismay she discovered the utter selfishness of the man by whose side she was to finish her earthly pilgrimage. When her soul cried out for the sweet ministries that had come so naturally during their courtship, he coolly informed her that as a married woman she must give up all such nonsense and settle down into a thrifty housewife. So, one after another of the joys she had anticipated were put aside, until her life, that promised so much in the outstart, was stripped of all she held most dear. At times her whole being rebelled against this dwarfing of her soul, but she was too true a woman to herald her wrongs before the world, so she took up her heavy cross and, without a complaint, slipped hopelessly into the dreary, tread-mill life into which she had walked blindfolded.

When her children came she lavished upon them the love which her husband had cast from him. In her anxiety to shield them from hardships, she took upon herself the burdens their young shoulders should have borne, thus, in her mistaken devotion, laying the foundation for the selfishness that characterized their after lives. Though they dearly loved their patient, plodding mother, they did not hesitate to take from her tired hands the comforts and pleasures of life which they should have bestowed upon her, and, unnatural as it may seem, there were times when they were actually ashamed of her faded dress and old-fashioned ways. They forgot that it was in their service that her hands had grown hard and her face wrinkled, neither did they call to remembrance that it was to her patient toiling and self-denial that they owed all the advantages they had gained. How many heart-aches she might have been spared had they rewarded her according to the sacrifices she had made on their behalf, but she was at rest now, and it mattered not how weary and foot-sore she had been during the journey just completed; it was over and she was at home, safe in her Father's house. In mercy, her worn-out body had not been racked with torturing pain, and the dreaded agony of a bitter parting from loved ones had been spared her. Yes, she was at rest. The tired expression on her face had given place to one of peaceful quiet, while the poor, drawn features seemed rounded out into youthful freshness and beauty. After years of unrest and disquietude, she had fallen into a sleep which awaited no rude waking in the morning. The sun would rise on the morrow, as it had done thousands of times before, but the thought of the monotonous rounds that must be gone over before it should set disturbed not the sleeper, for with her it was everlasting morning, and all her cares and trials were ended.

The remorseful tears of her husband, and the bitter self upbraidings of her children, fell unheeded upon her closed ear. If she could only have heard the tender, appreciative words that dropped from their lips, or felt the warm tears that were showered so plentifully upon her cold face, how they would have warmed and cheered her frozen heart, but, alas! they came too late; she had gone out of life without receiving any of its sweet, tender ministries from those who now wept bitterly over her shrouded form.

For the first time her heart did not respond to the cries of her children, nor her hand return their pressure. She was at rest, sleeping the unbroken sleep that knows no waking, but who could bring balm to the broken-hearted children who gathered so disconsolately around her bier? How all her love and sacrifice rose up before them now! How could they have given pain to one who lived and died in their service? And who will say that the tears shed by the husband, who had snatched all the flowers from the path over which her weary feet were forced to walk, were not genuine? In his own way he had loved her, but until this hour he had never realized how much of life's sweetness he had shut away from her, and all the flowers he could heap upon her coffin were utterly powerless to atone for the kindness he had refused while she travelled beneath his shadows. He may extol her virtues in fitting eulogies, and chisel her good deeds in imperishable marble, but no after love can bring back the shattered life whose best affections he has slighted, or redeem the vows so heartlessly broken.

God pity the husband and children who, in addition to their crushing sorrow, are compelled to bear about with them the consciousness of having planted thorns in the pathway of the stilled heart that never throbbed but in love for them.

Oh! who is able to endure the pangs of separation, with all the heavy weight of unforgiven unkindness still pressing upon the bleeding heart!—*The Presbyterian Observer.*

CLOUDLESS SKIES drop no rain. We may bathe ourselves in the unclouded sunshine for days and for weeks, thinking that, if the blue of the heavens were nevermore veiled by the blackness of storm, we at least would be perfectly satisfied. But as the unclouded days pass on, the parched earth begins to gape to heaven for water, the flowers fade, the grass is burned up, and men and beasts droop in the merciless heat, which now seems no longer the messenger of life, but the angel of death. For need

like that there is no help in cloudless skies; the sign of deliverance rather comes in the livid thunder-cloud, the flashing lightning, and the pouring rain. There is a like need of the rain-cloud in the inner life. There is a parching and deadening influence even here in too much sunshine; and the storm cloud of pain or of sorrow, which drenches out heart-soil with the rain of tears, alone makes possible the continued growth of that which is best in our heart-culture. We do right to thank God for cloudless days; but we do wrong if we do not thank Him also for days not cloudless. If the one gives the sunshine, the other gives the rain; and without either there would be no increase.—*S. S. Times.*

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The Blessing of Song.

"WHAT a friend we have in Jesus,"
Sang a little child one day;
And a weary woman listened
To the darling's happy lay.

All her life seemed dark and gloomy,
And her heart was sad with care;
Sweetly rang out baby's treble—
"All our sins and griefs to bear."

She was pointing out the Saviour,
Who could carry every woe;
And the one who sadly listened
Needed that dear Helper so!

Sin and grief were heavy burdens
For a fainting soul to bear;
But the baby, singing, bade her
"Take it to the Lord in prayer."

With a simple, trusting spirit,
Weak and worn she turned to God,
Asking Christ to take her burden,
As He was the sinner's Lord.

Jesus was the only refuge,
He could take her sin and care,
And He blessed the weary woman
When she came to Him in prayer.

And the happy child, still singing,
Little knew she had a part
In God's wondrous work of bringing
Peace unto a troubled heart.

—*Christian Observer.*

To Be Repeated.

YOUR mothers, boys, have probably often entertained you with stories. Here is one which, after reading, you may repeat to them. The domine told it to me one day when he came to make us a visit. He said that it was a true story, and that I might write it out for you.

In a certain manufacturing town of Connecticut there lives an estimable lady who has two sons. She and her husband, who is a minister, have brought up their boys to follow whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, and to avoid even the appearance of evil. Sometimes in the course of parental talks they have said: "We ask you both, Harold and Arthur, never to go to the theatre while you are under our care. When you are grown up and are able to think and act for yourselves, you will do what your consciences tell you is right. Until then, keep away from the theatre."

Well, one day two friends of the mother called upon her with an invitation.

"Mrs. M.," said they, "we are going to New York to see a new and popular play. It is reported to be a very good one, to which the most moral persons cannot object. If you will go with us you shall be free from expense, and we will be sure to have a delightful time."

"Thank you very kindly," Mrs. M. replied, "but my husband and myself have taught our boys not to go to the theatre, and what can I say to them about it if I set them the example of going?"

The ladies took their leave—not offended, but thoughtful. I suppose that they made their visit to New York, and that they saw the play. A few days afterward, however, one of them called upon the minister's wife again.

"Mrs. M.," said she, "my friend and myself esteem you all the more highly because you declined our invitation. Had you accepted it, although we would have enjoyed your society, we would have thought less of you than we did before."

"Then," asked Mrs. M., "why did you give me the invitation?"

This is the story which you may tell to your mothers, and when they have heard it they will probably say to you: Men, women, boys and girls are not only most respected, but are most worthy to be respected when they have the courage to stand by what they know is right

COUSIN LOIS.

The Eagle.

RECENTLY I was very much interested in the following little story, as I heard it related by an earnest worker in the meetings. It carries with it its own lesson, and forcibly illustrates the precious promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles."

He said that when he was a small boy his home was very near a river on the banks of which he and other boys of his own age spent much time at play. There was a noble old eagle who frequented the same place. Sitting in a tree near by, they often saw him swoop down and catch a fish for his meal.

One day, however, he got out of his element, for he wandered into the corn-field and got caught in a trap. It took two strong men to take him from the trap and to confine him in an old attic. At first he was very cross and would not permit the boys to come near him. After awhile he thought better of it and decided to be friendly, would eat corn from their hands, and soon got so he would let them smooth the feathers upon his head.

Months passed, and he seemed to have forgotten his former free and happy life; had seemingly lost all high and lofty aspirations; was very docile and contented. One bright, beautiful day the boys conceived the idea of taking him out of doors, to see what he would do. They did accordingly. He was just as patient and docile as ever; did not seem to take much notice of the change; so they decided to let him have a little more liberty. They tied a clothes-line to his leg, giving the other end to a man to hold, as they did not care to lose him. He walked about the yard very leisurely for a time. At last his eye caught sight of the noon-day sun. He quivered all over; and with his eye fixed steadily upon the sun he began to lift his wings, but they had been so long unused that he could not raise himself from the ground for some time. He never once took his eye from the bright sun. What longings filled him for a flight above the clouds?

Renewing his strength, he at last raised himself and flew up, up. When he came to the end of the line, in his great strength he snapped it asunder, and soared up towards the sun, and was soon beyond the sight of man, filling the place for which he was made.

So we, dear friends, with our eye fixed steadily upon Jesus, the blessed Sun of Righteousness, shall renew our strength day by day, and be enabled to mount up above the trials, sorrows and pains of life, and bask in the pure sunlight of His love.—*A. H. H., in The Advocate and Guardian.*

The Faith of Little Hans.

A FIERCE wind came sweeping around the corner of Pennsylvania avenue one morning in the winter of '84; down the deserted street it rushed, whirling the freshly-fallen snow into little light heaps, then scattering it madly in every direction. Against this storm a young woman was making what progress she could toward the post-office. A pair of dark eyes and a very pink nose were all that was visible above her wrappings. "I must hurry," she thought, as she glanced up at the great clock, and in a few minutes she was at her desk in the Dead-letter office. Her work was to open and read all the letters whose destination could not be found from the envelope, and whose contents often reveal the desired address.

What a motley pile it was that lay before her! Here was one from a broken-hearted father begging a wayward son to come home, and telling him that his voice and smile alone could remove the gentle melancholy that had settled upon the dear old mother.

Here was another from some queer old gentleman full of the small-talk and scandal of his own village, and touching upon political scandal then rife in the city where his letter had found lodgment.

There were letters full of the vivacity of the school girl, letters full of the burning love of the college boy, letters whose prim upright hand and gossipy nature suggested spinsterhood, letters to convulse you with laughter, and letters that would give you the heartache. Yet, strange to say, not one of these eager correspondents had taken the pains to write the correct address on the envelope that contained so much that seemed to be of the greatest importance. Perhaps they were too much absorbed in what they had said from their hearts to take thought for the formal writing on the outside.

The young clerk had worked her way down through a large heap, and was beginning to think of lunch, when she came upon a peculiar little envelope addressed in German to "Jesus in Heaven;" she tore it open hastily, and found a soiled sheet written all over in a child's cramped hand. Some of the words seemed blurred with tears, and she could scarcely make them out.

Here is the translation:

"DEAR JESUS: I have prayed so hard to you, but I guess you could not hear me so far off, so I am going to write you a letter. We came over a big ocean when it was summer-time. My mamma has been sick all the time. Can't you send her something to make her well? And, dear Jesus, please send my papa some work to do, so he can buy us some warm clothes and something to eat, and please do it quick, for we are cold and hungry.

"Nobody knows I am writing to you. I thought you might send us something for a surprise.

"HANS BRAHM.

"P. S.—My hands are so cold I can't write very well."

Katrina's eyes were filled with tears as she came to the end. She sat for some time with the letter in her hand; as she folded it she resolved to do something to make the little boy happy. She said: "Whatever his parents may be, this beautiful child faith must not be destroyed." That evening after dinner she told several of her friends about the matter, and they were eager to help her make up a box.

It was ready in a few days. There were some flannels for the mother and little Hans, comfortable clothes for the father, and toys enough to make the boy believe that the Christ Child did not live in Germany only. At the very top lay a crisp ten-dollar bill. As soon as the box left the house Katrina wrote a letter to Hans. She told him his letter had been received, and that Jesus had sent one of His servants on earth to help him, and that a nice box was on its way out West.

Not long after there came a letter of warm thanks from the father. He explained how they had been in the country but a few months, and had not yet found work.

As the weeks went by another and another letter came, telling of fairer prospects and brighter days. One thing they assured Katrina—"that they could never forget her kind letter and generous help in their time of saddest need."—*Edith Miller, in Harper's Young People.*

A GOOD REPUTATION is important to any man in any sphere. Yet a good reputation is neither gained nor preserved by anxiety about it. There is no way of getting a reputation like deserving it. There is no way of preserving a reputation like continuing to deserve it. If you would have others think a good deal of you, first see to it that there is a good deal to you. If you think too much of yourself, others will not. If you think very little of yourself, others may think more.—*Sunday-School Times.*

Little Heads Together.

HALF SQUARE.

1. The mountain on which the ark rested. 2. The place of Samuel's birth, residence and burial. 3. The fourteenth king of Judah. 4. What a herd of swine did. 5. An interjection. 6. A letter in thanks.

"ITTALIE."

A LESSON IN GEOGRAPHY.

1. What river in Nevada bears the name of a famous man of science?
2. What place in Utah reminds us of a heroine of Madame de Staël?
3. What river in Montana makes you think of certain shell-fish?
4. What mountain in Oregon has the name of a precious stone?
5. What cape of Oregon bears the name of a lamented military commander?
6. What place in California reminds you of the growing moon?
7. What town in Nevada is a quotation from an ancient philosopher?
8. What place in Idaho has the name of an Italian city?

LEO.

CROSSWORD ENIGMA.

My first is in roses, but not in bouquet;
My second in roadstead, but never in way;
My third in the prettiest always is seen;
My fourth is in verdant and yet not in green;
My fifth is in earliest—never in soon;
My sixth is in melody, absent from tune;
My seventh you'll find is in bride, not in maid;
My eighth is in helper, but never in aid;
My ninth is a letter in rune and in run;
My whole is a month half devoted to fun.

Answers to Questions of August 11th.

1. Esther 1:18. 2. Job 1:20. 3. Psalms 55:21. 4. Psalms 140:10. 5. Proverbs 27:25. 6. Isaiah 3:20. 7. Ezra 1:9. 8. Exodus 1:14. 9 Exodus 12:45. 10. Numbers 15:15.

The "Little Heads" and their friends are requested to send original puzzles for this department to Cousin LOIS, office of THE CHRISTIAN INTELLIGENCER.

Notes from Long Branch.

A LONG branch of the Shrewsbury river turns to the east and empties into the Atlantic ocean about twenty miles south of Sandy Hook. The broadening estuary of the branch was once known as Green's Pond, but since the advent of population, wealth and culture, the old name has been replaced with the more ancient cognomen of aboriginal flavor —Lake Takanassee. Back in the country and along the shore for a mile or two houses and hotels cover the ground, making the village and summer resort of Long Branch. Coney Island, Rockaway, Long Beach and Glen Island have started a formidable competition with Long Branch as seaside or excursion resorts, yet the old retreat holds its own, with special attractions for cottagers and lovers of good *cuisine*, as well as plungers in the surf.

From five to half-past six the stroller along the ocean drive may see a fine array of horse-flesh, carriages, and pretty dresses. One week in the morning, another week in the afternoon, the disciple of Neptune may loll upon the beach and inhale the oceanic ozone and buffet the tumbling billows of the much resounding sea, or observe and admire the dainty costumes and fairy shrieks of the lady bathers or the massive proportions and heroic behavior of the masculine children of the sea. Should he stroll along the piazzas or the corridors of the West End,—the best patronized and best kept hotel of the place,—the summer pilgrim may see, every evening of the season, a charming array of beauty, wealth and fashion, while the terpsichorean strains of Neyer's orchestra invite the youthful feet to the mazes of the dance in the parlor.

The Sunday which we spent at the Branch was a day of summer splendor, leaving nothing to be wished for in temperature or balmy, bracing air, unclouded sky, and ceaseless, heavy surf. At eleven the church going bell of St. James' Chapel at Elberon announced to us our morning service. Several hundred well-dressed saints from the Elberon cottages and the adjacent parts filled the pews of the beautiful edifice and followed with earnest attention the service,—singing and sermon. The Rev. Dr. Greer, of Providence, Rhode Island, preached an able discourse on Matthew 23: 19-21, in which he urged the consecration of life through a realization of the Divine existence and presence in all pursuits and all events. Mr. Rieger, of New York, sung at the offertory, "There is a green hill far away," to a beautiful accompaniment, and the whole musical service was of a high order.

It was our intention in the evening to attend the Taylor Memorial Presbyterian Church, where the Rev. Dr. John De Witt was announced to preach; but the second service was held in the afternoon, so that we again resorted to the Chapel of St. James, and enjoyed the evening service, at which Dr. Greer gave a short and excellent address on the Christian as the self dissatisfied, struggling ever higher to the ideal of Christ.

Mr. George W. Childs, of Philadelphia, acts as sexton of the chapel and pays most courteous attention to the worshippers who desire seats or information about the service. A melancholy interest is attached to the edifice from the Franklyn Cottage near by where President Garfield passed away from earth, and the handsome bronze tablet on the right of the chapel chancel which records the fact of his presence and sufferings.

The Reformed Church in the village lamented the removal of the Rev. C. J. Young to Saratoga Springs, whose place here has been acceptably filled since April by the Rev. Mr. Cornet, of Nebraska. The old Seaside Chapel has been kept open for morning service, where the Rev. Arthur Potts has ministered during the summer, also serving the little Presbyterian church recently organized near by.

The Rev. Elliott D. Tomkins has begun his fourteenth year of pastoral service in the old parish church of St. James, while Methodism rejoices in a large village church and a new Simpson Church nearer the shore, where the Rev. Mr. McNichol edifies and entrances the multitude. The Romanists have the Church of our Lady, Star of the Sea, hard by Daly's residences (of gambling fame), while the Jews meditate an appropriation of the Seaside Chapel for a synagogue. Now, if the Reformed Church or the Presbyterian desire to prevent this apostasy, let them raise seven or ten thousand dollars and relieve the First Church of Long Branch of this chapel, which they have been carrying as a heavy burden, and secure it as a place of Christian worship for which the money (twenty thousand, more or less,) was originally given. A word to the wise is sufficient.

E. J. Runk.

Long Branch Aug. 28d, 1886.

Hints for Farmers.

A NEW FERTILIZER.

MR. J. A. PRICE, of Scranton, recommends the use of culm, or coal-waste, in agriculture, by reducing it to dust and applying it to land, to darken the color of the soil, produce porosity, and stimulate plant-life. His opinion that benefits will be derived from this application is confirmed by the experiments he has made. A dark color of the soil is usually associated with fertility, and with reason, for it promotes the absorption of heat and thus makes the soil warmer and prolongs the season of freedom from frost at both ends. Mr. Price's observations of the effect of colors on soils side by side, and otherwise precisely alike, showed that a vigorous existence was maintained on a soil darkened by waste coal, greatly in excess of that of the adjoining strip which was left in its original condition. So in the quality of porosity, in a soil treated as the author recommends—a blue clay or hard pan taken from an excavation and fertilized with organic manures—it was found that greater porosity as well as improved color was given, and the two sections, treated and untreated, exhibited all the peculiar features of two different soils. The corn upon the culm-charged section exhibited a vigor of growth of tap and stay roots and of stalk and ear that surprisingly surpassed that of the other section. This result has been maintained through several plantings; and similar effects were observed with Lima beans. Since coal contains nearly all of the substances requisite for the healthy growth of plants, it is reasonable to suppose that its application will have the effect, as it is gradually decomposed by chemical action, of a positive manure. This supposition has also been confirmed by the experiments. The fertilizing results of this kind begin to reveal themselves in the second year.—*The American.*

FOWL FACTS IN AN EGG SHELL.

The breeds of fowls having the quality of laying and not sitting, may be classed in four groups—all layers of white eggs. 1st. Single-combed fowls, including the Black-Spanish, Minorcas, Andalusians and Leghorns in variety. These all are distinguished by large, erect, single combs in the cocks, and drooping combs in the hens. 2d. The rose combed fowls of the Hamburg group. 3d. The true "top-knots" —White-Crested Black Polish, Golden-Spangled Polish, Silver-Spangled Polish, White Polish, all of which have split or double combs, or the rudiments of such combs. 4th. The Galic group of fowls, some of which, like the Crevecœurs and the Houdans, have crests like the Polish; others, like the Gelderland fowls of Holland, La Fleche and La Bresse of France, show the split or bifurcated comb or the rudiments of it. Among all these the most useful, simply as egg-producers, are to be found in the single-combed group. The cock of the White-Faced Black Spanish breed is characterized by lustrous black plumage, gay with rainbow tints, and only a little less glossy in the hens—red combs or wattles and white faces. They lay eggs of the largest size and pure white, of course. The Minorcas are like them but with red faces, and the Andalusians are blue. Leghorns, White and Brown, are desirable, hardy, prolific, and breed generally true to feathers and style. The Leghorns—and there are several other breeds—are by no means so high-bred as the Spanish, yet they are hardier, and the eggs, though smaller, are more abundant, so that so long as eggs sell by the dozen, rather than by the pound, they are very profitable fowls to keep. Houdans are favorite French fowls, and combine egg laying and flesh production in a high degree; they are, besides, hardy, prolific, and, like all other Galic fowls, excellent eating, which can hardly be said with truth of the fowls of any other of the groups of non sitters.—*American Agriculturist for September.*

CONDITIONS REQUISITE TO THE PRESERVATION OF TIMBER.

The cheapest operation to protect our woods, and quite sufficient for many purposes, is to season or thoroughly dry the timber, reducing the contained moisture from eight to twelve per cent of the weight of the wood; and when in this condition, with a circulation of air around it, to prevent the collection and absorption of moisture, the wood will last indefinitely, as the fungi cannot grow in such surroundings. Everyone is more or less familiar with the soundness of timber in the upper parts of buildings, while in lower parts near the foundations it is often decayed on account of moisture.

In many situations, however, where timber must be used, the conditions of growth of the fungi are present, and it will decay; some species can be used which resist the attacks of the fungi for a long period, but the final result is decay unless the wood is treated by some process preventing the growth of the fungi, which must be capable of doing either one of two things: 1st. It must keep the fibers dry, preventing the absorption of moisture. 2 1. If the wood must be in a damp place and kept moist, some antiseptic must be present, sufficient to prevent the growth of any of the various kinds of destructive fungi. Timber entirely submerged does not come under these considerations. To use the first process successfully means more than a thin coat of paint or tar on seasoned wood when exposed to continued moisture. It must be some substance which penetrates the tissues of the wood sufficiently far, in case the exterior surface is broken, to prevent any absorption of moisture. Woods impregnated with the heavy tar or lighter oils are protected more from the fact of prevention of access of dampness to the fibers than by the contained antiseptics, unless in the exception of a great percentage of creosote. In the second method the moisture is permitted to come in contact with the fibers of the wood, and reliance depends upon the antiseptic. In this case, the entire wood should be saturated to give the greatest measure of success, not merely an exterior protection of a half-inch or so in depth, the latter fact, as before explained, being the cause of many of the failures which have taken place. The antiseptic treatment, to succeed, must destroy all the germs which have found lodgment in the timber, and also those which may come from the exterior.—*From "Woods and their Destructive Fungi," by P H. Dudley, C. E., in Popular Science Monthly for September.*

Financial.

Tuesday, Aug. 31st.

The banks reported for the week: Loans reduced $5,724 400, specie increased $2,416,208, legal tenders decreased $4,430 000 and deposits reduced $8,728,300. The surplus of reserve was increased $168,275, making it $6 907 150. Loans are still 22 millions in excess of the amount at this time last year, while the amount of specie held is 47 millions less, of legal tenders 7 1-2 millions less, and of deposits nearly 42 millions less. The rate for money fluctuated considerably, but varied generally between 5 to 8 per cent; the average on Saturday was 5 1-2 per cent on call. Yesterday money on call was from 5 to 7 per cent, the ruling rate being 6 per cent. The Bank of England on Thursday raised the rate of discount 1 per cent, making it 3 1-2 per cent. This did not stop the engagement of gold for export to this country, as $500,000 were engaged a day or two after. The German steamers brought $1 200,000 in gold on Saturday, and the steamers arriving yesterday from Havre and Liverpool brought $1 074,000. Foreign exchange sold yesterday at $4 81 1-2 for 60 day bills and at $4 84 1-2 for demand for sterling. The bank clearances for last week show an increase of 17 per cent upon those of the corresponding week of last year. Outside of this city the increase was 19 per cent.

On the expectation of war in Europe, as the result of the overthrow of the Government in Bulgaria, wheat rose rapidly and soon after fell 3 cents. The visible supply of wheat in the United States and Canada, east of the Pacific slope, increased last week 1 464,183 bushels, against an increase in the corresponding week of 1885 of 730,940 bushels. The visible supply on the 28 h was reckoned at 41 285,032 bushels, which is 3,300,000 bushels less than it was on Aug 29th, 1885. If the surplus from last year's harvest held in this country on June 1st, 1886, has been correctly reckoned, then about 30 millions of bushels of wheat must have been in the hands of the farmers at that time. They have probably been selling to make room for the new crop and also to realize on the recent advance. The probabilities are that the increase of the visible supply will soon begin to fall off. Quotations for grain yesterday were: Wheat here 86 7-8, in Chicago 75 7 8; corn here 50 1-8, in Chicago 40 3-8; oats here 31 3-4, in Chicago 25 5-8. These prices are lower than those of August 1st, and for no good reason. The world's harvest of grain is considerably below that of last year, which was less than that of the year before. Europe will need from us more grain than last year, for the only surplus of any importance is here. India has had less to spare this year than last. There ought to be a steady increase in the value of wheat and corn. Before the next harvest there will be. The cotton market is quiet. Quotations yesterday were: Sept. 9.4 5; Oct. 9 5-6; Nov. 9 8-9; Dec. 9 12-13. There is no change of importance in the prices of hay and straw, except that long rye is worth from 60 to 65 cents.

The imports of merchandise at this port last week were valued at $8 555 320 and the exports at $6 429,-916. Gold is not coming here to settle a balance of trade in our favor, but to pay for stocks and to be loaned at 5 to 6 per cent or more. Whether it will stay or not will depend on the trade of the future.

The Stock Market is dull, has yielded a little more under the increased value of money, but in the main is strong.

AT PESTH, in Hungary, the deepest artesian well in the world is being bored. A depth of 3,120 feet has been reached and the flow of water yields 176,000 gallons daily, which is used to supply public baths and other establishments. The temperature of the water is 158 degrees, indicating great heat in the interior of the earth. The boring is to be continued to obtain if possible a larger volume of water at a still higher temperature.

News of the Week.

(Continued from page five.)

Mayor Grace yesterday appointed General John Newton Commissioner of Public Works for Mr. Squire's unexpired term.... Weather here hot and dry. Mercury yesterday rose to 85 degrees.

SATURDAY, 28.—Lord Randolph Churchill announced in the House of Commons yesterday that the Government would propose the abolition of the Secret Service fund, which amounts to £10,000 yearly. This was greeted with cheers....A number of soldiers belonging to the Dragoon Guards have been placed under arrest for rioting in Belfast....Mr. Gladstone has arrived at Munich ...Rev. Henry Ward Beecher has recovered from his illness and will preach in Glasgow on Sunday....Mr. Gladstone's brochure on the Irish question was published yesterday. ..It contains fifty eight pages and is similar in the excellence of its style to Mr. Gladstone's pamphlet on the Bulgarian atrocities....A cyclone occurred in Cuba about the 18th of August and crossed the island and left it near Sagua. The losses at Sagua are estimated at $100,000. A number of persons were killed and injured; chimneys were blown down and trees uprooted... Several hundred men are thrown out of employment in the Montana mines....A review of the week's business shows an improvement in trade....Several convict laborers were thrown from a train which ran away down a mountain and killed, near Hendersonville, N. C ...Half of the village of Montrose, Penn., was burned up yesterday....The Isaac Howe Burch will, which made a stir 30 years ago, is contested again in the Circuit Court, Chicago....The trial of Mrs. Robinson, the poisoner, began yesterday at Somerville, Mass.

MONDAY, 30.—Prince Alexander welcomed back to Bulgaria. A royal and enthusiastic reception was given him at Rustchuk, where he was crowned by a body of officers and carried on their shoulders to the palace, followed by cheering crowds. ....A terrible earthquake occurred in Greece, near Athens. Six towns laid in ruins, 600 lives lost and 1,000 persons injured....Mt. Vesuvius is again in a state of eruption and people are fleeing for their lives....The Laflin-Rand powder magazine was blown up two miles southwest of Chicago by a bolt of lightning. One hundred thousand pounds of powder and ten thousand pounds of dynamite were exploded, destroying every building in the vicinity. One person killed and four severely injured. ...Northern Pacific Railroad is threatened with a strike over the working of its coal mines, and the Knights of Labor are greatly excited all along the line....The elegant steamer "Daniel Drew," of the People's line on the Hudson, was burned to the water's edge, at Kingston Point. Loss from $150,000 to $175,000....Dr. Oliver Wendell Holmes returned from England yesterday on his 77th birthday....A man in Queens County, L. I., was killed with a crowbar. His wife is accused of the deed....It is now ascertained by Captain Dutton that Lake Carter of Oregon is the deepest body of fresh water....Three persons were drowned at Jacksonville, Florida, while bathing.... Lieutenant Schultze, who was sent by the Government to the Lena delta, to distribute rewards to those who helped save the survivors of the "Jeannette," has discharged his mission and is on his way home.

TUESDAY, 31.—The explosion of the powder mill near Chicago made an excavation in the ground 150 by 50 feet and in places 40 feet in depth. Near Brighton Park are seen windowless houses, roofs caved in, fences blown clean away, trees blasted and stripped of their leaves, and large portions of the surface earth blown away. At the building of the Board of Trade in the city and seven miles away, large plate glass windows were broken into pieces no larger than a fifty cent piece, the building was rocked, the tower swayed as though it would topple over....The Baltimore & Ohio R. R. ran trains yesterday into and from Jersey City over the tracks of the New Jersey Central....The President and his wife have plunged into the Adirondack wilderness....Gas exploded yesterday morning in the Fairlawn Colliery, near Scranton, Pa., killing five miners and seriously injuring two....The *Times* of this city reported that Mr. Sedgwick, sent to Mexico to look into the Cutting case, had disgraced himself by drunken buffoonery at a dinner given by Mexican young men. The story is declared to be absolutely false....The sixteen-year-old daughter of a wealthy German citizen of St. Charles, Mo., eloped with the coachman yesterday. Two hours later the pair were arrested in St. Louis by the girl's father. ....Geronimo, the Apache chief, wishes to surrender....Drought has prevailed over a large district in Texas fourteen months; the people are nearly starving; help is sought for them....A Philadelphia boy of sixteen and a Chicago girl propose to jump from the Brooklyn Bridge....A violent hurricane visited the Island of Nassau on August 22d. ....Rioters in Belfast sentenced to imprisonment for from two to nineteen months.... In the House of Commons the annexation of Burmah was assailed and defended....The progress of Prince Alexander through Bulgaria is a continuous triumph.

While not desiring to discriminate unfairly with reference to educational institutions, we feel perfectly justified in recommending Ossining Institute for girls as a Christian home and school where the highest advantages are combined with the most excellent conditions as to health and natural situation. The Principal is a teacher of experience and the atmosphere of the school is favorable to the attainment of the best culture. We should not hesitate to place a daughter there.

A Florida College.

It is no longer necessary for those who find it desirable to pass the winter in a warm climate to hesitate about going because of the poor educational facilities heretofore existing in many of the Southern States. Parents can now take their children to DeLand, Florida, with the comforting assurance that no break need occur in their course of studies, for there is established at this delightful and flourishing village an academy and college that is first class in every particular, affording every opportunity offered in the best schools here in the North for securing a thorough and liberal education. Board and tuition are supplied at reasonable rates, and students sent there will receive the same kindly care as at home. For full particulars write to either J. F. Forbes, President, DeLand, Florida, or to H. A. DeLand, Esq., Fairport, N. Y.

INDIGESTION, DYSPEPSIA, nervous prostration, and all forms of general debility relieved by taking *Mensman's Peptonized Beef Tonic*, the only preparation of beef containing its *entire nutritious properties*. It is not a mere stimulant like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, over work, or acute disease; particularly when resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York. Sold by druggists.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, August 28, 1886.

BUTTER.—Receipts for the week, 35,501 pks.; exports 1,345 pks.

This has been a dull week, and outside of fancy fresh creamery and best dairy makes there were free offerings and lower prices accepted to effect sales, and there was less trading than any time this summer. We note sales of fancy fresh creamery to local trade at 22½a.3c., and fine fresh dairies at 19a20c. Also some small peddling sales of finest June goods at 18a20c., and shippers took some low grades of Western at 9a10c. Market closes with liberal receipts, large stocks, and dealers very firm in their views *in the absence of buyers*. We quote:

Fancy creamery	21½@23
do dairy (selections)	—@20
Good to fine	16@18
Poor to common	8@13

CHEESE.—Receipts for the week, 49,513 boxes; exports 38,276 boxes.

The bulk of sales, finest cheese, were at 8¾a8⅞c., night milk skims 7a7½c., and full skimmed sold down to 2c. There are a good many cheese carried over this week, and the market closes with less enquiry and sellers firm. We quote:

Factory, white, full cream, finest	—@8⅞
" colored, " "	—@8⅞
" good to fine "	7½@8¼
" night milk skims	6@7¾
" skims	2½@5

EGGS.—Receipts for the week were 15,939 bbls.

All fresh near-by marks have sold quick at an advance of 1c. per doz. We quote:

Near-by marks, fresh eggs, per doz	—@17
Western and Canada, fresh eggs, per doz	14½@15½

Publisher's Department.

Rheumatism and the Gout, cease their twinges, if the affected part is daily washed with Glenn's Sulphur Soap, which banishes pain and renders the joints and muscles supple and elastic. It is at the same time a very effective clarifier and beautifier of the skin.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

100 Doses One Dollar is inseparably connected with Hood's Sarsaparilla, and is true of no other medicine. A bottle of Hood's Sarsaparilla contains 100 doses, and will last a month, while others will average to last not over a week. Use only Hood's Sarsaparilla.

The only way to cure fever and ague is either to neutralize the poisons which cause the disease or to expel them from the system. Ayer's Ague Cure operates in both ways. It is a warranted specific for all forms of malarial disorders, and never fails to cure. Try it.

If a cough disturbs your sleep, take Piso's Cure for Consumption and rest well.

MARRIAGES.

GILLESPIE—HELM.—At the house of the bride's parents, in New Brunswick, N. J., Aug. 25, by Prof. Jacob Cooper, D.D., D.C.L., Rev. J. H. Gillespie, pastor of the church at New Hurley, N. Y., to Miss Maria W. Helm.

VAN ALLEN—COLES.—Aug. 25, in the Reformed Church of Wynantskill, by the Rev. H. M. Voornees, Rev. Ira Van Allen to Miss Minnie A. Coles.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

METTLER.—At New Brunswick, N. J., Aug. 24, I. M. Mettler, son of Wilson and Elizabeth Mettler. He was kind and generous, a loving son, and an affectionate brother.

WACK.—At Fort Plain, N. Y., Aug. 26, Anna, wife of W. G. B. Wack.
Her many years of helplessness and patient suffering rendered her peculiarly dear to her family and friends, and as is the case always with those "whom God has touched," her loss is most keenly felt, and while we cannot but rejoice that her bonds are loosed, and she is at rest, still we grieve sorely as one who mourns a loving mother. I. S. W.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

FULTON STREET DAILY NOON PRAYER-MEETING,
118 Fulton Street, and 58 Ann Street,
Just east of Broadway, near William Street.
COME IN, REST, AND PRAY.
Stop 5, 10 15 or 20 minutes, or the hour, as your time permits.

HOPE COLLEGE will open its sessions for 1883-87 on Wednesday, September 15th, at 9 o'clock A.M. The Faculty will meet for the reception of new students at 1.30 A.M. The course of instruction at this institution and all its adjuncts have been so far improved that students are invited from the East, as well as from the West, with the assurance of a good education at a very moderate cost. For further information or catalogues address

CHARLES SCOTT, President.

References: Rev. G. H. Mandeville, D.D., 34 Vesey street, New York city; Rev. C. E. Crispell, D.D., Spring Valley, N. Y.; Rev. Wm. J. R. Taylor, D.D., Newark, N. J.; J. C. Benham, M.D., Hudson, N. Y., or the editor.

THE CLASSIS OF BERGEN will meet in regular session on Tuesday, Sept. 21st, in the Church of Schraalenburgh, at 10 o'clock A.M. Classical dues must be paid at this session.

P. V. VAN BUSKIRK, S. C.

THE CLASSIS OF HUDSON will meet in the church at Upper Red Hook, the third Tuesday in September at 10 A.M. The Rev. G. D. Lydecker will be installed pastor of said church at 10.30 A.M., of the same day. T. S. DUSINBERRE, S. C.

THE regular fall meeting of the Classis of Schoharie will be held in the Reformed Church of Gallupville, N. Y., on Tuesday, Sept. 21st, at 10.30 o'clock.
D. K. VAN DOREN, S. C.

CORRESPONDENTS are requested to address Rev. J. Elmendorf, D.D., at 61 East 123d st., New York.

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A Common Cold

Is often the beginning of serious affections of the Throat, Bronchial Tubes, and Lungs. Therefore, the importance of early and effective treatment cannot be overestimated. Ayer's Cherry Pectoral may always be relied upon for the speedy cure of a Cold or Cough.

Last January I was attacked with a severe Cold, which, by neglect and frequent exposures, became worse, finally settling on my lungs. A terrible cough soon followed, accompanied by pains in the chest, from which I suffered intensely. After trying various remedies, without obtaining relief, I commenced taking Ayer's Cherry Pectoral, and was

Speedily Cured.

I am satisfied that this remedy saved my life.—Jno. Webster, Pawtucket, R. I.

I contracted a severe cold, which suddenly developed into Pneumonia, presenting dangerous and obstinate symptoms. My physician at once ordered the use of Ayer's Cherry Pectoral. His instructions were followed, and the result was a rapid and permanent cure.—H. E. Simpson, Rogers Prairie, Texas.

Two years ago I suffered from a severe Cold which settled on my Lungs. I consulted various physicians, and took the medicines they prescribed, but received only temporary relief. A friend induced me to try Ayer's Cherry Pectoral. After taking two bottles of this medicine I was cured. Since then I have given the Pectoral to my children, and consider it

The Best Remedy

for Colds, Coughs, and all Throat and Lung diseases, ever used in my family.—Robert Vanderpool, Meadville, Pa.

Some time ago I took a slight Cold, which, being neglected, grew worse, and settled on my lungs. I had a hacking cough, and was very weak. Those who knew me best considered my life to be in great danger. I continued to suffer until I commenced using Ayer's Cherry Pectoral. Less than one bottle of this valuable medicine cured me, and I feel that I owe the preservation of my life to its curative powers.—Mrs. Ann Lockwood, Akron, New York.

Ayer's Cherry Pectoral is considered, here, the one great remedy for all diseases of the throat and lungs, and is more in demand than any other medicine of its class.—J. F. Roberts, Magnolia, Ark.

Ayer's Cherry Pectoral,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists. Price $1; six bottles, $5.

The Church.

Roslin.

A BEAUTIFUL poem written in stone,
And another, recited in wood and glen,
And scenes which the fairies might have known,
Are here in Roslin and Hawthornden.

Hands that were servants of loving hearts
Only thus could have wrought their will:
The highest and lowliest did their parts
With patient loyalty, perfect skill.

And this was the reason of all their care,
Of their work by day and their dreams by night:
The chapel was loved as the House of Prayer,
And they made it lovely to meet God's sight.

We hear how the "'Prentice Pillar" rose,
Enwreathed with foliage carved in stone,
Of the master's anger, and all the woes
That Roslin Chapel of old has known.

But pillars and arches, and roof and aisles
Lighted with sunshine, vocal with psalm,
Has a history rather of joy and smiles,
Of nights that were quiet and days of calm.

Softly the knights in their armor sleep,
But life is glad in the summer air,
And the crowds that gather a memory keep
Of the marvellous beauty of Roslin fair.

And as they pass into glen and wood
Each face seems radiant, each voice low,
And some have been worshipping as they stood
'Mid the triumphs of labor of long ago.

And we all have learned that work that will last
Is the work well done for its own love's sake.
And back to our toil when the rest is past
For our inspiration the thought we take.

Poets have pondered, and learned men
Have gained an impulse, a purpose high,
As they walked by the river through the glen,
With the eloquent chapel standing by.

And we, the crowd of the later days,
As we lift our eyes to the heavens above,
Though smallest and meanest, may give God praise
That we all can work, and we all can love.

—*Marianne Farningham, in The Christian World, London.*

Inspiration of God.

THE Rev. George D. Hulst preached yesterday morning before a good sized congregation at the South Bushwick Reformed Church, Bushwick avenue and Himrod street. He chose for his text Second Timothy 3: 16.

"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Said he: "It is remarkable how men criticize the Word of God. It is more remarkable that the Church of God continually attempts to answer these criticisms from the standpoint of their origin. Men criticize the Word of God, saying it does not agree with the record of nature—it is in some parts a record of myths; it is a transcript of ideas of Egypt and Babylon; it is a collection of manuscript written from various sources; it records impossibilities, and so on. And the Church has said 'no' to all these things, and has asserted and endeavored to prove the contrary. I do not mean to say these matters are unimportant; some indeed are, but some are not, but they are not vital. Let them all be proved and the Bible may yet be regarded as the Word of God. I say it is remarkable that men criticize as they do. It is so far apart from the ordinary methods of man. A book is always supposed to be criticized in view of the object for which it was written. A work on botany is to be criticized in view of what it makes known on that subject, and no criticism can be vital save as it bears upon that point. It may show many defects otherwise. It may make misstatements in the line of other sciences. Its rhetoric may be poor, its views on chemistry, so far as that is touched on, may be out of date. These are defects, but they are not vital. One of the most wonderful books ever written is Butler's "Analogy." The object of this work was to show that whatever can be urged against religion can be urged against nature, and that we are as much justified in believing in spirit existence and moral obligation as in anything physical and natural. This book is written in perhaps the poorest and most involved, complicated English which was ever put in a book by an educated man. Is the critic justified in casting the book aside as worthless if he finds it poorly printed and difficult to read understandingly? Certainly not. These are superficial defects, but they do not touch the real object and aim of the book. Its unanswerable argument stands, whatever its style may be, and the only vital criticism is the effort to overthrow that reasoning which has stood unshaken against all the arguments and sneers of infidelity. So we, looking to the Word of God, are first to determine what is its object and aim, and our only proper basis is the declaration of the Word itself. We find that uttered in many places, directly and indirectly, and notably in the text. It is for certain specific objects, not history for its own sake; not science of any sort whatsoever; not for the revelation of a cosmogony; not for the sake of ethnology. The power of the truth lies not so much in argument as in application, and its defense is not so much in the fact that exceptions can be answered as in the fact that it meets the needs of the soul. It is like medicines. We cannot understand why quinine should heal and strychnine destroy, but so it is. And this is the truth to have in mind as we read the Word of God or listen to its exposition. The Word of God is personal for our wants, not for our criticism; for our choice, not for our analysis. As when one presents water to us, not that we may analyze it and see if it be chemically pure, but first to look into ourselves and ascertain if we are thirsty and have need of it and then take it. And if one have water offered and he be in need of it, it is not only his choice but his duty to take and live. As a wounded soldier after the battle, when water is offered, takes it, so as God, to us weak and wounded creatures of sin, offers the water of life, we have no choice or duty but to take and live. We cannot neglect the Word of God."—*Brooklyn Times, August 23d.*

Confidence and Success.

DR. JUDSON was once asked, when the cause of missions was in its infancy, if he thought the prospect for the conversion of the world looked bright. His reply was: "Yes, as bright as the promises of God can make it."

Christianity is a religion of expectancy. It does not look backward. Its standard, its ideas, its golden age, are all in the future. Its watchword is always "Forward." The work of the Church rises before her, grand, urgent, sublime. She expeects victory, and, therefore, prepares for it. A gloomy Church, claiming that the world is growing worse, that here sin and Satan are too strong for Christ, and the Church and the Holy Spirit; a church whose hopes are languid and in whose heart springs no enthusiasm from the vision of grand successes yet to come to Christ and the truth, is not calculated to win the glorious battles of the Lord and plant the standards of victory on every shore.

It is said that Admiral Dupont was explaining to Admiral Farragut the reasons why he failed to enter Charleston harbor with his fleet of ironclads. He gave this and that and the other reason. Farragut remained silent till he was through and then said: "Ah, Dupont, there is one reason more." "What is that?" "You did not believe you could do it." A church not believing the world's conversion possible will fail to accomplish it. To win victories for Christ the heart must be hopeful. That which kept Livingstone undaunted, and bore him on through numberless perils, until he died kneeling, with his hands clasped in prayer, was the thought, "Africa for Christ."—*Morning Star.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 11, THIRD QUARTER.

M. The Mission of the Spirit.....John 16: 1-15.
T. Christ's Closing Words.....John 16: 16-33.
W. The Promise of the Spirit..... Acts 1: 1-14.
T. The Promise Fulfilled..... Acts 2: 1-21.
F. Bearing Witness.....Rev. 8: 14-27.
S. Searching the Heart.....1 Cor. 2: 1-16.
S. The Fruit of the Spirit..... .....Gal. 5: 16-26.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

Sept. 12th.—"*The Mission of the Comforter.*"—*John* 16: 5-20.

Golden Text.—"He will guide you into all truth."—JOHN 16: 13.

CENTRAL TRUTH.—"I will not leave you comfortless."—JOHN 14: 18.

INTRODUCTION.

THESE three chapters constitute really but one continuous discourse of Jesus, and ought to be studied with constant recognition of the close connection between the different parts. The promises of the Comforter, which in this lesson assume a prominent place, are found scattered through the entire address. At the close of chapter 15, Jesus warns His disciples of the hostility of the world, which they shall encounter as His friends, and promises them that the Holy Spirit shall be their helper and comforter. In this passage He explains more fully the nature of the Spirit's mission.

THE LESSON.

I. THE SPIRIT AND THE SON.—VS. 5-7.

V. 5.—"*Now I go my way to him that sent me.*" Notice how Jesus speaks of His approaching death, not as the triumph of His enemies but as the fulfilment of the Divine purposes. "*None of you asketh me, Whither goest thou?*" The emphasis is upon "whither." The disciples had asked about the going, but had not been curious about the whither or the why. They had not imagined that this departure was for a purpose.

V. 6.—"*Sorrow hath filled your heart.*" They had been so occupied and overwhelmed by the prospect of their personal bereavement that they had not thought to ask whether there might not be some compensation for them in this trial; whether Jesus might not be still planning to bless them. If they had dwelt more upon these things their sorrow would have been less keen.

V. 7.—"*It is expedient for you that I go away.*" We see that the work of the Son which He accomplished on earth in the body was only preparatory, and really the smaller part of His great enterprise, at least so far as results are concerned. He was to complete the work from the throne, and in doing this it was necessary that He should pass out of the world, and be represented on earth by another. "*If I depart I will send him unto you.*" The Comforter came as Christ's messenger. He sent Him upon His work, so that what the Spirit does Jesus does. He is the only Vicar of Christ on earth.

II. THE SPIRIT AND THE WORLD.—VS. 8-11.

V. 8.—"*He will reprove the world.*" We naturally think of the work of the Spirit as limited to the people of God. Here we are taught that He has a mission to the world, and, in fact, that His work begins with the unbelieving. The word "reprove" does not represent the force of the Greek. The idea is to convince or condemn. When He leads a sinner to Christ it is by convincing him of sin; when the sinner resists and refuses to believe, then the Spirit condemns him to hardness and unbelief by withdrawing His gracious influences.

V. 9.—"*Of sin, because they believe not on me.*" The work of the Spirit as here contemplated is in connection with the Gospel, so that those are spoken of who have a knowledge of Christ, and whose crowning sin is their rejection of Him.

V. 10.—"*Of righteousness, because I go to my Father.*" The world had condemned Jesus on the plea of righteousness, and in the name of religion. The ascension of Jesus and the sending of the Spirit was to be the disproof of this claim, and would convince the world of the righteousness of Jesus, and of its own unrighteousness at the same time.

V. 11.—"*Of judgment, because the prince of this world is judged.*" The Prince of this world holds sway over the people of the world. His approval is sought, and His favor esteemed so far as men yield to the spirit of this world. But the work of the Spirit will prove more and more that he is a vanquished prince, and that those who seek his favor or yield to his influences will soon find themselves on the losing side.

III. THE SPIRIT AND THE DISCIPLES.—VS. 12-20.

I. AS TEACHER.—VS. 12-15.

V. 12.—"*I have many things to say unto you.*" The revelation which Jesus came to make of His Father was far from being complete at the time of His death. The disciples were to find themselves learners at the feet of Jesus throughout the entire course of their lives. "*Ye cannot bear them now.*" We know how they had misapprehended many things that Jesus had told them already, and now their hearts were so filled with sorrow that they could not consider the truths still to be taught. They needed the calming, uplifting power of the Spirit in order to comprehend the deep things of God.

V. 13.—"*The Spirit of truth,....he will guide you into all truth.*" All necessary spiritual truth is meant. All that pertained to the kingdom. This promise refers not merely to the Apostolic men, but to all Christians. Our knowledge of the truth depends upon the guidance of the Spirit. It is only as we follow Him that we enter into truth or life. "*He shall not speak of himself.*" His work is linked on to that of the Son, just as Jesus came not to do His own will but the will of Him that sent Him. "*He will shew you things to come.*" Not only give the Spirit of Prophecy where that may be needed, but give the needed wisdom for unforeseen emergencies.

V. 14.—"*He shall glorify me.*" The work of the Spirit is in no sense independent of that of the Son, much less can it be regarded as detracting from Him. The Spirit can only take the things of Jesus and apply them.

V. 15.—"*All things that the Father hath are mine.*" The personal distinctions and essential oneness of the Godhead are brought out in this verse with great distinctness. The Son is one with the Father, and the Spirit is one with them both, each having a specific relation to redemption, yet each doing the work of the others.

II. AS COMFORTER—VS. 16-20.

V. 16.—"*A little while and ye shall not see me.*" Jesus here reverts to their sorrow. He would point them to the source of comfort. "*And again, a little while, and ye shall see me.*" There is a distinction here which the translation obscures. The first "see" refers to physical sight, the second to spiritual apprehension. They were living by sight, while Jesus was in the flesh; they were to live by faith, which is a higher life, when Jesus should be absent.

V. 17.—"*What is this that he saith unto us?*" This perplexity was an immediate illustration of what Jesus had said about their inability to receive His teaching. They could not solve the paradox, although they recognized the distinction between the words seeing and perceiving.

V. 19.—Jesus knew that they were desirous to ask Him. A certain awe had fallen upon the disciples, so that probable they were afraid to ask Him the meaning of His words. He, however, read their thoughts and answered their question by giving them still another enigma. He did not expect them to apprehend these things until after the coming of the Spirit.

V. 20.—"*Ye shall weep and lament, but the world shall rejoice.*" This was to be their next experience. The Prince of this world was to gain an apparent triumph. The sheep were to be as bereft of their shepherd. The gloom and sorrow that settled upon their souls at the time of the crucifixion would be unspeakable. At the same time the world would be laughing its fiendish laugh of triumph, but of a short lived triumph. "*Ye shall be sorrowful, but your sorrow shall be turned into joy.*" Beyond the Cross were the resurrection, the ascension, and the coming of the Comforter. When they should receive the promise of the Father then would all clouds be illumined with the glory of a heavenly sunrise, usbering eternal day.

LESSONS FOR TO-DAY.

1. "Have ye received the Holy Ghost since ye believed?"

2. Are you walking in the Spirit?

3. Are you bringing forth fruit of the Spirit?

4. Have you the witness of the Spirit?

5. Are you being taught of the Spirit?

6. Have you the comfort of the Spirit?

7. "Quench not the Spirit!"

8. "My Spirit shall not always strive with man."

Tony's Clothes.

"I CAN'T mend these any more," said grandmother, holding up a very sorry-looking pair of small trousers. "You'll have to put on your Sunday suit for every day now, Tony."

"Yes'm," answered Tony.

"And don't you slide down any more trees with rough bark."

"No'm," replied Tony.

"And you'd better go down to Sarah Jane Green's and see when she can come and make your new suit."

"Yes'm," said Tony. "I'll go now, 'fore I get my clothes dirty."

The only difference between Tony's Sunday suit and his everyday suit lay in the fact of the former being in good order.

His suits were always made by one pattern, owned by Sarah Jane Green. Tony grew so fast that Sarah Jane always had to cut her pattern larger, and sometimes she forgot to enlarge everything, so that the suit had a curious look, which, however, never troubled Tony at all.

The trousers were sure to be baggy, and the jacket rather short in the back, with sleeves so long—"to grow in," grandmother said—that they were still too long when worn out.

When the everyday suit was past all mending he took the Sunday one for every day and had a new one for Sunday.

"I'm very sorry, Tony," said Sarah Jane, when Tony reached her house, "but I've sprained my wrist and don't know when I can come.

Tony looked dismayed.

"The picnic's to be in two weeks," he said.

"Oh, I'm pretty sure to be well by that time. I'll keep it in mind, and you'll be pretty sure to see me."

Tony lived on a sheep ranch with his father and his grandmother and one or two hired men. Until about a year ago it had been twenty miles to a post-office, and neighbors had been so scarce that weeks would sometimes pass without their seeing one.

But now a railroad came within four miles of them, and a little bit of a village was springing up at the station, so that Tony and his friends felt almost like city folks, they sometimes declared.

The picnic Tony spoke of was for the Sunday-school at the station, which Tony attended, thinking nothing of a four-mile walk.

He had never heard of one before, but grandmother knew all about picnics and talked a great deal concerning them, leaving his mind in an excited state looking forward to wonders and delights to come, in which a railroad ride and plenty of good things to eat stood out from all the rest.

A week passed, and Sarah Jane did not come. Tony took to giving a peep at the brown cloth, which lay ready for his suit, and then climbing to the top of the tallest hitching-post outside the door, to watch anxiously for her stout figure and jolly round face.

One day he saw a wagon in the far distance and his heart gave a great bound, for there certainly was a woman in it.

But as it drew near his joy turned to curiosity. The face and form of the stranger were not a bit like those of Sarah Jane, but who could it be.

"Is this Tony?" she asked.

"Yes'm," said Tony.

"I am your Aunt Eleanor," she said. "I have come a long way to see you."

Aunt Eleanor was his mother's sister. Tony found it so pleasant to be near her that he spent several hours in the house, almost forgetting his suit.

She told him all about her boys and asked all about what he had learned, seeming surprised to hear that he had read the "Pilgrim's Progress," the "Life of Washington," and half of "Jay's Lectures," which were the only books on the ranch.

"But I don't like 'Jay's Lectures' very well," he admitted to her, at which she laughed and told him to go out and play.

Then Tony climbed on the post again and watched so long and anxiously for Sarah Jane that Aunt Eleanor came out and asked him about it. And Tony found courage to tell her all his fears about his new suit.

The days went by, and still no Sarah Jane. Tony took again the long walk to see her, and learned that she had gone over to her sister's, a long way off, but had left word that she would come to Tony's grandmother's the first day that she was able to sew.

Tony's heart sank lower every day, but he remembered that Sarah Jane could do wonders in the way of haste with her needle, and so did not quite despair.

But the day before the picnic came, and grandmother began baking all sorts of nice things. Tony took a last look at the brown cloth, and then went to her with a swelling heart.

"You couldn't do anything with my old clothes, could you, grandmother?" he said, turning around and around before her.

There were woful spots on the jacket, but the holes in the sleeves were small, and Tony was thinking hopefully of a bottle of benzine, which had a very bad smell, and a wonderful power of sending away the spots on a boy's jacket.

But the trousers were past all help—Tony had taken too many climbs on the hitching-post—and grandmother shook her head and went on with her baking. Aunt Eleanor did not take much notice. So fine a lady as she could not be expected to concern herself about little boys' old clothes.

Tony took a last look down the road, and and then went out to pour his griefs, as he always did, into the ears of his pet sheep.

"Oh, Chippy!" he cried, flinging his arms around her neck with a burst of tears, "the picnic's to morrow, and my clothes ain't made. I can't go, and grandmother don't seem to care very much. I want to go, oh! oh! and my trousers are all tore. Oh, Chippy, I wish I had nice soft wool like yours, that Sarah Jane didn't have to make."

He staid with his fleecy friend until it was dusky enough to hide his tear-stained face, then ate his bowl of bread and milk and went to bed.

"Here, Tony!" "Quick, Tony!" "Hand that, Tony!" "Carry this, Tony!" Such a calling him here and there, and everywhere Tony had never heard, as grandmother and Aunt Eleanor filled baskets and packed them in the spring wagon. And no one could have guessed how heavy his heart was as his feet flew nimbly in answer to each demand.

"Now run and dress yourself, dear," said grandmother.

Tony looked at her in amazement, with a tear gathering in each eye.

"Why, grandmother, don't you know my clothes ain't made?"

"Tony!" called Aunt Eleanor. "Wash yourself and come up here. You will be late."

Late for what? It could not be that any one expected him to go in his old clothes?

But Tony always obeyed, and he obeyed now and ran upstairs.

What was that which Aunt Eleanor held up before him? Just out of the sunshine which played around the wash-bench under the spout, the room seemed almost dark, and it looked as if a boy might be standing there; but the boy had neither head nor feet.

"Quick!" said Aunt Eleanor, unbuttoning his old jacket.

And in ten minutes he stood before her, arrayed in a new suit of soft, light-gray cloth, with such buttons and pockets as Tony had never dreamed of. And when he took a peep in the glass it looked like some other boy.

"Where did they come from?" he managed to ask.

"I wrote a letter, the day I came, to the place where I buy my boy's clothes," said Aunt Eleanor. "They came yesterday, and your father brought them when he went to the station. You look just like my Johnny," she said, kissing him, as she looked at him with very tender eyes; "and after a while you shall come and see us all."

Sarah Jane Green took the pattern of the new suit, and before long nearly every boy within miles around had one cut like it, which Sarah Jane believed looked so exactly like the ready-made one that they could not be told apart. But no one else thought so.

When Tony grew older he went to Aunt Eleanor's to go to school. He has had a great many new ready-made clothes since, but never a suit which could compare with the one which came to him on the morning of the picnic.—*Golden Days.*

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of which for Inland Marine, $55,969 52	
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Net surplus	1,35-,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

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CASH CAPITAL	$3,000,000 0
Reserve Premium Fund	2,938,020 0
Reserve for Unpaid Losses and Claims	20 ,040 1
Net Surplus	1,8 9,.4: 71
Cash Assets	**$7,628,401 81**

SUMMARY OF ASSETS

Cash in Banks	$136,6'8 99
Bonds and Mortgages, being first lien on Real Estate	743,3 0 00
United States Stocks (market value)	2,9 2,697 50
Bank and Railroad Stocks and Bonds (market value)	1,733,640 00
State and City Bonds (market value)	2 6 0 00
Loans on Stocks, payable on demand	180,000 00
Interest due on 1st July, 1886	10 ,394 74
Premiums uncollected and in hands of Agents	299,646 97
Real Estate	1,364,118 61
Total	**$7,628,401 81**

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The Christian Intelligencer.

Een-dracht maakt macht.

VOL. LVII.—No. 36. WHOLE No. 2928 | NEW-YORK, WEDNESDAY, SEPTEMBER 8, 1886. | $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE URGENT necessities of the people of Charleston appeal irresistibly to our benevolence. A careful survey of the damage to buildings has been made by competent civil engineers, and they announce to the country that the original estimates of the ruin wrought by the earthquake were not exaggerations, but were less than the actual condition of the city warrants. The repairs to and the rebuilding of houses and public buildings they say will cost $5,000,000. Much besides that must be replaced has been destroyed. A fearful disaster has fallen upon one of the chief centres of Southern trade and life. We who have been spared the anxieties and losses of such a calamity cannot be too prompt or too generous in our gifts for the relief of those whose situation is really heartrending and discouraging in the extreme. If any of our subscribers wish to do so they can mail their gifts to this office and they will be at once paid over to the Treasurer of the Committee of the Chamber of Commerce of this city.

THE INCIDENT taken from the *American* last week in regard to the conversion of Cuban exiles in Philadelphia by the simple reading of the Bible, and the important results, and the recital of the power of a single leaf from the Gospel of John made by a missionary lady in the *Lutheran Observer*, and republished on our third page this week, ought to tend to strengthen the faith and augment the zeal of Christians. Such occurrences prove that the Holy Spirit attends the truth, that God is glorifying His Word. There is great encouragement in such facts, encouragement to prayer and to constant endeavors to communicate to men a knowledge of God's revealed truth. There is instruction also. We are taught to rely more entirely and more confidently on what God has said. God's words are better than ours. Happy is the man who has learned to make a Scriptural sermon or address, one that has not too much or too little Scripture in it, that presents mutually sustaining and explaining and enforcing passages in an interesting way and in a way to be remembered. It is worth while to endeavor to learn how to do this in an address or a conversation. And an exposition of Scripture by Scripture is much more interesting to an audience than many suppose. Who that has heard one of Mr. Moody's expositions has forgotten it?

CUI BONO? What good and desirable end was attained by the processions of workingmen in the Northern cities of the country on Monday? Why a labor day? What is to be accomplished by it? As a demonstration of strength it was a failure. Twenty thousand men were in the ranks, some say fifteen thousand. Three or four times twenty thousand did not parade, were in their places in the shops, at work. No demonstration of strength is needed. Everybody is sensible of the power of the workingmen. Almost everybody has been made to feel it again and again since the first day of last March. No additional exhibition of strength was necessary. The expense, therefore, except as it gave the men a day out in the open air, was a waste of money. Probably the cost of the demonstration, including the loss of wages, was not less than three hundred thousand dollars. Many citizens will argue that if the men can afford to spend so much money for such a purpose, their condition is not one of hardship. Besides, the ranks consisted of well-fed, well-dressed men. To see the workingmen make so respectable an appearance was gratifying; but it did not convey the shadow of a notion that they were the subjects of injustice or ill-treatment.

The banners, much to the relief of many, bore no communistic legends, except one in German, but some of them upheld boycotting. Now, the workingmen may as well know that the boycott will be resisted to the end as a despotic, unjust, cruel and wicked expedient. This is not a Papal country, and Papal excommunication or a modification of it will not be tolerated. The freedom of every man to work or not to work for certain wages, and to select his employer, will be maintained. Americans are patient, because they are free; but an attempt to establish a despotism by employers or employed, if persisted in, will finally be swept away as by a whirlwind.

INDEX DEFICIT.—For as long as we can remember it has been the custom for careful reviewers of books to note the lack of an index and scourge the *laches* of author or publishers. There has been a general agreement that this sin of omission should be adequately punished. Some have suggested fine and imprisonment, and one truculent soul hinted at decapitation. But the *New Princeton Review* seems to have lighted upon the penalty which all will admit to be exactly suited to the nature of the crime. In the course of a pleasing and discriminating notice of the Life of Longfellow, the writer says, "It is a grave offense against morality, an almost unpardonable sin, to send out a book like this without a full bibliographical appendix, a table of chronology, and above all an *Index* worthy of the name. Some heavy penalty ought to be imposed by law upon those who sin after the similitude of this transgression. They should be compelled to spend two or three years at hard labor in a library without a catalogue, looking up references in unindexed books." Could anything be better? Surely this is a Daniel come to judgment.

LETTERS AND HOUSEWIFERY. — Dr. Johnson is reported to have said, "A man is, in general, better pleased when he has a good dinner on the table than when his wife talks Greek. My old friend Mrs. Carter could make a pudding as well as translate Epictetus from the Greek, and work a handkerchief as well as compose a poem."

We have in our own day and land a lady of fine literary attainments, the author of a dozen volumes, who is at the same time a most accomplished housekeeper, and yields to nobody in making a pudding or getting up a dinner. It is to be hoped that Wellesley and Vassar will turn out graduates who will emulate this bright ornament of the sex, and show themselves equally expert with the pen and in the household economy.

Christian Literature in Japan.

FEW facts are more significant in connection with the remarkable growth of the Church and the spread of Christianity in Japan, and probably few influences have been more directly promotive thereof, than the circulation of the Scriptures and Christian literature. The facts are not at hand that would enable us to give a complete view, but there lies before us a "Catalogue of Publications of the American Tract Society's Committee for North Japan," dated July, 1886, from which we extract the following impressive figures. The list embraces thirty-eight titles of tracts, of from one to ninety-four pages each. Of these from one to eight editions have been already published, (all but eight have passed the first edition,) and 86,528 copies were circulated in 1885.

The list of books numbers fifteen, of from 79 to 312 pages, and includes such titles as "The Story of the Gospel," "Christ the Son of God," "The Dairyman's Daughter," "Notes on the Parables," "Manual of Sacred History," by Rev. H. Stout, "The Being of God," and "The Attributes of God," by Rev. J. L. Amerman, D.D., etc.

The Union Theological School at Tokyo has issued fourteen text books, (four of them included in the Tract Society's list,) of which seven are by Dr. Amerman, four by Prof. Knox, one by Mr. McLaren, and two by Dr. Imbrie. They represent the departments of Theology, Sacred History, Ethics, Homiletics, Apologetics, and Church Government, with one Commentary, on the Acts.

For the year 1885 the American Bible Society reports a circulation of 32 939 volumes, of which 675 were Bibles and 11,406 New Testaments; the whole number making 12,657,701 pages of Scripture. There were manufactured in Japan during the same year, under the auspices of the Society, 25,408 volumes, of which 403 were Bibles and 12,051 New Testaments.

The influence of such a literature and such a circulation of the Word of God cannot be estimated. It must be a powerful factor in the great work now going on in that empire.

The Earthquake.

FOR the first time in our history an American city has been reduced to a pitiable wreck by the quaking of the earth. As strong men read the sad story their hearts tremble. A new and strange peril has come into our life, a peril beyond control, that cannot be anticipated and prepared for, that cannot be averted. It threatens the homes of the people and all the precious things gathered in them. The heart faints when it regards the possible destruction of the dear objects consecrated by the lives of those who have gone before, and of the living, of friends and kindred, of those beloved beyond expression. Fire is feared, but something can be saved even from a conflagration, and fire can be fought and conquered, but what can a man do when, without warning, in a few seconds, his beautiful home can be reduced to a heap of rubbish. As the possibility of such disaster becomes probable our hearts grow faint and sink within us. The people of the United States have read of such direful disasters in other lands and rejoiced in their own security. Now this pitiless giant moves his mighty shoulders under our everlasting hills and the solid earth is tossed to and fro, and reels and staggers, and the strong and costly and most precious structures of human hands totter and fall a heap of heartbreaking ruins.

Men inquire into causes; but what relief comes from such inquiry? The causes are beyond control, are out of sight, out of reach. An active movement of the crust of the earth, proceeding from forces far below the oldest rocks, is progressing along the coast of the Atlantic, the Geological Survey tells us. There is no comfort in such knowledge. The energy of the stars, the mighty magnetic currents of the earth, others say, have wrought

this heaving of the surface from the ocean to the great lakes. Our fears are not allayed. There is no profit in such information. Ignorance is bliss.

We are living under new conditions. It is not pleasant to have such proof of it as last week supplied. We shall face the new foe bravely and hope for the best, but with the consciousness that this is the worst enemy of our peace in this life we have yet encountered. It is most trying to feel one's utter helplessness; but we shall bear it stoutly and with thankfulness for the many peaceful, bright and happy days vouchsafed to us.

Behind it all is our Father's hand. Beneath all, deeper down than all are the everlasting arms. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Back of and controlling all other causes is the First Cause, the almighty Creator and Governor of the universe, who speaks and it is done, who commands and it stands fast. The earth may tremble, but he who has made God his trust shall not be moved.

A new meaning of many passages of Holy Writ, associated hitherto with events in distant regions, has become a part of our experience during a few days. Our trust is in God, the God and Father of our Lord Jesus Christ, who so loves us that He has given His Son to die for us. Nothing can take away, nothing can touch the everlasting life received through faith in Him. What the believer knows not God knows, what he cannot anticipate God sees and provides for, what he cannot control God rules. "We know that all things work together for good to them that love God."

PAMPHLETS.—"The librarian of the University of Pennsylvania has sent out an appeal for gifts of pamphlets, speeches, sermons, reports of societies and corporations, catalogues, etc. These documents, though valueless to many individuals, may be of great use in a library which is resorted to by all classes of students. Indeed, libraries are constantly taught that the trash of one generation may be the treasure of another. Anything which is not morally bad has its uses in a great library. Beginning with the home and the private scholar, and extending through church, Sunday school, village, town, city, state, nation, there should be an effort to preserve all manner of suitable printed material for the use of later times."

These words of a sensible contemporary we are glad to repeat, and at the same time remind our readers, lay and clerical, that the College and the G. A. Sage Library at New Brunswick will gladly receive and safely preserve all printed matter that may be sent to them. We are quite sure that there is much, of no use where it is, that could be made of great service by being sent to either of these repositories.

"Old Colony" Papers.

THE NEW JERSEY MARCHES.

A Reminiscence of Editorial Days.*

III.

OUR Marches have their own *flora* and *fauna*, so to speak. I have no dire purpose of leading my readers, who have never done me any harm, upon a botanizing or zoological tour, with Gray and Agassiz in hand, and microscope at eye. Doubtless there might be many a hideously lovely bug or reptile tracked to its lair, and plants with unpronounceable names unearthed along with fever and ague. But I could not, if I would. We should get as intellectually "stuck" as we should be physically mired. We are "picturesque tourists," and care to know only such aspects of the moors as may be instantaneously photographed upon the mind in rapid transit.

It may hardly be according to Cuvier or Agassiz, but I should classify the fauna of the Jersey Marches as chiefly geese, goats, old horses, stray dogs, ragged children, tramps and mosquitoes. The principal flora appear to be salt hay, rushes, swamp flowers, stunted trees, telegraph poles, and lichenous growths of advertisement.

There are no birds, so far as I have noticed,—a fact which imparts a certain strangeness and added monotony of desolation. A single crow on a naked bough, or a flock of blackbirds in the air, or a line of swallows homeward or otherwise flying, would be a decided relief and blackly brighten up the scene. Formerly this must have been a sportsman's paradise, where he could push for days through the creeks, concealed by the tall flags and grasses, with gun and reel and long-eared dog. But the iron horse has it all his own way now, and is monarch of all he surveys. The birds have fled to their mountain, and the "floating population" of the creeks has been "fished out."

But if there are no wild geese or duck flying and screaming over the marshes, there are plenty of tame ones waddling along their margins. What is so ludicrously solemn as a flock of domestic geese *en route* for the nearest puddle? Their great clumsy bodies, syphon necks, spoon bills and splay feet are in striking contrast to their exquisitely soft and usually white plumage. They seem to be painfully conscious of their awkwardness, and to be making up for it by an excess of dignity and deliberation of movement. How far their irritability of temper on the land may be due to this uncomfortable sense of being in a false position, is worth while for heaven-born charity to take into the account.

But let them once slip heavily into the water, and straightway we have the very poetry of motion, the synonym of all that is graceful in form and serene in temper. No cork could be lighter, no mood more amiable, no bearing more queenly. Interpose in their path, and instead of the outspread wing, the tip-toe scamper (as of some stout woman holding up her skirts at the sight of a toad), or else the unfolded neck and quivering tongue and hissing and screaming assault, they will scarcely deign to notice your existence as they gracefully circumnavigate you and glide contemptuously by. All of which should impress even these ragged urchins, who mingle with them on such familiar terms, with the sad consequences of being "out of one's element" in life, and the extreme difficulty of playing the *rôle* of an amphibian.

But woe to the youngster who shall ignore the dignity and militancy of anserine maternity! Mother Goose shall loom up before him in a new and tremendous aspect. Those little dirty-yellow puff balls have evolved in her gentle breast a new type of goosehood. She is a Nemesis, a Fury, a feathered Amazon. And more than once has it devolved upon us to rescue some small frocked creature from her smiting beak and wing, or ourselves to retreat, with what saving of dignity we could, from her determination to test the fabric of our summer trousers. She may be a goose, but she is a mother. She makes no boast of brains, but she has a heart as big as her liver; and it is in the right place. And she means that you shall keep in your right place, which is not in the path of her precious goslings. And Father Goose is the same, only more so. What is sauce in the goose is sauce in the gander.

Nowhere can that interesting animal, the goat, be studied to more advantage than on the Jersey Marches,—that is to say, on those peninsular and island portions which are habitable. For your American goat is a strictly domestic animal. He is particular about his associations. He does not demand the exclusion of geese, and I recently saw a dusty little donkey admitted within the tropic of Capricornus. But his true place is in the shanties, and as the yoke-fellow, of man. Science tells us that he belongs to the same epoch as man. He starts neck and neck in the evolutionary development of species, and is our "esteemed contemporary."

Science, moreover, conjectures, that "the domestication of the goat formed probably the first step in man's progress towards civilization." I can readily understand it, as I note the extremely "first steps" towards civilization which characterize the dwellers on these desolate tracts, as also on the outskirts and vacant lots of all our cities. The way upward is slow and rough for these poor human beings, but Billy and Nanny will stand by them and, as it were, give them a helping toss on their strong horns. They ask but little; they give much. They can make a rich living where even the rag-picker, the ash-man and the swill-boy would starve. In fact, they are, so to say, on their native soil where the human eye searches in vain for any green thing. Their frugal wants are apparently supplied by a few empty cans and beer-bottles, and the privilege of foraging in search of an occasional play bill by way of dessert. In return for which Nanny will deliver her daily quart of milk at the door without requiring tickets, and Billy will patiently ride the children around on their rickety wagon, and the kids will be always ready for a scamper or a set-to with them. We can, I say, readily calculate how much the goat may have had to do with the early survival and development of man, and may see in him a sort of providence. Great Pan himself was half a goat. (An infamous punster at our side, in view of the habit of the goat to haunt the spots which have become the receptacles of obsolete tin-ware, together with the suspicion that he finds stealthy nutrition therefrom, here attempts in vain to muddy the clear current of our thought by an unhallowed emphasis upon the word *pan*, which we scorn to admit to our columns.)

The domestic goat is the decayed gentleman among animals. He feels himself the boon companion of the human species, and he will not under any stress of circumstances come down to the level of the lower brutes. He will sooner cling to the outskirts of "society," and constitute himself a hanger on about the habitations of men, trying to make himself serviceable in any way but regular employment, and taking what he can get—kicks as well as crusts. He walks with as erect head, and plants his foot as daintily, in a tenement lot as in the Vale of Cashmere. He stands in deplorable seediness—stroking, as it were, his thin goatee—on the top of a blasted rock, or on this "blasted heath" of Jersey meadow, with a gentle dignity and reminiscence of Himalaya and Chamois days which make him the very Colonel Newcome of animals. It is this trait which doubtless accounts for his being the leading "fauna" of our Marches. He knows he will be welcome in these suburban villas, because he will give no trouble, keeps well out of the way when he is not wanted, and can make himself genteelly useful.

The secret of the prevalence of the goose and of the goat is the same. A glance at the class of dwellings found in the Marches will suffice not only to show the sublime indifference of their occupants to the decorative arts, but their complete emancipation from any of those "artificial wants" whose supply involves exertion either of mind or body. They are not at all like the lilies, except that they toil not neither do they spin—if they can help it. They are as the ravens, in *expecting* that somehow they will be fed. Accordingly they are nomads, and gravitate naturally to spots where there are puddles for the geese, and rocks and barrens for the goats, inasmuch as those ingenious and neighborly animals are able to take care of themselves, and of their human comrades, too. Supposing (as some would contend with no slight plausibility) that these people are not in "the first" but the last "stages of civilization," their goose-ly and goat-ly companions are an apt illustration of the survival of the fittest, and we score one for Darwin!

We are told by our friend the "scientist," that the goat has "rarely been found fossil." The time has not yet come for that, to this coeval fellower of man. But the time will come, when the paleontologist shall excitedly unearth from buried strata the vacant-lot tenant and the march-dweller of this age, and there beside him will be found the stately fossil of his faithful goat; and all around will lie the fascinating materials for studying alike the pottery, the tin-ware, and the dramatic taste and record of the time!

It requires no great disgression to speak of the Tramp. The homes we have been describing are to dwellings what he is to humanity,—accidents of place, found there because, like stones at the foot of a hill or on the bank of a stream, they have rolled or been washed there. The Marches would naturally be the place to look for the tramp, to whom life is a perpetual transit,—even if it were not a necessity for him to cross these tracts in order to get on most of the high-roads Southward or Westward.

The long monotony of the roads, with their wide unvarying expanses on either hand, and the far-awayness of any objective point, must appeal with a soothing congeniality to the trampish soul. Here Nature seems to have suppressed all incident, and retained only those features which make for languor and inertia. No lotus flower blooms beside the lazy creeks, but the sluggish ooze itself is suggestive and inspiringly uninspiring. The bull-frog drops heavily

* In going to and from Montclair during my three years of editorship of the INTELLIGENCER I used to amuse myself with taking notes of the sights and scenes on the route, a portion of which are written out in these papers.

into the marsh at his approach, with a grunt as if he only toppled over because too indolent to cling to the bank any longer. The water-snake wriggles noiselessly across the path. The breeze plays idly among reeds and flags, the most useless of the vegetable kingdom. The whole region about him is one which has for ages and generations defied all attempts of man to make it available for productive purposes. Even the whirling trains on their high embankments, and the flying steps of the telegraph above him, only add to the delicious sense or being left behind, which constitutes the essence of the tramp nature. As he slouches along, hugging himself with the thought of his loneliness and utter blankness of existence, he is as much at home (if it were not a paradox to use that word in reference to the species) as the melancholy Jaques in Arden Wood, or Caliban on Prospero's Isle. F. N. ZABRISKIE.

The Torn Bible.

UPON the open, airy veranda of an Indian bungalow in the early morning, is sitting a missionary's wife with her two children. The elder child is a bright boy of five, the other a gentle little maiden who has not yet seen the second anniversary of her birthday. The mother is just now busy reading from a Telugu Bible, while every now and then she consults her English version, which she has also at hand, not feeling satisfied with her own interpretation of the Telugu, which is yet almost a new tongue to her. Presently some duty calls her within, and not having finished her daily portion, she lays both books upon a low teapoy by her side and passes into the house.

Scarcely has she entered the open door, when Nita is seized by a desire to know what has been interesting mamma all this time, while she and Bertie have been quietly playing, and whether there are pretty pictures in mamma's books. So grasping the books in her soft dimpled hands, the baby sits down upon the veranda floor, and, opening one of them, begins turning the leaves to find the pictures. In her pretty eagerness she does not turn the leaves as gently as she should, and soon a loosened leaf, falling from between the fairy fingers, is caught up by the breeze and carried away, just as mamma's returning footsteps are heard.

"Oh, mamma," cries Bertie, "see, Nita has torn your book."

"Why Nita, you naughty, naughty child," hastily and rather sharply speaks the usually gentle mother, "mamma shall surely have to—" But catching sight of the frightened look and tear-filled eyes of her baby, the mother catches back the remainder of the hasty words she would have uttered, and her face flushes, her heart misgives her, as she recalls the almost angry feelings with which her breast was filled as she began to chide the little Nita. Stooping, she kissed the quivering rosebud mouth, saying in a changed and very gentle voice, "Mamma's little Nita didn't know, did she? But darling must not touch mamma's books without leave."

Turning to a lady acquaintance who had followed her out upon the veranda, she said, in an apologetic tone, with flushing face and filling eyes, "I am very sorry that I was so hasty and so nearly angry; but if an excuse may be offered, it is always annoying to have one's books injured, and it has always seemed to me almost, if not quite, a sin to tear a Bible."

"Well," said the lady with a light laugh, "this is certainly 'much ado about nothing.' What are a few hasty words; and to such a baby, too. I really believe there are tears in your eyes, and that you are ready to apologize to that child for having hurt her feelings, instead of slapping her fingers for meddling with and tearing your book, as almost any mother might do under the circumstances. Do you suppose that little thing will remember an hour after this that you have been angry with her at all?"

"It may be not," the mother replied, "but I shall remember it, and there is another in whose pure sight every angry thought, every hasty word, every wound-bearing glance, is hateful. Will He not remember it, think you?"

"Oh, forbear; if you are going to preach, I shall retire precipitately," replied the careless friend, and immediately withdrew. But as her seat was by an open window, she was still within sound of the mother's and children's voices.

Bertie, who had been standing thoughtfully by, now spoke:

"Mamma, do you think God is very angry with little sister for tearing a leaf from His Holy Word?"

"No, my son, I cannot think that He is."

"Well, I am glad, for I surely thought that God must be very angry when you spoke so to Nita, and the tears stood in your eyes." And he gave a sigh of relief.

"Come, dear, we will see; may be mamma can fasten the leaf, and then the book will be quite good again."

"Oh, mamma, the leaf has blown quite away; I tried to catch it, but the wind took it right over the compound wall, and you know you have told me ever so many times that I should never go beyond the gate."

"Yes, my dear boy, and I am glad that you have remembered to obey so well. But what leaf has been taken away? We will see. Ah, here is the place, I see; it is the third chapter of the Gospel of John, with a few verses of the latter part of the second chapter. There is the whole Gospel truth on that leaf that is blown, no one knows whither, and who knows, it may fall into the hands of some one who can read Telugu, and be a blessing to him," she says musingly, half forgetful of Bertie, who is stand ing quietly by.

The lady, who was still sitting within by the window, heard every word spoken by the mother and son, and with a half-dissatisfied sigh, said to herself, "Mrs. E—— is the queerest person I ever saw. Now there that midget Nita has already forgotten her griefs and is playing with her dolls, while her mother is still fretting over those few light words, and speaking about that leaf as though it were a precious jewel or a purse of gold that had been lost. Heigho, I believe I'll get my Bible, if I can find it anywhere, and see what there is that is so wonderful in the third chapter of John that may prove such a blessing to him that reads." And rising, she went slowly in search of her neglected Bible. Let us hope that she found it; that she read the chapter referred to, not only once and carelessly, but often and thoughtfully, until she found the jewel which she knew not of, as possessing the Pearl of Great Price.

We will now follow the leaf as the wind carried it away. Tossed over the compound wall, it went whirling down the road, attracting the attention of a group of naked Hindu children who were playing in the sand by the roadside.

"We will catch it," they cried; and scampering away, laughing and screaming, the largest of the group was just about to seize it, when, whiff! came the wind and, catching the fluttering leaf, carried it high out of the child's reach and away over the low roofs of the native houses, until it fell ignominiously upon a heap of rubbish in an adjacent alley. A poor widow, who was carefully searching for any and everything of a combustible nature by which to make a fire to cook the family's daily rice, now saw the luckless leaf, and was just about to gather it into her basket when again a puff of wind took it up, and this time, as though with more care, it gently fell at the feet of a young Hindu student who, seeing that it was in his own language, picked it up and began to read. At first the words seemed to have but little or no meaning to him, for his thoughts had been somewhat disturbed; but reaching the words, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," his attention was riveted. He read it again and again.

"Oh, how beautiful!" he cried. "This must be a part of the Englishman s Sacred Book. This must be a leaf from the Christian's Bible." And although fascinated, he almost trembled with fear lest some of his bigoted heathen relatives should see him so eagerly perusing this bit of God s Word. Hastily thrusting it between the leaves of his book, he went on to school, for he was studying Sanscrit, with the hope of becoming a priest. Try as he might to stifle them, all through the day those beautiful words kept ringing in his ears. Day after day he read the words of the whole chapter, but none so impressed him as these two verses. One evening as he was about to take his meal, his young wife, coming into the room bearing two platters with his rice and curry, was about to withdraw that her lord might partake of the food which she had placed before him, when she heard him softly repeating these words. She looked up startled, for they were familiar to her, having often heard them from the missionary lady when she was a little girl and attended the mission school; and quickly there flashed through her mind another verse which had always been a favorite one of hers. And in a clear, brave voice she repeated, "We love him because he first loved us."

It was now the husband's turn to be startled. "Where did you learn that?" he asked.

"I learned what you repeated, what I have just said, and many others, at the mission school," replied she, timidly.

"They seem very good," he added, "and some day you may tell me more."

After this he often had her repeat verses to him that she had learned several years ago in the school, and which she always had loved to remember but feared to repeat, lest some of the family should overhear her. Now she felt glad that her young husband had learned and loved some of the sweet verses; but, although she repeated many, none ever seemed quite so beautiful to him as those he had first learned from his treasured leaf.

Soon after this he told his wife that he meant to serve the Christian's God—a God who loved those who served Him, instead of hating and visiting with all manner of pestilence and disease those who bowed down to Him, as the gods he had been taught to serve were said to do; and requiring all manner of horrid rites and ceremonies to allay their wrath and stay the hand of destruction—those hideous objects having four hands and one eye, and features and forms writhed and tortured into all sorts of disgusting shapes and expressions, so well described by the Psalmist. He would no longer be a slave to those practices and superstitions, but was now one who was free indeed, having been made free through the truth. It was not until he had seen and talked with the good missionary that his old mother, who was the only other member of his direct household, was told of his determination to become a Christian, and of his wife s hope and desire to be baptized with him. Her grief, rage and terror knew no bounds. She covered her head with dust, tore her hair, and fairly gnashed her teeth in her wrath. Changing her tactics, she fell at his feet, clasping his knees with her withered arms, and besought him not to forsake her in her old age.

"Oh, my son, my son, the hope of my life, the stay of my old age, why will you leave me destitute and a beggar, dependent upon strangers and despised by friends and relatives, as one whom the gods have chosen to afflict?"

"But, mother, I shall not forsake you; I shall be very glad to give you a home with me always."

"Think you that I at my age will break my caste by living in an outcast's home! If you become a Christian, you are no better than a Pariah! No, you are no longer my son! I have no child. In my last days I am left desolate."

But failing to change Veriah's purpose of becoming a Christian, alike by her threats of the vengeance of the gods, or her own suicide, she left his home and became a street mendicant, while he, after receiving Christian instruction, became a mission worker, and in his zeal to carry to his own benighted and enslaved people the glorious Gospel of peace and good-will, of love and forgiveness, in whose possession he found so much happiness, and lost that terrible fear of death which oppressed him like a horrible nightmare whenever India s dread evil, cholera, stalked abroad, and which showed him the first possibility of a happy home and loving family here upon earth, and a mansion prepared for him and his beyond the grave, within the hallowed presence of an ever-loving Father, Veriah became a wonderful aid to the missionaries. Through his earnest efforts and the more retiring but devoted love and fellowship of his gentle wife, so many souls became "heirs of God and joint heirs with Christ," that it seemed as if, for every word of prayer offered by the penitent mother, and every tear shed over her harshness to the little Nita and her own impatience, a new soul was gathered into the kingdom of God.

But death had spread his dark wings over the home of Rev. E., and little Nita has found a home among the angels. The sorrowful mother still keeps her torn Bible, and in place of the lost leaf there now lies a soft, bright curl; and often, as the mother looks upon this tress that once adorned the head of her darling child, the tears start afresh and a prayer falls from her lips that the missing leaf may have been a message of life to some benighted soul. Can anyone measure the influence of that mother's tears and prayers? Does it not seem as though God heard and regarded her supplications? That influence is still going on. Even Veriah's bigoted old mother has come to claim the protection of his home and his willing support, although she will never break caste by eating with him or any of his famiiy, and steadily refuses to use any of his water-jars or cooking utensils; but she has ceased to annoy him with her foolish threats and fears, and there may come a time when the truths of the religion Veriah so loves shall find a lodgment in her hardened heart.

The circles are still widening from this small pebble, and will continue to widen until they strike the shores of eternity.—*Mrs. L. B. Wolf, in The Lutheran Observer.*

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

The Centennial of the Reformed Church of Middleburgh, N. Y.

THE Church of Middleburgh, N. Y., dates its existence from 1711, and the present church edifice has served as a beacon light of religious truth for one hundred years. On Thursday, Aug. 19 h, appropriate and interesting exercises were held in commemoration of the church's centennial. The spacious yard, the church remodelled and ornamented, and one thousand people from all parts of the coun try, united in making this a gala day.

The exercises were begun at 2 o'clock in the afternoon. Rev. Dr. J. West, of Brooklyn; Rev. E Vedder, of Schoharie, and Rev. D. K. Van Doren, the church's pastor, took part in the services. The main feature of the afternoon's entertainment was the historical address delivered by Mr. Geo. L. Danforth, of Middleburgh. It consisted of a skilful epitome of not only the history of the church itself, but of the entire Schoharie Valley, and could not fail but be of exceeding interest to all who appreciate the sacrifices and sufferings through which the forefathers of New York were borne in their search after civil liberty.

The first pastor was Rev. Hendrick Hager. He has been followed by John Frederick Hager, John Jacob Ehle, Reinhardt Erickson, George Michael Weiss, Johannes Schnyder, John Mauritinus Goet schius, Abram Rosenkrantz, Rynier Van Nest, George W. Snyder, J. L. C. Broeffel, David Devoe, John F. Schemerhorn, John Garretson, John B. Steele, John Boyd, L. Meserau, Jacob West, Isaac M. See, Edwin H. Vedder, William E Bogardus, John S. Lott, Sanford W. Roe, John S. Gardner, E N Sebring, and the present officiating pastor, David K. Van Doren.

In the afternoon a festival was given by the ladies of the church, and in the evening an organ concert; the receipts of both entertainments netting the handsome sum of $134.

During the evening's concert the audience was addressed by Rev. J. L. Pearse, of Albany Classis, Rev. H. M. Cox, of Herkimer, Rev. Dr. West, of Brooklyn, Deputy State Treasurer Elliot Danforth, and Judge Danforth, of Middleburgh.

During the past one hundred years the church has been a continually increasing and beneficial power. For many years it was the only edifice in the valley of the upper Schoharie, and the people, most of whom were either German or Holland Dutch, united in one faith and one Church. Since then, however, the High Dutch element have resolved themselves into the Lutheran Church, this separation having by no means tended to diminish the work and success of the Gospel.

The present membership of the church is 153, with a Sunday school somewhat larger. Through the generosity of friends and members of the church an elegant pipe organ has been provided at a cost of $1,025. The edifice presents so youthful an appearance that, not knowing to the contrary, it would be supposed a recent structure. A portion of the ex penses consequent upon the centennial exercises were borne by the ladies of the church, who, by various methods, have succeeded in raising the sum of $400. Their last venture was an autograph quilt contain ing over 1,200 names, which sold for $11.

Everyone was satisfied at the celebration, and all wished the church another one hundred years of life and usefulness. L.

....OUR FOREIGN MISSIONS.—The encouraging forward movement of the churches has, unfortunately, received a check. The receipts for August were $2,161.66. In August, 1885, they were $3 064 59. The four months have brought $12 269.24 to the treasury. The expenditures for the same period have been between $22,000 and $23,000; so that it has been necessary to borrow $11,000 to keep the work going. September, one of the most trying months in the year, is upon us, and calls for about $7,000. The receipts last September were but $2,700. It is easy to see how far the same amount will fall short of meeting the month's requirements. It is not pleasant to repeat the old cry of alarm, but with the old conditions recurring, there is no help for it.

All the Classes meet in September and October. Will not the brethren thus assembled give this important, pressing subject their earnest, prayerful attention? "IN I AM, ON I MUST!" wrote Bishop Selwyn, the successor of the martyred Patteson, as he recounted the difficulties of his work among the savage islanders of the Pacific. *In we are and on we must.* In, from love to the Lord Jesus, in obedience to His command and for the glory of His name in the salvation of the souls for whom He died. We have been led forward by Him to successes which are, in themselves, new responsibilities, and call for new measures of service, new exhibitions of zeal and sacrifice. The old will not suffice. Certainly less than the old will not. Brethren, pastors and elders, in your Classical meetings you have it in your power, by careful consideration, wise and liberal dispositions and the blessing of the Holy Spirit, to give this work a needed, powerful and lasting impulse. *In we are, on we must.* COR. SEC.

....POUGHKEEPSIE, N. Y.—The following report appeared in the *News Press*, Poughkeepsie, of August 30th: "The Rev. Dr. Joachim Elmendorf ended yesterday his fourteenth year as pastor of the Second Reformed Church and delivered his farewell sermon last evening. Nearly all the members of the congregation and many of other church societies were in attendance. His brief sermon was based on the fifth verse in chapter second of Paul's epistle to the Colossians: 'For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.' His remarks were appropriate and affecting to the congregation that has for so many years been con tented with the ministrations and strong social features of Dr. Elmendorf's character. The closing part of his address was mostly personal in its nature, readily recalling to his hearers' memory the most at tractive side of his work as their pastor. This was illustrated by his statement that during his fourteen years' ministration there he had registered 9,398 pastorate calls. The number received into communion was 175; received by letter from other churches, 99. He had solemnized 259 marriages and officiated at 290 funerals. A prayer by the Rev. Dr. Brayden closed the services, and then a farewell handshaking following.

"Dr. Elmendorf accepted, in June last, a call from the First Reformed Church in Harlem, one of the oldest church societies in New York city. He has conducted services there a few times, and his family have already taken up their residence there. He will go at once to assume his duties.

"A pleasant experience during his last week in Poughkeepsie was the presentation by members of his congregation here of a fine watch and chain to him and one to Mrs. Elmendorf. They quit this city with the affection of the old congregation, and the superior regard of all their acquaintances."

....ROTTERDAM, N. Y.—During the absence of the pastor, Rev. J. C. Low, on his vacation, the First Church is undergoing repairs. Some $2,000 will be expended in remodelling and adorning the building. A portion of the galleries will be removed, the pulpit placed at the rear of the church and other changes will be made. It will no doubt be a handsome and inviting audience room in which the pastor will preach his first sermon after his return.

....SCHENECTADY, N. Y.—No services have been held in either of the Reformed churches of the city during July and August, but union services have been held in the various mission chapels pertaining to these churches. The Second Church, in the meantime, is being thoroughly renovated and some changes made in the interior. The pastor, Rev. P. E. Kipp, and family are enjoying country life in a cottage at Lake George. Rev. Wm. R. Duryee, D.D., is expected to preach the opening sermon of the season in the First Church.

....FLATLANDS, N. Y.—The ladies of the Reformed Church held a fair for the benefit of the church on the 18 h and 19th of August. As the ladies had been very assiduous in their efforts, a successful result was predicted. As many of the articles were at tractive and admired, much competition was created in regard to their purchase. The attendance was large on both days of the fair, and the sales amounted to $1,400, the profits to $1 085. V. O.

....THE SCHOOL OF THE COLLEGIATE R. D. CHURCH, No. 160 West 29th street, will re-open on Tuesday next. Thorough instruction is given in all the English branches, and parents in our communion cannot do better than to place their children where they can receive the benefit of the peculiar advantages afforded by this institution.

....NEWARK, N. J.—The *Daily Advertiser* says: The First Reformed Church, Dr. T. C. Easton, pastor, has been in the hands of painters and decorators for the last six weeks. The entire ceiling has been repainted and frescoed. The larger panels are painted a light blue, and studded with stars in gold. Other panels are painted in blue, gold, terra cotta and light cream, giving the whole ceiling a very rich effect, the patterns of the decorations being very effective. The side walls have been repainted, and the front of the gallery has been also repainted in light pink, blue, white and gilt. The doors have been removed from the pews ,and new carpets will be put down. A new flooring of black walnut and walnut and ash has been put down in the lobbies, at the foot of the stairways leading to the gallery. Other improvements are in contemplation.

....A new organ has been placed in the church at Port Jervis, N. Y.

....Rev. P. K. Hageman, of Shawangunk, N. Y., has declined the call from the church at Fairfield, N. J.

....MADISON AVENUE CHURCH, NEW YORK.—Rev. Dr. Kittredge began his pastorate in the Reformed Church last Sabbath morning. A large congregation greeted his first sermon. The theme was the progress of Christianity. The history of the past was briefly reviewed. The present received the chief attention. The obstacles to the advance of the truth were examined and the results attained during recent years impressively recounted. A decidedly hopeful view of the present and the near future was taken. The preacher declared that his supreme desire was not to advance the interests of a denomination, but to build up the Church of God and hasten the millennium. The discourse received close attention.

Rev. John A. Van Doren.

THIS beloved brother died at his residence in East Millstone, N. J., on Tuesday, Aug. 24th. His funeral took place on the following Saturday in the Church of Middlebush, N. J., of which he had formerly been pastor. It was a general disappointment that so few of the ministerial brethren of the Classis were present at his funeral, but nearly all of them were absent on their vacations. Messrs. McWilliam and Corwin conducted the services, being the only ministers present.

Domine Van Doren had been unable to officiate in a pastoral charge for the last fourteen years, during which time he and a daughter had lived together at East Millstone. For a number of years past they had attended the Rev. Dr. Corwin's church. Mr. Van Doren was born in 1815. He was graduated from Rutgers College in 1835, and from our Seminary at New Brunswick in 1838. He settled the same year at Middlebush, where he continued until 1866. He then had an attack of congestion of the brain, from which he never fully recovered. That broke down his vigorous constitution. He was soon after called to the Reformed Church of Lodi, N. Y., and removed thither with his family; but he was never installed. His health was in such a precarious state that he deemed it unwise to settle, and he moved back to Middlebush. During the course of the same year, however, he so far improved that he became stated supply to the Church of Annandale, N. J., and continued in this position for six years, 1866-1872, when he was obliged finally to relinquish permanent work. He occasionally preached after this, but with greatly diminished energy and strength.

He was a man of large frame and great physical power. He was also, previous to the sickness before alluded to, a powerful preacher. He had been trained under those excellent Professors, Milledoler, Cannon and McClelland. He was thoroughly versed in theology, being very familiar with its definitions, its arguments and proof texts. This made him a strong Biblical sermonizer. He went very regularly over the scheme of experimental truth as found in the catechism, and those who sat under his sound and faithful preaching could not be otherwise than well grounded in the faith. He really built up the congregation of Middlebush. The first pastorate, that of Rev. Jacob I. Schultz, only lasted four years, 1834-8. Then came the pastorate of Mr. Van Doren, which lasted for twenty seven years, 1838-1866. He was very faithful as a pastor. The duty of family visitation was carefully performed. But for twenty years he was a man of broken powers, and for fourteen years was seldom heard in the pulpit.

We may wonder at the mysterious ways of Providence in laying aside His useful servants for so long a period, yet how often do such circumstances occur. They have faithfully preached the Word, and built up the flock and gathered in many souls; they are just in their prime, when suddenly they are laid aside, and, like John the Baptist in his distant prison at Machaerus, are only permitted to meditate on the great truths which they have proclaimed, and sometimes, like him, must pass through doubts and difficulties. Perhaps nothing is harder for ministers to bear than to be laid aside; to be compelled to sit in the pew, or to stay at home, when they would be so glad to spend their strength in preaching the everlasting Gospel. But it may be neces sary for them to learn to say, "Even so, Father, for so it seemeth good in thy sight."

There were only six in the Class of 1838, to which Brother Van Doren belonged. These were Revs. P. M. Brett, Robt. C. Clark, Orlando Harriman, John A. Van Doren, Cornelius Van Santvoord, and Cornelius Wyckoff. Of these only Dr. Van Santvoord now remains. The writer hopes that some of the contemporaries of Brother Van Doren, who knew him in his prime, will give a fuller characterization of this useful servant of the Master.

COM.

....REV. WM. SCHMITZ, of Pottersville, N. J., has resigned, having accepted a call to the Reformed church at Roxbury, N. Y.

The General Outlook.

....Sunday, August 22d, was a marked day at the Old Concord Prison, Mass. Saturday, August 21st, 1885, eleven prisoners met together by themselves and organized a stated prayer-meeting. It was the hour for free time in the yard, and these men took their recreation season to assemble for this purpose. The meeting has been sustained weekly without cessation from that day on. Sunday was the first anniversary of its formation. So far as possible ex-members abroad in the State were informed, and several of them came back to join in the exercises. There were as many as twenty-five present. An original poem was read, and a variety of meetings were held during the day, one of them being general in its character, and calling together a very large and representative audience.

....The *Rochester Union* thus describes a unique church building at Mumford, Monroe Co., N Y.: "I wish to call the attention of those tourists who enjoy those things that are near, and are not overlooking many of the really beautiful and interesting curiosities at home in their desire to admire that to which distance alone lends enchantment, to what I deem a great curiosity and well worthy a visit. At Mumford, stands what appears to be a small stone church of modern build, beautiful in proportions, and one would ride by it and be attracted only by its symmetrical proportions. On close examination you discover that every stone in the exterior wall is a petrifaction, and so unmistakably such that the most casual observer is perfectly satisfied that it is really what it seems to be. In one stone you will see the grain of the wood, a knot as perfect as in the limb before becoming stone; in another the imprint of leaves as perfect as could be made; again a stone will be moss perfectly solidified. I doubt if another building in the world can be found built of such material, and I only wonder that attention has not been called to this formation by some scientist.

"How this mass of material became petrified, is a question that I shall leave to others more capable to determine. The material was found in a marsh made by Allen's creek on the farm of Hon. Oliver Allen. When found, with noble generosity he proposed to give the material to his native town and assist in building from it a church unlike anything on earth. It was rather soft while under water, and could be easily cut and formed into square blocks suitable for building purposes. On being exposed to the air the mass hardened, and is now as hard as ordinary limestone, and equally as durable, and will remain as a monument to the donor of the material for ages to come, and be visited by thousands who are interested in geological formations. Why this formation should have been found in such quantity at one place only, is unknown. Many petrifications are found both in Spring and Allen's creeks, but diligent search has been made to find it in quantity sufficient to erect another building, without success. It is not probable that another will ever be erected."

...The *Evangelist* corrects the impression of other published accounts by the following statement in relation to the parsonage Dr. John Hall's congregation is about to build: A parsonage for the Fifth Avenue Presbyterian Church is to be built at 712 Fifth avenue. For about ten years Dr. John Hall, the pastor, has lived at 3 West Fifty-sixth street, and probably would have continued there but for the fact that the church edifice was in danger of receiving permanent injury from the adjoining owners. Business now makes long and daring leaps right into the best resident parts of the city, or at least threatens to do so, and it is said that a business firm recently tried to buy the lot just north of the church for the purpose, it was understood, of erecting a store there. The trustees heard of it, and knowing that such a building would shut out the light on that side of the church, decided to buy the ground themselves, and put up a new parsonage, and sell the present one. They intend to put up a structure that will shut off the light from the church windows as little as possible. This will be accomplished by leaving a space twelve feet wide between the two buildings. The parsonage will have four stories and a basement, and will be built of brown stone to correspond with the church, and also to some extent with the other houses of the block. It will occupy the full width of the lot for thirty-five feet from the street. At this point, where the large windows of the church begin, a space of twelve feet will be left between the wall of the parsonage and that of the church, making the parsonage but thirteen feet wide. The side next to the church will be built of white brick, with marble trimmings, so as to reflect the light as much as possible. The style of architecture will be substantial, but in no way extravagant or costly.

...A boycott without precedent has been instituted in Chatanooga, Tenn., against the business men in the congregation of Rev. J. C. Rankin, one of the leading ministers of that city, who has been making war on the saloons. It is the infuriated liquor-sellers who are doing it; he having personally investigated and exposed their evil deeds.

....In the State of Arkansas there are over 1,000 colored Baptist churches. A single church has sixty-four licensed preachers and another sixteen.

....The Gospel is preached in the United States by members of the Lutheran Church in thirteen tongues: English, German, Swedish, Norwegian, Danish, Icelandic, Finnish, Bohemian Polish, French, Servian, Slavonian and Wendian.

....The German churches at St. Petersburg have a circulating library of 100,000 volumes

A Christian Academia.

DEAR CHRISTIAN INTELLIGENCER: Sunday at the School of the American Institute of Christian Philosophy was a day of real pleasure and profit. The morning broke in splendor, Nature was beautiful. The sky a canopy of serene blue; the sea far and wide a volume of peaceful waters; Sylvan Lake lay like a vast crystal beneath the sun's rays; and Sylvan Grove, where we assembled for worship and to hear the Annual Sermon to the Institute, at eleven o'clock, an enticing scene for rest and prayer, for meditation and worship. The groves are Nature's sanctuaries; the woods her temples; and I wonder not that many of the ancient faiths of the world have made the groves their Holy of Holies, and built their altars in the sweet, quiet shadows of the forest depths. There is a mystery of beauty in these scenes, which kindles thought, commands reverence, and evokes praise. This, I think, is felt to some extent by all; but most by those whose faith is calm in the Supernatural and Divine. The inspirations of the noblest forms of Christian Architecture have come from beholding Nature face to face in the glory of woods and groves, in the beauty of trees and flowers.

The congregation that assembled in Sylvan Grove was large; many of the inhabitants and visitors of Key East, Asbury Park, Ocean Grove and neighboring places, joined the members of the Institute on this occasion. The service was conducted and the sermon preached by the Rev. Dr. Charles F. Deems, the President. The lessons were selected from the Act of the Apostles, and by these and the expositions of Dr. Deems in reading our thoughts were led to the subject of the discourse, "St. Paul at Athens." There are few good expositors. It is better in most cases that the Holy Scriptures should be read in reverent continuousness. Dr. Deems, however, as an expositor on this occasion was apt. He referred again and again to the Greek in reading the 17th chapter of Acts, that his hearers might the better understand the significance of some word or phrase. On reaching the word "babbler" he paused and said: "The word in the Greek is σπερμολογος. Such a person may be described in English as one who has the seeds of thought or of words, but has never taken care or trouble to develop them. The term was applied to St. Paul derisively and in insolence by the Athenians; but it better applied to anyone of their learned philosophers than to the Apostle who had by faith laid hold on the profound truths and unsearchable riches of the Gospel of Christ. The wisest in that age, or in this, in the science of this world alone, is a *spermologos* compared with St. Paul."

The sermon delivered by Dr. Deems was a great one; it was great by reason of its subject, the masterly treatment of it, and its true eloquence. The preacher described Athens; its philosophies, worship and art, its schools of thought, and its temples. He lifted the veil from before its ancient culture. He traced the parallelisms in the culture of the ancient world and the culture of to day. Modern Pantheism resembles ancient Stoicism; our Materialism, Epicureanism; Agnosticism has its prototype in Academicianism, which thought that nothing could be known of God. The Preacher pointed out the deficiencies and errors of all these systems of thought. He lifted up the Cross of Christ as the centre of Divine Philosophy, and Christianity as including all truths and the one religion that meets and satisfies man's aspirations. Dr. Deems reminded us that he had heard a congregation in modern Athens on Mar's Hill sing: "All hail the power of Jesus' name."

In the afternoon, at four o'clock, the Rev H. L. Hastings, of Boston, the editor of *The Christian*, lectured on "The Mistakes of Moses." It was in substance a very able reply to the errors Col. Robert Ingersoll has fallen into in his Mosaic studies. It was popular in character, with the view doubtless of reaching the young persons present who might be in danger of mistaking the sophistries of Ingersoll's speech for the logic of profound ideas.

On Monday Professor Borden P. Bowne, of Boston University, treated the subject of "Logic and Life." It was a restatement of Idealism, bold, fascinating, and youthful. The Professor has managed to carry into mature years an exquisite egotism which gives interest to his thought. In the afternoon there was a warm debate and a good-humored *tour de force* between the lecturer and Professor Wilson. These representatives of the two rival schools of Philosophy each gave a definition of the opinion held by himself; but, of course, neither convinced the other.

Other lectures were by the Rev. J. E. Rankin, D D., of Orange Valley, N. J., on "The Function of Christian Doctrine;" by the Rev. Ransom B Welch, D D., LL D., Auburn, N. Y., on "The Accord between Philosophy and Faith;" and by the Rev. James W. Lee, Atlanta, Ga., on "The Conservation of Spiritual Force." The lectures were all well conceived and in a grandly Christian temper. The first indicated Paul's position as the great Philosopher of Christianity and his writings as the *Novum Organum* of the Church; the second reached beneath the different dialects of knowledge and of belief to the basal principles, where they are one in love of truth and trust in the Divine; the third applied the Scientific doctrine of the Correlation of forces to Christ and Christianity, to find that it in no way accounts for them. Indeed, they are not accounted for by any science save the "queen of sciences," Theology, which alone is sufficient to cope with the profound problems of the Supernatural.

These were golden days and long to be remembered by those whose privilege it was to be present. Everything goes to show that the Institute of Christian Philosophy is doing a great work and drawing into its membership men of the highest character and attainments. The muster roll now reaches over five hundred, and the ratio of increase has been about twice that of the Victoria Institute in England, calculated by the years the two institutions have been established.

At the Annual Meeting Dr. Deems expressed a wish to retire from the Presidency, believing that the Institute had now attained a vigor and strength that need not his fostering care. The brethren, however, with one accord re-elected him. The honor thus again conferred is deserved; and I pray that this year may be brighter than any of those preceding in the history of the Institute.

BARNARD GISBY.

News of the Week.

WEDNESDAY, SEPT. 1.—A shock of earthquake was felt in this city a few minutes before 10 o'clock last evening. In North Carolina it was severe, ringing bells and causing buildings to sway to and fro. All communication with Charleston, S. C., is cut off. The railroad tracks leading to the city are twisted out of line and some are under water, the telegraph lines are down. The earth-movement extended to the Mississippi, as far north as Chicago, and from Jacksonville, Florida, to New Haven, Conn., as reported this morning....A phenomenal flow of water from an artesian well at Belleplain, Iowa, causes a great flood and destruction of property....A fire in South Royalton, Vt., destroyed nine business stores and fourteen residences. The loss estimated at $160,000....Mr. T. V. Powderly, the Master Workman of the Knights of Labor, has refused to consider a Congressional nomination....Cholera is steadily increasing in the province of Kanagawa and the Port of Yokohama. The number of deaths from cholera for the month of June was 2 702 in Japan and the first half of July 1,793 ... The political situation in Denmark is decidedly revolutionary. The war between the Government and the Liberals is very bitter. ....The situation in Belfast has become complicated through the disagreement of the police and the new Vigilance Committee. ....Seven dories which were driven out to sea from New Foundland by the late hurricane have been picked up....A company of English capitalists propose to build a railroad from Tuxpan to Mexico City at a cost of $25,000,000.

THURSDAY, 2.—A dispatch from Belfast announces that the police have succeeded in re-establishing order in that city, though severely resisted by the rioters....A number of missionaries are reported to have been massacred in the northern part of Cochin, China....Prince Alexander has reached Philippopolis on his way to Sofia. ....Seventeen survivors of the wrecked Russian ship "Nautilus" were rescued by a German bark in mid ocean....The reports of the earthquake in the South are greater by far than at first given. Charleston, S. C., has suffered terribly. Forty lives are thought to have been lost and a large number of persons have been seriously wounded. Damage to property it is thought will exceed $5,000,000. Many public buildings, churches and residences are completely wrecked. Great damage was also done at Summerville, S. C., and Savannah, Ga.... Yellow fever has broken out at Biloxi, Miss. Ten persons have been attacked and two have died....The Cincinnati Exposition was opened yesterday. The event was marked by a large popular demonstration. ....Two men while bathing near New Bedford, Mass., were drowned before the eyes of their wives and children....A number of persons attempted to commit suicide in and around this city yesterday.

FRIDAY, 3.—Prince Alexander arrived at Sofia and met a warm reception. All consuls were present save the Consul of Russia, but the Russian Consulate hung out a banner in honor of the occasion. The negotiations with the rebellious regiment have been continued and were expected to terminate yesterday. The Prince has given orders for the acceptance of the amnesty demanded by the rebel chief Stojanoff.... Heavy earthquake shocks have been felt Malaga, Spain, and some losses caused by them....A hurricane has visited Jamaica, destroying the entire coffee crop for this year, several parishes of the island denuded of trees, banana plantations destroyed and churches blown down....Corn and fruit and vines have been destroyed by frost in New Hampshire....A long and continued but not violent shock of earthquake was felt at Santa Cruz yesterday ...Thomas J. Barr, a wealthy stock dealer of New York, was run over by an express train in Tennessee....A frightful boiler explosion occurred on the farm of Rutger Vanderburgh in North Greenbush, N. Y., hurling bodies two hundred feet in the air. Two men killed and three injured.

(Continued on page twelve.)

Our Contributors.

Consolation!

BY GEORGE W. BUNGAY.

Is heaven a fair and distant sphere
Whose light outshines the day?
Do guardian angels hover near,
To shield from ill the faithful here
Who watch and worship and obey?

We cannot hear a rustling wing
Wave from the world on high.
Do golden harps with music ring?
Do seraphs sweet with rapture sing
In the bright land beyond the sky?

Can narrow graves the spirits hold—
The darlings which we love?
On starry wings, with harps of gold,
Will angels gather in the fold
The lambs unharmed in realms above?

The light reflected on the sod,
The splendor of the skies,
Lighting the way our feet have trod,
Is but the shadow of the God
Who saves the soul which never dies.

The snow-white dove, emblem of peace
And love, the senses feel
Will fail, and then its flight will cease.
The soul has an eternal lease!
The Cross is the immortal seal!

And, best of all, a guide divine
By the dear Lord is given—
His sacred Word; each holy line
Is the true lamp whose light will shine
Along the way which leads to heaven.

A Dutch Heirloom.

BY JAMES E. WOOD.

CHAPTER III.

As Dewitt sped along the rail to his new field of labor, he gathered from Mr. Lestrade, the editor and proprietor of the *New Calais Courant*, the character and extent of his duties, together with the present status of that journal. Dewitt's predecessor, as Mr. Lestrade explained, had prejudiced the interests of the paper with a wealthy and influential class of the citizens of New Calais by reporting a street disturbance as "a fracas between a man and a Jew," all very clever and keen to those alive only to the humorous side of the inference conveyed, yet scarcely so well appreciated by the race he sought to quiz by this ill-judged flippancy. To work the New Calais' bark of journalism out of the troubled waters in which it now floundered, with every prospect of shipwreck in the near future, was the first task to be taken up by the new editor. The performance of this duty had less of drudgery to him than it might have had to one of a more prejudiced mind, hence he could enter into the work of pacification with some degree of enthusiasm.

The drive from the railroad station to Mr. Lestrade's home, where Dewitt was to be domiciled, lay through the heart of the village. Dewitt rejoiced that New Calais had none of that, to use a colloquialism, brand-new aspect, prevailing in many if not most American villages, so painfully suggestive of a creation over night that one turns to the eternal rocks for relief. Nor did he lament the lack of that punctilious care to cover with paint the weather-worn fences of the place, which gives to the highways of many a spot rich in rural beauty an aspect oppressively artificial.

Mr. Lestrade's dwelling differed so slightly from thousands of others in our land that description must cease, after saying that it was plain and humble. As Dewitt was ushered into the principal room of the house he took in the main features of it at a glance. The furnishing was of the varied order found in country dwellings, centre table included, with its lighted lamp looming up from a blue cover like a lighthouse from the realms of the deep.

A young lady who rose to greet them on their entrance was introduced by Mr. Lestrade as his daughter. So engrossed was the editor of the *New Calais Courant* with plans and speculations concerning the future of that journal, that Dewitt had no opportunity for some time to address himself to this young girl, who sat plying her needle on a piece of embroidery. As the conversation became more general, the face was raised from time to time from its task. Dewitt, a connoisseur in female beauty, immediately decided that beyond her eyes, Helen Lestrade was decidedly inferior in face to Marcia Van Bolingbroke.

"You appear to be one, Miss Lestrade, who appreciates the claim of the needle as a factor in the artistic world," remarked Dewitt, as the magic influence of the young girl's glance met his at one of these intervals.

"I claim still more for the needle than that, Mr. Fanshaw," and the low voice had in it a modulation that stirred the listener to drink in its every tone. "Yes, the needle finds place in our religious as well as our artistic life. See, I am working a pulpit cloth;" and as Helen Lestrade held it up to view he read in partly finished characters the not unfamiliar proverb: "*Nisi Dominus Frustra.*"

"Oh! I see you are an Episcopalian."

"On the contrary, I am a staunch Calvinist, and, although in some sense a ritualist, I am not subservient to prelatical rule. Our little church is extremely high in its service. Most of our congregation, too, believe in investing God's temple with something of that beauty which we find in everything of His handiwork, as one of the most pleasing tributes to His goodness."

"A strange selection," Dewitt thought aloud.

"Nevertheless one rich in historic association, and inferior to none as a watchword in time of peril to soul or body. Don't you think so?" and as the speaker's face turned to Dewitt's for confirmation, he blushed; an unusual thing with this carefully bred young man, yet for what cause he could not tell.

"I know of one more fruitful of good to me than that."

"What can it be," and all the womanly curiosity of the girl was aroused.

Dewitt repeated: "Goed van ydelheid gekomen zal verminderd worden! Maar die met de hand vergadert, zal het vermeerderen."

"Well, Mr. Fanshaw, I should certainly not dare to make use of so barbarous a language in social or religious reform."

"You find nothing attractive, then, in the Dutch tongue," and he joined in the gentle laugh raised at the grotesque manner he had brought Aunt Katherine's homily into play. "Perhaps you might find more to admire if you understood its meaning than that to be found in many another more melodious of sound." Dewitt's words were not without a tinge of seriousness, disclosing the pain he experienced in having the Dutch homily he now loved, as he revered the giver of it, brought into ridicule, which was not lost on Helen Lestrade.

Her voice lost its bantering tone, for it was foreign to her nature to treat irreverently things sacred or those made akin to sacred by the mission they may have performed.

"You will pardon, I hope, Mr. Fanshaw, my seeming levity. Any language that speaks to our better instincts, or helps to elevate character, cannot long continue discordant, even to the most sensitive ear, save in a very limited sense."

As Dewitt sought his pillow that night he vowed not to fall in love with Helen Lestrade, yet she found place in his sleeping and waking dreams from that time forth. At times he would experience a startled sensation creep over him, as the thought intruded of Marcia Van Bolingbroke learning of his love making. At such times he would involuntarily raise his arm, as if to ward off the cruel look of scorn which it was the wont of that proud Knickerbocker beauty to level at her inferiors or those deemed such by her, from the woman that was now swaying his soul as it had never been swayed before. But as time wore on and his passion for Helen Lestrade grew apace, this super-sensitiveness gradually faded away until the opinions of others, including that of Marcia Van Bolingbroke, became a matter of indifference to him.

But why linger over the courtship or the early wedded life of the rising young journalist, Dewitt Fanshaw, and Helen Lestrade. They have chosen for their home an unpretentious cottage, where on a Sunday the now fast-aging Grimquill is a regular visitant. To-day he has hurried from the city with two purposes in view. The first to offer his congratulations to Dewitt on his return as a member of the upper house of the State Legislature, and the other to be present at the christening of the son and heir of his protege.

It was not without a qualm of compunction that the fond parents acquiesced in the evident desire of Dr. Grimquill and gave their first born name from him. Notwithstanding the harshness with which the name sounded to most ears, as the sacramental water was applied to the brow of the baby boy and the baptismal name of Theophilus Grimquill Fanshaw given him by the officiating clergymen, the Doctor thought his name had never before sounded sweeter or so musical. On the return home to the feast prepared for the occasion, Dr. Grimquill gave it as his solemn belief that journalism was the secret of Dewitt's success in life and his present happiness. To this Dewitt demurred in favor of the claims of his young wife's influence and affection, who strove to hide the blushes the specious compliment of her husband had raised by esconcing herself behind the steaming tea urn.

Perhaps it was accident, or perhaps an intuition that their criticisms did injustice to the true cause of their joy and prosperity of the moment, that impelled the young wife to guide her husband's eye to a framed motto, worked in silk, which hung in a conspicuous place on the wall, and as their eyes again met, both stilled, with unspoken word, all doubt within by deciding in favor of the Dutch Heirloom and its message.

A Summer Among the Hamptons.

BY WM. RANKIN DURYEE, D.D.

WHO that has tried the experiment of passing the warm summer days at the other end of Long Island has ever lived to regret it? The mosquito, omnipresent on the Great South Bay and among the scrub oaks of the north shore, subsides into harmlessness when he passes the Shinnecock Hills. The tramp finds no place for his weary foot and his bloodshot eye when he reaches Good Ground, and always turns back with disgust. But the tired mind breathes refreshment in every breeze that sweeps across the waves to the well-tilled farms of the children of the New England pilgrims who have so long pursued "the even tenor of their way" in this cozy nook of earth where South Hampton, Bridge Hampton, and East Hampton nestle among the elms and maples. "It is a place struck through with placidity," said my friend DeWitt Talmage, as we came back one day to the dusty, noisy cities. "Nothing ever happens at East Hampton." And so could I say of Bridge Hampton, meaning by the "happen" such occurrence of crime and sin as delights the reporter to seize and the daily paper to expand into all its sickening details.

East Hampton is simply one broad street of New England fashion, with quaint old houses along its sides, a goose pond at one end and a windmill at the other. Artists have "written it up" so frequently that little need be added. A tradition makes it the birthplace of the author of "Home, Sweet Home;" but as one looks at the house pointed out as the place where Payne first saw the light, one would easily see that the inspiration for the song hardly came from that Long Island residence. The word "tumble" would undoubtedly have been suggested to the poet had his fancy roved to his infancy. In spite, however, of the fact that East Hampton is a long and dusty six miles from a railway station, it was full of boarders all the summer, as was even Amagansett, a few miles further on toward Montauk. A cynical friend remarked, it was "full of artists and bad butter," but I am sure the slur did not spread over the whole street, which always looks so nicely in an etching.

Then there is South Hampton, which has attracted a greater expenditure of wealth than any of its sister villages. In itself it boasts a complete village life, with its church over two and a half centuries old, its streets with sign-posts telling the date when they were opened, and its pleasant houses shaded by trees. It is a mile and more from the ocean, and a large tract has been purchased close to the sea beach and filled with some twenty or thirty of the pretty "Queen Anne cottages," which are such a feature in our modern life of leisure. Here, however, the trouble comes in. Villagers and "cottagers" seldom cross one another's porches. The two streams have not yet learned to intermingle to any extent. Yet those who have boarded in South Hampton, and every house has been full, are loud in their praise of the simplicity, comfort, and health-giving pleasures of the place. On the bathing beach one can see a dozen ministers, with all the stiffness out of their cravats. In fact, I have heard of Episcopalian professors and clergymen preaching in the old Presbyterian church, "with none to molest them or make them afraid." Garden City is too far away, and cross rectors are not to be found in the modest Episcopalian chapels here and there to be noted. In fact, the "Church of my Lord Bishop" is certainly counted as a very unimportant "sect" among the Hamptons.

Bridge Hampton has one or two distinctions of its own. First of all, it stands midway between the two villages already mentioned, so that pleasant excursions east and west are always in order. Then it has a capital hotel, the "Hampton House," with a man for proprietor who knows how to see to the comfort

of guests. This house is simply an old family mansion turned to public use, and with so much now demanded of it as must call for its speedy enlargement. Then it has a library, endowed by two gentlemen for the benefit of their native town. The selection of books I found to be most excellent, and all visitors soon make use of them if they have any partiality for good reading. The social and friendly feeling between the summer guests and the residents is also very marked, arising in part, I suppose, from the fact that in nearly every house some of these guests are to be found.

One feature of the town remains to be noted. A large proportion of the mature men have been on whaling cruises. They are filled with stories of adventures which would read like romance were they "dressed up" by some modern writers. Those days of excitement are over. Now these men of pluck and endurance and manly courage sit in their homes and fill the pews of the church, and as one counts them the place seems like a veritable "Sailors' Snug Harbor." If one wishes to read of Bridge Hampton whaling captains, I need only refer to a book published by the Harpers some years ago, called "The Nimrod of the Sea." I verified many of the incidents in that book in conversation with some of the actors in its scenes. But the race of American seamen it commemorates will hardly now be found in these days of steam.

I wish space would allow to tell of the thoughtful, earnest preaching we listened to, the walks and drives, and, above all, such "sails" as the good pastor of Hudson knows how to give his guests on Sag Harbor Bay when he enjoys his vacation-home and welcomes his brethren, or as Captain Huntling, of Mecox Bay, is so ready to enjoy with young friends. But I forbear. Still I seem to sit on the wild beach and watch the tearing, tossing waves throw themselves against the sand and reaching their fingers of foam toward the dunes. Still I seem to feel the healthful breezes sweeping from the Atlantic. More than that, still I see the red and brown tinge of sun and wind on face and hands, and it *won't wash off*. Nor do I wish it to vanish. It recalls the hours of sensible pleasure when strength was gained for work. When I begin to whiten up again I trust opportunity may again be given to try for a new lease of health and contentment among the Hamptons of Long Island.

SEPT. 1, 1886.

The Religion of the New Psychology.

BY THE REV. ROBERT H. BARR, PH.D.

WHAT is agnosticism? Such was the question recently put to me by a bright, intelligent young man of my congregation who had seen in the newspapers and magazines frequent use of the term, now principally employed to designate the religious views of the New English Psychologists.

Believing that many others, like him, are interested in the great philosophical and religious tendency of the age, I will endeavor to state as concisely and clearly as possible to the readers of the INTELLIGENCER its essential features.

In the year 1869 a number of scientists met at the house of a gentleman who is now the editor of a well known English review, for the purpose of discussing philosophical and scientific subjects. They were all agreed on three points: Opposition to the intuitional in psychology, to the supernatural in religion, and that the views they entertained had been more nearly expressed by David Hume than by any other philosophical writer. On the suggestion of the most distinguished of those present, Prof. Huxley, the term *Agnostic* (*αγνῶστος, i. e.*, Unknown, from the Greek, *a* priv. and *γνωστος,*) was adopted as the proper designation of their religious opinions.

In order, however, to gain a clear conception of this religion of the new psychology, we must not forget the psychology itself. Prof. Huxley is perfectly right, when, in his article on David Hume in the *Nineteenth Century*, he emphasizes the importance of metaphysics. There is nothing more dangerous to both scientist and theologian than a false metaphysics. With David Hume the agnostic claims that "impressions" or sensations are the sources of all our knowledge. All the dealings of mind are with the phenomenal, so that, according to Herbert Spencer, "Our own and all other existence is a mystery absolutely and forever beyond our grasp." Intuitions are entirely discarded, and the only good reason for our belief that "two straight lines cannot inclose a space," as stated by Prof. Huxley, s that "we have no memory and can, (therefore,) form no conception of their doing it."

But, as we have already remarked, agnosticism claims to assume the dignity of a religion, and its followers scornfully resent the charge of atheism. The agnostic, however, is neither a Christian nor a Jew, a pagan nor a pantheist.

Probably we will find no clearer statement of his credo than that given in a review article by Mr. Spencer: "The proper object of religion is a Something which can never be known, or conceived, or understood; to which we cannot apply the terms emotion, will, intelligence; of which we cannot affirm or deny that it is either a person, or being, or mind, or matter, or, indeed, anything else. All that we can say of it is that it is an Inscrutable Existence or an Unknowable Cause; we can neither know nor conceive what it is, nor how it came about, nor how it operates. It is, notwithstanding, the Ultimate Cause, the All-being, the Creative Power. The essential business of religion so understood is to keep alive the consciousness of a mystery that cannot be fathomed. We are not concerned with the question what effect this religion will have as a moral agent, or whether it will make good men and women. Religion has to do with mystery, not with morals."

In this description of the new religion by one of its high priests, we cannot fail to observe its relation to the intellectual skepticism upon which it is founded. The intuition is a mere chimera; axioms and all such things are cobwebs to be brushed aside. Things that are equal to the same thing are equal to each other because we have never known them to be equal to anything else. Two and two always make four simply because we cannot remember a time when they made five. The senses, and the senses alone, are the sources of knowledge, but they give us only impressions, sensations, the phenomenal; therefore, we know nothing of what is supposed to be the real, the absolute, that is, God, except as a merely logical hypothesis. The sacred historian, Luke, tells us how the agnostics of his day toiled up the Areopagus to hear Paul's sermon on the "Unknown God;" but the agnostics of our day know better than to waste their time on any such vain pursuit. The only way God could make Himself known to man would be through the senses, and, as the result, man would experience an additional sensation; God would still be unknown.

Our first objection to agnosticism is its unwarrantable use of the term "religion," viz., that it refers to an object to which "we cannot apply the terms, emotion, will, intelligence," and that "it has to do with mystery, not with morals."

1st. There is nothing in the etymological character of the word to justify these limitations. It matters not whether we derive it from *re* and *ligo*, (to bind back or bind again,) or with Cicero from *re* and *lego*, (to read again); in the one case we have obligation, in the other affirmation as the primary conception, both of which are opposed to the limitations assigned by agnosticism.

2d. This definition is opposed to universal testimony regarding the contents of man's religious nature, our agnostic friends and a few atheists being the exceptions.

Under all forms of religion we find such facts as these constantly: (1.) A longing to know God and His will concerning man; (2.) A belief that such knowledge was possible; and (3.) That to a certain extent such knowledge had been attained.

3d. This definition of religion is based upon pure assumption, and is a *petitio principii*, (begging of the question). It assumes that the great thinkers of all ages—the Platos, Bacons and Newtons, who have testified to their knowledge of God,—have been mistaken, and that the boundaries between the known and unknown have been so well surveyed that the impassable gulf may be considered fixed; one thing alone being discernable in that dim and misty region, namely, that the head and tail of religion are in it.

Our second objection is to the unwarrantable limitations this system would place upon man's cognitive powers in declaring that this "Creative Power," this "Ultimate Cause," "can never be known," so that we may apply to it the terms "emotion, will, intelligence."

1st. Because it contradicts the testimony of millions of our race who have declared that they did know God so as to apply the terms "emotion, will, intelligence;" and in this number we find a very large majority of the world's great thinkers and benefactors. Do the agnostics suppose that the scratch of Herbert Spencer's pen or the *ipse dixit* of Prof. Huxley will outweigh all this?

2d. This implies a perfect knowledge of man's cognitive powers under all present and possible conditions. Even if man knew nothing of God, would this justify the assertion that he would never know anything about Him. There was a time when geology and chemistry were unknown, but under more favorable conditions, man's powers were found capable of attaining such knowledge. Will the conditions never exist that will enable man to know something about God?

3d. The agnostic assumes that in order to know this creative power so as to apply the terms "emotion, will, intelligence," we must know its substance, its essence. Mr. Spencer probably applies the terms "emotion, will, intelligence," to himself, notwithstanding the fact "that our own and all other existence is a mystery absolutely and forever beyond our grasp."

We can know something about the painter and the sculptor from thoughts spread upon the canvas and impressed on the marble, but we can know nothing of the Creator from the great thoughts impressed on matter and filling space! The wonders of earth and sea and starry sky never suggest one single thought of the wisdom or skill of "Creative Power" so that we may apply to it what Mr. Spencer so really applies to himself, "emotion, will, intelligence!"

Our third objection is to the limitations by which agnosticism would fetter this "Creative Power," this "Ultimate Cause," in declaring that it can never be known, for even if man knew nothing of God beyond the bare hypothesis of His existence as a logical necessity, is God unable to make Himself known? Here we reach the height of presumption and absurdity. The creature man can make himself known so that his fellows may apply to him the terms "emotion, will, intelligence," but the Creator God cannot.

> "Is this your triumph, this your proud applause,
> Children of Truth and champions of her cause?"

Our fourth objection is to the elimination of morality from the sphere of religion, and we urge this on the ground of both fact and utility. The moral is one of the abiding elements of man's religious nature.

He who believes in the existence of God believes that he ought to live in harmony with the will of God as expressed in his highest ethical conceptions. Take away God and you have removed the ultimate ground of all moral obligation. Yes, we believe that religion has a great deal to do with making people purer and nobler. The tree is known by its fruits; but what fruit may we expect from a religious system whose only object is to keep alive an inscrutable mystery, and that will have nothing to do "with making good men and women."

Without Hope.

WE were in the midst of a great throng which awaited the arrival of the boat on a Coney Island pier. A gentleman (?) and a lady (?), accompanied by a maid who bore a sleek puppy, were directly behind us. Evidently the first was under the influence of wine. It may be, nay, let us charitably take for granted, that his companion also had partaken. The latter grew weary of waiting. In thick, maudlin speech the man urged her to "have patience." Then he continued, with a drunkard's chuckle, "I wonder if there'll be such a crush before the heavenly gates. S'pose every body'll push to get in?" The woman responded: "Suppose they won't open *those* gates for us? Where will we have to go then!" The tone had in it an agonized ring. Apparently the now and the *then* were confusedly blended in her mind, for she broke forth in execrations against the —— at Coney Island who wouldn't let her in. Just then the crowd began to move, and we pressed on out of hearing. But that cry rang in my ears; it seemed to me like the despairing, blasphemous wail of a lost soul. ANNEKE JANS.

ANOTHER STRAW, showing how the wind is blowing in reference to temperance, is the report of the commission appointed by the French Academy of Medicine on the public danger from the use of alcohol. It urges the government to take the strongest measures to prevent the entry of artificially alcoholized wines into France. It also calls for a large reduction of the number of taverns and wine shops, and for the strict enforcement of the laws for the repression of drunkenness. This report, apart from its official and representative character, is the more significant because it comes from France, one of the very countries where, as we are told so often, there is next to no drunkenness because of the general use of light wines instead of spirits. It seems to be true that within a few years the use of spirits has increased greatly among the French, and the usual consequences are apparent.—*The Congregationalist.*

The Reading Room.

Our Book-Shelves.

....“HISTORY OF THE REFORMED CHURCH OF HERKIMER.” By Rev. H. M. Cox. It is a matter of congratulation that so many pastors have undertaken to write up the histories of their churches. When this work is done thoroughly and well, the monograph becomes the standard of authority for everything relating to that church, and often for the early civil history of the region in which it is situated. Each church, as it reaches a half century of age, and especially if older, ought to put its history and its list of members in permanent shape. This work has been admirably done by Rev. H. M. Cox for the Church of Herkimer. The story extends back to 1723. The ecclesiastical history of that locality has always seemed pretty complicated, but Mr. Cox, so far as the limits of his plan permitted, has thrown great light upon the early history of Herkimer. He has spent much time in collating and comparing material. But few adequately appreciate how much labor is involved in preparing an accurate history of an old church, especially wher the early records are scanty. The portraits of the early pastors, Spinner and Murphy, are especially interesting. There are also views of the several church buildings, from the first octagonal one to the present beautiful edifice. Many difficulties in the history have been cleared up, and a succinct account of all things pertaining to the Church of Herkimer is given. The book is neatly and elegantly printed, and does great credit to the author. All interested in our general Church history, as well as in local annals, will desire a copy of this admirably prepared volume

....“SOLAR HEAT, GRAVITATION, SUN SPOTS.” By J. H. Kedzie. A book so independent and original, so thorough and earnest as this of Mr. Kedzie, is seldom met with. The Conservation of Energy is its chief theme, and the book itself is an embodiment of energy. Intellectual activity and power are immanent in almost every sentence.

The author puts at the head of the title page, “Speculations.” Frequently he asserts his right to add one more theory to those already existing. He certainly establishes the right by the ability he exhibits to handle intelligently the great themes which are the subjects of his discourse, and, if he has not cleared away all difficulties, he certainly presents a hypothesis worthy of respectful consideration. He attacks problems which have puzzled the most capable men of science for centuries, with boldness but not with arrogance. He asserts what he regards as truth beyond denial in positive terms, but without dogmatism. The spirit of the discussion is an amiable one, is manly, honest, frank and genial. The volume will be read with a great deal of pleasure, even by those who may question some of the positions of the author. It is one of the most interesting, as it is one of the most animated, of the scientific books of a period in which scores of eminent men have endeavored to popularize scientific themes.

First, the theories by which it has been endeavored to account for the maintenance of solar heat are clearly stated, examined and reasons given why they are unsatisfactory and inadequate. Some of them, especially that of Dr. Siemens, and that of Le Sage in regard to gravitation, approached the hypothesis of Mr. Kedzie. The opinion held by the majority of astronomers that the heat of the sun is maintained by the contraction of the mass of the orb is opposed, because it is contrary to experience—hot bodies contract in cooling, their heat is not preserved by the contraction; also because no contraction has been observed; because the theory claims that the sun is cooling, but all the evidence goes to prove that its heat has not declined; and because it fails to account for a heat which is so great that if the entire amount radiated in one moment by the sun into space were concentrated on a solid column of ice, two miles and a quarter in diameter, and reaching over the inconceivable distance between the sun and the earth, a distance of ninety-three millions of miles, “it would dissolve and melt, not in an hour or a minute, but in a single second; one swing of the pendulum, and it would be water; seven more, and it would be dissipated in vapor.” Yet, notwithstanding this, the contraction theory is the legitimate development of the nebular hypothesis, and will not be surrendered at a word. It has, indeed, never been assailed with so much vigor as on these pages, and has not hitherto encountered such a rival as is brought forward here.

Mr. Kedzie takes his stand on the Conservation of Energy and the Correlation of Forces, facts or laws, as they may be called, which are universally accepted. His theory is that every one of the countless suns which occupy illimitable space is constantly sending out into the invisible ether undulations of heat,—heat waves, and that heat is the unspecialized form of energy. The ether is packed to its full capacity with this energy. As the waves advance the heat becomes specialized, and, according to the laws of the Conservation and Correlation of Energy, is transformed into motion, electricity and magnetism,—mainly into waves of motion. Every moment these waves, proceeding from the uncounted myriads of other suns, beat as waves of motion, electricity or magnetism, against the surface of our sun, and there are again transmuted into heat and light, because they must be transformed, cannot remain as they are, and cannot be transformed into anything but heat and light. No energy of heat radiated from our sun or any sun can be lost, for the Conservation of Energy is not to be disputed, much less denied. The energy can be and is transformed. It beats perpetually and in unabated force against every sun and is there again changed into heat. Each sun receives every moment as much as it gives out.

It would have been well, perhaps, for the sake of some readers, if a chapter had been added describing the Correlation of Energy. We venture to add here that motion is transformed into heat, light, electricity and magnetism. The car wheel which sets fire to the packing of its axle is an illustration in part. Often we see electricity transmuted into light, heat and motion. Therefore, the theory that the ether, which fills all space and all bodies, is packed with the waves of heat, changed into waves of motion, is scientifically reasonable; and it is just as reasonable that these waves beating against a sun are changed back again into heat and light, to be again radiated. So the process goes on without end; the heat of every sun is maintained, until the mighty machinery is arrested by the fiat of the Omnipotence from which it received its first impulse.

But why do not these waves coming from the hosts of heaven heat the earth as well? Because they supply the earth with the energy demanded by the countless forms and processes of life upon it, with the “*vis vitæ*,” the vital force required, and also because they push, propel the earth on its career,—are, in fact, the attraction of gravitation which impels the earth upon its course. The treatment of gravitation and the illustration of the law of gravitation is bold, original and ingenious. Gravitation, Mr. Kedzie holds, is a push and not a pull, is not an inherent quality of matter, but is the pressure of the waves of energy with which the ether is charged. How this produces a motion toward and away from the sun in a circular orbit the reader is respectfully referred to the book to ascertain.

As gravitation is accounted for, so is the occurrence of spots on the sun explained. Time and the reckonings of astronomers will test the chapters dealing with this part of the discussion. Not a few observers already have asserted that the spots on the sun are contemporaneous with certain positions of the planets, as the theory of our author requires.

Not less original and ingenious are the speculations of Mr. Kedzie in relation to the constitution of the sun and the currents of the photosphere. The opinion that the photosphere consists of incandescent carbon vapors will especially receive consideration. It is, we believe, altogether new.

Much more than the points here indicated is to be found in this unusually interesting work. It has been to us more engaging than any story we have read in years. The scientific terms used, which some readers will need to look up in the dictionary, are very few, and, as we have already said, the book is a superior specimen of lively, earnest, energetic composition. That it is destined to receive a great deal of attention goes without saying. (S. C. Griggs & Co., Chicago.)

....“A RACE FOR LIFE,” etc.; “MY NIGHT ADVENTURE,” etc.; “THE GREAT GOLD SECRET,” etc.; “WHO TOOK IT?” etc.; “SNOWED UP,” etc., 15 cents each, are published by Cassell & Company. These, with others which are promised, constitute Cassell’s “Select” Library of Entertaining Fiction. Each volume is complete in itself and contains about a dozen different stories by leading authors. In such a collection there is a wide variety and something to suit every taste, whether it be of the romantic school or attuned to a more quiet and sympathetic vein. The selections are well made and the volumes cannot fail to aid in passing an outing or leisure hours pleasantly. They are especially adapted for those who have but little time for reading, and might well be called the half hour series.

Our Library Table.

Periodicals, Serials and Notes.

. ..Frances Hodgson Burnett, Horace E. Scudder, Edward Eggleston, J. T. Trowbridge, Annie A. Preston and other favorite writers are contributors to the September number of *St. Nicholas*. The “Stories of Art and Artists” embrace sketches of some of the most eminent English painters, with copies of several of their paintings.

....*Wide Awake* for September contains much pleasant reading for young folks, “When Book Meets Book,” by G. Hamlen; “L’Enfant Terrible Turk,” by S. S. Cox; and “My Friend’s Stiff Shoulder,” by John Carnifex, are prominent articles. Emily Mason tells how anyone can make a picture book fit to amuse an entire family, and Mrs. Treat writes of Beneficial Insects. Several interesting serials are in progress.

....It is singular that so attractive a theme as the history of The New York Historical Society, having so many delightful associations with a large number of the most honored citizens of the metropolis, has not been adequately handled until now. Mrs. Lamb fills this vacancy with an illustrated article in the *Magazine of American History* for September, which equals the chapters of her admirable “History of the City of New York,” and reminds one of them Mr. Alfred E. Lee continues his record of the Cedar Mountain affair, treating of From Cedar Mountain to Chantilly. J. Algernon Peters writes upon Pope Pius IX. and the Southern Confederacy, and the number has a portrait of the Pope. My First and Last Sight of Abraham Lincoln, by Hon. Horatio King, is short but precious,—as good as gold.

....The September *Century* opens with a superb full-page portrait of the great musical composer, Franz Liszt, about whom a very interesting illustrated paper is contributed by Albert Morris Bagby. “Amateur Ballooning” and “Balloon Experiences of a Timid Photographer” are well written and profusely illustrated articles. The vicissitudes of ballooning are vividly and humorously described. S. G. W. Benjamin, with the help of noted artists, gives the reader “A Glance at the Arts of Persia.” Frank R. Stockton’s Part II. in “The Casting Away of Mrs. Lecks and Mrs. Aleshine” equals the first part in amusing dialogue. The war articles are “The Successes and Failures of Chancellorsville,” by General Alfred Pleasanton; “Jackson’s Attack upon the Eleventh Corps,” by General O. O. Howard, and “Sedgwick’s Assault at Fredericksburg,” by Colonel H. W. Jackson. All the departments are replete as usual with varied and choice reading.

BOOKS RECEIVED.

John B. Alden: Biographical and Critical Miscellanies. By William H. Prescott. With Portrait. 8vo, pp. 234. 40 cents; also,

Nature and Other Addresses. By Ralph Waldo Emerson. 12mo, pp. 101. 25 cents.

Thomas Y. Crowell & Co.: Lives of Girls who Became Famous. By Sarah K Bolton. With Portraits. 12mo, pp. 347. $1 50; also,

The Riverside Museum. By Jak. Illustrated. 12mo, pp. 306. $1 25.

Funk & Wagnalls: Commentary on the Gospel of John. By F. Godet. Vol. 2. Translated from the French. With Preface, Introductory Suggestions, and Additional Notes, by Timothy Dwight. 8vo, pp. 551. $3.

The American Sabbath Tract Society: A Critical History of the Sabbath and the Sunday in the Christian Work. By A. H. Lewis, D.D. 16mo, pp 588. $1.25.

Houghton, Mifflin & Co.: Poverty Grass. By Lillie Chace Wyman. 12mo, pp. 320. $1.35.

G. P. Putnam’s Sons: Palermo. Christmas to Whitsuntide. By Alice Durand Field. Revised Edition. 12mo, pp. 205. $1.25; also,

The Life of Robert Fulton, and a History of Steam Navigation. By Thomas W. Knox. Illustrated. 8vo, pp. 507. $1.75.

UNBOUND BOOKS AND PAMPHLETS.

The Irish Question. 1. History of an Idea; 2. Lessons of the Election. By the Right Hon. W. E. Gladstone. Authorized Edition. 12mo, pp. 57. 10 cents. Charles Scribner’s Sons.

Dady Dave. By Mary Frances. 12mo, pp. 116. 50 cents. Funk & Wagnalls.

Future Probation and Foreign Missions. Certain Duties and Usages at the Rooms of the American Board. By A. C. Thompson. 12mo, pp. 52.

“Gloria Victis.” A Romance. By Ossip Schubin. From the German by Mary Maxwell. 16mo, pp. 319. 50 cents; also,

Aphrodite. A Romance of Ancient Hellas. By Ernst Eckstein. From the German by Mary J. Safford. 16mo, pp. 289. 50 cents. Wm. S. Gottsberger.

The Long Lane. A Novel. By Ethel Coxon. (Harper’s Handy Series, No. 92.) 16mo, pp. 222. 25 cents; also,

St. Briavels. A Novel. By Mary Deane. (Harper’s Franklin Square Library, No. 541.) 20 cents.

Young Folks’ Entertainments, Comprising Songs, Charades, Pantomimes, etc., etc. By E. C. and L. J. Rook. National School of Elocution and Oratory: also,

The Elocutionist’s Annual, No. 14. New and Popular Readings, Recitations, Dialogues, etc., etc.

Voyages in Search of the Northwest Passage. From the Collection of Richard Hakluyt. (Vol. I., No. 32, Cassell’s National Library.) 16mo, pp. 192. 10 cents.

PERIODICALS.

August.—The English Pulpit of To-Day.

September.—Words and Weapons. The Phrenological Journal, The Book Buyer, The Pansy, Babyhood, The Homiletic Review, The Old Testament Student, The Brooklyn Magazine, Association Notes, The Gospel in All Lands, The Musical Visitor, The English Illustrated Magazine.

Notes.

....A correspondent in Boston writes to the *Advance* of Chicago: "Miss Irene E. Jerome, of your city, the young artist, whose first published work, in Our Year's Sketch Book, brought to her immediate recognition and wide appreciation, has in the press of Lee & Shepard, for publication in the autumn, a volume of similar scope, entitled Nature's Hallelujah. It is a folio and comprises about fifty full-page sketches. I have been looking through the first proofs, and promise all who enjoyed the delicate and beautiful fancies in the earlier volume a similar treat in this. There is perhaps a firmer touch and wider range in these pictures than in those of the other series. The work is a dainty mosaic of song and sketch; birds, flowers, and exquisite landscapes adorn and illustrate pretty bits of verse and sublime cadences from the Psalms. The thought which underlies the book is that of the universal praise and adoration which, to him who has a listening ear, are heard in the myriad voices of nature. As before, it is the noble scenery of the White Mountains which suggests these sketches and is reflected in them."

....The "Labor Movement in America" is the title of a volume, written by Prof. Richard T. Ely, of Johns Hopkins University, to be published next week by Messrs. T. Y. Crowell & Co., of this city. Prof. Ely is one of the authorities on the theme he now treats at length. His aim has been to prepare the most complete history of socialism and labor organizations hitherto published. He has been at work on his book for years, has visited countries and places to obtain trustworthy information, has collected books and pamphlets and newspapers in large numbers and studied them, has visited men engaged in industrial movements and the leaders of labor organizations, and has not spared himself in endeavoring to secure the facts necessary to an intelligent judgment upon the labor movement. The book will be of high value to all classes of citizens.

....Mr. Gladstone's pamphlet, vindicating his course on the Irish Home Rule matter, which has been a London sensation a few weeks ago, has been published as one of their Yellow Paper Series, by the Scribners, at ten cents. The style is as admirable as was that of the famous Bulgarian pamphlet.

Issued September 1st.

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SOME PRESS NOTICES:

The description of the life of the Jews and Romans is both forcible and brilliant....There is plenty of exciting incident; everything is animated, vivid, and glowing.—*N. Y. Tribune.*

A powerfully written tale.—*Observer*, N. Y.

Anything so startling, new, and distinctive does not often appear in works of fiction....Remarkable for its pathetic eloquence. The scenes described in the New Testament are rewritten with the power and skill of an accomplished master of style.—*N. Y. Times.*

The style is chaste, vivid, and attractive. It is eminently calculated to add largely to the popular conception of the real historical setting of the time of the incarnation.—*Christian Advocate*, N. Y.

The author has taken special pains to show the deep reverence with which he enshrines the name of Christ in his own heart. The story is not an ordinary one. Its marked originality in method, its imagery, its groupings of characters all stand out like a beautiful picture upon the canvas, fresh from the hand of some master artist.—*Chicago Inter-Ocean.*

Mr. Wallace's descriptive powers are uncommon, and he has used them freely to describe an almost bewildering variety of subjects.—*Independent*, N. Y.

There are few authors who could have handled the same subjects with more tender respect or a more touching eloquence.—*Boston Transcript.*

The story will be read with interest, and it is a strong piece of work, and performed with a rare sense of the sacredness of the subject.—*Interior*, Chicago.

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The Home.

AUNT MARJORIE'S CORNER

When Is Silence Golden?

THAT silence is golden has been accepted as axiomatic by general consent, yet we are convinced that there are many cases in which it is leaden, copper, or alloyed with something baser still. Who does not know and dread the exasperating silence of anger, harder to endure than the fiercest blast of speech? Who has not witnessed the craven silence of cowardice, ashamed and afraid to champion the weak or defend the absent? Who has not been baffled by the silence of reticence, which maintains a sphynx-like attitude of mystery when a few straightforward words would be a boon, throwing light upon darkness and showing you what to do?

Silence is not golden when it falls frostily upon the little ones, ignoring their efforts to please, and showing them practically that they are of small account in the eyes of their parents and teachers. What a pity it is that we are so chary of praise when praise is so often the oil which causes the household machinery to work without friction? It is so easy for some of us to blame, so hard to utter the generous approval.

Silence is golden when we repress the impatient word springing readily to the lips, perhaps because we are weary or anxious or disturbed about our worldly affairs. Many a time a hasty word cuts like the sting of a lash, and not only does it hurt its victim, but the memory of it wounds ourselves long after the forgiving friend or child has forgotten all about the occasion. And as there is much pain which in this world we must bear, why should we put ourselves to needless torture?

Silence is golden when trivial, malicious or vulgar gossip forms the staple of conversation. If we can do nothing else, we at least can show our disapproval by taking no part in that which is malevolent and unchristian.

Be Punctual.

THERE is one commodity which is never on sale in the market, but which is worth untold gold, which we waste or improve as we are wise or foolish, and for which we are distinctly responsible. Each for himself, we shall be called to account for the use or misuse of the talent, time; the talent we may put to such splendid interest that no other investment shall compare with it in quick and profitable returns, or the talent we may so carefully bury, hidden in the folded napkin, that to regain it shall be impossible. Once gone, we cannot get it back. Once ill-spent, a mocking cry comes down the wind, "Too late!" Time gone, misused, abused, opportunity scorned, privilege insulted, and we find no place for repentance though we seek it carefully with tears.

But how is it when the time wasted is not our own, but that of other people? I verily believe that it is a worse crime to trespass on my neighbor's time than to simply lose my own. It is done every day, and in very many ways.

The person who is habitually tardy is a great sinner in this regard. How often it happens that a number of people, each of whom has his or her own important engagements for every hour of the day, is compelled to wait ten, fifteen or twenty minutes for the late arrival, who comes airily in with a half-smiling apology for having detained the others.

Unless unavoidably arrested in the way by the detention of a boat or train, or the breaking of a wheel or an axle, no one should presume to excuse himself for so great a breach of good manners as the coming late to a committee or a meeting which was appointed for a certain hour. If at eight, we will say, and everybody is obliged to wait wearily for the half-hour for the completion of a quorum, it is not easy to feel no resentment against the trangressor, who, seldom it must be confessed, has the grace to look ashamed of himself.

The time of busy people is recklessly wasted by thoughtless though well-meaning friends and acquaintances, who make long calls in the morning, invading in the sweetest way and with the most smiling blandness, the precious half-hour which had been set aside for some task not to be postponed without great regret. Many a time the pastor, anxious to get on with his sermon, is interrupted by some visitor whom he cannot easily decline to receive, but who could as well have chosen some other hour than the one which the good man needs in his study. How difficult he finds it to take up the lost thread of thought; how the suggestion, which awhile ago was so pertinent, eludes his patient endeavor after the agreeable thief of time has gone. Only ministers and brain-workers of other kinds, editors for instance, and authors, can imagine.

In what spirit we ought to accept interruptions is quite another matter. The little hint I wish to leave is simply this, that we are to some degree responsible for our brother's time as well as our own, and that if we ruthlessly waste it we cause our brother to offend.

That each family should plan its affairs so that some one should have leisure to entertain the stranger within its gates, is the dictate of common sense. Some customary hours of visiting, as between three and six in the afternoon, might be mutually agreed upon by the women of a church or a small community to their common advantage. The evening, when the day's work is over, is a good time for social recreation, and more use might be made of it than is usual by a little judicious arrangement on the part of friends.

But the morning hour has gold in its mouth, and should be set apart for work and held sacred from intrusion.

Never to be late in keeping an appointment, never, by unnecessary and preventible absence, to oblige ten persons, at great inconvenience, to come to a given place a second time because of your failure in the first instance to be there, never idly to waste the toiling time of any friend, are engagements worth making with one's self. AUNT MARJORIE.

Something New.

TIME, eight o'clock one sultry summer evening. Place, a 23d street car, fast filling up at a West-side ferry.

Enter two ladies of middle age and amiable appearance, who naturally possess themselves of two contiguous and vacant seats. When lo! a gentleman in the neigborhood of forty, stalwart, bronzed and bearded, having deposited his fare in the box, turns to the younger of the ladies mentioned and politely, but with an air nevertheless of "Stand and Deliver," thus addresses her: "I beg your pardon, madam, but you have taken my seat." Whereupon madam, observing *sotto voce* to her friend, "This is a new experience," meekly rises and remains upon her feet till an exodus from the car leaves a vacancy, into which she wearily sinks, the person who had dispossessed her contentedly reading an evening paper the while.

Nothing like this ever came under the writer's observation before, although her foot is on her native heath when it steps upon the floor of a New York city railroad car. What does it indicate? My sisters, who never stand where men sit without a distinct impression of ill-usage, is there to be a new departure, and are you to be challenged in so accidental a vehicle as a surface car to yield a place which some one else has pre-empted? My other and thoughtless sisters, who forget to thank gentlemen gracefully quick to resign a place in your favor, are we, the innocent, who put ourselves out to bow and murmur gracious acknowledgments of every such courtesy, to be punished with you? Are the tables to be turned? Is this person possibly a pioneer?

And what am I to teach my boy?

Haven't you all noticed a very sweet and winning affability, whatever may obtain among men, as a distinguishing mark of the "rising generation" of American boys? I have. The lifted hat, the quick proffer of service, the respectful air toward women, which is the rule among boys, is the sign of growing gentleness on their part, and gives us hope. But men are as various in deportment as the nationalities from which, in our cosmopolitan life, they spring. As yet there seems no prospect of homogeneity with regard to the mint, anise and cummin of small social observances, although we gratefully own the attention to the weightier matters of the law, which makes journeying on our continent so safe, agreeable, and proper a thing for a lady without masculine escort. Age or station what it may be, such a woman finds protectors everywhere if she need them.

But, this granted, we must admit a little falling off of courtesy on the part of the ordinary man in his bearing toward women whom he does not know, and who have no claim upon him, being supposed in common parlance to be "as able to stand as he is himself."

Yet the question is hardly one of ability. It strikes deeper. The higher the civilization, the greater the ordinary deference to woman. It is the high-water mark of Christian gentlemanhood, the way in which intuitively and automatically, when off guard and off duty, so to speak, the man carries himself to women, not of his kinsfolk nor acquaintance, but of the same flesh and blood as his mother, his wife, and his daughter. Whether or not a gentleman in a crowded car shall resign the seat for which he has paid to the woman, who may or may not be a lady, is a point in etiquette to be decided, not arbitrarily, but according to the individual code. Gentlemen of the old school, courtly-mannered and highly bred, are not in doubt on the subject. Influenced by the old-fashioned ideas of gallantry, the courteous deference of the stronger to the weaker, once universally prevalent in their order, they are decidedly uncomfortable if seated while near by a woman makes frantic clutches at the strap, or despairingly sways with every turn of the car.

Others, less fastidious, are oblivious to the possible claim of an aged or burdened woman, provided she belongs to the toiling class, yet are quick to offer politeness and relinquish a place in favor of an elegantly dressed, a young or a beautiful woman. The babe in arms seldom makes appeal in vain to a manly heart, and one rarely sees the mother thus accompanied permitted to wait long for a seat.

The purpose of this little word in season is not to comment on right or wrong in the matter, but simply to relate an incident which may be a straw to show a new direction of the wind, and which is at least interesting from its novelty.

Summer Beverages.

THE only palliating thing about the dog-days is that they make us enjoy to the fullest extent the cooling beverages which refresh our dragging bodies and thereby give fresh impetus to our weary and lagging brain. The laziest member of our party gave his quota of praise to the cooling drink which had just been served to us in dainty tumblers, with an accompaniment of the tinkle of miniature icebergs against their crystal sides.

To indulge too freely in any kind of beverage, even as simple a one as pure water, during the heated term is not only imprudent, but apt to lead directly to very ill results; but there are some easily made drinks which, taken in moderation, are to be recommended for their cooling and refreshing properties.

No matter how simple and easily made, these beverages must be properly and carefully concocted, or they will be insipid in the extreme. Indeed, the more simple they are, the more need is there that the few ingredients should be rightly proportioned and compounded.

Even lemonade, that national liquid which holds a summer-long reign, and is the means of cooling so many throats parching quietly and aristocratically on wide piazzas, or fiercely and plebeianly among the hot and sweltering crowds assembled on country fair grounds and similar gathering places, may be made in more ways than any one at first would believe possible, and the scale of difference between barely palatable and deliciously refreshing is extremely long.

The following method is one of the best: Place in a shallow wooden tray or on a platter two level tablespoonfuls of sugar for each lemon to be used; wipe off the lemons, and bruise them by rolling them over the sugar until enough oil has been extracted to flavor the sugar slightly; pour the sugar into a wide-mouthed pitcher, and squeeze over it the juice of the lemons; add two tablespoonfuls of water for each lemon, and stir until the sugar is dissolved; then strain to remove all bits of pulp and the seeds, and add as much more ice-cold water as will make it pleasant to taste.

Ginger lemonade can be taken in many cases of sickness when the free use of water is not to be indulged in, and is an agreeable tonic drink for any one. Boil twelve pounds of loaf-sugar in five gallons of water for fifteen minutes; add the well-beaten whites of six eggs; stir in well; let it simmer gently for fifteen minutes, skimming off all impurities as they rise; bruise thoroughly half a pound of ginger root, and add it at the same time as the whites of the eggs; after these ingredients have boiled for half an hour longer, pour off over twelve lemons, peeled and sliced. When perfectly cold, pour into a cask, and add two tablespoonfuls of yeast. After it has stood two weeks it is ready for use, and may be drawn off into bottles. Half a glassful diluted with half a glassful of water makes a very pleasant and refreshing drink.

Cream nectar has a well-deserved reputation. It has won renown, steady patronage, and countless dimes for the places where it is served, but there is

no reason why it should not be made at home, as its concoction is extremely easy. Take two pounds of loaf sugar and four quarts of water; place together in a porcelain kettle or earthen vessel over a slow fire; when warm, add the whites of four eggs beaten to a froth, and bring to nearly boiling heat, but be careful not to let it boil; skim constantly as long as any impurities rise. Remove from the fire, and when almost cold add four ounces of tartaric acid and the juice and a little of the rind of one lemon for flavoring. A little essence of cloves, nutmeg, and ginger may also be added if liked. When cold, pour in bottles and cork. It should stand for two days before using. To use, dissolve a scant half-teaspoonful of supercarbonate of soda in two-thirds of a glass of cold water; add two teaspoonfuls of the cream, and stir until it effervesces.—*Harper's Bazar.*

THE EFFECT OF MISSIONARY WORK is plainly visible in Japan. The people of this country seem just now to have awakened from their long sleep, and to be exerting all their strength to come abreast of the most highly civilized nations. A society has been formed to do away with the Chinese characters in writing, and to introduce the Roman letters. A boy can then learn to read better in a few months than he can now in ten years. Besides the saving of time and labor, it is impossible to express all the terms of modern science and knowledge in Chinese characters.

CHILDREN'S PORTFOLIO.

The Land of Fresh Air.

DUST and glare on the city street,
Alleys blistered with scorching heat,
Poor little children fever-flushed,
Waxen faces like blossoms crushed,
Never a breath of the sweet fresh air
In the dingy court and the narrow stair;
What can the babies do but die
Under the fierce and burning sky?

Yet cool and fragrant the green hills are
Under the kisses of sun and star,
Grasses wave and the tall reeds shake,
Ripples dance over stream and lake,
Over the stones the brooklets plash,
Over the cliffs the torrents dash,
Dream the cows in the pleasant shade,
Skip the lambs in the mossy glade;
May we not carry the babies there,
Into the world of the sweet fresh air?

Here they go on the rushing train,
Off to the beautiful farms again,
Up to the sunny fields that lie
Under the face of the open sky,
Down to the homes like happy nests
Hiding in hollows of mountain crests;
There they shall tumble, romp, and play,
Free as the birds, the livelong day,
Have plenty to eat and never a care
While they stay in the land of the sweet fresh air.

Driving the cows to the pasture lot,
Hunting for eggs in the queerest spot,
Fishing for hours beneath the bridge,
Climbing the steeps of the pine-clad ridge,
Cheeks with the roses of health aglow,
Feet that are flitting to and fro;
Very well will the babies fare,
Once in the land of the sweet fresh air.

—*Margaret E. Sangster, in Harper's Young People.*

Beth's Escape.

DURING the Revolution there lived in a small town in Massachusetts a family named Dare. ; was composed of the mother, a timid little oman; Elizabeth, sixteen and small for her age; nd Dorothy, six years old.

The men of the place, excepting those who were o old and those who were mere boys, had gone to ie war, and as letters at that time were very scarce, one of them had been heard from for a long while.

One morning a boy from a neighboring village galped up to the door of the Dares' house and called at that a body of Hessians were marching upon the wn. He said, also, that the Dares were to go to ie Black's, where there were three or four wagons aiting to take the villagers to L——, a town ten iles out of the track of the Hessians, who were on eir way to Boston. When the boy had passed on tell some of the neighbors, Elizabeth said: Mother, you and Dorothy go on; I will hide some our things and will then follow you." So Mrs. are started with Dorothy. She was unable to walk ry rapidly, and when she reached the Black's she as told that Beth was in a wagon that had gone on fore. Supposing her to have taken a shorter road, e went on with the others.

Meanwhile Beth took the silver, and having put it to a kettle, lowered it into the well, tying the cord a stone a little way down. Then she went to her other's room, and having loosened her long hair, put it up again over the family pocketbook.

After this was done she started down the road to the Black's, but upon arriving there found that she was alone in the village. For a few minutes she was in great perplexity. Then, lifting up a silent prayer for help, she went back to the house, locked herself in, and, putting the key in her pocket, crept into the big, old-fashioned oven.

Fortunately, as it was summer, there was no fire in the fireplace. There was barely room for her to get in and creep far enough back to pull the door almost shut. She did not dare to fasten herself in.

It seemed hours that Beth waited for the soldiers to come. She had just decided to get out of her hiding-place when she heard voices outside. She lay still, scarcely daring to breathe, as she heard the men go round the house trying all the windows and doors, one of which they finally burst open. In they rushed, hunting around for spoil, and swearing loudly when they found there was nothing valuable for them to carry away.

They got out all the food that they could find, and then one of the men took a big pitcher and went out to draw some water. He saw the cord by which the kettle holding the silver was suspended, and took hold of it to pull it up. It broke in his hand, and taking the pitcher of water the man went back into the house to tell the others about it. Oh! how glad Beth was when she heard his news!

When the men were through eating they broke most of the dishes. Gathering up what provisions they could, they coolly remarked that had the occupants of the house only been at home they would have secured both money and silver. They wondered where these people could have gone! When the men had departed, Beth lay still for some time. At length, having grown very hungry, she crawled out snail-fashion from her hiding-place. Finding a few pieces of bread which the soldiers had overlooked, she lunched upon these and then returned to the oven, in which she remained the greater part of that night.

The next morning she went cautiously to the nearest house, and thence to all the other houses in the village. The soldiers had broken into them all and had then left the town. Beth managed to get along until the villagers came back from L——. This occurred on the third day after their flight. Mrs. Dare fainted from joy at the sight of her daughter, whom she had feared never to see again. Yet she soon found strength to thank God, with a trembling voice, for his care over Beth. Let us be thankful that we live in less troubled times.

ANGIE M. MYERS.

All of One Family.

IT was the first of July. The great city railway station was crowded with gay, well dressed people, on their way to some summer resort in the mountains or by the sea. In odd contrast to them was a group of ragged Italian emigrants, with whom a uniformed official was arguing angrily.

"I tell you this is not your station!" raising his voice, as people are apt to do to foreigners. "At the other end of the city. Emigrant station. Two miles. Come, clear out!"

The man of the party shook his head stolidly, muttering "Tollido" as his sole answer, and holding out a bit of written paper.

"Toledo, Ohio," read the train-hand. "The idea of a lot of wretches as stupid as dogs going half round the world with nothing but that scrap of paper to guide them!" he ejaculated to his companions.

He bustled away, and the emigrants shrank back into their corner. The man looked at his pale, hunger-bitten little girl and his wife, and then at the groups who were chattering and laughing about him. Some young girls drew their light dresses aside as they passed him, and a sour-looking, middle-aged woman muttered something to them about "the country being an asylum for paupers." The poor Italian scowled with bitter envy at a party of young, fashionable men. He carried a stick, with a few rags in a bundle; they were equipped with costly rifles and fishing tackle.

Maletesta looked as though he felt himself an outcast from the happy human race. There was no tie between him and these well-to-do people.

A moment later there was a cry, a fall, and a sudden rush of the crowd toward him. His child, a pretty little girl, had slid from her mother's knee and lay on the stone floor as if dead. The wretched Italian threw himself down beside her.

"Ah Gila! *Figlia mia!*" he cried, in a voice that made the tears start to the eyes of many a woman.

In a moment the great room was alive with help and friendliness. One of the young men had the child on his knee.

"I am a physician," he said, quietly. "She is not dead. It is the heat and—hunger. Jem, go to the nearest drug-shop and bring——," lowering his voice. "And, Will, get some milk from the restaurant."

The young men dropped their guns and rods, and ran; old men, young girls, and negro waiters crowded forward with help. When the child recovered, a dozen eager hands led Maletesta and his wife to the eating-room, and somebody went round with a hat, collecting a fund for their relief. The young doctor still held the child, feeding it carefully, when the old lady, no longer haughty and sour, came up to him.

"As soon as the baby is fit to travel, I will take them all home with me. The man is a vine-dresser, it seems, and my husband is a grape-grower in New Jersey. They shall have their own roof over their heads before night."

The Italian and his wife stood beside her, crying and smiling and crossing themselves. They were believers in the Pope, the doctor was a Baptist, and the good woman a Methodist, but the single touch of suffering had made them all children of one Father. —*Youth's Companion.*

How a Spider Moults.

THE young did not leave the cocoon until the following spring. When they came out they moved about six inches distant and formed a compact mass like a miniature swarm of bees. Thus they remained a day or two. Finally the mass broke up and formed four groups, and soon after the united force made a thick web five or six inches in length and breadth, and here they left their first baby-clothes strung along the innumerable lines.

When a spider is preparing to moult it stops eating for several days, and fastens itself by a short line of web to one of the main lines of its snare, which holds it firmly while it proceeds to undress. The skin cracks all around the thorax and is held only by the front edge. Next, the abdomen is uncovered. Now comes the struggle to free the legs; its works and kicks vigorously, and seems to have very hard work. But continued perseverance of about fifteen minutes brings it out of the old dress; and it seems almost lifeless, and is limp and helpless for several minutes, but gradually comes back to life and looks brighter and prettier than before.

To young people and even to little children it is an operation of extreme interest. My little nephew watched the moulting of nearly a full-grown pet spider, and ran to his mother saying, "Mamma, my spider undressed and hung his dress on a line."—*Mrs. Treat, in December Wide Awake.*

Little Heads Together.

CHARADE.

My first you may feel but you never can see,
Though all the day long it around you may be;
My second a child who is orphaned you'll find.
My whole is a word bringing ships to your mind.

LEX.

DIAMOND.

1. A letter in plenipotentiary. 2. Seen in spring-time. 3. Part of a ring. 4. What you like to make. 5. To dig. 6. A Confederate general. 7. In sustenance. V.

CROSSWORD.

My first is in wood, but not in tree;
My second in wasp, but not in bee;
My third is in said, but not in done;
My fourth is in three, but not in one;
My fifth is in bird, but not in lark;
My sixth in listen, but not in hark;
My seventh in give, but not in take;
My eighth is in boat, but not in lake;
My ninth is in boy, but not in girl;
My tenth is in knot, but not in curl;
My whole was a great and clever man,
Guess his name, "Little Heads," if you can.

"ITTALIE."

Answers to Puzzles of August 18th.

Enigma.—Washington crossing the Delaware.

Square Word.—
M O N T H
O M A H A
N A S A L
T H A N E
H A L E D

Pi.—
Gracie rises with a light
In her clear face like the sun,
Like the regal crowned sun
That at morning meets her sight.
Mirthful, merry little one,
Happy, hopeful little one,
What has made her day so bright?

Correct answers from "Prague" and Nellie Lefferts.

Original puzzles for this department are solicited. Address Cousin LOIS, office of THE CHRISTIAN INTELLIGENCER.

The Earthquake.

PROFESSOR POWELL, of the U. S. Geological Survey, telegraphed the following record of the recent earth movement to the British Association for the Advancement of Science:

"Earthquake most severe on record in the United States, and affected greatest area. Origin along line of post-quartenary dislocation on eastern flanks of Appalachians, especially where it crosses central North Carolina. Slight premonitory shocks felt in the Carolinas for several days, moderately severe shocks occurring near Charleston, August 27th and 28th. The principal shock, causing great destruction in Charleston, originated in Central North Carolina, August 31st, 9.50 P.M., seventy-fifth meridian time. Thence the shocks spread with great rapidity in all directions with velocity varying from 25 to 65 miles a minute, over an area of 900 000 square miles, one quarter of the United States, embracing twenty eight States, from the Gulf of Mexico to the great lakes and Southern New England, and from the Atlantic sea-board to the Central Mississippi valley. In the Carolinas it was accompanied by land slides, crevasses, and great destruction of property. Half of Charleston in ruins; more than forty lives lost. No sea wave yet reported. A second moderately severe shock felt at Charleston 8 25 A.M., September 1st, minor shocks followed at increasing intervals. The principal shock was felt over this vast area within fifteen minutes and may be recorded at some of the principal points on a scale of intensity of five, as follows: Raleigh 4, at 9 50 P M ; Charleston 5, at 9 54; Cedar Keys, Fla , 2, at 10.05; Knoxville 3, at 9 55; Memphis 4, at 9 55; St Louis 2 at 10 00; Milwaukee 3, at 10.06; Pittsburg 3, at 10 00; Albany 2 at 10 00; Springfield, Mass., 1, at 10 00; New York 2, at 9.53."

THE EFFECT IN VARIOUS LOCALITIES.

About 3,000 of the 12,000 buildings in Charleston are injured to such an extent that they must be re built. Some of the most substantial public buildings are in this condition. Among the hotels, the Pavilion suffered the most, but has resumed business in a degree. The Charleston Hotel is using about 20 rooms.

At Summerville, a summer resort for Charleston people, a few miles west of Charleston, the shocks were as severe as in the city and the ruin more complete. The ground opened and closed, and mud and and steam and sulphurous fumes were ejected.

Savannah was severely shaken, buildings were cracked, chimneys toppled down, bricks hurled into the streets and yards, plastering fell in houses and ornaments and moveable articles. A large number of buildings was injured and the cost of repairs will be large.

Macon, Georgia, reports slight shocks, doing no damage. All the regulator clocks were stopped at Columbus, Miss. At Wilmington, Del., the shock was light. At Raleigh, N. C., the houses were shaken so violently that the inmates sought shelter in the streets. Bells were rung, plastering thrown down, chimneys overturned by the quaking of the earth.

The people of Morristown, N. J., were alarmed by three shocks which rung bells, overturned vases and articles of bric-à-brac, and shook the houses. At Kingston, N. Y., hanging lamps swung to and fro, water splashed out of pitchers, clocks stopped, mirrors were cracked and dishes fell from shelves. At Schenectady, N. Y., two shocks were felt and many persons were made sick.

At Memphis, Tenn., the oscillations of buildings were such that people fled from them. The audiences in places of amusement in various localities in Ohio were so alarmed by the swaying of the buildings that they rushed out into the streets. This extended to Cleveland on the lake. In Chicago, Ill., the upper stories of hotels and other buildings swayed to such an extent that the occupants abandoned them for a time.

In New York and Brooklyn a slight tremor was felt, causing shades to flap against the window sashes, chandeliers to swing to and fro, and rocking chairs to rock.

Shocks have occurred daily at Charleston and Savannah, and the population is camped out on the streets in improvised tents. In the surrounding country pools of water have been formed, similar to geyser pools.

The shocks of Tuesday night were felt from the Atlantic to the Mississippi, and from Mobile to Cleveland, varying in power with the localities.

THE EXPERIENCE OF A TRAVELLER.

The Washington *Star* publishes the following account of the shocks at Charleston and the ruin suddenly wrought, as given in conversation by Mr. Thomas H. Tolson, of Baltimore, who reached Washington on the 31:

"I was stopping at the Charleston Hotel," he said. "The evening preceding the earthquake had been exceedingly warm and close. There was not a breath of air stirring. The sky had a lurid appearance. Many people noticed and spoke of the stillness of the air. I had been sitting out doors, opposite the hotel, talking with an old gentleman, and about 9.45 bade him good night, went over to the hotel and soon went to my room, which was on the third floor from the ground. When I lit my gas, an extension burner which you pull down, I heard a noise and supposed I had broken something. I made an inspection, but could find nothing broken. Then I went to place my hat on a bureau, and just then the shock came, without any warning. I would have fallen if I had not thrown my hands out and clung to the window. It seemed as though the hotel was lifted up and swung backward and forward a distance of fifteen or twenty inches at each vibration. I was terrified. At the very first shock the lights in the house all went out, and I was in perfect darkness. Then the plastering began to fall. It flashed through my mind that I should endeavor to get out of the house, and I got out into the corridor and groped my way, in utter darkness, amid falling plaster. Other people in the house were likewise groping their way out. When I reached the ground floor I could see a little from the reflection from the street lights. The air was filled with plaster dust. All around was a terrible roaring and moaning sound, and the din was heightened by the falling of timbers. I found the front door of the house closed, a fortunate thing for me, as it saved my life. It took me a moment to find the knob, and as I was looking for it tons of brick fell down from the upper part of the house in front of the door. If I had found the door open I would have been buried under the bricks. I ran out through the heaps of fallen bricks and fell twice in getting to the middle of the street. There I remained terror-stricken.

"Two shocks came after I had reached the middle of the street, one faint one, seven minutes after the first, and another, more violent than the second, nine minutes later. The three shocks occurred within sixteen minutes. I remained in front of the hotel for a long time—until 1 o'clock. I did not know what to do. I was so unnerved that I could scarcely stand. As it became quieter, no more shocks occurring, I went up the street to an open space and remained there until 3 o'clock. There we had another slight shock. At 3 o'clock I went to the Battery Park and found it crowded, several thousands of terrified people having assembled there. There I remained during the remainder of the night. At 5 o'clock another faint shock was felt. At daylight I, like others, felt more encouraged and I moved around to see what destruction had been done. I found all the Battery Front, some of the most costly houses in the city, cracked from the ground to the top, and some portions of the buildings were destroyed completely. All of the Charleston dwellings are built with porches in front, many having substantial pillars, and these porches were all thrown down. There was not a house in Charleston that had its chimneys standing. The terror among the people during the night was intense. They rushed through the streets frantically calling on God to have mercy on them. People who perhaps never prayed before then prayed aloud. Then to this were added the shrieks of the wounded and the lamentations of those who had lost friends. Here and there parties with lights were looking through the ruins for the missing people. The greatest terror and confusion reigned everywhere. The people when the shock came ran, men, women and children, out into the streets in their night clothing and remained in that way during the night huddled together in the street. None would venture back into the houses. The least little shock was likely to throw the houses to the ground. Daylight was never welcomed as it was by the thousands of terror-stricken people in the streets of Charleston Wednesday morning."

Mr. Tolson said that he thought the published estimate of damages was too low, and that three-fourths of the city would have to be rebuilt. The people killed, he said, were killed while leaving their houses by the falling of debris. All who could leave the city, he said, were leaving yesterday, but no trains could get away until yesterday morning.

PROFESSOR STOWE was buried at Andover, Mass., on August 25th; of his character and habits the Hartford *Courant* says:

Dr. Stowe was one of the most interesting men of his generation. In his late years his infirmity of deafness cut him off a good deal from any intercourse with his fellows, but notwithstanding that he was a most entertaining companion. He had been all his life an omniverous reader in several languages, a keen observer of the peculiarities of human life, and he had a retentive memory; nothing happened in politics, religion, or letters that did not intensely interest him; he was an uncommonly good talker, original in phrase and striking in idea, and perfectly outspoken. He was an optimist and consequently usually took a cheerful view of our affairs, and fairly glowed with patriotism and pride in his country. When he was too ill to be much or long absent from his bed, there were two books that he always kept by him—the Greek Testament and Faust in the original. These books he always had within reach, that he might take them up if he was wakeful in the night, and he wore out edition after edition of them. Almost to the very last he pursued his studies, and to the very last he read the newspapers and was keenly alive to all that went on in the country. He had always been a close observer of England and of English politics, and his knowledge of the public men and the issues in England embraced a long period. His admiration for Mr. Gladstone was always lively, and he was, even in his feebleness, much excited over his Irish schemes.

THE BERKELEY INSTITUTE, a school for girls, is located at Nos. 183 to 185 Lincoln Place, Brooklyn, Long Island. It is now under the supervision and enjoys the active support of a company of gentlemen, highly esteemed in Brooklyn, who have taken out a certificate of incorporation under the laws of this State. The Principal of the Institute is Rev. Alfred C. Roe, a graduate of the New York University, a minister of the Presbyterian Church, and the brother of Edward P. Roe, the cultivator of choice fruits and writer of wholesome popular stories. Mr. Roe began his school for girls in Brooklyn quietly and without ostentation, as a personal venture, but with a resolution to ascertain whether a thoroughly Christian school could be gathered and maintained, in which the instruction should be carried on to about a level with that received by young men in colleges, and where special attention should be given to the development of physical health and vigor. The system adopted by the Principal won so many friends, and in his hands produced such pleasing results that, in order to extend it, gentlemen in the vicinity adopted it, formed a company to develop it, and expect and intend before long to erect and equip a large building for the institution. The full name of the school is the Berkeley Collegiate Institute for Ladies. The name of the Principal has been given, and by addressing him at Lincoln Place all desirable information can be obtained by those who wish it.

Financial.

TUESDAY, Sept. 7th.

THE visible supply of wheat in the United States and Canada, this side of the Rocky Mountains, increased last week 1,680,324 bushels, making it 42,965,359 bushels, or about 2 million bushels less than on Sept. 5 h, 1885. This is a large stock, but represents more than any other stock the world's supply for months to come. There is need of every grain of it, for the world's production is much less than that of last year, and still more inferior to that of 1884, which was a very exceptional year.

Quotations yesterday were: Wheat here 87 3-8, in Chicago 76 1 4; corn here 51 1-8, in Chicago 40 3-8; oats here 32 1-4, in Chicago 25 1-4. Cotton closed here at: Sept. 9.15-16; Oct. 9.18-19; Nov. 9 19-20; Dec. 9.21-22. Provisions are firm, but not in active demand. The market for hay is not as strong. Choice timothy, old, 80 to 85 cents, clover mixed 50 to 55 Long rye straw 55 to 60, oat 35 to 40, wheat 25 to 35.

Last week was a very dull one at the Stock Exchange, the sales being unusually small. Yesterday there was more activity and a small rise in values. Prices, notwithstanding the dulness, have been well maintained. The returns of railroad traffic are encouraging.

The imports of merchandise last week at this port were valued at $9,208 751, and the exports at $6 556,509 The import of gold for the week ending Sept. 4th, is reported at $3 861 645. Foreign exchange yesterday sold for $4 81 1-2 for 60 day bills and $4 84 1-2 for demand for sterling. The value of exchange is not regulated at present by the state of our foreign trade. Demand abroad has raised the value of silver, and the silver dollar is worth at present 73 cents as bullion.

The Associated Banks reduced loans $3 226,600 gained in specie $1,676,200, lost in legal tenders $2,523,200 and in deposits $3 441,100. To the surplus of reserve $13,275 was added, making it $6,920,425 The average rate for money is 6 per cent, but time loans are made for less on undoubted security.

The national debt was reduced during August $1 910,699. The bonded debt was reduced about five and a half millions. Some other items were increased. The Treasury offered a week ago to redeem at any time $10,000,000 of 3 per cents. Only about half a million have been redeemed.

News of the Week.

(Continued from page five.)

The whole city of Charleston, S. C., will have to be rebuilt, but the people are not disheartened by the ruin.... The demand of the Mexicans for the person of Geronimo is said to have resulted in the killing of five Mexicans and wounding of two American soldiers.... A sharp debate over Irish affairs is in progress in the British Parliament. The administration, especially Lord Randolph Churchill, is persistently arraigned. The budget has not been touched.

SATURDAY, 4.—Prince Alexander has received advice from Bismarck dissuading him from punishing the guilty rebels. The officers near and devoted to Alexander are openly opposed to anything like retreat from the Prince's present position. A warm reception was given the Prince on his arrival at Sofia, and his carriage was literally covered with flowers. Various deputations greeted the Prince....Another severe earthquake shock was felt at Columbia, S. C., last night; it lasted twenty seconds, and the effect upon the negroes was perfectly appalling. The shock was felt all along the Southern Atlantic coast. The shock was felt from Jacksonville to Washington ...An earth explosion occurred at Bowdrie, Ill When the noise occurred a cloud of smoke and dust was thrown sixty feet in the air in which were bits of dirt, stumps and roots. A deep hole was left in the earth which has not yet been explored... The Hudson river sea serpent has been seen, it is said, again near Albany, N. Y....All preparations for the great labor parade next Monday has been made. The permit is for 40,000 men. ... Mr. Parnell will submit a land bill for Ireland, report says, to the House of Commons next week.

MONDAY, 6.—Another riot reported in Belfast. An Orange funeral procession was attacked yesterday by Catholics and many stones were thrown....It is stated that Emperor William proposed Alexander's telegram to the Czar as the best means of a reconciliation, and that the Czar's reply was a direct blow at the Emperor ...It is reported that the Prince will resign the sovereign power either into the hands of a council or regency selected to represent all the parties or by a proclamation, as the Sobranjé can only be convened in three weeks....Another severe earthquake shock was felt at Charleston, S. C., Saturday night. The heavens had a pinkish tinge just before the shock, and the air was still. The Mayor of Charleston arrived from Europe yesterday and started immediately for the suffering city....Miss Alice Broom, of Walker Co., Ga., was so badly bitten in the throat by a mad dog that it is feared she will die of her injuries ..Mrs. Victoria A. Schilling has left her husband and gone to the Convent of the Sacred Heart. Her husband is perfectly willing to let her go ... Emma Hubbard, of Amityville, L. I., was killed by an enraged horse biting her in the throat until she was dead....The widow of James K. Polk celebrated the eighty-third anniversary of her birth yesterday.

TUESDAY, 7.—Only a slight shock at Charleston at 11.15 during night of 5th and 6th. None reported since. Confidence returning....In this city liberal gifts are made for the relief of Charleston....Cloutman & Bingham, shoe house in Boston, failed yesterday for about $600,000.... Droughts and extreme destitution continues in Western Texas....The fever at Biloxi, Miss., is not yellow fever....It is now certain that Sedgwick, special envoy to Mexico, did indulge in a disgraceful drunken debauch. ....Labor day was observed yesterday in a half a dozen cities. Procession at Newark, N. J., included about 15,000 men, that at Chicago over 30,000....First bale of new cotton from Georgia has arrived....Parnell has reached an agreement, it is said, with the Tories....Congress of British Trades Unions advocates lessening the hours of labor. ..Heaviest rain storm known passed over Western Scotland yesterday....The abdication of Prince Alexander it is feared will lead to a civil war in Bulgaria....The Island of St. Vincent, West Indies, was desolated on August 16th, by the cyclone which did so much damage along the Texan coast....Parliament began on the estimates yesterday and passed some items. An adjournment on September 15th is now considered probable.

FOR DYSPEPSIA, INDIGESTION, Depression of Spirits and General Debility, in the various forms; also as a preventive against Fever and Ague, and other Intermittent Fevers, the "*Ferro Phosphorated Elixir of Calisaya,*" made by Caswell, Hazard & Co., New York, and sold by all druggists, is the best tonic; and for patients recovering from Fever or other sickness has no equal.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, September 4, 1886.

BUTTER.—Receipts for the week, 34,734 pks.; exports 763 pks.

Our market is same as last quoted. The bulk of stock here is in waiting. Holders do not cut back the price far enough to give the market a vigorous start, and buyers are indifferent, and if sales have to be forced name lower prices. English markets are much in the same mood, and business for the week was chiefly limited to a local demand for fine fresh flavored stock. We quote:

Fancy creamery	@23
do dairy (selections)	19 @20
Good to fine	16 @18
Poor to common	8 @13

CHEESE.—Receipts for the week, 53,404 boxes; exports 30,000 boxes.

Light receipts, cooler weather and fair enquiry caused an advance of fully ½c. per lb. on finest cheese. There were free sales of fine goods at 9¼a 9½c. Night skims were in good demand at 7a8c with some enquiry for sweet full skims at 4a5c. for Southern trade. Market closes firm. We quote:

Factory, white, full cream, finest	9¼@ 9½
" colored, " "	9¼@ 9½
" good to fine "	8½@ 9
" night milk skims	7 @ 8
" skims	2½@ 5

EGGS.—Receipts for the week were 17,595 bbls.

Our market has ruled steady all the week, and all fresh stock is well cleared at about last week's prices. We quote:

Near-by marks, strictly fresh laid	16½@17
Western and Canada, loss off	14½@15½

Publisher's Department.

Rheumatism and the Gout, cease their twinges, if the affected part is daily washed with Glenn's Sulphur Soap, which banishes pain and renders the joints and muscles supple and elastic. It is at the same time a very effective clarifier and beautifier of the skin.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Sick Headache. Thousands who have suffered intensely with sick headache say that Hood's Sarsaparilla has completely cured them. One gentleman thus relieved, writes: "Hood's Sarsaparilla is worth its weight in gold." Sold by all druggists. 100 doses $1.

People who live in new countries are liable to be prostrated by malarial fevers. Inhabitants of cities, by reason of bad drainage and unwholesome odors, suffer from similar diseases. Ayer's Ague Cure is warranted a specific for all malarial poisons.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a stuff. 50c.

In many localities Hood's Sarsaparilla is in such general demand that it is the recognized family medicine. People write that "the whole neighborhood is taking it," etc. Particularly is this true of Lowell, Mass., where it is made, and where more of Hood's Sarsaparilla is sold than of any other sarsaparilla or blood purifier. It is the great remedy for debility, scrofula, dyspepsia, biliousness, or any disease caused by impure state or low condition of the blood. Give it a trial.

MARRIAGES.

ANDRE—COLLINS.—In Philadelphia, Pa., at the residence of the bride's mother, on Wednesday, Sept. 1, by the Rev. Wm. H. Clark, D.D., John K. Andre to Matilda L. Collins, both of Philadelphia.

COLE—ISVISTER.—At the home of the bride's parents, on Sept. 1, by Rev. I. S. Schenck, Henry A. Cole and Mary Jane Isvister, both of West Ghent, N. Y.

FRITZ—WHITEMAN.—At South Bend, Ind., Sept. 1, Mr. William Fritz and Miss Matilda Whiteman, by Rev. N. D. Williamson.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

McCULLOCH.—Wednesday, Aug, 25, Walter McCulloch, in the 9th year of his age.

The deceased was for nearly forty years a member of the Reformed Church of Onesquethaw, N. Y., and for that length of time was a member of the Consistory, and at the time of his death was the Senior Elder. As a husband and father he was kind and loving; as a friend he was firm and true; as a citizen he was loyal; as a consistory-man he was wise in counsel, and faithful in performing all the duties belonging to that office; and as a Christian man he was faithful to the end. No stain ever marred his character, but he lived Christ everywhere; and as he had thus lived as a Christian he died the Christian's death. Not only his family but the church to which he belonged and the community in which he lived, have, in his death, met with a heavy trial, but our loss is his gain, for he could say with the Apostle, "For me to live is Christ, and to die is gain." C. M. P.

VAN MATER.—At Ben Lomond, Goochland Co., Virginia, on the 24th of August, 1886, Mrs. Sarah H. Holmes, wife of Gilbert H. Van Mater, Esq., formerly of Holmdel, Monmouth Co., N. J., in the 64th year of her age.

The intelligence of her death brings sadness to a wide circle of relatives and friends, with whom she had been intimately associated from early life, and who had enjoyed the generous hospitalities of her pleasant home; and none the less to those whom she had taught as children in the Sabbath-school, her husband being superintendent, and successful in his work.

At the age of 20 she united with the Reformed Church of Holmdel and walked before God with her husband, who, though young in years, held a prominent position in the church. They are now separated for a time, and he and his children are left to mourn her loss. They sorrow not as those without hope. R.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy, sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

FULTON STREET DAILY NOON PRAYER-MEETING,
113 Fulton Street, and 58 Ann Street,
Just east of Broadway, near William Street.
COME IN, REST, AND PRAY.
Stop 5, 10 15 or 20 minutes, or the hour, as your time permits.

THEOLOGICAL SEMINARY, NEW BRUNSWICK, N. J.—The Fall Term of the Seminary will open on Tuesday, Sept. 21st.

The committee for the reception of students, consisting of the Faculty of the Seminary and the members of the Board of Superintendents, appointed for that purpose, will meet in James Suydam Hall at 11 o'clock A.M. on that day to receive applicants for admission.

Applicants are requested to have with them their certificates of church membership and their literary credentials.

Furnished rooms in Hertzog Hall are assigned on the first day of the session. Good board can be obtained in the hall on reasonable terms.

CORNELIUS BRETT,
Stated Clerk, pro tem., Board of Superintendents.

HOPE COLLEGE will open its sessions for 1886-87 on Wednesday, September 15th, at 9 o'clock A.M. The Faculty will meet for the reception of new students at 1.30 A.M. The course of instruction at this institution and all its adjuncts have been so far improved that students are invited from the East, as well as from the West, with the assurance of a good education at a very moderate cost. For further information or catalogues address

CHARLES SCOTT, President.

References: Rev. G. H. Mandeville, D.D., 34 Vesey street, New York city; Rev. C. E. Crispell, D.D., Spring Valley, N. Y.; Rev. Wm. J. R. Taylor, D.D., Newark, N. J.; J. C. Benham, M.D., Hudson, N. Y., or the editor.

THE Board of Education of the Reformed Church in America will meet at the Synod's Rooms, 34 Vesey street, New York, on Tuesday, the 14th day of September, 1886, at 11 o'clock A.M.

W. H. TEN EYCK, Rec. Sec.

THE CLASSIS OF ALBANY will meet in the Reformed Church of Onisquethaw Tuesday, Sept. 21st, at 10 A.M. Classical dues are to be paid at this meeting. J. LANSING PEARSE, S. C.

THE CLASSIS OF BERGEN will meet in regular session on Tuesday, Sept. 21st, in the Church of Schraalenburgh, at 10 o'clock A.M. Classical dues must be paid at this session.

P. V. VAN BUSKIRK, S. C.

THE CLASSIS OF CAYUGA.—The regular fall meeting of the Classis of Cayuga will be held in the Reformed Church of Utica on Tuesday Oct. 5th, at 7.30 P.M. C. O. THATCHER, S. C.

THE CLASSIS OF GREENE will meet in the Church of Kiskatom on Tuesday, Sept. 21st, at 10 A.M. Classical dues are payable, and bills of delegates called for at this meeting.

B. VAN ZANDT, S. C.

THE CLASSIS OF HUDSON will meet in the church at Upper Red Hook, the third Tuesday in September at 10 A.M. The Rev. G. D. Lydecker will be installed pastor of said church at 10.30 A.M, of the same day. T. S. DUSINBERRE, S. C.

THE CLASSIS OF MICHIGAN will meet in regular fall session at Holland, in Hope Church, at 2 P.M., Sept. 21st, the 3d Tuesday of the month. Will the brethren please make a good record of attendance? A. PAIGE PEEKE, S. C.

THE CLASSIS OF MONMOUTH will meet in stated session in the Reformed church at Spotswood on Tuesday, the 14th day of September, 1886, at 10 A.M. The sermon will be preached by the Rev. I. P. Brokaw, of Freehold. Consistorial minutes must be presented for examination, and Classical dues should be paid. THEO. W. WELLS, S. C.

THE stated fall session of the Classis of Paramus will be held in the Reformed Church of West New Hempstead on Tuesday, Sept. 21st, at 10.30 A.M. Minutes of consistories are to be presented for examination. Applications for aid from Board of Domestic Missions must be sent 10 days before the meeting to the Rev. John Gaston, D.D., Passaic, N.J., Chairman of the Committee on Church Extension.

Carriages will meet delegates at Sufferns at 9.23, or at Spring Valley at 9.40 A.M.

JOHN C. VAN DEVENTER, S. C.

THE CLASSIS OF SCHENECTADY will meet in regular fall session in the Reformed church at Niskayuna on Tuesday, Sept. 21st, at 10 A.M. Classical dues are to be paid at this meeting.

C. P. DITMARS, S. C.

THE regular fall meeting of the Classis of Schoharie will be held in the Reformed Church of Gallupville, N. Y., on Tuesday, Sept. 21st, at 10.30 o'clock.

D. K. VAN DOREN, S. C.

THE CLASSIS OF ULSTER will meet in regular session in the Reformed Church of Blue Mountain on Tuesday, Oct. 5th, at 11 A.M. Rev. A. J. Sebring is Chairman of the Committee on Synodical Minutes. Classical dues are to be paid at this meeting.

Carriages will be in readiness at Saugerties station on the arrival of the 7 o'clock train from Kingston to convey members of Classis to the church.

J. N. VOORHIS, S. C.

CORRESPONDENTS are requested to address Rev. J. Elmendorf, D.D, at 61 East 123d st., New York.

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Sick-Headache, AND DYSPEPSIA.

What is it Good For?
TARRANT'S Effervescent Seltzer APERIENT

Cures Constipation Sick Headache and Biliousness. It promotes he Appetite, and invigorates the stomach, to which it imparts tone and vigor, and enables the digestive organs to perform their functions with ease and expedition. It is pleasant to the taste, portable in form, and gives immediate relief in all ordinary ailments arising from a disordered stomach or constipated habit. Take no substitute but demand the genuine **Tarrant's Effervescent Seltzer Aperient**, which can be found in every well-regulated drug store.

The Appetite

May be increased, the Digestive organs strengthened, and the Bowels regulated, by taking Ayer's Pills. These Pills are purely vegetable in their composition. They contain neither calomel nor any other dangerous drug, and may be taken with perfect safety by persons of all ages.

I was a great sufferer from Dyspepsia and Constipation. I had no appetite, became greatly debilitated, and was constantly afflicted with Headache and Dizziness. I consulted our family doctor, who prescribed for me, at various times, without affording more than temporary relief. I finally commenced taking Ayer's Pills. In a short time my digestion and appetite

IMPROVED

my bowels were regulated, and, by the time I finished two boxes of these Pills my tendency to headaches had disappeared, and I became strong and well.—Darius M. Logan, Wilmington, Del.

I was troubled, for over a year, with Loss of Appetite, and General Debility. I commenced taking Ayer's Pills, and, before finishing half a box of this medicine, my appetite and strength were restored. —C. O. Clark, Danbury, Conn.

Ayer's Pills are the best medicine known to me for regulating the bowels, and for all diseases caused by a disordered Stomach and Liver. I suffered for over three years with Headache, Indigestion, and Constipation. I had no appetite, and was weak and nervous most of the time.

BY USING

three boxes of Ayer's Pills, and, at the same time dieting myself, I was completely cured. My digestive organs are now in good order, and I am in perfect health.—Philip Lockwood, Topeka, Kans.

Ayer's Pills have benefited me wonderfully. For months I suffered from Indigestion and Headache, was restless at night, and had a bad taste in my mouth every morning. After taking one box of Ayer's Pills, all these troubles disappeared, my food digested well, and my sleep was refreshing.—Henry C. Hemmenway, Rockport, Mass.

I was cured of the Piles by the use of Ayer's Pills. They not only relieved me of that painful disorder, but gave me increased vigor, and restored my health.—John Lazarus, St. John, N. B.

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The Church.

Courage.

STAND but your ground, your ghostly foes will fly—
Hell trembles at a heaven-directed eye;
Choose rather to defend than to assail—
Self-confidence will in the conflict fail.
When you are challenged you may dangers meet—
True *courage* is a fixed, not sudden, heat;
Is always humble, lives in self-distrust,
And will itself into no danger thrust.
Devote yourself to God, and you will find
God fights the battles of a will resigned.
Love Jesus! love will no base fear endure—
Love Jesus! and of conquest rest secure.

—*Thomas Ken.*

Sabbath Utilitarianism.

THE Rev. Robert H. Barr, Ph.D., preached in the Old Bushwick Reformed Church, Brooklyn, E. D., yesterday morning from the text, Exodus 16: 30, "So the people rested on the seventh day."

"In this incident," said he, "we find the first incontrovertible observance of the Sabbath among men as a day of rest. No other institution, with perhaps the exception of the passover, was held in such high esteem by the ancient Hebrews, while in their later history we find the prophets constantly attributing the misfortunes of the people in a great measure to their profanation of the Sabbath. We make a great mistake, however, if we regard the Sabbath of the Israelities as simply a day of religious service. It was not so much a day of worship as of rest from the ordinary duties and labors of the week, and it was because of the emphasis given to the former rather than the latter by the pharisees that our Lord declared the Sabbath made for man and not man for the Sabbath. The great Teacher thus rebukes the Puritanism of His day.

"We do not deny to the Sabbath a religious character, but, with Pere Hyacinthe, maintain that the Lord's day is not the day of God only, it is the day of humanity; and if this element entered so largely into the Sabbath as established under a theocratic government, is it out of place for us to emphasize this feature in a land where no religion can ever be established by law? If in this country the Sabbath is to be established by law, it should be and must be on a purely utilitarian basis.

THE LAW AND THE FACT.

"The Sabbath, like many other good things, has been conferred upon us by the Christian Church. The first settlers of New York and New England were Christian men who endeavored to unite State and Church. Among the laws they enacted were those relating to the sanctity of the Sabbath. In the early days of the Colonies these laws were in harmony with public sentiment, and therefore enforced. To such an extent was this carried that a religious service has been broken up to pursue a stranger who had dared to violate the Sabbath law by riding through the town. Since then great changes have taken place in public sentiment, and the Sabbath laws, though modified, are not, and, it is evident, in their present form cannot be enforced.

"To be convinced of this it is only necessary to read sections 259, 265, 275 and 277 of our Penal Code, in which hunting, fishing, gaming, public sports and exercises, dancing and entertainments are prohibited, and then to read our Monday's papers describing Sunday's performances or to walk through certain large sections of our cities and then venture out to the ball grounds and beer gardens. Week after week everyone of these sections of our Penal Code is violated under the eyes and noses of our police.

"Three reasons may be given for this: First, the Sabbath is regarded by multitudes as a purely religious institution, and therefore its observance should not be enforced in a free country; second, these laws are considered remnants of Puritanism and inconsistent with the progressive spirit of our age; third, the practice and example of a large part of our foreign population. The extent of this last may be conceived when we consider that out of 100 arrests for violation of the Sunday law in the city of New York last year only seventeen were persons born in the United States. Forty-four, or nearly one half of the whole number, were Germans.

WHAT SHALL BE DONE?

"But, now, what shall we do with the Sabbath? Must it go? We reply, it would be better far for the nation to give up its maintenance by law than to have the majesty of law constantly sullied by flagrant violations. It is a dangerous thing in such a land and age as ours to teach the masses of the people contempt for law by failure to enforce its provisions. It is not the existence of the Christian Church that is in peril. Christianity achieved many of its grandest triumphs when the Sabbath was unknown and the State itself hostile to the Church. Would the abandonment of the Sabbath promote the interests of the State? Daniel Webster did not think so when he said, 'The longer I live the more highly do I estimate the proper observance of the Christian Sabbath.' Nor William H. Seward, who regarded it 'our chief security for all civil and religious liberty.' Nor George Washington, who frequently expressed by word and deed his estimation of the Sabbath. Surely no American would favor the abandonment of the day of rest on the ground that these men were religious bigots and their opinions valueless.

"Let us get at the facts. In many of our States bureaus of labor statistics have been established. Already these have done a noble work. Labor statistics have been gathered from all parts of our own and other lands. These facts will yet be of the greatest service to labor, capital and legislation. Now, suppose bureaus of Sabbath statistics were established, and Sabbath legislation based entirely on facts collected, what would be the result? In the first place a great deal of prejudice against the Sabbath as a religious institution would be removed, and second, the masses would have more regard for laws based upon the investigations of these bureaus and designed to promote their own immediate welfare.

"We believe it would be found: First, that the observance of the Sabbath promotes health and intellectual vigor; second, that the observance of the Sabbath is of the greatest advantage to labor—seven days' work always means six days' pay; third, that the observance of the Sabbath strengthens and purifies family ties and relations—the family, not the individual, is the unit of national life; fourth, that the proper observance of the Sabbath tends to diminish crime.

"This bureau would find some important facts referred to in the reports of grand juries declaring the growing disregard of the Sabbath the cause of a vast increase of crime. That distinguished jurist, Sir Matthew Hale, says: 'Of all persons who were convicted of capital crimes I found four only who would not confess that they began their career of wickedness by a neglect of the duties of the Sabbath and vicious conduct on that day.'

"Let us give the Sabbath a fair trial, free from all religious or partisan prejudice, by the establishment of some such bureau as has been suggested. Let only such Sabbath laws be enacted as the reports of this bureau shall justify, and we shall soon find that the great thinkers and statesmen who have advocated Sunday observance have not been led astray.'

—*New York Herald, July 26th.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 12, THIRD QUARTER.

M. Jesus Interceding.....John 17: 1-26.
T. The Ever-Living Intercessor.....Heb. 7: 14-28.
W. Present before God.....Heb. 9: 11-28.
T. Our Advocate.....1 John 2: 1-17.
F. At the Right Hand of God.....Rom. 8: 28-39.
S. The Body of Christ.....1 Cor. 12: 4-31.
S. Members of One Body.....Rom. 12: 1-16.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN O. VAN DEVENTER.

Sept. 19th.—"*Jesus Interceding.*"—*John* 17: 1-26.

Golden Text.—"He ever liveth to make intercession for them."—HEB. 7: 25.

CENTRAL TRUTH.—"I have prayed for thee."—LUKE 22: 32.

INTRODUCTION.

SINCE it seems probable that the words immediately preceding this prayer were spoken on the way to Gethsemane, we must suppose that Jesus uttered this intercessory prayer in some quiet place, perhaps just under the shadow of the temple walls, before crossing the Kedron. The entire chapter is assigned as our lesson, although the different question books and leaves omit a number of the verses. We ought, however, to study it as a whole, for Jesus evidently intended this for our instruction, as well as for our blessing in answer to its petitions. The prayer reveals the purpose and will of Jesus in behalf of His people, and may be regarded as His last will and testament, under which we are heirs. In treating this lesson we shall choose to take a comprehensive view of the prayer as a whole rather than to dwell at length on some parts to the exclusion of others.

THE LESSON.

I. JESUS COMMITS HIS WORK TO HIS FATHER.—VS. 1-5.

In these verses we see that Jesus had a clear apprehension of the imminence and meaning of His death. "*The hour is come.*" That hour of which He had so often spoken. The hour of Divine appointment. The hour most fit for this final scene in His humiliation. "*Glorify thy Son.*" The words are not like our petitions. They are a demand for certain rights. "*I have glorified thee on the earth.*" He regards His work as fully completed. By undertaking the work of redemption; by His obedient, loving life as a child; by His industrious, humble life as a mechanic; by His words and miracles; by every act of His life, and by every circumstance of His death, He glorified His Father. "*The glory which I had with thee before the world was*" The temporary separation from the presence of His Father had been painful to endure. Now that His work was accomplished, He longed to return to His rightful place, in the bosom of the Father to share His glory. The Son of Man is thus exalted to the dignity belonging to the Son of God.

II. JESUS COMMITS HIS DISCIPLES UNTO HIS FATHER.—VS. 6-19.

His work had resulted in gathering out of the world this little band of eleven, weak, ignorant, imperfect disciples. He had been their teacher and guardian. It had been His duty and pleasure to give them God's Word. He had instilled into their minds right thoughts of God, and had bestowed upon them the power of an endless life. As He was about to leave them He was giving them a great responsibility, for which they were themselves unequal. He was leaving them in the midst of enemies who had hunted Him to the death and who would hate them because they were His disciples. "*Holy Father, keep through thine own name those whom thou hast given me.*" His first petition is for their steadfastness. He had kept them thus far, and He confidently leaves them in the hand of the Father, knowing that no one could pluck them out of His Father's hand. "*That they may be one.*" Not the formal unity which may hide essential diversity, but that unity in variety which is the characteristic of life. Each recognizing dependence upon the common head, each rendering service to the several members. "*That they might have my joy fulfilled in themselves.*" The joy of the world they could not have. Henceforth tribulations without number await them, but they may have the joy which kept the soul of Jesus calm through all the storms of His life. The joy of the Father's presence and approval. "*Keep them from the evil.*" From the assaults of the adversary, and the treachery of their own hearts. "*Sanctify them through thy truth.*" To sanctify is to set apart to a holy use, to ordain; and then to become pure and holy as fit for such use. So would Christ have His people pure and serviceable. They were to regard their lives as much devoted to the work of God as the life of Jesus had been. "*For their sakes I sanctify myself.*" Now devote myself as a victim to the altar, dying that they might have life, and that they might have it more abundantly.

III. JESUS COMMITS THE CHURCH UNIVERSAL TO HIS FATHER.—VS. 20-26.

"*Neither pray I for these alone.*" Looking beyond the little company that attended His steps, Jesus sees the ever increasing multitude that no man can number, being gathered out of the world by the preaching of the Gospel. His view ranges from that Pentecostal feast of first-fruits to the day when He should see of the travail of His soul and be satisfied, and He breathes the remaining petitions for all His saints. "*Them also which shall believe on me through their word.*" These disciples who were then present had been led to believe by the words of Jesus Himself, but the words which they should speak in His name and under the direction of the Spirit were to be as powerful to awaken the souls of men to faith and love. These future disciples of all coming ages of the world have as warm a place in the heart of Christ as those who were the companions of His daily pilgrimage. The petitions which He offers for us are very similar to those which he had just offered in behalf of the eleven. "*That they all may be one.*" This desire of our Saviour has been sadly frustrated thus far by the unnecessary and often bitter divisions in His Church. Divisions of organization, and as representing the varying characteristics of men, may be necessary and useful, but like the different members of the same body Christians should recognize each other, and their mutual interests and obligations, so that they may be unified by their common life. "*As thou art in me and I in thee*" This expression suggests the limits of division. Personality of Father and Son was consistent with their essential unity, and the members of Christ will be the members of each other in proportion to the intimacy of their union with their Head. "*That they may be made perfect in one.*" The perfection of the Church is to be sought and found in this union in Christ. In proportion as we attain to this realization of His ideal will be our influence upon the world. A church that thinks more of Christ than of itself, that is more intent upon saving souls than upon any point of policy or order, that loves all who love the Lord Jesus in sincerity, will be a live, growing and honored church. "*Father, I will that they also whom thou hast given me be with me where I am.*" Christ will not be satisfied until His people see and share His glory. His triumph will not be complete until all those whom He has redeemed shall sit down to the Wedding Feast of the Lamb. This wonderful prayer has a great reach, for it embraces all ages, races and conditions; it stretches from the shadow of the Cross to the glory of the heavenly thrones. It embraces all of His disciples of whatever name or order. It secures for them all needed strength for duty, comfort in trial, and hope in death. Similar petitions are rising from our Intercessor's heart continually in our behalf.

The prayer closes with a *resumé* of its introductory utterances, as Christ recalls His work and care and love.

LESSONS FOR TO-DAY.

This prayer of Jesus teaches us what to seek after:

1. That we may glorify God on earth.
2. That we may always believe on the Son of God.
3. That we may be filled with His joy.
4. That we may be closely united to Him.
5. That we may keep His word.
6. That we may stand fast in His name.
7. That we may be sanctified to His service.
8. That we may be partakers of His glory.

Lessons from the Garden.

BY MARGARET EYTINGE.

SAID the Morning Glory:
When you see the light,
Praise the Lord who kept you
Safely through the night.
Said the purple Pansy:
Learn this truth from me—
You must be contented
If you'd happy be.

Said the white-robed Lily:
You shall blessings know
If like me your thoughts are
Pure as driven snow.
Said the tall and stately
Flower of the Sun:
Greater beauty than a
True heart, there is none.

Said the Rose: The thorns, dear,
That life ever brings,
Are by love and kindness
Robbed of all their stings.
Said the pretty, fragrant
Violet: So live
That your presence always
Sweet delight will give.

—*Selected.*

Give Us This Day Our Daily Bread.

"O TIM, I'm so hungry," and Daisy burst into tears as she laid her curly brown head on her brother's shoulder.

Poor Tim! He was only a little fellow himself, and so hungry that he, too, could scarcely keep back the tears, but he was the elder of the two children, so he must try to comfort Daisy and take care of her, as he had promised his dear mother he would do before she went away to heaven.

To be sure there was their father, but neither Tim nor Daisy ever expected any care or kindness from the rough, ill-tempered man who scarcely noticed them when he was sober, and when he had been drinking abused them cruelly, so the two children clung to each other.

Yesterday morning, after the scanty breakfast had been eaten, he had gone out, and had not returned since then. No wonder that the children were faint and exhausted with their long fast and watched anxiously for his return. The neighbors did not know of the children's hunger, or they would willingly have bidden them share their own scanty meals with their little ones, for the poor are rarely lacking in kindness of heart and generosity, and all the inmates of the tall, dingy tenement knew how sadly the children needed a mother's love and care.

"Are we going to starve?" sobbed Daisy pitifully. "O Tim, when will father come back and bring us something to eat?"

"He'll be back soon now, I know," answered Tim encouragingly as he gently smoothed the brown curls, and kissed the quivering lips.

"O Daisy," he exclaimed eagerly, as a sudden thought came into his mind, "I know what we can do."

"What?" inquired Daisy, as she looked up into his bright face.

"Don't you remember the prayer we learned last Sunday that says, 'Give us this day our daily bread?' That's what we'll do, Daisy, you and me. We'll kneel down here together and say it, and then our Father in heaven will send us some bread right away, for you know the teacher said he always listens when we pray."

Side by side the two little ones knelt down on the bare floor, and with clasped hands and reverent voices repeated the Lord's prayer, never doubting, in their child-like faith, but that it would be at once answered. They almost expected to hear a knock at the door as they rose from their knees, and when, after a few minutes of patient waiting, they heard a strange footstep slowly ascending the stairs, their hearts beat fast with hope and joy.

The steps came slowly along and paused by their door, and little Daisy with a delighted cry of "It's come, Tim!" sprang forward and opened the door before the stranger had time to knock.

It was a gentleman who held a card in his hand, the name on which he was trying to read by the dim light that found its way in through the skylight, and he looked in surprise at the child's bright, eager face as she looked at him expectantly. She seemed to have been watching for him, but there must surely be some mistake, for he did not remember ever having seen her before.

"Can you tell me where James Ryan lives?" he asked.

The bright look faded from the child's face, her eyes filled with tears, and her voice quivered as she answered.

The gentleman was touched by her distress, and pausing a moment he asked kindly, "What is the matter, little one?"

Daisy covered her face with her ragged apron and sobbed, while Tim came forward to answer the gentleman's question.

"We're so hungry, Daisy and me," he said simply, "for we ain't had nothing to eat since father went away yesterday morning, and so we asked our Father in heaven to send us our daily bread, and when we heard you coming we thought he had sent you to bring it to us. Poor Daisy's so disappointed, 'cos she's so hungry," and he put a loving arm around his little sister as he spoke.

"And so he has sent me to bring it to you, my boy," said the gentleman. "Come with me, and I will see that you have a good meal at once. My other business can wait."

How welcome the bountiful meal was to the hungry children, and when they had finished eating the gentleman persuaded them to go with him to a comfortable home, where many little children were sheltered and cared for.

That evening he came to see them, and brought them the tidings that their father had been arrested for theft and would be shut up in prison for a long time. They were sorry for their father, for they loved him, unkindly as he had always treated them, but they were glad that they did not have to leave this comfortable home, where everyone was so kind to them, and where they had enough to eat.

I need not tell you how they learned to love their kind Father in heaven, whose loving care had been about them when their earthly father had deserted them. They never forgot the morning when their earnest petition, "Give us this day our daily bread," had been so quickly answered, and it strengthened their faith in their heavenly Father, who hears and answers the prayer of the least of His children.—*Minnie E. Kenney, in Early Dew.*

A Temperance Anecdote.

JOHN JONES began at the age of fifteen to build a monument, and finished it at fifty. He worked night and day, often all night long and on the Sabbath. He seemed to be in a great hurry to get it done. He spent all the money he earned upon it—some say $50,000. Then he borrowed all he could; and when no one would loan him any more, he would take his wife's dresses and the bed-clothes, and many other valuable things in his home, and sell them to get more money to finish that monument.

They say he came home one day and was about to take blankets that lay over his sleeping baby to keep it warm, and his wife tried to stop him; but he drew back his fist and knocked her down, and then went away with the blankets and never brought them back, and the poor baby sickened and died from the exposure. At last there was not anything left in the house. The poor, heart broken wife soon followed the baby to the grave. Yet John Jones kept working all the more at the monument. I saw him when he was about fifty years old. The monument was nearly done; but he had worked so hard at it that I hardly knew him, he was so worn; his clothes were all in tatters, and his hands and face, indeed his whole body, were covered with scars which he got in laying up some of the stones. And the wretched man had been so little in good society all the while that he was building, that he had about forgotten how to use the English language; his tongue had somehow become very thick, and when he tried to speak, out would come an oath.

That may seem strange; but I have found out that all who build such monuments as John's, prefer oaths to any other word!

Now come with me and I will show you John's monument. It stands in a beautiful part of the city where five streets meet. Most men put such things in a cemetery. But John had his own way, and put it on one of the finest lots to be found.

"Does it look like Bunker Hill monument?" asks little Amy Arlott by my side.

Not at all. John didn't want to be remembered that way. He might have taken that $50,000 and built an asylum for poor little children that have no home, and people would have called the asylum his monument.

But here we are at the front door. It is a grand house! It is high and large, with great halls and towers, and velvet carpets, elegant mirrors and a piano, and I know not what all—so rich and grand.

This is John Jones's monument! and the man who sold John nearly all the whiskey he drank, lives here with his family, and they all dress in the richest and finest clothes.

Do you understand it?—*Eli Perkin's "Wit and Humor of the Age."*

Our readers will confer a favor upon the publishers of this paper and, perhaps, find it to their own advantage if, when answering an advertisement found in these columns, mention is made that it was seen in THE CHRISTIAN INTELLIGENCER.

The little yellow label on your wrapper informs you to what time your subscription is paid. Kindly consult same, and if in arrears remit the amount due.

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Decided Benefit.

Dr. JOHN P. WHEELER, Hudson, N. Y., says: "I have given it with decided benefit in a case of innutrition of the brain, from abuse of alcohol."

DYSPEPSIA

Causes its victims to be miserable, hopeless, confused, and depressed in mind, very irritable, languid, and drowsy. It is a disease which does not get well of itself. It requires careful, persistent attention, and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly. Hood's Sarsaparilla has proven just the required remedy in hundreds of cases.

"I have taken Hood's Sarsaparilla for dyspepsia, from which I have suffered two years. I tried many other medicines, but none proved so satisfactory as Hood's Sarsaparilla." THOMAS COOK, Brush Electric Light Co., New York City.

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"For the past two years I have been afflicted with severe headaches and dyspepsia. I was induced to try Hood's Sarsaparilla, and have found great relief. I cheerfully recommend it to all." MRS. E. F. ANNABLE, New Haven, Conn.

Mrs. Mary C. Smith, Cambridgeport, Mass., was a sufferer from dyspepsia and sick headache. She took Hood's Sarsaparilla and found it the best remedy she ever used.

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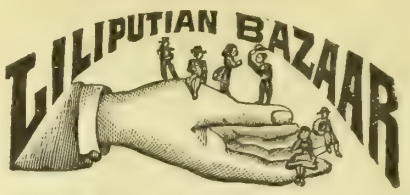

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of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 2[illegible]
Capital paid in cash	1,000,000 00
Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

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CASH CAPITAL	$3,000,000 0[illegible]
Reserve Premium Fund	2,938,020 0[illegible]
Reserve for Unpaid Losses and Claims	50[illegible],040 1[illegible]
Net Surplus	1,8[illegible] 9,841 71
Cash Assets	$7,628,401 81

SUMMARY OF ASSETS

Cash in Banks	$126,6[illegible]8 99
Bonds and Mortgages, being first lien on Real Estate	743,3[illegible]0 00
United States Stocks (market value)	2,9[illegible] 2,697 50
Bank and Railroad Stocks and Bonds (market value)	1,733,640 00
State and City Bonds (market value)	2[illegible]6,[illegible]0 00
Loans on Stocks, payable on demand	180,000 00
Interest due on 1st July, 1886	10,394 74
Premiums uncollected and in hands of Agents	299,646 97
Real Estate	1,364,113 61
Total	$7,628,401 81

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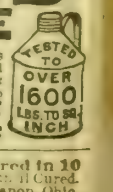

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VOL. LVII.—No. 37. WHOLE No. 2929. NEW-YORK, WEDNESDAY, SEPTEMBER 15, 1886. $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE SIXTH GENERAL MISSIONARY CONFERENCE will be held on Tuesday and Wednesday, Oct. 26th and 27th, in the Twelfth Street Reformed Church of Brooklyn, N. Y., beginning at half past ten o'clock on Tuesday morning. The morning will be occupied with devotional exercises and the organization of the Conference. In the afternoon the address of welcome will open the service, papers from the Synod's Board and Woman's Board of Foreign Missions will be read, an address will be delivered on the relation of the Sabbath-school to Missions, and be followed by a general discussion. In the evening the Rev. Mr. Booth, of Japan, and Dr. Chamberlain, of India, will address the Conference, and an opportunity for discussion will again be afforded.

On Wednesday morning papers are to be presented from the Board of Domestic Missions and the Woman's Executive Committee; also one from the Woman's Board of Foreign Missions on Medical Missions. Questions relating to Mission work will be received and answered, and an address will close the session. In the afternoon two papers will be read, an address be delivered and time allotted to discussion.

At the concluding meeting on Wednesday evening Committees will report and two addresses will be delivered.

These Conferences have been occasions of special interest and have been greatly enjoyed by those who have participated in them. A full attendance of Classical delegates is desired.

REV. MR. SMYTH of Harlem is reported to have said last Sabbath morning in his last sermon in the old church: "The Reformed Church has a great work to do in Harlem, and there was never a better opportunity than now. You will now have two strong Reformed churches in this part of the city. We have the making of this portion of New York on our hands. Our church is well adapted for the work. We are not denominational, but we unite the spirit of all the creeds. Infidelity has spent its force within a few years. Its guns are all spiked to-day, and there never was a better chance at home and abroad for Christian progress." The earnest Harlem pastor is right. The times are ripening for a great revival. The assaults upon the truth have failed. The injurious results of the desecration of the Sabbath are becoming apparent to the men who have encouraged that iniquity. The editor of an Eastern daily paper which is published on Sunday as well as on other days, entreats the churches to provide a Sunday-school on Sabbath evening for the newsboys who are engaged through the day in selling papers. He sees the evil influence of Sunday work on the boys and their increasing need of religious instruction. The *Western Christian Advocate*, of Cincinnati, said last week:

> The worst disturbances which occur at the Cincinnati base ball grounds occur on Sunday, and as a result a proposition has been made to abandon the Sunday games. The desecration of the Lord's day has called out a turbulent element which the managers cannot control, and as a measure of self-protection they are driven back toward a proper observance of the Christian Sabbath.

Men are finding out, at Coney Island and at many Sunday resorts, that plying their trade on Sunday doesn't pay, and are looking for opportunities to get rid of Sunday work. Liberal Christianity, as it has called itself, and the New Theology, have lost their charm. Men have tried them and found them unsatisfactory. The attempt of this summer to establish a Liberal Chautauqua, almost within hail of the evangelical assemblies on the other side of the lake, has been almost a failure—eloquent men were there but the attendance was meagre. The New Theology is preached, even in New England, to audiences gradually wasting away in a number of localities. Men are beginning to feel their need of the true Gospel. The mass are not prosperous in their worldly affairs, have been disappointed, defeated, and are beginning to question the wisdom of their worldliness. And above all, iniquity has been bearing its corrupt fruit in the sight of all men. The crime and wickedness of the times is assuming detestable and horrible forms, and men are becoming fearful. It is a time to preach "Repentance toward God and faith in our Lord Jesus Christ," to declare the glorious holiness of God, salvation from sin—not in sin—by Him whom God hath sent. It is a time for earnest, prayerful, confident work. Best of all, God is blessing His truth in most unexpected ways and places. A Christ-like love for souls will not be without a rich reward. The time-honored means will bear the best fruit and the most abundant harvest.

THE INDIANS who are prepared for it, everybody says, ought to have lands in severalty,—a certain number of acres to each person, to be an inalienable possession for twenty or twenty-five years. Every man and woman familiar with the situation of the tribes, and having no pecuniary interest in the continuance of the reservations, is decidedly in favor of the allotment of lands in severalty. The fact that such a division is not made irritates the settlers around the reserves and those seeking for public lands as homesteads. These see that the Indians are occupying thousands of acres they have not need of, which they do not cultivate and from which the game has been driven. Immigration presses upon the boundaries of the reserves impatiently. The Senate has twice, if not three times, passed a bill authorizing the administration to treat with the Indians in relation to a division of the lands secured to them by treaty with farms to be held inalienable for a term of years, for the sale of the remaining lands of the reserve, in regard to the investment of the money paid for the lands in a fund for educational and civilizing purposes, and with respect to the dissolution of the treaties, the tribal relations, and the acceptance of citizenship by the Indians. The bill is the production of the combined wisdom, humanity and legal skill of a Senator from Texas and one from Massachusetts, has been revised and re-revised and criticized and looked at from all sides by the Senate, and received in that body the votes of Eastern and Western, Northern and Southern Republicans and Democrats. The House of Representatives has twice, if not three times ignored it. The bill could have been passed at any time in three days and ought to have been. Nothing can be done until it is passed, until somebody is authorized to act. Valuable time is lost, the civilization of the Indian hindered by the inaction of the lower House of Congress. The Representatives will act as soon as their constituents demand it. To that sort of influence they are constantly obedient. Will the constituencies do a decent and wise and humane thing by instructing their Representatives to call up and vote for the Coke-Dawes Indian bill?

Providence.

A TENDENCY to deny that the hand of God is powerful in such events as an earthquake is manifest. It shows itself most distinctly in the manner in which sermons or prayers, acknowledging an overruling Providence, are spoken of. There is a general feeling, which does not rise to the strength of a conviction, that the Scriptural representation of the Providence of God has been brought under suspicion, if not proved incorrect, by the discoveries of science and the development of the reign of law.

The only true and living God made the world and governs it. He is constantly at work in the operations of nature and the affairs of men, to bring about His plans, and to fulfil His Word. The Bible says so, and the Bible is the best book in existence, is in advance of all other books and is true. There are no reasons of any weight for not believing the Bible, and there is every reason for accepting it as firm and established truth. What the Holy Scriptures declare in regard to the government of God over men and nature is clear and undisputed. There may be, generally is, discussion as to whether the Divine government is mediate or immediate, and in what degree; but that God made and rules the world is believed by everyone who believes the Bible.

With this belief the discoveries of science are not in antagonism. It is a great mistake to suppose that they are. God is not put by science on the outside of a machine, to which He imparted the original impulse and which since then has regulated itself. Science shows us how God rules; but does not exclude God from the universe He has made. On the contrary, the general impression of a contemplation of nature, in the light of science, is of a realm in which a supreme and intelligent energy is everywhere present and everywhere incessantly active. We ask no one to receive this on our assertion alone. The testimony of the philosophy, based exclusively upon the results of the researches of science, is clear and explicit. It has been quoted in these columns more than once. It is now quoted again.

Mr. Herbert Spencer asserts, on scientific grounds, the existence of "an Infinite and Eternal Energy from which all things proceed." He says in his debate with Mr. Harrison, "As originally written, the expression ran—'an Infinite and Eternal Energy by which all things are created and sustained'; and in the proof I struck out the last clause, because, though the words did not express more than I meant, the ideas associated with them might mislead." Of the Infinite Energy, which he calls also the "All-Being," the "Absolute," the "Ultimate Reality," he says, "Everywhere throughout my books, the implication is that our lives, alike physical and mental, in common with all the activities, organic and inorganic amid which we live, are but the workings of this Power." Mr. Matthew Arnold and Mr. Huxley both acknowledge, "the Eternal Power, not of ourselves, working for righteousness." This is Pantheism of course; but is the exact contrary of a denial of a constant Providential activity in nature and among men.

That the description of the attributes of this all-pervading Energy is deficient has been frequently maintained in these columns. There is just as much evidence of Intelligence and of a Moral Purpose in the government of the universe, as we know it, as there is of Energy. Mr. Spencer, Huxley, Tyndall and Arnold agree that man began as a brute, was evoluted into a savage, then into an intelligent creature, and finally into a

being with a conscience. Evolution reaches the summit of its development in intelligence and conscience. That the Energy producing such a result is itself without intelligence and morality, is contrary to all observation and experience, and contrary to common sense. All these philosophers appeal to human consciousness, which is only another term for the common sense of mankind.

Besides, on the principles necessarily involved in the great laws of the Conservation of Energy and the Correlation of Forces, no energy can give out, can be transmuted into, anything which it does not possess. If motion is converted into heat, light and electricity or magnetism, it is because all those forces are already in it. The transformation is simply specialising, as it is called, the constituents of the original motion. And heat, light and electricity can be reconverted into simple motion. If the Evolution proceeding from the Infinite Energy results in intelligence and conscience, it is because these qualities are inherent in the Infinite Energy.

It is, therefore, a fact of science, or an induction of science, from a wide and careful observation of phenomena, that an Almighty, Everywhere Present Intelligent and Holy Being, a Person,—because intelligence and morality are the attributes only of a person—rules over, to quote again Mr. Spencer's words, "our lives, alike physical and mental, in common with all the activities, organic and inorganic, amid which we live."

Therefore, the earthquake is, as the Bible declares, a visitation of God. The hand of God is to be recognized in this startling and impressive event. But this visitation is not necessarily a punishment or a rebuke. God chastises the good to make them better. He "scourges every son he receives," scourges, therefore, those He loves, who are the chosen subjects of His grace. He does also lay His hand on men, on communities and on nations, in wrath and in punishment of their transgressions.

"Old Colony" Papers.

THE NEW JERSEY MARCHES.

A Reminiscence of Editorial Life (1880-3.)

IV.

THERE is, in fact, a general aspect of forlornness about the whole of what I have termed the *fauna* of this American Campagna. The human beings who, in this age of steam, are found travelling on foot or by vehicle along such primitive and tedious highways, can hardly be expected to display much force or fashion. The old country wagons are the faded relic of the market-wagon of other days. The occupation of the toll-keeper is not gone; but his spirit is broken, and his glory departed, and his tolls sadly reduced since the day when he stood sentry at the gate of a great city's supply, or kept his drawbridge on the whirl for the deeply laden schooners and periaugas that sailed the Hackensack and Passaic rivers. The smartest equipages which pass his doors are now the funeral carriages and hearses, that one often sees crawling blackly along the congenially desolate roads. The cows, watched by a ragged boy or a blowzy girl, or standing knee-deep in a dirty puddle and absorbed in switching off the flies; the dispirited dogs, following close perhaps on the heels of a still more spiritless man or woman; the old horses, to whom the mercy of being turned out to die has not yet been accorded,—are dismal enough.

The only enterprising element of life remaining is the Mosquito. In fact, it may be said that he has vitality and aggressiveness enough to make up for all other decay. He fiddles, like an entomological Nero, most merrily when all about him is going to destruction. The decay and desertion are his opportunity, as the desolate places of Tyre and Babylon are to the jackal and the satyr. He is not only uncomperable by his environment; he revels in it, and recruits his strength as in a sanitarium, and furbishes up his weapons for raids across the Marches after the manner of the ancient Scottish borderers. These are alike his fastnesses and his pasture fields. The Jersey meadows are to the mosquito what the breeding and fattening beds of New York and Chesapeake Bay are to the oyster. The Jersey mosquito is the "saddle-rock" of his species.

We have had a varied and cyclopædic experience of this grim tormentor, and can not only testify—from memoranda writ on fleshly tablets—that Science rightly finds "several genera" and many species of the wretched pest, but that the Jersey variety is easily the champion. His voice is pitched upon a more strident and relentless key. His stab is of the "envious Casca" and the "*et tu, Brute*" sort. His agility is simply a miracle of thimble-rigging. He is indomitable; and, though a man transform himself into an animated wind-mill with ceaseless flap of arms and canvas, he would be certain to fasten on the juiciest vein at the first moment of truce. He knows no such word as discouragement, and will fight it out on that line if it takes all night. He is a child of the day, as well as of the night. He knows the movements of every pic-nic party, and he is alike on hand in the hay-field with Patrick and Cuffy, and dancing attendance at Miss Flora McFlimsey's ball. He does not hang sheepishly about the grounds like many another of his species, but walks straight up to the front door or soars serenely through the window, announcing himself by telephone, and registering his name at once on the first fair cheek or bald head he meets.

Such border warfare may not be so picturesque or heroic as the exploits of the Black Douglas or the Black Prince on the Scottish Marches, but it has been vastly more triumphant and irrepressible, involving a greater aggregate of misery and, we venture to assert, of blood-shed. And it is by no means a pleasing thought to us who retain the chivalric spirit of heroic times, (however it may bring a grin of satisfaction to the assertor of woman's prowess in the rough and tumble of life) to be informed by our scientific friend, that all this shrill defiance and sharp and venemous assault are to be credited solely to the females of the race!

I cannot stop to report with due minuteness what may be called the *flora* of the Jersey Marches. These are really quite varied and attractive, even to one who sweeps over the field in a steam-car. The fat black soil is too indolent to be forced into productive industry, and every attempt to utilize it for market-gardening, nurseries, or prosaic crops of any kind, has been a failure. But its savage nature decks itself in gorgeous flowers, and in fact developes not unreadily growths after its kind,—which kind is to do things on a large and lavish scale with as little effort and to as little purpose as possible. It is a region of broad expanses, of brimming rivers, of magnificent distances, of lush and prodigal vegetation, of tantalizing possibilities. But beyond a coarse salt grass, difficult to harvest and of limited utility, the soil appears to produce nothing to "pay for its keep" and its annual rescue from drowning. Its theory evidently is that the world owes it a living, and that it exists for its own sake, like Art. It rejects the utilitarian philosophy, and is doubtless outraged at our humble endeavor to extract a moral from it. It refuses to grow morals, any more than melons or mutton.

The principal crops are flags and bulrushes, and all manner of reedy and sedgy growths. It might well answer as the special refuge of the naiad Syrinx, flying from the repulsive approaches of Pan. The ditches are fringed and mostly concealed by this species of greenery. Here, like an army with tufted soldier caps or thrusting up their antiquated spear-heads, are the Cat-tails, joy and treasure of the boyish heart. Whenever I find so much as a single member of the species, I am straightway transported as by a magic wand to the wide meadows of the Upper Hackensack, gathering "punk" for the coming Fourth of July. With breeches rolled up high upon my bare and boyish legs I stand trembling with eagerness, if not apprehension, on the brink of the swampy pool, vainly striving to reach the fat and furry heads of the wary and treacherous cat-tail, whose Quilpish delight is to plant itself just far enough from *terra firma* to be out of arm's length, while near enough to tempt the venturous youth. It has evidently "considered" the water-lilies in this particular,—that most lovely and coy of flowers. Its strategy is doubtless copied from that of Bruce in the Scottish Marches, already alluded to, where he posted his troops among the bogs within tempting distance of Edward's horsemen. And more than once have I emerged, a black prince, from an unlucky slip into the inky swamp.

Here too grows the Calamus, or sweet-flag, whose tender pinkish sprouts and pungent root were alike acceptable to the puerile palate; and to have a pocketful of its marrowy seeds was to have found a vegetable bonanza.

In August the Marches are brilliant with the rose-like blossoms of the marsh-mallow, aquatic cousin of the holly hock and the rose-of-sharon. It need not be said how kindling to the young and candy-loving imagination is the very name of this denizen of our Marches. Spring and early summer, too, come with their laps full of gold and sprinkle these meadows, despite their brackish soil, with their share and their species of the cowslip and the daisy. The autumn trails over them its russet robe of many-tinted and neutral-tinted richness. And behind all, the early or the belated traveller sees, eastward or westward, the glorious and wide-expanded roses of the dawn and of the sunset over the city spires or beyond the Orange hills.

One is tempted to include the shanties among the flora, so seeming a growth are they rather than a construction, and resembling mouldy and unwholesome toad-stools which have sprung up out of the dampness and the muck. The smoke-wreaths and smoke-flowers of the locomotives have been mentioned, whose flaring trails in the distance so much resemble the foliage of the Venetian sumach, which we aptly call the "smoke-tree." The rivers are so low, and level with the surrounding marsh, that one seldom sees them till he is just upon them; and accordingly their sails appear rather like white growths upon the land. So winding are these streams, that a sloop within a few moments will seem to have turned squarely about, though forging straight ahead, and several vessels pursuing the same direction will point to every quarter of the compass.

Trees there are none, worthy of the name. Some straggling willows by the water-courses, and an occasional maimed veteran of other days holding out its stumpy limbs with a few flattering rags of leaves, would complete the inventory.

But enough. These are getting to be "weary marches" indeed to the patient reader. Let me advert to but one more feature. There is a singular mountain, which rises abruptly like an island midway in the flat expanse, known as Snake Hill. As the traveller passes south of it in the railway train, he can hardly fail to have been struck by its suggestive shape. Possibly, imaginations might differ as to its resemblance. Polonius might think it like a camel, or backed like a weasel, or very like a whale. I can understand that it might be taken for an elephant, lying down with his proboscis stretched before him. But I myself can see only a great gray lion *couchant*, with his head between his paws and tail extended along the ground behind him.

And it has always presented itself to me as the subdued and saddened Genius of the moors. He has seen his swampy realm invaded by Gael and Saxon alike; his broad domain narrowed steadily by encroaching civilization; his river arteries cut, his luxuriant fields cropped close, his soil quaking everywhere with the rush of rail-cars; his eyes blinded by the smoke, and his nostrils defiled by the stench, of factories and engines; the whole scene, which was once the picture of free and untamed and lavish life, despoiled, disfigured, dried up, shorn, and contracting about him,—a railroad running over his very feet, and a poor-house fastened like a scab upon his shoulder. And the poor Lion of the Jersey Marches lays him down like any dying dog, and hides his diminished and still diminishing head.

F. N. ZABRISKIE.

Lutheran Co-operation in Foreign Missions.

EDITOR CHRISTIAN INTELLIGENCER: In connection with your very kind and appreciative notice of two articles in the *Lutheran Church Review* for July you add, "But will our brethren allow us to ask if the General Synod and the General Council, indeed all the Lutheran bodies, *i. e*, all who hold in any degree to the Augsburg Confession, could not form a federative union, to act together, say in the cause of Foreign Missions?"

It is a matter of gratification that this question has been put to us, since it affords an opportunity to make a statement of what has been done in this direction, without appearing to make a boast or parade of what ought to be one of the most natural and easily effected results among all evangelical Christians, but which, alas, is only too rare even among different branches of the same denomination.

Between three and four years ago the Missionary

Committee of the Lutheran Church in the South made the proposition to the Board of Foreign Missions of the General Synod to send a man from their territory to India, under the auspices of said Board. The proposal was promptly and most heartily accepted; and a young man of high promise and devoted spirit from Virginia was appointed as the missionary from the Church South. Failing health, however, compelled him to resign shortly before the time set for his departure.

In March, 1884, our Board informed the Committee of Missions of the General Synod South that we had recently received into our employ as missionary and were about to send to India, Rev. W. P. Swartz, a son of Rev. Joel Swartz, D.D., and a graduate of our College and Seminary at Gettysburg, and suggested that, as they had declared the purpose of sending a missionary to India through the agency of our Board, they should assume the support of Rev. Swartz until such time as the Church South could furnish a suitable person as missionary from their territory. This proposal of the General Synod's Board was no less heartily and promptly responded to by the Southern brethren, and the Chairman of their Committee, Rev. W. C. Schaeffer, of Richmond, Va., in his official acceptance of the proposition closed his letter with these words: "*The North and the South strike hands in India.*"

In March, 1884, Rev. Swartz was appointed to the work; and, after spending a year in canvassing the Church in the South, during which time he succeeded in organizing fifty-five Children's Foreign Missionary Societies, forty Auxiliary Woman's Home and Foreign Missionary Societies, and four Synodical Societies, besides creating a widespread interest in the cause throughout the Southern Church, he sailed for India in July, 1885. Besides supporting Brother Swartz, a number of pupils in our boarding school in Guntur are supported by Sunday-schools and individual members. It is also worthy of note that the Church in the South has donated to our mission a printing press and outfit, which has been made the beginning of a Mission Publishing House in Guntur, and from which the *Guntur Mission News*, printed both in English and in Telugu, is regularly issued.

The women of the South also expect, in the near future, to send to India a Zenana lady who will cooperate with the ladies who are now laboring at Guntur under the direction of the Executive Committee of our Woman's Society.

The foreign work of our Southern brethren, through the agency of the General Synod's Board, has been carried on thus far without the least jar or friction, giving proof that a "federative union" between different bodies is not only possible but, in this case at least, is already an accomplished fact.

As between the General Council and the General Synod there has not been so much progress made in this direction; and yet we have good reasons for believing that the day is not far distant when at least a practical working union between the two bodies will be entered into. And here again the foreign field is likely to become the meeting ground, as the following action of the Guntur Conference indicates. At the April meeting of that body this resolution was adopted: "*Resolved*, That the Guntur Conference extend a cordial invitation to the Rajamundry Mission Conference to unite with it in a joint Conference, hoping that a more intimate coöperation and more mutual encouragement may in time result. We request, also, that the Rajamundry Conference appoint one of their members to arrange with a member appointed by this Conference to fix the time and programme and other particulars of the proposed meeting."

In a communication to the *Lutheran Missionary Journal* a short time ago, Rev. L. B. Wolff writes:

"The Mission had the pleasure of entertaining the Rev. Dietrich, of our Rajamundry Mission, during the first week of February. He dropped in on us and we were happy to see him, and talk with him about the work in the Godavery. Your missionaries would be delighted to have our fellow-workers more intimately associated. Differences are not so great and doctrinal lines are not so sharply drawn, when Christ's army comes in contact with their heathen foe. An exhibition of Christ becomes our supreme duty. We may have more blessed things to speak of as the result of this visit after a time, and as the effect of certain other meetings which it is proposed to hold."

These are a few of the facts that indicate that, while the Lutherans cannot exactly agree as yet on all points in church polity, forms of service and other non-essentials, we are, nevertheless, not hopelessly divided when it comes to the all-important and intensely practical work of evangelizing the heathen world. Some of us who are not very far advanced in life still entertain the hope of living to see the day when there will be brought about a "federative union" between the different branches of our Church to act together not only in the cause of foreign missions, but in every other good cause; and that, possibly, when we have thus been working together for a while in the extension of the Redeemer's kingdom, we may possibly make the discovery that there is no very serious obstacle to our entering into an "organic union proceeding from within outwardly and resting upon agreement as to fundamental verities."

GEO. SCHOLL, Secretary B. F. M., General Synod.

HANOVER, Pa., August 18th, 1886.

The Funeral.

I WAS walking in Savannah, past a church decayed and dim,
When there slowly through the window came a plaintive funeral hymn;
And a sympathy awakened, and a wonder quickly grew,
Till I found myself environed in a little negro pew.

Out at front a colored couple sat in sorrow, nearly wild;
On the altar was a coffin, in the coffin was a child.
I could picture him when living—curly hair, protruding lip—
And had seen perhaps a thousand in my hurried Southern trip.

But no baby ever rested in the soothing arms of Death
That had fanned more flames of sorrow with his little fluttering breath;
And no funeral ever glistened with more sympathy profound
Than was in the chain of tear-drops that enclasped those mourners round.

Rose a sad old colored preacher at the little wooden desk—
With a manner grandly awkward, with a countenance grotesque;
With simplicity and shrewdness on his Ethiopian face;
With the ignorance and wisdom of a crushed, undying race.

And he said: "Now don' be weepin' for dis pretty bit o' clay—
For de little boy who lived dere, he done gone an' run away!
He was doin' very finely, an' he 'preciate your love;
But his sure 'nuff Father want him in de large house up above.

"Now He didn' give you dat baby, by a hundred thousan' mile!
He just think you need some sunshine, an' He lend it for a while!
An' He let you keep an' love it, till your hearts was bigger grown;
An' dese silver tears you're sheddin's jest de interest on de loan.

"Here's yer oder pretty chilrun!—don't be makin' it appear
Dat your love got sort o' 'nop'lized by dis little fellow here;
Don't pile up too much your sorrow on deir little mental shelves,
So's to kind o' set 'em wonderin' if dey're no account demselves!

"Just you think, you poor deah mounahs, creepin' 'long o'er Sorrow's way,
What a blessed little picnic dis yere baby's got to-day!
Your good faders and good moders crowd de little fellow round
In de angel-tended garden of de Big Plantation Ground.

"An' dey ask him, 'Was your feet sore?' an' take off his little shoes,
An' dey wash him, an' dey kiss him, an' dey say, 'Now, what's de news?'
An' de Lawd done cut his tongue loose; den de little fellow say,
'All our folks down in de valley tries to keep de hebbenly way.'

"An' his eyes dey brightly sparkle at de pretty things he view;
Den a tear come, an' he whisper, 'But I want my paryents, too!'
But de Angel Chief Musician teach dat boy a little song;
Says, 'If only dey be fait'ful dey will soon be comin' 'long.'

"An' he'll get an education dat will proberbly be worth
Seberal times as much as any you could buy for him on earth;
He'll be in de Lawd's big schoolhouse, widout no contempt or fear;
While dere's no end to de bad t'ings might have happened to him here.

"So, my pooah dejected mounahs, let your hearts wid Jesus rest,
An' don' go to critercisin' dat ar One w'at knows de best!
He have sent us many comforts—he have right to take away—
To de Lawd be praise an' glory now and ever!—Let us pray."

—*Will Carleton, in Harper's Weekly.*

The Causes of the Earthquake.

THE crust of the earth is not quiet anywhere. The delicate instruments, made to show and record its movements, prove that earth-tremors are very frequent. These almost constant and moderate quakings are ascribed to a variety of causes. Internal forces, not sufficient to produce a volcanic outbreak, may shift their pressure and consequently their support of the rocks resting on them. Water, finding its way after a time through a fault or fissure in the rocks, may be converted into steam and exert a lifting force bringing about some change in the position of the overlying strata. Or water may have taken up something on its way, which may find at the greater depth another thing with which it enters into a chemical action, and that sets free and generates a gas which soon establishes a high pressure on the surrounding rocks and forces some readjustment in their position. One alteration of position produces another. The strata of the earth's crust show that in past ages such movements were extensive, sudden and violent.

Besides, the earth is believed to be cooling and contracting slowly. The crust in such a process must be reduced to a somewhat smaller sphere. This requires a piling up of such materials as can be moved on the top of others. The process is similar to the squeezing together of the skin on the back of one's hand; it presses the skin into ridges. Some question this secular cooling. At all events, if it has advanced during the last four or five thousand years it has done so very slowly.

Recently it has been urged that the increase and decrease of the pressure of the atmosphere over large areas, as indicated by the barometer, has power to effect the elevation and depression of the crust of the earth. Such changes in the pressure of the atmosphere over a large district are to be reckoned only by millions of tons. It is not improbable that they may alter the position of strata of rocks.

Whatever may be the cause, the crust of the earth is not stable, is in almost constant motion, and elevations and depressions are frequent. And, what is chiefly important to us is, that the Atlantic coast of the United States has been for some time one of the most active, if not the most active portion of the world's exterior. As all know, the movement has not been rapid but as a century of time or somewhat less is reviewed, it is found that the changes have been considerable. These alterations of the position of the land have been attended with very moderate tremors of the earth; the number on record is large.

To these facts and theories we venture to add the suggestion that the removal of pressure by tapping the subterranean reservoirs of oil and gas has aggravated the movement of the Atlantic coast section of the earth's crust. The natural oil has been lying under great pressure, probably of gas but also, perhaps, of other substances. How great that pressure was has been indicated by the spouting of the oil wells, throwing the oil to a great height in the air when the boring reached the underground reservoir. The pressure of the natural gas, which is so extensively used in Western Pennsylvania and a part of Ohio, rises in some instances to hundreds of pounds to the square inch. Now this pressure has been supporting something down below, and the down below is the bottom of a basin with shelving sides. In other words, the strata of the rocks dip or slant down into the valley, and the valley is the bottom of the basin on which the sides rest. The oil wells and the gas wells have been taking the support out of the bottom of the rock basin. A pressure of some fifty pounds to some hundreds of pounds to the square inch, indicated by the flow of the oil or gas, has been holding up something, probably a great deal. Perhaps the pressure was greater than was needed to support the overlying masses of rock and soil. That is very likely. The gas has been compressed. But the time comes when the equilibrium is destroyed, when the support required is removed from the superimposed strata. Then the strata must seek a new support, and as they extend on a rising slant for a long distance, and as they are the support of other strata beyond, the movement until a new support is reached will extend over a wide area, an area of hundreds of miles. The movement will be greatest on the periphery or rim of the bowl, and there cracks and fissures are most likely to occur.

In mining, supports are left or inserted to hold up the roof. This is always done, even when the mining is carried on at very moderate depths. But the oil wells and gas wells have been taking out a mighty uplifting and supporting force and have put nothing in its place. A subsidence of the roof and sides of the reservoirs of oil and gas, when the point of equilibrium has been passed, is, it seems to us, inevitable. The pressure downward is chiefly lateral, for the overlying strata are not horizontal or perpendicular but inclined, as the geologists say, they dip. This lateral pressure extends back hundreds of miles. That the upholding force, manifestly existing in the internal reservoirs of oil and gas, can be removed and nothing happen, seems impossible. Something must cave in or move down.

Now in Charleston the earth movement was from southeast to northwest, that is, toward Western Pennsylvania, and Western Virginia, and Southern Ohio, where a mighty sustaining force has been removed from under a part of the earth's crust.

More may occur, if this theory is correct. To be forewarned is to be forearmed. Chemical activity on a large scale may be instituted. Substances may be brought together which will generate large amounts of gas and produce an eruption. Fissures may be opened through which water will flow to the hot interior, be converted into steam, exert great pressure, bringing about another adjustment of the rocks or resulting in an explosion. These are among the possibilities. Such results have followed in the past history of the earth's crust.

Something new has happened. A gradual movement, imperceptible ordinarily except by the help of delicate instruments, has been converted into a rapid one. Is that something the removal of upholding force by tapping the internal reservoirs of oil and gas?

J. M. F.

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

Madison Avenue Reformed Church.

BY ABRAM R. VAN NEST, D.D.

SUNDAY, September 5th, was a memorable occasion in the annals of this venerable church, which we used to know as the Northwest. It was founded in the year 1807, and consequently is about sixty years of age. Its first minister was Rev. Christian Bork, who came to us from the German Reformed body. His ministry was eminently successful, and at once it took a front rank among the strong churches of the city, enjoying frequent seasons of refreshing from the Lord. In the annual reports to Synod we find several years when more than a hundred persons were added on confession of faith, and the old people used to mention with enthusiasm the good times they had in old Franklin Street under Father Bork. He was a Boanerges who carried the spirit of a Hessian soldier, which he had been, into the pulpit.

Then came the Rev. George Dubois. He was one of our own young men from New Brunswick, and seemed possessed of a saintly spirit. The church still grew, but his life was quite a contrast to that of his predecessor. He was gentle in manner and sought the things that belong to peace.

Then followed the Rev. James B. Hardenberg, D.D. He was a prince among the children of Israel, a man of commanding personal appearance. He was a true shepherd over his flock, and not the least lamb of the fold suffered from neglect. Having occupied several important posts in the Reformed Zion, he came with a certain prestige to this important church. Eminently successful as a pastor, his charge was thoroughly organized and yielded the best results. He was a man greatly beloved. Under his care the church was removed to West 23d street.

His successor was Rev. Hervey D. Ganse. Coming in the prime of life, one of the brightest men our Seminary had produced, he soon filled the vacant places in the sanctuary and the congregation became very flourishing. Seldom has a church been blessed with such a succession of shining lights and been so continually prosperous. In an evil day, as it seemed to many, the old house which had been consecrated with so many precious memories was abandoned, and a more expensive location at 57th street and Madison avenue was selected. The church erected was one of classic beauty, but it was far from the old people, who reached it with difficulty, and Mr. Ganse made but little impression on the surrounding vicinity.

Dr. Reed succeeded him. He was a most delightful man and a good preacher, but the church did not fill.

But now has come upon the scene Dr. Kittredge, of Chicago. He comes with the *eclat* of great success in the West, nor is he unknown amongst us. Formerly he was connected with the body that afterward created the Memorial Presbyterian Church, of which Dr. Charles S. Robinson is pastor, and he has many devoted friends in this city.

The church property is very valuable, estimated as worth half a million of dollars, and if "the survival of the fittest" is the rule for churches, this congregation has the best right to be, for they have paid off more than $100,000 of debt, and several of the leading officers have given $10,000 each.

Last Sunday was the opening service of this new and hopeful ministry. Churches still feel the effect of the summer solstice, but the place was full,—it was hard to find seats,—and this church has a delightful gallery which was pleasantly occupied. Dr. Kittredge is a man of middle age, full of spirit, with a beautiful round head and compact frame. He speaks with much rapidity and bristles all over with facts. The subject of his sermon was in Matthew 3: 16, "The signs of the times." He said there were three orders of students: one were the croakers; a second class, those who clothed every thing in a golden light, and then the true observer who could read the evil and the good. The great danger was the materialism of the age—the love of Mammon which was so universal. The other was social immorality, upon which he enlarged most plainly.

Still the world was getting better. One great evidence was the general sentiment against the sin of intemperance. At the beginning of the century an English traveller wrote, "A striking feature of the Americans is intemperance," and he gave a gloomy picture of the habits of clergymen in the past, who to a large extent became sots; now all is changed. It is no more genteel to have wine on the table, and a drunken clergyman cannot be tolerated. In allusion to Ingersoll's assertion that Christianity was near its death, he brought a great array of figures; first the gifts for foreign missions, reaching some $59,000,000 contributed by Christians, and nearly as large a sum for home work, while in 1800 missions had no place. He spoke of the large results in various heathen countries, and suggested that Christianity, if it was dying, made a pretty lively corpse.

In reply to the charge that faith is declining among Christians, he took four points for examination: first, the belief in a personal God; second, in the inspiration of the Bible; third, in the eternal punishment of the wicked; fourth, in the vicarious atonement of Christ; and showed that not one in ten thousand believers failed in these vital points. With regard to punishment, he suggested that many had a wish that some time and in some way the punishment might end, and that was about all that these doubters expressed. We submit the trouble is these people want to be wise above what is written. God alone can disclose His own counsels.

The sermon was delivered with great earnestness, and was most encouraging and hopeful. He declared himself a Boston man and of the old Congregational stock, with large charity for all those who love Jesus. He showed that the Church in this country was advancing quite in proportion to the growth of population, and especially in the orthodox direction. Everything in the man indicated great vigor for work for the extension of Christ's kingdom. I heard of his private visits and inquiries about what hospital the family visited, and that he expressed hope that every member of his church would have some special mission, so that those who have been sitting at ease in Zion are getting quite conscious that their peace will be seriously disturbed by this new advocate.

Everything looked full of promise, there was a large attendance of young people, and such preaching and such united efforts must surely reach the heart of this great city. We predict that Madison Avenue Church made a wise investment of ten thousand dollars a year when they made it the salary of this valient preacher of righteousness. May God bless them and their faith.

Another Dutchman is now preaching near by. Rev. C. P. Masden, long pastor of the Second Reformed Church in Philadelphia, and greatly blessed there, is now preaching in the beautiful Methodist church at Madison avenue and 60th street.

NEW YORK, Sept. 10th, 1886.

....BICENTENNIAL.—As will be seen in a notice in another column the First Reformed Church of Hackensack, N. J., will observe its two hundredth anniversary on Thursday, Sept. 23d. There is to be a historical discourse in the morning, a Dutch service in the afternoon, and addresses by ex-pastors in the evening. The occasion cannot fail to be very interesting. These two centuries of Christian life encourage our faith. This venerable church has never exhibited greater vigor than it does to-day.

....STANTON, N. J.—The first Sunday in September was a day of great interest in the Reformed Church. The pastor had announced that it would be observed as "Old Folks' Day." The attendance was very large, and almost half of the congregation were aged people. The church was decorated with foliage, flowers, grains, etc., with banners and appropriate inscriptions. The sermon was to the "fathers and mothers in Israel," and all the music was of fifty years ago. It was an inspiring sight, that army of noble old veterans of the Cross! and the young were deeply impressed by their presence. An experience meeting was held in the evening, at which three men, who joined the church about fifty years ago, told what great things the Lord had done for them. P.

....ROTTERDAM, N. Y.—The First Reformed Church, having undergone extensive repairs, will be re-dedicated, (D. V.,) on Thursday, Sept. 30th. Sermon in the morning by Rev. Dr. Gleason, of Hudson, N. Y., and in the evening by Dr. DeBaun, of Fonda, N. Y. L.

....POMPTON, N. J.—Rev. J. A. Trimmer of the Presbyterian Church, Woodside, N. J., began his work as pastor of the Reformed Church on September 1st.

....WARWICK, N. Y.—At the Reformed church, Sunday, September 5th, eight persons were welcomed into fellowship by the pastor, Rev. V. B. Carroll, making twenty-one received during the past six months, (three communions), of whom eleven came professing their faith, and ten with letters from other churches. During less than ten years one hundred and eleven have united with this church. Of this number twenty-three have died or removed from the village. The active membership at date is one hundred and fifty-four. The benevolent contributions show a gratifying development. There were reported in 1877, $161; in '79, $399; in '82, $573; in '84, $777; in '85, $826; in '86, $926.

....KERHONKSON, N. Y.—The Mission Band of our church have been busy for some weeks past in gathering grapes, cat-tails, ferns, clematis and bitter-sweet vines, and other things suitable for winter house decoration. They are ready now for orders to a reasonable extent for these articles. The purpose, should they realize anything from them is, to devote the proceeds to relieving the Board of Home Missions of a part of the appropriation necessary to sustain this church.

Their collection of grasses is varied and choice. They have been well preserved. They can now supply orders for the following at prices named: Cat-tails, 30, 40 and 50 cents per doz., according to size, securely packed and delivered at express office at Ellenville. Grasses, a good-sized bunch, such as can be spanned with one hand, 30 cents per bunch, postpaid. Clematis and bitter sweet vines, cured for use, 50 cents per lb., postpaid. White balsam, same as grasses. Pressed ferns and autumn leaves gathered and prepared according to order. It is too soon yet. Especial care will be taken in preparing sumach sprays, colored or green. Address the pastor, Rev. W. B. Darrach, Kerhonkson, Ulster Co., N. Y.

....THE CLASSIS OF GENEVA at a special meeting held at Marion, Wayne Co., N. Y., August 13th, dissolved the pastoral relation between the Rev. Matt. Kolyn and the Church of Marion, and Mr. Kolyn, having received a call from the Church of Spring Lake, Mich., was dismissed to the Classis of Grand River. The Classis also adopted the following minute:

"*Resolved*, That in dissolving the pastoral relation existing between the Rev. Matt. Kolyn and the Reformed Church of Marion, this Classis desires to put upon record their appreciation of the faithful work done by our brother; and, while regretting exceedingly that a mutually pleasant and profitable relation must be dissolved, would commend him to the further guidance of His Master, trusting, too, that he may find as useful a field and as affectionate a people as he is about to leave." S. C.

....THE CLASSIS OF RARITAN, in special session, September 2d, dissolved the pastoral relation between Rev. Wm. Schmitz and the Reformed Church of Pottersville, at their mutual request. He has removed to Roxbury, Delaware County, N. Y., as he has received a call from the church in that place.

Rev. Curtis E. Long has accepted a call from the Reformed Church of High Bridge, Hunterdon County, N. J. His installation has been appointed for September 23d, at 3.30 P. M. S. C.

....THE CLASSIS OF PASSAIC met in special session in the Reformed Church of Fairfield, N. J., September 8th, and dissolved the pastoral relation existing between Rev. B. C. Miller, Jr., and said church. S. C.

The Result and Once More.

"Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."—LUKE 11: 8.

WHEN three weeks since we advertised in these columns for a loan of $5,000 for a term of ten years at 4 or 5 per cent interest, for the building of the Second Reformed Church of Kalamazoo, we hoped and prayed that the Lord might incline some one whom He had blessed with "earthly store" to respond to the appeal. The prayer has undoubtedly been heard, but answered negatively. The willing party has not been found.

Now, in the name of Christ, whose we are and whom we serve, we call upon churches and individuals to send in their contributions for us to the "Church Building Fund of the Reformed Church," with instructions. If the Executive Committee can loan us the required sum, we will give every security in our power and obligate ourselves to refund the amount in full at the earliest opportunity.

A strong, united effort was recently made by the Reformed Church to save a costly church building in North Brooklyn by removing the embarassing debt with which it was encumbered. The effort proved successful. Will the call to save a church organization, young, vigorous and promising, by providing a building for it fail of success? It cannot be!

A brother clergyman of other religious persuasion, acquainted with our needs and prospects, made bold to suggest the willingness of the denomination he represented to house us and have us. The suggestion was not entertained for a single moment, though we need not have done violence to our religious beliefs in order to subscribe to the creed of that Church.

But can the Reformed Church, in consistency with her hopes for a future, suffer one of her youngest and most promising churches to remain shelterless on the eve of

winter, and to be tempted by another denomination with a promise of home and comfort? No young woman, I fancy, would accept the proposals of a young man if, though promising to love and feed her well, he purposed to keep her out of doors during the first winter of their married life—especially not if she had another and better suitor.

The Second Reformed Church of Kalamazoo has raised for all purposes, during the fourteen months of her existence, the surprising sum of $2,150, without the help of other churches or the Board. "She hath done what she could." When I enter the homes of some of her members I feel tempted to say, more than she *should*. The church-site has been cleared, architect's plans and specifications completed, contractor's figures obtained, and—we can go no further. The sound of the winds as I write reminds me of the fast-approaching equinoctial storms, and that it is but five months before the expiration of our lease will call us to vacate our rented church, and then—*what?* A. VENNEMA.

KALAMAZOO, Mich., September 10th, 1886.

....THE PASTORS' ASSOCIATION held its first regular meeting on Monday at the Synod Rooms, 34 Vesey street. The Rev. John Davis was elected President, and Rev. Robert H. Barr, Secretary. At the next meeting, September 20th, Rev. David Cole, D.D., will give an exegesis of 1 Cor. 9: 27, "Paul a castaway."

....EAST GREENBUSH, N. Y.—A harvest home festival was held at the Reformed Church on Thursday, September 9th, during the afternoon and evening. The lecture-room was tastefully decorated with the various productions of the soil. A large pyramid of fruits and grains was erected in the centre of the room and was greatly admired. A night-blooming cereus of exceeding beauty, belonging to Miss E. Yates, was on exhibition during the evening, and added much to the pleasure of the large number present, many of whom had never before seen the like. The day, though very warm, was, on the whole, favorable to the success of the entertainment.

The aged members of the church were out in force, and spent the long interval between the exercises in social chit-chat and in calling to remembrance the former days. Lively addresses were delivered during the day by Rev. R. A. Davison, pastor of the Presbyterian Church of Greenbush, and Rev. J. B. Armstrong, pastor of the M. E. Church of East Greenbush, and in the evening by Nelson Davenport, Esq., of Troy, and Rev. P. R. Day, of Albany. The whole impression produced by the exercises, enlivened as they were by the singing of a number of excellent pieces by the church choir, was most happy.

A fact lending additional interest to the occasion was that just one hundred years had elapsed since the building of the First Reformed Church of Greenbush. A marble tablet, set in fruits and flowers, was placed immediately over the desk, bearing the inscription:

BUILT 1786. ENLARGED 1829.

Next year will be the centennial of the organization of the church, which, it is expected, will be appropriately celebrated.

The exercises closed with a brief congratulatory address by Rev. Dr. Steele, pastor of the church. The financial result fully equalled expectation.

....THE CLASSIS OF HOLLAND held its regular fall session at Vriesland, Mich., September 8th. The Rev. J. P. DeJong preached the sermon from 1 John 1: 7.

Three young men were examined and recommended for support from the Board of Education.

A committee was appointed to organize two churches if they should think it proper to do so.

It was strongly urged that the interest in missions and in education should be promoted by every possible lawful means in our churches.

Rev. A. Zwemer was dismissed to the Classis of Iowa, within whose bounds he has accepted a call. The Classis adopted resolutions expressing regret to part with one of the most aged pastors of this Classis, as also our sincere sympathy with this brother in the loss he sustained by the death of Mrs. Zwemer. S. C.

...HARLEM, N. Y.—The Rev. G. H. Smyth preached his last sermon as pastor of the First Reformed Church last Sabbath morning. The old white frame building which for many years has sheltered a devout congregation was crowded. Five years ago Mr. Smyth became the pastor; the membership was less than two hundred. It has risen to between seven and eight hundred. A Second Reformed Church has been organized, a division of the property made, a part sold and a beautiful new church erected. Next Sabbath Rev. Mr. Smyth and two hundred members go to the new church. Five hundred remain with the First Church. Rev. Dr. J. Elmendorf began his work in the old church by preaching his first sermon as pastor-elect last Sabbath evening. The First Church occupies a part of the old site; the Second Church is on the corner of Sixth avenue and One hundred and twenty third street.

....WESTERN ITEMS.—Rev. A. Zwemer, of Graafschap, Mich., has accepted the call of Free Grace Church, Sioux Co., Iowa.... The Third Church of Pella, Iowa, has called Rev. J. Smit, of Wortendyke, N. J....English services are held regularly every Sabbath in the Reformed church at Coopersville, Mich., Rev. J. H. Karsten, pastor.

Fulton Street Prayer-Meeting.

TWENTY-NINE years of prayer, bringing inestimable blessings to thousands of souls, will be commemorated on Thursday, September 23d, when the Fulton Street Daily Noon Prayer Meeting will hold its twenty-ninth anniversary, at noon, in the Middle Reformed Dutch Church, on the corner of Lafayette Place and Fourth street in this city. Addresses will be delivered by ministers of various denominations, thanksgiving be offered to God for the past and supplications for a large blessing on the thirtieth year. The influence of this meeting once extended around the world. Shall it again?

American Bible Society.

THE Board of Managers met at the Bible House on September 9th, 1886, William H. Crosby, Esq., Vice-President, in the chair. Religious services were conducted by the Rev. D. B. Coe, D.D.

Grants of books to the value of $7,850 were made for distribution through colportage and other agencies at home and in foreign lands.

Letters were presented from all the Society's agents in foreign lands, with communications concerning the circulation of the Scriptures and the various hindrances which are encountered in carrying out their work. Mr. Loomis refers to the prevalence of cholera in Yokohama; Dr. Gulick makes brief mention of the outbreaks of violence against foreign missionaries in Szechuen, in which one of the Society's agents is rumored to have suffered loss; Mr. Hamilton speaks of the embarrassment experienced in Mexico in consequence of the recent excitement on the border; Mr. Brown reports a six weeks' trip to the province of Paraná; Mr. Milne had gone from Bogotá to Honda, in Colombia, making frequent sales of Scriptures on the way; Mr. Whipple reports the work done by colporteurs in Persia, and Dr. Bliss concerning affairs in Constantinople. Mr. McKim, in Cuba, is making steady sales and meeting with encouragement.

The receipts in August were $46,153.05; issues from the Bible House during the same month, 56,430 volumes. Total receipts since April 1st, $203,486.11; issues since April 1st, 418,578 volumes.

The General Outlook.

....RECENT LIBERAL BEQUESTS AND GIFTS.—*The Presbyterian* reports that a lady has placed the sum of $200,000 in the hands of Rev. H. S. Hoffman and Mr. C. M. Morton, for the purpose of establishing in West Philadelphia a Divinity School for the Reformed Episcopal Church. With the seminary a church is to be established, and the parish and seminary are to be so connected that the pastors shall be professors, and the young students are to assist in parochial work. It is said that $100,000 will be spent upon the buildings, which are to be erected in a lot already purchased at Chestnut and Forty-third streets.

....The will of Catherine E. Coyle, of Washington, gives the Metropolitan Presbyterian Church of Washington $500; Sabbath-school of same, $500; to Dr. Chester, pastor, $500; to the Central Presbyterian Church, $500; to the Tract Society, $300; to the Women's Work for Women Society of the Metropolitan Church, $300; to the Women's Benevolent Association, $300; to the Home and Foreign Missionary Societies, five shares Bank of Washington stock; to the Metropolitan Church Poor Fund, and to aid in building a parsonage, five shares each of the same.

....The Baptist Church has received the following bequests from a banker in Detroit, Lorenzo B. Austin: American Baptist Missionary Union, $5,000; Baptist Theological School, at Ongole, India, $1,500; American Baptist Home Missionary Society, $3,000; American and Foreign Bible Society, $1,000; to be used in distributing Bibles in the Southern States, etc., $500; to the Woman's Baptist Home Missionary Society of Michigan, Denison University, Granville, Ohio, $2,000; and to the Baptist churches which he formerly attended in Akron and Middleburg, Ohio, $4,000.

....It is announced that the five sons of Mr. James S. Kirk, recently deceased in Evanston, Ill., have determined to erect a memorial library building for Northwestern University, at a cost of from $50,000 to $70,000.

....The late Philo Carpenter, of Chicago, bequeaths to Oberlin College, Ohio, $2,000; Ripon College, $2,000; Iowa College, $2,000; Berea College, Kentucky, $5,000; Chicago Theological Seminary, $2,000; Chicago Historical Society, $1,000; American Congregational Union, $2,000, and makes the Chicago Theological Seminary his residuary legatee.

....The Armour Memorial Mission Church of Chicago is almost completed. Mr. Armour also contemplates the establishment of a free hospital on the grounds.

....Adrian College has lately received three bequests from friends; one of $2,800, another of $2,000, and the third of $500.

....The late Archbishop Trench bequeathed $15,000 to the Episcopal Church in Ireland.

....At the Methodist Conference just closed in Dublin, Sir William McArthur gave $75,000 toward the erection of a new building on the Methodist College grounds at Belfast, where young women may be educated.

....The Rev. Dr. Wallace, pastor of the First Presbyterian Church of Newburyport, Mass., sends the following facts to the *Evangelist* in relation to a venerable Christian lady The one hundredth birthday of Miss Phebe Harrod, the oldest member of this church (having entered its communion by profession seventy-one years ago), was celebrated Aug. 28th. She retains all her faculties, her memory is stored with precious hymns and passages of Scripture, and her conversation is entertaining and profitable to all who visit her. She is a native of this city, of Puritan ancestry, and was next to the youngest of ten children, the most of whom attained advanced years. She remembers to have seen Washington and Lafayette, and has seen all the pastors of this church excepting the first. Her house has ever been a place of hospitality, and she retains a deep interest in the activities and charities of the church. She is widely known and greatly beloved. Her spirit is one of calmness and cheerfulness, and her faith and trust exemplify the promise, "And even to old age I am He, and even to hoar hairs will I carry you; I have made and I will bear, even I will carry and deliver you." A large number called and extended their congratulations, and letters or telegrams were received from all the ex-pastors living, and from many prominent persons in various parts of the country. Brief congratulatory exercises were held in commemoration of the event. The pastor read the Scriptures and offered a prayer of thanksgiving. An original hymn, composed by a member of the church, was sung. Words of welcome were spoken by J. T. Brown, Esq., and an address made by Hon. Richart T. Spofford, who also read a poem written for the occasion by his wife, Harriet Prescott Spofford, residents of this city.

News of the Week.

WEDNESDAY, SEPT. 8.—Prince Alexander has been informed that the Czar accepts the proposals made by the Bulgarian notables as the conditions of the Prince's abdication, and that the Czar will recognize the regency, the union of Bulgaria and Roumelia and the independence of the country, and will appoint a Russian military plenipotentiary resident at Sofia....Fresh shocks of earthquake were felt yesterday in Athens and neighboring places....A terrible hail storm reported in Paris and suburbs. The loss of glass is estimated at $1,000,000 ... There are rumors of revolt in India... The "Mayflower" beat the "Galatea" by over twelve minutes....Three persons killed and six wounded at an election riot in Texas.

..Thomas F. Plunkett disappeared last Friday from Hartford, Conn., with $50,000 in cash and a large amount of negotiable paper of the Hartford Silk Co. He was President of the Hartford Silk Co. in Tariffville, and Treasurer of the Union Manufacturing Co. in Manchester ...Several slight shocks of earthquake at Charleston, S. C., again reported. Liberal offerings are carefully distributed and no distinction is made of race or color. Thousands of dollars have been raised for relief of the sufferers. ....Work will begin next week on the bridge at Poughkeepsie, N. Y., across the Hudson river.

THURSDAY, 9.—Alexander has signed the deed of abdication and departed from Sofia. A great crowd of people witnessed his departure and thousands lined his route through the town. The people were much affected....All hope of a compromise between the government and Mr. Parnell has been abandoned since the interview between Lord Hartington and Lord Salisbury....A new lake has been discovered in Cuba; the springs which recently appeared near the village of Ceibadelogua flow so freely that it is feared the village will be inundated. A portion of it is now three feet under water, and the inhabitants are panic stricken and leaving the town in great numbers ... The Cayuhoga Valley Railway attempted to lay a track on a prominent street in Akron, O., despite the earnest protest of residents, who say the track would be a death trap. While the men were at work one thousand business men turned out and made an attack on the railroad hands, and the track was torn up and thrown into the Ohio canal... It is said that Mrs. Schilling, Mr. Morosini's daughter, is at the Ursuline Convent in Montreal, and that Mr. Morosini gave Schilling $15,000 to leave the city.... The situation at Charleston is improving. ....The sea serpent reported seen yesterday morning in the Connecticut river opposite Cromwell. Two men were rowing on the river, when suddenly the boat was struck and lifted nearly out of the water, throwing the men off their seats.

FRIDAY, 10.—Prince Alexander arrived at Turn Severin, Austria, in a yacht, and was greeted with cheers by Hungarians. The school children of Lom Palatka strewed the Prince's pathway through the city with flowers. He says Germany, Austria and Russia had forbidden him to execute the plotters against him, thus depriving him of the very essence of power, and abdication was the only honorable mode of escape from such a position....Mr. Louden, once a prominent member of the Irish National League, accuses the League of investing the funds sent from America, instead of using the money to help evicted tenants....The Queen of Spain is seriously ill with consumption, in a form similar to that which caused the death of King Alfonso....An attempt was made to wreck a Staten Island rapid transit train over the creek north of Stapleton....The race between the "Mayflower" and "Galatea" was a failure yesterday on account of the dense fog ...The "Empire State" ran aground on Sandy Hook beach yesterday in the fog. She had four hundred passengers on board viewing the race between the "Mayflower" and "Galatea." ...Subscriptions rapidly increasing for Charleston. The homeless people drenched by rain, making their condition more terrible than before. Two slight shocks felt yesterday.

Continued on page twelve.)

Our Contributors.

Saratoga Springs Again,

WITH MR. JONES AND MR. SMALL.

THE last week in August found the Saratoga season in its culminating glory. The races ended on Saturday, the 28 h, and that day witnessed also the garden party at the Grand Union Hotel, when the children of small growth promenaded and danced in the afternoon, and the children of larger growth crowded the walks and platform in the evening. The toilets of the evening were elaborate and elegant, one of the most striking being embellished with diamonds of such great price that a detective followed immediately, in order to protect their lady show case. For this worldly spectacle we had fortified ourselves by an excursion to R und Lake in the morning, where we had heard the Rev. Samuel Jones, of the Georgia Conference, Methodist Episcopal Church South.

Round Lake is midway between Albany and Saratoga, and has a summer camp-meeting population of several thousands. The tabernacle, where the services are held, is but a few minutes' walk from the station. It will hold three thousand people.

When we reached the platform a prayer-meeting was in progress, which was participated in by many present. At half past ten Mr. Jones arrived on the platform, and, after singing, solo and choral, by Mr. Uxell, of Chicago, and his choir, prayer was offered, a collection taken, and the sermon began, lasting an hour and twenty minutes.

REV. SAM JONES.

Some of the readers of the INTELLIGENCER may like to know how the noted evangelist appears. Let them imagine a somewhat slight man of middle age, of average height, with dark complexion, black hair and moustache, with dark eyes, arrayed in a black suit, with a white tie. His voice is conversational, somewhat monotonous and drawling, with a twang and yet dashes of vigor and enthusiasm, which carry the witty or stinging utterance with great power home to the hearer. He begins with his hands behind him; then they drop to his sides; then wave in graceful gesticulation, or cleave the air in passionate entreaty or denunciation.

The text was Acts 10: 2: "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." The division of the sermon was textual. In the first place Cornelius was a devout man. Under this head the politics of the country were scathingly reviewed, and men were urged to be devout practically in public and daily life. Secondly, Cornelius was one who feared God with all his house. At this point family life was held up in its religious opportunities and deficiencies, and the pious customs of the Jones' family were minutely and tellingly rehearsed for the edification and rebuke of the multitude. Thirdly, Cornelius gave much alms to the people. He served as an excellent example for imitation to the people of this age. The Church was urged to liberality.

Throughout the sermon occurred witty utterances, which arrested the attention and excited laughter or exclamations of surprise. But all these sayings had an earnest moral purpose to rebuke sin and praise righteousness. True, the noble English of the academy, forum, and university pulpit suffered at the hands of the great evangelist; but God prefers righteousness to rhetoric. As usual, the bon-mots were noticeable and may be reported here:

SENTENTIOUS SAYINGS.

"A well-rounded, symmetrical character is the idol of God's heart."

"Thank God, there's no such thing as a pauper in heaven."

"I've got a family-prayers plank in my religious platform, and I'll carry it through all my life."

"Let's succeed in being religious, whether we succeed in anything else or not."

"This country will never be what it ought to be until we mix the ten commandments with our politics."

"Put a devil in office, and then ask God to bless him!"

"The Republicans have come out and championed beer; only they didn't put it in the platform; they put it under the platform."

"The South has nothing against the North. We're sorry we ever fired on that old flag."

"May we have a party for morals in America, and have all the devils on the other side!"

"If any man lives like Cornelius, he is called a crank—cracked. If you call that being cracked, I want to be bust wide open."

"A devout man—through and through. It broke out all over him."

"A man who can't have a revival preaches against them. A man hates to see a disturbance in a graveyard."

"I wish every home in America was a religious home."

"A lawyer said to me, 'When I've got a strong case, I want a jury of Presbyterians. The Shorter Catechism, swallowed in their youth, makes them do right.' What do you Methodists swallow in your youth?"

"I tell you, mothers, you get a grip on God and you can manage your boys."

"Brother, did you ever try to swap bread and ham for some of heaven's bread?"

"People say I talk about myself too much. The main difficulty is I've talked about you a little too much."

"When a man gets out of a job, he sits down and tells a lie about Sam Jones."

"The Lord doesn't let a man lose every time he seems to lose."

"I'd rather risk the chances of a generous old sinner out of the church than the chances of a stingy member of the church."

"What is hell but selfishness on fire?"

"A large ear is said to denote a generous man. Many a preacher in this country ought to get tons of fertilizers for large ears."

"A fellow's going to plank down for value received. When the Gospel's done all for a man, he will give his bottom dollar to send the Gospel to those who don't have it."

REV. SAM SMALL.

Mr. Jones is said, in his preaching at Atlanta, Ga., to have been the means of converting Mr. Samuel Small, an accomplished gentlemen, who had been in the habit of looking too long upon the wine when it is red. Mr. Small has joined Mr. Jones in his laudable evangelism, and spent some days at Round Lake with him. Sunday morning, August 29th, Mr. Small came to Saratoga and preached in the Methodist Church an hour and six minutes to an appreciative congregation of two thousand souls.

Mr. Small is apparently about thirty-five, slender, of good size, brown-haired and brown-moustached. He has a large nose, crowned with spectacles. He speaks in a somewhat monotonous and strident voice, but with great energy and excellent diction. His text on this occasion was St. Matthew 16: 3: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

He opened with the usual theological doctrine of God's revelation of moral truth in creation, Scripture and incarnation. The Holy Spirit carries on the work of redemption through the Christian Church. No philosophy of man's device can supplant or antagonize the authorized revelation and means of redemption. Men scan the signs of the times, and base on them optimistic or pessimistic theories. Optimistic signs are the growth of the Church and missionary activity; pessimistic are the labor troubles, political corruption, worldliness in the Church, antagonisms to soul life. But God is with His Church, and as we read the signs of the times in a Christian spirit, all is well. Many denunciations were stinging; many eulogies beautiful in imagination and diction.

Afterward came a personal statement from Mr. Small of his conversion, September 15th, 1885, and his happiness since; ninety drunkards having been reclaimed under his efforts in Atlanta since that time. This brief speech was, in some respects, more impressive than the whole sermon which preceded. Many wept for joy, and all seemed gratefully to realize that the same mighty Spirit who founded the Church at Pentecost and strove effectually to convert Saul and Augustine and Bunyan, was still at work, with trophies and coronations for the crucified Christ.

Messrs. Jones and Small returned to the sunny South, and the prayers of all earnest Christian hearts will go with them for the abundant success of their witness and exhortations for the Lord.

CONVENTIONS.

September is a convention month at Saratoga. The Free-Thinkers, Spiritualists, Unitarians, and Social Scientists are on the programme.

Phi Beta Kappa convened in national council last Wednesday, a week ago, the first instant, in the Court of Appeals room in the Town Hall, at which it was our fortune to be a delegate from the Columbia Chapter, New York. There we met as fellow delegates the Hon. Matthew Hale, President of the Council; Col Thomas W. Higginson, Vice President; Dr. Winsor from Harvard, Professor Adolph Werner, of New York, Dr. Darling, of Hamilton College, and many other *vives illustres*. The principal business was the election of officers and senators, and the granting of three new charters for Rochester University, Dickinson College and Lehigh University, of Pennsylvania. De Pauw University, of Indiana, must wait yet three years. A declaration was made that, in the opinion of the Council, the society was not a secret organization, and then, with thanks to the authorities for their hospitality, the assembly adjourned.

THE AUTUMNAL VISITORS.

Autumnal weather came after the earthquake and the latter rain. Charleston has been often remembered and compassionated in conversation and in public prayers. Dr. Cuyler, in his sermon last Sunday morning, alluded sympathizingly to the stricken city. He tarries with us a little longer at Dr. Strong's,—that happy place where Christian love reigns—and with him have been gathered the Rev. Drs. Page, of Leavenworth, Kansas, Bullock, of Washington, Rabinkam, late of Philadelphia, Cunningham, of Nashville, and Prof. Wallace Bruce, the Shakesperean scholar. That sweet voiced daughter of God, Miss Sarah Smiley, gave us a Bible reading of forty minutes' duration on the subject of consecration, one Sunday evening, and another night Dr. J. J. Roche came to lead prayers, at which Mrs. Knapp sang beautiful soli, accompanied by Dr. Roche's accomplished son, the Rev. Olin Roche, assistant at St. Peter's in New York, who presided at the organ.

The bands have gone from the Grand Union and the Kensington Hotels, and that at Congress Hall has been divided and part dismissed, but the one at the United States still plays. The sky is daily splendid, the air is balmy, and the springs have not yet given out.

The most recent signs of the activity of the Reformed Church here have been the presence of the courtly Dr. Hartley, of Utica, moving among the guests at the Grand Union, and the Rev. Daniel H. Martin, of New York, whom we saw happy among a group of ladies on the piazza of the States.

E. J. RUNK.

The Hindus of Southern India.

BY REV. JOHN H. WYCKOFF.

PART I.

THE Madras Presidency, which forms the southern portion of the peninsula of India, contains a population of about 31,000,000. Of this number, fully 29,000,000 are Hindus; the remainder being Mahommedans (1,900,000), Eurasians (half castes), Europeans, and other foreigners. The Hindus, excepting a very few of the old warrior and merchant castes, may be all included under three divisions: Brahmins, Sudras, and out-castes; the Brahmins constituting 4 per cent, the Sudras 75 per cent, and the out-castes 20 per cent of the whole.

The Brahmins, although being so small a portion of the population, are by far the most influential section. From time immemorial they have formed the learned caste, and continue to hold that position. They are divided into two classes—religious and secular. The former devote themselves exclusively to religious duties, and act as priests to the Sudras. They officiate at the temples; perform ceremonies at marriages and funerals; name auspicious days; read and teach the Shasters, and attend to other duties peculiar to the priestly office. The secular class take up salaried appointments, chiefly under government, but not such as require any manual labor. The majority of the government posts open to natives are filled by them. They act as local magistrates, lawyers, clerks, professors, and teachers. Probably 60 per cent of the pupils in English schools are Brahmins. Of 1,394 university graduates in 1883–84, 899 were of this class. They possess wonderfully acute intellects; in fact, there appears to be no intellectual attainment to which they are not capable of rising. For indomitable perseverance and patient performance of duty, the Brahmins cannot be surpassed. But with their good traits is mingled so much hypocrisy, selfishness and pride, that few of them win the confidence and respect of Europeans. In many points they correspond to the Pharisees of Christ's day; but the Pharisees seem to have been men of upright moral walk, while the Brahmins are cunning, deceptive and untruthful. Their one object in life is self-exaltation, to accomplish which they do not hesitate to resort to the very lowest species of

craft and fraud. Of the two classes, the moral character of the secular appears to be better than that of the religious section; their contact with English gentlemen and English literature tending to create in them a measure of manliness and self-respect. The religious class live by imposing upon the credulity of the Sudras. The expedients that they adopt for encouraging the superstitions of the people and extorting from them money, are so varied and so wicked as to be almost incredible. A short acquaintance with the Brahmins is sufficient to convince one that they belong to a race distinct from the rest of the Hindus. Well made, with finely modelled lips and nose, fair complexion and high forehead, they stand out from the bulk of the people superior in physical and intellectual endowments. In other words, they are the same race as ourselves, being a part of that great Aryan stock which formerly existed in Central Asia; but separated, a portion of them to people Europe and the rest to settle in India. "They are an example," says Hunter, "of a class becoming the ruling power in a country, not by force of arms, but by the vigor of hereditary culture. One race has swept across India after another; dynasties have risen and fallen; religions have spread themselves over the land and disappeared; but since the dawn of history the Brahmin has calmly ruled, swaying the minds and receiving the homage of the people, and accepted by foreign nations as the highest type of Indian mankind."

But by far the largest class of the Hindu population are the *Sudras*. This term, meaning *slave*, and used by Menu to denote the lowest of the four great castes, is a misnomer when applied to the Dravidians of Southern India, who hold a position far superior to the Sudras of North India. The Sudras of the South are virtually *the people*. They own the soil and till it; they are the artisans and tradesmen. The Brahmins are the head; the Sudras the trunk of the body politic. When the Brahmins came amongst them they were rude and uncivilized. Through them they learned the arts and sciences, and many of them now possess all the refinement and culture of their teachers. It is a question, though, whether the Dravidians would not have been better off without the civilization of the Aryans. For while the Brahmins improved their dialects, and taught them many useful arts, yet, by bringing them under the influence of a pantheistic religion they perverted their moral sense, and bound them fast to error by the chains of caste. Consequently, we find the morals of the Sudras quite as corrupt as those of the Brahmins. They are deceitful, cunning, woefully avaricious and licentious. Blind adherence to ancient custom is the sole religion of the Sudra. He deems it as perilous to forsake custom as for the locomotive to quit the line. With the theory of religion he has nothing to do; that he relegates to the Brahmins. He concludes that as it is easier, so it is better to believe than to reason. Occasionally he takes a cocoanut, breaks it before the village idol, pours the milk on the ground, prostrates himself before it with folded hands, and makes a short petition for some temporal blessing. This, together with a faithful attendance upon the religious festivals and the usual offerings to the village priest, make up the practical side of his religion. His creed, as taught him by the Brahmins, has been outlined by some one as follows:

"He believes the stone idol which stands in the village street to be really and truly God. Would his forefathers have worshipped it if it were merely stone? Does it not avert danger, remove diseases, send rain and fruitful seasons? Would it do this if it were not God?

"He believes in the omnipervasion of God; and concludes that as we cannot see the great God, we must worship something in which He is.

"He believes that all men are puppets, moved to virtue and vice by God who dwells in them. This rids him of all personal responsibility and makes him indifferent to his future destiny, whether it be heaven or hell.

"He believes in the transmigration of souls; and that he is in bondage to the deeds of a former birth. He is thus a firm fatalist. All that he enjoys or suffers is inevitable; cannot be otherwise.

"He believes in the indulgence of God. That the feeding of a few lazy Brahmins or mendicants is sufficient to remove his most heinous crimes."

Moreover, he is a tenacious caste-holder. As the Brahmins have held aloof from the Sudras, constituting themselves a distinct caste, so they have encouraged the Sudras to form themselves into different castes. It is not known how many divisions of the Sudras there are, but they certainly number several hundreds. Besides the cultivators, which are the most numerous, there are weavers, smiths, shepherds, potters, carpenters; each trade constituting a distinct caste, and the members of different castes not being allowed to eat, drink, nor intermarry with one another. Each caste is further divided into classes; each class sub-divided; and the process of division is often carried to such an extent that a person is forced to marry within a circle of fifty or sixty families. A man who violates caste-rules is excluded from caste-privileges. No man is allowed to give him work, water, food or fire, nor have any intercourse with him. He is thus either forced to relent or become an out caste altogether. As a matter of practice, the different castes are beginning to change their occupation. As the Brahmins have left their priestly calling to take up lucrative appointments under government, so the Sudras are abandoning their hereditary trades and engaging in whatever occupation they find most profitable or congenial. They now compete with Brahmins for the very highest offices, so that it is not an uncommon thing to find a Sudra magistrate with Brahmins for subordinates. They send their children freely to the English schools, and during the last ten years the study of Sanscrit has also been revived amongst them, and even the Vedas, which Menu declared were not for the "ears of Sudras," is being studied by them in the sacred tongue.

Glances Across the Sea.

BY REV. HENRY E. DOSKER.

V.

IT were sheer folly if the rich possessions of the Church in the Fatherland should pass entirely out of the hands of the Orthodox without a struggle; if they should tolerate to be thus easily robbed of their own. Who will allow an alien to coolly thrust the owner from the door which opened to let him in, in disguise, and did not close upon him in time to prevent his arrogant attempt not only of ruling all things within with a high hand, but of claiming as his own that to which he never had, nor ever can have, a sound title.

The Orthodox, alone of all the factions in the Dutch Establishment, can lay a sound claim to the ecclesiastical possessions. Are not they alone truly and fully in accord with those to whom these rich holdings were given, *as a sacred trust*, centuries ago? Would not the very fact of any part of them being in the hands of avowed unbelievers be a violation of that trust? We cannot wonder, therefore, if we see the deposed brethren and their followers endeavor to obtain, in the civil courts, that justice which the ecclesiastical courts have so flagrantly violated.

The suspended members, shortly before their deposition, formulated fourteen questions as to the right in law of the Classis of Amsterdam, which were submitted to various lawyers of national repute. One of them was Mr. A. J. W. Tarncombe Sanders, a man of great celebrity, and moreover a recognized Liberal, and politically and ecclesiastically a decided antagonist of Dr. Kuyper and his followers. He spent a great deal of time in carefully looking over this entire matter. The result? A clean and complete justification of the position taken by the Orthodox; a bitter and scathing condemnation of the Classis and its illegal proceedings.

In his decision he laid special stress on his negative answer to the second question, which read as follows:

"Do Art. 18, General Regulations for the Reformed Church, and Art. 1, Regulations for the Consistories, allow a Classis, which has provisionally suspended a certain number of the members of the consistory of any congregation, to assume, in such congregation, consistorial powers?"

Unqualifiedly denying the right of Classis to do anything of the kind, least of all under the given circumstances and in the congregation of the capital, he calls every act of the Classis of Amsterdam, from the suspension of the 80 members of the Consistory until now, *utterly illegal*, and holds that no judicial tribunal in the Netherlands will, even for one moment, uphold the Classical proceedings.

A like position, among others, was taken on the question by that celebrated Dutch jurist, Prof. Mr. B. J. L. Baron de Geer van Jutfaas. It may be well to state, between parentheses, that *Mr.* is the official title given to jurists in all written documents.

As an indication of the change in popular opinion just now setting in, I may remark, that the Classis of Haarlem, by an overwhelming majority, not only of the Orthodox but also of the Moderns in it, protested against the actions of the Classis of Amsterdam. There is but very little doubt that the case will pass from the ecclesiastical to the civil tribunal, where less prejudice and greater fairness appears to await the defendants in the case.

All the while the fire is burning at other points. The Consistory of Leiden resolved, with 10 *versus* 9 votes, to admit a number of Modern candidates to the full communion of the Church. But almost immediately and before the cries of disapprobation from the side of the Orthodox had died away, it became known that the new members were received on their papers, but immediately forbidden the Lord's Supper until such time as the Consistory should have investigated their doctrinal soundness. With a slight change of base the struggle of Amsterdam promises, therefore, to be repeated at Leiden.

The Church of Veenendal made a show of fight against the admission of Moderns to the Lord's table, but the protest wilted under the heat of Synodical threats. In still another church, that of Ede, in Gilderland, a considerable number of the church communicants have petitioned the Consistory to break with the Synodical judicatories, and to assume, for the while, an independent position.

Strong efforts are all this time making to establish some kind of an interim. Dr. Kuyper himself favors the idea. Dr. Hoedemaker has attempted, in a brochure, to formulate a "*modus vivendi*."

One of the most feasible plans appears to be that which was published in the *Herant* a few weeks ago. Fundamentally it is one with the plan of Dr. Hoedemaker, from which it differs in some details. It proposes, for a term of twelve years, to suspend the existing regulations. Groups of equally-minded members of the church are meanwhile allowed to unite and to organize separately. If they number over five per cent of the membership of the church, they shall share, *pro rata*, in the salary fund. They are to exist by the side of the former organization, but within the pale of the Reformed Church. Their ministers are to be candidates for the ministry in Dutch or foreign seminaries, of recognized ecclesiastical standing, and they are to be recognized by the Church as ministers after the lapse of the interim. If, meanwhile, nothing new is established, the old order of things returns after twelve years.

Now this thing appears to me somewhat visionary and impractical. It smacks too much of calculation. The leaders of the opposition in the Netherlands had better remember the sad condition of affairs existing in Germany in the sixteenth century during the historical Augsburg and Leipsic interims. They were productive of naught but evil and worked no good. Better far, war to the knife than a false peace. If the issues are just and righteous the Lord will fight His own battles.

Meanwhile, the Roman Catholics are gloating over the division in the ranks of the Protestants. They absorb almost entirely the inflowing new population. They number to-day two-fifths of the population of the Netherlands, and confidently claim that the day will soon dawn, at the present rate of progress, when the New Church, the chief bone of contention at Amsterdam in the present embroglio, the old cathedral of Amsterdam, will be theirs once more. In this same connection it is interesting to know that one of the watchmen appointed by Classis to take the place of those who represented the party of the suspended, but were removed with police interference, is a Roman Catholic.

It were better, if the property question should be decided adversely, at once to free the Church from the State, to risk with God what the earlier seceders risked in 1834 and what the Scotch risked in 1845. A Free Church alone is a working, a living Church. No encouragement could be greater than that of the history of the Free Church of Scotland, which, as Dr. Kuyper himself proudly quotes, in forty-five years, besides a yearly amount, which last year rose to the magnificent figure of £600,000, or, together with the interest on invested funds, to that of £850,000, has raised no less than £2,000 000 for general endowments. If the Christian Reformed Church in the Netherlands is strong and efficient to-day in all its departments, why should a magnificent Free Church of Holland be counted a Utopian idea?

THE NIGER COUNTRY.—The large territories on the great river Niger, which, under the Conference held at Berlin for the distribution of colonial possessions in Africa, were assigned to Great Britain, are to be governed by a Company. A Royal Charter, published in the *London Gazette*, bestows on the National African Company (Limited) powers of governing and defending the territories it has acquired from the native Princes, covering the entire "basin of the Niger," equal to those possessed by the old East India Company of India. They can, for example, raise troops, issue a coinage, and pass laws. The consent of the Secretary of State is, of course, necessary to all their acts, and the Company cannot divide the produce of Custom duties as profits, or other taxes, but must expend them upon the administration of its territories. It is curious that both in Africa and Borneo we should fall back upon this old device; but it has some advantages, not the least of which is that it removes these rude regions, while they are being civilized, from the direct control of Parliament, and keeps the administration in experienced hands. The National African Company may possess a great empire by-and-by, if they know how to manage Negroes without enslaving them; and their Chairman will have more power than most kings.—*Spectator, London.*

The Reading Room.

Our Book-Shelves.

....“THE LOGIC OF INTROSPECTION; or, Method in Mental Science.” By Rev. J. B. Wentworth, D.D. Dr. Wentworth will not be accused of lacking the courage of his convictions. After an introductory discussion of Method, in which it is maintained that in all science the true method is to be found in the spontaneous action of the Rational powers, he boldly challenges Induction, and charges the Baconian method with producing materialism, sensationalism, positivism, and other philosophical heresies. The author also takes his position with those who hold that the mind knows not things, but their appearance or what the senses report about them. Half a dozen chapters are occupied with a criticism of Dr. McCosh's position in regard to intuitions and induction. The remainder of the book is largely devoted to an application of the method of introspec tion to philosophical investigation in search of truth.

No one will question the ability of the volume. It contains a great deal of careful and consecutive thinking, of delicate analysis, and nice discrimination, and will lead many to at least temper the application of induction with a use of introspection. Some portions of the discussion remind us of the hypotheses of the Theosophists. No doubt Theosophy, with all its errors, has in it important truths, and something is to be learned from it. Dr. Martineau's objection that it is without elevating power, is like an attempt of a man to lift himself by his waistband, is a strong one. There is also some affinity between introspection and the philosophy of Buddhism, and, therefore, one is apt to be rather shy of it. Whether Dr. Wentworth avoids such introspection as is undesirable and has succeeded in attaining its true value, we are not ready to say. His argument is certainly worthy of a hearing and of careful consideration. Our statement is very general, a fact we are aware of, but how to make it more particular in the space at out command, we do not see. (Phillips & Hunt.)

....“A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH.” By A. H. Lewis, D.D. This compact little volume of nearly six hundred pages presents the views of the Sabbatarians. Dr. Lewis writes in a good spirit, has collected a great deal of material, and tries to be fair. But he does not always succeed. He attacks the early date of the second half of the Didache, against the opinion of nearly all the critics who have examined the subject, and his attempt to overthrow the rendering, “the Lord's Day,” in chap. 14: 1 of “The Teaching,” is obviously futile. On page 48 we read, “The Epistle of Ignatius to the Magnesians is a forgery,” whereas its genuineness in the shorter recension has been established by the researches of Bishop Lightfoot, in whose conclusion Harnack concurs. It is not worth while to go through the book. If the opinion of the Seventh Day men is solid, it is impossible to see how our Lord's promise of guidance to the Church has been fulfilled, for on that view He has left ninety-nine hundredths of His disciples in error for eighteen centuries! (The American Sabbath Tract Society.)

....“POVERTY GRASS.” By Lillie Chace Wyman. Excellent short stories descriptive of scenes in humble life fill these pages. Readers of the *Atlantic* will recognize “Valentine's Chance” at once. The style of the writer is admirable, as she manages the narrative so as to bring the scenes vividly before the thought, and knows how to make the actors talk according to their position. Each tale is in some sense a “study” by itself; factory life being a favorite subject. The story of “A Child of the State” presents the Reform School in what we fear is too truthful an aspect, dark as is the picture drawn of the management. For good reading, to those who like the sketching of real existence about us, we heartily commend this volume. (Houghton, Mifflin & Co.)

....“THE MAKING OF PICTURES.” By Sarah W. Whitman. For a young person starting in art work these twelve short talks will be of assistance. They give useful hints as well as afford a distinct understanding of the various processes by which pictures are obtained. The style is simple and clear, and the reader is not wearied or puzzled by trifling or technical details. We heartily commend the work for its educational value. Intelligent appreciation of pictures is more and more demanded by the progress we are making, and this work of Mrs. Whitman opens the way for the study of larger books on special branches. (The Interstate Publishing Co., Chicago and Boston.)

....“THE GREAT MASTERS OF RUSSIAN LITERATURE IN THE NINETEENTH CENTURY.” By Ernest Dupuy. Translated by N. H. Dole. This volume appears very seasonably, since there is such a furor about Russian writers just now and a corresponding desire to know their personal history. The author treats of Gogol, Turgenief, and Tolstoi, giving a sketch of their lives and a rapid criticism of their principal works. The translator has done his work well, and has added further particulars in an appendix. To all interested in the subject the book will be very acceptable, but for our part we do not see in these writers the power that is claimed for them, nor do we recognize in their works any substantial or permanent addition to the world's literature. Each author is preceded by a likeness. These are not much to speak of as works of art, but they certainly have individuality and are expressive. (T. Y. Crowell & Co.)

....“A SECRET OF THE SEA,” etc. By Brander Matthews. The name of the author insures the ready acceptance of this new volume from his pleasant pen. He knows how to write a short story, and New York city life usually furnishes him most capital themes. Six of these stories are contained in the book before us, among which “Esther Feverel” is, perhaps, our favorite, though each one has some special attraction. For those who like to take up a book to read in the family circle for the pleasure of the circle around the evening lamp, we are sure no disappointment will result if they choose Brander Matthews' work. It is well done throughout. (Charles Scribner's Sons.)

....“TALMAGE ON RUM,” is the title given to a pamphlet published by the National Temperance Society and Publication House, containing eight sermons and addresses delivered by T. De Witt Talmage, D.D. It is well known that what the pastor of the Brooklyn Tabernacle opposes he never spares; what he goes against he goes against with all his might, and in this pamphlet he deals out some sturdy blows against the great rum demon and the tobacco habit.

....“EXERCISES FOR THE IMPROVEMENT OF THE SENSES FOR YOUNG CHILDREN.” By Horace Grant. American Edition. Edited by Willard Small. This book is for children too young to learn to read and write; it is a text-book for the nursery, and may be made valuable there in affording to the little folks instruction with amusement. Section II., on Paper-cutting, anyone in charge of little children can use with advantage. (Lee & Shepard.)

Our Library Table.

Periodicals, Serials and Notes.

. ..The special features of *Lippincott's Magazine* for September are: the conclusion of the fresh and realistic local story, “Taken by Siege;” another of Clinton Scollard's exquisitely modulated and imaginative poems; a short story by “J. S. of Dale;” Brander Matthews' “Random Recollections,” and John Baumann's “Experiences of a Cow-Boy;” and two curious contributions by women, one a devout believer in Keely's “Etheric Force,” and the other drawing from the story of the Fall in Genesis the conclusion of woman's original superiority to man. There is not a dull page in the whole number.

....The *New Princeton Review* for September is hardly up to its usual high average. The criticisms and reviews are very carefully and satisfactorily done. Mr. W. C. Prime has an entertaining and sadly instructive article on Country Churches in New England, and Mr. Ormond states The Agnostic Dilemma with great clearness and force. But the gem of the issue is the opening paper, by Mr. Stedman, on Genius, in reply to Mr. Howells' curious assertion that genius is simply an extraordinary faculty for taking pains, or “only the mastery that comes to natural aptitude from the hardest study of any art or science.” The writer, with great acuteness and insight, and with a wide range of illustration, utterly upsets this notion, if indeed it needed upsetting. When hard work will make a fine statue out of common limestone, then will pains convert ordinary aptitude into genius. Say what any one will, it is ever true, as Mr. Stedman says, “Not every mind catches fire with its own friction,” and the one that does stands apart in quality from all the rest.

....The *Old Testament Student* for September is a very valuable number. It contains an exhaustive article on the Divisions of the Decalogue, by the Rev. Dr. Chambers, a very satisfactory discussion of Shekhar and Leaven in Mosaic Offerings by President Hovey, who pulverizes one of the main supports of “the two-wine theory,” a fair statement of the Ethical Value of Pagan Religions, by Dr. J. A. Smith, and a judicious paper by Prof. E. L. Curtis on the Old Testament Prophet. Prof. Beecher's notes on the S. S. Lessons are fresh and pointed. This monthly at a dollar a year is as cheap as it is valuable.

....The second number of Vol. VII. of the *American Journal of Philology* is at hand. It is filled with philological matter of the best quality, and such as can be gotten from no other source in our country. The editor, Dr. Gildersleeve, furnishes a very valuable paper on The Consecutive Sentence in Greek. The *Journal* is a great credit to American scholarship and should be liberally supported.

....The *Methodist Review* for September has an instructive paper on Women and Missions, and a scholarly and suggestive article entitled A Plea for the Study of Literature, a very superficial discussion of Evolution in Religion, and a very well-filled Editorial Miscellany. Dr. Curry makes his department abound with information, while at the same time it is fruitful in suggestion.

....The *Forum* for September has eleven articles, all of suitable length and on timely topics. That headed Confessions of a Baptist is particularly poor, since the writer, having surrendered all that is peculiar to the body, is unfit to criticize it. The last paper in the number attributes the growth of intemperance to “the life-blighting tyranny of Sabbatarianism.” There may be on record a more absurd statement than this, but if so we have never seen it. This paper is in sharp contrast to the first article, by Prof. Sumner on Industrial War, which is full of good sense.

....The September number of the *Magazine of Art* opens with a critical notice of Art in Australia, prompted by the pictures from that island-continent in the Colonial Exhibition, which has made a profound impression on English minds this summer. Three examples appear as engravings. Paper No. 2, on Current Art, dealing with this year's exhibition by the Royal Academy, no lover of art can afford to neglect. The four illustrations from the paintings are very pleasing, and besides a full-page engraving of The Sower, from a painting by Hamo Thornycroft appears as a spirited and engaging frontispiece. A full-page engraving of K. Meyer's picture of A Nunnery, Bruges, will be admired. The number has other attractive features.

....*Babyhood*, always good, seems to grow better every month. A glance through the September number impresses us as the best yet published. Its pungent editorials on pertinent topics, appropriate articles, practical suggestions in regard to just what mothers need to know, render it invaluable to them or to any who have the care of children. The magazine merits fully all the praise it receives.

BOOKS RECEIVED.

Harper & Bros.: Mary and Martha, The Mother and the Wife of George Washington. By Benson J. Lossing, LL.D. Illustrated by Fac-similes of Pen-and-Ink Drawings by H. Rosa. 8vo, pp. 348. $2.50; also,

Contributions to the Science of Education. By William H. Payne. 12mo, pp. 358. $1.25; also,

The Iliad of Homer. Books XVI.—XXIV. With Explanatory Notes. By W. S. Tyler, D.D. (Harper's Classical Series.) 12mo, pp. 420. $1.50; also,

Voyages of a Merchant Navigator of the Days that are Past. Compiled from the Journals and Letters of the late Richard J. Cleveland. By H. W. S. Cleveland. With Portrait. 12mo, pp. 245. $1.25; also,

Into Unknown Seas; or, The Cruise of Two Sailor-Boys. By David Ker. Illustrated. 16mo, pp. 176. $1.

The Interstate Publishing Company, Chicago and Boston: The Making of Pictures. Twelve Short Talks with Young People. By Sarah W. Whitman. 16mo, pp. 131. 60 cents; also,

Entertainments in Chemistry; Easy Lessons and Directions for Safe Experiments. By Harry W. Tyler, S.B. 16mo, pp. 79. 60 cents; also,

Through a Microscope: Something of the Science together with Many Curious Observations Indoor and Out, and Directions for a Home-Made Microscope. By Samuel Wells, Mary Treat and F. Leroy Sargent. Illustrated. 16mo, pp. 126. 60 cents.

Charles Scribner's Sons: Stockton's Stories. First and Second Series. By Frank R. Stockton. 2 vols. 12mo, pp. 201 and 242. $1.25 each; also,

A Secret of the Sea. By Brander Matthews. 12mo, pp. 220. $1.

Houghton, Mifflin & Co.: A White Heron, and Other Stories. By Sarah Orne Jewett. 16mo, pp. 254. $1.25.

Robert Carter & Bros.: The Life of Christ. By the Rev. William Hanna, D.D., LL.D. Illustrated. 3 vols. 12mo, pp. 360, 344, and 324. $3; also,

Storm Signals: Sermons Preached in Metropolitan Tabernacle, London. By C. H. Spurgeon. 12mo, pp. 422. $1; also,

My Pearl. By Alida W. Graves. 12mo, pp. 344. $1.25.

Thomas Y. Crowell & Co.: Meditations of a Parish Priest. Thoughts. By Joseph Roux. Introduction by Paul Mariéton. Translated from Third French Edition by Isabel F. Hapgood. 12mo, pp. 213. $1.25; also,

St. John's Eve, and Other Stories. By Nikolai Vasilievitch Gogol. Translated from the Russian by Isabel F. Hapgood. 12mo, pp. 380. $1.25.

F. H. Revell, Chicago: Biblical Theology of the Old Testament Based on Oehler. By Revere Franklin Weidner. (Theological Encyclopædia and Methodology.) 12mo, pp. 224. Cloth, $1.25.

UNBOUND BOOKS AND PAMPHLETS.

Hon. Horatio Seymour, LL.D., Ex-Governor of the State of New York, Late President of the Oneida Historical Society. By Isaac S. Hartley, D.D., Second Vice-President O. H. S. Illustrated. 8vo, pp. 80.

Francis: A Socialistic Romance, Being for the Most Part an Idyll of England and Summer. By M. Dal Vero. (Harper's Handy Series, No. 93.) 16mo, pp. 154. 25 cents; also,

Ottilie: An Eighteenth Century Idyl. By Vernon. The Prince of the 100 Soups. Edited by Vernon Lee. (Harper's Franklin Square Library, No. 542.) 4to, pp. 53. 20 cents.

As It Was Written. A Jewish Musician's Story. By Sidney Luska. (Cassell's Rainbow Series.) 16mo, pp. 253. 25 cents.

Checkmated, and Other Stories. (Cassell's “Select” Library of Entertaining Fiction.) 16mo, pp. 142. 15 cents.

The Diary of Samuel Pepys, 1660-1661. (No. 33, Cassell's National Library.) 32mo, pp. 192. 10 cents.

PERIODICALS.

September.—New Englander and Yale Review, The Church Review The Expositor.

October.—The Quiver.

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Incompatibility.

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THE fortitude with which we bear the misfortunes of others finds its correlative in that peculiar quality of human nature which makes it interesting, if not agreeable, to hear of the disasters which have befallen our neighbors. Among the numerous woes to which flesh is heir, that of incompatibility, as applying to people who by ties of blood or through social relationship must dwell together, is by no means the lightest. The plaint goes back to the morning of the world. "And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth; if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?"

Who has not sympathized with the poor, worn mother, querulously crying out against the fate which had brought the alien-hearted women into her tents, imperiously demanding that her darling should be mated with some one more congenial to her nature, more satisfactory to her traditions? That we find the same throb beating through all literature, from Homer to Shakespeare, inspiring all mythologies, and uttering itself in the story and song of the day, proves that though one generation passeth away and another generation cometh, the characteristics of the race do not materially alter. When everything is said and done, it is, after all, happiness that we cry for, simple household happiness; a bundle in which are bound peace at the fireside, merry talk at the table, quiet communion in the chamber, the fond and faithful resting of one soul upon another, the development of gifts and graces, the unselfish courtesies and tender demonstrations which are as cordial to the fainting and bread to the famishing on the journey of life. The whole circle of benedictions inherent in the name of home has to do with compatibility or its reverse. Think of poor little Aurora Leigh, carried a motherless baby from her Italian home to the English aunt standing at the door to welcome her brother's legacy,

> "Straight and calm,
> Her somewhat narrow forehead braided tight,
> As if for taming accidental thoughts
> From possible pulses; brown hair pricked with gray
> By frigid use of life."

Think of Mr. Tulliver finding in his "little gell" the homely comfort and wholesome joy which were denied him in the companionship of his amiable but foolish wife. Think of the univocal condemnation of the step mother in most of the books and on many of the lips of otherwise candid and thoughtful people. The reason being, doubtless, that the danger of incompatibility is greater in this than in any other enforced contiguity of which we have knowledge. Think of Colonel Newcome and the Campaigner, of Little Dorrit and Mrs. General; nay, cast your eyes nearer home and see, among your friends and kindred, the petty annoyances, the absurd situations, the endless wear and tear and friction which are the product of this one cause, and then, if you are honest and impartial, cease to join the superficial crowd who speak as though incompatibility were a mere intangible mist of morbid sentiment or the precipitate of wounded vanity.

To live in the same house day by day, year by year, with persons who have "ways," like the ill-tempered sister in "Mistress and Maid," or who nag and criticize and interfere, like the relatives of Katy's husband in "Stepping Heavenward," is more than a mere grievance, it is tribulation. Whether it winnow your chaff from your wheat by its salutary discipline, or simply bruises your wheat, leaving nothing but chaff as a residuum, must depend on the manner in which you receive and accept the process. Nothing is more certain than that the adversity which ennobles our character, rendering it lovelier, purer, and sweeter, outworks in another to acerbity and harshness. The one, saying tacitly, "Shall we receive good at the hand of the Lord, and shall we not receive evil also?" discovers an opportunity for service and a Divine blessing in the companionship which jars upon the nerves, irritates the temper, and tries the soul. The other, striving fractiously against bit and rein, loses strength in the never-ceasing struggle and develops a state of mind allied to demoniac possession.

So much being said, when the incompatibility of your associates and yourself is acknowledged, it remains to confess that martyrdom is not always saintly, nor even patient suffering invariably well-pleasing to nor yet appointed of the Lord.

In the case of husband and wife, the right and Christian thing is to bear and forbear, ignoring points of difference, cultivating harmony, and determining to dwell in mutual respect and tranquility. But in many homes the disturbing element is introduced by a person who has no natural right in that particular place; by some bit of human driftwood thrown on that special shore, and finding comfortable lodgment, to the trouble and loss of those who are the legitimate occupants.

Disagreeable maiden aunts or crusty bachelor uncles, who through mistaken pity for their loneliness in life are asked to become parts of a family in which their apparent mission is to set everybody at variance, would be properly left to isolation, and would themselves be happier in most instances, if independent. For walking up and down another's stairs is heart aching work at its best, and much of the ill-temper in this world is only dissatisfaction and misery in a state of effervescence. Let us be charitable as we may, but let us be careful how we take under our roofs, as permanent inmates, those who are for any reason likely to be incompatible with those who have a prior date of tenancy.

And instead of eating one's soul out in nervous anguish, beating against the bars of home as if it were a cage instead of a nest, it would often be the truer wisdom and the deeper kindness to change wholly the conditions which are so constantly exasperating.

Suffering *per se* is not honorable. It is rather the opposite, in that it bears witness always to disease or unripeness; in that it is itself incompatible with perfection of peace, or completeness of suitable environment.

A hair shirt is no whit more dignified than a velvet gown. There is no halo round the brow which assumes the aureole of pain to no possible benefit of self or others. It is when the crown of thorns is bound upon One who royally endures that He may see of the travail of His soul, and be satisfied that the eyes of all the world are drawn to the suffering Redeemer. Far different the Cross our Master bore in meekness from the crosses we carry with arrogant complacency. Needless suffering of soul or body is pagan, though it may be stoical. The fire which hallows must be of heavenly kindling, and it never touches one of us in vain.

Salutations.

LET us glance at some of the foreign changes rung upon the "How are you?" of our common English speech. It is astonishing how this commonplace salutation differs among various peoples. To begin with, most of us say "How de do?" and then think we have said "How do you do?" Perhaps "How are you?" accenting the first word instead of the second, would be more elegant and sensible. "Hope I see you well," is the salutation of some people; then we generally shake hands, and women almost as invariably kiss each other. Few races, apart from the Anglo-Saxon, possess the hand shaking trait in so marked a degree. Every one will recall the story of the ceremonious Celestials, who, on meeting an acquaintance, clasp their own hands, palms together, and gravely move them up and down.

The old Greeks hoped their friends might "be of good cheer," while the Romans wished that those they met might find "health and safety." There were good reasons for each of these salutations. The average Greek was always prone to gayety, and the attainment of happiness was his ideal. So we might interpret his "Be of good cheer" to mean, "Be happy while you may"—make the most of the present. But the more austere Roman, environed by the cares of state and of a world empire, threatened by foes without and foes within, chose aptly enough a more significant greeting. "Health" was his constant desire, because his beloved Rome was often enveloped in miasmatic fogs. "Safety" was, next to health, his first desire, because in the turmoil of the time all alike were in peril—high and low, rich and poor, saint and sage.

The volatile Frenchman is not ashamed to kiss as he asks, "How do you carry yourself?" and the slow-moving Germans hug each other bear fashion as they exclaim, "How do you find yourself?" The graceful Italian, child of sunny skies, indulges in both hand-clasp and kiss after he has flung his fingers high in air and cried, "How do you stand?" The Hollander's "How farest thou?" is accompanied by a hearty slap on the shoulder; but when two Swedes fall gracefully into each other's arms and gaze over each other's shoulders, they exclaim, "How can you?"

In China, if travellers' tales are trustworthy, "Good-morning" grows comic. It means there, we are told, "Have you eaten and enjoyed your rice? and is you stomach working well?" Imagine putting such an inquiry to an American or an Englishman! Yet the Chinaman evinces much wisdom in his matutinal salutation. A good appetite for the initial meal of the day, be it composed of bread and butter or of rice, means, as a rule, a good day, and bringing in its train a good night, pleasant sleep, and an invigorated mind and body for the morning again. "A person whose digestive organs are working well is a man whose temper is apt to be equable, and who will, therefore, generally speaking, be happy and sunny minded." It would almost seem, therefore, as though John Chinaman's "Good-morning" is among the wisest we have named.

The Polander, whose history is one of sadness, inquires in a subdued tone, "Art thou gay?" the dignified Turk crosses his arms, bows low, and says, slowly and distinctly, "I will request of Allah that thy prosperity be increased." The undemonstrative Friend gazes calmly at his approaching acquaintance, and without nod or smile remarks, "How is thee?"

Our immediate English ancestors said, "Save you, sir," or "madam," or "God save you," and two centuries ago men and women both "kissed for courtesy," as it was termed. But English-speaking males have long considered such salutations between persons of their own sex to be absurd and effeminate. *Harper's Bazar.*

A Happy Thought.

WE cull this from *Good Housekeeping:*

"It is a grave mistake which so many housemothers make to crowd Saturday so full of extra work—cleaning and baking, and mending and making—until midnight commands the needle to fall from the weary fingers. One of the sweetest and saintliest of the mothers of the generation now growing old, used always to call Saturday 'The Preparation Day,' borrowing the old Jewish designation of the day before the Sabbath. Morning was given to the careful preparation of house and food and apparel for the holy morrow; afternoon to the preparation of herself. Not religious preparation—her soul was always ready for spiritual joy—but she would not have a tired body or a jaded mind to drag upon the upsoaring spirit. The hours was spent in reading, in still idleness, in looking over and cutting slips from accumulated newspapers, in a walk, a drive, above all in companionship with the children.

"Many a rainy afternoon was spent in repeating to them the poems with which her richly endowed mind was stored—cantos of Scott, sonnets of Shakespeare and Milton, long poems of Goldsmith and Cowper and Dryden, ballads of Burns and Motherwell, the earlier poems of Longfellow and Tennyson, the Hebrew melodies of Bynn, the sacred songs of Keble, or Newton, or Montgomery. Many a winter afternoon was spent in pasting pictures into the great scrap-book, which was one of the institutions of the family, in learning the intricacies of the Chinese puzzle, or in solving the enigmas or charades of *Merry's Museum*, the one children's magazine of those days. Blessed Saturday half-holiday! Day of sweet and joyful preparation! Why cannot mothers and mistresses take the initiative in the new reform, and inaugurate such a half-holiday in all the households in the land?"

How to Judge Canned Goods.

A HINT now about tinned goods, meat especially. Note, when about to purchase, the condition of the tin; if bulged outwards, *don't have it, even as a gift!* We will explain the process of canning, to give weight to our warning.

The meat is packed in tins while raw, then sealed, and cooked in an outer vessel of boiling water, with sometimes the addition of a chemical to raise the temperature. When cooked, the can is pierced, and, as soon as the air and steam have been expelled, it is soldered. Experts know when it is ready for soldering; a moment too soon, and the mischief is done, because if air is left in, the tin bulges, and the meat will not be good. On the contrary, if the tin has sunk, it is an infallible sign of goodness; it proves a vacuum, which is natural, as the meat shrinks when *no* air is left in the tin.

Some may say, what matter if air be left in the tin? Simply this: nitrogen, an element of air, im-

parts to bodies with which it comes in contact a tendency to change and decay.

Often, on opening a tin of preserved goods, people are heard to say "the air is escaping," instead of which, the slight hissing sound is the result of the air rushing *in*, another proof that there was a vacuum. Well, we go so far as to say that, assuming the outward sign of goodness above referred to; a label bearing the name of a good exporter or importer, and also a reliable vendor of the article, whether meat, fish, milk, soup, or vegetable, the chances are a million to one against any being injured, much less poisoned, by tinned goods.

Another caution, though: always look out for any little globules of solder that sometimes find their way inside the tin; and take care, specially in the case of salmon and lobster, to empty the contents, as soon as opened, into an earthenware vessel This is necessary for everything except milk.—*Cassell's Family Magazine for September.*

CHILDREN'S PORTFOLIO.

Only Half an Hour.

AT a quiet summer resort a few years ago some children were gathered together one Sunday morning, having a "home Sunday-school." The oldest one was a girl of sixteen, who actually would neither wear very long dresses nor put up her hair, although all the children insisted that she was a "young lady." The nearest church was five miles distant, and the little ones, not knowing of anything they could do which their mammas would consider right for Sunday, had gone to Miss Bessie and asked her to amuse them until their mothers would have returned from church. So she had taken them out to the summer-house not far from the hotel, and they were all having a delightful time.

Near the hotel were three cottages, miserable, dirty ones, which many of the servants of the hotel called their "homes." One of these was situated a short distance back from the summer-house, where the little people were having their Sunday-school. At the first sound of singing a woman walked noiselessly out and hid under the shadow of one of the large overhanging rocks. She was one of the laundresses, and as she had three children to support, her life had been one of hard, hard work, with little ease or even comfort.

After singing "Jesus loves me, this I know," Bessie asked each one of the children to recite a verse. When all had done so, one of the girls exclaimed: "But, Miss Bessie, you haven't said a verse. Don't you know any?"

The class all laughed at this, but Bessie, smiling, too, replied: "Yes, Helen, I do know some, and you may hear me recite my verse. Of course, I ought to do what I ask of you. 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'"

"Very nicely recited," said Helen, in a motherly tone, "but I think that the teacher ought to say two verses."

Bessie replied, "All right, little monitor, I'm willing. 'Him that cometh to me I will in no wise cast out.' Is that enough?"

"Yes," solemnly answered Helen, "now can we sing 'Shall we gather at the river?'"

After the children's voices had joined in the hymn, the young people went home. But the seed had been sown in the heart of the poor, weary woman who had been listening, and when she went back into her shabby house she knelt by the side of her bed and said: "Oh, Lord Jesus, Thou knowest that I am 'heavy laden' and that I want rest. Please give it to me. I take Thee at Thy word; Thou wilt not 'cast me out.'"

The next day Bessie was unexpectedly obliged to leave, and she never knew what good her half-hour's teaching of the little ones had done. But it was one of the small things which so often, especially when done "in His name," accomplish more than work which seems more important. E. M. C.

Ruben's Faith.

OUR Mexican minister was telling me this evening about his little boy Rubén (Reuben). Once the father was very poor—so poor that the children had no clothes, and he had no money with which to buy them even the few garments that were necessary. Poor little Rubén was very much distressed, and said to his father: "Papacito, what shall I do for clothes?" "My little son," said his papa, "go and ask God to give you a coat, and to give your brother and sister clothes." A little while afterward the father was told that Rubén was alone in the church; so he went very quietly and looked in, and there he was kneeling, his little hands clasped and his face upturned, and praying: "Oh, dear God, give me some clothes, and my little sister and brother too; hear me and help me, dear God, for Jesus' sake;" and the poor little voice choked with tears. That afternoon, to the wonder and grateful joy of that family, a present was sent these three little ones of enough money to buy each one a garment.

This little boy is only about seven years old, and about two years ago he was suffering a great deal with an inflamed face. One night his father, hearing a noise from the children's corner, went quietly over, and there was Rubén kneeling and praying, "Oh, dear God, help me, and make me better of this dreadful pain; take it away and make me well." The tears were rolling over his cheeks, and he was in great trouble, but asking with all faith for help. After he got up and went back to bed, his father went to him and gave him some medicine which soothed the pain, and in the morning he said to him: "Papacito, the dear God came to me and cured me last night; I asked Him, and He came." I wish I could give you this in the sweet Spanish words, for it seems to me that the speech of the little children is indescribably sweet in this musical language; but you will see the wonderfully strong faith of this little lad, which was the fact which impressed me most forcibly. Many of the little Mexican children have this beautiful faith and trust in God, and it is something very touching. Remember little Rubén, and pray that he may grow up a good, earnest, faithful Christian.—*Mary E. Cochrane, in Children's Work for Children.*

The Boat-Dwellers of Japan.

YOUNG people who live in London or New York may fancy that our cities are crowded, and that many families must live without very much air to breath or space for the boys and girls to play in. What would they say to the boat-dwellers of Japan? In that crowded country hundreds of families spend their lives and bring up their children upon the water, and know nothing of the land, except as they make an occasional visit to it when obliged to purchase supplies or attend to some unusual business.

In every bay along the coast are found hundreds, if not thousands, of small craft called "junks." These are small, flat bottomed boats, and are owned and inhabited by a man and his family, just as houses are in other parts of the world. Their business is the transportation of goods and merchandise of all kinds, and their navigation is a sort of family affair. One traveller says:

"I have seen a boat twenty feet long most adroitly managed by three children all under seven years of age. I am told that, notwithstanding their aptness at swimming, many boatmen get drowned, for no boat ever goes to another's aid, nor will any boatman save another from drowning, because, as he says, it is all fate, and he who interferes with fate will be severely punished in some way."

Among these wonderful aquatic families children of three years old will sometimes swim like little fish, and if one is backward in learning, he will be thrown overboard, and teased and tormented until he is obliged to learn the art in self-defence.

Ah! it is in reading and learning about the people of other lands that we find how much we have to love and be thankful for in the broad free life of our own. But even here there are children who would be the better for such frequent baths, and perhaps you would have great difficulty in persuading the little Japs that life in the hot and crowded streets of our great cities was to be preferred to that of the junk-men on the rivers and harbors of their own country.—*Harper's Young People.*

Satan's Four Servants.

SATAN has a great many servants, and they are all busy and active ones. They ride in the railway trains, and sail on the steamboats, they swarm along the highways of the country and the thoroughfares of the city, they do business in the busy marts; they are everywhere and in all places. Some are so vile looking that one instinctively turns from them in disgust; but some are so sociable, insinuating and plausible, that they almost deceive at times the very elect. Among the latter are to be found the devil's four chief servants. Here are their names:

"There's no danger." That is one.

"Only this once." That is another.

"Everybody does so." This is the third.

"By-and-by." This is the fourth.

When tempted from the path of strict rectitude and "There is no danger" urges you on, say, "Get thee behind me, Satan!"

When tempted to give Sunday up to pleasure, or to labor, and "Only this once" or "Everybody does so" whispers at your elbow, do not listen for a moment to the dangerous counsel.

All four are cheats and liars. They mean to deceive and cheat you out of heaven. "Behold," says God, "now is the accepted time, now is the day of salvation." He has no promise for "By-and-by." —*Selected.*

A Bird's Nest.

WHAT do I see?
An empty nest in the apple tree,
Where the mother-robin is calling and crying
To her mate on the bough above replying,
Wild for the touch of a downy breast
In the vacant nest!

How can it be?
This lonely nest in the apple tree,
Yesterday full of a chirp and flutter,
Such notes as a callow throat can utter;
Four little fledglings, closely pressed
In the happy nest!

Ah, woe is me
For the ruined nest in the apple tree!
Could the little robber have known the sorrow
Left to linger for many a morrow,
Would he have come on the cruel quest
That spoiled the nest?

—*Youth's Companion.*

A Diamond Will Burn.

IN the year 1694 it was discovered by actual experiment at Florence, that a diamond would burn. Cosmo III. had one fixed in the focus of a burning-glass, and after some exposure to the rays of the sun, it cracked, coruscated, and finally disappeared like a ghost, leaving no trace behind. Another potentate, the Emperor Francis I., tried a number of valuable diamonds in the heat of a smelting furnace, and may have felt some gratification in finding they had disappeared. This was in 1750, and about twenty years later a magnificent diamond was burned in France. A jeweller named Le Blanc denied the possibility of burning diamonds, and suspected some unfair play on the part of Macquer, the chemist who conducted the operation. He had often, he asserted, exposed diamonds to great heat, with the sole result of increasing their brilliancy. Then another jeweller, Maillard by name, who seems to have had a suspicion of the scientific truth, put three diamonds into an earthen bowl pipe packed in powdered charcoal, and exposed them without injury to intense heat. Lavosier, who was present, proved in 1776 that by shutting out the air the diamond was preserved in a furnace, but that the admission of oxygen, with which the carbon combines, allows the diamond to burn like a piece of coal.—*Evening Post.*

Little Heads Together.

WHAT IS IT?

There is a verb which means to spatter,
Behead it, but it does not matter—
A letter lost is still not missed;
The word is spelled quite as you list.
Behead again and there remains
What is often over a pair of reins.
Behead once more—a tree is seen—
Long may it boast its wealth of green!
Behead again—a sound is heard;
It means be quiet, yet is no word. LEO.

SQUARE WORD.

1. The muse who presided over history. 2. The moon. 3. Public places. 4. A kiln to dry hops. "ITTALIE."

PI.

I vahe a uoshe ni chiwh ot vlle,
Lpaesnat, nda airf, dan dogo,
Sit raheth si wncrdeo thiw rmawht nda glith,
Tis raodb hwit ndaittes dfoo.
Dna I, nwhe stied htwi reac or nobtd,
Og ni dan htus ym rrssoow tou.

Answers to Puzzles of August 25th.

Acrostic.—
A- bari -M
A- bedneg -O
R- amese -S
O- liv -E
N-icodemu-S

Beheadings.—1. S-hut. 2. S-hame. 3. G-out. 4. L-east. 5. T-rice. 6. S-word. 7. G-loom.

Diamond.—
D
A R T
D R E A M
T A R
M

Correct answers from "Prague" and Nellie Lefferts.

Puzzles and answers may be sent to Cousin LOIS, at this office.

A MEMORIAL SERVICE.—Next Sunday, September 19th, from half past three to half past four in the afternoon, a service in memory of the late Jerry McAuley will be held at the McAuley Cremorne Mission, No. 104 West Thirty-second street, near Sixth avenue. J. Noble Stearns, Esq., will preside, and brief addresses may be expected from leading ministers and laymen.

CELESTIAL AFFAIRS.—There is nothing about the position of the planets to warrant the assertion that it is such as to create storms and other terrestrial disturbances. Five years or so ago there was a remarkable alignment of the planets, to which we called attention at the time. Since then the planets have been drawing away from each other.

The earthquake was followed by rapid magnetic variations, and it is inferred that a magnetic storm had a part in causing the tremor of the earth. Not at all. The exhibition of magnetic waves was simply the friction and retardation and abrupt stop of extended motion, and necessarily motion was transformed into heat, electricity and magnetism, as it constantly is.

Saturn is becoming again a most interesting object, although not as bright as last year. The orb rises now about half past twelve in the evening, and will rise between three and four minutes earlier every succeeding evening.

Jupiter is concealed in the rays of the sun. Mars is nearly in the same condition. Venus is not far from the sun.

Autumn begins at about 10 o'clock of the evening of the 22d.

Hints for Farmers.

(Selected from the *Cultivator and Country Gentleman* of September 9th.)

HUNGARIAN GRASS FOR HORSES.

EDS. COUNTRY GENTLEMEM: Is the belief that this grass is injurious to horses founded upon fact, and if so, what is the explanation? Is Hungarian grass desirable for feeding sheep with? Cows appear to thrive upon it.

W. G. D.

(Answer by Prof. E. W. Stewart.)

This belief of the injurious effect of feeding Hungarian grass to horses has the basis of a few cases where this grass has been fed to horses after maturing its seed. The seed is too fine to be masticated or digested, and if in such cases it were fed in considerable quantity, it would be likely to produce indigestion and other serious diseases in the horse. And if this grass is cut in full blossom, the hay may be so dusty as to be injurious to horses with weak lungs. For hay, it should be cut just before blossom, when it will be found a very nutritious profitable hay for horses. The larger sorts of millet are of the same general character, and if the seed of golden millet is allowed to mature, the seed should be threshed and ground into meal, when horses will do well upon this millet meal fed upon cut millet straw.

Hungarian grass cut early makes good sheep hay, but although the sheep can digest more of the small seed, when allowed to ripen, yet the seed is not profitable to feed sheep in the straw, because they cannot digest it all, and this is wasted, if nothing worse, when fed to sheep.

It is much more profitable to feed any stock when cut before blossom and cured into very sweet nutritious hay. It then contains its full amount of nutriment, which it would have in stalk and grain, were it allowed to ripen. We have fed matured Hungarian to cows in milk. They eat with avidity at first, but on examining the droppings, the seed is found principally to have passed undigested, and like ripe, second crop clover, the seed in the droppings will grow vigorously. All such fine seeds are wasted as food when fed unground.

Ground Hungarian seed is said to have an injurious effect upon pigs when fed alone, but if mixed with other feed is quite harmless. If this seed be ground to feed to horses, it should always be mixed with moistened cut hay or Hungarian hay. But this crop has its greatest feeding value when cut green and cured into hay.

EXPERIMENTS IN GRAFTING.

EDS. COUNTRY GENTLEMAN: Largely for the purpose of interesting students, we carry on each year a varied series of experiments. Not infrequently these experiments are the most interesting features of our gardens to visitors. From a small plat of grafting practices made last spring, I select these notes:

Prunus pumila, the wild sand cherry, is doing well root-grafted upon peach; upon stocks of choke cherry (*Prunus virginiana*), the wild plum (*P. americana*) and common cherry scions did not start.

Prunus pissardi, the new purple-leaved plum, is growing remarkably well upon *Prunus americana* stocks. The foliage is much darker upon these wild plum stocks than upon common plum stocks. We have a number of trees of this remarkable plum, and the foliage has maintained its rich purple during an excessive drouth. Purple beech has faded. If this plum were hardy here, it would be a great acquisition. With us it has appeared to take better upon the wild plum than upon the cultivated one.

Prunus maritima, the dwarf seaside plum, is doing well on stocks of the wild plum (*P. americana.*)

Prunus simoni, from China, is thrifty on the wild choke cherry (*P. virginiana*); it is also growing on peach. On common cherry it did not take. Scions of one and two-year-old wood were used. Both sorts grew.

Prunus virginiana, choke cherry, failed to grow on both peach and common cherry.

Prunus serotina, the wild black cherry, failed to grow on cherry.

Chickasaws upon choke cherry failed to grow.

A Pond's Seedling plum started upon the wild black cherry, but the stock died.

Pond's Seedling and others are doing well on *Prunus americana* stocks. Scions of Pond's Seedling have grown to exceed the stock in diameter. One has already grown five feet high.

Apples upon the common wild choke berry or "nanny berry" (*Pyrus arbutifolia*) are growing nicely, though slowly.

Birket pears are starting off nicely on this same choke berry.

Two-thirds of the pears crown-grafted and root-grafted on wild thorns failed to grow.

Most pears start well on apple roots.

A number of *Cornus florida* scions were inserted upon *Cornus paniculata* stocks. The scions remained fresh, and appeared to be upon the point of starting until July, when they all died.

Apple roots upon which buds had started were inserted in limbs of an apple tree. They are making a good though slender growth.

The most remarkable grower of all our grafts is the Marianna plum. Scions set last spring three feet high on *Prunus americana* stocks have made a bushy and stocky head three feet, and more in diameter. This plum is a remarkably clean and vigorous plant. Upon a very exposed slope it endured the severe weather of last winter without the slightest injury. We have not yet fruited it.

It is probable that many of the grafts which now promise well will not endure long. L. H. BAILEY, JR.

MICHIGAN AGRICULTURAL COLLEGE.

Financial.

TUESDAY, Sept. 14th.

THE Associated Banks of this city and vicinity, belonging to the Clearing House here, reduced loans last week $1,474,800, gained in specie $2,907,100, lost in legal tenders $2,248,300 and in deposits $243,400. The surplus of reserve was increased $713,650, making it $7,634,075. The average rate on call loans was 5 1–2 per cent, a large number of transactions being at 6 per cent. Commercial paper was taken at 5 1–2 to 6 per cent. The rate on demand loans yesterday was 5 to 6.

Imports of merchandise last week at this port were valued at $8,384,804, a little below the corresponding week of last year, and the exports at $6,365,586, about $100,000 below those of the same week of 1885. The import of specie during the week was, of gold $1,311,983, of silver $53,914; the export of gold $16,804, of silver $158,999. Foreign exchange sold yesterday at $4.82 for 60-day bills and $4.85 for demand. The export of breadstuffs during August the Bureau of Statistics reports amounted to $15,116,881 against $7,709,950 in August of last year: of cotton to $3,186,650 against $3,066,424 in August, 1885; of petroleum $3,778,105 against $4,576,504 in August last year.

The Stock Exchange has weathered two very dull weeks, and on the whole and in view of the increased value of money, has exhibited a great deal of strength. Yesterday the market was more active than it has been for a month, and quotations steadily advanced. Railroad earnings continue favorable. The activity was chiefly in stocks; bonds were not so much in request, but prices were firm. West Shore 4 per cents are a fairly good barometer, and closed at 102.

It turns out that India has been about stripped of wheat to pay its debts to England, and England's action in regard to silver has brought about a sad financial condition in her most valuable dependency. Tables show that the food supply in India diminishes in every ten to twelve years. One of those periods is now due, or nearly so, and if, when it comes, the country shall have no better supply than at present, there will probably be another of the fearful famines from which the people have suffered in the past. It is the story of Ireland over again—large exports of food to England, while the people are starving. The situation is tending toward a change in Britain's policy in regard to silver. Besides this, German manufacturers are carrying on a strong and successful competition the world over with English manufacturers.

The visible supply of grain in the United States, east of the Pacific slope, and in Canada, as made up yesterday, shows an increase for the week of 1,906,671 bushels of wheat, 441,216 bushels of corn, and a decrease of $321,573 bushels of oats. The visible supply of wheat reported was 44,872,030 against 45,022,702 bushels a year ago. But the world needs all we have to spare and will call for it in due time. The crop of this year is turning out better than was expected. European markets were reported quiet yesterday. Quotations in this country for October delivery were: Wheat here 88 cents, in Chicago 77 1–4; corn here 50 3–4, in Chicago 41; oats here 31 5–8, in Chicago 26 1–4. The closing quotations for cotton yesterday were: Sept. 9 7–8; Oct. 9.10–11; Nov. 9.13; Dec. 9.16–17; Jan. 9.23–24. The market for hay and straw is moderately supplied and the demand is light. Choice timothy is worth 75 to 80 cents, long rye straw 55 to 60.

General trade, as indicated by the clearances last week, shows an increase of over 9 per cent on that of this time last year. The great dry goods houses here report the largest trade of some years.

News of the Week.

(Continued from page five.)

A tendency toward a confederation of Central American States reported....Cholera severe in Corea....Flood on Walnut creek, North Carolina, carries away bridges and flouring mills....Liberal Unionists will oppose Parnell's Land Bill in the House of Commons.

SATURDAY, 11.—Prince Alexander has arrived at his father's house in Darmstadt. ....The Bulgarian people have been informed that Russia is disposed to exert her influence to establish party concord and restore quiet ...A slight earthquake shock felt in Sagua, Cuba....The Bishop of Tonquin states that seven hundred Christians have been massacred, forty villages burned in the Province of Manhoa, and that nine thousand Christians are dying from hunger. ....Another American schooner seized by Canadian authorities....Adam Forepaugh, Jr., promised next Monday to give a novel show of a horse walking on a cable over Niagara Falls, but is prevented from doing this by a letter from Henry Bergh of the Society for the Prevention of Cruelty to Animals....The two rival yachts dry their sails and will endeavor to sail to-day.... The work in Charleston among the ruined buildings going on rapidly. No more tents needed. One of the wealthiest men in the city who lost about $50,000 of his $1,000,000 has raised the rent on all his buildings twenty-five per cent. A richl Aderman who escaped without serious damage has his horses in tents, while his poor neighbors are shivering on the outside. A young man drew all his savings from the bank and distributed it among the poor and needy.... The total amount so far received at Charleston for the sufferers is $160,000 ...Geronimo, the Apache chief, is in prison at San Antonio with other Apaches....Col. Gilder left Winnipeg, Manitoba, on Thursday evening on his trip to the North Pole.... The Danish authorities warn American fishermen off from the coast of Greenland. They were there to catch halibut.

MONDAY, 13.—A serious silver problem arouses English financiers. The cause of this is the fall in the price of rupees....Alexander's fête day was the occasion of great rejoicing at Philippopolis. Russia will indicate her position precisely to the Sobranje at the decisive moment....Great precautions were taken to protect the Czar during his journey to Poland to witness the army manœuvres. The windows of the cars were closed and the blinds drawn down in order to prevent the discovery of the carriage occupied by the Czar....Thousands of people in Newfoundland are in a starving condition. The Labrador fisheries are a failure this year. ....The American schooner "Moro Castle" seized for smuggling....Jaehne's clerk, George W. Alter, was arrested last week, and confesses Jaehne's work with thieves and Aldermen. Inspector Byrnes withholds certain names, but says well known persons are implicated....Two distinct shocks of earthquake felt yesterday at Akron, Ohio. ....A shock of earthquake felt in Mexico. ... Thirteen hundred dollars received last night at Wallack's for Charleston sufferers. ....The thunder storm last night unroofed three houses in Harlem, N. Y. Many shade trees and buildings were wrecked in the town of Westchester....The "Mayflower" won the second international yacht race, retaining the America's cup. Arrangements are in progress for another "Mayflower"-"Galatea" race.

TUESDAY, 14.—Republican Governor elected yesterday in Maine by nearly 14,000 plurality. Third party vote about 3,500. ....Fears that steamer "Gracie Barker"

has been lost with about 1,000 passengers on Lake Michigan, near St. Joseph, Mich. ....Roof of mine fell in yesterday morning near Scranton, Penn.; one miner killed, 6 imprisoned. Party at work for their rescue. ....More damage reported in Harlem, N.Y., by blow of Sunday evening....Irishmen here in conflict with the Clan-na-gael.... Alderman Jaehne's receiver and comrade, Geo. W. Alter, tells the whole story of villainy....Wilhelm Liebknecht, German socialist, arrived yesterday from Europe.... Charleston has received $200,000 for relief. ....Country around Akron, Ohio, had earthquake on Sunday evening....General tailors' strike in this city feared, affecting 15,000 men and women....A conflict expected over Parnell's land bill. Mr. Gladstone, who has been seeking rest on the Continent, coming back to take part in the debate.... Bulgarians still cling to Prince Alexander. National Assembly met yesterday, will elect a prince....France seizes English fishing boats at Havre....The altar curtains took fire from the candles in church at Radua, Transylvania, on Sunday, during early mass, causing a rush in which 15 persons were crushed to death, 30 severely and 100 slightly wounded....Parliament is busy on the appropriation bills. Irish Supply strongly resisted last night by Parnellites and Radicals.

DeLand Academy and College, DeLand, Fla., opens Wednesday, October 13th. The purpose of its founder, Hon. H. A. DeLand, of Fairport, N. Y., was to establish in Florida a Christian High School and College for both sexes inferior to none in this country in character and rank.

The purest, sweetest and best Cod Liver Oil in the world, manufactured from fresh, healthly livers, upon the sea-shore. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in the market. Made by CASWELL, HAZARD & Co., New York.

PIMPLES removed and the Skin made smooth by using Juniper Tar Soap, manufactured by Caswell Hazard & Co., New York

Sold by druggists.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.

Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.

Marking-plates furnished when desired.

NEW YORK, September 11, 1886.

BUTTER.—Receipts for the week, 27,886 pks.; exports 724 pks.

On fancy last week's creamery make and for any strictly fresh specially fine private dairy the market is a trifle higher but well supplied with offerings. There is considerable fresh make butter carried over unsold, and for ordinary fresh the market is dull and slow, as well as for all early makes, unless of exceptionally fine quality. The weather has been warm and even sultry, and the butter market partakes of the lassitude incident to such weather, and closes dull and in buyers' favor on all kinds except strictly fancy fresh make butter. We quote :

Fancy creamery	23½@24
do dairy (selections)	20 @21
Good to fine	16 @18
Poor to common	8 @13

CHEESE.—Receipts for the week, 68,697 boxes; exports 28,682 boxes.

The market started out all right this week but exports fell off sharply, and at the close there was more stock carried over unsold than it was convenient to carry, and there was an undertone of weakness to the market, although the week marks up an advance in price. We quote :

Factory, white, full cream, finest	9½@ 9¾
" colored, " "	9¾@ 9⅞
" good to fine	8½@ 9
" night milk skims	7 @ 8
" skims	2½@ 5

EGGS.—Receipts for the week were 13,525 bbls.

Our market has ruled steady all the week, and all fresh stock is well cleared. We quote :

Near-by marks, strictly fresh laid	17½@18
Western and Canada, loss off	15 @17

MARRIAGES.

ALTENBURGER—SCHETLOCK.—At South Bend, Ind, at 3 P.M., Sept. 9, by Rev. N. D. Williamson, Mr. Frederick Altenburger to Mrs. Amanda Schetlock.

BORN—KELDER.—At the home of the bride's parents, on the 8th of Sept., by Rev. A. Vennema, Samuel Born and Anna Kelder, all of Kalamazoo, Mich.

BYRON—DIPPEL.—At New Durham, N. J., on Sept. 5, by Rev. I. W. Gowen, Hannah Dippel, of East New Durham, to Irving Byron, of New York city.

DICE—HEARTLEIN.—At the Reformed Church parsonage, South Bend, Ind., 2 P.M., Sept. 9, by Rev. N. D. Williamson, Mr. Benjamin F. Dice to Miss Emma D. Heartlein.

FINNIN—FRANZMANN.—At the residence of the bride's parents, town of Union, N. J., on Sept. 8, by Rev. I. W. Gowen, Everett B. Finnin, of New York, and Rosetta Isabel Franzmann.

HESSELINK—DEN ADEL.—On Aug. 25, at the bride's home, Bernard Hesselink and Cornelia Den Adel, by Rev. A. Vennema, all of Kalamazoo, Mich.

KIRK—DUNCAN.—At Newark, N. J., Sept. 9, by Rev. J. A. Davis, Hon. Wm. H. Kirk to Miss Rachel E., daughter of the late Robert Duncan, Esq., all of Newark, N. J.

LUDLOW—SCHISSLER.—At New Durham, N. J., on Sept. 6, by Rev. I. W. Gowen, Minnie Schissler to Samuel Ludlow, both of West Hoboken, N. J.

PUTMAN—STERLING.—On Wednesday morning, the 8th, at the residence of the bride's parents, by Rev. J. C. Lowe, Mr. Simon M. Putman, of Rotterdam, N. Y., to Miss Estella Sterling, of Princetown, N. Y.

SMITH—BALDWIN.—At New Durham, N. J., on Sept. 8, by Rev. I. W. Gowen, Thomas Smith and Rose Baldwin, both of Brooklyn, N. Y.

VOORHIS—WINFIELD.—In Newark, N. J., Sept. 8, at the residence of the bride's aunt, by Rev. J. N. Voorhis, Miss Emily Winfield, of Toledo, O., to Graham C. Voorhis, of New York city, son of the officiating clergyman.

Publisher's Department.

Rheumatism and the Gout, cease their twinges, if the affected part is daily washed with Glenn's Sulphur Soap, which banishes pain and renders the joints and muscles supple and elastic. It is at the same time a very effective clarifier and beautifier of the skin.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Hood's Sarsaparilla is made only by C. I. Hood & Co., Apothecaries, Lowell, Mass. It is prepared with the greatest skill and care, under the direction of the men who originated it. Hence Hood's Sarsaparilla may be depended upon as strictly pure, honest, and reliable.

If you have sick or nervous headache, take Ayer's Cathartic Pills. They will cleanse the stomach, restore healthy action to the digestive organs, remove effete matter (the presence of which depresses the nerves and brain), and thus give speedy relief.

Bronchitis is cured by frequent small doses of Piso's Cure for Consumption.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

FULTON STREET DAILY NOON PRAYER-MEETING,
113 Fulton Street, and 58 Ann Street,
Just east of Broadway, near William Street.
COME IN, REST, AND PRAY.
Stop 5, 10 15 or 20 minutes, or the hour, as your time permits.

THEOLOGICAL SEMINARY, NEW BRUNSWICK, N. J.—The Fall Term of the Seminary will open on Tuesday, Sept. 21st.

The committee for the reception of students, consisting of Rev. Messrs. J. H. Oerter, D.D., David Waters, D.D., Lewis Francis and John Hart, of the Board of Superintendents, and the Faculty, will meet in James Suydam Hall at 11 o'clock A.M. on that day to receive applicants for admission.

Applicants are requested to have with them their certificates of church membership and their literary credentials.

Furnished rooms in Hertzog Hall are assigned on the first day of the session. Good board can be obtained in the hall on reasonable terms.

CORNELIUS BRETT,
Stated Clerk, pro tem., Board of Superintendents.

THE BI-CENTENNIAL of the First Reformed Church of Hackensack, N. J., will be celebrated on Thursday, Sept. 23d, 1886. In the morning a Historical Address will be delivered by the pastor. In the afternoon a Dutch service, similar to that in vogue two hundred years ago, will be held. In the evening addresses will be delivered by several pastors, once connected with the church.

All former members are cordially invited to attend. Persons wishing entertainment will please address Garret Oldis, Esq., Chairman of Entertainment Committee, Hackensack, N. J.

THE CLASSIS OF ALBANY will meet in the Reformed Church of Onisquethaw Tuesday, Sept. 21st, at 10 A.M. Classical dues are to be paid at this meeting. J. LANSING PEARSE, S. C.

THE CLASSIS OF BERGEN will meet in regular session on Tuesday, Sept. 21st, in the Church of Schraalenburgh, at 10 o'clock A.M. Classical dues must be paid at this session.

P. V. VAN BUSKIRK, S. C.

THE CLASSIS OF CAYUGA.—The regular fall meeting of the Classis of Cayuga will be held in the Reformed Church of Utica on Tuesday Oct. 5th, at 7.30 P.M. C. O. THATCHER, S. C.

THE CLASSIS OF GENEVA will meet in stated fall session in the Reformed Church of Tyre, the first Tuesday (5th) of October, at 3 P.M. Vacant churches to report, and Classical dues to be paid in at this session. J. WHITBECK, S. C.

THE CLASSIS OF GREENE will meet in the Church of Kiskatom on Tuesday, Sept. 21st, at 10 A.M. Classical dues are payable, and bills of delegates called for at this meeting.

B. VAN ZANDT, S. C.

THE CLASSIS OF HUDSON will meet in the church at Upper Red Hook, the third Tuesday in September at 10 A.M. The Rev. G. D. Lydecker will be installed pastor of said church at 10.30 A.M., of the same day. T. S. DUSINBERRE, S. C.

THE CLASSIS OF ILLINOIS will meet in regular session in Church of Havana, on 3d Tuesday (21st) of Sept., at 2 P.M. Consistorial minutes to be presented. J. S. JORALMON, S. C.

THE CLASSIS OF IOWA will meet in regular fall session Sept. 15th, 1886, at 9 A.M., in the Reformed Church of Harrison, Douglass Co., Dakota. Consistorial minutes to be presented. Rev. A. Buursma will preach the Classical sermon on the evening of the first day. Delegates will please see to it that they arrive in Plankinton, Dakota, on Tuesday, Sept, 14th, in order to be met by the Committee on Entertainment.

P. S.—Change of day from Tuesday to Wednesday was rendered necessary on account of train connections. L. DYKSTRA, S C,

THE CLASSIS OF MICHIGAN will meet in regular fall session at Holland, in Hope Church, at 2 P.M., Sept. 21st, the 3d Tuesday of the month. Will the brethren please make a good record of attendance? A. PAIGE PEEKE, S. C.

THE CLASSIS OF MONTGOMERY will meet in ordinary session in the Church of Manheim on Monday evening, Sept. 20th, at 7 o'clock. Classical dues are to be paid at this meeting.

Conveyances will meet delegates at Little Falls from train going east on N. Y. C. R. R. at 2.31 P.M.; from train going west at 3.59 P.M.

A. J. HAGEMAN, S. C.

THE stated fall session of the Classis of Paramus will be held in the Reformed Church of West New Hempstead on Tuesday, Sept. 21st, at 10.30 A.M. Minutes of consistories are to be presented for examination. Applications for aid from Board of Domestic Missions must be sent 10 days before the meeting to the Rev. John Gaston, D.D., Passaic, N.J., Chairman of the Committee on Church Extension.

Carriages will meet delegates at Sufferns at 9.23, or at Spring Valley at 9.40 A.M.

JOHN C. VAN DEVENTER, S. C.

THE CLASSIS OF PASSAIC will meet in regular session in the Reformed Church of Boonton, on Tuesday, Oct. 5th, at 10.30 A.M. Consistorial records should be presented and Classical dues paid at this meeting. Rev. H. W. Teller, (D. V.,) will preach the Classical sermon. S. T. SEARLE, S, C.

THE CLASSIS OF POUGHKEEPSIE will meet in stated session in the Church of Cold Spring, on Tuesday, October 19th, at 10.30 A.M. Consistorial minutes to be presented and dues to be paid.

A. P. VAN GIESON, S. C.

THE CLASSIS OF RARITAN will hold its stated fall session in the Second Reformed church in Somerville, N. J., on the second Tuesday, the 12th of October, 1886, at 10.30 A.M. Classical dues and bills of delegates are payable at this session.

JOHN F. MESICK, S. C.

THE CLASSIS OF RARITAN made the following appointments for the installation of the Rev. Curtis E. Long, at High Bridge, N. J., on September 23d, at 3.30 P.M.: Rev. Edward G. Read to preach the sermon, or Rev. B. V. D. Wyckoff, his alternate; the Rev. J. F. Mesick, President of Classis, to preside and to read the Liturgy, containing the charges to pastor and people, and Rev. P. M. Doolittle, his alternate. S. C.

THE CLASSIS OF RENSSELAER will meet in stated session on Tuesday, October 5th, at 10.30 A.M., at Schodack Landing. Classical dues are to be paid at this meeting. EDWARD A. COLLIER, S. C.

THE CLASSIS OF SARATOGA will meet in regular fall session in the Reformed church at Schaghticoke, on Tuesday, September 21st, 1886, at 10.30 o'clock A.M. J. W. BEARDSLEE, S. C.

THE CLASSIS OF SCHENECTADY will meet in regular fall session in the Reformed church at Niskayuna on Tuesday, Sept. 21st, at 10 A.M. Classical dues are to be paid at this meeting.

C. P. DITMARS, S. C.

THE regular fall meeting of the Classis of Schoharie will be held in the Reformed Church of Gallupville, N. Y., on Tuesday, Sept. 21st, at 10.30 o'clock.

D K. VAN DOREN, S. C.

THE CLASSIS OF ULSTER will meet in regular session in the Reformed Church of Blue Mountain on Tuesday, Oct. 5th, at 11 A.M. Rev. A. J. Sebring is Chairman of the Committee on Synodical Minutes. Classical dues are to be paid at this meeting.

Carriages will be in readiness at Saugerties station on the arrival of the 7 o'clock train from Kingston to convey members of Classis to the church.

J. N. VOORHIS, S. C.

CORRESPONDENTS are requested to address Rev. J. Eimendorf, D.D , at 61 East 123d st., New York.

CORRESPONDENTS will please address Rev. G. D. Lydecker at Upper Red Hook, N. Y.

Board of Education.

RECEIPTS FOR JULY, 1886.

From North Passaic, N.J., $25; 2d New Brunswick, N.J., 51.64; Germantown, N.Y., 4; Greenport, N.Y., 1.59; Holland, N. Y. city, 3; 2d Astoria, L.I.; 8; 2d Bergen, N.J., 1.09; North Holland, Mich., 14.50; Greenville, N.J., 10; Tyre, N.Y., 5.10; Pascack, N.J., 6 36; Niskayuna, N.Y., 10; Peapack, N.J., 8; 1st Raritan, N.J., 9.50; 2d Grand Rapids, Mich., 14.18; Neshanic, N.J., 14.53; a friend, Albany, N.Y., 5. Total, $191.49.

SPECIAL FUND.—Wm. N. Clark, Esq., $5.

RECEIPTS FOR AUGUST, 1886.

From Fulton, Ill., $18.55; Gibbsville, Ill., 17,29; Blooming Grove, N.Y., 8; Berea, N.Y., 5; Caatsban, N.Y., 17.60; Hagaman's Mills, N.Y., q.c., 7.08; Chittenango, N.Y., 7.66; Ponds, N. J., 4; Rev. Chas. S. Dutton, refund, 35; Gravesend, L.I., 25; New Hurley, N.Y., 24.25; Sayville, L.I., 2.11; Shawangunk, N.Y., 7.25; Greenleafton, Minn., 5. Total, $183.79.

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SCROFULA

Humors,

Erysipelas,

Canker, and

Catarrh,

Can be cured by purifying the blood with

I do not believe that Ayer's Sarsaparilla has an equal as a remedy for Scrofulous Humors. It is pleasant to take, gives strength and vigor to the body, and produces a more permanent, lasting, result than any medicine I ever used.—E. Haines, No. Lindale, O.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, it will thoroughly eradicate this terrible disease.—W. F. Fowler, M. D., Greenville, Tenn.

For forty years I have suffered with Erysipelas. I have tried all sorts of remedies for my complaint, but found no relief until I commenced using Ayer's Sarsaparilla. After taking ten bottles of this medicine I am completely cured.—Mary C. Amesbury, Rockport, Me.

I have suffered, for years, from Catarrh, which was so severe that it destroyed my appetite and weakened my system. After trying other remedies, and getting no relief, I began to take Ayer's Sarsaparilla, and, in a few months, was cured.—Susan L. Cook, 90½ Albany st., Boston Highlands, Mass.

Ayer's Sarsaparilla is superior to any blood purifier that I have ever tried. I have taken it for Scrofula, Canker, and Salt Rheum, and received much benefit from it. It is good, also, for a weak stomach.—Millie Jane Peirce, South Bradford, Mass.

Ayer's Sarsaparilla,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Price $1; six bottles, $5.

The Church.

Names Written in Heaven.

THE disciples came back, after their work. The Spirit had worked with them, and the devils were subject to them, and they had power over disease, and they had power over the enemy, and they were filled with success. They were probably having a sort of jubilee meeting, and Christ comes and says: "Rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven." This brings us face to face with the doctrine of assurance. I find a great many people up and down Christendom who do not accept this doctrine. They believe it is impossible for us to know in this life whether we are saved or not. If this be true, how are we going to get over what Christ has said as we find it here recorded? If my name is written in heaven, how can I rejoice over it unless I know it? These men were to rejoice that their names were already there; and whoever are children of God, *their* names are there, sent on for registry before.

A party of Americans, a few years ago, on their way from London to Liverpool, decided that they would stop at the Northwestern Hotel, but when they arrived, they found the place had been full for several days. Greatly disappointed, they took up their baggage and were about starting off, when they noticed a lady of the party preparing to remain.

"Are you not going, too?" they asked.

"Oh, no," she said, "I have good rooms all ready."

"Why, how does that happen?"

"Oh," she said, "I just telegraphed on ahead, a few days ago."

Now that is what the children of God are doing; they are sending their names on ahead; they are securing places in the mansions of Christ in time. If we are truly children of God our names have gone on before, and there will be places awaiting us at the end of the journey. You know we are only travellers down here. We are away from home. When the war was going on, the soldiers on the battlefield, the Southern soldiers and the Northern soldiers, wanted nothing better to live in than tents. They longed for the war to close, that they might go home. They cared nothing to have palaces and mansions on the battlefield. Well, there is a terrible battle going on now, and by-and-by when the war is over God will call us home. The tents and altars are good enough for us while journeying through this world. It is only a night, and then the eternal day will dawn.—*D. L. Moody, in Words and Weapons.*

Andover.

FOR a long time the ministers and earnest lay-workers all through the Mississippi Valley have heard with sorrow and grief of the strife which Andover has created throughout the East. But the poisoned seeds which some of the professors of that Seminary have been scattering broadcast, are beginning to bear fruit in the West as well as at the East.

has already been the occasion of the destruction of more than one church and character in the East, and now, unrebuked as they have been, they are spreading too fast in the Valley of the Mississippi. Their doctrines are sugar coated. They have much to commend them. The men who preach them are, for the most part, excellent and true ministers of the Gospel; but we shall point out, for the sake of truth, a few of the dangerous tendencies that are apparent, in their own words.

We have been slow to pronounce positively against Andover Theological Seminary. Many of our friends thought we were too slow, but we wanted to be careful, to judge no man hastily. We did not open our mouths until they struck at the American Board. The teachings of Dorner have been enlarged upon, especially that phase of the German theologian's doctrine which dealt with eschatology. Our readers are somewhat familiar with these teachings already; probation for all heathen, infants and imbeciles who have not had what might be called a fair chance to hear the Gospel in this life, an opportunity to hear it in the next.

We should be slow to judge any brother, and especially the professors in so venerable an institution as Andover. It is well enough that these brethren know, however, that there are rumors and definite charges that they are drifting in many respects from the foundations of the faith; that they look lightly upon the Word of God. A young man well known hereabout, who spent a year in Andover, says:

One of the professors in lecturing to his class referred to some of the miracles in the New Testament and with a toss of his head told his students that intelligent Christians long since rejected such stories as belonging to the same category as that of Jonah and the whale, which, he said, "of course no one believes to-day."

Now we should be glad to learn that there is some mistake about this and similar statements made concerning Andover. We have felt for some years that the most serious charge to be brought against the school was that it does not send forth men evangelistic in spirit, and with a zeal quickened by contact with earnest souls. We know there are exceptions, but as a rule our observation has led us to conclude that few men come forth from Andover with a burden for souls and an anxiety to save men from the wrath which is to come. Every examination of their men reveals the fact that they are brimful and running over with speculations concerning higher criticism, and the destiny of men beyond the grave Horace Bushnell's injunction that some questions would better be hung up for future reference, seems to be discarded at Andover.

Another strong objection lies against what is known as the New Theology. If some men are to have an opportunity in the other life, why not others? It will be very easy to believe, after having adopted the former theory, that any number of mortals who have heard the Gospel imperfectly either in heathen lands or here, will hear it again in the other world. The next step is inevitable. The whole race, even the most incorrigible, will at last be brought to repentance, holiness and happiness. This is Universalism. Are we prepared for that? Have we not protested against it with the open Bible, and besought men all these years to turn away from such strange doctrines?

What the future has we do not know. We prefer to leave it with God. Our commission here is to preach the Gospel to every creature, to snatch men as brands from the burning, to warn them to flee from the wrath to come, and to lay hold upon eternal life. All these things are plainly set forth in the Word of God. Let us not depart from it.—*The Advance, Chicago, September 2d.*

THE SUNDAY-SCHOOL.

Home Readings.

REVIEW. THIRD QUARTER.

M. The True Shepherd.....Ps. 23:1-6.
T. Triumph over Death.....1 Cor. 15:41-58.
W. Behold, thy Salvation Cometh.....Isa. 62:1-12.
T. Jesus Comforting His Disciples.....John 14:1-14.
F. Jesus the True Vine.....John 15:1-17.
S. Another Comforter.....John 16:1-15.
S. Jesus Interceding.....John 17:1-26.

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

Sept. 26th.—Review.

Golden Text.—"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever."—ISA. 9:7.

CENTRAL TRUTH.—"I have finished the work thou gavest me to do."—JOHN 17:4.

INTRODUCTION.

IN the lessons of this quarter we have been dealing with lofty themes and stirring events. The last six months of the life of Jesus constitute a period of activity and instruction that stands by itself as the climax of His career. We note a deeper spirituality, a more triumphant tone, a fuller revelation of the deep things of God. The miracles as well as discourses were calculated to awaken new thoughts in the minds of the disciples and to fit them for the work so soon to devolve upon them. As Jesus drew near to His passion we see the Divine glory becoming more evident in His claims and in the power manifested by Him; this glory is also expressed by the devotion of His followers in public and in private. The most natural division of the lessons for review will be into two groups, viz.: The closing scenes of His public ministry, and the closing scenes of His private ministry.

THE REVIEW.

I. THE CLOSING SCENES IN THE PUBLIC MINISTRY OF JESUS.—LESSONS 1-6.

LESSON FIRST.—JESUS AND THE BLIND MAN.—JOHN 9:1-17.

"One thing I know, that whereas I was blind now I see."—John 9:25.

After escaping from those who attempted to stone Him, Jesus was passing along the streets of Jerusalem when His attention was arrested by the sight of a blind man seeking alms. Recognizing here an opportunity to bestow blessing and convey instruction at the same time, He stops, and, answering the query of the disciples as to the reason for this affliction, sends the man to Siloam to wash and be healed. The prompt obedience of the man was followed by immediate healing, and this by spiritual vision.

LESSON SECOND.—JESUS THE GOOD SHEPHERD.—JOHN 10:1-18.

"I am the Good Shepherd; the Good Shepherd giveth his life for the sheep"—John 10:11.

In these two parables of the door and the shepherd, Jesus sets forth His peculiar relations to His people. As the Door He provides us admission and protection; as the Shepherd, He furnishes us with guidance and provision.

LESSON THIRD.—THE DEATH OF LAZARUS.—JOHN.—11:1-16.

"Our friend Lazarus sleepeth, and I go that I may awake him out of sleep."—John 11:11.

The enmity of the Jews had become so open that it was no longer safe for Jesus to remain in Jerusalem or its vicinity, hence we find Him retiring to the borders of the Jordan, where He conducted His school of the Prophets. While here the news is brought to Him of the serious illness of Lazarus, the brother of Martha and Mary. His action at first was strange and not easily understood. We learn, however, that He was seeking to give His disciples new and more correct views concerning Providence and His own relation to life and death. Tarrying until He knew that Lazarus was dead and buried, He then deliberately returns to Bethany, where His life would be in peril on account of its nearness to Jerusalem.

LESSON FOURTH.—THE RESURRECTION OF LAZARUS. JOHN 11:20-44.

"Jesus said unto her, I am the resurrection and the life."—John 11:25.

Jesus on His arrival found a sorrowing yet submissive household. The faith of the sisters had been sorely tried during the last few days, yet we find them still clinging to their friend. With words of comfort, which have become the watchwords of Christian triumph over death, Jesus brought consolation to their hearts, and then by the exercise of His creative power, removed the sorrow entirely from their home. It is especially significant that this, almost the last miracle of His ministry, should have been the most remarkable of all. The effect of this event was to win friends and to still further enrage His enemies.

LESSON FIFTH.—JESUS HONORED.—JOHN 12:1-16.

"Blessed is the king of Israel that cometh in the name of the Lord."—John 12:13

After another season of retirement, this time in the hill country of Judea, Jesus again approached the city where He was soon to suffer. He reached Bethany about a week before the Passover, where He found a hearty welcome awaiting Him. The households of Simon and of Lazarus united to do Him honor, while Mary poured out her heart's devotion in the costly anointing which Jesus accepted and made immortal. The next day He received royal honors for the first and last time during His life. Amid the waving of palm branches and the shouts of the multitude He rode into the midst of His enemies, the true King of the Jews.

LESSON SIXTH.—GENTILES SEEKING JESUS.—JOHN 12.20-36.

"And I, if I be lifted up, will draw all men unto me.'—John 12:32

After the first outburst of enthusiasm the influence of His enemies began to be felt more and more, so that Jesus could feel and see the falling off of His adherents, for fear of the Jews. It was while His own people were thus judging themselves unworthy of eternal life, that the Greek proselytes came seeking an audience with Him. In connection with their visit Jesus uttered some of the most significant lessons of His life, especially the bold declaration of the Golden Text.

II. THE CLOSING SCENES IN THE PRIVATE MINISTRY OF JESUS.—LESSONS 7-12.

LESSON SEVENTH.—JESUS TEACHING HUMILITY.—JOHN 13:1-17.

"If ye know these things, happy are ye if ye do them."—John 13:17.

On the way to the upper room where they were to eat their last meal with Jesus, there arose an unseemly contest about primacy among the disciples, so that when they arrived at their destination no one was disposed to volunteer to perform the humble service of washing the feet of the company. Jesus, in order to meet this emergency, to rebuke the self-seeking spirit, and to inculcate true sentiments of brotherly love, Himself stooped to the place and service of a menial. His glory was never greater than at that moment.

LESSON EIGHTH.—THE WARNING TO JUDAS AND PETER.—JOHN 13:1-38.

"Wherefore, let him that thinketh he standeth take heed lest he fall."—1 Cor. 10:12.

While at the table Jesus gave a last opportunity to Judas to forsake the path of death which he had begun to tread. He made known to the disciples the fact that one of their number should betray Him, while to John He indicated who the traitor was. Then, knowing that Satan was seeking to destroy another of the company, He gave Peter a warning which he did not heed, but which he afterward remembered with bitter tears of regret and repentance.

LESSON NINTH.—JESUS COMFORTING HIS DISCIPLES.—JOHN 14:1-14.

"Let not your heart be troubled; ye believe in God, believe also in me."—John 14:1.

The effect of the warnings given in the last lesson

was very dispiriting, so that the disciples' hearts were full of sorrow. Jesus took pains to lift the cloud that was settling so black upon their spirits and to pour in upon them the light of His gracious promise of a heaven prepared for them, to which He promised to bring them to share His eternal glory. Meanwhile, they were to walk by faith and to serve Him in their daily lives.

LESSON TENTH.—JESUS THE TRUE VINE.—JOHN 15: 1-16.

"I am the vine, ye are the branches."—John 15: 5.

In order still further to encourage and strengthen them He told them, through the parable of the vine, of their necessary dependence upon Him, and of the fruit which they were to bear as branches of this living vine. Their life was to depend upon their intimate union with Him; His fruitfulness, or success in His work, was to depend upon their faithfulness to Him.

LESSON ELEVENTH.—THE MISSION OF THE COMFORTER.—JOHN 16: 5-20.

"He will guide you into all truth."—John 16: 13.

The promise of the Holy Spirit was the culminating truth in this comforting series. He was to take the place of the absent Jesus and carry on His work, according to His plans, unto perfect success. He was to enlighten and save those who would accept His work, and to instruct and condemn those who should resist His gracious influences.

LESSON TWELFTH.—JESUS INTERCEDING.—JOHN 17: 1-26.

"He ever liveth to make intercession for them."—Heb. 7: 25.

In this marvellous chapter we see the heart of Jesus revealed, and are taught something of the scope of the redemption which He purchased for us on the Cross. The safety of His people amid the snares of the world, their unity in Him, and their share in His glory, constituted the burden of His intercession. He still exercises this office in our behalf, and the spirit of His requests is doubtless the same as that manifest throughout this prayer.

CENTRAL TRUTHS.

1. "While I am in the world I am the light of the world."
2. "The Lord is my Shepherd, I shall not want."
3. "Now Jesus loved Martha, and her sister and Lazarus."
4. "He that hath the Son hath life."
5. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."
6. "Look unto me and be ye saved, all the ends of the earth."
7. "He that humbleth himself shall be exalted."
8. "Without me ye can do nothing."
9. "I am the way, the truth, and the life."
10. "For me to live is Christ."
11. "I will not leave you comfortless."
12. "I have prayed for you."

False and True Courage.

"TWO fools" more went through the Whirlpool Rapids at Niagara Falls, two or three Sundays ago, inside of a barrel, ingeniously made with keel and rudder. But there was no bravery about that at all, only foolery; they risked their lives for the sake of being looked at by 15,000 people and talked about in the papers. But, just the day before, another adventure, really brave, occurred at the famous Lachine Rapids in the St. Lawrence River, a little above Montreal. A merchant from that city was in his steam yacht, accompanied only by his daughter, eighteen years old, and his engineer. It was in the night, and, before they had discovered their mistake, they had passed their port; the yacht struck the pier of a bridge, and was capsized. The engineer made for one of the piers and was saved by the bridge workmen. The father, not being a good swimmer, the daughter took off the life-preserver she had on, and gave it to him, herself striking out for the shore. Hearing him call for help, she returned to him, held his head out of water with one hand, and swam with the other. Just as they were nearing the Rapids, the workmen reached them with a boat, and picked them up. The girl's name was Flora Greene, and she ought to have a wreath of greenest leaves and fairest flowers, besides the Royal Humane Society's medal. *That* was true heroism, and puts to shame the vainglory of the se fish men who sailed through Niagara Rapids in their barrel-boat.—*The Congregationalist.*

A Very Intelligent Bird.

WE conversed some time together—
You may think it quite absurd—
But I found that quail in the orchard
A most intelligent bird.

He chose a shady corner
Before he would alight;
I inquired, "What is your name, sir?"
He said at once, "Bob White."

He had an air of business,
The knowing little sprite!
So I asked about his family;
He said at once, "All right."

I thought I'd like to see them,
And asked him if I might;
Perhaps it was the thought of toast
That made him say, "Not quite."

"Permit me just a glimpse, sir,
They must be a cunning sight—
Then tell me what's the reason."
He winked, and said, "Too bright."

I said, "Don't you get dizzy
When you swing at such a height?"
He hopped upon a loftier twig,
Then answered back, "You might."

Though from answers dissyllabic
He never swerved a mite,
Yet he always had an answer,
The roguish little wight.

At last I tried to catch him—
He showed no sign of fright,
But simply spread his winglets,
And chippered back, "Good-night."

Your parrots and your mocking birds
You may think are very bright;
For wit and for intelligence
I recommend "Bob White."

—*Mary E. Vandyne, in The Congregationalist.*

Plants that Eat Insects.

THESE plants are so constructed as to attract insects, capture them in various ways, and feed upon them. A few of these plants have been gathered from the swamp lands of North Carolina and California, and others have been sent from India, Australia, and Madagascar. Perhaps the best known of the group is Venus's Fly Trap. The leaves vary from one to six inches long, and at the extremities are placed two blades or claspers. On the inner walls of these claspers there are placed six irritable hairs, any one of which receiving the slightest touch from an insect is sufficient to bring the two blades together with such rapidity as to preclude any possibility of the fly escaping. A correct idea of how the trap closes on its victim may be obtained by bringing the two hands rapidly together, the fingers of the one being firmly pressed between those of the other. This plant readily discriminates between animal and other matter; thus if a small stone or piece of wood be dropped into the trap, it will instantly close, but as soon as it has found out its mistake, and it only takes a few minutes, it begins to unfold its trap and the piece of wood or stone falls out. On the other hand, should a piece of beef or a blue-bottle fly be placed in it, it will remain firmly closed until every piece of organic matter is absorbed through the leaf. It will then unfold itself, and is ready for another meal.

Another species is called "The Vegetable Whiskey Shop," as it captures its victims by intoxication. The entire shop is shaped after the manner of a house, with the entrance projecting a little over the rim. Half way round the brim of the cavity there are an immense number of honey glands, which the influence of the sun brings into active operation. This sweet acts as a lure to passing insects, and they are pretty sure to alight on the outside edge and tap the nectar. They, however, remain there but a brief period, as there is something more substantial inside the cavity in the shape of an intoxicating liquid, which is distilled by the plant. The way down to this beverage is straight, as the entrance is paved with innumerable fine hairs, all pointing to the bottom, and should the fly walk crooked its feet become entangled in them. When the fly has had its first nip, it does not stop and fly right out, as it could do, but it indulges until it comes staggering up and reaches that portion where the hairs begin; here its progress outward is stopped owing to the points of the hairs being placed against it. The fly is now in a pitiable plight; it attempts to use its wings, but in doing so only hastens its own destruction. It inevitably gets immersed in the liquid, and dies drunk.

Another species distills an intoxicant of its own; but owing to the entrance to its inner parts, it excludes the great majority of insects and admits but a select few. The individual pitchers somewhat resemble an inverted parrot's bill, with a narrow leaf-like expansion running along the top. The color is light green, beautifully shaded with crimson. The inside of the pitcher is divided into three parts: the first, nearest the entrance, is studded with minute honey-glands, and is called the attractive surface; a little further down the inside very minute hairs are situated with their extremities all pointing to the other chamber. This is the conducting surface. Lastly, the small hairs give place to the longer ones, amid which are placed secreting pores, which give forth the intoxicating nectar. This is termed the detentive surface. When the pitcher has caught a sufficient number of insects, the nectar gives place to a substance which enables the plant more readily to digest its food.

Another species is the mosquito catcher. It grows about one foot high, and the leaves, after reaching a certain height, divide into long, narrow spathes, covered with hairs, each coated with a bright gummy substance. This during sunshine gives to the plant a most magnificent appearance. If a plant be placed in a room where mosquitoes abound, all the troublesome pests will in a brief period be in its steady embrace. It is most interesting to watch the method by which it secures its prey. Immediately the fly alights on the leaf, it may be that only one of its six legs stick to the sweet, viscid substance at the extremity of the hairs, but in struggling to free itself it invariably touches with its legs or wings the contiguous hairs, and is immediately fixed. The hairs meantime are not idle; they slowly but surely curl round and draw their victim into the very centre of the leaf, thus bringing it into contact with the very short hairs, which are placed there in order to facilitate the process of sucking the life-blood from the body.—*N. Y. Mail and Express.*

Horsford's Acid Phosphate

Invaluable as a Tonic.

DR. J. L. PRATT, Greenfield, Ill., says: "It is all that it claims to be—invaluable as a tonic in any case where an acid tone is indicated."

Beware of Scrofula

Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, boils, swellings, enlarged joints, abscesses, sore eyes, etc. Hood's Sarsaparilla expels all trace of scrofula from the blood, leaving it pure, enriched, and healthy.

"I was severely afflicted with scrofula, and for over a year had two running sores on my neck. Took five bottles of Hood's Sarsaparilla, and consider myself cured." C. E. LOVEJOY, Lowell, Mass.

C. A. Arnold, Arnold, Me., had scrofulous sores for seven years, spring and fall. Hood's Sarsaparilla cured him.

Salt Rheum

William Spies, Elyria, O., suffered greatly from erysipelas and salt rheum, caused by handling tobacco. At times his hands would crack open and bleed. He tried various preparations without aid; finally took Hood's Sarsaparilla, and now says: "I am entirely well."

"My son had salt rheum on his hands and on the calves of his legs. He took Hood's Sarsaparilla and is entirely cured." J. B. STANTON, Mt. Vernon, Ohio.

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

BLUE. Its meritorious WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask him for it. A. S. WILTBERGER, Prop., 23 N. Second St., Phil., Pa.

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of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 2
Capital paid in cash	1,000,000 00
Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

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Sixty-sixth Semi-Annual Statement, Showing the Condition of the Company on the first day of July, 1886.

CASH CAPITAL	$3,000,000 0
Reserve Premium Fund	2,938,020 0
Reserve for Unpaid Losses and Claims	301,040 1
Net Surplus	1,389,341 71
Cash Assets	$7,628,401 81

SUMMARY OF ASSETS

Cash in Banks	$126,668 99
Bonds and Mortgages, being first lien on Real Estate	743,300 00
United States Stocks (market value)	2,9 2,697 50
Bank and Railroad Stocks and Bonds (market value)	1,733,640 00
State and City Bonds (market value)	226,000 00
Loans on Stocks, payable on demand	180,000 00
Interest due on 1st July, 1886	102,394 74
Premiums uncollected and in hands of Agents	299,646 97
Real Estate	1,364,113 61
Total	$7,628,401 81

CHAS. J. MARTIN, President.
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The Christian Intelligencer.

Een-dracht maakt macht.

VOL. LVII.—No. 38. WHOLE No. 2930. NEW-YORK, WEDNESDAY, SEPTEMBER 22, 1886. $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

A PASTORAL LETTER was prepared by a committee of the last General Synod, was adopted and recommended to "be read in every church on the second Sabbath of October, and that the ministers of all our churches be instructed to preach on the subject at the same time." The letter begins on page 207 of the Minutes. It relates to the devotion of young men to the ministry.

A PAPER, mainly relating to Brown's Catechism, prepared by the Rev. Vernon B. Carroll, has a place on the twelfth page, in the hope that the points presented may receive attention from the Classes. Some of the answers of the catechism are, to say the least, partial and, therefore, misleading. That they utterly ignore the position of baptized children, as it is declared in all the standards of the Reformed Church, is beyond dispute. Should such a catechism be taught to the children of our Church?

DR. WARNACK, pastor at Rothenschirmbach, has since 1874 been the editor, in coöperation with Professors Christlieb and Grundemann, of the *Allgemeine Missionszeitschrift. Monatsschrift für geschictliche und theoretische Missionskunde*, a journal of the highest character for its accuracy and fulness of information, its wide range of observation and its genuine evangelical spirit. He has necessarily, therefore, become very familiar with the work of foreign missions wherever and by whomsoever prosecuted. The article on the sixth and seventh pages from his pen may be confidently relied upon as a trustworthy representation. The statistics given are carefully drawn from the best sources, and they are manipulated only in the interest of absolute truth. We are under great obligations to Dr. Chambers for translating it for our readers.

MR. LABOURCHERE, in a letter from London to the *New York World*, makes the following statement which seems strange enough:

Mr. Beecher is a very eloquent man, but he has not financially done well in this country. He appears to have been engaged on a starring tour throughout England by an impresario. We are not accustomed to sermons at so much per head. A correspondent has forwarded me an entrance ticket to the South Cliff Church, Scarborough, September 12th, on which occasion, says the ticket, "the Rev. Henry Ward Beecher will preach." Then follows a notice—"To meet the heavy expenses, this ticket is given on the tacit understanding that the holder will contribute to the collection not less than two shillings." What heavy expenses? Obviously, the charge is made by the impresario. For the appearance of Mr. Beecher this may be right and proper, but assuredly this is a new departure in pulpit oratory.

Statements and counter-statements are made in regard to the reception of Mr. Beecher by the people of Great Britain. So far as we can judge from the reports in our English exchanges, both are true. Mr. Beecher is esteemed by our British cousins as he is here. Those who are attached to the belief of the evangelical churches are often offended by his denunciation of parts of their faith and by his levity in the pulpit; and, on the other hand, a large number of people, especially in the large towns, listen to him with evident pleasure. The evangelical journals criticize his discourses, sometimes with severity, the friends of the new theology generally praise them.

MUCH GOOD WORK was done in this city and outside of it last winter in the way of manifesting an interest in the neighboring non-church-going families, and in inviting them to the house of God. It certainly was not in vain, for God rules and rules to bless such endeavors. Experience must have been acquired, and those engaged in the efforts must have gained some preparation for still more effective work during the winter before us. What use shall be and can be made of that experience those who conducted those most praiseworthy and often self-denying Christian endeavors are best qualified to decide. At all events, manifestations of a kindly interest in those who are living without God ought not to be discontinued, and what vantage ground was gained last winter ought not to be abandoned. A great multitude is in urgent need of a Christian faith and hope and of Christian principle to regulate life. This multitude is at our doors. The Gospel is committed to the Church in trust for and to be communicated to those who are perishing through lack of knowledge. Christian duty is to discharge the obligations of this trust. Nothing has ever yet been accomplished without going at it, and it is by application to the demands of duty that we learn how a duty can be successfully discharged. Shall not the work of last winter be followed this winter by work no less earnest, and, if possible, still more wisely conducted?

Earthquakes Improved.

IN the year 1738 there was published at Utrecht in Holland a small pamphlet, entitled "A Summons to Repentance: To the inhabitants of that portion of America denominated New Netherlands, on the occasion of an earthquake which occurred on the 7th of December, 1737, about eleven o'clock at night. In Two Sermons. The first upon Rev. 16: 18, the second upon Job 9: 6. Explained, applied and delivered by Theodorus Jacobus Frelinghuysen." (A translation is to be found in the volume of Frelinghuysen's Sermons, by the Rev. Wm. Demarest, issued by the Board of Publication, R. C. A., in 1856.)

In the preface, addressed to the pious reader, the author says that it is the duty of Zion's watchmen to improve all opportunities of time and place, and he hopes, therefore, that no one will take it ill that he makes use of "the earthquake which occurred here and elsewhere, as in Pennsylvania and New England," to move his hearers to godliness and stir them up to repentance. Although now in the forty-sixth year of his age, he had never previously felt an earthquake, but by this one he was awakened out of sleep, which, however, was a source of gratification rather than regret, as it suggested matter for varied meditation. Hence these two discourses, which are published for general edification. One was delivered at Six Mile Run, N. J., December 11th, 1737, the other at North Branch the following Sunday. The author apologizes for some similarity in matter and expression between the two discourses on the ground of the similarity of subjects.

The first discourse has reference to fearful occurrences in air and on earth as emblems of coming judgments. In this he refers as follows to the event which occasioned the sermon: "At various periods slight earthquakes have been experienced here, although (as I have been informed) without injury; but upon the past Wednesday, at about eleven o'clock at night, there was a great earthquake, or at least greater than usual, since by means of it our doors, windows, beds and houses were shaken, and our china and tinware rattled." He then proceeds to argue that this is a merciful foreshadowing of what will occur when the day of wrath shall have come, and makes an earnest appeal to all classes of sinners to turn from their evil ways. "The earth trembles, because our hearts tremble not; the earth trembles, and so upbraids us as being more insensible than itself, harder than the very rocks; the earth trembles, and reproves us for our earthly-mindedness, setting our affections on things that move and perish; the earth trembles, and opens its mouth as it did for Korah, Dathan and Abiram—and will one day do the same for all who repent not." The discourse is concluded with the words of the second Psalm: "Kiss the Son, lest he be angry and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him."

In the second sermon the preacher refers to the former, and appeals to the pastor's call as requiring him again to revert to the subject, "which shall now be done, with heart lifted up to God for His assistance." The text leads him to speak of these terrestrial convulsions as the work of God's hand. He divides them into natural and supernatural. The former proceed from natural causes, the latter are wrought immediately by God on signal occasions; for example, at the giving of the law of Sinai (Ex. 19: 18), the death of Christ (Matt. 27: 51), and at His resurrection (Matt. 28: 2). To this class the preacher assigns the recent commotion. "Since the basis of this country is rocky, the earthquake which recently occurred here seems to have been supernatural, and intended to signify that the wrath of God is revealed from high heaven against all ungodliness, and that plagues are about to come upon us for our wickedness." He then recites instances of these convulsions in other regions, such as Turkey, Italy and the West Indies, and adds, "In the year 1727 the neighboring province of New England was visited by an earthquake, on which occasion the distinguished Dr. Cotton Mather issued a small essay, under the title 'The Terror of the Lord,' with remarks on earthquakes, an edifying and godly work. In this land light earthquakes have also occasionally been felt, although hitherto with no injurious effects; but on the 7th of December there was one that set in commotion doors and windows, chairs and houses, and was noticed throughout the whole land."

Treating the occurrence as the work of Him "who shaketh the earth out of her place and the pillars thereof tremble," the preacher dwells on the almightiness of Jehovah as a consideration adapted to move and stir all classes of men not consciously at peace with Him,—the ignorant, the careless, the worldly-minded, the outwardly correct who make a Christ of appearances, the hypocrites and dissemblers, the convinced but not converted, the almost Christians, those who began well but turned aside, indeed, all ungodly, natural men. These are bidden to tremble, not in an affected way like the Quakers, nor with slavish fear like Felix, but with holy awe like Moses and the true children of God. For there is solid comfort offered to genuine mourners, viz., such as are contrite in heart, loathe themselves on account of their sins, fly to the Son of God as refuge and mediator, and are supremely anxious to do only that which is well pleasing in the sight of the Lord. The sermon concludes with the admirable advice of Daniel to Nebuchadnezzar, "Therefore, O king, let my counsel be acceptable unto thee and break off thy sins by righteousness and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquility."

Few will concur with the colonial minister in his views of scismology or his conviction that the commotion was either a judgment upon the sins of the age or the precursor of such a judgment. But that it was a lively image of the final overthrow, that it testifies to the uncertainty of all sublunary things, and that it gives solemn warning to all who have no hope beyond this earth, is as true to-day as it was a century and a half ago. We speak of the solid globe, and the common phrase for perpetuity is "while the earth stands;" but the solidity of the globe is not inconsistent with frightful convulsions, and the earth at times quakes in such a way as to cause ruin or death to a multitude. But there is one thing stable when all else moves to and fro and the earth staggers like a drunken man. This is the city of God.

God is in the midst of her; she shall not be moved:
God shall help her and that right early.

Believers, therefore, since they receive a kingdom that cannot be shaken, have reason in view of the rocking soil and falling tenements and crumbling walls of the recent disaster, to congratulate themselves on their unchangeable home, the heavenly Jerusalem.

For not like kingdoms of the world
Thy holy Church, O God!
Though earthquake shocks are threatening her,
And tempests are abroad;
Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made with hands.

"Old Colony" Papers.

Notes from a Summer Journal.

READING-ROOM *versus* BAR ROOM.... A SABBATH MORNING....A MOONLIGHT NIGHT AMONG THE HILLS.

THE New York *Nation* recently remarked, that it knew of only two summer hotels which had real reading-rooms. I have been at one of these, this summer. There are plenty of hotels which pretend to have reading-rooms,—places where there are tables and inkstands and files of newspapers, and which are liberally furnished with spittoons. Here men may be found lounging for a smoke or a chat, or to read the daily paper or write a letter. But it is quite a different thing to find one of the largest and best rooms in the house, with the finest outlook and flooded with light and fresh air, the counterpart of the parlor and furnished with luxurious chairs and sofas, devoted to this purpose.

Here are writing tables and files of newspapers, but there is also an assortment of the best magazines and weeklies. Above all, there is a real library, limited of course, but admirably selected. There is a reference library of dictionaries, cyclopædias, concordances, commentaries and the like. And there is a choice collection of standard and current literature, secular and religious, composed of just the books one is in the mood to read on a summer vacation, and not one of which is there simply to fill up the shelves. Here may be seen at almost any hour of the day or evening a large proportion of the guests, including ladies and children, lured thither by an irresistible attraction. On days when the weather does not invite to out door haunts, the library is a veritable refuge to an otherwise listless company, and in the evenings it fairly holds its own against the parlor at the other end of the house. It need not be said that this not only is the most popular resort, but gives the keynote to the whole hotel life, taking off much of the bare, sensuous, commercial aspect, and giving to cultivated people a sense of coziness and homelikeness which "staying at a hotel" in this country rarely affords.

There are not a few of us who, thank God! can never have the home feeling without the home altar. And in this hotel the family worship is the feature of the day. The proprietor gathers his guests about him in the parlor after breakfast for a few moments spent in reading the Bible, singing a hymn, and prayer for God's blessing on themselves and the interests which are dear to them all. It is as gratifying as it is surprising to see the conformity of almost everyone to this voluntary service; and to most of the inmates it is not only not a yoke or an impertinence, but a decided addition to the comfort and the privileges of the house.

I confess to a fastidiousness of taste, which welcomes not only these positive advantages, but rejoices in a hotel where there is no bar-room, secret or obtrusive, and no vulgar smell of liquor or tobacco tainting the sweet country air; where no Sunday paper flaps its bat-like wings across the Sabbath light, and no excursion train breaks the peace of the Lord's day, and destroys the sense of religious retirement with God and nature.

It is Sabbath morning. That restful word is in tuneful harmony with the whole scene about me. I have stolen away to Pine Cliff to look and meditate, and read the journals of Maurice and Eugenie de Guerin, under the Crusoe-like thatch of the large and shady summer house which perches upon the rocky edge of this high and beetling crag. I am seventeen hundred feet above the dwellers by the sea. At my feet stretches, far below, a sunlit sea of living green, whose bed is scooped out among the great hills. I look sheer down upon the tops of pines, chestnuts, oaks, and all the shaggy and crowding trees of the wood. Here and there are patches of cleared land, stained yellow with the recent crops of rye or oats, or brown with the upturned soil, or variedly green with the tints of a vigorous and well-watered summer.

A few scattered houses and gray barns, as rude as the stony and stumpy soil on which they have been built, rather add to the wildness and ruggedness of nature. In the midst of them a little wayside chapel, with its miniature bell-tower, tells of a voice in this wilderness for God,—tells, too, that these praying and reading guests are not forgetful of the needy souls and the humble homes on which they look down from their hotel piazzas. In the distance Sky Top stands out in the clear morning light with its tower, marking the spot where America's other hotel reading-room nestles in the glen and by the lake below.

It is strangely suggestive to be sitting so far above the world, and so far out from the very mountain from which the rocky shelf projects, with the wooded earth breaking like a sea at your feet, and to let your imagination dive like the swallow or fly away like the dove or soar like the eagle over the wide and deep scene. It is as humbling to the heart as it is exalting to the mind. I am oppressed with a sense of vastness and solitude and silence, with the little place which man fills in creation after all, and the narrow and unsublime fret which is called life. I am in sympathy with hermits in their mountain refuges, with the Pisgah and Carmel hours of men who have withdrawn into the shadow of God, and talked with Him above the world, and looked over into Canaan, and heard "the still small voice" over all the din and glare of a quaking and electric scene.

The silence here is sublime, and absolute, except as it is dreamily broken by the crowing of a cock or the baying of a dog in the valley far away, or nearer by the drowsy hum of a bee, the gentle twitter of a bird, the sibilant song of an insect, or the flutter of a light breeze among the pines. And the Sabbath air is thuriferous with the scent of pine and sassafras and sweet fern and pennyroyal and wintergreen, and above all with the earthy and woodsy smell of the steaming soil.

It is so pleasant to the flesh and the spirit alike, that I am tempted to linger, and to miss the religious service in the parlor. It were easy to argue that God is here and in His holy temple, and that one might pray and meditate in quite as edifying a frame as in a temple made with hands—not to say, a hotel parlor. But I long ago learned the difference between a vague religious sentiment, however delightful and profitable in its place, and the "two or three gathered together in My name." General religiousness of mood needs to be concentrated by the act of definite worship, and by presence in a scene expressly dedicated thereto, to be crystallized into hymn and prayer, to be humanized by the fellowship of kindred minds, and directed by words of godly exposition and exhortation. So I take one more deep inhalation of the Sabbath spirit that sanctifies the hills and valleys, and mingle my little tide of devotional feeling with the sea of worship which already sounds through the open windows of Gains, mine host.

It is the last night of my sojourn among these hills and lakes. The scene is in striking contrast to that which I have just described. I am standing alone on the balcony which clings like a swallow's nest to the topmost story of the great hotel, which itself is planted on the very pinnacle of the mountain. The moon is riding, as round and bright as a ball of phosphorus, through a cloudless and almost starless sky. The lake far below me looks like a Plutonian shield of clouded steel, except where it flashes and sparkles in the angle of my vision with the direct rays of the moonlight. The white rocks gleam below me, checkered by the black shadows of the mountain pines which have thrust themselves through the sterile crevices.

I am enclosed by a foreground of dark wooded heights, on the farther side of the lake and across the deep valley on the left; but beyond, there reaches into indefinite space an undulating line of misty gray hills, silvered with the moonlight and like the mountains of a dream. Far as the eye can see, all is utter wilderness, a vast stillness, a suggestive solitude, seemingly another sphere and at heavenwide distances from the noisy and teeming "centres" of the world,—the vision which the psalmist had in his mind when he sighed, "Oh that I had wings like a dove! then would I fly away and be at rest; lo, then would I wander far off and lodge in the wilderness."

And yet the scene about me is quite as tranquillizing as that for which the Hebrew singer longed. The sounds are few, and all in harmony with the place and hour. I hear the continuous swash of wavelets on the beach, and the softer murmur of the pines in the gentle wooings of the night breeze. Out on the lake I catch the softened thud of oars, and the tinklings of a banjo. Now and then a boat shoots across the luminous belt of water, like an insect on the surface of a brook. From the moonlit bowers floats up to me the laughing talk of young men and merry maidens. I have not forgotten the intoxicating spell of a midsummer moonlight night like this upon young hearts, amid such wild and romantic scenery. I share the sentiment in all its vague and mystic suggestiveness, if not in its exhilaration; and I breathe a prayer that when their young dream has passed, they may awake to the "realties" of life to find them not less softened and glorified, by a light which never was on land or sea.

F. N. ZABRISKIE.

The Hindus of Southern India.

BY REV. JOHN H. WYCKOFF.

PART II.

THE rest of the Hindus of Southern India are included under the title of *Out-castes*. They number about one fifth of the population. Some have thought them to be aboriginal tribes anterior to the Sudras, but the more common opinion is that they are Dravidians, possibly some of them Aryans, who for various offences have been expelled from caste and reduced to their present position by long years of oppression. Theoretically, they are not supposed to have any caste, but in reality they have nearly as many divisions as the Sudras, and are almost as great sticklers for caste rights and privileges. By far the most numerous class among them are the *Pariahs*, who probably make up three-fourths of the whole. The hereditary position of the Pariahs is that of servants to the high-caste Sudras, by whom they are treated with the utmost severity. Many of them have sold themselves and their families for a few rupees into a servitude practically perpetual, since there is no hope of their being able to command a sum sufficient to redeem themselves.

Nearly all the servants to Europeans in India belong to this class. They are employed from necessity, since no respectable Sudra could be found who would perform many of the menial services required, such as killing and cooking beef, cleaning shoes, etc., against which the Pariah has no scruples. In recent years the military and police departments have been open to them, and some of them have attained considerable distinction in government service. In point of physical strength and courage they are superior to most of the other castes, and though naturally inferior in mental calibre, yet when opportunities are offered they show themselves capable of intellectual advancement. They follow the religion of the Brahmins, but have their own priests, called *Valluvar*, who are named in derision—the Brahmins of the Pariahs. Nearly all the educational efforts amongst them have been made by the missionaries, and as they advance in intelligence they usually accept Christianity, which raises their social position.

Next to the Pariahs, the most important of the out-caste races are the *Chucklers* or *shoe-makers*. In the Telugu country they are found in large numbers. They rank lower than the Pariahs, and live in separate hamlets, their occupation being held in detestation by all classes. A Pariah will no sooner take his meals with a Chuckler, than a Brahmin will eat with a Pariah. Although working in leather was their original calling, many of them now cultivate the soil, and they are said to be more industrious and thrifty than the Pariahs.

There are many other inferior castes, such as the

Pallis, Pulias, Kuruvers, etc., but as they are only found in certain districts they do not deserve particular notice. The Brahmins and high-caste Sudras regard all the inferior classes with the utmost contempt, requiring them to live outside of the village, and not allowing them to approach within a certain number of paces from them. In giving evidence in court the low-caste man has to stand off at a distance and shout out his answers to the high-caste judge. In some districts, should a low-caste man when travelling on the public highway see one of high-caste in the distance, he sounds the note of warning that he is coming, and then hastens off the road, probably into the briars on the one side or into the mire on the other, lest the high-caste man be polluted. With the introduction of railways and schools, but above all with the spread of Christianity in India, these distinctions are gradually passing away, and there are cases where Pariah officials have high-caste Sudras and even Brahmins holding positions subordinate to them!

It will be interesting to inquire, before closing this article, from which castes the native Christians are chiefly drawn. The converts of the first Roman Catholic missionaries were principally Sudras, together with a few Brahmins. They were not required to make any renunciation of caste; and afterwards, when the lower classes applied to be received, the question of caste was compromised by erecting a partition in the church and having separate doors of entrance for the two classes. This was no doubt done with the hope that as the converts advanced in Christian knowledge they would cease to carry out class distinctions. But, although two hundred years have passed since Xavier and Robert de Nabali labored in India, the spirit of caste is as strong in their churches as ever. The early Lutheran missionaries of Tranquebar unfortunately adopted the same policy as the Roman Catholics, and even such good men as Ziegenbald and Swartz were deceived into thinking that with the spread of Christian principles caste would die of itself. But, as has been well said, in yielding to caste they took "a viper into their bosom." Even to this day in some churches of the Lutheran Mission two cups are used at the Lord's table, and native pastors of different castes refuse to eat in each other's houses.

It is a cause for thanksgiving that the missions which were established later profited by the experience of these early missionaries. With the single exception of the Leipsig Lutherans, named above, all the Protestant missions are one in requiring their converts to renounce caste with all its outward manifestations. The Conference held at Ootacamund in 1858 passed strong resolutions on the subject, which were unanimously reaffirmed by the Bangalore Conference in 1879.

There is no doubt that this change in the policy of the missions respecting caste has had a tendency to repel the higher classes from Christianity, for during the last thirty years the number of Brahmins and respectable Sudras that have come into the Church has been very small. The Christians of Tinnevelly, where the native Church has made the greatest advance, are largely of the Shanar caste, or palmyra-tree climbers, which is one of the lowest divisions of the Sudras. In the Madura Mission of the American Board, nearly all castes are represented, but the larger proportion of the converts are Pariahs; while in the Arcot Mission of the Reformed Church at least nineteen-twentieths are of this class. The Christians of the Baptist Mission among the Telugus, where there have been such large accessions, are principally of the shoe-maker caste; and those of the Guntoor Lutheran Mission chiefly shoe-makers and Pariahs.

It will thus be seen that by far the greater portion of the native Christians in the Madras Presidency are from the out-caste races and inferior castes of the Hindus. This may at first sight seem a discouraging feature of the missionary work; but a more careful inquiry will convince one that such is not the case. It is almost universally admitted, by those who are acquainted with the social and religious system of the Hindus, that it is better for Christianity to begin in the manner it has—from the lower classes and work upward. In no other way do we see how the pernicious caste distinctions which are the bane of Hindu society can be kept out of our churches. True, the native Church may be longer dependent upon the liberality of Christians in America, but she is more firmly established, her members are stronger and holier, and the spirit of unity and brotherly love that they exhibit is a constant rebuke to the proud caste spirit of the heathen. As the native Church advances in intelligence and influence, the high-caste Hindus cease to think of the low origin of her members, and are attracted by the kindness and love that they exhibit. Already the gulf that separates high-caste heathen from the native Christian community has been considerably narrowed, and the day will come when it will be completely bridged.

BOUNDBROOK, N. J.

Boston Letter.

SEPTEMBER 8th, 1886.

TWO hundred and fifty years! True, it seems only a dot on the ever-turning cycle of the ages, but in American history it is a long lapse, and Harvard College may justly be proud of a life spanning this space. Next November, the seventh day, it will be two hundred and fifty years since the General Court of the Colony of Massachusetts Bay passed a vote agreeing "to give four hundred pounds toward a school or college, whereof two hundred pounds shall be paid the next year and two hundred pounds when the work is finished, and the next Court to appoint where and what building." I wonder who made that motion thus to give away this marvellous amount. Doubtless, there were opponents into whose dull brains this motion had to be pounded hard before it would make any impression; but a wonderful issue of good has come from that proposal. To celebrate this anniversary Harvard intends, on Saturday, November 6th, to let its undergraduates make all the noise they please, with their literary exercises in the morning and athletic strifes in the afternoon; and blazing torches in the evening will give a crown to the day's proceedings. Sunday, the 7th, Foundation Day, Dr. F. G. Peabody will conduct commemorative exercises in Appleton Chapel in the morning, and Dr. Phillips Brooks in the evening. All clerical graduates are requested, wherever they have a pulpit, to echo in their services the jubilant blast at Cambridge. Monday, the 8th, Alumni Day, James Russell Lowell will give an oration and Oliver Wendell Holmes a poem. On the General Committee of Arrangements I notice these among the prominent names: George Bancroft, F. H. Hedge, W. H. Furness, A. P. Peabody, Robert C. Winthrop, E. R. Hoar, J. H. Thayer, G. F. Hoar, T. W. Higginson, Wm. C. Endicott, Alex. Agassiz, C. F. Adams, Jr., and Robert T. Lincoln. Harvard has brightened the American galaxy with its share of stars.

Monday, "Labor Day," went off with a grand hurrah in Boston. Thousands of wage-workers were in line, the hat makers preceded by a tremendous drum and bearing aloft an enormous chapeau; the bakers in white carrying in each pair of arms a long and well-browned loaf; the brick layers displaying an immense trowel; the carpenters sporting a leviathan saw that was inscribed "set on eight hours;" the cigar makers illustrating on a barge their superfluous profession and scattering specimens amid the scrambling crowd, and—so on. It was a very creditable, orderly and happy celebration. A more significant event on "Labor Day" was the acceptance by the new State Board of Arbitration of a declaration of methods which will be scattered broadcast. Employer and employé are invited to bring their differences before this Board for settlement in an amicable manner. When I think of a long continued fight that has echoed discordantly amid the shoe shops at Brockton and around the tan-pits of Salem and Peabody, I welcome the announcement that our State Board has not only gone into office, but, hanging hat and coat on the nail, propose to all interested parties business at once.

There has been much to unsettle business in Boston since the present year opened. Recently, have been serious defalcations, and among these that of William Gray, Jr., a descendant of an old-time, famous Boston merchant, "Billy Gray." How tragic was the defaulter's death! From South Boston Heights one sees the shapely range of highlands known as the Blue Hills, only a few miles away, their highest summit in the town of Milton. I have again and again enjoyed the rare suburban view from this high standpoint. When Gray knew that he would be obliged to face his defalcations, he went home one Monday morning, harnessed up his horse and buggy, and drove off to the lonely hills. Tying his horse to a tree, he climbed the mountain path, made his way over rough rocks and jagged stumps, and reached a cluster of pine trees whose branches drooped above a big flat rock. There he lay down and with a revolver ended his life. The body was not found until Wednesday. There it was in that tragic seclusion, the rain, Monday night, dripping down as if in sorrow on the pale, silent features that felt not their touch, that heard not the moan of the lonely wind murmuring over the bleak mountain-top. Suddenly said justice had been defeated by this suicide. To my mind, it was a terrible penalty self-inflicted, this lifting of the transgression to the height of that mountain-top, this awful dying, as it were, in the sight of all men, this open branding of the family name with a disgrace burnt in deep. Mr. Gray's prominence in Boston's social circles gave the sin and its punishment an unusual publicity.

As it is now September, we are slowly getting over "vacation." The Boston schools this year begin the second Monday in the month, and any school-boy knows that this means one more blessed week than the old arrangement. There has been a big country rush this year, and in spite of dull times, failing resources, and empty pockets, more people than ever get away from summer to summer. They come back with new thoughts from new experiences and new scenes. We speak of a change of scene. What a picture I witnessed one summer, looking off one early hour. Behind me were the dark green marshes, and around me the emerald of the coast grass fringing the sand-hummock under my feet. A broad strip of sand bordering the ocean showed a strange, rich shade of olive. The water beyond was so blue, such a cold, freezing indigo, but how warm with color were the heavens in the east above that chilling sea! A great fold of cloud dropped low the gayest fringes of gold and crimson. Were invisible hands arranging a dais for the throne of the coming king? As the time for the monarch's appearance approached, those colors in the sky became sharper, more golden, more crimson, and yet the sea was cold and blue as ever. Toward the shore, though, there were little shining waves, as if some of the arrows of the coming light had gone over the main body of the sea and dropped near the beach. Was not that tinting artistic?

I would like to shift the train of thought to one that is the very opposite of the æsthetic, and ask a question: Do you believe in the sea serpent? It has been a prominent subject for vacation discussion this summer. Though sneered at, yet there has been very sincere testimony given in the direction of such a monster's existence, a Boston teacher who, I understand, is a Congregational deacon, solemnly declaring in print that with his own eyes he saw the "critter." Cape Ann seems to be one of its favorite haunts. Do I believe in the sea serpent? Yes, I am strongly inclined to think that some day it will all be proved to be true, that there is such a being as the sea serpent, and, as Prof. Agassiz has been asserted to say in substance, that in the list of marine wonders a sea serpent had a place logically, my inclination toward belief has been strengthened.

Just now another snake, that twisting, slippery, gigantic evil, Drink, is attracting attention. The subject of temperance is arousing to still greater heat its already warm advocates in Maine. The parsons of this State will soon convene in Worcester, rallying round "the bottle" not to admire but break it if they can. The call for this convention comes from such clergymen as Dr. D. O. Mears, Secretary Woodworth, of the American Missionary Association, and Dr. Daniel Dorchester. This intensified agitation is significant If any political party is inclined to sneer at these movements, and refuses to notice them, it will be so much the worse for the party, as in the case of mule versus locomotive.

Now that we are giving attention to Drink, let us not forget Drug. As I have previously said, opium ought to receive our attention. The use of it has increased, is increasing. I had occasion lately to refer to De Quincey. There was Samuel Taylor Coleridge, whose philosophical studies helped bring the Germans to England. If he does not take special rank as an original investigator in the sphere of philosophic thought, he certainly was a brilliant reflector of the light of others. If not a sun, he is a very bright star. At one time Coleridge was an opium eater. He knew what it was to wear those chains which move without noise and yet so often bind like death. He broke away, though, from this bondage, and while his habit is a warning to those who are tempted to begin this course, his final victory is an encouragement to those who would leave it off.

There soon will be something to communicate in the ecclesiastical world. Just now, the great denominational gatherings elsewhere are beginning to receive special notice. Unitarians are looking toward Saratoga, Episcopalians toward Chicago, and Congregationalists are thinking of Des Moines and Chicago. At the Board meeting in Des Moines the retribution question will be likely to find place in its relation to missions. I notice an earnest voice from the West saying, "Don't bring it up." Discussion may be averted, but a question uppermost in men's thoughts is not likely to be sunk down out of hearing.

NEPONSET.

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

The New Second Reformed Church of Harlem, N. Y.

THE first service in the buildings recently erected for the Second Church of Harlem was held last Sabbath morning. The situation of the church is one likely to lead to eminent usefulness. It is at the corner of 123d street and 6th avenue, in a district of growing importance, and with a population of over 200,000 souls. The buildings, church, chapel and parsonage, are near completion, and the dedication will take place on Thursday, September 30th. They from a handsome group. The architecture is Old English Gothic, and the material of the walls is a sandstone peculiar for its softness at the time it is cut, which hardens by exposure to air and light, and becomes more durable with age. The spire of the church building is one hundred and ninety feet high; the vestibule is paved with French tiles, the Mosaic work being of great beauty. The windows of colored glass are enriched with familiar sacred emblems and monograms. The Rose Window is very lovely. The entire cost of the buildings and their appointments will be $150,000.

The service of Sunday morning was conducted in the chapel by the Rev. G. Hutchinson Smyth, who has vacated the pulpit of the First Church, in which he has been eminently successful for five years, to take charge of the new parish. The chapel, which seats about five hundred, was crowded. The service from the beginning to the end was impressive. Much attention was given to the musical part. "The Lord is mindful of His own," from Mendelssohn's "St. Paul," and the canticle, "O be joyful in the Lord," by C. B. Rutenber, who has become the organist of the church, were sung with excellent effect by the choir, and the congregation joined in several hymns with reverent fervor.

The sermon was worthy of the occasion. The pastor, the Rev. G. Hutchinson Smyth, is an Irishman by birth, and was formerly a Presbyterian. He has accomplished much in the past and there are hopeful signs for the future. His address is easy and familiar, with a touch of humor worthy of his race, but never aiming at effect. He preaches the Old yet ever New Gospel, with directness and eloquence. His voice is sweet and sympathetic, and his face beams with "good will" to his fellow men. A strong man with a purpose, a brave man for Christ, a man to govern and lead by love. True to the traditions of the Reformed Church, he read just before preaching from the symbols of its faith,—the Heidelberg and the Westminster Catechisms. The text of the sermon was 2 Corinthians 8:5, and the theme was the Apostolic injunction in regard to Christian giving; it must be liberal, voluntary, cheerful. The generous heart is happy; the miser is miserable. "The Second Church of Harlem," he said, "is not established in a spirit of petty rivalry toward other churches. It trus s for its prosperity to the mission it has to perform in the neighborhood." Those who would know how to give of their substance must take in the first place an important step; they must "give themselves unto the Lord." That is a "home mission" work none should dare to postpone. The Apostles had to tarry in Jerusalem until they themselves had received the blessing of the Holy Ghost. Not until a man has gained the victory over his own prejudices and sins, can he serve God. He spoke earnestly to the young people in the congregation, and of the work the Second Church expected of them; adding, with a radiant expression on his face, "I love these children, my brethren, and if you find me in heaven, I hope you will find the children of my parish with me." The first essential to faith in God, is faith in God's Word, and in what it declares of man; of his sin, of the Divinely provided escape from sin in Christ. What rational man can deny that he is a sinner? Every man knows he is, by conscience, experience, and the conviction of sin by the Holy Spirit. No man will lend another a thousand dollars without a sufficient bond. Men are in distrust of each other, afraid of each other, till, by Divine Grace, they are changed in spirit and nature. New men love one another and can serve each other and serve God. They can serve God even when He commands them to do things that appear impossible to the natural man, to human experience, to human precedent.

He reminded his hearers that some months ago, when they set themselves to the great work on which they were entering, a gentleman, a merchant of New York, had said: "All that I am, and have, and hope to be and to have, I now and forever devote to the Lord." That was a grandly Christian purpose, and worthy of emulation by all. "Those noble words," said the preacher, "have been ringing in my heart ever since; they have gone with me everywhere. I have heard them above the voice of the sea; and on the moors and the mountains, in my far distant native land. In our worship here let us join not only our hands but our hearts, and we shall strengthen each other's moral life, and our Church will live in an atmosphere of spiritual joy. This spot of the earth will be the better for our living, and souls in glory will rejoice with us." G.

....OUR FOREIGN MISSIONS.—The Executive Committee at its last meeting appointed Mr. John A. Otte, M.D., a medical missionary to China. Dr. Otte was granted permission to spend a year in the Netherlands in the further prosecution of his studies at the University of Utrecht, and in presenting the cause of missions to China among the Reformed churches of Holland. The Board was invited to take this course by Mr. Vant Lindenhout, who founded and is at the head of the large Orphanage at Neesbosch, and has recently made an extended tour in this country. Assurances are also given by him that, as the result, the interest of many churches in the Netherlands in the missions of our Church will be awakened and probably take substantial shape, and that thus the Reformed churches in the two countries will be brought into close relations of acquaintance, sympathy and co-operation.

Mr. William I. Chamberlain was also formally appointed to join the Arcot Mission. Mr. Chamberlain will spend the fall and winter in visiting the churches in the interest of missions, and be in readiness to proceed to India in the spring with Dr. Chamberlain.

The Board has received, with expressions of hearty thanks, from Mr. James A. Williamson, for many years a member of its Executive Committee, the valuable gift of a portrait of his uncle, the Rev. David Abeel, whose name has so long been held in honor among us, and by whose suggestion the Amoy Mission was established in 1844. Additional value attaches to the portrait as the work of the late Prof. S. F. B. Morse.

....PORT JERVIS, N. Y.—The Reformed Church, whose spire was taken off by the gale in February, is again ready for public worship. During the past six months the congregation has worshipped in the chapel, where they have had very comfortable accommodations, although somewhat straightened. They now re-enter the sanctuary, which has been made more beautiful and attractive than ever.

A neat spire, in harmony with the architectural design of the church front, has taken the place of the one destroyed. While not so high by about twenty feet, in other respects it presents a marked improvement upon the old one. The changes in the interior are very great and elicit expressions of unbounded admiration. The ceiling overhead has been covered with ash; the side walls have been beautifully tinted in modest, chaste colors; the entire woodwork within either painted or varnished; an elegant new carpet placed upon the floors; the cushions newly covered; new pulpit furniture supplied; a place fitted up for the choir at the side of the pulpit and made exceedingly attractive in appearance, and to crown the whole a noble organ, the gift of the Farnum brothers, placed in the rear of the desk. This instrument, besides possessing all that richness of tone for which the Odell organs are celebrated, is ornamented in a manner to harmonize admirably with the colors of the room, and is one of its most attractive features. The whole interior of the church when lighted up by night presents a scene of rare beauty.

The church was first re-opened to the public on Tuesday evening, Sept. 7th, at an organ recital by Henry Eyre Browne, of the Tabernacle Church, Brooklyn, when a large audience was present and were furnished with a musical treat such as is rarely enjoyed. On Sunday, the 12th inst., public religious services were held for the first time, both morning and evening, conducted by the pastor, Rev. Dr. G. Talmage, assisted at the morning service by the Rev. Dr. Mills. Large audiences were present at both services, which were of the most interesting character.

An admirable discourse, well suited to the occasion, was preached by the pastor in the morning from 1 Kings 6:7. After a fitting allusion in the opening to the circumstances connected with the assembling anew in the sanctury after a period of six months, some points of resemblance between the building of Solomon's Temple and the erection of God's great spiritual temple, consisting of redeemed souls, now going forward throughout the whole world, were presented. At the evening service the discourse was founded upon Ps. 122:1, "I was glad when they said unto me, Let us go into the house of the Lord," and contained some suitable thoughts as to what constitutes the house of the Lord and the feelings that should characterize those who attend upon its services.

This church and congregation have much reason for thankfulness and joy. The desolations of their sanctuary have been more than repaired. Everything connected with the church edifice and with its worship has been made unusually attractive and inviting. And, with these, spiritual blessings have been bestowed to an extent that has been most gratifying. Several accessions have been made to the membership from the world at the last two communions, of such a character as to greatly cheer the hearts of God's people and to inspire the hope of yet richer blessings to follow. The church can "sing of mercy as well as of judgment,"—of mercies flowing out of calamities. M.

....THE COMMITTEE OF THE CLASSIS OF WISCONSIN appointed for that purpose, organized a Reformed (Holland) Church at Englewood, Ill., on August 25th, 1886, of thirty-five members, nearly all members of the First Reformed Church of Chicago. Two elders and two deacons were chosen. Englewood is between Chicago and Roseland, about seven miles distant from each. At present there are living in the vicinity more than a hundred families, the number increasing greatly every year; also there will, with God's blessing and a suitable pastor, within a short time be a strong Reformed Church. B. B.

....HUDSON, N. Y.—The First Reformed Church will celebrate its semi-centennial anniversary on Sunday, the 26th, and Monday, the 27th inst. The sermon on the morning of the 26th will be preached by Rev. D. D. Demarest, D.D., the oldest of the former pastors of the church now living. The subject of this discourse will be "The Church a Witness for God." The evening sermon will be delivered by Rev. Dr. Gleason, the present pastor, upon "The Essentials of a True Church." On Monday afternoon a review of the history of the church for the half century will be given by Mr. Stephen B. Miller, and in the evening a social reunion will be held in the parlors of the church. The occasion promises to be one of considerable interest.

....THE SCHOOL OF THE COLLEGIATE R. D. CHURCH reopened on Tuesday of last week under favorable auspices. All of the teachers were present, and most of the pupils. There was an accession of several new scholars, and all looked bright and cheery after the summer vacation. Rev. Kenneth F. Junor, M.D., was present, and during the opening exercises addressed the scholars on the necessity and importance of exercise for the development and growth of all their God given powers, spiritual, intellectual and physical, and urged upon all to be actively and earnestly engaged in their various duties and to diligently improve the coming season in acquiring the means of future usefulness in the Church and in the world.

Parents may apply for the admission of their children on any school day, from nine to three o'clock, at DeWitt Institute, 160 West 29th street.

....KERHONKSON, N. Y.—By a misprint last week it was said that the Mission Band of the Reformed Church have been gathering "grapes." Perhaps they have; but the word ought to have been "grasses."

Of the distribution of profitable reading matter among the men and their families who live on the canal boats, the Rev. Mr. Darrach, the pastor of the Reformed Church, writes: "Our supply of boatmen's papers is exhausted and the demand and appreciation is increasing. Those most sought after are *St. Nicholas*, *Harper's Young People* and *The Youth's Companion*, of which we have a dozen volumes bound in strong paper—they are eagerly sought for. If kind friends can send us more, the harvest of interest and improvement is sure. *The Christian Herald*, *Christian Weekly*, *British Workman*, and papers of that sort, are also very useful; but our applicants will read anything sound and healthy. Our library for lending now numbers 200 paper bound volumes and magazines, and 100 bound books. Those who are disposed to send papers, magazines or books, which will interest and benefit our boatmen and their families, will please address Rev. W. B. Darrach, Kerhonkson, Ulster Co., New York.

North Church, Brooklyn, N. Y.

EDITOR OF THE CHRISTIAN INTELLIGENCER: The following statement appeared in your issue of September 15th: "A strong united effort was recently made by the Reformed Church to save a costly church building in North Brooklyn, by removing the embarassing debt with which it was encumbered. The effort proved successful. Will the call to save a church organization, young, vigorous and promising, by providing a building for it fail of success?"

I think this statement needs qualification, lest it give rise to a misconception. I was installed pastor of the North Church on January 13th, 1886, and found a debt of $20,000 upon the property and the parsonage gone; $1,500 salary was promised me. This was made up of $1,000, which depended on the respect paid by the churches in the South Classis of Long Island to a resolution passed by that Classis October 20th, 1885, appropriating $1,000 for the North Church, and 500, depending on the good will of the Board of Domestic Missions. I felt convinced that the debt would prevent accessions to our numbers, and the consistory concluded to try and reduce it to $10,000, which is the largest amount that the actual condition of the church will permit them to carry. I agreed to apply the $1,000 promised by Classis to this purpose, and to get in addition $500 from personal friends. The North Church was to do what it could. Moreover, I made urgent and repeated appeals in person and by letter to ministers and consistories of some 200 churches in our denomination, and received assurances of sympathy in abundance and promises of help from many.

To day the situation is this: Our interest bearing debt is now $12,000, to which must be added the $400 mentioned below as borrowed from the Church Building Fund, and which is now due. So it appears that we have paid off $8,000 of the $10,000 needed to secure our future. This $8,000 is made up as follows:

From churches of South Classis	$225 00	
From other churches outside of South Classis	771 21	
Total		$996 21
Loan from Collegiate Church (5 years without interest)	$1,000 00	
Loan from Church Building Fund (now due)	400 00	
Loan Total		$1,400 00
Gifts of individuals in Brooklyn		5,603 79
Total		$8,000 00

Of the remaining $2,000, $1,200 is promised by churches and individuals, and the pastor became responsible for $800, to be paid next year if he can get any salary. In view of what we have already done, and the great assistance promised us as soon as we reach the $10,000 limit, some body ought to give us $800 + $400 right away. The paragraph is in error, therefore, when it says that "the strong united effort made by the Reformed Church" (which has produced $996.21) "has proved successful in removing the embarrassing debt."

Perhaps we have been too persistent in asking for outside help, and we may, therefore, ourselves have furnished ground for the impression that most of our aid has come from other churches. If so, we desire to correct that impression, and this the figures above given should do. We have not yet received the help which we think the merit of this work entitles it to, and we should be ashamed to believe that the $996.21 received to date has materially crippled the general benevolence of the Church. We are anxious to reduce our debt to $10,000. For when this is done $5,000 is available without interest provided the balance can be placed on the same terms before January, 1887.

In the paragraph quoted above, stress seems to be laid upon the effort made to "save a building." We, who are on the ground, care for the "building" only for the sake of the people who worship in it, and the good it enables them to do to the community about them. This 20th Ward of Brooklyn has a population of 27,000, (the greater portion of which are American Protestants), and church accommodations for about 10,000. One of these men, a mason and builder, told me last week that he was as much of a heathen as he would be if living in Africa.

In despite of our embarrassments, and the uncertainties of the future, we have received 20 into our communion since March, 1886, and have a list of 17 from our immediate vicinity who hope to unite with us at the earliest opportunity. One hundred and one persons were present at our last communion. We, too, are making sacrifices that we may live. All services in behalf of the church are voluntary, except the sexton's duty, and to secure uniformity, the pastor at a recent meeting proposed to divide even this duty among the members of the church, in order to economize on the meagre salary now paid to the sexton for his excellent service. The proposition was not accepted because the sexton volunteered to donate a part of his labors.

There is to-day in all our land no better field than that which the city of Brooklyn presents to the enterprise of the Reformed Church in America.

WILLIAM D. PERRY,
95 Adelphi street, Brooklyn, N. Y.

SEPTEMBER 16th, 1886.

....SOUTH BRANCH, N. J.—The lawn festival, recently held under the auspices of the Ladies' Benevolent Society of the Reformed Church, netted the Society over $60.

....GREENVILLE, N. J.—The church was opened on Sunday, September 12th, after being closed during the summer for improvements. The interior has been newly painted and carpeted, new furniture put in, and a new and valuable Sunday-school library added.

...PERSONAL.—The Rev. John L. Stillwell, of Athenia, N. J., has accepted a call from the Church of Bloomingburgh, N. Y., which was made vacant by the death of the Rev. James B. Wilson in April....The Rev. W. A. Wurts has resigned at Woodstock, N. Y., and accepted a call from the Church of Berne, N. Y....The Rev. J. F. Zwemer, of Alto, Wis., has accepted the call of Alton, Iowa.

....A GOLDEN WEDDING.—Mr. and Mrs. Ryerson Lines, of West Thirty fifth street of this city, celebrated their golden wedding a few days ago. The minister who married them fifty years ago, their two married daughters with their husbands, and a select company of friends, were gathered around a bountiful wedding feast, and participated in the enjoyment of a very pleasant evening. Mr. and Mrs. Lines were born, baptized and reared in the Reformed Dutch Church, and have for it a strong affection. They are still in vigorous health, and a calm trust in God has evidently tempered for them the power of time and of the inevitable troubles of life.

....THE PASTORS' ASSOCIATION met last Monday morning at the Synod Rooms, 34 Vesey street, when the Rev. David Cole, D.D., read a paper on the subject: "Paul a Castaway," being an exegesis of 1 Cor. 9:27. The subject was warmly discussed by many of the members. Next Monday morning the Rev. Dr. E. A. Reed will read an essay on "The Liturgical Position of the Reformed Church." All ministers of the Reformed Church are cordially invited to attend.

....THIRTY-FOURTH STREET CHURCH, N. Y.—The pastor, Rev. James M. Dickson, D.D., who returned home last week after an absence of nine weeks, during which he visited California, Oregon and Washington Territory, addressed his people on Sabbath evening on "The Lessons on Christian Duty," suggested by such a trip. His plea was for greater zeal in the work of Domestic Missions; for more of the Gospel for the great growing West. C.

...NEPERAN, N. Y. (UNIONVILLE).—The ladies' fair held September 8th and 9th was a gratifying success. It resulted in a net profit of $300. An autograph quilt, gotten up under the supervision of the pastor's wife, Mrs. P. A. Wessels, realized $61.80. At the close of the fair Mr. and Mrs. Wessels were pleasantly surprised by a present from the congregation of a richly trimmed and painted clock with bracket.

Memorial.

THE Rev. Abram Thompson died at Readington, N. J., on Saturday last. He had suffered for two years from cerebral meningitis. The chief and most honorable fact in regard to his ministry is that, with the exception of two years when he filled the position of Rector of Rutgers College Grammar School, he had labored as a missionary at home. After graduating from Rutgers College in 1857 and from the Theological Seminary at New Brunswick in 1861, he devoted himself to the work of a teacher in an academy and a preacher at Pella, Iowa.

In this work he was successfully engaged for ten years. During a part of 1871 and and 1872 he was the pastor of the church at Pekin, Ill., when he returned to Pella and served the Second Church for two years. Then followed the Rectorship of the Gram mar School at New Brunswick. In 1877 he was chosen as the pastor of the Knox Memorial Chapel in this city, to which he ministered faithfully until prostrated by disease about two years ago. Twenty-one years of home missionary service constitute a record worthy of remembrance. During a large portion of his residence in this city Mr. Thompson was the efficient Stated Clerk of the Classis of New York. His death will be lamented by hundreds in the West and the East, including many led by him to a knowledge of the preciousness of the Redeemer and many whom he prepared for usefulness and encouraged in the outset of their career. Abram Thompson has been taken from us, but an inspiring example remains with us.

The General Outlook.

....The American Board will hold its seventy-seventh annual meeting at Des Moines, Iowa, in the Grand Opera House, beginning Tuesday, October 5th, at 3 o'clock P M., and closing Friday morning, October 8th. The Rev. J. L. Withrow, D.D., of Boston, will preach the annual sermon on Tuesday evening.

....The National Council of the Congregational Church is to be held in the Union Park Church, Chicago, beginning Oct. 13th.

....The Reformed Church of France is small in numbers but strong in influence. She numbers only 750,000 out of a population of over 30,000,000. And yet in the cabinet of ex-President McMahon, out of nine ministers five were Protestants. A Catholic once asked him why when there were so few Protestants he had so many in his cabinet. He answered that he could not help it, it was because they told the truth. It is a very interesting fact that at the Sorbonne, the University of France, which drove Calvin out of Paris and condemned Protestants in the severest terms, the rector of the faculty of the Sorbonne is to-day a Protestant. Out of the French Chamber of Deputies one-twelfth of them are Protestants. And they are not the smallest twelfth by any means. They are very influential in that Chamber. The name of Dr. Pressense, who is a life member of the Chamber of Deputies, is sufficient to indicate the character and strength of the Protestants there. Most, if not all of these, are members of the Reformed Church of France, the old Huguenot Church.—*The Moravian.*

....The Wesleyans of Great Britain, at their late Conference in London, gave earnest consideration to the religious condition of the great city of London. More than $100,000 are spent yearly by this Church in building chapels in London, and the attendance upon Methodist worship has increased by 56 per cent in twenty years. They propose, in addition to other efforts, to found a great West End Mission in a district of the city four miles long and two miles broad, where there is no Methodist church.

....The *Presbyterian Observer* alluding to Bishop William Taylor's work in Africa, says: "He has begun two chains of missions across Africa, and hopes to start two more during the year. His missions are founded upon principles novel but sound. He enters into agreement with chief and people, agreeing on his part to import good preachers and teachers from the New World free of expense to the tribe, and to purchase tools and machinery for industrial schools. The chief and his people, on their part, are required to give a thousand acres of land for each school-farm; to clear and plant, immediately, a few acres of the farm, to provide subsistence for the preachers and teachers; to build houses for the workers, and to pay a small monthly fee for the tuition of day scholars. Boys and girls may work for their tuition. Those wishing a full course, must be allowed to remain in the school at least five years. By this agreement the natives are made to feel that they have made a valuable acquisition, and the mission is at once put upon a permanent, self-supporting basis."

....The *Methodist Advocate* defends the Northern Methodist Church against the allegation in the *Southern Christian Advocate*, that it had "not been eminently successful in its work among freedmen," with these words: "It seems to us that the reception of more than two hundred thousand colored people into our Church in less than twenty years, is rather a conspicuous achievement. That is almost half as many members as the Church South has altogether. Then the thirty institutions of learning and the thousands of churches which we have established for the freedmen since the war, would indicate that we have been somewhat 'eminently successful' among these people."

....Ladies of wealth are beginning to consider their duty in regard to the education of their sex, and are apportioning some of their possessions to this purpose. Lately a Miss Gamble in England, left nearly one hundred thousand dollars to Girton College, the most conspicuous Women's College in Great Britain.—*Presbyterian.*

....Maharanee Surnomoyce, a generous Hindoo lady in Calcutta, has given $75,000 to found a hall of residence for native women students of medicine. The government has contributed ground for the building.

....An exchange says: "With their usual large-heartedness the Orphanage girls at Bareilly, India, when they heard of the proposed church among the new converts in the Jungal, put their heads together and by grinding grain and in other ways earned pice enough to make nearly three dollars. Such giving brings its own reward."

....The St. Louis *Methodist Advocate* says: "During the Conference year, now soon to close, there has been a larger ingathering of members to the Methodist denomination in Missouri than in any one of the last ten or fifteen years. They have been gathered by hundreds and in some parts of the State by thousands."

News of the Week.

WEDNESDAY, SEPT. 15.—It is stated that alterations made in the last moment in Parnell's Land bill have only served to increase the government's dislike of the measure. All members of the Conservative party and a number of Liberal Unionists will oppose the second reading....It is stated that the Porte has informed the Bulgarian Government that Turkey accepts Prince Alexander's abdication, and promises not to occupy Bulgaria so long as the country is quiet and law and order are preserved....The Sultan demands the evacuation of Egypt by the English, and Russia supports the demand....A collision occurred between a passenger and freight train on the New York, Chicago and St. Louis Railway thirty miles from Buffalo. Seventeen lives were lost. The engineer of the freight train is blamed, and immediately disappeared....The "Gracie Barker," thought to have been lost, is all right, having run into Petroskey until the storm passed over ...A man who murdered Mayor Bowman of East St. Louis in November, 1885, has confessed his guilt and is now in Covington, Tenn., in jail. He says he was employed by a vice-president of a railway company, who paid him $2,000 to kill Bowman. ....The rebuilding of Charleston is delayed by the high wages demanded by the workmen... The N. Y. State Labor Assembly meeting, at Syracuse, yesterday approved boycotting.

THURSDAY, 16.—It is stated that the provisions which were expected to make Mr. Parnell's Land bill acceptable have disappeared, and everybody is surprised, including his Liberal allies. The prospects of a quiet winter in Ireland and elsewhere have not improved during the last few days.... Cholera is rapidly increasing in Austria. The people are afraid to trust the doctors and conceal their sick as long as possible. The people are too much frightened to help one another....A suspension bridge across the Ostrawitza river in Moravia fell in yesterday while a squadron of Uhlans was riding across. Seven persons were killed and many injured....It is stated that when Daly, the dynamiter, was arrested there were found in his house in Birmingham letters from Brennan which prove it was Daly's intention to obtain admission to the strangers' gallery in the House of Commons and throw a bomb on the table during the debate; the Parnellites, of course, would be cautioned to absent themselves on that day. If Daly's plan had been carried out every leading statesman in the House on both sides, including Mr. Gladstone, would have been killed or maimed....The list of the dead in the railroad accident thirty miles from Buffalo now numbers twenty-three. The engineer is still missing....Claude B. Laselle, son of a well-known shirt manufacturer of New York city, was arrested in Chicago and taken to Boston, Mass., to answer to the charges of forgery and other crimes committed in Boston....Brooklyn, Iowa, partly destroyed by fire. Total loss $100,000....Great Britain sets foot on Thaso, an island in the Egean Sea, and Turkey is alarmed ...The French are reported as seizing the lands of the Christian missions in the New Hebrides....460 Apaches from Arizona reach St. Louis on their way to Florida ...The imprisoned miners near Scranton, Penn., not yet reached ... Lieut. Foster, of the "Minnesota," the quartermaster and some of the crew, reassert that they saw the sea serpent off 27th street, North river.

FRIDAY, 17.—The total number of cholera cases in Japan since its first appearance this year is 59,000, of which 37,000 have died. At Torai, Corea, 6,000 deaths are reported in one month....The celebration of Independence Day in Mexico passed off with great *eclat*. The decorations cost $70,000. ....England, Austria and Italy have recognized the Bulgarian regency ...Thirteen missionaries left Boston yesterday to go to foreign lands. Seven were young women who go to take positions in the seminaries of Brouse, Adabazar, Adana, and Martin, in Turkey, and Ahmednagar in India. The others go to Central Turkey, Japan and India.

(Continued on page thirteen.)

Our Contributors.

A Sermon of Figures.

TRANSLATED FROM THE GERMAN BY TALBOT W. CHAMBERS, D.D.

IN the second volume of his "Missionsstunden," Dr. G. Warneck offers to his readers an article bearing this title, the substance of which is herewith reproduced.

There are various sources from which a preacher can select his texts. The most common and natural is the Bible, from which so many thousands of sermons have been taken, yet the source is still unexhausted, as it always will be. Nature also furnishes material. The heavens declare the glory of God, and the smallest worm is a miracle of His wisdom and goodness. The world is full of images, and when we see the invisible in the visible and learn from the kingdom of nature the laws of the kingdom of heaven, we follow the example of the pattern of all preachers. So, too, history, sacred and secular, abounds with themes. It is very instructive to trace the ways of God, and see how all lines of human progress are guided by Him whose kingdom ruleth over all. But on this occasion the text is sought not from the Bible or nature or history, but from a source usually deemed the dryest and most tedious—figures. It is not true that figures never lie, and often statistics are at fault; and in the things of the kingdom they have only a dubious worth, since here there is weighing rather than counting, and the outward appearance is not regarded, but the heart. Still there is need of discrimination. Figures are instructive, and even in the kingdom of God statistics may edify if taken *cum grano salis.* The significant part they play in missions I will now endeavor to show.

THE WORLD'S POPULATION.

Many learned men have sought to ascertain the number of the earth's inhabitants, but they have not reached a sure result, because there are so many countries in Asia and Africa where a census has never been taken, and one can only estimate the actual fact. Still, in such vast numbers an error of a few millions more or less is not of much account, and we may accept the conclusions of statisticians as at least an approximation to the number of immortal beings on the face of the earth. This is not less than 1,434 millions. 1,434 millions! How easy to utter the words; but how hard to conceive clearly what they mean? A skilful reckoner can count 6,000 in an hour, but if he worked ten hours a day it would take seventeen days to count a million. The million, if laid in a pile one upon another, would make a column higher than the spire of the Cologne Cathedral. Ah, we cannot form a distinct conception of 1,434 millions. But God the Lord hath counted them; He calleth them all by name; not one faileth. Not only that, He cares for them all and guides all their ways. They make the household of our heavenly Father, and He gives them their food in due season. What a testimony do their numbers furnish to His power, wisdom and love!

But these millions all have immortal souls. Everyone of them is an individuality, not merely as the brute, a specimen of his species, but an independent personal being, of more worth in the eyes of God than the whole irrational creation. Each one, too, has his own history, and God knows his thoughts and feelings, his joys and sorrows, and He directs his way according to His wise counsel, so that not a hair falls from his head without Him. What a multifarious, many-sided thing is the Divine government of the world! Still more, widely as these millions differ among themselves, in one point there is no difference,—they are all sinners. Neither in Europe nor any other part of the earth is there a single man able of himself to acquire a righteousness that is of avail before God and so gain a title to eternal life. White and black, civilized and savage, all alike are under the power and the condemnation of sin. Fourteen hundred and thirty-four millions of men in this condition—what a mighty power is needed to save such a mass of corruption, and what a tender-hearted love to attempt to save such a multitude of sins and sinners! But we read, God so loved the world that He gave His only begotten Son. He alone could and would save these lost millions. Save them all? Yes, all, for everyone that believes in Him does not perish but has everlasting life. What a love it is that takes in all these varied millions! The Lord Jesus understood the breadth of this love, and hence He said, "Go ye into all the world and preach the Gospel to every creature," tell it to all the millions in Asia and Europe and Africa and America and Australia that God has sent me into the world, that I am its Saviour and that my blood is the propitiation for the sins of the whole world. What a work it is? To make the Gospel known to all these millions, to invite them to the Saviour that they may believe on Him and be baptized into the name of the Father and the Son and the Holy Ghost. This, this is the work of missions.

RELIGIOUS CHARACTER.

And what has it so far accomplished? I will answer in figures. Now more than a fourth part of mankind, viz., over 400 millions, are at least nominal Christians. Of the rest seven millions are Jews, 175 millions Mohammedans, 800 millions heathen. At first glance it seems very small that almost 1,900 years since the command was given only a fourth part of the race is in any sense Christian. And truly it is a reproach to Christ's followers. Had they been always and everywhere Christians indeed, had they cherished a confident faith in the victorious power of the Gospel, a burning zeal for the extension of the kingdom, and a holy earnestness to live as disciples of the Saviour, much more would have been accomplished. But the Gospel should not be held responsible for what is our fault. If we consider the lukewarmness and indolence, yes, the unbelief and immorality of so many who call themselves Christians but are not, if we take into account what a gigantic enterprise missions is and that real Christians are only a weak instrument, "carrying the treasure in earthen vessels," we must admit that it is an extraordinary fact, a mighty testimony to the power of the Gospel that to-day of all religions on the globe Christianity has the most adherents, and that 400 millions of all countries, nations and tongues, call Jesus Lord. Especially considering from what a small beginning this number was gathered, with what feeble means the work was carried on, and how violent an opposition it has always encountered. Still there are more than 1,000 millions of non-Christians on the earth. But the work of evangelization does not stand still; unceasingly from one decade of years to another a growing army of the soldiers of the cross occupies one non-Christian land after another, and every year the number of Christians is increased through the mission about ten thousand. Nor will this cease till Christ reigns, and the whole circle of the earth lies at His feet.

But to-day 1,000 millions know nothing of the Saviour, walk in darkness and are servants of sin and death. 1,000 millions! What an abundance of misery and pain, of shame and horror, of despair and longing does this monstrous number cover? I make no picture of these sad details; opportunity for that will come later. For the present let me only show how massive is the misery in whose varied forms these 1,000 millions live. If we could see it all in one heap, the thousands of human victims which even to day are sacrificed, the fearful pain caused by superstition and witchcraft, the remorseless despotism under which uncounted millions sigh, the wrongs of women, the streams of blood and tears set running by slavery, and besides, all the sins of cruelty and hardheartedness, the shameless uncleanness and robbery and murder, and finally all the lack of peace and comfort which makes the living and the dying of these millions so sad—if we could take in at a glance this entire mass of suffering, surely we should have no hearts in our bodies if we did not feel constrained to go to their help and obey Christ's command. Certainly most of them dwell far away. The Gospel has taken a peculiar course through the world. It has become an alien in the land where it began, and is at home in lands where it was an alien. It originated in the East, and to-day has its chief seats in the West. For a little while it bloomed in Asia Minor and North Africa, while in the regions of the North and West it fulfilled a world-wide mission. Europe with its 327 millions and America with its 100 millions have become each a Christian domain, while the almost 800 millions of Asia and the 205 of Africa are almost wholly heathen and Mohammedan. But the remoteness of the heathen should be no bar to our sympathy. The commission is, "Go ye into *all the world,*" and in our day the good God has greatly abridged distances by the steamship, the railway and the telegraph. And though there is still much to be done in Christendom, we must still say with the Apostle, "I am a debtor *both* to the Jew and to the Greek," the Christians and the non Christians; and doing our duty to one, we should not neglect the other. God be praised that in our day the Church has really awoke to a sense of its obligation to the far-off heathen. It is true that for almost two centuries the evangelical Church forgot this duty. But there exists *a recalling office of the Holy Ghost.* "He will bring to your remembrance all that I said unto you." It is cheering and instructive to see how often this promise has been fulfilled in the history of the Church. See, for example, the Reformation and the awakening under the rule of Rationalism. With what power did the Spirit remind men of forgotten truths, and bring these again to honor. Just so with the duty of missions. In Germany and England and America did the Holy Ghost, first in smaller, then in ever-enlarging circles, recall the disciples' minds to this duty until it became a matter of conscience, and now there is no division of the evangelical Church in any land that does not take part in the work. So strong is this conviction that the 19th century is truly called the mission-century. Everywhere a spontaneous impulse leads to the formation of missionary societies. In Europe and America there are 80 of these, and if we add those of South Africa, India and Austria, there are about 100. This number is easily spoken, but what a wonderful development of gracious acts and affections is shown in the founding, the maintenance and the growth of each of these societies! It constitutes the most refreshing part of modern church history, for it is animated by lively faith, brotherly love, childlike piety, courageous witness bearing, earnest prayer, holy self-sacrifice, in short, everywhere there meets us the breathing of a Divine life.

HEROIC CHRISTIAN EFFORTS.

How small and in the world's eye how contemptible was the beginning of modern missions, and yet to what a power has it now grown! At the commencement of this century there were not much more than 200 missionaries, of whom by far the most were from the little Moravian Church; at the end of 1884 the number reached 3,000, and, if you add the women, married and unmarried, over 6,000! What an amount of self-denial and heroism, of love for Christ and for man, of faith and patience, of labor and toil for the kingdom of God, is implied in this number! We are to resolve the whole into its parts, and consider the individual men and women who make up this number so as to see the history, the labor and the endurance of each. I will not affirm that everyone of them was competent to his high calling, or might be deemed a pattern of discipleship; but I know that the life of many has glorified God. When Livingston visited England after his great exploring tour, he was much praised for his sacrifices. It was true he had labored much, lacked much, suffered much, but what did he reply to this exaggerated praise. "People talk of the sacrifices I made in spending so large a portion of my life in Africa. Can you call that a sacrifice which is only a small payment on that great debt to God which can never be fully discharged? Say rather that it is a privilege; I have never made a sacrifice." He was indeed a chief among missionaries, but many who are far less known, thought and acted in the same way. At a solitary station on the East African coast stood for twenty years in great privation and toilsome work our countryman Rebmann, whose name is known to few. When he came back blind and utterly broken in health, and men extolled his patient endurance, he said, "What have I done? I have simply, like a soldier, held my post till the relief came." How many missionary men, women and children yearly succumb to the climate, and still the field is not forsaken, and always the gaps are filled up; for example, the North German Society labors on the west coast of Africa, a real land of death. Of the 54 laborers sent out since 1847, 27 up to 1881 had fallen by the fever, and of 33 women, 13 sank into an early grave. Still other deaths have occurred since. Yet how edifying is it to read the letters of the remaining men and women, who themselves are not far off from the grave? "Ah, what are we who carry on the Lord's work? Clay in the potter's hand, dust and ashes enduring but for a day. Yet we are so esteemed that for us the blessed Saviour gave His life. And we would be in our measure saviors for this people, and not cease to risk our lives for the brethren—according to His command." Thus, on the death of a colleague, wrote one who not long afterwards fell himself and when dying urged the rest, "Brethren, be earnest in the work of the Lord. The combatants fall, but the work goes on because it is the Lord's." The Moravian Church since 1735 have sent to Surinam 426 men and women, of whom 176 fell victims to the climate, besides the children not counted. Such figures tell the story of Christian heroism and self-sacrifice. "Had I a thousand lives," said one of the old Sierra Leone missionaries who died early, "I would gladly give them all to save only one poor African." The same is to be said of the parents who

surrender their children to this work. A German father wrote in his son's album, "My gift to missions is my only son." An American mother wept because she had no second child to send to the savages who had slain and eaten her only son. A pastor at Basle, when he heard of the death of three of his children on the field in swift succession, still said with tearful eyes but in a firm voice, "We do not go back." A young Canadian went to Eromanga to take the place of a brother who had been slain by the men he was seeking to save. These are a few out of hundreds of cases that show that the hercism of Christianity has not yet died out. No; figures are not dry. They preach loudly of the deeds of faith and love.

THE GIFTS OF THE CHURCHES.

Let us now look at missionary contributions. It is a stately sum that all Protestantism gives yearly. At the beginning of the century it fell far short of a quarter of a millon of dollars, yet in the year 1884 it reached nearly nine millions, all voluntary gifts. There are indeed many large gifts from the rich, such as Mr. Jones, who in the course of ten years gave the Church Missionary Society nearly a million, and a Mr. Otis, who bequeathed quite a million to the A. B. C. F. M. But speaking generally, the nine millions came from the small contributions of the lower and middling classes. I well know that urgent effort is needed to secure these gifts, and many of them are of no worth in the eyes of Him who "loves a cheerful giver." But still there are not a few, like the widow's mite, which before Him who weighs and does not count, are of more value than the millions of the rich. There is a vast store of self-denying love and cheerful self-sacrifice involved in these nine millions. When a poor miner out of joy at the beginning of a new mission in Africa gives $25, a sempstress from her slender wages $5, a maid-servant a like sum, a journeyman the fifth of his yearly earnings, a child the whole of its savings, when the mother of a large but poor family daily lays by two cents for the treasury, when here a peasant gives the whole produce of his bee-hives and there a mechanic all that he gains by working overtime,—these are timely offerings of love that are grateful to God. It is a charming history that tells of the collection of such offerings.

There is, indeed, another side to the subject. There are many contributions that stand in startling contrast with the means of the giver. While large sums are spent in luxury, the King of heaven receives so little that the gift is an offence. Especially with us in Germany is an increase in the gifts of the higher classes greatly to be desired. While in Great Britain more than four millions of dollars are given yearly, and in North America more than two, the receipts in Germany and Switzerland do not amount to $750,000, and single gifts of thousands or even of hundreds are rare. Our British friends are richer than we are, and their wide colonial possessions bring the matter closer to them; still it is a shame that we are so far surpassed. May the colonies which Germany has begun to found stimulate our efforts correspondingly! Nine millions is indeed a large sum, yet compared with the work to be done it is very small. Plainly the effort to evangelize the world needs large means. The management at home, the equipment of thousands of missionaries, their journeys to distant lands, the purchase of lands and erection of houses, schools and churches, the education of native helpers, the maintenance of missionaries and their families, without considering unforeseen accidents, such as destruction by war or the elements, sicknesses or the premature deaths of laborers, etc., all costs money. If one reckons the cost of such works as the Suez Canal or the St. Gothard railway, which with all their importance are not to be compared with the world's evangelization, how small do these nine millions become. And still—what a surprising spectacle! the Lord makes it suffice. One is continually reminded of the feeding of thousands with five loaves and two fishes. The voluntariness of the gifts forbids any certain forecasting of their amount; as the work expands the expenditures increase; and still, on the whole, there is as much as is required. Missionary gifts are under the direction of Him who rules the hearts of the givers, so that growing needs are covered by growing receipts. This is the sermon which figures preach to us in the matter of contributions.

THE RESULTS OF MISSIONS.

Let us now turn to the results that have been achieved. These are not to be estimated in figures. Thousands and tens of thousands who have not been baptized yet feel the blessed influence of missions. Heathen customs have been renounced, harshness and cruelty alleviated, superstitions shattered, ignorance done away, new moral views imparted, and the foundations of a Christian civilization laid. But apart from this, what say the figures? At the end of 1881, 2,283,700 heathen had been evangelized. Not all of these had been baptized, but all were under Christian instruction, and 575,000 were in full communion. At the end of 1884 there were at least 2,400,000 adherents and 650,000 full church members. 2,283,700 evangelized heathen—that is a significant number. I am far from declaring that each one of these, even those who receive the sacraments, is a mature believer. Certainly, the majority have much weakness, and their Christianity is still in its juvenile stage. Yet how many striking instances of wonderful Divine guidance, of the power of the Gospel, of real conversion, of childlike faith, of devout prayer, of love for the Word, of willing self-sacrifice, of heroic endurance for the confession of Christ, are included in these 2,283,000! How much toil has been expended, how many obstacles overcome, how much patience of faith exercised to attain this number!

How widely spread in different lands are these 2,283,000! If we make a journey around the globe, almost everywhere do we meet more or less of them. In Labrador and Greenland, among the Indians and negroes of British America and the United States, in the West Indies, on the coasts of Central and Southern America, and even in the wild Terra del Fuego, 688,000 of heathens have been gathered into Christian communities. If we leave San Francisco and go across the Pacific Ocean we find in the Sandwich Islands, in Micronesia and Melanesia and Polynesia, in New Zealand and Australia, missionary converts numbering 240,000 souls. If we turn to the Indian Archipelago and from there go to the Japanese Islands, and then to the Asiatic Continent, India, China, Persia and Asia Minor, we find 754,000 heathens who have become Christians. Coming at last to Africa we meet with converts in Madagascar, among the Caffres, Bechuanas and Hottentots of South Africa, the negroes of the interior, and the west coast from Congo to Senegambia, amounting to 577,000. Surely this is a wide sowing of the seed, and the Church has taken seriously the command to go into *all the world.*

THE LITERARY CONQUEST.

And how many different languages are spoken in these lands! I know not if it is altogether correct, but men say that there are in the world 1,000 languages and 3,000 dialects. What a mountain of difficulties lies in this confusion of tongues. Since the Gospel must be proclaimed to every people in their mother tongue, the missionaries must learn hundreds of tongues and dialects. What pains this requires. Often, indeed, the language must be reduced to form, no European having previously given it attention. I cannot say exactly in how many tongues the missionaries preach, but according to the report of the British and Foreign Bible Society for 1883, the Bible has been translated in whole or in part into 354 languages. Of these 80 are European, but some of these belong to non-Christian people (in Turkey, Lapland, etc.). The rest are pure heathen tongues in which nearly all the versions have been made by evangelical missionaries. I will not speak of the linguistic toil involved in these 250 translations, but what a flood of light and life have they carried into heathendom, into the regions of darkness and death! It is true many of these are the work of beginners and need improvement, and I have no idea of comparing them with the masterpiece of our Luther. Still, if we know what a blessing Luther's version has been and still is to the German people, we can foresee what a gift even a moderately well-executed translation must be to a heathen people, especially for one whose language had never been reduced to writing or which had in effect no literature. Who can tell the blessed history of the various versions which missions have bestowed upon the heathen world of to-day? That is one of those histories which will be fully known only in eternity.

Where the Bible is given to a people it follows, of course, that they are taught to read it—and this means a school. In every place the evangelical mission becomes the mother of a school. At first blush it seems a small affair for a missionary to open a school, attended, perhaps, by only a dozen children. But with such a school there begins a new departure in a people's history, in the history of its culture and civilization. Now see the figures again. In all parts of the mission field there are to-day not less than 13,000 schools of different grades, attended by from 600,000 to 700,000 scholars. That is an imposing number. How much teaching and training has gone forth from these establishments, and is still going forth! How much real enlightenment have they diffused over the earth! From these schools come the native helpers. In every field especial attention is given to the matter of raising up an indigenous ministry to whom the work may be transferred while the missionaries seek another heathen people. There are about 25,000 such native helpers, of whom the most are teachers, but there are 1,700 ordained pastors and evangelists whose support for the most part comes from the people they serve. This also is an eloquent number, showing how Christianity has taken root in foreign soil, and that it is not dependent upon the presence of missionaries from Christian lands. Even supposing the churches discontinued their missions—which, however, is not to be thought of—the work would not cease any more than it did after the death of the Apostles. The slips transplanted from Christendom have already become fruit-bearing trees whose seed guarantees the continuance of the process.

THE LAW OF PROGRESS.

But I must come back to the 2,283,000 converts. In proportion to the thousand millions of non-Christians, this is indeed a small number. But we stand in the first stage of the present mission period. Even in Apostolic times the work went on slowly in the first century, but afterwards the numbers increased like capital at compound interest. By a Divine law each mission period passes through three stages, although these are not sharply distinguished from each other, and do not always require an equal space of time. The first is the sending forth of the men and their preparatory work. This is concerned about the conversion of individuals and the laying a foundation for church life. The results are not striking, and the number of converts is small. The second stage is that of the organized work of native laborers, by which there is a further development of Christian life, and the first story is erected upon the foundation laid. In this period the growth, although not obvious, is significant, and the Christian movement reaches the higher classes. The third stage is that of the Christianizing of the great body of the people. Before this is reached, centuries pass away. At present the mission work for the most part is in the first stage, in a few it has reached the second, and only in Madagascar has it by a bound reached the third. But figures show that the result comes in an ascending line. Two examples are given, which are designedly not taken from the most fruitful fields. In the year 1857 the Basle missionaries, after thirty years of self-sacrificing toil on the Gold Coast, counted only 367 Christians; in 1867 this number had grown to 1,509, in 1877 to 3,355, and in 1883 to 5,567; that is, in thirty years it had increased twelvefold. In India and Ceylon the number of native disciples in 1851 was 128,000, in 1861 it had grown to 213,000, in 1871 to 318,000, and in 1881 to 523,590. During the first half of the century the growth of each ten years was about 30,000, while in the latter half the increase for each of the three decades was about 134,000, that is, more than fourfold. In China, after ten years' toil, men counted 351 in full communion; in 1863, 1,974; in 1868, 5,743; in 1872, 8,000; in 1877, 13,075; in 1881, 19,660; that is, in the last five years there was an increase of 6,625, while in the first ten years only a twentieth part of this number were admitted to the Lord's table. Such figures are very instructive. In the face of them the prejudiced notion of the fruitlessness of missions must give way. It is altogether natural that the growth at first should be small, but when the chief difficulties are conquered then it becomes rapid. This is shown by more weighty circumstances than figures, but these are not to be despised, especially before those who even in things of the kingdom regard only what is visible and palpable.

THE DIVINE JUDGMENT.

In God's presence other things besides figures are considered. In His sanctuary weight is regarded more than number. Man sees the outward appearance, but God beholds the heart. Hence, we are far from overvaluing figures and making more of them than they deserve. Many a one is counted a Christian whose name is not in the book of life. Never have numbers done much toward proving the truth and power of the Gospel. A dozen men of living faith whose consecrated life in imitation of Christ reveals the regenerating power that lies in the Gospel, are a mightier testimony to Christianity than thousands who are merely registered by name. That is also a preaching of numbers which we should not forget. A day is coming in which the searcher of hearts will take in hand the numbering, and He will count only those who can stand the weighing in the balances of the sanctuary. May He grant that we then may be reckoned with those who are to inherit the kingdom, and that of the converts among the heathen of to-day, very many may be found to belong to this blessed company.

The Reading Room.

Our Book-Shelves.

....“THE IRISH QUESTION.” Mr. Gladstone’s pamphlet on “The Irish Question,” issued just previous to his departure for the Continent, August 25th, has already appeared in print in this country. It is written with, at least, his usual force and animation, and in a tone of hopeful courage which augurs well for the success of the movement of which he is the leading spirit. It is in two parts, entitled respectively, “History of an Idea” and “Lessons of the Election.” Part I. is chiefly occupied in vindicating his own course, in introducing his scheme for Irish Home Rule, from the charge of undue reticence or concealment concerning his intentions on the one hand, and of undue precipitancy on the other.

In Part II. he discusses the Lessons of the late election as regards: 1. The Liberal Party; 2. For Ireland; 3. The Purchase and Sale of Land in Ireland; 4. The Conservative Character of Home Rule for Ireland; and 5, asks the question, “To which Party is the work reserved” of securing self-government to Ireland in Irish affairs? As might be supposed, it is the work of a master. It cannot fail to increase the confidence of the Irish patriots and friends of Ireland generally, in the strength, justice and final triumph of their cause. There are many passages we would gladly quote, but more gladly refer the reader to the pamphlet itself, which can be had for the small sum of ten cents. (Scribners.)

....Books for the approaching holidays are making their appearance, and if the vanguard is a fair example of the host following on, we may as well surrender at the outset, for criticism will surely be disarmed and admiration captivated. The first to come to us is of necessity a very handsome and entertaining volume, for it is the product of the combined skill of such artists as George H. Boughton and Edwin A. Abbey. It is the story of “SKETCHING RAMBLES IN HOLLAND” very agreeably told and illustrated. The artists evidently enjoyed the excursion very much and through pen and pencil seek to convey that enjoyment to a wider circle. Flat as the country is, the Netherlands attract and hold the artist. He finds in the extended landscape, the quaint buildings and the people, no end of picturesque objects which gratify and fill his eye. Messrs. Boughton and Abbey visited not only the Hague and Scheeveningen and the localities familiar to all tourists, but were drawn into the regions of extreme North Holland and into quiet but picturesque nooks and corners in that comparatively unknown land, and have recorded their experience on these pages, adorning the narrative with many of the drawings from their portfolios. The result is a very attractive volume. It has been excellently printed, for which the press-room deserves praise, and is tastefully bound. As a birthday or holiday present the book is likely to be in demand. (Harper & Brothers.)

....“VOYAGES OF A MERCHANT NAVIGATOR.” By H. W. S. Cleveland. For all who would learn the character of our American merchants and seamen in the early days of this century, this book will possess a wonderful interest. It contains a sketch of the life of Captain Richard J. Cleveland, of Salem, Mass., who was born in 1773 and died in 1860. There are pages in it which read like extracts from De Foe, and yet are sober truth. The young merchant sailor who could start from Havre at the age of twenty-six with a capital of $2,000 and in seven years return home with a fortune of $70,000, gained by legitimate trading under the greatest difficulties, certainly affords a story which has all the elements of romance. But this is but half of the book, and the pages which tell of reverses are as stirring as those which record early success. The style in which the work is given merits the highest commendation for its simplicity and tender, filial expression. The subject of the memoir published his own narrative in 1842, and we are astonished that it should have gone out of print, for the extracts from it show it to have been worthy of a place with Dana’s “Two Years Before the Mast,” and like volumes. Fathers who wish to show their boys of what stuff the American seaman and merchant was made in former days, can do no better than to buy this biography, for their own reading first, and then for handing over to the younger members of the household. (Harper & Brohters.)

....“ALDEN’S CYCLOPEDIA OF UNIVERSAL LITERATURE.” Vol. IV. This continues the excellent work already auspiciously begun, carrying the names from Cable to McDonald Clarke. Some eighty names of authors, with brief biographies, critical notes, and extracts from their works, are given in this volume. All lovers of good literature must prize such a cheap, handy, and complete compendium of the most noted writers, especially as the names of our modern American authors are given rightful space. We only begin to wonder “whereunto the thing will grow,” as we look upon the endless stream of books and the surprising number of men and women who are forcing their thoughts upon the modern world. (John B. Alden.)

....“THE PHANTOM CITY.” A Volcanic Romance. By William Westall. It might not be correct or just to ascribe the existence of this book to the stimulating effect upon the imagination, or the somewhat phenomenal success of “King Solomon’s Mines.” Yet it is strongly suggestive of that singular and entertaining romance, while it has distinct and not inconsiderable merits and points of interest of its own. We have read it with no less pleasure than the other.

For basis of *fact* it has the massive and mysterious ruined cities of Central America, and the “*legend*” that somewhere in “the vast region lying between Chiapas, Tobasco, Yucatan and Guatemala—a region never trod by the white man’s foot, there is a great aboriginal city, with white walls, grand temples and gorgeous buildings in the same style of architecture as the ruins of Uxmal and Palenque, and inhabited by the same race as that which once held sway over the greater part of Central America.” All approach to the city is barred by savage tribes, who remorselessly kill intruders into the vast wilds that surround it, and through which those who seek it must pass.

The difficulties and final success of the attempt—by means of a balloon—the appearance of the Phantom City, the character and customs of the Phantom people, the perils, sufferings, successes and final escape of the daring discoverer are depicted in a simple and unpretentious style, and with interest sustained to the end. (Cassell & Co.)

....“GLORIA VICTIS.” A Romance by Ossip Schupir. From the German by Mary Maxwell. “APHRODITE.” A Romance of Ancient Hellas, by Ernest Eckstein. From the German by Mary Safford. Both of these volumes are from the press of W. S. Gottsberger, to whom we are indebted for the faithful reproduction of much modern German fiction. The translation is fluent and idiomatic, though we confess inability to understand the phrase “*defiant* mountains.” The first named volume is clever and interesting, though the plot is unnatural and by no means clear. The second is far better. It has the color of the time and place to which it refers, and reflects the spirit of the old Paganism with great accuracy. Thoughtful readers will get as much benefit as pleasure in going through the pages of this well-written romance.

....The “RELIGIO MEDICI” of Sir Thomas Browne, “VOYAGES FOR THE NORTHWEST PASSAGE,” from Richard Hakluyt, and “THE DIARY OF SAMUEL PEPYS” form the three last numbers of “Cassell’s National Library.” To mention the books selected is enough to show the character of the whole library. No one surely can complain of being shut out from the best of reading while such a collection is seen issuing weekly from the press at the cost of but ten cents for each volume. (Cassell & Co.)

....“THE RIVERSIDE MUSEUM.” By Jak. The readers of a previous book, “Birchwood,” will find in this new volume their old friends introduced, though each work is complete in itself. In a pleasant, easy style the writer shows how children aiming at improvement can find around a village the objects in Nature which will develop thought and knowledge. The mutual help we can give one another is also admirably set forth. Boys and girls of a thoughtful, curious disposition, will find the “Museum” profitable and interesting reading. (Thomas Y. Crowell & Co.)

....“HON. HORATIO SEYMOUR, LL.D.,” is the title of a handsome pamphlet containing a memorial of the late ex-Governor of New York, prepared originally for the *Magazine of American History*, by Isaac S. Hartley, D.D., of Utica, Second Vice-President of the Oneida History Society, of which for many years Mr. Seymour was President, and one of the most useful members. Some additions have been made to the paper in preparing it for this edition, and by the courtesy of the editor of the historical magazine, the excellent portrait of Gov. Seymour and the engravings of the interior and exterior of residence and of the view from its commanding which were admired in the periodical, now adorn this tribute of esteem and respect. Gov. Seymour in domestic and social life, and in his public relations, not now regarding his political career, which we do not discuss, was a most courteous, genial, intelligent gentleman. No man was more heartily interested in the life of the county in which he lived, and the State had no more loyal citizen. Few men were as familiar with the history of the State, and few were as able to draw valuable conclusions from that history. Dr. Hartley’s memorial is a most becoming one. It will be very agreeable to the thousand of friends of the late Governor. They will read it with great pleasure and value it highly. Everything about the pamphlet befits the theme.

Our Library Table.

Periodicals, Serials and Notes.

....In the *Homiletic Review* for September, Prof. E. D. Morris, D.D., furnishes an interesting paper on “Probation After Death,” and Dr. Talbot W. Chambers discusses the question, “Ought Prohibition to be Made a Political Question?” enforcing with his usual vigor nine distinct arguments on the negative side. Dr. John Hall leads off in the Sermonic Section with a thoughtful discourse on “Cheer for Despondent Souls” from John 20: 28, 29. “Before the Altar of the Unknown God” is very ably treated by Rudolph Koegel, D.D., Chief Court-Preacher, Berlin. Other sermons and sketches and miscellaneous contributions follow, of deep interest and practical importance.

....The *Pulpit Treasury* for September has for its frontispiece a portrait of Rev. H. B. Hartzler, of the Evangelical Association of Cleveland, Ohio. His sermon on “Christ our Example of Obedience,” preached before the faculty and students of Adelbert College of Western Reserve University, is given the first place. Other excellent sermons follow. The editorials are terse and timely. “Leading Thoughts of Sermons” are suggestive and valuable. Arthur T. Pierson, D.D., contributes another good practical paper on “The Christian and the World.” It is a number of merit throughout.

....The *Mitterlungen der Geograp. Geselschaft zu Jena*, Band IV., Heft 4, contains for its chief article the conclusion of the Rev. J. N. Cushing’s report of a journey in Northern Siam, a very instructive and valuable paper. Mr. Cushing finished his tour in Bangkok, where he thinks the labors of the missionaries have hardly yielded a result corresponding to the time and labor bestowed. He thought that the work done among the Chinese population of the city was more fruitful than that expended upon the Siamese. The congregation he saw in the Chinese Chapel consisted entirely of men, which is unusual. The reviews of books, which are candid and discriminating, speak very favorably of Gundert’s Work on Missions, and of Dr. Warnack’s timely brochure on the question, What the Germans Owe to their Colonies? Like his other writings this is “thoroughly thought out, clear and exact, everywhere hitting the nail on the head.”

...*The Bookbuyer* for the month has a portrait of Donald G. Mitchell, illustrations in tints and not colored from *Les Lettres et les Arts*, and from four or five recent American books, with the usual quantity of conscientious reviews.

BOOKS RECEIVED.

Charles Scribner’s Sons: A History of Greek Literature from the Earliest Period to the Death of Demosthenes. By Frank Byron Jevons. 8vo, pp. 509. $2.50; also,

The Age of Electricity: From Amber-Soul to Telephone. By Park Benjamin, Ph.D. Illustrated. 12mo, pp. 381. $2; also,

The Making of New England, 1580-1643. By Samuel Adams Drake. With Many Illustrations and Maps. 12mo, pp. 251. $1.50.

The Century Co.: The Boys’ Book of Sports and Outdoor Life. Edited by Maurice Thompson. Illustrated. Tall 8vo, pp. 352.

G. P. Putnam’s Sons: Woodstock: An Historical Sketch. By Clarence Winthrop Bowen, Ph.D. 8vo, pp. 64. $1.

Thomas Whittaker: True Words for Brave Men. By Charles Kingsley. 16mo, pp. 246. 75 cents.

John B. Alden: Alden’s Cyclopedia of Universal Literature. Vol. 4. 16mo, pp. 477. 60 cents.

Roberts Bros.: A Flatiron for a Farthing; or, Some Passages in the Life of an Only Son. By Juliana Horatia Ewing. Illustrated. 16mo, pp. 284. $1.

National Temperance Society: The Making of a Man. The Story of Rasmus. By Julia McNair Wright. 16mo, pp. 326; also,

Little Stories for Little People. The Brooklet Series. Edited by Miss L. Penny. 6 vols. Each having 36 engravings. 16mos, in box. 72 pages each. 25 cents each, $1.50 for set.

Thomas Y. Crowell & Co.: The Labor Movement in America. By Richard T. Ely, Ph.D. 12mo, pp. 378. $1.50.

UNBOUND BOOKS AND PAMPHLETS.

Ancient American Politics. By Hugh J. Hastings. Edited and Revised by his nephew, Hugh Hastings. (No. 543, Harper’s Franklin Square Library.) 4to, pp. 146. 30 cents; also,

Baptized with a Curse. A Romance. By Edith Stewart Drewry. (No. 94, Harper’s Handy Series.) 16mo, pp. 212. 25 cents.

Milton’s Earlier Poems. Including the Translations by William Cowper of those written in Latin and Italian. (No. 34, Cassell’s National Library.) 32mo, pp. 192. 10 cents.

The Sheltering Arms. Twenty-Second Annual Report. New York, 1886.

PERIODICALS.

September.—The Art Journal, The Musical Herald.

October.—The Magazine of Art, The Atlantic Monthly, Cassell’s Family Magazine.

The Saloon in Politics.

WHAT have the seven thousand saloons of New York city done for her? They have fastened upon her citizens the most shamefully corrupt government ever endured by a community indulging in the illusion that it was free; they have almost made it impossible for an honest, educated man to touch local politics, much less take office; they have degraded the conduct of public affairs to their own low level; they have brutalized every institution they have had to do with; they have perverted and spoiled the democratic system, making a hissing and a reproach of American citizenship and the suffrage, establishing political shambles, pondering to the worst vices of the worst classes, defiling everything decent and pure with their ribald scoffing, and producing at intervals, as proof of their quality, tendencies, and power, such abominable scandals as that of the Tweed Ring, or the more recent sale of votes in the Board of Aldermen. But evil as are the results of the combination between the saloon and the politicians, it is not just to hold the latter responsible for all the mischief they cause. In truth, they are the result of conditions which could not produce anything better, and it is unreasonable to blame the product while refusing to interfere with the generating agencies. The saloon is an arrangement for the maintenance and propagation of the worst vice with which humanity is afflicted; a vice which destroys every elevating influence, kills shame, manhood, ambition, family affection, honor, all that makes life worth living; a vice which fosters brutality, self-indulgence, and all the train of ignoble and degrading passions and inclinations. Now, the purpose and intent of the saloon being what it is, the developments noted are simply what ought to have been expected when so large a share in the government of the country was permitted to be seized by this sinister agency. The American system of government is theoretically sound. The means of education are accessible to all. But when our children have passed through the public schools and enter into active life, if they wish to take part in public affairs they must descend to the saloon for instruction in politics, and in the same institution the foreign immigrants must graduate before they can exercise the right of citizenship. These are our political schools, in fact, and they give the tone to our politics, city, State, and national. The candidate for office finds it indispensable to "make himself solid with" the rum power. He must buy the favor of the saloon-keepers. He must frequent these places and flatter the vanity of those who gather there. Through them he must obtain the votes of the idle, the vicious, the criminal, classes. He must become familiar with all the ward "strikers" and loafers. He must be represented at the caucuses which are always held where drink abounds. He must defer to the views of men of the lowest intelligence. He must subscribe to platforms drawn up by demagogues and time servers. Is it any wonder that self-respecting men so often shrink from these ordeals, and prefer the obscurity of private life to a political career demanding such sacrifice and such debasement? The foreigner who lands in this country obtains his first ideas of its governmental system from the saloon. There he is introduced to the lowest intrigues of factional conflict. There he is taught that the chief end and aim of politics is to make as much as possible for the "workers." There he is enlisted into one or the other of the great organizations which have reduced party politics to periodical battles for plunder, to contests for the opportunity to misgovern. There he learns that honor and principle are simply "molasses to catch flies," as a notorious politician once expressed it. There he is made to understand that he is not expected to think for himself, but that he must obey implicitly the party mandates, reverence the saloon-keepers of his ward, submit himself humbly to his "boss," and on election day be thankful that he can sell his vote for a couple of dollars or a debauch on bad whiskey. This is no fanciful picture. There is not a considerable city in the United States in which purchased votes are not cast by the thousand at every important election, and these votes are almost invariably bought and paid for in and through the saloon.

It is absurd to expect that under such a state of things politics can be anything but corrupt. It is absurd to look, in parties dependent upon the saloon, for enlightened patriotism, progressive policies, or any real care for the welfare of the nation. The country is now in a defenseless condition. All the riches of its sea-board cities lie at the mercy of any fifth-rate power with which we may happen to quarrel. Yet it has been impossible to rouse Congress to action. While throwing itself with feverish zeal into struggles over place and patronage, while exhibiting demagogic eagerness in squandering the public funds upon unnecessary local works, it has shown itself indifferent to this vital question; has betrayed a want of public spirit which would be remarkable and perplexing, were it not apparent that members have been desirous only of enacting measures redounding to their personal or party advantage. A Congress which refuses to investigate the liquor traffic, and will not authorize the necessary appropriations for the defense of the coasts against foreign enemies, is in one sense a pattern legislature. It is a pattern, that is to say, of the best that can be expected from the saloon in politics. It can be relied upon to protect the rum power. It cannot be relied upon to defend the country against invasion from without or corruption from within.—*George Frederic Parsons, in September Atlantic.*

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The Home.

AUNT MARJORIE'S CORNER

The Black Dog.

BY CHRISTINE TERHUNE HERRICK.

"LADY KEW'S black dog" has passed into a proverb among reading people, and his existence under one form or another is recognized by nearly every one. There is hardly a family connection or a circle of friends in which at least one member may not be found who, by virtue of some taint of the currish disposition, does not compel consideration from those about him. For, lamentable as the fact may seem, it is none the less undeniable that no one receives such eager deference, such ready service as the possessor of an easily ruffled temper. The man or woman who is always prompt to sacrifice personal comfort to the convenience of others is usually the first to be imposed upon. It may not be in accordance with the instructions of the goody-goody tales, but it is a fact.

A moment's consideration will recall countless illustrations of the truth of this statement to the memory of the most optimistic student of human nature. In every society it is the gentle, self-denying one who is permitted to yield inclination and service. Even the closeness of the marriage tie affords few exceptions to this rule. The enunciation of such a belief sounds like the offer of a premium to irritability, and for the sake of faith in one's kind it is to be hoped that the practice of fretfulness and senitiveness is more frequently involuntary than studied. Viewed from a selfish standpoint, no more effectual means of securing one's own way can be devised than the establishing of a reputation of having a sensitive and lightly offended disposition. The owner of this idiosyncrasy is humored with the indulgent treatment one accords to a person mentally or physically deficient, rather than with the calm disregard of pettishness which would seem to be the wiser course under the circumstances. The good-humored consideration granted in these cases is more nearly akin to moral cowardice than one would willingly admit. The dread of a "row" is innate in nearly all refined natures. It is generally among those of a coarser strain that one finds the pugnacious humor whose tendency has been condensed in the expressive Irish phrase, "spoiling for a fight." More frequently one shrinks from conflict and submits more willingly to imposition than to discord.

A naturally hasty temper does not necessarily place its possessor in the position of a family bugbear. The quick flash that comes and goes in the same instant is less dangerous than the dull, smoldering wrath that makes a purgatory for those brought within the radius of its influence. Such a temperament wields great power, however, and one that could never be gained by a gentler character, from that peculiarity that renders fear of punishment a stronger motive than love of righteousness. The thought that a certain course of conduct renders another unhappy is less liable to induce its practicer to alter it than would be the dread of arousing resentment. The "black dog" rules with a powerful sway. Judiciously exercised, a sullen temper, a sharp tongue or a mental thin skin may hold in trembling subjection a whole family.

Of the same genus as the proprietors of the aforementioned amiable traits are those whose self-boasted candor makes countless fellow-creatures mourn. Perfect openness and sincerity are extremely noble qualities in the abstract, but taken in the concrete they are painfully apt to produce disagreeable results. The experienced in such matters cannot forbear a shudder when they hear the announcement, generally made with an air of conscious merit, "Well, as for me, I am one of the very candid people. I always say just what I think!" It may be noted, in passing, that this frankness seldom extends far enough to induce the utterance of pleasant truths, but usually exhausts itself after having prompted the delivery of criticism or rebuke. Occasionally it has the grace to attempt to veil itself under a compliment that compares present improvement with past delinquencies.

"I am so glad to see you have changed your style of wearing your hair," exclaimed one friend (?) to another. "Of course I did not like to mention it before, but now that you have altered it I will say that dressing it as you did made you look too ridiculously like a common Irish girl!"

Or again:

"What a pretty bonnet you have on! New, isn't it? It's a real relief to my mind that you have finally bought one, for we were all so tired of that you have been wearing all winter!"

And again:

"Your new dress is wonderfully stylish. And it is an untold comfort to me to see you have on a decent pullback at last!"

The fact that the pill has a slight sugar coating scarcely suffices to disguise its innate unpalatableness.

Yet many of those—they are generally women—who make these and similar speeches have no idea that they have said anything calculated to leave a bad taste in the mouth. They are usually of the class of well-meaning people who would not wittingly wound the feelings of others. Only they do not think how they would feel were such remarks addressed to them. Still, the stab is none the less keen because it is dealt in carelessness. The ball is as fatal when fired from the "unloaded pistol" that is responsible for many accidental deaths as when the weapon has been charged with malice prepense.

But when there is deliberation in the blow or shot it adds poison to the wound. There is food for thought in the speculation as to what must be the state of mind that moves one human being intentionally and uselessly to inflict pain upon a fellow. Life is so short and at its best holds so many pangs that it is incomprehensible that one's study should not be to diminish rather than to increase them, were it never so slightly. True, the philosophically disposed may declare these are only pin pricks, but even an insignificant affliction may be enough to destroy present comfort and peace of mind. The perpetrators of these unkindnesses would often be tempted to hesitate did they know how they themselves become identified with the sufferings they cause, so that the mention of the one calls up the memory of the other.

"I have an aunt-in-law—I never wish to see her again," said a young matron. "She had been very good to my husband in his boyhood and youth and I was prepared to love her dearly. I visited her before my marriage and nothing could exceed her friendliness. I anticipated a visit from her with unmixed pleasure. But she had not been in the house half a day before I was struck by a change in her manner. She had evidently come prepared to criticize, and to my dismay presented an entirely new phase of character. She was in what might be described as a perpetual state of lifted eyebrows over my deficiencies as a wife and a housekeeper. She did not hesitate to comment upon my extravagance, not stopping to attribute any lavishness of preparation to its true cause, my desire to do her honor. She directed my servants, corrected my shortcomings and finally wound up her visit by a lecture upon my delinquencies toward my husband and his relatives. There I stopped her, by telling her quietly that my treatment of my husband was a matter between ourselves, in which I would permit no interference. We did not quarrel, for we were both ladies, and matters were smoothed over between us for the sake of appearances, but I can never think of her and her lecture without a feeling of strong aversion."

It is the habit of these professors of frankness to stigmatize the efforts made by more considerate people to keep matters smooth as hypocrisy. Truckling and servile acquiescence to every fact or statement are not to be commended; but one can hardly view, except with gratitude, the desire to spare pain or mortification to others. If this be hypocrisy, human comfort would have a decided gain were it more commonly practised. One wonders what sort of a world this would be if every one were to devote the same energy to averting humiliation that many now, thoughtlessly perhaps, spend in causing it. In small matters, even more than in great, true consideration and Christian forbearance may be shown. No higher praise could be bestowed upon any one in human relations than Lowell gives in his poem on "My Love," where he adds the climax to his enumeration of her charms by mention of her care for the minor happiness of others:

She doeth little kindnesses
Which most leave undone or despise;
For naught that sets one heart at ease
And giveth happiness or peace
Is low-esteemed in her eyes.

—*The Brooklyn Times.*

Golden-Rod.

IN mocking bloom it waves above
New England's hardy soil,
In irony of the scant returns
Of stern and constant toil.

A fitter flower for lands that hold
Rich rifts of gold-veined ore,
For tropic plains or western slopes
Than this it wanders o'er.

Yet all along the roads that wind
O'er many a grating ledge,—
That follow where the rivers run
By cliff, or field, or sedge,—

And on the sterile pasture hills
Where browsing cattle are,
And by the meadow-paths, we see
The golden-rod afar.

What is the truth it hints to us
To whom its bloom is dear,
Who watch the pleasant summer wane
Until its gleam appear?

We do not clutch in grasping hands
The wealth most dear and sure,
Nor with our reckoning compute
The riches that endure.

Beside the homeliest tasks the best
Of life's best joys may bloom,
And what we deem but barren ways,
For them have sheltering room.

The strengthening balm of Nature comes,
Her inspirations throng,
And many a flower of gladness grows
Home-toils and cares among.

Manhood and womanhood have wealth
Coined in no city marts,
Silver nor gold may buy nor weigh
The love of loving hearts.

So still abroad, O golden-rod!
Autumnal signals fling;
Remind us, 'mong our cares, of all
The joys all seasons bring.

—*Olive E. Dana, in The Christian Mirror.*

A True Story.

FROM the ever suggestive columns of *Babyhood* we cull an article bearing the above caption. The sorrowful frequency of accidents by fire among the children of the poor, who are obliged to go to their daily work, leaving their little ones to take care of themselves, is only too familiar. But fire has a fascination for young eyes and hands, and many a time the small tenant of a luxurious nursery needs warning and punishment because of his desire to tamper with matches or poke sticks into the leaping blaze. There is a timely hint about old-fashioned obedience in the beginning of *Babyhood's* article. Indeed, *Babyhood*, from the first to the last page, is always so good, that we cannot but congratulate the young mothers of the period on the friendly helping hand which it extends to them. What would some of us, thirty years ago, not have given for just such practical advice when we were bewildered and anxious over our first baby, and the puzzle he was to our inexperienced hearts and hands.

Now for *Babyhood's* twin incidents.

When but a baby myself my mother left me in the nursery in the care of my sister, two years my senior, with explicit directions not to cross a certain row of carpet-figures distant, perhaps, six feet from a roaring wood-fire. Being old-fashioned and babies, we had no thought of disobedience. Although we had never heard of the "dead line," we comprehended that on the hither side of that boundary was safety, on the thither danger, if only from the displeasure of her one of whose mottoes was, "It is not the *severity* but the *certainty* of punishment that insures obedience."

While we nursed our dolls in our lawful territory a little daughter of an invalid visitor entered. We—midgets of four and six—wore crimson merino frocks. She had on a pretty French print and a muslin apron. After playing with us for awhile, she said that she was cold and went toward the fire. I recollect her merry laugh as my sister, who was no older than she, told her, magisterially, that it was "naughty to stand on the rug with her back to the fire. Mother said so." A moment later she screamed wildly and ran past us, her frock aflame, her arms waving over her head in a column of fire and smoke.

My mother, hearing the outcry while sitting in her guest's chamber, slipped out quickly and quietly, and ran to her own in time to see the blazing figure stagger down the staircase. Tearing a blanket from her bed—and casting, you may be sure, a glance at the corner where her terrified babies huddled against the wall, not knowing until then who the victim was—she overtook the burning child, wrapped her in the thick woollen covering, and extinguished the flames. The poor creature died that night; her mother four days later from the nervous shock.

Thirty years afterward a dear little girl, just six years old, who had a way of forgetting everything else in the book she happened to be holding, sat near the fire one winter night reading so intently that she did not hear the snap of the chestnut log as it tossed a coal into her lap. Her full white apron, tied at the waist and on the shoulders, was in a blaze before she suspected danger. Without cry or pause she threw

herself, face downward, on the carpet, put her hands over her mouth and nose, and *kicked* violently on the floor for help. The sitting-room was directly below, and her father came running up to see what the unusual noise might mean. The smouldering fire was soon put out; nothing remained of the apron but the strings and shoulder-straps; the front breadth of the worsted frock was scorched. Beyond the fright and a few slight burns on her arms the small heroine was not harmed.

"Mamma has told me ever so many times," she said when questioned, "to lie down *on* the blaze if my clothes took fire, and to be very, *very* careful not to swallow it. So, of course, I remembered it at once!"

Bomb-Throwing at Reputation.

NOTHING is easier than to set in motion a false report concerning the character of a man or woman, especially if the victim chances to be a "shining mark." It needs but an artfully spoken word, dropped into a too-willing ear, and the cruel tale will spread like the germs of a foul disease, until the whole community is infected by it. We hardly realize, unless we sit down calmly to consider the matter, how common this form of evil doing is, how constantly the sly insinuation or more open assertion, derogatory to some one's good name, is encountered in the ordinary intercourse of daily life. Not always malicious, to be sure, often quite unintentional, but all the same heedless of the wrong committed, these "backbitings"—how suggestive the term!—belong one and all to the same detestable category. A bomb in the hands of an anarchist is a terrible weapon, but the tongue of a scandal-monger is an instrument of more tremendous power. An inspired apostle declares it is "set on fire of hell."

Is it a small matter to awaken suspicion with regard to the character or motives of another? He who, amid the thunders of Sinai, gave forth the mandate, "Thou shalt not bear false witness against thy neighbor," evidently does not so regard it. It may be a little thing that is said. A bomb is a little thing—until it explodes. But how often it happens that in entertaining even a slight suspicion of one with whom we have dealings, our whole estimate of his character and our bearing toward him are affected by it. Surely this is anything but a slight matter when looked at from the Christian point of view. And when we come to those baser forms of detraction which scorch and blast like a sirocco, the sin and shame of it no words can express. The crime of the anarchist is venial compared with an offence so base.

The Christian attitude with respect to this matter is surely plain enough. Don't listen to scandal, don't countenance assassins of reputation, shut the ears against the mean whispers of suspicion. Above all, do not become a co-conspirator with the heedless or malicious bomb-thrower by aiding to spread abroad insinuations affecting the character of any one.—*The Examiner.*

CHILDREN'S PORTFOLIO.

All the Good We Can.

IF the sunshine never crept
Into hovels dark and sad,
If its glories never shone
Save where everything was glad,
If it scattered not its beams
Over hearts by sorrow chilled,
Would the sunshine do His will?
Would its mission be fulfilled?

If the roses never bloomed
Save for gladsome eyes alone,
If their beauty and their grace
For the weary never shone,
If they never brought a smile
To the wayside passer-by,
Would the roses do their task
While the hours of summer fly?

If the birdies sang their songs
Far from every listening ear,
If they poured them not abroad
All the earth to glad and cheer,
Would the birdies' work be done
Ere the autumn breezes call,
Ere the gold and crimson leaves
O'er the grave of summer fall?

If the sunshine of our smiles
We have scattered not afar,
If our roses—kindly deeds—
Bloom not where the lowly are,
If our words of hope and joy
Never fall to bless and cheer,
Have we done our Maker's will?
Have we wrought our mission here?

—*George Cooper, in Golden Days.*

Some Tiny Spinners.

ONE summer afternoon when Harry and myself were taking a walk we sat down to rest before a gate-way—the entrance to a small enclosure. The gate itself had, for some reason, been removed, but stretching from side to side, and fastened to a slight frame-work above, was to be seen a beautiful curtain. It was made not of lace, nor of cotton or wool, but of the finest silk. It was woven in pattern of good design, and was quite regularly made.

Perhaps you may guess what was my first exclamation: "See what a pretty spider's web!"

"Isn't it?" Harry responded with emphasis, then, very naturally, for boys, you know, are apt to think of things that do not occur to grown people, he added: "I wonder if it will stretch."

He suited, too, the action to the word. Putting out one small finger he laid it on the lower strand which fastened the web to the gate-way, somewhat as a house on the top of a high mountain may be fastened with cables to the rocks. The thread stretched considerably without breaking.

"What a good spinner the spider is!" thought I. "It makes for itself a beautiful dwelling of thread so fine that the best lace-maker might envy its skill, and yet, considering its size, this thread is very strong—strong enough to make the spider's lodge secure, though quite a high wind should blow. The mighty God, our loving Father, who cares for the smallest of His creatures, gave the tiny spinner its wisdom, teaching it how to weave for itself an abode fit, beautiful, and comparatively strong."

Yet if Harry had pressed a little harder the graceful web, hanging so airily in the gate-way, might have been easily torn apart. Or, had a violent storm arisen, the spider would soon have been compelled to find some retreat in which to hide from its fury.

Thinking of this reminded me of a verse in the Book of Job, which says that the trust of the hypocrite is a spider's web. That is, one who deceives himself and others by pretensions to goodness which he does not have, will some day find that his hope of safety is as frail a thing as the gossamer curtain which the spider weaves.

It would seem as though some spiders know how very destructible their slight nets are, for do not all the weather prophets tell us that when we see spider-webs stretched over the grass we may be sure of a fine day? Our wise spinners will not create their gauze-like dwellings when these are in danger of destruction by a coming rain.

We all know, too, how persevering some of the tiny weavers are. A certain spider that came under my observation spun a web on each of several successive nights in a particular spot in a room of a house. The web made at night was brushed away every morning by the hand of a careful housekeeper, who got the best of the intruder in the end. Solomon, you know, mentions four sorts of beings which he says are wise—ants, conies, locusts and spiders. He gives a reason in each case for calling them so, and the proof of wisdom which he attributes to the spider is that she "taketh hold with her hands and is in king's palaces." The house I spoke of is not exactly a palace, but the special spider I noticed showed wisdom in selecting a pleasant, airy room for its abode.

Mr. Froude, the historian, in his book called "Oceana; or, England and Her Colonies," tells us about some very useful spiders that he saw at Melbourne, Australia. These are there kept in the Astronomical Observatory. For what purpose do you suppose? I am sure that the brightest "Little Head" will find trouble in guessing.

It appears that in making certain observations, "where the period at which a star passes this point or that must be noted to the fraction of a second, the inner surface of the glasses used is crossed by minute lines, dividing it into squares, to assist in measuring the precise rate of movement across the field. For these lines no thread is fine enough which man can manufacture. Spider web is used, and not even this as the spider leaves it, for the spider makes a rope, and it is the strands of the rope, when untwisted, which alone will answer. The common spider's thread, such as we see him stretch from point to point on a bush, is a rope of eight strands, the untwisting of which to human fingers is a difficult operation. But a variety has been found at Melbourne whose thread has only three strands, and the precious creatures are among the observatory's rarest treasures."

So we learn that even spiders may be useful. Certainly, then, no child may say that he is too small or weak to do anything for the good of human-kind.

COUSIN LOIS.

A Little Boy's Sermon.

LITTLE Bertie Blynn had just finished his dinner. He was in the cozy library, keeping still for a few minutes after eating, according to his mother's rule. She got it from the family doctor, and a good rule it is. Bertie was sitting in his own rocking-chair before the pleasant grate fire. He had in his hand two fine apples, a rich red and a green. His father sat at a window reading a newspaper. Presently he heard the child say: "Thank you, little master."

Dropping his paper he said: "I thought you were alone, Bertie. Who was here just now?"

"Nobody, papa, only you and I."

"Didn't you say just now 'Thank you, little master?'"

The child did not answer at first, but laughed a shy laugh. Soon he said: "I'm afraid you'll laugh at me if I tell you, papa."

"Well, you have just laughed, and why mayn't I?"

"But I mean you'll make fun of me."

"No, I won't make fun of you, but perhaps I'll have fun with you. That will help us digest our roast beef."

"I'll tell you about it, papa. I had eaten my red apple, and wanted to eat the green one, too. Just then I remembered something I learned in school about eating, and I thought one big apple was enough. My stomach will be glad if I don't give it the green one to grind. It seemed for a minute just as if it said to me, 'Thank you, little master;' but I know I said it myself."

"Bertie, what is it Miss McLaren has been teaching about eating?"

"She told us to be careful not to give our stomachs too much food to grind. If we do she says it will make bad blood, that will run into our brains and make them dull and stupid, so that we can't get our lessons well and perhaps give us headaches, too. If we give our stomachs just enough work to do they will give us pure, lively blood that will make us feel bright and cheerful in school. Miss McLaren says that sometimes, when she eats too much of something that she likes very much, it seems almost as if her stomach moaned and complained; but when she denies herself and doesn't eat too much it seems as if it were thankful and glad."

"That is as good preaching as the minister's, Bertie. What more did Miss McLaren tell you about this matter?"

"She taught us a verse one day about keeping the soul on top. That wasn't just the word, but it's what it meant."

At this papa's paper went suddenly right up before his face. When, in a minute, it dropped down, there wasn't any laugh on his face as he said: "Were not these the words, 'I keep my body under?'"

"Oh, yes! that was it, but it means just the same. If I keep my body under, of course my soul is on top."

"Of course it is, my boy. Keep your soul on top, and you'll belong to the grandest style of man that walks the earth."—*Selected.*

Little Heads Together.

CAN YOU FIND THEM?

Where in the Old Testament do we find these words? Ferryboat, Plumb-line, Letter, Ring, Inventions, Honeycomb, Arguments, Island, Landmarks.

"ITTALIE" AND "JOHNNY."

ENIGMA.

I am composed of 30 letters and am a proverb.
My 15, 30, 26, 7, is an animal
My 20, 17, 26, 15. 1, is used in making bread.
My 14, 5, 13, 24, 2, is a small bone attached to the jaw.
My 19, 23, 27, 3, is a slender cord.
My 19, 10, 6, 7, is a fish.
My 25, 26, 28, 16, 29, 15, is a prickly plant.
My 2, 26, 19, 4, is to stop.
My 7, 8, 9, 11, 22, is a visitor.
My 21, 9, 19, is a fish resembling a snake.
My 28, 13, 12, 18, is the fruit of certain evergreen trees.

DAISY LEFFERTS.

NEW BRUNSWICK, N. J.

PI.

Mrsmeu, eunge fo asnoses utoh,
Suivlaner, druno hyt rbwo,
Cnormha, nocwr fo sorse ehitn.
Kgamni lgad het atsher fo snsdaes
Reyve ribd dan wfolre ni sagdsnle
Vslree ni yht gleain mite.

N. L.

Answers to Puzzles of September 1st.

Half Square.—
A R A R A T
R A M A H
A M O N
R A N
A H
T

Lesson in Geography.—1. Humboldt. 2. Corinne. 3. Mussel Shell. 4. Diamond Peak. 5. Cape Hancock. 6. Crescent City. 7. Eureka. Florence.

Crossword.—September.

Correct answers from Frank Drury, Lewis D. and Jennie Labagh.

Catechetical Instruction—Brown's Catechism.

BY REV. V. B. CARROLL.

THE relation of the ministry of the Reformed Church to the matter of the catechetical instruction of children and youth is clearly defined in the Constitution. Apart from the duty of explaining the Heidelberg Catechism from the pulpit, the pastor is enjoined by the terms of his call "to edify especially the youth by catechetical instruction." In accordance with this his duties are defined as "preaching, catechising, and visiting his flock" (Art. II., Sec. 12, Constitution), and he is required each spring to answer, among others, these three questions: "1. Are the doctrines of the Gospel preached in your congregation in their purity, agreeably to the Word of God" (that imperative standard is designedly put first), "the Confession of Faith, and the catechisms of our Church? 2. Is the Heidelberg catechism regularly explained agreeably, etc.? 3. Are the catechizing of the children and the instruction of the youth faithfully attended to?" By his ordination vows the minister is further pledged "diligently to teach and faithfully to defend" the standards of his church, and also "to refute and contradict all errors that militate against this doctrine" (Art. II., Sec. 10).

It is evident from the above, that the Constitution knows of no catechist but the pastor. If he is conscientiously satisfied, however, to commit this matter to some competent assistant under his own immediate supervision, the legal requirements are probably met. But no one can deprive the pastor of his constitutional position as sole catechist.

It is also evident that the Constitution knows of no catechisms which *can* be employed in instructing the children, except the "catechisms of our Church," viz., the Compendium and the Heidelberg. It is not possible to refute successfully the statement of one of the best ecclesiastical lawyers in our denomination: "Our church leaves but little to the discretion of the ministry or eldership in respect to matters that are considered non-essential; and in relation to doctrine, pointing to her recognized standards she virtually says: 'This or Nothing.' This is the law. I know it is not observed." "The silence of the Constitution respecting the permissible use of any standards except our own not only does not give consent, but is a virtual prohibition." This final statement is illustrated by the action of our Church in the matter of hymnology. The Constitution positively excludes all hymns that the Church has not formally endorsed (Art. X., Sec. 5) in General Synod. It gives General Synod no authority over the matter and the manner of doctrinal instruction Is this because doctrinal instruction is of less importance than hymnology? No; but because the Constitution clearly indicates the manner of doctrinal instruction; and as to the matter or substance, finds it exclusively in "the Word of God, the Confession of Faith, and the Catechisms of our Church." Synod has never endorsed any catechism (in reference to Westminster, see the non-verifiable action of Synod, Vol. XI., 159, 236). We raise the question whether it is expedient to create an article in the Constitution (Art. X., Sec. 6), giving Synod an authority in the matter of catechisms similar to that which it now has in the matter of hymnology (Art. X., Sec. 5)? But until the Constitution has been thus amended, even the endorsement of General Synod cannot make constitutional the use of any catechisms not of our own Church.

Once more, the protests of parents are to be heeded, and their rights guarded in this matter of catechetical instruction. What doctrine shall the child be taught? The ultimate court of appeal is not the Sunday-school teacher, or even pastor. It is the parent. He cannot, even if he would, surrender this right exclusively into another's hands. When parents present their children for baptism in our Church, they solemnly "promise to have these children instructed and brought up in the doctrine" of the Reformed Church. They have valid ground for complaint, therefore, when, on claiming the aid of the Church in indoctrinating their children, the Church proceeds to instruct said children in the standards of another Church than their own.

But if on constitutional and personal grounds these objections hold against all catechisms outside of our Church, objections additional, and stronger still, hold against such catechisms as are not in doctrinal agreement with the standards of our Church. These the pastor is in duty bound "to refute and contradict." Among such the writer unhesitatingly includes "Brown's Short Catechism for Young Children." It is adapted to young children only because it is short, and thus easily memorized. On any other grounds, it is, perhaps, the least adapted to the childish mind of any catechism now taught. To defend it on doctrinal grounds one must conceive of the human race as it might be entirely, irrespective of the historical fact of the incarnation and atonement of Christ, and in a purely natural state. Brown entirely overlooks the fact that we are living under the dispensation not of nature but of grace. Hence the whole atmosphere of the book is speculative, rather than practical; more than one question raises unnecessary mental difficulties, and suggests confusing conditions which do not exist, and cannot exist. An argument for the truth of a doctrine founded on a purely ideal condition, one which has no existence and cannot be realized, is an argument in support of the veriest lie that can be imagined.

Hence, for example, its speculative question concerning the damnatory character of original sin states either a "purely hypothetical case," as an eminent theologian of our Church asserts, or it lands us inevitably in the doctrine of Infant Damnation. In accord with this is the bearing of the question, addressed to all children, which requires the answer, "I am an enemy to God, a child of Satan, and an heir of hell." Our standards teach, in direct contradiction to this statement, that the children of Christian parents "are to be baptized as heirs of the kingdom of God, and of His Covenant, and "as members of His Church." (See Form for Infant Baptism.) Equally an idle speculation, a useless and confusing question, is the inquiry, "Can you pray with your heart before it is renewed by the Spirit of God?" particularly when this question is collated with the other question which it renders nugatory, "Hath God promised you a new heart, pardon of sin, with every other blessing and commanded you to ask them of Him by prayer?" Again, if in respect of our own standards a vehement discussion, indicative of the mind of the Church, has arisen concerning the phrase "wholly incapable of any good" and reference has been made, in explanation, to other portions of these very standards which read "Incapable of any saving good" (Canon's 3: 3, 4), and which explain the nature of good or "good works" (H. C., 91), then certainly, in the words of an orthodox doctor in our Church, "The General Synod, in this, most assuredly, condemned the catechism (Brown's) which teaches, 'I do *nothing* but sin.'"

But not only the doctrines taught, but the language employed in this catechism, is repulsive and misleading. The joys of the redeemed in heaven, one might infer, are largely due to the torments of the damned in hell; while the description of hell, as a place where the wicked "forever roar, curse and blaspheme God," is a picture of a pandemonium, the eternal existence of which in its rebellious attitude is, to say the least, an insult to our idea of the Divine Omnipotence. Then what a conception of the character of God do children obtain from this catechism, and what an erroneous idea of the meaning and the value of the glorious Gospel of Jesus Christ! That Gospel is presented as a sort of magic charm against the wrath of God; faith is a means of escaping hell and winning heaven; and an interest in Christ is to be sought only "That I may live always in readiness for death," and because, "I may die the next moment" and "go to hell with the wicked." Is this a correct presentation of the Gospel, and one especially adapted to young children?

The writer, a graduate of a seven years' course in New Brunswick, a pastor of fifteen years' experience in the Reformed Church, affirms his confidence in the doctrines of that Church; and, as a loyal son of the Dutch Church, earnestly protests concerning the need of such declarations as he has made. He knows, however, that he speaks the sentiments of more than one trammelled pastor, of whom one, much esteemed, writes, "I shall probably achieve the gradual elimination of Brown's Catechism from our school, and should endorse any Synodical action looking to its exclusion from all the schools of the Reformed Church."

A Good Man Gone to Rest.

THERE died in this city on the 10th of September, in his 78th year, one to whose departure more than a simple announcement should be given.

Abram Beekman was born in New Jersey. He came to this city in his youth. He thoroughly mastered every branch of the builder's trade, and built many houses in the eastern side of the city that are still standing. In 1835 he commenced for himself the business of dealer in foreign and domestic woods, both in sawing and selling. He continued the same business in the same spot for 30 years. In 1865 he retired with an ample competency.

Mr. Beekman was a man of unusual mental power. He showed it not only in his thorough business methods, but in his wide reading and general intelligence. His excellent judgment on all subjects of general interest, and especially of finance, made his counsel invaluable. Many will miss his wise advice. He was a director in the Pacific Insurance Company.

His integrity was never called in question. His honesty was of the old-fashioned kind that was scrupulously exact, to a cent. His word was as good as his bond. No one trusted him to be disappointed.

In 1860 he united with the Collegiate Church in this city. His place of worship was the Middle Church until he removed to Harlem. He served several times as deacon, and was a member of its Great Consistory. He was also for many years a teacher in the Sunday-school, and many members of his Bible-class became efficient workers for Christ and His Church. He was an earnest student of the Word of God. He loved the house of God, and was always in his place, when possible, at Sabbath services and at the communion table; a steadfast, faithful Christian man, whose especial interest in our Church and her work was kept fresh and vigorous by his careful reading of THE CHRISTIAN INTELLIGENCER, to which he had been a subscriber since 1849.

His last illness, which was about of a year's continuance, was the result of an injury received in adjusting the scuttle of his house. His sufferings were severe. But he endured patiently and unmurmuringly. His end was peace: "the death of the righteous." "Blessed are the dead which die in the Lord."

His funeral services were rendered on the 14th inst., at his house, by Rev. G. H. Smyth and Rev. Giles H. Mandeville, D.D.

Not to praise him, but to honor the grace of Jesus that was given him, are these words written.

G. H. M.

Financial.

TUESDAY, Sept. 21st.

THE imports of merchandise at this port last week were valued at $9,285,449, the exports at $5,491,170. Since January 1st imports have amounted to $305,614,088, against $274 608 309 in the same portion of last year; exports to $222,020,827, against $234,065,265. Imports this year have increased 30 millions of dollars and exports diminished 12 millions. Foreign exchange, which just now is not regulated by the balance of trade, but by foreign purchases and sales of securities, and by the relative value of money here and on the other side of the Atlantic, sold yesterday at $4.81 1-2 for 60 day bills and $4 84 1 2 for demand for sterling. The Bremen steamer last week brought $200,000 in gold, bringing the recent imports up to about $6,955,000.

The Stock Market, which through the numerous adverse influences of some weeks past has maintained a remarkable degree of strength, has been fairly bouyant for a day or two. The Reading road affairs at last seem to be in a fair way to a reasonable adjustment. The railroads are managed more sensibly than they were, and better rates are maintained. As matters go nowadays, it is not to the interest of tradesmen to encourage the roads that cut rates. There is an army of possible purchasers of goods whose income and ability to buy is seriously reduced when nothing is received from railroad securities.

The Stock Market will have its undulations as heretofore. There will be sales to realize the advance and prices will decline, and then purchases in anticipation of another rise.

Wheat is down again. But it is still the fact that the world's supply is here, and before the next harvest there will be a demand for it. Wheat is cheaper than it ought to be. Present prices are a benefit to no one, and the world's financial depression will not be removed until the world's producers are better paid for the fruit of their toil. The visible supply of grain in the United States and Canada, east of the Rockies, increased last week 2,667,850 bushels of wheat, 135,456 of corn, and decreased 1,970 bushels of oats. The total of wheat was 47,539,880 bushels, against 46,436,337 at this time last year. Quotations for October delivery were yesterday: Wheat here 85 3-8, in Chicago 74 1-2; corn here 48 5-8, in Chicago 38 1-2; oats here 32, in Chicago 25 3-4. The quotations of cotton are higher than a week ago and were yesterday at the close: Sept. 9.22 24; Oct. 9.25-26; Nov. 9.27-28; Dec. 9.28-29; Jan. 9.35-36. Provisions sympathize with grain. The supply of hay and straw is sufficient, the demand good and prices about as they were a week ago.

The Associated Banks last week reduced loans $324,200, gained $932,800 in specie and $63,800 in deposits, and lost $868,800 in legal tenders. To the surplus reserve $48,050 were added, making it $7,682,125. The usual rate on call loans was 5 to 6 per cent. The rate yesterday was 5 1-2 to 6. Money on time on good security is to be had on the same terms. In fact, the owner of first rate securities who will not pay over 5 per cent will get what he wants at that rate.

News of the Week.

(Continued from page five.)

A letter has been sent to the *Buffalo Express* and signed by Engineer Brewer, laying all the blame for the railroad accident near Buffalo which took place a few days ago on the Nickel Plate Road, on the conductor. Brewer is still in concealment....A great deal of wreckage, cabin doors, bedding, spars and other debris has been driven ashore at the Strait of Belle Isle, showing the loss of a large steamship...." Dr. Andrew Jackson Grant" alias "Dr. Perri," the swindler, and his "sister," have been trying their luck among the lady boarders at Rye Beach, N. H A letter addressed to Rye Beach from Long Branch by Mrs. Gussie Britton, exposing the "Dr." and his "sister," saved Miss Riddell from falling in the same trap that the Cambridge lady fell into. The "Dr." engaged himself to Miss Riddell, who is worth $50,000, and was anxious to marry her immediately....Much property was destroyed and one man killed by a severe thunder storm in South Michigan....Mr. Gladstone is to speak in favor of Parnell's Land bill....Springs have broken out at Ceiba del Agua, Cuba, 30 miles Southwest of Havana, formed a large lake covering what were cultivated fields, and invading factories, ruining their works.

SATURDAY, 18.—Great indignation is felt in Ireland over the imprisonment of Father Fahey, who was mediating between landlord and tenants. Very serious trouble is anticipated. It is said again that Lord Churchill intends to introduce a Home Rule measure.. An attempt was made to kill M. Bratino, the Roumanian Prime Minister. The assassin was arrested....The Mexican bandit, Rodriquez, was captured yesterday. ....Emperor William is in a very feeble condition....The insurrection in Honduras has been quelled....The Legislature of Bulgaria has voted five hundred thousand dollars to purchase Prince Alexander's property....Forty Catholic families have embraced the Protestant faith at Nagy-Koros, in Hungary....The Memorial Arch of soldiers and sailors of the war at Hartford, Conn., was dedicated yesterday ..There is considerable trouble over Mr. Tilden's will. ....Considerable excitement was caused yesterday in the upper part of New York city by a wild steer....Julius Baum & Co., clothiers, of San Francisco, failed with liabilities estimated at one million of dollars. ....The Governors from the thirteen original States were nearly all present at Philadelphia yesterday to make preparations for the celebration on Sept. 17th, 1887, of the 100th anniversary of the adoption of the Constitution of the United States....Another slight earthquake shock was felt last night at Charleston, S. C....Glanders is prevalent among horses in Brooklyn. Thirty horses suffering from the disease have been killed ...The Minister to China reports a number of outrages on Americans as instances of retaliation because of the outrages committed on Chinese in America ... Asher B. Durand, the oldest American painter and celebrated engraver, who engraved Trumbull's picture of the signing of the Declaration of Independence, and long senior member of a firm of engravers in this city, died yesterday, aged 90 years, at his home in South Orange, N. J.

MONDAY, 20.—The Bulgarian throne is still vacant....The new Lord Lieutenant of Ireland entered Dublin with great demonstration... The Earl of Daltreth was accidentally killed by the discharge of his gun. ....There is considerable complaint in India about the heavy taxes imposed....Riots are reported from Belfast and Liverpool; powder and ball were freely used and several were killed and wounded....Mr. Gladstone has returned from his continental tour in time to speak on Mr. Parnell's bill and to place the responsibility of eviction where it belongs....The yacht race at Newport is undecided....It is rumored that Secretary Manning will resign the first of October....The U. S. troops sent to Arizona to capture Indians are being withdrawn.... Rumors of another earthquake come from Summerville, S. C....There was a bloody race riot between Italians and Irish at Four Mile Run, Penn....An insane man was carelessly scalded to death in a bathtub at Flatbush, L I....A woman thought to be insane killed her daughter and then herself in Brooklyn.

TUESDAY, 21.—Judge James R. Ludlow, son of the Rev. Dr. John Ludlow, died yesterday morning in Philadelphia....Tremors and detonations declining at Summerville, S. C. Charleston is more cheerful....The miners imprisoned by the fall of the roof of the mine near Scranton, Penn., certainly dead. Room reached and found full of deadly gas....Abandoned oil wells in Pennsylvania yield oil again....Large meeting of Socialists at Cooper Union, in this city, last evening, expressed sympathy with Chicago anarchists....Wm. E. Gould, Cashier of First National Bank of Portland, Me., a defaulter in $150,000 ...In Albany 3,000 masons, carpenters, etc., locked out by employers....A Spanish regiment revolted in Madrid on Sunday, proclaimed the Republic, were at once put to flight....Mr. Parnell advocated second reading of his Land bill in the Commons last evening....More riots in Belfast.

ONE HUNDRED AND THIRTEEN MILES OF ORGANS.—In numbering the organs of their manufacture, Mason & Hamlin have reached No. 160,000. Arranged in a line these would reach one hundred and thirteen miles, or would fence the railroad on one side from the Grand Central Station in New York, to within twenty miles of Springfield, Mass. Not only does this show the great popularity of American organs, but it illustrates what was declared by James Parton to be a general fact, that he who makes the best article in his line always has the greatest success.

We understand that the Mason & Hamlin Company's new Upright Piano is now commanding a large sale, and is, in every way, up to the standard of their unrivaled organs. We predict a large success for this piano, which is constructed on a new system, said to be a decided advance over the prevailing wrest-pin system.—*Boston Journal.*

Every mother should obtain and carefully read "Our Baby's First and Second Year," by Marion Harland. This valuable little book will be sent free to any address upon receipt of postal by Messrs. Reed & Carnrick, Mercantile Exchange Building, 2 and 4 Harrison street, New York city.

INDIGESTION, DYSPEPSIA, nervous prostration, and all forms of general debility relieved by taking *Mensman's Peptonized Beef Tonic*, the only preparation of beef containing its *entire nutritious properties*. It is not a mere stimulant like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, over work, or acute disease; particularly when resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York. Sold by druggists.

Publisher's Department.

Rheumatism and the Gout, cease their twinges, if the affected part is daily washed with Glenn's Sulphur Soap, which banishes pain and renders the joints and muscles supple and elastic. It is at the same time a very effective clarifier and beautifier of the skin.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

To eradicate the poisons which produce fever and ague, take Ayer's Ague Cure. It cures without leaving any injurious effect upon the system, and is the only medicine in existence which may be considered an absolute antidote for malaria.

The pain and misery suffered by those who are afflicted with dyspepsia are indescribable. The relief which is given by Hood's Sarsaparilla has caused thousands to be thankful for this great medicine. It dispels the causes of dyspepsia, and tones up the digestive organs.

Relief is immediate, and a sure cure. Piso's Remedy for Catarrh. 50 cents.

MARRIAGES.

ELLSWORTH—VAN AKEN.—At Port Ewen, N. Y., Sept. 15, at the residence of the bride's father, James E. Van Aken, Esq., by Rev. J. Howard Van Doren, assisted by Rev. B. C. Lippincott, of Port Ewen, Millard F. Ellsworth, of Port Ewen, to Lizzie Van Aken.

KORTRIGHT—HARP.—At Gardiner, N. Y., June 23, by Rev. C. E. Lasher, Alfred D. Kortright, of Gardiner, N. Y., and Mrs. Jane Harp, of New Paltz, N. Y.

KRAEMER—WHITE.—By Rev. Giles H. Mandeville, D.D., Sept. 14, George J. Kraemer and Edith V. White, both of this city.

LEFEVRE—LEFEVRE.—At the residence of the bride's parents, Sept. 16, by Rev. C. E. Lasher, Mr. Peter E. LeFevre, of New Paltz, N. Y., and Miss Gertrude LeFevre, of Gardiner, N. Y., youngest daughter of Josiah LeFevre, Esq.

RIPPIER—WARDELL.—On Wednesday evening, Sept. 15, at the residence of the bride's parents, by Rev. R. B. Hull, Alfred C. Rippier to Helen Elizabeth, daughter of Charles Wardell, all of Brooklyn.

RHINEHART—McELHONE.—At Mt. Valley, on Sept. 13, by Rev. E. O. Moffett, Mr. Alford T. Rhinehart, of Gardner, N. Y., to Miss Harriett W. McElhone, of Shawangunk, N. Y.

VAN ALEN—WEST.—At the residence of the bride's parents, on Wednesday, Sept. 15, by Rev. C. M. Perlee, Evert Van Alen, of Blooming Grove, N. Y., to Josephine, daughter of Samuel West, of Clarksville, N. Y.

VON KRUSENSTJERNA—EMBICK.—At the Reformed Church parsonage, South Bend, Ind., by Rev. N. D. Williamson, Mr. William Von Krusenstjerna and Miss Lizzie C. Embick.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

LOCKWOOD.—At Pleasant Plains parsonage, Dutchess Co., N. Y., Susie May, infant daughter of Rev. Louis J. and Mary A. Lockwood, aged 1 year, 5 months and 12 days.

Interment at New Brunswick, N. J., near the remains of her grandfather, the late Rev. Cornelius Wyckoff.

It is sad to think that we shall see our dear little Susie no more on earth, but it is a blessed thought to know that she is safe in the arms of Jesus.

We laid our baby in the grave,
And yet she is not there;
But in yon bright and happy land,
All beautiful and fair,
A starry crown upon her head,
Our Susie May will wear.

"Suffer the little children," Christ
Has said, "to come to me;"
No safer place than in His arms,
No safer e'er can be.
And yet! 'tis hard, my baby dear,
'Tis hard to part with thee.

o pain our little one will feel,
Or ever draw a sigh;
Sickness and sorrow are unknown
In the bright home on high.
And Jesus lovingly will be
Unto my darling nigh.

We leave our baby in the grave,
We leave and go away;
But blessed is the Christian's hope,
We'll meet again some day.
Then for awhile we say farewell
To darling Susie May.

VAN WIE.—At Coxsackie, N. Y., Aug. 10, David H. Van Wie, in the 74th year of his age.

The deceased began his Christian career in 1838, when he united with the Second Reformed Church of Coxsackie, during a revival season under the pastorate of Rev. Dr. Cahoom. His connection with this church was unbroken till the day of his death. For nearly half a century he served her with wise and enthusiastic devotion in every department of her work. For twenty-five years he was the recognized leader of the choir, and for a greater number still he was a member of the consistory. His work in the Sunday-school began with his conversion, and continued to almost the close of his life. He was first teacher, then superintendent, then teacher again, and at last when strength was not sufficient for either teaching or superintending, he became a pupil. His place in the prayer-meeting was seldom vacant, and in all extra labors in times of financial trouble and spiritual coldness, he was conspicuous for his courage and zeal. He was greatly beloved in his home, in the church, and in the community. His presence was always welcome and inspiring. He was honored by his fellow citizens, who frequently confided to him the administration of public trusts. His faith in God and in His Son, Jesus Christ, was a settled habit of his soul. He was never tormented by doubts. He lived constantly under the influence of the powers of the world to come. His character was therefore above reproach, and his life was fruitful and blessed and happy. All who knew him felt that "he was a good man and full of the Holy Ghost and of faith." And so when God called him he was ready, and gladly did he go to receive the treasures laid up for him in heaven.

COM.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

FULTON STREET DAILY NOON PRAYER-MEETING,
113 Fulton Street, and 58 Ann Street,
Just east of Broadway, near William Street.
COME IN, REST, AND PRAY.
Stop 5, 10 15 or 20 minutes, or the hour, as your time permits.

AUNT MARJORIE acknowledges the receipt of $5 for the Fresh Air Fund from "Two Babies." The money has been sent to the *New York Tribune.*

CHARLESTON RELIEF FUND.—From Church, Stuyvesant, N. Y., $15.15. Paid to Treasurer of N. Y. Chamber of Commerce.

THE BI-CENTENNIAL of the First Reformed Church of Hackensack, N. J., will be celebrated on Thursday, Sept. 23d, 1886. In the morning a Historical Address will be delivered by the pastor. In the afternoon a Dutch service, similar to that in vogue two hundred years ago, will be held. In the evening addresses will be delivered by several pastors, once connected with the church.

All former members are cordially invited to attend. Persons wishing entertainment will please address Garret Oldis, Esq., Chairman of Entertainment Committee, Hackensack, N. J.

THE CLASSIS OF CAYUGA.—The regular fall meeting of the Classis of Cayuga will be held in the Reformed Church of Utica on Tuesday Oct. 5th, at 7.30 P.M. C. O. THATCHER, S. C.

THE CLASSIS OF GENEVA will meet in stated fall session in the Reformed Church of Tyre, the first Tuesday (5th) of October, at 3 P.M. Vacant churches to report, and Classical dues to be paid in at this session.

The brethren will be met on the arrival of the A.M. trains at Seneca Falls and at Clyde, and conveyed to the place of meeting the day Classis convenes. J. WHITBECK, S. C.

THE CLASSIS OF KINGSTON will meet in stated session on Tuesday, October 5th, at 11 A M., in the Church of Rochester. Sermon by the retiring President, Rev. W. H. Vroom. Classical dues should be paid by the several churches.

DEWITT B. WYCKOFF, S. C.

NORTH CLASSIS OF LONG ISLAND.—A special meeting of the North Classis of Long Island will be held in the Reformed Church of Manhassett on Tuesday, September 28th. Carriages will be at Great Neck depot at 1.52 P.M.

W. H. TEN EYCK, S. C.

THE CLASSIS OF ORANGE will meet in fall session at Cuddebackville, Tuesday, October 19th, at 2 P.M. Carriages will meet delegates at Guyward at 11,25 A.M. Consistorial minutes must be presented and Classical dues paid. The subject for religious meeting in the evening, "Infant Baptism and the Religious Training of the Young." Revs. Schoonmaker and Darrach to open the discussion.

R. DEWITT, S. C.

THE CLASSIS OF PASSAIC will meet in regular session in the Reformed Church of Boonton, on Tuesday, Oct. 5th, at 10.30 A.M. Consistorial records should be presented and Classical dues paid at this meeting. Rev. H. W. Teller, (D. V.,) will preach the Classical sermon. S. T. SEARLE, S, C.

THE CLASSIS OF PHILADELPHIA will meet in stated session at Addisville, Pa., the third Tuesday in October, 19th, at 11.30 A.M. Conveyances will meet delegates at Somerton, on Philadelphia and Reading Railroad, at 10.17, and those leaving Philadelphia at 9.40 will be met at Churchville at 10.33.

S. C.

THE CLASSIS OF POUGHKEEPSIE will meet in stated session in the Church of Cold Spring, on Tuesday, October 19th, at 10.30 A.M. Consistorial minutes to be presented and dues to be paid.

A. P. VAN GIESON, S. C.

THE CLASSIS OF RARITAN will hold its stated fall session in the Second Reformed church in Somerville, N. J., on the second Tuesday, the 12th of October, 1886, at 10.30 A M. Classical dues and bills of delegates are payable at this session.

JOHN F. MESICK, S. C.

THE CLASSIS OF RARITAN made the following appointments for the installation of the Rev. Curtis E. Long, at High Bridge, N. J., on Sept mber 23d, at 3.30 P.M.: Rev. Edward G. Read to preach the sermon, or Rev. B. V. D. Wyckoff, his alternate; the Rev. J. F. Mesick, President of Classis, to preside and to read the Liturgy, containing the charges to pastor and people, and Rev. P. M. Doolittle, his alternate. S. C.

THE CLASSIS OF RENSSELAER will meet in stated session on Tuesday, October 5th, at 10.30 A.M., at Schodack Landing. Classical dues are to be paid at this meeting. EDWARD A. COLLIER, S. C.

THE CLASSIS OF ULSTER will meet in regular session in the Reformed Church of Blue Mountain on Tuesday, Oct. 5th, at 11 A M. Rev. A. J. Sebring is Chairman of the Committee on Synodical Minutes. Classical dues are to be paid at this meeting.

Carriages will be in readiness at Saugerties station on the arrival of the 7 o'clock train from Kingston to convey members of Classis to the church.

J. N. VOORHIS, S. C.

CORRESPONDENTS please address Rev. B. C. Miller, Jr., at Bloomfield, N. J. (P. O. Box 276.)

CORRESPONDENTS will please address Rev. J. W. Warnshuis at Passaic, N. J.

CORRESPONDENTS are requested to address Rev. J. Elmendorf, D.D., at 61 East 123d st., New York.

CORRESPONDENTS will please address Rev. G. D. Lydecker at Upper Red Hook, N. Y.

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AYER'S Hair Vigor has given me perfect satisfaction. I was nearly bald for six years, during which time I used many hair preparations, but without success. Indeed, what little hair I had, was growing thinner, until I tried Ayer's Hair Vigor. I used two bottles of the Vigor, and my head is now well covered with a new growth of hair. —Judson B. Chapel, Peabody, Mass.

HAIR that has become weak, gray, and faded, may have new life and color restored to it by the use of Ayer's Hair Vigor. **My hair was thin, faded, and dry, and fell out in large quantities. Ayer's Hair Vigor stopped the falling, and restored my hair to its original color. As a dressing for the hair, this preparation has no equal.—Mary N. Hammond, Stillwater, Minn.

VIGOR, youth, and beauty, in the appearance of the hair, may be preserved for an indefinite period by the use of Ayer's Hair Vigor. **A disease of the scalp caused my hair to become harsh and dry, and to fall out freely. Nothing I tried seemed to do any good until I commenced using Ayer's Hair Vigor. Three bottles of this preparation restored my hair to a healthy condition, and it is now soft and pliant. My scalp is cured, and it is also free from dandruff.—Mrs. E. R. Foss, Milwaukee, Wis.

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Ayer's Pills,

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Sold by all Dealers in Medicine.

The Church.

Three Words of Strength.

FROM THE GERMAN OF SCHILLER.

THERE are three lessons I would write—
Three words as with a burning pen,
In tracings of eternal light
Upon the hearts of men.

Have hope. Though clouds environ now
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have faith. Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this—God rules the host of heaven,
Th' inhabitants of earth.

Have love. Not love alone for one;
But man, as man, thy brothers call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith, and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—*The Lutheran Observer.*

From the Netherlands.

THE welcome editorials of THE CHRISTIAN INTELLIGENCER, the Old Colony Papers, the religious news, with the items of foreign missions and of the Church at home, are indispensable to every good Dutchman, though on a vacation. They are no less than ever pertinent here.

If the principles which the INTELLIGENCER cherishes are not the essence of the Gospel, which is essential to the welfare of the world, we will ever fail elsewhere to find it, and if found in its columns continuously we need not seek further, but are bound heartily always to respond to it.

We have just heard the voice of the preacher in the Old Church here—the *Groote Kerk*,—the old cathedral, built in 1475, before Columbus discovered America. The sounding board, precentor and congregational singing, with the noted organ, are all there still. The audience was large and closely attentive; the minister earnest and in manner impressive. The massive architecture of the building, suited to the sentiment and ecclesiastical intent of pre-Reformation times, does not disturb the solemnity and sincerity of that worship which the use of pews later on seemed for convenience to favor. I could quite imagine Rev. Dr. Milledoler or your father, Chancellor Ferris, in the pulpit, the former of whom the "Predikant," (or preacher,) quite closely resembled in manner, figure and pleasing expression.

At Rotterdam, the Hague, and here, the faithful and earnest attendance at public worship and certain marked observances of the Sabbath are apparent. The Continental Sunday has not obliterated the Divine Rest Day as an institution coördinate with the weekly notation of time. May it never be of less note anywhere than its importance warrants, and its right use be everywhere as welcome as its regular return!

The Reformed Church in America, (it might as well be "the Dutch" if the spirit of history be understandly cherished,) may without regret keep perpetual sympathy with the atmosphere of Gospel truth and practice here. What of good has here been inherited and prized, during the struggles which have kept these noted shores not only as a breakwater against the sea to much of Europe, but for centuries, including the eighty years' war, has held fast as a moral and sacred buttress and fortress of civil and religious liberty for the world, while the mutations of nations were whirling around it and enemies of the truth were vainly seeking to absorb and expunge it, deserves our admiration and hearty fellowship. The issue proves that where truth dwells no ashes of its own are ever found. Its enemies may leave their bones unwillingly on the field of conflict, but the "eternal years" keep with truth's own and to be endless worshippers.

A stranger, being a mere casual observer, and unacquainted with the language, the history and the old ancestral customs and attachments here, might infer that religious veneration of the past was but an incident of historical remembrance, about which the facts were not in dispute, but that enthusiasm had vanished. Not so! Naturally, and, in fact, historically and consciously, well-grounded faith will consort with composure, and one trait of Holland character must always be remembered or every diagnosis of the situation, personal, political or religious, will be in vain. Calmness and gentleness, associated with enduring courage, distinguish Dutch character, as exhibited at the siege of Leyden, at the time of the assassination of its trusted chief, during the inundations at Dort or the overwhelming rush of waters which made the present Zuider Zee. And amid all lies a love for and firm adherence to Bible truth, with a spirit of devotion to the "*vrouw*" and "kinderen," which fires from the landward could not consume nor many waters of the sea quench.

These characteristics remain in New Netherlands, and much of the best elements of New Amsterdam, in solidity, principle and power, still keep old memories and mottoes good. New York and the Hudson, Long Island and New Jersey, will need to outlast time itself, to get beyond the stamp of first ethnological impressions received from ancestors of the Fatherland.

The same names still live here which, being found in early American history, are by Americans deemed ancient. Their possessors here sent not their entire kin to old Manhattan or the now old Fort Orange, simply to line the then attractive river Mauritius (the Hudson). Here for hundreds of years before the island of Manhattan was sold by the Indians to the Dutch for $24, names familiar to you in the venerable Dutch connections of New Amsterdam had been handed down from father to son in the same or neighboring localities since the crusades.

Shall we speak of coats-of-arms? What coat-of-arms is more precious to son or daughter than the knowledge that, for the purpose of honoring God, those who had houses and lands in abundance sold and pledged them, and even laid down their lives. Then when the scattered remnants returned from the conflict, calmly and persistently, generation after generation, held what had been maintained, against the sea, against internal foes and the rapacity of foreign invaders. The supreme force in this heroic and patient endurance has been the good old Dutch Bible, which, by printing types, Koster, of this city, (whose monument is here close by,) first here made a possible possession of the world. Let the Bible be the Dutchman's chosen coat-of-arms.

A. V. W. VAN VECHTEN.

HAARLEM, Holland, 8th Aug., 1886.

ORGANIC UNION.—One of our Church papers sets forth that if the Northern and Southern Presbyterian churches were united there would be a church extending to every part of the country, with 8,479 churches, 6,621 ministers, and 805,551 members—"a great host of Christian people whose activities in the service of Christ would surely be followed by large and permanent results." We should hope so; but we see no valid argument here for union. We take it that these churches are now active in the service of Christ as separate bodies, and that this activity is really "followed by large and permanent results." Indeed, it is quite doubtful if their union would increase the total of fruit bearing in the shape of Christian activity and benevolence—and that is the vital consideration. Mere bulk is not power; it rather tends to inertia.—*The Evangelist.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 1. FOURTH QUARTER.

M. The Suffering Saviour.....Mark 14: 32-52.
T. Peter's Denial.....John 18: 15-27.
W. The Agonizing Prayer .....Matt. 26: 36-46.
T. Jesus Betrayed.....John 18: 1-14.
F. The Sleeping Disciples.....Luke 22: 39-46.
S. The Traitor's Fate.....Acts 1: 15-56.
S. "Lo, I Come."....Ps. 40: 1-17.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

Oct. 3d.—Jesus Betrayed.—John 18: 1-14.

Golden Text.—"The Son of Man is betrayed into the hands of sinners."—MARK 14: 41.

CENTRAL TRUTH.—"The cup which My Father hath given Me, shall I not drink it."—JOHN 18: 11.

INTRODUCTION.

WE shall continue to study the writings of John throughout the remainder of the year. He will guide our thoughts to the progress of Christ's kingdom from the agony of Gethsemane to the heavenly glory of the triumphant king. The story of the garden scene is given differently by each of the evangelists. The account given by Matthew is fullest of detail concerning the agony, that by John is fullest in reference to the arrest. In treating of our lesson we will try to interweave the facts related by the other narrators.

THE LESSON.

I. THE SEARCH.—VS. 1-4.

V. 1.—"*When Jesus had spoken these words, He went forth—over the brook Cedron.*" The "words" refer to all the preceding discourse, commenced at the table in the upper room, and probably continued during their walk through the streets of Jerusalem. The brook Cedron was more properly a ravine, through which at certain seasons a torrent of water rushed, but which at other times was dry. "*Where was a garden into which He entered and His disciples.*" This garden was probably an enclosed space where privacy could be secured. It is quite possible that Jesus had spent some of the nights of that eventful week within this garden. Leaving the most of the disciples near the entrance, He went with the three favored ones into the interior, and then, leaving them, went still further into the lonely recesses of the place and poured out His soul in agony to His Father. In this final prayer He accepted the cup with all its bitterness for our sake.

2.—"*Judas also, which betrayed Him, knew the place.*" It is evident that Jesus did not enter the garden for the purpose of hiding Himself. The spot was a well-known place of resort for this little company.

V. 3.—"*Judas then, having received a band of men and officers.*" The preparations for the arrest of Jesus were very formidable. The impression seems to have been that the disciples would make a vigorous resistance in case of an attack upon Him. "*Cometh thither with lanterns and torches and weapons.*" They were prepared to make search for a fugitive, and to overbear any resistance. They treated Him like a desperate ruffian.

V. 4.—"*Jesus, therefore, knowing all things that were coming upon Him.*" He knew all the steps that had been taken looking toward His death, and all that would yet be taken; but with calmness advances toward His pursuers, with the question, "*Whom seek ye.*" He was not arrested but He surrendered Himself.

II. THE CONFESSION.—VS. 5-11.

V. 5.—In answer to His question, the leaders of the band said, "*Jesus of Nazareth.*" It was probably at this juncture that Judas made his unnecessary and deceitful show of affection by kissing the LORD. "*Jesus saith unto Him, I am He.*" No attempt at parley or escape. The lights and weapons were as needless as the presence of the traitor. "*Judas also, which betrayed Him, stood with them.*" He was to see how futile and uncalled for his treason was. He saw himself as of absolutely no value whatever to the officers in their work.

V. 6.—Jesus, while giving Himself up to His enemies, did not suffer Himself to be led away until He had proved to His captors that He went voluntarily. The entire band fell away from Him as by a common impulse, and fell upon the ground, showing that they were powerless before this defenceless man.

V. 7.—After they had recovered from the effect of this manifestation of Divine power, Jesus repeated the question, "*Whom seek ye?*" The answer was given from trembling lips, "*Jesus of Nazareth.*"

V. 8.—Now the Saviour interposes in behalf of His disciples, who might have been arrested as His accomplices. "*If, therefore, ye seek Me, let these go their way.*" Thus He interposed between those who trusted in Him and danger, and showed them the position He would always occupy as their defender.

V. 9.—"*That the saying might be fulfilled, which He spake.*" John saw in this event a partial fulfilment of the words of Christ, "*Of them which thou gavest Me have I lost none.*" This declaration, however, covered more than this one danger; it embraced their entire careers, and every emergency of all succeeding generations of His followers.

V. 10.—"*Then Simon Peter, having a sword drew it, and smote the high priest's servant.*" It was thus that Peter thought to prove his loyalty. He found, like many another since his day, that physical courage is much simpler than true moral strength. Many a man who has faced a cannon's mouth has been conquered by a sneer.

V. 11.—Jesus did not approve of this show of force, which would have been a strong argument in favor of the rebelliousness charged upon Him if He had not repudiated the act and removed its effects. With a word of reproof to Peter, and the last miracle of healing for the sufferer, He gave to us the maxim, which we may wisely adopt, "*The cup which My Father hath given Me, shall I not drink it?*"

III. THE ARREST.—VS. 12-14.

V. 12.—"*Then the band....took Jesus and bound him.*" It is likely that their instructions required them to take such precautions, although they must have felt that they were both unnecessary and futile.

V. 13.—"*And led him away to Annas first.*" The office of high priest had become a political perquisite, so that there were frequent changes, caused by political necessities or the caprices of the governors. Annas was properly high priest according to law, but his son-in-law had superseded him, although he still exerted a powerful influence. It was probably felt by the conspirators that Annas ought to receive the honor of conducting the first examination.

V. 14.—"*Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.*" This advice of Caiaphas was based on mere policy, and that of a very short-sighted nature, and had committed him to the condemnation of Jesus before the case was tried.

LESSONS FOR TO-DAY.

1. Prayer is the best preparation for trial.
2. Even the place of prayer is not free from Satan's presence.
3. Jesus gave Himself freely for you.
4. Will you give yourself as willingly to Him?

5. Jesus saved His disciples by surrendering Himself.

6. The power of the sword can neither help nor hinder Christ's cause.

7. Zeal without knowledge is dangerous.

8. The last miracle of Jesus was one of mercy to an enemy.

9. Take heed lest you betray the Master by unworthy living.

Her Picture.

"WHAT you looking at, gran'pa?"

"Her picture, lass."

"What makes you look at gran'ma's picture so much? Can't you 'member how she looked when she was 'live?"

"Yes, lass, but it fades away; fades so quickly my heart is unsatisfied. I can see her in the picture here and look at her a long time."

"What makes you want to so much, gran'pa? The face is old and wrinkled—"

"No, no, lass! You don't see! The face is fair and round, and the roses come and go in her cheeks like they always did when I looked at her long."

"Why, gran'pa! Her cheeks are wrinkled and sunk in and—"

"What's the matter with thee, lass! Don't I know her face? I can see it as plain as the day I kissed it first in the orchard path long, long ago. Them's dimples you see in her cheeks, lass. Roguish dimples that always laugh to gladden the heart that sees them. And that rose in her hair—"

"Where, gran'pa? Let me see."

"There on that side, lass, where the curls shine like gold."

"Why gran'pa, its all straight and gray—"

"No, no, lass. Don't I see them? They looked just that way when I first loved her, lass. They never changed. I saw them every day till she died; every day for fifty years, the same golden curls. When your mother was a wee babe she used to play with them, lass, and fill her little fingers with the golden rings. Pretty rings, lass; prettier rings them golden curls made than ever a princess wore—"

"Prettier than mine, grandpa?"

"Prettier than anybody's, lass. There never were any like hers before nor since, never, anywhere. And when she smiled as she does now—"

"Why, gran'pa, she ain't smiling! She's looking as straight—"

"There, there, lass, you don't see. I say when she was smiling as she is now, and the dimples danced and deepened and her eyes sparkled and she shook her queenly head, them golden curls would always fall like glittering rings, and she was beautiful as an angel—look at her now, lass."

"Why, gran'pa, she's just the same all the time. I'll go and ask mamma."

And she ran away to tell them, with great tears in her eyes, that grandpa said grandma's hair in the old picture was prettier than hers.

They left him alone with her. To him she was never old. He sees the face of the long ago, the fairest of all to him.

He holds the picture so that the sunbeams will fall among the golden curls, and gazes with all of a lover's pride upon the vision of beauty. Unconsciously his hand brushes the picture as if stroking back one of the straying curls his fancy sees. He kisses it again and again, murmuring the fond love names, and whispering words no other on earth must hear. His heart is thrilled with the passion spell. His soul is free from the thrall of years and lives in its own immortal youth. The form that he knows so well and the face that is fairest of all have never changed in all the years to love's sweet idolatry.

The angel that smiles from the golden curls and the spirit that worships in date less youth are joined in a heavenly mystery. —*The Current.*

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Dr. J. P. COWAN, Ashland, O., says: "It proves satisfactory as a nerve tonic; also in dyspeptic conditions of the stomach, with general debility, such as we find in overworked females, with nervous headache and its accompaniments."

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"Hood's Sarsaparilla did me great good. I was tired out from overwork, and it toned me up." MRS. G. E. SIMMONS, Cohoes, N. Y.

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Reserve for re-insurance	$2,265,427 8
of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 2[illegible]
Capital paid in cash	1,000,000 00
Net surplus	1,358,879 85

Total Cash Assets, Jan. 1, 1886. $5,177,478 99

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CASH CAPITAL	$3,000,000
Reserve Premium Fund	2,938,020 0[illegible]
Reserve for Unpaid Losses and Claims	201,040 1[illegible]
Net Surplus	1,389,341 71
Cash Assets	**$7,628,401 81**

SUMMARY OF ASSETS

Cash in Banks	$126,638 99
Bonds and Mortgages, being first lien on Real Estate	743,370 00
United States Stocks (market value)	2,9[illegible]2,697 50
Bank and Railroad Stocks and Bonds (market value)	1,733,640 00
State and City Bonds (market value)	2[illegible]6,000 00
Loans on Stocks, payable on demand	180,000 00
Interest due on 1st July, 1886	10[illegible],394 74
Premiums uncollected and in hands of Agents	299,646 97
Real Estate	1,364,113 61
Total	**$7,628,401 81**

CHAS. J. MARTIN, President.
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12,307 BABIES DIED UNDER 2 YEARS OF AGE.

9,303 BABIES DIED UNDER 1 YEAR OF AGE.

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DO NOT USE cow's milk **BECAUSE** the casein will form into curds in the child's stomach and produce **CHOLERA INFANTUM.**

DO NOT USE condensed milk **BECAUSE** nearly all of it contains about half cane sugar, and will cause acid fermentation and cholera infantum.

DO NOT USE prepared foods which contain starch or which must be mixed with milk, **BECAUSE** the child cannot digest raw starch, and none of these foods will thoroughly nourish it.

After careful investigation every intelligent person must admit that

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BECAUSE it perfectly resembles a good quality of mother's milk, and will therefore thoroughly nourish the child without the addition of condensed or cow's milk.

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BECAUSE if it is used it will prevent **CHOLERA INFANTUM** and **SUMMER COMPLAINTS** in children.

BECAUSE it is always ready for use, and requires no special care in preparation.

BECAUSE it will keep for any length of time.

BECAUSE it necessitates neither the addition of milk nor cream.

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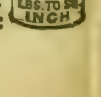

The Christian Intelligencer.

Een-dracht maakt macht.

VOL. LVII.—No. 39. WHOLE No. 2931. | NEW-YORK, WEDNESDAY, SEPTEMBER 29, 1886. | $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

DR. COLE'S ARTICLE on the seventh page is important and significant. It deserves a careful examination and earnest consideration. The application of its results may properly be carried beyond our own boundaries as a denomination. Has there been such a revision of the rolls of membership in other denominations? If not, if it were made would it not conclude in a similar reduction of the number of actual communicants? The claim has been frequently published that the number of communicants in evangelical churches in this country has increased at the same rate with or at even a greater rate than the increase of population. We have doubted for years whether that claim has been well founded, because as we look upon society in the cities and in rural districts, it does not make upon us the impression that the proportion of the people going to church on the Sabbath is as large as it was twenty years ago or even ten years ago. The people of this city, in our judgment, during our boyhood and youth, attended the Christian churches much more generally than they do to-day, and in a number of the rural districts, which we visit now and then, the same fact seems to us to prevail. This is not said from a disposition to take a pessimistic view, but because, in our judgment, it is best for the Church to know just what it has to do, as it is best for a man always to know just where he stands and what lies before him.

THAT THE WORKINGMEN, as they call themselves, should be represented in the government, municipal, State and national, seems to us desirable, both for the sake of the workingmen themselves and for the sake of society at large. In a representative government all honorable occupations, all important interests, should be represented. It has always been considered proper that the law, commerce, agriculture and manufactures, should have representatives in legislative halls. We are of those who believe that railroads, in which about four thousand millions of money are invested in this country, should be represented in the law making assemblies, and have no sympathy with those who would exclude them. It is also just that the millions of mechanics and of men who work with their hands should send their delegates to take part in the making of laws. If the truth is to be told, they have hitherto in this vicinity habitually voted down the decency, intelligence, integrity and patriotism of the city, by habitually voting for those who would give them "jobs." That they are now entering on a new course is something to be thankful for. We hope they will elect some of their men. They will learn something,—learn that civilized society is a very complex organization, including a large variety of interests, that much of which it consists and much of the regulations under which it lives is the result of experience. The responsibility of power is an excellent school for men who are really patriotic, who are bent on finding out what is just and wise, and resolved on doing it. But it is certainly doubtful whether it is best to begin with electing a gentleman who is chiefly known as a theorist and interesting lecturer, but has given no proof of the possession of such administrative ability as the Mayoralty of a great city demands. A master-workman, accustomed to superintend some hundreds of men, would have been a better choice. Besides, it would be better to begin with the membership of the legislative bodies. It is proper to break up the rings, provided we put in men superior in character and equal in executive ability. A good man, of the best intentions, but without adequate administrative ability, is a dangerous man in an important office.

THE CONFERENCE. — Announcement was made in our issue of two weeks ago as to the time and place of meeting of the next General Missionary Conference. This is a matter of the first moment to our Church. No other gathering of the denomination last year, or for many years, equalled in spiritual tone and fervor the Fonda meeting. The privilege of attendance upon it was felt to be beyond price by all present. Its exceeding value to the cause is sufficiently attested by the results that have followed. The coming Conference should equal it; may be made to surpass it. God will be just as ready to manifest His blessed presence in the Twelfth Street Reformed Church of Brooklyn next month, as at Fonda one year ago. But, in order to this, there must be the same deep and widespread interest in the event among the churches. It is certain that fervent and believing prayer preëminently characterized the weeks immediately preceding the gathering of last year. Now, as then, this is the one secret of success. Here, too, is something which the humblest member of the Church can do. Let no soul throughout our communion fail to heed this call to special prayer, and feel his individual responsibility. We have begun the year well. The outlook is full of promise. Let every lover of the Reformed Church resolve that, with the Divine blessing, this shall be the crowning year of our history. God is gloriously carrying forward His work. Who does not feel the increasing momentum with which His kingdom is sweeping on toward the final victory? Let us beware of apathy and of selfishness. The Son of God tasted death for every man. If we lessen our zeal, or fail to realize our opportunity, He may be compelled to smite us, as He smote the infant Church in the martyrdom of Stephen. It was by this blow that He drove His followers out of Jerusalem and sent them with the Gospel all over Palestine. He had told His disciples to *begin* their work in Jerusalem; but they were over-doing the matter of *beginning;* they were staying there. If they would not voluntarily go forth, they must somehow be hurled thence. Their perishing countrymen in every part of the land must also hear these glad tidings. Has their more quiet and pleasant life in Jerusalem been rudely broken in upon? Has property perished; are homes in ashes; families sundered; friends scattered afar? What matter! This Gospel must be preached. And, brethren of the Reformed Church, we also must square our lives to this supreme decree of the Eternal. We must send this Gospel to the perishing nations; and to the perishing thousands of our own nation. God will somehow have it reach the ends of the earth, though it be with wreck of fortunes and of homes, of governments and of empires, with sacrifice of every comfort and enjoyment of the life that is so fair and beautiful about us; for this Gospel must be preached everywhere; and the ages of His glory cannot, it may be, much longer be deferred.

Important Facts in Relation to the Proportionate Increase of Races and of Trade.

FIRST ARTICLE.

"ESSAYS ON FINANCE," by Robert Giffen, abounding in carefully compiled statistics, published during the summer, and the volumes of the British Royal Commission on the Depression of Trade, also recently printed, containing a digest of reports from Consuls and national annual reports of exports, have commanded the attention and deeply impressed thoughtful citizens of Great Britain. The daily and weekly journals of the United Kingdom have made them the subject of serious discussion. The facts brought into notice have been a surprise even to well-informed men. They are important to the Church, and minister to the encouragement of those engaged in the evangelization of the world.

In four hundred years, from the beginning of the fourteenth to the end of the seventeenth century, the population of England increased only from two and a half millions to five millions. One hundred years ago the population of Great Britain was below 13 millions, but now, notwithstanding the great emigration, it is three times as numerous. In England and Scotland alone there are 25 millions of inhabitants.

Take a wider view of the white races. In 1788, the population of Europe was, in round numbers, 145 millions; in 1888, it will amount to 350 millions. Besides, in North and South America, South Africa and Australia, there are 70 millions more of European race, making a total of 420 millions, or more than a third of the human family. They possess more than half of the globe, and have attained a supremacy over the races of Asia, Africa and the Islands of the Seas, they are not likely to lose. They also control the wealth of the world. The capital of England, France and the United States has reached the enormous amount of 24,000 millions of pounds sterling, or $120,000,000,000. If the wealth of Germany, Austria, Russia, Holland, Belgium and Italy, be added to this vast sum, it is evident that the capital of the remainder of the races of the world becomes insignificant. And the increase of the world's wealth is among these peoples. In less than a century English capital has increased sevenfold. At present that of Germany is increasing in a large proportion.

In contrast with this the only population worthy of comparison is that of India. There are there 240 millions of people, or 170 persons to the square mile, increasing at the rate of one per cent a year. The Chinese emigrants, who go from but a limited portion of the empire, add very slowly to their numbers by natural increase, while at home, within China, it is believed that the growth of the population is almost stationary. The Semitic and Negro races are also almost stationary in every respect.

What is the prospect in the future? The white Aryans, as they are ethnologically called, are likely to become the predominant stock in numbers, energy, wealth and enterprise. The earth and its fulness is quite certain to become their possession. And the Teutonic branch will probably surpass all others in the advance in numbers and power. Relatively, during the past one hundred years, the so-called Latin races, the Iberian and Keltic, have greatly declined in numbers. Next to the Teutonic branch the Slavs have increased. In 1788, the population of Russia and Poland was 27 millions; in 1885, it was 98 millions; showing the marvellous increase of 260 per cent, or 60 per cent more than that of the population of Great Britain. These Slavs seem to be finding their outlet in Central Asia. Add to these facts that those who make the increase of races a special study estimate that at the end of the next century the population of the United States will have reached the prodigious total of 800 millions. This is perhaps an overestimate; but, if it be reduced by one fourth, the result, 600 millions, is an enormous figure.

At that time the Aryan races, the chief white races, will in all probability exceed 1,000 millions.

Will the present increase continue? What shall hinder it? The healing art has become a science, founded on the results educed by intelligence from experience, has cast off the bondage of superstition, and the average duration of life has been lengthened. The fertility of the Aryan family is limited only where it is crowded. It is impatient of limitations; is an emigrating, colonizing race. No other people have so strong an attachment to home, to no other are the words father and mother, son and daughter, brother and sister, so dear; yet the instinct of self-preservation, the impulse to growth and expansion, is so great that it breaks from these mighty attachments and seeks new homes and creates them in all the countries of the world, and more and more it regards the world as its home. In this emigration it recovers vigor, productiveness and endurance. The main Teutonic branch, the great German people, within a few years has formed a scheme of colonizing, has obtained possession of large territories in Africa and the South Sea Islands, and is preparing to send out colonies. German traders have preceded the emigrants, and are engaged successfully as merchants. The result of this movement is yet to be seen.

These growing white races have the Bible. Their God is the God of the Scriptures, their morality is that of Holy Writ, the future they hope for is a place prepared for them by our Lord Jesus Christ in the Father's house, eternal in the heavens. They are agitated by sceptical speculations; but, in days of trial and conflict, the old faith rises supreme and their trust is in the living and true God.

Of the relative growth of trade and what may result from it we hope to speak in a subsequent article.

PURITY.—The *Critic* recently remarked that the general public persists in misunderstanding Vernon Lee's novel of "Miss Brown," which is really a protest against the moral dangers of æstheticism. This is an error. There is no misunderstanding in the case. The general public, we are quite sure, admits what is claimed as the aim and character of the book in question. But a right thing can be done in a wrong way. Sensual evils must be handled very carefully and delicately, or more harm than good will be done by the exposure. The "fleshly school" cannot be properly rebuked by details of their proceedings. Every such attempt defeats its own end. It pollutes and poisons, and purity of motive is no excuse. Impure suggestions arise often enough of their own accord; let no books be written or published which make them familiar to the mind.

"Old Colony" Papers.

Notes from a Summer Journal.

II.

HOTEL TYPES....CLERICAL VACATIONISTS....FATHER M——, HIS PREACHING AND HIS PRACTICE....A SUGGESTIVE SCENE ON THE CARS.

ONE sees a deal of human nature, as well as of "nature" technically so called, in summer travel. The difference is that we are in search of the latter, while the former forces itself upon our notice. And we find ourselves wondering whether we are as closely scanned and as distinctly imaged by others as they are by us.

Most people are soon classed under their types, and generally commonplace ones. There are the "heavy fathers" who love to get together on the piazza and talk weighty wisdom, and the comfortable mothers whom it is so difficult to realize to have once been as sylph-like and sentimental as their daughters. There are the two or three bright creatures, about whom the young fellows swarm like bees in the honeysuckle vines. And there are the plainer and quieter girls whom the fellows, when moonlight and balcony days are over, will ask to make them "just the dearest little wives on earth." There are the students with their college colors and cheers and their "athletic" talk, and the professors,—by the way, an observing friend asked me this summer why professors of didactic and polemic theology nearly always had bushy eyebrows! There are the boys and girls, who in talk and manners and ideas are such abridged and painful reproductions of the young men and young women types. And there are the romping and noisy children, whom we love to see—at the other end of the hall! Being rather given to occupy my room at unusual hours, as well as to come suddenly upon groups out-doors in my solitary rambles, I sometimes wonder whether mothers know (or care) what the "discipline" of their white-capped, meek-eyed *bonnes* sometimes is. Well, I suppose that the maid is quite as often entitled to sympathy as the terrible infants to whom they are hand-cuffed night and day.

There are the amateur pedestrians who go forth in the morning arrayed like dancing bears, and return in the evening like professional tramps with large spoil of alpine, fish, and rattlesnake adventures. There is the travelling "reader," who seems to think that people leave the towns and flee to the woods and lakes for the purpose of enjoying "parlor entertainments." There is the inevitable pet dog, suggestive of hydrophobia, and making one marvel skeptically whether there is really so much surplus affection in the human breast that canine objects have to supplement a mother's or a wife's or a sister's love.

Every now and then we are pleasantly reminded of the Cheeryble Brothers. A quaint, be-wigged pair of these affectionate and cheery old boys crossed our path this summer, and left the world brighter for us. How tenderly, yet secretly, they watched each other! How charmingly each kept up the illusion that the other was a jolly young blade, clapping him on the shoulder and accosting him with "Well, young man!" How satisfied they seemed with each other's company. And what good feeders they were at table,—one could readily believe that when at home they said grace responsively: "For what we are about to receive, Brother Charles—," "The Lord make us truly thankful, Brother Ned!"

It does us a world of good to see the ministers on their well-earned vacation. Here is a venerable teacher of divinity, who knows how to keep his humanity vigorous by the elixir of life which distils from these woods and lakes and mountain heights,—an Episcopalian, who believes that the "successors of the Apostles" are all those who believe on their word. Here is an overworked pastor, who is working off his paleness and the droop of his shoulders by climbing and rowing in these fine fresh atmospheres. Here is the young "licentiate," filling the interval between hard study and hard work with hard play, bravely knitting alike the muscles of body and mind for the unknown toils and cares of a waiting pastorate. And here, too,—

But what shall we say to this type (let us hope it will always be a rare one)? He calls himself an Anglo-Catholic priest, and is known as Father M——. He is not an American product, but has come to our benighted country as a missionary—some say, an emissary of the Jesuit order. His name sounds French, his appearance is Irish, his speech is the English of Oxford University. His dark and wily eye, his smooth face and partial baldness, the singular mingling of meekness and assumption in his expression of countenance, and his invariable dress—a long gown with cord and tassels, and a bunch of keys at his waist—all give an impression of what a free-spoken friend of mine calls "the mark of the beast."

He is very handsome, and has a fascinating manner, a subdued yet saucy way of talking, and other mysterious charms which make him quite the darling of the young girls. I stumble on him in retired spots or sitting on the piazzas in the moonlight with a group of maidens, as pert and full of *persiflage* as the gayest. Or, at another time, I overhear him explaining to them his view of penance or confession or extreme unction, or some other "catholic" doctrine. He is especially fond of toying with their hands, telling fortunes from the palms, or playing the game of "hand over hand." In this latter interesting occupation he was discovered, late at night, on the Sunday evening in which he preached his astonishing sermon on priestly asceticism and lay laxity.

He took as his text 1 Corinthians 7: 17, "As God hath distributed to every man, as the Lord hath called everyone, so let him walk." It was an ingenious attempt to show that the severer and more exacting demands of holy living, such as certain precepts of the Sermon on the Mount, were not designed for all Christians, but only for the few who felt themselves called to this advanced standard. There are two distinct classes, the "religious" and the ordinary believer. The former are bound by a special and voluntary vow of abnegation to abstain from marriage, meats, social gayeties, and the pursuit of riches, also from retaliation for insult and injury, and many other things. But those to whom this mode of life has not been "distributed" may indulge in these things,—he specified particularly balls and theatres, luxurious living, and a *not* turning their other cheek to the smiter—so long as they tried to do good with it all!

Here we have the very tap-root of the corruptions of the Church, such as a priesthood, supererrogation, sacramentalism, confession, purgatory, and prayers to the saints. Let there be priests and saints to do the holiness, and lay up a surplus merit which may be available for the weaker brethren who have not felt themselves "called" thereunto. These constitute, in fact, the Church proper (which they are said to "enter" by adopting these callings). The rest are of the world, and permitted to be so, if only they are loyal to the Church and pay for its privileges, and come now and then to the sacrament. The essence of the hierarchical idea, the existence of an ecclesiastical state and power on earth, is in maintaining a disciplined army who constitute, as I have said, the Church proper; and at the same time to allow the widest moral liberty to all others in the lust of the flesh, the lust of the eyes, and the pride of life. Whether this man is an emissary of the Society of Jesus or not, it is plain to see where such jesuitical teaching and casuistry must lead.

Father M—— carried his intoning of the Scripture lessons to such an extent that he reminded me of the monotonous sing-song of the country school-house of my childhood. I can understand the excuse for so intoning the prayers, on the theory that the personality of the reader should be utterly annihilated, so that it may not come between the worshipper and God. But even this absurd pretext cannot apply to the intelligible rendering of God's meaning in His words to us. And the whole thing becomes peculiarly offensive, if not blasphemous, when the same man takes the utmost pains to give due force, precision, and expression to the words of his own sermon.

As I came down from the hill country, there was a poor lunatic on the cars, whom they were taking to the Poughkeepsie Asylum. She was still what might be called a young woman, and her mania seemed to run in a musical direction. She would not sit down, but insisted on standing, while she incessantly ran her fingers over the top of the seat before her as if it were the keyboard of a piano, while she hummed as incessantly some lively air, and occasionally danced to it, appearing to be rapt with the music and unconscious of everything else about her. Poor thing, what blight had come over her young and dancing days!

At least, she furnished a startling and woful emblem to my tourist eyes of a world where most of those one meets are absorbed in their own dreams and fancied pleasures, and know not that their life is

"— a tale
Told by an idiot, full of sound and fury,
Signifying nothing."

F. N. Zabriskie.

Passover Wine.

ON August 25th, a paper on "Passover Wine," written by the Rev. J. M. Reimensnyder for the *Lutheran Observer*, appeared on this page. It has called out the following communications:

58 Reade St., New York, Sept. 9th, 1886.

Editor of the Christian Intelligencer—*Dear Sir:* I notice in your paper of the 25th ult. an article on "Passover Wine," which discredits the statement of Rabbi S. M. Isaacs, in relation to the kind of wine used at the Passover. Your correspondent is entirely mistaken as well as Dr. A. S. Isaacs, in this matter. I copy the following statement signed by Dr. S. M. Isaacs, January 7th, 1869, in the presence of Mr. Geo. E. Sickels, whose widow now has the original in her possession:

"The Jews do not use in their feasts for sacred purposes fermented drinks of any kind. The marriage feast is a sacrament with us."

(Signed) S. M. Isaacs.

I have seen this original document, and I heard Dr. Isaacs utter the same statement, and even stronger than this, in support of the unfermented wine theory, in public, many years ago. When any one says he never made any such statement they

state what they know nothing about, and the truth is not advanced by such statements.

Yours, etc., J. N. STEARNS.

[The testimony of Secretary Stearns in conclusive. Many Gentiles and Jews will wonder, however, that Dr. S. M. Isaacs made such a statement, when testimony enough to fill volumes and in direct antagonism to that of Dr. S. M. Isaacs, can be obtained from Israelites. The Jews do use fermented wine at the Passover, have always used it so far as is known. The overwhelming weight of testimony is on that side.]

A minister argues as follows:

Fermented Wine.—Testimony of Missionaries.

BY REV. J. M. VAN BUREN.

The following is a statement signed by a number of missionaries in Syria and the Holy Land: "We have never seen or heard of an unfermented wine; nor have found among Jews, Christians or Mohammedans, any tradition of such a wine having ever existed in the country."

This, properly, can have no effect on the Bible argument. The people of these lands are different from the ancient inhabitants, have a different language, as well as customs and usages. The Bible is the only true authority, written through a long period,—all of it more than 2,000 years ago. This comes to us as God's Word, written by holy men. What men say or do now in that country can have no effect against the Bible. The wonder is, that these excellent men should have looked at this subject in that way.

Wines in the Bible are called by two different names, *tirosh* and *yayin*. Tirosh is repeatedly mentioned as one of God's providential blessings. It is associated with other foods, with corn (wheat), and oil (olive), as Deut. 7:13, "the fruit of thy land, thy corn, thy wine and thine oil." These triplets stand together as the three principal foods of the country. We notice the fact that *tirosh*, here called wine, is uniformly translated by *oinos* in the Septuagint version of the Old Testament. This was done by learned Jews 300 years before Christ. This work was a recognized authority by the Apostles and the early Christian Church.

This settles the question that *tirosh* was wine in Bible times. That it was the simple juice of the grape is evident. It was a natural product; "the fruit of thy land." There is not a particle of alcohol in any natural product. Tirosh stands here in its integrity and purity, unfermented and uncorrupted; on a perfect equality, in this respect, with wheat and oil, as one of the staple foods of the land. The analysis of grape juice reveals the fact that as a food, it is of the very highest order. Fermentation, if introduced, destroys the glutinous food which it contains. This causes a turbid fluid, which finally settles at the bottom as a rotten mass, called lees. Alcohol is a new substance, produced by the action of yeast germs on the sugar in the grape juice. These break up the sugar into its original atoms, oxygen, hydrogen and carbon. These atoms reform into two new substances, carbonic acid gas and alcohol. The bitartrate of potassa rises as soon as fermentation commences; it has no affinity with alcohol, and will not remain in contact with it.

Tirosh, wine, is a fluid food, and for all the purposes of nutrition ranks equal with wheat. The text we have quoted to show that tirosh, translated *oinos* in the Septuagint, was a fluid food, does not stand alone. The prominence that this unfermented wine occupies as one of the principal foods, causes it to be often mentioned, as in Gen. 27:28, "the fatness of the earth and plenty of corn and wine" (*tirosh*). Greek, *sitou kai oinon;* Gen. 27:37, "with corn and wine (*tirosh*) have I sustained him," *sito kai oino*. Deut. 14:23, "the tithe of thy corn and of thy wine (*tirosh*) and of thine oil;" and so Deut. 11:14. The frequent recurrence of such statements show conclusively there can be no mistake in the right understanding of this subject.

Other texts in another way show also that tirosh was unfermented: Prov. 3:9-10, "and thy presses shall burst out with new wine" (*tirosh*). In this condition it could not be fermented. This wine, *tirosh*, is represented as being eaten and drank as a food: Isaiah 62:8, "the sons of the stranger shall not drink thy wine (*tirosh*), for which thou hast labored; but they that have gathered it shall eat it and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness." Like milk, the place of which it occupies as a food, it was both eaten and drank. And so in Deut. 14:23, "and thou shalt eat before the Lord thy God, in the place He shall choose—the tithe of thy corn and thy wine" (*tirosh*). This concerns the provision for the priests and levites.

In so many ways every view of this subject, as presented in the Hebrew, and as recast by Jewish scholars into Greek, shows clearly that *tirosh* was wine in the fullest sense of *oinos;* and that this was accepted and maintained by the early Christian Church.

We mention also the fact that the English translators followed the example of the Jews in the Greek translation, by using the term wine to represent this unfermented juice of the grape. Because the word wine is used, many think it fermented and intoxicating; this don't follow; the meaning must come, as we have shown, from the Hebrew and the Greek, used by Christ, the Apostles, and the early Christian Church.

The signatures to the statement to which we have referred seem to have been obtained for a special purpose. This statement does not reach the point at issue. It proves nothing in regard to Bible wines. The two wine theory, as it is called, is sustained by the proof of an unfermented wine in the Old Testament. This is clear, beyond a cavil. This is in the hands of every scholar who will give attention to it. We do not need to ask the missionaries. What they are asked does not touch this subject. They say the truth, without doubt.

The question arises, "Is there any single case in which *tirosh* is represented as an intoxicating liquor, causing drunkenness?" Dr. —— tries to produce one, and quotes: Hosea 4:11, "Whoredom, wine (*yayin*), and new wine (*tirosh*) take away the heart," and affirms of both these wines, "they intoxicate." First, we notice, the translators were compelled to own, that *tirosh* here had its true meaning, and was unfermented, by translating it "new wine." If they had not done this, and both *yayin* and *tirosh* were translated wine, they would necessarily have the same character. This would be ridiculous; wine and wine would be a tautology, if they both meant the same thing, and contrary to the obvious intention of the author, to state three different subjects.

It is plain the eye of the prophet took a broader view, and included another general truth; that God's best gifts took away the heart, when they who used them did not recognize the Giver and thank Him. Paul refers to this when he says: "Not knowing that the goodness of God leadeth thee to repentance, but after thy hardness and impenitent heart, treasurest up to thyself wrath against the day of wrath, etc., Rom. 2:4. This appears to be the only text that can be produced, and is evidently a failure. Tirosh was a rich fluid food, one of the Divine benefactions. It stood in the front rank, as the representative of the foods of the land.

It appears from a careful inspection, that in the Hebrew language, *tirosh* was the special name for unfermented wine among the Jews; and that *yayin* in this language was the general or common name for both kinds; and that *oinos* in the Greek they also used, represented both kinds. *Tirosh* is the fruit of the land, is eaten, is drank, is wine in the press, is wine in the cluster; there is no drunkenness attributed to it; not a word to its discredit. The endeavor to make it grape fruit is upset by the fact that it is uniformly translated *oinos* by the Jews in the Septuagint. These are proofs on which we rely, that the Jews during their long history, and in the time of Christ, were familiar with unfermented wine.

[The exposition of our esteemed brother is a modern invention, and a very modern one, originated within a few years to serve a special purpose, namely, to prove that the Jews used unfermented wine in their sacred feasts and that the Scriptures authorize only the use of unfermented grape juice. The interpretation is contrary to nearly all the evidence coming to us from the past. The Seventy translated *tirosh* by *oinos*, the Greek generic term for fermented wine, for wine as it is known to everybody and always has been known.

That "new wine" was fermented as well as "wine," and was so regarded by the Jews, is evident by the language used in regard to the Apostles on the day of Pentecost—Acts 2: 13, "Others mocking said, These men are full of new wine." To which Peter answered, 15th verse: "For these are not drunken, as ye suppose." New wine, therefore, in Jewish estimation was able to produce intoxication.

The weight of scholarship is not in favor of an unfermented wine, represented by tirosh. On the contrary, it is almost entirely on the other side.

Again. The people of the East are what their fathers were. The customs of the remote past have been continued to this day. The fact is constantly used by travellers and expositors to illustrate and explain and support the words and descriptions of the Old Testament. Oriental men live to-day as their progenitors and predecessors did in Old Testament times. The evidence is so large and varied that it is idle to talk about "different customs and usages." While the world has been moving on, the people of Palestine and adjoining lands have been standing still.

Temperance is not advanced by arguments which will not bear examination, which are in direct antagonism to almost the entire mass of testimony.]

A Band of Bluebirds!

O H, happy band of bluebirds,
Brave prophets of the spring,
Amid the tall and tufted cane,
How blithesomely you sing!
What message haunts your music
'Mid Autumn's dusky realm?
You tell us Nature stores her seed
To give them back in grain!

Your throats are gleeful fountains,
Through which a song-tide flows;
Your voices greet me in the woods,
On every wind that blows!
I dream that heaven invites you
To bid the earth "good-by;"
For in your wings you seem to hold
A portion of the sky!

. . . . . .

Oh, happy band of bluebirds,
You could not long remain
To flit across the fading fields
And glorify the grain....
You leave melodious memories,
Whose sweetness thrills me through
Ah, if my songs were such as yours,
They'd almost touch the blue!

—*Wm. H. Hayne, in Harper's Magazine for October.*

The Bulwark of Our Nation.

IF told two decades ago that thirteen Sabbath theatres would open in Chicago, that five or six Sabbath papers would be printed regularly, that the trains would run as usual, and that lax notions about the first day of the week would modify the very Church, we would have been aghast, and have almost castigated the prophet of evil. The bulwark of our nation is the Church, and that Church protects only when she conserves her members, and through revivals calls multitudes of sinners to repentance. Men of public mark cry out about our national war danger, and urge coast defences. Such statesmen see not the real danger nor the real defence. Our best bulwark against foreign war is in constant immigration from threatening nations, but the danger is thereby only changed in form. These comers put a knife at the nation's throat when they attack God's Church through old habits of opposing the machine churches abroad, which there are allied to oppressive governments. We must receive these comers and teach them the difference between "a church for the people" here and a church that aids to devour the people there. Therefore do we look on all revival work as even better than stone coast forts and twenty-inch columbiads. American Christians must learn the secret of national permanence from devout church revival work, and not from Congress or Legislature.—*Dr. Barrows.*

Sanatory Woolen Garments.

ONE having experience in shopping will see at a glance, on entering the store on Broadway of the Sanitary Woolen System Company, that the shelves and counters are filled with goods strictly of the best grades. A brief examination satisfies a competent judge that the various articles are thoroughly well made, are in good taste and are likely to prove durable. A few moments are enough to settle these important points. Besides in the make-up of some of the articles there are peculiarities which commend themselves to the judgment.

But these undergarments and overgarments, these pillows and blankets and rugs, it is claimed, have special sanative qualities. They are guaranteed to be all wool. Being such, on the ground of health, they are certainly to be preferred to linen, cotton or silk. It is also urged that in point of color they are superior, because no injurious color has been used upon them. That is of more importance than many persons suppose. Again, these articles are more loosely woven than other goods and on a new principle. This is evident on comparison, and is a desirable quality. It is beyond doubt that a loosely woven fabric is the coolest in summer and warmest in winter, and carries off the secretions of the skin much more readily than that which is more compact. What is claimed for the electrical action of wool is also well-founded, and it is becoming more and more evident that health, growth and vigor are dependent in a large degree on electrical conditions. Some of the articles offered by the Company are of camel's wool. We are not qualified to give a judgment upon this material. What is said about it seems reasonable.

The articles are very soft and pleasant to the touch, are well made of good material, and what is asserted in regard to their beneficial influence appears to be well founded.

Our Church.

We are grateful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable

The Bicentennial at Hackensack, N. J.

THURSDAY of last week was a memorable day in the history of the First Reformed Church of Hackensack, N. J., for then the two hundredth anniversary of its birthday was grandly commemorated. Services were held in the morning, the afternoon and the evening. Thousands of visitors from far and near were present during the day. The interior of the church was becomingly decorated by the skilful hands of the ladies and gentlemen of the congregation, at no small outlay of time, and thought, and work. Early in the morning many visited the building to examine the designs at their leisure. The front of the galleries was banked with greens, the pillars were encircled with greens, ten festoons of green hung from the chandeliers to the galleries, the deep recesses of the windows were banked with coleus and flowers, along the face of one gallery in white letters were the words, "The Church Under the Cross," along that of the opposite in red letters appeared, "Middleburgh—Dordrecht." Across the centre of the wall over the pulpit extended a dark brown cornice with corner pieces of red and gold, above which hung an illuminated star, and depending from the cornice in graceful folds were the flags of the Netherlands and of the United States. At the rear of the pulpit alcove, painted in colors by Mr. Riedl, the coat-of-arms of William of Orange and of Holland was fastened to the wall,—the device which stands at the head of THE CHRISTIAN INTELLIGENCER. It was of large size, being six feet in height by nearly five feet in width. The legends, "Nisi Dominus Frustra" and "Eendracht Maakt Macht," were conspicuous. The coloring was brilliant and was enhanced by a rich frame. On the west side of the pulpit was the date 1686 in flowers and a panel bearing the names and dates of the pastorates of the ministers of the first one hundred years, the names being in Gothic letters of gold on a blue background; on the east side was the date 1886 and a similar panel containing the names of the ministers of the past one hundred years and the date of the pastorates. A floral hour-glass, similar in form to that used to time the length of the sermon in former days, stood upon the pulpit. In front of the desk a large floral design was placed, on which appeared the figures 200 in white. Suspended from one of the chandeliers a large floral wedding bell attracted the eye. The flags of the United States and of the Netherlands adorned the windows, the gas jets, the organ, and various points where they could be used with effect. These decorations, the work of several days, won great admiration, and will be remembered for years.

Relics of the past, one hundred years old and older, were exhibited in the infant class room. There were Dutch Bibles, and pictures, and silverware, dresses and crockery, tea caddies, foot stoves, samplers, a long list of articles recalling the customs of former days, among them, especially valuable and interesting, being a communion cup and plate used at the communion services of the Garden Street Church, N. Y., one hundred years ago.

In the lecture room three long tables were spread, at which the ladies served a collation to visitors between the services.

A large congregation was present in the morning. The organist played Auld Lang Syne, with variations, and a Processional March. The quartette choir gave delightful renderings of Mendelssohn's Morning Prayer and of Haydn's Praise ye the Lord. An ode, composed by Mrs. John Van Bussum, was read by James A. Romeyn, Esq. The sermon was preached by the pastor, Rev. Herman Van der Wart. It was an interesting and profitable historical discourse, founded upon 1 Kings 8: 57, "The Lord our God be with us as He was with our fathers; let Him not leave us, nor forsake us."

After briefly noticing the circumstances in which the text was spoken, and its application to the centennial celebration so happily begun, Mr. Van der Wart considered, Who were the fathers? What is their record? What are the lessons for us, their children? The fathers were men from the Netherlands. They did not come to this land to seek for freedom to worship God; simply because they did not need it. They had it already. "They came here to better their fortune. They left freemen; they landed freemen, carrying with them the patience and stubbornness, the hatred of tyranny and love of liberty into which their nation had been baptized with the blood of one hundred thousand martyrs. The Hollanders not only had liberty, but granted it willingly to others. The Dutch were the most tolerant people in Europe in those days. Even the Pilgrim Fathers found a temporary home in Leyden." Many modern American notions are only ideas borrowed of Holland. "The Pilgrims stayed long enough in Holland to fall in love with republican ideas, the common school and religious freedom. In the compact of the Union of Utrecht they found the model of the Union of the Federal States." "What is true of the Puritans is equally so of the Huguenots. The French Protestants, after the revocation of the Edict of Nantes in 1598, came in swarms into the fertile lowlands of Holland. For how many have the dunes and dykes of sturdy little Holland provided shelter and food! Holland was destined by God to be the cup, chased by the sharp discipline of persecution, wherein were strained the best liquid of every nation in Europe. Our forefathers came here free." They brought their system of religious doctrine in the precious casket of freedom wrested from the hands of the Spaniards.

What was their record? In 1686 the Rev. Peter Tasschemacker organized the Church of Hackensack. There were 33 communicants. His charge was at New Amstel (New Castle) on the Delaware, whence he came over and administered the Lord's Supper as he had opportunity, until some time in 1689. His was the first Dutch ordination which occurred in America. He removed to the First Church of Schenectady and perished in the French-Indian massacre of 1690. No settled pastor ministered to the people until 1694, when Guilaum Bertholf, one of the early settlers, returned from Holland, with a certificate from the Classis of Middleburgh. He had been catechiser, voorleser, and schoolmaster in the settlement. The people had held faithfully together; one of their number reading the sermons from some Dutch divine on the Sabbath days. The Word of God was very precious to these people. The services were protracted. The sermon sometimes occupied two hours.

Captain John Berry gave the present site, with adjoining lands, making two and three quarter acres, for a house of worship. Now Bertholf was a licensed preacher, and became the first regularly installed pastor of a Reformed Church in New Jersey. A church was built by the Christians of Hackensack and Acquackanonk. It was a work of great self-denial. Domine Bertholf's ministry continued 30 years and 245 persons were added to the membership. He was noted for his piety. Some of his descendants remain with the church to this day.

Among the subsequent pastors were Domine Erickson, who also ministered to the Church of Schraalenberg, and Rev. Mr. Dubois, under whose preaching many souls were converted. Curtenius followed, with whom young Mr. Goetschius was associated. One was for the Coetus, the other for the Conferentie. This was in 1748. The church divided into two parties and the conflict became severe. Families were divided. There were two congregations at Hackensack and two at Schraalenberg. Dr. Curtenius died and was succeeded by Domine Kuypers, whose ministry was long and fruitful. Hardly had the church recovered from the conflict over Coetus and Conferentie, when it was again disturbed by the differences in regard to the War of the Revolution, but the Rev. Theodore Romeyn, an earnest patriot, carried the church safely through this crisis. He experienced great privations, was robbed of all his earthly possessions by the raids of British troops and their sympathizers. More than once his life was in jeopardy. He became afterward the pastor of the Church of Schenectady and founder of Union College.

The preacher gave a sketch of some of the pastors during the present century, dwelling especially upon the ministry of Rev. Dr. Froeligh, who at length seceded, forming what is called the "True Reformed Church," which at first consisted of four ministers and seven congregations. Rev. James Van Campen Romeyn, whose pastorate was one of the longest in the history of the church, was specially noticed, and the long pastorate of Rev. Alexander Warner, the recital concluding with a tribute to the late pastor, Rev. Dr. Theo. B. Romeyn, and a recognition of the services and liberality of the late Mr. Fair.

The lessons educed from this history were: "Hold fast the form of sound words," and live the truth you profess. The sermon received close and sustained attention.

The afternoon service was conducted exclusively in Dutch, by the pastor, assisted by Rev. Messrs. J. Huysoon, J. W. Warnshius and W. Veenschoten. The singing was led by a precentor with assistants. This service, novel to many, attracted a large audience and proved interesting. A collection was taken up for the Classical Academy at Orange City, Iowa.

In the evening after devotional exercises, a congratulatory address was delivered by the Rev. A. Johnson, pastor of the Second Church, and by Rev. Dr. W. V. V. Mabon and Rev. Dr. David Demarest of the Theological Seminary of New Brunswick, both presenting interesting reminiscences of the life of the church and speaking on special themes, the former on the Relation of the Hackensack Church to the Theological Seminary, and Dr. Demarest on the Relation of the Christian Church to Education. The closing address was from Rev. Dr. David Cole, of Yonkers, N. Y., and was an animated treatment of "A Back look and a Fore-look."

....THE PASTORS' ASSOCIATION met on Monday morning as usual. Rev. A. J. Hutton read an interesting paper on "The Golden Rule in Business." Next Monday Dr. E. G. Read is expected to read a paper on "The Liturgical Position of the Reformed Church." If he is absent Dr. Bishop will open the discussion.

Fulton Street Daily Noon Prayer-Meeting.

TWENTY-NINTH ANNIVERSARY.

WITH the return of the fall comes the return of the anniversary of the Fulton Street Prayer-Meeting. On Thursday of last week, September 23d, a large number of persons attended the exercises in connection with the twenty-ninth anniversary of the noon means of grace. At this fruitful season of the year, when the harvests of field and orchards are so abundant, it is appropriate that we should call to mind the fruits of grace and love with which God has deigned to bless His people in answer to their prayers These fruits of earnest, importunate supplication have not been few in the year just past.

Upon the anniversary occasion there were among the speakers representatives of various denominations. The Rev. Dr. John Hall represented the Presbyterian Church, the Rev. Dr. Ormiston the Reformed Church, in place of Dr. Kittredge, the new pastor of the Madison Avenue Church, who was unable to keep his engagement to come. The Rev. R. H. McKim, D D., represented the Episcopal Church, the Rev. W. C. Bitting the Baptist denomination, the Rev. Dr. J. N. Fitzgerald the Methodist Church, and the Rev. G. H. Virgin, D.D., the Congregational body. The missionary, the Rev. J. C. Lanphier, conducted the singing.

The Rev. Dr. Hall presided, and, after devotional exercises, stated that the purpose of the meeting was to recall the past and thank God for His goodness to this Fulton Street Prayer-meeting through so many years. The speaker made brief reference to the many hearts that had been encouraged to lay their needs before the Lord, and the many cases in which help had come. The valuable and important literature which had grown up in connection with the work was an abiding memorial to God's faithfulness in answering prayer.

The Rev. W. C. Bitting emphasized the fact that Jesus prayed. At His baptism; all night before going to the help of His toiling disciples; in the time of His greatest spiritual ecstasy on the Mount of Transfiguration; at the last supper; in the time of greatest spiritual depression in the Garden; and on the cross Jesus prayed, and now ever liveth to make intercession. From the fact that Jesus thus constantly prayed we might learn that the holiest life needs prayer. Prayer was not simply the going to God to ask for something, it was holding fellowship with God. That was poor friendship which goes only to its friends when something is wanted. The friends we truly love we often want to see just for the sake of seeing them.

Again, the busiest life could find opportunity for prayer if it wants to. There was in this day, when all are so busy getting money, much neglect of religious exercises. A man who would read his newspaper through every day could not find time to read his Bible. And yet the whole contents of the Gospel by St. Mark could be printed upon a page or a page and a quarter of the daily newspaper. The shortest life could spare time for prayer if it wanted to. The Lord Jesus, with only three years of ministerial life before Him in which to do the most wonderful work the world ever witnessed, found time to pray.

The programme announcing the anniversary meeting had set the Rev. Dr. J. N. Fitzgerald thinking. Reading certain statements on the programme and then recalling the history of the meeting, he felt that it was impossible not to exclaim, "What hath God wrought." During the first half hour of the meeting the missionary sat alone waiting for others to join him and for the blessing of God. Since then throngs had attended the place of prayer. The meeting was instituted for business men, but all classes had reaped the benefits of its influences. It was intended as a means of grace for those in the city and vicinity. It had proved a blessing to the remotest corners of our land and in all quarters of the globe. Dr. Fitzgerald referred briefly to the direct and the indirect fruits of the meeting, and in closing gathered these two lessons from the history of the meeting: First, that faith in the efficacy of prayer is still strong in the

breasts of God's people; second, that this faith is not in vain, but is greatly honored of God.

The Rev. Dr. R. H. McKim related a number of incidents that occurred in connection with special mission services held in his church and in Philadelphia last fall and winter. Some of these were cases of spiritual enlightenment received in hours of darkness through resort to prayer. In another case a young man who had strayed from his mother's home and his mother's God, and been away for a year, was made a subject of most earnest prayer. In a brief while he returned to his mother, seeking her forgiveness and the forgiveness of God. The speaker said he instanced these cases in order by them to bear witness to the efficacy of prayer.

The Rev. S. H. Virgin, D.D., suggested that if the Fulton Street Noon Meeting were to be closed and a monument erected to record its history, the monument would need to be a massive one. But his audience would vote "no," were the suggestion made to erect a monument on the condition that the meeting should henceforth exist only in history. And this "no" would be the verdict because there were so many more hearts needing to be helped. Better than the erection of a monument it would be to consecrate ourselves afresh to continued, earnest praying and faithful toil. Prayer was the Christian worker's efficient tool. It reminded the speaker of the wonderful jack knife, the coveted treasure of every boy. It is a complex knife. By one pull a gimlet appears, pull again and a screw-driver is at hand. Still another pull brings to light a hook, and then there is the blade out of which a Yankee boy will whittle anything he wills. The illustration was carried out in detail, the blade suggesting the all comprehensive nature of prayer. The Saviour says, "Ye shall ask what ye will."

The Rev. Dr. Ormiston said that no sane man could doubt the power of prayer. It is the same power it ever was since the conditions are unchanged. Upon the one side is the living, loving and omnipotent God, and on the other we have needy, penitent, humble souls. Jacob at Peniel, Daniel pleading from the banks of the Ulai, Lydia at Philippi could come no nearer God than can we. Differently endowed as we all were, every man, woman and child has the privilege to pray. Prayer was our richest privilege and the mightiest power we could wield. We must remember that our God is a personal God. There was no grander sight on earth than a man upon his knees pouring out his soul into the ear of a living, loving, personal God. If in response to prayer we did not receive everything we asked, we received something better. Paul sought relief from the thorn that pierced him, but instead of relief from his affliction he received what was better, grace to bear it. It was better with Sampson to have strength to carry off the gates of Gaza than to call upon some one to open them and then crawl through them. Dr. Ormiston closed with a touching tribute to the earnest, faithful labors of the missionary, Mr. J. C. Lanphier. The origin and the maintenance of the meeting were due, under God, to this one man.

The services were brought to a conclusion with singing and the benediction. The influences of this interesting service cannot fail to yield permanent good.

Opening of Rutgers.

RUTGERS COLLEGE opened last week under encouraging circumstances. The chapel was well filled by the punctual presence of the old students and a large entering class. Forty-six new students in all departments have been admitted; of which number twenty three are Freshmen in the classical section, seventeen are Freshmen of the scientific section, and the others are special students in Chemistry, with the exception of one, coming from another college into the Junior Class.

The Faculty has been enlarged by the addition of Prof. A. A. Titsworth, who was elected last June to the Chair of Graphics and Mathematics. Mr. Titsworth was an excellent student in the Class of '77, with which he was graduated from the College, and, besides some recent experience as a successful teacher in the Academy of Alfred Centre, he has enjoyed for many years the best kind of practical training in mathematics under Dr. Bowser on the Geodetic Survey of New Jersey. Mr. Titsworth is in the prime of manhood, is vigorous, and assumes his duties with the prestige of success in everything he has undertaken. His appointment is regarded here as an admirable one, and it will doubtless afford gratification to the Alumni and friends of Rutgers generally.

President Gates, though detained a week by a disabled vessel, arrived on Thursday, only one day after the College opened, looking much improved in health and strength from his European travels during the summer. Mr. and Mrs. Gates gave an informal reception at the presidential mansion on Monday evening of this week to the students, for the sake especially of affording an opportunity to the new comers to become acquainted with the older students, with one another, and with the members of the Faculty and their families. The attendance was large and the occasion delightful.

A GRADUATE.

A Legacy.

COL. EGBERT SILVERNAIL, who died on August 25th, at Gallatin, Columbia Co., N. Y., by his will, which was admitted to probate by the Surrogate on September 13th, makes the General Synod his residuary legatee, the amount realized to be devoted to the support of the Theological Seminary at New Brunswick. The executor is to hold the farm five years for improvement before selling it. These are the bequests: To Daniel Williams, of Copake, who formerly lived with the Colonel; to Robert Gray, of Jackson Corner, and to John P. Silvernail, of Brooklyn, $1,000 each; to John P. Lasher, of Iowa, a former employee of deceased, $800; to Jacob Burger, of Gallatin, who a few years ago worked one of the farms of deceased, $500; to the Home of the Aged, in Hudson, $500; to Belle Gray, daughter of John Gray, deceased, a $400 mortgage; to Loretta E. Bathrick, who lived with testator, tenant house and about twenty-five acres of land; to Cornelia Gray, wife of Robert Gray, the silverware; to John P. Silvernail, Belle Gray and the children of Robert Gray, the household furniture The residue of the estate is bequeathed to the General Synod of the Reformed Church in America

A minister who was for ten years his pastor, writes of Col. Silvernail as follows: "He was of Scotch ancestry, of dignified yet affable manner; a man who read much and reflected on what he read. He was eighty years of age, and had never married." In the vicinity his property is regarded as large.

A Thankful Acknowledgment.

OF one friend I have received $20, of another $10 for the Second Reformed Church of Kalamazoo. The hope is expressed that "soon five hundred other friends will respond to the earnest appeal." Both have withheld their signatures. May your "Father which seeth in secret, himself reward you openly." A. VENNEMA.

....TO THE MEMBERS OF THE UNION REFORMED CHURCH OF SIXTH AVENUE, NEW YORK CITY.—Beloved: We avail ourselves of the INTELLIGENCER to communicate most speedily with many of you, who live out of town, at various points along the Hudson and in New Jersey. It is our desire to assemble all our communicants at the next Lord's Supper, which occurs in the morning of the second Sabbath of October (prox.). Our church roll lacks only fifteen of being as large as at any time in the whole history of the church. We are deeply anxious to come together as solid as possible; look one another in the face; take one another by the hand, and inquire together if we cannot rebuild the broken walls of the old church under the Cross! Will you not make the endeavor to meet with us? Your personal presence will greatly strengthen us. E. S. FAIRCHILD, Pastor.

....WANTED.—Minutes of the General Synod of the following sessions to complete a set for the archives of the Synod: Oct. and Nov., 1813; June, 1814, 1815, 1816, 1817; Sept., 1825; June, 1826, 1827, 1830. Will give in exchange other copies, or pay a fair price for them. W. H. TEN EYCK.
NEW BRUNSWICK, N. J.

...THE INSTALLATION of the Rev. Dr. J. Elmendorf as pastor of the Harlem Reformed Church, at 121st street and 3d avenue, called together a large gathering last Wednesday evening. Around the pulpit a profusion of flowers and plants, arranged in tasteful order, found place as the graceful tribute of welcome from the congregation, who on the preceding Sabbath had availed themselves of the opportunity offered them to proffer their greetings to their new pastor on the occasion of his first sermon.

Following a preliminary service of invocation and praise, the installation sermon was preached by the Rev. Dr. Wm. Ormiston, from Rom. 15: 28, which was listened to throughout with marked attention. The office of installation as prescribed by our Church in its liturgy, was read by the Rev. G. T. Goebel, President of Classis. Rev. Dr. Roberick Terry conveyed the salutation of Classis to the new pastor, and in his charge as a theme for united congratulation dwelt on that feature of conservatism in our Church which has preserved its pulpit from the quackery and sensationalism so often heard from that of some other denominations. He also reminded the new pastor of the necessity of guarding against this tendency so rife in the preaching of the day.

In the delivery of the charge to the people the Rev. G. H. Smyth counselled the cultivation of harmonious relations between the two Harlem churches, and deprecated any spirit of rivalry finding place among them in their work for Christ and His kingdom. He further outlined the happy results that must accrue from such a line of action in the populous Harlem district, at present inadequately provided with church accommodation

A soprano solo by a member of the choir of the church was satisfactorily interpreted. The services were brought to a close by the singing of the doxology, and the benediction pronounced by the Rev. Dr. Elmendorf.

....WESTERN ITEMS.—Rev. G. Niemeyer, of Vriesland, has been called by the Church of Cleveland, O....The First Church of Pella, Iowa, received last week twelve members on confession; among them was an aged lady of 82 years....Rev. A. Buursma, of Orange City, Iowa, has been called for the second time by the Sixth Church of Paterson, N. J., and Rev. L. Dykstra, of Newkirk, Iowa, for the third time by the Holland Church of Albany, N. Y....Hope College, at the opening of the fall term, received 31 students in the college department and two into the theological seminary, making 98 students in the college and 9 in the seminary.

....PERSONALS.—The Rev. Wm. H. Ballagh, of Asbury Park, N. J., has accepted a call to the Church of Lodi, N. Y., and expects to enter upon his duties there the second Sabbath in October....Rev. J. L Stillwell was very pleasantly surprised on Monday evening, Sept. 20th, by the people of the Church of Athenia, N. J., presenting him with a well-filled purse, expressive of their high esteem for him. Many regrets were expressed at his leaving them for another field of labor ...Rev. R. A. Pearse, pastor of the Church of Minaville, N. Y., has been unfortunate of late. Last spring his parsonage was struck by lightning and considerably damaged, and a few weeks ago two little children playing with matches set his barn on fire; which, with the parsonage and another dwelling, were burned to the ground. The furniture was rescued.

....THE CLASSIS OF SCHENECTADY held its regular fall session in the Church of Niskayuna, N. Y. There was a full representation from all the churches. The sermon was preached by the retiring President, Rev. P. E. Kipp, from Eph. 2: 12, "Without God in the world." Rev. Dr. Chamberlain, of India, made an address on the work of Foreign Missions which was exceedingly interesting and instructive. The following Missionary Agents were appointed for the year: Rev. P E Kipp for Foreign Missions, and Rev. L. Vanderveer for Domestic Missions. Revs. Robert Doig and B. A. Bartholf, and Elder Livingstone Ellwood, M D., were appointed delegates to the Missionary Convention at Brooklyn. S. C.

....The funeral of Rev. Abraham Thompson was held in the Readington Church, N. J., on the 21st. The large building was filled. We have no space for a further notice this week.

....A score of items of news from the churches are held for next week of necessity.

News of the Week.

WEDNESDAY, SEPT. 22.—Mr. Parnell's Land bill was rejected by the House of Commons last evening by a vote of 297 to 202. ....The Committee appointed to examine into Bulgarian affairs pronounces the Russian representatives criminally responsible for Alexander's removal....Mr. Gladstone publishes a letter denying the report that he is about to become a Romanist....The Italian Government is greatly annoyed at the Pope's restoring the Jesuits to their former privileges, and has decided to expel the order from their territory....Rioting was again resumed in Belfast....All the officers implicated in the recent revolt in Spain have been condemned to die....Nine thousand cotton spinners in Burnley, England, are on a strike....Three shocks of earthquake were felt last night at Charleston, S. C. No damage done, but the people badly scared ..The Knight Templars were prevented from parading in St. Louis on account of the rain....The Newport yacht race or drift was won by the "Mayflower." ....Letters disclosing the political schemes of Aaron Burr have been discovered at Kingston, N. Y... The President has begun his trip back to Washington....G. W. Foster, an extensive swindler, has been arrested ... Bartley Campbell, the actor, is believed to be hopelessly insane....Relief is sought for hundred of families in Northwestern Texas who are said to be in a starving condition....A tornado swept through the western part of New York and Pennsylvania, causing much damage....The bodies of six of the entombed miners at Scranton have been found.

THURSDAY, 23.—The speech of Mr. Gladstone in the House of Commons was quite a disappointment to all parties ...The rejection of Parnell's bill is said to endanger the continuance of the Land League....The Marquis of Salisbury accuses Mr. Gladstone of purposely making false quotations ... Russia has sent an ultimatum to the Bulgarian government....A syndicate of Paris and Berlin bankers has subscribed 600,000,000 francs to carry out a railway scheme to connect the Black Sea with the Persian Gulf... 300 houses have been destroyed by fire at Kalusz, in Austrian Galicia....Geo. M. Bartholomew, the President of the Charter Oak Life Insurance Company, Hartford, Conn , confessed to a shortage in his accounts of $105,000. A receivership has been appointed for the company and he has fled.. The situation in Charleston is greatly improving....A very severe hailstorm swept over the southern part of Indiana, causing a great amount of damage....A cattle plague is threatened near and in Chicago; it is thought to be pleuro-pneumonia. ....The coroner's jury as to the cause of the Nickle Plate disaster were unable to agree; the engineer and conductor are held for manslaughter....A discrimination against American commerce in Spanish West Indian ports is causing much dissatisfaction among United States shippers.

FRIDAY, 24.—Professor Darwin, of Cambridge University, England, writes a letter showing that no faith is to be placed in Wiggins' prophecy for the 29th....Two Americans of German birth have been ordered to leave Germany....The King of Uganda, Central Africa, has foully murdered all the English and French converts, and the missionaries are in great danger....A new street of tombs have been discovered at Pompeii....The American schooner "Moro Castle" was ordered stripped by the Canadian Collector of Customs and her crew was shipped to Boston....The leader of the Spanish insurrection which took place last Sunday was arrested; seventy-three of the insurgents are under arrest....The investigation of Bartholomew's debts increases his defalcations; the full extent is not yet known. ....The prison frauds of Ohio prove worse than was first supposed....It has been decided to kill the diseased cattle at Chicago. ....Henry George has been nominated by the workingmen for Mayor of New York city.... A severe thunder storm swept over Lima, Ohio, five oil wells were struck by lightning, much property and one life were los

(Continued on page twelve.)

Our Contributors.

Miss Huldah's Triumph.

BY KATE SUMNER GATES.

MISS HULDAH closed her Bible with an unusually grave expression on her face, and then knelt down by the old arm chair just as she had done every morning and evening at family prayers for years; though, alas! for poor Miss Huldah, she was a family unto herself. There was no one to bow with her at the throne of grace.

Somehow, almost unconsciously, she had fallen into certain forms of expression and stereotyped phrases in her prayers; but this morning she forgot them all, and up from the very depths of her heart came only a few broken words:

"Dear Lord, I am a poor, miserable, sinful woman, but do Thou create in me a clean heart, and renew a right spirit within me, that I may grow more like Thee in all that I say and do, for Christ's sake. Amen."

Then Miss Huldah rose from her knees and went about her work. There were the dishes to be done, the house to put in order, the chickens to feed and the flowers to water; then Miss Huldah would be ready for the business of the day.

"I don't know," she soliloquized, as she went about the dishes, "I don't know. I don't think there are many real out and out, through and through Christians in the world. There's Deacon Potter, he makes nice, long prayers and exhorts sinners in a very edifying way; but I'm tremendous thankful I'm not one of his women folks at home. May be he feels real pious himself all the time; but I don't believe they do,—not unless they're uncommon saintly. Mr. Owen, everybody says, is a pillar in the church; but you want to be sure and have your eyes open when you're trading with him, for all that, or you'll get the worst of the bargain. Miss Dorset, she's chief cook and bottle washer, so to speak, President and First Directress of all the missionary societies there are going, and her family have to trust in Providence and take care of themselves; and the dear knows, she's made more trouble in town gossiping about this one and that, and spreading every evil report she can lay her hands on far and wide. So it goes; there's a hitch somewhere with most everybody, there's a nook or corner in most every heart that's given over to wickedness. Most of your pillars won't bear looking at in too many directions. I don't wonder the world's people stumble and fall over us, we're nothing but dark lanterns a good share of the time.

"I don't suppose it is possible to be perfect in this world, but I'm going to try for it from all points of the compass. And to begin with, as long as I haven't anything special on hand, I guess I'd better slip down and see how Mis' Tucker is. I'll take a loaf of bread along, and I presume likely I'll see something I can do for her. I haven't much patience with 'em; if they had been any ways fore-handed they never would have got in the fix they are in now, but law, she's that shiftless that if she ate one square meal a week she'd be clear tuckered out. However, I don't suppose that is any excuse for letting her suffer; but I do hope that little jack-a-knapes of a Bob won't be home, he just sets my teeth on edge."

Miss Huldah groaned in spirit as she crossed the Tucker threshold, and took it all in at a glance; then she took off her sun bonnet and rolled up her sleeves. "I reckon I'm needed here more'n I am anywhere else just now, and may be it will be accepted for a cup of cold water. I'm free to confess, though, that it isn't one I particularly hanker to handle." But not being one of the kind that, once having put her hand to the plow, wasted time in looking back, Miss Huldah went to work with a will.

Mrs. Tucker sighed weakly, as befitted an invalid. "If I was strong I'd like proper well to keep things in shape, but I'm all broke up and can't seem to do nothin'."

"Yes," said Miss Huldah laconically, by way of reply, secretly thinking that she would do something if her house were in such a condition, if it killed her. But Miss Huldah was an energetic, thrifty, go-ahead woman, and Mrs. Tucker was—not; which made the difference. The little Tuckers,—and Miss Huldah thought their name was legion,—stared at her in undisguised astonishment. They followed her every step she took, they nearly drove her frantic with their incessant chattering, besides rousing her ire times without number by the jokes they played upon her.

"I don't wonder you're sick with nervous prostration," she said grimly to Mrs. Tucker, "it's a pity some of the rest of the family ain't afflicted in the same way."

"I say, Miss Huldy," said Bob,—she thoroughly hated to be called Huldy, and Bob knew it,—"I say, Miss Huldy, won't you make us some ginger snaps like that you gave me one day up to your house?"

"May be, if you will be good and take the children out doors and look after them."

"All right, it's a bargain. Come on, children;" and in a twinkling Miss Huldah was left rejoicing in sole possession of the little kitchen.

But less than half an hour after Bob's frowsy head appeared at the door. "I say, you'll stick to yer bargain, won't yer!"

"I never broke my word yet, and I don't think I'll begin on you," was the grim response. "You see to it you keep yours."

And away Bob would go, but never very far, and Miss Huldah's blood fairly ran cold as she caught sight of Peggy swinging from the bough of an apple tree, or Bob turning summersaults on the shed roof.

There was never any half-way work with her about her cups of cold water, they were brim full, and this was no exception. She believed in doing with her might what her hand found to do, and there was plenty to be found in this house. It was nearly two o'clock before she could see her way clear to fulfil her promise to Bob. She was tired, and the little kitchen was like an oven. She was sorely tempted to let them go; but a promise was sacred in her eyes, and presently there stood on the pantry shelf, a pan of crisp, spicy cookies, such as had never graced that pantry before.

"I'll take Mis' Tucker a cup of tea and slice of toast, and then I must be slipping home."

Everything was quiet, and not a child to be seen. It was probably an hour after, when Miss Huldah came out from the sick room into the kitchen and just stepped into the pantry before leaving for home to see that everything was all right. The fresh bread was rolled in the bread cloth on the shelf, a new pie stood near it, and a bowl of custard for the invalid was in the window; but there was not the least vestige of a cookie to be seen high or low, though Miss Huldah peered up on the top shelf, and went down on her knees to see into the farthest corner of the lower shelf. Not a single cookie was to be seen anywhere.

"It's that miserable, good for nothing little Bob; and I a making those cookies with the sweat a rolling off from me, just because I promised him I would. 'Twas nothing more nor less than casting pearls before swine to do it. He hasn't left a single, identical one, the good for nothing little scamp. I'll teach him *one* lesson as sure as my name is Huldah Perkins, so I will."

And so, breathing out threatenings with every breath, Miss Huldah sallied forth, not in the direction of home, but in search of the miscreant Bob. The more she thought about it, the more exasperated she grew, and the more anxious to visit her righteous indignation upon the luckless offender to the fullest extent.

It began to seem, however, as if both Bob and the cookies had vanished from sight, for not a trace of them could she find anywhere about the premises. At last, however, just as she was about to give it up, she caught sight of him, under the old apple tree down in the lot, sound asleep. Close beside him stood the pan, with just half a dozen cookies left in it. Miss Huldah counted them over three separate times to be sure that she made no mistake, and her eyes fairly blazed.

"A whole pan full of ginger snaps!" she ejaculated. "That little scamp has eaten a panful; he'll die, and I don't much care if he does. To think of my making them for him to eat in that fashion."

Miss Huldah took one more step forward, and stood beside her victim; but something stayed her hand at the last minute; like a flash came the memory of her thoughts and resolutions of the morning. What sort of an opinion would Bob have of her as a Christian if she visited her wrath upon him, as she felt so sorely tempted to do.

"He isn't anything but a child, and a poor specimen at that, in my opinion; but he is one point of the compass I suppose, and anyway, the Lord sees me, and I guess He would be ashamed of me if I can't have a little patience with this child after all the patience He has had with me. And I don't really suppose after all, that it would do any special good, though it would be a dreadful relief to me, that's a fact. Oh! dear me, Huldah Perkins you'd better hurry home as fast as you know how, and pray for a [illegible]pirit. And I wouldn't have anything more to say about the faults and inconsistencies of others if I was in your place; you're got your hands full with your own."

Just at this point in Miss Huldah's meditations, Bob opened his eyes. He was not much given to betraying any consciousness of guilt; but he grew fairly crimson as he looked from Miss Huldah to the almost empty pan at his side, and wondered what she would do to him.

"I'm very sorry, Bob, very sorry," she said quietly after a moment's pause, which if she had but known it, seemed hours to the miserable culprit at her feet. "I was tired and it was rather hot work making them; it seems a little hard to have had you eat them all up like this."

Then Miss Huldah turned and went slowly up through the orchard out of the gate and up the street toward her own house. Bob stared in astonishment and fear. "She's goin' to have me 'rested," he gasped. "I wish I hadn't touched 'em."

But no, she went straight to her own home and directly into the house. Bob drew a sigh of relief. "She's—a brick; she never licked me a bit nor scolded me neither. I most wish she had, though, for I do feel meaner than pusley now, and I'm just agoing to tell her so too."

. . . . . .

It was years after that Bob, then the Rev. Robert Tucker, D.D., stood by Miss Huldah's open casket.

"She was the most thorough Christian I ever knew," he said, while the tears coursed down his cheeks. "She tried more than any one I ever met to acknowledge and glorify Christ in *all* her ways. She tried to be like Christ, her Master, every moment of her life, and I owe all that I am to that purpose of hers and her blessed influence."

"Not in Word but in Power."

BY REV. C. P. DITMARS.

DR. CHALMERS was one of the greatest preachers of Scotland. It is said that when he first entered the ministry, while his sermons were beautifully written and eloquently delivered, they were so cold and polished that they took very little effect on the hearts of men. He had very few converts in those first years. He delighted more in mathematics and philosophy than in the study and application of Scriptural truth. At last, while preparing an article upon Christianity for the Edinburgh Encyclopedia, he began to realize Christianity's importance. He seemed converted for the first time. A new power seized upon him, and from that hour he consecrated himself to the ministry of saving souls. His own heart was set on fire, and using all his culture and eloquence to make the saving truth of Christ of saving power, he set many other hearts on fire. By the grace of God he led hundreds to Jesus.

What a clear example is this of the truth which Paul wrote to the Corinthians, "The kingdom of God is not in word but in power." First of all it is in the power of the Holy Ghost. But when the Holy Ghost takes possession of a man, there is a new power in his heart that always evolves itself out through his life. Hence the kingdom of God, which is within the Christian man, is also in the power of an earnest, consecrated life of faith. There is more in this than in a thousand sermons. We are sure that the thousand sermons, unless they have the power of heart and life behind them, will fall short of the mark. Spiritual heart and life power is the highest attainment in the kingdom of God. In these days when thousands from our cities run to cheap excursions, shows and concerts on the Sabbath day, while only hundreds are found in the house of God, the Church and the Christian greatly needs more of such power as this. The heart that cleaves in faith and obedience unto the Gospel needs a closer communion with Christ, and a deeper work of grace.

Indeed, it does seem that the fruitfulness of a Christian's life, and the glory he can give to Christ, and his influence on others, depends more to day upon the vitality and power of his daily Christian living, than in any other age of the Church. To the secret-place, then, O follower of the Lord! Upon your knees pray, that by the Holy Ghost, the power of salvation and the proofs of salvation may manifest themselves in your life. Pleading at the cross, you will find Christ's power. By His power you shall have life, and through life glory.

"So shall your walk be close with God,
Calm and serene your frame;
So purer light shall mark the road,
That leads you to the Lamb."

NISKAYUNA, N. Y.

Progress of the "Reformed Church in America," Real and Reported, Since 1855, Including its Foreign Classis of Arcot.

NOTE.—The statistical table of 1855, the last given before returns from the Classis of Arcot began to come in, reported the membership at 38,927.

	Received by		Lost by			Totals.		Net gain, annual and total.	Progress of the Church.	
	Confession.	Certificate.	Dismission	Suspension.	Deaths.	Received	Lost.		Real.	As represented in the Synod's Tables.
In 1855									38,927	38,927
1856	2,551	1,483	1,307	65	643	4,034	2,015	2,019	40,946	40,413
1857	2,666	1,769	1,487	56	718	4,435	2,261	2,174	43,120	44,443
1858	4,099	1,788	1,629	56	772	5,887	2,457	3,430	46,550	46,197
1859	5,165	1,744	1,449	113	845	6,909	2,407	4,502	51,052	50,304
1860	2,479	1,794	1,781	76	852	4,273	2,709	1,564	52,616	50,427
1861	2,519	1,632	1,325	78	729	4,151	2,132	2,019	54,635	50,295
1862	2,034	1,590	1,253	42	858	3,624	2,153	1,471	56,106	51,528
1863	2,190	1,353	1,390	84	958	3,543	2,432	1,111	57,217	53,007
1864	2,565	1,489	1,212	92	757	4,054	2,061	1,993	59,210	53,883
1865	2,385	1,650	1,605	75	923	4,035	2,603	1,432	60,642	54,286
1866	3,120	1,885	1,582	67	842	5,005	2,491	2,514	63,156	55,917
1867	4,284	2,347	1,935	104	827	6,631	2,866	3,765	66,921	57,846
1868	3,804	2,294	2,006	178	840	6,098	3,024	3,074	69,995	49,508
1869	3,190	2,040	1,844	97	951	5,230	2,892	2,338	72,333	58,796
1870	3,628	2,294	2,042	102	958	5,922	3,102	2,820	75,153	61,444
1871	3,863	2,223	1,840	108	1,023	6,086	2,966	3,120	78,273	63,483
1872	4,111	2,255	1,825	124	976	6,366	2,925	3,441	81,714	64,214
1873	3,331	2,038	1,730	126	1,052	5,369	2,908	2,461	84,175	67,123
1874	4,237	2,450	1,964	85	1,065	6,687	3,114	3,573	87,748	69,149
1875	4,423	2,116	1,661	99	1,090	6,539	2,850	3,689	91,437	70,628
1876	5,993	1,973	1,932	126	1,013	7,966	3,071	4,895	96,332	74,600
1877	6,408	2,102	2,074	158	1,114	8,510	3,346	5,164	101,496	78,597
1878	3,943	1,966	1,929	112	1,149	5,909	3,190	2,719	104,215	78,666
1879	3,548	1,737	2,023	133	1,261	5,285	3,417	1,868	106,083	80,228
1880	3,272	1,747	1,802	130	1,231	5,019	3,163	1,856	107,939	80,208
1881	2,731	1,973	1,912	117	1,296	4,704	3,325	1,379	109,318	80,591
1882	3,523	2,219	1,874	98	1,239	5,742	3,211	2,531	111,849	80,167
1883	3,868	2,307	2,392	95	1,343	6,175	3,830	2,345	114,194	80,156
1884	4,388	2,415	2,142	80	1,351	6,803	3,573	3,230	117,424	81,880
1885*	4,309	2,114	2,019	78	1,361	6,423	3,458	2,965	120,389	82,089
1886	4,719	2,556	2,484	122	1,275	7,275	3,886	3,389	123,778	83,037
Ag'egate returns since 1855	113,346	61,343	55,455	3,071	31,312	174,689	89,838	84,851	123,778	83,037

*In 1885 the Synod's summary included returns from Amoy and Japan. In the above table these returns are taken out.

General Synod's Committees on the State of Religion have been puzzled year after year over the statistical returns of the Classes, from which they have been called to make up their reports of the progress of the Church. I received my own first impression of this matter at Syracuse in 1885, when, as chairman of one of these committees, I was obliged to make the apparently self-contradicting statement that though the churches, without Amoy and Japan, had reported 6,423 members added and 3,458 lost, the real gain to the whole Church for the year had been but 209. (See Minutes of Synod for 1885, page 657.) My added remark, "The discrepancy has been brought about through the active revision of former church rolls which is now in progress," was true, but it did not satisfy my own mind after all.

In the last session of Synod at New Brunswick, the next chairman of this important committee, Rev. Dr. Suydam, encountering this same puzzle, came in with a report which, while it was true to the returns, as mine had been, so shocked the sense of the Synod by revealing a supposed actual decrease in the aggregate membership of the Church, that it referred the report back to the committee for correction of what it thought must have been an error. When it came in the second time it was a trifle more encouraging. The admissions for the year, it stated, had been 7,275, and the losses 3,690 (the latter number should have been 3,886), and yet, after all, the aggregate membership of the preceding year, without Amoy and Japan, having been represented at 82,089, and that of the last year being reported at 83,037, the net gain, it said, had been but 948. This, of course, included the Classis of Arcot.

Remembering my own feeling in 1885, noticing the general feeling of the brethren this year, and believing that the whole subject of our progress as a denomination, real and reported, is worthy of deeper study, I used a little of my vacation in preparing the table herewith furnished. What it means is sufficiently clear from its headings, general and special. I wish to speak a little of its strange revelations, for that they are strange and startling I am sure all will admit.

The table is made up, of course, from the annual returns of the Classes, just as they are given in the successive Minutes of Synod. These are admitted to be imperfect. Blanks running through all the years are very annoying. But probably if all blanks were filled, and if all wrong figures were corrected, the general summaries of aggregate membership would not vary to an average of 500 members per annum from what they now give.

The printed reports give the growth of our Church membership since 1855 as from 38,927 to 83,037; but my table shows that it has really grown from 38,927 to 123,778. Here is a loss of 40,741 members, wholly unaccounted for through the reports of dismissions, suspensions and deaths. We have received since 1855, 174,689 members, and have reports of but 89,838 lost. This ought to leave a net gain of 84,851, which, added to the 38,927 we had in 1855, gives a total of 123,778. What has become of the 40,741 of which no account has been given?

The statement regularly made by the churches is that they have been revising their rolls. But what is this startling process of revision that revises hundreds of members out of existence each year? Let me note its operation within the Classes individually during the last year alone, that I may bring home the responsibility of it to each Classis and lead it to deep thought about it. The churches had, by their own admission, in April, 1885, an aggregate of 82,089, without Amoy and Japan. One year later, in April, 1886, they admit that they received 3,389 within a year, and yet they have so revised their rolls that they all together give but 948 more members than they gave the year before. The difference between 3,389 and 948 is 2,441. What has become of these 2,441 members? They have all been revised out of being in one year, notwithstanding the fact that revision had already been doing its remorseless work year by year during all the years that had gone before. But let me give a tabular exhibit of the losses and gains of the Classes, one by one, between April, 1885 and April, 1886.

	Number of members in April, 1885.	Reported gain or loss since.	Report as it ought to be in April, 1886, simply on the basis of one year's gain	Report as actually made in April, 1886.	Lost or gained without accounting for by individual Classes.
Albany	2,941	165 gain	3,106	2,927	179 lost
Arcot	1,582	31 "	1,613	1,610	3 "
Bergen	2,372	195 "	2,567	2,591	24 gained
S. Bergen	2,280	207 "	2,487	2,435	52 lost
Cayuga	1,106	24 "	1,130	1,094	36 "
Geneva	1,826	125 "	1,951	1,890	61 "
Grand River	2,568	108 "	2,676	2,597	79 "
Greene	1,386	4 "	1,390	1,412	22 gained
Holland	1,635	105 "	1,740	1,838	98 "
Hudson	1,828	25 "	1,853	1,868	15 "
Illinois	1,136	31 "	1,167	836	331 lost
Iowa	1,207	274 "	1,481	1,889	408 gained
Kingston	2,172	143 "	2,315	2,250	65 lost
N. L. Island	3,913	48 "	3,961	3,882	79 "
S. L. Island	4,159	181 "	4,340	4,143	197 "
Michigan	866	32 "	898	862	36 "
Monmouth	1,413	4 loss	1,409	1,269	140 "
Montgomery	2,560	48 gain	2,608	2,544	64 "
Newark	3,193	129 "	3,322	3,258	64 "
New Brunswick	2,552	19 "	2,571	2,459	112 "
New York	6,849	365 "	7,214	7,021	193 "
Orange	3,324	136 "	3,460	3,353	107 "
Paramus	3,384	118 "	3,502	3,501	1 "
Passaic	2,293	66 "	2,359	2,228	131 "
Philadelphia	2,918	160 "	3,078	2,758	320 "
Poughkeepsie	2,107	103 "	2,210	2,188	22 "
Raritan	3,473	104 "	3,577	3,565	12 "
Rensselaer	1,995	19 "	2,014	1,935	79 "
Saratoga	1,868	69 "	1,937	1,548	389 "
Schenectady	2,452	48 "	2,500	2,461	39 "
Schoharie	1,256	32 "	1,288	1,224	64 "
Ulster	2,515	117 "	2,632	2,528	104 "
Westchester	2,000	32 "	2,032	2,046	14 gained
Wisconsin	2,960	130 "	3,090	3,027	63 lost
	82,089	3,389 gain over loss.	85,478	83,037	2,441 losses over gains.

This last table will help the Classes to fix responsibility for our large losses, and, by exercising more careful supervision in the future, to prevent this frightful disintegration of the Reformed Church. But, furthermore, I have tried to think where even the deeper responsibility for this revising of members out of being lies, and I have something to say in regard to this.

The only *permanent* dependence for keeping up the being and the rolls of the Church is, I am satisfied, the eldership. Pastors vary in their adaptation to this kind of work, and more than this, pastors, especially in our times, come and go quite rapidly. The condition of the churches, as to pastors, is very fluctuating; but the eldership never gives out. In 1882, (I cite an actual case,) a pastor reported 531 members. His successor, two years later, brought in a revised roll with 275 members. This case was typical of many experiences of our churches in passing through a change of pastors. It shows that the member-roll ought at least to be *under the supervision* of the elders who never give out. It is a painful fact that the elders of many churches do not in our day even know the number, much more the names, of the members solemnly committed to them as a care and trust. I will not attempt to apologize for incompetent or careless pastors, of whom I have no doubt we have some. No doubt many pastors, otherwise excellent, find themselves wholly unadapted to the care of statistics. But plainly the permanent responsibility for knowing the members of their churches and their whereabout rests upon the elders. Each Board of Elders ought to see that either its pastor or some one else really cares for and accurately keeps its church roll. That 2,441 members can be claimed one spring and revised out of being by the next, and this despite the fact that revising has been going on year after year for at least 30 years, as I have shown, is beyond all comprehension by one who is accustomed to care in the keeping of his own roll.

In conclusion, is it wonderful that such management of statistics results in a disheartening of our Reformed Church people? The reports for the eight years from 1879 to 1886 give this rate of membership growth—80 223, 80,208, 80,591, 80,167, 80,156, 81,880, 82,089, 83,037. They make us out to have lost every year but one for the first six of these years, and in the whole eight to have gained but 2,809 members. And this when our true figures for the eight years should have been, 106 033, 107,939, 109,318, 111,849, 114,194, 117,424, 120,389, 123,778, indicating a gain in the eight years of 17,695 members, or 2,212 per year over all reported loses.

I have now brought the evil of this mismanagement of statistics so clearly before the notice of our Classes that they will have no difficulty in studying and remedying it. Of course I have no idea that the 40,741 members we have revised out of our tables during the last 30 years, or even the 2,441 we have revised away within the last single year, are now all living. Nor do I forget that there are other ways by which some of them may have been really, as well as nominally, lost to us. It may be that some churches would have been glad to avail themselves of added columns in our statistical tables for non-residents, residences unknown, etc., through which they could have kept perfect balances of their rolls from year to year. But as things are, we are left to infer from our tables that the Reformed Church is almost at a standstill, that, in fact, quite recently it went steadily backward year after year for six years in succession. Let us have the facts, and we shall see that in proportion to the dimensions of our denomination, we are, to say the least, winning as many new converts from the world and enjoying as much of the confidence and sympathy of God's people in our land as any other Church. During the last year our Church won 4,719 new converts to the Lord Jesus Christ, as my table shows. Was that nothing done? Did that represent no progress in our Reformed Church?

DAVID COLE.

YONKERS, Sept. 10th, 1886.

....The Society of Christian Endeavor, which was organized by Rev. Mr. Clark, then of Williston Church, Portland, a few years ago, held its Maine State anniversary in Portland last week. From one society organized in Portland about five years since, it has grown to one thousand societies, with a membership of over 60,000, extending to every State and Territory in the country.

....Mr. Moody received at his recent Northfield Conference contributions for his school ranging from between $45,000 and $50,000. One contribution was $25 000 for a new dormitory for girls, and another $20,000 for a library.

....In ten years more than 30,000 people embraced Christianity in the Samoan Islands. It is thought there are not more than twenty houses in the whole group where there is not a Bible and family worship.

The Reading Room.

Our Book-Shelves.

....Last week one volume suitable as a holiday gift was mentioned; we now call attention to others. "MARY AND MARTHA, THE MOTHER AND THE WIFE OF GEORGE WASHINGTON," by Benson J. Lossing, LL.D., is a very handsome book, generously illustrated with engravings of permanent value, and dedicated "To My Young Countrywomen," many of whom would be thankful to own it and would value it highly, while they would receive great profit from reading it. It stands almost alone as a record of the lives of these venerated ladies, entirely alone, as a complete and satisfactory biography. Mr. Lossing during twelve years was frequently a guest at Arlington House, and enjoyed many conversations with Mr. George Washington Parke Custis, who remembered his grandmother, Martha Washington, and had a vivid recollection of his visits at Mount Vernon. Of these conversations notes were made. The mansion also abounded in mementoes of the Washington family, and besides, a large number of letters, documents, manuscripts and communications continued through a series of years to the *National Intelligencer*, were placed in the possession of Mr. Lossing. From these materials he has constructed an exceedingly engaging narrative and added an important chapter to our national history. Characteristic incidents in the lives of many persons conspicuous in our early history are narrated, and the social customs of the time are agreeably described. It is doubtful whether the season will yield another book which will give so much true enjoyment to American ladies, young and old, or which will be read with greater pleasure by those interested in the history of the formative days of the Republic. A cordial reception for the volume on the other side of the Atlantic may also be confidently anticipated. (Harper & Brothers.)

....A multitude of readers admire and enjoy Mr. Frank R. Stockton's amazing inventions. Even India has been brought under the spell of "The Lady, or the Tiger," and natives of that country are enquiring of their American friends, "Which came out of the opened door,—the lady, or the tiger?" These compositions, which have for so many driven "dull care away," have been now collected in two volumes which are all one can desire in type, paper and binding. "STOCKTON'S STORIES," as the title is, will form a very acceptable present for the holidays or a birthday. The First Series, or volume, include the stories brought together in one book two years ago, being The Lady, or the Tiger, The Transferred Ghost, Mr. Tolman, A Piece of Red Calico, and half dozen others. The Second Series is a new selection and contains The Christmas Wreck, A Story of Assisted Fate, The Wreck of the "Thomas Hyke," A Borrowed Month, and three or four other remarkable achievements. It would be difficult to find two volumes containing as much genuine humor and so free from every objectionable element. (Charles Scribner's Sons.)

....A book intelligent boys will take pleasure in is "THE LIFE OF ROBERT FULTON AND A HISTORY OF STEAM NAVIGATION," by Thomas W. Knox By his "Boy Travellers" and other works the author has established his reputation as an entertaining writer. But this last production is not only a book for boys, men as well will read it not only with enjoyment but with surprise—surprise at the fertility of Fulton in useful inventions and at the extent to which he anticipated the inventions of recent years and the extent of our indebtedness to him for the place he filled in a number of important enterprises. Mr. Knox has gleaned his facts from various publications and records, and combined them in an entertaining and useful recital. The volume contains a portrait of Fulton and engravings exhibiting the progress in the construction of steam vessels. A great deal of information in regard to navigation by steam is to be obtained from the volume. This also is commended as a gift book. (G. P. Putnam's Sons.)

....Among the writers for children of the last twenty-five or thirty years no one has held a higher place than the late Mrs. Juliana Horatia Ewing. As memory serves us just now, our impression is that less than two years have passed since her death. Our appreciation of her books has been so great that, after purchasing those which could be obtained from the booksellers of this city, we ordered from London the remaining volumes necessary to complete the series. They have won unstinted praise from such critical periodicals as *The Athenæum*, *Academy* and *Spectator*. Their moral and religious tone is such that they have been published in London by the *Society for Promoting Christian Knowledge*, and the editions of a number of them have run up into thousands of copies. We have just opened the edition of "Brothers of Pity" of 1884, and find on the title page that it is the "Eighth Thousand." The young folks to whom we have given or loaned these books have frequently expressed the pleasure with which they have read them. There is no "baby talk" in the volumes, no "goody goodishness," no attempt to write down to a supposed level with childish appreciation, but they are sensible, elevated in tone and style, very interesting, abound in touches of humor and are often genuinely pathetic. One of them the London *Academy*, two years ago,—an independent and able critic—honored as "the book of the season."

We have recently received the American reprint of "A FLAT IRON FOR A FARTHING; or, Some Passages in the Life of an Only Son." By Juliana Horatia Ewing. The same publishers have reprinted four or five, perhaps more, of Mrs. Ewing's books. No better books for Christmas presents to young folks can be found, and if the fathers and mothers fail to read them we will be surprised. (Roberts Brothers.)

...."THE MAKING OF NEW ENGLAND, 1580–1643." By Samuel Adams Drake. With copious illustrations we have here a "brief, compact and handy" manual of the beginning of the settlement of New England. The periods are divided into six sections, reaching down to the Confederacy of the Northern English Colonies in 1643. The style is very simple and the work is evidently intended for young readers. The maps and pictures are exceedingly well done and are a special feature of the work. Teachers of American history will find, undoubtedly, in these pages a text book which will be fully appreciated by their scholars. (Charles Scribner's Sons.)

...."LIVES OF GIRLS WHO BECAME FAMOUS," by Sarah K. Bolton, is a book in every way attractive. It contains sketches of nineteen eminent women whose names are familiar to all intelligent readers, and whose history is worthy of attention. Among them are Helen Hunt Jackson, the Baroness Burdett-Coutts, Harriet Beecher Stowe and Mary A. Livermore. These and others are described in a most entertaining fashion by a lady who is a well-trained and accomplished writer. A portrait accompanies each sketch, and the book is printed in clear type, on good paper, and neatly bound. (Thomas Y. Crowell & Co.)

....Mr. John B. Alden has issued specimen volumes of proposed new editions of the works of Emerson and Prescott, in a new form and style, called the "Ideal Edition." "NATURE, AND OTHER ADDRESSES" is the volume chosen to represent Emerson, and Prescott's "BIOGRAPHICAL AND CRITICAL MISCELLANIES," the latter author. They are gotten up in good style and a peculiar form, long and narrow, handy and not unpleasing to the eye, and at a low price.

...."THE MAN WHO WAS GUILTY." By Flora Haines Longhead. (Riverside Paper Series.) Thoughtful readers will be interested in this story chiefly because it deals with a question which is deserving of more consideration than it has hitherto received—namely, the attitude of the community toward released convicts who desire to regain the position they forfeited by crime. The author exhibits fully and fairly the obstacles which must be met, and very strongly depicts the embarrassments which arise from prejudice, suspicion, and misrepresentation. The difficulties in the way of restoration to an honorable social position are shown to be very great—often, indeed, thoroughly disheartening—but not always insurmountable. These impediments are also shown to be largely due to the unfair attitude commonly assumed by the community. The hero of the story manfully and successfully meets all opposition and ultimately wins back an assured position in the esteem of the public. In many respects he must be regarded as an exceptional character, but the experiences through which he passed are no doubt typical of those which are common to the reformed lawbreaker who strives to atone for the past.

Of course the story does not pretend to give a solution of the grave problem with which it deals, but is rather a contribution of facts and suggestion subsidiary to such a solution. It ought to be added that the narrative is deserving of notice for its own sake, as a well told, animated tale, full of striking incidents, strong in character painting, and pleasing in style. (Houghton, Mifflin & Co.)

Our Library Table.

Periodicals, Serials and Notes.

....The *Atlantic* for October keeps its high position among the monthlies. The three serial stories bring us to catastrophes showing that they are nearing their end. Henry James in his "Princess Casamassima" gives us a tragedy in low life which, by his study of London scenes and of Nihilism, is very effective. The articles on "A Mad Monarch" and "A Literary Athlete" present Louis of Bavaria and "Kit North" in very striking contrast. Miss Tincker furnishes a somewhat amusing story of modern Roman tastes and customs, while "The Rise of Arabian Learning," by Edward Hungerford, is a scholarly and exhaustive sketch of the rise of Saracenic literature. As usual, the negro has some place in the magazine, as "Race Prejudices" are discussed by N. S. Shaler. The critical notices and the "Contributors' Club" are very attractive, especially the question of ethics presented as a problem on the last page.

....The great feature of *Harper's Magazine* for October is "The Story of Tanis," by "Amelia B. Edwards, Ph.D., LL.D." It is every way worthy of the author's high standing as an orientalist, and is made as fascinating by its style and illustrations as it is valuable for its learning. "Autumn in England" is a delightful article, also illustrated. "Ole 'Stracted" is one of Thomas Nelson Page's notable stories of negro dialect. "The Brahman's Son" is a long and interesting poem by Stoddard. "Their Pilgrimage" visits Niagara, Richfield Springs, etc. There is a freshet of poetry this month, and rather above the average. Mr. Howells descants on "the decadence of poetry," and Mr. Curtis on the Albany Centennial. In fact, this is the best number of our good old *Harper* which has appeared for many a day.

....In *Outing* for the month Captain R. F. Coffin, eminently capable to handle the topic, continues his History of American Yachting. Around the World on a Bicycle, by Thomas Stevens, relates his experience in riding through the Sivas Vilayet into Armenia. Captain Kemeys adds to his engaging story of Rocky Mountain Adventure. Rev. Mr. Stall describes The Clerical Wheelmen's Canadian Tour of last summer. The Monthly Record is carefully maintained.

....Hugh Thomson extends his illustrations of Sir Roger de Coverly in the *English Illustrated Magazine*. The engravings adorning the record of a Day in the Valley of the Arno are excellent. Fashions in Hair receive elaborate treatment from Alma Tadema and are amply illustrated. The number completes a volume.

BOOKS RECEIVED.

Robert Carter & Bros.: Jack Who Persevered: Bert the Enterprising Boy. By the author of the "Win and Wear Series." 2 vols of The Gillettes. 16mo, pp. 196 and 230. 75 cents each; also,

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Of each thought and act and tone.

More of the strenuous willing
To place our treasures above.
More of the patient fulfilling
Of the royal law of love.

More of the conscious compelling
Of the lost sheep to come in.
More of the Spirit's indwelling
In the power that conquers sin.

More of the tenderer bearing
"A dying Christ on the heart;"
So more of the Christ-like sharing
Of the weaker brother's part.

More of the Spirit's unfolding
Of the wondrous words of grace.
More of the blissful beholding
Of the risen Saviour's face.

MARY C. GATES.

The Love of Christ Constraineth Us.

WHAT is the strongest personal motive power on earth? Not fear, not conscience, not ambition, not resentment against injustice, although each in its degree exerts a powerful influence over our actions and sways our moods. Love is always the strongest incentive, the most absorbing emotion, the all-conquering victor.

"Love took up the harp of life and smote on all the chords with might,
Smote the chord of self, which trembling, passed in music out of sight."

Whether love, as a motive force, shall be potential for good or for evil, depends largely upon its object. Love for one who is unworthy insensibly lowers the whole tone of the lover. But when love expends itself on one who is altogether good, whose example is flawless, and with whom association is educational in the noblest directions, the character is elevated and the life grows daily richer and fuller. So, when the love of Christ constraineth us, the Master Himself so much our companion that we are apart from Him in no waking hour, that we refer to Him our perplexities and carry to Him our burdens, when it is our prayer to be ever more assimilated in every way with Him, we are made strong for the conflict and fearless for the result. Then we do not stop to think of consequences, but if the Lord shows us a duty, we take hold of it; if we see a friend in peril, we speak to Him; if we can sow the good seed, it is our delight to do so, looking forward to the day when

"We shall come rejoicing, bringing in the sheaves."

Ah! friends, satisfied so easily with poor sterile lives, are we not wrong in that we do not pray for a larger measure of the constraining love of Christ?

CRYSTAL.

That Seat in the Horse-Car.

IT *was* a "new experience," as the instinctive utterance of the younger woman indicated, and, were it not for the unimpeachable character of the ladies concerned, the statement of such an unheard of affair might be received with some degree of allowance. "The lady made a mistake in yielding the seat; he had no right to it," responds a gentleman who had been reading the article.

It is a matter of common observation by strangers, that in the cars of New York city there is a great lack of deference to women. This may be partly owing to the fact that in this crowded metropolis the cars are frequently filled to overflowing by wearied and busy men and women who represent all classes, and true gentlemanly courtesy does not always receive its proper acknowledgment. The temptation to indifference must be very great even on the part of the most courtly of his sex. Indeed, we are not quite sure that the ideal personage esteemed as the gentleman of the *old school*, could stand the test sometimes put forth by those whom nature has classed as the gentler sex. We are, however, slow to believe that the noble specimen of humanity whom we reverence intuitively, does not experience some inward perturbation, as seated comfortably he endeavors to hide behind the big newspaper, while the woman on the other side of the improvised screen struggles to maintain a poise. If her face betrays a loss of patience, his studied manner shows as well a loss of perfect satisfaction with himself. This is at least encouraging.

The conduct of the gentleman in question is as suggestive as it is novel, it is a thing that runs deeper than the surface. Is there not a tendency on the part of some of our sex to expect a little more than a rightful share? With advantages afforded for education of a higher order than was considered necessary in the days of our grandmothers, and with opportunities for competition in many directions equalized between men and women, while we forget not the old we ask for that degree of deference, and more besides. If our sphere in life is the same as that accorded men, if it is our place to conduct large public meetings and stand side by side with men in addressing mixed assemblies, if women continue to claim certain rights that some do claim, then we must be content to receive from men in public places such treatment as men are apt to yield one to another, and the old ideal of womanhood must necessarily be changed.

In our Southern cities, where this development is not so marked, the mutual deference of the sexes in public is more conspicuous. In Baltimore a lady is never allowed to remain standing in a car unless the seats happen to be crowded with those of her own sex, while her fare is very likely to be deposited for her by some hand perhaps not spotless, but possessed by one who beneath a rough exterior cherishes a high regard for woman.

Charity for this very peculiar individual leads us to the conclusion that he has been carefully considering matters, and has determined to place himself among the foremost to have things readjusted. If so, we thank him for the heroic venture, and offer him the endorsement of some who still claim to be old fashioned women.

IRENE.

Cultivated All Round.

A PARAGRAPH in a late issue of THE CHRISTIAN INTELLIGENCER gave me a notion that you might be glad to hear of some girls who have not allowed mathematics, Latin, Greek, physics, or metaphysics, to interfere with the cultivation of domestic graces and accomplishments.

Last June a girl of eighteen graduated with every honor. She was valedictorian of her class and the pride of family and friends. The other day her pastor and his wife received an invitation to supper. Everything on the table,—bread, coffee, chicken, preserves, cake,—was cooked by this young graduate. "It was a splendid supper," the minister told me. "It was quite simple," added his wife; "the charm was in the perfect cooking. Everything was de licious."

A bright young lady, afterward employed on the editorial staff of a prominent magazine, in reply to the question, "What is your favorite occupation?" said, with a laugh, "Making cake." A very good cake it is said to be.

Perhaps it is because these occasional paragraphs ordinarily emanate from a male editor that greater stress is laid upon cookery than upon the equally important art of sewing. Somebody has said that the masculine prescription for all feminine puzzles and woes is, "Learn to cook." Yet, while for many of us the necessity to exercise our culinary skill is only occasional, the ready needle must fly in and out for many hours of the week.

I have in my drawer a delicate, transparent handkerchief, lace-trimmed, and adorned with much fine hem-stitching, wrought by the same skilful hand which has painted daisies and bright sprays on my neck ribbon. And why not?

Have we not heard also of Mary Clemmer's parlor curtains, representing more than one hundred yards of careful hand-sewing? To be sure, "Avis" hated sewing, and some may not be aware that this feeling is common to young girls, with few exceptions. "Sewing, the girl's aversion, the woman's consolation," I think Miss Mulock said. Some of us were mightily pleased when Mrs. Prentiss' "Flower of the Family" confessed that she was proud of her sewing, because she disliked the work, yet had learned to do it well. When such a distaste has existed, a beautiful, regular buttonhole, or a neat hem, held by invisible stitches, is a real triumph.

AGNES L. CARTER.

A New Departure.

MATRONS will be interested in this novel proposition of a Massachusetts housekeeper, who has recently petitioned Congress to allow her to relieve herself from her domestic perplexities in her own way. Her memorial, duly presented in her behalf by Senator Hoar, was referred to the Committee on Foreign Affairs.

TO THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES:

I address you this petition as an American citizen with no little mortification, as I keenly realize that in no other country in the world, monarchial, republican or pagan, would such a petition be necessary. Under the pressure of my necessity I beg to state the following facts:

I am physically unable to perform my household work. During a long residence in China as the wife of a missionary, I have been accustomed to Chinese servants. I know the peace and comfort possible with them. One cook served us during the entire twenty years we lived in China. I have made many efforts to secure good and needed service from the help found in this land. I have given four years' patient trial to those of every nationality, not excepting our own. I have paid the highest usual wages, have planned my work with a view to my servants' comfort, have treated them with courtesy and kindness, keeping in mind the Golden Rule, have paid them promptly, and in return have only asked that they do properly the work they have agreed to perform. But all in vain! not one has seemed to feel under the slightest obligation to give any fair return for wages received, or to have the slightest regard to my interests. Untidiness, badly cooked food, waste, breakage, impertinence and disobedience have exhausted my purse and my patience, and imperilled the comfort and health of myself and my family.

Notwithstanding the fact that in China our servants loved us and left our employ reluctantly, I might still think that in some way I am unwittingly to blame for this unhappy state of affairs had I not found in a very extended acquaintance in this country that my experience is simply that of the large majority of the housekeepers of this land. So I can see no prospect of improvement.

Therefore, in view of the above facts, which I most unwillingly lay before your honorable body, I earnestly petition that you will make an exception to the Anti Chinese law in my favor and allow me to import a Chinese servant. It is the only solution of the problem of housekeeping in this country now.

I herewith promise your honorable body that I will import neither a pauper, criminal or idle person, nor one who will ever become such or fall upon the public for support or burial. I promise that he will be a person who will obey our laws in every particular and will not degrade white labor by accepting low wages, for I propose to pay him the highest price given in my neighborhood.

MRS. S. L. BALDWIN.

NO. 85 LEXINGTON ST., East Boston, Mass.

Diet Kitchen in New York.

FROM *Lend-a-Hand*, the new magazine which is devoted to practical philanthropy, and of which Edward Everett Hale is editor, we quote some interesting particulars about a very practical charity, viz., the diet dispensary:

"It was from experience of the too common starvation of the sick poor, on the unfit food which alone their homes afforded, that a few kindly women set about the organization of diet kitchens in the city of New York, which should be adjuncts to the dispensaries and administer that most potent of medicines, palatable and nourishing food.

"The pioneer kitchen was opened in East Twenty-third street, a poor quarter of the city, in the early spring of 1873. This was prepared to furnish, on the written requisition of the dispensary physicians attending the sick poor, supplies of brandy, beef tea, milk, soup, rice, farina, eggs, milk-punch, oat meal, hominy and barley. During the first year of the existence of the society, 225 patients applied for relief and nearly 1,600 requisitions were issued, each patient being entitled to food for several days. During its tenth year of service the society relieved over 6,300 patients and filled nearly 45,000 requisitions.

"In 1874 a second kitchen was opened in connection with the northwestern dispensary on the west side of the city. Two years after, the centennial year was fitly celebrated by the opening of a third kitchen in Centre street, on the border of a miserably poor and degraded quarter. An appeal from the German Society of New York to alleviate the suffering of the great German settlement on the east side, was met in 1884 by the establishment of a fourth kitchen in connection with the German dispensary.

"Free soup kitchens for the poor, established by philanthropic people in times of special need, had been found to breed pauperism and crime, and it was at first feared that imposture would be stimulated by the gifts of the diet kitchens. But the matrons selected to manage them were clear-headed, energetic and tireless. They made personal visits to the homes of the beneficiaries, discovered and dismissed imposters and encouraged the worthy. Moreover, they brought to the notice of the society cases of special need and of want of work or other involuntary helplessness.

"District visitors sent by the society went from house to house among the sick, showing the listless inmates how to keep order and cleanliness even in

their "hived-up" quarters, how to make beds, how to control ventilation and even how properly to boil the kettle.

"Nobody who once saw the line of pallid women and children who came with their battered pails and broken pitchers, to ask food for their sick during the first winter of the first diet kitchen, will ever forget the vision of want and woe evoked by these shabby figures. But it was soon noticeable that this way of giving did not lower the self-respect of the receiver. Before long it was perceived that the applicants were a little cleaner in appearance, a little better-mannered, and, if their rags had a melancholy perplexity of sameness, they seemed to be worn with a difference.

"In the twelve years of its work this society has come to be recognized by the guild of physicians as its best ally. One of the most distinguished of them declared, before the Academy of Medicine, that if half the drug stores and all the liquor stores could be turned into diet kitchens, the health of the city would be assured. The society has seen the death rate of the city steadily decrease in consequence of its labors. It has lowered the misery rate incalculably. It has roused the instinct of self-help in helpless men and women. It has found work for willing and idle hands. It has set happy and fortunate girls and women, in sheltered homes and in quiet country places, to thinking and planning to relieve those who will never even hear the names of their benefactors."

CHILDREN'S PORTFOLIO.

No.

SOMEBODY asked me to take a drink.
What did I tell him? What do you think?
I told him—No!

Somebody asked me one day to play
A game of cards; and what did I say?
I told him—No!

Somebody laughs that I will not swear
And lie and steal! but I did not care.
I told him—No!

Somebody asked me to take a sail
On the Sabbath day; 'twas of no avail.
I told him—No!

"If sinners entice thee, consent thou not,"
My Bible said, and so on the spot
I told him—No! —*Morning Light.*

The Chimpanzee.

Once in three years came the navy of Tarshish, bringing gold and silver, ivory and apes and peacocks.—1 KINGS 10:22.

A FEW days ago I stood with a friend near the terrace in Central Park. We had been admiring the beautiful lotus and the other lilies in the fountain, and were considering what objects of interest we should next visit. A very courteous policeman came to our aid; "Go and see the chimpanzee," said he, "and some other monkeys which have lately come." He also kindly directed us to the monkey house, and informed us that the distance thither was not great. We would have a pleasant six minutes' walk. After leaving the Mall—on reaching a bridge at our left and passing under—the animals would soon come into view. We thanked him, and said we would follow his advice and directions.

We found the Zoological Gardens without difficulty, but they were not so near as we had hoped. Our pedometer had been left at home, and we had not thought of looking at our watch—as we started from the terrace neither did it occur to us that this friendly policeman probably measured other people's steps by his own. After a time we inquired of a passer-by how far away were the animals. "About six minutes' walk," he pleasantly replied.

We kept on, but at length sat down to rest near several patient donkeys—saddled and standing ready for children to mount and ride. They received our petting as if they were accustomed to no other treatment. We praised them, saying, however, to each other, that in our opinion they were not as fine looking as our Esau and Jacob at home. We think there are no donkeys in the world superior to ours. It is natural we should think so, for we are very much attached to them. They have each very distinctly marked crosses extending down their backs, in shape like the one on which our dear Lord was crucified. I never look at these crosses without thinking of that day when He rode on an animal like one of these into the city of Jerusalem, while the people cried, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord. Hosanna in the highest."

An Israelitish ruler rode one of these animals in times of peace, instead of a horse, which was employed in war. Jesus, you know, is the Prince of Peace. He says to all His people who acknowledge Him as their ruler: "My peace I give unto you. It is a 'peace which passeth all understanding.'"

The poet William Wordsworth has written a story in verse of a wicked man named Peter Bell, who was very cruel to his good donkey. He became one day exceedingly sorry for all the evil he had done; so Wordsworth adds, addressing the donkey:

"'Tis said, meek Beast, that through heaven's grace,
He not unmoved did notice now
The cross upon thy shoulder scored,
For lasting impress, by the Lord
To whom all human-kind shall bow—

"Memorial of His touch—that day
When Jesus humbly deigned to ride,
Entering the proud Jerusalem
By an immeasurable stream
Of shouting people deified."

But this is only a pretty legend; the donkeys carried crosses on their backs before that day, of course.

I could easily fill all the columns of THE CHRISTIAN INTELLIGENCER, talking of the animals and birds I saw in the Zoological Gardens when we reached there, though I must not mention one of them, except the chimpanzee.

You will not be surprised to hear that the monkey house was crowded with men, women and children. The chimpanzee was entertaining them, greatly to their enjoyment, and seemingly its own. It was a black ape, with eyes wide open, ears standing out prominently on each side of its head, flattened nostrils, and lips which could be pushed out, drawn in and extended, to express the owner's various emotions of pain or pleasure. When its hands rested on the floor of its cage, its knuckles were used instead of the palms to assist it in walking; the arms were very long in proportion to the body, and very strong. The ape was very agile in its movements, swinging itself from side to side of the cage by means of the ropes hanging from the roof. Its voice sounded loud and shrill. Like all other apes it had no tail. It must have been young, for had it been nine or ten years old it would have been four or five feet tall. It was much shorter.

The home of the chimpanzee is in Western Africa, on the banks of the Gambia, and in Congo. Naturalists give it a Greek name, *Troglodytes*, a diver into caverns, because it chooses a cave or rock for its abode. Ancient naturalists, Aristotle, Plato and others, gave this name to a very low species of the human race, perhaps the little Bushman who lives in the same country as the chimpanzee; but

"With us a common nature owns
An upright form and heavenward face."

The chimpanzee is called a Quadrumana or four-handed animal, though the hands are really paws. It travels about on all fours. Only man has two hands. Only man has two feet for walking. Only man has what you and I call a nose. There are foolish people living to-day, who would have us believe that the resemblance between a chimpanzee and the lowest barbarian is so real that they must be related to each other; indeed, they say their own ancestors were only apes. Well, if they choose to claim such ancestry for themselves, let them do so; but you and I will believe the Bible, which tells us that we were created in God's own image, and when we think of the poor Bushman or Hottentot, we will say:

"Have we not all one Father? Yea.
Hath not one God created us?
How are we better then than he,
Barbarian, not favored thus?

"His coarser appetites may crave
Coarse food on which his body feeds,
But he, too, has a soul to save
With similar immortal needs.

"Despise not him for whom Christ died,
However low, despise him not.
Dear, doubtless, to the Crucified
Is the benighted Hottentot."

King Solomon, the wisest man that ever lived, would have looked upon modern philosophers as being the most foolish of mankind, if they had told him the apes which his ships were bringing from Tarshish every three years were distant relations of himself and of them. He was certainly a very learned naturalist, and was better acquainted with the monkey tribe than these evolutionists, so called, of our day. True, there were no monkeys, baboons and apes in Palestine, except such as were brought there as curiosities from foreign lands; but King Solomon was so wealthy he could send his fleets to distant countries, and pay high prices to men who would capture for him all the specimens that he desired.

The Hebrew word *Kophim*, translated apes in our Bibles, it is thought was applied to any species of monkey, with a tail or without one. Of course, if it only meant apes, the chimpanzee of Africa and the orang-outan of Sumatra and the gibbons and even the gorilla, the largest of apes, might be among them.

That delightful writer on natural history, Rev. J. G. Wood, tells us that he believes the "Tarshish" country here mentioned was Ceylon, and that the ships also visited India. In both places gold, silver, and elephants with ivory tusks, and peacocks and monkeys were plentiful. If the monkeys living in Ceylon and India were chosen for the king, he tells us that two of these were probably the Rhesus and the Entellus, monkeys reverenced by the Hindoos; the latter being worshipped in some parts of India, as monkeys were worshipped in the days of the ancient Egyptians. It is a yellow monkey with a black face, somewhat pretty, and plays amusing tricks.

Another monkey, the Wanderoo, sometimes called the lion tailed baboon, because it has a huge mane and a tail also resembling a lion's, a very sedate fellow, honored for its fancied wisdom, as the Athenians honored the owl, must certainly be included as among King Solomon's monkeys. The bonnet monkeys, whose hair is so arranged that it forms a sort of bonnet or cap, were probably among them also.

I do think the chimpanzee would have interested King Solomon and amused him, also, as much as any of these. It becomes very gentle and docile when domesticated. It enjoys being handsomely clothed, and although living upon fruits and vegetables in its native land will, it is said, eat and drink whatever we do. It can be trained to do wonders.

If you are as fond of natural history as I am, and want to know more about the chimpanzee, you will find a great deal to interest you in a book for boys and girls, published by E. P. Dutton & Co., New York, written by Olive Thorne Miller, and named "Queer Pets." E. S. C.

AN EMINENT NATURALIST lives at Reading, Pa. He is a stonecutter, a day laborer, but known all over the world as an authority on butterflies. His scientific labors, it is said, are done at night after his day's work is over, and on Sundays. He makes his own drawings on stone, writes his own descriptive matter, and does the printing himself. He has the largest collection of butterflies in the world. Two years ago he published a catalogue of North American species of butterflies, which is the most complete ever issued. He has collectors in every known land. In his collection are hundreds of specimens which no other museum possesses.

"I WON'T."—A man, looking up from sawing his wood, saw his little son turning two boys out of the yard. "See here! what are you about, George?" asked the man. "I'm turning two swearers out of the yard, father," said George. "I said I would not play with swearers, and I won't." That is the right time and place to say "I won't." We wish every boy would take the same stand—*No play with swearers.* "Thou shalt not take the name of the Lord thy God in vain."

How Is It?

ARE there ten thousand childen,
Filled with a zeal intense,
Ready for Christ to offer
Their labors, their prayers, their pence?

For the gifts and the prayers of the children,
Gathered in one strong band,
Could conquer the world for Jesus,
And make it a holy land!

Little Heads Together.

ZIGZAG.

1. An apostle. 2. A mountain of Moab. 3. A dwelling. 4. A small insect spoken of in the Gospel of Matthew. 5. A patriarch. 6. A Canaanite at whose threshing-floor a solemn mourning was held over the remains of Jacob. 7. A place where John baptized. 8. An evangelist. 9. A word mentioned in Exodus 33:11. 10. The first son of Adam. Zigzag.—The first five books of the Bible. "ITTALIE."

SQUARE WORD.

1. Something that you eat. 2. A prominent member of the vegetable kingdom. 3. Inhabitants of muddy water. 4. A point of the compass. V.

PI.

Moes fo ruoy trsuh uyo vahe rcude,
Nda hte pharsste uyo llist vhae, rsuvveid
Tub thaw mortnets fo feirg yuo dendeur
Rmof vslie hhicw vreen rarvdie!

Answers to Puzzles of September 8th.

Charade.—Wind-ward.

Diamond.—

P
B U D
B E Z E L
P U Z Z L E S
D E L V E
L E E
S

Crossword.—Washington.

Original puzzles for this department are solicited. Address Cousin LOIS, office of THE CHRISTIAN INTELLIGENCER.

Financial.

TUESDAY, Sept. 28th.

THE Associated Banks increased loans last week $178,100, gained in specie $2 550 600 and in deposits $1,323,400, and reduced legal tenders $822,000. The surplus of reserve was increased $1 397,750, making it $9 079,875. Money on call 5 to 6 per cent....Imports of merchandise at this port last week were valued at $7 512 259, and exports at $7,600,142 The imports of gold amounted to $318,522, of silver to $4 998; the export of gold to $10,600, of silver to $153,222. Foreign exchange was dull through the week, but the rates were increased to $4.83 for 60 day bills and $4.86 for demand for sterling. Rates yesterday were $4.82 and $4 85 ....The Stock Market continues strong and active. Under sales to realize profits, prices drop, and again recover. Railroad earnings continue satisfactory. ....Western farmers continue to market their grain. The visible supply shows an increase for the week of 2,056,551 bushels of wheat, 186,470 of corn and 244 161 of oats. Quotations yesterday were for October cereals: Wheat here 84 1-8, in Chicago 73; corn here 46 5-8, in Chicago 36 7-8; oats here 31 5-8, in Chicago 25 3-8. Cotton closed: Oct. 9 25-26; Nov. 9 30-31. Hay and straw steady....The Treasury calls $15,00.0000 3 per cents, to be redeemed Nov. 1st.

News of the Week.

(Continued from page five.)

SATURDAY, 25.—A party of moonlighters were arrested by the police in Kerry County, Ireland ...A member of Parliament declares that there will be no end of evictions and cruel coersions in Ireland....A strong endeavor is being made by the Bulgarian government to check Russian plots.... Prince Alexander was received with popular ovations at Frankfort, Germany ...Sir William White, the distinguished diplomat, is to be the British Ambassador at Constantinople....An explosion of fire-damp in a coal-pit near Schalke, Germany, killed forty-five persons and wounded sixteen. ...Two schooners collided near Newfoundland. One schooner was lost and five persons drowned....Three thousand of the diseased cattle in Chicago are to be killed. ....The report of an alleged treaty between Canada and the United States is denied by the authorities....Rioting was again resumed in Peabody, Mass., by the strikers last night. Several officers were injured. ....The price of coal is to be advanced the first of October... A young wife in Baltimore killed herself on account of her fear of insanity....Cowles, who was tried for the murder of a hackman in New York, was convicted of manslaughter in the third degree....A gang of rough men broke in one liquor store and attacked the proprietor of another on the west side of New York.... Falling rock in the iron mine at Jayesville, N. Y., killed two men and badly injured another....Two Knight Templars during the recent conclave in St. Louis were killed. ....Bartholomew's defalcation grows larger.

MONDAY, 27.—Mr. Parnell has addressed a letter to Mr. Fitzgerald, President of the Irish National Land League in America, advising him of the imminence of a crisis and of a peril which have seldom been equalled even in the troubled history of Ireland....Russia and Germany are working to remove the Sultan from Constantinople to Cairo ...Another riot in Belfast. Many arrests were made and one young man shot....It has been announced that Fenians intend to burn Hull in twenty different places....Earthquake shocks were felt in Turkey yesterday. Slight damage done.... New disclosures of Democratic official misconduct in Ohio. ..The Charleston people returned to their churches yesterday for worship. They show little fear of Wiggins' storm which he has predicted for the 29th of September....Jesse Philips, one of the richest men in Sharp County, Ark., and his son, have been arrested on the charge of poisoning eleven persons by throwing "Rough on Rats" in a well and the people drinking of the water....Great damage by rain has been done to the cotton crop in Texas....The condition of the people in the northwestern part of Texas is alarming. Half a million people in different counties are on the verge of starvation and many have died. It is desired to obtain 100,000 bushels of seed wheat for this fall's sowing. Special collections will be taken up next Sunday in some of the New York churches in behalf of the Texas people....Hotels and cottages destroyed by fire at Rockaway Beach. Loss $80,000, with little or no insurance

TUESDAY, 28.—Bulgarian affairs still disturb Europe....Rumors of increased power to be given the Jesuits by the Papacy.... French Romanists assailed in China ... Earthquake shock yesterday afternoon in Charleston, and in Savannah and Augusta, ... Cattle men try to evade the quarantine at Chicago. Authorities vigilant.... John Esten Cooke, the author, died yesterday of typhoid fever, at Boyce, Va....General Arthur returns to his home in this city; is still feeble.. .Political cauldron boiling.

Mr. C. P. Huntington, the well-known financier, is erecting a memorial chapel at West Chester, N. Y. Messrs. J. & R. Lamb, the church decorators, of New York, have the contract for the entire glass work, the three windows back of the pulpit comprising the most important part of this. The central window contains the figure of the Good Shepherd, holding a lamb in His arms. In the upper part is the Cross encircled by the Gloria, and in the lower part the Chi-Rho set against a back ground of the Passion Flower. The side panels display figures of angels, kneeling in an attitude of adoration. In the lower part are seen the symbols of the Alpha and Omega. These windows are to be carried out in Opalescent, Venetian and Antique glass, and to be treated in a very rich and brilliant scheme of coloring. The remainder of the glass is to be comparatively simple in treatment; geometric designs from carefully selected shades of Venetian with bits of Antique, the general scheme of color to be in golden and amber.

We take pleasure in recommending to our readers an article which has in the last five years done more than anything we recall at present, to relieve the hardest of woman's work of much of its toil and drudgery. We refer to *James Pyle's Pearline Washing Compound.* The immense consumption of this article is sufficient proof of its utility, and experience has taught us that it is far superior to soap. We are not given to enthusiasm over many of these new ideas, but a fair trial will convince the most skeptical of the merits of *Pearline.*

FOR DYSPEPSIA, INDIGESTION, Depression of Spirits and General Debility, in the various forms; also as a preventive against Fever and Ague, and other Intermittent Fevers, the "*Ferro Phosphorated Elixir of Calisaya,*" made by Caswell, Hazard & Co., New York, and sold by all druggists, is the best tonic; and for patients recovering from Fever or other sickness has no equal.

Publisher's Department.

Rheumatism and the Gout, cease their twinges, if the affected part is daily washed with Glenn's Sulphur Soap, which banishes pain and renders the joints and muscles supple and elastic. It is at the same time a very effective clarifier and beautifier of the skin.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

That feeling of extreme debility is entirely overcome by Hood's Sarsaparilla. "I was tired all over, but Hood's Sarsaparilla gave me new life and strength," says a Pawtucket, R. I., lady. Hood's Sarsaparilla is sold by all druggists. $1 a bottle, or six bottles for $5.

Ayer's Hair Vigor promotes the growth and improves the beauty of the hair. This preparation stimulates the roots of the hair, cleanses the scalp, prevents the accumulation of dandruff, and restores to faded and gray hair its original color.

The best cough medicine is Piso's Cure for Consumption. Sold everywhere. 25c.

MARRIAGES.

CARPENTER—DRAKE.—At Cuddebackville, N. Y., Sept. 15, by Rev. H. Hageman, Samuel Carpenter, of Nongaup, to Danetta Drake, of Forestburgh.

DEWITT—DURDICK.—At Huguenot N. Y., Sept. 22, by Rev. H. Hageman, Cornelius Dewitt, of Robertsonville, N. Y., to Mary Burdick, of Port Jervis, N. Y.

VAN DE LUISTER—EIZENBURG.—On Sept. 18, by Rev. A. Vennema, John Van de Luister and Minnie Eizenburg, all of Kalamazoo, Mich.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

VAN RENSSELAER.—The following resolutions have been adopted by the Consistory of the Third Reformed Church of Albany.

Forasmuch as it hath pleased Almighty God to remove from this life Mrs. C. G. Van Rensselaer, who was for many years a faithful worshipper and a consistent communicant in the Third Reformed Church of Albany; be it therefore

Resolved, That we, the officers of the Third Reformed Church of Albany, do hereby express our appreciation of her many estimable and beautiful graces of character; and also, that we hereby give expression to our sorrow for the loss of one who was devoted to the interests of our church, and who earnestly labored and prayed for her welfare. Be it also

Resolved, That we extend our sincere sympathy to the afflicted family, and tenderly commend them to the God of all grace, who has comfort and sympathy for bereaved hearts. Be it also

Resolved, That we assemble at the Third Reformed Church on Wednesday afternoon, and attend the funeral services in a body.

Resolved, That this action of Consistory be published in a morning and an evening paper of the city of Albany, and also in the New York CHRISTIAN INTELLIGENCER; and also, that a copy of these resolutions be transmitted to the family of the deceased.

JOS. PAIGE DAVIS, President.

Also signed by the Consistory.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

FULTON STREET DAILY NOON PRAYER-MEETING,
113 Fulton Street, and 58 Ann Street,
Just east of Broadway, near William Street.
COME IN, REST, AND PRAY.
Stop 5, 10 15 or 20 minutes, or the hour, as your time permits.

THE Hudson River Ministerial Association will meet in the Reformed Church of Schodack Landing, Monday, October 4th, at 3 P M. Monday, 3.30 P.M., exegesis by Rev. C. Van Santvoord, D.D., of 1 Tim. 3:16. Monday, 7.30 P.M., sermon by Rev. W. H. Vroom. Tuesday, 10 30 A.M., essay by Rev. T. S. Brown Topic, "Relation of the Church and Young Men's Christian Associations." Members expecting to attend will please send postal to Rev. H. A. Hendrickson, Schodack Landing, N. Y.

J. B. DRURY, Sec.

THE CLASSIS OF CAYUGA.—The regular fall meeting of the Classis of Cayuga will be held in the Reformed Church of Utica on Tuesday Oct. 5th, at 7.30 P.M. C. O. THATCHER, S. C.

THE CLASSIS OF GENEVA will meet in stated fall session in the Reformed Church of Tyre, the first Tuesday (5th) of October, at 3 P.M. Vacant churches to report, and Classical dues to be paid in at this session.

The brethren will be met on the arrival of the A.M. trains at Seneca Falls and at Clyde, and conveyed to the place of meeting the day Classis convenes J. WHITBECK. S. C.

THE CLASSIS OF KINGSTON will meet in stated session on Tuesday, October 5th, at 11 A.M., in the Church of Rochester. Sermon by the retiring President, Rev. W. H. Vroom. Classical dues should be paid by the several churches.

DEWITT B. WYCKOFF, S. C.

THE NORTH CLASSIS OF LONG ISLAND will meet in regular session in the Reformed Church of Williamsburgh, (Rev. Dr. Terhune's), on the third Tuesday of October, (19th), at 10 o'clock A.M.

W. H. TEN EYCK, S. C.

THE SOUTH CLASSIS OF LONG ISLAND will meet in regular fall session at East New York, L. I., on the third Tuesday of October, (19th), at 10 o'clock A.M. Classical assessment to be paid at this meeting. R. G. STRONG, S. C.

THE CLASSIS OF NEWARK will meet in stated session in the North Reformed Church of Newark, on Tuesday, October 12th, at 10 o'clock A.M. Consistorial records are to be presented and Classical dues paid. HENRY VEHSLAGE, S. C.

THE CLASSIS OF NEW BRUNSWICK will meet in stated session on Tuesday, October 19th, in the Suydam Street Church, (Rev. Dr. Campbell's), in the city of New Brunswick, at 9.30 A.M. Rev. James LeFevre will preach the sermon.

E. T. CORWIN, S. C.

THE CLASSIS OF NEW YORK will meet in regular session on Tuesday, October 19th, at 10 o'clock A.M., in the lecture-room of the church, 5th avenue and 29th street. All applications for Classical aid must be sent to the undersigned, corner of Lexington avenue and East 81st street, at least ten days before the date of meeting.

OLIVER H. WALSER, S. C.

THE CLASSIS OF ORANGE will meet in fall session at Cuddebackville, Tuesday, October 19th, at 2 P.M. Carriages will meet delegates at Guyward at 11.25 A.M. Consistorial minutes must be presented and Classical dues paid. The subject for religious meeting in the evening, "Infant Baptism and the Religious Training of the Young." Revs. Schoonmaker and Darrach to open the discussion.

R. DEWITT, S. C.

THE Rev. J. W. Warnshuis will be installed (D.V.) as pastor of the Holland Church of Passaic, on Sunday, October 3d, at 2 P.M. The Rev. John Gaston, *primarius*, and the Rev. J. H. Whitehead, *secundus*, to preside and read the form; the Rev. J. Huyssoon, *primarius*, and the Rev. L. Jongeeneel, *secundus*, to preach the sermon.

....At the adjourned meeting of Classis of Paramus to be held at West New Hempstead, N. Y., on October 5th, at 2.30 P.M., for the ordination and installation of Mr. John Laubenheimer, the Rev. D. M. Talmage will preside and read the form; the Rev. N. H. Van Arsdale will preach the sermon, and the Rev. John C. Van Deventer will conduct the devotional exercises.

....An adjourned meeting of the Classis of Paramus will be held in the Church of West New Hempstead on Tuesday, October 5th, at 2.30 P.M. Delegates who expect to arrive by train will please notify Aaron Blauvelt, Esq., Monsey, N. Y., and will be met at Suffern on the arrival of the train leaving New York at 10.15 A.M.

JOHN C. VAN DEVENTER, S. C.

THE CLASSIS OF PASSAIC will meet in regular session in the Reformed Church of Boonton, on Tuesday, Oct. 5th, at 10.30 A.M. Consistorial records should be presented and Classical dues paid at this meeting. Rev. B. W. Tellier, (D. V.,) will preach the Classical sermon. S. T. SEARLE, S. C.

THE CLASSIS OF PHILADELPHIA will meet in stated session at Addisville, Pa., the third Tuesday in October, 19th, at 11.30 A.M. Conveyances will meet delegates at Somerton, on Philadelphia and Reading Railroad, at 10.17, and those leaving Philadelphia at 9.40 will be met at Churchville at 10.23.

S. C.

THE CLASSIS OF POUGHKEEPSIE will meet in stated session in the Church of Cold Spring, on Tuesday, October 19th, at 10 30 A.M. Consistorial minutes to be presented and dues to be paid.

A. P. VAN GIESON, S. C.

THE CLASSIS OF RARITAN will hold its stated fall session in the Second Reformed church in Somerville, N. J., on the second Tuesday, the 12th of October, 1886, at 10.30 A.M. Classical dues and bills of delegates are payable at this session.

JOHN F. MESICK, S. C.

THE CLASSIS OF RENSSELAER will meet in stated session on Tuesday, October 5th, at 10.30 A.M., at Schodack Landing. Classical dues are to be paid at this meeting. EDWARD A. COLLIER, S. C.

THE CLASSIS OF ULSTER will meet in regular session in the Reformed Church of Blue Mountain on Tuesday, Oct. 5th, at 11 A.M. Rev. A. J. Sebring is Chairman of the Committee on Synodical Minutes. Classical dues are to be paid at this meeting.

Carriages will be in readiness at Saugerties station on the arrival of the 7 o'clock train from Kingston to convey members of Classis to the church.

J. N. VOORHIS, S. C.

CLASSIS OF WESTCHESTER.—A regular meeting of the Classis of Westchester will be held in the Church of Fordham, N. Y city, on Tuesday, the 19th day of October, at 10 o'clock A.M. Rev. William E. Turner will preach the sermon.

C. K. CLEARWATER, S. C.

CORRESPONDENTS please address Rev B. C. Miller, Jr., at Bloomfield, N. J. (P. O. Box 276.)

CORRESPONDENTS will please address Rev. J. W. Warnshuis at Passaic, N. J.

CORRESPONDENTS are requested to address Rev. J. Elmendorf, D.D, at 61 East 123d st., New York.

CORRESPONDENTS will please address Rev. G. D. Lydecker at Upper Red Hook, N. Y.

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Absolutely Pure.

This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

Sore Eyes

The eyes are always in sympathy with the body, and afford an excellent index of its condition. When the eyes become weak, and the lids inflamed and sore, it is an evidence that the system has become disordered by Scrofula, for which Ayer's Sarsaparilla is the best known remedy.

Scrofula, which produced a painful inflammation in my eyes, caused me much suffering for a number of years. By the advice of a physician I commenced taking Ayer's Sarsaparilla. After using this medicine a short time I was completely

Cured

My eyes are now in a splendid condition, and I am as well and strong as ever.—Mrs. William Gage, Concord, N. H.

For a number of years I was troubled with a humor in my eyes, and was unable to obtain any relief until I commenced using Ayer's Sarsaparilla. This medicine has effected a complete cure, and I believe it to be the best of blood purifiers.—C. E. Upton, Nashua, N. H.

From childhood, and until within a few months, I have been afflicted with Weak and Sore Eyes. I have used for these complaints, with beneficial results, Ayer's Sarsaparilla, and consider it a great blood purifier.—Mrs. C. Phillips, Glover, Vt.

I suffered for a year with inflammation in my left eye. Three ulcers formed on the ball, depriving me of sight, and causing great pain. After trying many other remedies, to no purpose, I was finally induced to use Ayer's Sarsaparilla, and,

By Taking

three bottles of this medicine, have been entirely cured. My sight has been restored, and there is no sign of inflammation, sore, or ulcer in my eye.—Kendal T. Bowen, Sugar Tree Ridge, Ohio.

My daughter, ten years old, was afflicted with Scrofulous Sore Eyes. During the last two years she never saw light of any kind. Physicians of the highest standing exerted their skill, but with no permanent success. On the recommendation of a friend I purchased a bottle of Ayer's Sarsaparilla, which my daughter commenced taking. Before she had used the third bottle her sight was restored, and she can now look steadily at a brilliant light without pain. Her cure is complete.—W. E. Sutherland, Evangelist, Shelby City, Ky.

Ayer's Sarsaparilla,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists. Price $1; six bottles, $5.

FOR SALE.

A *splendid* 18-stop church organ, with two banks o keys and pedals. *A great bargain.* Also, several smaller organs. Send for a description to REUBEN NICHOLS, Builder. Warerooms, 32 and 33 Richmond St., Philadelphia Pa

JAMES PYLE'S

O K TRADE MARK

PEARLINE

The Great Invention,

For EASY WASHING,

IN HARD OR SOFT, HOT OR COLD WATER.

Without Harm to FABRIC or HANDS

and particularly adapted to *Warm Climates*.

No family, rich or poor, should be without it.

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The Church.

A Return.

THE charm of the golden trees,
The glow of the autumn day,
And the garden walks with their murm'ring bees,
Soothe all my cares away.

My soul is sick of the strife
Where pulses never are stilled:
But here, in the rest of a simple life,
God's promise is fulfilled.

When the bramble bears its fruit,
And mists creep over the lea,
And soft as the sound of a distant flute
The sheep-bells chime to me.

When the bracken turns to gold,
And down in the wir ding lane
A little bird sings me the songs of old
Till youth comes back again;

Then trouble and pain depart,
And comfort and peace draw near,
And all the foes of a timorous heart
Like phantoms disappear.

And the autumn lands grow fair
With a light that seems divine;
And the treasures I left in childhood there,
Once more are wholly mine.

—*Sarah Doudney, in The Quiver for October.*

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TO give a man a full knowledge of true morality, I should need to send him to no other book than the New Testament.—*John Locke.*

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The Bible contains more true sublimity, more exquisite beauty, more pure morality, more important history and finer strains of poetry and eloquence than can be collected from all other books in what ever age or language they have been written.—*Sir William Jones.*

I have read the Bible through many times. It is a book of all others for lawyers, as well as divines, and I pity the man who cannot find in it a rich supply of thought and noble conduct.—*Daniel Webster.*

There are no songs comparable to the songs of Zion, no orations equal to those of the Prophets, and no politics like those which the Scriptures teach.—*Milton.*

The Hebrew Scriptures stand so happily combined together, that, even out of the most diverse elements, the feeling of a whole still rises before us. They are complete enough to satisfy, fragmentary enough to excite, barbarous enough to arouse, tender enough to appease.—*Goethe.*

We search the wor truth we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From the old flower-fields of the soul;
And, weary seekers for the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read. —*Whittier.*

The Book without a rival.—*Frederic R. Marvin.*

Name the lands of the Bible, and you name the lands of constitutional freedom. Switzerland, Scotland, England, Holland, America, received their liberties from God's Word. France, largely destitute of the Bible for so many long years, has had fifteen different governments, all directly or indirectly of a revolutionary origin, in eighty-three years. Prussia at her side, though beneath a government harsh and with features of severity, has known how to avoid the desperate remedy of constant and bloody revolutions. She has advanced her liberties by calmer methods, and has maintained herself stable, prosperous, and strong. Mexico has cast out the Bible, and Mexico has had fifty six revolutions since 1821.—*Rev. Arthur Mitchell.*

Coleridge finely said, "The Bible without the Spirit is a sun-dial by moonlight."

The Bible is the only universal classic of all mankind, of every age and country, of time and eternity. —*Grimke.*

FULL-GROWN MEN.—Paul says that Christ has given apostles and prophets and pastors and teachers for the perfecting of the saints, "till we all come unto a perfect man." In the New Version this last clause is rendered, "unto a full grown man." The need of the world and the Church to-day is full-grown men.

. . . . . .

A full-grown man is useful. Children are a charge rather than a help in the serious business of life. If a broken bone is to be set or an eye operated on we want no child to undertake it. The child cannot rule nor vote, nor make contracts, nor enter into partnerships. He may be heir to great wealth, but he is not allowed to take possession of it and administer it as his own. He is under tutors and governors. Not so the full-grown man. In the kingdom of God there are serious enterprises calling for men. There are harvests to reap, and battles to fight, and bruised and sick and wounded to restore. The hosts of sin are marching on to war. The Captain of our salvation lifts up the standard and calls for men to follow Him. The powers of intemperance and infidelity and political and social and business corruption and worldliness are not to be overcome by children. Men of mature wisdom and knowledge and skill and courage and endurance are needed now. There are dwarfs and pigmies and weaklings enough. The need is full grown men.—*The Christian Advocate.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 2. FOURTH QUARTER.

M. Jesus Before Pilate.....John 18: 28-40.
T. Jesus Before Herod.....Luke 23: 4-12.
W. Pharasaic Hypocrisy.....Matt. 23: 13-36.
T. Crucifixion Foretold.....Matt. 20: 17-28.
F. King of Kings, and Lord of Lords.....1 Tim. 6: 11-16.
S. An Everlasting Kingdom.....Ps. 72: 1-20.
S. The King Enthroned.....Heb. 1: 1-14.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

Oct. 10th.—Jesus Before Pilate.—John 18: 28-40

Golden Text.—"I find in him no fault at all."—JOHN 18: 38.

CENTRAL TRUTH.—"He is despised and rejected of men."—ISA. 53: 3.

INTRODUCTION.

AT the close of our last lesson Jesus was being led to Annas. After a brief examination by him, He was taken before Caiaphas who, with some members of the council, held an informal trial, at which His death was virtually decided upon. It was during this examination in the palace of the high priest that Peter was guilty of his three-fold denial. Finally a formal assembly of the Sanhedrin was held, and Jesus was judged worthy of death. A difficulty, however, stood in the way of carrying out this sentence. The Romans had taken away the right to execute capital punishment, and it would be necessary to secure a civil as well as ecclesiastical condemnation. Jesus had been condemned to death for alleged blasphemy, but the Roman governor would not take cognizance of such a charge, so we pass now to a different scene in which Pilate is the judge, and Jesus is accused before him of treason to the emperor, in seeking to set up a rival kingdom. The governor ordinarily resided at Cesarea, but on the occasion of the feasts he was accustomed to stay at Jerusalem in order the more easily to quell any seditious or riotous proceedings.

THE LESSON.

I. WHAT ACCUSATION BRING YE?—VS. 28-32.

V. 28.—"*Then led they Jesus from Caiaphas unto the hall of judgment.*" This hall may have been in the castle Antonia, which overlooked the courts of the temple, and therefore was not far from the council-room of the Sanhedrin. "*It was early,*" probably just about sunrise. This fact shows how hurried had been all the proceedings that had already been taken. "*They themselves went not into the judgment hall.*" It was one of the traditions of the elders that the very dwelling of a Gentile was contaminating, and so we find these men, bent upon judicial murder, yet fastidious about ceremonial defilement. "*That they might eat the passover.*" This has been interpreted to indicate that the paschal lamb had not yet been eaten, and, therefore, that Jesus had anticipated the proper time for that ceremony; other authorities say that the expression may refer to any of the festivities of the occasion.

V. 29.—"*What accusation bring ye against this man?*" The rulers knew Pilate to be an unprincipled man, and thought that he would ratify their sentence without any unpleasant questioning, but he proposed to hold an enquiry himself.

V. 30.—"*If he were not a malefactor we would not have delivered him up unto thee.*" They were disconcerted by Pilate's demand for formal charges, and attempted to get out of their dilemma by assuming a bold position. They wished him to take for granted the regularity and justice of their proceedings, and to sign a death warrant upon their demand.

V. 31.—"*Take ye him and judge him according to your law.*" If they had no charge which Roman law would take cognizance of, then they had no business at his court. If they were going to be independent he would be no less so. "*It is not lawful for us to put any man to death.*" This answer shows the animus of their prosecution. It was not justice that they sought, but to get rid of this man. The Jewish form of capital punishment was by stoning, while the Romans employed the Cross.

V. 32.—"*That the saying of Jesus might be fulfilled, which he spake signifying what death he should die.*" When Jesus first began to speak of the Cross there was no human probability that such a death awaited Him, because the Jews only charged Him with blasphemy and Sabbath breaking, and only crimes against the Roman law could be punished by the Cross. This fact indicates that Jesus saw the future with more than human foresight.

II. ART THOU A KING, THEN?—VS. 33-38.

V. 33.—The Jews, finding that they could not secure the death of Jesus on the charge upon which they had tried Him, began to insinuate that He had claimed royal authority, and so had been guilty of treason. Upon hearing this new charge Pilate returned to the judgment hall to enquire of Jesus concerning the facts of the case. He asks Him the direct question, "*Art thou the King of the Jews?*"

V. 34.—"*Sayest thou this of thyself, or did others tell it thee of me?*" Jesus evidently asked this question, because the title "King of the Jews" had two meanings, one of which was the expression of treason, while the other was entirely innocent. If Pilate asked this question in the Roman sense, that is of himself, then Jesus could declare that He was not a king as opposed to Cæsar; but if he asked it in the Jewish sense, and according to the declarations of Scripture, then he would not deny the charge.

V. 35.—This questioning on the part of Jesus provoked Pilate and he answered with unspeakable scorn of feeling, "*Am I a Jew?*" What interest have I in such nice distinctions? You have been condemned by your own countrymen, now tell me, "*What hast thou done?*"

V. 36.—"*My kingdom is not of this world.*" Jesus would not deny His royal right, but He would have that right placed on its proper basis. There was certainly nothing in all His course which could be construed into an assertion of kingly authority in an earthly sense. He had persistently discouraged and resisted all attempts on the part of His very accusers to force such a position on Him. Their opposition to Him was largely due to the fact that He would proclaim Himself king and lead a revolution whereby they might regain their liberty.

V. 37.—Every moment was adding to the perplexity of Pilate. He asks again, this time as simply as possible, "*Art thou a king, then?*" Is there any sense in which you claim royal prerogatives? Jesus answered, "*Thou sayest that I am a king.*" This was a common form of acknowledging the truth of what had just been affirmed or asked. "*To this end was I born....that I should bear witness unto the truth.*" Jesus would have His judge recognize the fact that His dominion was spiritual, that He relied upon truth instead of force for the maintaining of His kingdom. "*Every one that is of the truth heareth my voice*" This appears like a gentle invitation to Pilate to yield his prejudices and become a disciple of the truth.

V. 38.—"*What is truth?*" This question was a waiving of all spiritual interests, and a rejection of the overtures of Jesus. Still he found that the charge of sedition was utterly baseless, and so, "*he went out again unto the Jews, and saith unto them, I find no fault in him at all*" He had refused to condemn Him on their declaration of His guilt, and now he declares that their charges have not been substantiated; surely there was no course open to him now but to dismiss the case and release the prisoner; but Pilate was a demagogue, and sought to move upon the passions of these people to his own advantage.

III. NOT THIS MAN, BUT BARABBAS.—VS. 39, 40.

V. 39.—"*Will ye that I release unto you the king of the Jews?*" Most of those held in Roman custody had been guilty of sedition, and were regarded as martyrs to their country by the Jews, hence the release of a prisoner at the feast was a mark of judicial favor which pleased the people. Pilate sought in this way to release Jesus, while securing for himself the good-will of the people.

V. 40.—"*Not this man, but Barabbas.*" Barabbas had been imprisoned, probably justly, for the very crime which they had charged against Jesus, and by demanding the execution of Him who had been falsely charged with crime, while they asked the release of one who had been justly condemned, they proved the insincerity of the loyal pretences.

LESSONS FOR TO-DAY.

1. Zeal for ceremonies cannot cover up sinful conduct.

2. Those who act unjustly dislike enquiry into their proceedings.

3. The fear of man destroys the fear of God.

4. He who will not listen to his conscience is sure to fall into sin.

5. The enemies of Christ are willing to destroy themselves if they can silence His claims.

6. "To him that knoweth to do good and doeth it not, to him it is sin."

7. Be careful lest you repeat the cry, "Not this man, but Barabbas."

The Soul.

IN a sermon the Rev. Dr. Parkhurst, of New York, quotes the words which Abdallah, in the Persian story, is supposed to address from beyond death to the friends who were preparing his body for burial:

"Faithful friends, it lies, I know,
Pale and white, and cold as snow;
And ye say, 'Abdallah's dead'—
Weeping at the feet and head.
I can see your falling tears;
I can hear your sighs and prayers;
Yet I smile and whisper this:
'I am not the thing you kiss!
Cease your tears and let it lie;
It was *mine*—it is not *I*.'

"Sweet friends, what the women lave
For the last sleep of the grave
Is a hut which I am quitting,
Is a garment no more fitting,
Is a cage from which at last,
Like a bird my soul has passed.
Love the inmate, not the room;
The wearer, not the garb—the plume
Of the eagle, not the bars
That keep him from the splendid stars.

"Loving friend, O, rise and dry
Straightway every weeping eye;
What ye lift upon the bier
Is not worth one single tear.
'Tis an empty sea-shell—one
Out of which the pearl is gone.
The shell is broken, it lies there:
The pearl, the *all*, the *soul* is *here*."

"Faithful."

IT was a dreary day in late winter. There were wearisome gray clouds overhead, and dull brown, half-melted ridges of snow and ice under foot. In the great iron foundry at M—— the men strode to and fro before their forges, bared their swarthy arms to the work, thrust huge glowing bars of metal into the panting fires, and swung their ponderous hammers—clang! clang! clang! The noise of the blows and of the ponderous machinery was so great that talking was impossible. A hoarse direction shouted now and then by the overseer, with gestures of the hand that the workers understood, was all.

At an anvil a little removed from the central uproar stood a solitary man, fashioning a piece of iron into a shape not unlike that of the rubber bands sold by stationers for small parcels; only it was over a foot long, and almost as thick as your wrist. The iron was held tight by a pair of tongs, and was glowing red, the sparks flying in a constant shower as the skilful blows fell, swiftly and surely. The workman himself was a quiet looking man, with tightly set lips; almost sullen, you would have said.

"Well, well," he muttered to himself, turning the hot iron, and commencing upon the other side, "it's the same old story. Pound, pound, from morning till night—no rest, no change, no hope. I'm of no importance in the world—it makes no difference whether I live or die—ah!"—

He stopped suddenly, and bent closely over the article he was shaping. You and I would have noticed nothing particular, but this man was evidently puzzled. He struck the iron two or three sharp blows, listening intently to the sound it gave back. Then he frowned, and poised it a moment on the end of his tongs.

The other men were accustomed to laugh at him because he was so particular about his workmanship in little things. Two or three of them glanced at him now as he stood that instant, undecided.

"Let it go, John," called one of them over his shoulder. "One out of a thousand won't make any difference."

But John had decided. "It's a flaw," he said. "I won't risk it." And, flinging away the iron loop on a heap of refuse metal, he patiently began his work over again, this time completing it, as he had hundreds of others, successfully.

. . . . . .

Three years passed away. It was winter again, and the northeast wind, roaring through the sky from the far off forests of Labrador, rolling huge, foaming waves from mid-ocean against the rocky coasts of New England, unroofing houses, uprooting trees, sweeping over lonely lakes; and, joining its cry with the howl of the wolf and the cracking of ice-floes, turned the night into a tumult of darkness and doleful uproar dreadful to hear. On the western tracks of the A. M. & S. Railroad, the late express was running at full speed. It had been delayed by the high wind, and the engineer was making up time. Twenty, thirty, thirty-five miles an hour, into the black night, with only a glow from the headlight on the steel rails, a few hundred feet in advance of the locomotive, as it plunged forward faster than ever. The fireman plied his furnace with coal, shovelful after shovelful. Now a few lights, dotting the darkness, from comfortable firesides in some small country village. The engine slacks its pace slightly, shrieks at the station master with his waving lantern, and dashes on at *thirty eight* miles an hour. The engineer, with one hand on the polished bar before him, glances alternately at the steam-gauge and the track ahead. The wind is blowing more fiercely than ever, but he knows nothing of that; he thinks only of the hot, bounding, roaring creature on whose back he rides on into the night at *forty miles* an hour.

The passengers in the train are most of them asleep. There is a baggage and mail car, in which a few men are at work; but in the Pullman cars behind are over a hundred souls, trustfully awaiting the end of their journey. There are fathers hurrying home to their children; boys and girls with heads upon the rocking pillow, dreaming of fir-trees and lights and bright gifts, for it is just after Christmas.

One of the passengers has a little girl nestling close beside him; her mother left them for Christ's country last week, and now she alone is left to him. As the rails rattle beneath the flying wheels of the train, the man becomes uneasy and holds the little girl more tightly. Then he takes out his watch and calculates the speed.

"I wonder"—he says slowly, "I wonder"—

Crash—h—h!

Darkness, wild cries, the car dashing furiously over timbers and wreck of rail and platform like a ship upon the rocks; screams, prayers, groans; a terrible sideways lurch and a prolonged creaking of strained iron and wood, above the shrill cries of men, women and children. Then dead, awful stillness.

One by one, the terrified, half-dressed, trembling passengers make their way over the slanting floor of the car, and out through broken doors and windows into the cold night air.

As lights began to flash upon the scene, the bravest hid their faces and turned pale. In the valley, far below, as if they were looking down from a lofty church belfry, lay the monster of steam and iron which a few moments before was bounding homeward with them in apparent safety and with sure speed. Beside it were heaped the ruins of the mail car. And on the verge of the embankment, leaning dizzily over those awful depths, rested the forward Pullman. What held it back?

The locomotive left the rails and plunged over the embankment, seventy-five feet down to the bottom, turning completely over in its course and dragging the mail car after it. Only one man was killed, though the train was crowded; the forward Pullman would have gone over, after the mail car, *had it not been held back by the link which coupled it to the next car.*

So the report flew over the wires the next morning, and so you can read it in the newspapers, if you like.

And what of the obscure iron-worker who would not let that iron link pass his hands until it was perfect—a true and honest piece of work? No one knows his name. He never will know in this world how that faithful half-hour saved sixscore human lives. But there is One who knows, and who does not forget the humblest, every day duty-doing of His children. He who said, "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord!"—*Willis Boyd Allen, in The Congregationalist.*

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Mrs. Mary C. Smith, Cambridgeport, Mass., was a sufferer from dyspepsia and sick headache. She took Hood's Sarsaparilla and found it the best remedy she ever used.

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The profits of the Company revert to the assured and are divided annually, upon the Premiums terminated during the year, Certificates for which are issued, bearing interest in accordance with its Charter.

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Insures against loss by Fire at reasonable rates.

Reserve for re-insurance	$2,265,427 8
of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 2[illegible]
Capital paid in cash	1,000,000 00
Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

This Company conducts its business under the restrictions of the New York Safety Fund Law. The two Safety Fund together equal $1,200,000.

H. H. LAMPORT, President.
CYRUS PECK, Secretary.

HOME INSURANCE COMPANY

OF NEW YORK.
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Sixty-sixth Semi-Annual Statement, Showing the Condition of the Company on the first day of July, 1886.

CASH CAPITAL	$3,000,000
Reserve Premium Fund	2,938,020 0[illegible]
Reserve for Unpaid Losses and Claims	301,040 1[illegible]
Net Surplus	1,389,341 71
Cash Assets	$7,628,401 81

SUMMARY OF ASSETS

Cash in Banks	$126,608 99
Bonds and Mortgages, being first lien on Real Estate	743,300 00
United States Stocks (market value)	2,9[illegible] 2,697 50
Bank and Railroad Stocks and Bonds (market value)	1,733,640 00
State and City Bonds (market value)	2[illegible]6,000 00
Loans on Stocks, payable on demand	180,000 00
Interest due on 1st July, 1886.	10[illegible],394 74
Premiums uncollected and in hands of Agents	299,646 97
Real Estate	1,364,113 61
Total	$7,628,401 81

CHAS. J. MARTIN, President.
D. A. HEALD, Vice-President.
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DR. JAEGER'S SANITARY WOOLEN SYSTEM COMPANY,

827 & 829 BROADWAY, ABOVE 12th STREET, NEW YORK.

L. C. HOPKINS, MANAGER,

Have opened the premises named with a full stock of

SANATORY WOOLEN GARMENTS,

which are offered to the public at wholesale and retail.

These goods are manufactured from the purest Wool or Camel's Hair, under instructions from DR. GUSTAV JAEGER, whose years of special study, verified by actual and exhaustive experiments, have established the fact that most bodily derangements may be prevented or cured by the adoption of his SANATORY WOOLEN UNDERWEAR, CLOTHING AND BEDDING. These afford to the body the greatest protection from Cold, Heat and Dampness, with the least obstruction to the body's exhalations. DR. JAEGER reasons as follows: If this action of the skin be imperfect or repressed from any cause, fat and water accumulate in the tissues, the functional powers of which are lowered and weakened; and the flesh, which should feel elastic, firm and hard to the touch, becomes soft and flabby, resulting at last in a general derangement of the physical organization; and the evil effect on the body is experienced in the form of many disorders which are erroneously considered to be more or less inevitable and ineradicable, such as corpulence, asthma, pulmonary complaints, diseases of the digestive organs, gout, rheumatism, &c.

All fabrics manufactured from, or adulterated with, vegetable fiber (linen and cotton) or silk is impervious to the body's exhalations, which are arrested and turned to water on the skin, by cotton or linen garments. Linen and cotton are, moreover, rapid conductors of heat, and thus, especially when damp, readily cause a chill. Further, *dead* vegetable fiber has the same property as living plants of absorbing evil odors, but cannot, like the plant, assimilate them, and therefore gives them off again under the influence of warmth or damp. Therefore, DR. JAEGER unreservedly condemns the use in clothing, and in bedding, of all fabrics made of, or mixed with, *vegetable fiber (cotton or linen) or silk* as an obstacle to absorption, and evaporation, and selects Animal wool as the proper substance for his "Sanatory Clothing." The advantages of this material are obvious, as when woven into tissues, Wool possesses above all textile fabrics—

1. A peculiar power of absorption and transmission.
2. The properties of a non-conductor of heat, so essential in preserving an equable temperature of the body.
3. The property of promoting the elimination from the tissues of all excess of fat and water, thus making the flesh firm, and hardening and toughening the muscles.

As hitherto woven, woolen fabrics irritate the skin, and induce a feeling of intense discomfort from the fact that they afford no proper escape for the exhalations of the body, and, as a rule, they are so heavy as to render them intolerable for Summer wear. But sanatorily woven wool is free from these defects, is suited to all seasons, protecting against oppressive heat in Summer and maintaining a proper degree of warmth in Winter.

Hence, Dr. Jaeger has found it necessary to materially modify the usual process of weaving woolen fabrics, and to adopt a method which produces a much less closely-woven texture than the ordinary flannel; and all underwear for ladies, gentlemen, and children is made of "Stockinet," undyed or natural gray, very porous, agreeable and durable.

The Sanitary Advantages of Pure Animal Wool.

I. Wool has that healthfully stimulating effect on the skin which is wanting to linen and cotton, and consequently promotes its proper action.

II. Wool, relatively to linen and cotton, is a non-conductor of heat, and thus preserves the *normal* temperature of the body.

III. Wool, by virtue of its superior permeability to moisture, thus transmitting the perspiration, lowers, by evaporation, the abnormal temperature of the body, and this is the reason why *the body, even when freely perspiring, remains dry in woolen clothing*, while in linen or cotton it becomes wet, a fact of common experience with all who engage in athletic exercises.

IV. It is thus seen how Nature regulates the temperature of the body by its exhalations. As a good conductor of moisture, wool conveys away the excessive heat; as a non-conductor of heat it preserves the normal measure of warmth. Hence it is that it is a better protection against excess of either heat or cold than linen or cotton.

V. Wool is electrical, while linen and cotton are not; *i. e.*, wool generates electricity, but does not conduct it. It follows, therefore, that a body clothed in wool loses less of its animal electricity, while fresh electricity is produced on the surface.

DR. JAEGER'S Sanitary Woolen Clothing and Bedding System is therefore salutary for those whose bodies are deficient in animal heat, gives a healthful stimulus to the skin of those engaged in sedentary pursuits and prevents the accumulation of water and fat, apt to ensue upon insufficient exercise.

The system is salutary in cases of catarrh, accumulations of phlegm, fluxious and gouty affections, disorders of the digestive organs, &c., or for nervous, hypochondriacal and hysterical persons, whose health is especially dependent on the unimpeded action of the skin. It is salutary during and after all serious illnesses, tending to alleviate the severity of the attack, and to prevent relapses; and is very beneficial to persons sensitive to changes of temperature. In a word, there can be no better protection against heat, cold, wet, electric and other atmospheric influences. It is, therefore, indispensable to a people living in climates or conditions subject to sudden changes.

THE SANITARY WOOLEN SYSTEM does not pretend to promise perfect health under all circumstances, any more than it promises to perpetuate existence. But wide experience has shown that by its adoption, *disturbances of health are less frequent*, and when they do occur, sooner pass away, and seldom result in chronic disease.

The relief afforded to even the healthy body by its release from the confinement of the ordinary unsanatory clothing is evinced by a previously unknown sense of health, vigor and energy

Dr. Jaeger's Sanitary Woolen System Includes All Articles Worn by Men, Women and Children,

and quite appropriately introduces to the American public many articles new and foreign to our use, but entirely practicable and essential to perfect comfort and health.

Dr. Jaeger's Sanatory Woolen Underwear.

DR. JAEGER'S Sanatory Woolen Under Clothing (manufactured from "Stockinet") is made in Shirts, Night-Dresses, Chemises, Drawers, or in Combination Garments of Shirts or Chemises and Drawers (in one piece) for both sexes. In appearance and feel these fabrics are very similar to spun silk, and it may be confidently asserted that no garments hitherto made are so *agreeable to the wearer*. They are perfectly soft, made of finest wool, and will not irritate the most delicate skin, while the folds adapt themselves to the body in the most graceful manner. The shirts, &c., are not open in front, but are of *double thickness over the chest*, and button on the shoulder. They may be worn through the heat of Summer with comfort, and in colder weather they maintain as much warmth as the heavier flannel clothing. The Stockinet material is also for sale by the yard.

In the SANATORY WOOLEN HATS the gummy, sticky sweat-leather of the common hat is replaced by a Sanatory, woolen lining that exhales the perspiration, and thus keeps the forehead dry and cool.

Dr. Jaeger's Sanatory Boots and Shoes.

The Sanatory Woolen Boots and Shoes, for ladies and gentlemen, are made from pure woolen materials inside, with and without leather protection.

Dr. Jaeger's Sanatory Woolen Bedding.

The Mattresses and Camel's-Hair Pillows are filled with pure, natural, camel's hair and sheep's wool, and are covered with a thick, soft, woven material of the same. The Sheets and Pillow Cases are made of very fine, durable, white cashmere, and will not shrink in washing. The Blankets and Bed Coverings are made of the finest quality of undyed, natural brown, camel's hair or sheep's wool. DR. JAEGER states:—

"The advantage of the natural-brown blankets of sheep's wool consists in their freedom from artificial dye; this I personally guarantee. They, therefore, attract less dirt and fewer evil odors, and secure a more undisturbed sleep. The blankets and pillows of camel-hair wool retain the peculiar odor characteristic of the camel, and which is a potent agency (long known in the East) for soothing the nerves; consequently the sleep which these articles induce is still more quiet and refreshing than in the case of the blankets of sheep's wool." Camel-hair wool blankets may be considered indispensable to all who adopt the Sanitary Woolen System of Dr. G. Jaeger, and are especially to be recommended to nervous persons and sufferers from sleeplessness.

The Miscellaneous Articles

COMPRISE:

Dr. Jaeger's Sanatory Woolen Stockings and Socks, with and without divisions for toes; Ladies Dressing Gowns, Men's Smoking Jackets, Knitted Garments, Vests without Sleeves, Cardigans, Jersey Jackets, Boy's Knitted Suits, Ladies' Dressing Jackets, lace trimmed; Lawn Tennis Shirts, Corset Covers, Sleeping Wrappers, Children's Stockinet Night-Dresses, Ladies' Petticoats, crocheted, kilted, Under-Petticoats, in camel's hair, scolloped; Belt Bandages, Tyrolese Belts, White Woolen Handkerchiefs, Woolen Towels, Pure Camel's-hair Wadding, Cyclists' Stockings, with and without toes.

Dr. Jaeger's Sanatory Woolen Clothing

Has achieved marked success in Germany and England, and other foreign countries (where leading members of the medical profession have testified to its value), and its introduction into this country, characterized by a climate so liable to sudden and extreme changes of temperature, will be hailed as a public benefaction. The System needs only to be tried, to ensure its general adoption. *All articles are manufactured of the finest and purest sheep's or camel's-hair wool*, WITHOUT ANY ADMIXTURE OF VEGETABLE FIBER, OR TRACE OF NOXIOUS DYES. The great prevalence of cotton-mixed, poison-dyed woolen fabrics gives special emphasis to this important truth. To healthy persons the timely adoption of DR. JAEGER'S SANATORY WOOLEN CLOTHING will prove an excellent defence against bodily disorders from climatic and other influences; while it will be signally beneficial to those of slender constitutions and impaired health—especially to sufferers from asthma and other pulmonary complaints, affections of the chest, gout, rheumatism, disorders of the digestive organs, &c.

REFERENCES BY PERMISSION:—Messrs. H. B. Claflin & Co., New York; Bank of the Metropolis, New York; Messrs. S. V. White & Co., Bankers, No. 7 Wall Street; Messrs. Kessler & Co., Bankers, No. 68 Wall Street.

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The Christian Intelligencer

Een-dracht maakt macht.

VOL. LVII.—No. 40. WHOLE No. 2932. | NEW-YORK, WEDNESDAY, OCTOBER 6, 1886. | $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE COMMITTEE of the Board of Superintendents, when they met a fortnight ago, were most agreeably surprised by the number of applicants for admission to the Theological Seminary at New Brunswick. At the meeting of the General Synod in June only two young men were known to have set their faces toward our school of theology. But, to the gratification of the Committee, ten men appeared before them and met the requirements for admission. They are mature, earnest and devoted men. Three graduated this year at Hope College. Besides, evidence was brought forward that the prospects of the Seminary for the next and following years are very encouraging.

THE NEW SECOND CHURCH OF HARLEM, dedicated last Thursday evening, is the third addition within a few years to the number of Reformed churches in this city. The church at Bloomingdale we count as one addition, for it had been for years hardly doing more than holding on to an organization and a site, when a year or two ago it was revived and led forward to vigorous life and importance. Grace Church, which had been a mission of the Collegiate Church, was made a separate organization not long ago, and is reckoned as the second addition. This enlargement in numbers and influence is encouraging and should inspirit us and incite to earnest and united endeavors toward a steady growth in the future. If all these churches shall combine their ability on promising localities and on missionary efforts, there is no reason why the increase of the number of churches should not go steadily forward. In other Eastern cities the condition of our churches has become more hopeful, and in the West a large and promising field invites us to enter in and take possession. Let us do cheerfully, vigorously, with self-denial if need be, that which God is giving and encouraging us to do.

BROOKLYN also adds a new Reformed Church. The corner-stone of the Ocean Hill Church was laid on Saturday. The large amount of news from the churches compels a postponement of the account of the ceremony kindly furnished the INTELLIGENCER. The new church is growing under a favoring sky.

THAT WAS a strange meeting, held in Chickering Hall last Friday evening, to advocate the election of Henry George, the workingmen's candidate for Mayor. Strange in that the gentlemen who made the speeches gave no indication of the purposes for which Mr. George is nominated. The Rev. Messrs. John W. Kramer, D.D., and Heber Newton, D.D., Professors Thomas Davidson, Daniel De Leon and David B. Scott, and Father Edward McGlynn, D.D., with Mr. Charles F. Wingate, made the speeches, but said only in the most general terms that Mr. George was pledged to nobody, was independent, intelligent, honest and fearless, and, therefore, ought to be elected. But Mr. George must do as his constituents desire, as must every man elected to office. He is the nominee of the Labor Unions and must serve them or be without support; and the man who undertakes to administer the affairs of this city needs strong and steadfast support. The Mayor of New York has a large appointing power. What do the Unions hope to do through Mr. George? From whom do they expect him to make appointments? But some of the speakers did make, without discrimination, an attack upon the owners of property. Is that what is to be expected if Mr. George is elected? All sensible men must have read the report of the meeting with a feeling of disappointment. No indication was afforded of how the dissension between labor and capital is to be allayed, none of how the condition of workingmen is to be improved.

MISSIONS AND PROBATION.—It is generally supposed that the American Board will be called to decide at its annual meeting this month whether it will or will not send into the field men who adopt the new theology and hold that there is a probation after death for all who have not heard of the historic Christ. The friends of the cause in every evangelical body of Christians have reason to pray that God would direct the counsels of this venerable and venerated society, that He would fill its members with the wisdom that cometh from above and is first pure, then peaceable, that He would render them firm and inflexible in maintaining the old paths, and that as He has guided the Board through many a painful and perilous crisis in the past, so He would now lead them by His own hand in the way that is good in His sight. Whatever may be appearances, the right course is always the expedient one.

SUNDAY.—We observe by the Newport News (Va.) *Caret*, a journal issued by the colored people, that a vigorous remonstrance is made against the Sunday labor carried on in that port. We trust that it will be successful. 'Tis a shame that the weak and ignorant should be imposed upon. In this great mart, except in sudden emergencies, toil ceases on Sunday and the weary can rest; and if this can be done here without injury, surely it can anywhere else.

CONCESSIONS.—A contemporary speaking of the volume containing the Proceedings of the so-called Congress of Churches at Cleveland, O., remarks: "As we turn over the pages, a smile is created by the speech of J. H. Hopkins, D.D., (P. E.), of Pennsylvania. In his exordium, he professes his willingness 'for the sake of Christian Union to give up everything that is peculiar to the Protestant Episcopal Church in the United States of America.' He is willing to give up the name, 'The Protestant Episcopal Church in the United States of America.' But when you come to 'Apostolic Succession,' he is not willing to give that up, 'because that belongs to the great body of Christendom.' And so of Confirmation; 'that is in the New Testament;' that cannot be given up. So that the residuum which he is willing to give up would amount to this: he is willing to cease calling his denomination 'The Protestant Episcopal Church,' and would, no doubt, be willing that it be called 'The Church,' retaining everything else as now."

WANTS AND NEEDS.—Dr. Ormiston is reported as having said at the recent anniversary of the Fulton Street Prayer-Meeting, "I would rather have what my Maker knows I need than what I think I want." It is a distinction well stated. The wants of people are many, their needs are few; and because they have not their wants, as they conceive of them, they conclude that they are unblessed, and manifest signs of impatience and discontent. What they think they want might not be what they need, and were the want realized it might prove in the end to be anything but a blessing.

How much more patient and thankful and happy people would be if they were to think less of their wants and more of their needs, and were to take more pains from day to day to observe how God opens His hand and supplies their needs. He knows what we require better than we do, and they that trust in Him—in His complete knowledge of us, His unerring wisdom and merciful providence—shall be satisfied.

Important Facts in Relation to the Proportionate Increase of Races and of Trade.

SECOND ARTICLE.

STILL more surprising than the relative increase of the races of men is the fact that Germany is conducting, the world over, a successful competition with British manufacturers. The facts are gathered from Consular reports. The quotations we copy from English journals are from such reports. England has had a large trade with Austria, but the Consul writes, "Velvets used to be extensively imported, but have greatly decreased on account of their manufacture here, and owing to Germany's successful competition with England." The import of textiles and iron and steel goods and machinery from England has decreased, "owing to the development of industry in Germany able to compete in point of quality with that of England." The wholesale dealers in Hungary are in direct communication with Austrian and German merchants, and they control the trade. English exports to Italy have increased within a few years 16 per cent, while those of Germany have advanced 102 per cent, and those of Belgium 150 per cent. German competition is most serious "in crockery, glass, cutlery, hardware, chemicals, surgical instruments, earthenware, and fancy goods generally." In Greece a transfer of trade has been gradually taking place, during the last few years, from Great Britain to other countries. "Woollen cloths, soft goods, iron, hardware, machinery, glassware, and pottery, come now almost exclusively from Germany, Belgium, and France," and chiefly from Germany. In Holland German trade has increased more rapidly than that with England, especially in machinery. British trade with Portugal has been at a standstill for fifteen years, that of Germany has increased fourfold. From Roumania, Servia, Spain, Switzerland, and Turkey, there is "the same tale of growing German imports, while those of England stand still or decline." Even in Egypt, which is virtually under English rule, British import trade has fallen off in "woollen articles and hardware by transfer to Germany."

If we turn to Central and South America the same tendency is found to prevail. The steamers which carry the mails and the freight are British, but trade does not follow the flag. A Consul writes, "Foreign traders here, as in every portion of Central and South America, of which I have experience, have, by superior intelligence and business capacity, supplanted the British merchant;" and these foreign traders are Belgians and Germans, especially the latter.

From China, the information English merchants receive is, "Our great competitors are the Germans;" "it must be admitted that the German merchants show more enterprise than our own in importing new articles, and suiting their wares to the tastes and requirements of the Chinese." The trade of Germany and Belgium with China has risen from 15 per cent in 1877, to 33 per cent in 1884, or it now furnishes one third of the imports into the Celestial Empire. British imports in Japan have declined a half a million of pounds sterling, in four years, and the comment of Eng-

lishmen is, "here, again, it is the inevitable German, and, to a lesser extent, the Belgian, who has beaten us." Even in the iron trade Germany is reducing the English proportion, in a ring which has been formed, and increasing her own.

The story is so uniform that it becomes monotonous. The competition, an English writer says, "will become more and more formidable. Our great competitors are the Germans, and it must be owned that they bring an amount of energy and earnestness to bear on their business which is generally wanting in the English merchants. The Germans commence their business in life vastly better furnished in the way of practical education than Englishmen, and the consciousness of having their battles still to win stimulates them to increased exertion." The Germans, it is acknowledged, receive a better technical education, adapt themselves and their goods to the people with whom they trade, acquire languages as other men do not, and, which is altogether unexpected, have abandoned leisurely processes and slow going ways, so that an English journal, after twice carefully reviewing the situation, concludes, "The German trade victories are like the German military victories,—they are due to pluck, perseverance, dash, and go, and above all to brains. The English manufacturer must, in fact, display more intelligence, more adaptiveness, more energy, more sympathy, if he is to hold his own against the increasing rivalry of the highly educated, active, and expanding German."

Such facts are astonishing. They change the face of the world and set us to reckoning what the results are likely to be. They have an intellectual and religious bearing. Germany has been the chief centre of literary and religious speculation and has contributed a full share to conjectural scientific theories. Not commercial heretofore, not in contact with the world as some other peoples have been, not practical by the influence of trade, the Germans have cultivated the region of conjecture and speculation. Not occupied with practical work on the solid earth, they have been flying kites in the air. They have been eminently sceptical. Nothing has been sacred. Attempts to prove pretty much everything unreal and false that was so unfortunate as to be old and generally accepted, have abounded. Many German scholars have been narrow, because they have been specialists. Specialities have been divided and subdivided. Men have devoted themselves to a microscopic scrutiny of excessively limited themes, neglecting their relations to the great body of truth, and have built pyramids innumerable on their points—enormous structures on the narrowest foundations. They have been guilty of innumerable inconsistencies and of glaring injustice and dishonesty, perhaps not intentionally, but from a tendency to speculation, from a lack of practicality, from their exaggeration of the value of results obtained from the study of a sub division of a specialty. And it has been for some time an open question whether German scholarship has been a blessing or a curse to the world. How recklessly and often dishonestly the Bible has been criticized by these men is known by everybody. How they have asserted wild speculations and unfounded conjectures as truths ascertained by legitimate induction, is known to thousands.

Contact with the world, the influence of trade to produce practicality; the broadening of the horizon by relations to colonies, by an extension of intimate commercial relations; the tests to which active competition subjects opinions, will tend to correct and restrain speculative mental habits, will bring the people down from aerial flights to a steady march on the solid ground. Is there not evidence that such a change has already begun? Has there not in recent years been a gradual diminution in the production of German speculations, which deserve to be called metaphysical, philosophical and religious heresies? We shall observe with a great deal of interest the influence of growing commercial enterprise upon German character and scholarship and opinions.

FALSE CHARGES.—We have recently met in a German periodical an account of one of the scandals which a certain class of people delight to recount to the discredit of missions to the heathen. It is contained in the Parisian bi-monthly entitled *Revue Geographique Internationale*, for August–September, 1885. A certain Dr. Nèis, speaking of his journey in Farther India, says, "We found here—in Laos—an American mission, the leading member of which, now absent, devotes himself to the slave trade in this region. The other members of the company knew that I was aware of this fact and consequently, through fear that this might come to the knowledge of others, gave me a very cool reception." It is not necessary to refute to Christian people such a preposterous charge. But as it appeared in a foreign periodical of repute, and not everybody knows exactly of what material the men sent out by the churches are made, it is worth while to show that the charge is not only baseless, but the exact opposite of the truth, and to show this by a competent and impartial witness. The Norwegian traveller, K. Bock, in his work, "Temples and Elephants: The Narrative of a Journey through Upper Siam and Laos," (London, 1884,) speaks in detail of the blessed influence of the mission upon the natives, and especially of the laborious and successful efforts of the missionaries to aid the slaves in Loskauf to obtain freedom. The cool reception of which Dr. Nèis complains was doubtless due to the fact that the brethren recognized in him a political agent of the French government, seeking to extend the sway of France in the East. Such efforts, judging by past experience, are anything but attractive to those who desire a fair field for publishing the Gospel. But there was no excuse for Dr. Nèis's bold fabrication.

"Old Colony" Papers.

THE HACKENSACK BI-CENTENNIAL.

A Pious Pilgrimage.

DEAR old Hackensack! As I write these words it is not the large and prosperous suburb of to-day which I have in mind, with its railroads and villas and interlacing streets, but the little Dutch hamlet which slept in the sunshine of forty-five years ago along the banks of the winding river. It was *old* Hackensack then, and most of its houses were mossy and lichenous with time, but it is so old now that the real Hackensack is almost buried out of sight. As I walked its streets last week, how little did most of those who met me conceive of what I saw with my inner vision. My memory brushed all this new, wooden, upstart aspect from the palimpsest, and looked at the underlying picture of my early days I felt like another Rip Van Winkle, as I missed the old landmarks or painfully strove to unearth them, or in a few instances recognized something which had been spared by the "march of improvement."

And yet there was enough remaining, more or less unaltered, to make my pilgrimage one of those hours of life which are akin to these golden and pensive autumn days. The places in which one has spent his childhood from six to thirteen will have a peculiar vividness of memory and a spell of sentiment and imagination, and there can be few means of grace more likely to reach through the indurating and benumbing effect of years than to revisit those scenes alone and in leisurely meditation. The tender associations, the simple pleasures and the childish cares, the sins of youth, the young ideals and aspirations, all come rushing back in a flood, and cannot fail to leave the dry river-bed of our life more fresh and fertile.

The old Church on the Green is not appreciably changed in its exterior or its environment. There has been enlargement in the building and in the graveyard, rather than alteration. Almost every stone in the wall was as familiar as the faces of the old inhabitants would have been, and the time-stained tablets and crowded mounds were exactly as when I used to stumble among them or brush the dew from the grass with my idle feet. The interior of the building, however, was so completely transformed and modernized, that I strove in vain to find any connection between it and the smaller, high galleried, high-pulpited, high-pewed, and green-blinded place in which I used to sit and hear good old "Aurie" Bogert lead the nasal choir, and Domine Warner divide the text or catechize us children in the front seats.

I had gone up to join in celebrating the two hundredth anniversary of this venerable church of my fathers and of my boyhood. I shall not undertake a report of the proceedings. Are they not written in the New York *Times*, the Hackensack *Republican*, and The Christian Intelligencer? But it is "Old Colony's" privilege and mission to think aloud what interests and impresses him, and to let his too indulgent readers know where he has been from time to time.

The keynote was happily struck by the organist in the prelude of the morning. The air of "Auld Lang Syne" mingled as harmoniously with our thoughts as with the accompanying variations, and was evidently grateful and inspiring to many besides myself. The whole music of the day was appropriate and well rendered. The decorations of the church were tasteful and significant, indicating an unsparing toil and painstaking without being overdone or obtrusive. The symbols of the mother Church of the Netherlands, and its martyr history; the flag of our country, which blossomed into being when this church was already a hundred years old; the evergreens, which symbolized the vigorous and verdurous life of the old church; the floral emblems; the emblazoned roll of the pastor's names; the sparkling cross of light over the pulpit arch, full of exhaustless suggestions; the great floral bell over our heads, whose ringing, unheard of human ears, seemed to summon about me the vast phantom congregation of the past, while it rang out the old and rang in the new centuries,—were among the fit and beautiful devices. Thoughtful and kindly hands, too, had covered the graves of former pastors with flowers.

An admirable feature of the occasion was the loan collection of antique relics in the chapel. These included old Bibles and books, portraits, china, furniture, silverware, dresses, toys, articles of *vertù* and curiosities, some of them as old as the two-centuried church itself. It is interesting to see how such occasions develope the treasures of our old garrets and chests, and the increasing preciousness which these once rejected and despised relics have acquired in our American eyes. It was a becoming pride, which led the descendants of the *first* families of Hackensack to produce these time honored memorials of their forefathers. I wonder if the celebrants of two hundred years hence will find the souvenirs of to-day as quaint and curious?

The sermon and addresses were all admirably to the point, and full of interest and information, and when published in book-form will be a valuable addition to the historical record of our denomination.

The course of the Hackensack Church lay through the very central forces of the stormiest epochs in our Church's history,—notably, the *Cœtus* and *Conferentie* contest, and the secession movement under Solomon Froeligh. Froeligh was, in fact, the pastor here at the time of the half-theological and half-political agitation which resulted in the now almost extinct "True Reformed Church." James V. C. Romeyn, the leader on the other side, was his colleague. The fact is, that the Hackensack history is far from being a witness in favor of colleagueships in the pastorate. The *Cœtus* controversy (the question of Americanizing the Dutch Church) ranged itself under the opposing banners of Domines Curtenius and Goetschius, also colleagues. The divisions incidental to the Revolutionary war crystallized about the colleagues of the time. There seems to have been no time between 1748 to 1823 in which there were not two pastors, and hardly a year in which there were not rival camps.

And yet, notwithstanding all these overlappings and unsettling influences, we find that there have been, up to the present year, only thirteen pastorates (including the first minister, who was really a stated supply). And of these there have been one of thirty-four years, two of thirty, and one each of twenty-eight, twenty-seven, twenty-six, and twenty-five, or seven pastorates covering one hundred and seventy years. There is no inference to be drawn from this either for or against long pastorates, for that is one of those questions which—depend!

The most striking feature in the roll of pastors, as it hung conspicuously before our eyes in the church, was the recurrence of the name "Romeyn" no less than four times, comprising nearly a third in number and considerably more than a quarter of the time up to the present year. Of these, three were in direct

lineal descent, and the other was an uncle of the first of those three. The case is undoubtedly unique in this country, and very rarely if ever paralleled even in countries where church livings are in the gift of particular families. The Romeyn family was represented on the platform by the son of the late pastor, belonging to the fifth generation from Theodorick Romeyn, and who read with fine effect an ode prepared for the occasion by a lady of the congregation.

An interesting and appropriate incident was the appearance of a delegation from the old Church of Schenectady, whose history has been singularly linked with the Church of Hackensack. The first minister of the latter, Domine Taschemaker, was the first pastor at Schenectady, where he was murdered by the savages at his parsonage door in the French-Indian massacre of 1690. Theodoric ("Dirck") Romeyn, Hackensack's ninth minister, was also captured by the Church of Schenectady, where he made an enduring mark in a pastorate of twenty years, among other things founding Union College.

Another exceptional, as well as commendable, thing may be said of the Hackensack Church. It has never gone outside of its own denomination to find a pastor! In its earlier history it far more than repaid the debt by the number of ministers which it furnished. Professor Mabon, in his address, aptly styled Hackensack in the olden days "the Athens of New Jersey," having at one time no less than three classical schools, which drew thither young men by the hundred. Two of these schools were famous,—those of Dr. Peter Wilson, and of the Rev. John S. Mabon. It was also for a time the principal seat of theological instruction in our Church. Six theological professors have gone out from the Hackensack Church, and thirty-four distinguished men were enumerated who lived there and studied theology, among them the three Frelinghuysens, and Drs. Dewitt, Cannon, William Hague, and John B. and "Dirck" Romeyn. And yet Hackensack has not to-day a single classical school, nor has the church furnished a minister from among its sons for thirty years!

It is worth adding, as a striking illustration of professional heredity, that Dr. Mabon could reckon up no less than thirteen ministers now living who are directly descended from James V. C. Romeyn, beside the many who have died, and those who have been allied to direct descendants by marriage. The undersigned has a pardonable pride in being one of this levitical and well descended stock.

F. N. Zabriskie.

Princeton, N. J., Sept. 27th, 1886.

When the Stars Come Out.

After the heat and noise of day,
Upon the fragrant grass I lay,
Gazing toward heaven's immensity
With upturned face, till in the sky
The stars came out.

The day departed silently;
The blue grew paler, and the eye
Caught here and there a point that shone,
With gathering light, as one by one
The stars came out.

Is it not true, O soul of mine!
That all day long the stars still shine?
Yet day must perish, ere unfurled
Before our gaze the glorious world
Of stars shines out.

Then answered back a soundless voice:
"O soul, look upward, and rejoice!
For as the lights of earth all flee,
Thy lifted eye shall surely see
God's stars come out!"

—*Marion Harper, in The Sunday-School Times.*

After the Earthquake.

Among the public edifices that were ruined by the great earthquake at Charleston, S. C., is the historical old Huguenot Church, of which the Rev. Dr. Charles S. Vedder is the pastor. In a letter just received he writes thus of the disaster:

"Our dear Huguenot Church here is terribly shattered and broken. A portion of the walls has been condemned as dangerous and must come down. We are worshipping in the open air by the seaside. My congregation are among the most hopeless sufferers by the earthquake. We have not the means of making the church even habitable. The memorial character of the church and its retention of the primitive Huguenot liturgy isolates it, technically, from other denominations. It can, therefore, only turn for assistance to individual Huguenots in all other communions. Our nearest affinity is with the Reformed (Dutch) Church. There are more Huguenots in hat grand old Church than in any other. My people propose to send me North immediately to make such appeal as the circumstances justify. We need several thousand dollars."

Dr. Vedder himself is a son of our own Church, born and brought up at Schenectady, and is well known as a member of the Huguenot Society of New York, and as an eloquent and successful minister of Christ. We bespeak for him a cordial reception and liberal contributions for his suffering church in their time of need.

Coffee Taverns in London.

The Coffee Tavern movement bids fair to take a new start in London. Mr. Morley and other philanthropists spent a good deal of money and time several years ago in starting coffee taverns, hoping thus to win the laboring classes from their cups, and withal to greatly advance habits of temperance and needful economy among them. "Taverns" were opened in the right neighborhoods, as was supposed, and with all needful appliances. They were advertised and abundantly commended, but after all, the parties to be benefited were not reached, and the scheme was an utter failure. As is now at length quite obvious, the reform needed a preliminary work such, perhaps, as that carried on by Messrs. Moody and Sankey and since by the churches, whereby all classes have felt the uplifting influences of the Gospel. The movement needed to spring forth from among those to be benefited, rather than to be tendered them by those reckoned above them in the social scale.

And just this has occurred. One John Pearce, now a worthy member of Mr. Spurgeon's Tabernacle, began life at the bottom of the ladder, and has gone on and up in the course of removals and enlargements, from his first street coffee-stall to the sole proprietorship of a very prosperous Coffee Tavern. The place (opposite the Memorial Hall in Farrington street) is said to be a real sight at the noon hour, and until two or three o'clock in the afternoon. Four or five thousand customers, all from the laboring classes, there find refreshment, and without any of the temptations of the ordinary tavern.

A key is given to the spirit of the proprietor and his great success, in the statement that he is not above tucking up his sleeves and helping serve his numerous customers; and that he is mindful of the horses while their drivers are refreshing themselves, providing a waterman for the teams, and this latter functionary, catching the spirit of his master, is not averse to mingling a little oat-meal in his proffered draughts. After succeeding finely for about two years, Mr. Pearce has recently taken a lease of the upper part of the premises, and fitted them handsomely for respectable men who require temporary accommodation, and yet are not well able to pay full hotel charges; and this venture, which is rightly named "The Shaftesbury Temperance Hotel," is also proving very popular.

Mr. Pearce's methods have very naturally attracted attention, and he is now offered capital and solicited to repeat them in several parts of London. In fact, a company with £20,000 capital in £1 shares has been formed of which he is to be the managing director. He may be able to demonstrate, after all, that coffee can beat beer in a fair fight, even in London town. We hope so.—*The Evangelist.*

Socialists and Americans.

Such is the heading under which the *Commercial Advertiser* of this city discoursed with excellent sense and justice upon the meeting held in Cooper Union Institute on the evening of September 20th, to welcome Dr. and Mrs. Aveling and Wilhelm Liefknecht, distinguished expounders of European socialism, who had arrived a few days before from Europe to begin a missionary tour in this country in the interest of their opinions. The president of the meeting began his introductory speech in English, but found it necessary, after a few sentences, to change to German. Very few Americans were present.

This is what the *Commercial* said the next afternoon about the affair:

The meeting of socialists in this city last night brought forth a very large audience, estimated at seven thousand men. These persons are discontented. They desire that the present order, under which men exist and labor and live as individuals, each seeking as best he can to secure happiness for himself and those dear to him, shall be set aside, and a new social system established in its place. They desire the overthrow of existing institutions and the creation of a new State, after a pattern of their own devising, wherein the individual and the family shall no longer be the units, but shall be merged in a larger community, devoted to picnics and the liberal supply of beer. Their desire is to be freed from the cares of life and excused from the responsibility of self-support.

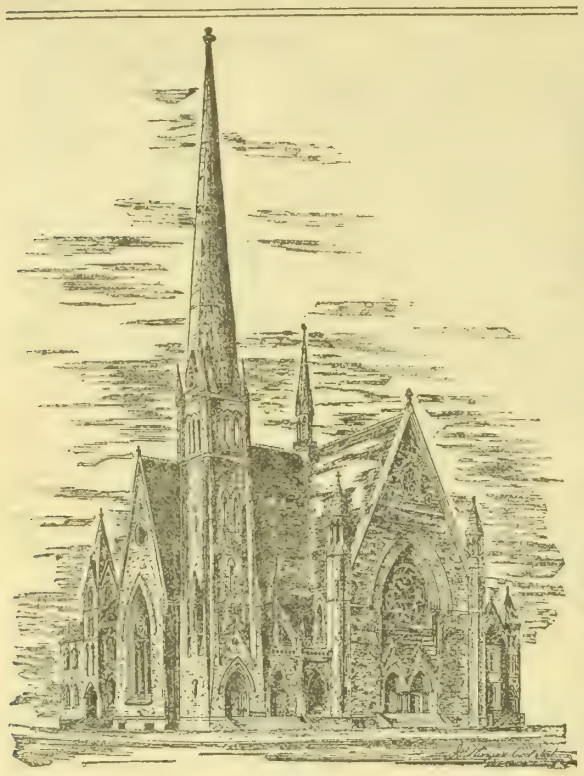
We Americans, native and adopted, believe in individual effort as best for men. We enjoy struggle and rejoice in achieving success in spite of difficulties, the overcoming of which marks our ability, our courage and our industry. We are a home-loving people, too, to whom the family is the only imaginable foundation of society. We do not greatly care for miscellaneous picnics, and we like to choose the companions with whom to drink beer when we drink it at all. We have no desire to be cared for by the State so far as our personal and domestic affairs are concerned, and we love liberty too well to sacrifice it to mere ease, as socialism proposes. We have established a system of self-government which rests upon individualism and has the family for its foundation; we have found it good, and we are not disposed to surrender the personal freedom it secures and the opportunities it offers for personal improvement and advancement, for the sake of that freedom from personal responsibility which socialism professes to offer. Socialism does not sprout from any seed in our soil or flourish in the atmosphere of our institutions.

It will be observed that the seven thousand socialists who assembled last night were all foreigners who have not yet learned our language. They come from misgoverned lands, from whose misgovernment they have learned to regard with distrust the very foundation of social order. They have come hither under an invitation more generous than was ever given by any people under the sun to the oppressed of all nations; but in coming they have not made themselves Americans, as those other foreigners have done whose help we have had in building up our great free country. They have not learned our language, or imbibed our principles, or understood our institutions, or acquired the least affection for the country of their adoption. They have simply transported themselves with their theories to our shores, and they now seek, without inquiring what the merits of our system may be, to set up another in its stead and impose upon us a mode of life ideally happy to them, but utterly intolerable to men who believe in themselves and desire personal freedom of action with a chance to know the joy of achievement. This country has no need of instruction from such persons, and is not likely to listen to their teachings, whether these take the mild form of State socialism with free beer or the virulent form of anarchism and dynamite bombs. We have ropes and prisons for men of the latter type, and free schools for the correction of the others.

More may be said truthfully and from no unkind feeling, no censorious disposition, in regard to the socialists who are swarming here from European hives. They are ignorant and worse than ignorant of the character of American institutions, and so full of conceit that it is a most difficult task to enlighten them. They believe American society to be constituted as European society is, in which the influence of an aristocracy and of wealth is almost insurmountable. Whereas, here, there is hardly another influence which is so constantly brushed aside and overpowered as that of what is called, Society. And nothing is more common than the rejection of a measure simply because it is advocated by rich men. Besides, the rich men, with very few exceptions, have risen from the ranks—not a few began life as workingmen. Furthermore, these foreign socialists believe the Church to be such as the State churches of Europe are,—a chief organ of the Crown and aristocracy, maintained from vested funds and annuities from the public treasury, and, therefore, largely independent of the people. Whereas there is nothing in the world more dependent on popular favor than the American Christian Church, nothing so entirely sustained by the voluntary action of the people. Tell the socialist from the Continent that these things are so, and in his abounding self-conceit, the man who has been a few months on these shores, asserts that he knows better and intends to overturn Church and State and society. We hold up both hands in favor of closing the gates of this land against this destructive ignorance and prejudice.

At the Unitarian Convention, held a few days ago at Saratoga, the following incident occurred: A pleasant thing on Thursday morning was the plea of the Rev. Mr. Hugenhaltz, "leader of the Liberal Holland Congregation at Grand Rapids, Michigan," for money to complete a modest church. He announced himself as a pupil of Dr. Abram Kuenen of Leyden, and spoke of his teacher in terms of the warmest admiration. Kuenen has rapidly commended himself to the Unitarians, but the enthusiasm with which Mr. Hugenhaltz's plea was heard and answered on the spot with more than he had asked for was more on account of his own happy ingenuity than his great master's influence and fame. The last I saw of him he was making for the telegraph office as fast as his long legs could carry him to telegraph to Grand Rapids the news of his success.

Our Church.



The Second Reformed Church of Harlem, N. Y. City.

NEITHER the old Log Chapel which stood at the foot of 125th street nor its immediate successor, the stone building located on the same site, would have recognized a near relative in the magnificent Gothic structure which stands at the corner of 123d street and 6th avenue, and which was dedicated last Thursday evening. The two edifices referred to gave place to two others, one of which still stands at the corner of 121st street and 3d avenue, and is the home of the organization which was formed in the 17th century and which grew out of a mission of the "Church at the Fort," (the Battery). This church grew and declined until about five years ago, when the Rev. G. Hutchinson Smyth, its eighth regular pastor, was called. In three years the congregation increased from about 125 attendants to one which filled the building. Steps were then taken toward the formation of the "Second Reformed Church of Harlem," and the result is the beautiful edifice, a cut of which heads this column. The church, chapel, and parsonage cover six city lots, and are built of stone from the Berea quarries of Ohio. The style is Gothic, the tower standing at the corner, and a pointed arch rising upon each street. The main audience room is nearly rectangular, with a gallery on two sides. In the rear of the body of the church are the Sabbath-school room, with a Bible class and infant class room opening out of it at either end. Over the former of these is the parlor, and over the latter another Bible class room, both of which open into the Sabbath-school room, and can be used as galleries. The woodwork throughout is of cherry with a mahogany finish. The basement contains all the appliances usually found in a modern kitchen.

Long before the hour of service the building was crowded, and at a quarter before eight o'clock Mr. Frank Taft regaled the large audience with selections played in exquisite style upon the great organ, which is one of Roosevelt's best. The service proper was opened with an anthem sung by the choir, which is composed of a quartette and a chorus of twenty five voices, and led by Prof. Rutenberg. The Rev. Dr. Ormiston offered the invocation and pronounced the salutation, after which Rev. Dr. Elmendorf led in the responsive reading of the One Hundred and Thirty Second Psalm. The hymn, "I Love Thy Kingdom, Lord," was read by the Rev. Mr. Goebel, and sung heartily by the whole congregation. The pastor, Rev. G. Hutchinson Smyth, then spoke substantially as follows: "This new church enterprise was inaugurated about two years ago, when a committee was appointed to select a site. The ground having been procured, six or eight of the best architects drew plans for the new house of worship, and J. R. Thomas was the successful candidate. Lizt and Lennon were the builders, and we think the work has been done with credit to them and profit to us. I laid down this rule at the beginning, and my brethren of the Consistory sustained me in it; we will have nothing to do with any workmen, no matter how cheap their work, unless they are persons of known integrity and ability in their respective departments. Four points were strongly impressed upon the mind of the architect—ventilation, acoustics, light and heat. Of the acoustics and ventilation and artificial lighting you can judge, but the heating capacity is yet to be tested. You perceive there is nothing gaudy about the place, but it is just such a building as becomes good, sober Dutch people. There have been applications for pews three months ago, but none have yet been assigned, so that all may have an equal chance for securing the best. Some have said, 'Well, the Dutch folks are going to have a very aristocratic church, and we cannot rent a pew there,' but no person who desires to hear the Gospel in this place will be denied because of the pew rent. This will range from five to twenty five dollars a sitting. We are glad to welcome, and we cordially invite, those who are not in connection with other churches to come in and join us in doing God's work here."

The form of dedication was then read, the congregation joining in the recital of the Apostle's Creed, and the dedicatory prayer was offered by Rev. Dr. Elmendorf. Rev. Mr. Baker, of St. James' Church, then read the hymn, "In the Cross of Christ I Glory." The sermon was preached by Rev. Dr. Ormiston from the text, Isaiah 2:3, "And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob." A synopsis of the sermon is here given: "Many mountains about Jerusalem excelled this in height, but none in glory. For upon this little hill stood the temple, the dwelling place of God, the gathering place of the tribes. Let us suppose Isaiah peering into the future with tearful eyes. He saw the magnificent building in ruins. He looked again and saw the temple rise from its ashes; less grand in appearance, but exceeding it in glory; and he beheld the Lord coming to that temple as the Messiah, and the nations of the earth flowing into it. But laying aside the topic suggested by the text, the world's conversion, let us consider why we worship at His holy hill. Although the temple is abolished, its sacred things polluted, the very people scattered, the nation almost obliterated, yet God, God's people, His worship and sacrifice, still remain. The privilege, the promise—aye, and the presence, too, are ours. We will add the place, the sanctuary, the house of God. That man is sorely to be pitied who has never felt the power of place upon his own soul. Is there no spot, dear brother, sacred to you and hallowed because of the deep emotion, the holy joy, the heavenly peace which were there enkindled, or because baptized by tears of honest contrition? But why shall we go up to the house of the Lord? There are many reasons why, as men and patriots, we should rejoice in the erection, the existence and sustentation of Christian churches; such as the influence they have upon the mind and morals, upon the social, domestic and civil life of our people, upon our literature and laws and institutions. In a city with magnificent mansions, beautiful museums, crowded warehouses and busy factories,—without a church, you might write Ichabod upon the corner of every street. But the worshipper of God sees more in the Church than all of these. He goes up to the house of the Lord because of the blissful communion he there enjoys. The very essence of the Fall, was lost communion with God. Is it not wonderful that we, tenants of clay, weak and perishing, can hold communion with our Life and Light and Wisdom and Power? It is the privilege of every soul, the lowliest as well as the loftiest, the youngest as well as the oldest, the neediest as well as the most affluent. Second, We desire to come to the Lord's house to worship because of the Divine instruction we there receive. We go to listen to the exposition of God's Word and to engage in the observance of His ordinances. We go not to hear the news of the day or to have scientific truth expounded; not to listen to philosophical speculations or poetic fancies. It is the special, peculiar function of the pulpit to lead men from the present world to the next; to a higher and grander life, to be with God. Finally, we come to the mountain of the Lord's house to engage in the exercises of devotion; to worship, which is our highest privilege and greatest honor. Ever enter this house with solemn reverence and holy awe, for the place whereon thou standest is holy. The church is a place of prayer, a magazine of truth. It points up to the throne of God. It is a warning to the wicked and a welcome to the godly. Ever enter this place with intense earnestness and longing desire, and finally with profound gratitude and holy joy for all the blessings of Providence and grace. This congregation should feel this preëminently, gathered here in this beautiful place erected for the worship of God. With your pastors before you, with every facility and convenience for the performance of your work, what a place of privilege this is! Oh, may God bless your pastors abundantly and make this a birthplace of many, many souls, so that in that day it may be said that this and that man were born there."

The choir then sung, "Heaven and the Earth Display," and the Rev. Carlos Martyn delivered an address, in which he said: "I suppose you have asked me to speak a word to-night because having so recently passed through a similar experience, my words of greeting would be especially warm. In the name of my own people I bring you warmest congratulations. We rejoice with you as you enter your new and beautiful house of worship. I congratulate you as well in the name of the venerable body to which you belong, and I congratulate the Dutch Church upon these increasing evidences of our enlarging usefulness and of our continuing vigor. Now go on and make this church what a Church of Jesus Christ ought to be. Fill your church with life. In this city of ours we have no sympathy with deadness. Men who stand still get run over. Be alive, active, earnest. You remember the story of the boy who was asked by an evangelist if his father was a Christian. 'Oh, yes,' said he, 'but he don't work at it much.' There are a great many Christians of that kind in our churches; they don't work at it much. Old Father Taylor, pastor of the Seaman's Bethel in Boston, who used to preach in a kind of Noah's Ark that was anchored in the bay, was once asked, 'Is your church high or low church?' 'Well,' said he, 'that depends upon the tide; at high tide it is high church, and at low tide it is low church.' Make your church low church, so that in the words of Wordsworth, you may 'hear the still sad music of humanity,' so that you may get hold of the people. Make it high church so that it may lift men up before the throne of God and keep them there. Put your utmost earnestness, your blood red devotion into the work God calls you to do here. Remember the stirring words of Bishop Cox, 'We are living, dwelling in a grand and awful time, in an age on ages telling, to be living is sublime . . . . . strike! let every nerve and sinew tell on the ages—tell for God.'"

After singing the doxology, the Rev. Halsey Moore pronounced the benediction.

The Pastoral Letter.

THE General Synod at its last session adopted a pastoral letter, and directed that it should be read in all our churches on the second Sabbath of October, and instructed the ministers to preach on the subject of young men for the ministry; see Minutes, pages 207–210.

Will it be thought a thing unadvisable for me to call special attention to this matter, and to say that the Master has been better than our fears, and given us a Junior Class of ten in the Seminary at New Brunswick and of two in the Western Seminary at Holland, while the applications to the Board of Education exceed those of several previous years?

Brethren, pray and watch for laborers in the vineyard. Giles H. Mandeville, C. S.

....The Pastors' Association met on Monday at 34 Vesey street, and every chair in the room was occupied; this being the largest meeting of the season thus far. Rev. Dr. Bishop, in the absence of Dr. Read, read a suggestive paper on the liturgical question. It is expected that Dr. Read will be present next week. In case of his absence Dr. Chambers kindly consented to read a paper on the Classification of the Parables. Rev. Dr. Junkin, of South Carolina, is expected to be present also, to speak for a few minutes in regard to the Charleston earthquake sufferers.

....South Bend, Ind.—This city was visited by a very destructive hailstorm from the North, Sept. 22d, which demolished all exposed windows, and perforated the felt, tin, and iron roofs. The hailstones measured five or six inches in circumference, many of them more. The church and mission chapel of our Reformed Church, which face the east, came in for a full share of the devastation. The north windows of the church, of stained glass, were all riddled, and some of the front windows broken. The north windows of the chapel were broken in pieces. The skylights and tin roof of the lecture room, which is on the south side of the church, were wrecked, and the unprecedented rains that followed poured their floods from the church roof into the unprotected lecture room like a mill race. The closed shutters and steep roof protected the parsonage, but the roof of the wood shed looked as though beaten all over with the head of an axe. It was by far the heaviest storm of the kind ever known in South Bend.

N. D. W.

... The Classis of Hudson met at Upper Red Hook, Tuesday, September 21st. Rev. G. D. Lydecker was installed pastor of the church at that place. The sermon was preached by Rev. Geo. LeFevre from Rom. 1: 16. The charges to pastor and people were given by Revs. Wm. Veenschoten and John M. Reiner.

The Rev. John G. Gebhard was appointed Missionary Agent of the Classis. Revs T. S. Dusinberre and Wm. Veenschoten, together with Elders Chas. Macy and Thomas Elmendorf, were made delegates to the General Missionary Convention to be held in Brooklyn, the 26th and 27th of October.

The resignation of R. B. Shepard, the faithful and efficient Treasurer of Classis for twenty years, was accepted, and his son, R. M. Shepard, was elected his successor.

Rev. Geo. LeFevre, having accepted a call to the Presbyterian Church at Ancram Lead Mines, was dismissed to the Presbytery of Columbia. The meeting throughout was as pleasant as the day and the place

S. C.

....The Classis of Michigan met in Holland, Sept. 21st. Every church was represented excepting South Bend. Porter is only a name at present. The delegation was never better at the fall session. Rev. Isaac Collyer was received from the Classis of Philadelphia. Rev. C. S. Dutton had his relations with the Church of Macon dissolved, and henceforth will minister to De Spelder and South Macon. Rev. J. H. Kershow was declared Emeritus on account of disability already of years' continuance. He now resides at Centreville with the church which became self-sustaining by his efforts and sacrifices, and where he received his first installation and the church its first pastor.

The business of the session was of unusual interest, and was finished on Wednesday noon. Dr. Scott was constantly in attendance, and contributed as largely as usual to the success of the meeting. Rev. N. D. Williamson, the other veteran of the Classis, failed to be present with his customary oversight and valuable experience. Rev. P. Moerdyke, just returned from the Netherlands, was present on Tuesday.

The new church of Kalamazoo was well represented. This enterprise must be made a success, or future organizations of Americanized Hollanders will scarcely be attempted.

A committee was appointed to visit the churches of Macon and De Spelder. Hope Church is thriving under the acceptable ministrations of its pastor. The College is in a capital condition, with a most acceptable faculty and a large list of new students. The President's new house is enclosed and attractive in appearance. Another $3,000 to finish and furnish it would be as appropriate as the gift which memorialized the visit of General Synod. If the Dutch would take Holland they must pay the bills. S. C.

....The Classis of Paramus met in the Church of West New Hempstead, Tuesday, September 21st. The Rev. J. W. Warnshuis was received from the Classis of Iowa, and the licentiate, John Laubenheimer, from the South Classis of Bergen. The pastoral relation between the Church of Centreville, N. J, and the Rev. J. L. Stillwell was dissolved, and he was dismissed to the Classis of Orange. A call from the Holland Church of Passaic upon the Rev. J. W. Warnshuis was approved; also from the Church of West New Hempstead upon the licentiate John Laubenheimer.

The following overture to General Synod was adopted: "In view of the uncertain results of Synodical legislation, as especially manifest in recent years with regard to Liturgical amendments, the Classis of Paramus respectfully suggests to the General Synod the possibility of taking some measures to give greater permanency to its constituency. With this end in view, the Classis would hereby petition General Synod to appoint at its next meeting a special committee to report at the same session some plan which shall be recommended to the Classes as an amendment to the Constitution in the matter of their nomination of delegates. They would raise the inquiry whether the present method of an annual change in the consistory of separate churches (Const., Art IV., Sec. 6 and 7,) might not furnish a working basis for the preparation of such plan."

Classis adjourned to meet in the Church of West New Hempstead on October 5th, at 2.30 P.M., for the purpose of ordaining and installing the candidate, John Laubenheimer, as pastor of that church. S. C.

... The Classis of Bergen met at Schraalenburgh and enjoyed a pleasant and profitable session. The address by the Rev. Eugene Booth, in place of the usual sermon, was heaatily endorsed by the members of Classis, and the needs of the Ferris Seminary in Japan will be remembered in the contributions of the churches.

A committee consisting of Revs. Van Buskirk and Seibert and Elder I. D. Bogert was appointed to proceed to organize a Reformed church at Westwood, N. J., and said committee will meet upon the ground at an early date for that purpose. This church will occupy one of the most promising sites for a new enterprise that could possibly be had. A church building will be put up as soon as possible, possibly on the identical spot where the chapel stood that was utterly wrecked and destroyed by the cyclone of 1885, or if not there in close proximity to it. S. C.

...Classis of Schoharie.—The fall session was held at Gallupville, N. Y., Sept. 21st. The churches of the Classis were well represented. The sermon was preached by the Rev. J. G. Fagg, of Cobleskill, from Phil. 3:13, 14.

Revs. J. G. Fagg and J. G. Smart and Elder Wm. Potts were appointed a committee to arrange for Classical missionary conventions during the fall and winter. Classis approved of the apportionment made by the Board of Domestic Missions, and resolved to do all in its power to raise it. S. C.

....The Classis of Montgomery met in ordinary session at Manheim, Sept. 20th, at 7 P.M. The evening was given to the discussion of the following topics: Family Devotions, by Revs. J. A. DeBaun, D.D., and A. J. Hageman; Power of Song in Worship, by Revs. A. D. Minor and J. H. Brandow; Indifference to Religion, by Rev. T. A. Beekman.

The usual business was attended to in order. Rev. W. W. Whitney, of the M. E. Church, was received as a member of Classis, and arrangements made for his installation over the Church of Ephratah, on Tuesday, October 12th, at 11 A.M.

A committee of Classis was appointed to consider the subject of organizing a Reformed church at Little Falls, with power to carry out the end proposed. S. C.

....The Classis of Greene met in the Church of Kiskatom, Sept. 21st, 1886. All the churches except one (Second Athens) were represented.

Besides the usual routine, the following items were transacted: Wm. B. Hill, a licentiate from the Presbytery of Baltimore, was received. A call from the First Church of Athens upon Mr. Hill was examined and approved. After which, he was examined on all the branches required, and the Classis unanimously sustained the examination.

It was resolved that hereafter the necessary expenses of delegates shall be paid by the Classis.

The following delegates were appointed to attend the Missionary Conference in Brooklyn: Rev. Messrs. G. J. Van Neste, E. N. Sebring and J. H. Salisbury.

A committee was appointed to enquire into the validity and authority of a marriage ceremony performed by a licentiate.

S. C.

First Church, Philadelphia.—The lecture and Sunday school rooms were reopened last Sunday (October 3d), after being thoroughly renovated and refurnished at an expense of $1,300. The pews have been removed and replaced by chairs, the walls have been frescoed, and the floors carpeted. The primary department room has been enlarged. Rev. Dr. Clark and Superintendent Van Tine, of the Second Church, participated in the opening exercises.

...Brooklyn, N. Y.—The Rev. Wm. H. Ford is prepared to deliver a series of lectures, illustrated by stereopticon views, descriptive of places visited by him, during a recent tour in Europe. The subjects are Ireland, Glasgow and the Clyde, Edinburgh, Cathedrals and Abbeys of Great Britain, London, and Mary, Queen of Scots. The course cannot fail to be highly interesting. The lectures are given for the benefit of the church. The church has adopted the system of free seats for the evening service. Mr. Ford's address is 330 Clinton street, Brooklyn. Each lecture is complete in itself, and those desiring Mr. Ford's services can engage him for such lectures as they prefer.

....Rev. Abraham Thompson.—Besides the people of Readington, a considerable number of ministers and a large delegation from the Knox Memorial Chapel of New York, attended the funeral of Mr Thompson in the Reformed Church of Readington on September 21st. The Rev. B. V. D. Wyckoff, the pastor, conducted the service, read the Scripture selections and delivered the closing address, in which he related the impressions he had received from Mr. Thompson in various interviews Prof. Cooper, of Rutgers College, offered prayer. The Rev. James LeFevre spoke with much tenderness of his personal intimacy with Mr. Thompson, continued through many years, making upon him the impression of a noble and beautiful character, which was commended as an example to the young persons present. An address was made by the Rev. Dr. T. W. Chambers, who said that his acquaintance with Mr. Thompson had been chiefly during the last ten years, when he was in charge of the Knox Memorial Mission Chapel in New York. The work here was particularly delicate and difficult, but Mr. Thompson performed it to the entire satisfaction of all concerned. In preaching, in visiting the sick, in interesting the young, in gaining the confidence of the parents, he displayed great diligence and tact, and his labors bore constant fruit. But, while thus active, he was also and always a student, continually storing his mind with the best literature. Not only did he retain the Greek and Hebrew acquired in his Seminary course, but he also became familiar with French and German, and especially with the Dutch language, which he spoke with fluency and correctness, so much so that more than once during the disability of the pastor of the Holland Church he supplied his place with great acceptance. In view of this fact his death is a very great loss to our denomination. The same thing may be said of his usefulness as a member of the Classis. He was the Stated Clerk of the body, and succeeded the speaker in that office, and exhibited superior excellence in the discharge of its duties. It was a dark dispensation which removed such a man in the prime of life from a position in which he could so ill be spared.

In the graveyard of the Readington Church, as the pastor said in his address, the Rev. Mr. Van Artsdalen was buried in 1786, exactly one hundred years ago; Studdiford in 1826, sixty years ago; Van Liew in 1869, and now the body of another faithful minister in this consecrated ground awaits the resurrection.

...Western Items.—The First Reformed Church of Grand Haven, Mich., made vacant by the resignation of Rev. Henry Dosker, who accepted the Lectorship of the Western Theological Seminary at Holland, Mich., has called Rev. J. P. De Jonge, of North Holland....Prof. Kleinheksel, of Hope College, is very sick with typo-malaria, with symptoms of brain fever. ....The Church of Rotterdam, Kan., Rev. J. Hoekje pastor, is building a new house of worship, which they expect to complete in a few weeks ...The family of Oltmans, of Grand Rapids, Mich., have received a telegram of Rev. A. Oltmans, missionary to Japan, announcing his safe arrival at Yokohama....Last Friday was the eleventh anniversary of the Third Church of Grand Rapids, Rev. A. Kriekaard pastor. The occasion was celebrated by the dedication of a new pipe organ just put into the church. ...Rev. A. Buursma, of Orange City, Iowa, has declined the call to the Sixth Church of Paterson, N. J....The Church of Marion, Wayne Co., N. Y., has called Rev. H. E. Nies, of Paterson, N. J.

(Continued on page twelve.)

News of the Week.

Wednesday, Sept 29.—The acquittal of the Guesdists, who were prosecuted by the Government for threatening to send to prison and to confiscate the property of the Rothchilds and other capitalists, has made a great impression on the socialists of Great Britain....An appeal for funds is being made in Ireland to resist evictions and coercion....There was a radical riot in France yesterday at the unveiling of a statue of Armand Barbes, colleague of Blanqui ...A paper was read at the Scientists' Congress at Berlin, showing that vagrancy promotes lunacy....Bulgaria refuses to liberate the persons imprisoned for abducting Prince Alexander, on which Russia insists....A socialistic riot occurred at Leipsic....The steamer "Saratoga," of the Troy line, ran aground last night a little below Tivoli, on the Hudson....Another shock of earthquake has been felt in South Carolina ...The anarchists of Chicago are eagerly demanding a new trial....A gentleman at nine o'clock last evening was attacked by ruffians at Fifth avenue and Seventy-second street and severely injured

Thursday, 30.—The American Legation and British Foreign Office both declare the alleged fishery and commercial treaty a fabrication....The Lord Mayor of Dublin says he expects a great increase of agrarian troubles in Ireland....An editor and a captain in the French army fight a duel, and the captain was severely injured....Bulgaria is very much excited over a violent circular sent out by Gen. Kaulbars, representing the Russian Government....Another riot is reported at Belfast, Ireland....The revolution in Mexico is ended....The volcano at Colima, Mexico, is active....The Chicago herdsmen are very reluctant about killing their cattle which are thought to have pleuro-pneumonia....Wiggins is now entirely discredited as a weather prophet, though the people of the South were greatly frightened....Two childish lovers, aged 14 and 17 years, committed suicide because of parental objections to their marriage.

Friday, Oct. 1.—There was much excitement in the Royal Stock Exchange at London on the receipt of the Anti Russian speech of the Premier of the Austrian Parliament, who declared that Austria would not allow any power to invade Bulgaria....The Bulgarians are in a trying position, not daring to obey or to resist Russian demands....Several sheriffs who were distraining on property at County Clare, Ireland, were seized by the women and imprisoned while the men drove the cattle away....The cowboys in the Northwest massacred a number of Blood Indians at the border of the Montana district ...General Andrew Jackson's body servant died at Brantford, Canada, at the age of 125 years. ....A severe dynamite explosion took place on the Harlem river near Bay Chester station, killing instantly four men; the cause of the disaster is unknown ...Jefferson Davis has written a letter severely denouncing General Sherman....The report of General Miles on the Arizona campaign is handed in, and dissatisfaction is expressed as the surrender was not unconditional.... The "Mayflower" and "Galatea" race has been declared off....A. S. Gage & Co., of Chicago, dealers in millinery and fancy goods, failed yesterday; assest estimated at $650 000, liabilities $750,000 ...Charleston quiet and cheerful.

Saturday, 2.—General Kaulbar, the Russian authority in Bulgaria, has moderated his demands on Bulgaria. Russian trade is said to be very much injured by the Bulgarian crisis, and war would be welcomed at Moscow....There is said to be great encouragement to the Home Rule movement both in Scotland and Ireland.... The will of the late Duke d'Aumale bequeaths his great estates at Chantilly, with all their purtenances, works of art, books and revenues, to the French Institute.... The volcanic peak, Pabloff Mountain, on the Alaska Peninsula, is in a state of eruption....The Chicago anarchists are seeking a new trial....Fears of a lock-out in Chicago among the workingmen in the packing houses.

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Our Contributors.

Our Trip Up Pike's Peak.

THERE were seven in our party, including the guide, which class of men we never met in the East. He was tall, angular and wiry, accustomed to climbing the mountain, and apparently never feeling fatigue or cold. He wore cowboy's leather pants, with deep fringe down the sides, and his boots were adorned with spurs. He rode his horse easily and carelessly, and thought nothing of jumping on and off every five minutes, even when the animal was in motion.

We started Monday morning, August 30th, about half after nine o'clock from the village of Manitou, all in high good spirits, and ready to take all things as part of the fun. We were mounted on animals which were called horses, but I fear if I should attempt to ride up Fifth avenue on one of that variety, I would be the laughing stock of all beholders. We had determined not to go to the summit of the peak that day, fearing it would be too fatiguing for the ladies of the party. Our plan was to spend the night at a place called Seven Lakes, which is on the opposite side of the peak from Manitou, and at an elevation of more than eleven thousand feet.

We were in a snowstorm about an hour during the middle of the day,—a decided change from the warm climate which prevails in the lower portions of Colorado. The scenery was picturesque and grand as we wound our way slowly upward on the side of the mountain; and it was very, very wild, for not a building of any description was to be seen for miles. We reached the Seven Lakes' House about three o'clock, tired and hungry, and we ate so heartily I think the proprietor decided that there was not much profit to be made out of our party. It was so cold we had to bundle up pretty warmly on going out of the house, but the greatest novelty was the difficulty in breathing, caused by the rarity of the atmosphere. The lakes are several miles apart and are really nothing more than ponds; but sheets of water are rare in Colorado, and are made the most of. We retired early, partly to keep warm and partly because we knew that we had an early start before us the next morning.

We were wakened at half after five, and before six were in our saddles, shivering in the crisp frosty air. Our teeth chattered and our hands and feet became numb, and then the encouraging guide would remark, "If you call this cold, I don't know what you will say when you reach the summit." He would keep tendering us his coat, which he knew of course we would not have taken from him, or perhaps he would not have offered it so freely.

Pike's Peak is 14,147 feet above sea-level, and we fully appreciated that fact before we reached the summit. It snowed hard, and the sleet and hail cut our faces unmercifully, and we felt as though we had suddenly been plunged into the depth of winter. Fortunately none of our party were sick, for many are attacked with violent bleedings of the ears and nose, and seasickness. We reached the summit at nine o'clock and remained there three hours. The United States has a signal station there, and we were most thankful to take refuge under the friendly roof of Uncle Sam, and cluster around his blazing fire. I have seldom been more glad to see a good roaring fire, for we were "chilled to the bone." The difficulty in breathing had increased as we ascended, and now it was work even to walk across the room. We had no view unfortunately, but comparatively few do who ascend, and the snowstorm was more novel, perhaps.

The mountain is far above timber-line, and as the guide said, "the vegetation is composed chiefly of stones." Great masses are piled one upon the other, and in the storm all that was to be seen was rock, rock, rock, as far as the eye could reach.

It must be a very forlorn kind of life for the men in the signal service, but perhaps they do not deserve our pity, for they do not seem to mind it as much as one would suppose. In fact, I think they enjoy the novelty of their hermit lives. It is impossible to keep up telegraph wires because of the great amount of electricity in the atmosphere, so in winter the officers are in reality cut off from the rest of the world. Donkeys carry up the supplies in the fall to last until spring, an important item being forty cords of wood. During the summer and in winter when practicable, the men only stay on the summit two weeks at a time. They then change with two men stationed at Colorado Springs, for if they remained too long in such a high altitude, their vitality would be reduced very rapidly.

We started down the mountain a little after twelve and were five hours descending to the village of Manitou, a distance of eleven miles from the summit. Many people think that coming down a mountain is much easier than going up, but, however that may be, we were very glad when we came in sight of the friendly hotel.

It had been a hard ride of twenty-two miles, but one never to be forgotten, and it seemed a fitting end to our summer among the Rocky Mountains.

E. P. Van Norden.

Mr. Van t'Lindenhout's Visit to America.

ON the 11th of September, after a visit of six weeks in this country, Mr. Van t'Lindenhout, the founder and present director of the Orphanage of Neerbosch, Netherlands, returned to his native country. His principal object in coming here was to see if there was an opportunity for sending some of his orphans to the Western States, after they should have become thoroughly fitted for life. His second object was to meet the American friends who had for so long a time helped him in his labors by their prayers and gifts.

Both of these objects were attained, for not only did he find abundant opportunities for sending his charges to the West, but also he was able to meet his friends in thirty-four different churches. During this time he received over twenty-five hundred dollars for his asylum.

The impressions which he received of this country were very favorable. This was especially true of the West. The progress made in so short a time in these regions was a great surprise to one accustomed to the slow methods of Europe. But, while recognizing the points of superiority, he was not blind to the faults of our country, and his suggestions were often of great value.

Mr. Van t'Lindenhout was greatly pleased with the spiritual condition of the Reformed Church. In its purity of doctrine and adherence to the faith of the fathers, he found what he and others have striven to obtain in the old Church of the Fatherland. This, together with the great love manifested toward himself and his work, made him hope that soon a closer union might be effected between our own Church and the orthodox Christians of the Netherlands.

Being a man of the greatest influence in the churches, he is eminently fitted to bring this about, and will do all in his power to accomplish such a result. Through the efforts of this great man of faith we may look forward to a renewal of relations between the Churches of Holland and America.

Recognizing the needs of our Board, it will be his aim to turn the contributions of the Netherlands for foreign missions, which have for many years flowed into the coffers of the Moravian brethren, into those of our own Church, to which they are more closely related by a similarity of faith and doctrine.

The communities which he visited have been stirred up as scarcely ever before by his earnest preaching and the proofs which he gave from his own experience that God answers prayer. He is no longer in our midst, but the influence of his visit will be felt for a long time to come. J. A. Otte.

Dr. Otte, a graduate of the Medical College of the University of Michigan, has been appointed a medical missionary to Amoy, China, by our Board of Foreign Missions. He was Mr. Van t'Lindenhout's companion, guide and interpreter, in his visit during the past summer to the churches of Hollanders in the West. On the 25th Dr. Otte embarked on the Dutch steamer for the Netherlands, where he expects to spend a year, dividing his time between the hospital and cliniques of the Medical School and certain of the theological classes of the University at Utrecht. He expects also to represent our foreign missions before the churches of Holland and before social gatherings, as he may have opportunity. Mr. Van t'Lindenhout hopes that the Christians of the Netherlands will be disposed to assume a considerable part of the support of medical work, in connection with our mission at Amoy.

We add a description of Mr. Van t'Lindenhout's orphanage, prepared for circulation amongst our Western churches.

ORPHANAGE OF NEERBOSCH.

Custom is an old and tyrannical monarch, and its subjects, as a rule, are only too willing to bear its yoke. Perhaps its conservative power, its unwillingness to allow any change for good, is nowhere so evident as in the history of what has been done for centuries to help and educate the orphans of the poorer members of society. However bad their condition might be, scarcely anything new was ever tried, and this though, chiefly in the smaller places, the existing usages were of the most unchristian and even inhuman character; yes, more consistent with the cruelties of slavery than with the spirit of love inculcated by the love of a Saviour who bore our sins on the Cross.

A NEW ROAD TRIED.

This is the real character of what Mr. Van t'Lindenhout has done for Holland. Guided by his experience in this matter, the result of many years' travelling as an evangelist, he planned a thorough new road and, following the guidance of the Holy Spirit, has been successful beyond expectation. At the time, in fact, nobody thought better of his plans and endeavors than as a beautiful vision. In 1863 the world at large and even his best friends thought and spoke of him as an enthusiast, whose failure in what he expected to realize was beyond question.

Failure was the expected result, yet to-day the Orphanage of Neerbosch is a reality and is itself quite a village, close to the village of that name. To such an extent the first small house built in the field has grown that the place, with its houses, schools, workshops and farm, surrounded by gardens, wood, cornfields and pasture, is now not only a most lovely and attractive spot, but a really princely possession in the finest and healthiest part of our country. More than eight hundred orphans and Mr. Van t'Lindenhout's staff of teachers and helpers are a population more numerous than that of many a village. Seeing so many hundred children, all healthy looking, playing and freely looking about, it resembles a beehive full of life and enjoyment.

HISTORY OF THE GROWING AND PROSPEROUS WORK.

Mr. Van t'Lindenhout's work is an interesting history, parallel to none other. It shows the power of faith, realizing that the power of the Lord is made perfect in weakness. In the course of his travels as a preacher Mr. Van t'Lindenhout reflected that almost in every village the poorer orphans were neglected to such a degree that, as little pariahs, they could not become otherwise than a burden to society and a disgrace to the Church of Christ. Trusting in the Lord, and guided by the example of Francke and George Muller, he resolved upon rescuing as many as he possibly could. Happily he found a friend willing to help, and the first step taken was to purchase an old uninhabited and rather dilapidated house at Nijmegen, which the people called haunted. This house had the advantage of having twenty large rooms.

Thus started a work of faith; children and free gifts were prayerfully expected. The first prayer-meeting brought the first gifts, not exceeding three dollars. Admission for three orphans was asked, but as their friends heard that no capital of fixed annual contributions had been secured, they went back with the children, saying, in such a place their condition would even be worse than it had previously been.

At this event many expected the orphanage would not even have a beginning. Yet, after a few weeks, two other children came; not very young, and so ragged and neglected that their condition scarcely could become worse. These were a boy and a girl. Their education was a really arduous work, but love had its triumph, and Mr. and Mrs. Van t'Lindenhout having thus proved that they were real workers, orphans and gifts came in growing numbers, so that even the large house with its twenty rooms was inadequate to harbor so many.

At this instant it pleased the Lord to open the heart of a young farmer in Neerbosch and to make him willing to present part of his fields to the orphanage, to build on it a refuge; a healthy place, more suitable for the young and weak than the old dark house in the city. Mr. Van t'Lindenhout was given at his disposal two acres, with the promise from the God-fearing farmer that if more land was desired he would grant his wish instantly. In this way a new era began, and every following year the Lord opened to his faithful servant new paths, realizing the great work of love that from the beginning had been fostered in his heart.

The first house was built for girls only, the little ones being reared by a sister of Mrs. Van t'Lindenhout. Since that eventful day scarcely a house on the new place was finished before another had to be planned, as a refuge for the ever growing number of orphans, for whom a home and real paternal care was an urgent necessity. In the year 1872 a thorough change was made. The refuge in the fields was chosen to be the home of all, and the old house in the city was left to the printing presses of the in-

stitution and the band of boys that were educated to this branch of labor. The printing office, in which are published the papers and books of the institution, help to the upbuilding of the institution. The printing, even of music and engravings, and the binding were of such a superior kind that only part of the work could be done in town, and the buildings for printing and binding at Neerbosch have been enlarged or rebuilt on different occasions.

The growing household, without any fixed income, and resting only on God's providential care, has received its daily manna, and, as in the days of old, the gifts came in the most remarkable manner which were needed for the feeding, education and for the required extension of the place, and to make every branch of work a thorough school of labor.

Faith-and-Oil Cures.

BY REV. WILBUR F. CRAFTS.

"DO you mean to say, Doctor, that you have done all you can to save my boy?'

"No, I have not; *let us pray.*"

This doctor's view of the relation of prayer and medicine was entirely Scriptural. Prayer cannot be substituted for medicine, but should supplement it. God has given us no promise that He will do anything for us which we can do for ourselves. When a Chicago millionaire rose in a noonday prayer-meeting and wished his fellow Christians to pray that four hundred dollars might be sent for a much-needed work in City Missions, Mr. Moody, who was conducting the meeting and knew the circumstances of the speaker, replied promptly: "Brother, if I was you I wouldn't trouble the Lord with that; I'd do it myself."

"Man's extremity is God's opportunity." The sick man and his friends must do all that can be done toward recovery by medicine, and nursing, and ventilation, and plumbing, and will, and hope, and prayer, and then call on God to do only what cannot be done by human means.

This doctrine is concretely taught in the Bible in three representative incidents. The first is the story of King Hezekiah (2 Kings, 20), who, in the very noon of his prosperity was visited by sickness. The teachers of faith-healing do not sufficiently emphasize the fact that sickness is not of itself an evil, but *always a teacher sent from God;* sometimes sent to teach us what God's laws are and the danger of violating them; sometimes sent to teach humility, patience and sympathy, without which no character is complete. An all-wise, all loving God cannot answer a prayer for the taking away of this teacher, until he has taught his lessons. Supplication then, must be founded on submission,—the state of prayer in which the true Christian "prays without ceasing," and from which, like mountain peaks, each solitary act of prayer rises to God. God's wisdom and love have a veto-power over even man's faith and prayer.

The prophet Isaiah was selected for the delicate task of conveying to his royal friend God's decree, "Set thine house in order, for thou shalt die." This suggests yet another point which should be a part of a well-rounded system of teaching with regard to faith-healing, namely, that even if God gives restoration to health once and again, the prayer of faith cannot always be thus answered. God sends to every man the message, "Set thine house in order, for you must die within a few years, and you may die within a few hours."

When the prophet, by divine direction, informed the king that his disease was mortal, good as Hezekiah was, he did not receive the message as a piece of good tidings. The Bible gives no warrant for the popular idea that eagerness to die is a proof of superior piety in the sick. Rather does God teach us, in this story and elsewhere, that we ought to live as long as medicine and hope and will and prayer can make it possible. We are neither to rely on medicine without prayer, nor on prayer without medicine. Hezekiah, having been given up by the physicians, and having even received from God his death message, resorted at once to earnest prayer for recovery. Undoubtedly, he had prayed for recovery every day, if not every hour of his sickness, and prayed sincerely, but he must have prayed without sufficient earnestness, or he would have received a favorable answer, as the sequel shows, for the earnest prayer which he now offered brought almost at once a seeming change in God's decree from a sentence of death to a gift of fifteen years of added life.

However God's decree may look to the angels, who see things absolutely, to us, looking upon them relatively, this incident and others indicate that they may be changed by a change in our character. God's decree to Hezekiah in his weakness of will and prayer was immediate death, but God's decree to aroused and earnest Hezekiah was an assurance of added life; just as God's decree to Nineveh unrepentant was destruction, but to Nineveh repentant, a reprieve. Prayer produces a change in us and, therefore, a seeming change in God. He is always angry with the wicked, always loveth the righteous; but when the sinner goes from the lightning side of God's heart around to mercy's sunlight side, his own change seems to make a change in God. So when God's laws of nature cry to us, "Thou shalt die," a change in our habits or in our faith seems to change the decree to read, "Thou shalt live." What is especially to be emphasized is the fact that the prophet, by divine direction, in conveying to Hezekiah the assurance that God had heard his prayers, also poulticed his ulcer with figs, the approved remedy in the Orient then and now for such a sore. Of course, this alone could not have saved him, but the little benefit which such human means could impart God required should be thus imparted, and in His economy of miracle He would do supernaturally only what could not be done naturally. Hezekiah was healed by the prayer and poultice, and evidently could not have been healed by either without the other.

The story of Christ healing the blind man, whose eyes He first anointed with spittle, (John 9), the approved medicine at that time for sore eyes, which never had and never could heal one born blind, but could do some little good to the blind man's eyes, and so must be used as far as it went, is of the same import. The miracle came in only as a supplement to the medicine, not as a substitute for it.

These two passages afford the key for the interpretation of the much-abused passage in James, where Christians are bidden to pray for the sick and anoint them with oil (5: 14, 15). Olive oil was then in the Orient and is still the principal medicine, used both internally and externally, especially for anointing and rubbing the skin, with a view to increasing the strength. Just as a business man speaks of employing a hundred "hands," meaning a hundred men, or as a Christian speaks of the conversion of a hundred souls, meaning a hundred men; and just as Christ spoke of the "lilies" when He meant all flowers, so James evidently speaks of oil as representative of medicine in general. This passage teaches nothing different from the story of Hezekiah and the story of the blind man, but adds further emphasis to the Bible-teaching that, while we are to pray for the recovery of the sick, our prayer is not to take the place of medicine. No consistent Christian can fail to believe in faith-and-oil cures. To interpret the passage as fulfilled by prayer with a formal touch of oil on cheek or head is as absurd as the Indian's literalism who, on hearing a white ambassador to his tribe say, in proof of his influence with the President, "I have the ear of the Great Father," exclaimed incredulously, "Show it, show it."

There is a large element of truth, as every Christian must believe, in the doctrine of faith healing; but the system, to be well-balanced and complete, should classify not only the cures, but the opposite. We should know how many of the sick who have been prayed for by men of faith are healed permanently, how many are only seemingly healed, and how many receive no apparent benefit. The results of such a classification would doubtless teach us not only that the prayer of faith can save the sick, when the recovery is in accordance with the Divine Will, but also that prayers of equal faith from the same persons are at other times unable to bring recovery, for the evident reason that the Divine wisdom and love recognize that the benefits of sickness are greater to the sufferer or to others than would be the benefits of health.

The greatest peril of all is that a large and special emphasis upon faith-healing in one's thoughts or words will turn too much of his prayer energy, which should be directed chiefly against the sins that kill the soul, into fighting the diseases that only kill the body, and so encourage the mistaken notion that man is a body and has a soul, an error which is already strongly entrenched in the popular mind. What is most needed is not a special school of prophets to increase the amount of praying for selfish and physical blessings, but rather a school of prophets who shall teach the people to make temporal things as subordinate in their daily prayers as they are in the pattern prayer given by our Lord, in which there is but a single sentence that asks God to give us temporal things, while in every other clause of the prayer the heart seeks the glory of God and the health of souls.

Church Union Discussion.

BY REV J. A. DAVIS.

DOUBTLESS others besides the writer were glad to see the announcement that the columns of THE CHRISTIAN INTELLIGENCER are "open to the statement of the desires and reasons of those who favor a union" with the German Reformed Church. While a heated partisan discussion is to be deprecated, a frank presentation of facts and arguments for and against union, if made in a worthy Christian spirit, cannot but result in good. There are many loyal sons of the Church, no doubt, who oppose union and do it with the best interest of the Church at heart. So there are many just as loyal and probably as wise, who heartily favor union. It is but fair to suppose that each side has facts and arguments that the other has not or has not fairly considered. What is needed is that those facts and arguments be presented, that they may be fairly and fully considered.

No one is so eager for union that he would rush into it in the face of great difficulty and trouble. We do not care to furnish for ourselves ground for ceaseless and hopeless repentance. We have as a Church enough food for bitter meditation without exchanging the sweets left for still more wormwood.

It is to be hoped that in our communion there is no one so unfaithful to Christ's cause that he would compel the Church to remain separate from others, when by a union the work of the Master would be far more greatly promoted. He who would, for his own sake, prevent union when the cause of Christ calls for such coming together is not a loyal son of our Church, he does not deserve the name of Dutchman, and much less of Christian. This is a matter in which desire and preference and prejudice have no place; it is not for self, but the kingdom of Christ, that the Church exists at all. He who would make our denomination a little Zion, in which he may be comfortable and honored, may find himself amazingly uncomfortable at last; so he who, to further his personal ends, would force us into union, will find at last that he has made a mistake that he can never get over.

That there is a tendency toward union throughout the Church of our Lord is evident; that our own part of the Church is feeling this force of gravitation is becoming apparent. Why this tendency? What have we to do with it? We may well ask ourselves these questions. They may be vital ones to our Church. It will not do for us to sit still with folded hands, waiting for the revelation as to duty to come to us. Prophets do not visit the earth now-a-days, nor do revelations come as of old. God teaches His working children through providential openings what He would have them do. Revelation gives the general principles; as Providence opens the way for us to apply them.

It will not do for us to say that, since union years ago was unwise, therefore it is unwise now. There are constant changes in others as well as in ourselves. It may be that while it might have been right years ago to oppose union it would be wrong now. The whole Church is making progress and is moving toward Christ, the centre toward whom each church radius points. How can we know, without considering the matter fairly and fully, that we have not reached the point in progress where we should unite with those nearest to us? If we have passed the circle within which union is to begin, then those who oppose may be found on the wrong side of the line. Worse than left, they are fighting not only Providence, but Him who stands behind.

Let the Church have the facts; some may be unpleasant, but let them be given. We need to be frank and fearless while kind and charitable. Our Church is too dear to us, too valuable to the work of the Lord to be sacrificed through sentiment, ignorance or prejudice. If the probabilities are that union would lessen our work for our Lord, then let us beware how we hasten into such union. If union would bring trouble and hindrance to the work of the Gospel, then let us keep the trouble and hindrance away. We are not compelled to union. When it becomes a matter of life or death to the Church, even then, rather than produce discord, trouble and weakness to the kingdom of Christ, let the Dutch Church be alone in her dying struggles. Let her go down with honor rather than live with disgrace.

On the other hand, if we are hindering or likely to hinder the cause of Christ by remaining separate, or if by uniting with another we might make that cause more prosperous, let us know the facts. What we wish to know is how best we can promote our Lord's kingdom by means of our beloved Zion. The Church that can take the initiative in union work on mission ground is not the Church to stand back in its own land when the Lord bids it go forward. It can, if need be, take the initiative here. A Church composed of the children of heroes and martyrs is not the one to refuse when the Lord calls for a sacrifice. We have a history well worthy our pride, and we shall not be ashamed of the added page if the Master bid us write it, that we gave ourselves to promote His cause.

The Reading Room.

Our Book-Shelves.

... "A History of Greek Literature from the Earliest Period to the Death of Demosthenes." By F. B. Jevons, M.A. This is an extremely convenient hand-book of a large and important theme. The author writes in a clear and simple style and from adequate knowledge. His volume is divided into two parts. The first treats of Epic Poetry, of Lyric, and of the Drama, bringing under critical review the chief writers in each. Part second takes up History, Oratory and Philosophy in the same way. The last mentioned is treated rather scantily, but the others receive full justice. The author has a very good statement of the Homeric question, setting forth the origin and growth of the doubts as to the personality of Homer, and citing in a modest and manly way the considerations which lead him to adhere to the early view. For its limits the discussion is as full as is to be desired. (Charles Scribner's Sons.)

...."Biblical Theology of the Old Testament." Based on Oehler. By R. F. Weidner. The author is Professor of Theology in the Theological Seminary of the Scandinavian Evangelical Lutheran Augustana Synod at Rock Island, Ill., and his book is the second volume of a series of Theological Encyclopædia and Methodology. The first, which treats of Exegetical Theology, we have not seen. The present issue is a very creditable one. It contains a neat summary of the work of Oehler, which is universally admitted to be the standard treatise on the subject. Prof. Weidner does not always agree with the German writer, yet fairly states his view even when dissenting from it. The book will be found very useful by all who have not time for the fuller details of the original, and will thus secure Dr. Oehler a far wider circle of readers than he could otherwise command. (F. H. Revell.)

...."Commentary on the Gospel of John." By F. Godet. Translated and Edited by President Timothy Dwight. Vol. II. The first volume of this grand work has been noticed in these columns, and of this concluding volume it is only necessary to say that, "The end crowns the work." As the Apostle entered into close sympathy with his Divine Teacher, so Prof. Godet has caught the spirit of John, while President Dwight has proved himself a sympathetic translator, and by his additional notes has made what was of great value before still more useful. A brief but clear index to the entire work concludes this volume. (Funk & Wagnalls.)

...."The Wisdom of God, and Other Sermons." By Rev. Aurelian H. Post. These sermons are twelve in number, and well worth reading. Fascinating in style, fresh and stimulating in thought, and evangelical in doctrine, they are worthy of a larger audience than can be put in any building, and which they will reach in this printed and bound form. (C. Venton Patterson & Co., Rochester, N. Y.)

...."True Words for Brave Men" is the title of a selection from Charles Kingsley's sermons and addresses, made with a special view to circulation among soldiers and sailors. Kingsley's sermons are models for preaching to out-of-church congregations of every sort. Some of the topics of this collection are: "The Good Centurion;" "St. Peter, or True Courage;" "The Story of Joseph;" "David's Loyalty;" "Wonders of the Sea, or Daily Miracles;" "The Sailor's God;" "The Good Soldier of Jesus Christ." An interesting lecture is added, "The Story of Cortez, or Pluck in the Sixteenth Century." It was a good and useful thought to compile this little book. (Thomas Whittaker.)

...."The Peterkin Papers." By Lucretia P. Hale. This is a new illustrated edition of a book which found great acceptance, both when its papers originally appeared in *Our Young Folks* and in *St. Nicholas*, and when they were collected into a volume. As now enlarged in text and furnished with many new pictures, and beautifully printed, it may be recommended as an admirable holiday book for any circle. (Ticknor & Co.)

...."A White Heron." By Sarah Orne Jewett. Lovers of short stories will hail with pleasure this last collection by a favorite author. Nine of Miss Jewett's inimitable character sketches of New England life are found in this daintily printed and bound volume. "The Two Browns" is perhaps one of the best, though we dare not decide for others. The fireside circle in autumn and winter is always enriched when one of Miss Jewett's books is brought home. No one who ever tried the reading can be disappointed. We not only advise such a purchase and reading, but really envy the pleasure to those who try the author for the first time. A volume worthy of attention by those seeking holiday gifts. (Houghton, Mifflin & Co.)

...."The Boys' Book of Sports and Out-Door Life," is a handsome octavo volume of three hundred and fifty-two pages, edited by Maurice Thompson. It contains, to begin with, a tale called "Marvin and His Boy Hunters," in which full directions are given for the careful and intelligent use of the shot-gun. Afterward follow chapters on boating, fishing, shooting with bow and arrow, building a boat, camping out, walking, riding, swimming, and other out door sports and exercises. Many of these papers have already appeared in *St. Nicholas*. Some are given for the first time in this volume. All are intended to promote a taste for healthful amusement in the open air and to help in the training of the sound mind in the sound body. The book is beautifully and generously illustrated, and cannot fail to be a treasure for boys. A good Christmas book. (The Century Company.)

....In a neat memoral volume entitled "Woodstock: An Historical Sketch," by Clarence Winthrop Bowen, Ph.D., our readers who have personal interest in that ancient town, will find the address read at the bicentennial celebration held September 7th, 1886. It presents a careful review of the annals of that historic Connecticut locality, with pleasing reminiscences of its people and events. Among these are some very interesting passages relating to the famous John Eliot, the apostle to the Indians, and his labors among the Nipmuck tribe. (G. P. Putnam's Sons.)

Our Library Table.

Periodicals, Serials and Notes.

....*The Publishers' Weekly*, Fall Announcement Number, a double number of 170 pages, September 18 and 25, is valuable to those who have not much money to spend and who wish to lay out that little to the best advantage, because it contains a list of the publications of this autumn, actual and yet to come from the chief publishers, has also the fall advertisements of the publishers, and contains about thirty closely printed pages of trustworthy descriptions of the new books. The publication office is at 31 and 32 Park Row, New York.

....*The Gospel in All Lands* for October, now published under the auspices of the great Methodist Episcopal Church, devotes about thirty large octavo pages to illustrated articles on missionary work in Persia, China and Bulgaria. A variety of miscellaneous paragraphs and papers follow, including notices of the missionary societies of half a dozen denominations. The number is full of information. It is published at the Methodist Mission Rooms, 805 Broadway, at $2 a year.

....The *Pulpit Treasury* for October is well stored with matter suited to the needs of ministers and others. Its frontispiece is a portrait of Dr. R. F. Sample of Minneapolis, which, with a view of his church, form the illustrations. A sermon by Dr. Sample and a sketch of his life are given. Rev. J. L. Harris contributes an excellent Thanksgiving sermon. Dr. A. T. Pierson has another pungent article on The Christian in the World. Among other contributors to this number are Drs. R. R. Booth, R. Storrs, A. G. Gordon, H. M. Scudder and Theo. Cuyler. The brief editorials are on timely topics. It compares favorably with previous numbers.

....The *New Englander* for September contains two very excellent papers. One is the address of Dr. Timothy Dwight at his inauguration as President of Yale College, an address universally praised as most appropriate to the speaker, the audience, and the occasion. The other is a review of the Life of Longfellow, doing full justice to the work, and at the same time stating its chief results for those who have no leisure to read the book itself.

....The *Expositor* for September (Randolph & Co.) continues Dr. MacLaren's suggestive Exposition of Colossians, and Dr. M. Dods's Comment on Zechariah; has a learned and acute paper by Prof. Godet on the first indications of Gnosticism in Asia Minor; and furnishes notes on Assyrian and Egyptian Literature which, besides other useful hints, make some sharp criticisms on the younger Delitzsch's contributions to Assyriology.

....The *Forum* for October contains its usual interesting melange. Mr. Mallocks opens with a paper on the Convalescence of Faith, but we had not heard of faith's being sick. Bishop Coxe treats of Americanisms in England with vivacity, and Prof. Young speaks wise words on Athletic Sports in Colleges. President Kendrick tells how he was educated in a modest yet instructive fashion, and Prof. Newman Smyth furnishes substantial, moral and civic reasons Why Sunday Should be Preserved. The Confessions of a Unitarian is a queer article from one of the extreme left wing. A foot-note gives the astounding information that "all the early English and American Puritanism, whether Presbyterian, Independent, Baptist or any other, has either become, or is on the way to become, Unitarian in fact, if not in name." No Fifth Monarchy fanatic ever evolved a wilder dream from his disordered imagination.

....The *Art Journal* for September opens with a fine full-page etching, and the number for October with a line engraving of Johnson's picture, Gurth the Swineherd. The letter-press of both is entertaining. We notice particularly an article on Steam Yachting, and a collection of Ruskin's Notes on Bewick's Birds, which are eminently characteristic.

....The *American Antiquarian* for September is well filled with matter belonging to its peculiar field. The editorial notes are fresh and vigorous

....The *Medical Missionary Record* contains an interesting memoir, with portrait of Dr. W. Burns Thomson, F.R.S.E., the father of Home Medical Missions, and a striking testimony to the value of such missions by Dr. J. L. Maxwell, late of Formosa. The number also reproduces the graphic view of a Century's Progress in Missions, given in the *British Quarterly* for April last.

....The *Church Review* for September is justly severe upon the Hymnal, and rather favorable to the Book Annexed. Dr. Sterrett, strange to say, writes approvingly of Hegel's Philosophy of Religion. Dr. Nelson justly rejects the Pauline origin of the epistle to the Hebrews, but does it on wrong grounds when asserting doctrinal differences. It is very singular to see it asserted of Paul that "he is the strenuous champion of Gentile but not of Jewish liberty" (p. 253). If in Christ Jesus "there is neither Jew nor Greek, but all are one," how can there be a liberty allowed to one that is withheld from the other? So it is said (p. 253) of Peter's First Epistle and of the Hebrews that "they alone make emphatic mention of the blood of Christ," yet Paul to the Ephesians speaks in one chapter of "redemption through His blood, the forgiveness of sins," and in the next says the far-off "are made nigh by the blood of Christ" The essay makes a great show of scholarship, but is extremely crude in reasoning and careless in assertion. The notices of Contemporary Literature are full and clear. We observe that the Andover speculations, entitled Progressive Orthodoxy, are cordially welcomed as an "approach to the truly Catholic doctrines of the first three centuries."

BOOKS RECEIVED.

George H. Ellis: Vexed Questions in Theology. A Series of Essays. By James Freeman Clarke. 8vo, pp. 249; also,

Social Problems. By M. J. Savage. 8vo, pp. 189; also,

The Fourth Gospel: The Question of its Origin Stated and Discussed. By James Freeman Clarke. 16mo, pp. 70.

American Tract Society: Jottings from the Pacific. By W. Wyatt Gill. With Numerous Illustrations. 12mo, pp. 304. $1.10; also,

Scenes in Southern India. By Mrs. Murray Mitchell. With Numerous Illustrations. 1 mo, pp. 372. $1 50.

Robert Carter & Bros.: That Quisset House. By Mrs. Nathaniel Conklin, (Jennie M. Drinkwater.) 12mo, pp. 518. $1.50; also,

Bible Warnings. Sermons to Children. By the Rev. Richard Newton, D.D. Illustrated. 12mo, pp. 314. $1.25.

Chautauqua Press: Readings from Milton. With an Introduction by Bishop Henry White Warren. (Chautauqua Library—Garnet Series.) 16mo, pp. 308. 75 cents.

Dodd, Mead & Co.: He Fell in Love With His Wife. By Edward P. Roe. 12mo, pp. 333. $1.50; also,

Nature's Serial Story. By Edward P. Roe. Illustrated by W. Hamilton Gibson and F. Dielman. 12mo. pp. 486. $1.50; also,

The Thorn in the Nest. By Martha Finley. 12mo, pp. 305. $1.50; also,

Elsie's Kith and Kin. By Martha Finley. 12mo, pp. 333. $1.50; also,

Two Thousand Years Ago; or, The Adventures of a Roman Boy. By Professor A. J. Church. With Twelve Full-Page Illustrations by Adrian Marie. 12mo, pp. 341. $1.50; also,

Mildred's Boys and Girls. A Sequel to Mildred's Married Life. By Martha Finley. 16mo, pp. 346. $1.50.

A. C. Armstrong & Son: A Budget of Letters from Japan. Reminiscences of Work and Travel in Japan. By Arthur Collins Maclay, LL.B. Illustrated. 12mo, pp. 391. $2.

Roberts Brothers: Jo's Boys, and How They Turned Out. A Sequel to "Little Men." By Louisa M. Alcott. With Portrait. 16mo, pp. 365. $1.50.

Cassell & Co.: Flowers and How To Paint Them. By Maud Naftel. Illustrated in Colors. Oblong 12mo, pp. 53. $2.

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Social Philosophy. A Ruskin Anthology. Compiled by Wm. Sloane Kennedy. (Elzevir Library. Vol. V. No. 228.) 12mo, pp. 322. 20 cents. John B. Alden.

Autobiography of Leigh Hunt. (No. 545, Harper's Franklin Square Library.) 4to, pp. 71. 20 cents; also,

Marcella Grace. An Irish Novel. By Rosa Mulholland. (No. 95, Harper's Handy Series.) 16mo, pp. 188. 25 cents.

Lives of the English Poets. Butler, Denham, Dryden, Roscommon, Spratt, Dorset, Rochester, Otway. By Samuel Johnson, LL.D. (Cassell's National Library. Vol. I, No. 36.) 18mo, pp. 192. 10 cents.

PERIODICALS.

October.—Magazine of American History, Lippincott's Monthly Magazine, Wide Awake, The Pulpit Treasury, The Literary Magazine, Words and Weapons, Our Little Ones and The Nursery, The Century, The Gospel in All Lands, The Phrenological Journal.

Announcements.

....“Home Fairies and Heart Flowers” is the title of the holiday book for which Mrs. Sangster has written the poems. The illustrations are to consist of twenty portrait heads of beautiful children, engraved by Frank French, with borders of flowers. Harper & Brothers will publish it. The same firm announces a beautiful edition of Goldsmith's “She Stoops to Conquer,” illustrated by Abbey. Ten of the drawings are copied by the photogravure process.

....Macmillan & Co. have in preparation for Christmas “Days With Sir Roger de Coverly,” with the illustrations by Hugh Thomson, which have been admired in the *English Illustrated Magazine* for some months. They promise also as illustrated books “Greenland,” by Baron von Nordenskiold, and Irving's “Old Christmas” and “Bracebridge Hall,” with illustrations by the late Ralph Caldecott. For the young folks they announce Mrs. Molesworth's “Four Winds Farm,” with engravings from drawings by Walter Crane.

....George Routledge & Sons are bringing out a superb edition of Victor Hugo s “Les Miserable's,” with nearly 400 illustrations by eminent French artists.

....G. P. Putnam's Sons will soon publish of illustrated books “Chivalric Days and Youthful Deeds,” by E. S. Brooks, author of “Historic Boys;” “Uncle Sam s Medal of Honor.” by Gen. T. F. Rodenbough, a record of noble deeds in our history, and a life of Abraham Lincoln, by Noah Brooks, and of George Washington, by Edward Everett Hale, as a continuation of a series of which “Robert Fulton,” by Thomas W. Knox, is the first.

....Ticknor & Co. will puplish an edition of Scott's “Lay of the Last Minstrel,” with nearly 100 illustrations by American artists, prepared under the supervision of Mr. Anthony.

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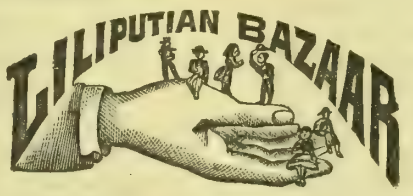

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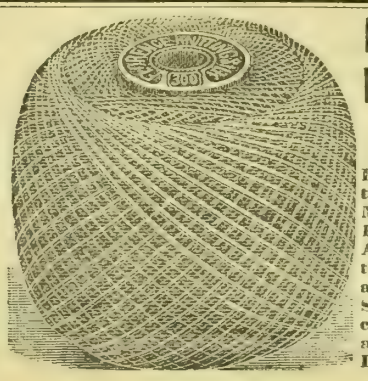

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The Home.

AUNT MARJORIE'S CORNER

Autumn Work.

BY MARGARET E. SANGSTER.

AT the mention of autumn work the matron's thought turns naturally to the pickling, preserving and canning which have more or less occupied her during the later summer, and which fill many a busy autumn day with care. Passing along the street, saluted by whiffs of delicious sweetness and spiciness, we remember that good housekeepers are "putting up" their appetizing catsups and aromatic cordials, and that no housewife who is wise in her generation fails thus to provide against the winter days while fruits and flavors may be had almost for the asking. There is a distinct sense of comfort in having a storeroom well supplied with lucent jars, where amber-hued or ruby fruits swim in transparent syrups, where the clearest of jellies hob nob with the crispest of pickles, and where, duly sealed and labelled, the tinctures of sunshine and spring are ready at a moment's notice to feast the family or regale the guest. Do you happen to recall that winter when you came home from a journey, too late to attend to this manifest duty, and had to go through the winter on stewed fruits and apples, cooking the latter in a dozen different ways, and ringing the changes on prunes, cherries and peaches, until the name of dried fruit became your despair? You resolved then, that let happen what might, you would ever after have in your pantry some due provision for emergencies, something in reserve, so that the plain meal could be set off with a dainty dessert on the busiest day, or a hasty luncheon improvised to refresh the unexpected visitor, the wearied friend within your gates. What a relief on washing day to know that neither pudding nor pie need be devised wherewith to finish the dinner, and what an ease of mind when the steamed pudding or the fresh pastry is under consideration to be reminded of the huckleberries, cherries and currants which shall furnish you with "filling" for either, as agreeably as on the day they were gathered.

The wise housekeeper will not so far improve upon her mother and her grandmother as to go without her store-closet of preserves, her long row of home-made pickles. If she can afford the outlay, let me tell her that she may buy these things at a greater cost than she will incur if she make them, but buy them of the very best, not by going hap-hazard to the nearest grocery, but by seeking some notable woman who has solved the problem of self-support by making a business of this very work. While there is often room for suspicion in tinned goods, and there is usually adulteration in the cheap jellies and preserves made by wholesale, one may confidently patronize her neighbor who makes her preserves after old-fashioned formulas. 'Ware cheapness as you would 'ware poison in this relation, else the health of the household may suffer.

But this is only one department of autumn work. The fall dressmaking looms up before many women in formidable proportions, especially when it does not imply the mere spending a day or two in shopping and the planning new gowns from new material,—delightful occupation,—but includes the letting out and letting down, the turning upside down and inside out, the seeing whether Amy's last year's brown velveteen will not, with a little added plush or satin, make Louisa's best suit this winter;—all the contriving, piecing and managing, in brief, which are familiar to women of small means and laudable ambition. Then there are moments of horror when it is discovered that the moths have invaded the woollen chest and positively burrowed under the camphor gum, finding the Persian powder a relish when they devoured your furs and cut tiny transverse apertures in your favorite flannels.

There are consultations over the new and old draperies, the furniture which must emigrate from parlor to chamber, or be banished to the third story back or the gloom of the attic. There are mattresses to be made over again, tickings to be renewed, the linen shelves to be overhauled and inventoried. There are the coal bins, which must be replenished, though you do without the new bonnet and mantle on which your heart is set, and there are the flues and the drains which must be carefully investigated. Shall we proceed? To what end?

Thus far we have touched only on the exterior aspects of the autumn work, thought only of the temporalities, the scaffolding which is necessary, but which is taken down when the building is completed. There is nobler home-work for these crystalline autumn days when the air exhilarates like wine, when the gay banners of the maples flaunt their scarlet against a golden sky, when the blue gentian lifts its fringed flower and the cardinal lights its spendid torch, when a silvery haze shimmers like a bridal veil over the close-reaped fields, and the last grapes hang sweet and purple on the vines.

All the children are to be thought of now, from the dear little man sturdily stepping out to school to the girl receiving the first adulation of her brother's friends, much to the bewilderment of her mother, who forgets that at Kate's age *she* was already "engaged," and watching at a certain hour for the fall of a beloved step, while decking herself for beloved eyes with the ribbon or the rose which she knew would please them.

Mother-hands must minister to all the brood, oblivious neither of the fledgelings who are longing to fly, nor of the babe who is rocked in the cradle. Part of the autumn foresight should include provision for the social needs of the elder children, for the reading of the growing boys, for the toddlers in the nursery.

Then, too, comes in the religious training, not peculiar to autumn, yet possibly a little interrupted during the summer languors and the flitting to and fro of the household. As obviously is it the maternal privilege to train the child in heart as in head knowledge of the Bible; as much an obligation to do this as to see that he or she is properly taught mathematics.

And church work? No household claim, however it may take precedence, can excuse every church member from a definite share in the work of the Church, which usually takes a fresh start in the autumn weather. From the fidelity of individuals the Church—your own—shall gain or lose this winter. Is it not incumbent on you to leave a margin in your life which shall be consecrated to the blessedness of service here?

"The Scripture Cannot Be Broken."

JOHN 10:35.

NO equal has the Word of God
To meet all human need;
Who leans on other staff or rod
Shall find a broken reed.

In words like these, when sight is dim,
What comfort may there be:
"In perfect peace Thou wilt keep him
Whose mind is stayed on Thee."

To him whose hope He would inspire
He says, "If ye believe,
What things soever ye desire,
Ask, and ye shall receive."

The man by sin or sorrow prest
May trust His loving word,
And "find from every burden rest
If cast upon the Lord."

It is not always sure release,
But strength is given in this:
"For weakness that disturbs thy peace
My grace sufficient is."

To think such words for me may be!
His tenderness to prove;
"The love with which I have loved thee
Is everlasting love."

"If called in dark, divided sea,
'Midst roaring waves to stand,
Thou'lt find the cloud that covers thee
The shadow of mine hand."

"The cup of trembling that was filled
With fiery dregs and pain,
Thou, weary one, the tempest stilled,
Shalt never drink again."

"The hungry, thirsty, anxious soul,
Fainting, distressed, astray,
Cries to the Lord, and finds the goal,
Led forth by the right way."

And thus it reads from page to page,
Gracious, and good, and pure.
What other word of any age
Shall "thro' all time endure?"

So precious is this fund of truth,
So filled with every good,
It meets all wants of sage or youth,
'Tis love, 'tis light, 'tis food.

V.

Other People's Rights.

AUNT MARJORIE'S sensible and timely remarks in a recent issue concerning the time lost because of unpunctual and thoughtless friends, suggest in a larger way the subject to which I fear we give too little thought or consideration—of other people's rights.

We have heard a great deal the past months of the rights of classes, and citizens, and nations; and it is true that each, even the humblest, has rights which the world in general should recognize and respect. But, at the same time, we should remember that there are other people in the world beside ourselves, with rights as inherent. And with the innate selfishness of human nature is there not often danger that in watching lest there be poaching on our manor, we are guilty of trespassing on somebody else, for

"Evil is wrought for want of thought
As well as for want of heart."

And is it not a moral wrong not to think, where the welfare, the comfort and convenience, in short, the rights of others are concerned?

This subject covers larger ground than can be touched upon here; but the rights that are particularly offended against deserve especial attention; other people's time and other people's personal possessions.

For the visitor who, without imperative necessity, absorbs the minister's morning hour, appropriates what he has no more claim to than the minister's salary. The person who, unless unavoidably detained, kept others waiting an appointment, has taken time that may be precious time of another, and is guilty of moral if not material dishonesty.

Do you live in the city, your country friends send to you to match silks, send them samples, etc., each errand of which consumes doubtless half a day, when in the majority of cases they could have been as well served by addressing the firms directly. Do you live in the country, your city friends write that it is vacation, and they will come out with the children and make that promised visit, the midsummer vacation being the country housewife's busiest season, and your hands already full to overflowing with cares. Are you skilful with the needle, there is the friend whose demands for assistance with millinery and dress making form in the end no inconsiderable burden.

Indeed, there are very few of even the most generous natures that have not felt that there were many demands upon their patience, their sympathy and their time, at once unjustifiable and unjust. Inconsiderate, is the usual term we apply; one that covers a far greater number of transgressions than would the homelier one selfishness, for what but selfishness is a lack of thought for others?

As to the guest who takes possession of a house as though it belonged to her, keeps meals waiting, absorbs the whole time and attention of the hostess, and demands by implication, if not in words, that the whole house be ordered to suit her convenience, that is too gross an offence to need more than a mention. But if we have never sinned to that extent, does it not remain that we, as guests, as acquaintances, as friends, fail of a due regard for the time of others?

As regards the right of personal possessions, who does not recall the books they have lent (perhaps favorite volumes), that have been returned thumbed and soiled and ruined, or have not been returned at all? What business have we to injure and destroy the property of another? How many girl-friendships have been broken from the too common habit of borrowing trinkets or articles of wearing apparel, that have been lost or spoiled? What right have we because our friend has a more stylish wrap, or a prettier ring, to put either to our own use?

I trust all of us are mindful of the injunction, "from him who would borrow of thee, turn thou not away." And yet how often do we have to lay aside our sewing, or pause in the midst of work we can ill leave, to give time and take steps without number for the borrower, and often with the knowledge that the deficiency is wholly owing to forgetful carelessness, and with the secret consciousness that the butter returned will be very likely of an inferior quality, and the coffee of a different grade, (that is, if such trifles as a pat of butter, a cup of coffee, or sugar be not forgotten), that very likely the dish will be cracked, the pattern torn, and John, if he happens to want his new hammer and finds it gone, will be slightly ruffled in temper, and that, worst of all, you will very likely have to go after the articles lent when next you have occasion to use them. For in many cases the chronic borrower is so from the fact that he is careless, or wasteful, or destructive of his own belongings; and few, alas, are as careful of an article when it belongs to another as when it belongs to ourselves.

Not that all sin in these regards, or numberless others that might be instanced, but still the sinners are altogether too numerous. My friends, these things ought not to be. We should cultivate a fine consideration, a delicate regard for both the feelings and the rights of others; and the place for this to begin is with our own selves; and if we have been considerate, (as I trust we all have), to endeavor to be still more so in the future, and if we have failed in

this respect, (as through inadvertance is possible), to immediately and earnestly set about correcting the fault. ELA THOMAS.

SEVERAL welcome communications are unavoidably held over, but they will duly appear, and we thank our friends for sending them. Address all letters for this page to Aunt Marjorie, CHRISTIAN INTELLIGENCER, New York.

CHILDREN'S PORTFOLIO.

The White Daffodil.

WHEN Conscience, with her gloomy frown,
To chide me for past sins sits down,
I wonder why she always will
Repeat, and re-repeat to me,
The story of that daffodil!
'Twas, at the worst, a childish wrong;
And time, since then, has been so long!
And yet, she never will be still;
"*You* took that flower," she says; "for shame!
And let another bear the blame!"

My mother's aunt—I still can see
Her sharp, black eyes look straight at me!
Her small, uneasy guest was I,
Who thought her quiet house a cage,
And, like a wild-bird, longed to fly:
Outside the door I crept unseen;
There, star-like, shone among the green
May grass, already waving high,
One flower; the very soul of spring
Seemed breathing through the lovely thing!

White as the noon-time's silvery cloud,
Its sweet head seemed in worship bowed;
I hovered round it like a bee;
The air was incense where it grew;
I raised the bloom its heart to see—
The green stem snapped; alas! alas!
Down fell the blossom to the grass!
I looked; no eye was watching me;
Beneath a turf the flower I prest,
And hid the secret in my breast.

Next morning, at the breakfast board,
As she the fragrant mocha poured,
My great-aunt grimly shook her head;
"'Tis thankless work to help the poor;
They are deceivers all," she said;
"But yesterday, with thin, white face,
A child came here to sell some lace;
I pitying bought; I had her fed;
I gave her good advice, and still,
She stole my one white daffodil!"

The hot blood tingled in my cheek;
I was too cowardly to speak;
My silence was alone untrue;
'Twas surely but a trifling wrong;
I did as any child might do;
But, ever since, when Conscience tries
To trouble me with memories,
She always tells this tale anew,
And says, "*You* took that flower! for shame!
And let another bear the blame!"

—*Marian Douglas, in Wide Awake.*

A Happy Day.

"MISS LAWSON, do you think there ever was a child who always remembered to do right? I'm always forgetting."

It was a beautiful Sabbath afternoon, and Nettie Norris had been pondering over the lesson for some minutes in silence, remembering, in a grieved, sorrowful way, numberless shortcomings which had marred her record of the previous week.

"Yes, I think so," answered her teacher, smiling. "There was once a little boy who, I'm quite sure, never forgot."

"Did he never say cross, impatient words when his mother asked him to do things he much disliked to do?"

"He was always cheerful and obedient."

"I don't suppose he ever did such a thing as to call a schoolmate naughty names," faltered Nettie, with downcast eyes and crimson cheeks.

"He was too gentle and loving for such unkind conduct as that would have been," answered Miss Lawson; "and I hope that no Christian child would willingly hurt the feelings of another."

"She laughed when I missed three words in my spelling-lesson, and when I tore my new apron she said that she was glad," said Nettie, with tears in her eyes; "but I'm sorry that I called her names. I did want to be good, so that Jesus would love me; but it's very hard."

"If you are really sorry for your fault, you will ask her to forgive your unkind speech."

"Yes, I mean to," said Nettie, with a sigh. "I thought about it in Sunday school to-day, and I had already made up my mind to tell her just how sorry I am when I go to school to-morrow. But, Miss Lawson, I don't see how any little boy could always be good and remember. Maybe he didn't have little brothers to tease and bother him, though."

"Yes, he had. The Bible tells of his brothers and sisters, and they were all younger than himself. I think that he must have been familiar with all the trials and vexations that other children experience."

"Oh, you mean Jesus," said Nettie, in tones of evident relief. "We can't be as good as Jesus if we try. That is impossible, you know."

"And yet those long thirty three years were spent on earth for our good in so many ways," said Miss Lawson, softly. "They were years of self-denial and loving care for others, and we are told to accept Him as our guide, to follow the good example which His life has given us. I do not think our heavenly Father would ask or require an impossibility of His children. Perhaps you have forgotten to seek assistance and strength at the right place, Nettie."

"Yes, I have," confessed Nettie. "I thought I could remember if I only tried; but I forget every time. I shall ask God to help me this week. Here we are at your home, Miss Lawson. I love to walk home with you. The nice, long talk we have on our way helps me nearly as much as the lesson. Good-by," and the child held up her rosy lips for a kiss.

Nettie did not forget her conversation with her teacher, and with trusting faith, such as older Christians rarely possess, she sought divine assistance.

She arose early Monday morning, and having completed her toilet, hastened down to the kitchen in order to assist her mother with her morning duties. As she entered the room her mother looked up with pleased surprise.

"I'm so glad that you didn't wait to be called," she said, "your father is in a hurry for his breakfast."

"I'll set the table at once," said Nettie cheerfully.

All the morning she busied herself doing little helpful acts for her mother. When she reached school she hastened to repair the wrong she had allowed her hasty tongue to accomplish the week before. She asked her schoolmate's forgiveness for her unkind remark. This simple act dispelled the clouds at once, and they were both happier than they had been for days.

"Now I shall have a nice long time all to myself," said Nettie, as she reached home that afternoon. "It is a whole hour before tea time, and I am at liberty to spend it as I wish."

Just at that moment her two little brothers came to her with very soiled hands and doleful faces.

"Papa gave us a piece of ground for our very own garden," began Rob, "but somehow we can't make the beds look nice and straight. We've tried and tried, but it don't do any good."

"If somebody'd just get us started, we could do all the rest. I know we could," said Ray, searching Nettie's face with a wistful expression on his own.

She was just about to send them away with harsh, impatient words, for it seemed too bad for her to think of devoting this precious hour to the little brothers and their garden which, she was sure, would not amount to anything. A frown gathered on her brow, but it instantly cleared away, and reaching for her garden hat she said pleasantly:

"I'll get you started, and then we'll see how you'll manage afterward."

"You're the best kind of a sister," said Ray, giving her hand a little squeeze.

"The very best," echoed Rob.

"It has been a happy day after all," thought Nettie, as she stood looking out of her window into the moonlit garden before retiring for the night. "A very happy day without a single mistake in it. I thought it would be so hard to ask Fannie's forgiveness; but I've won a friend by doing it, and we might have gone on saying spiteful things, and disliking each other for a long time, if I had cherished my ill-will toward her. It is much easier to get up early and help mother in the morning than I thought it would be. I'm really ashamed of myself when I think how I've been in the habit of lying in bed until she has called me two or three times. And the little boys, why they are just overflowing with gratitude to me for fixing their garden beds. They are both anxious to do some errand for me in return.

"It seems strange, but when I consider only my own self, and try to make myself happy, I am the most miserable. To-day I tried to remember others, and to do little kindly acts for Jesus' sake, and it has been the happiest day I have known for a long time."

Nettie's experience is not an exceptional one. Those who forget self, ministering unto others for Jesus' sake, receive the blessing here and the reward hereafter.—*Rose Hartwick Thorpe, in The Interior.*

"Brightening All It Can."

THE day had been dark and gloomy, when suddenly, toward night, the clouds broke and the sun's bright rays streamed through, shedding a flood of golden light upon the country. A sweet voice at the window called out in joyful tones, "Look! oh, look, papa! the sun is brightening all it can."

"'Brightening all it can?' So it is," answered papa; "and you can be like the sun if you choose."

"How, papa? tell me how."

"By looking happy and smiling on us all day, and never letting any tearful rain come into the blue of those eyes; only be happy and good—that's all."

The next day the music of the child's voice filled our ears from sunrise to dark; the little heart seemed full of light and love, and when asked how she was so happy she replied laughingly, "Why, don't you see, papa, I'm the sun. I'm brightening all I can."

"And filling the house with sunshine and joy," answered papa.

Cannot little children be like the sun every day—brightening all they can? Try it, children!—*Child at Home.*

Better Whistle than Whine.

AS I was taking a walk, I noticed two little boys on their way to school. The small one stumbled and fell, and, though not very much hurt, he began to whine in a babyish way, not a regular, roaring boy cry, as though he were half killed, but a little cross whine.

The older boy took his hand in a kind, fatherly way, and said:

"Oh, never mind, Jimmy! don't whine; it is a great deal better to whistle."

And he began in the merriest way a cheerful boy-whistle.

Jimmy tried to join the whistle.

"I can't whistle as nice as you, Charlie," said he, "my lips won't pucker up good."

"Oh, that is because you have not got all the whine out yet," said Charlie; "but you try a minute, and the whistle will drive the whine away."

So he did; and the last I saw or heard of the little fellows they were whistling away as earnestly as though that was the chief end of life.—*Early Dew.*

Little Heads Together.

AUNT HELEN'S ARRIVAL, WHICH CONTAINS FOURTEEN BURIED CITIES.

Jane was out on an island in a little lake on grandpa's farm, where she was staying with her mother during the month of August. And now Aunt Helen and Uncle Jack had arrived. Jane could see the carriage drive in the gate, and she was most anxious to welcome her aunt and uncle, but unfortunately the boat had floated away and she had no means of reaching the mainland, which was such a short distance from the island.

Oh, yes! brother Bernard has thought of her at last. Though he will not get her to the house in time to be the first to greet the wanderers, she will not be very late. He ran down to the shore, and has rowed over to her. He tells her how part of the ship, some wheel, in going through the Straits of Gibraltar had broken, and the ship had been obliged to put back, which had delayed them very much on their journey. Their uncle and aunt had been spending the winter in Italy and Sicily, and a few weeks on the islands of Lipari. "O, Jane! I rowed as hard as I could, and here we are."

Jane ran quickly up to the house, just in time to hear Aunt Helen say to her sister, "Rebecca, I rose very early this morning, and I would like to rest a little before tea."

After Jane had been greeted in a most affectionate manner, grandpa, rising from his chair, said to his little granddaughter, Bab: "O, go take Aunt Helen to her room now, she is very tired."

"I think," mamma then said, "that I will send you up a cup of tea, for that will refresh you, and then we will have a little chat. I know grandpa will have a great deal to say to Uncle Jack, so now we will leave them to talk together."

Mamma went upstairs with Aunt Helen, and in a few minutes Jane brought up the tea.

"I am surprised," said Aunt Helen, "Jane has grown so tall."

"I made the tea, Aunt Helen," said Jane.

"Indeed, I think you must be a great help to your mother now, and Bab, too."

Long before the supper-time they were all gathered together out on the wide piazza, and all very thankful that the travellers had returned safely to the good old home.

"W. M."

Answers to Puzzles of September 15th.

What Is It?—Splash. Plash. Lash. Ash. Sh!

Square Word.—
C L I O
L U N A
I N N S
O A S T

Pi.—
I have a house in which to live,
Pleasant, and fair, and good;
Its hearth is crowned with warmth and light,
Its board with daintiest food.
And I, when tired with care or doubt,
Go in and shut my sorrows out.

Correct answers from "Anna," L. P. C., "Prague," Lewis D. and Jennie Labagh.

Original puzzles for the "Little Heads" may be sent to Cousin LOIS, at this office.

Our Church.

(Continued from page five.)

....Semi-Centennial.—The First Church of Hudson, N. Y., celebrated its fiftieth anniversary on Sunday and Monday, Sept. 26th and 27th. The church was suitably adorned with flowers; the figures "1836-1886" were arranged in green and scarlet colors on the wall either side of the pulpit. The music was elevating and in keeping with the occasion. On Sunday morning Professor D. D. Demarest, D D, for a number of years pastor of the church, preached an appropriate discourse from Matt. 5: 14, "Ye are the light of the world. A city that is set on a hill cannot be hid."

The pastor, Rev. W. H. Gleason, D.D., preached in the evening from 2 Timothy 2: 19, "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity." The audiences were very large, and deep interest was taken in both services.

On Monday afternoon a large audience again assembled in the church to listen to the historical address by Mr. Stephen B. Miller. The opening and closing exercises were conducted by Rev. J. G. Gebhard, Rev. Denis Wortman, D.D., and Rev. Dr. John McC. Holmes, a former pastor. In the evening a delightful social re-union was held in the church parlors.

....The Classis of Albany met in the Church of Onesquethaw, N. Y., Sept. 21st. The Rev. W. E. Faulkner was dismissed from the Church of Westerlo, N. Y. Rev. J. W. Chapman and Rev. A. M. Arcularius were appointed Missionary Agents of the Classis for the ensuing year. Rev. J. P. Davis and Rev. J. L. Pearse were appointed delegates to the Missionary Convention at Brooklyn on the 26th and 27th of October.

Suitable notice was taken of the death of Rev. R. W. Clark, D.D. The following action was taken in aid of the new enterprise at Cobleskill, N. Y.: The committee beg leave to report the appeal of the Rev. John G. Fagg to the Classis of Albany on behalf of the Reformed Church of Cobleskill in the most favorable light, and hereby recommend that the collections for the Church Building Fund when taken by the churches of the Classis be appropriated specifically to aid this struggling enterprise.

J. Lansing Pearse, S. C.

Sun Spots and Prices of Food in India.

A FEW years ago an article appeared in the *Nineteenth Century* to prove that the famines in India were contemporaneous with the latter years of the minimum sun spot periods and that the years of sufficient rainfall and abundant crops were those of the maximum sun spot periods. Since then other tables have been made public confirming that deduction. It is also claimed that in all tropical countries the years of least spots on the sun are those of deficient rainfall, drought, and of harvests below the average, producing sometimes a famine. It is also claimed that as the minimum period of spots advances the production of food the world over diminishes. This theory, which has much to support it, deserves attention at the present time, for a minimum sun spot period is now in progress. It began in the fall of 1884, and will probably continue into the spring or summer of 1890.

Last June, Mr. Frederick Chambers, of Bombay, India, prepared for *Nature* a paper containing tables of prices of food in India, extending from 1783 to 1882, to show that the cost of food has always risen in that country during the periods of least sun spots, because they have been the years of deficient rainfall. He gives the number of pounds of food grain a rupee would buy at various periods. His tables show that during the years of the maximum of sun spots a rupee has bought from 120 to 126 pounds of food grain, while during the periods of the minimum of spots the rupee has bought only from 67 to 80 pounds of food grain. These are the extremes, in the years between them the purchasing power of the rupee gradually rises or falls.

He sums up in these paragraphs:

"Now these results reveal the remarkable fact that, amid all the apparently irregular fluctuations of the yearly prices, there is in every one of the ten districts a periodical rise and fall of prices once every eleven years, corresponding to the regular variation which takes place in the number of the sun spots during the same period. They also show that in seven out of the ten districts the range of the eleven-yearly variation of prices lies between 40 and 50 per cent of the average price, and that in the remaining three districts the range lies between 20 and 30 per cent. The ranges are greatest in those districts where scarcity and famine are most frequent, smallest in those which enjoy the greatest immunity in these respects. In Bijapur and the neighboring districts of Belgaum and Dharwar the highest prices occur in the year of minimum sun spots; in Madras, Poona, and Khandesh a year or two later; in Kanara, Kaira, and Bhavnagar two or three years later; and in Ahmedabad three years later. The lowest prices occur in all the districts from three to five years after the year of maximum sun spots, that is to say, three years after at the southern stations; four or five years after at the northern. Bijapur and Poona are the first to show a very decided rise of prices, and this rise takes place in the year preceding the year of minimum sun spots. At all the other stations a very decided rise takes place a year or two later.

"From what has been said it follows that the intervals of time between the year of minimum sun spots and the years of highest prices are less than the intervals between the year of maximum sun spots and the years of lowest prices. This shows that the eleven yearly price variations do not exactly correspond to the eleven-yearly sun spot variation. The reason may be that on the occurrence of scarcity prices rise very rapidly, while on the return of a season of plenty they fall much more slowly, because the reserve stocks of grain consumed during a period of scarcity cannot be fully replaced until good crops for several successive years have been secured. If it were possible to obtain data showing the actual out turn of the crops of each year, it would perhaps be found that the eleven-yearly variations calculated therefrom would correspond to the sun spot variation even more closely than the price variations correspond to it."

In Aid of Charleston, S. C.

THE following amounts have been received at this office and paid to Mr. John Crosby Brown, Treasurer of the Committee of the Chamber of Commerce: Church, Stuyvesant, N. Y., $15 15; Church, Berea, N. Y., $15; Young People's Social Union of the Sabbath-School of the Church of Harlem, N. Y. city, $25. Total $55.15.

THE REV. DR. W. F. JUNKIN, of the Westminster Presbyterian Church, Charleston, S. C., has come to the North, by the request of his brethren of the stricken city, to seek help in repairing the damage done to the Presbyterian Church buildings by the earthquake.

The General Outlook.

....The Woman's Christian Temperance Union requests the churches of the United States to devote Sunday, Oct. 17th to temperance. The day is the Sabbath preceding the annual meeting of the Union. The request is made in compliance with the advice of twenty-one pastors and ministers of the chief denominations, who recommended the observance a year ago. The Union suggests special prayer for a Divine blessing on the endeavors to promote temperance, sermons on the evils of intemperance, and exercises in the Sabbath schools to enlist the children. The request is reasonable.

....Rev. Prof. Edward A. Park, D.D., and Mrs. Park celebrated their golden wedding on September 30 h in the familiar brick house on Andover Hill, where they began housekeeping in 1836 and which has been their home from that day to this. The invitations were limited of a necessity, for what house would hold all of their friends. Among the guests were Prof. Park's only surviving brother, Rev. C. E. Park, and a sister of Mrs. Park, who were the groomsman and bridesmaid fifty years ago. Many gifts of gold and silver and of other precious things were received.

....The receipts of the American Board for the year now closed are, from donations, $334 247, as against $387,013 the preceding year; from legacies $107,190, as against $121,478, being a total of $491,438 this year, $503,491 last year. It will be seen that of this $17,000 falling off, $14,000 is in the legacies, always an uncertain quantity. There is to be placed against the remaining $3,000, the fact that the donations of last year were swelled at the last moment by an extraordinary gift from Dr. Cheever of $19,000. From all which it appears the regular gifts from the churches are an increase on those of the preceding y.

....The *Interior* says that "of the eighteen or twenty members of the Chinese Young Men's Christian Association connected with the Chinese Mission of the Third Presbyterian Church, Chicago, nine are already engaged in studies preparatory to missionary work among their countrymen, and more are to follow."

....Mr. L. E. Jackson, who has studied the contributions of the forty-three churches of the New York Presbytery for the last year, including $103,791 for Home and $107,315 for Foreign Missions, finds the total to be $754,552.83, an average per church of $17,547, and per communicant of nearly $10.

....Chaplain M'Cabe says that the total increase of the missionary collections this year over last year is $107,685 from the Spring Conferences, and $22,000 from the Fall Conferences, with forty Fall Conferences yet to be heard from.

....A great grandson of William Carey, the pioneer Indian missionary, son of J. S. Carey, Esq., of Tiverton, England, has been appointed by the English Baptist Missionary Society to the charge of the Mission Station at Howrah, near Calcutta. He is the third William Carey who has devoted himself to Indian missions. "Instead of the fathers shall be the children."

Financial.

Tuesday, Oct. 5th.

The national debt, less cash in the Treasury, was reduced during September $10,627,013. The three per cent bonds were reduced $19,257,800. The net cash balance was reduced $8,631,240. The bonded debt on Sept. 30th was $1,181,757,312. The revenues of the Treasury exceed the expenditures. Of the 15 millions of bonds called for Nov. 1st about 13 millions are held by the banks as a basis of circulation. The redemption of bonds is steadily reducing the circulation of the national banks.

The banks of this city last week increased loans $2,710,000, lost in specie $2,559,900 and in legal tender $640,900, and gained in deposits $339,400. The surplus of reserve was reduced $3 115,950, making it $5,963,925. The average rate for money was about 6 per cent, on the best commercial paper 5 1-2 to 6. The rate on call yesterday was 6 per cent. The import of gold during the week was $1,299 816. The silver dollar is worth 73 1-3 cents as bullion.

Imports of merchandise at this port last week were valued at $9,149,012, and exports at $6 650,217. Foreign exchange sold yesterday at $4 82 1-2 for 60 day bills and $4 85 1-2 for demand, for sterling.

The Stock Market had its fluctuations, but remains strong. Manhattan, N. Y. and New England and Western Union stocks have been especially active. The first is up to 146 1-2.

Western farmers seem to be afflicted with a panic and to be selling their grain as rapidly as they can market it. The visible supply of wheat, reported yesterday, showed an increase for the week of 1,723,921 bushels, but a reduction of 530 761 bushels of corn. Exporters buy sparingly, of course, on a falling market; a rise would probably lead them to liberal purchases, for they know they will need a large amount before the next harvest is gathered. Quotations yesterday were: Wheat here 83 3-4, in Chicago 72; corn here 45 7-8, in Chicago 35; oats here 30 5-8, in Chicago 24 1-8. Cotton closed yesterday: Oct. 9.16–17, Nov. 9.18–19, Dec. 9 23-24. Prices of hay and straw are: Choice timothy 85 to 90 cents, No. 1 80 to 85, clover mixed 60 to 65; long rye straw 65 to 70, oat 30 to 40, wheat 25 to 35.

The bank clearances continue to show a considerable advance upon those of the corresponding weeks of last year.

News of the Week.

(Continued from page five.)

It is reported that the Pennsylvania Railroad proposes establishing an ocean line and has purchased the "Alaska," "Arizona," and "America," steamers for which it is stated they have paid $600,000. It is stated that the Baltimore & Ohio Railroad Company will at an early day put on a steamship line to be operated upon the same principle....Slight earthquake shocks were felt at Charleston, S. C., last night. ....A heavy snowstorm prevailed for a short time yesterday at Sheboygan, Mich. Snow fell also at Wingham, Ont.... Pleuro-pneumonia has been discovered among the cattle at Verona, N. J....During the last few days there has been a good deal of excitement in the Reformed Church, Peekskill, N. Y., caused by faith-cure meetings. Among those particularly interested was a Mrs Hart, who had been troubled with heart disease for some time. While the Rev. Mr. Simpson was anointing her with oil she suddenly died.

MONDAY, 4.—An explosion occurred in Yorkshire on Saturday in a colliery. Seven men were found dead. Eight were rescued and seventeen missing....One thousand cotton spinners are on a strike at Nelson, Lancashire ...Rioting again in Belfast.... The situation in the East still continues threatening. Bulgaria accedes to several of the Czar's demands....Several shocks of earthquake were felt in Germany....Several of the rebels in Spain who caused the late insurrection have been condemned to die... The Lord Lieutenant of Ireland was cheered and hissed as he made his public appearance in Dublin....The Assembly of the Knights of Labor in Richmond has begun....Severe frosts are reported in parts of Virginia and Tennessee....Nearly twenty thousand dollars was embezzled in the Union Dime Savings Institution in New York city....There was riotous conduct on the part of some railroad employees in Philadelphia....An officer is charged with killing a man in New York city ...The residents in the neighborhood of Madison avenue and Forty-eighth street, New York city, strongly object to have the boilers of the Steam-heating Company placed in the vicinity....George Bancroft, the historian, received yesterday many congratulations on reaching his eighty-sixth birthday.

TUESDAY, 5.—A petition in favor of Home Rule, signed by 500,000 Irish women, was presented to Mr. Gladstone, at Hawarden yesterday, by the wife of the Mayor of Dublin and a deputation of Irish ladies.... Five thousand Bulgarians at a public meeting at Sofia on Sunday refused to General Kaulbars, the Russian envoy, and resolved to maintain the constitution....A hill at Chimapla, Mexico, has split in two within a few days....Riots continue at Belfast.... Knights of Labor welcomed by Governor Lee at Richmond yesterday. Nearly 1,100 delegates from the Assembly. Mr. Powderly made an impressive opening address.... Republican anti saloon meeting in Brooklyn last evening largely attended....Justin McCarthy pleaded the cause of Ireland before a large and enthusiastic audience in the Academy of Music in this city last evening. ..Distribution of one dollar silver certificates began yesterday.

Good News for the Ladies.

In this day, when so many adulterations flood the market, it is a matter of difficulty to find where good and pure teas can be purchased even with the assistance of all the advertisements that are made. The Great American Tea Company of this city under tand this fact, and as they deal only in the pure article, they not only keep the readers of THE CHRISTIAN INTELLIGENCER informed of the place where they can obtain the best tea at the most reasonable prices, but they offer extraordinary inducements to frugal housewives to introduce their goods. After a trial of their teas, they offer any lady sending them a club order amounting to $25, a present of a good band China tea-set of forty-four pieces. This prize is not limited to any particular section or person, and can be secured with so little difficulty that it is to be hoped that few subscribers to THE CHRISTIAN INTELLIGENCER will fail to secure this valuable present. Those wishing to try for it should write to the company, 31 and 33 Vesey street, for circulars and price-lists, or send a trial order.

The purest, sweetest and best Cod Liver Oil in the world, manufactured from fresh, healthly livers, upon the sea-shore. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in the market. Made by CASWELL, HAZARD & CO., New York.

PIMPLES removed and the Skin made smooth by using Juniper Tar Soap, manufactured by Caswell Hazard & Co., New York
Sold by druggists.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & CO., Produce Commission Merchants, 49 Pearl St., New York.

Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

NEW YORK, October 2, 1886.

BUTTER.—Receipts for the week, 42,754 pks.; exports 6,588 pks.

The market is active and bouyant for all finest fresh makes, both State and Western. Finest creamery make in pails sold through the week at 29 a30c., and Friday and Saturday some fancies sold up to 31c. These outside sales are only possible for specially fine brands, regularly received fresh from the churn. This is also true of private dairies, which when well made and regularly sent through the whole season, obtain prices exceeding those that are irregularly sent. Fine fresh dairy make was in light supply and quick demand, and there was barely enough to go around. Some dairies of firkins arrived this week and sold at 19, 20, 21 and 22c. Northern Welsh comes irregular in quality, best sells at 20a23c., and off grades sell slowly at 14a18c. There were sales of good to fine Western creameries for export at 16a20c., and lines of low grades at 9a 12c. Market closes with quick sales for all fresh goods. We quote:

Fancy creamery	30	@31
do dairy (selections)	25	@26
Good to fine	20	@24
Poor to common	8	@16

CHEESE.—Receipts for the week, 62,705 boxes; exports 26,520 boxes.

There was less business at a slight advance in price. Fancy colored cheese was most enquired for and sold at 11¾a12c. White was more plentiful and freely offered at 11¼a11½c. for the finest. Night milk skims sold freely to home trade at 8a9½c., the latter extreme. Colored full skim cheese sold for Southern trade at 4a5a6c. Market closes firm and a large proportion of the week's receipts going over unsold. We quote:

Factory, colored, full cream, finest	11¾	@12
" white, " "	11¼	@11½
" good to fine "	10½	@11
" night milk skims	7	@ 9
" skims	3	@ 6

Publisher's Department.

MRS. CHARLOTTE LISLE, OF CHICAGO, well known to the Western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me... but this remdey has removed it."

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Mr. T. E. Wiley, 146 Chambers street, New York city, says that Ayer's Sarsaparilla cured him of a dry and scaly humor, from which he had suffered intolerably. He adds: "I have not now a blemish on my body, and my cure is wholly due to Ayer's Sarsaparilla."

Best, easiest to use and cheapest. Piso's Remedy for Catarrh. By druggists. 50c.

MARRIAGES.

BUTTS—CONNOLLY.—At Cairo, Greene Co., N. Y., Sept. 29, by the Rev. S. W. Roe, D.D., John F. Butts and Miss Mary E. Connolly, both of Cairo.

ELLSWORTH—LASHER.—At the parsonage, Upper Red Hook, Sept. 23, by the Rev. G. D Lydecker, Elmer Ellsworth, of Clermont, N. Y., and Helen Lasher, of Red Hook, N. Y.

SNOKE—FISHER.—At South Bend, Ind., Sept. 29, by Rev. N. D. Williamson, Mr. Charles A. Snoke and Miss Dora M. Fisher.

VANDERVEER—GROOT.—At the residence of the bride's parents, by the Rev. D. N. Vanderveer, D.D., G. Henry Vanderveer, of Glenville, to Fanny L. Groot, of Charlton, Schenectady, Co. N. Y.

WISSCHUSEN—RICEMAN.—At Belleville, N. J., on Tuesday evening, Sept. 28, by the Rev. Ralph W. Brokaw, Mr. John Frederick Wisschusen, Jr., and Miss Blanche Riceman, all of Belleville, N. J.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

HEES.—Mrs. Jacob Hees, of Fonda, Sept 23.

And so a wide vacant place is made in our community and in our Church. No one among us was more highly esteemed or more deeply loved. Her gentleness of disposition, her exemplary life, her unassuming piety, and at last her patient suffering endeared her to all who knew her, and made the universal anxiety as to the outcome of her disease almost more than could be borne through the weary days and weeks. But she herself, though suffering unutterably, uttered no word of murmuring or complaint, but possessed her soul in most marvellous patience and looked forward as calmly to the end which she clearly foresaw as if it were for a welcome journey. She trusted her Saviour as a little child trusts its mother; and while she willingly submitted to the means used for her recovery, she expected to go to be with her Lord, and was long ready and waiting.

And now she has answered the summons,—leaving sore, torn hearts behind her, but sweetest memories, too, and blessed assurance that it is only for a little while. D. B.

NEVIUS.—On the 29th day of September, at the parsonage of the Dutch Reformed Church in Stuyvesant, Col. Co., N. Y., in the 78th year of her age, Mrs. Maria L. Nevius, wife of the Rev. Elbert Nevius.

PILLING, James, died on Monday, Sept. 13, in the 75th year of his age, at his residence, Atlantic avenue, Brooklyn.

Brother Pilling was born in England, Jan. 16, 1812. In 1832 he came to America. At first he settled in the historic town of Hackensack, N. J. Before he finally settled on Long Island he travelled through the West, and had often entertained his friends with accounts of his experiences in the then wild regions of Michigan. By national affinities allied to the Episcopal Church, his heart seemed from the first to be with the simpler worship of our own Church. He occasionally attended services at the old Bushwick Church, but at length gave his heart and life to the Lord and joined the East New York Reformed Church by confession on May 23, 1845. Repeatedly has he served our Church in the capacity of deacon or elder; and last spring our suffrages placed him in the Elder's seat for the last time. There is no enterprise connected with our Church wherewith his name is not closely identified. To us remains the memory and the example of his life, of his quiet, unobstrusive, but genuine Christian character. His life was gentle, kindly, loving service of the Master. His death was peace; and now is the reward. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

The following resolutions were passed at a recent meeting of the Consistory:

Whereas, It has pleased the heavenly Father to take unto the house of the many mansions, our beloved brother, Elder James Pilling, Esq.; therefore,

Resolved That we, the Consistory of the East New York Reformed Church, while hereby expressing our sincere and heartfelt sorrow at his departure from our midst, do humbly submit to this dispensation of Providence, rejoicing at the same time in the bright record of Christian faith and living which our brother has left behind him; and,

Resolved, That we recall with gratitude his faithful and self-sacrificing services rendered through many years of membership and office-bearing, and continued unto the very day of his death, when he was still in active service as one of the elders of the church; and,

Resolved, That we bear grateful witness to the distinguishing qualities of his Christian character; unity in benevolence in remembering the needs of our individual church, and of the church at large; constant charity in relieving all forms of distress; unvarying kindliness and gentleness in personal intercourse with men,—in all of which we recognize a beautiful illustration of the Master's Spirit; and, lastly,

Resolved, That these resolutions be read from the pulpit, spread upon our Minutes, and copies of them be sent to the family of Elder W. S. Davies, and to THE CHRISTIAN INTELLIGENCER for publication.

D. V. P.

RAFF.—At South Bend, Ind., Sept. 27, Simon Raff, M.D., aged 82 years, 3 months and 4 days. He selected his pall-bearers and his funeral text, Psalm 33:21. He died while serving his third term as City Commissioner.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

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THE SOUTH CLASSIS OF BERGEN will meet in the Lafayette Reformed Church on Tuesday, Oct. 9th, at 10.30 A.M. Consistorial minutes will be presented. WM. RANKIN DURYEE, S. C.

THE CLASSIS OF GREENE appointed Oct. 19th, at 7 P.M., for the ordination of the candidate, Wm. B. Hill, the Rev. Mr. Vanderwart to preach the sermon and the Rev. B. B. Staats to read the form and offer the ordaining prayer. S. C.

THE NORTH CLASSIS OF LONG ISLAND will meet in regular session in the Reformed Church of Williamsburgh, (Rev. Dr. Terhune's), on the third Tuesday of October, (19th), at 10 o'clock A.M.
W. H. TEN EYCK, S. C.

THE SOUTH CLASSIS OF LONG ISLAND will meet in regular fall session at East New York, L. I., on the third Tuesday of October, (19th), at 10 o'clock A.M. Classical assessment to be paid at this meeting. R. G. STRONG, S. C.

THE CLASSIS OF MONTGOMERY has made the following arrangements for the installation of the Rev. W. W. Whitney at Ephratah, at 11 A.M., on Oct. 12th: The President to preside and read the form; Rev. J. A. De Baun, D.D., or Rev. J. R. Kyle, to preach the sermon; Rev. James Demarest, Jr., D D., or Rev. F. V. Van Vranken, to charge the pastor; Rev. F. S. Haines, or Rev. H. M. Cox, to charge the people.

THE CLASSIS OF NEWARK will meet in stated session in the North Reformed Church of Newark, on Tuesday, October 12th, at 10 o'clock A.M. Consistorial records are to be presented and Classical dues paid. HENRY VEHSLAGE, S. C.

THE CLASSIS OF NEW BRUNSWICK will meet in stated session on Tuesday, October 19th, in the Suydam Street Church, (Rev. Dr. Campbell's), in the city of New Brunswick, at 9.30 A.M. Rev. James LeFevre will preach the sermon.
F. T. CORWIN, S. C.

THE CLASSIS OF NEW YORK will meet in regular session on Tuesday, October 19th, at 10 o'clock A.M., in the lecture-room of the church, 5th avenue and 29th street. All applications for Classical aid must be sent to the undersigned, corner of Lexington avenue and East 81st street, at least ten days before the date of meeting.
OLIVER H. WALSER, S. C.

THE CLASSIS OF ORANGE will meet in fall session at Cuddebackville, Tuesday, October 19th, at 2 P.M. Carriages will meet delegates at Guyward at 11.25 A.M. Consistorial minutes must be presented and Classical dues paid. The subject for religious meeting in the evening, "Infant Baptism and the Religious Training of the Young." Revs. Schoonmaker and Darrach to open the discussion.
R. DEWITT, S. C.

THE CLASSIS OF PHILADELPHIA will meet in stated session at Addisville, Pa., the third Tuesday in October, 19th, at 11.30 A.M. Conveyances will meet delegates at Somerton, on Philadelphia and Reading Railroad, at 10.17, and those leaving Philadelphia at 9.40 will be met at Churchville at 10.23.
S. C.

THE CLASSIS OF POUGHKEEPSIE will meet in stated session in the Church of Cold Spring, on Tuesday, October 19th, at 10.30 A.M. Consistorial minutes to be presented and dues to be paid.
A. P. VAN GIESON, S. C.

THE CLASSIS OF RARITAN will hold its stated fall session in the Second Reformed church in Somerville, N. J., on the second Tuesday, the 12th of October, 1886, at 10.30 A.M. Classical dues and bills of delegates are payable at this session.
JOHN F. MESICK, S. C.

THE CLASSIS OF SCHOHARIE appointed the following supplies for vacant churches: Gilboa and Prattsville, November, Rev. D. K. Van Doren; January, Rev. J. G. Smart; March, Rev. P. Phelps, D.D. Schoharie Mt. and Central Bridge, October, Rev. J. G. Fagg; Dec. Rev. E. Miller; Feb., Rev. W. A. Wurts; Sharon, October, Rev. J. G. Smart; Dec., Rev. E. Miller; Feb., Rev. J. G. Fagg.
D. K. VAN DOREN, S. C.

CLASSIS OF WESTCHESTER.—A regular meeting of the Classis of Westchester will be held in the Church of Fordham, N. Y. city, on Tuesday, the 19th day of October, at 10 o'clock A.M. Rev. William E. Turner will preach the sermon.
C. K. CLEARWATER, S. C.

AFTER October 10th the address of Rev. Wm. H. Ballagh will be Lodi, N. Y.

CORRESPONDENTS please address Rev. B. C. Miller, Jr., at Bloomfield, N. J. (P. O. Box 276.)

CORRESPONDENTS will please address Rev. J. W. Warnshuis at Passaic, N. J.

CORRESPONDENTS are requested to address Rev. J. Elmendorf, D.D, at 61 East 123d st., New York.

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my bowels. These Pills are mild in action, and do their work thoroughly. I have used them with good effect, in cases of Rheumatism, Kidney Trouble, and Dyspepsia. —G. F. Miller, Attleborough, Mass.

Ayer's Pills cured me of Stomach and Liver troubles, from which I had suffered for years. I consider them the best pills made, and would not be without them.—Morris Gates, Downsville, N. Y.

I was attacked with Bilious Fever, which was followed by Jaundice, and was so dangerously ill that my friends despaired of my recovery. I commenced taking Ayer's Pills, and soon regained my customary strength and vigor.—John C. Pattison, Lowell, Nebraska.

Last spring I suffered greatly from a troublesome humor on my side. In spite of every effort to cure this eruption, it increased until the flesh became entirely raw. I was troubled, at the same time, with Indigestion, and distressing pains in

The Bowels.

By the advice of a friend I began taking Ayer's Pills. In a short time I was free from pain, my food digested properly, the sores on my body commenced healing, and, in less than one month, I was cured. —Samuel D. White, Atlanta, Ga.

I have long used Ayer's Pills, in my family, and believe them to be the best pills made.—S. C. Darden, Darden, Miss.

My wife and little girl were taken with Dysentery a few days ago, and I at once began giving them small doses of Ayer's Pills, thinking I would call a doctor if the disease became any worse. In a short time the bloody discharges stopped, all pain went away, and health was restored. —Theodore Esling, Richmond, Va.

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The Church.

Within the Veil.

THE SABBATH CHIME.

WHAT must it be to dwell above,
At God's right hand, where Jesus reigns?
Since the sweet earnest of His love
O'erwhelms us on these dreary plains!
No heart can think, no tongue explain,
What bliss it is with Christ to reign.

When sin no more obstructs our sight,
When sorrow pains our heart no more,
How shall we view the Prince of light,
And all His works of grace explore?
What height and depth of love Divine
Will there through endless ages shine!

Well, He has fixed the happy day
When the last tear shall fill our eyes,
And God shall wipe that tear away,
And fill us with Divine surprise
To hear His voice, to see His face,
And feel His infinite embrace!

This is the heaven I long to know;
For this, with patience I would wait,
Till, weaned from earth and all below,
I mount to my celestial seat,
And wave my palm and wear my crown,
And, with the elders, cast them down.

—*Joseph Swain*, 1793.

The Great Sin of Doing Nothing.

"But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out."—NUM. 32:23.

WHAT was this Sin? What is this sin about which the Spirit of God says by Moses, "Be sure your sin will find you out?" A learned divine has delivered a sermon upon the sin of murder from this text, another upon theft, another upon falsehood. Now they are very good sermons, but they have nothing to do with this text, if it be read as Moses uttered it. If you take the text as it stands, there is nothing in it about murder, or theft, or anything of the kind. In fact, it is not about what men do, but it is about what men do not do. The iniquity of doing nothing is a sin which is not so often spoken of as it should be. A sin of omission is clearly aimed at in this warning,—"If ye will not do so, be sure your sin will find you out."

The Nature of the Sin.—It was the sin of idleness and of self-indulgence. "We have cattle: here is a and that yields much pasture: let us have this for our cattle, and we will build folds for our sheep with the abundant stones that lie about, and we will repair these cities of the Amorites, and we will dwell in them. They are nearly ready for us, and there shall our little ones dwell in comfort. We do not care about fighting: we have seen enough of it already in the wars with Sihon and Og. Reuben would rather abide by the sheepfolds. Gad has more delight in the bleating of the sheep and in the folding of the lambs in his bosom than in going forth to battle." Alas, the tribe of Reuben is not dead, and the tribe of Gad has not passed away! Many who are of the household of faith are equally indisposed to exertion, equally fond of ease. Hear them say, "Thank God we are safe! We have passed from death unto life. We have named the name of Christ; we are washed in His precious blood, and therefore we are secure...." Not a hand's turn will they do. They gird on no armor, they grasp no sword, they wield no sling, they throw no stone. No, they have gotten their possession; they know they have, and they sit down in carnal security, satisfied to do nothing. They neither work for life, nor from life; they are arrant sluggards, as lazy as they are long. Nowhere are they at home except where they can enjoy themselves, and take things easy. They love their beds, but the Lord's fields they will neither plow nor reap. This is the sin pointed out in the text,—"If ye do not go forth to the battles of the Lord, and contend for the Lord God and for his people, ye do sin against the Lord: and be sure your sin will find you out." The sin of doing nothing is about the biggest of all sins, for it involves most of the others. The sin of sitting still while your brethren go forth to war breaks both tables of the law, and has in it a huge idolatry of self, which neither allows love to God or man. Horrible idleness! God save us from it!....

If there be any in the Church who have talent that they do not use for God, or money which they do not lay out for Christ, or time which they do not use for holy purposes, they are sinning, and their sin will find them out. Your buried talent, will it not rust; and rusting, will it not create within your spirits a most horrible disease, and be a peril to you? Must it not be so? Are they not guilty of an acted lie before high heaven who call themselves servants of God, and yet do not serve Him?—*Rev. C. H. Spurgeon*

Transgression Blotted Out.

ANOTHER incident from his ministerial experience was told by Mr. Rainsford in his peculiarly graphic and inimitable way. A lady lived near me, he said, who had an ungodly husband and who suffered from heart disease. The doctor had forbidden anyone to go near her, especially a clergyman, as any mental disturbance might be the death of her. I did not want to be the death of her, but it was laid on my heart to try and visit her, though how to accomplish it I knew not. But how wonderfully God opens the way for us when we have anything to do for Him. One beautiful evening I went to her house, wondering if there was any chance of getting in. As I approached I could see through the window that the lady was in the drawing room. The hall door was wide open. I knew I was forbidden the house, but I prayed the Lord to guide me in the matter. I knew they could not hang me for it, at any rate. I entered the hall door and went straight into the room where the lady was reclining on a couch. As if I did not see her, I walked right up to the window and looked out; what a lovely view it was. As I admired the prospect I began to repeat some words of Scripture to comfort myself, as it were. As God would have it, I read the words towards the close of Isa. 48:

This people have I formed for Myself; they shall shew forth My praise. But thou hast not called upon Me, O Jacob; but thou hast been weary of Me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honored Me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought Me no sweet cane with money, neither hast thou filled Me with the fat of thy sacrifices: but thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities. I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins. Put Me in remembrance: let us plead together: declare thou, that thou mayest be justified.

When I had finished, I heard a voice behind me: "In the name of God, Mr. Rainsford, what am I to put Him in remembrance of?" I was almost afraid to turn round, so I read again: "Thou hast not brought Me the small cattle of thy burnt offerings; neither hast thou honored me with thy sacrifices," and so on. Then she said again: "In the name of God, what am I to put him in remembrance of?" I read it again. "You don't mean that I am to put the Almighty in remembrance of these things?" "Yes, that is what it says; but it says something else." "What is that?" "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." She clapped her hands and exclaimed, "That will do for me." I thought then I might turn round and talk to her face to face. For some weeks afterwards it was my privilege to visit her, and she never lost her joy. She used to call me her darling after that, poor soul. When she was dying she said to me, "Darling, give me my verse." So I repeated it to her, "Thou hast wearied Me with thine iniquities. . . . I am He that blotteth out thy sins for Mine own sake. Put me in remembrance." Her poor lips moved, and she whispered, "I do, I do," and then she went home.—*Report of August Conference at Northfield.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 3. FOURTH QUARTER.

M. Jesus Delivered to be Crucified.....John 19:1-16.
T. The People Persuaded..... Matt. 27:19-31.
W. A Robber Preferred.....Mark 15:1-20.
T. Christ Rejected..... .....Luke 23:13-25.
F. The Shepherd Smitten.....Zech. 13:1-9.
S. The Only Saviour..... .....Isa. 43:1-16.
S. A Just God and a Saviour.....Isa. 45:18-25.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

Oct. 17th.—"*Jesus Delivered to Be Crucified.*"—*John* 19:1-16.

Golden Text.—"Then delivered he him therefore unto them to be crucified."—JOHN 19:16.

CENTRAL TRUTH.—"He was wounded for our transgressions."—ISA. 53:5.

INTRODUCTION.

IN order to appreciate the motives which governed the conduct of Pilate we must understand the peculiarities of his position. The representative of a suspicious emperor, ruler over a turbulent province, with unlimited opportunities for abuse of power, he had incurred the ill-will of his subjects without being sure of the favor of his monarch. At the time of the trial of Jesus he was in danger of recall on complaint of the Jews, and he felt the necessity of obtaining, if possible, their good opinion. At the same time he was entirely out of sympathy with them in their persecution of Jesus, and was probably a thoroughgoing sceptic so far as personal belief in religion was concerned. In this lesson we see the pitiable failure of his attempts to do justice and be a demagogue at the same time.

THE LESSON.

I. THE SCOURGING.—VS. 1-7.

V. 1.—"*Then Pilate therefore took Jesus and scourged him.*" This was after the people had refused to accept the release of Jesus as the governor's customary act of clemency at this time. Scourging was a regular preliminary to crucifixion, and the other evangelists appear to have regarded it in that light in connection with Jesus, but it seems probable that Pilate hoped that the Jews would be satisfied when they saw Jesus suffering under this cruel punishment. The Roman scourging was a most severe ordeal, and many died under the lash.

V. 2.—"*And the soldiers platted a crown of thorns.*" These rude heathen caught the spirit of the people, and added insult to injury in their brutal sport. It is probable that they thought as much of deriding the Jewish nation as they did of mocking the prisoner, against whom they could have had no personal enmity. This thorn crown must have severely hurt the brow of the Saviour as hard hands pressed it upon him.

V. 3.—"*And said Hail, King of the Jews.*" The Revision represents this mock homage as continuing for some time, as though the guard passed in procession before Him while pretending to offer Him homage. "*They smote him with their hands*" They felt perfectly safe in thus abusing a friendless and helpless prisoner, who had but a few hours to live, yet of them even more truly than of the Jews could it be said, "They know not what they do."

V. 4.—"*Pilate therefore went forth again.*" Probably while the soldiers were maltreating Jesus. He wished to prepare the people for a favorable reception of his next proposition. "*That ye may know that I find no fault in him.*" This being the case, the only course open to Pilate was to release the prisoner, but he treated the mob as a court of appeal and tamely submitted his finding to their revision.

V. 5.—"*Then came Jesus forth, wearing the crown of thorns, and the purple robe*" With these mock trappings of royalty upon Him, and with frame bowed by pain and anguish, Jesus stood before His countrymen an object of pity and compassion. Even the cold, hard heart of the heathen ruler was touched as He said, "*Behold the man.*" He thus made one last appeal to their hearts for pity if not for justice.

V. 6.—"*They cried out saying, Crucify him, crucify him.*" The rage of His enemies had been increased by what seemed to them the unnecessary delay. They were in haste to have done with this work in order that they might devote themselves to the solemnities and joys of the feast. Pilate, indignant at their persistent bloodthirstiness, replies, "*Take ye him and crucify him; for I find no fault in him.*" They were acting as judges rather than accusers, yet were demanding that He should suffer the extreme penalty of the Roman law.

V. 7.—"*We have a law, and by our law he ought to die, because he made himself the Son of God.*" The Romans had recognized and undertaken to execute the peculiar laws of the conquered provinces, so that the people were right in this, but their charge of blasphemy was really the first formal charge that had been brought against Jesus. The scourging had failed to satisfy the mob, while Pilate had transgressed the law by ordering a prisoner to be scourged before he had been condemned.

II. THE DECISION.—VS. 8-12.

V. 8.—"*When Pilate heard that saying he was the more afraid.*" It may have been at this juncture that his wife sent her entreaty that he should have nothing to do with the case, because of her troubled dreams concerning Him. Omens and portents had great weight with the Romans, and these, coupled with this strange charge of blasphemy, caused the judge to pause.

V. 9.—"*Saith unto Jesus, Whence art thou?*" In the solitude of the judgment hall he sought to solve the mystery that shrouded this prisoner. But Jesus gave him no answer. He knew that Pilate had taken the first steps in a path of weak compliance that gave no opportunity for returning, and that all that He might say would be utterly useless.

V. 10.—The silence of Jesus angered Pilate and he began to try to terrify Him. His boast of power was a confession of moral weakness, for he did not have power to resist the demands of the Jews.

V. 11.—"*Thou couldest have no power at all against me, except it were given thee from above.*" Pilate feared the displeasure of his monarch, Jesus would have him recognize a still higher responsibility. "*He that delivered me unto thee hath the greater sin.*" This reference is probably to the High Priest who, recognizing his responsibility to God, had dared to pursue a course of vindictive vengeance. Much as Pilate sinned against conscience and judgment, the Jews were far more guilty, for they were despising the blessings of the covenant of which they boasted.

V. 12.—"*From thenceforth Pilate sought to release him*" The manner in which he sought to accomplish this is not related. His arguments and entreaties were all in vain, for the Jews had learned to know their man and were confident of their power over him. One sentence alone was necessary to bring the ruler to their feet. "*If thou let this man go, thou art not Cæsar's friend.*" The charge of treason hanging over him caused all pity and justice to disappear,

and he became the pliant tool of the enemies of our Lord.

III. THE CONDEMNATION.—VS. 13-16.

V. 13.—"*When Pilate therefore heard that saying, he brought Jesus forth.*" Further parley was useless, the last step alone remained to be taken, and ascending the judgment seat Pilate proceeded to pronounce a most unjust sentence. He could not refrain, however, from taunting the people whom he feared and hated as he said, "*Behold your king.*"

V. 14—Maddened by his repeated taunts, the Jews at last uttered the death sentence of their nation as they cried, "*We have no king but Cæsar.*" In accomplishing the destruction of Jesus they disavowed their relations to Jehovah.

V. 16—"*Then delivered he him, therefore, unto them to be crucified.*" After declaring the utter baselessness of the charges against Him, after vainly seeking to evade the responsibility of the sentence, after exposing the malice of His accusers, Pilate turned the innocent victim over to the hands of His enemies that He might be murdered under forms of law, and furnished the customary guard of four soldiers to act as executioners. In thus condemning Jesus, Pilate sealed his own death warrant.

LESSONS FOR TO-DAY.

1. It is impossible to befriend Jesus and at the same time please His enemies.

2. We cannot defeat the world by compromising with it.

3. An uneasy conscience makes a man a coward.

4. Behold the man of sorrows suffering for you.

5. Behold the man of sorrows claiming your sympathy and love.

6. Behold your King. Will you obey or rebel?

7. Behold your King. He must rule or conquer your heart.

8. Only the blood of Christ can wash out the blood stains of Jesus.

The Home Letter.

A STRANGER in a strange, far land
Was Bertha, toiling day by day
For all she earned,
The while she yearned—
Wiping the lonely tears away—
For father, mother,
Sister, brother,
And the dear home long miles apart
From her and her sad, longing heart.

Coming across the fields one day,
With only "thought" for company,
Watching the skies
With tearful eyes,
Only the clouded parts to see,
Unmindful of the tender blue
Which gleamed beyond, all bright and true,
Unheeding the harvest landscape too
Which lay around all fair to view,
Sad Bertha chanced erelong to meet
The post-boy, who on lazy feet
Came up the road, his scant bag swinging
And keeping time to drowsy singing.
As Bertha raised her drooping head,
"You're Bertha Steinbacher?" he said.
She nodded "Yes."
"Well, then, I guess
I've got a letter for you here;
You look as though you needed cheer."

Then on he went, while Bertha's eyes
Sought once again the distant skies,
But, ah! the clouds, where had they flown!
She saw them not, she would not own
There had been clouds, for all so glad
Was that same heart, just now so sad.
Only the sunbeams light,
Only the blue sky bright,
Only the happiness that lay
Around her view on that glad day,
Did Bertha see with grateful eyes
As to her heart she pressed her prize.

That dear home letter, come at last
To fill her heart with joy so fast!
Only to read the loving lines
By mother's dear hand penned!
Only to know the love more true
Than lover or than friend!
Only to feel that day by day
For her the dear ones think and pray!
What rest supreme, what joy untold,
Do the dear letter's pages hold
For her who toils with willing hand
For home's sake in this stranger land!
And soon, when "patience has fulfilled
Its perfect work," we know
Back to the home where rest awaits
The wanderer she will go.

Dear Lord, thy pages let me read
To satisfy my heart's best need,
Thy letters to thy wandering child
To keep her spirit undefiled
And patient till the glad day come
When I at last go home! go home!

—*Mary D. Brine, in The Illustrated Christian Weekly.*

How One Man Found God.

NOT quite twenty years since three men, Baker, Strole, and White, were searching the river beds in Colorado for gold. The rivers in that part of the country tumble over precipices, and rush wildly through the darkness. They run deep down—hundreds, in some places thousands of feet down—and out of sight, between great walls of rock. One morning the three men named, having slept at the entrance of one of the slits, which are called cañons, were coming up the steep sides of the cañon to continue their search for gold. As they came near the surface, the wild war whoop of the Indians—the native people of Colorado—burst on their ear, and at the same time a shower of arrows and bullets fell on them. Baker was hit, and as it turned out, so sorely that he died. And as he was captain, he cried to the other two to escape for their lives. But they were loyal men, and stood by their dying captain, facing the cruel savages and beating them back, until the last quiver of his breast told them he was dead. Then they fled back into and down the cañon in the rocks where the river ran. And thither the Indians were afraid to follow. At a bend of the river they found some driftwood, plenty and strong enough to make a raft; and with ropes and horse harness they made a raft, and tying a bag of provisions to it, they launched into the unknown stream. Never raft sailed on that stream before. As they went on, the darkness became nearly as great as the darkness of a tunnel, only far up they could see a thin line of open sky, over which for one short hour in the day the sunlight passed. Then night came, and there was total darkness. Higher and higher rose the walls on either side as they sailed further on.

Meanwhile the little raft sped on, but on a terrible voyage. The turns in the river were frequent, and the falls and whirlpools terrible. The men clung to the raft for dear life, the one keeping it from bumping against the sides, the other speeding it with a pole. Only the night before their captain had told them that at the foot of the cañon, if it could be reached, was a village called Colville. And the hope of the two men was that they might arrive there before long. But four days passed, and Colville was not reached. On the fourth day, as the raft was caught by the rushing stream and dashed round a sharp bend in the cañon, it went to pieces, and Strole, trying to guide it with his pole, was tossed into the roaring whirl of waters, gave a loud shriek, and was seen no more. White was now alone, and with a broken raft. A feeling of despair and terror came over him. He wished he had fallen in the fight with the Indians as Baker did. He felt the temptation to throw himself into the seething waters and end his sorrow. But the good Lord had something better in store for him. He helped him put away such thoughts, and bind the raft together again. Meantime he tied himself to the raft. He was caught in a whirlpool, but amid the rushing waters the poor man found God. "I called from the depths of my soul," he said afterwards, "and the loving God heard my appeal." Six days later he came to Colville, where his troubles came to an end, for after the whirlpool was the smoothest current he had seen in the cañon. Our great troubles and dangers often are the surest means to lead us to find God, and learn what it is to trust Him.—*Dr. W. A. Bell, in Survey for Southern Railroad to Pacific Ocean.*

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Insures against loss by Fire at reasonable rates.

Reserve for re-insurance	$2,265,427 8
of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 3[illegible]
Capital paid in cash	1,[illegible]00,000 00
Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

This Company conducts its business under the restrictions of the New York Safety Fund Law. The two Safety Fund together equal $1,200,000.
H. H. LAMPORT, President.
CYRUS PECK, Secretary.

HOME INSURANCE COMPANY
OF NEW YORK.
OFFICE, No. 119 BROADWAY.
Sixty-sixth Semi-Annual Statement, Showing the Condition of the Company on the 3r day of July, 1886.

CASH CAPITAL	$3,000,000
Reserve Premium Fund	2,038,020 0[illegible]
Reserve for Unpaid Losses and Claims	[illegible],040 1[illegible]
Net Surplus	1,3[illegible] 9[illegible]41 71
Cash Assets	$7,628,401 81

SUMMARY OF ASSETS

Cash in Banks	$136,6[illegible]8 99
Bonds and Mortgages, being first lien on Real Estate	743,3[illegible]0 00
United States Stocks (market value)	2,9[illegible] 2,697 50
Bank and Railroad Stocks and Bonds (market value)	1,733,640 00
State and City Bonds (market value)	[illegible]6 0[illegible]0 00
Loans on Stocks, payable on demand	180,000 00
Interest due on 1st July, 1886.	10[illegible],994 74
Premiums uncollected and in hands of Agents	299,646 97
Real Estate	1,[illegible]64,118 61
Total	$7,628,401 81

CHAS. J. MARTIN, President.
D. A. HEALD, Vice-President.
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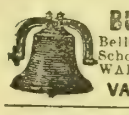
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Een-dracht maakt macht.

VOL. LVII.—No. 41. WHOLE No. 2933.

NEW-YORK, WEDNESDAY, OCTOBER 13, 1886.

$2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE AMERICAN BOARD.—This great and honored missionary society is not to depart from its historic, orthodox, and only rational position, to suit the advocates of the new theology. It will not send out missionaries in the future, as it has not in the past, to publish a "perhaps." The questions at issue were discussed, kindly but earnestly, for a whole day, and the action of the Prudential Committee in the acceptance or rejection of candidates endorsed by an overwhelming vote. The recommendation to refer the case of applicants of whose soundness in the faith there may be doubt to the decision of a council to be convened for the purpose was, perhaps, the best that could be done. It seems to be wise in so far that it tends to relieve the Board of responsibility before the churches. But in case candidates entertaining views similar to those which have received the approval of councils for ordination at home should be approved for missionary services, it might still be a question whether the Board would thereby be relieved of responsibility before God.

THE COMMITTEE ON PROGRAMME for the Missionary Conference have assigned forty-five minutes during the session of Wednesday morning to a "Question Drawer." It is designed to give an opportunity for the presentation of any question pertinent to missionary work. It is believed that this will give a practical character to the Conference that will be of great value. It is important that in the appointment of delegates by the Classes those shall be selected who can and will be present. The success of the Conference depends largely upon the personal interest and enthusiasm of those who compose it. The "signs of the times" indicate that these missionary gatherings are producing great results in the advancement of the kingdom of Christ throughout the world. The power of the Church is more felt and acknowledged over human society to-day than ever before. Grand as have been the conferences of the past, our great desire and purpose and prayer should be that this one shall exceed them all, and that its influence shall intensify the action of the forces which are to conquer the world for Christ.

DR. MUNGER'S CHURCH, the United Church of New Haven, Conn., has determined to postpone the collection for the American Board until the Board has decided whether it will send Rev. Dr. Hume back to India. Mr. Hume, at the alumni meeting at Andover Seminary, gave public notice that on his return to India, when the heathen should ask him what has been the fate of their ancestors, he would tell them that their ancestors had enjoyed or would enjoy an offer of the historic Christ in the intermediate state. The Prudential Committee necessarily considered this proclamation of a purpose, and concluded that it was not wise to enter upon an experiment of doubtful result and that the return of Mr. Hume to India should be postponed for the present. In this the committee is certainly right. No man can tell what would be the effect in India of the announcement, by the authority of the American Board, of probation after death. If the experiment is to be tried it should be tried independently, in a separate mission. Because the Board hesitates to enter upon so doubtful an experiment, the United Church of New Haven turns its back upon the noble work of the Board, a work upon which more depends than tongue can tell, a work undeniably Christian, necessary, efficient and blessed of God. To cripple this work is to inflict a most serious injury upon the highest interests of thousands of men. The New Haven Church does what it can to cripple and stop the work. Alas! So men shut their eyes upon the good a Church is doing, withdraw from and oppose it, because some one thing is done which they do not like. So men ignore the usefulness of a pastor, withdraw their support from him, drive him out from a parish, because he, in some point of policy, perhaps, does not agree with them. So men, if they find in it some one thing they do not like, discontinue the Church paper and do what they can to destroy it, although they agree with its course on a hundred points, and those the points of chief importance.

GREAT RELIEF was afforded by the news on Monday that the "Anchoria," with her precious freight of five hundred souls, was safe at St. Johns, N. B. A steady strain on thousands of hearts was removed, a strain that had been increasing day by day. Our life has in it contacts with heartless, self-seeking men and women, who trample ruthlessly on the rights and feelings of others when in the way of the attainment of their purposes, and we are called to oppose and overcome heartless plans, to restrict a greed of gain which is unaffected by the poverty, suffering and despair it inflicts; but there is more and more of genuine human sympathy, and an increasing proportion of the population of such a country as this hangs upon the daily telegrams relating to such events as a possible loss of the "Anchoria" and the sudden destruction of five hundred lives. Women and children and men talk about the news or no news and are heavy of heart until good news comes. There is great promise in such a disposition. It will right wrongs, remove oppressions, relieve suffering, and do these things wisely and well under the impulse of a genuine love of men, for true love is often wiser than cool reason. How is it that such a disposition exists? Some men answer, It is the result of evolution. But how is it that this disposition is not manifested in its power and beauty except where the Bible is? and that in its highest form it is not exhibited as the characteristic of a community except where there are many believing in Jesus Christ as their Saviour?

"I WAS SICK and in prison and ye visited me," our Lord assures us will be one of the tests of the final judgment, when the deeds done in the body shall decide an everlasting future. "Let the sighing of the prisoner come before thee" is the prayer of the Psalmist. Jehovah is said to "behold the earth; to hear the groaning of the prisoner." Laws were unjust 1,800 and 2,000 years ago; despotism imprisoned men because they simply hindered the prosecution of unrighteous designs; but is there not instruction for us and an application even for the present time in these words of Scripture? The words rise in our minds and speak to us as the call to prayer for the prisoners is heard. Three years ago "Prisoners' Sunday" was instituted, upon the recommendation of ministers and members of various denominations. Last year it was observed in nine States. For this year October 24th has been selected as the Sabbath for united prayer for the criminals in jails and prisons, and for sermons upon their condition and what may be done for them. Who knows how many conscience-smitten men and women, in the solitude of their cells, are lamenting the wrongdoing of their lives and longing for a way of escape from the toils of sin? There have been revivals in prisons. Hardened criminals have come out from confinement new men in Christ. The Lord's arm is not shortened. Self-interest also prompts to a wise and resolute and prayerful endeavor to improve the moral character of the inmates of the prisons, for they threaten our lives and property. Let us then observe "Prisoners' Sunday."

The Wage-Earners' Party.

THE political campaign in this city this Fall will be conducted with more serious thoughtfulness than any other of about twenty years. Thanks are due to the awakening of the wage-earners to the error of their ways and their turn to right-about-face in their political action—to their conversion to the side of honesty and decency, a side many of then for years have voted down. Let by-gones be by-gones, and let the addition to the ranks of honest citizens be cordially welcomed. But, however it has come about, the campaign is one of unusual seriousness.

It is also one of national importance. The labor unions all over the country are contributing to the expenses of their side in the wrestle. The case here is a test case. Victory here means a similar campaign in every American city, and victory here will affect Europe and have a mighty influence on the action of all political parties there. In other cities the wage-earners have made nominations, and in some the issue has been decided with significant results. The vote in Rutland, Vermont, about a fortnight ago, was: Workingmen, 1,645; Republican, 747; Democratic, 245. But the decisive, supreme effort, observed by all, is that going on in this city.

There are one or two facts in regard to the wage-earners that may properly be held in mind. The Northern States have been the field, since last March, of the most extensive strike of workingmen in the history of the contention between capital and labor. In its dimensions and duration it has never been equalled. Very few, if any strikes, even of those involving a much smaller number of men, have been attended by so few acts of violence and so limited an interference with the trade of the theatre of conflict. There have been violent deeds, destruction of property and life, and there has been here and there a decided check upon business, but there has been much less of these culpable incidents than have usually accompanied such uprisings. The workingmen of the country have been led more wisely than ever before in our history, and blatant demagogues have generally, and almost for the first time, been sent to the rear. These facts are important, and should be fairly taken into consideration in deciding upon our action in the present campaign.

Besides, a minister has presided and ministers have spoken, by invitation, of course, at the two public meetings in this city which the wage earners have held thus far. The religious creed of these ministers is more narrow than the consensus of the creeds held by evangelical Christians. They, at least some of them, probably a majority of them, reject articles of faith generally held by Protestant Christians. But they believe in God and His law, and in Jesus Christ as Lord and Saviour. This movement, therefore, as it now presents itself, is not ungodly and unchristian. Ministers have not been prominent, we believe, in any political movement in this city since the Civil War, as they are now in this. It should also be noticed that Mr. George presents as the basis of his opposition to some of what he regards as evils, that they are contrary to the will of God. To

ignore these facts will tend to drive the new party into scepticism and to antagonism to the Christian Church.

Citizens should also notice that this is a powerful movement. It has organized bodies behind it, and bodies that have learned how to act in subjection to parliamentary forms by the experience, the drill, they have had in the Unions. The selection printed in another column from *John Swinton's Paper* is sufficient evidence of this fact. This organized, drilled army has also learned the power of capital composed of the aggregation of numerous contributions. The stockholders, as they may be regarded, put, each man, into the treasury a small sum every week or every month, but the accumulated total is large enough to carry on a vigorous campaign, and one as decorous and respectable in its externals as that of any of the older parties. There are numbers, organization, experience in united action, money enough, in this new political movement.

These preliminary observations seem worthy of attention. It remains to examine hereafter the purposes expressed in the platform. Some of them, in our judgment, unless modified, ought to be defeated in the coming election.

MANY OBJECT to having the Scripture text printed in the Sabbath-school lesson leaves and helps, arguing that it supplants the use of the Bible. The late Presbyterian General Assembly at Minneapolis was overtured to direct the omission of the text from the helps and leaves published by the Presbyterian Board. We fail to see any sufficient reason for the omission. With the passage of Scripture on which the lesson is based printed on the leaf, it is evident that the lesson cannot be studied as it should be without quite an extensive use of the Bible. Take, for instance, "The Westminster Quarterly"—we select this because we are more familiar with it than with any other lesson help—the questions on the "Home Readings" cannot be answered without first reading the Scripture selections for each day in the week, all of which have an important bearing on the lesson. Likewise the "Questions for Further Study" sometimes require quite a thorough searching of the Scriptures for their answers. We speak from experience. For years it has been our habit to use the "Home Readings" each morning at family worship, and can testify that no lesson can be properly prepared for the class room without frequent reference to the Word of God. If the Bible is not read, and even searched, it is because the lesson is not studied and mastered. For the sake of convenience, especially in the class rooms, the Scripture text should appear on the lesson leaf, since it does not supersede the Bible. With the text there, thorough teachers and diligent pupils will find plenty of use for the Bible both in the home and in the school.

"Old Colony" Papers.

Current Notes.

THE POLITICAL STAGE OF THE LABOR MOVEMENT. ....THE HORRORS OF A STEAMSHIP FIREMAN'S LIFE....LESSONS OF THE LATE DEFALCATIONS.

THE transference of the Labor movement into politics is, in some of its aspects, an auspicious one. Politics are the safety-valve of a free country. So long as we keep that open, and allow the subterranean steam and heat to vent themselves in this direction, we need have little fear of earthquakes or volcanic outbursts. Party action, political conventions and mass meetings and processions are expenditures as well as generators of excitement, and serve to amuse people and divert them from the appetite for dynamite and shooting policemen. Moreover, as the editor of this paper suggested recently, political action is a great educator. The labor people will be led into the discussion of broad and underlying principles of government and of political and social economy. They will break up into subordinate "schools" and "halls" and shades of opinion and policy. They will find that the reconstruction of society is a much more complicated and difficult task than they imagined. They will learn by bitter experience what demagogue and trading leadership is, and will acquire a wholesome suspicion of managers and "master workmen." And their rally as a party will crystallize into opposition, just in proportion as they exhibit strength, the overwhelming forces of conservation in city and country.

This labor movement and the anti-saloon movement are the questions of the future. I see nothing in the other political issues of the day, financial or economical, to compare with them in urgency or vital importance. It is impossible to rouse popular enthusiasm about the tariff, or the silver question, and besides they do not seem to be at all identical with party lines, nor likely to lead to a reconstruction of parties. And even civil service reform has so entrenched itself in the public will and in the policy of both parties, that it may be regarded as substantially secured. The old organizations must make up their minds to grapple seriously with the saloon and the labor questions, or they will be ingloriously "left."

It is almost equally well for the rest of us, as for the labor party, to be forced into a reconsideration and discussion of fundamental principles. The ebullitions of brute force and blind revolt, and even even the lesson of strikes and boycotts, are calculated to arouse an equally unthinking resistance. But peaceful political debate and the arbitrament of the ballot box cannot fail to open our minds to the candid inquiry whether the present relations of employer and employed, and the respective opportunities of capital and labor, are all they might be. It will be worth while to inquire whether our experience of the advantages of committing public interests to the State—such as the mails, education, control of banking, regulation of commerce and travel, and the like—does not warrant the further extension of these powers for the public good and protection. It will be well to face the question whether there is not a basis of truth, and a show of reason, in the socialistic trend of the times, which it is simple wisdom to accept and madness to ignore. The candidacy of Mr. George cannot fail to cause a thorough sifting of the whole question of property in land. We do not yet feel in this country, with our vast territory, the crucial pressure of this problem. But it is well for us to provide in time against the evils which Europe and Southern America have inherited, from the unrestricted accumulation of real estate by the few and in the hands of privileged classes. This lies at the bottom of Ireland's misery, of the stagnancy of Mexico, of the degradation of the agricultural laborers in England, and of much of the "pauper labor" of the Continent. In nothing was the divine wisdom of the Mosaic Law more strikingly shown than in the seventh and seventieth year limitations of the sale of land, whereby it was made impossible for the soil to be monopolized by "families" and concentrated in idle and perhaps oppressive hands.

Of course, the theories of the socialist doctrinaires are wild and excessive, and the demands of their followers destructive. But their introduction into practical politics will have the double benefit of opening their own eyes to the impracticable nature of their notions, and of forcing us to search honestly for the real grievance and the right principle, so that some golden mean may be reached which will harmonize all fair-minded and peace-loving people.

There is not the slightest danger of the "labor party," succeeding in revolutionizing the government, or doing more than gain a hearing for itself and a representation in our legislative councils. But these, as the editor of the INTELLIGENCER has wisely said, are most desirable ends. The chief thing to be apprehended and deprecated in the movement is the probable attempt to introduce the despotic methods of the labor leagues into party drill, and thus to make it a great cast iron, unreasoning machine. But in the end such intimidating and slave-making methods would work their own cure among a liberty-loving people like our's, besides intensifying and concentrating the opposition of all other classes and parties.

While on the subject of labor, I am led to inquire whether anything practical has resulted from the recent agitation in behalf of the firemen on our ocean steamers. It has been shown (and so far as I have seen, no attempt has been made to deny it) that these men are confined in a sort of living tomb, sheathed with hot iron, in an atmosphere stifling with dust and ashes, and ranging from 130 to 175 degrees of heat. As a result the poor fellows are continually breaking down on the passage, and few live to be forty, and they are prematurely old long before that age. New men are obtained for the service only by being brought on board while drunk. Their treatment is, moreover, that of curs rather than human beings.

An utter indifference seems to have been shown to their condition by steamship owners, officers, and passengers, and no earnest attempt has been made to provide ventilation, or, better yet, to devise some mechanical contrivance for doing the severer and more injurious part of the work. The discovery that thousands of our fellowmen are subjected to this horrible and cruel existence makes it easier for us to believe that the present revolt of labor is grounded on substantial wrongs, and that the merits of the question are not all on one side. Have we not had enough of the "scientific" principles of a heartless political economy, and of "the survival of the fittest," in our dealing with social and industrial problems? And is it not time for Christians to try the experiment of Christianity?

What a recent outburst of defalcations and embezzlements (in plain words, of theft) on the part of men peculiarly trusted by the public, and prominent in the church! We may well ask ourselves whether, if so many cases of this kind come to light from the ill-success of these officials in their use of other people's money, there may not be a still great number who are successful in these transactions and able to replace the "borrowed" securities, or whose peculations are discovered and hushed up before they have gone too far to be compromised or kept quiet.

The lessons of such cases as Gould, Plunkett, Snelling, Spencer and Bartholomew, are: First, of course, the commonplace, but apparently unheeded one of the responsibility of directors to direct and not to leave the control of moneyed corporations in any one or two hands, to regard no human being as above suspicion, and to especially suspect any man who not only does not welcome, but who does not demand, the frequent investigation of his affairs. Second, the power of a good character. For it is only men who have succeeded in winning exceptional confidence for themselves, who are able to play the *rôle* of financial Judases.

And third, the need of reviving the old fashioned doctrine that the love of the world and the love of the Father cannot exist in the same heart. It is the fashion to preach an Epicurean Christianity, and such Pauline and primitive ideas as "crucifying oneself to the world" and "mortifying the flesh" are ridiculed as obsolete and cowardly. The Christian is told to go right into the midst of the world, and get as much of it into his hands as possible, and to take all the good of life he can. And the result is that he soon finds his spirituality clean gone, his habits of private devotion and self-discipline broken up or never formed, and his mind and heart swept away in the maelstrom of the lust of the flesh, the lust of the eye and the pride of life. He hastes to be rich, he commits himself and his family to a scale of living which *has* to be kept up, and when the pressure of temptation comes he is as weak to resist as a straw in the whirlpool. We need the revival of a spiritual, a cross-bearing, a self mortifying,—if you please, what the world calls a gloomy, and the Christian of to-day calls an ascetic, religion, "Other-worldliness" is the best security for this world.

F. N. ZABRISKIE.

PRINCETON, N. J., October 1st, 1886.

October.

HOW time is flying! We October meet
Flinging around bright leaves of gold and red;
Pausing to make a crown of bitter-sweet
And immortelles, to place upon her head!
While nuts from opening burrs fall thick and fast,
As gay October brushes swiftly past!

The gardens still look splendid. Dahlias rear
Their stately heads around, while salvias spread
Their scarlet petals, and while often near
We mark the queenly cardinal's bright red.
All blossoms, now, look gorgeous in the sun,
Earth's "melancholy days" have not yet come!

The very skies are glowing! Cloud on cloud
Pile up, of silver, shot with rays of gold.
Then crimson veils fall o'er them, ve is de shroud
Scenes brighter far than earth-eyes could behold.
We look around, above, below, then sigh:
"Alas! October, too, must soon pass by."

—*Sophie L. Schenck, in Brooklyn Magazine.*

A Rabbi on Passover Wine.

EDITOR OF THE CHRISTIAN INTELLIGENCER: Having read an article in your paper of September 29th about "Passover Wine," permit me to offer a few remarks in reply. The distinction between "Tirosh" and "Yayin" is a very proper one. According to all Hebrew writers, of all times, the first

name is given to the product or juice of the grapes, *intended to become wine*, but before it has reached the stage of fermentation (generally lasting only three days), while after fermentation it was called yayin (wine). Tirosh was most likely not considered intoxicating. Whereas yayin could not be made unless it was first tirosh, it follows that the Jews, and even Noah, who made intoxicating wine (yayin), must have been acquainted with the unfermented wine. If they knew a process whereby wine could be kept for some time in the unfermented state, is not only very doubtful, but, from a number of writings and ordinances, it must be inferred that they did not.

In the universally recognized authoritative code of religious duties for the Hebrews, "Shulgan Aruch," it is enjoined upon them to sanctify every Sabbath at its commencement (Friday night), and every holiday, by reciting a blessing and short prayer over wine, and partaking thereof (at least a mouthful); the same to be done at the ceremony of a wedding, on Passover night, etc., etc. Now, in all these instances, in regard to all these precepts, the word "Tirosh" is never used, but always "Yayin." True, permission is given to use also freshly-made wine, but at the same time it is stated "that it is much better to use old wine." On Passover, in the first part of the ceremony, it is forbidden to drink more than two glasses of *yayin*, "for fear," it is said, "*lest it produces intoxication.*" Again, one who has made a vow not to use any yayin, *cannot recite the* above mentioned *sanctification.* All of which must impress one with the idea that the use of fermented wine on the sacred feasts was, if not universal, at least the rule.

That all these rules, precepts and ordinances were unknown to Dr. S. M. Isaacs, is simply impossible. The statement he made (the existence of which we will not deny), must be differently understood, and perhaps then, may be very true. The strictly orthodox Jew does not use any wine not exclusively prepared according to certain rules. This article cannot always be procured, and, if so, only at a high price. Many Hebrews, therefore, make their own wine (from raisins), which, from their lack of knowledge or proper means, is not always fermented, and prefer that above a wine which they consider prohibited. The well-informed, pious Hebrew, who can afford it, prefers, however, on all religious occasions, real fermented wine.

It is but proper to add that intemperance was always condemned by the Jewish religion; so much so, that a son who was a confirmed drinker was, on the accusation of his parents, put to death by the authorities. (See Deut. 21: 18–21.) Again, immoderate use of intoxicating drinks, by many nations in vogue at their sacred feasts, was never a custom among the Hebrews.

In conclusion we would say, to prove that the Jewish religion enjoins total abstinence, is a failure; to prove that it advocates temperance, viz.: *moderation* in the use of intoxicating drinks, as well as in eating, is a very easy matter.

JB. L. CARDOZO, M.D.,
Formerly Hebrew Minister at Amsterdam, Holland.

NEW YORK, October 4th, 1886.

The New Political Party.

"JOHN SWINTON'S PAPER," of October 3d, says editorially:

"We attended the convention that nominated Henry George for Mayor of New York, and closely watched its proceedings from first to last. We feel bound to say that we never saw any political convention of more satisfactory demeanor. The managers of the old political 'machines' were all absent, from necessity; but they would have found cause of surprise if it had been possible for them to take in the scenes of the night. It comprised over four hundred delegates from labor organizations representing nearly every industry to be found in the city, and with a membership fully able to control the politics of the city. There was something beside mere 'enthusiasm' in it. Its business was conducted in the most orderly and intelligent manner. Not only the officers on the platform, but the delegates in the body of the hall, gave evidence that they possessed a very thorough knowledge of the methods of procedure and of parliamentary law,—all of which is doubtless the result of that valuable training and discipline which they obtain in their unions and assemblies, and in the Central Labor Union and the district organizations. We do not believe it would be possible to choose from among the mercantile classes of the city a body of men as well versed in such matters as were these representatives of the wage-working population. The speeches were apt and brief; every man in the convention seemed able to deliver his opinions in clear and direct language. An overwhelming majority of the delegates had come with their minds made up to vote for Mr. George; but the advocates of other candidates had a hearing and freedom of speech was maintained. Altogether, the business of the convention, which lasted beyond midnight, was done in a fashion which might have shown the professional hacks and wire-pullers that there will be no particular need of their services when the working people really take hold of politics."

The platform adopted by the convention, which seems to have been written by Mr. George, is as follows:

THE PLATFORM.

The delegates of the trade and labor organizations of the city of New York, in conference assembled, make this declaration:

Holding that the corruption of government and the impoverishment of labor result from neglect of the self-evident truths proclaimed by the founders of this Republic, that all men are created equal and are endowed by their Creator with unalienable rights, we aim at the abolition of the system which compels men to pay their fellow creatures for the use of God's gifts to all and permits monopolizers to deprive labor of natural opportunities for employment, thus filling the land with tramps and paupers and bringing about an unnatural competition which tends to reduce wages to starvation rates and to make the wealth producer the industrial slave of those who grow rich by his toil.

Holding, moreover, that the advantages arising from social growth and improvement belong to society at large, we aim at the abolition of the system which makes such beneficent inventions as the railroad and telegraph a means for the oppression of the people and the aggrandizement of an aristocracy of wealth and power. We declare the true purposes of government to be the maintenance of that sacred right of property which gives to every one opportunity to employ his labor, and security that he shall enjoy its fruits; to prevent the strong from oppressing the weak and the unscrupulous from robbing the honest; and to do, for the equal benefit of all, such things as can be better done by organized society than by individuals; and we aim at the abolition of all laws which give to any class of citizens advantages, either judicial, financial, industrial or political, that are not equally shared by all others.

We further declare that the people of New York city should have full control of their own local affairs, that the practice of drawing Grand Jurors from one class should cease, and the requirement of a property qualification for trial jurors should be abolished; that the procedure of our courts should be so simplified and reformed that the rich shall have no advantage over the poor; that the officious intermeddling of the police with peaceful assemblages should be stopped; that the laws for the safety and sanitary inspection of buildings should be enforced; that in public work the direct employment of labor should be preferred to the system which gives contractors opportunity to defraud the city while grinding their workmen, and that in public employments equal pay should be accorded to equal work, without distinction of sex.

We declare the crowding of so many of our people into narrow tenements at enormous rents, while half the area of the city is yet unbuilt upon, to be a scandalous evil, and that, to remedy this state of things, all taxes on buildings and improvements should be abolished, so that no fine shall be put upon the employment of labor in increasing living accommodations; and taxes should be levied on land irrespective of improvements, so that those who are now holding land vacant shall be compelled either to build on it themselves or to give up the land to those who will.

We declare, furthermore, that the enormous value which the presence of a million and a half of people gives to the land of this city belongs properly to the whole community; that it should not go to the enrichment of individuals or corporations, but should be taken in taxation and applied to the improvement and beautifying of the city, to the promotion of the health, comfort, education and recreation of its people, and to the providing of means of transit commensurate with the needs of a great metropolis. We also declare the existing means of transit should not be left in the hands of corporations, which, while gaining enormous profits from the growth of population, oppress their employes and provoke strikes that interrupt travel and imperil the public peace, but should by lawful process be assumed by the city and operated for public benefit.

To clear the way for such reforms as are impossible without it, we favor a Constitutional Convention, and, since the ballot is the only method by which in our Republic the redress of political and social grievance is to be sought, we especially call for such changes in our elective methods as shall lessen the need of money in elections, discourage bribery and prevent intimidation.

And since in the coming most important municipal election, independent political action affords the only hope of exposing and breaking up the extortion and peculation by which a standing army of professional politicians corrupt the people whom they plunder, we call on all citizens who desire honest government to join us in an effort to secure it, and to show for once that the will of the people may prevail even against the money and organization of banded spoilsmen.

MR. GEORGE'S THEORY.

On Tuesday evening of last week what may be considered as the public ratification meeting of the nomination of Mr. George and the platform of opinions and purposes was held in the hall of the Cooper Union. The room was filled with workingmen and their families; indeed, it had the appearance in an uncommon degree of a family meeting. The throng was enthusiastic, and Mr. George was received on his appearance upon the platform with strong and ringing cheers, and was constantly applauded during his speech. In regard to one of the special features of the platform, he said:

This movement aims at political reform, but that is not all the significance of my candidacy. This movement aims at more than political reform; it aims at social reform. What we do to-night is to unfurl again the standard of the equal rights of man, to take up again the sentiment of the Declaration of Independence. Upon us devolves the duty of overthrowing that more insidious form of slavery which results in industrial slavery. This movement is a revolt of the masses, not simply against political corruption, but against social injustice. And is it not time and is this not the place? Look around this city and what do you see? On the one side a few men richer than it is good for any men to be; on the other side a great mass of men struggling and straining and working and worrying to get a most pitiful living. In this metropolis of the Western world, in this year of grace, there is a large class of so-called free and independent American citizens with whom no red Indian in anything like his native state could afford to exchange. In this so-called Christian city there are large classes living in want and squalor, and vice born of want—classes among whom you may see, if you choose to look for it, misery that would appal. Is this by the will of the Creator? Then it is the fault of man. Men, as men and as citizens, on us devolves the duty of removing this wrong.

In the platform that the convention has adopted, and on which I stand, the first true step in that direction is made. Why are there such poverty and such distress in this city on the one hand and such wealth on the other? There is one great fact that will stare in the face anyone who chooses to look at it; a vast majority of us, 99 per cent at least, must pay the other one per cent by the week, by the month or by the quarter for the privilege of living and working here. See how we are crowded in New York. London has a population of 1,500 to the square mile. The city of Canton, in overcrowded China, has a population of 3,500 to the square mile. New York, taking all its area, has a population of 54,000 to the square mile, and leaving out the uninhabited portions it has a population of 85,000 to the square mile. In the Sixth Ward there is a population of 149,000 to the square mile. In the Tenth Ward there is a population of 276,000 to the square mile. In the Thirteenth Ward there is a population of 224,000 to the square mile, and this includes in the square mile roads, squares and all open places. There is one block in this city which ordinarily contains 2,500 inhabitants, and every living-room in it is also a work-room. There is in one ward a tenement covering one quarter of an acre, which contains an average of 1,350 people. At that rate a square mile would contain 3,456,000. Nowhere else in the civilized world to-day are human beings packed so closely. Nowhere else in the civilized world to-day is the mortality, and especially infant mortality, so terrible. In that district known as Mulberry street, there is, according to the report of Charles F. Wingate, the commissioner appointed by the Legislature or Governor (I forget which), to make an investigation of the sanitary condition of the district, a death-rate of 65 per cent, and in the tenement district it is said that 90 per cent of the children die before they arrive at the age of five years.

Is there any reason for such overcrowding? There is plenty of room on this island. There are miles and miles and miles of land all around this nucleus. Why cannot we take that and build houses upon it for our accommodation? Simply because it is held by dogs in the manger who will not use it themselves and who will not let anybody else use it, unless they pay an enormous price for it, because what the Creator intended for the habitation of the people whom He called into being is held at an enormous rent or an enormous price. Did you ever think, men of New York, what you pay for the privilege of living in this country? I do not ask what you pay for bricks and mortar and wood, but for rent; and the rent is mainly the rent of the land. Bricks and mortar and wood are of no greater value here than they are in Long Island or in Iowa. When what is called real estate advances it is the land that is getting more valuable; it is not the houses. All this enormous value that the growth of population adds to the land of this city is taken by the few individuals and goes for the benefit of the idle rich, who look down upon those who earn their living by their labor. But what do we propose to do about it? We propose, in the first place, as our platform indicates, to make the buildings cheaper by taking the tax off buildings. We propose to put that tax on land exclusive of improvements, so that a man who is holding land vacant will have to pay as much for it as if he was using it, just upon the same principle that a man who goes to a hotel and hires a room and takes the key and goes away would have to pay as much for it as if he occupied the room and slept in it. In that way we propose to drive out the dog in the manger who is holding from you what he will not use himself. We propose in that way to remove this barrier and turn this property to the use of labor in putting up buildings for the accommodation of the people of the city.

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable.

The New Church in Brooklyn, N. Y.

THE corner-stone of the Ocean Hill Reformed Church of Brooklyn, corner of Hopkinson avenue and Herkimer street, was laid on Saturday afternoon, Oct. 2d, with appropriate religious services, in the presence of a large number of spectators.

The Rev. A. J. Hutton, pastor of the Church-on-the-Heights, Brooklyn, gave a very elegant and able address, embracing an account of the struggles and achievements of the Reformed Church, describing her early history, and commending it as a Church both in doctrine and history worthy of our adherence and support.

The Rev. W. A. Holliday, D.D., son-in-law of Allison Trask, Esq., one of the most munificent donors to the enterprise, very happily and impressively spoke of the church in three aspects, viz.: as a shelter and home for the flock, as a schoolhouse for instruction, and as a sanctuary for worship, and urged the people to rally to it as such.

The Rev. C. L. Wells, D.D., pastor of the Church of Flatbush, in his characteristic, pleasing and vigorous manner, addressed the people on the object and design of the church, and enforced the importance of the work, concluding with assurances to the people that all the churches of the South Classis of Long Island were in hearty sympathy with the movement, and congratulating the pastor and the people on the work so auspiciously commenced.

The Rev. A. Messler Quick, pastor of the church, deposited a long list of documents and papers in the box, and laid the stone with appropriate religious ceremony.

The Revs. Daniel Van Pelt, Jacob Webber, N. Pearse, Wm. D. Perry and M. G. Hansen also took part in the services.

The church is to be a substantial Gothic structure of brick, with brown stone and terra cotta trimmings, eighty feet in length by fifty-two feet in width, surmounted by a tall spire at an angle facing the street corner. The location is one of the finest in the city, having, from a beautiful eminence, a commanding view of Brooklyn and Long Island Sound on the northwest, and of Jamaica Bay and the ocean on the southeast, and in the midst of a rapidly growing section that will soon be completely covered with handsome residences. PARTICIPANT.

The Missionary Conference.

DELEGATES can take the Fifth avenue or Third avenue horse cars from the Bridge or Fulton Ferry to Twelfth street; or Ninth street cars from Hamilton Ferry to Fifth avenue. The church is on Twelfth street, Brooklyn, just below Fifth avenue.

They will also confer a favor by forwarding their names as soon as convenient, that places may be assigned for their entertainment. U. D. GULICK.

257 TWELFTH STREET, Brooklyn.

Our Foreign Missions.

THE financial condition remains practically unchanged. The receipts for September,—always one of the poorest months in the year,—were $2,041.55. For the five months ending Sept. 30th they are still a little—about $300—in advance of last year. With the close of the present month the long period of comparative inaction ends. We may breathe more freely and take a hopeful look forward.

At this time it may be well to re-state just what is required for the year. The appropriations amount to $82,000. Other expenses, amounting to nearly $2,000 in all, have been or will be increased, in sending out Mr. and Mrs. Oltmans and returning Mrs. Rapalje to China. Of the whole amount about $14,000 have already been received, leaving for the seven months yet to come $70,000 to be raised.

This is a large sum, calling for $10,000 a month till the end of the fiscal year. But every dollar of it is needed—not one can be spared without injury. And it is for a large work, largely blessed and constantly growing larger, which the Lord has put into our hands. Let us show ourselves worthy of such a service, and BEGIN AT ONCE. If those who have the lead will bend their energies to getting *something from all*, the issue cannot be doubtful. Let us make it sure. COR. SEC.

THE FERRIS SEMINARY.—The letter of the Rev. H. Loomis, the energetic and intelligent representative of the American Bible Society in Japan, published on the sixth page, mentions an article in a Japanese journal by Prof. Toyama. The wise advice of the Professor has been anticipated at the Ferris Seminary. For some time the mingled instruction in religion, literature and housekeeping, which he recommends, has been a characteristic of that institution. It is gratifying to find that course endorsed by so high an authority, and the endorsement commends the Seminary to our hearty confidence and support.

The Rev. Dr. Amerman writes, under date of Tokio, August 31st, "You will be glad to know that we are having many new applications from those who wish to become pupils in the Isaac Ferris Seminary. But the limit of accommodations is nearly reached and would be far exceeded if we should receive all who have applied. The opening of the new term has been deferred two weeks on account of the cholera, but on Sept. 15th it is hoped the school will open. If the proposed enlargement can be permitted there is no reason why the institution should not be the largest, as it is already the most effective, of its kind in Japan."

The Rev. Mr. Booth is now requesting the money necessary to the enlargement. The amount needed is about $12,000. No better investment of money can be made by those interested in the welfare of the Japanese people. Of the influence of properly educated Christian women there is no need that a word be said.

THE CHOLERA.—Dr. Amerman also writes: "You have been informed by the papers of the progress of the cholera. It has come near its end, we trust, in Yokohama, where there are not more than 10 or 12 new cases a day. We have probably not seen the worst of it in Tokyo yet, though the number of new cases per day has been nearly 300. A very large number of cases prove fatal within 24 hours, some within four or five. Those among the foreign population are few, but we are not exempt, and, with a single exception, the worst district in the city lies on the borders of the foreign concession. The dear Lord has us in His keeping. The government seems to have exerted itself to the utmost to prevent, limit and stamp out the disease, and deserves all praise."

The following are extracts from letters received from pupils of the "Isaac Ferris Seminary," respecting the cholera in Yokohama:

Miss Hama Hirano, in a letter dated August 2d, writes: "The lion of cholera wastes Yokohama very fiercely and swallows those who do not preserve their health. Once it was so powerful that a hundred or more were captured by it in one day, but now it has ceased a little. But there is no one who has fallen a victim to cholera among our Protestants; therefore, we consider that this must be God's mercy and we are giving thanks to Him for it."

Miss Tetsu Satō, in a letter dated Aug. 21st, says: "We cannot go far away from school, because cholera is very bad in Yokohama, and four or five days ago ninety to one hundred persons died daily; but now the disease is waning. When I think of the thousands of souls who, knowing not the true God, were taken from this world, I feel very sorry; but, on the other hand, I observe that the Almighty has sent this disease to show the terrible result of sin. I heard that many people in Yokohama have acknowledged our true God, from the reason that no Christian has been afflicted by the cholera, and that it began from the time when they were engaged in their festival of idols."

Missionary Convention.

A WOMAN'S MISSIONARY CONVENTION of the Classis of Orange was held in the Reformed Church of Ellenville, N. Y., on Tuesday, the 28th of September. Dr. and Mrs. Jacob Chamberlain, of India, were present, and delegates also from five churches in the Classis, and reports were received of the work of three other auxiliaries.

Mrs. Chamberlain met with the ladies in the afternoon and gave an informal talk upon the schools of the Arcot Mission, and answered various questions about the customs and people of India.

A general meeting was held in the evening, when Dr. Henry Myers, of Newburgh, in a brief address presented the needs of the Domestic Board. He was followed by Dr. Chamberlain, who in an earnest and impressive address called upon the women of America to help relieve, by their prayerful and united efforts, the awful oppression of the women of India.

All present felt that a fresh incentive had been given them for faithful work in the future. SEC.

THE PASTORS' ASSOCIATION met at the Synod Rooms last Monday morning and, in the absence of the Rev. Dr. T. W. Chambers, who was expected to read a paper on the "Classification of the Miracles," discussed "The Duties of Consistories and the Dismission of Church Members." Next Monday a paper will be read on "The Slang of Protestant Theology," by Rev. M. G. Hansen; and the Rev. Dr. C. S. Vedder, of the Huguenot Church, Charleston, S. C., will describe to the Association the condition of the people and churches of that city since the earthquake. All ministers of the Reformed Church are invited to attend.

A Long and Fruitful Ministry.

THE Classis of Rensselaer met in regular session at Schodack Landing on Tuesday, Oct. 5th. Rev. Dr. Drury and Rev. H. A. Hendrickson were appointed delegates to the Missionary Conference in Brooklyn. The recommendations of Synod received conscientious attention, and much time was given to an earnest and spirited discussion of the need of greatly increased contributions and of measures to be adopted to secure that result.

The meeting was especially memorable as marking the retirement of one of our most faithful and beloved pastors, the Rev. Elbert Nevius, after a service of forty years. The minute adopted by Classis in no degree represents the informal hearty tributes of honor and affection uttered and heard, not without tears. The official record of Classis is as follows:

In acceding to the request for the dissolution of the pastoral relation between Rev. Elbert Nevius and the Church of Stuyvesant we would put on record our appreciation of our brother's approved abilities and faithfulness, and our congratulations that he has been permitted to fulfil the duties of his pastoral office for the period of forty years with so much acceptance to his people, credit to himself, and fruit for the Master.

After more than fifty years of active service, (forty of them spent in this one charge,) he has earned the right to honorable retirement, and into it we accompany him with our wishes and prayers for his comfort and happiness. Though no longer in the active pastorate, may he yet be privileged to witness to a Saviour's faithfulness, and continue to yield fruit to His praise.

In his so recent sore bereavement we extend to him our profound sympathy, and pray that he may be upheld and comforted by that same Comforter to whose effectual support he has directed so many mourners.

Not the least of Mr. Nevius' kindly services was to prepare the way for the immediate continuance of his work. Mr. George Zabriskie Collier, the son of the late Ezra W. Collier, was received from the Classis of New Brunswick. After due examinations, creditably sustained, arrangements were made for his ordination and installation at Stuyvesant, on Wednesday, Nov. 3d, at 2.30 P.M. S. C.

We, the Consistory of the Reformed Church of Stuyvesant, in assenting to the request of Rev. E. Nevius, our pastor, for the termination of the pastoral relation at the expiration of his fortieth year of service, wish to place on record our affection and regard for one who has served the Church with such marked ability, faithfulness, and consecration through so many years.

We desire to bear testimony to the uninterrupted harmony which has ever characterized our relations, the instructive and quickening quality of his ministrations, and inestimable value of his godly, consistent and self-denying example.

We also extend to him our hearty and sincere sympathy in the heavy and sore affliction which has come upon him, on the eve of his resignation, in the sudden death of his beloved wife, the companion, sympathizer and helper for over fifty years, in all his efforts to benefit souls and upbuild the Master's kingdom.

Our prayers and wishes will be with him in his retirement and while he waits the summons home, and may his remaining years be full of the peace and comfort which the Holy Ghost doth work.

....THE CLASSIS OF KINGSTON met in the Reformed Church of Rochester, Ulster Co., October 5th. All the churches were represented except three.

A bountiful table was spread in the basement of the church and served by the ladies of the congregation, thus affording time for social converse.

An excellent sermon was preached by the Rev. William H. Vroom on The Lifegiving River, Ezekiel 47: 8, 9.

The Rev. Stephen D. Noyes and the Rev. Calvin E. Lasher were appointed delegates to the Missionary Conference in Brooklyn.

Classis assumed the apportionment of two cents per member for the entertainment of General Synod.

The following overture to the General Synod was adopted:

Whereas, Our work, as a denomination, in the West, calls for the husbanding of our resources, as well as for liberal donations; therefore,

Resolved, That the General Synod shall respectfully request its Board of Domestic Missions to decline appropriations to the churches of any Eastern Classis, to an amount *greater* than the sum total of the contributions of all the churches constituting that Classis to said Board for the revious year—ending April 30th. S. C.

....The Classis of Passaic met at Boonton, Oct. 5th. Rev. H. W. Teller preached from 1 Chron. 13: 10.

The Boards and Funds were earnestly commended to the liberality of the churches. Sunday, Nov. 7th, was appointed as a day of special prayer for Foreign Missions.

A call from the Church of Pompton upon the Rev. J. A. Trimmer, of the Presbytery of Newark, was approved.

Revs. E. S. Booth and Dr. Mandeville respectively and eloquently addressed the Classis upon the work of missions and education.

This meeting was pleasant, and all the pastors were present except the Rev. H. E. Nies, who is enjoying his vacation in Michigan. Brother King lives in a new and commodious parsonage and among a devoted people. The ladies of the church entertained the members of Classis and others in the lecture room in a manner that should satisfy even a king. Classis adjourned to meet at Pompton Oct. 14th, at 2.30 P.M., to receive the pastor-elect.

At this meeting delegates will be appointed to the next Missionary Convention.

S C.

....Paterson, N. J.—Last Sunday the Rev. N. H. Van Arsdale preached his fifth anniversary sermon as pastor of the Broadway Reformed Church. Arranged in excellent taste was a pyramid of autumn leaves and grasses on the pulpit platform at the left of the desk. A large audience was present. His text was Psalm 126: 3, "The Lord hath done great things for us, whereof we are glad." In enumerating some of the "great things" that the Lord had done for them, he included the beautiful new church edifice, dedicated about two years ago. Their contributions for all purposes during the five years footed up to $33,661.54, of which amount $2,128.77 was for benevolence. The Young People's Lyceum had in their treasury $900 for a new pipe organ. The Sabbath-school had painted the interior of the chapel, removed the pews, substituted chairs, and added a large number of choice books to the library, all at a cost of $430. The school numbers twenty-seven officers and teachers, and one hundred and sixty pupils; twenty-seven scholars had confessed Christ and united with the church. There had been added to the membership of the church altogether forty-nine persons, of whom thirty-four were on confession. Sixteen deaths had occurred among the communicants. With the occupation of the new building about two years ago, the church entered upon a career of greater spiritual prosperity.

In the evening a delightful Praise Service was held.

...The Hudson River Ministerial Association met in regulsr session at Schodack Landing on Monday, Oct. 4th. The attendance was smaller than usual, but the sessions were interesting and profitable. In the afternoon Rev. T. S. Brown, of Chatham, read an essay on "Young Men's Christian Associations and the Church," deprecating the possible and sometimes actual diversion of young men from the meetings and work of the Church. In the evening, in place of the sermon and in lieu of an exegesis, Rev. Dr. C. Van Santvoord read one of his Vedder Lectures, on "Seience and the Scripture Record," very much to the interest and enjoyment of the large congregation. The hospitality of the Schedack Landing Church was as usual abundant and hearty. Particularly was the supper together in the church parlors most enjoyable. D.

...Personals.—The Rev. John Forsyth, D.D., is seriously ill....The Rev. J. C. Van Deventer has received a call from the church at Nyack, N. Y.

....The Classis of Geneva met in the Church of Tyre, N. Y., October 5th. The Rev. Peter De Bruyn presided. The Church of Marion requested temporary supplies; request was granted. The Church of Tyre was recommended to the Board of Domestic Missions for aid. Rev. Wm. H. Ballagh was received from the Classis of Monmouth, a call tendered him from the Church of Lodi was approved and accepted, and arrangements were made for his installation.

Rev. W. H. Nasholds was elected a member of the Board of Superintendents of the Theological Seminary at New Brunswick, also Classical missionary agent in behalf of the Foreign Board, and Rev. F. W. Ruhl was appointed agent for the Domestic Board.

The Rev. Jacob Chamberlain, D.D., was present, by invitation, and in the evening spoke on missions, dwelling especially on the work in India, the manners and customs of the people, and the opening prospect of the Gospel in that field. The audience was deeply interested in the address. S. C.

....Six-Mile Run.—The six Sabbath schools connected with the church at Franklin Park, N. J., Rev. H. D. B. Mulford, pastor, held a very successful anniversary on the afternoon of October 9th. People came from far and near and crowded the large audience-room of the church. The reports showed an aggregate of over four hundred persons engaged in the work of the schools, and that ten of the scholars had confessed Christ during the year. Two very admirable addresses were delivered, one to the children by Rev. Edwin F. See, General Secretary of the Brooklyn Y. M. C. A., and one to the parents and teachers by Rev. A. V. V. Raymond, of Plainfield, N. J.

....The Classis of Paramus met at West New Hempstead, N. Y., Tuesday, October 5th, and ordained and installed John Laubenheimer as pastor of that church. Rev. D. M. Talmage presided and read the form, Rev. Wm. Mauchee assisted in the devotional exercises, and Rev. N. H. Van Arsdale preached the sermon. The floral decorations about the pulpit were profuse and attractive. There was a good attendance and deep interest was taken in all the services. The excellent music indicated that the choir had faithfully rehearsed their anthem selections. The Church has not had a pastor for several years. The young brother begins his ministry among a substantial and appreciative people and in a field where he can do a good work.

Memorial.

JAMES ANDERSON, M.D., and Adrian H. Muller, died at their residences in this city on Wednesday of last week. Both were natives of this city. Dr. Anderson had lived here nearly eighty-nine years, and Mr. Muller a few days more than eighty-two years. They were respected and confided in by the best men of the city and dear to a large circle. Many citizens have so long been associated with them, and have been so accustomed to lean upon them, to look to them for counsel and for co operation, that the world seems empty now that they are gone. Dr. Anderson was in fairly good health until three days before his death—but a few days ago he called at this office, as he often did,—and Mr. Muller had been an invalid to a degree for a few years. How much of unquestioned Christian character and worth, of sympathy, of benevolence, of active interest in all that tends to make life profitable, the world has lost by the death of these venerable men, time only can reveal. The loss is great. Dr. Anderson was the oldest elder of the Collegiate Church; Mr. Muller, probably, held the same relation to the South Reformed Church.

Dr. Anderson was one of the early presidents of the New York Academy of Medicine, and had been president of the State Medical Association, and was long an influential member of both organizations. He was the founder and first president of the Physicians' Aid Society, and was through many years prominent in official positions in the College of Physicians and Surgeons. In our Reformed Church he has been heartily active as long as we can remember in all our general interests. It would be difficult to name the important denominational movement in which he has not had a part.

Mr. Muller was a graduate of Columbia College, receiving his diploma in 1822, was for almost an average lifetime the secretary of the Merchants' Insurance Company, and has been known by a host of people as the head of one of the chief real estate auction and commission houses in the city. He was the first to venture upon the sale of stocks and bonds at auction, and his sales of such securities have been one of the prominent features of the commercial life of this city. Mr. James H. Roosevelt appointed him in his will one of the trustees to found a hospital in this city, for which the will made a princely provision. Few trusts have been as wisely and faithfully discharged. In the South Reformed Church Mr. Muller has long been a main reliance.

Mr. Muller's funeral was conducted by Rev. Dr. Roderick Terry last Saturday morning, that of Dr. Anderson by Rev. Drs. Ormiston and Chambers, of the Collegiate Church, and Rev. Dr. E. W. Donald, of the Church of the Ascension, on Monday morning. On each occasion an unusual number of venerable men was present.

The Huguenot Church.

THE Rev. Dr. Vedder, of the Huguenot Church of Charleston, S. C., which suffered severely from the earthquake, will preach next Sunday evening in the Collegiate Church on Fifth avenue and Forty-eighth street, Rev. Dr. Coe, pastor. He deserves a cordial welcome for his own sake and as the representative of a venerable Christian congregation.

American Bible Society.

THE Board of Managers met at the Bible House on October 7th, 1886, the Hon. Enoch L. Fancher, LL.D., President, in the chair. Grants of books to the value of $6,800 were made for distribution, largely through colportage, at home and abroad. Letters were presented from the Society's agents in foreign lands: from Mr. Prince, of St. Petersburg; the Rev. Dr. Blodget, of Peking; Dr. Trumbull, of Valparaiso; and the Rev. J. Dardier, of Switzerland. The receipts in September were $18,077.93; issues from the Bible House during the same month, 82,276.

Total receipts since April 1st, $221,564.04; issues from the Bible House since April 1st, 500,854 volumes.

The American Board of Foreign Missions held its annual meeting last week at Des Moines, Iowa. Places of entertainment had been secured for between six and seven hundred members, but there was in attendance from outside about twelve hundred persons. The Board sustained the Prudential Committee in its decision not to commission any candidates for the foreign mission fields who believed in the doctrine of probation after death. The members of the Prudential Committee were re-elected, except the Rev. Dr. Thooring, who is about to remove to Minneapolis and could not conveniently serve, and Professor Egbert C. Smyth, of Andover, who advocated the commissioning of candidates holding that belief. To fill these vacanies in the Committee, Rev. C. E. Dickinson, of Lowell, Mass., and Rev. F. H. Atwood, D.D., of Salem, Mass., were elected. At the last session of the Board the following resolution was adopted:

That the Board recognizes and approves the principle upon which the Prudential Committee has continued to act in regard to appointments for missionary service, in strictly conforming to the well-understood and permanent basis of doctrinal faith upon which the missions of the Board have been steadily conducted, and to which, in the exercise of its sacred trust, the Committee had no option but to conform. The Board is constrained to look with great apprehension upon certain tendencies of the doctrine of a probation after death, which have been recently broached and diligently propagated, that seemed decisive and perversive and dangerous to the churches at home and abroad. In view of these tendencies they do heartily approve of the action of the Prudential Committee in carefully guarding the Board from any committal to the approval of the doctrine, and advise a continuance of that caution in time to come. The Board recommends to the Prudential Committee to consider in difficult cases turning upon doctrinal views of candidates for missionary service the expediency of calling a council of the churches to be constituted in some manner which may be determined by the good judgment of the Committee to pass upon the theological soundness of the candidate, and the Committee is instructed to report upon this matter to the Board at the next annual meeting.

News of the Week.

Wednesday, Oct. 6.—It is stated that General Kaulbars, the Russian agent in Bulgaria, has received 500,000 francs to further agitation in Bulgaria; the note presented to the Government before he left was insulting to the dignity of Bulgaria....A volcanic eruption occurred on the Island of Niapu, one of the Friendly Islands, in which the whole island was buried twenty feet under volcanic dust; the inhabitants escaped.

...The Spanish Revolutionists have been pardoned, owing to the intercession of the Pope....The Court of Appeals have decided adversely to the appeal of Alderman Jaehne and he will have to remain in prison.... There was much activity among the stock brokers in New York yesterday....The steamer "La Mascotte's" boilers exploded at Welleys' Landing on the Mississippi river and more than twenty persons were killed and wounded....Henry George accepts the nomination of Mayor of New York at the hands of the workingmen....The Reading Railroad is to be foreclosed....The alleged murderer of the Logan family in Missouri has been lynched.

Thursday, 7.—Lord Randolph Churchill's endeavor to bring the Tory party to a broad Democratic basis is looked upon with great favor and for the time puts the Home Rule question in the background ...Russia is endeavoring to form an alliance with both Bulgaria and Servia ...The French Institute has accepted the Duke d'Aumale's gift of the estate of Chantilly....A number of persons were victims of choke-damp in a colliery in England....There is a crisis in the Spanish Ministry on account of the clemency of the Queen to the rebels....The "Anchoria" of the Anchor line is ten days overdue, and much anxiety is felt for the passengers and safety of the ship....Two hundred and fifty cattle, thought to be diseased, have been spirited away from the distilleries of Chicago....General Gordon has been elected Governor of Georgia....Twenty-five persons were killed or missing from the "Mascotte" disaster and many of the wounded will die....The general agent of the Peabody Fund for educating the poor class of the South reports $1,000,000 as lost in repudiated State bonds....Four aldermen, who were indicted with Jaehne, are summoned for trial....There is a contest among the delegates for admission to the General Assembly of the Knights of Labor now being held at Richmond....The Episcopal Convention opened in Chicago.

Friday, 8.—It is rumored that there is a conspiracy recently discovered in which it was designed to kidnap King Milan of Servia....M. Karaveloff, the Bulgarian regent, has resigned....It is said that Austria will oppose further Russian advances in Bulgaria....Two hundred Egyptian rebels have been killed and many prisoners taken at Tamai in Egypt....A dispatch from London states that a severe riot took place at Ramsgate, between English and French fishermen....At a Cabinet council in Madrid, Queen Christiana signed a decree freeing the slaves in Cuba from further servitude....The whole Spanish Ministry has decided to resign....The Sultan refused to grant Great Britian a coaling station in the Dardanelles. ..A new trial has been refused to the Chicago anarchists....Dates have been fixed for the trials of the indicted aldermen....Dr. James Anderson, a well-known physician of New York, is dead.... The doctrine of "probation after death" is being discussed in the Congregational Assembly at Des Moines, Iowa.

Saturday, 9.—The *Daily News* of London says that a committee is preparing a bill to establish four national councils to represent the provinces of Ireland....A plot has been frustrated in Vienna, Austria, by which it was intended to destroy the city and kill the emperor; many arrests have been made ...General Kaulbars has a cold reception in several parts of Bulgaria that he visits ...Riots at Delhi, India, took place recently between the Hindoos and Mohammedans over religious subjects....Another American schooner has been seized by the Canadian Government for anchoring eight miles from the Custom House.

(Continued on page twelve.)

Our Contributors.

Hymn.

BY REV. FREDERIC R. MARVIN.

"LORD, be merciful to me a sinner,"
Prayed the publican of old:
From his heavy heart the guilty burden
In repentant sorrow roll'd.

Lord, be merciful to me a Christian,
That so little grace I show;
That within the sacred path of duty
So reluctantly I go.

Lord, be merciful to me a Christian;
Take desire for sin away;
Grant me constant grace to love and serve Thee,
Growing like Thee day by day.

Lord, be merciful to me a Christian;
Bid my doubting fears depart;
Let Thy changeless, shoreless peace forever
Take possession of my heart.

Lord be merciful to me a Christian;
With Thyself my spirit fill;
Henceforth all I ask, desire or covet,
Is to know and do Thy will.

A Letter from Japan.

YOKOHAMA, Sept. 9th, 1886.

I CALLED yesterday upon one of the oldest and ablest of the Japanese preachers in Tokio, and found him full of work and of joy at the new and important openings on every hand. He had just received a young man of high position into his church who was about to enter the Seminary and prepare for the work of the ministry. As he had abundant means, no expense for his support would be incurred by the mission.

He had recently visited the large town of Chiba and baptized ten persons. Nearly all were men and people of considerable means and influence. There are now about thirty Christians at that place, and a church is likely to be organized as soon as some one can be found to take the care of it.

It was a great pleasure to hear from this man that he and the other leading men among the Japanese preachers connected with the union churches, have recently changed their views in regard to the position of foreign missionaries. They had thought it would be much better to have the Japanese churches entirely separate from the missionaries, and in the Presbyteries and Assembly the latter were to sit as corresponding members only. This is now the status of the missionaries of one of the largest missions, and it is probable that the idea came from that quarter, as well as from the universal desire on the part of the Japanese to be free from all foreign influence and to conduct all their affairs in their own way.

But this man now said we are agreed that we were wrong; and it is now our desire not to cut ourselves aloof from our spiritual fathers and teachers, but to draw still closer to them, and unite fully and heartily in all departments of Christian work. "We thought," said he, "that Japanese evangelists were better suited to the work of spreading the Gospel among our people than the missionaries from abroad."

But now we have been convinced that the larger experience and superior knowledge of those from other lands are essential to the highest success. We want men to go with our preachers and to show them the art of preaching, so as to lead men to Christ. Teachers are also in demand everywhere.

It is his desire, and also that of others, that thirty new men should be sent at once to Japan for the special work of teachers and evangelists. He says the next ten years is to decide the future of Japan, and the Romanists and Greeks are making desperate efforts to get the precedence, firmly and fully establishing their faith in every part of the country. The minds of many of the people are turned toward Christianity, and in their ignorance of the difference of the various forms of religion, they accept the first that comes.

If the six missionary bodies, now working together, could only carry out this idea and send the men so much needed, a wonderful change would be wrought in this land in the next few years, and Japan would become an impetus to other Asiatic nations to accept the Gospel and all the blessings that it brings. Men will also gladly go from this land to any country where there is need of Christian work. The Japanese converts are doing nobly in their efforts to spread the Gospel among their own people; and with experience and proper training will make good laborers in other fields.

According to statistics recently published, the Greek Church is making constant headway, and nearly equals in its membership the Protestant body. They now report 205 churches, 148 chapels, 17 priests, 104 evangelists, and 12,546 members. This is an increase of 1,470 during the last year. One of the Greek churches and some of their preachers have joined the Protestants.

From the weekly reports of baptisms in the *Christian*, it is seen that the growth in the membership of the Protestant churches is now about 500 per month. It is becoming more and more evident that the government is favorable to Christianity, and owing to political reasons it evidently prefers that of the Protestant type. Several of the missionaries are now engaged as teachers in various parts of the country, and there is no restriction as to teaching the Christian religion. Forty converts were reported in the government school at Sendai during last year. Eighteen more in connection with Mr. Fukuzawa's school at Tokio have connected themselves with the Methodist Church as the result of the labors of Rev. Mr. Kitchen.

But one of the most important items of news for a long time is an article in the leading magazine of Japan by the recent President of the Government University at Tokio, in which he speaks very earnestly in regard to the better education of women and the great need of a change in this matter. He declares that no problem in the country demands more earnest attention than this. While many improvements have been made in schools for young men, the advance of the people in this direction has not been what is needed.

Prof. Toyama does not stop, nor is he content with the advocacy of a merely superficial education. He claims that lessons in reading, writing, elementary science, and polite accomplishments constitute but a fraction of what is required, and if the civilization of Japan is to proceed on a sound and lasting basis, it is necessary to introduce new methods of living and a higher system of morality. Japan cannot claim to be civilized until the women are trained to something higher and purer than their present mode of life. What is wanted is that female education should be conducted by European and American ladies. Not only study of books, but contact and association with persons of refinement and culture of their own sex is essential to a complete culture and the development of a position and high type of character.

Prof. Toyama is not an avowed Christian, but, strange to say, his conclusion is, that as it would be too expensive to send Japanese ladies abroad, it is desirable to place them in Christian schools and under the care of missionaries in Japan. The course of instruction recommended should include reading, writing, conversation, music, needle-work, and housekeeping. Above all, the girls should be educated in the principles of civilized morality and the requirements of the best society.

Prof. Toyama states that the higher classes in Japan are not hostile to religion; and if once persuaded that material benefits accrue from connection with any certain creed, they will be ready to accept it. Already there are in official and private circles visible signs of a disposition to favor the introduction of Christianity for the sake of its civilizing influences.

He asks that the schools for this purpose should be more central than those now established, and should include classes for women as well as girls, and he adds: "The education of women would be an unfailing source from which the teachings of Christianity would percolate steadily and surely through the whole empire."

Such statements as the above, and from such a source, should have the most careful consideration. This is an indication of the tendency of the highest Japanese thought, and it behooves all who are interested in the highest welfare of our race, to do their utmost in the accomplishment of the glorious results of such an enterprise. All the mission schools for Japanese girls are filled to overflowing, and applicants are constantly being sent away. It is often a serious question who shall be taken and who refused. The limit of usefulness is the faith and consecration of the Christians at home.

Other leading papers have also taken up the subject of the condition of women, and there is an evidence that the people are being aroused to see the needs of great changes in the social status and moral condition of the female sex. It is harvest-time now, and all that is needed is the reapers to gather in the golden sheaves.

As an evidence of what Christianity has already done for the women of Japan, there are many societies formed to care for the poor and help in Gospel work, and during the prevalence of the cholera, several volunteered to go as nurses in the hospitals to which the victims were sent.

Some years ago I was travelling in Central Japan, and while sitting in my room an old woman came in, and after some conversation, she remarked in a tone of utter despair: "In your country the women are taught and know everything, just like the men, but in this country we know nothing at all." And such is the wail of thousands in this beautiful land. May the light and blessings of the Gospel come quickly to all.

H. LOOMIS.

Which Kind Will You Have?

BY REV. N. D. WILLIAMSON.

WHICH kind of communion wine will you have? This is the practical question which comes before each church; not what kind of wine they have or had in Palestine, but what kind of communion wine within your reach in the United States of America, will you have? The discussions about the character of the Palestine wine, lead to such frequent criminations and recriminations between brethren in Christ, that the question may well be considered, whether there is any practical result at all worth the "wear and tear" of brotherly love connected with these disputations. Practically, there are two kinds of communion wine offered you. Which kind will you have? The first is

THE WINE OF COMMERCE.

My knowledge of the heredity of alcoholism began fifty years ago with the explanation that the reason why a good man, who had been on a sad "spree," had been started in it by communion wine, was because he inherited the love of liquor. My divorce from the "wine of commerce" for communion purposes occurred years ago, on the discovery that the church receptacle for communion wine—always the "best"—was lined with a tenacious and stout matting of logwood, etc., that would almost stand alone.

A man who used liquors and had sold the higher grades of them, said to me: "If you want pure wine, you must be sure of your manufacturer, and when the wine comes you must get astride the barrel and keep on it until it is in your own cellar." And what sad stuff the wine of commerce given to communicants often is! Nauseous to the taste, with perhaps no grape juice in its composition! Anyone who looks in a liquor dealers' manual, can see what vile concoctions they make. And the probabilities are strong, that nine-tenths of those who use the wine of commerce will get some of these concoctions on their communion tables. Shall we run this strong risk of giving this vile stuff to our Christians as a sacred symbol?

There have been and are manufacturers of "pure communion wine." But a disappointment in the character of their wares, led to efforts at self-help with variable results until 1879, when complete relief was found; and it was of such a character that the wonder was we had not known it before. We learned how to procure the other sort of communion wine.

"THE FRUIT OF THE VINE."

A day's sojourn in Saratoga to witness the opening of the Presbyterian General Assembly, in the church then under the care of Dr. Peter Stryker, brought the personal enjoyment of the communion service of the Assembly. The communion wine was so exceptionally delightful, that I wrote to Dr. Stryker for his recipe, and received the following, which seven years' experience has proved to be thoroughly reliable:

"Take ten quarts of grapes, (we used Isabella, but you can use any kind), remove the stems, add one quart of water, steam until the grapes burst open, then strain them. (We strained them two or three times.) To the juice add three pounds of sugar. Let the mass boil five minutes, then put in air-tight cans, or bottles, if you prefer, only BE SURE TO EXCLUDE THE AIR. When you use it, you can add to it twenty-five per cent of water. Have the cans or bottles of a size to hold the quantity you need for a single service, as what is over cannot be used again."

If the officers of each church will thus prepare in the grape season, by careful hands, the quantity needed for a year, they will find all the difficulties about good communion wine thoroughly solved, and a nice balance left of their ordinary expense account. Here, then, are "the wine of commerce" and "the fruit of the vine." Which kind will you have?

SOUTH BEND, Ind., Sept. 17th.

"Go Thou and Do Likewise."

"IT does not seem much like Sunday, does it?" said Lucy Armitage to her friend Kate Hall, as they stood together at the end of the long piazza, which was crowded with groups of summer boarders who had stopped to chat a while after breakfast.

"No, but they are going to have service in the parlor by-and-by, and then the children will want to sing after dinner, so we won't be such heathen after all. And we have our books besides."

"I wish there was a church in the village."

"So do I. Wouldn't those fisher people make a picturesque audience? Look at that old sailor over there." And Kate pointed to a weather-beaten tar, seated on an upturned boat, and whittling at a piece of driftwood, while a crowd of children jostled round him. "And just see those other little tots playing in the water. How jolly they all look. I wish it was to morrow and we could go have a romp with them."

"Let's make a Sunday-school out of them."

"How could we?' asked Kate, after looking to see whether her companion was in earnest. "Where would you have it?"

"Down there on the beach."

"And who would you have for superintendent?"

"Dr. Larned."

"The D.D. LL.D.?"

"Exactly."

"And where are your teachers?"

"Plenty of the ladies will help after it is started."

"What will you do for a choir? You can't have a Sunday-school without singing, you know."

"Well, that's the trouble. Most of the ladies' voices are—"

"Limited?"

"Yes. And none of the gentlemen sing, except Mr. Starr."

"Surely you don't propose to ask Milord Starr? That would be a little too much."

"Yes, I do."

"But, my dear, such a lover of classic music would lose caste forever, if he should undertake to sing Moody and Sankeys with a lot of dirty children. Then reflect how his æsthetic soul would suffer from their discords."

"Never mind. We'll give him a chance for once of being useful as well as ornamental."

"That's me," said Mr. Starr, who had caught the last words.

"Who told you?" asked Kate, facing round on him.

"Oh, everybody says so. But why have you young ladies deserted us so cruelly this morning? I have looked everywhere for you, and was just going to drown myself in despair."

"We've been busy planning," said Lucy. "And we were wondering whether you would do us a favor if we asked you prettily."

"Can you doubt it? I should be charmed."

"Well, we want you to play chorister for our Sunday-school."

"Are they going to have a Sunday-school too? Why, I thought it was decided that one service was all that was due to the Fourth Commandment under the circumstances. It always seemed to me that piety took a vacation when people went to the seashore."

"Don't be irreverent, please," said Kate. "This is Lucy's and my private enterprise, Mr. Starr, and, of course, you won't refuse to help us."

"Of course I won't. Tell me what you want and I'll do my best."

"Well, we want to have congregational singing, so you must not be ambitious in your selection of tunes. Let's open with 'Hold the Fort.'"

"And end with 'Sweet By-and-By,' with something familiar in between. How will that do?"

"Beautifully. I see you have the idea, so we shall leave you to practice, while we go after the scholars."

Having provided themselves with some bright cards and children's papers, they went down to the beach and unfolded their plan to the old sailor on the upturned boat.

"Wal," he said, when they had finished, "you're more'n welcome as fur as I'm concerned. But these youngsters hain't been brought up that way, and I guess the last one on 'em would go to the bottom afore they got to the end of the First Commandment. Religion's allers ben kinder sceerce round these parts,—not much of it, and not werry good wot there was."

"But don't you think that's a great pity?" asked Kate.

"Not but what I suppose they've had some up there," he went on, with a jerk of his thumb toward the hotel, "but they've kep' it mighty close, bottled up and marked 'Private,' ye know. I've heerd them at their preachin' and prayin' sometimes, but they don't seem to want none on board but cabin passengers."

Neither of the girls knew just what to say to this, so Lucy turned her attention to a yellow-haired urchin, who had been staring at them gravely all this time, and holding up a picture before him, said, "Don't you think that's pretty."

"I think you is," said the little fellow, cautiously poking one finger into the folds of her dress.

Both girls laughed, and the old man, delighted at his grandchild's compliment, joined in vociferously. After this, he looked on them with much greater favor.

"'Tain't your fault, I s'pose, as you've ben the fust to take notice onto us. Anyhow, I say I'll help you all I kin; and when Joe Saunders passes his word, he sticks to it."

Leaving it to his care to gather the children together, they went to the hotel, promising to return in about half an hour with their assistants.

"That will give us a good hour before church time," said Lucy. "And now, the next thing is to get Dr. Larned. Do you think he will object?"

"I shouldn't think so. I'll ask him if you will get the teachers."

The bargain was struck at once, and Kate lost no time in getting her job off her hands. "Dr. Larned," she said, walking straight up to him as he sat with a huge volume on his knee, "is it not part of your business to help on good enterprises?"

"I should call that all my business, M'ss Hall," said the doctor. "Have you any such work for me?"

Whereupon Kate, without more words, told him what she wanted, and he accepted the situation. Lucy fared equally well as to teachers, and having invited the children of the hotel to join them—an invitation accepted most gleefully—they were ready to start, the gentlemen carrying a few comfortable campstools for the elder ladies. It was a somewhat motley group that waited for them on the beach, but they divided them into classes as expeditiously as possible, and the Sunday-school went forward as Sunday-schools usually do, with some few variations, such as a match game between three boys as to which could throw the furthest out to sea; a request by Lucy's class that they might try on her glasses in turn; and a tendency among Kate's to talk all at once, each being very outspoken in throwing grave doubts upon the other's historical accuracy.

However, on the whole, it was to be counted a success. And when, at the end, Dr. Larned said, "How many of you want to come again next Sunday? All who do hold up your hands," it was carried with acclamation.

But the week proved one of storm, and on Saturday evening Lucy said dolefully:

"Oh, dear, what will become of our poor little Sunday-school? This is decidedly a wet blanket."

"Soaking wet, I should say," said Kate; "and it is always demoralizing to miss a Sunday."

"I am much relieved to hear you young ladies talk in this way," said Mr. Starr. "I thought you would rather, a great deal, be drowned, choir and all, than give up the fort."

"I am afraid we shall never get them together again," said Kate, paying no attention to this remark; "and it was all so lovely last Sunday."

"Especially that boy who, having danced a double shuffle on my best hat, spent the rest of the time poking bait down his friends' necks. It is no end of a pity that his spititual education should be kept back a week."

"If I could get anybody to listen to me," Mr. Starr went on after a pause, "I have a plan to propose."

"What?' said both girls in a breath.

"If you would honor me so far as to use my bachelor quarters for your school, I should be highly flattered."

"Oh, but we are such a rowdy lot!" cried Kate, with a rueful thought of his dainty parlors, but brightening nevertheless.

"I know. But there's no mean pride about me; I am never ashamed of my friends. Besides I will have some of the truck taken out for the day, so that there may be more room, and less scope for injury."

"Mr. Starr," said Kate, "you are a jewel!"

"Of the first water," added that gentleman, with a glance at the weather, which wretched attempt the girls, in their gratitude, allowed to go uncensured.

Week after week the little school collected, sometimes on the sand, sometimes in Mr. Starr's cottage. The scholars came very regularly, and there was a gratifying improvement in demeanor among them, until they "looked," Mr. Starr said, "less like a circus, and more like an afternoon tea." At last the beautiful summer days drew slowly to an end, and the wind began to blow cold and strong from the ocean, threatening to carry our visitors inland with it. One night, muffled in shawls, Lucy and Kate sat talking alone on the piazza.

"I wonder," said Lucy, "whether our project has done any good after all."

"Of course it has," answered Kate, energetically. "Don't talk that way; it gives me the fidgets. Do you suppose God would let any honest work for Him go to waste? I don't."

Just then a heavy step sounded on the gravel, and the burly figure of Joe Saunders loomed up in front of them.

"Good-evenin'," he said, pulling off his cap. "I heerd you was a goin' to leave us to-morrow, and I come round to see ef 'twas so."

"Oh, no, not to-morrow. Don't make it any sooner than it is. You didn't think we'd go without saying 'good by' to everybody, did you?"

"It warn't likely; but I wasn't willin' to run no resks, so I thought I'd find out for sure. You see," and Joe squared his elbows on the porch railing, "mebbe you and me won't come alongside no more in this world; when a man lives by the sea it's mighty onsartain, there's no tellin' when the winds will send him to the bottom. So I says to myself, 'Joe Saunders, ef you've got anything to say, now's you time.' 'Taint much; only to tell yer that we're all real thankful to you for wot you've done for us, and we'll allers remember it. I suppose there's some folks as ud think I ought to say somethin' 'bout wantin' to pay you back for your goodness, but I ain't pertikler about that. I know Him as does the payin' for sech jobs don't need no help o' mine. He'll do it good Himself when the time comes."

"It has been a great pleasure to us—the little we have done," said Lucy, as he paused.

"Depends upon wot you call little, Miss. I call it a big thing to offer to sheer heaven with a lot o' people that never thought narthin' much about it afore. At fust I used to feel as ef I couldn't be easy, any how you'd fix it, in a place where there weren't to be 'no more sea;' but I don't worry now. I guess th' Almighty's smart enough to satisfy all hands, and satisfy 'em perfect, too. So I'm a-goin' to look after the young uns a bit when you've went—try and learn 'em some verses and keep 'em from forgittin' their tunes and like that, yer know. They kinder take to me some way, I dunno why. An' mebbe you'd like to hear as I've about decided that when the books is opened, and the names is bein' read out, mine is goin' to be one of 'em, ef I kin contrive it,—and the Bible says I kin, ef I sot my mind to it. Then, ladies, when that blessed day comes," Joe went on, turning his face to the rolling, moonlit ocean, "me and you and the Lord'll know who put the idea in my head the fust."—*Sally Campbell, in The Churchman.*

THE LUTHERANS.—The following is a specimen of the rate at which the Lutheran Church is increasing, and of the provision it makes for its wants: "The Augustana Synod held recently its twenty-seventh convention in Minneapolis, Minn. Thirteen young men were ordained. For missionary and synodical purposes more than $20,000 were contributed. For the new college and seminary buildings $48,245 were received, of which amount $25,000 were given by Mr. P. L. Cable, an American friend. About $30,000 additional will be needed to complete the building. There are now more than 100,000 members in connection with the congregations. The Swedish catechism is to be translated into English."

THE ROMANISTS are looking to Europe for professors for their University, to be established in Washington, D. C. A committee is now in Europe, or is soon to go, to find the men. The fact creates considerable dissatisfaction among the priests in this country. The Papal Church has been here two hundred years, and now, by this action, confesses that it has not produced scholars equal to the demands of the proposed institution.

THE METHODIST "Million for Missions" to be raised by November 1st, is said to be raised and pledged, except $50,000.

A HALL is to be erected at Bridwater, England, in memory of George Williams, the originator of Young Men's Christian Associations, who was converted at Bridwater nearly fifty years ago.

The Reading Room.

Our Book-Shelves.

....“Vexed Questions in Theology. A Series of Essays.” By James Freeman Clarke. This clever volume takes up or touches most of the points at issue between Humanitarianism and Orthodoxy, and discusses them in a pleasant way without much depth and without any bitterness. Dr. Clarke has great good nature and a fine spirit of optimism. He thinks that there has been a great improvement in theology, and that there will be still greater advances. We think so too, but not in the line he anticipates. He shows at times a great incapacity to comprehend the position of those from whom he differs. Thus, on the first page of this volume, he begins a diatribe on the Five Points of Calvinism by saying that the creeds “scarcely allude to those truths which Jesus makes the chief burden of His teaching,—love to God, love to man, forgiveness of enemies, purity of heart and life, faith, hope, peace, resignation, temperance and goodness.” True, most true, but is Dr. Clarke so ignorant as not to know the reason? Creeds confess what other people deny; and they are forced into existence by the attacks of errorists. But did anybody ever deny that the duties Dr. Clarke enumerates are in the New Testament and obligatory upon all men? Why, then, should we take pains to confess what no one impugns? Besides, the creeds confess abundantly what lies at the root of all these virtues, and is the pre-requisite to their existence and continuance, viz.: the renewing grace of the Holy Ghost. They follow the Master's precept, “Make the tree good and its fruit good.” If the soul be born from above, then all Christian graces come in due season and in natural order, whereas without that inward radical change, virtues are like apples stuck on the withered branches of a dead tree. They soon decay and perish. (Geo. H. Ellis.)

....“The Story of Hungary” has a special value in the “Story of the Nations Series,” from the fact that there has been heretofore no history of that country in English. The task has been committed by the enterprising publishers to Prof. Arminius Vámbéry of the University of Buda-Pesth. Though he special studies and the books which have made him famous have related to Central Asia, he has undertaken this work from patriotic considerations, and has certainly done his country a great service in bringing to the popular knowledge of the English-speaking races the eventful and picturesque story of the gallant and much suffering Magyars.

Prof. Vámbéry goes back to pre-historic times, and traces the Magyars to the same origin as the Turks and the Finns, and makes them indentical with the Huns. And yet it was this brave people, whose lot it was to defend Europe for centuries from both these invading races. The great episodes which he graphically relates are such as the conversion to Christianity, the Protestant Reformation, the 160 years of Turkish domination, the bitter rule of Austria, and the struggle for liberty in 1848–9. The great historic figures of St. Stephen, the first king, of Ladislaus, Louis the Great, John Hunyadi, King Matthias, Louis Kossuth, and others are painted with heroic effect, and the whole “story” is one of enchaining and thrilling interest. One cannot rise from it without feeling that there is still a great future for the Magyars, and rejoicing that Hungary is now the right hand Siamese twin of the great Austro-Hungarian Empire. (Putnams.)

....“Meditations of a Parish Priest.” This is the title of a volume made up of selections from the note books of a French Curé, the Abbé Roux. The sub-title, “Thoughts by Joseph Roux,” calls up at once the “Pensées” of the Great Pascal, and suggests a companion, from which only a strong thinker, as well as writer, can creditably emerge. That these “seed-thoughts” of a parish priest should have been published in accordance with the judgment of critics and almost in contravention of the Abbé's wishes, have been hailed in France as a literary discovery, made their authors famous, and been counted worthy of translation into other languages, is a strong testimony to their worth.

The “thoughts” are arranged under ten different headings, from I. Literature, Poets, to X. God, Religion, and though widely unequal in merit, are throughout characterized by strong individuality, freshness and acuteness of thinking, combined with that epigrammatic brightness of expression to which every French author aspires, and which characterizes the masterpieces of French literature. The translation seems well made by Isabel F. Hapgood. (Thos. Y. Crowell & Co.)

....“The Iliad of Homer. Books XVI.-XXIV. With Explanatory Notes for the Use of Students in Colleges.” By W. S. Tyler, D.D. This volume belongs to “Harper's Classical Series,” issued under the wary and able supervision of Dr. Henry Drisler, and resembles in form and character its predecessors in the Series. The editor has rightly selected the last nine books of the Iliad, as those have a certain completeness and are not usually read in preparatory schools. His long experience as Professor of Greek in Amherst College fits him to make his notes meet the wants of students, and suggest to them the appropriate things in literature as well as language. His preface is interesting and weighty. We are glad to see his recommendation of the old custom of committing to memory the choicest passages. It would be a great gain to have the custom restored everywhere. (Harpers.)

....“The Making of a Man.” By Julia McNair Wright. The man is a tramp who does not smoke, gamble or drink, and is in search of a lost brother. He rescues a boy in a flood and finds that the youngster is in search of an uncle. There is added a kind, wise naturalist to the party, and the three walk across the country from Pittsburgh to New York. The tramp tells his terrible experience in the matter of rum, and has considerable knowledge added by the talk of his friends. All the dreadful scenes on the way come from alcohol as found in cider, beer and whiskey.

The main part of the story is well told. But false statements abound, which fanaticism in modern times has endeavored to maintain, such as the “two wine theory,” and detracting amazingly from the value of the book. (The National Temperance Society.)

Our Library Table.

Periodicals, Serials and Notes.

....The literary article in *Lippincott's Magazine* for October is “How to Choose a Library,” by Dr. F. N. Zabriskie. The subject is treated in the author's characteristic vein of sentiment and humor, but contains a good many practical suggestions, evidently deduced from his own experience. The catholic tone, as well as the keynote, of the article appears in the following: “I would not be counted among the friends to few books, nor among the enemies of new books....Let us not be swept to an extreme by the present reaction, however healthy, toward a restricted or rather a more discriminating use of books. Let our reading be a broad and generous one. While we fix our camp under the shadow of the great educators and inspirers of the world, let us not fear to make the very widest and most adventurous excursions into the fresher fields and newer pastures of a humble and even an ephemeral literature.” Edgar Fawcett contributes a realistic and powerful story, called “A Lear of Tompkins Square.” George P. Lathrop writes his early struggles and later experiences as an author, and Joe F. Ellick his “Experiences of a Base-ball Umpire.” Grant Allen has a curiously learned and entertaining “History of James” (that is, of this universal surname). George May Powell writes on “Conciliation” as the only way to prevent “Friction Between Labor and Capital,” and E. S. Nadal has an appreciative notice of the late Hon. John Welsh of Philadelphia. W. H. Babcock replies to Mrs. Bloomfield Moore's defence of the Keely Motor in the September number. W. E. Norris's serial, “A Bachelor's Blunder,” is still unfinished. Excellent as this story is, it may well be questioned whether such long novels are fitted for serial publication. “Our Monthly Gossip” does not strike us as being quite as good as usual, though the number as a whole is up to the high-water mark of *Lippincott*.

....The *Century* for October is crowded with good things; there is not a dull page in it. The frontispiece is a striking portrait of the Norwegian poet, Björnstjerne Bjornson, an interesting description of whose home is given among the illustrated articles. “American Explorers in Assos,” by F. H. Bacon and W. R. Ware, illustrated by several noted artists, is a paper of far more than ordinary interest. The conclusion of Frank R. Stockton's short serial, “The Casting Away of Mrs. Lecks and Mrs. Aleshine,” is disappointing. The first chapter was the strongest, the story weakened as it progressed. The War articles—equal to the most interesting that have yet appeared—are Corinth, Stonewall Jackson's Last Battle, and Personal Reminiscences of Stonewall Jackson, by Margaret J. Preston. The publishers promise that a distinctive feature of the coming numbers of the *Century* will be “The Authorized Life of Lincoln,” by his confidential secretaries, John George Nicolay and Col. John Hay, whose portraits appear in this number, with sketches of their lives by Clarence King.

....In the *Popular Science Monthly*, Mr. Charles S. Ashley writes so well on The Distribution of Wealth, that everyone will wish that he will carry out some of his statements more at length. For example, “the beneficial operation of speculation” in stocks receives only a single pithy sentence. If he would illustrate and prove his position he would find readers. The entire paper is timely and valuable. Dr. Newton's address on Meteors, read to the American Scientific Association, is instructive and probably correct in its positions. Mr. A. G. Warner's running review and comment on Le Play's Studies in Social Phenomena is an essay that will be remembered and referred to. The address of Mr. Christie, the Astronomer Royal, before the Royal Institution, rather advocating Universal Time, is strong and admirably expressed; but we are not convinced. Virgil G. Eaton argues that civilized men are on the way to A Bald and Toothless Future. We hope not; but the facts arrayed are discouraging. The portrait of Gen. John Newton, one of the best the *Monthly* has ever printed, and the sketch of his life, will be heartily welcomed. If the editor's educational essay on Fraud and its Victims should be read and pondered by many parents, the results would be profitable.

....Mr. Henry C. Maine, of Rochester, N. Y., has been a painstaking observer of sun spots and contemporaneous meteorological events for some years, and what he says in regard to them deserves attention. In the *Sidereal Messenger* he presents a strong argument to prove that the “Red Light,” which accompanied the sunrise and sunset eighteen months and more ago, was produced by the storms on the sun, manifested by spots. The article is elucidated by several interesting engravings from photographs. Photometry is one of the topics of the day among astronomers, and they will read with interest Mr. Parkhurst's discussion of Instrumental Photometry. The Editorial Notes are not as varied and engaging as they often are, for there is a dearth of special phenomena just now. By the way, is not the nebula of Andromeda below its usual brilliancy at present?

....In the London letter of *The Book Buyer* for the month it is said that the cheapening of books in England has not resulted in increased purchasing, but has had a contrary effect. Other interesting facts are recorded. An excellent portrait of Mr. H. H. Boyesen faces the first page, and on a subsequent page he tells why he is an author and how it was that his first book saw the light. The sketch is tantalizing by its brevity. Mr. Champlin's lively record of his coach ride through Southern England, and Mr. Benjamin's Persia, both admirably illustrated, receive the chief critical attention. The usual brief and instructive reviews and list of recent books occupy nearly all the remaining pages, accompanied by specimens of illustrations, among them being one of Miss Alcott, who has at last gratified the desire of thousands by completing Jo's Boys, a sequel to “Little Men.”

BOOKS RECEIVED.

Thomas Whittaker: Through Unknown Ways; or, The Journal-Books of Mrs. Dorathea Studley. By Lucy Ellen Guernsey. 12mo, pp. 406. $1.50; also,

From Morn till Eve. By Cecilia Havergal. Illuminated by M. A. C. 32mo. 35 cents.

Thomas Y. Crowell & Co.: The Boys' Book of Famous Rulers. By Lydia Hoyt Farmer. Illustrated. 12mo, pp. 477. $1.50.

John B. Alden: Alden's Cyclopedia of Universal Literature. Vol. 2. 12mo, pp. 478; also,

Hours With the Bible; or, The Scriptures in the Light of Modern Discovery and Knowledge. From Creation to the Patriarchs. By Cunningham Geikie, D.D. With Illustrations. 12mo, pp. 381. Cloth, 60 cents; half morocco, 90 cents.

Charles Scribner's Sons: The Ivory King: A Popular History of the Elephant and its Allies. By Charles Frederick Holder. Illustrated. 8vo, pp. 330. $2; also,

The Chronicle of the Coach: Charing Cross to Ilfracombe. By John Denison Champlin, Jr. Illustrated by Edward L. Chicester. 12mo, pp. 298. $2; also,

Little Lord Fauntleroy. By Frances Hodgson Burnett. Illustrated. 8vo, pp. 209. $2.

Daniel Miller, Reading, Penn.: A Child's Life of Christ. By the Rev. C. Z. Weiser, D.D. Illustrated. 16mo, pp. 328. $1.

Robert Carter & Bros.: The Crisis of Missions; or, The Voice Out of the Cloud. By the Rev. Arthur T. Pierson, D.D. 12mo, pp. 370. $1.25; also,

All of Grace. An Earnest Word with Those Who are Seeking Salvation by the Lord Jesus Christ. By C. H. Spurgeon. 16mo, pp. 128. 50 cents.

American Tract Society: Along River and Road in Fuh-Kien, China. By Edwin Joshua Dukes. With Map and Illustrations from Sketches by the Author. 12mo, pp. 348. $1.25.

Funk & Wagnalls: How to Win. A Book for Girls. By Frances E. Willard. With an Introduction by Rose Elizabeth Cleveland. 12mo, pp. 125. $1; also,

The Mentor. A Little Book for the Guidance of Such Men and Boys as Would Appear to Advantage in the Society of Persons of the Better Sort. By Alfred Ayres. 16mo, pp. 211. 50 cents.

D. Lothrop & Co.: Uncle Titus: A Story for Children and for Those Who Love Children. From the German of Johanna Spyri. By Lucy Wheelock. 16mo, pp. 201. $1.

UNBOUND BOOKS AND PAMPHLETS.

The Phantom City. A Volcanic Romance. By William Westall. (Harper's Handy Series, No. 97.) 16mo, pp. 158. 25 cents; also,

Clare of Claresmede. A Romance. (Harper's Franklin Square Library, No. 546.) 4to, pp. 72. 20 cents.

Nathan the Wise. A Dramatic Poem in Five Acts. Translated by William Taylor, of Norwich. From the German of Lessing. (No. 37, Cassell's National Library.) 32mo, pp. 192. 10 cents.

PERIODICALS.

October.—The Book Buyer, The English Illustrated Magazine, The Sidereal Messenger, The Homiletic Review, Christian Thought, The Brooklyn Magazine, New Englander and Yale Review, The Old Testament Student, American Journal of Insanity, The Church Review, The Presbyterian Review, The Lutheran Quarterly.

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The charming idealistic serial of "Little Lord Fauntleroy," by Mrs. Burnett, is undoubtedly the most notable child's story of the year, and in each chapter develops the influence of the pure, sweet little lord among his retainers with clear beauty.—[Boston Journal.

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The Home.

AUNT MARJORIE'S CORNER.

Witnesses.

"Wherefore seein we are compassed about with so great a cloud of witn sses. ...I us run with patience the race that is set before us."—Heb. 12:1.

"I AM working alone, and no one heeds!"
Who says so, does not know;
There are clear eyes watching on every side,
And wherever our feet may go,
We are "compassed about with so great a cloud,"
That if we could only see,
We could never think that our life is small,
Or that we may unnoticed be!

We seem to suffer and bear alone
Life's burdens and all its care;
And the sighs and prayers of the heavy heart
Vanish into the air;
But we do not suffer or work alone,
And after a victory won,
Who knows how happy the hosts may be
Who whisper a soft, "Well done!"

Oh, do not deem that it matters not
How you live your life below;
It matters much to the heedless crowd
That you see go to and fro;
For all that is noble and high and good
Has an influence on the rest,
And the world is better for every one
Who is living at his best.

But even if human eyes see not,
No one is unobserved,
There are censures deep and plaudits high
As each may be deserved;
We cannot live in a secret place,
There are watchers always by,
For heaven and earth are full of life,
And God is ever nigh.

Oh, for a life without reproach,
For a heart of earnestness!
For self-forgotten, for meanness slain,
For hands well used to bless!
God, raise us far from the little things,
And make us meet to be
Skilled workers here in the place we fill,
And servants unto Thee!

—*Marianne Farningham, in London Christian World*

The Guest Chamber.

BY all means let us have a guest chamber if we can possibly spare the apartment, and if not, let us so arrange our household that some room can be afforded for the accommodation of visitors. Hospitality is one of the dearest privileges of the home, and one of the first things regretted, when home life is exchanged for life in a boarding-house, is that the opportunity to invite friends is neccessarily so restricted. The guest chamber should be thoroughly comfortable, and it can do without certain elaborate luxuries if the bed and pillows be soft, elastic, clean and dainty, if there is plenty of covering on the bed, with an extra pair of blankets or a spread conveniently accessible in case of need. There ought to be abundant facility for washing; toilet soap, plenty of towels, not hard and slipperery, above all, not *new* towels, which are very disagreeable; pins ought to be on the cushion, needles and thread, a button-hook, and any other little contrivance or convenience which may occur to the hostess. If there is no hot water in the house to be turned on at a faucet, then hot water should be brought in the morning to the guest's door. There ought to be provision for the mind as well as the body, and no guest chamber is complete in which there are no books. A Bible, of course, should be part of the furniture, and there should a'so be several bright or restful books, which may while away an hour pleasantly if the friend desire to spend some time in her room. Writing materials—pen, ink and paper, are not amiss, as indeed nothing is which will add to the happiness of the friend within your gates. A bed and a table, a stove and a candlestick, were the suggestions of the Shunamite matron when she thought of entertaining the prophet as he passed her house, and they still remain the requisites, although a rocking-chair is in these days to be substituted for the more primitive stool, and a lounge on which to recline is a delightful supplement to the bed.

All this is by way of introduction to the sensible words of a contributor, who, looking particularly to arrangements usual in the country, has something to say about

SPARE BED-ROOMS.

I went out calling not long ago on a friend who had lately moved into our neighborhood. We were talking about the house when she expressed her desire to have a spare bed-room, yet went on to say that she really did not believe in having a spare room, especially in winter, as the beds were sure to become damp and icy, unless great care was taken to prevent it.

This reminded me of the experience of a friend who travels, and has had more or less knowledge of spare beds. He is often kindly received, everything provided that could add to his comfort; an easy chair is given at a pleasant fireside, good food, agreeable conversation, but—bedtime comes, and he must face the inevitable spare bed.

All looks inviting until he steps in. Then, what so damp, cold and icy! Chilled and shivering, sleep forsakes my eyes, and, says he, I am glad when morning comes so that I can get out and get warm.

Many a one can relate a similar experience. Now, I say, if people keep a spare room in this way, it is better not to have one.

Health, once lost, is hard to get back. Therefore, we ought to be careful that our thoughtlessness does not cause some one to suffer the loss of it.

The spare room should be sunned and aired often. If it is very cold, and you expect a guest, warm the bed by placing in it some good-sized stones thoroughly heated an hour before bedtime. If your guest is unexpected, and you cannot heat the stones, you can take the bedclothes and hang them round the stove, turning around often, which will soon take off the icy coldness. If you cannot do this, place your guest upon a cot-lounge, or even easy chair in your sitting-room, where he may slumber at least without getting chilled, but do not send him to your damp, icy, spare bed.

I hope all owners of spare beds will take a kindly hint before our winter season, soon at hand, remembering that health is wealth. MATER.

Among Aunt Marjorie's pleasantest memories is one of a dear old lady, long past her three-score and ten, who made it her office to see to the nightly comfort of the children and guests in the home where she bore the honored title of "Aunty," a title given her, indeed, by the whole town. That our feet were not to be cold was her special care, and the last thing at night her hands would steal softly under the blankets to feel them, and, though it was against all Spartan ideas of hardening, the hot bottles which she slipped into the bed to take the chill from the sheets, are held in grateful recollections still. Better than the stones which our contributor recommends, would be a tin warming-pan, which holds hot water and retains the heat a long time, or an india-rubber bag, which is for the same purpose, and is a great comfort.

Do We Read?

DO we read, or has reading gone out of fashion? The question is seriously asked at present, notwithstanding the influx of cheap publications, chiefly novels, which, inundating our households, drives the books worth reading out of sight, swallows up our leisure, and kills the taste. It would once have been impossible to discover among well-bred people, persons who had never heard, for instance, of the "Vicar of Wakefield," who had never read the "Pilgrim's Progress," to whom half of Scott's novels were practically unknown. This is so no longer, although the masterpieces of literature may be had almost for the asking.

Charles Dudley Warner, in *Harper's Magazine* for October, observes with very little exaggeration:

There is no product that men use which is now so cheap as newspapers, periodicals, and books. For the price of a box of strawberries or a banana you can buy the immortal work of the greatest genius of all time in fiction, poetry, philosophy, or science. But we doubt if the class that were to be specially benefited by this reduction in price of intellectual food are much profited. Of course, some avail themselves of things placed within their reach which they could not own formerly, but it remains true that people value and profit only by that which it cost some effort to obtain. We very much doubt if the mass of the people have as good habits of reading as they had when publications were dearer. Who is it who buy the five, ten, and twenty-cent editions? Generally those who could afford to buy, and did buy, books at a fair price, to the remuneration of author and publisher. And their serious reading habit has gone down with the price. We have an increasing leisure class. When does it read? Not much in the winter, for the demands of society are too exigent then. For private reading there is no time, and a short cut to information is sought by means of drawing-room lectures and clubs, which are supposed to give to social life, without interfering with it, a lacquer of culture. In summer it is impossible to read much; what is called the mind needs rests by that time, and the distractions of out-door life in the mountains and by the sea forbid anything but the most desultory skimming of the very lightest products of the press. To be sure, the angel of the Atlantic Ocean sees a row of pretty girls on the coast, seated on rocks or in the sand, all the way from Campo Bello to Cape May, with novels in their hands—one of the most pleasing imitations of intellectual life ever presented in the world. It is perfect when there is breeze enough to turn over the leaves. And the young men—those who are in business, or who are supposed to be getting a more or less "conditional" education—do they read as much as the young ladies? It is a curious comment on the decay of the reading habit in households, the blank literary condition of the young men who come up to the high-schools and colleges.

Now we are not trying to defend the necessity of reading. They say that people got on in the Middle Ages very well without much of it, and that the women then were as agreeable, and the men as brave and forceful, as in this age. But it is certainly interesting to consider whether, by reason of cheap and chopped up literary food, we are coming round practically to the Middle Ages relative to reading, that is, to reading anything except what is called news, or ingenious sorts of inventions and puzzles which can be talked about as odd incidents in daily life are talked about. Reading to any intellectual purpose requires patience and abstraction and continuity of thought. This habit of real reading is not acquired by the perusal of newspapers, nor by the swift dash which most people give to the cheap publications which are had for the picking up, and usually valued accordingly. It is an open question whether cheap literature is helping us any toward becoming a thoughtful and reading people.

Thanksgiving.

THESE hours belong to joy, you say,
Grief should put by her somore pall,
Care should cast all her burdens away
And bitter tears be forbidden to fall.
The sad should be merry, the old should be young,
And gladness burst forth in joyfullest song.

Ah! how can I out of gladness sing!
My ships have not come home from sea,
My fields do not rich fruitage bring;
Proud billows still rush over me.
Friends gone! Hopes dead! Spring's tide frozen o'er!
How can my unstrung harp praise more!

Oh, God I forget! I wrong Thee, great Giver!
A myriad ties are left unriven;
I have memories sweet that can perish never—
Loved friends on earth, loved friends in heaven.
There is shining behind the cloud a light,
Heaven's morning will dawn on earth's darkest night.

Then rise, put on strength, oh, fainting heart!
Be glad in the sunlight, be strong in thy God,
For to snow-clad hills, and deep valleys apart
The spring will come shining in glory abroad.
Return thy mute harp, praise the Lord strong and high,
For darkness is fleeing and morning is nigh!

The Wedding Trip.

THE *Catholic Review* talks with sovereign good sense about the expensive journeys taken by young married people. It is a matter in which those who have money may properly set an example for those who have not. The unostentatious and comparatively inexpensive wedding journey of Mr. George Gould, a few weeks ago, was admirable. This is what the *Catholic Review* says:

"Suppose the case of a young man who works hard and earns his own living as a clerk, a piano tuner, a salesman, or in some other respectable occupation; who has lived carefully, laid by a few hundred dollars, and feels that he can at last afford to get married. His bride is a young woman in his own walk of life, who has been accustomed to living comfortably, but economically, and upon this remarkable and healthy basis their plans for married life are laid. Nine times out of ten they go far to wreck the whole affair simply by a wedding journey. In the first place, they both purchase expensive clothes. They are married with considerable state, and if they were to stop with that and go from the church at once to their home and begin housekeeping, they would find that a serious inroad had already been made upon their savings.

"But that is not the programme by any means. From the church they ride in a carriage to the railroad station. There they take chairs or a whole compartment in a parlor-car, and make straight for the nearest big city, and there they put up at the largest and most expensive hotel. Then begins a life of pleasure and sight-seeing. They do as the people about them do, and for a week or two they live as if they were millionaires. The money that the young man has drawn from the bank melts away like snow in the sun.

"When the young couple return and take up life in their new home, how does the matter present itself? They have lived, for a week or two, as rich people live. They have had a taste of luxury to which they were unaccustomed. They must be more than human if they do not think with regret and longing of their brief taste of luxury, ease and splendor, and if husband and wife are perhaps lacking in sturdy strength of mind and not fortified by a Christian contentment with their state in life, discontent and repining and envy are almost sure to cloud their happiness. The details of their narrow domestic life, which would naturally be accepted as a matter of course and as a part of their common happiness, will be found dull, sordid and distasteful, because so different from the life of which they have had a fleeting glimpse during their wedding journey.

"The young people begin their married life out of tune and spoiled for true rational happiness in it; and, moreover, they have paid such a price for a few days of an artificial and, for them, wholly unsuitable existence, that they are heavily handicapped in the early part of their race, and it is very fortunate if even their children do not feel for years the evil effects of their parents' yielding to the tyranny of custom in the matter of a 'wedding journey.'"

CHILDREN'S PORTFOLIO.

A Wonderful Life.

John Frederic Oberlin.

ONE day, in an old book which I count among my treasures, I read the story of a wonderful life. Some things in regard to it may interest our "Little Heads," so I will write them out for their benefit.

The man, whose name stands at the head of this article, was a minister of the Gospel. He began to serve the Lord when he was a little boy, and he never grew tired of serving Him even when old, gray-headed and feeble.

He was born in Strasbourg, on the Rhine, in the year 1740, and carefully educated in that city. When quite a lad, thinking that he would like to be a soldier, he got permission from some military officers to practice under their direction. His father preferred, however, that he should give his time to study, in order that he might enter a profession. No doubt his father's decision was wise, yet the boy laid in a good store of bodily strength as he went through the exercises of the military drill.

When twenty years of age he wrote out a solemn and formal agreement to obey the Lord, and from that time on he proved himself a good soldier of Jesus Christ.

In looking at the map of Europe, one can see between the river Rhine and the Vosges Mountains a spot of territory over which there has been much dispute. It is called by the French, Ascace, by the Germans, Elsass, and has belonged at different times to both nations. In the last century it belonged to France.

In this province is a mountainous canton called the Ban de la Roche. When Oberlin was born it contained five villages, in which were living less than a hundred families, simple and ignorant peasants. So very ignorant were they, indeed, that when their pastor, Monsieur Stouber, attempted to have the children taught to spell and read, the parents were frightened by the strange-looking syllables in the spelling-books, and thought that these must have some connection with evil spirits. When they found, however, that, after learning how to spell, the children were able to read what they pleased, the grown people, too, became students of the spelling-book.

These simple folks lived in small huts on the mountain-side, and ate wild apples and pears, together with inferior potatoes. During their long winter, lasting from September to May or June, they were entirely shut in from the outer world, not having any way of reaching the larger villages or the cities.

When Oberlin, at the age of twenty-six, became their pastor, it was known that he would attempt to improve their condition. Accordingly, some of these half-savages formed a plan to waylay and beat him. When the day came for carrying out their design, Oberlin, who had been informed of their intention, preached a sermon on the text, "I say unto you that ye resist not evil." Afterward, he went to the house where he knew that the conspirators were talking together, and presenting himself to them, said: "Here I am, my friends Your design upon me I am acquainted with. You have wished to deal with m in a practical manner, and to chastise me because you deem me culpable. If I have in fact violated the rules which I have laid down for you, punish me for it. It is better that I should deliver myself up to you and save you the meanness of an ambush."

The peasants were so impressed by their pastor's courage and nobility of spirit that they were ever afterwards willing to be guided by him.

One of the first improvements that Oberlin made was to build a road by which the natives of the Ban de la Roche could hold communication with the outside world. He could induce them to work upon it only by himself taking a pick-axe and setting the example; but after the road was built and they were able to carry their produce to market, they were sufficiently proud of their work.

Another thing that the good pastor did was to get seed potatoes from other places, so that the quality of these vegetables might be better than it had been. Then he taught the people to build cellars deep enough to protect the potatoes from frost. He taught them, also, how to cultivate their ground; had young men trained to be masons, wheelwrights, smiths, carpenters, and glaziers; and in course of time gave instructions, either personally or through others, in weaving, spinning, knitting, straw-plaiting and dyeing. He also collected money from his friends in Strasbourg for the erection of a schoolhouse, and afterward succeeded in getting one in each of the five villages. He also started an infant school, in which the very little children were taught while their parents were at work.

So it came to pass that in time Oberlin's parish grew to be a very happy and prosperous one. The people were no longer either idle or ignorant, but were so industrious and contented that they became quite famous on account of their changed condition. Besides learning to take care of themselves they had learned the lesson of Christian charity. They took care of the sick and of orphans, helped the poor who went to live among them, and raised money to send Bibles and missionaries to other places.

No wonder that they had come to love the friend through whose efforts all these wonders had been wrought. They called him "the good papa," and took great delight in listening to him as he talked to them of what he loved to talk of best—the truths of the Holy Bible. Sometimes, when they were gathered around him, the women working while they listened, he would say: "Well, my children, are you not tired? Have you not had enough?" They would generally answer, "No, papa, go on. We would like to hear a little more." Yet when tired they would say so and thank him, and then the teacher would stop.

When he grew to be a very old man, and no longer able to walk from one village to another in order to preach, the people would take turns in sending horses for him to ride. Sometimes as he passed through Waldbach, the village in which he lived, he would shake hands with every child he met, saying: "Jesus loved children; it was to those who resemble them that He promised the kingdom of heaven."

No sadder day ever came to the mountain canton than that on which the good pastor died. In his eighty-sixth year he bid adieu to those among whom he had so long lived and labored, and went to receive his reward. A whole parish trained in useful arts and in Christian virtue was the monument of John Frederic Oberlin. COUSIN LOIS.

An Old Lady's Talk.

"I WISH my papa would take me out to drive," sighed little Ida as she threw down her doll and went to the window.

"Perhaps he will when he comes home," said her mamma.

"I wish he would come now," said Ida; "I am tired of all my plays."

Ida's grandmother sat in the corner with her knitting. "What you really want is something to do, child," she said. "Learn to be of use in the world, and you will be happy."

"I do not like to be of use," said Ida; "I want something pleasant to happen all the time."

"You never can have that wish granted, dear," said her grandmother. "There will be sure to be some time in which you will be left to yourself. Besides, people get tired even of pleasant things after a while."

"Why, that is true," said Ida. "I thought my doll was a beauty, but now I do not seem to care for it; and my kitty was as nice as she could be, but now that she is spoiling into a great cat I do not like to play with her. I wish I was as old as my sister Alice; then I could have company, or go out when I chose to do it without asking mamma, and people would pay me more attention than they do now, and invite me to ride, and say nice things to me."

"Is Alice never tired?" said the old lady, glancing at a beautiful young girl who had just come in.

"I am *always* tired," said Alice, laughing. "I was just wishing that something would happen—something quite new and entertaining."

"Oh, the pity of it!" sighed the grandmother, "rich, young and in good health, yet tired of life!"

"Are you never tired, grandma?" said Alice. "Do you never find the days long?"

"They are always too short for me," said the old lady. "I have so much to do that I never can keep ahead of my work."

"I guess you only like to work because you are old," said Ida. "You have forgotten how you used to feel when you were a little girl."

"Indeed I have not," said the old lady. "Girls had to work in those days. They not only had to help with the cooking and sweeping and dusting, but they had to take their place at the spinning-wheel and spin the yarn to knit their own stockings."

"Oh, grandma," said Ida, "I should think that would be great fun. I found an old spinning-wheel in our garret the other day, and I tried it, and found I could make it go round just as fast. I wish you would teach me how to spin."

The old lady smiled as she said, "It is one thing to set the wheel in motion and another thing to spin with it. Threads tangle and break, and one has to have patience and perseverance in order to learn how to do the work."

"I should hate it," said Alice. "I hate to sew, and I hate to be patient or useful. It is too stupid."

"We were not stupid at all," said the old lady. "Our tasks were given to us, and we took pleasure in trying to do them well. When we found a spare hour in which to amuse ourselves, we were merry enough. We had no rich dresses or finery. Our dress was plain but comfortable—short and scant enough not to get in our way when we ran about the house, and loose enough not to interfere with our motions."

"I should think it must have been horrid," said Alice. "Yet I do believe you would like to have us brought up in the same way, grandma."

"No, dear child, not exactly," said the old lady; "but I would like to have you seek to be good and to do good, rather than to be always thinking how you can amuse yourself. The older you grow the harder it will be for you unless you learn that a selfish life can never be a happy one."—*The Morning Star.*

Little Heads Together.

No. 1.

SCRIPTURAL ENIGMA.

I am composed of 21 letters, and am a command given to Christians.

5, 2, 12, 15, 14, a noted high priest.
2, 7, 21, 6, a book of the New Testament.
3, 13, 2, 20, the mother of six patriarchs.
8, 5, 19, 2, 12, a woman driven with her son into the wilderness.
11, 5, 19, 15, 14, a god of the Philistines.
16, 18, 12, 6, 21, part of the names of three books of the Old Testament.
1, 5, 10, 4, 18, 14, 19, a mode of moving sometimes used to express manner of life.
13, 17, 9, a well-known priest. E. M. C.

No. 2.

TWO EASY DIAMONDS.

I.—1. In hundred. 2. Part of a century. 3. A harbor. 4. However. 5. In hundred.

II.—1. In nightly. 2 A covering for the head. 3 Native. 4. State of equality. 5. In nightly. E. M.

No. 3.

CROSSWORD ENIGMA.

I'm found in arrow, but not in bow
I'm found in reap, but not in sow
I'm found in ear, but not in eye;
I'm found in guard, but not in spy;
I'm found in sofa, but not in cot;
I'm found in meadow, but not in lot;
I'm found in raven, but not in dove;
Now guess me at once and I'll send you my love.

NELLIE LEFFERTS

Answers to Puzzles of September 22d.

No. 1.—2 Samuel 19: 18. Amos 7: 8. 2 Kings 10 6] Gen. 41: 42. Ecclesiastes 7: 29. Proverbs 27: 7. Job 23: 4. Job. 23: 30. Job 24: 2.

No. 2.—The tongue is not steel, yet it can cut;

No. 3.— S-ummer, queen of seasons thou,
U-niversal, round thy brow,
M-onarch, crown of roses thine,
M-aking glad the hearts of sadness,
E-very bird and flower in gladness
R-evels in thy genial time.

Financial.

TUESDAY, Oct. 12th.

The Associated Banks of this city at the close of the week reported loans increased $3,561,200, specie increased $1,613,900, legal tenders reduced $1,726,900, deposits increased $3,168,500, surplus of reserve reduced $905,125, making it $5,058,800. The rate on call loans varied through the week from 4 to 10 per cent. The average rates were from 5 to 6. The best commercial paper was quoted at 5 1-2 to 6 per cent. The bank clearances exceeded those of the previous week by over one hundred millions of dollars, and those of the corresponding week in 1885 by $334,200,000, due largely to the increased activity at the Stock Exchange, but also in good part to the larger demands of trade. The redemption of National Bank continues, but since September 1st over 13,000,000 in silver dollars and certificates have been added to the circulation....The Stock Exchange was active. The pendulum swung back and forth, swayed by rumors, but the market is strong at heart. Purchases on European account continue. Railway earnings continue to show a gratifying increase....The imports of merchandise at this port for the week were valued at $7,089,234, and the exports at $6,576,980. Sterling exchange was quoted on Saturday at $4.82 for sixty day bills and $4.85 for demand....The closing quotations for grain yesterday were: Wheat here 81 1-2, at Chicago 69 3 4; corn here 43 1-2, at Chicago 33 1 8; oats here 29 3 4, at Chicago 24 1-4. Exporters bought grain rather more freely during the latter part of the week, but are doing a hand-to-mouth business, as is to be expected when prices are drooping. Hay and straw are in good demand and firm. Cotton is quoted at: October and November, 9 10-11; December, 9 15-16; January, 9 22-23....Fall trade in general shows an increase of 25 per cent on that of last year. The prospects are cheering in nearly all departments.

Free Tontine Policy of the Equitable Life Assurance Society.

THE Equitable Life Assurance Society has recently taken an important step, and one that we believe will promptly commend itself to thousands who at present have no assurance upon their lives, in deciding upon a Free Tontine Policy, which continues the many advantages of Tontine assurance; is absolutely incontestable after two years; does not restrict as to travel, residence or occupation after the first year; is paid (when the policy has become incontestable) immediately upon proof of death, and promises to prove quite lucrative in returning large dividends. We could name other strong features of this policy. The growth of this Society has been marvelous, and that the popularity it to-day enjoys is deserved must be conceded, for it has been managed with marked ability by wise, vigorous and sagacious men, who have always displayed large liberality towards its members. A pamphlet, with full particulars, can be obtained from the Society, 120 Broadway, New York.

News of the Week.

(Continued from page five.)

Ten thousand packers of the Chicago Packing & Provision Co. struck for a reduction of hours. Eight hours is what is demanded as a day's work ...The condemned anarchists made speeches at their rehearing when the sentences were affirmed....U. S. Senator Austen F. Pike, of New Hampshire, dropped dead suddenly at his home. ..Four persons were wounded in a sham battle at Elmira on the Fair Grounds.... The anxiety about the missing steamer "Anchoria" increases.

MONDAY, 11.—The overdue steamship "Anchoria" is lying off St. Johns, N. F., with her main shaft broken. The passengers and crew are reported to be well and safe....An election riot took place in Sophia. The Russians complain of rough usage, and General Kaulbar has telegraphed to the Czar that he must be recalled or else furnished with troops ...It is reported that Russia is preparing a note to the powers which will be the beginning of decisive measures in Bulgaria....The Canadian Commission sent to Hudson's Bay report navigation practical by that route to Europe for four and a half months of the year.... The anarchists of Chicago have been sentenced to be hung....The packing house employers in Chicago are preparing for a long strike....A man was found in New York barking like a mad pog and showing other symptoms of hydrophobia....Formal charges have been preferred against the professors of Andover Theological Seminary for heresy. ..Ex-Senator Yulee, of Florida, is dead....The iron and coal trade is more hopeful than it has been for some time

TUESDAY, 12.—Governor Hill commuted the sentence of the Theiss boycotters to 100 days' imprisonment, which made their terms expire yesterday....The Episcopal General Convention at Chicago discussed yesterday missionary work among the colored race, and the Enrollment fund....The Chicago packing house strike continues....General Miles' report on the surrender of Geronimo received at the War Department ...Tammany Hall nominates Abram S. Hewitt for Mayor....Ex-Alderman Sayles is supposed to have fled to Canada. Next Monday had been fixed as the time for his trial....The statue of "Liberty Enlightening the World" is almost finished and is to be unveiled Oct. 28th....The New York Presbytery deposed Rev. H. R. Wilson from the ministry....It is felt in England that the Irish question is reaching a crisis....The Fisheries dispute reached its climax in the hauling down of the American flag from the masthead of the Gloucester schooner "Marion Grimes," by order of Captain Quigley....The "Anchoria" safe in the harbor of St. John's; arrived Monday night.

A NEWLY formed church among the Zulus has the following among its regulations: "No member shall be permitted to drink the white man's grog or native beer, nor to touch it with his lips."

We have no doubt that many of our readers will be pleased to see in another part of the INTELLIGENCER the pictures, which we are glad to publish, of De Land Academy and Dormitory, to which College reference was made in these columns some few weeks ago. The purpose of its founder, Hon. H. A. De Land, of Fairport, N. Y., was "to establish in Florida a Christian high school and college for both sexes, inferior to none in this country in character and rank." We are pleased to note that he has been successful in doing this beyond even his most sanguine expectations, and that the fall and winter term begins with a large attendance of students from leading families of the South and North.

MARRIAGES.

BURNS—DIEFENDORF.—At the residence of the bride's parents, Currytown, N. Y., Wednesday, Sept. 29, 6 P.M., by Rev. G. Wyckoff, William Wellington Burns, of Flat Creek, N. Y., to Anna E., eldest daughter of Reuben Diefendorf.

BURWELL—KILLGORE —In Cotullu, Texas, on Sept. 29, by Rev. W. W. Killough, Mr. John A. Burwell and Miss Belle Killgore.

CORTELYOU—WIKOFF.—At Griggstown, N. J., Oct 7, by Rev. John A Van Neste, assisted by Rev. R. V. Palmer, Mr. Robert S. Cortelyou, of Hackensack, N. J., and Miss Annie L. Wikoff, of Griggstown.

LAPHAM—HERRICK.—At the home of the bride's parents, Oct. 7, by Rev. I. S. Schenck, assisted by Rev. Wm. J. Leggett, Walter R. Lapham and Lucinda Herrick, both of West Ghent.

SIPPERLY—COLE.—At the home of the bride's parents, Oct. 6, by Rev. I. S Schenck, Ellsworth F. Sipperly, of Claverack, and Lillie W. Cole, of West Ghent.

SPRAKER—DIEVENDORF.—At the residence of bride's parents, Currytown. N. Y., Thursday, Oct. 7, 8 P M., by Rev. G. Wyckoff, Joseph Allen Spraker, of Sprakers, N. Y., to Elizabeth A., eldest daughter of Jacob Dievendorf.

VAN DUYN—VAN NUYS.—At the residence of the bride's parents, Griggstown, N. J., Sept. 1[illegible] by Rev. Robert V. Palmer, assisted by Rev. Willard N. Ogborn, Mr. Hugh S. Van Duyn, of Kingston, N, J., and Miss Susie A. Van N[illegible] of Griggstown.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

PATTISON.—At a special meeting of Consistory of the Reformed (Dutch) Church of Astoria, L. I., Sept. 20th, 1886, the following resolutions were unanimously adopted:

The Consistory of the Reformed (Dutch) Church of Astoria, L. I., desiring to attest their sense of the loss sustained by this church in the death of their late fellow officer, William Pattison, and to express their sympathy with his afflicted family, make record of the following minute:

Resolved, 1. That in the death of our beloved brother the Official Board of this church loses an efficient elder, the church a devoted member, and the community a worthy Christian citizen.

2. That our departed brother was endeared to his official associates and to the Christian community by his unfailing gentleness and sweetness of character, and by a life adorning the doctrine of our Lord.

3. That to his wife and family, esteemed and worthy members of this church, we tender our sincerest sympathy, praying that in this hour of trial the consolation of the Christian religion may be theirs.

4. That the Secretary be directed to send a copy of these resolutions to the family of our late brother, and to furnish a copy for publication to THE CHRISTIAN INTELLIGENCER. JOHN J. HALSEY, Clerk.

SUTPHEN.—Entered into rest at Morristown, N. J., Oct. 1, Mrs. Christine D. Sutphen, eldest daughter of the Rev. William Brush, and wife of Jacob L. Sutphen, aged 49 years.

Of a retiring disposition, and in ill health for several years, Mrs. Sutphen bore her affliction with calm trust in God and with the patience of faith and hope. Her experience was moulded in the furnace of sanctified trial, and by careful and intelligent study of God's Word, which was very precious to her. Although mostly confined to her home by her sickness, an unconscious spiritual influence went forth from her that was deeply felt by her neighbors and friends who witnessed her constancy and cheerfulness in painful suffering and gradual decline. And when the trial of her faith was completed, she passed quietly away saying, "All is well!"

Mrs. Sutphen was a member of the Clinton Avenue Reformed Church in Newark, N. J., during the last seventeen years.

The afterglow of her character and life is radiant with Divine comfort and heavenly light for those whom she has left walking in the valley of the shadow of death. T.

WILLIAMSON.—At Newark, N. J , Oct. 1, after a short illness, Mrs. Helen S. Williamson, wife of Cornelius T. Williamson, aged 56 years

Mrs. Williamson was in her pew in Clinton Avenue Reformed Church on the Sabbath morning previous to her death, apparently in usual health. That evening she was stricken with the painful disease of which she died on the following Friday, in the full assurance of the faith which she had confessed in her early youth and maintained throughout her life. A Christian matron, a faithful wife and mother, a sincere and quiet follower of the Saviour, her home was her chosen sphere of duty and happiness, and her Church the place where she loved to meet the Lord and His people.

Mrs. Williamson was for many years a member of the old Franklin Street Church, afterward removed to West Twenty-third street, under the ministry of Dr. Hardenbergh and of the Rev. H. D. Ganse.

The severity of her illness precluded much conversation, but her dying words to her daughter were as good as a volume of testimony: "The Lord afflicts; —but I will trust Him." T.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

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COME IN, REST, AND PRAY.
Stop 5, 10 15 or 20 minutes, or the hour, as your time permits.

THE SOUTH CLASSIS OF BERGEN will meet in the Lafayette Reformed Church on Tuesday, Oct. 19th, at 10.30 A.M. Consistorial minutes will be presented. WM. RANKIN DURYEE, S. C.

THE CLASSIS OF GREENE appointed Oct. 19th, at 7 P.M., for the ordination of the candidate, Wm. B. Hill, the Rev. Mr. Vanderwart to preach the sermon and the Rev. B. B. Staats to read the form and offer the ordaining prayer. S. C.

THE NORTH CLASSIS OF LONG ISLAND will meet in regular session in the Reformed Church of Williamsburgh, (Rev. Dr. Terhune's), on the third Tuesday of October, (19th), at 10 o'clock A.M.

The sermon will be preached in the evening by the Rev. W. F. Crannmer, or his secundus, Rev. Lewis Francis.

W. H. TEN EYCK, S. C.

THE SOUTH CLASSIS OF LONG ISLAND will meet in regular fall session at East New York, L. I., on the third Tuesday of October, (19th), at 10 o'clock A.M. Classical assessment to be paid at this meeting. R. G. STRONG, S. C.

THE CLASSIS OF NEW BRUNSWICK will meet in stated session on Tuesday, October 19th, in the Suydam Street Church, (Rev. Dr. Campbell's), in the city of New Brunswick, at 9.30 A.M. Rev. James LeFevre will preach the sermon.

F. T. CORWIN, S. C.

THE CLASSIS OF NEW YORK will meet in regular session on Tuesday, October 19th, at 10 o'clock A.M., in the lecture-room of the church, 5th avenue and 29th street. All applications for Classical aid must be sent to the undersigned, corner of Lexington avenue and East 81st street, at least ten days before the date of meeting.

OLIVER H. WALSER, S. C.

THE CLASSIS OF ORANGE will meet in fall session at Cuddebackville, Tuesday, October 19th, at 2 P.M. Carriages will meet delegates at Guyward at 11.25 A.M. Consistorial minutes must be presented and Classical dues paid. The subject for religious meeting in the evening, "Infant Baptism and the Religious Training of the Young." Revs. Schoonmaker and Darrach to open the discussion.

R. DEWITT, S. C.

THE CLASSIS of PASSAIC made these arrangements for the installation of the Rev. J. A. Trimmer, at Pompton, on Thursday, Oct. 14th, at 7.30 P. M.: Rev. J. Few Smith, D.D., of Newark, to be invited to preach, and Rev. S. T. Searle, *sec.*; Rev. H. W. Teller to charge the pastor and Rev. P. Furbeck, *sec*; Rev. J. L. Danner to charge the people and Rev. W. E. Bogardus, *sec.*; Rev. A. A. King, President of Classis, to preside and read the form. S. C.

THE CLASSIS OF PHILADELPHIA will meet in stated session at Addisville, Pa., the third Tuesday in October, 19th, at 11.30 A.M. Conveyances will meet delegates at Somerton, on Philadelphia and Reading Railroad, at 10.17, and those leaving Philadelphia at 9.40 will be met at Churchville at 10.33.

S. C.

THE CLASSIS OF POUGHKEEPSIE will meet in stated session in the Church of Cold Spring, on Tuesday, October 19th, at 10.30 A.M. Consistorial minutes to be presented and dues to be paid.

A. P. VAN GIESON, S. C.

THE CLASSIS OF RENSSELAER made the following appointments for the ordination and installation of Mr. George Zabriskie Collier, at Stuyvesant, N.Y., on Wednesday, Nov. 3d, at 2.30 P.M.: The Rev. Dr. F. N. Zabriskie to preach the sermon, the Rev. Dr. W. H. Campbell to charge the pastor, the Rev. Dr. Drury to charge the people, the President of Classis to preside and read the forms. S. C.

THE CLASSIS OF SCHOHARIE appointed the following supplies for vacant churches: Gilboa and Prattsville, November, Rev. D. K. Van Doren; January, Rev. J. G. Smart; March, Rev. P. Phelps, D.D. Schoharie Mt. and Central Bridge, October, Rev. J. G. Fagg; Dec. Rev. E. Miller; Feb., Rev. W. A. Wurts; Sharon, October, Rev. J. G. Smart; Dec., Rev. E. Miller; Feb., Rev. J G. Fagg.

D. K. VAN DOREN, S. C.

THE CLASSIS OF ULSTER made the following appointments for the installation of Rev. W. Schmitz in the Church of Roxbury, on Wednesday evening, Nov. 3d: The President, Rev. Dr. Wortman, to preside and read the form; to charge the pastor, Rev. B. C. Lippincott or Rev. S. T. Cole; to charge the people, Rev. Dr. Wortman or Rev. W. A. Shaw; to preach the sermon, Rev. Abram Lansing or Rev. J. H. Van Doren. S. C.

CLASSIS OF WESTCHESTER.—A regular meeting of the Classis of Westchester will be held in the Church of Fordham, N. Y. city, on Tuesday, the 19th day of October, at 10 o'clock A.M. Rev. William E. Turner will preach the sermon.

C. K. CLEARWATER, S. C.

AFTER October 10th the address of Rev. Wm. H. Ballagh will be Lodi, N. Y.

CORRESPONDENTS will please address Rev. C F. A. Klein, Ph.D., at Lennox, Lincoln Co., Dakota.

Our readers will confer a favor upon the publishers of this paper and, perhaps find it to their own advantage if, when answering an advertisement found in these columns, mention is made that it was seen in THE CHRISTIAN INTELLIGENCER.

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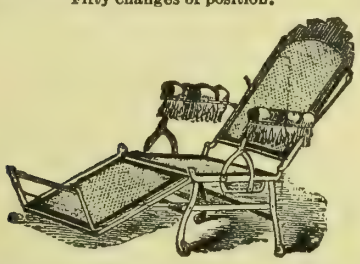

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Wanted.

WANTED—in places of folly and sin,
Courage, these wayward souls to win,
Voices, to tell them of Jesus' love,
Faith, that points to the rest above.

Wanted—yes, in the homes of the poor,
Christian love, to open the door;
Gentle hearts, to soothe the pain
That to the needy comes oft and again.

Wanted—in the business hours of man,
The "golden rule" in each trade to plan,
In all that we say, whatever we do
That the love of God may shine all through.

Wanted—grace to bear each loss,
Trials, to burn the gold from the dross;
Will, to bow in obedience mild
To the rule of Christ as a little child.

Wanted—wisdom, peaceable, pure,
To know the soul's deep sin and cure;
Perfect trust in a loving God,
Walking the path our Saviour trod.

Wanted—to be kept from evil here,
To live in His love without a fear—
Nothing to know but His will divine,
And that I am His, and He is mine.

—*Nashville Banner.*

The S. P. C. H. and the S. P. P.

BY A CLAM DIGGER FROM WAY BACK.

MY DEAR MR. EDITOR: Will you allow a constant reader to find a place in your columns for a new scheme which will settle all theological controversies, and which will relieve your mind of many perplexing questions which I know must have been harassing it of late. If it were not merely as a "guarantee of good faith," Mr. Editor, I should not tell you my real name, or let you know that I hail from the clam diggings of Maine; but you need not think that because I come from "Way Back" I have no ideas of my own. In fact, I sometimes think that the constant fish diet we here live upon must account for the bright idea I am about to communicate, and my constant dwelling in the fog has dispelled the terrors of the theological fog bank.

Though I do live in Way Back, I not only subscribe regularly for your journal, with whose views on theological subjects, I am sorry to say, I totally disagree, but I also take one of your esteemed contemporaries, published in a larger city, as well as the *Andover Review*. With the theories advanced in those valued periodicals I am more than satisfied, Mr. Editor. They are what I long have waited for, but never before found. Surely the day of sweetness and light is dawning. I am sorry you do not appreciate these new views. I can only mourn over your narrowness of vision, and rejoice that there are some who are no longer chained to an iron-bound creed.

But there are one or two matters in which even these advanced thinkers seem to me woefully hidebound. For instance, there is the missionary question. I took the ground, as soon as I adopted these new views that have given me so much comfort, that missionaries were entirely superfluous luxuries; and, though I have read all the learned arguments on both sides, I fail to be convinced of the justice of the contrary view. I know that my new friends will not go with me yet, but why they should not I cannot see. In the next life these poor heathen will have a good chance, if they don't have it now. My good friends of the new theology are all agreed on that score.

Well, if they are to have a chance, why shouldn't they have the best? I'm sure Paul and Apollos know a good deal more about the truth than the average minister who comes to Way Back. They can put the truth in a more persuasive way, too. I say, give the poor pagan the best chance. It's cruelty to the heathen to take away their chance of hearing Paul and Apollos present the truth. I am going to organize a new society, Mr. Editor, and it shall have just as long a name as any of the new societies. It shall be called the S. P. C. H.—the Society for the Prevention of Cruelty to the Heathen. Its motto shall be, "Not a cent for missions." I should be ashamed to be ruining the chances of the poor, unprotected heathen, and ruining my pocket-book at the same time. The beauty of this society, Mr. Editor, is, as you see, that it don't cost anything, and, if its principles are adopted generally, it will be worth at least $500,000 to the Congregationalists of America.

And why should not we carry our principles a little further? I am sure our old slow-coach of a minister in Way Back doesn't present the truth as it ought to be presented. He graduated at Andover more than thirty years ago, when they taught the old doctrines that are how exploded. No one who listens to him has a fair chance. He sometimes preaches about law and justice and perdition. I don't call that presenting the truth, and if those who cannot listen to his old-fogy notions don't have a better chance to hear the truth by-and-by, I should like to have my friends, the professors, tell me why.

It's folly to sow wheat in the fall if it will grow better when sown in the spring. I think it's better to wait until eternal springtime, and then the seed of truth will have a fair chance to germinate. So I think I shall enlarge the scope of my society and give it a longer name—the S. P. C. H. and the S. P. P.—the *Society for the Prevention of Cruelty to the Heathen, and the Society for the Prevention of Preaching.* This would not only be a great blessing to the multitudes, who will thus have a chance to hear Paul and Apollos, instead of such preachers as our old moss-back of a minister, but it will be at least five millions of dollars a year in the pockets of the people.

I am aware that many of my theological friends will not agree with me in this doctrine, and may oppose my new society. They will say that the last command about disciplining the nations remains in force, whatever good or harm may seem to come to individuals. But this is strangely inconsistent, is it not, Mr. Editor, when they do not know but the last command is an interpolation? For my part, I think the apostle recorded this in an uninspired moment, when he had forgotten or misunderstood just what had been said. We all know very well that, though the Bible contains a revelation, it is not necessary to consider every verse authoritative. This verse does not agree with my inner consciousness, I cannot believe it.

But I do believe in my new society, and I hope, Mr. Editor, that you will kindly help me to establish on a firm basis the S. P. C. H. and the S. P. P.—*The Congregationalist.*

THE nervous break-down of Secretary McCabe suggests a serious problem. That "tireless" man has run over this continent scattering his contagion of enthusiasm, first for church extension and then for missions. He has been called "the prince of beggars," but those who made the misnomer themselves, teach that it is more blessed to give than it is to receive, and that the winged secretary has in fact been enriching the Church with the heaven there is in liberal giving. Long ago he was warned against overwork, but he was deaf to caution, and conferences and churches have lured him to physical collapse. In very fact, he has been wounded, not by speech and sermon, but rather through the greater wear in lecture and song. Dr. T. M. Eddy died through extra work, and not by regular duty. We think the same is true of Bishops Simpson and Gilbert Haven. They all labored when they ought to have rested, and toiled when they ought to have slept. An opposite course sapped their strength and bankrupted their vitality. What shall one prescribe for such men? The busiest men do the extra work in the Church and world, and both would have sadly suffered had those heroic servants declined their importunate summons to extraordinary service. Had they husbanded vital force by doing as do men who are in less demand, they might have been alive today.—*Northwestern Christian Advocate.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 4. FOURTH QUARTER.

M. Christ Crucified.....John 19: 17-30.
T. Christ Suffered for Us.....1 Peter 2: 13-25.
W. Christ Suffered for the Ungodly.....Rom. 5: 1-21.
T. Darkness and Death.....Matt. 27: 31-50.
F. The Veil Rent.....Luke 23: 26-49.
S. The Burial.....John 19: 31-42.
S. Redeemed from the Curse.....Gal. 3: 1-14.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN O. VAN DEVENTER.

Oct. 24th.—"*Jesus Crucified.*"—*John* 19: 17-30.

Golden Text.—"It is finished."—JOHN 19: 30.

CENTRAL TRUTH.—"The blood of Jesus Christ his Son cleanseth us from all sin."—1 JOHN 1: 7.

INTRODUCTION.

WE are about to contemplate the most dreadful act of man's sinful course, which, at the same time, is the most wonderful exhibit of God's grace to sinful men. We are so familiar with the story of the Cross that we fail to respond sufficiently to its pathos, and we need the help of the Holy Spirit rightly to apprehend and appreciate the truths now before us. In our study let us keep in mind the thought of Paul, "He loved ME and gave himself for ME."

THE LESSON.

I. JESUS LIFTED UP.—VS. 17-22.

V. 17.—Before His arrest, Jesus had said, "If I be lifted up I shall draw all men unto me," and we are now to see Him lifted up on the Cross that He might thus draw all men unto Himself. As He started out on the way to the place of crucifixion, He was compelled to bear a portion at least of His own Cross upon His shoulders, according to the custom in such cases. This soon proved too heavy a burden for His lacerated shoulders, and the Cross was transferred to Simon of Cryene. The site of Golgotha, or Calvary, has not been fully identified. We only know that it was outside of the city, but not far away.

V. 18.—"*Where they crucified him.*" The details of this form of execution have been omitted from the inspired narrative, and it is unnecessary for us to say more than that, "Death by crucifixion seems to include all of pain and death that partakes of the horrible and ghastly." "*And with him two others, on either side one.*" We do not know whether it was a matter of convenience that these thieves were crucified with Jesus, or whether it was done to add a deeper shade to the dishonor of His death. Their share in the sufferings of our Lord gave to one the opportunity of becoming partaker of His glory.

V. 19.—"*Pilate wrote a title.*" It was customary thus to proclaim the offence for which the crucified was executed, in order to heighten the effect of the punishment upon others. Pilate seems to have recovered some degree of independence after the sentence had been pronounced, and, instead of placing as His crime that which the Jews had charged against Jesus, viz., blasphemy, he wrote, "JESUS OF NAZARETH, THE KING OF THE JEWS." This title was at once a royal proclamation of Jesus as King and a condemnation of the Jews for having rejected Him.

V. 20.—"*It was written in Hebrew, and Greek, and Latin.*" It was evidently Pilate's intention to give the widest publicity to what he doubtless considered scornful sarcasm against the Jews. This threefold title was the first proclamation of the Gospel to the entire world. These three languages represent the Old and New Testaments and Church history for fifteen centuries. They foreshadowed the universal proclamation of Jesus as King, not of the Jews only, but of the whole earth.

V. 21.—This title was displeasing to the Jews who read it, and the chief priests came to Pilate with a protest against its form. If he would only represent Jesus as a claimant for royal honors they would be satisfied. They felt the truthfulness of the words, and recognized therein their own condemnation.

V. 22.—"*Pilate answered, What I have written, I have written.*" If he had manifested some such firmness during the trial of Jesus, he would not have stained his soul with innocent blood.

II. THE GARMENTS DIVIDED.—VS. 23, 24.

Vs. 23, 24.—"*Then the soldiers, when they had crucified Jesus, took his garments, and made four parts.*" The Roman law made the clothing of a crucified person the booty of the guard that placed him upon the cross. The outer apparel of Jesus was easily disposed of, but His tunic, or undergarment, was a seamless robe such as the priests were accustomed to wear, and the soldiers hesitated about cutting it into pieces, so they determined who should be its possessor by casting lots, thus unconsciously fulfilling the prophecy of the Ps., "*They parted my raiment among them, and for my vesture they did cast lots.*"

III. JESUS AND HIS MOTHER.—VS. 25-27.

V. 25.—"*Now there stood by the cross of Jesus his mother....*" This little company of women, together with John, the beloved, seems to have been drawn near to the Cross by a common sympathy for the sufferer. It is difficult to determine whether three or four women are designated here. They were those who had tenderly ministered to Him during life; His mother in His childhood, and the others during His ministry.

V. 26.—"*When Jesus therefore saw his mother.*" Amid the agonies of the Cross He could still think of and provide for His mother, who was probably already a widow, and whose first-born Son was dying before her eyes. "*Woman, behold thy son.*" John was most like himself, of all the company of disciples, and, therefore, he knew that her declining days would be tenderly guarded by Him.

V. 27.—"*Then saith he to the disciple, Behold thy mother*" These words constitute the will of the dying Jesus, as He bequeathed to His mother a son, and to His friend a mother, each representing to the other in after years the absent loved one. "*From that hour that disciple took her unto his own home.*" Some have thought from this that John led Mary immediately away from the Cross, and that she was thus spared the sight of the death of her Son; but it seems as if the instincts of both mother and disciple would not permit them to leave His side until the last moment.

IV. THE DYING SAVIOUR.—VS. 28-30.

V. 28.—"*Jesus knowing that all things were now accomplished.*' He had perfect knowledge of His Father's purposes concerning Him and just when the cup had been drained. "*That the Scripture might be fulfilled, saith, I thirst.*" His thirst had doubtless been inconceivable before this time, but He had refrained from giving any expression to it until the last moment, and then rather in order to exhibit the agreement between prophecy and fact, than for His own personal relief.

V. 29.—"*There was set a vessel full of vinegar.*"

This may have been provided for the purpose of relieving the thirst of the victims. Immediately the soldiers filled a sponge with vinegar, and raising it upon a stem of hyssop, placed it to His mouth.

V. 30.—"*When Jesus therefore had received the vinegar.*" He had refused the stupefying drink which had been offered Him at first, but now accepts the cooling draught, for His sufferings in our behalf were ended. "*He bowed the head and gave up the ghost*" This expression is not simply equivalent to He died, but indicates that the separation of body and spirit was a deliberate and voluntary act on His part. "I lay down my life of myself."

LESSONS FOR TO-DAY.

1. The death of Jesus was shameful.
2. The death of Jesus was painful.
3. The death of Jesus was in accordance with the plan of God.
4. The death of Jesus was voluntary.
5. The death of Jesus was in our stead.
6. The death of Jesus was accepted by God in our behalf.
7. The death of Jesus is our only way of redemption.
8. Are you crucified with Christ?

Influence of a Godly Couple.

MR. AND MRS. E always reminded me of what is written concerning Priscilla and Aquila, so conversant with "the way of the Lord," and of Zechariah and Elizabeth, who were "both righteous before God." This godly couple, according to the apostolic injunction, "walk together as heirs of the grace of life." They are persons of eminent spirituality; they take a leading part in the service of song, and seem to feel a sacred pleasure in it; they are faithful Sunday-school teachers; and they are deeply interested in everything relating to the work of the Lord. They are well grounded in the doctrines of the Gospel from their early learning of evangelical catechisms, and they are steady and studious readers of the Word of God and of religious publications. Any mention of the success of revival efforts or missionary operations, or any conversation tending to religious edification always gains a ready response from these dear Christians, and their hearty amen is heard at the close of every prayer that is offered in their home.

The influence of this pious pair has been most happy in the case of their own children. Six of the number were snatched away from them by that awful scourge, diphtheria, in the course of a fortnight—the youngest a babe, the oldest about fifteen years of age. Charles, the eldest, seemed to have no fear of death. Some time after his disease, his parents found an article, which he had cut from a newspaper, with this heading, "Reader, Are You Saved or Lost?" Scripture passages were quoted to aid the reader in giving a Scriptural answer, and he was requested to sign his name under the columns headed "Saved" or "Lost," as he might decide. The dear boy had inscribed his initials, C. G. E., under "Saved." When Albert, a boy of ten years, was sick, his mother, entering his room, found him on his knees, and so absorbed in prayer that he did not seem to notice her entrance or withdrawal. Ellen, four years old, gave the most satisfactory evidence to her parents of having been born again. Jesus and salvation were often on her tongue. Every one of these children, old enough to understand the sinner's need, seemed to be an intelligent believer in Jesus.

While passing through the purging fires of the Great Refiner, our friends, sorely tried though they were, even unto death, were brought into a more conscious dependence on Him who bore the griefs and carried the sorrows of His people, and became the better fitted to be the helpers of others. Often do they speak of their experiences of saving and supporting grace, and recommend to the sorrowing and the sinful the dear refuge of their own weary souls. These good pepole appreciate the power of religious literature, and spread it through the community in the form of papers, tracts, etc., as opportunity offers. The great desire of their hearts is to win souls. Mr. E. had been a soldier before his conversion, and became deeply interested in soldiers, in consequence. Hence, when his wife once said, "What would you do if I should be taken from you?" he said: "I should enlist again in the army, so as to be a missionary among the soldiers."

The Roman captain who had built the Jews a synagogue was justly applauded as a lover of the Jewish nation. Mr. E. was not able to do the like; but he pitied the case of the scattered settlers among whom he lived, and pleaded for them at home and abroad till sufficient funds were obtained to build the house of God, the outgrowth mainly of the faith of the E.'s, and a few other religious families. It is thus that Christian homes, even in the waste places of the land, may be made centres of holy influences, radiant points from which Gospel light may spread far and wide. Is your home such a one?—*S. C., in Herald and Presbyter.*

DIVINE SURPRISES.—An under-officer accosted me and said: "You would not recognize me, but a few weeks ago I heard you preach in San Francisco. You gave me just the truth I needed. It has done me good, and I want to thank you." Unlooked for fruit! How much of it the Lord has growing and ripening for all who try to serve Him faithfully. There is cheer in seeing what we endeavor to do accomplished. But there comes to the soul a pecular charm of satisfaction when results to God's glory are achieved through our poor, imperfect instrumentality, indeed, and yet to our perfect surprise. The heavenly Father's surprises to His children—how glad He is to give them; how glad we are to receive them! And to both what a special relish is added because of their element of surprise. —*W. F. Bainbridge.*

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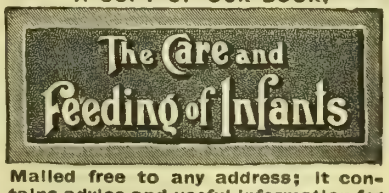

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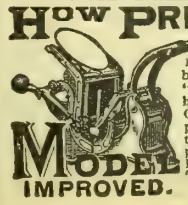

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of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 2[illegible]
Capital paid in cash	1,[illegible]00,000 00
Net surplus	1,35[illegible],679 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

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CASH CAPITAL	$3,000,000
Reserve Premium Fund	2,938,020 0[illegible]
Reserve for Unpaid Losses and Claims	20[illegible],040 1[illegible]
Net Surplus	1,3[illegible],941 71
Cash Assets	$7,628,401 81

SUMMARY OF ASSETS

Cash in Banks	$126,6[illegible] 39
Bonds and Mortgages, being first lien on Real Estate	743,3[illegible] 00
United States Stocks (market value)	2,9[illegible],697 50
Bank and Railroad Stocks and Bonds (market value)	1,73[illegible],640 00
State and City Bonds (market value)	2[illegible],000 00
Loans on Stocks, payable on demand	180,000 00
Interest due on 1st July, 1886	10[illegible],394 74
Premiums uncollected and in hands of Agents	299,646 97
Real Estate	1,364,113 61
Total	$7,628,401 81

CHAS. J. MARTIN, President.
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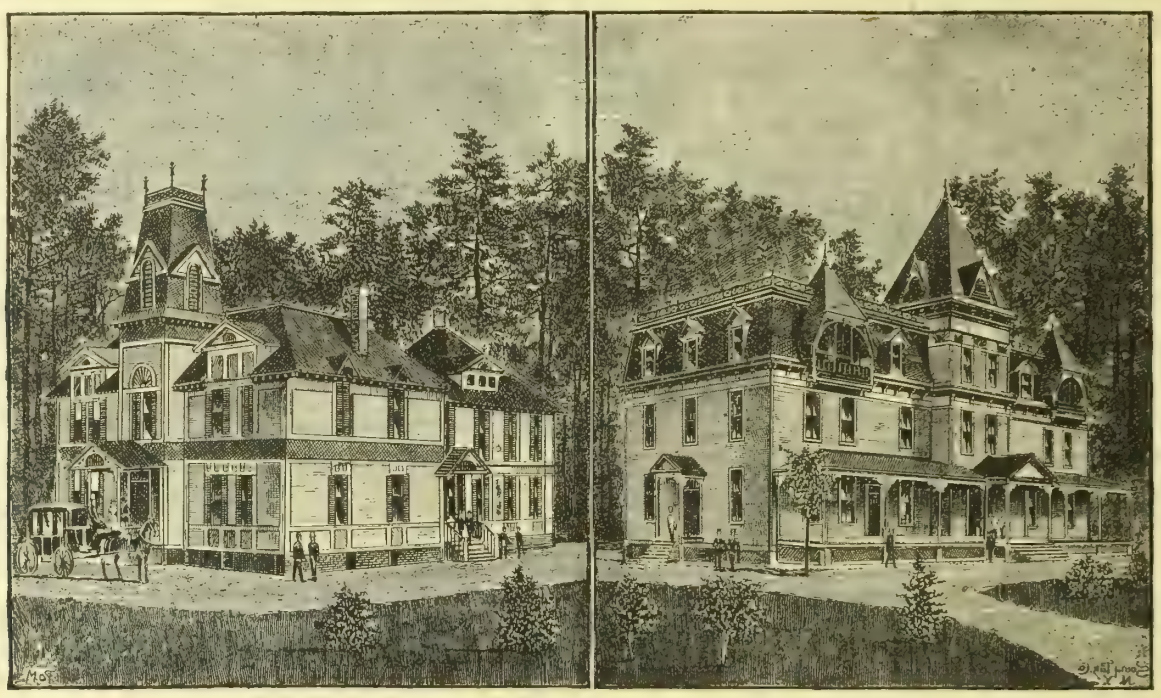

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LOCATION.

The city of De Land is in Volusia County, on the East coast of the Peninsula, about 100 miles south of Jacksonville. It is accessible by both river and rail, located on high, rolling pine land, not near any water standing or running, and is remarkable for its general healthfulness. The Mutual Life Insurance Co., of New York, grants its policy-holders a *perpetual* permit to live in De Land the year round. The famous Irondequoit Dairy, established here, furnishes the city with absolutely pure milk from Jersey cows, and the large ice factory adds another luxury. The climate is almost a specific for throat and lung troubles, catarrh, rheumatism, etc. The population numbers about 1,500 white people, and is far superior to most Northern towns of the same size in its moral and intellectual tone. There are in the city six white churches, all possessing houses of worship, a well-organized public school and a kindergarten. Three weekly papers are published in De Land, also. The general healthfulness and beauty of the city, its accessibility, together with the high character of its inhabitants, and the stimulating intellectual, moral and religious influences, make this almost an ideal location for an institution of learning. Students who are unable, from delicate health, to attend school during the winter in the North, find it possible to pursue their studies here regularly and yet constantly improve in health.

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The Christian Intelligencer

Een-dracht maakt macht.

Vol. LVII.—No. 42. Whole No. 2934.

NEW-YORK, WEDNESDAY, OCTOBER 20, 1886.

$2.65 a Year in Advance. No. 48 Church Street.

Editors: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
Associate Editor: MRS. MARGARET E. SANGSTER.

AT THE MISSIONARY CONFERENCE to be held next week, Tuesday and Wednesday, in the Twelfth Street Church, Brooklyn, it is very desirable that the time given to the "Question Drawer" be used to the greatest advantage. To a large degree this may be gained by selecting questions of a practical character, and preparing them as far as possible before the Conference meets. Questions will be answered by the missionaries in attendance, and other competent persons. We would remind the delegates that they may essentially aid in making this Conference truly successful by a ready participation in the discussion of subjects which will be presented in the papers and addresses; or those which may be suggested in other ways.

THE PASTORAL LETTER.—Inquiry is made for copies of the Pastoral Letter. It was mentioned in these columns on Sept. 22d, and again on Oct. 6th, that it is found in the Minutes of the last General Synod beginning on the 207th page. Copies are not to be had in any other form. It is never too late to present the subject contained in the letter—the need of recruits for the ministry. The death of Dr. Forsyth recalls the fact that from one rural Academy, chiefly by the influence of one godly man, in the space of a few years, eight or ten young men were led to devote themselves to preparation for the ministry, a large proportion becoming eminent in their calling and all becoming useful to the church. Every man owes a debt to his profession, and ministers should make it a part of their business to at least endeavor to lead young men of promise to consecrate themselves to the highest work in which they can engage—that of a minister of the Word of God. Christian parents also should know the claims of the Lord upon their sons.

THE FOURTH INDIAN CONFERENCE at Mohonk Lake, Ulster Co., N. Y., held last week, attracted a larger attendance than any of its predecessors. Nearly every member of the Board of Indian Commissioners was present, and a number of those who have been connected with the Board in previous years. The teachers in the Indian schools, the Indian Rights Association, the officers and members of the Woman's National Association in behalf of the Indians, and the officers of the Missionary Boards of the churches, were well represented. Senator Dawes was also there, and the Hon. Erastus Brooks, of New York; Judge Jas. H. Campbell, of Philadelphia; President D. C. Gilman, of Johns Hopkins University; Mr. H. O. Houghton, of Houghton, Mifflin & Co.; Dr. H. O. Ladd, of Santa Fe, President of the University of New Mexico; Col. Kinney, of the Hartford *Courant;* Rev. Dr. Mabie, of the *Christian Union;* President Magill, of Swarthmore College, Penn.; Prof. Morgan, Principal of the State Normal School, Providence, R. I.; Hon. E. L. Pierce, of Milton, Mass.; Col. Elliot G. Shepard, of New York; and a large company of intelligent friends of the Indians. The gentlemen named and the others present were generally accompanied by their wives. It was not a company of sentimentalists, but of practical, successful men and women who, in various positions, have given full proof of their sagacity and executive talent. Those who have made the condition of the Indian the study of years, who have visited the Reservations, who have made themselves familiar with the legislation of Congress in relation to the red men and its results, who have carefully observed and examined the methods adopted for years past in the treatment of the tribes, and who are more competent than any other citizens of the United States to render an intelligent judgment, were present in force. The conditions were favorable to calm and dispassionate discussion. The genial and considerate hospitality of the Hon. A. K. Smiley and Mrs. Smiley, and of their associates in the management of the Mountain House, and the endeavors of all employed in the house to make the stay of Mr. Smiley's guests an agreeable and profitable one, promoted a most friendly interchange of opinions and a common desire to attain the best results. The members of the Conference were entertained at the expense of Mr. Smiley, were present by his invitation, and the generous spirit which prompted such rare hospitality and which ministered constantly to the comfort of the guests, was transmitted to the convention and its committees. Among the notable occurrences were the addresses of Miss Elaine Goodale in respect to the Sioux and the career of the graduates of Eastern Indian schools; of Mr. Herbert Welsh, of Philadelphia, upon the unhappy recent changes of agents, clerks, and other employes on the Reservations; the exceedingly earnest plea of Mrs. Hiles, of Milwaukee, in behalf of the oppressed Mission Indians of Southern California; the serious and impressive argument of Senator Dawes to engage promptly and with energy in an endeavor to make the Indian "a self-supporting citizen;" the paper of Prof. Painter on the Relation of our National Indian Policy to the Ends we Seek; Mrs. Quinton's clear, comprehensive and humorous recital of the achievements of the Woman's Association, and the witty, pathetic and instructive account by Miss Alice Robertson of her school in the Indian Territory, being herself the granddaughter of a noble Christian man who became a convict in order that he might instruct the Indians, and the daughter of parents who spent their lives in missionary service on a Reservation. The conclusions of the Conference, reached with almost absolute unanimity, were that the civil service rules should be applied to the selection of agents, clerks, etc.; that as rapidly as practicable the Indians should receive lands in severalty and be admitted to American citizenship; that the education of the Indian, intellectual, industrial and religious, should be carried forward with increased liberality and energy. Two sessions a day were held for three days, beginning on Wednesday morning.

The New Platform.

THE political creed announced, in connection with the nomination of Mr. George, by the wage-earners, must have been received with almost universal disappointment. The labor unions have been meeting regularly, have discussed, one would suppose, the grievances under which they work, and have reached conclusions as to what relief they desire, what method of improvement in their condition seems to them practicable and just. But we look in vain in the platform for any evidence of intelligent deliberation, leading to definite conclusions, worthy at least of the respect of their fellow-citizens. This same lack of statement of grievances and remedies has characterized the contentions of the wage-earners with employers throughout the year. Strikes occur, and the reasons for them are not obtained frequently until they are under full headway or on the decline. But among these many failures to make a definite outline of their hardships, it is difficult to find one as complete as is this new politico-industrial platform. The wage-earners and their associates ask only that the police shall not interfere with any meetings they may wish to hold, shall not sit as judges upon what they may say, also that public work shall not be performed under contracts, and that the taxes—on real estate, as we suppose,—shall be laid exclusively on the land and not at all on the improvements upon it.

The police are not to interfere with the public meetings held in the interest of labor. This can mean only one thing. Law abiding citizens do not complain of the action of the police. A section of the force is present at all public meetings, and no one complains that they prevent the freest discussion of political and social measures in which all citizens are, or ought to be, interested. Until recently even socialists and communists and anarchists have been free to say what they pleased. They have counselled incendiarism, violence, riot, wholesale and indiscriminate massacre of their fellow-men, and have been let alone, from the expectation that their harangues would serve as a safety valve and carry off the pressure of discontent and hostility to existing social relations. But this hope has proved vain. Exhortations to the destruction of life and property have been embodied in deeds, and the great body of citizens has resolved that men shall no longer be allowed to incite other men to burn the houses of their fellow citizens, and to maim and kill in blind fury the men and women who at the moment might be open to assault. And the people have decided that anarchical meetings, inciting men to such violence, shall be regarded as conspiracies against the common safety and welfare, shall be dispersed, and that the participants in them shall be arrested and tried as conspirators, incendiaries and murderers. This resolution will be adhered to by every man who values the life of himself or of any orderly and innocent member of society, or who values the right every man has to the undisturbed enjoyment of the fruits of his thought and work. It is strange, exceedingly strange, that any body of men can be found in this free land who will deliberately embody in a political platform a declaration that men shall be free to hold public meetings to stimulate the reckless and thoughtless and desperate to indiscriminate assaults on life and property.

The wage-earners ignore the great middle class, consisting of those who are neither rich nor poor, but who prize their homes, their families, their friends, the acquisitions of their intelligent industry, and will not tolerate those who would destroy both life and property in blind fury. This middle class includes the farmers, the large majority of professional men, the large majority of tradesmen and merchants, the great body of those who live upon fixed incomes, and constitutes a host it is folly to defy. If the condition of the wage-earner shall be improved, it will be through the sympathy and co-operation of the great middle class, which is one of the best results of a representative free government and a Christian civilization.

The wage-earners would have no public work performed under contract. If we understand their language, such work is to be done by the day. But the contract system has been adopted, because under the day's work system, the wage-earners were indolent and did not give a fair day's work for a fair day's wages. Workingmen are human. They have the

infirmities and the vices common to humanity. To hire men by the day has been found to be the most expensive of all ways of getting work done. The contract system is a necessity, based on the general dishonesty and indolence of men. It is subject to abuses. They ought to be corrected. But to pay by the day and not by the piece is a custom to which intelligent men will return when the millennium shall be evidently drawing nigh.

The final distinctive proposition of this political declaration is the most absurd, preposterous and astonishing assertion in its department ever presented to the American people. All the tax—on real estate we suppose—is to be laid on the land, so that all land owners shall be compelled to put up buildings, and workingmen shall have cheaper homes. The first inevitable effect of such a regulation would be to double the taxes on the medium and lower grades of residence property, and workingmen would be compelled to pay a higher rent than at present. Such a tax would inure to the benefit of those who live in costly mansions. Are workingmen aware that the great bulk of State and local taxes are paid now by the land and the more valuable buildings? They ought to know that the men who are harping on every man's right to the land, and that the land ought to bear all the taxes are in nine cases out of ten, the nine cases including Mr. George, speaking from inexcusable ignorance.

There is nothing in this new political creed, which has attracted, and which its framers should have anticipated would attract, the attention of the whole country, which sheds a single ray of light upon the labor problems. There is nothing which describes a single grievance of labor or indicates a method by which it can be removed. This creed will not succeed in retaining the allegiance of sensible workingmen. They will in due time abandon an organization which so marvellously avoids the declaration of the needs and desires of the very persons it professes to serve. We have had hope that the conflict of the present year would result in definite statements, in due order, of the wants and wishes of the wage-earners. It seems impossible to get them.

"Old Colony" Papers.

Dr. John Maclean.*

A VENERABLE figure, and an embodiment of the Princeton of the past, has disappeared from our streets. One of the objects which most struck my attention on coming here was the erect though aged form of ex President Maclean, whom I met almost every day, walking with slow and dignified step and courteously touching his hat to me, though still a stranger to him. He presented rather an odd and decidedly unconventional appearance, his clothes being of a very old fashion, and wearing sometimes a shawl and a sort of dressing gown. But his whole bearing and manners were such that he might have worn almost anything, and every passer-by would have said, "There goes one of God's gentlemen." In fact he belonged not only to the "old school," but to an almost extinct species of gentlemen, perhaps too good for human nature's daily wont in this bristling or veneered nineteenth century.

Mr. Maclean was the one man from whom I did not wait to receive recognition on taking up my residence in Princeton. I felt that his years and peculiar position laid the obligation upon all new comers to be presented to him. In coming to Princeton, one came to John Maclean, in the same sense as they came to the town or the literary institutions. So I joined the continuous procession of visitors and graduates and neighbors, who for years have sought him in his retirement with their tribute of respect and affection. It was very pleasant to sit in his study, with his old books and mementoes about him, and to hear him tell of the times and the men of a past generation, and especially of the day of small things and of struggle and crisis in the history of the College, under whose shadow he was born and with which he had been connected for more than seventy years.

One year ago, at the closing exercises of the Theological Seminary, he addressed the graduating class in clear firm tones, though in his eighty-sixth year. He dealt mostly in personal reminiscences, and among other things announced himself as a pioneer among the now uncountable army of hot water drinkers. While a senior in college he cured himself of dyspepsia and nervousness by this course, and had never found the need of any other stimulating or soothing beverage. He attributed his health and longevity largely to this habit.

During the past year, however, it became evident that his system was beginning to yield before the assaults of time. His step was slower, his appearance in public more infrequent, and his memory at fault in conversation. The death of his brother, an eminent physician in his day in Princeton, greatly hastened the decline, and when he appeared at the Alumni meeting last June to take his final farewell of his beloved college, it was rather as a shade of the past than as one who represented the living present. Without designing it, that appearance was dramatic in its incidents and pathos. The whole company of four hundred rose to their feet as he entered. "No greater ovation was ever accorded in Princeton to any man, than was that day to Dr. John Maclean," says one who speaks with authority on all matters of Princetonian history. He was too feeble to respond in person, but the brief farewell words which he had prepared were read by one of the senior professors. He then withdrew, leaning on the arm of a friend, amid the silent and standing homage of the assembly. He continued to decline in strength, and in less than two months quietly passed away, without suffering, from simple exhaustion of vitality.

Dr. Maclean's ancestry is traced back to the founder of the Scottish clan of that name in the thirteenth century. His grandfather, a surgeon in the British army, was the third man to scale the Heights of Abraham in Wolfe's attack on Quebec. His father was the pioneer professor of chemistry in this country, and the instructor of the elder Silliman. His mother was a sister of Commodore Bainbridge. He was born with the nineteenth century, his birthday being March 3d, 1800. He was a native of Princeton, and was never out of the place for any length of time, except during a brief period of teaching at the Lawrenceville school five miles distant, and for a tour in Europe in 1850. He entered the Sophomore Class at thirteen, and graduated at sixteen. In the powerful College revival of 1815, he was brought into the discipleship of Christ, together with Charles Hodge, (Bishops) McIlvaine and Johns, and other afterwards distinguished men. He became tutor at eighteen years of age, and was professor successively of mathematics, natural philosophy, languages, ancient languages, and the Greek language and literature. He was librarian for twenty-six years, Vice President for twenty-five, and President for fourteen (1854-68).

Dr. Maclean's conduct of affairs lay through the most critical periods of the history of Princeton College, unless it be that of the American Revolution. There was a time during his vice-presidency, when the funds were at so low an ebb that there was hardly enough income to properly support a single professor, and there was serious thought of disbanding, as well as of a policy of retrenchment. But his hopeful energy and influence availed to not only go on, but to enlarge the scope of the college. The Faculty of two or three was increased by the accession of men like Albert Dod, John Torrey, Addison, and James W. and Stephen Alexander, and Joseph Henry. The means were obtained chiefly by the efforts of Maclean, though in a considerable part by the heroic self-sacrifice of himself and his associates in reducing themselves to almost impossible salaries.

During his presidency he increased the roll of students from 247 to 314, and the endowments from $50,000 to $500 000. This being the favorite college for southern students, the Civil War, of course, was a severe blow and depleted it of its chief source of supply. But four years after the close of the war he left it in a condition far in advance of its previous one, both in numbers and in resources. John C. Green had already begun his magnificent series of donations. Nassau Hall was rebuilt during this period. On his retirement, the trustees granted him a pension of $1 500 a year for life. It was richly deserved by one who had saved the very existence of the institution, had shaped its policy and laid the foundations of its subsequent remarkable development, and had in fact given himself unreservedly during a long life-time to its welfare.

The religious character and purpose of Princeton College was always uppermost in Dr. Maclean's mind. He took an active, personal part in the spiritual work, and was a genuine pastor of his young flock. One, who both as pupil and pastor had the best means of knowing, tells me that he has good reason to believe that Dr. Maclean made it his business to bring the subject of religion personally to every student. At the same time he was an exceptional disciplinarian, managing to retain the affections while he watched closely the conduct of the students. Though universally known as "Johnny," he was not to be trifled with, nor to be regarded with anything but profound respect.

His personal qualities are described by those who knew him best as energy and decision, practicalness and accuracy in all things, keen intuition of men and their motives, quick and tender sensibility to other people's feelings and circumstances, unbounded benevolence to the poor, open-handed hospitality and profound piety. He had no opportunity to become an expert scholar in any special branch, but was versed in all the branches of college instruction in his day and could temporarily supply the place of any professor. He was a firm unionist during the Rebellion, and was all his life an earnest advocate and practiser of total abstinence. His supreme greatness was that of goodness. Prof. Duffield said at his funeral, that "probably no man was loved by more people or more deeply than he was."

Dr. Maclean outlived all his associates of early life. He was, I believe, with one exception (Rev. John Rodney, since deceased) the oldest surviving graduate of the College, and the oldest alumnus of the Theological Seminary. Every previous officer and teacher of the College had died. He stood alone among us, full of years and of honors; and Princeton has lost one of its noblest landmarks, and the world one of its best and most useful men.

F. N. Zabriskie.

Princeton, N. J., October 5th, 1886.

* Dr. Maclean's death and funeral occurred during my absence on my summer vacation. As the college was not then in session, it was announced that a memorial service would be held at the opening of the term, and I have waited to prepare a sketch till that event should furnish a special renewal of interest in the subject. But as the service seems likely now to be postponed till the next Commencement, I hasten to tribute without further delay.

October Days.

UPON the hilltop's sharpened crest
I watch the listless creeping
Of elfin fingers that enshroud
Fair nature for her sleeping.

I see them turn, with daintier press,
The maple's golden yellow,
And subtly leave their blood-red kiss
On backgrounds faint and mellow.

O'er matted fields of stubble land
The purple mist-wreaths shiver,
And down, through ruddy sumach boughs
The softened sunbeams quiver.

The idle winds go idly by,
Among the branches sighing,
'Till wooed and won, on fickle hearts,
The fluttering leaves are lying.

And in the wood's deep silences
The nuts are thickly falling,
While faint and low a bird's sad note
Its wandering mate is calling.

Oh autumn days! oh golden prime!
Oh nature's pain-kissed sweetness!
Thy beauty waits the first king's power,
E're knows it earth's incompleteness!

Then hush, oh heart! Be still and learn,
The fuller sense of duty
Weaves round the barren rocks of life
God's own perfected beauty.

And ever lives this sculptured truth
Beside earth's incompleteness,
The royal peace of love and life
Is earned through sorrow's sweetness.

—*Birch Arnold in The Interior.*

The Early Days of the Church of Hudson, N. Y.

WE give a portion of the historical address read by Mr. Stephen B. Miller, Monday afternoon, September 27th, at the Semi-Centennial of the Reformed Church of Hudson, N. Y. The address possessed unusual interest recited many entertaining incidents, and was complete as an historical record.

In a day when centennial and bi-centennial anniversaries are being celebrated throughout the land, an institution or community coming before the public with its semi-centennial, may, perhaps, be regarded as only half grown. Yet, fifty years is a period long enough in which, not only to have made a history worthy of preservation, but long enough also to make difficult the search for those facts connected with it most worthy to be recounted, and to make it sadly apparent that by far the greater number of those who were factors in the work of organization are no longer numbered among the living.

I stand here to day almost the only link between

that day of trembling hope which marked the birth of this church and this, the day of its glad fruition. One of two or three individuals who are now living, and are still connected with it, I participated, although but a mere lad, in all the scenes and events which clustered around its beginning, and as to my hands seems to have been committed the preservation of their record, as well as the subsequent years of its history, I could not well refuse to accept the task assigned me.

It is a simple sketch of plain facts I am about to give you, gathered with much care, and I may add with much pleasure, inasmuch as with the labor there has been the constant opening up of a store of pleasant recollections of men and things long since passed away, and the revival of memories obscured by shadows of the years gone by. At its beginning I must ask your generous indulgence if at times I seem to be personal. I must necessarily be so, that I may take you not only to the very starting point in its history, but through the period most interesting in the history of every organization, those early years of struggle and uncertainty which mould its character and shape its destiny.

Looking to a period fifty years forward, how distant it seems, how few, even of the youngest, dare even hope to reach it. Looking backward over a period of fifty years passed, how short seems the way over which we have journeyed, and how closely the events which have met us therein crowd our memories. To-day the scenes and events connected with the early years of the history of the church come back to me as vividly and real as if of recent occurrence.

I can never forget the impression I received when under peculiar circumstances I was permitted to enter its first service. I had never been within the walls of the Court House of that day where it was held, and the place with its plain, gloomy surroundings and appointments seemed to me one so peculiar in which to hold a religious service, that I was not only closely and curiously observant, but became at once an interested participant in all that took place then and thenceforth, and thus able to tell you much of what will follow in this sketch.

We have a two-fold object in our gathering as a church to-day. It is not only that we may be entertained by a recital of events which through many changeful years have led up to a degree of prosperity of which we may with reason be glad, but we come also to reverence and honor the memories of those whom we must ever regard as the fathers of this church.

Every institution should be made a monument to its founders, and ours is the happy privilege to day, gratefully to rear a memorial, although it may not be a material one, yet one that shall prove quite as enduring as marble upon the records of this church, to those faithful men and women who in its infancy nourished it by their gifts of time, energy, money and prayers, as in one sense the child of their own creation.

Some of them lived to see it grow into strength and vigor, yet not one of them lives to-day to share with us the joy which comes over the success which crowns this the opening year of the second half century of its existence.

The question has often been asked, why this church should have been almost the last to be established in a city founded in the midst of a population wholly of Hollandish descent, and surrounded by churches holding the faith of the Reformed Church of Holland, or as it was then more popularly known, of the Dutch Reformed Church. Rightly to get at the reason for this and to understand clearly the circumstances which called it into existence, we shall be compelled to glance briefly at a period half a century prior to its organization.

Of the association formed of citizens of Providence and Nantucket known as the "Proprietors," who in the month of July, 1783, purchased the tract of land which included the site of the city of Hudson, nearly all belonged to the Society of Friends. With the exception of a few families living in the little hamlet then known as Claverack landing, who were accustomed to worship at Loomenburg, now the upper part of the village of Athens, where a Lutheran Church had been established as early as 1704, all of the families within the limits of the tract purchased were connected with the Dutch Reformed Church at Claverack Village, established in 1726, and which is justly called the mother church, having given freely of her children to all of the churches which now surround her. It was then under the charge of Rev. John Gabriel Gebhard, whose field of labor was one of great extent. While it might have been convenient to many at this point to have had a church established in the new colony nearer to their homes, they were so devotedly attached to Dominie Gebhard, that it would have taken much to induce them to sever their connection with his church.

It was a time, too, when it was not considered a hardship to ride a long distance to attend public worship. Nor did there exist in any degree the missionary spirit which to-day leads each denomination to be watchful for a new field and all of them quick to enter it, however, small. The general use of the Holland language in their religious services, as well as in their homes, also made the founding of a church in the midst of an English speaking colony well nigh an impossibility.

Above all, the Dutch people did not like the new comers, and for a time held no communication with them. This aversion to them grew out of the fact that in most of their transactions with their neighbors from the Eastern States, they had not, as they claimed, been fairly dealt with. This feeling was general, and so deeply rooted in the Dutch mind that the dwellers at Albany refused to sell to the Proprietors, of whom we have spoken, a tract of land selected by them near that city, upon which to establish their enterprise, saying frankly to them that they did not wish them located in their vicinity, a fact which at once led to the purchase of Claverack Landing.

These considerations, their love for their church and domine, their lack of missionary zeal, the use of the Dutch language in their worship and the dislike for their new neighbors, led them into a feeling of contentment with their church relations and a willingness to leave to others the planting of new organizations, and they, I think, also furnish us a full explanation why this church is not to-day celebrating its centennial instead of its semi-centennial.

This leads us to answer another question, why this church entered the field fifty years later.

The first denomination to organize and erect an edifice in this city was that of the Friends, or Quakers, in the first year of its existence. They greatly overshadowed all others numerically as well as in social and business strength. Those here to-day who can recall the Hudson of even fifty years ago, will not fail to remember how their plain garbs thronged these streets, their plain speech was everywhere heard, and how many of its homes were filled with these benevolent, gentle-spirited and loving people. To-day scarce a single one is seen, and I think within the past year, the last one who fully adhered to their peculiarity of dress and speech passed away. I allude to one, Mrs. Diantha McCord, whose descendant, an earnest and active minister of the Gospel in our own denomination, Rev. John G. Gebhard, is with us to-day, one of numerous illustrations showing how happily and usefully at last the Dutch and Quaker elements were blended.

The entire disappearance of a sect so overwhelmingly strong from a city founded by it, is a singular feature of its church history. With the great influx of population which so rapidly followed the founding of the new colony there came other denominations, who were prompt to organize and prepare for the erection of comfortable places of worship.

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We pass to the year 1835. Hudson had then become a busy city of considerable population, extending its limits as far east as Seventh and Eighth streets, and the Presbyterian church had become strong and wealthy. The Hudson and Berkshire Railroad had been projected, the tendency of business was toward the upper portion of the city, and it was predicted that its future growth would be found in that direction.

There had been a growing desire for another church, and as the Presbyterian church was then regarded as very far down town, the need of an uptown church was widely and somewhat warmly discussed. A considerable number of families of Dutch antecedents, among them many of the prominent business men of that day, resided in the upper part of the city. These felt a very natural desire that the new church, if it were possible to establish it, should be of the order in which they had been reared, arguing with some force that its chance of success would be far greater as a Dutch Reformed than as a Second Presbyterian church, as the future increase of the population of the city would continue to be largely from the Dutch congregations surrounding it.

Rev. Richard Sluyter, of the Dutch Reformed Church of Claverack, took a deep interest in the movement and earnestly encouraged this view of it. Mr. Sluyter had been called to Claverack some years previous, as the colleague of Dominie Gebhard in his declining years, and was then in the full pastorate of the church. A large number of those interested in the new project had been connected with his church, some he had married, and the children of others had been baptized by him. With them there still existed strong ties of personal friendship and pastoral affection, and in their homes he was a frequent and welcome guest.

Mr. Sluyter was unceasing in his interest, his effort and his counsels, and through these, which were gratefully acknowledged by this church in its first report to Classis, more than through any other influence, was the decision at last reached that there should be planted in Hudson a Dutch Reformed Church.

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With all discussion ended, all obstacles removed, the time for action had come and the work of organization was immediately entered upon.

The first step in this was the holding of a meeting of the active friends of the project in the month of August, 1835, at the office of Joseph D. Monell, Esq., then standing upon the site of the present Universalist Church. There were present at that meeting Joseph D. Monell, Killien Miller, John Gaul, Stephen W. Miller, Abraham V. V. Elting, William E. Hermance and James E. Delamater. There may have been others there, but these names have alone been preserved as the recognized leaders in the movement and those who were looked to to bear the burden necessary successfully to carry it out.

Joseph D. Monell and Killian Miller, Esquires, were leading members of the bar of Columbia County, men of marked ability and great determination, the former living in the residence erected by him now occ pied by Benoni S. Johnson, the latter in the residence now occupied by Rev. Arthur G. Rogers. John Gaul was a merchant residing and doing business upon the corner of Sixth and Warren streets now occupied by Mr. Stephen W. Ham. Mr. Gaul was a gentleman of the old school, quiet and dignified in manner, but strong in his judgment. Stephen W. Miller was a merchant doing business and residing on Warren street, in the building now occupied by Mr. Wm. H. Crapser, a positive man, of strong character, whose whole heart was given to this work. William E. Hermance was a farmer of prominence residing in the present town of Greenport, at that time a portion of this city, a man of great energy and clear judgment. Abraham V. V. Elting was a merchant residing and doing business in Warren street between Sixth and Seventh streets, clear, calm and deliberative, whose opinion always carried with it weight. James E. Delamater was a carriage builder, doing an extensive business on the east side of Public Square. Mr. Delamater was a man of marked peculiarities, yet of much force of character. His love for display and his somewhat ostentatious style of living secured for him the title of "The Count," by which he was widely known, yet he was generally recognized as a public-spirited, liberal citizen. His residence was that now occupied by Mr. Robert Groat. Robert D. Van Deusen, who was the youngest of this number, was a merchant of the firm of Delamater (Claudius L.) and Van Deusen, doing business in the building now numbered as 338 Warren street. Mr. Van Deusen had not long been a resident here, but was a man cautious in counsel, quiet in manner, yet active and energetic in all matters of business.

All of them were known as up-town citizens, and will be remembered as men in every way fitted for the work upon which they had entered, with a full sense of the responsibility resting upon them and with an enthusiasm inspired by their love for the church of their fathers. With the exception of Mr. Elting, all of them were descendants of Claverack families and had passed their earlier years in the old church.

At the meeting referred to, they formulated an application representing about twenty families, for the establishment of a church to be known as the First Protestant Reformed Dutch Church of the city of Hudson, and resolved to present it at once through Rev. Richard Sluyter to the Classis of Rensselaer, with which the churches in Columbia county were then connected. This application was considered by the Classis and granted at a special session held in the village of Kinderhook on the 25th day of August, 1835, and a committee consisting of Rev. Andrew N. Kittle, of Stuyvesant, Rev. Peter S. Wynkoop, of Ghent, and Rev. Richard Sluyter, of Claverack, was appointed to organize the church and ordain the consistory. These duties they performed on Sunday, the 20th day of September following, the sermon on the occasion being preached by Rev. Peter S. Wynkoop.

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable.

....A New Church Organized.—The committee appointed by the Classis of Bergen at its fall session, consisting of Revs. Peter Van Buskirk and Geo. Seibert, and the elder Isaac D. Bogert, met in West wood, Wednesday, Oct. 13th, and proceeded to organize a church, to be known as the Reformed Church of Westwood. Twenty-six adults presented their certificates, and one was received on confession. After the organization was effected the following persons were elected to the Consistory: Elders, Isaac D. Bogert and Richard Hopper; Deacons, G. H. Collognon and James G. Bogert. The organization starts with the determination to help itself, and has a very bright prospect before it. The town is growing rapidly, and the people in general take a great interest in the new enterprise. Geo. Seibert.

....Newark, N. J.—A lecture, entitled "Robert Burns," was delivered by the Rev. Thos. C. Easton, D D., before a large and appreciative audience in the First Church on Wednesday evening of last week, under the auspices of the Ladies' Aid Society. The lecturer, in treating of the genius and fame of Scotland's favorite son of song, traced the influence his verse has exerted to ennoble manhood in the obscure and lowly paths in life. The frailties of Burns and the moral obliquity of his life were alluded to in a vein of pathos, which, without any attempt at palliation, strove to excite a wholesome regret that such brilliancy of intellect should have so often fallen within the shadows which vice and low companionship cast over their victims.

A feature of the entertainment was the musical rendering of selections from some of the more popular lyrics of Burns by members of the choir.

....Bergen Point, N. J.—The new Sunday-school and lecture-room of the Reformed church was dedicated Thursday evening, Oct. 14th. The attendance was large, and the services were very interesting and appropriate. The music, led by Mr. Ellis, of Brooklyn, was of a high order. The building was erected under the auspices of an organization of the church, named "The Corallidaen Society." After the opening exercises, Mr. James Benny, in a brief and appropriate address, as representative of the society, presented the keys of the new building to Rev. J. F. Riggs, as the President of the Consistory, who in receiving them expressed gratitude to all who had contributed to the enterprise.

The principal address of the evening was by Rev. W. W. Knox, of Bayonne, who congratulated all present on the completion of the work, and spoke in a very happy vein of the patience shown and of the results achieved.

After the benediction the guests were invited to a reception, and refreshments were served by the young ladies. For more than an hour congratulations were passed to and fro with a hearty good will.

The new building extends across the back of the church, and is connected with it by doors leading into each aisle. It is 40x68 feet, and contains main room, infant and Bible class rooms, pastor's study and library.

....Hagaman's Mills, N. Y.—On the night of Sept. 30th an attempt was made to burn the church here. A heap of shavings had been placed near the pulpit, saturated with kerosene, and ignited with a lighted candle. The fire was discovered in time to save the church. A reward of $650 is offered for information that will lead to the arrest and conviction of the incendiary.

....Installation.—Rev. Curtis E. Long was installed pastor of the church at High Bridge, N. J., Thursday, Sept. 23d. Rev. P. M. Doolittle, of North Branch, presided and read the form. Rev. E. G. Read, of Somerville, preached the sermon from Ephesians 6: 19, 20. Rev. W. E. Davis, of Lebanon, delivered the charge (from the Liturgy) to the pastor and people. Rev. W. J. Henderson, of the Presbytery of New Brunswick, and Rev. J. A. B. Ogilvie, of the Synod of Ohio, took part in the devotional exercises.

Rev. Mr. Long has supplied the church for about a year very acceptably.

....South Branch, N. J.—The Sabbath-school of this church held their anniversary Saturday, Sept. 25th. It was largely attended. The superintendent's report was encouraging, especially in the gifts for missions. Last spring a class box system was introduced and the amount collected is threefold greater than by the old way. Addresses were made by Rev. F. M. Kip, Rev. P. M. Doolittle and Rev. E. F. See, of Brooklyn, N. Y.

....The Classis of Raritan met Oct. 12th in the Second Church of Somerville, N. J. There was a full attendance of members present. The following delegates were appointed to attend the Missionary Convention in Brooklyn, Oct. 26th and 27th: Revs. C. H. Pool, J. P. Searle, Wm. Davis, B. V. D. Wyckoff; and Elders John Voorhees, George V. Tunison and S. J. Shurts. Rev. C. H. Pool was appointed Agent for the Board of Foreign Missions, and Rev. B. V. D. Wyckoff Agent for the Board of Domestic Missions, in the bounds of Classis.

The pastoral relation was dissolved by mutual request between Rev. George Scarlett and the Church of Peapack. And this brother with noble devotion has signified his willingness to take charge of the smaller and weaker Church of Pottersville, N. J., in the hope of saving it to the denomination. His resignation was universally regretted in Peapack. Classis meets on Oct. 18th to consider his call to Pottersville and to make arrangements for his installation.

Classis approved of the new forms recommended by General Synod, as optional Constitutional Forms. It also ordered the assessment for the entertainment of its delegates to General Synod to be paid, according to the plan recently proposed. S. C.

... The Classis of Passaic met at Pompton, N.J., Oct. 14th. Rev. J. A. Trimmer was received from the Presbytery of Newark.

The following were appointed as delegates to the Missionary Convention: *Primarii*, Revs. H. W. Teller and A. A. King; *secundi*, Revs. S. T. Searle and J. Lemoyne Danner.

Brother Trimmer was installed as pastor of the Church of Pompton at 7.30 P.M. Rev. A. A. King presided and read the form; Rev. J. Few Smith, D.D., of Newark, preached from John 20: 13, "Because they have taken away my Lord, and I know not where they have laid him," the theme being, "The loss of religious faith and the mode of treating it;" Rev. H. W. Teller charged the pastor, and Rev. W. E. Bogardus the people. The sermon and charges were excellent, the music by the choir well rendered, the audience large, and the autumnal leaves tastefully arranged. The prospects are promising for a happy and successful pastorate.

We are pleased to notice in process of erection, between the parsonage and the church, an attractive and commodious lecture room, which will be completed and ready for use in a few weeks. S. C.

....The Classis of Newark met in regular session Oct. 12th in the North Church of Newark. All but two of the churches were represented. The German Church of Plainfield was encouraged to secure aid in erecting a new church building. Dr. Mandeville was present, and by invitation presented the claims of the Board of Education.

Attention was also given to the recent legislation of the General Synod as to the claims of the missionary work, the day of prayer for colleges, etc. The Rev. R. W. Brokaw was appointed as Missionary Agent, and the following were elected as delegates to the Missionary Conference to be held next week: Revs. Henry Vehslage, D.D., W. G. E. See and C. H. Jones; Elders C. C. Hine, J. H. Condit and Edwin Riker. Arrangements were also made for a series of church visitations during the coming winter, including one or more general meetings of the churches of Newark.

....The Classis of Ulster met in the Church of Blue Mountain Oct. 5th. All the churches were represented, excepting West Hurley, Stewartville and Shandaken. The retiring President, Rev. A. A. Zabriskie, preached an admirable sermon from 1 Timothy 1: 15.

Rev. W. Schmitz was received from the Classis of Raritan, and arrangements were made for his installation as pastor of the Church of Roxbury on Wednesday evening, Nov. 3d; the pastoral relation between Rev. W. A. Wurts and the Church of Woodstock was dissolved, and Mr. Wurts, having accepted a call from the churches of Berne and Beaverdam, was dismissed to the Classis of Schoharie.

Rev. Messrs. D. Wortman, D.D., J. H. Van Doren and A. J. Sebring are the delegates to the Missionary Convention in Brooklyn, Oct. 26th and 27th.

In reference to the entertainment of delegates at the General Synod, the following was passed by Classis: *Resolved*, That this Classis sustain and adopt the recommendation presented by the Synod.

S. C.

Memorial Service.

A VERY interesting service in memory of the late Rev. A. Thompson was held in the Second Reformed Church of Pella, on Sabbath evening, Oct. 3d. The church was filled, some persons being obliged to return to their homes for want of seats.

The congregation being without a pastor, the service consisted of voluntary remarks by members of the church.

After an appropriate anthem by the choir, prayer by Rev. Wm. Moerdyk, pastor of the First Church, and the reading of Scripture by Elder Gesman, a biographical sketch of Rev. A. Thompson, the first pastor of this church, was given by Mr. John Nollen. Mr. J. D. Gaas, another member of the Second Church, said: "The influence of a good man cannot be fully estimated this side of the grave. Such was the influence of Rev. A. Thompson. He was a good man, desiring to be good and do good. Coupled with his love for the ministry, he possessed an amiable, pleasing and winning disposition, by which he exerted great influence for good, especially upon the young. So strong was his desire for the salvation of those under his charge, that if no opportunity presented itself to converse with them, he would plead with and exhort them by means of letters." Mr. Gaas stated that one of those letters was blessed of God to his conversion.

Elder C. Rhynsburger said that Mr. Thompson was induced to devote himself to the ministry while attending divine service in the Holland language at Holland, Mich., 1857. Not being able to understand a word of the sermon, his thoughts were directed to the large congregation and the grand opportunity for good afforded to a preacher of the Gospel. Then and there he decided by the grace of God that he, too, would devote his life to that blessed work. At one time while Mr. Rhynsburger was circulating a subscription list for the pastor's salary, a person said to him: "I am not a church member, never go to church; but the influence of such a man as Domine Thompson upon this community and upon my children is worth so much a year to me, which I will subscribe." Another non-church attendant said: "Domine Thompson is a minister in the pulpit, on the street, in the social circle, or wherever you meet him. I will help support him as long as he remains here." Elder Rhynsburger said that during the last summer, while attending a Sabbath-school Convention, some one was speaking on a certain subject, when another remarked: "Yes, that is just what Domine Thompson, of Pella, used to say nearly twenty years ago."

Surely blessed are the dead that die in the Lord, and their works do follow them.

The undersigned made use of the testimony given to urge young men to give themselves to the work of the ministry, and exhorted all Christians so to live that their death should be felt to be a loss, as was that of the lamented Abraham Thompson. Wm Moerdyk.

Pella, October 6th, 1886.

Rev. Dr. John Forsyth.

REV. JOHN FORSYTH, D D., LL.D., died last Sabbath evening, at his residence in Newburgh, N. Y., being in his seventy sixth year. By his thorough scholarship, the extent and variety of his knowledge, his settled religious convictions, his ability to give a reason for his faith, his genial disposition, his refined courtesy, his thorough Christian character, his devotion to the Lord's work, his constant generosity, his steadfast support of all the work of the Church—educational and missionary—by the respect, confidence and love which men of all denominations and all classes rendered him, he has long been one of the most useful, valuable and influential of the ministers of the Reformed Church. The loss of the Church by his death is incalculable.

Dr. Forsyth, until about twenty-five years ago, although intimately associated with the members and pastors of our Church in many things, was a minister of the Associate Reformed Church, and from 1837 to 1860, excepting a few years spent at Princeton as Professor of Latin, was a Professor in the Theological Seminary of that denomination at Newburgh. He graduated from Rutgers College in 1829, and afterward at the University of Edinburgh, Scotland, where he also studied theology, while Dr. Chalmers was one of the instructors. After transferring his relations formally to the Reformed Church he was Professor of the English Language and Literature in Rutgers College. In 1871 he was appointed Chaplain and Professor of Moral Philosophy at West Point Military Academy, a position he held until by reason of age he was put upon the list of retired officers. For many years his pen was in constant service in the preparation of articles for various religious magazines and journals, and for the *Princeton Review*. A number of his sermons and addresses have been printed, and he edited a few books. But the results of his scholarship and the fruit of his ripe judgment are to be found chiefly in his contributions to periodicals and newspapers, and in more recent years in the translation and annotation of portions of Lange's Commentary. Dr. Forsyth was familiar with modern languages as well as a superior classical scholar.

He never grew old in spirit. His sympathies were with the life of the present. No man had a keener interest in the movements of men day by day, and no man had a more hearty fellow-feeling with every endeavor which promised to better men or society in any form, and this was the

nature of his life to the hour when fatal illness seized upon him. His death was caused by pneumonia.

....The Pastors' Association met in the Synod Rooms, Monday morning, and listened to a very able and interesting paper by Rev. M. G. Hansen, on "The Slang of Protestant Theology," in which he described the religious animus of the historian, Froude, from whose writings the title of the essay was taken.

The Rev. Dr. C. S. Vedder, formerly a member of the Reformed Church, and now pastor of the Huguenot Church of Charleston, S. C., described the condition of the Huguenot Church owing to the recent earthquake. The Association resolved to aid Dr. Vedder in presenting the needs of his people before the Reformed Church. Next Monday morning Dr. Joseph S. Van Dyck will present a paper on "Scriptural Theology." All ministers of the Reformed Church are invited to attend. Meeting opens at 10 o'clock.

....The Sixth General Missionary Conference will be held in the Twelfth Street Reformed Church of Brooklyn, on Tuesday and Wednesday, Oct. 26th and 27th. The order of exercises will be substantially as follows: Tuesday, 10.30 A.M., a prayer-meeting lasting for one hour. Subject, "The Presence and Power of the Holy Spirit"; after which the organization of the Conference will be effected. At 2.30 P.M., an address of welcome by Rev. U. D. Gulick, pastor of the church, and response by the President of the Conference. A paper by the Corresponding Secretary of the Board of Foreign Missions will then be read, to be followed by a paper from the Woman's Board. The Rev. E. G. Read, of Somerville, N. J., will make an address on "The Sunday-School and Missions," and the remainder of the session will be given to discussion, the speakers limited to ten minutes.

In the evening, at 7.30, after a Service of Song, Rev. E. J Booth will address the Conference, and be followed by Rev. Dr. Jacob Chamberlain.

The morning and afternoon of the second day will be devoted to Domestic Missions. Papers will be presented by Dr. West, the Corresponding Secretary, and by Mrs. E. B Horton on behalf of the Woman's Executive Committee. The Question Drawer will occupy forty-five minutes, and be followed by an address from the Rev. James Demarest, Jr., D.D., on "The Opportunity and Obligation of our Church."

In the afternoon, at 2 30, Dr. Wortman will present a paper on "The Immediate Evangelization of America," and Rev. Herman C. Berg on the question "How Best to Secure the Self-support of our Mission Churches." The Rev. W. W. Clark will also speak on "City Evangelization."

The evening session, at 7.30, will be occupied with reports of committees, discussion, and two addresses.

....The Japan Mission.—Rev. James. L. Amerman, D.D., writing from Tokyo, September 22d, makes the following report, relating chiefly to the health of the missionaries at that city and Yokohama:

"This mail leaves too soon to allow me to give you any certain account of the opening of our various school work. The prospect is that we shall have at least as many students in the Theological School as last year and that in the Union College and the Isaac Ferris Seminary the numbers will be larger. The latter, indeed, will be as full as permitted by the extent of accommodations, many applications for admission having been already declined for want of room. The opening of these two institutions has been delayed on account of the cholera, and the work in them is just beginning.

"I am sorry to have to write of sickness among the members of the mission. The cholera has had many victims both in this city and Yokohama, as well as in other parts of the country, but there have been few cases among the foreign population until recently. Within a few weeks there have been about twenty in all in the foreign concession in Tokyo, but no deaths among the missionaries; some of the cases, in fact most of them, have been light; but a few have been very serious, and among them Mrs. Amerman, who was at one time almost in a state of collapse. The Lord has been good to us and spared her life. She is now improving rapidly and is pronounced entirely out of danger. Miss H. L. Winn has also had a severe attack and suffered greatly, but in the Lord's mercy her life, too, has been spared to us. Mr. Ballagh has been very sick during the summer, but writes me that he has entirely recovered. He needs the visit to America for which we hope soon to hear that he has the Board's permission. In speaking of the health of the members of the mission, I must not omit to say that Dr. Verbeck was sick during a portion of the summer, but he is now well again. His daughter has had an attack of cholera, from which she is but just now recovered. Thankful for spared lives and the returning strength of the sick, and hoping that the Master may keep you all in health,

"I remain sincerely yours,

Jas. L. Amerman."

....Rotterdam, N. Y.—The First Reformed Church, of which Rev. J. C. Lowe is pastor, has undergone thorough repairs during the past summer. The interior of the church has been almost entirely reconstructed and remodeled. The side galleries have been removed and a new one constructed across the north end of the edifice, while the pulpit has been changed from the north to the south end, or to what was formerly the rear of the church. The ceilings and side walls of the church are finished in ash with cherry mouldings, forming handsome panels. The pews, the platform and desk, the communion table, stands and chairs are also all of ash and cherry. The pews are upholstered in crimson damask. Handsome stained glass windows have been substituted for the old plain glass ones, and the whole interior of the church now presents a most attractive appearance. The cost of the improvement was about $4,000.

On Thursday, September 30th, the church was re-dedicated with imposing ceremonies, Rev. Dr. W. H. Gleason, of Hudson, preaching a very forcible sermon in the morning to a large audience, and Rev. J. A. DeBaun, D.D, of Fonda, preaching in the evening to an audience equally as large. Both sermons were excellent and were listened to with deep interest. The following clergymen were present and participated in the services: Rev. P. E. Kipp, of Schenectady; F. V. Van Vranken, of Fultonville; J. R. Kyle, of Port Jackson; and A. J. Hegeman, of Hagaman's Mills.

To add interest to the occasion, Mrs. Eleanor Veeder, of Schenectady, presented to the congregation a beautiful and valuable communion service, in memory of her husband, the late Harmon Veeder.

....Scotia, N. Y.—The Ladies' Aid Society gave a sociable recently at the house of Mrs. Benjamin Crippen. The object of the entertainment was to raise money toward the purchasing of an organ for use at the prayer-meetings. The main event of the evening, however, was the presentation of an elegant silk quilt, of novel design and finish, to the wife of the pastor, Mrs. Robert Doig. The presentation was made by Chas. F. Sanders, Jr., in a neat and elegant speech, and a brief reply was given by the pastor.

Brother Doig has been made a life director of the American Bible Society, through the kind liberality of a former parishioner, Mrs. Dr. J. H. A. Graham, of Berne, N. Y.

....Wanted.—Minutes of the General Synod of the following sessions to complete a set for the archives of the Synod: Oct. and Nov., 1813; June, 1814, 1815, 1816, 1817; Sept., 1825; June, 1826, 1827, 1830. Will give in exchange other copies, or pay a fair price for them.

W. H. Ten Eyck.

New Brunswick, N. J.

....Western Items.—The Church of Alto, Wis., made vacant by the removal of Rev. J. F. Zwemer, to Alton, Iowa, has called Rev. J. W. Te Winkel, of East Williamson, N. Y....Rev. A. Westveer, of Berea, N. Y., upon invitation, will occupy for a few Sabbaths the pulpit of the Second Church of Pella, Iowa....Rev. J. W. Dunnewold, of Gibbsville, Wis., has received a call from the Church of Lansing, Ill ...The committee appointed by the Classis of Wisconsin to organize a church at Englewood, Ill., reported that they had organized a church at said place with thirty-three members. The report was accepted and the new church was recommended for aid to the Board of Domestic Missions....Rev. A. Zwemer, who has accepted the call of Free Grace Church in Sioux Co, Iowa, writes that for want of a parsonage he has to ride eight miles every Sunday to get to his church....In the Second Church of Pella, Iowa, on Sunday evening, Oct. 3d, suitable services were held in memory of the late Rev. A. Thompson. Addresses were made by Rev. W. Moerdyk, Messrs. J. Nollen, Sr., J. D. Gaas, C. Rhynsburger, A. F. Smith, and P. H. Bousquet. Appropriate resolutions were adopted and sent to the Intelligencer for publication.

....Personal.—The Rev. J. C. Van Deventer has accepted the call from the Church at Nyack, N. Y....Mr. George A. Sanford, of Newburgh, N. Y., for three years the efficient and successful Secretary of the Y. M. C. A. of that city, has accepted a call to a like position in connection with the Y. M. C. A. of Washington, D.C., one of the most important Associations in the country. Mr. Sanford is a member of the Reformed Church of Newburgh, having been previously connected with the Reformed Church of Staten Island and the Reformed Church of Warwick, N. Y., with which last church he united by profession of faith in 1877. C.

The General Outlook.

....The first Provincial Council of the Romish Church which has been held in Scotland since the Reformation met recently in the Benedictine Monastery, Fort Augustus. A code of canons or rules for the better organization and government of their Church in Scotland has been adjusted.

....Judge Jones, of Minneapolis, has presented the Women's Christian Association of that city with a property worth $100,000, for the purpose of making a home for aged women, worn out ministers and their wives. The property consists of eighty acres, all wooded, on which there is a twelve-room cottage and a three-story building containing forty rooms.

....The *Christian Advocate* of Oct. 7th prints this letter:

Delaware, O., Sept. 7th, 1886.

My Dear Brother Buckley: I have noticed that you take an interest in old people. I have just returned from a visit to a man who was born three years before the Constitution of the United States was written. He entered his 103d year on the 24th of last month. He has several descendants of the fifth generation. He is intelligent, well up with the times, a fine, sprightly talker, easy and graceful in his manners, remarkably cheerful, while his whole being seems to be pervaded with a sweet Christian spirit. He attends church regularly, says he could walk the distance—a mile—without difficulty, but finds his knees getting a little weak, and that he cannot get into a carriage as easily as he once could. Reads his Bible without difficulty, but is troubled with the fine print of the newspapers. Shaves himself, and has not drawn a drop of blood upon his face for ten years. In his whole bearing there is a delightful charm. In conversation his countenance seems radiant with intelligence and good feeling. He indulges in nothing like religious cant, but the language of Canaan seems his mother tongue. Altogether, he is a remarkable man. Cheerful almost to gayety, he diffuses about him a sweet, heavenly aroma which refuses to be incorporated into words, but which is a refreshing tonic to breathe. Long an elder in the Presbyterian Church, of him it may well be said that he is "a living epistle."

The name of this venerable patriarch is Robert Cratty. He was born in Pennsylvania, but was brought to this State when a child. He lives fourteen miles from our city, on a fine farm which he has cultivated for sixty-six years. His age is not apocryphal. His presence and conversation was a felt benediction. When with him I thought of you, and wished you there. I am sure you would have enjoyed it as one of the red-letter hours of your life. If you live to be as old, may your spirit be as sweet and cheerful as his. Sincerely yours,

Frederick Merrick.

News of the Week.

Wednesday, Oct. 13.—It is given on good authority that the Government intends to divide Ireland into three national councils. Mr. Gladstone's condition is believed to be worse than is publicly admitted. ...."Sandwich" men have been arrested in Paris for displaying placards on which were caricatures of Prince Bismarck....It is stated in Paris that 700 Christians have been massacred in Tanhoa, Tonquin; also that thirty villages in that district have been burned and 9,000 inhabitants are starving. ....The war feeling in France is growing daily....Prince Waldemar is spoken of as the successor of Alexander ...Anarchist activity in the West is to be suppressed.... Ex-Alderman Sayles has fled to Canada and forfeited his bail. The bail of the other indicted aldermen has been raised to $40,000....The Chicago pork-packers are still on the strike....A very severe hurricane has swept over the Gulf States, causing a great deal of damage....The "Ottawa House," at Portland, Me., was totally destroyed by fire....A Philadelphia express train was wrecked at Plainfield, N. J. Only the fireman was injured ..The funerals of Senator Pike and ex-Senator Yulee took place yesterday....It is rumored that electric motors will soon replace the street cars in Third avenue, New York.

Thursday, 14.—The landlords of Ireland of the better class are opposed to extreme measures for honest tenants. They report themselves ready to make concessions.... The election in Bulgaria resulted in the return of 480 government candidates, with only 41 opposed. The Sobranje will be overwhelmingly anti Russian....Turkey, it is said, has rejected Russia's overture for joint action against Austria and England. ....M. de Lesseps will sail on Saturday for New York to take part in the dedication of the Bartholdi Statue....The steamer "Miranda" sailed from St. John's for New York with the "Anchoria" passengers.... Slight earthquakes were felt on Sunday and Monday in Germany....The new government in Spain is bitterly opposed for its action with the insurgents....At a meeting of the general managers and superintendents of railways in United States and Canada, uniform rules for the regulation of trains were adopted....All the aldermen who were indicted, except Miller, have renewed their bonds....Packers and strikers at Chicago are still obdurate....The Executive Committee of the National Association of Knit Goods have decided upon a lockout. ....Mr. Powderly has been reëlected General Master of the Knights of Labor.... Eight lives were lost at Sabine Pass, Texas, caused by a boat being upset.

Friday, 15.—A crisis has been reached in Bulgaria. General Kaulbars, the Russian Military Agent, has been ordered by his government to abandon his proposed journey to Roumelia. Diplomatists in Vienna believe that Russia has selected Prince Alexander, of Oldenburg, as her candidate for the Bulgarian throne....It is reported that ex President Gonzales, of Mexico, has been assassinated. Rumors are afloat that the Mexican Government is again struggling to suppress an insurrection movement ... Three companies, two American and one English, are contesting the contract to be awarded for the drainage of the Valley of Mexico. The contract involves the expenditure of $6,000,000....A steam barge, "Selah Chamberlain," sunk by a collision on Lake Michigan and five lives lost.... Sabine Pass and Johnson's Bayou overwhelmed by the Gulf and over 100 lives lost ...The entire town of Eastport, Me., is thought to be destroyed by fire, which still continues....Chief Justice Chase was interred with imposing ceremonies in Spring Grove Cemetery, Ohio....Vigorous opposition is being made to the steam company placing boiler houses on Fifth avenue, New York....The Indian Conference at Mohonk, N. Y., adopted resolutions for an honest Indian service

Saturday, 16.—War clouds still threatening in the East. The Russian Consulate has ordered the Montenegrins and Macedonians to put themselves at the disposal of General Kaulbars. Eleven Italian regiments have been armed with repeating rifles and prepared for war. A severe gale swept over the English coast, doing much damage on land and sea.

(Continued on page thirteen.)

Our Contributors.

A Sonnet.

The Artist and His Violin.

BY GEORGE W. BUNGAY.

HOW lovingly he hugs his violin;
A favorite and costly instrument,
Within whose walls the sweetest tones are blent.
It softly leans upon his cheek and chin.
Is there a living heart and spirit in
This miracle of strains, whose sounds have lent
Feeling to thought, and soul to sentiment,
And notes that chord with the heart-beats that win
The admiration of the minds that hear
Its stirring charms which please the happy ear?
A multitude of voices trained it seems,
Are here confined within the narrow space—
Soprano, alto, baritone and bass—
All softened like the music heard in dreams.

Aunt Margaret's Story.

BY KATE SUMNER GATES.

"I AM out of all manner of patience with Tom; there is no sense in his being so forgetful, and he grows worse and worse every day, I do believe," said Marion Evans, rattling the breakfast dishes with unnecessary vigor.

"What has he done amiss now?" asked Aunt Margaret.

"Why, I sent a note by him to Grace, asking her to go in town with me to-day. I told him over and over not to forget it, for I was very anxious to go to-day, and just before breakfast I happened to look in his coat pocket, and there was the note as nice as you please. Now, wasn't that provoking?"

"Rather, my dear, but perhaps there was some excuse for Tom; he may have had more than usual on his mind, and then since your plan has been frustrated, instead of fretting had you not better conclude that there was some reason why it was best that you should not go?"

"Oh, Aunt Margaret," asked Marion, half laughingly, "don't you ever get fretful and out of patience when you cannot do as you wish?"

"I used to, dear, just as you do, but something happened to me once that taught me a lesson."

"Do please tell me about it; perhaps it will teach me a lesson also."

"It was when I was just about your age," said Aunt Margaret, half sadly, "and a party of us young folks were going up the mountain for a day's picnicing and berrying if we chose. We made great plans for it, and expected to have a fine time. I remember I could not get to sleep for a long time the night before, I was so excited and full of joyous anticipation, but when I came downstairs in the morning I found mother sick in bed with one of her worst headaches. We did not keep any help in the house, and as there were four men to get dinner for, besides the children to look after, of course I would not think for a moment of leaving mother alone, but it seemed pretty hard to me that it should have happened so.

"I am afraid that I made everybody about me uncomfortable and unhappy. I know little Tom told me he wished that I had gone on the picnic and never come back unless I could be pleasanter, and even now I can remember just how sad mother looked when I went in with her tea at noon.

"'I am very, very sorry, Maggie,' she said, looking up at me with tears in her eyes.

"'I don't know as you are to blame,' I said shortly, but I am glad to remember that I did feel ashamed of myself, only I could not see why her head must have ached that particular day. Why wouldn't the day before or the day after done just as well?

"But at night when father came home from the post-office, I knew from the expression of his face that something had happened, he looked so sad, and so thankful, too.

"'What is it, father?' I asked anxiously.

"'Joe Willis' horse ran with him coming down the mountain, and they were all badly hurt; they are afraid that Ruth will not live until morning.'

"I cannot tell you anything how I felt, Marion. That was the very team I was expecting to go with, and Ruth had taken the place that I was to have had. If it had not been for poor mother's headache I might have been lying in Ruth's place at death's door, and I was not ready to die! God had mercifully and lovingly held me back, and I had been so impatient and fretful! I have never forgotten the lesson, and since then I dare not fret when my plans fail. I know who has care of me, and that He loves me, and will give me everything that is best for me.

"We know almost nothing of the dangers on all sides of us, or of the consequences of even our apparently most insignificant doings, how can we know what to do or where to go? We can only commit our ways to Him who knoweth all things, and ask to be kept and guided."

Marion's face was softer and gentler, and she went quietly about her work. It was a new thought to her. Was it possible that there was some reason for Tom's forgetting; could it be that this disappointment was one of the "all things" that should work together for her good?

"I cannot see how it can be, and I did want to go so much, but I can trust, and I will try to."

"Oh, Aunt Margaret, if there isn't Uncle Alfred coming up the walk, and he was so sure that it would not be possible for him to come to see us before they went West. Isn't it just splendid," exclaimed Marion, as she was setting the table for dinner.

"I had to come to D—— unexpectedly on business," explained Uncle Alfred, "and of course when I was as near as that I would come here, but I can only stay until the five o'clock train, and nobody knows when I will see you again."

Marion looked up quickly. "I see now," she said softly to her aunt, "and I will try to remember."

"Oh, auntie," she said again that night, with eyes overflowing with tears, "I would not have missed seeing Uncle Alfred for anything. I am thankful that I was kept at home. I will try never to fret again when I am disappointed in my plans, even though I cannot see the why and wherefore as plainly as I have this time."

Education and Religion in India.

BY REV. JOHN H. WYCKOFF.

EDUCATION in India is of two kinds: indigenous and foreign. By indigenous schools, we mean those established and conducted by natives of India on native methods. It is a mistake to suppose that before the advent of the English, education was wholly confined to the Brahmins. In 1835, before the English had done anything to extend primary education, there were estimated to be an average of two schools to every three villages in Bengal and Southern India. A Hindu village would hardly be considered complete without its school. True, these schools are small and the instruction in them lamentably defective, especially when judged by the European standard, but they supply the kind of education demanded by the community. A great many of the old-time schools still exist, and in many places are preferred by the inhabitants to the government schools.

The pupils are taught writing on palmyra leaves, and are especially drilled in mental arithmetic and the system of village accounts. Forms of notes, of bonds, of quittances, leases, and agreements, as well as forms of address, are taught by the teacher from memory. The scholars also learn to read, but imperfectly, using few printed books. Religious instruction forms an important part of the curriculum. The boys commit to memory portions of the Puranas, and are carefully taught religious observances and the rules of caste. The teacher is usually a man of low, moral character, who does not fail to leave his impress upon his pupils. He conducts the school with no order nor discipline, and the punishments inflicted are cruel and degrading, some of which will not bear recital.

These schools must be admitted to be a hindrance rather than a help to the spread of Christianity in India. Although a certain number of men in each village are found able to read, yet the systematic instruction in Hindu superstition that they have received has so warped their intellects and perverted their moral sense, that they are less susceptible to Gospel truth than the grossly ignorant.

Another form of indigenous education is that imparted in Sanscrit schools. These are under the charge of Pundits, and nearly all the pupils are Brahmins. There were 1,800 such schools in the province of Bengal alone, in 1835, attended by 10,500 scholars. The number has greatly declined since that date, though during the last few years the study of Sanscrit has revived—temporarily I think—chiefly through the extravagant praise of Sanscrit literature by European scholars. The studies pursued in Pundits' schools, include theology, philosophy, astrology, grammar, law and poetry. It is astonishing how many elaborate treatises exist in Sanscrit, on these different subjects.

The perseverance and unflagging zeal with which these Sanscrit students prosecute their studies is simply marvellous. Some of them commit to memory the whole of the Rig Veda, without understanding a single verse, occupying ten years in the task. Others give twelve years to the study of grammar alone. No reward nor prizes are offered to the students, and the only inducement to study is the prospective honor of being regarded as a learned man.

Men educated in Sanscrit schools seem further removed from the Gospel than any other class in India. Language cannot be found that will adequately describe the arrogance, narrow-mindedness, and utter self sufficiency of Brahmin Pundits. They believe there is no wisdom to be found outside of their own writings, and have the supremest contempt for European literature and civilization. Says Dr. Murray Mitchell: "Every trained Sanscrit scholar seems clad in a coat of mail, from which our sharpest and strongest arrows hopelessly recoil. The grace of God is omnipotent, but in nothing, perhaps, is that omnipotence more signally displayed than in the conversion of a thoroughly trained Pundit."

The other system of education pursued in India, we denominate foreign; by which we mean education imparted in schools conducted on European methods. It is to be regretted that the East India Company for so many years followed a timid and half-hearted policy in the matter of education and religion in India. Although higher institutions for Hindus and Mahommedans were established at the Presidency towns early in the century, the main object of the schools was to cultivate Sanscrit and Arabic. "The medium of instruction," says Macauley, "was oriental; the mode of instruction was oriental; the whole scope of instruction was oriental; designed to conciliate old prejudices and propagate old ideas." Alexander Duff was the chief means indirectly, of producing an important change in the system, by founding in 1830 an institution in which English was made the principal medium of instruction. Lord Macauley, who was in India at the time, warmly espoused Duff's scheme, and wrote a scathing minute in which he exposed the absurdity of teaching at public expense, "medical doctrines which would disgrace an English farrier; astronomy that would move laughter in girls at an English boarding-school; history abounding with kings 30 feet high and reigns 30,000 years long; and geography made up of seas of treacle and seas of butter."

Lord William Bentick, the Governor-General of India, soon adopted the same view, and issued an official order directing that in future all funds appropriated for education, should be used for the "promotion of European literature and science."

The growth of English education from that date has been very rapid. As the funds at the command of the company were limited, and as there was great need of educated natives to assist in administering the government, it was deemed wise at first to concentrate efforts upon higher education. By degrees, however, the education of the masses through the vernaculars received more and more attention, until now the whole country is covered with a net work of primary, middle and high schools, besides colleges in the large towns, and training schools for those who wish to study engineering, medicine, law and industries; and these are available for students on a scale of fees so low as to be almost nominal. This great scheme of work is supervised by ten directors of public instruction, by more than 450 inspectors, sub-inspectors and deputies; and by nearly 5,500 principals, professors, head-masters and trained teachers.

In 1860 the number of pupils under instruction was 306,506; in 1870 it had increased to 1,096,028; and in 1880 to 1,820,798, including 83 274 girls. This is only about one per cent of the population, but the number is fast increasing, many of the indigenous schools being every year incorporated into the government system. The net expenditure of the Government of India on education annually is £900,000 or nearly $4,500,000.

Schools on the European system are of two kinds: Government and Aided schools. The former are under the direct control of government. The latter are managed by private persons or bodies who receive pecuniary assistance in the form of grant—in—aid, on condition of submitting their schools to government inspection. Aided schools are nearly all comprised under two heads: schools founded and conducted by natives; and those under the control of missionaries. The natives have been slow in establishing schools of their own, preferring to let government and the missionaries do the work for them. Three years ago, however, the government decided to relax its efforts toward the higher education and give more attention to the instruction of the masses.

The effect has been to develope a spirit of self-help among the natives, who have since founded a considerable number of middle and high schools, which are destined to increase. The colleges, with one or two exceptions, are all yet under the control of either government or the missionaries.

Instruction in government schools is exclusively secular. The same may be said of the Hindu schools, though the question of imparting religious instruction in them is now exciting considerable attention. The effect of a purely secular education in a country like India may be readily imagined. It carries with it destruction, sure and certain, to Hindu faith. European science directly confutes the Hindu cosmogony. The ocean of ghee and curds; the serpent swallowing up the sun and moon; the virtue of the five products of the cow; and other Puranic fables, are dismissed by the young student as absurdities too great to be believed. He is thus landed into infidelity; and this is the state of the educated Hindu to-day.

But there is no reason for discouragement. The condition of the educated youth of India, sad as it is, has its ray of hope. The Hindus we believe to be too religious a people ever to become a nation of atheists. Already a reaction toward religion may be discerned in some quarters. "At present the work that is going on is that of sapping and mining, of boring holes into the foundations of Hinduism; and this is done as industriously and perhaps as effectively by government schools and colleges as by missions." As the breaking up of old faiths and customs preceded and hastened the triumph of Christianity in the Roman Empire; so will the present social and intellectual changes in India accelerate the downfall of Hinduism in order that there may be constructed upon its ruins the pure and living faith of Christ. Of the effects of missionary education, we propose to treat in another article.

Boundbrook, N. J.

A Difficulty and a Remedy.

DR. COLE'S strong article and impressive array of figures in regard to the actual growth of the Reformed Church, in the Intelligencer of September 29th, demand attention and serious thought. That the Church should annually suffer such heavy losses by the simple process of "revision," while such large additions to her membership are reported, is certainly a most serious matter. It surely could not have been intended or even anticipated when the Synod authorized the process by permitting the keeping of separate rolls of non-resident members. It is evident that if the privilege is continued, some safeguards should be thrown around it.

The question of how to deal with non-residents is a difficulty that presents itself to every pastor, especially to one coming newly to a church having a long roll of members, a good proportion of whom cannot be found—have passed not only beyond the bounds of the congregation, but beyond the knowledge of the consistory or any member of it. I have heard of a church in which the pastor was accustomed faithfully to add the name of every person admitted to membership, but never to erase a single one from the roll! When he resigned and a new pastor came, he found the roll cumbered with a host of names of persons who had vanished as completely out of sight and knowledge as though they had been dead. Nay, more completely. The fact of death within the bounds of the congregation might have been ascertained and so reported. Of these he could obtain no knowledge whatever. What should be done in such a case?

I once, some fifteen years or more ago, saw the Classis of which I am a member startled quite out of its propriety by a pastor pressed by this same difficulty. In presenting his statistical report on the state of religion in his church, he read among other items, "*Suspended for absence*, 501" As soon as the Classis could recover itself a halt was called, explanations asked and given, and the offensive item stricken out. Evidently, *suspension* will not do, but revision seems the only course possible or proper.

Is there any need for such a state of things as would make such wholesale revision necessary? None. No need and no excuse. Some absentees there will, perhaps, always be who cannot be discovered. But they would be comparatively few if Dr. Cole's suggestion should be adopted, and the elders made responsible for the correct keeping of the roll, and not the pastor. And they would be fewer still if some method could be adopted by which communication and correspondence could be maintained between the church and its absent members.

I came across a family this summer who had resided for a number of years in Grand Rapids. They had been members of a church in Boston (I think), and still retained their membership until about a year ago. And every year they received a letter conveying to them the Christian salutations of the church to which they belonged, and making inquiry as to their residence, their church fellowship, and such other matters as might serve to keep the church informed as to their state and whereabouts. To these letters they returned replies, and when at last they sought a letter to one of the Presbyterian churches of Grand Rapids they could properly ask and obtain it because the church had kept up its knowledge of them.

Now I make bold to think that if such a method could be introduced and prevail among us, such wholesale losses by revision would become a thing of the past. A family or member could be easily followed the first year and thereafter, who would be utterly lost to sight after a few years had elapsed without any such communication. If their absence proved permanent, they might be kindly urged to connect themselves with the church most acceptable to them in the place to which they had removed, and the way would thus be open for their proper and orderly dismission when they should desire it. If it were deemed desirable to have a *form* for such letters for general use, it should not be difficult to prepare one to be printed with the other forms provided for use in other cases.

H. N. C.

Boston Letter.

October 7th, 1886.

SINGING in the Congregational House, singing Monday morning too, and as I caught recently this sound—a chorus of female voices—I knew what it meant. In the office of the City Missionary Society, the customary Monday morning meeting was in progress. The missionaries come from all parts of the city, and here in this circle of prayer find a sympathetic fellowship, and also enthusiastic impulses sending them out to the week's service for Christ. What a fountain-head of power that plainly-furnished room of the City Missionary Society is! Its work, urged by that big driving wheel, Rev. D. W. Waldron, is felt all over the city, in alleys of poverty, neglected sick-rooms, hospitals and asylums.

It is not alone the City Missionary room though that the Congregational House holds. What a great mass of ecclesiastical wheels, felt, as they turn, all over the country, is this sturdy house of stone on Beacon street. As you climb the stairs leading to the second floor, on the right are the headquarters of that splendid agency, the Woman's Board of Foreign Missions. Ahead is the doorway of that unique annex, the Congregational Library. Coming back to the main building, we find the head quarters of the American Missionary Association, College and Education Society, American Board, Home Missionary Society, Sunday-School and Publishing Society, and let not that vigorous, well furnished organ, *The Congregationalist*, be forgotten. The roof of this house of stone covers a vast amount of brain-work done each day for the denomination. Here is the hub of the wheel sending out spokes of effort all over the country.

Just now the feeling is that the "hub" is at Des Moines. The meetings of the American Board are attracting unusual attention on account of the prominence given to the subject of retribution in its relation to mission effort. Only a person living in New England can appreciate New England's interest in this question. The report of the meetings lightning-winged over the wires, has found avaricious readers in the large cities, but the appetite for news is not limited to the cities. We have many little nooks in New England to which the "Boston papers" come once a day, and that reception, perhaps, is at night. I recall one little country town in Maine where my home was, one winter, years ago. About seven o'clock at night the old stage would rattle and bump over the bridge spanning the blue river forever murmuring past the village. That stage would bring the "Boston papers," and we starved until that time. Many are the corners waiting anxiously through the day at the present time, longing to know what at night the news will be from the "American Board." Then the tidings will be taken to stores, sewing-circles, kitchens, and "Jonathan," straining his sight, will read to an interested group the latest telegrams from Des Moines.

Will the Board send Robert Hume, the Andover-tinged missionary, back to India? Will Prof. Smyth, the Andover leader, be re-elected to the Prudential Committee? Will new missionaries be sent out whose views concerning retribution may be classed as speculative? This waiting for news reminds you of the days when the exciting war bulletins flashed northward, and of the political campaigns, when, with a finger on her lips and an ear strained westward, New England waited to hear how "Ohio" had gone in October. I can see how dependent the action of the Board will be on the votes of an element not in sympathy with new departures, and yet anxious somehow to hold the denomination together, to keep the united missionary work moving forward, and who are willing to make a place for the men leaning Andover-ward. Undoubtedly, the new Congregational creed felt the shaping influence of this element, and thus far it has had a strong voice, while not in haste to raise it, in deciding denominational movements generally. A conservative utterance with a pacific application of it may be expected from Des Moines, if this element should dominate opinion inside the American Board meetings.

One by one the religious activities of the city that may have been taking a vacation during the heated term are starting up again. Dr. Meredith's big Bible-class in Tremont Temple, on Saturday afternoons, has gathered once more. Special efforts in the churches are in order for discussion, and Sam Jones' coming is anticipated during the winter. The Congregational ministers decided not to act in the matter of a union effort, and the Baptists have now declined. The Methodist pastors, therefore, will alone co-operate. The action of the Congregationalists was wise for the Congregationalists, and that of the Baptists for their denomination. And yet Sam Jones' methods will suit certain tastes and temperaments, and like the rough charges of the Salvation Army, Sam Jones' assaults on sin will carry certain rough strongholds. It takes all styles to meet all styles; but those accustomed to the calmer and cooler ways of New England will not probably find Sam Jones their helpful pattern.

While Dr. Withrow, of the Park Street Church, is at Des Moines giving the sermon at the opening of the Board meetings, his predecessor has been advertising himself as "Adirondack Murray" at Tremont Temple. The case of W. H. H. Murray has always interested me intensely. He has unusual gifts as a writer. Years ago, I saw an article in the *Atlantic Monthly*, entitled "Ride With a Mad Horse in a Freight car." I did not know who the writer was, but I saw that he could tell a horse when he met it and describe that animal with rare felicity. All the exciting possibilities of such a ride as the above, the writer depicted with the skill of a master. Afterwards, I found out that this master-pen was owned by the pastor of the Park Street Church. I watched with interest Murray's career, observing what a splendid fight he made for temperance, charging on the enemy with a penholder that few men could offset, though they might brandish the toughest battle-axe. Then came his varied experience in Boston, his attempt to gather and foster an independent congregation (large audiences he did rally in Music Hall), and then his pretentious blowing of trumpets gathering common folks and governors within the scope of his suggestions for the forming of a metropolitan church. Those echoes died away. He disappeared, turning up more recently in Montreal, there figuring as a restaurant-keeper, and now he stands on the platform of Tremont Temple to give a series of four Adirondack entertainments. He last night read his story, "How John Norton, the Trapper, kept His Christmas." In writing this, he is reported as saying, "I had no moral purpose, I have done trying to reform the world." There are people who would like to see this man of splendid capabilities freeing himself from every hindering obstacle and rising to the level of a new activity. I am not blind to his mistakes; I would like to see him coming up to the height of the possibilities within him.

We have our fancies up this way, and at present New England is in a mood for "autumn excursions." The mountain forests have wrapped themselves in rainbows, and are winning just applause. The "Notch" at the White Mountains is a brilliant magnet now-a-days. It is a short-lived splendor. Winter is not far away from the mountain-tops, and then it will daily steal lower and lower down the rocky slopes, whitening the cliffs, powdering the Alpine growth, reaching at last the forests, and, filling the drive-way through the Notch, will get it in readiness for a Thanksgiving sleigh-ride.

Neponset.

....One hundred and nineteen persons were received into the Central Methodist Church, Wilkesbarre, Pa., September 19th.

....Mr. Spurgeon has admitted ten thousand persons into church membership in connection with his ministry in the Metropolitan Tabernacle and its missions.

The Reading Room.

Our Book-Shelves.

....“THE FOURTH GOSPEL. The Question of Its Origin Stated and Discussed.” By James F. Clarke. This neat little volume furnishes a very complete account of the controversy on the important theme which it treats. It is especially to be recommended for popular use, because it is as readable as it is conclusive. Dr. Clarke has done well in giving it to the public. (George H. Ellis.)

....“STUDY OF THE ENGLISH CLASSICS.” A Practical Handbook for Teachers. By A. F. Blaisedell, A.M. As this work has reached a fourth edition, there is no room for doubt that it has filled an existing vacuum in our educational apparatus. Nor is there need of extended remark on its merits. It is thoroughly sensible and practical, and may well be commended not only to teachers, but to all who desire to become familiar with the chief ornaments of a literature which has no superior in any modern tongue. The book, as being the result of long experience in teaching, has a higher claim than any mere tentative effort in so important a field. And it is to be hoped that its existence will lead to a more general attention to this part of a liberal education than has usually been given. (Lee & Shepard.)

....The “Garnet Series” of The Chautauqua Library has been enriched by “READINGS FROM MILTON,” comprising copious selections from the “Paradise Lost,” the best of Milton’s odes, and several of his sonnets. Bishop Warren furnishes an explanatory Introduction, and there is a brief Life of the Poet, and an occasional note. The selections are well made, and the volume a neat one. (Chautauqua Press, Boston.)

....Wm Sloane Kennedy has done a timely thing in making up an “ANTHOLOGY” of John Ruskin’s sayings on the various branches of “SOCIAL PHILOSOPHY.” The book is blazing with the mingled wisdom and folly, humanity and savagery of Ruskin, and is exceedingly entertaining, and not uninstructive reading. He has shown himself the self-sacrificing and untiring friend of the poorer classes and the laborer, and deserves a careful and candid hearing. The little volume is attractively gotten up. (John B. Alden.)

....“LIFE OF SCHUYLER COLFAX.” By O. J. Hollister. Born in this city in 1823, Schuyler Colfax attained to full manhood about the time that the Republican party was organized, and with that party he cast his fortunes. So close and prominent was his connection with it from the time of its formation on through the eventful years that followed, that we are not surprised to find this book dealing almost wholly with his political career. His sterling personal qualities were plainly mirrored in his political acts, which the author has admirably grouped in these pages. A more liberal compilation of extracts from the letters and speeches of Mr. Colfax would have added still deeper interest to his biography, and gratified his friends. However, Mr. Hollister has performed his work so well, that, of this class of books, few have come to our hands more interesting. It is the record of the life of a remarkable man. His educational advantages were limited, and he rose to national prominence and influence by the assiduous cultivation and dilligent use of good native gifts. He developed an early passion for politics, and to him journalism had great fascination. While yet a minor he wrote, chiefly on political topics, for the *New York Tribune* and other papers, his letters being highly prized by Horace Greeley. When twenty-one years of age he began the publication of a paper of his own at South Bend, Ind., which became a recognized force in politics.

He was elected to Congress in the first campaign of the Republican party in 1854, and by repeated re-elections was a member of seven successive Congresses, and was Speaker of the 38th, 39th and 40th, when he was promoted to the Vice-Presidency. He ranked among the most prominent and popular men in the country during the most exciting and eventful period of our national history. He was well-informed, clear headed, courteous, self-possessed and patient; in all circumstances bearing himself as a Christian gentleman.

It was a matter of deep regret to his many friends that Mr. Colfax was constrained to retire to private life under a cloud. Mr. Hollister, in the closing pages of this interesting biography, exonerates him from all blame in his connection with the Credit Mobilier transaction. Whatever might be the judgment of others as to his guilt or innocence in relation to the unhappy affair, there can be no doubt that at the bar of his own judgment he enjoyed the comfort of complete vindication. For proof of this we need only to quote from a letter found in his travelling-bag, where he had carried it for nine years, to be delivered in case of his sudden death, addressed to “Mrs. Colfax. For her and Schuy.” It rehearsed the story of his connection with the Credit Mobilier enterprise, and closed as follows: “When our little boy is old enough to understand all this, if he knows anything then of the base and wicked calumnies to which his father was subjected by enemies and ingrates, he will realize what a faithful and honest public servant received for twenty years of the prime of his life given to the service of his country. And all that sustained me in that wild storm of calumny that raged about me was the knowledge that God at the last day would make my honesty and truthfulness known of all men, and that my dear wife knew it, and confided to the uttermost in her loving and devoted husband, Schuyler Colfax.”

The book is appropriately bound in cloth, and has as a frontispiece a faithful portrait of Schuyler Colfax, and in the volume are pictures of the house in this city in which he was born, and of his residence at South Bend, Ind. (Funk & Wagnalls.)

....“ACTORS AND ACTRESSES OF GREAT BRITAIN AND THE UNITED STATES.” Edited by Brander Matthews and Laurence Hutton. This third volume of theatrical biography takes up names well known to many living, such as the elder Wallack, Payne, Burton, Fanny Kemble, and John Brougham. There are some fifteen of these celebrities in the book. The sketch is given of each life, and then follow critical estimates and descriptions by contemporaries. The work is done in excellent style, and for those who love the form of amusement and recreation which the stage presents, the series will be invaluable as preserving the memory and discriminating the talents of the different leaders in the mimic art. (Cassell & Co.)

....“THE NEW MAN AT ROSSMERE,” by Mrs. J. H. Walworth, fully sustains the reputation won by Mrs. Walworth in “The Bar Sinister” and her other works. In our judgment it is one of the best novels of the season. The scene is laid in that part of Arkansas subject to the overflow of the Mississippi; the time a few years after the Civil War, and before the whites and the blacks had fully adjusted themselves to the new order of things; the *dramatis personæ*, the planters of the vicinity and their families, a couple of carpet baggers, holding fat offices and manipulating the negroes, and Major Denny, formerly a New York lawyer, and his wayward brother Manton. Both of the latter had been in the Union army, and the Major, after nobly impoverishing himself to shield his brother from merited punishment, had gathered together the remnant of his fortune and invested it in a cotton plantation, which he personally superintended. It will be seen that all the elements which went to make up the reconstruction problem are here, and Mrs. Walworth has used them with a master hand. By a few rapid and skilful strokes she sketches a picture and draws characters quite as vivid and real as those presented by the more elaborate descriptions of Miss Murfree in the “Prophet of the Smoky Mountains.” Each character is firmly drawn and well sustained throughout, and the result is the naturalness of reality. Indeed, Mrs. Walworth says that she has only portrayed incidents of actual occurrence, painted with their genuine surroundings, and that the seemingly improbable events in the story are the ones described most literally as they occurred. If she has only grouped together real incidents, she has done this with marvellous skill; but if she has invented the incidents, as well as the plot, she has done this with the art which makes them seem natural. One cannot read the book without a better knowledge of the difficulties of reconstruction and a higher appreciation of those who have met and are striving to overcome those difficulties. The views expressed are moderate and rational, and we have nowhere seen a better statement of the case as it really existed after the war in the agricultural portions of the South. One does not like to lay down the story until it is finished, and yet should not read it hurriedly, or he will lose some of the finer touches. (Cassell & Co.)

....“ST. JOHN’S EVE, AND OTHER STORIES,” by Nikolai V. Gogol, is the title of the second volume in a series of Gogol’s Works now issuing from the press. We confess ourselves at a loss to discover the special charm which warrants publishers drawing so largely from Russian literature, especially as nearly all have to come to us with their originality of style entirely lost, in being translations of translations. The volume before us is full of the extravagantly marvellous, and though graphic in description and possibly true to Russian life and habits of thought and belief, will, we think, fail to enlist and hold the interest of the American reader. (Thomas Y. Crowell & Co.)

....“FROM MORN TILL EVE.” A very tastefully illuminated text-book. Each day in the month has an illuminated text of Scripture, and, on the opposite page, appropriate verses by Cecilia Havergal, founded upon the text. The covers in gilt bronze are also illuminated, and the whole forms a very pretty little gift book. (Thomas Whittaker.)

Our Library Table.

Periodicals, Serials and Notes.

....*Wide Awake* for October contains a long and interesting article on “Bridges,” by Rossiter Johnson. It has also a paper by Miss Harris, entitled “H. H. and others.” “A Tiny Tale of Travel,” by Celia Thaxter, and “The Gypsy Monkey,” by Sophy May, are, of course, good reading. Each number of *Wide Awake* is a special delight.

....*St. Nicholas* completes its thirteenth volume with the October number. The serials, by Frances Hodgson Burnett, Horace E. Scudder and others, which have proved to be of a high order of excellence, are now brought to a close. “Some Curious Mariners,” by C. F. Holder; “The Children’s Exhibition,” by Charles Barnard; and “About Breathing,” by Helen Clark Swazey, repay careful attention. Among the attractions promised for next year are: “War Stories for Boys and Girls,” by General Adam Badeau; Stories and Sketches by Frank R. Stockton; New Short Stories by Louisa M. Alcott; and “Jenny’s Boarding House,” a serial, by James Otis.

BOOKS RECEIVED.

Leach, Shewell & Sanborn: Good Reading for School and Home. Original and Selected Articles for Supplementary Reading. 12mo, pp. 300. 60 cents.

G. P. Putnam’s Sons: Humorous Masterpieces from American Literature. Edited by Edward T. Mason. 3 vols. Square 16mo, pp. 237, 294, 309. Price per set, $3.75; also,

The Pearl Series. 6 vols. I. Reflection. II. Fancy. III. Wit and Humor. IV. Love. V. The Poet’s Garden. VI. Faith, Hope and Charity. 32mo. Price per set, $3.

Daniel Miller, Reading, Penn.: The Gospel Call and Other Sermons. By Rev. John K. Millett. 12mo, pp. 366. $1.50.

Lee & Shepard, Boston; Charles T. Dillingham, New York: Dora. By Alfred Tennyson. Illustrated. Square 12mo, pp. 31. $1.50; also,

The Family. An Historical and Social Study. By Charles Franklin Thwing and Carrie F. Butler Thwing. 8vo, pp. 208. $2; also,

A Boston Girl’s Ambitions. By Virginia F. Townsend. 12mo, pp. 295. $1.50.

American Tract Society: Foxwood Boys at School. By Elizabeth P. Allan. 12mo, pp. 267. $1.

White, Stokes & Allen: Old Boniface. A Novel. By George H. Picard. 12mo, pp. 279. $1.50; also,

The Book of Entrées. By Thomas J. Murrey. 16mo, pp. 83. Board, 50 cents.

Houghton, Mifflin & Co.: Watch and Ward. By Henry James, Jr. (Riverside Pocket Series.) 16mo, pp. 219. 50 cents; also,

In the Wilderness. By Charles Dudley Warner. (Same Series.) 16mo, pp. 226. 50 cents; also,

Orient. With Preludes on Current Events. By Joseph Cook. (Boston Monday Lectures.) 12mo, pp. 340. $1 50; also,

Holy-Tides: Seven Songs of Advent, Christmas, Epiphany, Lent, Easter, Whitsun, Trinity. 16mo. 75 cents.

Jacob Smedley, Philadelphia: Golden Gleanings. A Select Miscellany. Compiled by David Heston. Large 8vo, pp. 350. Extra cloth, $1.75. Gilt edges, $2.

Dodd, Mead & Co.: The Children of the Week. By William Theodore Peters. Illustrated by Clinton Peters. Quarto, pp. 161. $2 50; also,

Blue Jackets of ’61. A History of the Navy in the War of Secession. By Willis J. Abbot. With illustrations principally by W. C. Jackson. Quarto, pp. 318. $3.

Charles Scribner’s Sons: The Huguenots and Henry of Navarre. By Henry M. Baird. With Maps. Two Volumes. 8vo, pp. 458 and 535. $5; also,

Children’s Stories of American Progress. By Henrietta Christian Wright. Illustrated by J. Steeple Davis. 12mo, pp. 333. $1.50.

Presbyterian Board of Publication: Earthly Watchers at the Heavenly Gates. The False and the True Spiritualism. By the Rev. John Chester, D.D. 12mo, pp. 320. $1.15; also,

The Chester Coterie. By Kate Livingston Hamilton. 12mo, pp. 236. $1.

Cassell & Co.: Electricity in the Service of Man: A Popular and Practical Treatise on the Applications of Electricity in Modern Life. From the German of Dr. Alfred Ritter Von Urbanitzky. Edited, with copious additions, by R. Wormell, D. Sc., M.A. With an Introduction by John Perry, M.E., F.R.S. With nearly 850 illustrations. 8vo, pp. 859. $6.

S. C. Griggs & Co.: Complete Poetical Works of Benjamin F. Taylor. 12mo, pp. 355. $1.75.

T. Y. Crowell & Co.: The Christmas Country and Other Tales. By Mary J. Safford. 12mo, pp. 285. $1.50.

UNBOUND BOOKS AND PAMPHLETS.

The Touchstone of Peril. A Novel of Anglo-Indian Life. With Scenes During the Mutiny. By R. E. Forrest. (No. 547, Harper’s Franklin Square Library.) 4to, pp. 70. 20 cents; also,

Joan Wentworth. A Novel. By Katharine S. Macquoid. (No. 98, Harper’s Handy Series.) 16mo, pp. 219. 25 cents.

Grace Abounding to the Chief of Sinners. By John Bunyan. (Cassell’s National Library, No. 88.) 18mo, pp. 192. 10 cents.

PERIODICALS.

October.—The Baptist Quarterly Review, The Targum, The Musical Herald, American Art.

November.—The Quiver, Frank Leslie’s Illustrated Family Magazine, The Magazine of Art, The Atlantic Monthly, Cassell’s Family Magazine.

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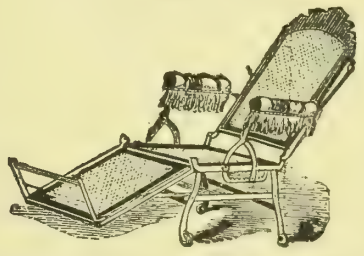

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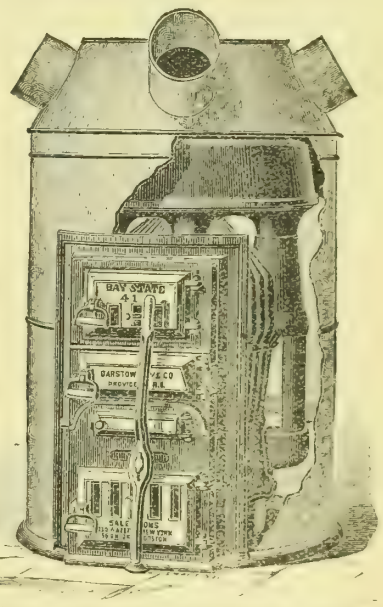

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The Home.

AUNT MARJORIE'S CORNER.

"God Has a Good Place for Mothers."

IT was a very strong-hearted and very loving mother who recently used this expression, as she told me how she had been called to "lay away" her two noble boys just entering manhood. The one last taken had come into the kitchen only a few days before his death, and, showing her the muscles of his strong right arm, had said: "Yes, mother, that arm is going to take you out of this kitchen! Soon I shall take care of you, and there will be no more hard work for you!" And then in merry boy-fashion he had kissed her and whirled her about the room. Within two weeks the strong right arm was powerless, and the mother stricken. The story of the rending of her heart is too sad to describe. But the phrase struck me, "I tell you God has a good place for mothers."

The mere fact of the mother's relationship to her child puts her in a good place. One of the most earnest of philosophers says, "This is one of those relationships whose inward qualifications are divinely prepared in the heart, to make the toil a refreshment and the care a joy, and the happy twining of two lives together itself an education for both. The little child has but one father and mother. The relation is unique and all in all to him." It is indeed unique to the child, but it is no less so to the mother. No other relationship she holds is like this one. None fill the same want of her soul. No other so educates the divinest possibilities of her nature. This fact of the relationship lies at the base of all she can effect with her child. It is the inviolable, immovable foundation on which she has the right and privilege to rear, with Divine help, as faultless a structure as may be. The relationship is God's appointment, and, therefore, the mother is in a good place.

The place is good, too, because it is one which calls for much unselfishness on her part. A place where many interests centre, where many practical matters need hourly adjustment. "How clear," says Farrar, "do practical details become in the light of absolute principles." It is the mother who must see that the clear light of these absolute principles falls on all things and all persons in the house, yet who must be such a loving embodiment of these principles that none shall think of abstract truth, but only know and feel that all things move by the sweet compelling power of love.

Again, the mother's place is a good one, because in it and by it God is teaching her the things He would have her learn. God is her Teacher through her children. Is she docile, is she attent, is she studious to catch the Master's meaning as He speaks to her by many voices no ear but hers hears, by a thousand affiliations between her children and herself invisible except to spiritual presence? Is she seeking the significance of the Divine teaching from the pages of her own child's heart and life? "Talk comforting words to the mothers," says Mr. Moody. "When a young mother is just beginning to feel her responsibility, it isn't very difficult to reach her heart." God chooses this place of motherhood for some of His sweetest, deepest lessons.

Good is the mother's place, too, because it is a place of love, where love cannot be too great, where the manifestation of love can hardly be too frequent, and where love creates love. In one of H. H.'s bright reflective essays called "Wetting the Clay," she speaks of the process of the sculptor when modelling the clay which is to serve in every particular as the exact copy for the finished marble. The constant showering and moistening of the clay which precedes every touch of the modelling hand, lest the dry clay crumble to the ruin of the work, is used by her to symbolize the love with which everything the mother does or says to her child should be filled. "Wet the clay," she says to mothers. Give your children love. Love must be in the *manner* as well as in the heart. Express more winning love, if you would govern your children easily and rightly.

Then how good is the mother's place in the light of that blessed word of the Saviour's, "Whosoever shall receive one of such children in my name, receiveth me, and whosoever receiveth me, receiveth not me, but Him that sent me." Why may not a mother be receiving Christ, and so the father, in receiving her own children in His name? Certainly the promise does not exclude her own children, although it embraces *every* little one we receive in His name. Think how good is that mother's place who is every day receiving Christ in and through her own family of little ones. Her privilege thus becomes her power. We sometimes say the Gospel is brought to our very doors, but here it is put into our very arms, and embodied in the sweet forms of our children.

I have read a story of a woman in very poor clothing gazing intently at a picture of the Infant Jesus in the arms of His mother, and then exclaiming, "Who would not try to be a good woman who had such a child!" It is possible that in receiving our own children we may, at the same time, receive Him who made His own mother blessed among women. "Infancy is a perpetual Messiah which comes into the arms of fallen men and pleads with them to return to Paradise." M. C. G.

A Garnered Sheaf.

THE little ones of our household are quite apt to ask, "Have you brought me anything?" whether our absence from home has been marked by hours or days.

Now that the autumn time finds us settling ourselves after the summer's flitting here and there, the children's question has come back to me many times. The moss, shells, cat-tails, immortelles, autumn leaves and grasses, selected with a thought of how much certain ones would appreciate them; the care, too, the recipients would bestow in arranging them, with a genuine pleasure, realizing there's a bit of history connected with all summer gleanings.

In addition to nature's beauties, I've gathered a sheaf that too will cheer and brighten and strengthen winter days. Little glimpses of what another life is striving to attain, conquer and be by Jesus Christ's help. These recollections come back forcibly and prove a treasure from memory's store-house as well as an incentive:

> "I've gathered handfuls, one by one,
> Here and there for me they fall."

'Twas Sunday afternoon; we were starting for the little chapel school which we attended during vacation. On the stairs Madge said, "Shall we ask those girls to go, too?" alluding to a certain coterie who were being rather merry on the piazza.

Do you suppose they will? I questioned, to which came the response and rebuke: "We can ask them, if they don't go, it's not our fault. We've promised to do *whatever* we can."

The second instance is a sweet reminder. Hearing of a mutual acquaintance whose summer plans seemed strangely thwarted, we talked a little of the advisability of inviting her to join us. "She's alone, let's ask her; I guess that would be God's way," said Madge; which conclusion sent us into the house to write the letter.

One more sheaf good for every-day living. We were around the evening lamp busy with some fancy work, that in spite of all painstaking efforts seemed determined to go wrong. Over and over again Madge tried, and patiently, too. I could but notice it. In the quiet of our own room that night she said, "I almost lost my temper over that cotton, but I just told Jesus I didn't want to, and asked Him to help me, and He did."

Little things? Ah, try them! The *living* them shows the trend of one's life and character. Little sacrifices, deeds of kindness, words of cheer, sympathy and comfort, who can estimate how much they may count for us in the harvest home above?

We cull only the sweetest and choicest blossoms for our bouquets; and of all that lies around our pathway we can and do choose—we must. It is ours, too, to know whether we gather more tares than wheat.

The summer's ended. "What hast thou gleaned."

Another Ruth.

An Autumn Odor.

BY MARY R. BALDWIN.

IT had been a long sensuous autumn day, and ere the sun declined we took a remembered path to get away, if possible, from our usual conditions and to find, if we might, that something which we had for days felt that nature held in reserve for us, a something so subtile that we knew not to what sense it might appeal, or indeed whether we owned a sense capable of receiving it.

As we start we are alert in every conscious faculty; we mean that nothing shall escape our observation; too intense, surely for the dreamy influences of the hour, without seeming to know how to help it. We have that insistence which nature scorns, for she takes no one to her heart whom she does not bring first under her magical spell, and into that realm of communion where there is a quiet harmony between the soul's activities and those of her own kingdom. As we walk we whisper, "An autumn in this new Western country can never seem as full and beautiful as the autumns of that fair land where art, being helpful to nature, is yet reverent before her." As our eyes wander over the landscape, we are not really conscious how far the memory of a happy day is making us unjust to the beauty before us. We go on and on until there is only here and there a cottage among the fields stretching before us. But nature is trying her spell, we no longer insist, no longer compare; we feel, vaguely, that she has taken us closer to herself than ever before. Is she going to reveal that something for which we have had a strange longing through the years? It may be so, but if she does we are not really prepared for it; we want a soul enlargement to receive it; all this we are saying to ourselves as we come upon a little grove near a nursery-man's grounds, an experiment in the interest of *utility*, rather than of *beauty*. We pass among the young trees and suddenly are stopped by a memory before a buttonwood not more than three feet high; taking one of its leaves we press it between our hands and lo! an encantress seems to hold us in her power. An odor appeals to our sense of smell; an odor held in a mysterious way in a living chamber within us, answers to this one of to-day from the pressed leaf, and we are again a child in a New England village; are again under the buttonwood by the school house upon the green. The old associations range themselves like magic, fast and faster around the remembered odor; we have not entered the thick of life's fight, have not walked the way of environment, have never been beaten back by circumstances; we are in childhood's large, wonderful world, which we really have no care to explore so long as we can have the satisfying pleasure of our mimic life under the buttonwood. With the leaf yielding its scent we might live as a child so long; so long that perhaps we could not get back again our old selves. Autumn, dear, patient, tender autumn would surely through all her influences keep the charm unbroken. But a bell sounds near; was it the school-bell, rung by the relentless hand of the teacher to end the happiness under the old tree? We do not run with the troop of children to answer the summons, we still stand crushing the scent from the leaf. The sound is now close upon us, we raise our eyes, and at a short distance from us a cow is quietly feeding, and thus we are brought back to our life of to-day. The western landscape stretches around the western homes and hearts over in the distance.

And is this landscape without beauty? There are fields near us whose shades of coloring might be worthy of the highest efforts of an artist, and when the autumn sun glints upon them it also glorifies them, and the distant hills have smiles and shadows like the hopes and fears upon the human soul, and the homes yonder have love and welcome, and the hearts there beat in harmony with the world-wide longing and purpose toward better and truer living.

A Bit of Wise Counsel.

WE take this bit of wisdom for mothers from the columns of *Church and Home:*

Teach the children to respect you. Perhaps you smile at this. Love seems so far above and beyond respect! The children love you with all their hearts. Granted. But for all this, neglect not to cultivate respect in them. A devoted mother is willing to forego comfort for the sake of her loved ones. Sleepless nights and aching limbs must sometimes be; but there is another kind of self-denial for mothers. When Marion has devoured her own portion of the choice fruit or confection, and her baby fingers stretch towards mamma's plate, deny yourself the pleasure of giving her the whole, or a portion of what belongs to you.

When Isabel longs for a new hat which she does not really need, and the family purse reminds you that you cannot purchase that without wearing your old cloak another winter, buy the new cloak, and let the hat wait. It may be there is an instructive course of lectures in progress. For some reason all the family cannot attend. Take your turn with the others. You will be surprised to see how willingly the girls or husband will remain at home when they find "mother" cares about going. Do not say, "Anything will do for me." Have a proper care for your person and apparel.

Encourage the children to work. Something more than encouragement may sometimes be necessary. In most cases, however, a judicious mother can so

interest the boys and girls that work will not be a heavy burden. Marion wants to wash dishes, but is too small. Let her dust, while Isabel does the dishes, and by-and-by instruct them both in the mysteries of bed making and bread-making. Be sure that the boys chop the wood and bring the water. No doubt it would be easier to do all this work yourself, there's so much "bother" about teaching children, but for their sakes, if not for your own, give the extra time and labor.

All this may require self-denial on the part of the loving mother, who would gladly give herself and her possessions for the dear ones; still, in kindness to them, as well as to herself, these simple rules should be followed. When each child has his or her allotted portion of work, and mother is treated with the respect that is her due, there may be fewer sickly attempts at art, and fewer wishy washy stories and poems written. There certainly would be fewer poor, tired women longing for rest, but mother, instead of being the slave and drudge, to be thrust into the background when parlor company comes, will become what God designed her to be, the queen of the home.

CHILDREN'S PORTFOLIO.

The School-Boy's Warning.

LISTEN to the merry brook,
Running through this sheltered nook;
See the tiny, speckled trout
As they dart and sport about.
On the water bright and clear
Let not your shadows fall, for fear
You'll affright these keen-eyed trout,
And send them to the depths about.
Hook and line they do not fear,
In the chattering brook so clear.
Oh! you foolish, foolish trout,
To bob your little head about;
Why ope your mouth and shut your eye?
And thus be caught by floating fly?
To be ensnared by tempting bait,
Finding your mistake—too late.
School boys, now a lesson learn:
Do not be tempted by a worm,
A fly, a line, a shining hook,
Let nothing tempt you from your book.
Marbles, or top, or kite, or s ring,
A ball, or buzzing fly on wing.
Obey with care, your teachers kind,
Your lessons learn, their precepts mind;
Be not allured by tempting bait,
To find you've erred—alas! too late.

MRS. E. P. RUNK.

Better than a Doll.

"AUNT EMILY, see my doll!"

It was, indeed, a doll worth seeing that Grace Colston held up for Mrs. Aikman's inspection. A lovely waxen creature almost life-size, that could not only open and shut her eyes, and cry and move her joints, but by some marvellous arrangement could even walk. She was a child of fortune as well as her young owner. This was evident from her silk dress trimmed with rich lace; her velvet mantle with quilted satin lining and down border; her gold necklace and stylish hat with its curling plume, as well as the extensive and elaborate wardrobe, which filled the open drawers of the miniature dressing-case appropriated to Miss Maud Angeline.

"It is a beautiful doll, and she is beautifully dressed," said Mrs. Aikman.

"Yes, Aunt Emily, and everything she has I made myself. Kittie has to have a sewing-girl to make her doll's dresses, and I don't think they look as well as mine do. I love to sew." So saying, Grace smoothed down Maud Angeline's dress with all the pride of a young mother.

Aunt Emily smiled. In that home of wealth and fashion and luxury, where the children had been surrounded with servants from infancy, she was glad to see the simple, unspoiled nature that thirteen-year old Gracie still kept, as well as her innate self helpfulness and industry. These traits reminded her of Grace's grandmother, who, in the homelier surroundings of a farmhouse, had been a tender mother, a notable housewife, an energetic, generous, noble woman. She understood the memories that had softened the tone of her brother, the busy, absorbed merchant, as laying his hand on Grace's curly head, on the evening of her arrival, he had said, "Grace, I fancy, has mother's looks, and I hope she is going to make a woman like her."

But after Aunt Emily had admired Maud Angeline and praised the neatness of Grace's sewing, and after Grace had run downstairs to give her precious doll an airing, a little sigh escaped from her aunt. She was thinking of the money Maud Angeline represented, from her buttoned kid shoes to the lace-trimmed parasol which she carried in her dainty, gloved hand, and of the little children in that great city pinched and cold, suffering for clothes to keep them warm.

"How much warm flannel," she said to herself, "how many pairs of shoes and stockings the cost of that one doll would have bought! And Grace could have learned to sew equally well for a live child as a wax one, and have learned besides something she has never yet known—the pleasure of doing for others."

Mrs. Aikman did not press her views of the matter upon her sister-in-law, a lady largely absorbed with social duties, and who, because she had more sensible ideas than sometimes belong to fashionable people, regarded her domestic management as infallible.

Yet one day not long after, Aunt Emily said to Grace: "I am going to see a poor woman of whom Jane, the chambermaid, has been telling me. Her husband has lately died, after a long sickness, and left her with three children, the youngest only a year old. She is English, with no near relations in this country, and none who can help her anywhere. I am going to take her some lace to mend, as Jane tells me she does fine sewing very nicely. Would you like to go with me?"

Grace readily assented, as she would have accompanied her aunt anywhere. She had read of poor people in books. She had seen ragged men and children on the streets, but of actual poverty she had no more idea than her Maud Angeline. They had not far to go, for the extremes of life often lie close together. As they turned off the wide, handsome avenue into narrow streets and alleys, where the houses grew more and more shabby and tumble-down in appearance, Grace drew closer to her aunt, and asked, with wondering eyes: "Aunt Emily, how *can* people live where it is so horrid and everything smells so?"

But more revelations were in store for Grace when, reaching the house they were in search of, they went up one, two, three, four flights of stairs, to one low room under the roof where Mrs. Munger lived. Very clean it was, for Mrs. Munger had seen more prosperous days, and still kept her old habits of order and neatness. But Grace had never seen so bare a room. Beside it, those of the servants at home seemed almost luxurious. There was no carpet on the floor, the tiny cracked stove contained hardly fire enough to warm the room for early December, the few chairs and table were of the cheapest sort, the covering on the bed in the corner looked thin and scanty, and as Grace glanced from the faces of the widow and her children to the cupboard, she fancied the contents of that must be very small.

Mrs. Munger did not complain or lay bare her necessities even when Aunt Emily, with gentle sympathy, drew from her something of her story.

Grace was quite delighted with the baby that cooed and crowed in her arms, while the older children stood aloof, regarding her rich dress with admiring eyes. As they emerged again into the street, she exclaimed in awe-struck tones: "Oh, auntie, *did* you notice that poor baby's clothes? How poor and thin they were for this cold day! And what kind of shoes did the other children have on?"

"I should think they had been made from an old hat. Their mother has evidently very little to do with, but does the best she can with that little."

"Why didn't you give her some money?"

"I am going to, my dear, but in the way Mrs. Munger will like it best, by paying her for work. As to shoes, I should think the little boy might wear some of Johnny's. Perhaps you can find a pair he has thrown aside that would make the little fellow comfortable."

"Of course I can, and jackets, and no end of things! And, perhaps, Mrs. Munger could make a dress for the little girl out of one of my old ones. I'll make her up a bundle as soon as I get home. Aunt Emily, I do believe that one of Maud Angeline's embroidered flannel skirts would be big enough for that baby."

"I dare say it would."

"She has three, and I might spare the plainest one. I don't know whether any of her dresses would fit the baby or not." This she added a little reluctantly, for the thought of parting with any of that treasured wardrobe cost her a pang, and self-sacrifice was something wholly new to Grace.

"They would not be suitable for the baby even if they fitted her," answered Aunt Emily. "The baby needs warm, but simple dresses."

They walked a little while in silence, and then Grace drew a deep sigh. "Mamma gave me eight dollars yesterday to buy a new pink satin dress and trimmings for Maud Angeline to wear to Addie Bates' party next week. Would that get much for the baby?"

"It would clothe the baby warmly and comfortably for all winter."

"O, Aunt Emily, let us buy the things right away! and," her tones growing more earnest, "are there many children as poor as that?"

"Hundreds, my dear, in this city, to say nothing of all those gathered into asylums, and homes, and nurseries, where they must be fed and clothed. To some of them the dresses you outgrow and cast aside would do much good. To the sick children in hospitals, the toys you grow tired of, and the papers you have read, would afford great pleasure."

Mrs. Colston interposed no objection to Grace's use of her money. "I give a large donation each year to the Benevolent Society, but if you are certain that these are worthy poor, and Grace chooses to help them, I am willing, only she must never go alone to such places as they live in, and I hope she will catch no disease by going with you."

So Grace and Aunt Emily went out shopping for the baby's benefit, and under the latter's direction Grace made the little garments herself. After they had all been finished in the neatest manner, came the happy day when she carried them to the baby. With her own eyes she saw it invested in a new warm suit, while the mother fairly cried for pleasure as she exclaimed: "I believe, dear child, the Lord sent you, for I did not know how I was going to get comfortable clothes for the children this winter."

After leaving, Grace said to her Aunt Emily, who had accompanied her: "Do you know, auntie, I never thought that the money I was spending for candy and on my doll would make a poor baby so comfortable? Of course, I'm ever so fond of Maud Angeline, but a real, live little child that can feel and look happy, and know that it is warm, is ever so much better than any doll."

ELA THOMAS.

Child Strategy.

A LADY, teaching her little daughter, four years old, pointed to something in the book and asked: "What is that, my dear?"

"Why, don't you know?" inquired the child.

"Yes," said the mother; "but I wish to find out if you know."

"Well," responded the little miss, "I do know."

"Tell me, then, if you please," said the lady.

"Why, no," insisted the little one, with an arch look; "you know what it is, and I know what it is, and there is no need of saying anything more about it."—*Early Dew.*

Little Heads Together.

No. 1.

WORD-BUILDING.

1. An article, another article, an auxiliary verb, a staff, a boat.

2. A letter in man, an adverb, a small serpent, a part of a ship, a Turkish coin, an embarrassing predicament, something found near outer doors

3. A pronoun, a city, the atmosphere, the haunt of a wild beast, a Scottish lord, a small reptile.

4. A letter found in cat, a preposition, a verb, a fruit, an Italian, poet born 1265, a way in which horses are harnessed, a command.

5. A vowel, an article, a conjunction, a man from Denmark.

6. A vowel, a verb, a nickname of one of the Presidents of the United States, an animal, a yellowish resin found as a fossil, one who finds fault, to climb with difficulty.

"ITTALIE."

No. 2.

DROP LETTER SAYING.

T-e-e-a-i-v-r-i-i-g-o-v-r-l-o-d. E. M.

No. 3.

DIAMOND.

1. In continent. 2. A pronoun. 3. Methods. 4. Companionship. 5. What all should be. 6. Unpleasant medicines. 7. To fasten. 8. To speak (backward). 9. In continent. V.

Answers to Puzzles of September 29th.

No. 1.—

P A U L
P E O R
T E N T
G N A T
N O A H
A T A D
E N O N
L U K E
F A C E
S E T H

No. 2.—

STEW
TREE
EELS
WEST

No. 3.—Some of your hurts you have cured,
And the sharpest you still have survived,
But what torments of grief you endured
From evils which never arrived!

Correct answers from Lewis D. and Jennie Labagh.

Original puzzles for this department are solicited. Everything for the "Children's Portfolio" should be directed to Cousin LOIS, at this office.

The American Board on Future Probation.

THE announcement that the report of the Committee on Dr. Alden's Report as Home Secretary would be next on the programme, was received with a movement of interest, it being expected to open the controversy on the question of Future Probation. Pres. S. C. Bartlett, of Dartmouth College, then read the report of the committee, of which he was chairman, and was frequently interrupted by applause, that went to show how the gathering stood upon this question. The report, among other things, said:

An important and prominent feature of the report is its distinct presentation of the respective functions and obligations of the officers of the Board, as handed down by the settled usage of the past, and defined by the Constitution and action of the Board itself. It thus appears that in the selection of candidates, while the preliminary correspondence is conducted by the Home Secretary, and the most careful inquiry is made as to the fitness of the candidate for this specific work, the Secretaries have no vote upon his final acceptance, but the whole responsibility is assumed and borne by the Prudential Committee, who, in the faithful discharge of this duty, not unfrequently find it necessary for various reasons to defer action. It also appears very distinctly and unmistakably that the officers have been acting under the express direction of the Board itself, as given in the year 1849, in the following language: "The Board does not assume to decide upon the fitness of an individual to be a minister of the Gospel; but it is their duty to decide, and that intelligently, on his original and continued fitness to be sustained by the funds committed to their disposal, as a missionary to the heathen.... The contributors of the funds for foreign missions demand more evidence of faithfulness in the preaching of the Gospel than can possibly be in possession even of the permanent ecclesiastical bodies scattered over the country, and they will hold the Prudential Committee and the Board responsible for seeing that no part of their contributions go for the propagation of error, either in doctrine or in practice." In this emphatic statement, it will be observed, the Board, while claiming the right to decide upon the fitness of an individual to be a missionary to the heathen, disclaims the authority to decide upon his fitness to be a minister of the Gospel. It has been sugges ed that the Prudential Committee might be relieved of the difficult and delicate duty of pronouncing upon the theological fitness of the candidates by some carefully devised method of referring the question to a properly constituted vicinage council. The committee mention this as a suggestion, on which they are not called and do not deem themselves competent to decide. Without entering upon further consideration of any of the topics presented in the paper before us, we would recommend the adoption of the following resolutions:

1. *Resolved*, That we recognize with profound gratitude the continued marks of favor with which our Lord and Master regards this great work of preaching the Gospel to all nations.

2. *Resolved*, That the Board recognizes and approves the principle upon which the Prudential Committee has continued to act in regard to appointments for missionary service, in strictly conforming to the well understood and permanent basis of doctrinal faith upon which the missions of the Board have been steadily conducted, and to which, in the exercise of its sacred trust, the committee had no option but to conform.

S. C. Bartlett, J. H. Fairchild, W. H. Davis, C. F. Gates, G. H. Whitcomb, W. E. Hale, } Committee.
J. G. Vose, (with qualified assent.)

In presenting the report of the Committee on Dr. Alden's Report, Pres. Bartlett spoke of the six hours' session, given by the committee to the contents of the report and the expressed wishes of a large number of brethren of various views. They had sought to do their duty. Dr. Vose, of Providence, who signed the report with qualified assent, gave his reasons for so doing, in a clear and forcible manner. His main desire was to promote harmony. He thought the second resolution liable to be misunderstood. He thought the Board should never assume the prerogative of an ecclesiastical court. He heartily joined in the praise given touching the faithfulness, integrity and general wisdom of the Prudential Committee. He preferred a fair and properly composed council for the settlement of the theological fitness of candidates.

Prof. Egbert C. Smyth, D.D., of Andover, addressed the Board on the Committee's report. He avowed his wish for harmony. He was sure there was a grave misapprehension as to the spirit and purpose of those who had been compelled to differ with the majority of the Prudential Committee. He emphasized the statement of Dr. Vose that the Board is not an ecclesiastical court. He read from the Manuals used by the Prudential Committee, and commented on the use of them. He thought men had been turned away from the work by insisting on doctrinal tests. He thought no one should be rejected for any speculative opinions on secondary matters.

At the close of his address Dr. Bartlett called for a statement from Sec. Alden. Dr. Alden reviewed the course of the Committee in general and in particular cases, with great frankness, quoting from letters from and to candidates, and from the records of the Committee, showing what had been done, and the reasons for the action taken. Not an applicant had been rejected. Action had been deferred, for further correspondence. Dr. Lyman Abbott spoke in favor of a council to decide on the fitness of candidates. Dr. Noble, of Chicago, offered the following resolution as supplementary to those of the committee:

Whereas, From remarks made on this platform it seems difficult, if not impossible, to draw a genuine statement, in terms so clear and strong as to cover the case; therefore

Resolved, That this Board distinctly and emphatically disavows its belief in what is called the doctrine of future probation, and it hereby instructs its Prudential Committee to exercise great care in selecting missionaries for the foreign field.

In supporting his resolution, Dr. Noble said: "We are here to discuss a matter for which I think we should go without eating and without sleeping until we can settle it and settle it definitely. My face is toward the light, and if I may be indulged in a matter personal to myself, I will say from the very outset that this has been the stand which I have taken. I have been in councils where there were brethren coming up whose faces leaned in the direction of probation after death; but from their statements and from my sympathy with them, and from my view of the whole of what was wisest, I have voted in every instance for those men right straight through. My action has been misinterpreted. The largest council, as has been said, that was ever called in America for the installation of a man put itself on record in language as clear as that I hold in my hand to day; and yet a brother who has been upon this platform this morning, speaking about these things, has misrepresented that action entirely. Now I feel that we have reached a point where we must let it be known before the world where we stand. What is it about this thing, Mr. President, that is so sweet and beautiful, for they come before us as the apostles of light and sweetness? But what do we see? 'By their fruits ye shall know them.' That thing touches Andover: it disturbs and it divides. It enters into the city of Boston, it disturbs and divides. It enters into the newspaper offices and it is a great good fortune if it doesn't disturb and divide. It enters into the churches and straightway there comes alienation. It enters into the ministers' meetings, and there is a division and strife. It enters into the American Board, and instead of being here to-day to consider the great problem of saving the world, joined hand in hand and heart in heart with that work, we are intruded upon by this thing that calls itself simply a secondary doctrine, yet lifts itself to the front everywhere and also divides us. Now I say distinctly, we have had enough of it and this American Board, so long as I have any vote to give, shall give a vote that will be distinctly on the side where we will understand it, and the Prudential Committee will understand it, and the churches will understand it. Oh, what a strange thing it is! Here are men seen in our churches, writing in our newspapers and reviews, going up and down in the land speculating about the future, and about the saving of souls in the future. There are two great ways of looking at this matter. One is to speculate here and to adjourn the saving of souls to the future. Another is to save souls here and adjourn speculation to the future. I propose to do what in me lies to save souls here and now; and when, if, through the infinite mercy of God in Christ Jesus, I am permitted to enter into the rest that remaineth for the people of God, then I will speculate and rejoice in speculations. But for the sake of missions, for the sake of our churches, for the sake of our standing before the world, for the sake of our influence upon all bodies related to us in the same work, I want this American Board to lift itself up and to take a position that from this time forward shall be unequivocal."

Dr. Chapin, of Beloit, offered the following as a substitute; which Dr. Noble accepted, and the Board passed it with the resolutions of the Committee:

The Board is constrained to look with grave apprehension upon certain tendencies of the doctrine of a probation after death, which has been recently broached and diligently propagated, that seem divisive and perversive and dangerous to the churches at home and abroad. In view of these tendencies they do heartily approve of the action of the Prudential Committee in carefully guarding the Board from any committal to the approval of that doctrine, and advise a continuance of that caution in time to come.

Mr. Z. Styles Ely and Dr. W. H. Ward, of New York, Dr. Noble, Dr. Goodwin and Prof. Boardman, of Chicago, ex-Pres. Andrews, of Marietta, O., Rev. C. O. Brown, of Dubuque, Sec. Clark and Judge Miller, of New Haven, spoke earnestly on different aspects and sides of the question.

Following the adoption of the Report of the Committee and the supplementary resolution, E. W. Blatchford, Esq., of Chicago, Vice-President of the Board, offered the following resolution:

The Board recommends to the Prudential Committee to consider, in difficult cases, turning upon doctrinal views of candidates for missionary service, the expediency of calling a council of the churches, to be constituted in some manner which may be determined by the good judgment of the Committee, to pass upon the theological soundness of the candidates, and the Committee is instructed to report on this matter to the Board, at the next annual meeting.

Pres. Hopkins read a letter from Pres. Dwight, of Yale College, and made remarks himself, favoring Mr. Blatchford's resolution. The resolution was adopted.—*Report of The Advance.*.

The Episcopal Convention.

THE General Episcopal Convention assembled in Chicago, while discussing the report of the Board of Missions on Monday, Oct. 11th, again recommended the Enrollment Fund of $1,000,000, to be raised by the laymen of the denomination, no one to be allowed to give over $5, and to be an endowment of the Board of Missions, yielding $50,000 yearly. The project was entrusted to five laymen of Pennsylvania, where the plan originated, the lay deputies of each diocese to aid them in carrying out the plan. In three years, it is hoped, the money will be raised.

On Wednesday, upon the motion of Rev. Phillips Brooks, of Boston, it was resolved, after an earnest debate and amid hearty applause, to send a Christian greeting to the Congregational Council, also in session in Chicago. On Friday morning, however, the House of Bishops sent in a message declining to concur in this action. A plan to enlarge the Board of Missions by the election of a Missionary Council every three years, with power to appoint a Board of Managers, consisting of fifteen bishops, fifteen presbyters and fifteen laymen, was discussed on Friday.

On Saturday a vote was taken on the proposition to change the name of the Church from the Protestant Episcopal to the American Catholic Church, and it was defeated, twenty two dioceses casting a clerical vote against it and twenty-nine dioceses a lay vote, while seventeen dioceses cast a clerical vote for it and eleven dioceses a lay vote. The dioceses voting for it, with only four exceptions, were comparatively weak bodies in the South and West. Two hundred and ninety-five votes were cast, eighty-two clerical and thirty lay deputies voting for the change, and ninety-nine clerical and eighty-four lay deputies against it. But the vote, compared with that of the Convention of Philadelphia, shows that a feeling in favor of the proposition is growing.

Financial.

Tuesday, Oct. 19th.

The banks of this city last week increased loans $54,100, gained in legal tenders $210,300, and in deposits $931,100, lost 417,400 in specie, added $105,200 to circulation, and reduced the surplus of reserve $439,850, making it $4,618,950. The average rate on call loans was 6 per cent, and on the best commercial paper 5 1-2 to 6. The rate on call yesterday afternoon averaged 7 per cent. The steamers arriving Saturday and Sunday brought about $600,000 in gold, making the total within a few months about $8,500,000.

The imports of merchandise at this port last week were valued at $3,616,077, and the exports at $5,989,807. Foreign exchange sold yesterday at $4 81 for sixty-day bills and $4.84 for demand for sterling.

The Stock Market continued active and strong during the week. Manhattan Elevated stock was run up to 175 on Saturday, fell yesterday to 167. Delaware and Lackawanna closed yesterday at 140 3-4 bid. It is ticklish work dealing in these high priced stocks. Good bonds are held firmly.

Foreign grain markets were reported firm yesterday. The visible supply of grain, east of the Rocky Mountains, reported yesterday, showed an increase of 1,041,104 bushels of wheat, 178,032 of corn, and 140,458 of oats. The totals were 53,828,539 bushels of wheat, 13,755,674 of corn, and 5,135,901 of oats. Quotations for November grain were: Wheat here 84 1-4, in Chicago 73; corn here 45 1-2, in Chicago 35 1-2; oats here 32 1-4, in Chicago 25 3-4. No. 1 red wheat sold yesterday for 87 1-2 cents for cash.... The supply of hay and straw is large. Quotations yesterday were: Choice timothy 80 to 85 cents, clover mixed 55 to 60, long rye straw 65 to 70, oat 40 to 45, wheat 25 to 35....Cotton closed yesterday at Oct. and Nov., 9 7-8; Dec. 9.12-13; Jan. 9.19-20.

General trade does not show as large as increase as it has for a few months over the corresponding date of late year. The clearances last week exhibited an increase of about 11 per cent, outside of New York of about 14 per cent, over last year.

There is considerable activity in real estate at satisfactory prices.

....As regards the three leading denominations in Scotland, the following abstract of figures has been published: Established Church, 564,445 members; contributions $1,832,150; Free Church, 329,541 members; contributions, $3,130,140; United Presbyterian Church, 177,517 members; contributions, $1,950,980.

....Chaplain McCabe reports that the Methodist Episcopal Church is within $40,000 of the $1,000,000; and sends out a last appeal, to the effect that every Sabbath-school class in the whole Church raise one more dollar right away. The fiscal year closes October 31st, when the full amount must be secured.

....On Sept. 17th a colossal statue of the famous Grotius was unveiled at Delft. Many nations have contributed to this monument to the great jurist. The design of the whole and the model of the statue are the work of the sculptor, Stracké, of Haarlem. The bronze casting of the statue took place at Breda. The drawing for the pedestal was contributed by Garnier, the architect of the Paris Opera House. The mighty pedestal, which stands over 13 feet high, and weighs 30 tons, is of dark brown Swedish granite, cut and polished at Berlin. The foundations are of Swedish granite. Thus Sweden, Germany, Holland, Belgium, and France will help to commemorate the author of *De Jure Belli et Pacis.—The London Times.*

News of the Week.

(Continued from page five.)

There are anti-Jesuit riots in Chili.... Thirty six new cases of cholera and twenty-six deaths are reported at Peste, Austria. ....The passengers of the steamer "Anchoria" protest against detention at St. Johns, Newfoundland ...A duel took place in Idaho between two Indian chiefs. Both Indians were killed ...Forty houses were destroyed in Buffalo and several lives were lost and a vast amount of damage was done by the terrible storm which swept over that city night before last ...Severe storms are reported from several quarters, especially in the North and West....Janitor Titus, of Belvidere, N. J., has been found guilty of murder in the first degree....Knights of Labor have ordered the beef butcher of Armour not to go to work and that his meats should be boycotted....Two receivers were appointed for the New Jersey Central Railroad ...Theodore Roosevelt was nominated for Mayor for New York by the Republicans.

Monday, 18.—Seventeen lives lost in a storm in Great Britain....The cholera is making frightful ravages in Corea....General Kaulbars protests strongly against the Bulgarian election returns... The Agrarian troubles are growing more and more acute in Ireland....The Government in Bulgaria refuses to yield to the demands of Russia and war is very imminent....There is no fresh conflict between the Vatican and the Roman Government....The proposition to change the name of the Protestant Episcopal Church was voted down at the General Convention....Four hundred armed men are guarding the packing houses in Chicago. .. The Third Avenue Railroad in this city has been ordered to pay $49,000 of license fees. ....The South Boston Iron Works, which is one of the largest cannon factories in the United States, closed on Saturday ...Mr. Hewitt and Mr. Roosevelt accept the nominations for Mayor of New York city ... Yellow fever, it is said, has broken out in Biloxie, Miss....The village of Salisbury, My., was nearly destroyed by fire. Loss over one million of dollars....Rev. Dr. John Forsyth, of Newburgh, N. Y., died yesterday....Mrs. Parsons, wife of a condemned anarchist, addressed a meeting of Socialists in New York city....There is considerable dissatisfaction among the Knights of Labor over the salaries paid to their own officials.

Tuesday, 19.—Passengers from the "Anchoria" arrive in this city and praise the captain and crew....The canvass for Mayor of the city has become very energetic....The packing-house employes in Chicago return to work on the ten-hour basis ...Reports of damage by the storm of last Friday along the Lakes continue to come in....The boa constrictor which escaped from his box a few days ago in this city, escaped again in Boston at the museum and was captured after a severe struggle of an hour and a half....The Bartholdi Statue of Liberty, on Bedloe's Island, is nearly completed....Solomon Sayles, bondsman for H. L. Sayles, fugitive Alderman of this city, paid his bail bond of $25,000 yesterday, and Francis McCabe, another ex-alderman, was sent to jail ...Bulgaria more quiet.... Three of the French Cabinet resigned yesterday....Wreckage from the storm of last week continues to come ashore along British coast....French farmers ask protective duty for their wheat....It is proposed to spend $28,000,000 in enlarging the navy of France.

In view of the reopening of Cooper Union on November 7th, for Sunday evening Gospel Services, a large choir is being formed. Members of the old Hippodrome, Park Theatre, and Cooper Union choirs, and other singers who can render regular service on Sunday nights, are invited to meet in Annex Hall, 14 and 16 Fourth avenue, on Wednesday evening, October 27th, when steps will be taken to organize for work

Well Deserved Success.

(From the New York World.)

The great success of the Knabe Pianos is alone due to their brilliant and superior qualities for harmony, sweetness of tone, great power, and a thorough equalization throughout the entire scale, as well as their pliant touch. They are universally pronounced by the press and the musical profession as being unsurpassed by the instruments of any other maker. One of the most prominent qualities of the Knabe Piano, and one which is generally overlooked by the purchaser, is the superior workmanship that characterizes them, and it is conceded that they will retain their tone, and the general usages of wear, far beyond those of any other first-class maker.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by David W. Lewis & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.
Marking-plates furnished when desired.

New York, October 16, 1886.

Butter.—Receipts for the week, 37,343 pks.; exports 3,886 pks.

The late advance seems to have been too sharp and sudden to be maintained, and prices this week are lower with larger offerings, and a surplus carried over unsold.

The fall has been fine; frosts through N. Y. State held off late and diarymen have been induced to feed grain by the higher prices so that the fall make is larger than had been estimated and the week's market closes about 2c. off for finest last week's creamery make. Choice October dairy tubs and pails when offered bring 25a26c. quick, but the bulk of fall dairy make runs light-bodied and poor. Early firkins very dull. The refrigerators here are full of held Western creamery butter all the way from Ohio to Dakota, The finest of the ice-house stock is selected from at 22a23c., with more or less sales in line at 20a21c.; and there were sales of about 1,000 pks. this week for export at 16a18c.

Fancy fresh creamery	30 @—
do dairy (selections)	25 @26
N. Y. State dairies entire, good to fine	20 @24
do do common to fair	15 @18
N. Y. State creamery firkins	20 @23
Western creamery, summer make	15 @20
Butter, poor to common	10 15

Cheese.—Receipts for the week, 46,649 boxes; exports 18,702 boxes.

The market has been ½c. lower. Exporters, except for a few fancy specials on orders, were indifferent to buying, and prices on most all medium quality and earlier makes were nominal. Quite a large proportion of stock goes into winter storage. At the close strictly fancy September makes were steadier in price. We quote:

Factory, colored, full cream, finest	11¼@11¾
" white, " "	11¼@11½
" good to fine "	10 @11
" night milk skims	8 @ 9½
" skims	2 @ 6

Eggs.—Receipts for the week were 10,348 bbls. and 11,388 cases.

Fresh gathered stock sells well at 21a23c.; held ice-house stock has been very dull at about 18a20c. Limed eggs were offered and some sales made at 17a18c. We quote:

Near-by marks, strictly fresh eggs, per doz.	21 @23
Western and Canada, " " "	18 @20

For Dyspepsia, Indigestion, Depression of Spirits and General Debility, in the various forms; also as a preventive against Fever and Ague, and other Intermittent Fevers, the "*Ferro Phosphorated Elixir of Calisaya*," made by Caswell, Hazard & Co., New York, and sold by all druggists, is the best tonic; and for patients recovering from Fever or other sickness has no equal.

Publisher's Department.

Mrs. Charlotte Lisle, of Chicago, well known to the Western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me... but a remdey has removed it."

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c.
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

For Babies.

A prominent physician says: "In my opinion, the general use of Lactated Food would very largely reduce the alarming death rate now prevalent amongst infants." This is undoubtedly true, for Lactated Food has been successful in hundreds of cases where other prepared foods had failed, and has been the undoubted means of saving many lives. It contains great nutritive properties, and overcomes all irritation of the digestive organs. Babies thrive upon it as upon mother's milk. It is never rejected by the weakest stomach, infant or invalid.

Between disease and the many cheap preparations which are palmed off under the name of blood purifiers, take your chances with disease, until you can procure Ayer's Sarsaparilla—the only reliable blood purifier. Sold by all druggists and dealers in medicine.

To thoroughly cure scrofula, it is necessary to strike directly at the root of the evil. This is exactly what Hood's Sarsaparilla does, by acting upon the blood, thoroughly cleansing it of all impurities, and leaving not even a taint of scrofula in the vital fluid.

3 months' treatment for 50c. Piso's Remedy for Catarrh. Sold by druggists.

MARRIAGES.

BRADT—PELTON.—At the parsonage in Jerusalem, N. Y., Oct. 12, by the Rev John Scarlet, Mr. Elmer E. Bradt, of Reedsville, N. Y., to Miss Margaret E. Pelton, of South Bethlehem, N. Y.

FINNEY—SEARCH.—At the residence of the bride's parents, near Richboro, Pa., Oct. 13, by Rev. E. Birdsall, I. Newton Finney, of Hatboro, Pa., and Mary P. Search, of Richboro.

HUBER—BRADT.—At the residence of the bride's parents, Oct 6, by the Rev. John Scarlet, Mr. John Huber to Miss Anna E. Bradt, of Unionville, N. Y.

MUNGER—MATHER.—At South Bend, Ind., by Rev. N. D. Williamson, Oct. 12, Dr. Merritt L. Munger and Miss Ida M. Mather, both of Chicago.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

ROLPH.—I wish to bear testimony to the memory of Aaron Rolph, who departed this life last August in the seventy-fifth year of his age. The deceased was a member of the Reformed Church of Pottersville, N. J., from the time of its organization. While he was never called to any official position in the Church of Christ, still our brother was one of the Lord's hidden ones who adorn their profession by a godly life. It was delightful to visit his home. He was unenvious and ever content with the good Providence of God. He was firm and clear in his religious convictions and abounded in the grace of charity. He was never known to speak ill of his neighbor, and ever studied the things that make for peace.

As his pastor for six years I found great comfort from his fellowship and was ever strengthened and encouraged by his prayers and counsel. He was the pastor's friend and cherished the memory of those who had ministered unto him in holy things.

His last lingering, painful illness he endured with Christian fortitude. In patient submission he said, "the Lord's will be done." The death of this aged servant was a translation, He would repeat, "Oh blessed Jesus," and pray for those who had kindly ministered unto his necessities, assuring them "the Lord will reward you for all that you have done for me."

In this age of the world when so many are tempted to turn away from the Bible, it is good to look along the path of the just that shineth more and more unto the perfect day and behold such triumphs of faith. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Wm. H. Hoffman.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

Fulton Street Daily Noon Prayer-Meeting,
113 Fulton Street, and 58 Ann Street,
Just east of Broadway, near William Street.
COME IN, REST, AND PRAY.
Stop 5, 10 15 or 20 minutes, or the hour, as your time permits.

THE installation of the Rev. Wm. H. Ballagh as pastor of the Church of Lodi, N. Y., will take place October 26th, at 2 P.M. The Rev. Wm. H. Nasholds to preside, preach the sermon and read the form; the Rev. F. W. Kuhl to deliver the charge to the pastor, and the Rev. Peter DeBruyn to charge the people. S. C.

THE CLASSIS OF RENSSELAER made the following appointments for the ordination and installation of Mr. George Zabriskie Collier, at Stuyvesant, N.Y., on Wednesday, Nov. 3d, at 2.30 P.M.: The Rev. Dr. F. N. Zabriskie to preach the sermon, the Rev. Dr. W. H. Campbell to charge the pastor, the Rev. Dr. Drury to charge the people, the President of Classis to preside and read the forms. S. C.

THE CLASSIS OF SCHOHARIE appointed the following supplies for vacant churches: Gilboa and Prattsville, November, Rev. D, K. Van Doren; January, Rev. J. G. Smart; March, Rev. P. Phelps, D.D. Schoharie Mt. and Central Bridge, October, Rev. J. G. Fagg; Dec. Rev. E. Miller; Feb., Rev. W. A. Wurts; Sharon, October, Rev. J. G. Smart; Dec., Rev. E. Miller; Feb., Rev. J G. Fagg.

D. K. Van Doren, S. C.

THE CLASSIS OF ULSTER made the following appointments for the installation of Rev. W. Schmitz in the Church of Roxbury, on Wednesday evening, Nov. 3d: The President, Rev. Dr. Wortman, to preside and read the form; to charge the pastor, Rev. B. C. Lippincott or Rev. S. T. Cole; to charge the people, Rev. Dr. Wortman or Rev. W. A. Shaw; to preach the sermon, Rev. Abram Lansing or Rev. J. H. Van Doren. S. C.

Board of Education.

RECEIPTS FOR SEPTEMBER, 1886.

From Church of Addisville, Pa., 7; Colt's Neck, N.J., 7.52; Flatlands, L.I., 14.10; James D. Blauvelt, Esq., Clarkstown, N.Y., 10; Fairfield, N.J., 7.20; Fordham, N.Y., 25; Schraalenberg, N.J., 21.66; Holland, Neb., 10; Church of Comforter, Wiltwick, N.Y., 4.55; Bergen Point, N.J., 20; Clarksville, N.Y., 4.36; West New Hempstead, N.Y., 3.07; Saratoga Church, Schuylerville, N.Y., 18.75; Vriesland, Mich., 7.82; English Neighborhood, N.J., 4; Middletown, N.J., 3.12; Piermont, N.Y., 18.80; Bronxville, N.Y., 4.17; Mrs. E. F. Spoor, 1st Coxsackie, 5; Miss A. G. Fairchild, 1st Coxsackie, 5; 1st New Brunswick, N.J., 20.42; Rev. E. Mead, Keyport, N.J., 800; 2d Claverack, N.Y., 13.83; Constantine, Mich., 11.25. Total, $1,046.62.

Special Funds.—From Peter Lott, Esq., Woodhaven, N.Y., 100; and Wm. F. Wycoff, Jamaica, L.I., 100 for aid to students in Northwestern Academy; 1st Hackensack, N.J., for Northwestern Academy, 55; Kiskatom, for A. Miyake, student, 33.03. Total, $288.03.

F. J. Hosford, Treasurer,
34 Vesey Street, N. Y.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity strength and wholesomeness. More economica than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. *Sold only in cans.* Royal Baking Powder Co., 106 Wall-st., N. Y.

Day and Night

During an acute attack of Bronchitis, a ceaseless tickling in the throat, and an exhausting, dry, hacking cough, afflict the sufferer. Sleep is banished, and great prostration follows. This disease is also attended with Hoarseness, and sometimes Loss of Voice. It is liable to become chronic, involve the lungs, and terminate fatally. Ayer's Cherry Pectoral affords speedy relief and cure in cases of Bronchitis. It controls the disposition to cough, and induces refreshing sleep.

I have been a practicing physician for twenty-four years, and, for the past twelve, have suffered from annual attacks of Bronchitis. After exhausting all the usual remedies

Without Relief,

I tried Ayer's Cherry Pectoral. It helped me immediately, and effected a speedy cure.—G. Stoveall, M. D., Carrollton, Miss.

Ayer's Cherry Pectoral is decidedly the best remedy, within my knowledge, for chronic Bronchitis, and all lung diseases. —M. A. Rust, M. D., South Paris, Me.

I was attacked, last winter, with a severe Cold, which, from exposure, grew worse and finally settled on my Lungs. By night sweats I was reduced almost to a skeleton. My Cough was incessant, and I frequently spit blood. My physician told me to give up business, or I would not live a month. After taking various remedies without relief, I was finally

Cured By Using

two bottles of Ayer's Cherry Pectoral. I am now in perfect health, and able to resume business, after having been pronounced incurable with Consumption.—S. P. Henderson, Saulsburgh, Penn.

For years I was in a decline. I had weak lungs, and suffered from Bronchitis and Catarrh. Ayer's Cherry Pectoral restored me to health, and I have been for a long time comparatively vigorous. In case of a sudden cold I always resort to the Pectoral, and find speedy relief.—Edward E. Curtis, Rutland, Vt.

Two years ago I suffered from a severe Bronchitis. The physician attending me became fearful that the disease would terminate in Pneumonia. After trying various medicines, without benefit, he finally prescribed Ayer's Cherry Pectoral, which relieved me at once. I continued to take this medicine a short time, and was cured. —Ernest Colton, Logansport, Ind.

Ayer's Cherry Pectoral,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price $1; six bottles, $5.

The Church.

Communion.

OUR hand can grasp a hand;
  Our eye can meet an eye;
And through these tokens understand
  Our mutual sympathy.
A smile can touch the heart;
  A word can move the soul;
A sentence make the feelings start,
  And streams within us roll

Then, since these mystic powers
  While in the flesh are given,
What blest communion must be ours
  When spirits meet in heaven.
Unburdened of the clay
  That comes between us here,
Our trammels will be torn away
  In that celestial sphere.

And since our spirits thus
  Can men's emotions move,
Much more can God who fashioned us,
  His power within us prove.
With Him we do commune,
  In joy, in pain, in grief;
And soon as e'er we seek, so soon
  He gives our souls relief.

O rapturous height of bliss,
  To which we then may soar;
When, in the world that follows this,
  We dwell forevermore!
With God we shall enjoy
  More close communion there,
And in His service find employ,
  And in His glory share.

—*Rev. T. Nield, in Journal and Messenger.*

How It Worked.

WE made an experiment, and it was a success. The Sabbath morning congregation was the largest we had ever seen in the church, but was still too small to satisfy reasonable expectations. The people were without a pastor, and were founding their hope on securing one; and they were apparently thoughtless of their own obligation, and the possible outcome of effort on their part to bring people to the house of God. So we suggested that all take a Sabbath afternoon walk, that very day, and cordially invite all they saw to the services of the evening hour. It was kindly received, and in the cool of the afternoon people might be seen all over the town inviting friends, neighbors and strangers to the church. One lady, seventy five years of age, brought her quota of two. The result was, that the congregation at the evening service was twice as large as that of the morning, and the sanctuary was quite well filled. Let all who read go and do likewise.—*Herald and Presbyter.*

Loyalty to the Church.

IT is a very commendable thing for Christians to have charity one for another, and to entertain kindly feelings toward the members of other religious denominations. It is not only commendable, but it is a part of our Christian duty. As fellow-soldiers in a common cause, fighting the hosts of sin and iniquity, it behooves the members of all orthodox churches to cherish feelings of fraternal friendship toward one another. Time is too precious to be wasted in foolish bickerings over ways and means for prosecuting the work in hand. The needs of the hour are too great to admit of unprofitable wrangling over points of doctrine. Such bickerings and such wrangling do no good, and often result in much harm.

But there is such a thing as being too liberal in one's religious views. Every church has certain fundamental points of doctrine upon which its stability as an organization depends. To these points of doctrine its members subscribe, and the church has a right to demand that they shall be loyal to them. If such were not the case, what becomes of the power or authority of the church? Or what is the necessity of trying to perpetuate the church as a distinctive organization? If these fundamental doctrines are laid aside and declared to be of no effect, then the ideas of the founders of the church are lost sight of, and there is a revolution. The church cuts loose from its former moorings, and becomes, to all intents and purposes, a new organization.—*Star and Crown.*

A Strong Man Made Stronger.

ON the eastern shore of the Sea of Galilee is a miniature valley. At the head of this valley, about three miles from the coast, are the ruins of an ancient city. Here once lived a remarkable man. For physical strength he was a very Samson. Not less notable was he for spiritual capacity. In early youth, his splendid promise made men say "He will be a great man for either good or evil." The years fulfilled the prophecy; he became great for evil, and admitted evil companions. In time they came in troops. They occupied all the chambers of his brain. His will, his imagination, his memory, his affections swarmed with his chosen friends, until they took possession of him, tore down the walls of his moral being and made a very hell of him. There were two thousand demons in him, enough to make a Roman legion. And he had the strength of a legion. Men could not hold him. Even when they stole upon him in his sleep and chained him, he burst the chains as if they had been cords of silk. Men knew his cry from afar, and shuddered. Sometimes he would seem to get a glimpse of his own soul, and then he would cut himself as if to take his life. But he lived on.

One day, from over the sea, came a stranger. He beached his little boat and stepped ashore. He, too, was a remarkable man. Slight of build, gentle in manner, and making no cry on the streets, he, yet, was stronger than our strong man armed. Men already knew his power, but he had no reason to fear it. Strangely enough none of the great folks of the famous city came down to greet the distinguished visitor. But the strong man came to meet him. They stood face to face, and by some law unknown to us each knew the real character of the other. Strength met strength—man met man at opposite poles of being—in that narrow valley. And while it was impossible but that one should conquer the other, what followed can hardly be called a contest. The hitherto resistless combatants for supremacy in the poor giant's soul, recognized, in this calm stranger, an old and almighty foe. And, as if speaking not to the man before him but to them, he commanded, and they fled. It is a strange story, but until I know more than Sacred Record teaches, I shall believe that the demons left the man for swine, and that the swine, whom we deem lowest among brutes, could not endure for a moment what we men seem to enjoy, but stung to madness, went headlong to destruction. At once the strong man of Gadara has vanished from the scene, and a stronger man has taken his place. Demons have taken away with them a power of demons, but they have left the power of a man. Under the hand of the master of spirits the ruin of a lifetime is undone in a moment, and, clothed and in his right mind, the mighty Gadarene is, for the first time, really strong.

Consider what it is that constitutes strength in man. Was Ajax, was Achilles, strong? Was Voltaire strong? Is it either physical, or intellectual might that makes a man? Are we not all in danger of making heroes out of poor material? Is not Tennyson quite right in saying, "Self knowledge, self-reverence, and self control, these alone lend life to sovereign power," and a greater than he is right also, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Surely our Gadarene friend sitting at Jesus' feet, in possession of himself, and under the sway of his Lord, was in the way to sovereign power—was in his very humility and childlike trust, a mightier man than the mad Hercules he had aforetime simulated,—to witness for Christ, in morals and manners, a greater man than Socrates or Samson. A child may outdo a giant. Who can read this story and doubt the possibility of an "instantaneous conversion." One day this man is the abode of demons and the terror of Decapolis; the next he is a teachable disciple of the Prince of Peace; and the next he is an accredited herald to men of "what the Lord has done" for him. There is hope for every man. Oh, that men could see what it is to be truly strong and seek character—moral worth—where alone it can be found—at Jesus' feet.—*Dr. Braislin, in Baptist Weekly.*

....The Methodist Mission in Utah has received during the past year 168 members, 61 of whom had been Mormons.

....In the Scottish Episcopal Church views of the most extreme type are now all but universally prevalent. High Churchism in Scotland is scarcely distinguishable from Popery itself.

THE SUNDAY-SCHOOL.

Home Readings.

Lesson 5. Fourth Quarter.

M. The Empty Tomb.....Matt. 28: 1-15.
T. The Vision of Angels.....Luke 24: 1-12.
W. The Risen Saviour.....John 20: 1-18.
T. Early at the Tomb.....Mark 16: 1-11.
F. Christ the First-Fruits.....1 Cor. 15: 22-23.
S. The Risen Judge.....Acts 17: 22-34.
S. Raised by the Power of God.....Acts 13: 30-39.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN O. VAN DEVENTER.

Oct. 31st.—"*Jesus Risen.*"—*John* 20: 1-18.

Golden Text.—"The Lord is risen indeed, and hath appeared to Simon."—Luke 24: 34.

Central Truth.—"It is Christ that died, yea rather that is risen again."—Rom 8: 34.

INTRODUCTION.

THE Jews who had been so eager for the crucifixion of Jesus were fearful lest the bodies of the sufferers should hang upon the crosses during their Sabbath, and thus profane that holy day. They, therefore, sought to have their deaths hastened by the breaking of their limbs. When the soldiers came to carry out this command they found that Jesus was dead already, having voluntarily anticipated the course of nature. In order to satisfy themselves, but more especially that the Scripture might be fulfilled, they thrust a spear into His side, whence flowed the mingled blood and water indicative of a broken heart. Nicodemus and Joseph, men in high station, who had been deterred by prudence from confessing Jesus during His life, gave Him a hasty but honorable burial. The embalming of His body had not been fully completed when the approach of the Sabbath compelled His friends to postpone their further work until the first day of the week. We can imagine something of the gloom which must have settled down upon the disciples during the tedious hours of that Sabbath.

THE LESSON.

I. THE EMPTY TOMB.—VS. 1-10.

V. 1.—"*The first day of the week.*" After the Sabbath had fully passed. The evening hours with which this first day began had probably been occupied by preparations for the more complete embalming of Jesus. "*Came Mary Magdalene.*" Not alone but accompanied by other faithful women. She, however, was the leader in this company, and it is with her especially that the narrative has to do. "*Seeth the stone taken away from the sepulchre.*" This stone had been in their minds as an obstacle to the carrying out of their plans, and they had gone on hoping to find help at hand to remove the stone. While still at some distance, Mary saw that the stone had been removed.

V. 2.—"*Then she runneth and cometh to Simon Peter.*" Without going nearer she turned back to tell the news to the chief disciples. "*They have taken away the Lord out of the sepulchre.*" She had instantly jumped to the conclusion that the opened sepulchre meant a rifled grave. She had no thought of a possible resurrection.

V. 3.—"*Peter therefore went forth, and that other disciple*" They evidently shared Mary's apprehension, and went to see if they could find any clue to His whereabouts.

V. 4.—"*The other disciple did outrun Peter.*" Possibly because younger, or perhaps spurred on by the intensity of his affection.

V. 5.—"*And he stooping down saw the linen clothes lying, yet went he not in.*" Although first to reach the sepulchre he hesitated about intruding upon what seemed to his devout mind holy ground.

V. 6.—"*Then cometh Peter,....and went into the sepulchre.*" Peter was restrained by no such feelings as those that had held John back. He was determined to see what this strange thing meant. "*And seeth the linen clothes lie.*" The order in which the sepulchre was found is thus emphatically mentioned in order to show how the truth of the resurrection dawned upon the Apostles' minds. There was no indication of haste or violence.

V. 7.—"*And the napkin that was about his head, ...wrapped together in a place by itself.*" Jesus appears to have exercised the utmost care of these discarded grave clothes, which loving hands had provided for His burial.

V. 8.—"*Then went in that other disciple,....and he saw and believed.*" John is giving us his own spiritual autobiography, and speaks for himself, yet implying a similar faith in Peter. The evidence was sufficient as to the fact of the resurrection, as to its significance that were still in the dark.

V. 9.—"*For as yet they knew not the Scripture.*" Their ignorance of these things seems incomprehendible to us, but we must remember that it is always easy to be wise after the event. We read the Scriptures in the light of the experience and testimony of these men, whom sometimes we criticize harshly.

V. 10.—"*Then the disciples went away again unto their own home*" There seemed to be nothing to be gained by tarrying at the sepulchre, and as waiting was their present duty they returned to their homes to wait and wonder. They were not left long in suspense.

II. THE RISEN MASTER.—VS. 11-18.

V. 11.—"*But Mary stood without at the sepulchre weeping.*" She could not tear herself away from this spot so endeared to her as the last resting place of her Lord. The others had evidently said nothing to her as to the possibility of the resurrection. "*And as she wept she stooped down, and looked into the sepulchre.*" The tomb was probably a natural cave in the side of a hill, which had been enlarged and arranged for a place of burial. The low door prevented a person from seeing the interior without stooping down.

V. 12.—"*And seeth two angels in white.*" These ministering spirits may have been attending the Saviour on the Cross, and guarding His tomb during the time that He was held in its embrace. They

now become visible in order to prepare Mary for the manifestation of Jesus Himself.

V. 13.—"*Woman why weepest thou?*" We may believe that it is a part of the work of angels to comfort the sorrowing children of God. Their question assures Mary of their sympathy, as it might also have suggested to her a hopeful thought if she had not been so preoccupied with her grief. "*They have taken away my Lord.*" The cry of a broken heart, denied the poor comfort of weeping beside the grave of the departed. This one thought wholly occupied her mind at this time.

V. 14.—Before the angels could offer her a further explanation, she became conscious of the approach of some one behind her. "*She turned herself back, and saw Jesus standing, and knew not that it was Jesus.*" It is easy to explain the fact of her not recognizing Jesus, but we know that He after His resurrection did not manifest Himself to His disciples except when and how it pleased Him. The disciples on the way to Emmaus were equally blind.

V. 15—"*Jesus saith unto her, Woman why weepest thou?*" He would draw out an expression of her grief, in order the more effectually to remove it. "*She, supposing him to be the gardener.*" This was the most natural thought under the circumstances, and the other suggestion came into her mind that he had for some reason removed the body to another resting-place. "*Tell me where thou hast laid him and I will take him away.*" If friendly hands had removed the precious body, then she still might have the satisfaction of completing His burial and visiting His grave.

V. 16.—"*Jesus saith unto her, Mary.*" Only one word was necessary. The *tone*, which no one else could employ; the *name*, of which others in that vicinity would be ignorant, served to awaken her heart from its sorrow. "*She turned herself.*" While supposing Him to be the gardener she had only given Him half of her attention. "*Rabboni, which is to say, Master.*" As one word had revealed Jesus, one was sufficient to pour out her heart of love and joy.

V. 17.—"*Jesus saith unto her, Touch me not.*" It is evident that Mary's first thought was of a renewal of the former life which Jesus had lived with His disciples. She welcomed Him as One from whom she would not again be separated. "I ascend unto my Father and your Father." Only after His ascension could He, by the gift of His Spirit, return to abide with His disciples. The terms of this message shows how intimately Jesus associates His people with Himself. "*My brethren;*" "*My Father and your Father;*" "*My God and your God.*"

V. 18.—"*Mary Magdalene came and told the disciples.*" Thus a woman was made the first evangelist as she proclaimed as a fact that Jesus had triumphed over all His enemies.

LESSONS FOR TO-DAY.

1. A loving heart is prompt to serve.
2. Difficulties often disappear as we approach our duty.
3. Fear often defers blessings.
4. Jesus left his tomb as a Conqueror.
5. Jesus has sympathy for those who weep.
6. Jesus will reveal Himself to those who seek.
7. Service is often the best worship.
8. We should be prompt to share our "good news" with those still in darkness and sin.

Cannot Read the Name.

WEN young Christians make their public confession of Christ they take His name; they, like those at Antioch, are called Christians, but this name can only be read in this dark world by the light which is in them. The sunlight will not reveal their identity, only the light from within will. The name must be written on their characters, which must be transparent, but there is no transparency without light. The effect must be like the numbers on the transoms of our street doors. The stranger stares and strains his eyes to see the number and goes away disappointed, because there is no light from within to identify the name or number of the indweller. Let your light shine from within that men may read on your character your Christian name.

Down at the Heel.

THE *Interior* remarks: "When Robert Hall aimed at a thing he always hit it—if there was enough of it to be hit. When he said that a lax theology is the parent of a lax morality, he hit that nail squarely on the head and drove it in to stay. Public and private morality are down at the heel in these days because the theology taught from our pulpits is very largely diluted with milk and water. They were better fifty years ago because evil-doers were kindly informed that, if they escaped punishment in this world, there was a hell in the next for this world's incorrigible—a fact not too frequently alluded to in these days."

....The native Christians of Madagascar have given more than $4 000,000 for the spread of the Gospel within the past ten years.

....Thirteen missionaries were sent out from Philadelphia week before last by the United Presbyterian Church for foreign fields.

....A gracious revival has been enjoyed in the Fourth Presbyterian Church of Philadelphia, the Rev. W. N. Richie, pastor. Ninety six persons, forty-six by confession, were added to the church during the last three months.

Horsford's Acid Phosphate

In Nervous, Mental or Physical Exhaustion.

Dr. N. S. READ, Chandlersville, Ill., says: "It is of the highest value in mental and nervous exhaustion, attended by such functional disturbances as sick headache, dyspepsia, diminished vitality, etc."

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"I was afflicted with rheumatism twenty years. Previous to 1883 I found no relief, but grew worse, and at one time was almost helpless. Hood's Sarsaparilla did me more good than all the other medicine I ever had." H. T. BALCOM, Shirley Village, Mass.

"I had rheumatism three years, and got no relief till I took Hood's Sarsaparilla. It has done great things for me. I recommend it to others." LEWIS BURBANK, Biddeford, Me.

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Reserve for re-insurance	$2,265,427 8
of which for Inland Marine, $55,969 52	
Reserve ample for all other claims	553,171 2[illegible]
Capital paid in cash	1,[illegible]00,000 00
Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

This Company conducts its business under the restrictions of the New York Safety Fund Law. The two Safety Funds together equal $1,200,000.

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CASH CAPITAL	$3,000,000 [illegible]
Reserve Premium Fund	2,938,020 0[illegible]
Reserve for Unpaid Losses and Claims	20[illegible],040 1[illegible]
Net Surplus	1,3[illegible] 9,[illegible]41 71
Cash Assets	**$7,628,401 81**

SUMMARY OF ASSETS

Cash in Banks	$126,6[illegible] 39
Bonds and Mortgages, being first lien on Real Estate	743,3[illegible]0 00
United States Stocks (market value)	2,9[illegible] 2,697 50
Bank and Railroad Stocks and Bonds (market value)	1,733,640 00
State and City Bonds (market value)	[illegible]26 0[illegible] 00
Loans on Stocks, payable on demand	180,000 00
Interest due on 1st July, 1886	10[illegible],394 74
Premiums uncollected and in hands of Agents	299,646 97
Real Estate	1,364,113 61
Total	**$7,628,401 81**

CHAS. J. MARTIN, President.
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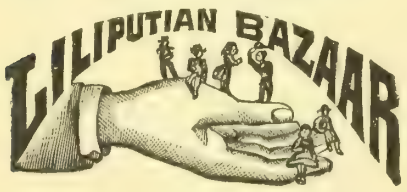

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Editors: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
Associate Editor: MRS. MARGARET E. SANGSTER.

FREEDOM.—The *Critic* of the 16th, in a notice of "Progressive Orthodoxy," mildly dissents from some of its views, but says, "When it is a question of the right to discuss these matters freely," etc. We ask, who questions such a right? The press is free to all who want to use it. Any man who is free can use his freedom. But some men are not free. They have given assent to certain statements of doctrine, and in consequence hold a certain position and stipend. They are, therefore, not at liberty to attack these statements anywhere without previously giving up their position and stipend. For them to do otherwise is not an exercise of independence, but a breach of faith, a violation of common honesty. And all possible talk about free discussion in such cases is an absurdity. It has just as much force as would a similar proposal respecting the right of a man to repudiate a note which he had signed and sealed.

A GOOD MAN'S BECOMING FUNERAL.—Last Wednesday the obsequies of Dr. Forsyth were held in the city of his birth and residence. The day was exceptionally fine. A great concourse of relatives and friends was present. The exercises were simple and most appropriate. The pastor of the church where he worshipped, and several of his predecessors in the office, and others bearing intimate relations to the departed, officiated. The life of the good man, his scholarship, his wisdom, his genial nature, his wide acquaintance with letters, his genuine and steadfast faith, his beautiful exhibition of Christian love and charity, were duly set forth. Very touching was the testimony borne by one of the speakers to the invaluable service he rendered to the young in guiding the development of character and life. The grief at the loss of one so largely and variously useful was overborne by joy and thankfulness in meditating upon a career so rounded and complete in all that makes the Christian scholar and gentleman.

After the services in the church a long procession, which included from forty to fifty ministers of various denominations, accompanied the bier to the cemetery, where beneath the rays of the descending sun all that was mortal of John Forsyth was committed to the tomb with words of prayer and hope. And not a few re-echoed the wish of one of old:

> "Let me die the death of the righteous,
> And let my last end be like his!"

WHILE sceptics and semi-sceptics are making a great noise and attracting much attention, the Lord's work is going on quietly but effectively over the whole earth. The Rev. J. C. Fletcher, in a letter published in *The Evangelist* of last week, gives a significant example of the steady extension of a knowledge of the truth. He says, "The first time I visited Italy as a student, some thirty-seven years ago, I could not purchase a single copy of the Bible—no, not even a portion of it—without note or comment, except in the little Kingdom of Sardinia, and even there the right to buy and sell the Bible had only existed two years. In 1852 a Seminary mate of mine was imprisoned in Florence for explaining the Bible." But a change has occurred during the past twenty-five years. Signor Meille, an able, honest, godly Waldensian, the General Agent of the British and Foreign Bible Society, in his last report shows that within the quarter of a century of Italian emancipation the sales have been: 186,495 copies of the entire Bible; 450,719 New Testaments; 596,459 "portions," that is, copies of a single Gospel or Epistle, making a total of 1,233,673 copies. Contrast with this the declaration of Signor Boughi, a distinguished Italian *littérateur* and statesman, in his annual letter to the London *Athenæum* last January, that very rarely in Italy any book, except cheap translations from French novels, sells beyond two hundred copies. But the Italians have bought in twenty-five years nearly a million and a quarter of Bibles or Scripture portions. Last year they bought over 90 000 copies, of which 5,076 were Bibles and 16,042 New Testaments. This has been accomplished also notwithstanding the incessant and often vehement opposition of the Papal priests, who still even go so far as to seize and burn the Scriptures when they can. Mr. Fletcher includes in his letter this very interesting incident: "In Milan, Signor Ghelfi had the happy thought of displaying in the window of the Bible depot a large quarto Bible for passers-by to read, taking care to turn the page every morning. He soon observed that two or three of those whose business led them daily past his door stopped to read their two pages of the Bible before going to their work. One morning he heard one of these men complain that the page had not been turned. It was turned at once, and a conversation followed. The result was that this man was led to the truth, and has since joined one of the Protestant Italian churches."

THE POLITICAL CONTEST for the Mayoralty of this city is of national importance. Success here by the advocates of Mr. George, or a promising approach to success, will lead to endeavors to elect men of like opinions in many sections of the country. It is of great importance that the opinions and purposes of Mr. George shall be rejected, a week hence, by such a majority as will discourage future attempts to place men of like opinions in important political positions. The economical regulations advocated by Mr. George are not merely theoretical, they are thoroughly unreasonable, dishonest and unjust. His book on "Progress and Poverty" is constantly referred to by his friends as his chief work and an able statement of his convictions and purposes. In that book he deliberately says:

> By the time the people of any such country as England or the United States are sufficiently aroused to the injustice and disadvantages of individual ownership of land to induce them to attempt its nationalization, they will be sufficiently aroused to nationalize it in a much more direct and easy way than by purchase. They will not trouble themselves about compensating the proprietors of land. Nor is it right that there should be any concern about the proprietors of land. . . . In the name of the prophet—figs! If the land of any country belong to the people of that country, what right in morality and justice have the individuals called land-owners to the rent? If the land belong to the people, why in the name of morality and justice should the people pay its salable value for their own?

The great majority of those who own property have paid for it out of their earnings and savings. Other people, according to Mr. George, are to take it away "without troubling themselves about compensating the proprietors." Nothing more thoroughly dishonest has ever been proposed. A public act of the kind would be as immoral as that of the burglar who rifles a man's home or the thief who robs an orchard. When a man who asserts such economic regulations, not in the heat of debate, but with the calm deliberation of one writing a book, is nominated for an influential office, he ought to be rebuked by a vote that cannot be mistaken.

He declares also:

> The institution of public debts, like the institution of private property in land, rests upon the preposterous assumption that one generation may bind another generation. If a man were to come to me and say, "Here is a promissory note which your great-grandfather gave to my great-grandfather, and which you will oblige me by paying," I should laugh at him, and tell him that if he wanted to collect his note he had better hunt up the man who made it; that I had nothing to do with my great grandfather's promises. And if he were to insist upon payment, and to call my attention to the terms of the bond in which my great-grandfather expressly stipulated with his great-grandfather that I should pay him, I would only laugh the more, and be the more certain that he was a lunatic. To such a demand any one of us would reply in effect, "My great grandfather was evidently a knave or a joker, and your great-grandfather was certainly a fool, which quality you surely have inherited if you expect me to pay you money because my great grandfather promised that I should do so. He might as well have given your great-grandfather a draft upon Adam or a check upon the First National Bank of the Moon."

It is right and just that when the city of New York assumes the expense of such a work of lasting public utility as Central Park, or Brooklyn creates Prospect Park, or the two unite in constructing such a highway between the two cities as Brooklyn Bridge, that the payment of the outlay should be spread over three, four or five generations, because they partake of the benefits. They ought to bear a part of the cost. This principle is justly applicable to all public works. And if a man's grandfather, to avoid the sacrifice of his property by a forced sale, to save himself from loss, or to enable him to better his fortune, gives his note as an obligation resting on his property, the heirs who receive the property so saved or acquired are under an unquestionable obligation to pay the note. No honest man will refuse to discharge such an obligation.

As to whether citizens shall vote for Mr. Hewitt or Mr. Roosevelt we have nothing to say; but all honest men should endeavor to defeat Mr. George.

Prayer for Missions.

SUNDAY, November 7th, was recommended by the General Synod to the churches as a day of special prayer for Missions, for the evangelization of the world and the outpouring of the Holy Spirit on all nations. The proposition to set apart this day for such a purpose had its origin we believe, in Great Britain. It has been accepted by the American Board, the Presbyterian Board of Foreign Missions, by our own Board and others. It has a special importance from the fact that while the annual Week of Prayer was originally proposed with this definite object in view, it has of late widely departed from it,—having become in most places, a season of special prayer and effort for the revival of religion in those churches and localities in which it is observed. With this we have no quarrel. The results in many places have been most blessed.

But the original object ought not to be thus lost sight of. It has sufficient importance to demand and deserve for itself a special season of united, earnest prayer for its advancement. Many signs, in the broad field of missionary operations, point to a Providential development which will call for their great and immediate enlargement, for men and means in greater number and volume than have ever been provided before in the history of the Church.

The field is wide open. Every nation and people is accessible to the preacher of Christ and His salvation. It was not always so, nor until comparatively recent times. For this the fathers prayed in the earlier days of missionary enterprise. For this many now living have prayed, with little expectation of seeing the answer in our own times. Yet the answer has come—fully, completely. The harvest field is as wide as the world, and with new emphasis comes the voice of the Master to His Church, "Pray ye, therefore, the Lord of the harvest, that He would send forth laborers into His harvest." This also, He may be expected to grant in answer to her earnest, believing, united prayer.

But there is need of a new agency, or an old agency developed to new proportions—the agency of natives trained for the work, and full of faith and of the Holy Ghost. Better than missionaries—as evangelists—in all the great mission fields are men of the same nation, with the same habits of thought and feeling, who can speak, in their own tongue in which they were born, to their countrymen the manifold works of God. What marvels of grace might not be wrought by a Hindu Luther, a Chinese Moody, a Japanese Whitfield or Wesley.

But more than all is needed in all the missions, the missionaries, the native churches, the heathen themselves, the mighty power of God, the Holy Ghost. Old obstacles in their old forms have disappeared. But the hardest to overcome still remain. They have their seat in the human heart, which is the same everywhere. They have special power among nations held for ages under bondage to falsehood, superstition, ignorance, vice, the power of foolish and injurious prejudices and social customs and distinctions. The indifference of the heathen multitudes to the message they proclaim is, after all, the great obstacle and the great burden to missionaries everywhere. That indifference the Holy Ghost, and He alone, can remove. Why may He not be expected to do it, and reproduce in every field the scenes of Pentecost, if the Church of Christ unitedly and earnestly plead for His descent, His presence and His power?

But for these answers, His Church is not prepared. Despite the labors done and the gifts bestowed, the sad confession must be made that the greatest hindrances to the advancement of Christ's cause among the heathen are found not among those heathen, but at home. With bright exceptions, the churches as churches, their members as Christian men and women, have not yet begun rightly to appreciate and embrace the high purpose and commission of their Lord. The larger blessings,—the freer access to the peoples; the awakening of heathen minds from their sluggish indifference into a longing for the truth; the changing of widespread and long cherished prejudices against the Gospel of redeeming love into a new and general readiness to receive it on the part of those slumbering and perishing millions, may well be denied to those who make tardy and scant provision for the comparatively few to whom they do have access. If a new day of power is near at hand, we here have need to feel that power first—to anticipate its coming. If, with the present work upon our hands, we stagger under it—the money and the men come hard—what should we do if God should indeed open the windows of heaven on our mission fields? They need that blessing, every one of them. We need it even more, that we may by our zeal invite it and by our prayers secure it for them.

OLD COLONY.—The *Critic* is very highly esteemed by competent judges. Some of them declare it to be the best literary critic in the country. Speaking of *Lippincott's Magazine* for the month, it says, "F. N. Zabriskie, whose too infrequent papers have always a humor not unlike that of Charles Lamb or the Autocrat, contributes by far the most piquant and sensible yet of the many suggestions as to the choice of a library."

A DESIRE of years with us has been to have a rendering into English of the Martyrology of the Netherlands. The heroic sufferings of English, Scotch, French, Spanish and Italian martyrs have been recounted in our mother tongue. At last the Rev. Mr. Van Pelt has supplied us with five chapters, largely rendered from a Dutch work, on the Martyrs of Holland, and we are thankful. The first chapter will be found on the sixth page.

"Old Colony" Papers.

Sundries.

PRISONER'S SUNDAY....THE BARTHOLDI STATUE....THEATRICAL VIRTUE....CURIOSITIES OF JOURNALISM....A PLEA FOR THE EDITING OF THE DAILY PAPER.

LAST Lord's Day was observed as "Prisoner's Sunday," more generally than ever before. This is a good sign of the broadened and more tender and practical type of piety in our day. It was almost a thing unknown, a generation or two ago, for prayers to be offered in behalf of these "spirits in prison," and the theory seemed to be that criminals should be treated with a brutality analogous to their own conduct. Like mad dogs, there was nothing to be done except to put them out of the way. But now, the grace of God is thought none too good, nor too impotent, for the outlaw and the outcast, and the Spirit of Christ has raised up a hundred John Howards and Elizabeth Frys where there was one. Public sentiment has been roused to demand decency in jails, separation of the hardened from the novices in crime, and of the sexes from one another; the substitution of hard labor for solitary confinement; a system of rewards for good behavior, in place of penalties for misconduct; the abolishment of cruel and corporal punishments; a more general, as well as less perfunctory, attention to the spiritual needs of the convicts; and an organized effort to open up the way of self-support, and of return to a virtuous life, after their discharge.

There has, to be sure, been going on alongside of it a weak and demoralizing sentimentality which makes a hero and martyr of the malefactor, feeding him on sweatmeats and covering his "dock" with flowers, signing petitions for his pardon, and going into hysterics over the thought that he should pay the penalty of murder with his life,—all of which usually results from the exact opposite of the evangelical spirit and indicates a lax estimate of moral evil. But the real and practical prison reform is done by the disciples of Him, who was magnifying the law and revealing the untold sinfulness of sin at the very moment that he absolved the penitent thief and with pierced hand unlocked for him the gates of Paradise.

But while we do this, and do it more thoroughly, let us not leave undone the vaster and more essential reform which does not begin at the prison door. Let us learn to put small trust in our godless common school system, or in any growth of "intelligence." Let us not be satisfied with an hour a week of Sunday-school work. Let the Church of to-day bend all its energies to the question of not merely what can be done, but what should be abandoned in the way of exclusive and stereotyped and commercial methods, in order to bring back the masses to their only hope for this life or the next. And let all friends of God and man unite in the movement to shut up the liquor saloon, whose side-door leads to the jail, and its back-door to the prison-house of despair.

To-morrow a ten years' undertaking, and an act of remarkable international courtesy, will be crowned by the dedication of the completed Bartholdi Statue, presented by the French people to the people of America as their Centennial offering. It will awaken anew the gratitude of our countrymen for the essential and chivalrous aid rendered by the French in our war of independence. It occurs at an auspicious time, when that gallant and much struggling nation has also secured what promises to be a stable republic, and not less when the truth which alone makes "free indeed" is regaining a hearing and a welcome in the land of the Huguenot. Shall there not be an increased interest awakened among the Protestant Christians of America for the evangelization of France? And may we not hope that the attention of that people will be drawn, as never before, to the origin and foundation of our liberties—in the Gospel and the religion and the stern morality, which the pioneers of the new world brought to New England and New Amsterdam. Let it be as true of our "liberty enlightening the world," as of the great torch of 30,000 candle-power, that "its light is thrown upward" as well as over the dark surface of the sea and land.

I trust that there will be no shamefacedness, nor unfaithfulness to the truth of history, in the frank expression of this fundamental fact and principle at the dedication services. And all the more because the distinguished sculptor himself has given it as his opinion, that the donors of the statue not only had no such thought in their mind but no such belief in their hearts.

The spasms of virtue which the press and the theatre-going public have recently displayed are as absurd as they are saddening. Who imagines that the reaction against the Violet Cameron outrage upon public decency arose from any objection to the woman's character, or her relations to the noble lord who acts as her showman? How many of our ladies would have stayed away from the theatre, if the scandal had not been so flaunted before the public as to acquire the taint of vulgarity? How many of them would fail to go to see Bernhardt, or nine out of ten of the actresses of the day, whose lives will no better bear investigation? There have been probably half a dozen notable actresses of late years, whose characters were unreproached, but all the rest—including perhaps the most distinguished representative of the English stage to-day—have been notorious for their impropriety.

And here, as I have said again and again, is the root of this whole question of the theatre and its irredeemable immorality. Few modest women will contemplate a career of such publicity, subjecting them to such situations and relations with men on the stage, and obliging them to act characters and speak language which they would shrink from in private life. Or, if modest when they enter upon their profession, the corrupting atmosphere they breathe, and the steady pressure and almost violence of temptation, are pretty sure to result either in their fall or their retirement. And where the women are such, the men will be still worse. The plays will take their tone from the players, and the play-goer will be steadily degraded and benumbed in his moral instincts, and changed into the image of that upon which he looks.

The attitude of the morning press of New York toward the Lonsdale-Cameron scandal, and its selection for reprobation of the "Violet" ray in the glaring rainbow of theatrical immorality, were simply ludicrous. All the time, these horrified papers were not only giving their readers the minuted details of the relations between these parties, but perfuming their sheets daily with polecat odors of every similar scandal which they could obtain or invent.

The latest curiosity of journalism is the "special cable dispatches" from England, on which the papers pride themselves, and which are even "copyrighted," lest some less enterprising rival should appropriate the precious nuggets of exclusive news. These dispatches are in the first person, and in the most authoritative terms. The writers are simply omniscients, and speak not only from behind the scenes but behind the throne. I have wondered at times whether it was Salisbury or the Prince of Wales or Bismarck, who was revealing the secrets of cabinets and forecasting the future. The fun is that these respective correspondents will give us, with equal dogmatism of imperial assertion, each having "come directly from one who speaks with the highest authority," and being "able to say without a shadow of a doubt," precisely contrary reports. And even more have I been amused, where news has been authentic, to find usually in the "Associated Press dispatches" the very same information which these specially inspired correspondents flaunt in our faces, together with a great deal more and later intelligence.

Another feature of the enterprising journalism of our day is the increasing abridgment of the foreign news to the smallest compass. This might be a virtue, if the same course were pursued in the editing and sifting of the home news. Half a column will be given to the great world events which are going on in Great Britian, the Balkan Provinces and China, and in all Europe and Asia, Africa and South America, while page after page will be covered with a mass of petty, local, unassorted, disagreeable, and largely defiling items gathered from every nook and corner of the land. Why need this be? And is it not an utter mistake to suppose that the public want such a

waste-basket (not to say, swill-tub) emptied upon them every day?

That this spreading and spinning out is not necessary is strikingly illustrated to my eye every day, by the fact that my evening paper compresses all the essential news since its last issue into a column or less. So that I might dispense with my morning paper, and still not lose anything of importance in the events of the time. Let one try it, if he would realize what a vast amount of rubbish we get in these papers, and have to rake over in order to get the few grains of real value. Why should we not have a morning paper of character and ability which shall give us the news in some such condensed, selected, and expurgated form, without column after column of mostly trashy and repetitious editorials, and the rest made up more as the best Sunday papers are made up, of interesting and instructive general reading? Or, better yet, why not give us a smaller paper at a cheaper price? Oh, for an editor who conceives of his business as something distinct from that of a stoker or a stevedore, with nothing to do but to shovel in all that comes to hand!

F. N. ZABRISKIE.

PRINCETON, N. J., October 12th, 1886.

In a Theatre.

FIDDLE sounds, in a foul, pent place;
Seams of sin on every face

Uplooking there from the seats below,
Foul-mouthed men and a shameless show.

A young girl stepping upon the stage,
Singing songs is half her wage;

Selling her soul the other half,
They greet her now with a jeering laugh.

A face that somehow hints of good,
Though stamped with all of the demonhood

That comes to souls that God made white
Given over to shame and night.

And lo! she sings. The song that broke
From her lips had naught of jibe or joke.

'Twas "Annie Laurie," and her face
Lost, the while, its old disgrace,

Her voice grew soft and sweet and clear;
She sang as though the words were dear.

Till the angel woke in every man,
And memories stirred as memories can;

Though seeming dead for long, wrong years;
Memories stirred and so did tears.

The reeking air turned meadow-sweet
And daisies danced beneath their feet,

While each man walked with his love or bride
In the morning-break on the mountain side.

She ceased. No sound of plaudits came
From the mute-grown men in that place of shame;

But one man sobbed, and the rest were still;
And the God above had worked His will.

—*Richard E. Burton, in The Advance.*

Fishing for Souls.

BY THE REV. THEODORE L. CUYLER, D.D.

ON a certain bright morning, long centuries ago, two fishermen were on the shore of the sea of Galilee washing their nets. Two others, named John and James, are near by mending their nets in a smack. Our Saviour comes in sight, followed by a multitude of people, and wanting a pulpit to address the crowd, He uses Peter's boat for the purpose. As soon as His discourse is finished He turns to His four disciples and gives the order, "Launch out into the deep."

Impulsive, quick-spoken Peter—who has been wittily called "the Irishman of the Apostles"—replies in a desponding tone, "We have been toiling all night and caught nothing." Just so, many a pastor and many a Sunday-school worker has often felt. The business of every minister and of every Christian laborer is to fish for souls. Honest efforts sometimes result in empty nets and disappointment. "I have preached as well as I know how, but I have seen few or no conversions." The teacher says, "My instructions and prayers do not seem to have brought my scholars to Christ." What then? Will you give up?

Listen to ardent Peter. He is despondent over the past; but he is not discouraged or despairing over the *future*. So he grasps the oar and, with hopeful alacrity, he is ready to sally out for another venture. "Nevertheless, Lord," he exclaims, "at Thy word we will let down the net." There spake out a resolute faith and a ready obedience. In those clarion words is a motto for every pastor, every church, and every band of Christian workers at the beginning of a fresh year of labor after the summer scatterings.

Faith never gives up under failures. Faith is eager o pull out and try another throw of the net, if Jesus will only go along in the boat. Let us make sure of that; let us not launch out this year without imploring the presence of the Master with us. Then let us set the bow of the boat toward the deep water, and pull at the oar of thorough, conscientious, faithful work. The fish are in the deep water, and we must go where they are; while we linger and loiter in the shallow water they will not come to us. When Jesus appointed His disciples to be "fishers of men," He did not bid them sit down and wait for sinners to come to them. "How to reach the masses?" is the stereotyped question, to which the best answer is—*go after them.* The church or the mission school which will not do this can expect nothing but empty nets and the guilt of neglected duty.

Suppose that all our churches, in resuming their spiritual operations this season, should nobly and zealously determine to break over the old barriers and launch out into more *aggressive* work. Into the neglected regions where sin and misery abound, let the Gospel be carried; the sinners of the slums will never come to us; we must plunge into the slums. The dram shops are sending souls to hell by the thousands; why should not God's people "move on the enemy's works?" In all our church edifices why not fill up the dreary emptiness on Sabbath *evenings* by throwing open all the pews *free*, and doing our utmost to draw in the non-church-going multitudes? If past methods of preaching have failed, why not try more fire, more simplicity, and a more practical, soul-stirring style of spiritual fishery? If the Master bids us lay hold of the oar of earnest, prayerful, aggressive work for perishing souls, what will likely be the result?

Look at the disciples on Gennesareth and you will see. They have pulled out into the deep water; they have lowered their basket-nets, just as the Master commanded them. Lo and behold, a multitude of fishes are enclosed, and the net is beginning to break! Peter signals to John to bring his boat alongside and help gather in the prodigious "haul." Up comes the other smack, eager to have a hand in the exciting partnership; not a single fish must be allowed to escape. (In like manner might a Dutch Church which could not cover a mission field invite help from their Presbyterian neighbors; and if there is a revival under way in a Methodist Church, let their Baptist and Congregationalist neighbors catch the fire and coöperate.) The two little vessels on Galilee were soon so overloaded that they threaten to sink; and Peter throws himself down in adoring wonder and cries out that he is unworthy of such a marvellous blessing. "Depart from me, Lord, for I am a sinful man!" That was Peter's way of saying what we ministers sometimes say in times of glorious revivals when we realize how much more God is giving us than we deserve.

"Follow Me," says Jesus lovingly to His disciples, "and I will make you fishers for men." The loaded boats are pulled ashore; faith has found its rich reward, and hard work in obedience to Christ ends in a fulness of blessings. Is there not an instructive and inspiring object-lesson for us all in this scene on Galilee? Sure we have been that all spiritual labors that were undertaken without the presence and the power of the Divine Spirit have ended in total failure. Sure, also, we may be, that when we launch out at Christ's direction, and in humble, honest co-operation with Him, we shall find His promises fulfilled. This will be a good fishing season in every church that has faithful arms at the net and the Lord Jesus in the boat.

The Presbyterian "Ministers' House" in Perth Amboy.

BY THE REV. WM. HALL.

THIS attractive "Rest for the Weary," established two or three years ago by gift to the Presbyterian Church, by Dr. Bruen, its patrimonial owner, for the use of aged and invalid clergymen and their widows and orphans, is a very prominent object in New Brunswick's neighbor city on Raritan Bay, and, as a most worthy institution of a sister Church, claims a reverent and admiring notice.

This stately building was erected long before the Revolutionary War, by the Board of Proprietors of East New Jersey, and, early in that crisis, was the residence of Governor Franklin, who was arrested in it for his Tory proclivities. Some sixty years since I first noticed it, on a trip to New Brunswick by a steamboat, commanded by the subsequent millionaire and railroad king, Commodore Cornelius Vanderbilt. It was then the family mansion of a Mr. Bruen, a tall, dignified, silver-haired gentleman, of benignant aspect, whom I remember once to have seen. But, by a recent brief call at this House on one of its venerable ministerial guests, the writer has obtained a more familiar acquaintance.

In the report of the Presbyterian Board of Relief, the Rev. Dr. Cattell, its indefatigable Secretary, thus speaks of this beautiful and benevolent establishment: "The 'Ministers' House' at Perth Amboy is most pleasantly situated near the sea. It is a noble old mansion, shaded by ancient trees, in the midst of a park of seven acres. A large and very excellent library has been collected and arranged in a room well adapted for the purpose, so that habits of reading and study may not be interrupted by a removal to the Home. The effort of the Board, in all the arrangements, has been to meet the wishes of the Church, in providing the guests a plain, but well-appointed and comfortable Christian home, where not only the honored veterans of the Church may find rest, but where those who have been broken down in the midst of their years, may find refreshing and healing."

The report from those within the house is in full harmony with the above. Says one of those who have felt its benefits, an aged minister, "I have enjoyed the comforts of this pleasant House for more than two years, and have found it to be most admirably adapted to the purpose for which it was designed. Any person who would not be satisfied and thankful here, could not be anywhere." Another is "not only content, but happy, in this Paradise of the Church; free from past toils and trials."

It seems that, during the past year, a member of the Baptist Church, in Germantown, Pa., has bequeathed nearly $300,000 for a similar Home for Baptist ministers. Whether such a provision for aged and infirm ministers of the Word in the Reformed Church is called for, the writer of the present article is not informed.

Sir William Dawson, F.R.S., F.G.S.

PRINCIPAL DAWSON, as he has long been known, knighted by the Queen a year or two ago, the famous geologist, is now about sixty-six years old. He is one of the foremost men of science of this century, and one of the highest authorities in physical geography and geology. He is a native of Nova Scotia and received his academic training in the college of Pictou. Afterward he studied for a year in the University of Edinburgh, then returned to Nova Scotia, and engaged with ardor in geological research. In 1842 he accompanied Sir Charles Lyell during his tour in Canada, and immediately after gave special attention to the carboniferous rocks of Nova Scotia. In the autumn of 1846 he returned to the University of Edinburgh and obtained the ordinary literary and classical education, and also a knowledge of Hebrew, which he has used with great effect in some of his works.

In 1847 he was married to an Edinburgh lady, the youngest daughter of Mr. George Mercer. Besides sympathizing fully with her husband in his scientific researches, she has sustained his faith by her high Christian character and won admiration by her devotion to beneficent Christian work.

In 1850, when thirty years of age, Mr. Dawson was chosen as Superintendent of Education for Nova Scotia, and for three years rendered service of the highest value during the formative period in that province of schools and educational institutions. He was prominent in the establishment of the national Normal School, and in founding the University of New Brunswick.

In 1855 he became the Principal and Professor of Natural History in McGill College and University, located at Montreal, a position he still holds. Under his superintendence the institution has prospered much beyond the expectation of those who projected it. Besides, Dr. Dawson has had the Protestant Normal School under his care, from which vantage ground he has exerted an influence upon the whole school system of the country.

While attending faithfully and effectively to these educational duties, his scientific labors have been great and constant, and the results of his researches have been published in articles in scientific journals and popular magazines and in a series of volumes, all of the highest scientific value. He has also frequently delivered courses of popular lectures on scientific themes.

Sir William Dawson is a member of the Presbyterian Church and, notwithstanding his many duties, conducts Bible classes for students, Sabbath-school teachers, and others, when at home in Montreal. "The Bible," he says, "has been my strength from day to day."

A year ago he was elected President of the British Association for the Advancement of Science, and delivered a memorable address at its annual meeting of last August.

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not therwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable.

Woman's Missionary Convention.

THE fifth annual convention of the Women's Missionary Societies of the Classis of Westchester was held in the Reformed Church of Peekskill, Rev. Mr. De Vries, pastor, on Thursday, Oct. 14th. The meeting was well attended, delegates from nine churches being present.

At the morning session, which opened at 10.30, three interesting papers were read. The first was entitled "How the Heathen Pray." The second, upon "The Burden of Church Work resting Upon the Few; Its Evil and Its Cure," was followed by a practical and useful discussion upon the hindrances in trying to organize and sustain societies. The subject of the third paper was, "What is the Primary Object of Missionary Societies? Is It Money-raising?"

Interesting and encouraging reports of the work done in the eight societies in the Classis were presented, showing that the money contributed through them during the past year had amounted to $1,390 98

After a pleasant intermission of an hour, during which lunch was served, the afternoon session opened with an address by Mrs. Booth, of Ferris Seminary, Japan. She spoke of the beginning of missionary work in Japan, and of the great success of the work done in the schools to-day. Mrs. Horton, of Staten Island, then made a stirring address upon "How to Give Interest to Our Societies," dwelling much upon the importance of missionary work in the West. A paper upon "The Needs of the Western Fields," was followed by another paper giving news from the Western missionaries.

The convention was animated with a desire for more personal consecration to missionary work, and the fact that results are not to be expected without it was dwelt upon. Earnestness and deep interest were manifested, and we feel sure that the convention must prove helpful and stimulating to all present. N.

... The Classis of Westchester met at Fordham, New York city, on Tuesday, Oct. 19th. All but one church were represented. The Rev. Wm. E. Turner preached the Classical sermon. The pastoral relation between the Rev. J. A. Todd, D.D., and the Second Church of Tarrytown, which has existed for 31 years, was dissolved. The usual routine business was transacted. The recommendations of General Synod in regard to missionary work, education, etc., were endorsed. Classis approved the new Optional Forms, and also concurred in the assessment for the entertainment of General Synod. Revs. J. J. Rankin, W. A. Dumont, Henry De Vries, and Elders Geo. N. Williams, John Pagan and George Silver were appointed delegates to the Missionary Conference. The Church of Fordham entertained the Classis handsomely in a feast of Christian love. The session of Classis was more than usually full and interesting. S. C.

....The Classis of New York met on the 19th of October and spent the day in the transaction of various items of business. During the past year it has suffered the loss of several of its most valued members, and minutes of respect to the memory of these were unanimously passed. It rejoices, however, in the addition to its number of those whose assistance it highly values. Rev. A. E. Kittredge was received as a member of Classis, and arrangements were made for his installation as pastor of the Madison Avenue Reformed Church on the evening of November 3d, at 8 o'clock. The reports of the Missionary Agents for the past twelvemonth were full of encouragement, and Classis resolved to do all in its power to raise the amounts apportioned it by the Corresponding Secretaries of the Boards for the current year. Much pleasure was expressed in the hopeful outlook of the German Church of Yorkville, which has, with the aid of the Church Extension Committee of the Classis, bought property in East 84th street, and hopes soon to build. A committee was appointed to arrange for special religious services in such churches as desire them, similar to those of last winter, from which so much benefit was realized. For the development of certain needy fields in the upper part of the city the services of a missionary—probably a student of our own Theological Seminary at New Brunswick—will be secured, and Classis hopes to be able soon to report the organization of a new mission.

In view of the needy condition of the farming region of Texas, Classis approved of a resolution recommending the matter to the benevolent consideration and action of all our people.

Altogether the session of Classis was a very encouraging one, and great hopes are entertained of the progress of our Church in the city during the coming winter. S. C.

....The South Classis of Bergen met on the 19th inst. in the Lafayette Church in Jersey City and held two very pleasant sessions. It was resolved that on the evening of the day on which Classis may meet next spring a Sunday-school convention should be held, at which all the Sunday-schools connected with the Classis should be represented. The matters sent down from the General Synod were attended to, and approval given to the amendments to the Constitution endorsed by the Synod. Foreign and Domestic Missions were discussed and the churches earnestly urged to come up to the apportionment proposed by the Boards. The Revs. Wm. W. Knox, E. A. Meury, James F. Riggs and Wm. R. Duryee were appointed delegates to the Brooklyn Conference on Missions. Rev. C. F. A. Klein was dismissed to the Classis of Iowa. D.

....The North Classis of Long Island met in the Reformed Church of Williamsburgh, on Tuesday, Oct. 19th, 1886. The sermon was preached in the evening by the Rev. W. S. Cranmer, from Matt. 4: 7, "It is written again."

The pastoral relation between the Rev. G. Van Emerick and the Reformed Church of Sayville was declared dissolved. The Classis having approved a call made by the German Evangelical St. Peter's Church of Brooklyn, E. D., upon the Rev. J. C. Guenther, who was received by letter of dismission from the Newark Presbytery, arrangements were made for his installation.

The Revs. A. Hageman, Chas. I. Shepard and H. C. Berg, and Elders A. H. Downer and Peter Van Dyck were appointed delegates to the Missionary Conference to be held on the 26th and 27th inst. in the Twelfth Street Reformed Church, Brooklyn.

The proposed Constitutional amendment in regard to the Optional Forms was approved by the Classis. The Classis also "approved and commended to the several pastors and churches the various recommendations relating to the work of the Church." And *Resolved*, That the churches of our Classis be urged to increased effort for the cause of Domestic Missions, so that if possible we may raise the $2,400 apportioned to us.

The Rev. H. C. Berg was appointed Domestic Missionary Agent for the Classis. The Rev. A. Hageman is Foreign Missionary Agent for the Classis.

Classis resolved to pay the special assessment for the entertainment of delegates at the next meeting of the General Synod. S. C.

....The Classis of Philadelphia met at Addisville, Pa., Oct. 19th, every church being represented. The acts and recommendations of General Synod received attention, and special consideration was given to the different Boards of the Church. The proposed change in the method of entertaining the delegates to General Synod was approved, and arrangements were made to raise the amount of the expenses apportioned to this Classis.

The following were appointed delegates to the Missionary Conference in Brooklyn: *Primarii*, Revs. Saml. Streng, W. R Taylor; Elders Charles Lefferts, C. Hunt; *secundi*, Revs. W. H. Clark, D.D., C. W. Pitcher; Elders John Supplee, Richard Carter.

S. C.

....The Classis of Poughkeepsie met in the Church of Cold Spring Oct. 19th. Rev. J. E. Lyall was appointed Missionary Agent. Revs. J. B. Campbell, M. B. Thomas, J. E. Lyall, and Elder C. C. More were appointed delegates to the Missionary Conference in Brooklyn.

Special attention was given to the Disabled Ministers' Fund, and the churches of the Classis were earnestly recommended to contribute to its increase. Mr. H. Garabed and Mr. Walter T. Scudder were recommended to the Board of Education.

The ladies of the church, after their custom, spread a bountiful table in the lecture-room and entertained the Classis in a manner which called forth hearty expressions of thankfulness. S. C.

....The Classis of New Brunswick met in the Suydam Street Church, New Brunswick, on Oct. 19th. Revs. Alexander McWilliam, Jas. Cruikshanks, and Elder Thomas Cooper were appointed delegates to the Missionary Conference. The following Overture was adopted, to be sent to the General Synod:

Whereas, The time of the General Synod is fully occupied by its regular general business, so that it is desirable to diminish the burdens laid upon it; therefore,

Resolved, That this Classis overture the General Synod to recommend to the Classes for adoption an alteration in the Constitution, whereby the Particular Synods shall be the final courts of appeal, except in cases involving matters of doctrine, in which case the General Synod shall remain, as at present, such final court of appeal.

In reference to aiding Asiatic students, who come from the mission fields to study for the ministry, the Classis took the following action, while recommending two such students for the present:

Resolved, That the Boards of Education and Foreign Missions be requested to consider and decide what is the proper course to be pursued in reference to aiding Asiatic students, who come to this country to prepare for the ministry.

The following minute was recorded:

Whereas, It pleased our heavenly Father on the 24th of August, 1886, to call to his rest and reward our co-presbyter, the Rev. John Addison Van Doren, who was for twenty-eight years the faithful and beloved pastor of one of the churches of this Classis; therefore be it

Resolved, 1. That we, the ministers and elders of the Classis of New Brunswick, do place upon our records our testimony as to the fidelity and zeal of our father and brother, Rev. John A. Van Doren, as a minister of our Lord Jesus Christ.

2. That we recognize with wonder and submission the mysterious ways of Providence, in laying aside, by broken health, this gifted servant for nearly a score of years.

3. That in view of his long membership of this Classis; the interest he always manifested in its proceedings and labors; and the wisdom of his counsel and the fervor of his prayers in our deliberations, he is entitled to our grateful remembrance.

Resolved, That a copy of these resolutions be furnished the family of our deceased associate, with the tender of our sincere condolence in their bereavement, and that the same be published in The Christian Intelligencer.

Stated Clerk.

....The Classis of Illinois met in the Church of Havana, September 21st. Rev. Mr. Phraner preached the Classical sermon. A missionary meeting was held during the evening of the second day.

On joint application the pastoral relation between Rev. F. A. Force and the Churches of Spring Lake and Manito was dissolved. Also, that between Rev. C. Oostenbrugge and the Church of Raritan. Rev. A. G. Zigeler was appointed stated supply of Churches of Havana, Spring Lake and Manito.

A committee was appointed to organize a church, with English preaching, in Chicago, should the way be clear.

All the Synodical injunctions were carefully noted, and whenever needed, urged upon the churches.

Rev. G. Huyser was elected Foreign Mission Agent, and Rev. W. H. Phraner Agent for the Board of Domestic Missions.

The following minutes were adopted:

Whereas, This Classis has heard with great sorrow of the death of Rev. J. F. Morris at Bushnell, Ill.; and

Whereas, This brother has been a devoted servant of the Lord Jesus Christ, and has spent a large part of his life in laboring to build up the kingdom of Christ in general, and the Reformed Church in particular, within the bounds of our Classis; and

Whereas, His wise counsels and words of cheer were always highly appreciated; therefore be it

Resolved, 1. That we deeply deplore the loss of this aged member of our Classis, who has been removed by death to the mansions on high.

2. That we sympathize with the family of the deceased in their sorrow and affliction, and commend them to the tender care of that God who has bidden the widows and the fatherless to trust in Him.

3. That a copy of above be sent to the family; also published in the Intelligencer.

Whereas, The sad intelligence has just been received of the departure from this life of Rev. A. Thompson at Readington, September 18th; and

Whereas, Rev. Thompson organized the Second Church of Pella, and was its faithful and zealous pastor for twelve years, and also served the Church of Pekin one year; and

Whereas, This Classis recognized his eminent counsel, sound judgment and wise advice in things pertaining to the Classis and the Church at large; therefore

Resolved, 1. That we bow with humble submission to Him who doeth all things well, in removing by death, after a painful sickness of more than a year, a much esteemed friend and eminent servant of the Lord from the church militant to the church triumphant.

2. That we hereby tender our hearty sympathy to the deeply afflicted widow and children, as well as to the aged father and brothers and sisters, in this their sore trial and bereavement.

3. That above preamble and resolutions be published in the Intelligencer and *De Hope*, and a copy be sent to the widow. S. C.

....The Pastors' Association met Monday morning at 34 Vesey street and listened to a paper on "Scriptural Chronology," by Dr. J. S. Van Dyke." Next Monday Rev. I. W. Gowen will read a paper on "Development of the Prayer-Meeting."

...The Gleaner.—Subscriptions for *The Mission Gleaner* expired with the last (Sept.-Oct.) number. Will the friends of the magazine please send in their names promptly, and also earnestly endeavor to secure new names and an increased circulation? We desire to make this periodical entirely self-supporting, and it can be done only by individual effort of friends in our churches. Price, 25 cents per year. Send orders to Mr. R. Brinkerhoff, 34 Vesey street, New York.

....Dr. Forsyth.—At the meeting of the Classis of New York, held Oct. 19th, the following was adopted as a tribute of respect to the memory of Rev. J. Forsyth, D.D.

The Classis has learned of the death of the Rev. J. Forsyth, D.D., LL. D., and adopts the following minute:

The close of his life of eminent usefulness awakens our profound sorrow. His natural abilities, enriched with varied scholarship and large experience, peculiarly fitted him for the fields of service to which at different periods of his life he was called; as pastor in Philadelphia and Newburgh; as Professor in the Theological Seminary of the Associate Reformed Church at Newburgh; in the College of New Jersey at Princeton; in Rutgers College at New Brunswick, and as Professor and Chaplain in the United States Military Academy at West Point.

His sound judgment made him an invaluable counsellor to his friends, in public positions of trust and in ecclesiastical assemblies, of which our experience enables us to speak with strong conviction. His genial, social qualities endeared him to a very large circle of friends, who will mourn that they shall hear his voice and see his face no more in his happy home, which was the seat of a refined, Christian hospitality. His kindness and beneficence toward men, and his simple, unaffected piety toward God crowned a beautiful character and life. Called in Providence to occupy important positions, grace was given him to make his wide-reaching influence always felt in behalf of truth and righteousness. He devoutly reverenced the Holy Scriptures, and fed upon their revelations as the bread and the water of life. It was his joy to place himself and every attainment at the feet of "Jesus Christ and Him crucified." He was loyal to the Saviour whom he loved and in whom he trusted. He was never happier than when proclaiming "the unsearchable riches of Christ." We mourn the loss of a brother beloved and honored. We will cherish his memory with tender and affectionate regard. We commend to the God of all comfort the widow, bereft in her feebleness of the companion on whom she has leaned for so many years.

....Paramus, N. J.—The Rev. J. C. Van Deventer preached his farewell sermon last Sabbath, after a very fruitful pastorate of seven years. There was a large audidience present at the concluding services. Mr. Van Deventer's departure for his new field is a matter of universal regret by the people of Paramus. In his sermon he stated that the additions to the church had been, on confession 55, by certificate 33, making a total of 88.

....Fishkill, N. Y.—A musical concert was given in the church, Oct. 13th, which was enjoyed by a large audience, and netted the young people about $55.

....Newark, N. J.—The Second Church have begun their new house of worship on Pacific street and New York avenue. The chapel, to contain Sabbath-school and lecture-room, will be built first; the main building will probably not be begun until the old church edifice is disposed of. The designs for the new chapel and church present a neat and tasty structure that will prove an ornament to the part of the city in which the church is to be located.

....Personal.—Rev. C. I. Shepard, of Newtown, L. I., has been tendered a unanimous call from the Church of Flatbush, Ulster Co., N. Y.... The Second Church of Poughkeepsie, N. Y., has extended a call to Rev. A. V. V. Raymond, of Plainfield, N. J....Rev. Geo. Scarlett preached his last sermon as pastor of the Church at Peapack, N. J., Sunday, Oct. 17th....The Sloan Prizes for the best and second best entrance examinations to Rutgers College were awarded to J. F. Berg, of Albany, N. Y., and Alexander Van Wagoner, of Paterson, N. J....Rev. D. C. Preyer, of Newark, N. J., has received a call from the Church of Franklin, N. J.

....Western Items.—A meeting is called of all those interested in and who desire the organization of an English-speaking Reformed Church in the city of Chicago. The object is to gather the young and English-speaking portion of all the Hollanders in the city and form them into a church. A good move in the right direction. The work is under the supervision of a committee of the Classis, with Rev. W. H. Phraner as chairman....A church is to be built this fall at Spring Creek, and another at Platte Creek, Charles Mix Co., Dakota....The parsonage at Alton, Iowa, is undergoing great improvements and is about ready to receive the new pastor, Rev. Jas. F. Zwemer.

...Rev. E. W. Bentley, D.D., died on Saturday last at his residence at Canton Centre, Conn., in his 61st year. He was born near Lee, Mass., graduated from Yale College in 1850 and from the East Windsor, now Hartford, Theological Institute in 1854, and became the pastor of the Reformed Church of Ellenville, N. Y., during the same year, where he remained thirty years, retiring on account of failing health. For many years he has been a Trustee of the Hartford Seminary. He was a faithful minister, an able preacher and sympathetic pastor, and a valuable and genial friend. He served wisely among us on important committees, was for years the efficient Stated Clerk of the large Classis of Orange, where he was highly esteemed and was one of the most influential members. The Church of Ellenville was about fourteen years old when he became its second pastor. It grew into a strong organization under his care. Since his retirement two years ago from active service, Dr. Bentley's health has varied very much. At one time he has been quite well and again much disabled. He adhered conscientiously and intelligently to the faith of the Reformed Church, and engaged heartily in all the educational and mission schemes of the Church. His pastorate was one of constant usefulness.

....The Classis of Paramus met on Monday at the Synod's Rooms. A joint application was received from the Church of Paramus and the Rev. John C. Van Deventer, asking for a dissolution of the pastoral relation existing between them. The request was granted, the dissolution to take effect Oct. 25th. A call was presented by the Church of Nyack upon the Rev. John C. Van Deventer, which was approved and accepted, and arrangements were made for his installation.

....Bedford Reformed Church of Brooklyn.—Nearly six years ago Rev. Walter T. Griffin was called to the pastorate of this church, then but a small, weak band. He engaged in the work before him with all his heart and soul. In the pulpit, and from house to house, has he labored to do his Master's work, and great results have followed these labors and the prayers of God's people there. Over three hundred souls have been added to the church during these six years. But now Mr. Griffin has been obliged to resign his place as pastor of this flock, for he has labored beyond his strength. His health has been failing for the past two years, until now, by the advice of his physician and his friends, he has decided to rest for a year or more, trusting that, with God's blessing, he may recover strength and be enabled once again to resume work in the Master's vineyard.

On Saturday last, the 23d instant, he sailed with his wife and child on the steamer "Chateau Margeaux," for Bordeaux, France. It was a sad but interesting occasion. About one hundred of his congregation were there to see him off, and he embarked amidst tears and smiles, prayers and good wishes for a pleasant, safe voyage, his speedy restoration to health, and return to his native land, his relatives and friends. With the waving of handkerchiefs (as long as the vessel was in view) they departed on that beautiful autumn afternoon. On the previous Thursday evening a parting gathering of the congregation was held at the church. It was well nigh the entire congregation that was present. At its close a purse of about seven hundred dollars was placed in his hands as a token of the appreciation of his faithfulness. B.

At a special meeting of the Consistory of the Bedford Reformed Church, held on the evening of October 8th, 1886, the resignation of our beloved pastor, the Rev. Walter S. Griffin, on account of ill health, was received. It was accepted, and the following resolutions were unanimously adopted:

We, the Consistory of the Bedford Reformed Church, having received from our pastor his resignation, do hereby

Resolve, 1. That it is with sincere regret that we feel compelled to submit to the same sorrow at parting which he has expressed in his resignation of the pastorate.

2. That we desire here to place on the records of the church the deep sense of gratitude that we feel to him for his devoted, untiring and faithful work among us, and praise God for the work he has been permitted to do.

3. That in view of the work he has performed, and the sacrifices he has made, we feel ourselves morally bound, should our church be from any source relieved of its financial burdens, to give him one year's salary.

4. That, while accepting his resignation, we will earnestly pray for his speedy recovery of health, and will always cherish a most kind and grateful remembrance of him.

Praying, also, that many years of usefulness may be added to his life to labor in the Church of Christ, we bid him as pastor a sad adieu. J. A. Blake, Clerk.

....The South Classis of Long Island met in the Church of East New York on Tuesday, 19th inst.

Special resolutions were passed urging the churches to more earnest endeavors to secure more liberal collections for the Foreign and Domestic Missionary Boards. Rev. A. H. Brush was appointed Missionary Agent for the Board of Foreign Missions, and Rev. U. D. Gulick for that of Domestic Missions.

The students, Wm. V. D. Strong, son of the late Rev. Selah W. Strong, and Edgar Tilton, Jr., of Brooklyn, were commended to the Board of Education.

The pastoral relation between the Rev. D. N. Vanderveer, D.D., and the First Church of Brooklyn, was dissolved, and the following resolution heartily and unanimously passed:

Resolved, That Classis, in dissolving the relation existing between the Rev. D. N. Vanderveer and the First Reformed Church of Brooklyn, affirms its full and cordial confidence in the Christian character of Brother Vanderveer, as in the conscientious and unselfish motives which have actuated him in concurring in this request of the Consistory for a dissolution of relation existing between them.

The pastoral relation between the Rev. Walter T. Griffin and the Bedford Reformed Church was dissolved. The following action was taken:

Whereas, This Classis has learned with sorrow of the infirm health of the Rev. Mr. Griffin and consequent resignation of his pastorate; and

Whereas, His labors at the Bedford Church have been so arduous and self-sacrificing that his present physical condition is doubtless largely, if not entirely, consequent thereon; therefore

Resolved, That the Classis express their fraternal and affectionate sympathy with Brother Griffin in his present sore trial, and their earnest and prayerful hope that his contemplated rest and travel in foreign lands may be blessed to his speedy and complete restoration to health and to his chosen work as a preacher of the Gospel.

....The telegraph announces the death of the Rev. Robert West, D.D., at Sycamore, Ill., on Monday morning. For a few years he has edited *The Advance*, of Chicago, with great ability. He was in the prime of life, being only forty-one years old, and is a great loss to the Congregational Church and the Church at large.

News of the Week.

Wednesday, Oct. 20.—Jacob Sharp, James A. Richmond, James W. Foshay and Thomas B. Kerr, were indicted by the Grand Jury for bribery in connection with the Broadway Surface Railroad, and each held in $50,000 bail ...Abram S. Hewitt declines Henry George's challenge to a joint debate on the questions involved in the Mayoralty campaign....The will of the late Samuel J. Tilden is to be admitted to probate to day....An elevator falls and crushes a man to death at the new aqueduct. ....U. S. Senator Edmunds was re elected by the Vermont Legislature....A mob of Chicago packing-house strikers was fired on by Pinkerton's men; two men wounded.... Governor West, of Utah, reports, and urges additional anti polygamy legislation... The business portion of Oakland, Me., destroyed by fire; loss $300,000 ...Edward F. Hall, Jr., a Wall street broker, blows his brains out....Thomas M. Carnegie, the millionaire iron manufacturer of Pittsburg, Pa , is dead. ....Mr. Gladstone publishes an addendum to his pamphlet on the Irish question in the new edition....A Cabinet crisis is threatened in Paris. Prime Minister M. de Freycinet is trying to arrest it ...The Socialists decide to parade in London on Lord Mayor's Day in spite of the warning of the police....The revolutionists in Mexico are scheming to overthrow President Diaz....Emperor William is seriously ill.

Thursday, 21.—Turkey is massing troops along the Bulgarian frontier. The Bulgarian government is arranging with a London firm for a loan of £400,000 ...Earthquake shocks felt in Alsace, Lorraine and the Vosges....Hong Kong advices say that the French had a fight with about 2,000 pirates near Hooloc, Tonquin, and killed 500 Anamites....Moonlighters denounced by Bishop Nulty in Dublin....The land war is about to begin in Ireland. The resistance is to be made by estates—the rents refused by landlords to be formed into an estate fund available for tenants picked out for eviction....The General Assembly of the Knights of Labor at Richmond, Va., adjourned yesterday. It appeals for mercy in behalf of the condemned Chicago anarchists....Pinkerton guards were dismissed by the Chicago packers....Certain clauses of Mr. Tilden's will, admitted to probate yesterday, are to be submitted to the Supreme Court for construction ...The twenty-third annual convention of the Brotherhood of Locomotive Engineers opened yesterday at the Metropolitan Opera House, this city.... The Aqueduct Commissioners require $7,000,000 more for the work....John Jay read a paper before the Bedford Farmers' Club on "American Agricultural Products in the Markets of the World." ...An explosion followed by fire occurred yesterday at the Standard Oil Company's Works at Constable Hook, N. J. Loss $15,000....The first underground fire alarm telegraph was laid yesterday in Sixth avenue.

Friday, 22.—President Cleveland visits Richmond, Va., and makes a speech at the State Fair. A brilliant reception was tendered the President by Governor Lee.... Mr. Blaine visited Brownsville, Pa., his birthplace, yesterday....The National Convention of the Universalist Church, in session at Akron, Ohio, provide for a Board of Foreign Missions....The trial of Alderman Francis McCabe postponed until it shall have been ascertained whether he is of sound mind....Mayor Grace petitioned to appoint two females on the Board of Education....A shell exploded at Sandy Hook, killing Lieut. W. M. Medcalfe and Private Joseph King....The Chicago packing house strikers at work again. Knights of Labor denounce Pinkerton men....The schooner "George L. Smith," Gloucester, Mass., with fourteen men, missing since Aug. 14th. Supposed to be lost....The Binkley House, Sherman, Texas, destroyed by fire. Several persons badly burned and injured. Loss $70,000... The fate of Bulgaria still undecided....Passengers of the "Anchoria" adopt resolutions of thanks to Commander John G. Small, his officers and crew ...An Irish land agent was shot at in Kerry while riding along the highway.

(Continued on page twelve.)

Our Contributors.

Martyrs of Holland.

BY REV. DANIEL VAN PELT.

I. The First Martyrs of the Reformation.

THE Proto-Martyrs of the Reformation were not, so far as we know, natives of the Republic of the United (Northern) Netherlands; neither was the scene of their martyrdom within these provinces. Nevertheless, the significance of their position, and justice to their memory, eminently deserve and demand that to them we devote the first paper of our series.

On April 18th, 1521, Luther had announced his irrevocable decision before the Diet of the German Empire, assembled in the city of Worms, on the Rhine, in the memorable words, "Here I stand; I can do no otherwise. So help me, God. Amen." Luther was placed under the ban of the Empire; his teachings were condemned; their promulgation threatened with condign punishment.

Charles V. was Emperor of Germany, an electoral office not much more than an exalted title. Over the territories of the Empire he had little or no jurisdiction, excepting such as were his own hereditary possessions. But he was supreme Lord of Spain and the Netherlands. What here he wished to accomplish could be done by his mere word. In this same year, 1521, the first of his sanguinary and savage placards was issued, sentencing to death all adherents of the Reformation. These remained no dead letters; they bore horrible fruit in multiplied and multiform and frightful martyrdoms.

In the city of Antwerp there existed a monastery of the Augustinian Brotherhood. Luther was an Augustinian monk, and for a while it looked as if the Reformation might be no more than a controversy between different monastic orders. At any rate, in monasteries of his own order his writings were read with avidity, and his doctrines found early acceptance, while other orders felt bound to oppose him at first on the mere ground of monkish rivalry. The Antwerp brethren eagerly avowed a sympathy with Luther's sentiments, and as early as 1519 they preached these to ever-growing audiences in the church connected with their convent.* Soon after the placard of 1521, the Prior and one of his principal monks were arrested and sent to Brussels. The former retracted; the latter escaped both retraction and punishment; both were released.

Meantime the other brethren were not deterred from their evangelical preaching. So active and successful were they in disseminating Luther's principles, that the government was exasperated to the direst vengeance. The monks were all arrested, the host and sacred vessels were solemnly removed from the monastery, and the buildings razed to the ground. Most of the brethren, alarmed, and not prepared to die for their faith, recanted. But the Prior, Henry of Zutphen, and three of his monks remained firm, and suffered themselves to be led to prison. The fate of the Prior will form the subject of our next paper, and therefore we will dismiss him here with simply remarking that he was rescued from prison.

The three heroes of the faith with whom we have now to do were Lambert Thorn, John Voes and Henry Esch. They were imprisoned at Brussels, where Margaret of Austria, the aunt of Charles V., ruled as Regent over the Netherland Provinces. She was a bigoted Catholic, and entered with zest upon the enforcement of the emperor's placards to their fullest import.

No less than six theologians of the University of Louvain were commanded to repair to Brussels to conduct the examination of the prisoners. Being asked what they believed, they replied that they held the Apostles' Creed, and believed all that was contained in the Holy Scriptures; that, moreover, they believed in a Christian Church, but not in such an one as the Inquisitors recognized. In the second place, it was demanded of them, whether they accepted the decrees of the Councils and Fathers? They boldly answered, Only so far as they were consistent with, and did not gainsay the Divine Scriptures. A third question was, Whether they considered that those who disregarded the decrees of the Pope and the Fathers were guilty of death or damnation? To which they gave answer, that salvation or damnation hung upon the commandments of God, not upon human institutions.†

The 1st of July, 1523, should be a date deeply imprinted upon the memory of the Protestant world, for it marks the beginning of an epoch of as great significance to the Church of God as that begun by the martyrdom of Stephen, or by the first persecution under the Roman emperors. On the great Market Place of Brussels, overshadowed by the magnificent Town Hall, with its slender and lofty tower, surrounded on all sides by imposing buildings, some of which became memorable in the subsequent struggles for liberty of conscience, a vast assembly of people had gathered to behold a spectacle which was then happily a novel one to them, but which was soon to become all too familiar and frequent. In the centre of the square, on the spot where later flowed the blood of Egmont and Horne—and where, to day (strange mockery of former tragedies!) stands a music pavilion,—a scaffold was erected. The dignitaries of the Church and the Louvain professors, arrayed in their robes, were seated on chairs according to their rank. In the midst was placed a table, draped and arranged to represent an altar. The youngest of the three condemned heretics, a beardless youth, was made to kneel before this altar. At eleven o'clock the exercises began. After the Prior of the Grey Friars had preached a sermon, a bishop read the formula for degradation from the priesthood, and performed the accompanying ceremonies. This part of the performances lasted exactly one hour. At noon the youth was led back to prison, and the other two victims were each in turn brought forth to be subjected to the same public degradation from their holy office. This done, it remained but to execute upon them the sentence for heresy—to be burned alive at the stake. But for some unexplained reason one of their number, Lambert Thorn, was not led to execution. D'Aubigné seems to think that he was overcome by the fear of so frightful a death, and recanted. Another authority alludes to a report of this kind, but remarks that this does not seem probable, for in such a case the Inquisitors would have been but too glad to make as public an announcement of the recantation as possible. The Dutch historian of the Reformation, G. Brandt, upon the authority of Erasmus, gives it as his opinion that he was secretly put to death in prison.

To John Voes and Henry Esch, then, must be awarded the undoubted crown of martyrdom; to them belongs the distinction of having been the Proto-Martyrs of the Reformation. For them, at least, we know that the fires had no terrors. Calmly they answered, when the chief Inquisitor told them that, if they would even now recant, he had the power to release them: "Those are the words of Pilate; thou wouldest have no power at all over us, except it were given thee from above." They availed themselves of every opportunity to address the surrounding multitudes, and averred that they died as Christian men, believing in a Holy, Catholic, Christian Church. They declared that this was a day for which they had greatly longed; that to bind them to the stake was unnecessary, for they would clasp it with their own hands.

Nor were these words mere idle boasts. They remained steadfast and even cheerful when they had mounted the ominous pile of faggots. As if to try their fortitude, the fuel was lighted in such a manner that the flames advanced very slowly. The name of Jesus was constantly upon their lips; they repeated in concert the Apostles' Creed. As the fire crept nearer and nearer they diverted their attention from its cruelly slow approach, and supported each other in their holy firmness by singing, alternately, the several stanzas of the "*Te Deum*." When the ruddy tongues of fire began to leap up and lick their feet, one of them said: "These seem to me like roses which are being strewn on my pathway." But at last the choking fumes and the fearful torture took away consciousness and brought the welcome death, after they had finally in audible tones commended their souls unto God.

Even beyond death, however, the malice of their persecutors pursued them and sought to undermine their fair fame, and to stay the overpowering influence of their martyrdom. It was said that one of the victims, after death, had appeared to a brother monk, and had assured him that their souls were saved, since in the last extremity, in the midst of the fire and on the point of death, they had repented of their heresy, and the Virgin's intercession had wrought their pardon.*

But this "fable" was believed by no one. "The first blood that was shed in the Netherlands since the rise of Luther," as Brandt expresses himself, was of a kind with all that other "blood of the martyrs" which, from the times of the Fathers down, had ever proved "the seed of the Church." The keen-sighted Erasmus, not much in sympathy with martyrdom, wrote: "In Brussels they first burned two at the stake; and from that time on that city had marvellously favored Luther's teachings."*

"Luther himself gave these two martyrs their full meed of honor. "Your bonds," he exclaimed, "are my bonds, your dungeons are my dungeons, your fires my fires! We are all with you, and the Lord is at your head!"† He seemed filled with a solemn joy and holy gladness, that for that faith which he had been permitted to preach again in its purity, the Lord had raised up witnesses who shrunk not from the death of martyrdom in their maintenance of it. He wrote a hymn to commemorate the great event, and one of the stanzas has been thus translated:

> "Their ashes will not silent lie,
> But, scattered far and near,
> Stream, dungeon, bolt and grave defy—
> Their foeman's shame and fear.
> Those whom, in life, the tyrant's wrongs
> To silence could subdue,
> In death shall chant their joyous songs,
> Which in all languages and tongues,
> Shall fly the whole world through." ‡

"This hymn," says D'Aubigné, "was soon heard resounding throughout Germany and the Netherlands, in cities and the open country, and it everywhere increased the enthusiasm for the faith of these martyrs." ‖

Students for the Ministry.

BY REV. C. P. DITMARS.

WHY are there so few of the young men in our churches who enter the ministry? You may say "because they have not a call to the ministry;" but that will not fully answer the question. What constitutes a call to the ministry? It is of God; but does it not first of all have its root in a desire toward that work, and is not the desire often implanted and nurtured by a Christian father and mother, who have consecrated their child to the Lord.

A call to the ministry comes generally in answer to the prayers of parents who would willingly lend their sons to the Lord. And if parents to day had more of the spirit of pious Hannah, the Church would not cry for ministers; the perishing would not cry for missionaries. Take any class of young men in preparation for the ministry and ask the question, "Had you a praying father and mother, and did they consecrate you to this work?" The answer would come from four-fifths of them, "*Yes.*" "What ever led you to choose the ministry as your work in life?" said one of the examining board to a young man just about to graduate from our Seminary. "My mother's consecration and my mother's prayers," came the quick response.

That is the key to the whole story in a large majority of cases. A mother's power over a child's whole life is almost unmeasured. Ample proof of this can be found, both in sacred and secular history. See how Hannah's prayer and consecration of Samuel to the Lord opened the way for his service in the Temple and his judgeship over Israel. See how our lamented Garfield gave nearly all the honor of his upward career as a statesman and a Christian to that mother who was the first to be saluted after he became President of the nation.

Keen intelligence, greatness and piety are most often the gift of a mother's love and care. They spring up and are nurtured under her early training. The child goes out bearing the impress of her heart and mind. He carries longest the sweet, patient tones of her voice. He feels continually the pleading power of her prayers. He cannot easily forget her anxious counsels. In the first ten or twelve years of the child's life she may shape that life for time and eternity. Oh, mothers, remember your power!

If you are Christian, your child ought to be Christian, too; and he will be, if you offer him to the Lord and train him for the Lord. "As long as he liveth he shall be lent to the Lord," has been the vow of many a mother since the days of pious Hannah. And its fulfilment has brought great glory to God, and much strength to His church in the world. It is on the spirit and consecration of the fathers and mothers of to-day, that the Church is to rest mainly for her future ministry. The power of a call from God usually moves through and in answer to a father's or mother's devoted counsels and prayers.

NISKAYUNA, N. Y.

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* D'Aubigné, "Hist. de la Réform," Book X., Sec. 4, [illegible] Martelaarsboek,'. p. 90

* Brandt, Idem., p. 80.

† D'Aubigné.

Beggars of Holland and Grandees of Spain," Mears, p. 81.

‡ "Hist. de la Réfor." Book X., Sec. 4.

‖ Brandt, "Hist. der Reform," I., pp. 79, 80. He calls this a "fable,"

"Counting-out" Rhymes.

THOSE of us who have not forgotten the days and the plays of our childhood may still remember the rhymes with which, as children, we determined which one of our member was to be the leader or starter of the game in which we were about to engage.

Perhaps no one of these "counting-out" rhymes was more familiar than the doggerel beginning:

> "Aina, maina, mona, mike,
> Barcelona, bona, strike," etc.

Can you not recall the small finger pointed at each member of the little group about to play, while the rhyme was successively repeated until the last child was counted out with the decisive announcement, "now! you're it!"

Rhymes for this same purpose are used the world over by children of all nationalities.

A gentleman making a collection of these rhymes has found them existing in most of the known languages, although like the one to which we have referred, many of them are mere gibberish and untranslatable. Do any of the descendants of the Holland settlers bear in mind a rhyme of this kind in Dutch?

A lady born in Schiedam, Holland, has kindly furnished one used by the children there. If any of the rhymes formerly used by children in Dutch families in this country are still preserved in the memory of their descendants, we should be pleased to have such given through the columns of THE CHRISTIAN INTELLIGENCER.

Care should be taken in selecting only such as are "counting out" rhymes, and not mere nursery jingles.

GERTRUDE L. VANDERBILT.

"He's Coming To-morrow."

"THE night is far spent; the day is at hand."

My soul vibrated for a moment like a harp. Was it true? The night, the long night of the world's groping agony and blind desire, *is* it almost over? *is* the day at hand?

Again: "They shall see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass, look up and rejoice, for your redemption is nigh."

Coming! The Son of Man really coming, coming into *this* world again with power and great glory? Will this really ever happen? Will this solid, commonplace earth see it? Will these skies brighten and flash, and will upturned faces in this city be watching to see Him coming?

So our minister preached in a solemn sermon; and for moments at times I felt a thrill of reality in hearing. But, as the well-dressed crowd passed down the aisle, my neighbor, Mr. Stockton, whispered to me not to forget the meeting of bank directors on Monday evening, and Mrs. Goldthwaite poured into my wife's ear a charge not to forget her party on Thursday; and my wife, as she came out, asked me if I had observed the extravagant toilet of Mrs. Pennyman.

"*So* absurd," she said, "when her income, I know, cannot be half what ours is! and I *never* think of sending to Paris for my things; I should look on it as morally wrong."

I spoke of the sermon. "Yes," said my wife, "what a sermon! so solemn. I wonder that all are not drawn to hear our rector. What could be more powerful than such discourses? My dear, by-the-by, *don't* forget to change Mary's opal ring for a diamond one. Dear me! the Christmas presents were all so on my mind that I was thinking of them every now and then in church; and that was so wrong of me!"

"My dear," said I, "sometimes it seems to me as if all our life were unreal. We go to church, and the things that we hear are either true or false. If they are true, what things they are! For instance, these Advent sermons. If we are looking for *that* coming we ought to feel and live differently from what we do! Do we really believe what we hear in church? or is it a dream?"

"I *do* believe," said my wife earnestly, (she is a good woman, my wife,) "yes, I *do* believe, but it is just as you say. O, dear! I feel as if I am very worldly—I have so many things to think of!" and she sighed.

So did I; for I knew that I, too, was very worldly. After a pause I said, "Suppose Christ should really come this Christmas, and it should be authoritatively announced that He would be here to-morrow?"

"I think," said my wife, "there would be some embarrassment on the part of our great men, legislators and chief councillors, in anticipation of a personal interview. Fancy a meeting of the city council to arrange a reception for the Lord Jesus Christ!"

"Perhaps," said I, "He would refuse all offers of the rich and great. Perhaps our fashionable churches would plead for His presence in vain. He would not be in palaces."

"O!" said my wife earnestly, "if I thought our money separates us from Him I would give it *all*—yes, *all*—might I only see Him."

She spoke from the bottom of her heart, and for a moment her face was glorified.

"You *will* see Him some day," said I, "and the money that we are willing to give up at a word from Him will not keep Him from us."

That evening the thoughts of the waking hours mirrored themselves in a dream.

I seemed to be out walking in the streets, and to be conscious of a strange, vague sense of *something* just declared, of which all were speaking with a suppressed air of mysterious voices.

There was a whispering stillness around. Groups of men stand at the corners of the street and discuss an impending something with suppressed voices.

I heard one say to another, "*Really* coming? What? to-morrow?" And the other said, "Yes, to-morrow; on Christmas day He will be here."

It was night. The stars were glittering down with a keen and frosty light; the shops glistened in their Christmas array; but the same sense of hushed expectancy pervaded everything. There seemed to be nothing doing; and each person looked wistfully on his neighbor as if to say, Have you heard?

Suddenly, as I walked, an angel-form was with me, gliding softly by my side. The face was solemn, serene and calm. Above the forehead was a pale, tremulous, phosphorous radiance of light, purer than any on earth—a light of a quality so different from that of the street lamps that my celestial attendant seemed to move in a sphere alone.

Yet, though I felt awe, I felt a sort of confiding love as I said, "Tell me, is it really true? *Is* Christ coming?"

"*He is*," said the angel. "To-morrow He will be here!"

"What joy!" I cried.

"Is it joy?" said the angel. "Alas, to many in this city it is only terror! Come with me."

In a moment I seemed to be standing with him in a parlor of one of the chief palaces of the city. A stout, florid, bald-headed man was seated at a table covered with papers, which he was sorting over with nervous anxiety, muttering to himself as he did so. On a sofa lay a sad-looking, delicate woman, her emaciated hands clasped over a little book. The room was, in all its appointments, a witness of boundless wealth. Gold and silver, and gems and foreign furniture, and costly pictures and articles of *virtu*—everything that money could buy—were heaped together; and yet the man himself seemed to me to have been neither elevated nor refined by the confluence of all these treasures. He seemed nervous and uneasy. He wiped the sweat from his brow and spoke:

"I don't know, wife, how *you* feel, but *I* don't like this news. I don't understand it. It puts a stop to everything that *I* know anything about."

"O John!" said the woman, turning toward him a face pale and fervent, and clasping her hands, "how can you say so?"

And as she spoke I could see breaking out above her head a tremulous light, like that above the brow of an angel.

"Well, Mary, it's the truth. I don't care if I say it. I don't want to meet—well, I wish He would put it off. What does He want of me? I'd be willing to make over—well, three millions, to found an hospital if He'd be satisfied and let me go on. Yes, I'd give three millions—to buy off from to-morrow."

"Is He not our best Friend?"

"Best Friend!" said the man, with a look of half fright, half anger. "Mary, you don't know what you're talking about? You know I always hated those things. There's no use in it; I can't see into them. In fact, I *hate* them."

She cast on him a look full of pity. "*Cannot* I make you see?" she said.

"No, indeed you can't. Why, look here," he added, pointing to the papers, "here is what stands for millions! To night it's mine; and to-morrow it will be all so much waste paper; and then what have I left? Do you think I can rejoice? I'd give half; I'd give—yes, *the whole, not* to have Him come these hundred years." She stretched out her thin hand toward him, but he pushed it back.

"Do you see?" said the angel to me solemnly; "between him and her there is a '*great gulf fixed.*' They have lived in one house with that gulf between them for years! She cannot go to him; he cannot come to her. To-morrow she will rise to Christ as a dewdrop to the sun; and he will call to the mountains and rocks to fall on him—not because Christ hates *him*, but because *he* hates Christ."

Again the scene was changed! We stood together in a little low attic, lighted by one small lamp—how poor it was—a broken chair, a rickety table, a bed in the corner where the little ones were cuddling close to one another for warmth. Poor things! the air was so frosty that their breath congealed upon the bedclothes as they talked in soft, baby voices. "When mother comes she will bring us some supper," said they. "But I'm so cold!" said the little outsider. "Get in the middle, then," said the other two, "and we'll warm you. Mother promised she'd make a fire when she came in if that man would pay her." "What a bad man he is!" said the oldest boy; "he never pays mother if he can help it."

Just then the door opened and a pale, thin woman came in, laden with packages.

She laid all down, and came to her children's bed, clasping her hands in rapture.

"Joy! joy, children! O, joy, joy! Christ is coming. He will be here to-morrow."

Every little bird in the nest was up, and the little arms around the mother's neck; the children believed at once. They had heard of the good Jesus. He had been their mother's only friend through many a cold and hungry day, and they doubted not He was coming.

"O, mother! will He take us? He will, won't He?"

"Yes, my little ones," she said softly, smiling to herself; "He shall gather the lambs with His arms, and carry them in His bosom."

Suddenly again, as by the slide of a magic lantern, another scene was present.

We stood in a lonely room, where a woman was sitting with her head bowed forward upon her hands. Alone, forsaken, slandered, she was in bitterness of spirit. Hard, cruel tongues had spoken her name with vile assertions, and a thoughtless world had believed. There had been a babble of accusation, a crowd to rejoice in iniquity, and few to pity. She thought herself alone, and she spoke: "Judge me, O Lord! for I have walked in my integrity. I am as a monster unto many, but thou art my strong refuge."

In a moment the angel touched her. "My sister," he said, "be of good cheer. Christ will be here *to-morrow*."

She started up, with her hands clasped, her eyes bright, her whole form dilated, as she seemed to look into the heavens, and said with rapture:

"Come, Lord, and judge me; for thou knowest me altogether. Come, Son of Man, in thee have I trusted; let me never be confounded. O! for the judgment-seat of Christ!"

Again I stood in a brilliant room full of luxuries. Three or four fair women were standing pensively talking with each other. Their apartment was bestrewn with jewelry, laces, silks, velvets, and every fanciful elegance of fashion; but they looked troubled.

"This seems to me really awful," said one with a suppressed sigh. "What troubles me is, I know so little about it."

"Yes," said another, "and it puts a stop to everything! Of what use will all these be to-morrow."

There was a poor seamstress in the corner of the room, who now spoke. "We shall be ever with the Lord," she said.

"I'm sure I don't know what that can mean," said the first speaker, with a kind of shudder, "it seems rather fearful."

"Well," said the other, "it seems so sudden—when one never dreamed of such a thing—to change all at once from this to that other life."

"It is enough *to be with Him*," said the poor woman. "O, I have so longed for it!"

"*The great gulf*," again said the angel.

Then again we stood on the steps of a church. A band of clergymen were together. Episcopalian, Methodist, Baptist, Presbyterian, Old School and New School, all stood hand in hand.

"It's no matter now about these old issues," they said. "*He* is coming; He will settle all. Ordinations and ordinances, sacraments, creeds, are but the scaffolding of the edifice. They are the shadow; the substance is *Christ*." And hand in hand they turned their faces when the Christmas morning light began faintly glowing, and I heard them saying together, with one heart and voice:

"Come, *Lord Jesus!* come quickly."—*Harriet Beecher Stowe, in Words and Weapons.*

The Reading Room.

Holiday Books.

....“Little Lord Fauntleroy.” By Frances Hodgson Burnett. It is impossible not to be charmed with this delightful story. Written for children, and published as a serial in *St. Nicholas*,—that wonderful repository of good things for the little folks,—it deserves and is certain to receive the admiration of children of a larger growth and in a wider circle than the readers of that magazine. It is not only a beautiful story beautifully told, but its whole tone is fine and elevating, and, while never preaching, it shows the power and beauty of a simple, trustful, unselfish life, as no mere preaching could. Get it for your children, but be sure and read it yourself. It is generously and becomingly illustrated. (Scribners.)

....“Poems of Religious Sorrow, Comfort, Counsel, and Aspiration.” Selected by Francis J Child. This is the re-issue of a book published twenty years ago. The selections are made with great literary taste from the best of our modern poets, with a few verses drawn from older sources. It does not pretend to be an exhaustive collection, but brings together some of the finest poetic utterances under the lines proposed in the title. The book is printed in the clear type and on the heavy paper which so distinguish the Riverside Press when its best efforts are made. For a gift to those in sorrow few volumes could be more appropriate. (Houghton, Mifflin & Co.)

....“Palermo,” by Alice Durand Field, author of “Christmas at Grey Castle,” is a neatly printed and attractive book of more than two hundred pages. It is a holiday volume, dedicated by its author to her sister, “who shares the Sicilian memories, and with whom they are associated forever.” The book treats of Christmas Eve, The Royal Mountain, Sicilian Vespers, The Holy Night, The Festival of Peace, La Favorita, The Mountain Pass, The Temple of Segreste, The Amphitheatre, Garaballi, The Festival of Santa Rosalia, and similar themes. It is a dainty volume, abounding in good thoughts elegantly expressed in prose and verse. We have only space for the following:

> “Comes the little gleaner maiden,
> From the hillside she hath sped,
> Nuts and almonds pile the basket
> Balanced on her crisp curled head.”

(G. P. Putnam's Sons.)

....“Blue Jackets of '61. A History of the Navy in the War of Secession.” This beautiful volume is well described in its title. It tells the story of the four years' service rendered by our gallant tars, from the bombardment of Fort Sumter down to the battle of Mobile Bay and the fall of Fort Fisher. The author, Mr. Willis J. Abbott, worthily represents the well-known family of American writers who have done so much for our popular literature. The illustrations, of which there are between sixty and seventy, are very graphic, and make this volume a very acceptable addition to the books appropriate for the holidays. (Dodd, Mead & Co.)

....“The Ivory King. A Popular History of the Elephant and His Allies.” By Charles Frederick Holder. While this handsome volume has a positive value as a popular history of “the true king of beasts,” it will be specially fascinating to young people who are fond of natural history, and not less interesting will it be to the manufacturers and users of articles of ivory. Eight hundred tons of tusks are annually used, to get which costs the life of nearly seventy five thousand elephants,—a rate of destruction which may soon extinguish the race and which calls for legal restrictions and guardianship to protect this greatest of living animals. The learned and philanthropic author has given us a book of facts “treating the animal in all its relations to man and the economic questions involved; in war, pageantry, sports and games, as a faithful laborer and servant, comrade and friend, its ancestral forms, structure and anatomy.” For scientific students he has appended a comprehensive Bibliography, embracing a list of works relating to the elephant. Numerous wood-cut illustrations enrich the volume. (Charles Scribner's Sons.)

....“The Pearl Series,” neatly encased in a golden box, embrace six tiny volumes, bound in blue figured cloth, respectively entitled: “Reflection,” “Wit and Humor,” “Fancy,” “Faith, Hope and Charity,” “Love,” and the “Poets' Garden.” These pearls of poetry are designed to supplement the prose “Nutshell Series.” The original source of the collection was a private scrap-book. Selections were also made from Bryant's “Collection of Household Poetry,” Mills' “Gems of the Orient,” and Longfellow's “Poetry of Europe.” In “Wit and Humor” there are characteristic verses from Dr. Holmes, J. G. Saxe, and others. For a dainty holiday gift nothing can be found much prettier. (G. P. Putnam's Sons.)

....“The Christmas Country, and Other Tales.” A collection of stories written and translated by Mary J. Safford. A charming set of nineteen short stories from German, Icelandic, and other writers of fairy tales, together with the home-made sketches of the accomplished authoress. It is beautifully bound and printed and freely illustrated with wood cuts. (Thomas Y Crowell & Co.)

....“Boys' Book of Famous Rulers.” By Lydia Hoyt Farmer. Fifteen graphic biographical narratives of great rulers of the world, from Agamemnon and Cyrus the Great to Napoleon the First, with portraits and other illustrations. Just the book for young lads who want to learn more of the heroes who have founded and destroyed kingdoms and changed the currents of the world's history in their times. (Thomas Y. Crowell & Co.)

....“One Day in a Baby's Life,” adapted by Susan Coolidge from the French of M. Arnaud, illustrated in colors in the Grace Greenaway style, will furnish amusement and give delight to the little people for many hours. The pictures are humorous and artistic. F. B, the artist, will gain admirers by his work. The day is an eventful one and ends happily, as all such days should. (Roberts Brothers.)

....“What Katy Did Next.” By Susan Coolidge. Twelve years ago Miss Coolidge delighted her numerous youthful admirers by telling them of Katy Carr at home and school. In this pleasantly written book she follows her heroine across the sea and gives her experiences in London, Paris and Rome. A very plain hint is given on the last page that Katy's “next” will be a change of name, and we are sure the reader will look for a sequel. The book is well illustrated and clearly printed, and we hope it will be found in many hands on Christmas morning. (Roberts Brothers.)

....“Foreign Facts and Fancies” is a collection of sketches and stories, designed to illustrate old-world life and scenes. Among the writers, thirteen in number, are Rose Kingsley, Arthur Gilman, David Ker, Dr. S. W. Duffield, and Lucy C. Lillie And among the subjects are “Child Life in Venice,” “The Jackdaws of Kenilworth,” “The Princess Beatrice,” “The Alps and their Avalanches,” and “A School in the Faroe Islands.” The volume is attractively gotten up and illustrated, and is adapted to both young and old. It would make a pretty, though unpretentious, gift. (D. Lothrop & Co.)

....It goes without saying that a story by J. T. Trowbridge is sure to be, in a boy's opinion, capital. “The Little Master,” which has recently been laid upon our desk, is both wholesome and entertaining. It shows how mind may conquer mere brute force and manliness triumph over cowardice. Appearing as it does in a handsomely illustrated volume, it will be a favorite for the holiday season. (Lee & Shepard.)

Our Library Table.

Periodicals, Serials and Notes.

....The *Homiletic Review* for October opens with a thoughtful and able paper on “The New Theology,” by M. Valentine, D.D., LL.D., who concludes that its drift is not toward a truer or more Scriptural system of the Christian doctrines. President John Bascom, of the University of Wisconsin, discusses, “Ought Prohibition to be Made a Political Question?” taking the affirmative and answering objections. “A Physiological View of Faith Cures,” by Prof. Archibald Cuthbertson, will interest many and is well worth reading. These are the leading articles in this well-filled number of a magazine always good.

....The *Presbyterian Review* for October opens with an exhaustive discussion by Prof. W. H. Green of the passage in Hosea 8: 12, (‘the great things of my law,”) and its testimony to the Pentateuch. The true sense of the difficult verse is set forth with learning, acuteness and candor. Prof. Doolittle contributes a conclusive and well-written paper on Instinct, and Dr. Erskine White writes with intelligence and insight on the Pecuniary Support of Churches. The “Note” on the Prophecy of Immanuel, Isaiah 7: 12, by Prof. Forbes, is a fine specimen of exegesis. There are full reports of the Assemblies of the Dutch, Canadian, Scotch and Irish bodies. The Reviews of Recent Publications are as usual able. Dr. A. A. Hodge skilfully dissects Archdeacon Farrar's History of Interpretation, and Dr. Patton performs the same office for Abbot's Scientific Theism and Smith's Spinoza, Prof. Warfield makes useful suggestions concerning the Supplement to Cremer's Lexicon, and Dr. Green with careful brevity gives account of Bartlett and Peters's Scriptures, Hebrew and Christian.

....The *Church Review* for October well states the causes of French Colonial Effort and Failure, and under the title of a Socialist's Plea for the Observance of Sunday, gives a clever analysis of Proudhon's celebrated essay on that subject. This paper is as excellent as it is timely. Other articles treat of the Marriage of a Deceased Wife's Sister, and of Divorce and the Marriage Relation in Recent Fiction. The latter is well conceived and strong. Contemporary Literature is carefully treated, though it is hard for many persons to see the excellence the critic finds in Gunsaulus's, “The Transfiguration of Christ.”

....The *Lutheran Quarterly* has for its first and longest article Dr. Koller's Holman Lecture on Invocation of the Saints Dr. Pick gives a translation of Mülhau's lecture on the question, “Have We the Original Text of Scripture?” and Dr. Richard learnedly discusses the Communion of Saints. Dr. Valentine's article, entitled “The Effort to Reconstruct History in the Interest of the General Council,” shows that the differences which divide and weaken the large Lutheran body still exist. We heartily wish they could be healed, or else consigned to oblivion. In the Notices of Books, the review after paying a high compliment to the author of “The Simplicity that Is in Christ,” justly adds, “Dr. Bacon has a constitutional fondness for that which is just the reverse of simplicity. He loves to entangle men in doctrinal confusion.”

Books Received.

G. P. Putnam's Sons: Chivalric Days and the Boys and Girls who Helped to Make Them. By E. S. Brooks. Illustrated. 8vo, pp. 308. $2.

American Tract Society: Dictionary of the Holy Bible, for General Use in the Study of the Scriptures. With Engravings, Maps and Tables. Revised and Enlarged Edition. 8vo, pp. 720. $2; also,

Her Christmas and Her Easter; or, The Light-Keeper's Daughter. By Rev. Edward A. Rand. Illustrated. 16mo, pp. 187. 90 cents.

Harper & Brothers: A Greek-English Lexicon of the New Testament. Being Grimm's Wilke's Clavis Novi Testamenti, Translated, Revised, and Enlarged by Joseph Henry Thayer, D.D. 4to, pp. 726. $6.50; also,

A Plain Man's Talk on the Labor Question. By Simon Newcomb, LL.D. 16mo, pp. 195. 60 cents; also,

Castle Nowhere: Lake Country Sketches. By Constance Fenimore Woolson. 16mo, pp. 386. $1; also,

Silent Pete; or, The Stowaways. By James Otis. Illustrated. Square 16mo, pp. 192. $1.

Roberts Brothers: What Katy Did Next. By Susan Coolidge. With Illustrations by Jessie McDermot. 12mo, pp. 323. $1 50; also,

One Day in a Baby's Life. From the French of M. Arnaud, adapted by Susan Coolidge. Illustrated in Colors. Square 8vo, pp. 32. $1.50.

Presbyterian Board of Publication: The Westminster Question Book for 1887. 18mo, pp. 192. $12 per 100; by mail, 15 cents.

D. Lothrop & Co.: Woman in Sacred Song. A Library of Hymns, Religious Poems, and Sacred Music by Woman. Compiled and Edited by Eva Munson Smith. With an Introduction by Francis E. Willard. Illustrated. Tall 8vo, pp. 883.

A. C. Armstrong & Son: The Miraculous Element in the Gospels. A Course of Lectures on the “Ely Foundation,” Delivered in Union Theological Seminary. By Alexander Balmain Bruce, D.D. 8vo, pp. 391. $2.50.

Anson D. F. Randolph & Co.: The Wisdom of the Apocalypse. By J. H. McIlvaine, author of “The Wisdom of Holy Scriptures.” 8vo, pp. 420. $2.

Worthington Co.: Worthington's Annual: A Series of Interesting Stories, Biographies, Papers on Natural History for the Young. Illustrated with upwards of 300 Engravings by the Best Artists. 1887. Quarto, pp. 216. $1.50.

Chautauqua Press: An Outline Sketch of English Literature. By Henry A. Beers. 16mo, pp. 294. 60 cents; also,

Warren Hastings. By Lord Macaulay. 16mo, pp. 188. 40 cents; also,

Classic French Course in English. By William Cleaver Wilkinson. (The After-School Series.) 16mo, pp. 297. 60 cents; also,

Walks and Talks in the Geological Field. By Alexander Winchell, D.D. Large 12mo, pp. 329. $1; also,

Sketches from English History. Selected and Edited with an Introduction. (From the Roman Conquest to the Revolution of 1688.) By Arthur M. Wheeler. Two Parts in One Volume. Large 12mo, pp. 372. $1.25.

Phillips & Hunt: Out of the Breakers. By Edward A. Rand. (Up-the-Ladder Club Series.) 12mo, pp. 336. $1.25; also,

Left in the Wilderness. By Mary A. Roe. 12mo, pp 235. $1; also,

A Little Silver Trumpet. By L. T. Meade. Illustrated by T. Pym. 12mo pp 243. $1; also,

Matter Life, Mind: Their Essence, Phenomena, and Relations, Examined with Reference to the Nature of Man, and the Problem of His Destiny. By H. H. Moore, D.D. 12mo, pp. 460. $1.50; also,

Two Thousand Miles Through the Heart of Mexico. By Rev. J. Hendrickson McCarty, D.D. 12mo, pp. 288. $1; also,

John Conscience, of Kingseal. By John M. Bamford. 12mo, pp. 226. 80 cents; also,

First Principles of Faith. By Marshall Randles. Large 12mo, pp, 308. $1.50; also,

Vagrant Verses. By Josephine Pollard. 16mo, pp. 216. $1.

Unbound Books and Pamphlets.

The Casting Away of Mrs. Lecks and Mrs. Aleshine. By Frank R. Stockton. 12mo, pp. 130. 50 cents. The Century Co.

Pocket Lesson Notes on International S. S. Lessons for Pastors, Parent and Sabbath-school Teachers. 30 cents; also.

Pocket Lesson Quarterly for Scholars. By Rev. and Mrs. Wilbur F. Crafts. 5 cents. Including Lessons of Last Quarter of 1886. Funk & Wagnalls.

Annual Report of the Commissioner of Pensions for the Year Ended June 30th 1886. 8vo, pp. 7. Department of the Interior, Washington.

A Brief History of the Order of the Sons of Temperance. Paper Presented at the Philadelphia Centennial Conference. By R. Alder Temple. 8vo, pp. 14. National Temperance Society.

A Voyage to the Cape. By W. Clark Russell. (Harper's Handy Series, No. 99.) 16mo, pp. 233. 25 cents; also,

This Man's Wife. A Story of Woman's Faith. By George Manville Fenn. (Harper's Franklin Square Library, No. 548.) 4to, pp. 80. 20 cents.

Macbeth. By William Shakespeare. With the “Historie of Macbeth, from Ralph Hollinshed's Chronicle of Scotland, 1577.” (Cassell's National Library, No. 59.) 18mo, pp. 192. 10 cents.

Periodicals.

October.—Shoppell's Modern Houses, Grammar School, The Monthly Interpreter (Aug. to Oct.)

November.—American Agriculturist, The Popular Science Monthly, Harper's Monthly, St. Nicholas.

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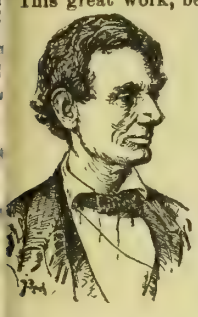

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which has been followed with unflagging interest by a great audience, will occupy less space during the coming year, but will by no means be entirely omitted. Articles on Gettysburg, Chickamauga, Sherman's March, &c., with stories of naval engagements and prison life, will appear.

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The short stories will be contributed by William D. Howells, Frank R. Stockton, Louisa M. Alcott, H. C. Bunner, R. K. Munkittrick, Howard Pyle, John Habberton, W. O. Stoddard, Frank Converse, John R. Coryell, David Ker, Sophie Swett, Julia K. Hildreth, Sydney Dayre, Helen Hays, and others.

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The safest and best reading for children.... In every way deserving of its great success.—*Churchman*, N. Y.

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An inexhaustible source of entertainment.—*Watchman*, Boston.

The best paper for boys and girls.—*Boston Journal.*

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As fresh and sparkling as the boys and girls for whom it is written.—*Christian Advocate*, N. Y.

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The Home.

AUNT MARJORIE'S CORNER

A Letter from Amoy.

THE following letter, recently received from one of our beloved missionaries, is published in "Aunt Marjorie's Corner" at the request of the Executive Committee of the Woman's Board of Foreign Missions.

Our readers will observe the references to the Charlotte W. Duryee Bible School, and its aims and needs.

AMOY, CHINA, Aug. 13th, 1886.

It is now vacation; the women have all gone to their homes, and we are all resting more or less. The summer has been a cool one thus far, and we are getting on nicely. The heat here is much more enervating than at home.

Our trip to Australia was doubtless a good thing for my husband; he has had two or three slight attacks of his old trouble, but soon rallied again. He is not attempting to preach during this hot weather, but works a good deal in his study.

Miss Talmage went with Miss Maclagan to Foochow last month. Miss M. needed a change very much. She is getting better and we hope will return ready for work. They are both very much interested in the work of Miss (Dr.) Corey there. When we hear of the good work medical ladies do in other ports, it makes us more than ever anxious to have one here. It seems strange we cannot get one when others succeed so well.

During the months since the vacation we have had twenty women in the school, as many as fifteen at one time. Two, over sixty years old, we did not try to teach to read, but they learned some hymns and Bible stories, and returned to their homes cleaner and having a more intelligent idea of what a Christian should be.

Some of the women had great difficulty in learning the alphabet; they were a long time at it, shed many tears the first month, and often said they must go home, but only one gave up trying, so we have much encouragement. The one who gave up was not too old, but she was stupid; however, she learned the Scripture question book by rote, and could remember it pretty well. She could tell a number of Bible stories. She lives far away where there are very few Christian women. I hope she will make good use of the little she did learn.

One day, when we were reading in the Acts about the Athenians, she said people in her neighborhood were like that, for when she went home to her village after the services of the Sabbath, they would ask her what she had heard that was new.

I think all the women, perhaps we might make two exceptions, could tell their neighbors the principal facts in the life of our Lord, and they all seemed to know that salvation was obtained alone through Christ, and were trusting in Him.

They have child-like faith in prayer. It was interesting to watch them when studying, frequently stop to pray for help, and then go on with b, a, ba; b, ah, bah, again and again.

It is not *so* interesting to teach when a woman, after two or three weeks' drilling, cannot tell you that b and a *is* ba, but will call it de, or something as unlikely. Still, such women, after patient plodding, have learned to read, so we feel encouraged to teach as long as a woman can be induced to try.

Our request for an organ for this school has not yet been made public. We would like one very much. We are still using a small one borrowed from Mrs. Kip. Biso (the matron) has improved a good deal in her playing. I find the instrument very helpful. Old women are not generally noted for having good voices, and when we have a number down from the country stations where they have had no instruction, and, in fact, labor under the idea that noise is essential, you may imagine the music would not be very charming. M. E. TALMAGE.

Mrs. Talmage's letter is not given in full. We omit a tender reference to Dr. Van Cleef and an expression of thankfulness for his recovery, and we have not room for an account of Lama, a blind girl, who a great care to the missionaries, not because of her blindness only, but for the reason of her insanity. She has occasional lucid intervals, but they are rare, and she is often troublesome and violent, but is devotedly attached to her patient friends. Speaking of an offer of marriage which has been made for this blind and crazed girl, simply because owing to her infirmities it was supposed she could be had cheap, Mrs. Talmage observes, "at present girls are going for $150 and more." One such statement points the contrast, as a hundred essays could not, between the low estate of woman in China and her favored condition in America.

Æsthetic Culture for Boys.

NOW that vacation is over, and our boys and girls throng the streets on their way to and from school, it is only natural for us mothers to think of the accomplishments of the girls.

Amy must go on with the drawing she so much loves, while May ought to practise harder than ever now that Monsieur Pizzicato has returned from abroad with whole portfolios of new ideas, as well as music approved by the "Conservatory of Leipsic."

Well! so they must. Bless their hearts, every one of them. For what is lovelier than a lovely young girl whose dainty accomplishments are the pride and delight of the fond father, to say nothing of the satisfaction of mamma, whose quiet sacrifices are perhaps never known.

But there is one member of the family who is apt to be neglected. It is awkward, bashful Jack, or careless Harry, whom everybody snubs and calls rough and rude. Why, I have even heard semi-barbarous people say that boys from twelve to sixteen should be kept in a barrel and fed through the bung-hole till they had reached years of discretion, which, under those trying circumstances, one could hardly expect them to do very soon. Why not try æsthetic culture upon *them*, as well as the girls? Would we not soon see the refining influences blossoming forth in gentleness and good taste?

Under this culture even their outward appearance would improve. No more collars awry; shady hands, uncombed hair or unblacked boots.

Let Harry, who was punished for drawing pictures on his slate in school hours, feel that he has a right at the *right time* to draw as Amy does. A little competition will do them both good. And Jack, who has had "twenty lines" to write as punishment for whistling "Over the Garden Wall" while entering the class-room,—encourage him to join a "musical union." Let him get a dozen boys together, and go once or twice a week to a "choral society." A winter's lessons will teach him to "read at sight." When he is a young man he will never regret the ability he gained while a boy to sing correctly the song or hymn which will give pleasure to all.

At home or abroad, in society or in church work, this "voice culture" will always be an advantage. If the strumming of a banjo sometime call you to an out-of-the-way corner of the house, where bashful Jack, afraid of being laughed at, has, ostrich like, hidden himself away, take this as a good sign.

Let May's teacher encourage him in the beautiful study of music. Latin grammar *is* sometimes dry and arithmetic bothersome for boys as well as girls. Give them, then, a pleasant study for recreation. "Music hath charms to soothe a savage," so the poet says. If it really has power to charm the "children of the woods," certainly it ought to add grace and refinement to the boys of our own land. We have been told that when King David was a shepherd boy his sweet songs reached the ears of the old King Saul, who sent to have him play upon his "harp of many strings," to drive away the bad spirit which possessed his soul.

Give our boys pleasant work to do as recreation, and they will be happy. Encourage them to play or sing a song now and then for little home festivals. Applause will not hurt them in the least. You will be surprised to see how soon the trying age will disappear. For they, too, will possess the power to charm away the spirit of weariness from the hearts of friends, and add cheerfulness to the homes they love. J. S. K.

SCHENECTADY, N. Y.

A Reminiscence of the Adirondacks.

BY EMMA J. GRAY.

NOT far from the boundary line which separates Her Majesty's dominions from the United States, and situated on one of the highest of the Adirondack mountains, can be found the small village of Rogersfield. Here immense iron mines are located, and visitors are allowed to enter, and so learn of life and work far away from the earth's surface. The miners' homes are placed on the mountain-side, and to see this settlement of log-cabins is wonderful indeed; each so like the other, that did they not bear a number, your neighbor's cabin might easily be entered in mistake for your own. So steep is the mountain that the houses wear the appearance of being terraced, and the so-called streets dividing them seem as cleanly and inviting as do the homes themselves. Besides these you find the country store and two or three more pretentious houses, as, for instance, the homes of the manager and physician, also a small hotel where visitors and those more closely connected with the Chateaugay Iron Company, as well as the company themselves, can find a night's rest as they come to see how the work and their gains are progressing. There are also two churches. The Roman Catholic may be found on the heights, and a Methodist church, showing by its size and general appearance that not so many of Protestant faith can be found here. It is hard to believe that any lives can have so limited a horizon as do those of these poor people. For many of them have no thought of what is beyond their daily routine. They are born, marry, and die here. And yet their faces look cheerful, and perhaps their hearts are lighter than those of some living in luxuriant homes in our own city.

Passing through this settlement several times daily can be seen a stage, and, perhaps, in an obscure way, even these miners may think of what is beyond themselves. This stage during the season carries many a beautiful woman and handsome man as well as helpless invalid over a most romantic drive of three miles to the hotel "Ralphs," situated on the edge of the beautiful Upper Chateaugay Lake. Surely no drive could be taken so filled with the spicy fragrance of balsam and pine. And surely no road could wind in and out among such masses of wild aster, daisy and golden-rod. And no where else could your eyes rest on such banks of coral as the richness of bunchberry gives here. And you listen as you drive to the murmuring brooks flowing steadily on to the lake of which we have spoken. Thus, two styles of life exist only three miles apart. One, poverty and hard work: the other, the many-sided life of a hotel. For on its piazzas you will find travellers and students, clergymen and artists, the business man above reproach, and he who knows his way to the gaming-table. The religious and the irreligious all are here. In the grove under the pines hammocks swing. Perhaps in one is an invalid, having come to the Adirondack air, hoping so, to prolong life. In another a beautiful girl, having come hither as her outing from school life, and stretched on the grass by her side an athletic young fellow telling her of what we do at Yale. As evening comes on, more and more we see the many sides of those who make up this household. The broad piazzas are promenaded by the gay and bright, the young and old. The smudge-fire, meantime, keeping away the great annoyance of the Adirondack section, especially during July, the ever-vigilant mosquito and midget. Inside the lights burn brightly; you hear music of song and dance. Groups are sitting here and there at cards; others discussing what has been done to day, or the trip in prospect for to-morrow. Yes, we now are in another world than that which we have seen in the simple life of that which lies so close to this one, the miners'. Which is the better? God will weigh it in His balance by-and by.

The Upper Chateaugay Lake, on which Ralphs Hotel is situated, is four and one-half miles long, with an average width of about two miles, and is connected by what is called the Narrows, which is three miles long, with the Lower Chateaugay Lake, which is about two and one-half miles long. Daily you can take the steam-yacht "Adirondack," and thus make a trip of ten miles of navigable water; and all the way some new delight will meet your eye. The grand and everlasting mountains which edge the lake-side, or as you enter the Narrows and wind in and out much after the fashion of which Tennyson has written of the brook. Everywhere it is beautiful. If the lake is calm the reflections of an occasional cottage, the pines, and other variety of trees, and here and there a clump of wild flowers, all are given so vividly in these waters that nowhere, not even in the far-famed California, can be furnished better reflections. Many are the trips thus taken, and when with company congenial, surely none can tell of happier days. Some there are who enjoy pull at the oars. Numberless pretty and light boats, all in readiness for such, as well as paddles; and those who have never seen a canoe or sarenac-boat kept in motion by the skilled movement of a paddle in the hands of a beautiful woman, can form no conception of the poetical beauty which comes with the sight. Very light boats can always be found on this lake in the North woods, as guides can so easily carry them when necessity calls. Camping out and tramping parties require strange things at times. There is also to many a perfect joy in reclining in cushioned chairs

and being rowed over these waters by some gay cavalier. Or, under the bewitching influence of moonlight, some prefer to drift along with only an occasional stroke of the oar to bring you safely home. Putting aside the boat-riding pleasure, another joy can be found on the water. At all hours, but particularly in the early morning after a comfortable breakfast, boats are starting out, each carrying in the stern a gentleman, unless, as is sometimes the case, he is accompanied by a lady, when she has the seat of honor. Also will be noticed fishing-poles, a box containing some straw and ice, indeed, all the pharaphanalia necessary for trout-fishing, while the good guide steadily and rapidly rows to the fishing quarter. Who can describe the expectation when the fisherman starts for the sport, or the enthusiasm which greets him at home-coming, when the beautiful speckled trout are being weighed and counted? Or the after delight when both fisherman and friends are merry over a trout supper? It is one of the things we must enjoy to fully appreciate, and having enjoyed can hardly find words enough to describe.

The woods extend for miles over the mountains dense and thick. This great wilderness of Northwestern New York is the happy hunting-ground. Here an occasional bear is yet found, while the deer-hunting is excellent, as well as a great variety of ground game—birds, large and small. Even the bald-headed eagle and the crane may be found here. Experienced guides and trained setters and pointers greatly assist those who engage in this sport. For trails are not always sufficiently defined to allow the inexperienced to go fearlessly onward. To some few has come the good fortune to have camps in the Adirondacks, so being independent of hotel life. Several such summer homes can be found on the edge of Lake Chateaugay. There is also an island in the centre of the lake, very romantic with its rocks, trees and shrubs, and not much larger than the club-house to be found thereon. It was my good fortune one day to visit there, and the views obtained from the piazzas and upper windows of this house are beautiful and grand beyond description. And so the many may know the sports found in an Adirondack summer. And the bracing air, full of the perfume of balsam and pine, gives good appetite, which added to good food and genial company, makes life indeed worth living. Many friendships, too, are formed in this happy holiday time, which could never have come to us in any other way. And hearts count more and yet more when the free life of the woods is shut out, and the busy world, with its numberless cares, temptations, joys and sorrows, is shut in.

CHILDREN'S PORTFOLIO.

The "Breaking Boy."

IT seemed that Geoff was the most unfortunate boy in the world, for he was nearly always in trouble. And yet he was not exactly a bad boy, for he did not wish to displease his mother and father, and was a great deal happier when they praised than when they blamed him. Sometimes, when he sat down to think, which was not often, he tried to find out the reason of his misfortune, and one day he thought he had it.

"I am too strong," he said. "That is what is the matter with me. As soon as I touch a thing it seems to break. Only to-day I took hold of a plate. I think it must have been cracked; but, at all events, it came in two in my hand, and of course I got the blame of breaking it. It must be because I am a great strong fellow. Fred is different; he would not have broken the plate if he had held it for an hour; but then he has no strength at all in his hands. Mother, the best thing you can do is starve me a little, and then, perhaps, you would not have to call me a breaking boy."

Before Geoff's mother could answer, his sister spoke.

"It is very well for you to try to dispose of the matter in that way," she said; "but surely you know that it is not your strength, but your awkwardness, which is in fault."

"I don't know. Let me prove it to you," said Geoff. "Look here, I take up this doll—"

Geoff was interrupted by a scream. His little sister Annie flew to the rescue of her favorite.

"O Geoff, put down that doll! I believe if you only look at her she will break. Now see, she is broken."

Annie began to cry, and poor Geoff looked sheepish. But he tried to comfort his little sister, and wished fervently that he had half a crown in his pocket at the moment to give her.

"I declare I only gently tried to straighten the doll's arms, and one of them must needs come out directly. It is too bad that dolls' arms should be made so soft and weak. If I had a doll, she should be strong."

"Nothing but an iron doll would do for you," said Annie resentfully; "and I believe you would contrive to break that somehow or other."

"Now don't be cross, Annie. A broken arm is not nearly as bad as a broken head. But is it not strange that I cannot touch a thing without breaking it?"

"That is not quite the case," said Geoff's mother. "You do not break everything that you touch, and I suppose it is only the fragile things that come to grief. But you need to practise gentleness, my boy. You have large and strong hands, and you use unnecessary force. Only this morning when you took my arm in the garden you seized it as if it were something that would slip away, or something heavy that needed all your power to retain it. If my arm had been soft, I am not sure that it also would not have been broken."

"O mother, I am sorry. Did I really hurt you?"

"A little, Geoff; but I did not mind it, and I only speak of it in the hope that you may be careful in future."

"I declare," said Nellie, "that if Geoff catches hold of my arm when we are at play, it is always black and blue for a day or two afterwards."

"Nonsense," said Geoff; but he looked very sorry and pained.

"I am sure, mother, something must be done," he said presently; "you must put me on short commons, and then perhaps I shall get thin and weak."

"But, my boy, I do not want you to get thin and weak. Strong hands are needed in this world, and I hope yours will do some good and useful work when you are a little older. You must try to cultivate a kindly heart and a thoughtful spirit, and then you will know in time how much force is needed to do or to hold things. I shall be glad when that time comes, for it is very expensive to have a breaking boy in the family."

Poor Geoff did try; but the next day he was even more unfortunate than he had been before—for this time he broke himself!

He was in an apple tree, having volunteered to go up and gather the apples; but, instead of taking care of himself, he went to work with all the energy and carelessness which he would have exhibited if he had been on firm ground, and the consequence was that he fell.

His mother and sisters ran to see what was the matter.

"Nothing much," said he, trying to speak cheerfully, "only this time I have broken my leg and my nose, and perhaps it will be a warning to me."

Poor Geoff could say no more, for a faintness came over him. They carried him indoors, and sent for the doctor, who soon set his broken leg and plastered his nose. He had to lie in bed several weeks, and during that time he learned several lessons in gentleness. His mother's touch was so soft that it soothed his pain. His father's hand rested so lightly upon him that it never hurt him. And his brothers and sisters, sorry for his suffering, set him a beautiful example. He had time to think, and he thought to some purpose; for when he again grew well and strong there was a great change manifested in him. He had been taught how to use his hands, and he is in a fair way of exhibiting in his own life that most beautiful mingling of strength and gentleness which helps to make a really noble and useful character.—*Illustrated Christian Weekly.*

How They Made Out.

"I DON'T know," said the wife, Margaret, "how we shall make out, but we can't let the child starve." Margaret was the house-mother in a German home, where money was scarce and plain food was not plenty.

A stranger had come along the street, stopped at the door, and asked if he might have some supper with the family. He was watching the yellow-haired little girl who followed Margaret around, which made her speak the sentence with which this story commences.

"Then she isn't your own child?" asked the stranger.

"No." Margaret explained that she was the child of a poor neighbor who died a few weeks before, leaving nothing for the little girl, and no friends for her to go to. So they had to take her in.

"And can't you manage to keep her?" the stranger asked. "You have none of your own, I suppose."

"Oh, dear, yes!" and she laughed over his queer mistake. None of their own! Why, there were ten in all.

When supper was ready they all trooped in. What a little army of them! and how clean their faces were, their light hair neatly combed, and their patched and worn clothes looking as though each of them had been as careful of them as possible. At the supper-table each of them looked out for Gretchen; she had the largest potato carefully peeled by Margaret, the mother's name-child; and Melchior, the father's name-sake, put a bit of butter on it, though he ate none on his own. The stranger saw all this and a great deal more, though he seemed to be talking with the father and mother.

The next day a soldier in military dress rode up to the house and asked for the house-mother, and gave her a solemn-looking letter which made her tremble as she broke the seal. Oh, what do you think that letter said? Why, that the man who had taken supper with them the night before was so pleased with all the ten children, and with Gretchen besides, that he had decided to make each a present of $100, which would be paid to them each year while they lived. $1,100 a year, because a strange man who took supper with them was pleased with their kindness to him, and their unselfish care of the orphan Gretchen! That sounds like a "make-up" story, doesn't it? And yet it is true. The letter was signed Joseph, Emperor of Austria. And he was the stranger who had eaten potatoes with them the night before.

Ah! I wonder if you know what this makes me think of? Do you remember who laid aside His crown and His royal dress and left His throne and came to us—not simply to amuse Himself and give us pleasure, but to save our souls?

Some day we shall see Him with the royal dress blazing with jewels, the crown of gold on His head. Will He remember us then as those who received Him here? He is watching our actions, whether they are unselfish and loving, or hard and hateful. Is He getting a reward ready for us? The reward is not $100 a year; it is a home in the palace; a seat on the throne. It is to be introduced to His Father as brothers and sisters; it is to reign with Him forever and ever.—*The Pansy.*

FIVE SHILLINGS FOR A STEEL PEN.—Within the memory of many men still living, the steel pen was simply a curious toy, noticeable as an ingenious mechanical fad. The earliest form of the article was certainly not promising. A piece of sheet steel was bent into a tubular form and cut or filed away to imitate the shape of a quill pen, the junctions of the two edges forming the nib, which of course extended all up the back of the pen. These were known as early as 1812, but were regarded as articles to be given away as presents, and not for use. They were highly polished, perhaps gilt or silvered, and sold for as much as five shillings each. In 1825 Mr. James Perry took up the steel pen as a practical invention, and by indomitable energy overcame the difficulties in its construction and the objections to its use. He patented several varieties, and spared no expense to attain perfection. He paid five shillings per pen to the first workmen he employed.

Little Heads Together.

No. 1.

ENIGMA.

A sentence of 28 letters. Advice given in the fifth chapter of James.

4, 9, 15, 7, a period of time.
11, 14, 24, 26, a vegetable.
11, 20, 6, 23, 18, restrained.
3, 5, 21, 22, a journey.
17, 2, 27, 7, not distant.
10, 8, 14, forever.
12, 19, 14, a small hole.
28, 5, 21, 7, a pronoun.
1, 16, 25, to place.
11, 9, 13, a Turkish governor. UNCLE W.

No. 2.

TWO EASY WORD SQUARES.

I.—1. Expanded. 2. A heap. 3. A girl's name. 4. Neighboring.

II.—1. A number. 2. A thought. 3. Tidings. 4. Repose. E. M.

No. 3.

PI.

Lal mstastrere rea rome ksirb nad terp
Nath soeth hatt dunresndat na tar;
Sa tiltle raspselk nines remo tghirb
Htna wglogin lsoac htta vige meth gthil LEO.

Answers for October 6th.

Buried Cities.—Augusta, Helena, Bern, Herat, Teheran, Dover, Wheeling, Rio Janerio, Cairo, Paris, Bogota, Athens, Jackson, Lima.

PRIZES.

Two new books are offered as prizes for the months of November and December. One will be given for the *best original puzzle*, the other for the *best list of answers* to puzzles published during these two months. Address COUSIN LOIS, at this office.

Financial.

TUESDAY, Oct. 26th.

THE visible supply of wheat in the United States and Canada, east of the Rocky Mountains, has risen to the great total of 55 374 340 bushels, in creasing last week 1 515 801. Yet the quotations yesterday were: Wheat here for November delivery 85 7-8, in Chicago 74 7-8; corn here 46, in Chicago 35 7-8: oats here 32 3 4, in Chicago 25 7-8. More particularly, taking wheat as an example, prices yesterday were; No. 1 red 89; extra red, 87; No. 2 red, 85; No. 3 red 83; State white, 84; No 1 Northern, 91; No. 1 hard Duluth, 92 1-2 cents. Oats vary from 31 to 38 cents. The surplus of wheat in the country over home demand, and available for export until the next harvest, is reckoned at 187 000,000 bushels. The exports from July 1st to Oct. 1st, were 41,254 216 bushels. European markets yesterday were reported firm. ....The banks of this city reported for the week loans decreased $2,256.300, specie increased $500,000, legal tenders decreased $204 900, deposits reduced $2 222.100, surplus of reserved increased $850 625, making it $5,469,575. The average rate for money last week was 6 per cent, yesterday 5, prime commercial paper 6 to 7 per cent....The imports of merchandise at this port for the week were valued at $8,991,643, and exports at $6.067 603. During the week about $1,000 000 of specie was imported, and Sunday's steamers brought about $3,000,000....Foreign exchange yesterday sold for $4 80 1-2 for 60 day bills and $4 84 for demand for sterling....The Stock Market is strong and active....Cotton yesterday closed lower than a week ago, being quoted: Oct. 8 94-95; Nov. 8 92-98; Dec. 8 96-9 04. Hay and straw are dull and lower.

News of the Week.

(Continued from page five.)

There have been 150 suicides in the German army in 8 months.

SATURDAY, 23.—It is stated that the Powers have agreed upon a plan that will force Bulgaria to submit to Russia....The report is officially denied that an attempt has been made on the Czar's life, and that the Czar lately killed Baron Reuteur, one of his aides....The health of Emperor William is improving....The International Navagation Company have bought out the Inman Steamship Company, and a company is being organized at Liverpool to be called the Inman and International Steamship Company, Limited....A statue of General Thomas Francis Meagher is to be erected in Dublin, Ireland, his native city....More earthquake shocks felt in Charleston, Savannah, and other Southern localities. .. Captain R. W. Grace, commander of the "America" of the National Line, died Oct. 16th from a congestive chill brought on by forty two hours' exposure on the bridge in a storm. The steamer arrived at this port Friday with her flags at half mast....The National Council of Lutherans petition the Czar of Russia to grant the Lutherans of the Baltic provinces the same privileges they had under the Czar's father....The Tilden will case is to be pushed....Active preparations are being made for the unveiling of the Statue of Liberty on Thursday.

MONDAY, 25.—The Sultan of Turkey has ordered the Admiralty to expend £1,500,000 on men of war. The Cabinet Ministers oppose it on the ground of finances....It is believed that the Canadian steamer "Dominion" has foundered in Lake Superior ....The Earl of Iddesleigh, Minister of Foreign Affairs, and Sir Lyon Playfair have been nominated for the rectorship of Edinburgh University....Mr. Scully, a large landowner in Tipperary, Ireland, has abated 25 per cent of the judicial rents ...The Central Labor Union have had printed and are selling the speeches of the condemned Chicago Anarchists, the proceeds to assist the prisoners. ..Mrs. Parsons breaks in the door of Central Hall at Orange, N. J., and indulges in one of her inflamatory speeches. ....A Washington, D. C., ring go into projects oppressive to "District" taxpayers. ....A man drowned in a lake in Central Park yesterday....There is a steady rise in iron and coal trades ...The saloons are now all closed in Atlanta, Ga., and the barrooms used for other business purposes.

TUESDAY, 26.—Mrs. A. T. Stewart died yesterday morning at her residence in this city of pneumonia, after an illness of two days. Her age was 83 years....The French delegation visited the Statue of Liberty yesterday, and were pleased. Bartholdi, the sculptor, Count de Lesseps, Admiral Jaareo and Gen. Pellissier are on the delegation ... Colossal statue of Schiller unveiled in Fairmount Park, Philadelphia, yesterday.... C. Moore, of Monson, Me., because his child died, blew up the doctor's office ...Conflicting reports from Bulgaria. Austria will not tolerate Russian occupation.

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Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by DAVID W. LEWIS & Co., Produce Commission Merchants, 49 Pearl St., New York.

Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.

Marking-plates furnished when desired.

NEW YORK, October 23, 1886.

BUTTER.—Receipts for the week, 33,505 pks.; exports 1,600 pks.

Receipts continue heavy and prices are 1a2c. lower, with considerable stock accumulating and left over unsold. Finest creamery pails are freely offered at 28a29c., and anything off in quality is unsalable at any price. Fine October make dairy butter is best thing on the list and is wanted at 24a25c. We note sales of some entire dairies, firkins and tubs at 20a21a22c. Long held ice-house butter is very dull, and prices irregular and in buyer's favor. Market closes with large stocks of all kinds butter, very moderate trade, and prices weak and lower. We quote:

Fancy fresh creamery	28	@29
do dairy (selections)	25	@—
N. Y. State dairies entire, good to fine	20	@23
do do common to fair	15	@18
N. Y. State creamery firkins	20	@23
Western creamery, summer make	15	@20
Butter, poor to common	10	15

CHEESE.—Receipts for the week, 43,037 boxes; exports 23,476 boxes.

Our market about same as last week. Exporters bought more freely and prices are about steady. We quote:

Factory, colored, full cream, finest	11½	@11¾
" white, " "	11¼	@11½
" good to fine "	10	@11
" night milk skims	8	@ 9½
" skims	2	@ 6

EGGS.—Receipts for the week were 14,848 bbls.

Fresh stock sells well at 23a24c.; held ice-house stock dull at about 18a20c. Limed eggs were offered and some sales made at 17a18c. We quote:

Near-by marks, strictly fresh eggs, per doz.	23	@24
Western and Canada, " " "	20	@21

MARRIAGES.

ACKERMAN—HERRING.—Oct. 20, at the residence of the bride's parents, Montvale, N. J., by Rev. E. Lodewick, Freeman C. Ackerman to Adelia Herring, all of Montvale.

CHURCH—SAMMONS.—At the Reformed Church of Rosendale, Oct. 21, by Rev. M. N. Oliver, Walter Church to Miss Cora Sammons, all of Rosendale, N. Y.

HASBROUCK—PHINNEY.—At the house of the bride's parents, Wallkill, N. Y., on Wednesday, Oct 20, by Rev. P. K. Hageman, Abner Hasbrouck, of Bruynswick, N. Y., to Miss Mary Phinney, of Wallkill, N. Y.

STANSBURY—OVERBAUGH.—At the residence of the bride's father, Oct. 20, by the Rev. John S. Gardner, Charles H. Stansbury, of New York city, and Miss Ella L. Overbaugh, of Flatlands, L. I.

TRANTER—DUBOIS.—At the home of the bride, Oct. 20, by Rev. C. E. Lasher, Mr. Wm. H. Tranter, of Shawangunk, N. Y., and Miss Mary E. DuBois, of Gardiner, N. Y.

TEN BROECK—SLOVER.—At the home of the bride's mother, Glenville, N. Y., on Wednesday, Oct. 20, by Rev. Robert Dolg, Leonard W. Ten Broeck, of Scotia, to Melissa Slover, of Glenville.

DEATHS.

Obituary notices five cents per line (nine word to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

ALPAUGH.—At High Bridge, N. J., Oct. 14, after a short illness, at the residence of John Alpaugh, his son, Mr. William Alpaugh, aged 91 years.

He was for sixty years a member of the Reformed Church—served much of the time as an officer, and a reader of the INTELLIGENCER for about three-quarters of a century. The grace that sustained him in life's trials proved sufficient in his last hours. He was an earnest, exemplary, and active member of the Church militant, and has passed into the Church triumphant.

HUBBARD.—At Flatlands, L. I., on Oct. 6, in the 68th year of her age, C. Amelia Pearsall, widow of the late A. H. Hubbard.

A loving wife, a tender mother, a devoted Christian has entered into rest. The years of weakness and pain are ended. The strength and joy of life eternal have commenced.

LLOYD.—At Belleville, N. J., Oct. 22, in the 83d year of her age, Harriet Joralemon, widow of John C. Lloyd and mother of the Rev. Aaron Lloyd.

Mrs. Lloyd was a member of the Belleville Reformed Church for over 60 years. To those who knew her eulogy is superfluous. She grew old gracefully. "Found in the way of righteousness, her hoary head was a crown of glory." "As a shock of corn cometh in his season," so in the ripeness of a lovely Christian character she came to her "grave full of years." Without passing through painful or prolonged sickness, the natural quickly and gently gave way to the spiritual, and she went to her fathers in peace with God and much beloved by all about her.

VAN WYCK.—At Poughkeepsie, on Monday, Oct. 18, Theodorus J. Van Wyck, of New York city, in the 66th year of his age.

He was born of a pious and worthy ancestry, at Hopewell, Duchess Co., during the ministry of Dr. Thos. DeWitt. There his youth was spent with the exception of the period of school life at the Flushing Institute under the care of Dr. Muhlenberg. In early life he confessed Christ in the Reformed Dutch Church of Hopewell, in whose communion he remained until 1838, when he removed to the West, and was one of the originators of the Reformed Dutch church at Davenport, Iowa. In later years he transferred his connection to Brooklyn.

A large circle of friends and relatives are bereaved by his death. A wearisome illness preceded his departure, which he bore with the utmost patience and Christian resignation; and when the end came, it found him peaceful, and sustained by a bright hope of the immortal rest. C.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

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THE NORTH CLASSIS OF LONG ISLAND made the following appointments for the installation of Rev. J. C. Guenther as pastor of the German Evangelical St. Peter's Church, Brooklyn. The President to preside and read the form; Rev. G. D. Hulst or the Rev. J. U. Guenther to preach the sermon; Rev. C. D. F. Steinfuhrer or Rev. Franz Hartig to charge the pastor; Rev. J. M. Wagner or Rev. H. C. Berg to charge the people. S. C.

THE CLASSIS OF ORANGE, for the installation of the Rev. John Stillwell at Bloomingburgh, N. Y., on Nov. 10th, at two o'clock, P.M., appointed the President to preside and read the form, Rev. Dr. S. W. Mills or Rev. J. Hutchins to preach the sermon, and Elder De Witt to give the constitutional notice. S. C.

THE CLASSIS OF PARAMUS has made the following arrangements for the installation of the Rev. John C. Van Deventer as pastor of the Church of Nyack, N. Y.: The Rev. D. M. Talmage, President of Classis, to preside and read the form; Professor W. V. V. Mabon, D.D., to be invited to preach the sermon, with the Rev. Vernon B. Carroll as his *secundus*.

THE CLASSIS OF RENSSELAER made the following appointments for the ordination and installation of Mr. George Zabriskie Collier, at Stuyvesant, N.Y., on Wednesday, Nov. 3d, at 2.30 P.M.: The Rev. Dr. F. N. Zabriskie to preach the sermon, the Rev. Dr. W. H. Campbell to charge the pastor, the Rev. Dr. Drury to charge the people, the President of Classis to preside and read the forms. S. C.

THE CLASSIS OF SCHOHARIE appointed the following supplies for vacant churches: Gilboa and Prattsville, November, Rev. D. K. Van Doren; January, Rev. J. G. Smart; March, Rev. P. Phelps, D.D. Schoharie Mt. and Central Bridge, October, Rev. J. G. Fagg; Dec. Rev. E. Miller; Feb., Rev. W. A. Wurts; Sharon, October, Rev. J. G. Smart; Dec., Rev. E. Miller; Feb., Rev J. G. Fagg.

D. K. VAN DOREN, S. C.

THE CLASSIS OF ULSTER made the following appointments for the installation of Rev. W. Schmitz in the Church of Roxbury, on Wednesday evening, Nov. 3d: The President, Rev. Dr. Wortman, to preside and read the form; to charge the pastor, Rev B. C. Lippincott or Rev. S. T. Cole; to charge the people, Rev. Dr. Wortman or Rev. W. A. Shaw; to preach the sermon, Rev. Abram Lansing or Rev. J. H. Van Doren. S. C.

Woman's Board of Foreign Missions.

RECEIPTS FROM AUG. 10 TO OCT. 12, 1886.

Flatbush, Ulster Co., N.Y., $9.93; New Baltimore, N.Y., 15; 1st Albany, N.Y., 25; Mrs. W. B. Walker, in mem. Little Martha, 10; Chatham, N.Y., 19.10; Kiskatom Miss. and Tract Soc. 14.04; Little children, 4th Grand Rapids, Mich., 7; Tappan, N.Y. Aux., 6.32; Aux. Centreville, Athenia, N.J., 10.25; Married Women's Soc. Zeeland, Mich., 45; Caatsban, N. Y. Aux., 25; Hudson, N. Y. Aux., 55.40; Rev. John L. Stillwell, 25; Aux., Colt's Neck, N.J., 25; H. H., 5; Aux., Helderburg, N.Y., 30; Aux., Schraalenburgh, N.J., 15; Aux., Gravesend, L.I., 57.25; Aux., Newburgh, N.Y., 82.50, Aux., Hopewell, N.Y., 70.90; Three Ladies of Hopewell, 20; Aux., Utica,. N.Y., 60; Aux., 1st Tarrytown, N. Y., 44; Aux., South Brooklyn, L.I., 30; Aux., Niskayuna, N.Y., 15; Aux., Gibbsville, Wis., 40; Aux., Peekskill, N. Y. Mission Band, 10; Nellie Amerman, Mission Circle, 11; Gleaner receipts from Feb. 10 to Oct. 8, 1886, 43.99; Thankoffering, "J" 3; Aux., Readington, N.J., 40; Aux., Warwick, N.Y., 27; Aux., Fulton, Ill., 21.60; Aux., Easton, Pa., 26.75; Aux., 2d Tarrytown, N.Y., 50; Aux. Mahwah, N.Y., 30. Total, $1,054.93.

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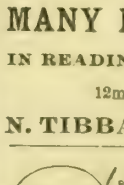

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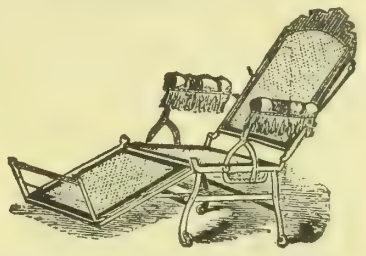

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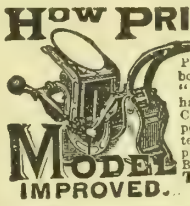

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Total Cash Assets, Jan. 1, 1886.	$5,177,478 99

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CASH CAPITAL	$3,000,000
Reserve Premium Fund	2,938,020 0
Reserve for Unpaid Losses and Claims	201,040 1
Net Surplus	1,3 9,241 71
Cash Assets	**$7,628,401 81**

SUMMARY OF ASSETS

Cash in Banks	$126,608 99
Bonds and Mortgages, being first lien on Real Estate	748,300 00
United States Stocks (market value)	2,9 2,697 50
Bank and Railroad Stocks and Bonds (market value)	1,733,640 00
State and City Bonds (market value)	2:6 000 00
Loans on Stocks, payable on demand	130,000 00
Interest due on 1st July, 1886	10.,394 74
Premiums uncollected and in hands of Agents	299,646 97
Real Estate	1,364,113 61
Total	**$7,628,401 81**

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The Church.

Life's Autumn.

I HAVE no wit, no words, no tears;
My heart within me, like a stone,
Is numbed too much for hopes or fears;
Look right, look left, I dwell alone;
I lift mine eyes, but dimmed with grief,
No everlasting hills I see;
My heart is in the falling leaf;
O Jesus, quicken me!

My life is like a faded leaf,
My harvest dwindled to a husk;
Truly my life is void and brief
And tedious in the barren dusk.
My life is like a frozen thing,
No bud or greenness can I see.
Yet rise it shall—the sap of spring;
O Jesus, rise in me! —*Christina Rosetti.*

"Look Here, Upon this Picture, and On This."

DR. CUYLER'S late article in *The Evangelist* upon the subject of church attendance in New England, has served to "stir me up, by putting me in remembrance" of an interview which I had not long since with one of the grandest men I have ever known. He is nearing his ninety years of age, but his mind is as clear as a crystal, and his interest in every phase of the life of the world and the Church of to-day, is as eager as it is intelligent. I found that for the past few years he had been using his hours of leisure in writing out his reminiscences of the men and women and manners and customs of an age that is becoming ancient, if not dead, to the living. The material which this broad, keen observer of life has gathered, with his commentary thereon, will not fail to be most fascinating and profitable reading to the generation that will yet see it all in printed form.

A single page from this large volume of manuscript, supplemented by the writer's interjected notes as I read it over to him, presents a picture of *Old* New England that in the light of the present is most suggestive. The "meeting-house" of his father and of his own childhood, was as bare and bald both within and without as it could be. There was not a single line or tint of beauty from sill to ridge pole or from step to pulpit. There it stood upright on the treeless hilltop, in the unbroken glare of the summer's suns, and in the full sweep of the winter's winds. The mercury often in that region now marks a point of twenty and even thirty degrees below zero. It was as cold then, and the snow was far deeper. Within this meeting-house there was neither stove nor fireplace! Sometimes the boys carried into it from the near neighbors hot bricks wrapped in cloths to keep their mother's feet from freezing. But the tougher sex scorned all such indulgence. And there they all sat in such an arctic air as that through a service of prayer and sermon as severe as itself, the prayer often thirty and even forty minutes, and the sermon a full hour in length! And who "went to church" in those days? Well, everybody—everybody except infants and invalids. The benediction through, the mothers and sisters spent the noon-hour around the kitchen fires of the nearest homes, and the men and boys at the tavern near by. There was some flip drank at the latter place, but in neither gathering was the sermon discussed otherwise than with utmost reverence and assent. The nooning over, the afternoon service drew the full complement of worshippers again to the "meeting-house," and they again presented their very bodies a living sacrifice unto God.

Soon after this interview with this venerable man, "who has come down to us from a former generation," a grand representative of its heroic Christianity, I visited a new meeting house—no, the old name is gone—a new "church," erected not far away from the site of the old one. It stands in fairest proportions a very temple of God, with turrets and steeple in solid stone, ivy-clad, complete in beauty. Within the many-hued light from the pointed windows bathes the stately columns, waving arches, fretted vault, richly caparisoned pews, and many-piped organ, with a mellowed glory. Beyond this grand "auditorium"—for so they call it—are splendid suites of rooms: church parlors, Sunday-school and library rooms, a fully appointed kitchen and dining-hall—a hotel with all the modern improvements. The Sabbath came. The sweet-toned bell rung out over this typical New England village, falling upon one's very heart like an heavenly matin. With reverent soul and softened tread, we entered the church of our fathers. Courteous ushers, well gloved, elegant throughout, escorted us to the well furnished pew. The pealing organ driven by "a two horse water motor," kept in harmony the two singing men and the two singing women. It was a perfect thing in its way, and so we worshipped

"In notes, with many a winding bout
Of linked sweetness long drawn out.
. . . . . .
Untwisting all the chains that tie
The hidden soul of harmony."

The Scripture reading was "on time," and ended "in time." The long prayer was cut down to modern dimensions. The sermon was kept within the fashionable limits, but it was strong, Scriptural, searching, the outpour of an honest, earnest, solicitous soul—the one really spiritual, worshipful, solemn thing in all the attractive service. Well, who went to this nineteenth century church? Full two-thirds of the pews were vacant on this perfect summer day. The fathers and the rising sons were at home lolling in the shade, picking at their Sunday newspapers. And the second service, called a "vesper service!" Well, I have no heart to describe this religious rose-water affair. I know what the great-souled parson thought of it all. I know, for he told me with tremulous sadness not unmingled with indignation. Well, well, good Dr. Cuyler has put me to thinking of all this, of the ancient Christian's reminiscence, of the old New England meeting-house, and my own experience in the new New England Gothic church. I ask myself, I ask you, Mr. Editor, What have we gained by all this strenuous effort, and this unlimited expenditure to make religion attractive? Have kitchen and parlor, have the high niceties of worship appealing to the æsthetic tastes, accomplished that success which is held forth as the justification and the very necessity for all this thing? Under all the "attractions" of religion, and the infinitely ingenious methods devised for coaxing the "unchurched masses" to the house of God, have we succeeded? Does this religion of the day, so courteous, so beguiling, so sugar coated throughout, does it "draw?" Does it fill the pews? Even if I have got an outsider in, have I got him by such a motive and appeal where I can long keep him in; or if I keep him in, is it possible to bring him on under such influences into the great solemnities of religion? Are we not, even in this poor success, simply training men and women and children to think that they are doing the Church a favor by attending it, and even God a favor in consenting to worship Him?—*George B. Spalding, D.D., in The Evangelist.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 6. FOURTH QUARTER.

M. The Sad Disciples.....Luke 24: 13–35.
T. The Affrighted Disciples.....Luke 24: 36–49.
W. The Eleven Slow to Believe.....Mark 16: 9–18.
T. Thomas Convinced.....John 20: 19–31.
F. Loving Without Seeing.....1 Pet. 1: 1–8.
S. Eye Witnesses.....Acts 10: 34–43.
S. Seen of Five Hundred.....1 Cor. 15: 1–8.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

Nov. 7th.—"*Thomas Convinced.*"—*John* 20: 19–31.

Golden Text.—"And Thomas answered and said unto him, My Lord and my God."—JOHN 20: 28.

CENTRAL TRUTH.—"Blessed are they that have not seen, and yet have believed."—JOHN 20: 29.

INTRODUCTION.

THIS first Lord's day was a busy and exciting one with the lovers of Jesus. Disturbed at first by the report of the desecrated grave which Mary had brought, they were even more amazed when later in the morning she came with the news that she had seen the Lord, and that He had given her certain messages for His brethren. After this Jesus appeared also to Peter, and then to the two disciples who were on their way to Emmaus. By a common instinct of expectancy the little group gathered together that evening, perhaps in the very upper room where they had eaten the Passover with the Lord. At this evening assembly the events occurred which now claim our attention.

THE LESSON.

I. THE ASTONISHED DISCIPLES.—VS. 19–23.

V. 19.—"*Then the same day at evening.*" The time was probably that of the evening sacrifice, or 3 P M. "*The first day of the week.*" The repetition of this expression seems conclusive upon the question as to the day of our Lord's appearance to His disciples. "*When the doors were shut, for fear of the Jews.*" The disciples might well fear lest the hatred of the Jews toward Jesus should also take violent form toward themselves. "*Came Jesus and stood in the midst.*" The first impression made by these words is that Jesus appeared in the midst of the company without anyone seeing Him enter. How He entered the closed room is a needless inquiry for those who recognize His divinity. "*Peace be unto you.*" While this was the ordinary friendly salutation of that day, yet we see how much more it meant upon the lips of the risen Redeemer. It was the conveyance of all the fruits of His atonement unto them for whom He had died. It was the Peace of God that passeth all understanding.

V. 20.—"*He showed them His hands and His side.*" Their first impression had been that they saw a ghost, but the natural tones of the voice and the evidences now presented of a tangible, material body, served to prove the reality of His appearance and the identity of the body now before them with that which had suffered on the cross. "*Then were the disciples glad when they saw the Lord.*" They now knew that their faith had not been in vain, that the triumph of His enemies had only been apparent and temporary.

V. 21.—"*Then said Jesus unto them again, Peace be unto you.*" He would impart unto them freely of that which He expected them to bestow upon others in His name. "*As My Father hath sent Me, even so send I you.*" If He had been an ambassador of God, His disciples are no less His ambassadors. Their work was to be the carrying on of that which He had begun, the redemption of the world through His blood.

V. 22.—"*He breathed on them, and said unto them, Receive ye the Holy Ghost.*" As God had breathed the living soul into man's body, so the risen Lord breathes into these His disciples the vital principle of the new life. This gift of the Holy Ghost was midway between that by which they had been regenerated, and the Pentecostal gift whereby they were fitted for immediate duty.

V. 23.—"*Whosesoever sins ye remit, they are remitted unto them.*" While the declaration of this verse does not warrant priestly absolution, for it was spoken to all the disciples, yet it expresses the authority with which Christ's people are permitted to declare the truth as it is in Jesus. The word preached from the pulpit, taught in the home or Sabbath-school, read in silence in the closet, is ever the savor of life or of death, unto souls.

II. THE DESPONDING THOMAS.—VS. 24–29.

V. 24.—"*But Thomas, one of the twelve, was not with them when Jesus came.*" Thomas has often been called the sceptic or rationalist, but that analysis which views him rather as a pessimist, or one who constitutionally looks on the dark side, seems to me more just. The few glimpses which we have of his character justify this estimate. The death of Jesus had overwhelmed him, and had it not been for Jesus' patient care of this weak member of His flock, he would soon have been a complete outcast. He probably had retired within himself immediately after the crucifixion, avoiding even the presence of his former associates.

V. 25.—The other disciples, with true brotherly love, sought him out after their interview with Jesus, and sought to have him partake of the new view of life which His presence had given them. "*We have seen the Lord.*" The testimony of so many witnesses ought to have been sufficient, but Thomas felt that the tidings were too good to be true. Even the other disciples had been slow to believe the testimony of individuals. "*Except I shall see in his hands the print of the nails, and put my finger into the print of the nails....*" He would not trust even the evidence of his eyes. Touch must confirm sight before he would be satisfied.

V. 26.—"*And after eight days again his disciples were within.*" This would be the next Lord's day, counting the first day and the last in the enumeration. It seems probable that at their first interview Jesus had made an appointment for this second meeting, and perhaps on that occasion He had authorized the change which the apostles evidently instituted from the seventh to the first day of the week. "*And Thomas with him.*" If his belief had been as desperate as his words sounded, it is doubtful if he would have been present on this occasion. He wants to believe and hopes that his difficulties may be removed. "*Then came Jesus, the doors being shut, and stood in the midst.*" His appearance coincided with the former one, so far as its conditions were concerned. There was the same caution against their enemies, and the same superiority on His part over mere material conditions. "*Peace be with you.*" Whenever Jesus meets with His brethren He brings them His peace.

V. 27.—"*Then said he to Thomas.*" The one who needed His attention the most was the one to whom He devoted Himself. Taking Thomas at his own position He accepted his bold challenge and incites him to test His appearance and the truth of the resurrection.

V. 28.—"*And Thomas answered and said unto him, My Lord and my God.*" It does not seem probable that Thomas actually examined the wounds of Jesus. His perfect knowledge of the heart of his disciple was sufficiently convincing, and from the depths of despondency and doubt he rose at once to the highest position of faith and confession yet attained by any disciple. It is from the lips of this doubter that Jesus hears for the first time the title God applied to Himself.

V. 29.—"*Blessed are they that have not seen and yet have believed.*" These words, carrying a mild rebuke to Thomas, were an acknowledgement of the true faith of those who looked for His coming but died without the sight.

III. THE FIRST CONCLUSION OF THE GOSPEL.—VS. 30, 31.

It seems evident that John's first plan of the Gospel was complete at this point, and that these verses

contain what he intended shall be its conclusion. The following chapter was probably added by his own hand before the original manuscript left his possession, with the possible exception of the two closing verses, which seem like the attestation of his friends to the genuineness of the manuscripts as they were sent forth from Ephesus.

V. 30.—"*Many other signs truly did Jesus, which are not written in this book.*" Each evangelist proceeded on a principle of selection in dealing with the material at hand. The Gospels do not profess to give an exhaustive account of the words and works of Jesus.

V. 31.—"*These are written that ye might believe.*" The intense practical aim of the writer is seen in these words. He has related those things which made the deepest impression on his own soul, in order that they may produce a similar effect upon all who should read them.

LESSONS FOR TO-DAY.

1. In times of perplexity and expectation the association of Christians is of great value.

2. Enemies cannot keep Jesus from the assemblies of His friends.

3. Jesus has purchased Peace for us.

4. The preaching of the Gospel is to be with the power of God.

5. When we yield to hopelessness we endanger our souls.

6. Unnecessary absence from Christian gatherings entails loss.

7. Jesus has infinite patience with those who are weak in the faith.

8. Jesus is honored more by a faith that rests on His Word than by that which rests on His works.

The Evening Line.

When the bright sun in roses and in wine
Goes down to light another hemisphere,
While yet his glorious beauty lingers here,
We say, "The day has passed the evening line,"
Then comes that hour of all hours most divine,
The twilight hour before the stars appear;
The hour to sadness and to joy most dear,
When tears to smiles and smiles to tears incline.
'Tis then the winged soul, from earth-thoughts freed,
Essays to mount upon the shining air,
Breathes hope and aspiration everywhere,
And meets God's answer to its human need;
For He who so illumes a day's decline,
Can brighten life beyond the evening line!

—*James Buckham, in The Advance.*

A Story of Two Words.

"OH, if I were lucky enough to call this estate mine, I should be a happy fellow," said a young man. "And then?" said a friend. "Why, then I'd pull down the old house, and build a palace, have lots of prime fellows round me, keep the best wines, and the finest horses and dogs in the country." "And then?" "Then I'd hunt, and ride, and smoke, and drink, and dance, and keep open house, and enjoy life gloriously." "And then?" "Why, then, I suppose, like other people, I should grow old, and not care so much for these things." "And then?" "Why, then, I suppose, in the course of nature, I should leave all these pleasant things—and—well, yes—die!" "And then?" "Oh, bother your 'thens'! I must be off." Many years after, the friend was accosted with, "God bless you! I owe my happiness to you!" "How?" "By two words spoken in season long ago—'And then?'"—*The Quiver.*

A real man is a rare man. Most men are as much like other men, and as little like themselves, as they can be. Only now and then does a man appear to be himself, or wish to be himself; and such a man is always a man of mark, is always a man worthy of remark,—is always, in fact, a remarkable man; for a remarkable man is simply, as the term implies, a man worthy of a second note,—a man worthy of being marked and remarked.—*S. S. Times.*

Among the two hundred students at Lincoln University this year, are two Coreans, one of them a prince, fitting for missionary labor among their countrymen. There are also six young men from Siberia just arrived. Five of the ten sent here twelve years ago by the Presbytery of West Africa have returned, and one of them is now Moderator of the Presbytery that sent them, and they send the present six.

A New Phase of Darwinism.

A Development of Heredity; the Power of Faith; A Search for Purity; A Regeneration of Blood; The Saving Power of Purity.

ERASMUS DARWIN, the man of science, the poet, and the good physician, came to Litchfield, Staffordshire, England, fresh from the University of Edinburgh, about the year 1760, when he was not thirty years of age. He took an humble suite of rooms on a street that overlooked the silvery Trent, and at once entered upon practice, which in a remarkably short time, became extensive and lucrative. With professional popularity he gained social distinction among the young people of the town. In the shadow of the noble Cathedral he found friendship and association, such as had been denied the other great Litchfield man, Samuel Johnson, and such as had been given Litchfieldians like Gilbert Walmsley and Henry Hervey. There were young ladies of rank and wealth who smiled on him, and were willing to give their money and titles in exchange for his love, but he cared not. Marriage was far from his thoughts. His profession was his all. He had no time for love or pleasure.

In 1768 he was called upon one day by Thomas Chaffee, a wealthy brewer, who complained of a severe pain in his stomach. The doctor had been doing a great deal to stay the tide of intemperance that was cursing the borough, but his words had not weighed against the product of Chaffee's malt. Now a chance for an effective temperance lecture was at hand.

"Thomas," he said, "you have got a cancer. Your liquor caused it. I cannot cure you. You have committed suicide, but for God's sake stop your brewing before you commit unnumbered homicides."

Quite naturally such plain language displeased the brewer, and he went home enraged. His daughter Sinai, shared her father's anger when she heard of the young doctor's words, and having a wild spirit of her own, she forthwith called on Dr. Darwin to show her resentment. The outcome of the call was that the lady admired the physician's quiet courage of conviction and he reciprocated by admiring her championship of her father and his vocation.

The result was mutual love and a marriage engagement. In a few months Thomas Chaffee was dead of gastric cancer, and his daughter had shown her love for Dr. Darwin by selling the brewery, and by working hand in hand with him to diminish drunkenness. She would do anything for him, and she loved him with most beautiful strength and depth of affection.

But the doctor was too scientific to be a true lover. He was too much like his grandson. The girl pleased him well, but after a protracted engagement, he heartlessly broke it by arguing to himself and his fiancè that it was probable that she would inherit her father's terrible malady, and that such a probability would entail a burden of unhappiness on them both. Such cool reasoning was a dreadful blow to the orphan girl, and as nothing was left to bind her to her native town, she soon emigrated to America. Dr. Darwin removed from Litchfield to Derby, a little later, and won great fame as an author and a scientist, and had a home that might have been happy.

Sinai Chaffee could not forget her first love. Finding a home with relatives near Albany, she lived a quiet maiden life for many years, and never entered society. Amasa Converse went frequently from his home in Windsor, Massachusetts, to Albany, and when the next June came up the Hudson, there was a bloom of orange blossoms at the Van Ness mansion-house, and Chancellor John Lansing gave away the bride, the fair and gentle Sinai. Mr. Converse was a farmer, but he gave his wife a pleasant home among the Berkshire hills. When her first-born came, and they told her it was a son, she said "His name shall be Erasmus Darwin Converse."

The years passed happily. Afterward there were born two daughters, and then the mother died. On her dying bed she told her sister-in law of her early love.

"There is no cancer in my blood," she said, when the fury of fever had inflamed her veins; "but, Polly, I fear that my boy may some time suffer from the disease."

Polly only smiled at such an idea, but she did not forget it. Darwin Converse grew a stalwart and healthy lad, but he had his mother's gentle and retiring manner. His father married again and sent the boy away to school, where for a chum he had George Dana Eustis, and where he made the close acquaintance of William Cullen Bryant The poet was soon away to the city, but he left young Converse in Cummington, where for a quarter of a century they met every summer, and kept their friendship warm. Converse was a farmer, but he was a scholar and a philosopher, and his secluded life was never other than happy. Marrying a wife, and a successful life, he passed middle age and never knew a day of sickness. One autumn day in 1873, he drove from Cummington to Pittsfield, and, as was his custom, took dinner with his aunt, Mrs. Polly Pratt.

"Why do you wear a muffler?" she asked him.

"My throat pains me some," he said, "and so I bundle it up."

The old lady asked to see his ailing throat, and noticed on one of the tonsils a small scarlet spot

"Can it be—cancer?" she thought, remembering his mother's prophetic fears

The next time the father went to Pittsfield it was three months later, and it was to consult a physician about his throat. Dr. C. D. Mills examined him, and finding his system in prime condition, was inclined to treat him for an entirely local affection.

"Doctor," said the sage old aunt, "isn't it cancer?" and she told of the hereditary liability.

The next time that the doctor looked at the circumscribed, angry redness, he recognized the antecedent heredity, and knew the particular direction that the morbid action had taken. "Cancer," he said; and in his opinion coincided Dr. Wm. Warren Greene, Dr. Thomas Hun, Dr. A. N. Allen, and several other eminent surgeons. It was cancer, at the best terrible, but in this case made more terrible by its inaccessibility.

The prophecy, born of outraged love, was fulfilled; and while Charles Darwin was surprising the world with his brilliant theories, the son of his grandfather's wronged first love was feeling deathly pain as he breathed the keen Massachusetts air.

One day as the farmer read his paper, he chanced to see an item which told of a Philadelphia physician who was treating diseases with a compound form of oxygen. The farmer liked the idea, and in the summer he went to Philadelphia. Dreading lest he was to fall into the hands of a charlatan, he gave Dr. G. R. Starkey an assumed name, and showed him his throat. After an examination he said, "Doctor, if your treatment will purify my blood I want it." "The inhalation," answered the physician, "will do just this if you will give it time. It will render your system able to throw off the matter that causes the disease."

"I am a believer. Begin your treatment," was all the man could say.

Advantages were realized at once. The system that had began to totter under the burden of the terrible disease was speedily vitalized, and gradually the throat lesion began to assume the appearance of healthy healing. "*My throat is well,*" he was soon able to say, and with the exception of a cicatricial spot in place of the ulcer he never suffered further inconvenience. Of course the physicians had to admit that he was *cured*, though Dr. Mills was inclined to doubt.

Alonzo Morse, a worthy citizen of Vineland, N. J., was a cousin of Mr. Converse, and had a cancer at the inner canthus of his left eye. He was induced to try the Treatment, and was cured, as hundreds of reputable citizens of Vineland and Dalton, Mass., can testify. Said Mr. Morse to a reporter, "That Philadelphia doctor saved my life, and I am positive that there is no other physician who can cure cancer."

This is but one of a hundred singular, chronic cases whose relief and final cure has made their friends view it as almost a miracle

The above testimonial is published—not to claim for the Compound Oxygen a cure of any specific disease, but, as a marked illustration of the way it cures all afflictions. The process is that of *revitalizing* the physical organism, so that it is restored to a state of natural health. Now, it is to be well noted that this revitalization is not an artificial supply of a given amount of vitality, which is to be soon exhausted, thus leaving the system in the same condition in which it was; but it puts the organs whose functions it is to generate vitality, in a state of full health. This testimonial was written by the well-known writer, "Rev. M. C. Cogswell," without our suggestion or knowledge and sent to us. We have kept it two years, and have taken pains to establish its authenticity. Being satisfied on that point, we allow it to go forth not for the purpose of soliciting cases of cancer for treatment. We have never *seen* a case of cancer thoroughly cured by Compound Oxygen, but we have seen enough of its effects in cancerous cases to be convinced that many of them might be cured if taken in time.

In corroboration of this statement we give the following account of a case sent to us by the patient, an estimable lady of Millersberg, Ohio.

August 31, 1886.

"I think you have said in some of your circulars that you did not claim that the Compound Oxygen would 'perform surgical operations or cure cancer.' I think I can now say that it has cured what would have been cancer two years ago had it not been treated according to your directions. While using the Oxygen by inhalation, I also bathed the sore, or rather covered it with a cloth saturated with inhaler water, at morning and at night, as directed, since it became worse through neglect of the treatment last spring and am happy to say that I regard it as cured, although I still apply the water. The itching and gnawing sensation is gone, the last vestige of scab has disappeared and there is only a small discolored depression (very slight) left to tell of the trouble now. I have used nothing for it whatever except your treatment, so the cure can be ascribed to no bing else.

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VOL. LVII.—No. 44. WHOLE No. 2936. NEW-YORK, WEDNESDAY, NOVEMBER 3, 1886. $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE SABBATH-SCHOOL INSTITUTE to be held next week in the Collegiate Church on Fifth avenue and Twenty-ninth street promises to furnish more of the knowledge and convictions acquired by experience than any other series of meetings of the kind ever held in this vicinity. A glance at the list of speakers, to be found on another page, will satisfy any one that information of the highest value will be conveyed to those present in the most agreeable way. The topics to be treated have been wisely selected. The sessions ought to attract a large attendance.

SOCIALISM does not vary essentially from communism. The wage-earners' movement in this country is tending to socialism, because so many emigrants from the continent of Europe are found among our handicraftsmen. There are one or two prime objections to the socialistic theory. One is, it is not worked out in detail. Even Marx wrote only volume first of his system. Another is that it aims to put an end to all private ownership of property. Another is that it makes the State the employer, and not an individual or corporation. Would not such a system take away all incentive to thrift, enterprise and invention? Everybody is to work and is to receive the same pay, and nobody is to own any property. This is gravely and deliberately written in books.

THE REVISION.—Not long since, Prof. Henry M. Harman, LL.D., of Dickinson College, read a paper before the Methodist Preachers' Meeting in Philadelphia, on the Revised English Bible, taking up in detail many passages and canvassing the changes made. His general conclusion agrees with that of many impartial scholars.

He gave it as his opinion, based upon a very careful examination, that the revised edition was a very great improvement on the authorized translation, and should be introduced in its stead as rapidly and widely as possible. But the professor thought that the Revised Versions of both the Old and the New Testaments were susceptible of further improvement, and that a revision of the revision by a competent committee might be found necessary before the revised Bible would go into general use.

The only, and apparently insuperable, difficulty about the second revision is to determine who shall make it, and under what auspices and at whose expense it shall be done. A self-appointed committee would hardly command the confidence of the churches, and still less would a committee constituted by some one denomination.

THE MISSIONARY CONFERENCE, held last week in Brooklyn, of which we furnish in this issue as full a report as our four extra pages will allow, equalled any previous Conference in the thoughtfulness, directness and ability of the papers and addresses presented. There was no "beating about the bush," but a single eye to the most forcible presentation of facts and thoughts strictly pertinent to the several subjects assigned. The devout, spiritual glow did not rise to the white heat as at Fonda last year, yet the seasons of prayer were refreshing and inspiriting, and what lack in this respect there may have been as compared with other conferences, was amply made up in the instructive and stimulating character of the papers, addresses and discussions. The storm, perhaps, had something to do with dampening the spiritual ardor of the people, as it certainly had in diminishing the number in attendance. Yet the attendance was good, there being about one hundred and sixty delegates from the Classes enrolled, including the ladies, who, with others, not delegates, but interested in the Missions of our Church, made very fair congregations. The hearts of all indited the prayer that the quickening influence of the meetings might be felt in every part of the Church and results appear in enlarged contributions to the cause.

THE PAPER by Mr. Wyckoff, on another page, relating to Christian education in India, is clear, comprehensive and important.

Mrs. Vanderbilt, who has had years of experience in conducting a Sabbath school, and has been a successful superintendent and teacher, prepared a paper for the recent Convention of the King's County Sabbath School Union, on the Necessary and Unnecessary Work of the Sunday-School Teacher. It has been divided into three parts. The first precedes the exposition of the lesson in this number, to be followed by the other parts in successive numbers. It deserves the attention of those engaged in Sabbath-school work. The Union considered it one of the most important parts of a useful convention.

THE CALL to prayer on next Sabbath for the blessing of God upon missions to the heathen invites a notice of the progress which has been made in awakening a right Christian spirit in the Church and in establishing Christian institutions among the nations. About one hundred years have passed since William Carey, the shoemaker, and minister to a small Baptist church at Moulton, England, began his importunate entreaties to his brethren to undertake a mission to the heathen. A Mr. Sutcliff, in 1784, at a meeting at Nottingham of the association to which Carey belonged, secured the adoption of a resolution to set apart an hour on the first Monday evening of every month, "for extraordinary prayer for the revival of religion and for the extending of Christ's kingdom in the world." This gave to Carey, who had been making rude maps of the world and meditating upon the spiritual destitution of the nations, opportunities to plead that missionaries should be sent to declare the Gospel to the peoples sitting in gross darkness. He was regarded as a visionary, his scheme as wild and impracticable. Almost no man ventured to sustain him publicly. Carey was ordained in 1787, and at about this time published "An Inquiry into the Obligation of Christians to Use Means for the Conversion of the Heathen." In 1788 he became pastor of a church at Leicester, and his desire for the spread of the Gospel became more intense and habitual. In 1792 he preached a sermon before the association at Nottingham, on Isaiah 54: 2–3, when he made the memorable two divisions, "(1) Expect great things from God. (2.) Attempt great things for God," which resulted in the formation of a missionary society. In 1793 he sailed for India with a Mr. Thomas, a surgeon. Carey's wife had refused to accompany him, and yielded only to importunate solicitations. The captain of the first ship on which they embarked refused to take them because they had no license from the East India Company, and returned them to the shore. They found passage afterward on a Danish East Indiaman. Arriving in India, such obstacles were encountered that Carey and Thomas accepted the superintendence of two indigo factories. The East India Company vigorously opposed their endeavors to evangelize the natives. When their reports and those of the brethren sent to be their colaborers were received in England, a few years later, they were made the subjects of merciless ridicule by the Rev. Sydney Smith, the celebrated wit and humorist, in the *Edinburgh Review*, which was becoming the highest literary authority in Great Britain, by virtue of its independent and intelligent criticism of books and public men. Such was the seemingly insignificant beginning of English and American missions to the heathen. The Society for the Promotion of Christian Knowledge and that for the Propagation of the Gospel in Foreign Parts had existed for some time, but both confined their work almost entirely to British colonists and had made no distinct effort to evangelize the native population. How great the change in the mind and activity of the Church and in the condition of the nations, since Carey, about a hundred years ago, gave the first true impulse in Great Britain to the endeavor to win the world to Christ!

The Statue of Liberty.

THE ceremonies of last Thursday inaugurating the Statue of Liberty Enlightening the World express much more than the friendship existing between the people of France and the citizens of the United States. The graceful and colossal figure was paid for by men of all classes in France. It represents the sum of popular contributions. The pedestal is the gift of the people of the United States. Men of wealth gave the first one hundred thousand dollars to provide a becoming foundation, and there the subscriptions rested, and it seemed as though a disgraceful failure was to be the outcome of that first endeavor. But the *World* sagaciously carried the matter into the shops and homes of the people, and how they were stirred and with what enthusiasm they poured in their gifts of pennies and dollars is one of the most engaging chapters in the history of the undertaking. The grand statue, therefore, has been erected by the people of France and of the United States. It represents the gifts of men, women and children, and of all social grades.

But Bartholdi's beautiful and impressive conception, so admirably executed, the position it has, the ceremonies by which it has been given and received, will reach and move the hearts of multitudes of men in many countries. The distinguished company of gentlemen present as the representatives of France, the host of notable Americans crowding Bedlow's Island, the presence of the President of the United States and his Cabinet, attest the hold this symbol has upon the hearts of men. It embodies the aspiration of men the world over. The story of the statue will go swiftly around the earth. The newspapers will give a record of what has been done, and everybody will read it. Where no such means of communication exist the fame of the majestic image will travel from mouth to mouth and penetrate the most secluded hamlets. For the desire of thousands of thousands of men of every nation is embodied in the grand figure.

We think of this to-day more than of the expression of the continued sympathy of France, or the interest manifested by our own citizens, or the great proportions of the statue, exceeding, it is said, those of any other figure made by man in any age. The liberty we have, which is apparently firmly and forever established here, is the longing of a multitude of men of every nation and tongue under the whole heaven. It is a longing for such a representative free government as ours, respected

and feared though its army is but the skeleton of an army and though its navy consists of officers without ships; a government "of the people, by the people, and for the people," in which a man is a man, which can afford to trust in the patriotism and courage and devotion of its citizens; a government which gives every man a fair chance, encourages invention, enterprise and originality, and secures to every man the rewards of his industry. This free government, so flexible and so strong, is the desire of men everywhere, and the homage of the nations will be paid to the graceful and majestic image in which Mr. Bartholdi has embodied this aspiration.

But American institutions are the result of American character, and that character is the fruit of the Protestant Reformation. The constitutional freedom we enjoy was shaped by circumstances indeed, but no circumstances could have produced it if the American character had not existed. That belief and practice was begotten of the truth of the Bible. It never has and never will come from any other source. It alone will preserve these institutions of freedom. This liberty has enlightened the world and will continue to do so as long as the genuine American character shall be maintained. Will the nations see this as they look upon us and will they learn it? Some day they will. Days of gloom, and conflict, and suffering, and despair, may intervene, but the time is coming when a government "of the people, by the people, and for the people" shall be established, through the power of the Gospel of the Son of God, over the whole earth.

A POOR SUBSTITUTE.—The modern deniers of the immortality of the soul propose to substitute in its place a sort of immortality of the race. What they say, as in the well-known words of George Eliot, is in substance, "We shall not live, but others will; therefore let us so act as to exalt their lives, and thus perpetuate our influence." But a continuity of mortal beings is not immortality—it is rather an endless procession of the dying. It is the word, *death*, drawn out and emphasized to the last letter. No matter how successful we may be in improving individual life and the collective life, the improvement brings no redemption. Rather it makes the contrast between life and death more horrible. The improbability of the race is no remedy for the mortality of the individual. It is hard to see how any could cherish such an opinion after looking upon the mortal remains of one dearly honored and beloved.

MUSIC AS A LANGUAGE OF RELIGION.—Under this title the Rev. J. Vila Blake has an article in the *Christian Register*, from which we make the following savory extract. The "White" referred to in the concluding sentences is the late Richard Grant White, who wrote a good deal about music, and generally in a sensible way:

It is thought, and the thought breeds many works, that, if words from the psalms or some hymn be set to any melody of like metre, sacred music is attained. Conversely, it is thought that if any Biblical poetry or prophecy be set by a composer with what mystery of his art he pleases, with runs and trills and turns and florid figures, sacred music is attained. Both these are wretched errors. For, if a composer be not touched and stirred by religious thoughts and feelings, how can he write music having the power of religious conveyance? One may paste a label of food on a poison, but the stomach is harmed. So one may call worldly made music a prayer, and the ears take it innocently; but the heart is hurt. No church of my pastoring will ever have sung in it the so-called prayer from Rossini's "Moses in Egypt," because I know it to be no more a humble uplooking than if one were to recite a chivalric speech from Scott's "Lady of the Lake." Haydn wrote in the beginning of his scores *In nomine Domini* or *Soli Deo Gloria*, and at the end *Laus Deo;* and, if he met with a difficulty in composing, he would leave his instrument and run over his rosary. He said, "The infinite goodness of the Divine nature inspires me with such confidence and joy that I could have written even a *miserere* in *tempo allegro*." How can it be that a composer so coming to his task must not impart a subtle quality to the music, emanating from such a state of mind, and that the quality will be religion in the music as first it was in the composer's soul? When White says that "in the diatonic scale there are no strictly pious intervals," it is foolish trifling. So there are no pious letters in the alphabet, either Hebrew or Roman; but they combine in David's psalms and in the English thereof.

"Old Colony" Papers.

"THAT NOBLE ANIMAL, THE HORSE."

I.

THE horse has had things pretty much his own way this summer. Judging from the space accorded to him in the newspapers, one would judge that he was of more interest to the reading public than any other subject, always excepting crime and scandal. It ought, therefore, to be a popular thing to have something to say about him, even though from a somewhat different point of view.

I have been reading the book of the prophet Zechariah,—a splendid pageant and procession of coming events culminating in the glory of the Latter Day, the City of God come down from heaven. And in the throng and glitter of those streets the seer discovers one startling and cl macteric effect. On the bells of the horses, on the tinkling ornaments of the harness, as the chariots flash and rattle by, he observes an inscription (which, surely he cannot mistake, for it is precisely the same that gleams from the diadem of the high priest!), "HOLINESS TO THE LORD." There can be only one conclusion to be drawn. The day is coming when the very horses in the street shall be as sacred to the Lord's use as the foremost ecclesiastic in the temple, and the most immaterial part of their trappings as the hallowed ensign of his divine commission. In other words, there is to be a reign of universal and complete holiness on earth. There is a time coming when all life, and the commonest details of life, shall wear a heavenly aspect, and have a sacramental significance. There shall be a state of things in which the distinction of sacred and secular shall become obsolete, not because holy things have been secularized, but because all worldly things have been sanctified.

It will help us to grasp the startling and sweeping character of this prediction, when we remember that to the Jewish mind horses were identified with the most abhorrent heathenism, and their employment was a profanation. They were associated with the land of Egypt and the house of bondage. And the laws of Moses had discouraged their introduction, lest traffic with the great horse mart of the world should entangle the people of God once more with its fascinating and corrupting idolatries. Their general use had only come in under Solomon, whose pride and luxury overleaped so many of Israel's early safeguards and simplicities.

It is a fair question whether some law of human nature may not lie back of this local enactment and police regulation. Has there ever been a time when evil and ignoble associations did not cling to the horse, however good and "noble" a beast he may be in himself? Certain things seem to be magnetized for certain moral abuses. I need only mention money, wine, cards, dice, dancing, and theatrical amusements. And "horse flesh" would seem to have an affinity for whatsoever things are dishonest, untruthful and of bad report. I am sure that I do not want to saddle this poor beast of burden with a needless load of shame, and every one knows that a parson's or a deacon's horse is the emblem of sobriety, and a doctor's horse is beautiful upon the mountains and carries blessings all around the town. But somehow iron filings never clung to a loadstone with more tenacity than are all the elements of roguery, vulgarity and dissipation attracted to "that noble animal, the horse."

There would almost seem to be an infection in his touch and atmosphere. Men who are unblemished in their other dealings will acquire a bad odor in this. "Jockeying" is a perfectly harmless word in its original and literal sense, but we need not be told what by dint of bitter experience has come to be its first significance. We all know what idea is conveyed by being told that a person is "horsey." The trial of speed, which has its legitimate uses, has more and more swept after it a train of the most demoralizing evils, and the race-course is the arena where the world and the flesh and the devil run neck and neck for the prize of the soul.

Is it not, then, an almost overpowering vision—the day when a horse-trade shall be as safe a venture as the purchase of a pound of beef, and when trotting shall be as religious a proceeding as the exercises of a prayer-meeting?

When this prophecy was spoken, the chief use of horses among the Jews was military,—either ridden by the cavalry, or driven before the chariots of war. Zechariah himself, speaking in the name of the Lord, thus predicts a period of peace: "I will cut off the chariot from Ephraim and the horse from Jerusalem, and the battle-bow shall be cut off,"—the horse being evidently here the symbol, if not the synonym, of war. This remains one of its unhallowed associations. We can still thoroughly appreciate the stirring picture of the war-horse, in the book of Job: his neck clothed with thunder, and the glory of his nostrils terrible; pawing in the valley, swallowing the ground with fierceness and rage, rejoicing in his strength, and mocking at fear; smelling the battle afar off, the thunder of the captains and the shoutings, and saying among the trumpets, Ha, ha! Is not that the incarnated spirit of War?

And to think that the Prince of Peace shall yet lay his subduing hand upon that neck of thunder, and that He who was meek and lowly of heart shall place an unresisted yoke upon that proud and furious form—in the day when men shall not only beat their swords into ploughshares, but shall write upon the bells of their horses, which were meant to strike terror into the hearts of their foes, "Holiness to the Lord;" and the war-horse, his occupation gone, shall exist only as a sculptured memory in Job's sublime poem.

When the traffic in horses has become a holy calling, then may we look for the sanctification of all Trade. When the Augean stables of commerce are cleansed, we need not fear for the warehouse, the counting room, or the work-shop.

It is not my aim to conceal the fact that with us (in clear distinction from the ancient Jew) this animal, however sinned against and sinned with, is identified with the most useful and honorable occupations. What was formerly reserved almost exclusively for the mule or the ox is now done mainly, and in some parts of the country entirely, by the horse. He patiently and powerfully drags the cart through the city streets, and is the *sine qua non* of agriculture. Even the Jews used the trampling of his quick and pelting hoofs for a threshing machine. We plough, and reap, and gather into barns, with his help. He is still the emblem of strength, even in this age of iron and engines, as he was in Bible days and lands,—Jeremiah using the words "horse" and "strength" interchangeably. Not less is he the very image of utility.

And thus all Service shall become sanctified with the dedication of the horse to God—service in its lowest form, namely, that of the brute creation. How much more the higher ministries of man to man! No more involuntary servitude, which did not all pass away with the abolition of slavery; no eye-service, as men-pleasers but all as conscious and supreme service of the Lord Christ. Then shall be fulfilled the prayer of the quaint and pious Herbert:

> "Teach me, my God and King,
> In all things Thee to see,
> And what I do in anything
> To do it as for Thee."

And shall come to pass his vision:

> "A servant with this clause
> Makes drudgery divine;
> Who sweeps a room as for thy cause
> Makes that and the action fine."

But the sanctification of service has two sides. There is always the served, as well as the servant. If holiness be upon the horses, we may be sure it will be upon, and within, those who drive them; and all men shall be priests and a holy nation.

There is a striking and an almost mystical identification between the horse and his rider, so that the ancients imagined a being which constituted the living link between the two races. The centaur might readily be suggested by the horseman's dexterous management and firmness of seat, and by the apparent oneness of will in man and beast, which are observed in the movements of cavalry or the exploits of the ring. And in the high calling of God they are not divided. A holy consecration and a divine subjection shall impart to the horse and the horseman of the latter day a vital and flexible oneness, more

beautiful than a poet's fancy and more enduring than statues of bronze.

Then too shall all thoughtless, selfish, and cruel abuses cease in the treatment of our dumb dependents. "Holiness to the Lord" shall be upon them, and it shall be as if God said, "Do my anointed no harm!" One will no more think of over driving or under-feeding, or of laying excessive burdens or wanton blows and stripes upon his horse, than he would think of defacing his Bible or despoiling his mother's grave. Not the bells only, but the bridles and the reins and the whip, the fly-net in summer and the blanket in winter, and the vehicle with its load, shall be holiness to the Lord.

The Mohonk Conference.

ON the second day of the Conference, after receiving information from various quarters, the following resolutions, reported by the Business Committee, were adopted, a half-a-dozen members voting against the fourth:

Resolved That the public and private utterances of President Cleveland, expressing his interest in securing justice, education, and ultimately citizenship, for the Indians, and such wise and courageous acts of the present Administration as the revoking of the order opening to white settlers the Crow Creek Reservation and the ejectment from Indian lands of illegal occupants and armed intruders, have the unqualified approval of this conference.

Resolved That the efficiency of the Indian service depends almost entirely upon the personal fitness and experience of the instructors, agents, teachers and subordinates who are brought into immediate and personal relations with the Indians.

Resolved, That under previous Administrations the uncertain tenure of place on the part of Indian agents has interfered materially with the work of civilizing the Indians.

Resolved, That since this Conference is credibly informed that within the last two years new appointments of agents have been made at about four-fifths of the agencies, while very generally changes have been made in subordinates and teachers, and that since many of the most experienced men in the service have thus been lost, the friends of the Indians must regard with solicitude the con inuance of a system of appointment and removal which has not shown itself under either party or under any Administration adapted to secure the bes results.

Resolved, That this Conference earnestly recommends the immediate application of the principles of civil service reform to the entire Indian service, with such extension or modification of the present laws and rules as may be necessary to secure the end in view.

At the last session the same committee reported a summary of the results reached. It was unanimously adopted and is as follows·

1. The discussions of the Conference have led us to a clearer recognition of a few principles which we believe furnish the key to the solution of the Indian problem. The application and enforcement of these principles by the immediate passage of the Dawes Land in Severalty bill, the Sioux Reservation bill, and the bill for extending law over all Indians, would at once do more for the cause of the Indians than can be done in years without such legislation.

2. It is our conviction that the duties of citizenship are of such a nature that they can only be learned by example and practice, and we believe that quicker and surer progress in industry, education and morality will be secured by giving citizenship first, than by making citizenship depend upon the attainment of any standard of education and conduct; and we therefore urge upon Congress the necessity of ceasing to treat the Indians as incapable of bearing responsibilities and the advantage of compelling them to undertake the same responsibilities that we impose upon all other human beings competent to distinguish right and wrong.

3. The uncivilized tribe enforces no law. The tribal relation dwarfs family life and weakens family ties. The reservation shuts off the Indians from civilization, and rations distributed unearned tend to pauperize them. Therefore we are convinced that the sooner family ties and family homesteads replace tribal relations and unsettled herding upon the reservation, the better. Give to every Indian family a *home*, where needful, with a protected title.

4. The opening of large parts of our great reservations to actual white settlers, by the sale, in the interest of the Indians and with their consent, of lands remaining after all Indians have received ample allotments of land in severalty, we believe can be accomplished by the proposed legislation now before Congress, with justice to the Indian and with advantage alike to him and to the whites.

5. While these results will follow the proposed legislation, we believe that the great work of education, general, industrial, and moral and religious, should be pressed forward, both by the government and the religious societies, with unflagging zeal, with larger expenditure of money and of teaching force, at schools in the East and in the day schools and the boarding schools on the reservations, and with greater hope and confidence as we see such encouraging results as have been reported to us here.

6. We believe that the agency system in some form must be temporarily continued; and since the efficiency of our Indian service depends almost entirely upon the personal fitness and the experience of the inspectors, agents, teachers and subordinates who come into immediate and personal relations with the Indians, we have declared our conviction for these and for other reasons elsewhere stated that the principle of civil service reform should be at once applied to our Indian service.

7. We thankfully express our conviction that each year sees a quickening of the public conscience in matters touching justice for the Indian, and a deepening public sentiment in favor of the full protection of his rights by law, and we invite all good citizens to join us in our efforts to protect, to civilize and to Christianize the Indians.

Andover on Trial.

THE Rev. J. W. Wellman, D.D., of Malden, Mass., a member of the Board of Trustees of the Andover Theological Seminary; the Rev. H. M. Dexter, D.D., editor of the *Congregationalist*, of the class of 1844; the Rev. O. T. Lanphear, D.D., of Beverly, Mass., of the class of 1848, and Prof. J. J. Blaisdell, D.D, of Beloit College, Wisconsin, the last three declaring that they represent other alumni, presented charges to the Board of Visitors of Andover Seminary, on July 6th, and renewed them on July 23d, against Profs. Egbert C. Smyth, D.D., Wm. J. Tucker, D.D., J. Wesley Churchill, George Harris and Edward Y. Hincks. The professors are accused of violating, by their teachings, the conditions of the "Constitution" of the Seminary, signed in 1807, of the "Additional Statutes" of 1808, and of the "Statutes of the Associate Foundation," also of 1808. The hearing began on Monday of last week. The charges are that the professors named have taught substantially as follows:

1. That the Bible is not the only perfect rule of faith and practice, but is fallible and untrustworthy even in some of its religious teachings.

2. That Christ, in the days of His humiliation, was merely a finite being—limited in all His attributes, capacities and attainments.

3. That no man has power or capacity to repent without knowledge of the historic Christ.

4. That mankind, save as instructed in a knowledge of the historic Christ, are not sinners, or if they are, not of such sinfulness as to be in danger of being lost.

5. That no man can be lost without having had knowledge of Christ.

6. That the atonement of Christ consists essentially and chiefly in His becoming identified with the human race through His incarnation; in order that, by His union with men, He might endow them with the power to repent, and thus impart to them an augmented value in the view of God, and so propitiate God to men and men to God.

7. That the Trinity is modal, and not personal.

8. That the work of the Holy Spirit is mainly limited to natural methods and within historic Christianity.

9. That without the knowledge of the historic Christ men do not deserve the punishment of the law, and that therefore their salvation is not "wholly of grace."

10. That faith ought to be scientific and natural, rather than Scriptural.

11. That there is and will be probation after death for all men who have not in this world had knowledge of the historic Christ.

12. That this hypothetical belief in probation after death should be brought to the front, exalted and made central in theology and in the beliefs of men.

13. That Christian missions are not to be supported and conducted on the ground that men who know not Christ are in danger of perishing forever, and must perish forever unless saved in this life.

14. That a system of physical and metaphysical philosophy is true, which by fair inference neutralizes the Christian doctrine as taught in the creed of the seminary

15. That there is a "New Theology better than the Old," which we apprehend is not in harmony with the creed, but fatally opposed to the same.

16. That the said professors hold and teach many things which cannot be reconciled with that orthodox and consistent Calvinism which the statutes require of them, and to which they stand publicly committed, and that in repeated instances these professors have broken solemn promises made when they subscribed the creed.

In the preliminary hearing before the Board of Visitors, conducted in the United States Hotel, Boston, on Monday of last week, the question then under discussion being the jurisdiction of the Board, Judge E. Rockwood Hoar and Judge Asa French appeared for the complainants, and ex-Governor Gaston, Prof. S. E. Baldwin and Prof. Dwight, of the Columbia College Law School, N. Y., were counsel for the professors.

On Tuesday the Visitors decided unanimously that they "had original jurisdiction over the charges against the professors; that no proceedings are pending before the Board of Trustees for the same alleged offences and that the complaints are rightly before the Board, by its permission and authority. But we deem it proper that the charges should be amended so as to proceed against the respondents individually and separately, and that such charges as are indefinite should be made plain." It was voted that the complainants compl with the foregoing order on or before November 8th.

A Valuable History.

"THE HUGUENOTS AND HENRY OF NAVARRE." By Henry M. Baird.

The work which Prof. Baird began so well in "The Rise of the Huguenots" is here carried on from the death of Charles the Ninth to the assassination of Henry the Fourth, in 1610. Two closely printed volumes contain the results of the historian's research. We have read them with the highest pleasure. The style is that of simple narrative, with little endeavor to do more than present the most prominent facts to the reader. Perhaps the author errs in not introducing more of those romantic incidents with which Macaulay and Motley light up their pages now and then. But the material is so great that condensation becomes a necessity, and we may remember how few years other historians really embraced.

The story of the Huguenot struggle is that of a movement toward religious and civil liberty. The Roman Catholic hierarchy of the sixteenth century were pledged to the one maxim, "Submission or Death," and Pope, bishops and priests fought against peace on any terms but the complete subjection of the laity to the dogmas of the Vatican. Out of this struggle arose the call for the rights of the common people. The "new religion," as it was termed, found its chief conquests among the peasants and workmen, and the armies which followed Henry of Navarre were educated more and more in popular rights. Prof. Baird has set the great leader of the Huguenots, who secured for France during two generations a measure of religious liberty, in his true light. He was more the civil leader than the religious. He neither exemplified the virtues of his followers in his life nor held to their religious convictions. He had personal characteristics which attracted men and held them for a time, such as intrepid courage, sociability and cheerful endurance. He was a born soldier. But he was at the same time sarcastic, licentious and fickle. The historian sums up the testimony in the last pages of the history and pronounces the first Bourbon "an enigma to his contemporaries, scarcely less an enigma to succeeding generations." In spite of this, posterity owes him a debt of gratitude as the leader of truth and the contender for righteousness in Church and State during the troublous years in France preceding the Edict of Nantes. The Roman Catholic party certainly should never denounce Henry the Fourth. He shines as the moon among stars when we compare him with the leaders of the persecuting and treacherous faith of Rome. Especially when we turn to the man whom priest and Cardinal in later days called "Louis the Great," the descendants of Huguenots have little cause to be ashamed of Henry of Navarre.

We congratulate all reflective readers that such a work as that of Prof. Baird is offered to them. We hope for its wide circulation. One thing in conclusion we gladly note, that historical criticism establishes the "white plume" story at Ivry. But far beyond this, history tells of the great battle between Biblical faith and superstitious error only to establish the truth that the latter, when most strongly entrenched, cannot hope to endure. The battle still rages but the poor "successor of Peter" need never hope for another Catharine and another Guise to rule France. We are taught by such a book as this to look for the time when that which is now the "old religion" of God's Word shall become so predominant that men will wonder that its truth was ever doubted. Pope, priests and nuns have no legitimate children. May the day soon dawn when their followers will end with the death of the last of the superstitious leaders. (Charles Scribner's Sons.)

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable.

Religious Interest at Guttenberg, N. J.

GOD in His great mercy has been pleased to visit Guttenberg with a gracious outpouring of His blessed Spirit, and nine persons have united with the church by profession of faith, two by letter from another church, and four are to be taken in next communion upon the profession of their faith. Many hearts have been touched by the loving spirit of the dear Master, and backsliders reclaimed, and the hearts of God's dear children greatly revived. The dark clouds which have overhung the church for so long a time seem to be wearing a silver lining, and it is the fervent hope and prayer of all the church that they will very soon entirely disappear. Old dissentions are being forgotten and forgiven, and tender brotherly Christian feelings springing up in all hearts toward their fellows, making the old church aglow with the love of God. We are humbling ourselves before God, and He is exalting us. Pray for us. A.

Another New Church Probably.

THE committee, appointed by the Classis of Illinois to visit Chicago and inquire as to the feasibility of organizing an English speaking church, have received many assurances that such an enterprise will meet with success. A meeting of those interested was called for the 26th ult. The attendance was unexpectedly large. Great interest was expressed, and a petition for organization received a number of signatures. The committee have appointed services for several Sabbaths that the prospects may be more exactly known. COM.

A Woman's Hour at the Conference.

THE hour allotted to the Woman's Executive Committee of Domestic Missions at the Missionary Conference on the afternoon of Wednesday, Oct. 27th, was much too short a time. Notwithstanding the inclement weather Dr. Gulick's pleasant church was well filled. Miss Cornelia Anderson, vice-president, presided. After singing a hymn and a short time spent in earnest sentence-prayers, the roll was called and delegates from thirty Classes responded. A paper was then read by the president, Mrs. P. D. Van Cleef, composed of extracts from letters written by our missionaries, giving information of deep interest from various parts of the mission field, and all breathed the same spirit—earnest zeal in the cause and patient endurance of hardships.

The lot of one missionary is cast among a rough and ignorant people, roads in a dreadful condition, yet he supplies two churches, travels eight miles to prayer-meeting and fifteen to a funeral. In a place of four hundred inhabitants the church is full, and the Sabbath-school numbers thirty scholars. Another place, started with tents and dugouts, has now three churches. Still another missionary supplies two churches seventy-seven miles apart.

Mrs. Isaac J. Greenwood followed with a paper also composed of extracts of letters showing the *needs* of the field. Men, earnest men, were needed in one place; two hundred dollars to prepare a church for the winter season in another. Many parsonages were needed, and libraries. One place desired a "minister all to themselves;" the Northwestern Academy needed bedding, and some places were in need of everything.

The question, "How to meet these needs and how to carry on missionary societies," was most ably answered in an address by Mrs. E. B. Horton, associate corresponding secretary. The "stay at homes" were to be stirred up; seek to find out what can be done in the cause and do it. A missionary society should be formed in each one of our five hundred churches for work. The thousands of emigrants flooding our Western country must be converted; and to accomplish this, united and individual effort is needed. Societies rise or fall, according to the enthusiastic energy of their leaders. Give regularly, and send gifts through the Board. Don't scatter your shot. R. S.

....NEW YORK.—THE CHRISTIAN INTELLIGENCER will learn with true regret that the old church at Fourth street and Lafayette place is to be abandoned and the site rented for business purposes. Thus another of our old landmarks is to be sacrificed to mammon. The church which listened to the eloquence of so many noble men must be shut up. How much better our Episcopal brethren do; they maintain St. John's, St. George's and old Trinity, and we tore down the North and now the Middle. It is too bad. "CHESTY."

....BROOKLYN, N. Y.—Mr. A. J. Beekman, for many years an officer in the First Reformed Church, and who has been a member for a longer time than any living male member, who received many facts from General Johnson, has compiled an abstract of the history of the church from about 1656 to the present year and published it in a pamphlet. The record is brief but comprehensive, and very interesting. It is preceded by a well-executed engraving of the church and lecture-room, recently sold and taken down. Many of the Dutch families on Long Island and in New Jersey will read these annals with a great deal of pleasure. From the partial list of families supposed to have attended the church about 1810 to 1820, given on the 11th page, we infer that no earlier list of members is in existence.

....THE CLASSIS OF ORANGE met in the church at Cuddebackville, Oct. 19th and 20th. The Classical sermon was preached by Rev. Goyn Talmage, D.D., from Ps. 18: 28.

The various recommendations of General Synod to the Classes were noted and approved.

Rev. John Stillwell was received from the Classis of Paramus, and arrangements were made for his installation as pastor of the Church of Bloomingburgh on Nov. 10th, 2 P.M.

Religious exercises of a very interesting character were held in the evening. The subject for consideration was "Infant baptism and the training of the young." S. C.

....THE CLASSIS OF GREENE held an adjourned meeting in the Church of Athens on Oct. 19th, at 7 o'clock, for the ordination of Mr. William Bancroft Hill, and to install him as pastor of the church. Rev. B. B. Staats, the President of Classis, conducted the exercises, and read the usual charges to minister and people. The act of consecration, by the laying on of the hands of the Presbytery, presented a solemn scene, witnessed by the large and silent congregation, filling every part of the sanctuary. The ministers of the different denominations of the village were also present to enjoy the occasion. Devotional services were led in part by Rev. Dr. Van Slyke. By invitation of Classis, the Rev. H. van DerWert, the late pastor, preached the sermon from the text in Ephesians 6: 18-19. The pulpit and other parts of the church were tastefully and richly ornamented with flowers and evergreens. In the rear of the pulpit the words of Scripture, "Go preach my Gospel," were embowered in evergreens, surrounded with the leaves of autumn. This was evidently the skilful handiwork of the ladies. They also have the credit of furnishing the very agreeable social entertainment at the parsonage previous to the public services. It was all that eye and palate and heart could wish. It brought together in closer union brethren of the Methodist, Lutheran, Baptist, Episcopal and Reformed churches. A delightful oneness of the spirit of Christ prevailed. Rev. Mr. Hill enters upon his pastoral work with bright hopes of success. COM.

....THE CLASSIS OF SCHOHARIE will hold a missionary convention on Nov. 11th at Schoharie. There will be a meeting of the ladies from the several churches at 10.30 A.M., to be addressed by Mrs. D. K. Bartlett of Albany.

At 2.30 P.M. Rev. W. R. Davis, D.D., will present the cause of Foreign Missions, and Rev. J. W. Beardslee, D.D., of West Troy, that of Domestic Missions.

At 7 P.M. Rev. E. S. Booth, of the Japan Mission, will make an address. There will be opportunity for discussion at each session, entertainment will be provided for delegates and others from the churches of the Classis.

REV. J. G. FAGG, Chairman of Committee.

....WESTERN ITEMS.—The Classis of Iowa organized recently two new churches in Dakota, one in Campbell County and the other in Emmons county. Both these churches are in new settlements....Rev. J. P. DeJonge, of Noord Holland, Mich., declines the call of the First Church of Grand Haven....Rev. G. Niemeyer, of Vriesland, Mich., has accepted the call to Cleveland, O....Rev. J. Huizinga, of Holland, Neb., celebrated on 17th of Oct. the 10th anniversary of his pastorate of that church....During the months of August and September the churches in the Synod of Chicago contributed to the Board of Foreign Missions $758.51

The Theological Seminary in India.

THE question was proposed at the Missionary Conference: What steps are being taken for setting on foot the Theological Seminary in India authorized by the last General Synod, and which seems to be so necessary at the present juncture? To which the Rev. Dr. Jacob Chamberlain replied:

For years the Arcot Mission has been seeking to take a forward step in educating young converts for the native ministry. Again and again have we asked that we might have a man sent out specially for that work. Our missionary force was too small to spare one of our number for that work alone, but now we have been re-enforced. Our General Synod in its session saw so clearly the pressing necessity for the educating and sending forth of native Pauls and Barnabases and Timothys at once into the field, that by unanimous vote it directed the Arcot Mission to set apart one of its number, freed from all other work, to give his whole time and strength to the raising up of a native ministry so soon as practicable and authorized the raising of an endowment of $50,000 to found the new theological seminary in the Arcot Mission.

The Arcot Mission has at once responded by unanimously voting to set apart Rev. W. W. Scudder, D.D., as its first professor of theology so soon as my own return next spring shall relieve him of the charge of the Telugu field, provided that the funds are raised. The Foreign Board, in accordance with the action of the Synod, has adopted a plan for the raising and using of the proposed endowment of $50,000.

This plan includes the founding of two native professorships of $10,000 each, each professorship to be named by the donor thereof, and fifteen scholarships of , each scholarship to be named by its donor.

These sums are to be invested by the Board and the interest alone applied to the support of the two native professors and fifteen native theological students. These sums are not to be raised by contributions of the churches, for they are all needed for the evangelistic work of the missions They are to be raised by individual gifts of men or women of means.

What a noble monument can one raise to a departed friend or erect for himself, by thus founding a scholarship that shall once every four years send out a native minister into the whitening harvest field, by founding a professorship for educating a succession of reapers until God's harvests are all gathered in.

The Board have directed me to shoulder the burden of raising at once this $50,000. It is a task from which I naturally shrink, but I *dare* not decline to undertake it, for this training of a native ministry must be pressed and that at once, if India is to be evangelized, and I shall undertake to raise the money. I expect to encounter obstacles. *I shall be glad to meet with many checks* in this effort. I hope they will be checks for $2 000 or $10,000 each. Already one elect lady has consecrated, within the last ten days, $5,000 to this purpose to found a lasting, fruit-bearing memorial to her noble husband just entered into the rest above. Who will found the next memorial to the memory of a departed son, or daughter, or husband, or wife, or father, or mother, or who will now build his own monument that shall be more lasting and more observed than any ever reared in Greenwood or Woodlawn.

I shall be glad to receive any communication and to answer any enquiries on this subject. This endowment is going to be raised.

Rev. E. W. Bentley, D.D.

THE Consistory of the Church of Ellenville has received with sorrowful concern the intelligence of the death of their former pastor, the Rev. E. W. Bentley, D.D. Endeared to them by long and faithful years of service, the close of his useful life awakens memories of a relationship the most sacred and tender.

His natural gifts and eminent attainments, all sanctified and devoted to the service of his Master, gained for him not only in the church where he ministered, but also in the community where he lived, a place of honor, reverence and esteem which will endure while memory lasts.

We remember with joy the good which it was permitted him to do amongst us, and now that the Lord has called him to go up higher we can only weep with those that weep in our loss, while we rejoice at his great gain.

With affectionate sympathy we commend his bereaved wife and household to the God of all comfort.

JOHN HUTCHINS, President.

Adopted October 26th, 1886.

....THE PASTORS' ASSOCIATION held its weekly meeting on Monday morning at the Synod Rooms, 34 Vesey street. A large number of ministers was present and listened with interest to an able, suggestive and sparkling paper by the Rev. I. W. Gowen, on "The Development of the Prayer-meeting." Next Monday the Rev. W. W. Clark will read a paper on "Bible Readings and How to Prepare Them," which subject will be discussed by the Association. All ministers of the Reformed Church are cordially invited to attend.

...ROCKY HILL, N. J.—The year 1886 has been one of prosperity, both spiritual and temporal, to the Reformed Church. During the year there has been added to the

church on confession of faith forty persons. The congregation has also built a nice fence about their church property and re-painted the parsonage.

....Kerhonkson, N. Y.—The Mission Band finds that it will be necessary to send clematis and bitter sweet bunches by express. The price, instead of 50 cents per bunch, will, therefore, be 30 cents per pound of bitter sweet or one-half pound of clematis. The children have also some thistle pompons at 15 cents each, postpaid. The Band has also, as announced in September, cat-tails at 30, 40 and 50 cents per dozen, sent by express. Grasses and white balsam at 30 cents per bunch. Send order to Rev. W. B. Darrach, Kerhonkson, Ulster Co., New York.

Loans Desired.

I HAVE been requested to endeavor to obtain the following loans: For First Church of Holland, Mich., and for the Second Church of Kalamazoo, Mich., $3,000 each, at 5 per cent, on first mortgage to run ten years on each church property. One thousand dollars has boen remitted to the First Church, Holland, and of the remaining, $5,000 in all, it is believed that another $1,000 is secured. If any persons are willing to take part in these loans, they are requested to communicate with the undersigned. These churches prefer the manly and independent course of obtaining loans to that of soliciting gifts. But gifts will be acceptable and can be remitted to Mr. A. M. Kanters, Holland, Mich., or to the Rev. A. Vennema, Kalamazoo, Mich.

John M. Ferris,
Office of The Christian Intelligencer.

A SUNDAY-SCHOOL INSTITUTE is to be held, under the auspices of the New York Sunday-School Association in the Collegiate Church, Fifth avenue and Twenty-ninth street, beginning on Monday evening, Nov. 8th, and continuing every afternoon and evening until Friday evening. The evening sessions will begin at eight o'clock, those of the afternoon at three o'clock. The subjects and speakers will be as follows: Monday evening, The Word Itself. The Value of the Old Testament, Rev. H. Sanders; The New Testament Rooted in the Old, Prof. W. H. Thompson, M.D.

Tuesday afternoon, The Word Illumined, By the Use of the Imagination, Rev. A. F. Schauffler, D.D.; By Illustrations, Ralph Wells; By Blackboard and Object Lessons, Rev. J. L. Hulbert, D.D. Evening, The Word Studied; In the Home, Rev. W. S. Ranisford; In the Teachers' Meeting, Rev. A. E. Kittredge, D.D.; By Means of Lesson Helps, Rev. R. S. MacArthur, D.D.

Wednesday afternoon, The Teacher at Work; School Opened, Ralph Wells; Primaries Taught, Mrs. W. F. Crafts; School Reviewed, Rev. A. F. Schauffler, D.D. Evening, The Workers, The Teacher; Work Outside of the School, Ralph Wells; Work Inside of the School other than Teaching, Frank A. Ferris; Mistakes Common, both in and out of the Class, James L. Hughes.

Thursday afternoon—The Workers, Officers: The Superintendent as an Organizer, Rev. J. L. Hulburt, D.D.; The Library, Chas. P. Cheney; The Secretary, Franklin Allen. Evening, The Workers, Music: The Music, What? Rev. A. F. Schauffler, D.D.; How to Sing Better, H. R. Palmer, Mus. Doc.; Service of Song Exemplified, Frank A. Ferris and H. R. Palmer.

Friday afternoon.—Aggressive Work. How to Cultivate a Missionary Spirit, Rev. Arthur Mitchell, D.D.; How to Inculcate Temperance, Rev. Theodore L. Cuyler, D.D. Evening, The Future: The Relation of Theological Seminaries to Sunday-School Work, Rev. Prof. Roswell D. Hitchcock, D.D.; How to Promote the Growth of Converts, Rev. William Ormiston, D.D.; Closing Words, Rev. Wm. M. Taylor, D.D.

The General Outlook.

...The Mohammedans and Hindoos of Delhi, in India, have fallen out, and so grievous have been the differences that riots have ensued, and three men were killed. The immediate cause of the bloodshed was the profaning of the Jumna Musjeed, or great Mosque, by a Hindoo sectarian leader, who tied a small pig in a painful posture within the sacred edifice, so that it squealed with all its might. This enraged the Mohammedans, and they at once assaulted the Hindoos. It is further said that at Bombay a society has been organized to propagate hostility to Mohammedanism and to inculcate a general knowledge of the true Hindoo religion. Hitherto, the Mohammedans and Hindoos have joined together to persecute Christian converts. Now that Herod and Pilate are at open war the followers of Christ may have rest.

....The Italian Minister of Worship is preparing a bill on the reorganization of ecclesiastical property. It is stated that the measure will render it illegal to receive new subjects in either monasteries or convents in the kingdom of Italy. Inquiries have been ordered to be made as to the number, condition, and establishments of the Jesuits, with a view, it is believed, to the expulsion of the members of that body. Legal proceedings have been taken against the superior of a convent in Milan, where some girls took the veil recently, and the Minister of Justice has already expelled the Jesuits from San Gaetano, and taken possession of their temporalities, on the ground that there have been grave irregularities in the exercise of their ministry. Unfortunately, England affords an asylum to the priests who are sent out of other lands as being enemies of the State; and there is, therefore, reason to fear that this threatened action on the part of the Italian Government will result in a further flock of plotting Jesuits being cast upon our shores.—*The Christian.*

....The bishops of the Episcopal Church, in accordance with a memorial presented to them in 1853, with regard to promoting union among all evangelical churches in the United States, and recently repeated, issued last month a Declaration, in which it is said:

"That this Church does not seek to absorb other communions, but rather, cooperating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world."

These parts of Christian belief are accounted essential to such a union:

"(I.) The Holy Scriptures of the Old and New Testament as the revealed Word of God:

"(II.) The Nicene Creed as the sufficient statement of the Christian Faith:

"(III.) The two sacraments—Baptism and the Supper of the Lord, ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him:

"(IV.) The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

...At the Episcopal Convention Dr. McVicar hit the nail squarely on the head when he said, "It is not those bodies that have assumed the proudest name that have done the noblest work. Our church, I am sorry to say, stands far below several others in numbers and work in this country. Notwithstanding which we are asked to declare ourselves the only church in America." It is somewhat suggestive that Dr. Phillips Brooks should declare himself a disbeliever in the doctrine of apostolic succession upon the floor of the Convention.

....In regard to city evangelization the recent National Council of the Congregational Churches, held in Chicago, adopted the following:

Whereas, Our cities have become the centres and sources of many perils; and

Whereas, The supply of Protestant churches for large city populations is only from one-tenth to one-twentieth part as great as for the whole country; and

Whereas, The work of planting churches is at first far more expensive in the city than elsewhere, and at the same time soonest productive of results in Christian work and benefaction; therefore

Resolved, That in no way can we better meet the burning question of municipal, national and world-wide evangelism than by putting at once not less than $100,000 into the work of establishing churches and chapels in our large cities and other influential centres of population, or in aiding churches in such centres already in the border-land of self-support.

Resolved, That this Council most earnestly urges upon the attention of persons of means in our churches and congregations the immediate contribution to that object, in sums ranging from $100 to $1,000 or more, each subscription not collectable until at least the sum of $100,000 is fully realized, to be known as the National Council Exigency Loan Fund.

It was announced that twelve persons had promised $1,000 each toward the proposed fund.

....The *Lutheran Observer* says: "The Allentown almanac figures out 4,009 pastors, 7,104 congregations, and 947,144 communicants for the Lutheran Church of all "sorts and conditions" in this country. As heretofore, it counts in the statistics of the German Iowa and the Norwegian Augustana Synod with the General Council, though without right or reason.

....Among the colored people the Lutheran Missouri Synod supports three flourishing mission stations in the city of New Orleans. Their three church buildings are fully paid for. A fourth mission station is contemplated. Congregations, parochial and Sunday-schools are prospering. The work was begun in the year 1880.

....Mr. William Guthrie, a member of Tinkling Spring Presbyterian Church, Va., who died September 20th, aged about 90 years, has left an estate worth $20,000 to the Home and Foreign Missions of the Southern Presbyterian Church.

....The Unitarian Conference at Saratoga pledged $11,000 to help rebuild the Church in Charleston, S.C., destroyed by the earthquake.

....It is estimated that as many as 1,500 Jews leave the Synagogue for the Church of Christ every year.

....Mr. George Sturge, a member of the Society of Friends in England, is paying in ten instalments, $5,000 to the English Presbyterian China Mission.

....The last report of the international committee of the Young Men's Christian Association makes the startling assertion that 75 per cent of the young men of this country are never seen inside of any church; that only 15 per cent. of them can be called regular church-goers, and that but 5 per cent are communicants.

....The statement is made that the Parsees have had three large and thirty-three smaller fire temples in Bombay, India, and that they have just instituted another. They use 1,001 pieces of fuel, sixteen different kinds, to obtain the sacred fire, which is thenceforward fed with sandal wood. The process of getting this fire, with attendant ceremonies, costs about $12,000.

....There is a memorial church in the Himalayas, for which Mr. George Stuart, of Philadelphia, furnished the idea and a good share of the money, and Mr. John Wanamaker the bell, and George W. Childs the clock, and Mr. Thomas F. Blakemore the marble memorial tablet, inscribed with the name of the missionary pastor's dead daughter. The bell and clock are described as "the most magnificent in India."

...The corner stone of the new Young Men's Christian Association building of Albany, N. Y., was laid with appropriate ceremonies on September 20th. The building was erected by Mr. James D. Jermain at a cost of $65,000; the cost of the site, about $40,000, being raised by subscription.

... At a Universalist Convention in New England "they had no cheering reports to make of rapid growth in numbers or influence as an organized body, but they were full of enthusiasm over the approximation of other denominations to their liberal views, and prophesied that many Congregational pastors would become essentially one with them.

News of the Week.

Wednesday, Oct. 27.—Bishop Gregg, of Cork, Ireland, counsels the clergymen of his diocese not to allow prejudice to prevent the acceptance of any just change likely to benefit Ireland....King Mevanga ordered the massacre of native Christians of Uganda, Africa, because a Christian lad, the King's page, refused to commit an abominable crime. Many were tortured, mutilated and speared, and thirty-two were burned alive together....General Von Moltke was 86 years old yesterday; he is still hale and hearty....Fourteen moonlighters arrested in Ireland. Four others awaiting trial for firing on the police....A messenger in charge of the express car of the St. Louis and San Francisco express train was bound and gagged by a desperado, and the safe robbed of about $50,000. ..The French guests were formally welcomed last night at the Academy of Music ...Superintendent of Foreign Mails, N. M. Bell, submits his annual report, and defends Mr. Vilas' course. ....The Board of Visitors at Andover decide that they have jurisdiction in the theological dispute....The Chicago General (Episcopal) Convention decide that no canon is necessary on the subject of marriage and divorce; the prayer book revisionists shorten the evening service.

Thursday, 28 —The Bartholdi Statue unvailed. The French guests accorded the freedom of the city, and tendered a reception by the Union League Club....Prominent Mexicans propose a dictatorship to replace the presidency of Mexico....Under the edict of Minister von Boetticher, Germany, requiring emigrants for America to be examined, out of 7,000 examined in the quarter ending September 30th, 452 were found to be paupers, and not allowed to emigrate....By agreement of this country with Spain, discriminating duties are abolished. ....A state of siege proclaimed at Sophia. General Kaulbars warns the Regency that if the conspirators against Prince Alexander be punished, the Russian Government will have recourse to extreme measures....Lord Randolph Churchill declares that the fortunes of the Irish were no longer a subject for sport and play....The brig "John Sherwood," Captain Price, wrecked off Chadwick, N. J....No trace yet found of the Adams express robber ...Delgado and three associates shot for their attempted invasion of Honduras....Three hundred Mormon immigrants land at Philadelphia from Liverpool.

Friday, 29.—The occupation of Bulgaria apparently begun by two Russian ships entering the port of Varna ...The Nationalists attempt to secure the election of representatives of their views in the Senate, and to obtain a share in the government of Dublin University....A German diplomat loses $1,000,000 by Bourse speculations. ....Returns for the four weeks ending Sept. 25th, of the cholera in Japan, give a total of 34,908 cases and 23,774 deaths. ....The Fifty-second Annual Convention of the Delta Upsilon Fraternity is in session with the chapter at Madison University. ....A passenger train on the Chicago, Milwaukee and St. Paul Railroad, derailed near Rio, Wis. Thirteen lives lost....The funeral of Mrs. Cornelia M. Stewart took place yesterday. Services held at both the house and the Cathedral at Garden City. The body was placed in the crypt in the Cathedral, where the body of her husband, Alexander T. Stewart, is supposed to be. ....The diary of Bishop Hannington is published....His brother denies that Theodore Bronson committed suicide; it was accidental he says.

Saturday, 30.—General Kaulbars sends a protest to the Bulgarian government against the proclamation of the state of siege....Robert E. Sproule was hanged yesterday in the jail yard at Victoria, B.C., for the murder of Thomas H. Keating in June, 1885....The Earl of Strafford is dead. He was eighty years old....The steamship "Pavonia," Cunard Line, ran ashore off Duxbury, Mass....Count De Lesseps, M. Bartholdi, and the rest of the French delegation, entertained at the Chamber of Commerce.

(Continued on page sixteen.)

Our Contributors.

Thy Dead so Dear.

TRANSLATED FROM THE GERMAN BY LYDIA M. MILLARD.

THY dead so dear! Oh, bury them
So deep within Thy breast,
That they, though dead, abide with thee
Till thou art called to rest.

Then in thine heart, like angels pure,
These dear ones may arise.
O'er life's rough paths untiring, sure,
Lead on their steadfast eyes.

Oh, bury thou thine own life too,
In other hearts so deep,
That all its beauty blossom new,
Though thou in dust may sleep.

Martyrs of Holland.

BY REV. DANIEL VAN PELT.

II. Henry of Zutphen.

THE Prior of the Monastery in Antwerp which furnished the two proto-martyrs of the Reformation was, as we have already mentioned, Henry of Zutphen. This city then, memorable for the massacre which left scarce one soul alive in it, and which was the first of the series of similar outrages culminating in the siege and sack of Haarlem; the city which has become known in the annals of English chivalry and literature by the mortal wounding of Sir Philip Sidney in its defence;—this same place is to be noted also for having been the birthplace of the first native of the Provinces constituting the Dutch Republic, whose name was added to "the noble army of martyrs" during the Reformation. Here, in this now so beautiful town, whose flowery quays reflect themselves in the swift waters of the Yssel; beneath the shadow of St. Walburg Church, of noble proportions and with lofty steeple,—here Henry must have received those earliest religious impressions which determined him to devote his life to God. Aye, perhaps in that very chapel,—with low and vaulted ceiling, with rude wooden benches and steep, slanting reading-desks, to which are chained monkish manuscript books and the earliest printed books; here in this quaint library of St. Walburg, Henry of Zutphen may have studied, his fingers may have leafed through the very books shown to the visitor, still fastened by their grim chains.

History, however, makes no mention of him till he is found at Antwerp, the Prior of an Augustinian Monastery, the successor, very probably, of the one who had been arrested and led to Brussels in 1521. When in October, 1522, the Monastery was invaded by the authorities, the monks arrested and the buildings demolished, Henry, their Prior, and three young monks, as we have seen, were the only ones who remained firm. They were accordingly conveyed to Brussels and there imprisoned. The crown of martyrdom for Henry, however, was reserved for another occasion. We learn from a letter, written by Luther in December of the same year, that he was rescued by a heroic effort on the part of the women of Brussels.*

So narrow an escape from a certain and frightful death did not in the least impede his ardent labors in the spread of a purer Gospel. We find him in Antwerp for more than a year after his imprisonment. But in 1524 he received an urgent call to labor in a field at quite a distance from the commercial metropolis of the Netherlands. It was beyond the limits of the personal possessions of the Emperor and within a country where his grand title was by no means accompanied by as absolute a sway as in the Provinces. The call came from the city of Bremen, in the north of Germany. His preaching here met with remarkable success; in a short time "the whole city reformed itself according to the rule of the holy Gospel, and even rejected with scorn the priests and monks."† The Bishop of Bremen naturally was incensed at this turn of affairs. He sought to intimidate Henry by threats of Papal and Imperial Edicts, and by assemblies of his numerous clergy. But it was of no avail. As for the bishop's command, the bold Reformer knew it to be his duty to obey God rather than man; and when they threatened violence to his person, he was protected by the town magistrates, who were of his party.

In the midst of this successful work there came another call. The pastor of a flock of adherents of the Reformed faith in the towns or villages of Meldorf and Ditmarsum, at some distance from the city of Bremen, but within the jurisdiction of its bishop, urged him to come to his assistance, to proclaim in these regions the Word of God, free from the burdensome traditions of the Papal Anti-Christ. Henry of Zutphen saw in this the finger of the Lord, and, though his friends of Bremen were reluctant to part with him, he cheerfully heeded the call. The Bremen brethren saw him go with many misgivings, for they were aware of the turbulence of the Ditmarsum peasantry.

On the first Monday of December, 1524, Henry arrived upon his new field of labor. But even before he had found an opportunity to preach, there was already in active operation a determined opposition to him. The Prior of a monastery of Jacobin Brethren made himself most conspicuous in their hostile movements. He first appealed to the rural authorities of the district, and he had no difficulty in gaining over these simple and unlearned people. They forbade the pastor of Meldorf and Ditmarsum, on pain of the severest penalties, to let Henry preach. It may readily be imagined, however, that no attention was paid to this order, either by the pastor or Henry. The latter preached with great power, for several days twice each day. At once there was evident a marked influence for good among the people; and they began to suspect that what priests and monks had said to excite them against this holy man had been nothing but lies.

The Prior of the Jacobins, perceiving that his previous efforts had failed, now resorted to more direct means of destroying the earnest preacher. He induced the inmates of another monastery in the neighborhood, that of the Grey Friars, to join him in an endeavor to crush the heretic; a project which was but too welcome in this quarter. It was decided that it would be best to make a secret night attack, seize upon the pastor of Meldorf and Henry, and burn the latter at the stake before the people who had been carried away by his preaching could know what had happened. To this end a number of peasants were gathered together, endeavors were made to arouse them to the proper degree of fanatical hatred against this enemy of the Church, and then they were informed of the enterprise and directed to aid in carrying it into effect. Finding that mere exhortation and priestly authority could not rouse them to the requisite pitch of excitement, a liberal quanity of beer was divided among them. Thus reinforced, and in this frame of mind, they reached Meldorf about midnight, and made a violent assault upon the pastor's residence. The house was sacked and pillaged, the inmates direly maltreated; but the main object of their fury being Henry of Zutphen, the others were allowed to escape. They dragged him half-naked from his bed, tied his hands upon his back, struck him with sticks, pricked him with their weapons, and forced him to walk barefoot over the icy ground from Meldorf to Ditmarsum. There they confined him during the remainder of the night in a cellar in a priest's house, under custody of a party of drunken and insulting peasants. An officer of the law came to him and inquired whether he desired to be sent to the Bishop of Bremen, or would prefer to receive his punishment in Ditmarsum? Henry replied with calm dignity: "If I have done or taught anything that is unworthy of a Christian, you may take the punishment upon yourself." This was accepted as an expression of his desire to be put to death in Ditmarsum.

At about eight o'clock on the next morning, December 10th, 1524, a party of peasants, directed and encouraged by the Jacobin Prior and aided by a number of Grey friars, tore Henry from his place of confinement and dragged him to the market-place. It was fully determined to burn him alive, and the preparations for the execution were soon completed. As he stood awaiting his doom, his murderers observed the superfluous formality of pronouncing his sentence. A magistrate, in the hearing of the mob, spoke to about the following effect: "This evil-doer has preached against the Mother of God and against Christian faith; for which cause I condemn and deliver him to the death by fire, in the name of my gracious lord, the Bishop of Bremen." Henry replied: "I have not done this; but, O Lord, Thy will be done;" then lifting his eyes heavenward he prayed: "Lord, forgive them, for they know not what they do; to Thy name alone be the glory, O heavenly Father!" A Grey friar now approached him to receive his confession; but Henry met him with the gentle query: "My brother, have I ever done you any evil?" The monk giving a negative answer, the Reformer continued: "Why, then, should I confess to you, or ask you to forgive me?" The friar was non-plussed, and quickly withdrew among the crowd.

The martyrdom was not delayed a moment longer. It began with an indiscriminate attack from all sides and with all sorts of instruments; one struck Henry upon the head with the flat of a sword, another gave him a blow with a hammer. The faggots of the pile could not be gotten to take fire, which was at once ascribed to the devil's agency. When at last the flames sprung up, Henry was lashed to a ladder; he meanwhile witnessing for Christ while they extended him upon it. To stop his discourse, some struck him upon the lips with clenched fist; one man stepped violently upon his chest, while the fellow who was tying his neck to a rung of the ladder gave so hard a twist to the rope that the poor victim was nearly strangled, a mishap which would have been a mercy to him under the circumstances. The ladder was now raised to an erect position, and a soldier's pike was placed against a rung to support it. But the pike slipped from its position and the martyr fell with all his weight upon the sharp point, which passed through Henry's body, the ladder with its burden falling at the same time clear of the fire. As even yet life was not extinct, and the flames seemed to refuse to touch the victim, one of the murderers beat upon his exhausted breast with a hammer till the breath left it, and he was no longer seen to move. The corpse was then thrown upon the smouldering embers; but as it was not consumed by these, the next day the hands and feet were burned, and the scorched body deposited in a grave, upon which the infuriated mob danced in a frenzy of inhuman glee.*

Thus expired Henry of Zutphen, the first native of Dutch soil who suffered for his Master when the persecutions of the Reformation began to rage. The details of the martyrdom are almost too revolting for recital. Yet it may be wholesome to look upon what deeds have been done in the name of religion. It was not only death which stared the Reformers in the face. Their sincerity and hardihood in the faith were confronted with death in its most excruciating, prolonged and horrific forms; restricted sometimes by no laws, human or divine. That they endured unto this bitter, bitter end, in spite of all, is to us for an example, and was to them the earnest of the crown of life.

* D'Aubigné, "Hist. de la Réform," Book X., Sec. 4.
† "Groot Martelaarsboek," p. 92.

Missionary Education in India.

BY THE REV. JOHN H. WYCKOFF.

NO question has elicited more discussion among missionaries in India than this: "What place should education occupy in mission work?" Two methods have been adopted. The one is, to make education subordinate to the great work of preaching, and establish schools only in such communities as have been proselyted to the Christian faith. This is called the "preaching method." The other plan is, to make schools the chief means of evangelization, by imparting in them a Christian education, principally through the medium of English. This has been styled the "educational method."

THE DUFF PLAN.

The founder of the educational method was Dr. Duff, who arrived at Calcutta in 1830. Finding that but few converts had been gathered by the missionaries from among the high caste Hindus, Duff conceived the idea of reaching this class through the medium of an English school. Hundreds of youth flocked to his school, moved by a desire to learn English, and so popular did the institution become that similar schools were opened by the Scotch in nearly all the large towns, and the educational method soon became an established form of missionary labor. It is to be regretted that Duff and his colleagues, in the first enthusiasm of success, should have unduly exalted the value of their educational work, to the disparagement of other modes of labor. The "preaching method" was declared to be unsuited to the peculiar condition of Hindu society. Missionaries, it was said, could not learn the vernaculars so as to preach acceptably; and even when they did learn them, the Hindus could not understand their message. Education was held to be essential to prepare the way for evangelistic work.

THE PREACHING METHOD.

The effect was to force the preaching missionaries to assume the defensive, and thence followed a sharp controversy on the relative merits of the two methods, which lasted throughout many years. Rev. Dr. John Scudder, the honored pioneer missionary of the Reformed Church in India, was an earnest advocate of the "preaching method;" and the principle upon which the Arcot Mission was founded, was a strong protest against the assumptions of the

* "Groot Martelaarsboek," pp. 92–94.

educational brethren. The mission, in its constitutional rules, disclaimed that "any educational or other preparative human instrumentality" was needed to bring the Hindus into a condition of fitness to receive the truth; and "believing that the way to the triumphs of Christianity could most effectually be prepared by its public proclamation," resolved not only to make the preaching of the Gospel in the vernaculars their chief work, but also to limit education to the children of proselytes, and that in their own tongue, English being rigidly excluded from all their schools.

The Deputation from the American Board to India in 1856 likewise had no sympathy with the educational method, and closed nearly every school in their mission that had been established for the heathen, greatly to the grief of many of their missionaries.

THE COMBINATION.

Such extreme positions could not, of course, be long maintained by either side, and it is not a matter of surprise that during the last thirty years both parties have considerably modified their views: the preaching missionaries having gradually opened their schools to the heathen and introduced the study of English; while the educational missionaries frankly acknowledge that education is only one among the many Christian agencies that are to be employed.

That this vexed question is now settled, at least so far as India is concerned, may be seen from the following significant resolution, passed *unanimously* by the Bangalore Missionary Conference in 1879:

"This Conference desires to express its full appreciation of the value of high class christian education as a missionary agency, and its hope that the friends of India Missions will sympathize with this equally with other branches of evangelistic work in this country.

"The native Church in India needs at present, and will still more need in the future, men of superior education to occupy positions of trust and responsibility as pastors, evangelists and leading members of the community, such as can only be supplied by our high class Christian institutions.

"Those missionaries who are engaged in *vernacular work* desire especially to bear testimony to the powerful effect in favor of Christianity which these institutions are exercising throughout the country, and to record their high regard for the *educational work* as a necessary part of the work of the Christian Church in India.

"This Conference feels bound to place on record its conviction that these two great branches of Christian work are indispensable complements of one another, and would earnestly hope that they will be so regarded by the Christian Church, and that both will meet with continued and hearty support."

THE SCHOOLS AND SCHOLARS.

Missionary schools, like those of government, are divided into elementary or vernacular; middle schools or high vernacular; and colleges in which the curriculum prescribed by the University is followed, the education being given in English. These are distinctively Christian schools, the Bible being taught for an hour each day.

The total number of pupils in mission institutions, according to the Report of the Calcutta Conference in 1881, was 234,759, including 65,761 girls. Probably as many as four-fifths of these are children of heathen parents, the remaining one-fifth being Christians.

What has been the effect of Christian education upon these two classes?

EFFECT ON HIGH CASTE MEN.

In the first place, although the number of Hindus converted through the instrumentality of schools has not been large, yet they have been chiefly from the higher castes, and consequently men of considerable influence. Christian education has thus added to the native Church some of its brightest ornaments. Satthianádan of Madras, Sheshadrai of Bombay, Banarjea of Calcutta, and scores of other distinguished members of the native Christian community, are the fruits of mission schools. Bishop Caldwell, of Tinnevelly, who has given nearly his whole life to vernacular work, has recently made the statement that during his forty years' experience as a missionary he has not known of a single *educated Hindu* to be converted except through the medium of schools. Although this might not be said of every part of India, yet there is no doubt that the number of baptisms of high caste Hindus resulting from Christian education has been greater than those resulting from all other agencies together.

THE GENERAL RESULTS.

But direct conversions form but a small part of the real good effected among the heathen by Christian schools. It is by the indirect results produced that their value is to be chiefly measured. Let it be noted that the students who attend these institutions are nearly all of the higher classes. Brahmins, as well as other Hindus, patronize missionary schools, and often as many as one-third of all the pupils are of this class. Several hundred young men, belonging to the most influential families, are those brought daily in contact with the missionary, and in addition to secular studies receive systematic instruction in the Word of God. It would be strange indeed if such schools produced no good results. That the young men trained in them are better morally and spiritually than those educated in merely secular colleges cannot admit of a doubt. True, the majority of them are restrained by social ties from declaring themselves Christians openly,—and when we consider what it costs a high caste youth to become a Christian, need we wonder that so few take the step,—but few men pass through the whole course in a mission school without forming a warm attachment to the missionary and becoming impressed with the power of Christianity.

PREJUDICES REMOVED.

Thousands of mission-educated young men are now scattered in the different provinces, many of them occupying positions of trust. Their influence in favor of Christianity, even while outwardly heathen, is by no means small, and the very fact of their remaining heathen increases their influence. They are gradually breaking down prejudice against missionaries in the communities where they reside, and are helping to create a public feeling in favor of religious liberty. Trained to correct ideas of the truth, they often remove the strange misconceptions their friends and neighbors have formed concerning the Gospel. In not a few instances they have prepared the way for the missionary to establish other Christian agencies, by disabusing the people of the false suspicions they have entertained of his motives. Says an experienced missionary: "It is scarcely too much to say that but for them, girls' schools and Zenana teaching would still have no existence."

THE VILLAGE DAY SCHOOLS.

We believe, also, we are not wrong in asserting that the more kindly reception that the Gospel has been receiving in rural towns and villages during the last few years is largely due to the influence of Christian schools, which have enlisted the sympathy of the Hindus. There is scarcely a vernacular missionary who cannot relate instances where he or his native preachers have secured a friendly hearing in a village through the assistance of one of these mission-taught young men. True, sceptical principles have found their way into Hindu society through the medium of English schools, but the good principles unmeasurably exceed the bad, and the light that is ever being diffused is shedding beneficent results.

A LARGE INGATHERING ANTICIPATED.

Moreover, what with the gradual relaxation of caste on the one hand, and the rapidly increasing influence of the native Christian community on the other—thus making it easier for a high caste Hindu to change his religion—may we not hope that ere long many of these mission-school graduates will become identified with the Christian Church? Rev. P. Rajagopaul, probably the ablest native preacher in Madras, and a convert of the Free Church of Scotland institution, in forecasting the future of men educated in mission schools, says: "Judging from the past many of them will live as they now do, false to their convictions, or, as the Scriptures express it, 'twice dead, plucked up by the root.' I believe, however, a goodly number of them who have the Word of God stored in their hearts and memories will be found ready to join the Christian Church when the great general break-up takes place, to which the present intellectual and moral fermentation is tending. I believe when that day comes, for come it must, baptisms among the higher classes and their families will be of frequent and ordinary occurrence. Can such a hope be deemed wild or chimerical in the face of the triumphs of Christianity within the last twenty-five years in this country and elsewhere?"

THE SCHOOLS AND THE CHURCHES.

But if the results of missionary education among the heathen have been great, much more marked has been its effect upon the native Church. Educational establishments for Christian children in the shape of day-schools and boarding-schools, form an important part of every well organized mission. Through these institutions an educated Christian community is being gradually raised up. The change effected in a single generation in the social and intellectual condition of degraded low-caste Hindus, through the influence of Christian education, is something marvellous. The Shanars of Tinnevelly, who, at the commencement of the Church mission amongst them, were unable to pronounce the very first words of the Lord's prayer in their own language, viz, *Paramandalangalil yirukkira yengal pitavai*—our father which art in heaven, which they would insist upon saying—*Panaimarattil yirukkira yengal puravai*—O dove, who art in the palmyra tree, are now educated to such an extent as to be English scholars, while the women surpass the Brahmin females in intelligence and refinement. The same good work is being done among the more degraded Pariahs, Pallis and Madigas of other districts. The mission census of 1881 showed that 674 native ordained pastors, 2,988 lay preachers, 4,345 Christian teachers, male, and 1 944 Christian teachers, female, are employed by the various societies. This represents only a part of the educated Christian community, hundreds of whom are engaged in other employments. Every year scores of young persons of both sexes pass the government teachers' certificate examinations, and take their share in the education of the masses, not only in mission, but also in government, municipal and local fund schools.

THE CHRISTIANS IN THE UNIVERSITIES.

In higher education the native Christians likewise take a fair place. The number of Christians matriculated at the Madras University alone last year was 271; while there were 51 candidates for First Arts, and 22 candidates for Bachelor of Arts degree. The percentage of passes in the Matriculation and B. A. examinations obtained by Christians was larger than that attained by any other class; while in the F. A. examination they were surpassed only by the Brahmins. Of 140 young men who obtained the B. A. degree at Madras in 1884, 14 were native Christians, one of whom occupied the second place in the list; while the same rank was awarded to another in the list of 23 successful candidates in the examination for Bachelor of Laws.

THE GIRLS' SCHOOLS.

In the matter of female education, the native Christians, as might be expected, stand far ahead of every other class. Government is obliged to depend very largely upon Christian female agency to extend education among native women. The great majority of pupils in female normal schools, as well as teachers in Government and Hindu girls' schools, are daughters of native converts. The only two native school inspectresses employed by the government in Southern India are both Christian ladies, one of whom was educated in England at government expense.

TESTIMONY OF THE GOVERNMENT.

The Madras government, in its last census report, gives the following testimony to the beneficial results of missionary education: "The native Christian community has been recruited very largely from the outcaste races and inferior castes of Hindus, and nothing can be more gratifying than to see what education has done for this despised section of the people. The native Christians constitute only about one-sixtieth part of the population, but in the last fifteen years they have furnished about one-twelfth of the successful candidates for the university entrance examination, a result that cannot but be extremely gratifying to the laborers in Christian missions, and which shows also what may be done in the improvement of the status of the inferior castes of Hindus."

It would be interesting to pursue this subject farther and show the influence that the native Church is beginning to exert upon the heathen masses. But this would carry us beyond the scope of the question we are discussing. Enough has been said to prove that Christian education is silently working a moral and social revolution among the Hindus. Encouraged by what has already been accomplished, let the home Church redouble her efforts, and help to hasten the coming of the Redeemer's kingdom in India.

BOUNDBROOK, N. J.

THE VETERAN OF OHIO.—We have had an interview with a resident of Delaware, Ohio, who, with a party of friends, drove from that town a month or two ago to visit Mr. Robert Cratty, now in his 103d year. They found the old gentleman alone at his farm house, occupied in reading the Bible. He was reading without spectacles, was well and active, and looking no older than many men of 65 years.

The Missionary Conference.

SIXTH GENERAL MEETING.

THE Conference met in the Twelfth Street Church, Brooklyn, Tuesday, Oct. 26th, at 10.30 A. M. Though at the hour of opening the audience was small, before the close of the session the main floor of the church was well filled with delegates and friends interested in the cause of missions. The appropriate motto was tastefully wrought in yellow letters on the walnut panelling back of the pulpit, "Christ is Our Peace," and upon the platform, either side of the desk, a collection of potted plants and cut flowers was arranged so as to produce a pleasant effect.

Promptly at half past ten the Conference was called to order by the Rev. Alfred J. Hutton, Chairman of the Committee of the General Synod on Arrangements, and the exercises commenced with singing hymn 11 of the "Hymns of the Church," the collection used throughout the sessions. Prayer was offered by Rev. Dr. Crispell, another hymn was sung, which was followed by the reading of the Scripture selections: John 16: 7–15; 20: 19–22; Acts 2; 16–21, bearing upon the subject named for prayer, "The Presence and Power of the Holy Spirit." The Rev. Mr. Hutton, remarking on the subject, said in substance:

The presence and power of the Holy Spirit are as important now as they were on the Day of Pentecost. The power in this Conference must be Divine, and this is granted in answer to prayer. Prayer has been made in the churches for this Conference, that it might be blessed and be a blessing through the presence and power of the Holy Spirit. Let this be our prayer in this opening hour and through all the sessions. The Holy Spirit is already here according to promise. We do not have to wait, as they waited of old in Jerusalem, for His coming. He is always present with God's people when they meet in His name to pray and plan and provide for the progress of His cause. The evidence of the Holy Spirit's presence and power does not necessarily consist in large numbers and much excitement, but rather in the nature of the thought, discussion and action which it is its province to inspire.

During the hour other stirring remarks were made by Rev. Drs. David Cole and Jacob Chamberlain, and prayer was offered by Rev. Drs. H. N. Cobb, D. Cole, J. M. Dickson, C. L. Wells, and Rev. Charles H. Pool.

After the prayer-meeting the Conference was organized by the selection of Rev. Dr. J. Howard Suydam, of Jersey City, as President, and the Rev. Charles H. Pool, of Raritan, N. J., as Clerk.

On motion, committees were appointed as follows:

On Foreign Missions.—Rev. J. P. Searle, Rev. W. W. Knox and Elder Ten Eyck Sutphen.

On Domestic Missions.—Rev. R. Brokaw, Rev. P. H. Milliken and Elder C. C. Moore, to which should be referred such papers and reports as might be presented before the Conference and require its action.

Lunch was served in the lecture room of the church.

At 1.30 P. M. the ladies, of whom there was a large representation present, held a meeting in the interest of foreign missions in the church, continuing one hour. Mrs. G. L. Vanderbilt, of Flatbush, L. I., presided. The attendance was large. Fifty-six delegates answered to the roll call of the Classes. A paper was read on "Medical Missions: The Ministry of Woman to Her Sex in Heathen Lands." Mrs. Crispell, of Spring Valley, N. Y., on "God's Method in Evangelizing the World." The salient points were the wisdom and the beneficence of God's method, as especially illustrated in Woman's Work for Woman.

At 2.30 the Conference reassembled, sang hymn 740, and were led in prayer by Rev. J. Paschal Strong. Rev. C. I. Shepard read Isaiah, chapter 60, after which the pastor of the Twelfth Street Church, Rev. U. D. Gulick, welcomed the Conference in a hearty and neat address. He said, in part: It is no idle or empty word that I speak when I bid you welcome. It becomes my duty, as the pastor of this church, and it is certainly my great pleasure to look in your faces and bid you welcome in behalf of this church, of the churches of this city and of this Classis. The Saxon word "Welcome" is significant; "well come." You have well come to consider a question, than which none can be greater. This is emphatically a missionary age, and upon the mission banners everywhere the most conspicuous motto is, "This World for Christ." Let us catch something of the spirit of the Conferences of the past and rekindle our enthusiasm and zeal in this blessed cause; then will the results of this Convention be felt in all the length and breadth of our Church. The forces of sin are mighty and terrific to-day, but the Gospel of the kingdom of Christ is a mightier force; is making itself, as such, everywhere felt, and shall finally triumph. In our cities, throughout the country and beyond the seas, the same precious Gospel is doing its loving, saving work.

We shall be glad to do all we can for your comfort while you sojourn with us. Our families are ready to receive you cordially and heartily.

The President, Dr. Suydam, responded happily to the pastor's address of welcome, and then for about ten minutes he thrilled the large audience with a speech directly upon the work before the Convention, urging the importance of concentration, co-operation and enlargement.

Hymn 721 was sung, and then a paper was read on Foreign Missions by the Corresponding Secretary, Dr. H. N. Cobb, which was referred to the Committee, and the following resolution, offered by Dr. Isaac Hartley, was adopted: That this Conference instruct the Committee on Foreign Mission Papers to devise a practical plan by which the Board shall be relieved from the necessity of borrowing monies to meet the deficiencies of the Board during the summer months.

Dr. Cobb's paper was in substance as follows:

In settling down to the work of this Conference, I have a question to ask: "Are we a Missionary Church?" We ought to be. We are bound by our Lord's command, by our evangelical character and our orthodox faith. If we are evangelical, that very character binds us to missionary service; to be evangelical is to be evangelistic. Men of so-called "liberal views" may be, perhaps, excused if they "let the heathen wait," but we cannot be indifferent to their condition and their destiny if we are honest. We believe in the helpless, fallen, guilty state of all mankind, ourselves included; that Christ died for our sins, and not for ours only, but also for the sins of the whole world; that as He came to seek and save *the lost*, He sends us to the lost. From 10,000,000 to 15,000,000 of lost human souls depend on us for all their knowledge of His great salvation. The logical necessity of our position makes us missionaries to them even against our will. The living power of the faith that is in us, should make us willing missionaries to all whom we can reach. As there is no real obedience to Christ's command where there is no orthodoxy, so there is no real orthodoxy where there is not obedience.

We are equally bound by our history, in connection with the missionary work, to be a Missionary Church. God has permitted us to be associated with its very beginnings, to the heathen nations of this country, to China and Japan. In the years of civil war we led all churches in the United States but the Moravians, in our gifts for missions.

All these things show how fully we are committed to this work—imperatively bound to be a Missionary Church. And this, thank God, we are, and by that fact we are bound more strongly still.

We have more missionaries in the field to-day, or in commission, than ever before—23 men and 28 women, of whom 8 are single, actively engaged, and two young men and one young woman under appointment, the latter to the Isaac Ferris Seminary, of the former, one to India and the other, a physician, to China.

The Amoy Mission has now five men, for the first time in fifteen years. When Dr. Otte reaches the field the way will be open to establish the interior station so long needed and desired.

The station at Nagasaki again has three men and the prospect is bright for the establishment of the Steele Memorial School for young men and the Jonathan Sturges Seminary for girls, for both of which a building fund is provided.

The work of Christian female education in Japan has assumed such importance, and the success of the Isaac Ferris Seminary has been so conspicuous and is so generally admitted, that plans have been formed for enlarging still further its capacity for usefulness, and have met the approval of the mission and the Board. The plans embrace the raising of $12,000 for the purchase of land and the erection of buildings sufficient to accommodate 200 pupils. For the funds necessary no appeal will be made to the churches, but to benevolent individuals.

In the Arcot Mission Dr. Wm. W. Scudder has been set apart to the work of theological instruction, according to the suggestion of the last General Synod, and Dr. Chamberlain is authorized to seek an endowment fund of $50,000 for a theological school from individuals who have the means, as recommended by the Synod.

Plans have been formed for the union of the Christian College and Union Theological School at Tokyo under one management and in one locality, in the native city. It is hoped that a charter may be obtained from the government and the institution grow into a Christian University.

We need not fear that the work of education is assuming undue proportions. The actual work of evangelizing the nations to whom we send missionaries, cannot be done by missionaries alone. It must, in the main, depend on converted natives, trained to the work. No service we can render the rising churches or the heathen peoples of the East is more important, therefore, than this, if we desire the permanence and prosperity of the churches or the widest possible dissemination of the truth. We ought to be doing the same thing in China.

It is plain that the support of this large number of missionaries and the development of these schools must make increasing demands upon our liberality. And such is the fact. Look back only five years. Within that period the number of our missionaries has increased from 33 (15 men and 18 women) to 51 (23 men and 28 women), or 54 1-2 per cent. The number of native helpers from 147 to 196, or 27 1-4 per cent; the number of churches from 31 to 41, or 32 per cent; of communicants from 2,357 to 3,362, or nearly 43 per cent; of higher schools and seminaries from 4 to 11, or 175 per cent; and of their pupils from 126 to 637, or nearly 400 per cent. The amount appropriated for the year 1881, was $60,747. The amount for this year, 1886, was $81,960. The average receipts of the last five years have been $74,188, of the previous five years, $68,370. But the latter period includes the year 1880–81, when, in the effort to remove a debt of $40,000, the income reached the sum, altogether unparalleled in our experience, of $92,984—unparalleled save in that memorable year when a single member of the Church removed the crushing anxiety of the Board and relieved its treasury of overwhelming debt by the princely gift of $56,500. If the year 1881 be dropped from the account, the average of the five years immediately preceding that special effort will be found to be $62,642. This, as a more just index of a general intent and average effort of the church, shows an advance of almost $12,000, or nearly 20 per cent in the average gifts of the last five years.

It is proper to say these things that we may all know—that the Church may be assured—that we are not putting our money into a losing business, and may be encouraged to advance still further.

If we are still to be a missionary church, worthy of the name, we must make still greater efforts and even sacrifices. The present rate of giving does not equal the present rate of spending, and cannot be stretched to cover it. The true way is not to curtail, but to go resolutely forward.

And here two suggestions are offered: *First*, that we *resolve to raise* this year the $100,000 of which we have been talking, and *second*, that we resolve to reform all defective or vicious methods. The ability of the Church to give $100,000 this year, and every year, for our missions, cannot be questioned. We have given more than once in the past at a rate higher than that now needed to produce $100,000. The Moravians are not a rich nor numerous Church. They have but 20,000 communicants—one-fourth as many as ourselves. Yet they can give an annual missionary contribution of $240,000, or $12 per member. And shall we shrink before $100,000?

As for defective methods, there are surely such that fail to enlist the sympathy and co-operation of all—that throw the responsibility on, or leave the privilege to, a few and overlook the many. All *ought* to share, and all *need* to share it even more than it needs them. They need the spiritual uplift and the unselfish outlook that come from a sense of partnership with Christ in His redeeming work.

Methods are also defective that fail to enlist the Sabbath-schools. It is an ominous fact that only a few more than 200 out of nearly 700 contributed last year. The future prosperity of the work depends upon the training of these children to be interested and to give.

And that is certainly a *vicious* method which leaves the financial work of the year practically untouched for six months, and the great bulk of it to be done in 60 or 120 days. In five months the Board has expended about $35,000. It has received only about $14,000. The rest it has had to borrow. The vices of this method are many. It is *wasteful*, making necessary large payments for interest, that if saved would nearly support another missionary or about 20 native helpers, or 30 children in the schools.

It is a *perversion of trust*. The loans are made upon what is called the Security Fund. But these funds were not given for any such purpose. They were given for special emergencies or extra work that might not wisely, at the time, be included in the appropriations; such as providing houses for our missionaries, by which a saving of house-rent might be effected, or enlarging the Isaac Ferris Seminary. Yet the Board is compelled every year to use them in the other way. The method is *perilous* to the credit of the Board, to the interests of the work and the honor of the Church.

The "Crisis of Missions" is upon us. The signs of promise were never more inspiring. The progress of the great work was never wider or more rapid than now. It is a critical time for all the churches and their missions, of great privilege and weighty responsibility. It is a crisis, also, with our own missions. We have advanced as far as we can or dare under present conditions. The conditions must change or the work stop substantially where it is. Yet to stop where we are, when His command is upon us and every voice of His Providence invites us forward, what is it but treason to our Lord and to the souls to whom He sends us and has given us such abundant access?

Rev. Dr. C. L. Wells read a deeply interesting paper on "The Woman's Board of Foreign Missions," prepared by Mrs. Gertrude L. Vanderbilt. It was listened to with profound attention, and evidently interested every one present. It stated that the women of the Reformed Church organized their Society in 1875. Since then it had slowly but surely made advancement. Fears concerning it had been disappointed and hopes fulfilled. It has not diverted, as was by some feared, from the income by regular channels of the Church Boards. The zeal of the women has not abated, as was feared by some, but increased more and more, as results show, especially in the amounts paid during successive years into the treasury. The returns of each succeeding year in which collections

have been given by the Auxiliaries, and through other sources to the Treasurer of the Woman's Board, are as follows: 1875, $2,891; 1876, $3,825; 1877, $4,599; 1878, $7,086; 1879, $8,455; 1880, $8,888; 1881, $8,678; 1882, $10,915; 1883, $10,919; 1884, $12,050; 1885, $15,019; 1886, $16,000; making a total of $109,325.

The sum of $5,500 has been annually pledged for the support of three seminaries—one at Amoy, China; one at Yokohama, Japan; and one at Chittoor, India; together with the two caste girls' schools at Vellore. There had been paid in during the last year for the girls' school at Nagasaki $5,000. In 1881 the sum of $2,000 was given to erect a school building at Kolongsu for the school previously held at Amoy. The sum of $900 was appropriated for the use of Mrs. Talmage to erect a small building at Kolongsu for the benefit of the native women. This has been called the Charlotte W. Duryee Bible School, in memory of the late beloved Foreign Corresponding Secretary. For the enlargement of the Ferris Seminary at Yokohama $2,500 were given in 1884. Other moneys had been appropriated.

The first year 19 Auxiliaries were formed, now there are 200. The number of life members, constituted such by the payment of $25 by one person at one time, has regularly increased. The number to date is 350.

The girls' school at Amoy, which was the first school for native girls in China, is doing a great work for the uplifting of the women of that great empire. The children there not only gain some education, but they become Christians under the influence in which they are placed, and going out among their heathen sisters they must in turn spread a knowledge of that same Saviour of whom they have themselves learned.

The native Christian women are also setting an example of unbinding their feet, so that this may be the first blow to that cruel custom which causes such untold agony to the women of that land.

The schools in India no longer meet with the opposition of former years, but even prominent officials are present at the examinations. Last year 23 girls passed the tests of the government examination, while officials, both native and foreign, were in attendance to offer their congratulations on the improvement of the scholars.

Zenana work has been successfully undertaken at Vellore, and high caste families have been visited and have received instruction in the Bible as well as on secular subjects.

At Yokohama the Ferris Seminary for girls presents an imposing appearance to vessels entering the harbor. It can be seen from a great distance, as it stands upon a bluff, and attracts much attention for the completeness of all its appointments. The course of instruction is highly appreciated by the Japanese, and the number of those taking advantage of the opportunities for obtaining an education increases constantly. Last year 20 of the pupils were communicants; 12 are the daughters of Christian households.

We have thus rapidly sketched the work of the Woman's Board—a work full of interest to those engaged in it. The beginning is small indeed, but the far-reaching results can only be known in eternity.

The Rev. Dr. Chamberlain says, speaking of the hymns he had translated into the Telegu language, that after a day spent in speaking and singing and he had gone to rest for the night, he could hear in the distance the people in the villages singing the hymns he had taught them. The refrain would come softly to him through the trees, in the silence of the night, as they sang,

"Thy refuge would I seek, blessed Jesus, blessed Jesus,"

or,

"My only hope art Thou. On Thee alone I call."

So when the night shall come to us, the night in which there shall be no more work, may not our weary eyelids close the more gently if we know that through these instrumentalies our heathen sisters will be singing as we sleep,

"Thy refuge would I seek, blessed Jesus, blessed Jesus."

The hymn, "On the Mountain Top Appearing," was sung, in which the large congregation heartily joined, when the Rev. E. G. Read, of Somerville, N. J., addressed the Conference on "The Sunday-school and Missions." He spoke without notes, his speech bristling with points and producing a fine effect. He said in part, The period of romance in missions is past; it is now a time of organization, a time of prodigious effort, a time when to make the work move forward aggressively and prosperously large sums of money must be given and expended from year to year. To meet the demands of the work the churches must raise more money. Hitherto only a minority of our churches and members are earnestly interested. In many of our churches it is difficult to raise the apportionments. A crisis seems to have come. Churches are turning to the children in the Sabbath-schools, and now we behold something like a children's crusade in connection with missions. The Sabbath-school is recognized as an important factor in the growing cause. There is danger, however, of the benevolence of the schools embracing too many objects, too many local, general charities.

Churches and Sabbath-schools should first provide for their own. If our own people do not sustain our missions, who will? General benevolences need the help of the Sabbath-school less than our missions do. Frankly, I say, the missionary work in the Reformed Church is imperative, and needs the help of the children. We have a total enrollment in our schools of 96,535. One penny a week from each the year through will aggregate over $50,000.

Children are easily interested in the work. He illustrated by allusion to the building of the missionary ship, "The Morning Star," with the contributions of the children. He never in his life knew of a school whose officers and teachers were interested in a good work in which the children did not become interested. Is there anything more material than that parents should encourage children to take up this work of evangelizing this world when they are forced to relinquish it. The generations to come will achieve results far exceeding all that has yet been reached. There is need of special qualifications. More devotedness and earnestness and zeal is necessary in order to accomplish better results. Greater liberality is needed. Let us pray that God will give our children grace to exceed and grant them the missionary spirit, and may they be better specimens of Christians than we are. Let us also hope that they may be so imbued with the spirit of the Master that they may be the hope of the days to come.

An hour, by the programme, was set apart for discussion. A large portion of the time was occupied in considering whether the papers submitted should be printed in full, no definite conclusion being reached. Several of the delegates urged more earnest efforts to engage the Sabbath schools in an intelligent and earnest support of the missionary work, and pressed the necessity of enlisting the children in order to keep alive a true missionary spirit.

TUESDAY EVENING, 7.30.—There was a large audience in attendance. Fifteen minutes were occupied with a song-service, led by the large and efficient choir of the 12th Street Church. Prayer was offered by Rev. W. W. Knox, of Bayonne, N. J.; after which Dr. Suydam, the President, introduced the Rev. Eugene S. Booth, Principal of Isaac Ferris Seminary, Yokohama, Japan, who spoke as follows:

The broad plans, now formulating in the consciousness of the Christian Church for the preparation of the time when Christ shall enter upon His inheritance, make the question, "Shall the present generation witness the regeneration of an empire?" a practical one. This question demands the attention of every lover of true progress, because in the first place the circumstances which a careless observer might call fortuitous coincidences, but which we, as God's people, must regard as the leadings of Divine omnipotence, have given it that practicability, and, in the second place, because we see in Japan the promise of a realization of an affirmative answer to the question.

But what the new-born thing will be like depends upon the help it shall receive from the Christian Church.

The speaker here gave a general view of the location, size and history of the country, of the character of the people and their government till the opening of the country to foreign commerce about thirty years ago.

Since that time the old empire has thrown off the yoke of feudalism and the emperor has resumed the government *de facto*, destroyed numerous principalities, levied an army and built a navy; constructed dry docks equal to the requirements of the largest steamers, erected machine shops, forges and foundries, railroads and telegraph lines, established schools in which English, French and German are taught; sent more than a thousand of her best young men abroad to study the laws, habits, manufactures, governments and religions of other countries.

In 1872 the first Protestant Church was established with eleven members. In 1873 the public notices against Christianity were withdrawn, but not repealed. The Department of Religion was abolished in 1877 and the Shinto priests awarded a pension that shall cease in 1897. Buddhism, also, with its 296,000 shrines and 248,000 priests, was disestablished, its revenues diverted to the State, and Christians enabled to bury their dead without molestation. Into all this great change Christian thought and influence have entered as a necessary part of the *regime*.

But the time is rapidly approaching when an epoch will be created in the history of that nation. The nation has passed its school days of boyhood and arrived at that critical period where it is plunged headlong into the vortex of skepticisim; a danger so common to youth of promising power.

Thus far the process of regeneration has been one of development by evolution. But there is one thing lacking. Before reaching maturity, young, inexperienced Japan needs to be awakened to a *Christian moral consciousness*. This cannot be evolved by a Japanese any more than it can by us. It must be involved or rolled into the heart, the mental fiber of Japan, from some source outside of itself before it can be again evolved. And this awakening to a Christian moral consciousness can only come from that source which God in His wisdom and grace has ordained it shall come, namely, the Gospel of Jesus Christ, sent thither by His people. It was shown that this had not been adequately done. The speaker went on to say,

There are openings now in Japan which, if occupied and the forces now working augmented, the present generation may witness in God's good providence the glorious spectacle of a Christian people off the shores of the mighty Continent of Asia with its teeming millions.

The opportunities are these: (1.) Japan will inaugurate her majority in 1890, twenty-two years after the Restoration, by convening a House of Representatives. The unrevealed possibilities hidden in the issue of that event are tremendous. In all circles, consequently, there is a feeling of unrest, a looking for safe anchorage ground. The only safety is a true religious sentiment—faith in Christ. (2.) Attention is turned to the civilization of the West. And the Japanese need to be taught that the root and sap of Western civilization is Christianity. (3.) There is a general but honest endeavor being made at social reform. This reaches the home life. It means the elevation of woman. And the Japanese of the highest intelligence and influence are appealing to the missionaries to help them. They look for the power of Christianity here. Shall they be disappointed?

The condition of women in Japan was here referred to, and the religious teachings and influences which had made them what they are, spoken of at some length. The influences now at work are inadequate of themselves to accomplish the desired result, that is, the regeneration of Japan in the present generation; but they are capable of being augmented if Christian people will take hold of this matter with intelligent enthusiasm.

The present agencies are: (1.) A young, vigorous, energetic church, numbering 13,000 members and growing at the rate of 500 per month. (2.) Theological schools with above 100 devoted, intelligent Christian young men preparing for the Gospel ministry. (3.) The circulation of the Scriptures and other Christian literature. (4.) Preparatory schools and colleges in which there are from 1,000 to 1,500 boys preparing for the duties of Christian citizenship. (5.) Female seminaries where there are an equal number of girls preparing to become teachers, and to grace and adorn Christian homes. (6.) The blessed influence of the Holy Spirit, the evidence of whose power is seen in every agency here enumerated.

To bring to pass the condition desired, the Church of Christ needs consecration, concentration and cooperation.

The next address was by Rev. Wm. I. Chamberlain, son of Dr. Jacob Chamberlain, under appointment for his father's field, Madanapalle, Arcot Mission, India. He is a very fluent and rapid speaker, and held the close attention of the audience by a constant flow of eloquence. His subject was: "Missions, the Great Work of the Church and the Glory of the Age." In concluding he expressed, in a few happily chosen words, the joy and satisfaction that it gave young men to accept the commission of the Church to go to work in missions.

The congregation rose and sang "Praise Ye Jehovah's Name." The President, introducing the next speaker, Dr. Jacob Chamberlain, said: "Happy is the father that has such a son, and happy is the son that has such a father." Dr. Chamberlain spoke for a full half hour to the delight of every one present. His address will be published in full hereafter.

The session closed with the hymn "All Hail the Power of Jesus' Name!" and the benediction.

WEDNESDAY, OCT. 27.—The Conference met at 9 o'clock A. M. The first half hour was spent in devotional exercises, conducted by Rev. Chas. S. Wright, of Jersey City. At the close of the prayer-meeting it was announced that the President, Dr. J. H. Suydam, could not be present until noon, whereupon the Rev. Dr. Jacob Chamberlain, by the vote of the Conference, presided. At first the congregation was small, on account of the storm, but by continuous arrivals before the close of the session the body of the church was well filled.

The general subject for this session was Domestic Missions. The first paper was read by Dr. Jacob West, Secretary of the Board of Domestic Missions. It was carefully prepared and presented considerations on the field, its needs, and the present status of the work, as follows:

We greet you with thanksgiving as the Missionary Conference returns to refresh and quicken us with your sympathies and wise counsels. You are as glad to be here. From you shall be handed down the sacred torch of this celestial fire to the humblest member of our Church, until we are melted together and become one living mass of vitalized energy in the prosecution of our heaven-appointed task. This process of assimilation is as essential in the spiritual body as in the physical, and we never can succeed until that mystical process is complete. The thoughtful head, the alert eye, the willing hands and the eager feet are languishing and halting for the nourishment which is to be gathered upon a thousand fields and which a throbbing heart is waiting to send in rich vitalized blood to the very extremity with every pulsation. We need a baptism of the Holy Spirit which shall go to every rootlet of this Tree of Life, which shall be "for the healing of the nations." We need it because of the time in which we live. We need it because of the land in which we live. This land is to furnish the men and the means for the world's conversion to the Lord Christ. Who does not feel that the silent, potent, radiant example of free, prosperous, enlightened America, as the exponent of Christian truth, is the mightiest influence in the world's civilization today! Yet, is the Church awake to this momentous

truth? Are the societies who take care of and foster the work of home evangelization amply and heartily supported? Are they supplied with means which, expended at the right time, shall produce one hundred per cent for any number of years for the maintenance of the work in every land? They are *in debt.* Almost every one without exception is in debt.

I give extracts from a fragment of paper picked up after a missionary meeting, which had formed the synopsis of a speaker's remarks. "There are 15,000,000 foreigners in the United States. Many of these are as degraded as any heathen. In 1880 the foreign born were only thirteen per cent of the population, yet they furnished 19 per cent of the convicts in the penitentiaries and 43 per cent of the inmates of the workhouses and houses of correction.

"In some of the mining districts of this country, out of a population of 1,200 only 40 can be found who even profess Christianity.

"Hundreds of children can be found in one State who have never heard the name of God, except in oaths.

"In some of the lumbering States there is a population of thousands entirely cut off from all religious teaching.

"One town has one hundred liquor saloons and not one church.

"It is not uncommon for home missionaries to find people who have not heard a sermon in years."

And these societies burdened with debt! What can the Church be thinking of, thus to imperil the hope of the heathen in Pagan lands, not to speak of the priceless interests imperilled here! Let the high resolve be made before Him who gave Himself for us, This debt shall be paid.

Our own work is not the task which your Board of Domestic Missions has set. It is not what the Woman's Executive Committee has planned. The task is appointed us of God. The field lies before us, as the child born in your house looks to you for shelter, sustenance and care. The General Synod commands us to take care of the helpless one. The Classes, from an intimate knowledge of a field, conscientiously recommend us to make a definite appropriation for its support, and the Board prayerfully considers whether the five loaves and two fishes will feed the five thousand, or in what other way the miracle can be repeated. Shall it be in cutting down the pittance named for the missionary to still smaller figures?

Under such circumstances we have come to have under our care 110 missions. At the East, with 47 missionaries, 54 missions; at the West, with 46 missionaries, 56 missions, or a band of 93 missionaries in the field, whose average support costs each $283.30. They have under their charge 4,979 families, and minister to 6,910 church members. They have received on confession of faith 667 souls, and on certificate 411, an aggregate of 1,078. They report 95 Sabbath-schools, with an attendance of 10,635, among whom 117 conversions are reported. Six churches have become self-supporting during the year. Seven church buildings have been completed or are approaching it, and nine parsonages have been built or improved.

For the maintenance of this work the Church gave last year $32,210.13, and to the Church Building Fund $12,212.55, or a total of $44,422.68. It was the deliberate judgment of the General Synod, now twice uttered, that this Board needed, and the Church could easily raise, $60,000. This sum was apportioned among the Classes, and by them among the churches. It was kindly received and heroically attempted, and they fell short of this goodly sum $15,557.32. It is the want of just this amount which hangs like an incubus upon us.

In the Classis of Iowa (and Dakota) eight churches and nearly as many parsonages, for shelterless people, are wanted.

In the Classis of Grand River, the Fourth and Fifth churches of Grand Rapids, the latter newly organized, and both very promising, need immediate help. We cannot help them.

In the Classis of Holland, the First Church of Holland needs prompt and generous aid. We dare not even borrow for them.

In the Classis of Michigan, the congregation of young people, composing the Second Church of Kalamazoo, of surprising growth and interest, will be turned into the street in February by the expiring of their lease. They must have immediate and adequate aid.

In the Classis of Wisconsin, the Church of Baileyville needs to be built, and the parsonage, reared with great self-sacrifice and now reduced to ashes, needs to be rebuilt. Pella, Nebraska, asks for a little help to build the church, and Philadelphia, Kansas, whose sod church is ruined, entreats your assistance to obtain shelter for the altar and the people.

In the name of the Great Head of the Church, shall these ask in vain? What is the use of expecting Church extension if we do not make use of the means to extend it?

Relying upon the faithfulness of a good people who have never yet deceived or forsaken us, and because it was the judgment of the highest judicature of the Church that we needed it, we have anticipated about one-half of the amount which the Church did *not* raise last year. We have obligations matured and due to the amount of $8,000, and the most urgent calls for nearly $20,000 more, which, if the people of God will furnish it, we guarantee will return within five years twenty per cent in income for our general church work.

The paper closed with the statement that in regard to the matter of the co-operation of denominations on mission fields, "while nothing has been definitely settled, great progress has been made toward a substantial agreement in regard to the principle of non-interference."

An excellent and interesting paper on "The Woman's Executive Committee and their Work" was next read by Mrs. Edmund B. Horton. This paper was received with much favor.

It began with an outline of the history of the Committee. The Domestic Missionary Convention held in Newark in 1882 urged an organization similar to that of the Woman's Board of Foreign Missions, therefore the Committee was formed. It found its work in providing homes for the missionaries and their families. A Vice-President was chosen for each of the Particular Synods and a committee of two for each of the thirty-three Classes. In May, 1884, the Committee reported 63 auxiliaries, in 1885 it reported 107, the present year 138, a gain of 31; but the contributions for the last year amounted to over $6,000, about one-half more than the receipts of the previous year. During the four years nine parsonages have been built and six others enlarged and repaired. Some of these buildings in the larger towns would be creditable to Eastern villages, but the majority had been plain. The congregations, being poor, have given little money, but have bestowed their labor. In some instances all the work has been performed by the members of the church, the pastor working with the people.

A number of incidents were related of the hardships endured by the missionaries from the want of a suitable home. Sod houses were described, with roofs consisting of saplings laid across the ridge-pole, covered with corn-stalks, then with prairie grass, and finally with a layer of sods, and which when it rains leak mud. But the day of sod houses is over, for the Committee is providing suitable homes. Still the winters are severe, fuel is dear, and often the occupant can afford to warm only one room, which serves for kitchen, dining-room, study, parlor, and often for sleeping-room as well. There the pastor must prepare his sermons, the children live and the wife perform her duties, all under restraint.

As an illustration of what is endured the following is selected:

"One of our missionaries, whose entire house was only 11 feet by 16—one room on the ground floor, with a low, unfinished attic above, wrote, asking that a small addition might be made to his parsonage—just one room—that his wife, who was ill, might be removed from the noise of the children and the odor of cooking.

"All monies in the treasury had been pledged to other objects before his request had been received, and nothing could be done for him then. So time went by and the mother lay on her bed in one corner of the overcrowded living-room, watched her little children while they played, all unconscious of her sufferings, while the father, nurse and physician and servant, each in turn, did all that man could do through the long and weary days; and at night, when the children were sleeping, and his poor wife often feigning sleep that he might be relieved from watching, he would sit down to his studies, to prepare the sermon that must be ready for each Sunday—since how could he disappoint his people, who would come five, ten, twenty miles even, to hear the Word of God preached in their own dear mother-tongue. Yet he did a wonderful work among his people at that time. He lived so close to the Lord that his soul caught a glow of the heavenly brightness, and his words had a pathos and power which none could resist.

"At last he wrote to us, in his quaint foreign way, that the dear wife had gone to her rest and there was room '*too much*' in the little home. He told of his great sorrow, but said he hid it deep in his heart, that he might comfort the children and the poor people who had loved her so."

This is but one instance. In the West twenty-eight churches are without parsonages. The missionaries are compelled to take from their small salaries, for house rent, the money sorely needed to provide the common necessaries of life. Some of them have left comfortable homes and good charges that they may engage in this work, so essential in new settlements. Some of them have two charges, from ten to seventy miles apart. They drive ten miles to hold prayer-meetings, go any distance to attend funerals. They deserve all honor and a fair remuneration.

Care is needed and is used in making appropriations, for, except in the case of the Hollanders, the people of a settlement emigrate again and the village is nearly forsaken. When appeals are made a number of churches respond by sending gifts to one locality which has especially won their attention. So one pastor receives a superabundance and others are left in want. The Woman's Committee gathers information and conveys it to the auxiliaries, and gifts are wisely directed and distributed.

The Committee has also given largely to the fund for church buildings. The churches at Grand Rapids, Sioux Falls, Salem, Centreville, Harrison, and at other places, are partly their work. But to provide parsonages is the special work constantly in view, and that this may be adequately performed the paper concluded with an appeal for generous gifts, the fruit of self-denial, and with an expression of a confident belief that "there are countless unwritten histories of heroic self-denial that gifts may be cast into the treasury of the Lord,—of fervent, unceasing, prevailing prayer; of silent, unsung, unhonored work, that the Lord knows of, and that shall not fail of a rich reward in the day when He maketh up His jewels."

After singing "Hail to the Lord's Anointed," forty-five minutes were devoted to the "Question Drawer." Two questions had been submitted to Secretary Dr. H. N. Cobb:

1. Will it not further the interests of our mission work to have these Conferences oftener? Dr. Cobb favored five annual Conferences, one General, and one in each of the four Particular Synods.

2. Would it be possible to send an agent to the churches that do not contribute, with a view to securing a collection from each church? Ans. The end proposed is certainly desirable, and this is already done in part. The advance that has been made in reducing the number of non-contributing churches is largely due to the services of the Missionary Agents in the Classes.

Secretary Dr. Jacob West was asked and answered questions as follows: (1.) How much money is appropriated each year in distinctively new enterprises? Ans. It varies; depending upon the importance of the fields, and the money available. Recently, there has been an overwhelming number of applications. (2.) Why can we not have some enthusiastic home missionary to go among the churches and arouse the people? Ans. We have no unemployed missionaries, and none that can be spared from their fields. (3.) What summary of the needs, etc., of the work is available to our membership? Ans. The published reports; have prepared a card with condensed information soon to be sent out. We purpose in the future to improve in this respect, and to keep the churches informed.

Several questions of a somewhat miscellaneous character were answered by Drs. Cole and Wells; when Dr. Chamberlain replied to two questions: (1.) Will not the co-operative union proposed in the foreign fields have an unfavorable reflex influence on our churches at home in their gifts? Ans. No. The large hearted givers, even the small hearted givers, will be more ready to fight the devil than to fight other Presbyterians.

The second question and answer will be found on page four.

"Wake the Song of Jubilee" was sung by the audience standing, when the Rev. James Demarest, Jr., D.D., delivered an address on "The Opportunity and Obligation of our Church," which was worthy of the appreciation with which it was received. After indicating in detail the power of the causes which have prevented the growth of the Church in the past, such as the tenacious adherence to the Dutch language after the English language had become the language of the country; the limitations imposed by the control of the Church by the Church in the Netherlands and the struggle to throw off that yoke, involving a fierce conflict of parties in this country, nearly rending the Church asunder; the tendency to confine evangelizing efforts to the Dutch and their descendants; a strange apathy which allowed opportunities to pass unimproved; the surrender to other denominations of congregations gathered in Kentucky and Canada, because so distant from the centre of the Church, Dr. Demarest said, we have still preserved a separate autonomy, have a goodly share of wealth and power, have a goodly record for zeal and devotion and success in the work of foreign missions, and have an honorable name for catholicity of spirit. Now the reflex influence of our work abroad is arousing increased attention to the work at home. The fact that these Conferences, held at first solely in the interest of foreign missions, now give the half of their time to home missions, and the formation of a Woman's Executive Committee of Domestic Missions, indicates this increased zeal in the work in our own land.

Where, then, shall we find our field? The older communities, neglected in the past, have no use for us now. But the nation has not ceased to grow. A new country in the West is opening for our entrance and calls to us for help. A heterogeneous population, cut adrift from old ties, loosed from restraints, is waiting for the moulding hand of Christian nurture to fashion it into the symmetry of a Christian commonwealth.

A particular line of effort calls for us there. Immigrants have come and still come from the Netherlands; they especially appeal to our sympathies and affection. Many are godly men and women, and thank God when they find the arms of the old mother Church extended to welcome them. Others need to be met by evangelizing efforts. This constant inflow from the Fatherland is sufficient to tax the resources of our home mission treasury.

This field has proved a fruitful one. The principal gains in the West, during a generation, have been made among the Hollanders. Four Classes, enjoying a good degree of prosperity and steadily increasing in strength and in the number of their churches, are the result of our labor. Of the eleven new churches reported by the Domestic Board to the last General Synod, nine are composed of Hollanders, and most of them in the new Classis of Iowa. Now the young people are becoming Americanized rapidly and asking for church services in the English language. The time has come for us to give special attention to this transition. The appeal of the new church at Kalamazoo ought to meet a generous response. We can do no better work for our Church in the West than to encourage all such efforts by abundant moral and material aid.

The Reformed Church is also adapted to successful

work outside of the particular field indicated. Men want the bread of life; even bad men suffer sometimes from a soul-hunger which nothing can satisfy but the provisions of grace. Our Church can meet this need. She has preserved in its heavenly purity the Gospel committed to her. There is nothing in her customs or polity to repel men; on the contrary, there is much to attract. "Republican in government, she accords well with the institutions of the country; semi-liturgical in usage, she meets a growing feeling in our time in favor of a more worshipful tone in the services of the sanctuary; sound in the faith and of a stability that is not carried about with every wind of doctrine, she offers the repose of steadfast conviction to the doubting unrest of the age; of a catholic spirit that embraces all who love the Lord Jesus Christ in the bonds of a common brotherhood, she echoes the prayer of the Master that all His people may be one, and in her superiority to mere denominationalism points the way to a common unity. A Church so characterized is certainly adapted to do the Lord's work among any and all people. Let her go forward, then, into the new West, where she is so sorely needed to evangelize the fast gathering millions.

"Thus prosecuting her work, she shall become not an inconsiderable factor in determining the character of the Church of the future—that American Church which is being inquired for already. She has been likened to the heavy artillery in the Lord's army, which moves slowly but does effective work. I would rather liken her to the orange ray of the prism which, mingling with all the rest, shall lend essential help to constitute the white light with which the great Church of Christ is illumining the land. This ray cannot be spared out of the blending of that varied but united testimony for the truth which it is the mission of Christ's Church to bear. The truth colored by the individual peculiarity of each separate communion, and these several colorings blent in one—thus shall the American Church of the future bear her testimony and diffuse her light; and we of the Reformed (Dutch) Church must see to it that the orange ray be not wanting to make the light complete."

Afternoon.—A bountiful lunch was served in the lecture-room, as on the previous day, of which about two hundred partook. From 1.30 to 2.30 the ladies again held a meeting in the church. At 2.30 the afternoon session opened with reading the Scriptures and singing "My Country, 'tis of Thee." Dr. Suydam having returned, presided, and introduced the Rev. Dr. Denis Wortman, who read a masterly and powerful paper on "The Immediate Evangelization of America."

After a pleasing introduction, he said: "Our motto is, 'Christ for America, America for Christ,' and by and by this consummation must be, shall be reached. But shall it be after alternating triumphs and defeats, with bloody Bull-Runs, Shilohs, Vicksburgs, Antietams, Gettysburgs, or with one sure straight march down through the Wilderness to one signal Appomatox decisive ending of the struggle? Fortunately it is not too late for us to determine upon victory; and yet it is not a moment too early for us to lay out our plans and enter upon our campaign. . . . One thing is certain, with all our equipment of wealth, of talent, of culture, of truth and of the Spirit of God, there can be no question of the full conquest of all this land for Christ; *only* we must not spare our energies or wealth, nor delay one fatal year the stern seizing of our opportunity—to-day is the day of salvation!"

Dr. Wortman went on to speak of the great political and religious crisis confronting us in this country, and brought out many interesting facts: "Already three-quarters of the people of the land of the Puritans are foreign born or of a foreign parentage; already the land of the Hollander and Huguenot is seven-tenths the same; one third of the whole white population of the nation is of this class, and sixteen of our largest cities are already under their control. Last year more immigrants came from Germany alone (90,000) than the full membership of our Reformed Church. There landed at the port of New York alone, in the years 1880 to 1884 inclusive, 1,220,552 immigrants from Bohemia, Germany, Denmark, Norway, Hungary, Sweden and Russia. In 1871–1880 inclusive, 2,944,695 men, women and children came to our shores, a very few of them people of culture, morality, religion, but the vast bulk of them dwarfed by ignorance, alienated from the Church by papal exactions or cowered by stupendous superstitions, impoverished by privations, angered by unjust rule against government and law of any kind at all. . . . Verily, we must own that all this comes about in the providence of God; verily, we are to be thankful that while we are sending the Bible to distant lands the work seems too slow to the Redeemer and He sends His, yes, *His* millions of benighted here; here to labor more hopefully in our industries, to grow more normally in the midst of our freedom, to be ministered to of our charities, to spend their lives in the close vicinity of our Sabbath-schools and our churches, where every one of us can be a missionary, where with ordinary zeal and sacrifice they may be led in large and rejoicing flocks into the fold, and where the honor and reward of doing it are ours, or ours the peril and reproach of failure." This is but an extract from this grand, soul-stirring address.

The next speaker was the Rev. Herman C. Berg, who delivered an extemporaneous address, full of fire and bristling with telling points, on "How Best to Secure the Self-Support of Mission Churches." He grouped his thoughts under the general heads, 1. Enrich the Boards. 2. Strike out Beneficiary as used in relation to theological students receiving help from the Church. Let the Church recognize the fact that when a young man enters upon his studies he is already in the service of the Church. 3. Locate aptly. Do not fly over immense distances in the matter of establishing self-supporting churches. It is possible to found a church too soon. 4. Look carefully after the ministers, consistories, and Sabbath-schools. Don't put a novice in the position of elder or deacon, especially of elder. The Sabbath-school is an important factor in securing and keeping self-supporting churches.

After singing the hymn "Shine on Our Land, Jehovah, Shine," the Rev. W. W. Clark delivered a stirring address on "City Evangelization," which is reserved for separate publication.

So much time was occupied by the papers and addresses that discussions upon them were very limited, and much that was said was irrelevant to the subjects presented and to the general subject of missions.

At the conclusion of the addresses in the afternoon the Rev. A. V. V. Raymond offered the following resolution, which, after considerable discussion, was adopted:

That it is the sense of this Conference that every church receiving aid from the Board of Domestic Missions should receive smaller appropriations each year, save in case of exceptional loss or calamity, that ultimate self-support may be attained.

Evening, 7.30.—After singing and prayer the Committee on Foreign Missions reported in substance the following resolutions, which were adopted:

1. That the Conference acknowledges with profound gratitude the faithfulness of Almighty God to His gracious promises, evidenced in the progress made in all our mission fields during the past year.

2. That we urge upon our churches the necessity of unceasing prayer for the continuance of this progress, and especially enlarged grace for ourselves that we may rightly embrace our opportunities, faithfully to employ the means that are ours, and thus secure the blessings of the Church God is so willing to bestow.

3. We heartily endorse the standard for contributions to foreign missions repeatedly set before us by the General Synod in the call for $100,000 per year, regarding this sum as neither beyond the ability of the Reformed Church in giving, or its obligation in virtue of the work to be done, and we hereby pledge ourselves as delegates to do our utmost within the Classes we represent to secure the full amount.

4. That we desire to place on record our high appreciation of the wisdom shown by the Board of Foreign Missions in the policy it has adopted to awaken a wider and deeper interest throughout the Church in its work.

5. That we pledge to the Board our cordial support in future, pursuing this policy as respects the system of conventions—annual, district and Classical—the employment of Classical Missionary Agents, and the apportionment of its needs among the Classes, as a rule adapted to develop and guide the liberality of our churches.

6. That we urge the several members of this Conference to the earnest discharge of the responsibility assumed in the above pledge in the Classes from which they are delegated.

7. In view of the fact that so large a proportion of the annual gifts of the Church to the Board are not received until the closing months of the financial year, and the consequent necessity of borrowing money to meet the expenses of the previous months, and of paying interest thereon, we urge all church consistories to forward contributions to the treasurer of the Board as soon as they are received by them.

That we urge our churches to take up monthly or quarterly collections for this cause, and so distribute their gifts over the year; or, in cases where, in the judgment of pastor and consistory, the annual collection is still expedient, it be taken early in the year.

That we urge the Classes to empower their respective missionary agents to attend to the carrying out of the above suggestions as far as possible.

8. That we congratulate the Woman's Board upon the splendid and increasing results of its vigor and efficiency, and its growing constituency, and hoping that it may soon be represented by its auxiliaries in every one of our churches, we recommend it anew to the attention of pastors and congregations.

9. That we endorse the action of the last General Synod, looking toward co-operative effort with sister churches in mission fields.

10. While welcoming their increasing interest and enlarged gifts, we recognize among the children of the Church an undeveloped power in mission work.

11. Seeing in them the future givers and laborers in this department of Church life, resolved that we urge upon pastors and officers, through more thorough organization and the adoption of practical methods, to develop a missionary spirit among them.

12. That we emphasize the resolution of the General Synod, found upon page 79 of the Minutes, recommending "that at least one session of Sabbath-schools in each quarter be devoted to the consideration of missions.

13. We request the committee who will arrange for the next annual Missionary Conference to secure a paper on the methods for awakening an interest in mission work among the young.

14. That the Board be requested to publish and circulate as widely as possible the paper read before this Conference by the Corresponding Secretary, that from the Woman's Board, and the address of the Rev. E. G. Read.

The Committee on Domestic Missions reported on the papers referred to them, recommending the following resolutions, which were adopted:

1. That this Conference reaffirms the action of the last General Synod in recommending that there be $60,000 contributed by the churches for the work of domestic missions this year.

2. That we urge pastors and Sunday-school superintendents to strict loyalty in directing contributions into the channels of our own Boards.

3. That we suggest to the Board of Domestic Missions the wisdom of using the *Mission Gleaner* as a vehicle for disseminating information in regard to their work.

4. That we heartily endorse the efforts made by the Woman's Executive Committee in providing homes for pastors.

The Rev. W. W. Knox offered a resolution which was adopted, and is as follows:

That we accord the Board of Domestic Missions our sincere sympathy in their needs and our hearty co-operation in their work.

On motion, it was resolved that the papers read be referred to the Board of Domestic Missions, and they be requested to have printed such or so much of them as in their judgment will be helpful to the interests of their work.

The Rev. Dr. James M. Dickson addressed the Conference on the magnificence of our extreme Western country, which he had visited during the summer vacation. The President, Dr. J. H. Suydam, followed with a few closing remarks.

The Rev. Dr. J. B. Drury offered the following, which was adopted by a hearty and unanimous vote:

Resolved, That the hearty thanks of this Conference be extended to the Twelfth Street Church for the use of their commodious edifice and their hospitable welcome to the members of the Conference to their homes; and also to the Church on the Heights and the First Church of Brooklyn, for the provision of the daily lunches, whereby so convenient an opportunity for refreshment not only, but for social converse, has been afforded.

The Conference closed with the doxology and benediction.

Bible Study

AT NORTHFIELD, MT. HERMON AND YALE.

During the present month Rev. Wm. W. Clark, of Staten Island, has been doing a good work at Northfield, Mass., in connection with Mr. Moody's two schools. As Bible instruction forms a most important part in the curriculum of these institutions, Mr. Moody arranged to have Mr. Clark give a series of Bible lectures at each school, or twenty-four during his eight days' visit. The young ladies' seminary numbers about 225 scholars and teachers, and the special services here were opened by Mr. Moody, who appeared to enjoy the Bible lessons quite as well as any of the pupils. At the Mt. Hermon school for boys, across the river, the enthusiasm in the Bible readings was a marked feature. Most of the students and teachers took copious notes, which in many cases were afterwards written out in full.

The majority of the 210 pupils here are earnest, active Christians, many of them preparing for the ministry, missionary and other evangelistic work. A consecrated body of young men who ere long will make their mark in the Lord's service. At his room Mr. Clark would receive a succession of visits from the young men who wanted light on Bible themes or advice in the matter of Christian work.

Altogether, the work at both institutions was greatly blessed, and the students will not soon forget these profitable hours spent in the study of God's Word.

During his visit at Northfield Mr. Clark received several appeals from the Christian men at Yale College to visit them at New Haven and give them a start in the study of the Scriptures. Accordingly, on a Friday evening, he took the university prayer-meeting, held in the large and beautiful hall of the new Y. M. C. A. building, just erected by the Marquand estate. In one hour he gave, by request, an outline of Bible study, setting forth the special truths in many of the Old Testament books, the characteristic differences of the four Gospels and a synopsis of a few epistles. Such was the interest manifested that he devoted two hours on Saturday morning in arranging with a committee a course of Bible study to be pursued during the coming year. He also promised to spend a week with them at an early date and give two or three lectures a day.

Charleston, S. C.—Many of our readers will be gratified to know that the Rev. Dr. Vedder has obtained the $6,000 needed to repair the Church of the Huguenots, at Charleston, S. C., which was seriously damaged by the earthquake. The prompt and generous response to his earnest appeals, and indeed to all the appeals in behalf of the afflicted city, is sufficient proof of the existence of a true Christian sympathy.

The Reading Room.

Our Book-Shelves.

....“THE CRISIS OF MISSIONS; Or, the Voice out of the Cloud.” By Arthur T. Pierson, D.D. No recent American preacher and writer has given so much of time and thought and work to the cause of Foreign Missions as the author of this fresh volume of facts and proofs of the veritable “crisis” at which the world's evangelization has now arrived. *The* crisis which he treats of as having already come, is “a combination of grand opportunity and great responsibility; the hour when the chance of glorious success and the risk of awful failure confront each other; the turning point of history and destiny.” The evidences of the crisis are the facts of the work as it now is; and these are marshalled by Dr. Pierson with consummate skill and power. His pages glow with enthusiastic earnestness and his suggestions for meeting the crisis are practically wise and in line with the developments of the service in our own time. For ministers, for the Monthly Concert of Prayer, for reading in small missionary meetings and committees of the women's societies in our own and other churches, and for family use and Sunday-school libraries, we know of no better hand-book on its great themes than this. (Robert Carter & Bros.)

....“ANCIENT CITIES FROM THE DAWN TO THE DAYLIGHT,” by Dr. William Burnet Wright of the Berkeley Street Church of Boston, is a descriptive and historical account of the principal world cities associated with the Bible. The series comprises, Ur, Nineveh and Babylon, Memphis and Alexandria, Damascus and Susa, Petra and Tyre, Athens and Rome, Jerusalem, and the New Jerusalem. Without pretending to be erudite, the book gives evidence of careful and accurate study, with the faculty of sifting out of the dust-heap of ages the most enduring facts, and presenting them in graphic and life-like style. We have not seen a volume for many a day from which we could gather as much historical information in such a delightful way. The general reader will be interested, and the lover of the Bible will find it a valuable adjunct to his student's library. (Houghton, Mifflin & Co.)

....“THE AGE OF ELECTRICITY. From Amber-Soul to Telephone.” By Park Benjamin, Ph.D. In clear sentences Dr. Benjamin narrates the successive discoveries of the properties of electricity and magnetism, and of the methods by which they can be produced and by which magnetic energy can be transformed into electrical energy, and of the inventions by which these mighty forces have been made the obedient servants of man, making also a liberal and intelligent use of the engraver's skill to elucidate the processes and the machinery described in the text. He has had in mind the large body of intelligent persons who desire to understand these discoveries and inventions, and to have a fair knowledge of the nature of the tremendous and often fearful force which has been brought into subjection to the will of man. His endeavor has been made to make himself understood by such persons, and he has succeeded. It must not be inferred from this opinion, however, that the book in all its parts can be apprehended without thoughtful attention. It is not a novel. The dynamo and the electric light, electro motors, electrolysis and its chemical work—used in electrotyping, the telegraph, the telephone, the induction coil, and the use of electricity in medicine, war, railways, etc., are carefully described. The illustrations are numerous and helpful. It is especially important that the sixth and seventh chapters be mastered. Give time to them. Read them two or three times if necessary, until thoroughly understood. The author has not omitted to add an excellent index. (Charles Scribner's Sons.)

....“SOCIAL PROBLEMS.” By M. J. Savage. The preface tells us that these essays were delivered as sermons, which otherwise we should not have known, for no Scripture is quoted in the volume save a few verses from Genesis, which are described as “the Jew's dream of the original condition of man.” The author has much to say about religion, but all it amounts to in his view is an ethical system, and his speculations are crude and worthless. On social questions he often writes sensibly though not profoundly, and his views of common school education are very good. He says that good as the system is, it sacrifices the true interest of the great majority for a partial benefit to the few. All the education the State has a right to give is simply what is required to fit children to be good citizens. Public money for public ends. (Geo. H. Ellis.)

....“THE INFLUENCE OF CLOTHING ON HEALTH.” By Frederick Treves, F.R.C.S., English Surgeon to and Lecturer on Anatomy at the London Hospital. With Illustrations. The publishers have done well in reproducing in this country this practical and valuable little book on sanitary clothing. The author treats of the materials, value, warmth and properties of clothes worn by both sexes, in the light of fashions, common sense, hygeine, climate and other conditions of life. Such books have a constant value in the household—for prevention and cure of many maladies and for the comfort, decency and elegance of personal and domestic apparel. (Cassell & Co.)

....“SILENT PETE.” By James Otis. The story of the two “stowaways” coming from New Orleans to New York has already been read by thousands of youthful readers as it has been told in Harper's *Young People*. It is here printed in book form and added to the “Young People's Series.” Few of its companion volumes equal it in its charming simplicity and pathetic power. There is a stratum of low life in New York in which the newsboys and their companions are found, which Mr. Otis seems able to describe without offence to morality and yet with the greatest truthfulness. The young musician and his rougher friend are characters which have their counterparts in our streets to call forth the sympathy and help of all Christian people. (Harper & Brothers.)

....Messrs. Harper & Brothers are publishing in a series of neatly-printed volumes some of the tales which have appeared from time to time in Harper's *Young People*. It is perhaps sufficient praise for these stories to say that they have found their way into this carefully edited journal. “INTO UNKNOWN SEAS; Or, the Cruise of Two Sailor Boys,” by David Ker, one of this series, is a narrative of adventure which carries the imagination to strange sights and places, and will doubtless be fascinating to the lads and the lasses too.

....“DORA.” By Alfred Tennyson. Illustrated. A beautiful edition of this very beautiful poem. The illustrations themselves tell the pathetic story of paternal severity, and of bitter relentings over the fruit it bears. They are some fifteen in number, skilfully drawn and engraved by W. L. Taylor, under the supervision of George T. Andrew. The print and pictures display perfectly on the superfine card leaves, all elegantly bound in gray cloth, with cover-design delicately traced in gilt and colors. Given to a friend, it will be valued as a precious souvenir. (Lee & Shepard.)

....“WORTHINGTON'S ANNUAL, 1887,” excels its predecessors, which is saying a great deal. The full-page pictures in alternate tints, by what is claimed to be a new process, for which a patent has been applied for, are very attractive and will be greatly enjoyed. They are numerous, beautiful, graceful, natural and spirited. The text includes verses, stories, short biographies, papers on natural history, and brief articles on a variety of topics. The moral and religious tone of the book is excellent. The tendency of the volume will be to make the young folks observant, thoughtful, good and happy. It is a very handsome gift book. (Worthington & Co.)

Our Library Table.

Periodicals, Serials and Notes.

....The most noteworthy feature of *Harper's Magazine* for November is George P. Lathrop's account of “The Literary Movement in New York,” showing conclusively how the “literary centre” has moved from Boston to this city. An interesting set of portraits are given. Other illustrated articles of value are “Our Coast-Guard,” by Lieut. Ross, and W. H. Gibson's charming “Plea for the Grassy Road.” Madame Adam gives an interesting glimpse of Parisian life and celebrities in “How I Formed My Salon.” “Halloween” is treated from all points of view, traditional, superstitious, romantic, and anecdotal. “The Tragic Story of Binns,” by Harriet Prescott Spofford, is capital. The solid work is put in by Joseph Nimmo, Jr., on “The American Cowboy;” A. H. D. Ackland, on “Coöperation Among English Workingmen;” Edwin de Leon, on “The Tragedy of the Mouffetich;” and Col. Higginson, in “Hints on Speech-making.” We commend the six points in the latter article as eminently sensible and practical. We are glad to see the “Easy Chair's” commendation of a tendency to revive the memory of old times in New York. What better service could Mr. Curtis himself do than to give us a volume of such reminiscences and researches? It would surely be one of the most delightful of books.

...The *Atlantic* for November contains a most varied assortment of excellent articles. Henry James finished his Nihilistic novel in the last number, and the serials of Mr. Bishop and Miss Murfrees bid fair to end in the next. There are two psychological stories, “The Peckster Professorship” and “The Blindman's World,” both of which are intensely interesting. Perhaps the leading article in the number is Percival Lowell's “A Korean Coup D'Etat,” giving the detailed history of the retreat of a little band of Japanese from Söul to the coast, after the progressionist party of Korea had failed to overthrow the pro-Chinese faction. It reads like pages of the Anabasis of Xenophon. We cannot mention all the good things of this number, but call special attention to the superior character of the paragraphs in the “Contributors' Club.”

... The *Reformed Quarterly* opens with a thoughful article by Dr. Apple on The Objective in Christianity. The Rev. Theo. Appel continues his trustworthy and instructive chapters on the Beginnings of the Theological Seminary. Prof. Stahr contributes an admirable paper on the Scope of Science, and Dr. Rupp a very bad one on the Limit of Probation, teaching a probation after death in certain cases. We are glad to see a caveat of the editors against being responsible for this utterance. The closing article by Dr. Weiser is a weak argument against Calvinistic foreordination, which the writer seems quite unable to understand.

....The *New Englander* for October has first a neat summary of the life and character of Joel Barlow, and last an interesting paper on the Thomist and Scotist view-point in relation to Satisfaction, a novel presentation of familiar truth.

....*Christian Thought* contains President Welch's anniversary address on the accord between Philosophy and Faith, and a very instructive paper on Schools in the Turkish Empire, by the Rev. Jas. F. Riggs. Pres. Bascom has an article on the Gains and Losses of Faith from Science, which is more forcible than the author is wont to give.

....The *Baptist Quarterly* hardly needs the apology made for it by the editors. It has a fresh and suggestive article on the Millennium, by the Rev. G. A. Cleveland, a discriminating criticism of Browning, by Prof. Gilmore, some lively Suggestions from the Dates of the New Testament Books, by Wayland Hoyt, and Dr. McArthur's views on the Services of the Church, in which he advocates responsive readings and the Salutation. The reviews of current literature are, as usual, careful and helpful. The Homiletic Department is weak. Fancy a sermon on the phrase “in Christ,” which makes it mean dwelling, (1.) in Christ's biography, (2.) in His angle of vision, (3.) in the current of His purposes! What a studied evasion of the Apostle's profound thought!

BOOKS RECEIVED.

Robert Carter & Bros: Commentary on the Epistle to the Romans. By Charles Hodge, D.D., LL.D. New Edition. 8vo, pp. 716. $3.

The Christian Literature Company, Buffalo, N.Y.: A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church. Edited by Philip Schaff, D.D. Volume 1. The Confessions and Letters of St. Augustin. With a Sketch of His Life and Work. Tall 8vo, pp. 619. $3.

E. B. Treat: Shots at Sundry Targets. By T. DeWitt Talmage, D.D. With Portrait. 8vo, pp. 656.

Charles Scribner's Sons: Messianic Prophecy, The Prediction of the Fulfilment of Redemption through the Messiah: A Critical Study of the Messianic Passages of the Old Testament in the Order of Their Development. By Prof. Charles Augustus Briggs, D.D. 8vo, pp. 519. $3.50; also,

Our Arctic Province: Alaska and the Seal Islands. By Henry W. Elliott. Illustrated by Many Drawings from Nature and Maps. 8vo, pp. 465. $4.50; also,

The Buchholz Family: Sketches of Berlin Life. By Julius Stinde. Translated, from the 49th German edition, by L. Dora Schmitz. 12mo, pp. 232. $1.25.

Macmillan & Co.: The Princess Casamassima. A Novel. By Henry James. 12mo, pp. 596. $1.75; also,

Sir Percival. A Story of the Past and of the Present. By J. H. Shorthouse. 12mo, pp, 300. $1; also,

A Modern Telemachus. By Charlotte M. Yonge. 12mo, pp. 254. $1.50.

A. C. Armstrong & Son: From Pole to Pole. A Tale of the Sea. By Gordon Stables. With Twelve Illustrations. 12mo, pp. 388. $1.50.

James R. Barnett & Co.: Americans in Rome; or, Paul Errington and His Struggles. A Novel. By Ray Aster. 8vo, pp. 308.

Houghton, Mifflin & Co.: Applied Christianity: Moral Aspects of Social Questions. By Washington Gladden. 12mo, pp. 320. $1.25; also,

Beckonings for Every Day: A Calendar of Thought. Arranged by Lucy Larcom. 16mo. pp. 225. $1.25; also,

The Madonna of the Tube. By Elizabeth Stuart Phelps. With Forty-three Original Illustrations by Ross Turner and George H. Clements. 8vo, pp. 94. $1.50; also,

Ten Dollars Enough. Keeping House Well on Ten Dollars a Week; How It Has Been Done; How It May Be Done Again. By Catherine Owen. 12mo, pp. 279. $1.

D. Lothrop & Co.: Hester, and Other New England Stories. By Margaret Sidney. 12mo, pp, 287. $1.25.

UNBOUND BOOKS AND PAMPHLETS.

In Scorn of Consequence; or, My Brother's Keeper. A Novel. By Theodora Corrie. (Harper's Handy Series, No. 100.) 16mo, pp. 191. 25 cents.

Paston Carew, Millionaire and Miser. A Novel. By Mrs. E. Lynn Linton. (Harper's Franklin Square Library, No. 549.) 4to, pp. 77. 20 cents.

Early Australian Voyages. Pelsart. Tasman. Dampier. By John Pinkerton. (Cassell's National Library, Vol. 1, No. 40.) 18mo, pp. 192. 10 cents.

Christian Union and the Protestant Episcopal Church. By Joseph M. Clarke, D.D. 16mo, pp. 79. 25 cents.

Necrological Report Presented to the Alumni Association of Princeton Theological Seminary at its Annual Meeting, May 4th, 1886.

PERIODICALS.

October.—The Lutheran Church Review.

November.—The Domestic Monthly, The Forum, Magazine of American History, The Pulpit Treasury, Wide Awake, Outing, Brooklyn Magazine, Lippincott's Magazine, The Century, The English Illustrated Magazine.

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How Much Have You Gained?

MINGLED with the words of welcome after our summer separation, we have all asked and answered this query—How much have you gained?

We have been away from home for rest and change, *expecting* to be benefited, and are pleased when we can say, I've gained three, four, or five pounds, as the case may be. Sometimes, though, there is the opposite to state, not having gained at all, and one naturally thinks the place didn't agree with us, or we didn't have a good time; something must have been wrong.

This idea of gaining seems uppermost in our minds during vacation. You hear it on all sides, "I must live out-of-doors these two weeks and gain all I can." "A month ago I could row only a mile, to-day I rowed five; I must be stronger." "I can walk ever so much farther than when I first came," remarks another. Their tones emphasizing their satisfaction at what they had accomplished.

A certain merry six who were intent on making the most of their holiday, went to the mill twice and often three times a day to be weighed, and laughingly compared notes, delighting in each additional half pound.

It is a fact that at a celebrated health resort they have a weighing evening once a week, and the invalids rejoice or commiserate with one another as the circumstances require.

Over a sentence in a letter received this summer I've thought many times. "You don't say whether you've gained or not, but I shall tell it by your face." The writer meant it only physically, but there lies a deeper meaning with its lesson. Let us pause and ask ourselves honestly, "*What have I gained this summer?*"

From our good times what have we kept that will help us? Are we the better for those new acquaintances whose lives crossed ours one day? All the beautiful pleasuring times of rides, excursions, rambles, books read, letters received and answered, twilight strolls and quiet talks, have we made them helps—stepping-stones—to higher things?

God has given us all these to enjoy, and has meant we should gain the best out of them all. Just as exercise, sunshine and fresh air have conduced to bodily improvement, so God has intended our happy hours to have developed, strengthened and stimulated our lives and characters.

Did we exert our influence and try in every way and with all our might to gain that which should help us and enlarge our Christian lives? Were we as anxious that our heart-life should grow as that our weight should increase?

If we have come home not one whit the gainer, *then* we have lost not only time but a vast deal more.

Our faces *are* expressive, and they and our lives are answering this question of "How much."

The command is, "*add* to your faith virtue, knowledge, temperance, patience, brotherly love, charity."

Dear readers of "Aunt Marjorie's Corner," what have *we* gained, and how can we use it to further God's work in our respective places?

PROFIT AND LOSS.

Autumn Colors.

THE russet has more variety than any other single color of our autumn. Russet of maple is one thing, of oak another, of elm still another. Russet of cherry is of one shade, and different from russet of apple. Russet of linden is rarely unmixed; it is mottled. Russets of pines vary among themselves—the tamarix, the pine, the hemlock. Then there comes a day when all the landscape is russet-clothed, but in infinite relief of shades. There is the brown of corn in the stack, brown of buckwheat, brown of decaying stubble, brown of fresh-turned autumnal ploughing, and changing under the passing harrow as plush changes under a pass of the hand, till the field is regularly and prettily belted. There is one shade of brown on the forest to the east, another under the western sky. There is brown in the near view which is entirely different from the brown in the distant.

The present autumn has this peculiarity: it is the day of older trees. Saplings are for once left far behind in the race for beauty, by the gnarled old fellows which were saplings when this Republic was born, if not before that. Now an old tree can do one thing that a young one never can. It can change to that unspeakable yellow which is like nothing else in all pigments. An aged maple will gather up during the summer the yellow of the morning and evening twilights, will store itself with what is vaguely called the "golden" ray, and then suddenly bursts forth in late October with all these twilights on its head. Standing underneath the boughs on a cloudy day, even, and with the incipient chill as of November in the air, you yet look up and have the sense of August warmth.

Old trees are capable of maroon, and that, too, which is very pertinacious. Younger growths may assume this warm color for a day or two, but they seem incapable of holding it, and soon lapse into rust and blotch. The mixed brown and red which we name maroon, is wonderfully striking on a hillside in the brilliant light of noon during early November. As the sun declines you lose the proper angle for the delicate sheen. On taking an individual oak leaf in my hand, its red brown polish was so pronounced that I have been unable to explain why the whole forest did not fairly flash. Doubtless the infinite variation of visual angles prevents; whereas grasses and grain, each spear bending the same arc to you as they bow before the wind, will flash almost prismatic at times. I know of no color on the American forest, except maroon, that glistens. The green, to be sure, flashes after rains, but that is a different thing from the burnished aspect to which I am calling attention.—*Emily Haynes, in N. Y. Evening Post.*

Home Courtesies.

"I AM one of those whose lot in life has been to go out into an unfriendly world at an early age; and of nearly twenty families in which I made my home in the course of about nine years, there were only three that could be designated as happy families; and the cause of trouble was not so much the lack of love as the lack of care to manifest it." The closing words of this sentence give the fruitful source of family alienations, of heartaches innumerable, of sad faces and gloomy home circles. "Not so much the lack of love as *the lack of care to manifest it.*" Not more than three happy families in twenty! and the cause so easily remedied! In the "small courtesies of life" what power resides! In a look, a word, a tone, how much of happiness or disquietude may be communicated! Let us all think of it, and take the lesson home to our own lives.

Let the Boys Help.

WHY is it that the boys are allowed to sit around a house doing nothing, while their overworked mother is struggling against nature and fate to do about half the work?

Only the other day we saw three large, able-bodied boys lounging about the house, not knowing what to do with themselves, while their mother, tired and pale, was trying to do the work for a large family and company alone. Not a boy's work to help about the house? Why not? Is there anything about washing dishes that will injure him or which he cannot learn to do well, or about making beds, or sweeping, or setting the table, or washing or ironing, or cooking a plain meal of victuals? On the contrary, there is much to benefit him in such work, the most important of which is the idea that it isn't manly to let the "weaker vessel" carry all the burdens, when it is possible for strong young hands to help. Most boys would gladly help in the house if they were asked to do so, and were taught how to do the work properly. Many a smart boy wants to help his tired mother, but doesn't know how beyond bringing in the wood and the water, and shoveling a path through the snow. This done, she tells him to go and play while she plods wearily on. Not a boy's work? For shame! It is a positive harm to a boy's moral character to allow him to think it right to be idle while his mother is staggering under her burdens. Let the boys help, and those who can't get help "for love or money," as they often write to us, will see their troubles disappear.—*Phila. Methodist.*

Economical Breakfast Dishes.

NO. 1. An economical breakfast dish is made by saving all the little bits left from steak and veal, chopping them as fine as possible, and adding one or two slices of chopped fat pork, or bacon, which must be thoroughly cooked first, as a precaution against trichinæ. Season with pepper, salt, savory, and thyme, and fry without adding any butter or fat till it is quite dry and brown.

No. 2. Chop mutton, veal or beef as fine as for hash; fry for a few moments in salt-pork drippings. Take from the fire, and, in the same frying-pan, make a rich cream gravy, if cream is a possibility; if it is not, use milk, thickening it with corn-starch, and adding a generous lump of butter. Pour half of the gravy into a pan over the fire, thin it with hot water, dip in it slices of well-browned toast; lay the moistened toast upon a flat dish and set it in a warm place. Into the thick cream gravy (or its imitation) put the minced meat; cook it five minutes, then spread it upon the toast.

No. 3. DANISH MEAT CAKES.—Mince raw, lean beef as fine as possible. Unless it is almost impalpably fine, the dish will not be a success, and, where a kitchen is not provided with a sausage cutter, it is best to have it chopped at a pork shop. When it is fine enough, pound it with a potato-masher, season with salt and pepper, and to two pounds of beef add two well-beaten eggs and one cup of cracker-dust, or sifted bread crumbs; moisten with soup-stock, or water, if no stock is at hand; mould with the hands into cakes an inch thick and fry in very little butter. In spite of the mode of cooking, these cakes are relished, and eaten with impunity by dyspeptics. If properly made, they are very nice indeed.

No. 4. If you have some cold mashed potato, steam it, or warm in the oven in a covered pan, and, when it is hot, whip it up with a well-beaten egg. Put some hot, well-seasoned minced meat into a flat, oval dish, heap it up into a mound and surround it with a slim wall of the mashed potato. Make the potato smooth with a spoon; wash it over with a quill, or a broad bladed knife dipped in beaten egg; take a very hot stove-lid (unless you have a glazing iron) and hold it over the potato till the egg-coating turns a beautiful golden brown.

No. 5. HASHED MUTTON.—Cut up the lean meat from cold leg, or joint, into uniform-sized pieces, and remove every particle of skin or fat. The parts too poor to use for hash may go into the soup-kettle. Melt in a stew-pan one ounce of butter; add a dessert-spoonful of flour, a pinch each of salt and pepper, and half a teaspoonful of finely-chopped onion. Stir together for three minutes. Then add two cups of soup-stock, a few drops of Worcestershire sauce, and a teaspoonful of tomato catsup. Stir all together till boiling, then set away to cool before adding to the meat; if this is neglected, the latter will be hard. When cold, add the mutton, put the stew-pan on the fire again and let the contents heat, *but not boil.* Mutton hash carefully made in this way is a very different dish from the stuff commonly known as such.

No. 6. BREAKFAST LAMB.—Boil a breast of lamb slowly until it is quite tender, and boil the water down after the meat is taken out, till there is but little of it left. When the lamb is cold, cut it into oyster-sized pieces, and dip each piece into melted butter or olive oil, then into a mixture of vinegar, mustard, salt and peper. Let them stand all night, then, in the morning, dip each piece into beaten egg, then into bread crumbs, then into egg again, and fry in hot fat like doughnuts. Serve with a gravy made of the boiled-down soup thickened with flour and seasoned with celery or parsley.—*Good Cheer.*

CHILDREN'S PORTFOLIO.

The Lion.

"The lion is come up from his thicket."—JEREMIAH 4:7.

ROSA BONHEUR has painted a picture called "Lions at Home." An engraving of it is hanging in our hall. The lion and the lioness, with their three cubs, form a very happy and contented family circle. They are all quietly resting, securely hidden in their dwelling place by a cactus thicket.

In the days of the prophets there were many lions in the land of Palestine. When the prophet Nahum asked his question, "Where is the dwelling of the lions and the feeding-place of the young lions, where the lion, the old lion (or the lioness) walked, and the lion's whelp, and none made them afraid?" any boy or girl would have answered, "Deep in the forests are their dens, and there they roam and seek their prey."

Ask the question in Palestine to-day, "Do you know where?" and you may hear an echo from the rocks and hills replying, "Nowhere!" The vast forests have been cut down, and all the lions have been driven away. The people, therefore, have no cause to fear that the lion will come up out of the forest from his thicket and slay them, as he slew some of those who lived when Jeremiah wrote these words,

for he has truly forsaken his covert (or hiding-place) to return to it no more.

The lion fears man, and man fears the lion. They are always uneasy when in each other's society; indeed, they do not even like to look each other in the face. Now and then we hear of a pet lion, but something generally happens, if it is kept long enough, to prove it to be a dangerous companion. I read of one belonging to a gentleman which came to his side one day and licked his hand with its rough tongue till it drew blood. Then its whole manner changed at once, and the gentleman saved his life by discharging with his other hand a loaded pistol which was fortunately close by him. Lions are afraid of fire, you know, so the flash and report of a gun or pistol will greatly terrify them, and, of course, the bullet will wound or kill. So whenever a man is in danger of meeting a lion it is well for him to be well provided with firearms.

The lion would always prefer to hide in some secret place, and then pounce unexpectedly upon a man instead of meeting him face to face. That great and good missionary, Dr. Livingstone, tells us how he felt when attacked by a lion in Africa: "I saw the lion just in the act of springing on me. I was upon a little height; he caught my shoulder as he sprang, and we both came to the ground below together. Growling horribly close to my ear, he shook me as a terrier-dog does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess, in which there was no sense of pain or feeling of terror, though I was quite conscious of all that was happening. This peculiar state is probably produced in all animals killed by the carnivora (flesh-eating beasts), and, if so, is a merciful provision by our benevolent Creator for lessening the pain of death." I am glad to know this, not only for the sake of the beasts of the forest, and the sheep of the flock, but for the sake of the women who go to wells outside of villages for water, and little children who stray away from their homes, and are sometimes met by a man-eating, a woman-eating, a child-eating lion; perhaps an old lion perishing for want of prey—hungry lions generally attack people.

Have you ever heard a lion roar? I heard one the other afternoon in Central Park. I wondered, when I first heard him, where that terrible sound came from, and I walked to and fro in the Zoological Garden until I found out. Then I went up to the iron-barred cage, where the captured king of the forest was sending forth his voice in tones which rolled along like thunder. Perhaps he was crying out:

"O for a lodge in some vast wilderness"

Perhaps he was hungry, and expressing his belief that

"Hunger is the best seasoning for meat."

Perhaps he was angry because we were looking at him, but if so, he had no need to say to us:

"Come not within the measure of my wrath!"

Whatever was the matter, he did indeed roar!

The prophet Amos asks: "Will a lion roar in the forest when he hath no prey? Will a young lion cry out of his den if he have taken nothing?" There are several words in Hebrew to describe the lion's roar. The word here used is expressive of the roar I heard,—that of a full-grown lion seeking prey. Another word is used to express his sudden exclamation of delight as he springs upon his prey; another word, his angry growl when he fears it may escape, and another still, the cry or yell of very young lions just past being cubs. You will find many verses in the books of the Old Testament in which these different roars are mentioned. They are generally heard at night. The psalmist says:

"Thou makest dark—tis night—
'Mid settling shadows brown,
Wild beasts with eyeballs flashing light
The forest trample down.

"Young lions roar for prey,
And food from Thee require;
But when the sun arises, they
Back to their dens retire."

I do not know what hour of the day it was when that young lion roared against Samson—as he went with his father and mother to Timnath. You remember that God gave Samson strength to rend him, as he would have rent a kid. After a time Samson passed that way again, and found a swarm of bees and honey in the carcass of the lion, so he put forth a riddle: "Out of the eater came forth meat, and out of the strong came forth sweetness." No one could guess its meaning, so Samson told it: "What is sweeter than honey? and what is stronger than a lion?" King Solomon says, in the Book of Proverbs, "that the lion is strongest among beasts, and turneth not away for any." He has several names in Hebrew; one signifies, The Strong One, and his strength is indeed terrible; yet David, the shepherd boy of Bethlehem, told this beautiful story about himself to King Saul: "Thy servant kept his father's sheep, and there came a lion and a bear and took a lamb out of the flock. Thy servant slew both the lion and the bear." Then David added: "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine," and taking his sling and five smooth stones from the brook, this young David went forth to meet and to slay the mighty giant, Goliath, in the name of the Lord of Hosts. Of course, Goliath was vanquished. He may have been one of those men of whom the Bible speaks, with faces like the faces of lions, and hearts like the hearts of lions, and teeth like the teeth of lions, but the shepherd boy destroyed him more easily, I believe, than Benaiah, that mighty man of valor, destroyed those two lion-like men of Moab, and that lion which he found in the midst of a pit on a snowy day.

St. Paul, the Apostle, wrote long after: "The Lord delivered me out of the mouth of the lion." I wonder when, and where, and how, and whether the Apostle meant a live lion like one of those in the den where Daniel received no hurt; God having sent His angel there to shut those lions' mouths. It may have been a wild beast with which Paul had fought to save his life; but I am more inclined to think he was referring to the cruel Emperor Nero. We read in Proverbs: "As a roaring lion and as a raging bear, so is a wicked ruler among the people," and that emperor was indeed like a ravening and a roaring lion.

In the Bible the enemies of God's people are often compared to lions. When David prayed: "Save me from the lion's mouth!" he had an enemy which he feared more than he feared the lion which took the lamb from his father's flock. "Save me," he prayed, "lest he tear my soul like a lion, rending it in pieces, while there is none to deliver." Indeed, he seems to have had many enemies. As I read his words about them, and remember how our Lord Jesus Christ, who was called the son of David, was afflicted by the wicked, it seems as if David is referring also to the lions which would seek to destroy our dear Redeemer—the Lamb of God: "Rescue my soul from their destructions, my darling, (my only one,) from the lions." "They gaped upon me with their mouths (opened their mouths against me), as a ravening and a roaring lion." "Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places."

If you and I should hear a cry some day: "There is a lion in the streets!" how frightened we would be; especially if we, or our friends, or the people whom we saw, were in danger of being slain. How we would hasten to seek protection, and beg them to do the same! It might be a strong lion, a stout lion, a great lion, a fierce lion, a bold lion, a roaring lion, a ravening lion; but, after all, boys and girls, neither you nor I nor they would have nearly so much reason to fear it as that dreadful, destroying, devouring lion concerning which Peter the Apostle says: "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour, whom resist, steadfast in the faith." Steadfast in that faith which subdued lions—is trusting in God for deliverance. Let us pray to our Father in Heaven, as Jesus has taught us, to deliver us from this evil one, and to preserve us unto His heavenly kingdom. "No lion shall be there, nor any ravenous beast—but the redeemed shall walk there."

E. S. C.

Alice's Potatoes.

"MAY not I, too, do something for the poor families?"

The question was put by little Alice, who had been listening to the appeal of the Bible distributer for money to give Bibles to the destitute.

"Oh, yes," answered papa, with a playful twinkle in his eye, "I will give my little teaser all the money she will earn by digging potatoes at a cent a hill."

The next morning Dr. Day, Alice's father, was engaged in preparing medicines for his patients in the office, and had quite forgotten his promise of the day before. Not so Alice, who, as soon as breakfast was over, stole into the garden, and with her trowel in hand began to dig potatoes in good earnest. She came in at dinner-time, her cheeks all aglow with healthy exercise.

"What makes my little pet look so happy, I wonder?" asked papa.

"Because," said Alice, "I have earned forty cents for the Bible-man to-day. Those potatoes, you know," she added, seeing her father's perplexed face.

"What, you haven't been in that hot garden all the morning!" cried the doctor.

"Indeed I have, papa, and now I want the forty cents to run over and pay the Bible-man."

"When, half an hour later, Alice returned, her father took her into his lap, and said:

"I am glad, Allie, that you have so soon learned the lesson that 'it is more blessed to give than to receive.' We are always happy when we are working hard for others, and happiest of all when we are working for Jesus too."—*Child's Paper.*

Children's Sayings.

A CERTAIN little girl is very quick with an answer. She has a roguish uncle, who loves dearly to tease her. One night, he suddenly blew out a lamp.

"Why, where did the light go?" he asked, opening his eyes wide at Edna.

"It goed out, be course," answered the little one, promptly.

One afternoon Julie went to the pond with Aunt Belle, to find some cat's-tails. They were not very plenty, and Aunt Belle began to despair; but pretty soon Julie's bright eyes discovered a bunch of very small ones. She gave a little cry of delight.

"O auntie, I've found some!" she cried. "Some kitten's tails, auntie!"

"I'm 'fraid of the dark!" said Baby, snuggling up to mamma one night.

"Why?' asked mamma.

"'Cause it comes so close to me."—*Youth's Companion.*

WHALES do not spout water. They spout vapor or breath. When a whale spouts, his "spout hole," as whalers call it, is always above water. The enormous volume of the whale's breath, expelled suddenly into the different temperature of the air, causes the white, bush-like vapor to remain suspended for a moment—like the steam from a locomotive. The only time a whale spouts liquid, is when he has been mortally pierced by a lance, and then he spouts warm blood. The sound of a whale's spouting is like the roar of a locomotive blowing off steam.

GRACE had very curly hair and it was a great trial to her to have it combed. One day during this process she was crying and making a greater disturbance than usual, when her mother said: "What will the neighbors say when they hear you making such a noise?" Pausing amid her weepings, she said in broken tones: "They'll say, 'Why don't that woman spank that child?'"

Little Heads Together.

No. 1.

ENIGMA.

I am composed of 25 letters.
My 8, 15, 19, 17, 3, is a set of steps.
My 23, 5, 11, 6, 20, 24, is to make an onset.
My 22, 10, 14, 16, is a number
My 18, 7, 12, 22, 21, 9, is the name of a bird.
My 4, 2, 11, 13, 25, is an article of furniture.
My 20, 16, 1, is to acquire.
My 5, 11, 17, 9, is to stop.
My whole should be found in every household.

No. 2.

SQUARE WORD.

1. To supply a defect. 2 A lord's estate in lands. 3. To invest. 4. Names of things. 5. Clothing. V.

No. 3.

BEHEADINGS.

1. I am a circular frame turning on an axis.
Behead me and I am a part of the foot.
Behead me again and I am a fish resembling a snake.
2. I am a home for animals.
Behead me and I am a piece of household furniture.
Behead me again and I mean *capable of doing.*
3. I am a certain kind of coat.
Behead me and I am an insect.
Behead me again and I am a river in England.
Behead me again and I am to employ.

NELLIE LEFFERTS.

Answers to Puzzles of October 13th.

No. 1.—Walk as children of light.

No. 2.—

1.	2.
H	N
D A Y	C A P
H A V E N	N A T A L
Y E T	P A R
N	E

No. 3.—The letter A.

Correct answers from J. M. D., Currytown, N. Y., Lewis D and Jennie Labagh.

PRIZES.

Two new books are offered as prizes for the months of November and December. One will be given for the *best original puzzle,* the other for the *best list of answers* to puzzles published in these two months. Address COUSIN LOIS, office of THE CHRISTIAN INTELLIGENCER.

Sonnet to the Goddess of Liberty.

BY THE REV. EDWARD J. RUNK, A.M.

FRATERNAL concord of republics strong
United in poetic flame of thought.
And deathless diadem rejoicing sought
To crown their friendship through the ages long.
On granite base secure they wisely placed
A massive goddess with a hand of flame
Outstretched to greet the world in Freedom's name,
On isle that ceaseless sea and city faced.
With martial throngs and booming cannon's roar,
Paeans and winged words from silver lips,
The great men of the nations trod the shore,
Where Liberty salutes the swift-sped ships
In Gallia's name enlighting evermore
Who seeks Columbia, freed from tyrants' ships.

Mr. Bartholdi's Goddess.

AT the conclusion of the Franco-Prussian war, M. Bartholdi, a French artist, visited this country to report upon a suitable gift from France to the American Republic. The result was the conception of a colossal Goddess of Liberty, draped in classic robes, with right arm outstretched bearing aloft a brilliant torch, and left arm clasping a tablet inscribed with the memorable date, July IV., 1776, while from the crowned head, with seven projecting horn-rays, lights should flash as jewels of a deathless diadem.

In 1874 an appeal was made to the French people for funds to execute the elaborate design; in 1877 Congress authorized the acceptance and inauguration of the statue; July 4th, 1884, the completed work was formally presented to the American Minister in Paris, and was transported eleven months later to New York, where it arrived June 17th, 1885. Meanwhile, the Americans were not idle, but through committees, private subscription, and journalistic enterprise, notably that of the *New York World*, raised funds to erect a suitable pedestal upon the island of Mr. Bedlow, which had been selected by General Sherman in accordance with M. Bartholdi's preference.

General Charles P. Stone and Mr. David H. King, Jr., built the pedestal, eighty-nine feet high from the ground and one hundred and forty-nine feet above high water. The base is sixty-two feet square, the top forty-three and one-half. Then they put up the copper Goddess, with her iron spinal column.

Thus the brazen image was set upon the island of Mr. Bedlow, and it was determined that on Thursday, October 28th, 1886, there should be the sound of sackbut and psaltery, of cannon and steam-whistles, and that a vast multitude, from the President in the White House unto the gamin from the gutter, should be gathered together to glorify the Goddess of Liberty.

Twenty thousand men assembled along Fifth avenue above the Worth monument, and poured their numbers in stately review past the President, the Governor of the State and the French guests, who surveyed the scene from a stand at the monument. There were United States troops and marines, New York national guardsmen, Grand Army of the Republic men, firemen, society men, collegians and others—a mighty host. It was a cloudy, drizzling day, but the procession proceeded down Broadway and under the *World's* arch until the head arrived at the Battery. Then the President and all others in authority, together with many others not in authority, including the beloved children of France, took shipping, and moved across the North River to the island of Mr. Bedlow. A stately marine procession of two hundred vessels had circulated upon the river around the naval guard anchored at the island, and many craft gathered there, with crowding hulls and shrieking whistles. The North Atlantic squadron and the battery on the island welcomed the President as he arrived with a thundering salute, and when the illustrious company had gathered on the rostra at the feet of the brazen Goddess, the exercises began; but not until General Schofield had long implored silence of the vociferous tug boats and steamers.

The Rev. Dr. Storrs read a very elegant prayer in English; then Count Ferdinand de Lesseps spoke energetically in French in behalf of the Franco-American Union, which had built the Goddess. Our grand old Roman Senator Evarts presented the statue to the President in sentences of sweet English, long drawn out. And then and there a string was pulled, the French tri-color veil vanished from the thirteen feet high countenance of the Goddess, and she began officially to illumine the world with the light of her face.

Then arose a mighty shout. The people, illustrious and non-illustrious, the tug-boats and the ferry-boats, the yachts and the river-boats, the battery ashore and the broadsides on the men-of-war conspired to make a joyful noise, which culminated in a musical outburst from the accomplished Gilmore with dulcimer, sackbut, psaltery and all kinds of music.

Then stood forth our noble President to accept the colossal maid in behalf of the nation, which he did with most appropriate sentiments and diction, set forth with clear tones and engaging gestures. M. Lefaivre, the French Minister Plenipotentiary, followed with a short address, and, after more Gilmorean music, the orator of the day, the Hon. Chauncey M. Depew, made the commemorative address, which fired all hearts and elicited vast applause from land and sea.

We sang "Old Hundred," and received Bishop Potter's blessing, and another blessing from the batteries as the President left the island—a national salute. The yards of the men-of-war were manned; the pink flashes from the roaring guns illumined the clouds of smoke and the deepening dusk, and one by one the vessels slipped away.

But the statue was not illuminated, the fireworks were postponed until Monday, November 1st, and the programme passed on to a dinner to the French guests at Delmonico's and a reception at the Chamber of Commerce on Friday, when, with many others we shook hands with the veteran Count de Lesseps and wished him every success.

Thus the Goddess of Liberty has been set up, standing one hundred and fifty-one feet above her granite and concrete three hundred thousand dollar foot-stool, and three hundred above the mighty main, weighing four hundred thousand pounds, and costing herself forty thousand and, with all the trouble she caused, two hundred thousand dollars. Long may this five hundred thousand dollar Goddess stand and blaze as a brazen and luminous invitation to the world to rise, come, and shine in Liberty. Long may the Goddess stand, with arm untired and torch unquenched to bind France as Europe and the United States as America in generous alliance for the good of humanity in the cause of freedom, a perpetual encouragement of light, irreducible to ashes.

Yet from the image we soar to the reality, from the historic and political to the eternal and spiritual; and we see one as the Son of Man, of no overpowering colossal size, nor of matter destructible, who says and shines as truth: "I am the Light of the world," "Every one that committeth sin is the bond-servant of sin." "If, therefore, the Son shall make you free, ye shall be free indeed." This is the God of Liberty, who enlightens the world.

E. J. RUNK.

Financial.

TUESDAY, Nov. 2d.

THE bank statement for the week showed loans decreased $153,200, specie increased $851,800, legal tenders decreased $200,900, deposits increased $494,000, and $929,100 added to the surplus of reserve, making $6,398,675. For money on call the rate is 5 to 6 per cent. The import of specie for the week amounted to $3,025,255. National bank currency was reduced in October $1,978,332. The silver dollar is worth 77 1-2 cents as bullion. For interest and dividends on securities about 20 millions of dollars were due yesterday. The national debt was reduced about 13 millions in October. Another call for $10,000,000 3 per cents, to mature Dec. 1st, has been made. The $1 silver certificates have been called in, because the paper proved unserviceable....The imports of merchandise at this port for the week were valued at $8,415,904, and the exports at $6,804,607. Foreign exchange sold yesterday for $4.80 1-2 for 60 day bills and $4.84 for demand for sterling.... The Stock Exchange continues strong and was buoyant yesterday....The visible supply of wheat in the United States and Canada, east of the Pacific slope, was reported yesterday to be 56,152,991 bushels, an increase for the week of 878,651 bushels, with a small increase in oats, rye and barley, and a decrease of 337,520 bushels of corn. The Liverpool stock of wheat is 3,574,562 bushels less than at this time last year. Quotations yesterday were: Wheat here 84 1-4, in Chicago 73 1-2; corn here 45 3-4, in Chicago 36 1-8; oats here 32 5-8, in Chicago 26. Cotton closed at: Nov. 8 89-90; Dec. 8.94-95; Jan. 9.3-4; Feb. 9.11-12. Hay in large supply. Choice timothy 80 to 85 cents. No. 1, 75, clover mixed 55 to 60; long rye straw 60 to 65, oat 35 to 45, wheat 25 to 35.

News of the Week.

(Continued from page five.)

The Commissioner of Indian Affairs, J. D. C. Atkins, makes his annual report....Mrs. Stewart's will, read last evening, is expected to be filed for probate to-day....Theatre opened at Tuxedo Park, N. Y....Timothy Stevens, of Boston, Mass., and Judge Simson, of Berlin, Germany, are dead.

MONDAY, NOV. 1—Dr. Otto Arendt, leader of the silver party in the German Parliament, delivered an address before the German Athenæum Club of London, on the present position of the currency question in Germany and England....M. Stambuloff opened the Sobranje at Tiruova yesterday in presence of all the Regents and the members of the Cabinet. Speeches were made in favor of Bulgarian independence....The plotters against Prince Alexander have been released....Revolution in the State of Zacatecas, Mexico, crushed. All the leaders captured....Seven native villages destroyed by volcanic eruption on the island of Niapu in the Tonga group of the Friendly Islands....Ex-Minister James Russell Lowell to be married to Dowager Lady Lyttleton, widow of the late Lord Lyttleton ...A heartless Mexican murders his wife and step-daughter in a passenger car....The French Government receives but little encouragement from Turkey in its agitation against the British in Egypt....Prince Napoleon and his secretary are now in Washington, D. C. ... Slight earthquake shocks felt yesterday in Columbia and Charleston, S. C. Shortly after the shock a spring of clear, pure water appeared in the Custom House yard, and runs at the rate of a gallon a minute. ....Two women arrested in Oneida County, N. Y., as highway robbers....A fire causing the loss of nearly a quarter of a million of dollars, and probably several lives, occurred early yesterday morning in the Knight & Leonard building, East Madison street, Chicago....Henry Ward Beecher and Mrs. Beecher arrived home yesterday by the "Etruria."

TUESDAY, 2.—Surveyor Beattie was shot in the hand and the hip, in his office in the Custom House, yesterday noon, by Louis Bieral, a discharged inspector. Bieral was arrested. Mr. Beattie is expected to recover. ....The chief cook of the Astor House restaurant was shot last evening by an angry waiter, who immediately after fled to the steps of a basement store and shot himself dead. The cook's wounds are not serious. ....Six thousand men in beef slaughtering houses in Chicago struck against ten hours yesterday. Five hundred pork packers struck in East St. Louis....The dead by railroad crash at Rio, Wis., number 14 so far.... The Statue of Liberty was lighted electrically last night and the display of fire works was made to thousands of spectators on boats, the docks and roofs of buildings around the harbor....England calls conference of powers about Bulgaria ...Severe floods in Italy....Heavy monsoon rains in India....One hundred heavy shocks of earthquake on Island of Ninafou, Tonga group, on Sept. 10th, and active volcano thrown up 300 feet above a lake 2,000 feet deep.

INDIGESTION, DYSPEPSIA, nervous prostration, and all forms of general debility relieved by taking *Mensman's Peptonized Beef Tonic*, the only preparation of beef containing its *entire nutritious properties*. It is not a mere stimulant like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, over work, or acute disease; particularly when resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York. Sold by druggists.

MARRIAGES.

DAVIS—TEN EYCK.—On Oct. 27, at the residence of James K. Ten Eyck, near Storm Ridge, N. Y., by the Rev. Wm. W. Schomp, Frank Davis, of Stone Ridge, and Gertrude Ten Eyck, daughter of James K. Ten Eyck.

HANSEN—DANIELS.—At Gardiner, N. Y., Oct. 24, by Rev. P. K. Hageman, Charles J. Hansen and Annie N. Daniels, both of Poughkeepsie, N. Y.

LYONS—CARUTHERS.—At South Bend, Ind., Oct. 14, by Rev. N. D. Williamson, Mr. John S. Lyons and Miss Phebe Caruthers.

WARNER—BRADT.—At Niskayuna parsonage, Oct. 27, by Rev. C. P. Ditmars, William M. Warner to Antonette Bradt, all of Niskayuna, N. Y.

DEATHS.

HASBROUCK.—At the residence of his son, Josiah, at High Falls, N. Y., Severyn Hasbrouck, on Oct. 20, in the 78th year of his age.

Notices and Acknowledgments.

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

FULTON STREET DAILY NOON PRAYER-MEETING, 113 Fulton Street, and 58 Ann Street, Just east of Broadway, near William Street. COME IN, REST, AND PRAY. Stop 5, 10, 15 or 20 minutes, or the hour, as your time permits.

THE CLASSIS OF ORANGE, for the installation of the Rev. John Stillwell at Bloomingburgh, N. Y., on Nov. 10th, at two o'clock P. M., appointed the President to preside and read the form, Rev. Dr. S. W. Mills or Rev. J. Hutchins to preach the sermon, and Elder De Witt to give the constitutional notice.
S. C

THE CLASSIS OF SCHOHARIE appointed the following supplies for vacant churches: Gilboa and Prattsville, November, Rev. D. K. Van Doren; January, Rev. J. G. Smart; March, Rev. P. Phelps, D.D. Schoharie Mt. and Central Bridge, October, Rev. J. G. Fagg; Dec. Rev. E. Miller; Feb., Rev. W. A. Wurts; Sharon, October, Rev. J. G. Smart; Dec. Rev. E. Miller; Feb., Rev. J. G. Fagg.
D. K. VAN DOREN, S. C.

THE CLASSIS OF SCHENECTADY will meet in special session in the Second Reformed Church of Schenectady, N. Y., on Monday, Nov. 8th, at 2 o'clock P.M., for the examination of the licentiate, E. J. Blekkink, and arranging for his ordination and installation over the Church of Lisha's Kill.
C. P. DITMARS, S. C.

BOARD OF FOREIGN MISSIONS.—The Board will meet in regular session at Synod's Rooms on Wednesday, Nov. 10th, at 3 P.M. Classical Missionary Agents are cordially invited and urged to be present, according to recommendation of General Synod. The appropriations for 1887 will be presented for adoption. HENRY N. COBB, Cor. Sec.

Publisher's Department.

DON'T SUFFER COLD TO ACCUMULATE on cold until your throat and lungs are in a state of chronic inflammation. Attack the first symptoms of pulmonary irritation with Hale's Honey of Horehound and Tar and achieve an easy victory. Sold by all Druggists at 25c., 50c. and $1.

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I was a great sufferer from Dyspepsia and Constipation. I had no appetite, became greatly debilitated, and was constantly afflicted with Headache and Dizziness. I consulted our family doctor, who prescribed for me, at various times, without affording more than temporary relief. I finally commenced taking Ayer's Pills. In a short time my digestion and appetite

IMPROVED

my bowels were regulated, and, by the time I finished two boxes of these Pills my tendency to headaches had disappeared, and I became strong and well.—Darius M. Logan, Wilmington, Del.

I was troubled, for over a year, with Loss of Appetite, and General Debility. I commenced taking Ayer's Pills, and, before finishing half a box of this medicine, my appetite and strength were restored. —C. O. Clark, Danbury, Conn.

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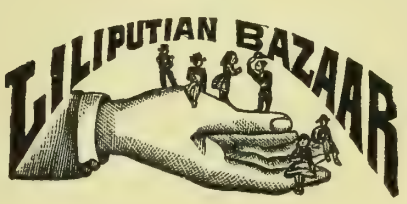

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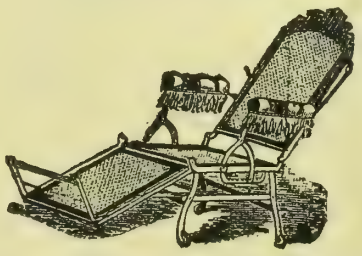

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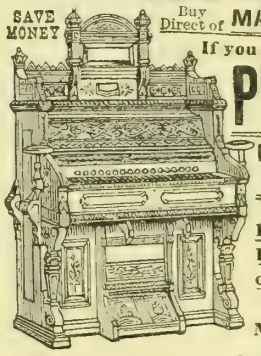

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THE SUNDAY-SCHOOL.

The Necessary and Unnecessary Work of the Sunday-School Teacher.

BY GERTRUDE L. VANDERBILT.

(A Paper read at the Ninth Convention of the Kings County Sunday School Union, N. Y.)

PART I.

IF the Sunday school teacher is not in this present age familiar with the duties of the position, there is surely no valid excuse to be offered for the want of knowledge. In these days of conventions, Sunday-school newspapers, Chautauqua schools and lesson-helps there is so much assistance of every kind afforded that it seems like a work of supererogation to offer new suggestions, and perhaps, presumption to intimate that such may be necessary. And yet the Sunday-school work is one so full of interest to those engaged in it, that a friendly interchange of thought and opinion is never wholly without good results. This must be my excuse for adding a few words, from my own long experience, to what shall be so much more ably said by those who have kindly come to assist us in making this Convention profitable in its results.

I would divide the work which the teacher is called upon to perform into two distinct divisions—that which is necessary and that which is unnecessary. While insisting upon the necessity of the careful performance of certain duties, I am glad to have this opportunity of calling attention to the burdens which are, I think, unnecessarily laid upon the Sunday-school teacher.

We will refer first to those duties, the neglect of which makes the distinction between the faithful and conscientious, and the indifferent and worldly teacher.

To know the lesson for the day before coming to the class, to be ready by reason of thorough study and constant prayer to communicate the truths it contains, is the most important preparation a teacher can make. The various helps offered for the study of the international series leave the teacher without excuse if not familiar with all the lessons to be drawn from the text. When the teacher comes with the knowledge thus gained, and after a week of daily prayer for God's blessing upon the class, then there is no mere form of words taught, but the very spirit of the Gospel is communicated. Heart to heart, mind to mind, the teacher impresses spiritual life upon the dormant energy of the child. It is as when Elisha brought life to the son of the Shunamite woman. The child was not awakened by the cold staff of a formal messenger. But when eye to eye, lip to lip the true phophet came into close contact with the sleeping boy, then the child "waxed warm" and new life was evoked within him. The teacher thoroughly acquainted with the lesson and imbued with an ardent desire to impart a new and spiritual life into the child is not a mere formal messenger, but the prophet calling up the better life. Such teaching is not a mere form of words, for the heart as well as the memory is engaged; a life lesson is given, not a mere form of words acquired. The teacher's superficial knowledge of the lesson, mere book-question and book-answer, can only give a superficial knowledge to the class; the mind may be taught but the heart is not awakened and such teaching only swells the number of such as "know their duty, but they do it not."

Next to a thorough familiarity with the lesson an efficient teacher should have a personal acquaintance with, and an affection for the members of the class. There is nothing which secures the confidence of the scholar more readily than the consciousness of personal interest existing between teacher and taught. The feeling that it would pain teacher to hear of faults, and please teacher to hear of good conduct is an incentive to well doing.

"I'd like to jump over the fence an' git some er them apples, but I'm feard teacher might hear 'bout it," was the excuse Benny gave for not stealing.

Yes, love will sometimes keep a child from sinning where the moral law would be powerless to restrain. But if Benny's reasons for honesty do not reach higher under continued instruction, there has not been much good attained, for in that case love to the teacher has only been the proverbial "ounce of prevention" which, in such circumstances, reverses the proverb and is not equal to "the pound of cure." Every superintendent can testify to the affection of scholars for their teacher from the experience of trying to change scholars from one class to another; almost always they prefer to remain with the teacher to whom they are accustomed. This affection, if properly used, may be a powerful factor for good between a conscientious and affectionate teacher and the class.

Punctuality in attendance is another qualification which is exceedingly desirable in a teacher. To be present when convenient to come, and to be absent at the slightest excuse, is trifling with the highest interests of the class. A teacher who is not punctual can never have a class punctual. We sometimes wonder that the teacher can expect the class to be punctual under such circumstances. What various excuses we hear from absentees—the weather is too warm, or too cold; it is too muddy, or too dusty; visitors, or visits to pay. These excuses do not seem to us insurmountable, but like the bean-stalk of Jack in the nursery tale, it is astonishing to what an immense size they rapidly grow.

On the other hand, what a blessing to the school are the punctual teachers, those who are never absent when it is possible to be present, and who can be relied upon through the cold of the winter, or the heat of the summer. They stand like Bartholdi's Statue, firm and strong to hold up the light to the entrance of a safe harbor.

The duties of the teacher are not exclusively confined to the class in school; there are means of work throughout the week which serve as a preparation for the Sabbath. No teacher can become acquainted with the class without personal visitation. Go to the home of the scholar, see the child as a member of the household, become acquainted with the parents. Knowing the influences acting upon its daily life, the child may be better understood. There may be more forebearance required, or, perhaps less, but there can scarcely be a just measure of the child's requirements unless there is some knowledge of the circumstances and conditions of its home life.

May we not add, in this connection, that there is a much higher ideal of attainment before the Sunday-school teacher of to-day, than was formerly recognized as requisite for the work. Those of us who have grown old in the Sunday-school, may remember a time when it was thought that to be a member of the church was a sufficient qualification for being accepted as a teacher. The whole work in the school consisted in asking the printed question and listening to the memorized answer recited too often in an indifferent and perfunctory manner, and heard without explanation or application.

The teacher of to-day comes before the class with all the preparation which the present age supplies, and with a fuller knowledge of the requirements and possibilities presented. Thus there is a wide field opened and entered upon by the faithful ones who have the spiritual growth of the children warmly at heart.

Home Readings.

LESSON 7. FOURTH QUARTER.

M. The Call of Peter ..... Luke 5 : 1-17.
T. Peter on the Sea ..... Matt. 14 : 22-36.
W. Peter on the Mount ..... Luke 9 : 28-36.
T. Peter's Confession ..... Matt. 16 : 13-23.
F. Peter's Denial ..... Mark 14 : 66-72.
S. Peter Restored ..... John 21 : 1-19.
S. Peter at Pentecost ..... Acts 2 : 14-36.

—From the Westminster Question Book.

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

Nov. 14th.—"*Peter Restored.*"—*John* 21 : 4-19.

Golden Text.—"He saith unto him, Feed my lambs."—JOHN 21 : 15.

CENTRAL TRUTH.—"If ye love me keep my commandments."—JOHN 14 : 15.

INTRODUCTION.

ON the day of His first appearance to His disciples the Lord had directed them to a certain mountain in Galilee where He would meet them, and it is there that, in all probability, He showed Himself to 500 brethren at once. After the events considered in the two preceding lessons the disciples went into the northern province to await the appointed time. During this period of waiting, with nothing especial to occupy them, it was natural that they should turn to their old employment for a season. It is not necessary to suppose that when Peter said, "I go a fishing," he meant that he proposed to return permanently to his worldly occupation and to give up his apostolic commission. Entering one of the little fishing boats on the lake, they spent the night in unrequited toil. It was after this wearisome and discouraging night of labor that Jesus appeared to them, bringing success in things temporal, and blessings in things spiritual.

THE LESSON.

I. THE DRAUGHT OF FISHES.—VS. 4-11.

V. 4.—"*But when morning was now come.*" After the darkness, light; after failure, success. "*Jesus stood on the shore; but the disciples knew not that it was Jesus.*" The appearances of Jesus after the resurrection were unheralded and mysterious.

V. 5.—"*Children, have ye any meat?*" This question, which seems to our minds to immediately reveal the Master, did not arouse in the minds of the disciples a single suspicion as to the identity of the stranger. "*They answered him No.*" They took the inquiry as one of friendly interest on the part of this man, and told Him of their failure.

V. 6.—"*Cast the net on the right side of the ship, and ye shall find.*" Even this direction failed to cause them to suspect that the LORD was speaking with them, because it is often possible for persons on the shore to see indications of a shoal of fishes which would not be noticed by those on board a ship. "*They cast, therefore, and now they were not able to draw it for the multitude of fishes.*" In a few moments failure had been changed into great success, because they had wrought under the command and with the blessing of Christ. As by an object lesson Jesus was repeating to them His saying, "Without me ye can do nothing."

V. 7.—"*Therefore, that disciple whom Jesus loved, saith unto Peter, It is the Lord.*" John appears to have had a peculiar power of discernment. He was so in sympathy with Jesus that he penetrated His disguise sooner than any of the others. "*Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked) and did cast himself into the sea.*" If John was quick to recognize, Peter was prompt to act. And this verse well illustrates and contrasts the dispositions of the two disciples.

V. 8.—"*And the other disciples came in a little ship....dragging the net with fishes.*" The load had been so great that they did not have strength to lift the net out of the water into the boat, so they towed it along behind their vessel until they reached the beach.

V. 9.—"*They saw a fire of coals there, and fish laid thereon, and bread.*" Their surprise was continually deepening. They probably thought that they were to have the opportunity to share their provision with the Master, and to invite Him to their morning meal, but instead, they find preparations already made for their entertainment by Jesus as their host.

V. 10.—"*Jesus saith unto them, bring of the fish which ye have now taken.*" Although He had provided the meal, yet He honored the labors of His disciples by having a part of their own supply upon His table. Although sufficient in Himself for the work of salvation, He has graciously made us workers together with Him.

V. 11.—"*Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three.*" Some have seen in the number of the fishes a symbolic reference to the success of the Gospel in the world, but such an inference is not necessary. It was the most natural thing in the world for the fishers to count the contents of their net, and we may have here simply the statement of the number found without any occult symbolism. "*Yet was not the net broken.*" As God had preserved the clothing of the Israelites in the wilderness, so He placed His hand under the sorely strained net of the fishermen and kept it from breaking. Even so does He often help and prosper His servants in the business of this life.

II. THE WAYSIDE MEAL.—VS. 12-14

V. 12.—"*Jesus saith unto them, Come and dine.*" Literally, breakfast. He thus assumed the position of host or head of the household. "*None of the disciples durst ask him, Who art thou?*" Their curiosity was doubtless great to press inquiries concerning His person and place of sojourn during the intervals between His infrequent manifestations, but a holy awe restrained all questioning. They were satisfied that this was the Lord, and they satisfied themselves with this knowledge.

V. 14.—"*Jesus then cometh, and taketh bread, and giveth them, and fish likewise.*" By the draught of fishes Jesus showed Himself interested in the work of His people, and now shows that He enters into sympathy with us in our home life, in short that He is with us always.

V. 14.—"*This is now the third time that Jesus showed himself to his disciples.*" That is to say the third time that He had appeared to any considerable number at once; it was the seventh appearance to one or more of His friends.

III. THE LOVE OF PETER.—VS. 15-19

V. 15.—"*Simon, son of Jonas, lovest thou me more than these?*" Peter had doubtless received the assurance of forgiveness in private, but he was to be publicly restored to the confidence and favor of the Lord. Peter had boasted that, though all should forsake Jesus, he would remain faithful, hence Jesus asks him whether he still considers his love greater than that of his companions. "*Yea, Lord; thou knowest that I love thee.*" Three things are to be noticed in this answer: First, Peter waives the comparison between himself and his brethren; second, he uses a word of less emphatic meaning as descriptive of his love; third, he throws himself upon the knowledge of Jesus, and not upon his own protestations. "*Feed my lambs.*" He was to prove his love by service, while Jesus proved His confidence by permitting him to serve.

V. 16.—Immediately Jesus repeats His question, omitting, however, the comparison with others. Peter's answer remains the same. He has no proof to offer, and can only open his heart to his Lord. "*Feed my sheep.*" This has a fuller meaning than the first charge, for it is literally, "shepherd my sheep," or as some say, tend, my sheeplings. The

sheep need more than fodder, and the shepherd has a variety of responsibilities.

V. 17.—"*He saith unto him the third time, Simon, son of Jonas, lovest thou me?*" Now, Jesus puts His question upon the plane of Peter's answers. Each time He has brought the test down to a lower level, until Peter, feeling as if the Lord doubted him even yet, answers with tenderness, and with sad remembrance of how well he had deserved the doubt, "*Lord, thou knowest all things, thou knowest that I love thee*" "*He saith unto him, feed my sheep.*" The threefold denial had been followed by a thrice repeated confession and three solemn charges to fresh duty and greater faithfulness. The scene in the palace, and this by the seashore, made an ineffaceable impression upon the mind and heart of Jesus.

V. 18.—In this verse Jesus gives to Peter an intimation of prolonged life, "*When thou shalt be old,*" and of a death of violence and suffering.

V. 19.—"*This spake he signifying by what death he should glorify God.*" It will be seen by this expression that the Christian may glorify God by his death as well as by his life, and that enemies of God defeat themselves when they seek to blot out the remembrance of His name from the earth by deeds of violence. "*He saith unto him, Follow me.*" This has been taken to be a command to imitate Christ throughout life, but the context seems to imply, rather, that Jesus wished for a further interview with Peter by himself, and that they walked together a little in advance of the others.

LESSONS FOR TO-DAY.

1. Where human effort fails Christ's blessing gives success.

2. The workmen of Christ should labor under His direction.

3. We should recognize Christ in the blessing of life.

4. Christ makes the wants of His servants His care.

5. Jesus seeks to restore those who have yielded to temptation.

6. Jesus knows our hearts, whether we love Him or not.

7. He has work for all who love Him.

8. We can glorify Him wherever He places us in His Providence.

The Dirge of the Leaves.

As the leaves are falling, falling,
On the meadow and the lawn,
Hear them in the twilight calling,
Hear them in the frosty dawn—
Farewell, summer, in whose morning
We put on our primal green,
Now in gold and crimson burning,
Quivering in the autumn sheen.

As the leaves are falling, falling,
Seem thay pensive thus to say—
(While the tinted meadow palling),
Farewell, summer, for decay
Sends us to the earth to molder
'Neath our dwelling on the bough;
Dimmer are the suns, and colder
Is the breeze that fans us now.

As the leaves are falling, falling,
Cometh, too, a triumph tone,
As of stricken heroes calling
After final victory won.
Saith it: Mortal, can your story
Witness, at the closing strife,
On your shroud a brighter glory
Than the fairest hues of life?

—*E. W. B. Canning.*

A Touching Incident.

A VERY touching incident occurred at Gouverneur Hospital, New York city, last week. Little Annie Ashpurvis was sent by her parents, who live at No. 36 Hester street, to the cellar for some fire-wood. The child, who was but six years old, took a lighted lamp in her hand, and while descending the stairs, her foot slipped and she fell, breaking the lamp, and the flames of the burning fluid soon eveloped her entire body. As soon as the surgeon was called, the little sufferer was wrapped in what is known as a "Stokes prepared sheet," and driven in an ambulance to the hospital. The child was put on a soft cot, and the house surgeon did all he could to alleviate her suffering, but it was impossible to save her life. Under the influence she soon fell asleep. Thus breathing for some hours. Her face was so swollen, she could not open her eyes. About half past two in the morning, she showed signs of returning consciousness. The watchful nurse asked her would she take a drink. She distinctly answered "Yes."

In a moment the House Surgeon Aspell was beside her cot. He felt the pulse, but shook his head and turned to go away. As he did so the little creature moved her body. She turned half around. The dim light of a candle shone on the blackened face. The swollen lips pursed out, and in a clear, sweet voice the dying child began to sing the hymn, "Nearer, my God, to Thee." The doctor and nurse stood transfixed. The other patients in the silent, darkened ward leaned on their elbows, and drank in the sweet melody. The first verse completed, she gradually sank back on her pillow. Her strength began to fail, and with it her voice, and only the humming like distant music of the air of the hymn could be heard. How sweet, yet weird, that humming sounded. The candle lent its meagre light, the big clock in the corner told out its seconds as the sweet little soul passed out to its Maker. The humming ceased. All was over. The doctor turned away; his handkerchief sought his eyes. The nurse gazed into the flame of the candle. She seemed to read the history of the little one's death there. She heaved a sigh, and no doubt offered a prayer. The remains were buried Friday from the hospital. The coffin was strewn with flowers, offerings of her little schoolmates, with whom the dead child had been a great favorite.—*The Evangelist.*

....Christ is the best of paymasters. He borrowed Peter's boat to preach from, and at the close of the sermon gave him such a draught of fishes as he had not had before. —*George C. Needham.*

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Total Cash Assets, Jan. 1, 1886....	$3,177,473 99

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Reserve Premium Fund	2,938,020 00
Reserve for Unpaid Losses and Claims..	80,040 10
Net surplus	1,319,341 71
Cash Assets.....	$7,628,401 81

SUMMARY OF ASSETS.

Cash in Banks.....	$126,608 99
Bonds and Mortgages, being first lien on Real Estate.....	743,300 00
United States Stocks (market value). ..	2,912,697 50
Bank and Railroad Stocks and Bonds (market value).....	1,733,640 00
State and City Bonds (market value) ...	236,000 00
Loans on Stocks, payable on demand....	13,000 00
Interest due on 1st July, 1886.....	12,394 74
Premiums uncollected and in hands of Agents.....	299,646 97
Real Estate.....	1,34 4,113 61
Total.....	$7,628,401 81

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The Christian Intelligencer

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Editors: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
Associate Editor: MRS. MARGARET E. SANGSTER.

A WEEK OF PRAYER for the blessing of God upon the Young Men's Christian Associations begins on next Sabbath. The associations are becoming a powerful agency to lead young men to God and to preserve them from the temptations to which they are especially exposed. There are 1,071 of them in the United States, with 140,000 members. Five hundred and ninety-two associations report young men's Bible classes, 555 young men's prayer-meetings. But the Church is called to look out beyond this country and to plead for Divine favor for the 2,301 associations in other lands. If these more than 3,000 organized bodies of young men full of life and force should receive a baptism of the Holy Spirit, should be endowed richly with the gifts of Divine grace, what a mighty power they would be in the world not only at the present time, but for years to come. Is it not wise to remember them in the pulpit, the prayer-meeting, at the family altar and in our private devotions?

EDUCATION.—In the course of President Dwight's admirable article, in the *Forum* for November, on "How I Was Educated," he makes this remark, which, we think, must commend itself to the approval of every intelligent and thoughtful observer: "But I cannot help feeling, in view of my own college course, and of all that I have seen since then, that the great defect of the past and the present education lies in the want of personal and individual intercourse between the teacher and his pupil—immediate contact of the mind of the former with the mind of the latter—in such a degree as is to be desired for the pupil's highest inspiration." But one may well ask how this can possibly be attained in institutions like Yale, where the students number some five hundred or more, and where accordingly they scarcely see a professor till they enter the junior year, and even then are apt to be lost in the crowd. It is only a college whose students do not exceed two hundred that can afford the requisite facilities for a close contact of the teacher with his pupil. Such contact compensates for many deficiencies in other things, but the lack of it cannot be compensated by anything else. The American pupils of Tholuck, who were so many and so distinguished, all set most store upon the companionship he allowed them to have with him. It was not so much what he taught as the charm of his inspiration and personality which influenced them so deeply and permanently.

OUR BRANCH of the Reformed Church has before it, at home and abroad, such opportunities for effective and legitimate service as it has not enjoyed for years past. The diligent and hearty improvement of these opportunities will lead to others still more desirable and more numerous, and by providing promptly, intelligently and liberally for those now existing, from them will be received help for a proper development of those which will flow out of them. "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath." These words of our Lord and Prophet, of Him who rules and rewards and with whom are the treasures of wisdom and knowledge, are pertinent to the position of our Church to-day, for they were spoken immediately after the parable of the sower on one occasion, and as a conclusion of the parable of the talents on another. They address us to-day with special force. Our work in heathen lands is widening and advancing with rapidity. The seed sown in the past is here germinating and sending up vigorous and promising shoots, which if properly cared for will soon bear blossoms and fruit, and there it is bearing fruit such as we have prayed and hoped for. Everything that we have instituted is growing, schools, churches, theological classes. At home, both at the East and West, new fields are opening, new churches are organized, and the appeals to our generosity exceed those of a number of previous years. Educational institutions also are pleading for a larger income to enable them to meet the demands actually made upon them. By prompt giving now we shall soon have more and have abundance. It is giving that is called for. Nothing else will answer. There is sterling piety on these new fields, and admirable methods of work are carried forward with intelligent energy; the one thing lacking is money. To give that is our part just now. It should be done with rejoicing.

THE END of social order and legal regulations has not begun because Mr. George received nearly seventy thousand votes a week ago, or because Mr. Powderly very unwisely affirmed his allegiance to the platform on which Mr. George stood. Mr. George's vote was only one-third of the votes cast, and it remains to be seen whether it can be much increased. Socialism has been a political party in Germany for almost if not quite a generation and has not yet obtained possession of the government, and, what is more to the point, has not secured the votes of a majority of the wage-earners. Our English cousins, after they heard of the election last week in this city, began to sell their American securities; a very unwise thing to do if they had a desire to hold them, and especially so as they had just succeeded only with great difficulty in inducing the socialists of London to forego a parade on the Lord Mayor's Day,—in fact, a procession to follow immediately after that of the Lord Mayor. There may be trouble with the socialists in this country, but it is not likely to become serious. The wage earners who have one hundred millions of dollars in the savings banks, those who own the houses they live in, those who have bought a few bonds, those who have loaned money on mortgages, will not advocate the theories of Mr. George or the communists. A large number of workingmen voted against the labor candidate, so called, and would do it again. This land is neither Germany nor Great Britain. Our constitutions and laws have endured a series of severe tests, and will endure this one. Mr. George said, indeed, in one of his singular speeches, that the United States are on the eve of a French Revolution; but he was just as mistaken in that as he is in the theories of his books. The workingmen have real grievances, but they will see that to promote a socialistic revolution is not the way to remove them. The only real strength communism has among us it has from the large inflow of men who do not understand the American State or the American Church. The longer their residence among us, the more they will find out how mistaken they are. And workingmen will find out that the best counsel they can find anywhere is to be found in the words of the Bible and especially in the words of our Lord and Saviour Jesus Christ, and that the best and most powerful instrument to right all wrongs is the Word of God. It is for the Church to teach that Word by precept and example, and to teach diligently and prayerfully, and to live according to the Word carefully and conscientiously. It is for Christian people to acquaint themselves with the condition of the wage-earners, to sympathize with them, to give them good counsel, to strive to remove the evils that oppress them, and to do to others as they would have others do to them. It is a time for the faithful observance of the Golden Rule, and such faithfulness will be as efficacious as it has always been.

The Immigration Once More.

UNDER the title "Unwelcome Guests," the London *Christian World*, of September 30th, described a company of people in words Americans who love their country may well consider seriously. It said:

Some two months ago a party of men, women and children, to the number of one hundred, described as Greek gipsies, were landed in London. Having been ejected from the Millwall Docks, they settled upon some waste land at Poplar, but their filthy habits and the annoyance they caused by begging soon made them an intolerable nuisance. From London they were conveyed to Liverpool, with the view of shipping them to America, as their burning desire was to roam about the United States. So dirty, however, were they, that no shipping company would accept them as passengers, for if they did they would have had nobody to keep them company. Even Paddy, who is not too particular, refused to sail with the Greek gipsies. Some of them were then sent from Hull to Hamburg, in the hope that they might be conveyed to New York by a German line. But they were not allowed to land at Hamburg and were sent back to Hull, where they still are, whilst the remainder of the party are in Liverpool. They resolutely refuse to return to Greece, being bent upon reaching the land of the Stars and Stripes. But the puzzle is how to get them there. Their money will soon be gone, and then they will become chargeable to the ratepayers. The Greek government has been appealed to, but the Greek Consul-General says that most of them are not Greeks, but Serbs and Roumanians, who wander freely over Eastern Europe. They are tinkers and coppersmiths by trade, but we fear that, even if their habits were not objectionable, they would not have much chance of earning a living in this country whilst our own unemployed hold up such a forest of idle hands. Some of them have Greek passports, but, according to the Greek Consul-General, these were given to them in order to enable them to pass through Greece on their way Westward. It is pretty clear that Greece, having once got rid of them, does not want them back again.

Such an addition to our population is at least not desirable. If it is possible to send such people back to the land they came from, it would be wise to do so.

After his return from Europe, late last summer, Mr. Chauncey Depew said to the representative of a daily newspaper, who wished to obtain the impressions he had brought back with him, that one of the facts which had chiefly arrested his attention was that the anarchists and communists of the Continent, being stoutly resisted at every step, thwarted by the governments and the people, being repressed with severity and having little political power, were turning their faces toward the United States and were coming to this country in increasing numbers, for they believed it to be a free field where they could work out their schemes without hindrance and effect their desire to destroy all private property. It is plain to all that Mr. Depew is right. He is competent to form an opinion on such a matter and his words should have weight with us. Evidence enough has been furnished during the past two or three years that communism is increasing its strength among us. The election of

the past week in this city will increase the expectations of European socialists and tend to invite larger numbers to transfer their efforts to this country. Their aim is to overturn the government and the existing social order, to deprive every man of his property, to substitute a collective for individual ownership. We speak by the card and not from conjecture or from the hysterical imaginations which fear inspires.

For years the immigration was from Great Britain. It respected the Sabbath and the Church, assailed none of our institutions, supplied laborers much needed, and fell in kindly with all our ways. Political life was corrupted by emigration from Ireland, which habitually voted for the most unprincipled candidates for office; but that was manageable and could be and was overcome when it carried its schemes to an extreme length. Many of the emigrants from Europe, however, of a few years past have come to us to overturn nearly everything we prize, everything we have secured at a great cost of thought and effort; have come to be, not our fellow citizens, but our masters; not to learn the duties of citizenship in a true republic, but to impose upon us the wild and unjust theories which they have formed under formal State churches and oppressive governments. They are godless, sceptics, liberty to them is license to do as they please; the Sabbath is a holiday, not a holy day; a free Church is a conspiracy against freedom of action, a restraint upon their atheistic unrighteousness not to be tolerated. To them nothing is sacred; a man of virtue, thriftiness, industry and piety, is in their view an enemy of his fellows, deserving only to be stripped of all he possesses and to be hurled in disgrace from the esteem and honor he has attained. Such men have come and are coming to these shores by thousands, and wait to-day only for a favorable opportunity to accomplish their unrighteous and destructive schemes.

A few weeks ago a body of workingmen struck and refused to work because their employers insisted on taking apprentices into their shops. Strikes have repeatedly occurred in other trades for the same reason. American lads are not to be allowed to learn mechanical trades except in very limited numbers, lest the labor market should be overstocked. But a few years ago in rural towns it was common to see four or five lads in the carpenter shop and in other shops. That day is over. The trades are closed against American lads, except the very limited number allowed by the workingmen. But European operatives can come by the thousands and crowd the labor market. The American boy is excluded from the shop, the foreign mechanic is welcomed.

The national land office reports that during the last civil year, ending on June 30th, over twenty millions of acres of the public lands were sold, that the average sales for a few years have been twenty millions of acres a year, and that there are about two hundred millions of acres of public lands remaining in the possession of the nation. In ten years, therefore, the national domain will be disposed of. A large part will become the property of emigrants from Continental Europe who have contributed nothing toward the making of the Republic, who have not the shadow of a claim upon the national property. In ten years more there will be no public lands, no cheap lands, for the sons of American farmers. The children of those who have made this country what it is will have been deprived of their patrimony.

We are all the children of emigrants indeed, but we have acquired rights. We have a right to the institutions we have founded and maintained at great cost. We have a right to the fruit of the self-sacrifice and toil and carefulness and sagacity of our fathers and of ourselves. No men of other lands have a right to swarm here and take our acquisitions from us.

Is it not time to "put a tariff on Castle Garden," to tax every immigrant family or individual, coming here to live, one hundred or two hundred dollars a head and so put a check upon the immigration? Has not the immigration reached a point and assumed a character when a restraint upon the inflow has become necessary, when what was once largely a blessing has become almost a curse?

THE ELECTION on Tuesday of last week was an uncommonly earnest one on all sides This city has its keg of human powder and a pretty large one, ready to explode from a spark. Yet, although a very large proportion of the population was doing its best in the triangular contest and was incited by a confident hope of success, the struggle was conducted under a supreme determination to obey the law and preserve order. At present it seems to have been one of the fairest political contests ever conducted in the city, as it certainly was one of the most orderly. For the best of reasons we can entertain great expectations for a body of voters exhibiting such self-restraint, such regard for the common weal, rendering such a voluntary and cheerful obedience to social and legal regulations. The population here is heterogenous, has come from all lands, and often causes great anxiety in good and patriotic men; but when it is seen behaving with the decorum of the last election and with unfailing regard for all that depends on good order we may reasonably believe that it has in it a character which can be wrought upon for the attainment of the best ends.

"Old Colony" Papers.

THAT NOBLE ANIMAL, THE HORSE.

II.

PROBABLY we do not associate horses with travelling, in this age of steam, quite so much as in Bible times or even in the stage coach days of our fathers. Though the horse might be "a vain thing for safety," he was a great thing for speed. Habakkuk speaks of the Assyrian horses as "swifter than leopards." The rich and great would travel post in old times, with relays of horses. In royal progresses, the fleetest steeds were laid under contribution. Every beast in the land was, for the time, the king's. In this way I understand the Saviour's requisition of the colt upon His triumphal entry into Jerusalem. It was designed to be a royal progress, and an assertion of His royal prerogative.

And the day is coming when all travel shall be sanctified. It shall be a royal progress of Jesus and His disciples. It shall not desecrate the Sabbath, even under pretence of drawing people to hear preaching. It shall not be on railroads whose every sleeper is rotten with fraud, and every rail rusted with robbery. The summer tourist shall not leave his religion at home, nor lose, like Robinson Crusoe, his reckoning of Sundays. "The wayfaring man" in Europe, and even in Paris, shall no longer be worse than "a fool" to err in the way which seemed so clear and so narrow in his own country and in his father's house. The disciple shall also be as his Lord, who "went about doing good."

But this "holiness to the Lord" shall be on the *bells* of the horses. Harness, in ancient times, was by no means as simple a contrivance as with us. Among other things, the collar terminated in a bell under the horse's or mule's neck, and sometimes there seem to have been lesser appendages which gave forth a tinkling sound. And when these trifling and almost superfluous details of the trappings of the horses which men drive are classed among consecrated things, can anything be added to imply a universal sanctification of heart and life? It shall not be a surface-spread of holiness, however extensive, but one that is vertical as well as lateral, apparent in every ring and ray as we cut downward into the life of men.

The bells of the horses stand for the ornamental element of life. They were primarily appended for the same purpose as tassels, plumes and embroidery, and silver and gold platings. The only other mention of bells in Scripture is in connection with the high priest's ephod, whose long border was hung with small golden bells alternating with carved and colored pomegranates. These latter had, of course, other uses and meanings, but were mainly a matter of adornment. And now the inspired announcement is made, that the tinkling ornaments of a horse's bridle shall yet be on a level of sanctity with those blessed bells, whose soft and sacred sound seemed to the pious Hebrew's ear like the distant footfalls of a God. The whole movement of life shall be a priestly progress. Its very fringes and faintest echoes shall be as when a nation of priests pass within the holy of holies.

God is the author of beauty, and its king. He beautifies the place of His sanctuary, and offers Himself as a "diadem of beauty" to His people. But beyond all the brightness of His heavens and His earth, beyond all the charms of form and color with which He has inspired art to embellish the handiwork of man, there is an ornament of grace and a beauty of holiness, without which no man can please Him. And the time is coming when, like a bride adorned for her husband, the whole world shall stand thus arrayed before Him.

There is no higher form of art than music, howbeit none so common and popular; and alas! none so desecrated. The arts of ornament and design still wait their inscription, "holiness to the Lord," but though for the most part without God they are rarely, and only in secret and illicit ways, unclean. Whereas musical art, while an indispensable aid to religion, is also the most serviceable medium of ribaldry, licentiousness, and unbelief. Even when music is professedly the handmaid of the Lord, she is too apt to be a Martha rather than a Mary. She sings with an averted eye and a distracted heart, as unto man and not to God, and with the thought of receiving praise more than of rendering it. Too often is she prostituted to the filling of the Church's coffers, like her of whom it is recorded: "It came to pass, as we went to prayer, a certain damsel met us who brought her masters much gain!" But the day is coming when a greater than Paul, "being grieved," shall turn and say to the spirit of worldliness which possesses our church music, and which supposes that gain is godliness, "I command thee in the name of Jesus Christ to come out of her."

The modern, and with us the main, association of horse's bells is with merriment and pleasure-seeking. The immediate suggestion to our minds is some scene like the following: A winter night, the heavens one glory of moonlight, and the earth one glare of snow; a cavalcade of sleighs gliding swiftly over the smooth roads, filled with gay and singing parties of the young, who were buried to the chin in furs, and drawn by horses that dash on as if in hearty sympathy with the mirth and gladness which they bear; and above the shout and song which make the roads ring, above the grinding of the snow and the trampling of hoofs, and yet as an underlying and interpreting melody, sounds the shrill and incessant chime of the bells of the horses!

I suppose there are worse things in this world than sleigh-rides, and that there will be a place for them in the millenial age. But I am sure they will be all the gladder, and will not be viewed with such grave suspicion by the parent and pastor, and by all who are zealous for God and solicitous for the young, when upon these bells of the horses also shall be "holiness unto the Lord." And so of all the pleasuring and conviviality, concerning which the wise man was tempted to cry out: "I said of laughter, it is mad; and of mirth, what doeth it?" Whereas now it is seldom that God is in all the thoughts of the pleasure seeker and the merry-maker, then His name shall be upon the very jingling accompaniments of their social festivities.

Yes, not church bells alone and convent bells and altar bells shall be accounted sacred, and invested with a holy calling, but all bells shall be baptized of the spirit of holiness, and blessed of God. The door-bell shall be the medium of a sincere and sanctified fellowship, and of a "hospitality without grudging;" and the dinner-bell shall be as the chimes which call us to the Lord's table. Man's whole life shall be one sweet symphony, keyed upon the song which the shepherds heard at Bethlehem; and, as it flows on in the light of God, it shall throw off a spray of holy harmonies like a peal of bells.

Religion shall be no secret thing. Consecration shall be of the outer life, as well as of the inner. There shall be no pretence of holiness, a mere plating of the harness, a religion which flaunts before men in caparisoned steeds drawn up at church-doors, a sounding of the trumpet or bell before one as the hypocrites do, no mechanical or ritualistic holiness—like that of Queen Helena, who sought to fulfil this prophecy by fastening bits of the cross to the tinkling ornaments of her bridle rein. And on the other

hand there shall be no pretence of a holiness which does not set apart, nor of a priesthood of believers which does not make them a peculiar people, clothing them with the garment of an avowed dedication, and causing them to go in and out before all men with the sweet savor and sound of a perpetual confession.

For, what is inscribed is made evident. And the testimony is full and clear as it extends to the minutest details, and finds expression in its faintest and commonest utterances. What then shall be the golden harmonies of that Day, when there shall be upon the bells of the horses

HOLINESS TO THE LORD!

F. N. ZABRISKIE.

October 20th, 1886.

The Departing Swallows.

NOT yet, dear swallows, do not gather yet!
A little longer stay;
For at your flight the glory of the year
Will fade and pass away.

With what delight we hailed your sudden coming
A few bright months ago!
A happy crowd on rapid wings disporting
In evening's golden glow—

White breasts that caught the gleam of vanished sunshine,
And flashed it back to earth—
Dark wings that sped like arrows through the ether—
Cries of exulting mirth.

For ye were heralds of the glorious summer.
In regal pomp she came;
And Flora lit for her a million torches
Of many-colored flame.

But now a breath comes sighing through the arden;
The roses drop their leaves;
The poppy falls apart, and freckled lily;
The scarlet salvia grieves.

For life is waning, waning. Cruel winter
Behind the keen blue sky
Stands waiting. And the swallows know, and gather,
And form their troops to fly.

Good-by, dear swallows, little summer friends!
Cold falls the autumn rain.
Follow the sunshine! but, some happy day,
Come back, come back again!

—*Mary E. Atkinson, in The Congregationalist*

Thayer's Lexicon of the New Testament.

THIS handsome quarto from the press of the Messrs. Harpers is an important and very welcome addition to the resources of the student of sacred literature. All scholars have felt for years that just such a work was greatly needed.

In the year 1850 Dr. Robinson issued the last edition of his New Testament Lexicon, which at once took rank as a standard, both in Britain and this country. It accurately represented the best scholarship of that period. The learning, the insight and the judgment of its distinguished author gave it a value which it is not likely to lose. His opinion on vexed questions will always be quoted with respect. Yet it is quite impossible that a dictionary issued thirty-six years ago should answer the needs of the student in our own day. Those years have been marked by intense activity in every branch of New Testament study. Several new uncial manuscripts, some of them of great value, and a number of cursives, have been brought to light and collated, and much the same may be said of the most important versions, so that the aids for settling the Greek text have been vastly increased. A large variety of critical commentaries has appeared in Europe and America, which contribute in no small degree to the better understanding of the Greek Scriptures. So, too, in sacred geography, in archæology and in all the ground usually covered by a Bible dictionary, a decided advance has been made since the last generation. Now a proper Greek-English Lexicon of the New Testament should represent to those who consult it the chief result of all this progress. And this is what Professor Thayer has aimed to do, and to a large extent has done.

The title page declares his volume to be a translation of *Grimm's Wilke's Clavis Novi Testamenti*, revised and enlarged. Grimm's Lexicon has for years been regarded as the best one existing, and it is certainly desirable to have his work reproduced in English as it is here. And yet we would prefer a volume based on Grimm which should give only Professor Thayer's own views, for the reason that Grimm, although studiously avoiding dogmatic bias, could not well escape showing in some degree the rationalism that he holds. For example, (p. 636,) the sense in which the phrase *Son of God* is applied to the Saviour is explained in entire consistency with the Arian hypothesis; the phrase "I am crucified with Christ," (p. 608), is said to mean, "By his death on the cross I am become utterly estranged from my former habit of feeling and action," which is unspeakably below the true sense of the words; in the article upon *pneuma* we are told, "In some pass. the Holy Spirit is rhetorically represented as a Person, where the qualifying adverb states what is not true either as a dogma or as exegesis; in a case where Luke differs from Matthew (p. 582) we are told that it was caused by his "ignorance;" the vexed utterance "baptized for the dead" is explained (p. 94) as meaning "on behalf of the dead, *i.e.*, to promote their eternal salvation by undergoing baptism in their stead," which reverses the whole teaching of Scripture on the subject of the means of salvation. (In the article on *huper* (p. 639) we find a dozen of instances cited in which this preposition not only can, but must, have the signification *concerning*.) It is not pleasant to find ineptitudes like these in a volume which must be put into the hands of young students, for there is nothing else to take its place.

The additions made by the translator are valuable. All the variations of text, as noted by different editors, from Griesbach to Westcott and Hort are given with due fulness and accuracy, as are also the noteworthy renderings of the Authorized Version and the recent Revision. One very useful feature is the occasional discussion of synonyms, a fine example of which is given on p. 286, in relation to *thelo* and *boulomai*. The same may be said of the references to grammatical authorities and to eminent commentators. On p. 304 Dr. Thayer confirms Grimm's denial of the ecbatic force of *hina*, notwithstanding the common charge of purism brought against those who, like Meyer, insist upon the telic sense everywhere. In the article on *proginosko* we have Rom 8: 29 explained as meaning "whom he (God) foreknew, sc. that they would love him." If the author or the editor would consult Cremer's Bib. Theol. Lexicon they would find a far more profound and satisfying view of the word, viz., that it denotes the union between God and the objects of His sovereign grace which is implied in His decree of salvation and accordingly is already in existence before its accomplishment. Certainly any view is better than that which makes God's action depend upon something outside of himself and not subject to His control. On p. 63 we find under *apokrino* the meaning "*to begin to speak*, but always where something has preceded (either said or done) to which the remarks refer." The statement made here is undoubtedly correct, but if so, then the verb retains its usual signification, *to answer*, and in no wise means *to begin to speak*. And to translate it in that way, would only obscure the sense and mislead the reader.

The appendix to the volume contains several very valuable tables, not accessible elsewhere to the ordinary scholar. These are (1.) a list of later Greek (*i.e.*, post-Aristotelian) words in the New Testament; (2.) lists of words borrowed from the Hebrew, or the Latin, or other foreign tongues; (3.) lists of words and of significations peculiar to New Testament Greek, with occasional references to Josephus, Philo and the LXX, and (4.) lists of words peculiar to each of the New Testament writers. These are all given with a proper caveat in the preface against their misapplication. The concluding table is a collection of the verbal forms which might occasion a beginner some perplexity. This is so full as to leave nothing to desire. We cannot conclude the notice without expressing regret that the accomplished scholar who has given this boon to students should have so carefully avoided any mention anywhere of his eminent predecessor in the same field, the lamented Edward Robinson.

T. W. CHAMBERS.

How to Spell "Domine."

UNDER this title a recent issue of the Somerville *Unionist-Gazette* contained a letter from the Rev. Dr. Chambers, from which we make the following extract:

"The modernizing of the Latin *Dominus* (Lord) has different forms and different applications. In Scotland the form is *Dominie*, and the application is to schoolmasters. Every one remembers Dominie Sampson, of Scott's 'Guy Mannering;' and within ten years a volume concerning North British school teachers had for its title 'Scottish Dominies.' In Holland, on the contrary, the form of the word is *Domine*, and it is applied exclusively to ministers of the Gospel. Hence the use of the term became prevalent in the Dutch churches of this country. In all the records that I have seen the spelling is uniformly as I have given it. It seems to me desirable that the distinction should be carefully observed. *Dominie* is a Scotch name for the master of a school; *Domine* is the Dutch name for the pastor of a church, and as used by those familiar with it from infancy it is both respectful and affectionate."

Thanksgiving.

A PROCLAMATION.

BY the President of the United States.

It has long been the custom of the people of the United States, on a day in each year especially set apart for that purpose by their Chief Executive, to acknowledge the goodness and mercy of God and to invoke His continued care and protection.

In observance of such custom, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 25th day of November, inst., to be observed and kept as a day of thanksgiving and prayer.

On that day let all our people forego their accustomed employments, and assemble in their usual places of worship, to give thanks to the Ruler of the Universe for our continued emjoyment of the blessings of a free Government, for a renewal of business prosperity throughout our land, for the return which has rewarded the labor of those who till the soil, and for our progress as a people in all that makes a nation great. And while we contemplate the infinite power of God in earthquake, flood, and storm, let the grateful hearts of those who have been shielded from harm through His mercy be turned in sympathy and kindness toward those who have suffered through His visitations. Let us also in the midst of our thanksgiving remember the poor and needy with cheerful gifts and alms, so that our service may by deeds of charity be made acceptable in the sight of the d.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 1st day of November, in the year of our Lord one thousand eight hundred and eighty-six, and of the independence of the United States of America the one hundred and eleventh.

[Seal.] GROVER CLEVELAND.

By the President:

T. F. BAYARD, Secretary of State.

Burdette on Physicians, Theologians, and Their Critics.

THE words of a sensible layman often have more weight with men than those of a minister, however much he may be esteemed. Among the lay preachers on all the affairs of life no one commands a larger audience than Robert J. Burdette, who mingles wit and wisdom as few men can. In his last contribution to the Brooklyn *Eagle*, after commenting on the officious attentions of those he calls "the volunteer aids on the medical staff," he goes on in this style:

Isn't it a little singular that people who are not physicians never seem to think that a doctor takes any thought concerning his patient? "Here," says the friend, or quite as likely the stranger, to the patient, "I'll tell you what will cure you right up; bring you square round and put you on your feet in five days." Then he mentions a remedy, so-called, that has stared at the world with unblushing impudence from dead wall, fence, rock and lurid almanac cover ever since brass was invented. Well-meaning and quite intelligent people make these suggestions, and are greatly surprised if the sufferer intimates that his learned physician probably knows something of the nature of the disease, and the best remedies. These good people think that the physician is so engrossed in his profession that he hasn't time to keep up with the wonderful medical discoveries of the day. But what, then, is his profession?

So there is always a class of laymen who know more theology than the ministers. "Away with these musty, antiquated ideas of the seminaries and colleges! Give us progressive thought, and advanced ideas!" But, somehow, when you review the matter calmly, you are inclined to connect theological seminaries with thought and ideas. It seems reasonable to suppose such things grow there quite as well and as healthily as they are apt to in the soil of the tannery, the counting-room, the law office the bakery, the lumber yard, the coal yard, and other places wherein the layman spends his days. Professional knowledge, even in the ministry, isn't to be despised. "I love flowers and religion," says Rev. Sam Jones; "but I despise botany and theology." Yes, and some of these days, in his love for flowers, he will pluck a beautiful bouquet of the brilliant leaves of the poison ivy, and then there will be the mischief to pay. A thorough knowledge of botany does not destroy our love for flowers, and it makes us love more wisely. Some of the beautiful scarlet berries are poison, and some of them are good to eat. The botanist never eats the poison ones himself, and he warns his friends who love these things ignorantly against touching them.

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable.

The Corner-Stone Laid.

ON the 26th of October, at 2 P.M., the Consistory, members and friends of the Second Church of Kalamazoo, were assembled to lay the corner-stone with appropriate ceremonies. Rev. A. Vennema prefaced the liturgical service with a full sketch of the history of the organization, and read the list of documents and papers to be placed in the box, among which was the INTELLIGENCER. Rev. P. Moerdyke delivered a short address, Rev. Mr. Gould, of the Methodist Episcopal Church of the city, offered prayer, and the benediction was pronounced by the Rev. N. H. Dosker, pastor of the mother church, to whose influence and vigorous advocacy this Second Church is so greatly indebted.

It may be said that this infant church expressed its faith not only in the recital of the creed as part of the ceremonies, but especially in thus beginning to build without the funds needed to go on in this good work. It was an act of faith. The pastor has confidence in the success of the enterprise. He and his church rely upon the promised help of God and His people to carry them through.

They deserve the most generous and prompt financial assistance. No missionary undertaking of our denomination has better claims upon its liberality. No new enterprise in the East or West is more necessary, and, we are confident, none will better repay the liberality of its friends.

This church has a noble mission, an excellent prospect, but, to do its work well, should receive immediate aid in response to its pastor's many appeals. The people are doing their own utmost best, they are full of enthusiasm and hopefulness, and, with the needed gifts now secured, their progress will be rapid and healthy.

Delay in extending such assistance will work harm in many ways. They may lose the ardor of their enthusiasm, may grow discouraged, and months of disappointment at the start may cost years of impaired efficiency in the future. Therefore, let every individual and congregation desirous of promoting a cause that will so speedily justify all outlay and gratify its helpers, respond at once to their call for your contributions. P. MOERDYKE.

....NEW YORK CITY.—The installation of the Rev. A. E. Kittredge, D.D., as pastor of the Madison Avenue Reformed Church took place Wednesday evening, Nov. 3d, 1886, at 8 o'clock. The church was crowded with a large and interested congregation, and the pulpit was decorated with attractive greens and plants. The Rev. Alfred H. Demarest, President of the Classis of New York, conducted the exercises and read the form for installation. The Rev. Messrs. D. H. Martin and W. W. Knox conducted the devotional preliminary service, and the Rev. Dr. R. S. Storrs preached the sermon on the text, St. Luke 24: 49, "Tarry ye at Jerusalem until ye be endued with power from on high," in which, with characteristic vigor of thought, elegance of diction, and eloquence of delivery, he dwelt upon the achievements of the Apostolic Church, the necessity and nature of the power from on high which came upon them, and the unity of the Church; not in uniformity of organization and worship, but in the presence of this power from on high.

The form of installation was read by the President, and charges were delivered by the Rev. Dr. T. W. Chambers to the pastor, and by the Rev. G. H. Smyth to the people, in which he dwelt upon the onerous labors of the pastor and the duties of the flock to support and obey its shepherd. Several hymns were sung heartily by the large congregation during the service, and the choir and the quartette rendered a number of selections very acceptably. The exercises closed with an earnest prayer for the Divine blessing and the benediction, pronounced by the pastor. Many tarried to congratulate the pastor and Consistory, and wish them abundant success, in regard to which they have many reasons to feel assured. E. J. R.

We depart from our almost uniform custom and publish the charge to the pastor.

Dr. Chambers said: A charge usually implies a statement of a preacher and pastor's duties and an exhortation to fulfil them, but such an address to one who by long years in the ministry has shown himself a workman that needeth not to be ashamed, would be impertinent, not to say absurd. Instead of this, therefore, I propose to give you in the name of the Classis a welcome, and that the more earnest and emphatic inasmuch as you come to us from another body, and we wish you to feel yourself at home. You have, as it were, crossed an invisible line in passing from the Presbyterian Church to the Reformed. Both are alike and yet different, as children of the same parents have the family likeness yet vary in individual traits. Both hold the same doctrine, called, as you please, Calvinistic, or Augustinian, or Pauline, but it is variously expressed. The Westminster Standards set forth one type of this faith, our five creeds (Apostles', Nicene, Athanasian, Belgic Confession and Dordracene Canons) express another, and as we think, a more genial one. Besides, we hold more firmly to ancestral traditions. For the first hundred years after the Reformation all the Reformed (in Germany, Bohemia, Switzerland, France, Holland, Scotland and England,) held fast to a liturgy. Their offices were moulded mainly after the pattern set by Calvin, who, when exiled from Geneva, was employed at Strasburg, in common with some English exiles under the Marian persecution, in framing suitable vehicles of devotion. The Westminster Assembly put an end to this so far as the non-prelatical portion of the British people were concerned; but all the rest of the Reformed held the old usage, and among them our Holland fathers, from whom we have inherited our Liturgy. Most of it is left optional, but the offices for the Sacraments, for Orders and for Discipline are made by the Constitution of the Church and by immemorial usage obligatory, and wisely so, to guard against error or indiscretion in matters so important.

You are come here to a peculiar and most important work. If an angel were to look just now at our country and pronounce upon its greatest needs, he would, I think, say that they were two. One, the vast tract west of the Mississippi where such is the immensely rapid growth and diffusion of the population that, although our Methodist brethren (God bless them!) build a church every day in the year, and the Presbyterians one every week, and we one every month, the needs of the occasion are by no means supplied. The other, our great cities which are, as has been said, "great sores on the body politic," because filled with an immigrant and alien population, who are estranged from the Gospel, and often appear like a vast mass of heathenism lying under the sound of the church bells. This need is greater than the other. The danger is imminent and increasing. For a generation the pastors and people of the city have been struggling to solve the problem, and have not succeeded. The effort is still going on. You are most welcome as an additional laborer in the great field. It is common to say that edifices like this one are only religious club houses where a set of people of common interests meet to have their literary tastes gratified and their ears entertained by one whom they have chosen for the purpose. And this is all. But it is not true; at least I know of no case in which it is true. Evangelical churches are established and maintained primarily to nourish the religious life of those who belong to or attend them, but next, or rather as a part of this vitality, to be of service to others, to shine as a city set on a hill, to win souls to Christ, and to extend His kingdom to the East and the West, even to the ends of the earth.

To join in this good work you are now installed here. It is over a church which has a history. Founded early in the century it has had a goodly array of faithful pastors—Bork, DuBois, Hunt, Hardenberg, Ganse and Reed—all men of mark. The first one on the list was a spiritual son of Dr. Livingston (converted by a sermon he preached in a barn near Poughkeepsie when driven by the war from New York) and the spiritual father of Dr. John Scudder, the head of that goodly family which in the second generation and the third has yielded so many bright ornaments of the evangelical ministry at home and abroad. The last one was a man who did a wondrous work here and whose loving fidelity endeared him beyond measure to all who knew him. These men you succeed. As a result of their labors you have a nucleus of great value—men who have gone through fire and through water—who are welded together by the discipline of trial, and who, therefore, are to be relied upon as a stable and fixed quantity. They will stand by you in sunshine and in storm. And with this strong fulcrum for your lever, you may lift far off regions.

The Lord was pleased abundantly to bless your ministry in this city years ago, and to do the same in a yet greater degree in your recent charge in Chicago. We pray and hope that He will enable you to do still more here and now, outstripping all the past, and bringing a multitude of souls to the fellowship of Christ.

Another Missionary Meeting.

THE sixth annual meeting of the "Woman's Classical Missionary Association of Cayuga" was held in the Reformed Church of Utica last week, Wednesday and Thursday. Vice-President Mrs. E. M. Babcock, of Syracuse, presided. At the first session, Wednesday afternoon, an address of welcome by Mrs. S. Crittenden was made in behalf of the Utica Branch; the report of Miss C. Gridley, the Secretary, was presented, an interesting paper was read on "Medical Missions," and a spirited discussion on "The Methods of Mission Work," was engaged in.

At the evening session, after the usual preliminary exercises, Rev. Wesley R. Davis, D.D., of Albany, delivered an able address on "The Power and Aim of Missions." He was followed by Rev. John A. DeBaun, D.D., of Fonda, who spoke on "Our Personal Obligations to Missions." Rev. Dr. Hartley closed the meeting with a few remarks on mission work in general.

Thursday morning Mrs. E. M. Babcock read a thoughtful paper on "Our Work and Present Duty;" reports were received from delegates, by which it was shown that there is a flourishing mission in almost every church of the Classis, and much good work being done.

An interesting feature of the meeting was the reading of a letter from Pundita Ramabi, of Madras, an accomplished young Hindoo widow.

At a short business session, suitable resolutions were adopted, and officers for the ensuing year elected.

....STUYVESANT, N. Y.—On Wednesday, November 3d, Mr. George Zabriskie Collier was ordained a minister and was installed pastor of the Church of Stuyvesant. The President of Classis, the Rev. Dr. E. A. Collier, presided and read the form.

The Rev. Dr. F. N. Zabriskie preached the sermon, which was an admirable presentation of the Christian minister as a soldier-servant, or knight, of the Lord Jesus Christ. The Rev. Dr. W. H. Campbell, with apostolic tenderness and wisdom, delivered the charge to the pastor; and was followed by Rev. Dr. John B. Drury who spake earnestly and appropriately to the people.

Revs. J. B. Campbell, of Rhinebeck, and John H. Salisbury, of Coxsackie, assisted in the devotional exercises. And all these united in the impressive laying on of hands. The day was one of autumn's loveliest. The well-rendered music, the decorated church and the large congregation were indications of the interest with which these services had been anticipated. The attention and evident gratification of all showed that these anticipations were fully realized. That the highest hopes of pastor and people may be far exceeded is the devout prayer of many deeply interested hearts. The benediction of the newly installed pastor closed the delightful services. S. C.

....BROOKLYN, N. Y.—A dedication service, conducted according to the Liturgy of the Reformed Church, set apart to the worship of God the new and pleasant chapel of the "Greenwood Heights Protestant Union Sabbath-school" of this city. Organized by a few faithful workers who felt the pressing need of some place of religious instruction and worship in a locality where no accessible church or Sabbath school was in existence, this enterprize was commenced December 21st, 1884, in two small and unsuitable rooms in the second story of a private house. Thirty-five scholars attended the first session of the school and less than ten dollars was in the hands of the organizers for the payment of all expenses. Now in less than two years, and largely by their own efforts, the originators of this enterprize rejoice in the possession of land and chapel worth fully $1,500, subject to an indebtedness of only $300, a well-organized school of eighty children, a weekly prayer-meeting and monthly preaching service. The dedication service on November 7th was conducted by Rev. A. DeW. Mason, pastor of the South Reformed Church, whose people have been among the most active nursers and sympathizers of the movement.

The school is a union school, self-supporting, independent of denominational ties, and in a hitherto utterly uncultivated field has a wide and growing sphere of usefulness which it is earnestly and successfully endeavoring to fill for the glory of the Master and the good of souls.

A. DEW. M.

...BOARD OF EDUCATION. WHAT SHALL BE DONE?—The General Synod at its last session made an appeal for young men as students for the ministry. While the Church was yet calling upon the Lord of the harvest, He was answering. Within six weeks the Board has taken under its care twenty-four young men. Of these seven are in the Seminary at New Brunswick; six are in Rutgers College four are in Hope College; and seven are in grammar schools. This makes a total of sixty three on the roll. Others are coming, so that in a few weeks there will probably be seventy students who look to the Board for assistance. The friends must see that this necessitates ten thousand dollars from individuals and churches. It begins to look now as if

we shall be straitened, not for men, but for means. We shall be, unless the Church comes promptly to the front. May we not confidently expect an earnest appeal from each pastor, and a generous response from the people?

GILES H. MANDEVILLE, C. S.

SYNOD'S ROOMS, N. Y., November 8th, 1886.

....THE PASTORS' ASSOCIATION met in the Synod Rooms, 34 Vesey street, on Monday morning and listened to an interesting essay by the Rev. W. W. Clark, of Staten Island, on "Bible Readings and How to Prepare them." Next Monday the Rev. A. G. Vermilye, D.D., will present a paper on the subject: "Woman's Place in the Social Meeting of the Church." All ministers of the Reformed Church are cordially invited to attend.

....PATERSON, N. J.—The First Church, Rev. J. L. Danner, pastor, had a narrow escape from destruction by fire last Sunday evening. The fire was discovered under the vestibule floor about seven o'clock. Before it had time to spread much it was extinguished by the Fire Department. A defective flue is supposed to have been the cause of the fire. The pastor thinks it will cost $1,000 to repair the church.

....BROOKLYN, N. Y.—The Rev. John C. Guenther was installed pastor of the German Evangelical Church on Sunday evening. There was a large congregation present. There were flowers in profusion about the pulpit, and the rail around the organ loft was hid by bannerets and entwined evergreen. The Rev. John H. Smock, President of the North Classis of Long Island, presided and read the form; the Rev. John U. Guenther, father of the newly installed pastor, preached the sermon; the charge to the pastor was made by the Rev. Franz Hartig, and that to the people by the Rev. Dr. J. M. Wagner, a former pastor. The singing was an interesting feature of the services.

....NEWARK, N. J.—No more solemn and impressive service has entered into the life of the North Church than that of last Sabbath in the spacious and beautiful Sabbath school-room at the unveiling of a memorial tablet to the late Hon. Frederick T. Frelinghuysen, who, during his life, had identified himself with this Church from its inception. In his remarks, the Rev. Dr. Waters, the pastor of the church, offered a warm tribute to the memory of Mr. Frelinghuysen, and in well-chosen words congratulated the large gathering of scholars, teachers and friends, on the appropriateness of this memorial to one who labored so faithfully and brought to bear such eminent talent in his work as President of the Sabbath-school for nearly thirty years.

Prof. C. E. Hart, a former pastor of the church, bore testimony in a glowing eulogy to the value of Mr. Frelinghuysen's cooperation with the pastor in his work, of his unflagging zeal as a member of the consistory, and of that unswerving loyalty to the church of his choice and of his ancestry which will embalm his memory, without the aid of sculptured inscriptions, in the hearts of all true sons of the Reformed Church, especially its younger members, who may safely trust him as an example of the noble citizen, and as an ideal churchman. In the unavoidable absence of Rev. Dr. Campbell, of New Brunswick, N. J., the Rev. Dr. Few-Smith, of Newark, offered short closing remarks.

The tablet, which is placed in the west wall of the Sabbath-school, is of white marble, designed after the Gothic style, and is elaborate in the carving of its details. On its face is the following inscription:

Frederick T. Frelinghuysen, a Christian in whom there was no guile. Wise, consistent, true and faithful in all things. President of the Sabbath-school for nearly thirty years. To him, under God, this church largely owes its existence and prosperity. In grateful remembrance of his devotion to the Sabbath-school the teachers and scholars rear this monument. Born August 4th, A.D. 1817; died May 20th, 1885.

"Thy word is a lamp unto my feet." W.

...The Hoxton Academy Chapel Sunday-school, the first established in London, celebrated its 102d anniversary on Sunday, Oct. 17th.

Inter-Seminary Missionary Alliance.

SEVENTH ANNUAL CONVENTION AT OBERLIN, OHIO, OCT. 28–31.

DURING the spring of 1880 the hearts of many of the students in the theological seminaries of our country were stirred to a greater zeal for missions. The working of the Spirit caused several who were more deeply interested to consult with friends in other seminaries, and a general meeting was called at the Union Theological Seminary of New York, at which it was proposed to organize an Alliance to be known as the Inter-Seminary Missionary Alliance, whose aim should be "the furtherance of practical interest in, and consecration to the cause of foreign and home missions on the part of theological students, both as prospective missionaries and prospective pastors." The first convention was appointed to meet with the students of our own Theological Seminary at New Brunswick, N, J., in December. Since that time yearly conventions have been held, and a constantly increasing interest has been reported from the seminaries represented.

The seventh annual convention was opened at Oberlin, O., Oct. 28th, by an informal reception of delegates in the morning. At 1.30 P.M. devotional exercises were held, followed by an address of welcome by President Fairchild, of the seminary, after which Mr. Fleck, of the Allegheny Seminary, read a paper upon "The Missionary Outlook," from which the following extract is taken:

"Before the union of the Church to the Lamb of God there is a supreme duty to be accomplished—namely, to Christianize the world. More than 30,000 pagans are dying daily, while education can enlighten the mind, the Church of Christ alone can enlighten the conscience and save the souls of the perishing. To-day the world is open, and 'welcome' is written over the door of every nation. One hundred missionary societies have 3,000 ordained ministers and 35,000 Christian workers to announce the Gospel to 850,000,000 pagans. $10,000,000 were raised last year for their support."

The discussion which followed brought out the fact that more men were wanted everywhere, and that for every convert to Christianity, 70 pagans are born into the world.

In the evening Dr. Leonard, Missionary to Utah, portrayed in glowing words the difficulties of that strange field. A work similar to Foreign Missions, for the Mormons must have their mental as well as their moral faculties enlightened before they can appreciate a pure Gospel. He was followed by Dr. Woods, of Cleveland, who spoke of "The Threefold Mystery of Christianity."

The second day of the Convention opened with the usual devotional service. A paper on Africa was read by Mr. Schiedt, of Lancaster Seminary. In his review of the country there were reported, 604 stations; 675 missionaries; 7,387 native associates; 575,884 Christians In the discussion which followed reference was made to the great University at Cairo, at which 10,000 Moslem students were preparing to go forth as missionaries of their faith.

Reports were then given, from the seminaries represented, which showed an increasing interest in all parts of the country. Thirty-three seminaries reported 234 delegates present, 75 of the last year's classes having gone as foreign missionaries and 35 to the home field; this includes but 33 of the 92 evangelical seminaries of the United States.

In the afternoon Mr. Ellis, of the Yale Divinity School, read a paper on "Our Frontier as a Mission Field." As America is to be a force in evangelizing the world, she must be thoroughly Christianized herself. The West is rapidly growing, infidelity and atheism are increasing to an alarming extent. The work has just begun among 11,000,000 people who are destitute of the Gospel. This was followed by the question box, from which Dr. Ashmore, assisted by six missionaries, answered a variety of questions placed there by the delegates. Next on the programme was a paper by Mr. Fleck, of the Wittenberg Seminary, 'How to Promote Missionary Interest in Our Colleges and Seminaries." Have a genuine missionary crank. This is the age of specialists. A good library is necessary, and the kind of consecration which says, "Lord, what wilt Thou have me do?"

The evening was occupied by Rev. Mr. McDowell, of Tiffin, O., who gave a very interesting account of the organization of the Alliance, and an address by Rev. Dr. Schauffler, of Cincinnati, who has been engaged in mission work among the Bohemians of the West, a class difficult to approach, of whom there are 80,000 in the great cities of the West, and among them only three workers who understand the language.

On the third day of the Convention the first paper was read by Mr. Smith, of the Vanderbilt University, in which he discussed the peculiar interest of China as a mission field, its extent, its enormous population, its antiquity, and our relations to her as a nation. After an interesting discussion, addresses were made by Rev. Mr. Smith, of China, Dr. Taylor, of Persia, and Dr. Davis, of Japan. Then a paper on the subject "Every Christian a Missionary," was read by Mr. Palmer, of Auburn Seminary.

Following the devotional exercises of the afternoon was a paper by Mr. Fuller, of Newton Seminary, "Why Should I Go to the Foreign Field?" It is a work which developes our utmost powers, it has made heroes of weak and unlearned men, has given us Livingstone, Carey and Moffatt, besides a host of other great names. A Church is blessed and prospered according as it gives to missions, and upon foreign missions depends the fate of the world. Instead of hindering home work it has increased it.

Two addresses were then made by Secretaries of Foreign Boards, after which a business meeting was held. The report of the Treasurer showed a balance of $586.44; 55 seminaries have joined the Alliance.

The address of the evening was by President Payne, D.D., of Delaware College, on the "Outlook and Call," considering the field in three aspects: Its vastness, its ripeness and its promise, all advancing to a higher end. To live in a great day and not to see its greatness is pitiable indeed.

The fourth and last day of the Convention dawned auspiciously, the consecration service showed the depth of feeling which existed among those who would conquer the world for Christ. Rev. Dr. Evans, of Cincinnati, preached a stirring sermon from Rom. 1:14. Our indebtedness to the world for all that it has done for us, and to Christ for His great love shown to us, we are to repay by our service toward the world, and by consecrating ourselves and all that we have to Christ's work.

At 2 P.M. a social meeting was held with missionaries and the representatives of missionary Boards. At 3 P.M. addresses were made by two members of the College Missionary Band. After the close of this service a special meeting was held to ascertain how many were willing and desirous to enter the field of foreign missions; over 80 signed the pledge to that effect.

The final meeting was held in the evening at 7 P.M. Dr. Ashmore gave some of his experience as a missionary, and answered questions bearing on the work. Five minute addresses were then given by twelve of the delegates, who were natives of as many foreign fields; their short reports of the condition of their own countries formed one of the most enjoyable meetings. Before closing, short sentences of farewell were spoken by one hundred of the delegates and foreign missionaries. After joining hands the Convention united in singing "Blessed be the tie that binds," and the Convention adjourned to meet next year at Alexandria, Va.

J. M. ALLEN.

THEOLOGICAL SEMINARY, New Brunswick, N. J.

....The Moravians have sent eight missionaries to the Eskimos of Alaska, in reply to an appeal of Rev. Dr. Sheldon Jackson of the Presbyterian Board of Home Missions. One of the missionaries, on whose practical talent the hope of the mission rested, was unfortunately drowned on August 10th.

....Mr. Spurgeon is sick again. English papers now say that his periodical attacks of illness are due to overwork and not to a tendency to rheumatism.

News of the Week.

WEDNESDAY, NOV. 3.—For Mayor of this city, Abram S. Hewitt received 90,456 votes; Henry George, 67,930; Theodore Roosevelt, 60,474, and the Prohibition candidate 576. Rufus W. Peckham was elected Judge of the Court of Appeals of this State; Edward Patterson of the Supreme Court, and P. H. Dugro of the Superior Court, by large majorities—all Democrats. Robert S. Green, (Dem.) elected Governor of New Jersey, and General Beaver (Rep.) of Pennsylvania. ....A farewell dinner to the French guests given at the Hotel Brunswick by the Lafayette Post, G. A. R....Chrysanthemum exhibition opened at Cosmopolitan Hall, 48th street and Broadway....Surveyor Beattie, victim of the Custom House tragedy, is expected to recover....Hon. A. V. Schenck, of New Brunswick, ex-President of the State Senate, sues *The Fredonian* for $10,000 for libel.

THURSDAY, 4.—John Bright derides English fears and jealousy of Russia....Mr. Gladstone advises Lord Brabourne to post himself better in English history....Vienna advices state that a train was wrecked between Nicolateff and Odessa, killing forty soldiers....Uruguay is passing through a political crisis....At the meeting of the National Liberal Federation held at Leeds yesterday, Mr. Gladstone's Home Rule policy was confirmed....More rioting in Belfast....Russia's patience reaches its limit in the Bulgaria question....The presence of Count De Lesseps in this country leads to new efforts toward a settlement of the differences between the Trans-Continental lines, notably the Pacific Mail Steamship Company and the Panama Railroad Company ...Killing resumed at Swift's packing-house on a small scale....The French visitors arrived at Washington, D.C., last night....The Blue Mountain Lake House in the Adirondacks burned. Loss $40,000. ....Addison Cammack, of New Orleans, is dead.

FRIDAY, 5.—Tzankoff demands the resignation of the Bulgarian Ministry. One of the ministers appeals to Mr. Gladstone to raise his voice again in behalf of the independence of Bulgaria....Lords Salisbury and Churchill refuse to receive a deputation of Socialists, thinking that it would not inure to public advantage....Dispatches from Kabul say that the Ghilzais surprised and annihilated a regiment of Duranis, who were going to Kabul....Viecute Recendez, the Mexican, who killed his wife and children, was shot dead in the jail yard in Nuevo Laredo, Mexico, yesterday....Defaulter John F. Hoke, late bookkeeper of the Merchants' National Bank of Peoria, Ill., has been arrested in Montreal....Master Workman Butler, Knights of Labor, call out Armour & Co's. butchers, Chicago; if they disregard the order, and stay at work—of which there seems to be indication—it will settle the strike....Five hundred miners at Mount Carmel, Penn., strike for a 10 per cent advance in wages....Great excitement in Burlington, N. J., over the elopement of Charles Myers, a young married man, with the young wife of Henry Homer, a merchant ...A brass tablet in memory of General Grant, the gift of George W. Childs and A. J. Drexel, is to be placed in St. James P. E. Church at Elberon, N. J. ....Ex-Alderman Francis McCabe declared insane by the jury on the testimony of his wife, Drs. W. A. Hammond, Meredith Clymer, and A. McL. Hamilton....The Court House at Lancaster, N. H., burned. ....The loss by fire in this country in October foots up $12,000,000, which is 50 per cent greater than the average October fire loss for the last ten years....Henry Ward Beecher gives his impressions of England and Ireland....Prince and Princess Kamatsu, Japan, are doing this city....Cooper Institute crowded with Anarchists. Mrs. Parsons cheered.

SATURDAY, 6.—Mr. Gladstone has declined a proffered national testimonial. ....Adam Head was shot and killed at Salina, Kansas, in a political quarrel....A prisoner under a life sentence for murder in the State Prison at Wethersfield, Conn., deceived his keeper by placing a dummy in his cell and escaped.

(Continued on page sixteen.)

Our Contributors.

The Sunbeam's Message.

BY J. K. LUDLUM.

A BEAUTIFUL Sunday morning,
The sky as blue as in June,
Although it was late October,
And winter was coming soon.

The sunlight flooded the roadside,
The meadows and babbling brooks;
But my heart was dark and gloomy,
And gloomy and dark were my looks.

For I was unsettled and troubled,
As the question had come to me:
Will you believe on the Saviour
Or not? Which will it be?"

I entered the church as the organ
Pealed forth the opening hymn,
Circling the arches and floating
Into each corner dim.

Grandly the great church echoed
The pulsing, jubilant song,
That pealed from the gilded organ,
And rose from the gathered throng.

The sunlight streamed thro' the windows,
Softened to blue and gold,
But the pulpit was cast into shadow
Where the tones of the organ roll'd.

The service went on to the sermon,
The sermon neared its close,
And still my mind was unsettled,
Still the question arose.

"Will it never be answered—never?"
I murmured with bended head,
When, with his hand on the Bible,
The white-haired minister said:

"Dear friends, why won't you accept Him?
Think what He has done for you!
Would one of you now in His service
For your neighbor the same thing do?

"Think of the Prince of heaven,
Forsaken by every one!
Even Peter protesting he loved Him,
Denied Him ere night was done!

Think of the scorn and taunting
He bore for love; and how
He carried the cross on His shoulders,
The crown of thorns on His brow!

"I leave it for your deciding,
Dear friends. Oh, let it be wise!
Think of the cross on His shoulders,
The thorns o'er His loving eyes!"

Just then thro' the high, arched window
A sunbeam struggled down
On the snowy hair of the pastor
Like a wonderful, dazzling crown.

While the gentle face beneath it
Was glorified by the ray
From the golden, mystical sunlight,
As he murmured, "Let us pray."

Again thro' the wide, dim arches,
The tones of the organ roll'd,
But now my heart throbb'd with the music,
For that ray of sunshine gold

Settled the troublesome question,
And it faded no more to arise.
The sunlight was gold, and the heavens
Blue as June to my eyes,

As I walked up the dusty roadside,
Past the dancing meadow-brooks,
For my heart was light and happy,
And happy and glad were my looks.

NEW YORK CITY.

Infidelity or Indifference.

BY PROF. J. G. LANSING, D.D.

INFIDELITY is a want or withholding of belief or confidence; a disbelief of the inspiration of the Scriptures, or of the divine origin of Christianity.

Infidelity, therefore, implies something of a mental process, while indifference is purely a moral condition. Infidelity belongs more to the head, while indifference belongs to the heart. And because this is so, indifference is far more common and far more to be dreaded than infidelity.

Much passes under the name of infidelity which is misnamed, which might be said to be not worthy of the name, for infidelity is certainly higher in the moral scale than indifference. Infidelity implies at least some thought, some study, some knowledge, however wrong may have been the methods, and however bad may be the results. Indifference implies no such thought or study, but an absorbing devotion to selfish, fleshly, worldly pursuits. Infidelity has at least given some study to the Word. Indifference studies nothing but the world. Infidelity does not believe. Indifference does not care. And the last is the worst.

We speak of the infidelity of the times. We should the rather speak of the indifference of the times. The great mass of people do not belong to the ranks of infidelity; there are comparatively few infidels. They belong to the ranks of indifference. They show an utter disregard as to religion, not because they have searched the Scriptures and found those things to be not so; not because they have read the works of infidel writers and accepted their views; not because they have studied and reasoned these things out for themselves and have come to such conclusions; and therefore not because they are infidel, but because they are entirely indifferent as to all these things. They neglect the study of the Bible, they do not attend church, they give little heed to religious observances, they are not deeply engaged in great movements for the progress of Christianity,—why? It is not because they do not believe in the Scriptures, not because they do not believe in the Church, not because they do not believe in Christianizing mankind, but because they are indifferent to all this, while altogether engrossed with self and the world. They love something else far more and so are amazingly indifferent as to this.

This indifference is something lower in the moral scale than infidelity. It is more deadly in its character. It is more difficult to deal with. The reason is evident. It is stated in the Scriptures, "Out of the heart are the issues of life." Infidelity belongs largely to the head. Indifference touches and involves the whole heart. And the heart rules the head. Men invariably follow—not the law of logic, but the law of love. That which they love is that which they really believe and do. When that love is absorbed in self and the world there is indifference as to religious things. Indifference has no other explanation. The heart is taken and monopolized elsewhere. So indifference strikes at the root and involves the whole life. And, therefore, indifference is more dangerous in nature and more difficult as to treatment. It is much more difficult to convert the affections than to convince the intellect. But certainly the former is always the first and greater work; for what the heart loves, the head will follow. Hence the wisdom of the Scriptures, "Give me thine heart."

Infidelity is really, then, only a mental outcropping of indifference, and indifference is only the negative side of worldliness and wickedness. Underlying infidelity as soil and seed is indifference. The genuine infidel (not the honest doubter) became first utterly indifferent, and he became utterly indifferent because the heart was carried away with the world and the things of the world. It was the remark of that keen observer and writer, the late Dr. Arnot of Edinburgh, that it could be proven by a large induction of facts that men who had become infidel in opinion had first become wicked in conduct.

From its very nature, infidelity belongs to those outside the kingdom of God. But indifference attaches itself both to those outside and those inside the Church, and particularly the latter. Some of the most awful accusations brought by God against His chosen people, and some of the most fearful judgments visited upon them, were precisely because of such a state of indifference. That is, in many respects, the worst sin of the two attached itself specifically to God's people. The indifference of those outside the Church will begin to cease when there is an alarm at the indifference of those within. Repentant Nineveh waits on reluctant Jonah.

The ninth century before Christ speaks to the nineteenth century after Christ, and Joel of Judah is the prophet for the present. A terrible calamity, enduring through an entire season, was visited upon Judah, as a judgment of God. And yet it was only a warning, an introductory judgment of greater judgments to follow, unless Judah repented. In wonderful language Joel summons the people to humble themselves and repent. But what had been Judah's sin? Wherein had the people so flagrantly departed from God, as to become the object of such divine warnings, judgments and calls? There were no gross idolatries, no great public immoralities practised, such as had called down the judgments of God upon the chosen people formerly and under later prophets. Everything seemed to be moving prosperously. Wherefore, then, the sweeping calamity, the startling call, followed by all Judah prostrate in repentance before God? What was the sin? None other than indifference—indifference not on the part of surrounding heathen nations, but on the part of God's own people in Zion. To the same people, in the same case, comes the same call to-day:

"Blow the trumpet in Zion,
Sound an alarm on my holy mountain,
Sanctify a fast,
Call a solemn assembly;
Gather the people;
Between the porch and the altar,
Let the priests weep,
The ministers of Jehovah,
And say,
Spare thy people, O Jehovah."

THEOLOGICAL SEMINARY, New Brunswick, N. J.

Martyrs of Holland.

BY REV. DANIEL VAN PELT.

III. John Pistorius, of Woerden—His Life and Labors.

WOERDEN is but a little city, with a population of not quite five thousand, in the Province of South Holland, near the borders of Utrecht. It is a place quite unvisited by the ordinary tourist. To the student of history, however, it is a shrine not to be neglected. A walk of about five minutes brings us from the station to a narrow stream, its banks lined with ancient trees. We can hardly be made to believe that this is the river Rhine, yet the maps of Holland assure us that it is. We soon cross a bridge over a canal at right angles to the river, which formerly served as a moat; and what formerly were the walls are here, as in almost every other Dutch city, converted into beautiful promenades and parks with undulating walks or lawns, and planted with fine umbrageous trees.

A walk of a few rods along the main street, not very wide and slightly winding, brings us to a principal cross street. It leads, by means of a boldly curving stone bridge, across the Rhine, as it flows through the city. Soon we stand looking with interest at an exceedingly quaint, old fashioned Town-Hall, and near it is the Reformed church, a huge building surrounded by lofty trees, and facing one of the boulevards or parks formed out of the old fortifications. This church, however, is not the one we want; we have an idea that the Lutheran church must contain the object of our search. We are directed to it; it is near where formerly stood the Leyden Gate, now a mere name. We find it, are shown its curious interior, and then are taken into an "upper room," a sort of vestry or consistory-room. At once we discover that we are in the right place. Two oil paintings adorn the wall; one represents Martin Luther, the other John Pistorius, or John de Bakker.

John, who later in life received the appellation of "de Bakker" (the baker), or in more learned form, "Pistorius," was the son of the "koster" (sexton, or sacristan,) of the "great" Church of Woerden, which is now the Reformed church of the place. This little city, therefore, enjoys the distinction of being the birthplace of the first martyr of the Reformation, whose blood fell upon the actual soil of Holland, and who was martyred for laboring in the Gospel within her borders. For Henry of Zutphen, while a native of what was subsequently the Republic or Kingdom of Holland, labored and died upon foreign soil.

The position of sacristan, or sexton, was not such an humble one at that time (or even now) in Holland as we might suppose. The father of John Pistorius was of a good family, had studied in the same schools with Erasmus, and still enjoyed his personal friendship. He destined his son for the church. At the age of twelve he was sent to Utrecht to begin his studies. Possessing a fine, clear voice, he was employed by the priests of the Cathedral Church to sing in the choir. This somewhat interfered with his studies, but after three years he abandoned the choir and devoted himself exclusively to the preparation for the priesthood. His teacher was John Rhodius, a man of great learning, with decidedly evangelical tendencies, for he was one of the translators of the New Testament which was published in the vernacular at Amsterdam in 1525.* The teacher's views did not remain without their effect upon the pupil, and even at this tender age he was suspected and hated for his supposed sympathy with Luther's doctrine. His father, alarmed at this state of things, removed John at once from Utrecht, and sent him to the University of Louvain. Here he came into contact with the great Erasmus, his father's friend. When he had reached the proper age for ordination, he returned to Utrecht to be consecrated to the priesthood. It was not at all in accordance with his own wishes that he took this office upon him, but, as he declared at his trial, entirely to gratify his father, or rather in obedience to his peremptory commands.

He was appointed to serve in the church of his native town, and took especial pleasure in the instruction of the people. Taking for his text-book a catechism authorized by the Church of Rome, he allowed his interpretations to be entirely guided by the evangelical views he had imbibed early in life and never outgrown. The authorities of the Church at the Episcopal See of Utrecht soon learned of his conduct, and he was ordered to come to the ecclesiastical capital and render an account. He refused to obey. As Woerden was situated within the Province of Holland, the Provincial Court at the Hague was

* Hansen's "Reformed Church in the Netherlands," p. 80.

appealed to, and John accused before it of contumacy. As a consequence, the commander of the fortress of Woerden was directed to arrest him and cast him into prison. But he did not remain here long, for the burghers of the city were indignant at these summary proceedings against a resident and native townsman at the instance of accusers in a neigboring Province, and in direct violation of their civil privileges. There was no one found bold enough to repair to Woerden and lay a formal accusation against the evangelical priest, and hence, after awhile, Pistorius was released from prison on condition that he would produce himself whenever wanted for trial. The ecclesiastics at Utrecht were enraged at the escape of their victim. Although impotent to injure him directly, they knew how to annoy him in various ways, and embittered his life to such a degree that he fled the country and went into voluntary exile.

He journeyed to Wittemberg that he might sit at the feet of Luther; and it is interesting to notice how plainly the results of that visit remained apparent in Woerden for many years after the martyr's death. When the days of Romish supremacy in Holland had gone by, and the Reformed Church was everywhere established, this city remained a stronghold of Lutheranism. And so intolerant and vehemently sectarian had the spirit of the inhabitants become in 1579, that one of their preachers, John Scaliger, (who must not for a moment be identified with either of the world-renowned scholars of that name,) no doubt encouraged by the well-known sentiments of his hearers, ventured to go so far as to denounce preachers and members of the Reformed or State Church in the most extravagant terms; even the States-General and William of Orange came in for a great share of this habitual abuse. As a result, he, together with a colleague, were deposed and forbidden to preach within the Province of Holland. The use of the "great" church, hitherto exclusively theirs, was also at this time forbidden to the Lutherans. They were, therefore, compelled to build another house of worship, and henceforth the two confessions were preached side by side in the little city.* Thus it is readily seen that the Lutheran Church in Woerden to-day bears witness to the depth of the impression made by the master mind of Luther upon the young Pistorius during his brief visit, and is a monument to the faithfulness and power wherewith he conveyed that impression to those of his native town, who through his preaching were led to accept the doctrines of the Reformation. Hence the Lutheran Church of Woerden is the shrine where we must honor the memory of this Proto-Martyr of Holland, and hence his portrait as founder of this church is appropriately hung by the side of that of the great Luther himself, as the founder of their sect.

Confirmed in the newer and better faith, and encouraged by the lion-hearted leader of the Reformation to preach it unto priest-ridden and darkened souls at every hazard, Pistorius returned to Woerden. The authorities at Utrecht at once renewed their opposition, demanding his appearance before them to answer a charge of heresy. On refusing to appear, he was sentenced to go to Rome and to remain three years in exile. Heeding the sentence as little as the summons, to elude an attempt to secure his person by violence, he left Woerden and travelled all through the Province of Holland, preaching everywhere the saving doctrines of grace. He then settled down once more in his native town, abandoned the priestly office, married a wife, and resorted to secular occupations to earn his support. He followed the trade of baker for a while, but performed also the labors of agriculture as opportunity offered, to win for himself and wife a respectable sustenance. Nevertheless, the dearest object of his life was not forgotten. In the evenings, on the Sabbath, whenever he had a moment of leisure, he instructed men in the truths of salvation, and sought to rescue them from the superstition of Rome.

While thus occupied there came across his path the same dark shadow of Romish corruption that had aroused the great Reformer of Wittemberg. Learning nothing from the past; regardless of the convulsions that had shaken Europe after the first shameless sale of indulgences had awakened the lion within Luther; hungry only for the gold of Christians, and luring their souls to destruction for the sake of gaining that,—so "the dome of St. Peter might rise a little nearer the sky,"—the Pope insisted upon a renewed effort to secure the purchase of his indulgences throughout Christendom. The movement reached also the little city of Woerden. Pistorius at once resumed the priestly functions and entered the confessional. It was here that Luther combatted this outrage upon Christianity, and here, too, was the most effective battlefield. For to the priest in the hour of confession, the infernal license of the indulgence was presented as a receipted bill for the advance payment of penalties that would otherwise have to be inflicted. Pistorius refused the customary fees, and hence induced a greater number of people to come to him. He would then refuse to honor the Papal indulgence, and impress upon the hearts of men the wickedness of such a scheme, and the real way of obtaining pardon for sins.

Naturally these proceedings excited anew the enmity of the priests and ecclesiastical authorities. He was accused before the Town Council, and summoned to answer before them the charges brought against him. He consented to plead his cause before a number of the clergy, whom he reduced to silence by his unanswerable appeals to Scripture. One of these, however, finding himself outdone in argument, resorted to a never-failing expedient. He wrote an elaborate report of the process to the Regent Margaret, attested by the Town Secretary. By her order Pistorius was immediately seized, conveyed to the Hague, and consigned to prison to await his trial.

* Brandt, Hist. der Réform, Vol. I., pp. 662-3.

Conversion as Shown in the Case of Saul of Tarsus.

FROM THE FRENCH OF ADOLPHE MONOD.

SUPPOSE that a stranger to the Book of Acts were told that there was once a man named Saul who persecuted the Church, sparing neither men nor women; who breathed out threatenings and slaughter against all Christ's followers, compelling them to blaspheme; who followed them relentlessly not only in Jerusalem, but even into foreign cities, seeking to exterminate the whole party; and that afterward the stranger was told of a man named Paul who served the Lord Jesus with more zeal than any other; who lived and who died, like his Master, simply for the welfare of the Church; who, when cruelly tortured by pagans, and still more cruelly by Jews, held his life as of no account, and who, in fact, crowned with martyrdom a career the most active and consecrated the world has ever seen. Could he imagine that these two were one and the same man? Yet such is the fact, and the difficulty of conceiving it measures the distance between a converted and an unconverted man.

Conversion is not simply a reform of conduct. There was nothing in Saul's conduct that required reform. He appealed boldly to the people as witnesses of his life from his youth up. He was correct in habits, honest in business, exact in religious duties, liberal in charities, in a word, respected and honorable. But with all this Saul was still Saul, and Paul had not yet begun. Nor is conversion merely submission to the law. One cannot doubt that Saul was in the true sense of the term a moral man, who subordinated inclination to duty, even to the point of renunciation and sacrifice. He declared to the Philippians that touching the righteousness that is in the law, he was blameless, and for a conscientious Jew that was no trifling matter. But with all this Saul was still Saul, and Paul had not yet begun. Nor is conversion merely the acceptance, however sincere, of certain religious principles. Saul was a zealous Jew, a rigid Pharisee, strict among the strict; obedient to the Scripture, a servant of the true God, hoping for the Messiah, equally scrupulous to obey the statutes of Moses and bold to defend them. But with all this Saul was still Saul, and Paul had not yet begun. Nor is conversion merely a gradual development, a progressive amelioration of certain good qualities in a man. Vain would have been all the development or amelioration of Saul, had it gone on for ages. His excellencies, great as they were, never could have produced that of which they did not contain the germ. Saul must have continued Saul, and Paul would never have commenced.

Conversion is the point of departure for a new life, opposed to the old life in its entire course—which, indeed, is signified by the name, for that denotes a return, a change of direction. Saul did not become simply better, he became another man; he was no more faithful to his principles than he had been, but his principles were changed; what he once counted evil he now counts good, what he once called light he now calls darkness; he personally experienced what he afterward so vividly expressed in the words, "If any man be in Christ, he is a new creation; old things are passed away; behold, they are become new." It is a new, unknown, foreign germ that was deposited in the centre of his being. This germ is faith in Jesus, the Christ, the Son of God. Henceforth what he sought in the law he seeks only in grace; what he expected from his own righteousness, he expects only from the righteousness of God in Christ. In fact, see him painted to the life in his own words, at once so filled with truth and so glowing in love: "What things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things and do count them but dung that I may gain Christ and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith." Behold the conversion of Saul; see it shown by its visible fruits, and see it traced to its secret germ. Saul is converted the day, the hour, the moment, when convinced that in himself he is wicked, unworthy, lost and forever deprived of any righteousness before God, he substitutes the name of Christ for his own in all his hopes of eternal life, and casts himself without reserve at the foot of the Cross, as a poor sinner who has no other resource than the blood of the Lamb. But this same Saul from the day, the hour, the minute, he is converted, enters altogether into the mind, the thoughts, the works of that Saviour who redeemed him. It is not only His name that he takes upon him, but it is His righteousness with which he is clothed, and His being to which he is united. As he lives only by Jesus Christ, so he lives only for Jesus Christ, who is become at once the germ and the fruit, the beginning and the end, the Alpha and the Omega of his new life. And every true conversion, beginning like Saul's, ends in the same way. It begins by Jesus Christ living and reigning in the heart before God (2 Cor. 13: 5), and it finishes by Jesus Christ living and reigning in the life before men (1 John 2: 6) whom it compels by the contrast between the old career and the new one to say as was said of Saul at Damascus, "Is not this the man whom we have known so differently? He is so transformed that one can hardly recognize him."

T. W. C.

A Great Religious Movement in Philadelphia.

REPRESENTATIVES of all the evangelical denominations in Philadelphia are now earnestly engaged in perfecting plans for a united effort in city evangelization, to begin shortly, and to continue through the winter.

The movement originated in the Philadelphia Ministerial Union, which is constituted of the ministerial associations of the city, and meets quarterly. At the last meeting, in September, a paper was read by the Rev. Dr. R. C. Matlack of the Protestant Episcopal Church, on "Evangelistic Work in Cities." It produced a deep impression, and at the close a resolution was offered by the Rev. James I. Good, of the Reformed Church in the United States, and passed by the Union, calling a general meeting of the city pastors to consider the advisability of a united work during the winter.

Two general meetings of the clergy were held, presided over by the venerable Dr. Richard Newton, of the Episcopal Church. At the second of these meetings it was unanimously resolved that the work be undertaken. A rough draft of a plan was adopted, and a Central Committee appointed to perfect and carry out the arrangements.

It has been decided that the special services shall begin with the second week in January, during which every evangelical church in the city will be open nightly. Union prayer-meetings for the afternoons of that week will be arranged for by neighboring churches to suit their own convenience. Beyond this point the plans are not yet definite; but they contemplate the continuance of the work, as long as the Divine blessing seems to warrant it, in union services in different sections, both day and evening, in churches and public halls.

In the meanwhile preparatory work will be done as faithfully as possible. The city has been divided into six sections, each of which has been placed in charge of a Committee of Management, consisting of the ministers in the section and one layman from each church represented. The sections will be subdivided into districts, which will be allotted to the individual churches for house to house visitation. The visitation will begin simultaneously all over the city on December 1st, and no house will be intentionally passed by. The visitors will be provided with uniform blanks, and arrangements will be made for notifying pastors of the non-church goers in their neighborhood, and of any who may express any church preference. The plans of the Committee on Visitation are not yet perfected, but it is not probable that any minute census will be attempted.

The churches so far represented in the movement are the Baptist, Christian (or Disciples), Congregational, Lutheran, Mennonite, Methodist, Episcopal, Moravian, Presbyterian, Protestant Episcopal, Reformed Church in America, Reformed Church of the United States, Reformed Episcopal, Reformed Presbyterian, and United Presbyterian.

Our Church is represented on the North East Section Committee by the Rev. Wm. H. Clark, D.D., pastor of the Second Church, and Elder C. Hunt, of the First Church, and on the Central Committee by the Rev. Wm. R. Taylor, pastor of the First Church.

W. R. T.

The Lord's War Waxes Hot.

Address by the Rev. Jacob Chamberlain, M.D., D.D., at the General Missionary Conference, October 26th, 1886.

MR. PRESIDENT, DELEGATES AND FRIENDS: The Lord's war in India is waxing hot. During my previous visit to America, ten years ago, I was wont to tell you of the opening and the progress of the campaign in India. Now we are in the thickest and deadliest of the conflict. Then I told you of the beginnings; now I seek to tell you of the changed circumstances—the change in the aspect of affairs that has taken place since, more than a quarter of a century ago, I first landed in India. To do this effectively I propose, in the briefest terms, to recall to you something of what—in previous addresses before portions of this audience, scattered here and there, that the Lord has allowed me to address—I have told you of our field in India, the country, the people, their religion and environment, and the methods of our work among them, and then to tell you of our present situation, opportunities and responsibilities.

Hindostan and Its People.

India is the home of one-sixth of the whole human race. Reaching as it does from the burning tropical sands of Cape Comorin, within eight degrees of the Equator, up 2,000 miles to the forever-frozen peaks of the Himalaya mountains on the north, and from Afghanistan on the west through 1,800 miles to Indo-China on the east,—we have a country that is inhabited by 252,000,000 of people. India is equal to about one-half of the area of the United States; or to speak a little more accurately, if you draw a line from Dakota south through Texas, India is equal in size to that part of the United States which falls eastward of that line—from Dakota to Texas, from Maine to Florida—and it has five times the population of the whole of the United States.

The Languages.

The people of India are not a homogeneous people—not of one language. It is as if you started in Spain to visit all Europe. Wishing to talk to the inhabitants, you must talk, first Spanish, then Portuguese, then French, then Dutch, then German, then Danish, then Swedish, then Finnish, then Russ, then Polish, then Hungarian, then Bulgarian, Roumanian and Servian, then Turkish, then Greek and Italian, and a great many other languages. And as the people in Europe are as different as their languages, so are the people in India. There are forty languages spoken in India; many of them very ancient languages, very highly-wrought out and polished—beautiful and perfect vehicles for the presentation of Divine truth. And the people are as different as their languages—not of one cast of countenance, not of one ethnological descent.

The Religion.

The religion of the people of India is one. Let me explain it by referring you back to Europe in the time of Martin Luther. When Martin Luther was born there were in Europe so many languages, so many kingdoms, so many different races; but Europe was of one religion—with the exception of the Mohammedan conquerors who had conquered Turkey and still maintained Mohammedanism. Thus it is in India. The religion of India is Brahminism, or Hinduism—with the exception of the descendants of the Mohammedan invaders of some six centuries ago. Of these, 40,000,000 remain in India still, and are Mohammedan, but the rest of the Hindus are Brahminists. Let me remind you also, very briefly, of what Hinduism is. With their ancient Vedas, the most ancient of which was written about the time of Moses, they have some glimmerings of Noachic traditions, and many pure and holy ideas. The Vedas teach in the main a true conception of God, and man, and sin, and sacrifice. But though they have these ancient Vedas, and these purer ideas of God; as man wandered into sin, farther away from God, there came later conceptions of polytheism and idolatry, until at last what there was once of light in Asia has become darkness. The purer religion of the Vedas degenerated into polytheism and idolatry, and their purer morals descended into sensuality and corruption and vice. I speak on this matter as a physician who has treated many thousands of patients, and mingled in their homes from the highest to the lowest, from the Rajah on his throne to the beggar in his hut—when I say that there is no such thing as purity, as virtue, among them. And I have this from the confessions of their best men. "Sir," said a Brahmin with whom I was confidentially talking about this, "sir, there is not a family among us that is not tainted with the impure disease." And honesty in dealings is scarcely known. *Caveat emptor* is the rule, for honesty is not expected in trade, and no one is disappointed. And as for the truth—although their ancient Vedas, although their poets and sages, call on the people to maintain truth as their choicest heritage, yet there is no truth among the people. The proverbs of the people tell what they are. A common proverb among the Telugu people is, *unna marta cheppite ura atsa radu; i.e.*, "If a man tells the truth, the town will soon become too hot for him." I was once preaching in a Telugu city—the first time the Gospel was preached there—and I said to the people that no matter what their religion might be, all intelligent people accepted certain acts as sinful. I mentioned different points, and then I came to falsehood, and as I went on expatiating upon that, the audience—an educated audience—assented to what I said, and admitted that lying was a sin. "But," said I, "you Hindus tell a lie as often as you tell the truth." "What, sir!" said a Brahmin right before me, "do you say that we Hindus tell a lie as often as we tell the truth?" "Yes," said I, intending to stand my ground. "Sir," said he, "we Hindus tell ten lies for every truth we utter." He certainly told the truth that time. I suppose he must have told ten lies before to counterbalance it.

Caste and the Worship.

Hinduism has two chief bulwarks in this generation. They are, caste and the endowed temples. Caste, you know, is a religious distinction. It is not a social distinction, but one of birth; for Brahma created each caste by a different creation, they hold. The Brahmin holds that he is holier than the rest; and if we admit caste we must allow him to say to the rest: "Stand by thyself, for I am holier than thou." Caste is so firmly rooted that I have known of a Brahmin that died by starvation when there was food placed by his side for him to eat, because, forsooth, that food was cooked by one of a lower caste. "Better die," he said, "and reach heaven, than eat that food and live, and lose caste, and lose heaven." Caste, then, is the adamantine chain which Satan has wound around these people to hold them in that system.

The second great bulwark which supports the system now is its myriads of endowed temples. From Cape Comorin to the Himalaya mountains, they dot every hill-top and every plain, endowed with rich grounds and the choicest lands in former ages. All the revenues of those lands go to the support of the priesthood, who carry on the ceremonies of the temples; and thus, if Christianity prevails, the Brahmins will cease to reap those revenues. Therefore, like Demetrius of old, they call their fellow-craftsmen together and say: "Sirs, by this craft we have our wealth." So the Brahmins lock arms to defend their ancient system against the missionary. I well remember what was said to me after a discussion which we had—another missionary and myself—in the Mysore country, where no missionary had been before, with the chief priest of that region—the President of their theological seminary, if I might use the term, for there were seventy Brahmins studying with him for the priesthood. They had come to meet us in the market-place, and we had discussed for hour after hour before the assembled multitude. He had been pushed to the wall; but at last, darkness coming on, he said there was no time to discuss farther, but he would renew the subject next evening. But before the next evening came, he came secretly around through the rice fields to our tent, and obtained permission to enter. First assuring himself that there was no one else within hearing, he said to me: "Sir, what you said yesterday in the market-place was utterly unanswerable. I did the best I could to defend my own position, surrounded as I was by my own people; but I am not going to meet you again. What you say is so pure, so holy, so good, it appeals so to the highest needs and desires of men, that it seems as if it must be Divine—it must be true—at all events, it must be a better religion than ours. But, sir, we Brahmins cannot afford to let you succeed. Look at our position. We reap rich revenues from all these temples. We are treated as demi-gods by the people. At every festival we receive rich gifts. We are looked up to and worshipped. But let your system succeed, which teaches that there is no human mediator—no mediator between God and man but Jesus Christ—and we Brahmins would drop from our high pedestal down to the level of what we are worth—and you know what that means as well as we do. We would have to drop down from our exalted position and mingle with the ignoble throng. No, sir! Your system must be resisted. It may be Divine; but, sir, we Brahmins have got to fight you." And fight us they did.

The Christian Weapons.

How, then, is such a system, defended by the power of caste and of an endowed priesthood, to be overcome? I cannot delay you to state the particulars of our work at length. I must simply remind you that the Arcot Mission is essentially a preaching mission, aggressively and actively enlightening the people—carrying the Gospel to them in the highways and by-ways, in their towns, villages and hamlets, at the markets and the fairs. We take our tent and pitch it in some central village, and make a tour of the surrounding region, reaching perhaps forty villages before moving our tent to some other place. In that manner we canvass the country and sow seed for Jesus Christ. At a later period we make the tour again, and water the seed. Not only do we preach the Gospel, but we distribute Christian literature, either selling or disposing in some way of tracts and Scriptures wherever we go. And the seed is taking root.

We are reaching the people also by medical work. You know that in the Arcot Mission a number of us—a majority of us thus far, I believe—have been physicians as well as ministers. We have gathered, as you remember, thousands in from all the villages around, simply by the knowledge that if they came their diseases would be healed. They have come from hundreds, from thousands of towns and villages in all directions. Scarcely a day that we do not have those from more than a hundred miles away present in our dispensaries. They hear the Gospel read; they hear the proclamation of the Gospel of Jesus Christ; they listen as we raise the voice of prayer to Him who made us and who can save us; they go back to their homes; they take with them the tickets on which are printed a concise statement of Christian truth. They take these with them to their villages, and thus the truth is being scattered where we have never set foot.

Our schools present the truths of Christianity. Heathen pupils come to them with the understanding that they will study what the Christians do. Every one of them studies the Bible, and so we initiate the young into the pure teachings of the religion of Jesus. And then we have our caste-girls' schools, as you know—for, glory be to God! He has brought the mothers and the wives and the daughters of America to the front since I went to India first, to take hold of the work of lifting up their heathen sisters; and we have these girls' schools now, which are filled with the highest caste of Hindu young women. And they all study the Bible, learn our Christian hymns, study our catechisms, and come to a knowledge of the truth in these schools; and thus we are reaching the secluded zenanas everywhere with the truth. And then we have our Anglo-Vernacular schools—a higher style of school—with which we reach young men preparing for the Madras University, and help them on their way in that. In every one of these schools the Bible is studied as a text-book in every class every day; and to show you how it works, let me give you a single incident:

In December, 1883, I received one day a very singular petition. It came from Vayalpad—the county town of the adjacent county. We had no Christians in that county. The petition was brought to me by a special messenger. It was signed by the chief men of that Taluk town, not one of whom was a Christian. They begged me to receive under my charge the Anglo-Vernacular school which they had established the year before for teaching their sons—to receive it under my charge as a mission-school, and to introduce the Bible as a text-book in every class every day. And that petition was signed by heathen. Not a Christian was there—not one lived in the town. Surprised beyond measure, I went out at once to see them, and see if they were in earnest. A meeting was summoned of all interested in the school. A packed room was the result. I read this petition to them. I said: "Is this your wish? It is signed by a number of the people. The request is that the school shall be received under my care, and that the Bible shall be taught in every class every day. You know that I seek your conversion to Christ. I make no secret of that. It will be my aim to present the truth—to present the highest truth that man can conceive of—and with that understanding, do you wish me to receive the school?" The headmaster of the school, who had been educated in a mission school, spoke, telling of what he had learned in that mission school—how he learned to reverence the Bible, and how anxious he was that these, his pupils, should be under Biblical instruction. By experience he knew what the Bible was. Then a native judge—the judge of four counties—spoke. He was a high-caste native gentleman, and finely educated. He

could use the English language with as much fluency as I could; and yet he spoke in the Telugu language, because he addressed the audience there assembled. His speech was so remarkable that when I got home I wrote it down in English, and I must read it to you now. He said: "My friends, I was not educated in a mission school, but I have many friends who were, and who studied the Bible daily in school. I have witnessed its effects upon their lives. I have read the Bible myself, privately, a great deal. I have come to know the pure and beautiful system of morality it inculcates. My friends, there is nothing in our Vedas that can compare with it, as I well know from careful examination. Let your sons study the Bible. They need not become Christians; there is no compulsion about it; the missionaries never force any one. But if you want your sons to become noble, upright men, put this school under the charge of the missionary, and have the Bible taught in it daily. It will make your sons better men, and you will be the happier parents. My friends, I have but one son, as you know. On him all my hopes are centered. You know I am able to send him where I please for his education; but I want him to be a noble, earnest man. I have, therefore, sent him to the Madras Christian College to be educated, and there he studies the Bible with the missionaries every day. This tells you what *I* think of the mission schools, and of the Bible. I have done." That was the speech of a Hindu. By unanimous vote the school was placed under my charge. The Bible from that day was introduced in every class; taught by our catechists; and as I examined the school from month to month before I came home, I found there was no lesson that was learned with more avidity, no examination that was passed better, than the examination of those pupils—those heathen pupils—in the Bible. And so we are reaching these people.

The Results Achieved.

Now, let me remind you of the fruitage that has come thus far. The Arcot Mission occupies a field which is twice and a half as large as the State of Connecticut, with three times the population of that State. And what has the Arcot Mission done there? Thirty-three years ago the mission was begun. It has been carried on for those thirty-three years at an expense no larger than that incurred during the same period in carrying on a single one of our up-town New York churches. The Arcot Mission has cost no more in its entirety for those thirty-three years than it has cost to support one of the uptown churches in the city of New York. And at that expense, what has it accomplished?

We have eight stations occupied. We have 96 Christian villages from which idolatry has been driven out, and where every Sabbath they meet for the worship of the Triune God. These 96 village Christian congregations are formed into 23 organized churches, grouped—two or three, three or four villages forming one organized church. We have a Classis at Arcot, consisting of those 23 churches. And then there are 3,929 baptized members of the Church, including baptized children. We have 1,555 catechumens under instruction for baptism. We have 86 village schools established; and in these there are 2,313 pupils studying the Bible every day. We have six caste-girls' schools in our different stations, for children of the highest classes of the people; and they are attended by the daughters of the highest of the people. In these there are 374 heathen girls studying day by day the Divine oracles. We have four of the Anglo-Vernacular schools of which I have spoken, for the higher education of young men. And then we have six training-schools for training teachers, and Bible women, and catechists, and preachers. There are in those six training-schools for young women and young men 258 boarding pupils, supported—mostly supported—by friends in America in their studies.

Beside those 96 villages and 23 churches, scattered all over our field, we have preached the Gospel, we have sown the seed, we have gone again and again watering the seed in the 7,000 towns and villages lying within our mission boundaries; and our Arcot Mission is reckoned responsible for the cultivation of that whole field—practically, there are no other missionaries working there.

Many Enlightened and Convinced.

The people have become dissatisfied with their Hinduism. They have learned enough of the truth to see that their old religion is not the soul-satisfying system that they supposed it to be. And this is shown in many ways. I will give you one. In my tent, in September, 1879, in the adjacent county of Vayalpad, where there was no Christian, I was preaching the Gospel and had my travelling dispensary with me. A native official, high in office, in caste, and in social position, sent to me by a messenger saying that he would like to see me privately for the treatment of an ailment. I appointed a time. He came to my tent. To my surprise, I found that he had some trifling ailment, the treatment of which was despatched in a few moments. I wondered that he had come, but I soon found he had used that little ailment merely as a cover. He wanted to talk with me on Christianity, and, Nicodemus-like, he had come by stealth. He introduced the subject himself. After an extended conversation on the character and the claims of Jesus of Nazareth to be the Saviour of the world, he said to me in substance: "Sir, I am not a Christian. I am still regarded as a devout Hindu. But in my heart I dare not deny the claims of the Bible. I see the power of Jesus Christ in the lives of His followers so distinctly, that I cannot deny His Divinity. He must be Divine, or He could not work such a change in the lives of those who become His disciples. He is not yet my Saviour. Caste, wealth, position, family, all, hold me back. But even now I never allow Him to be spoken against in my presence. I have long been reading the Bible in secret. The more I read of Christ and ponder over His life and teachings, and the power to conquer sin that comes from embracing His religion, the more do I feel that in the end I shall have to accept Him at any cost as my personal Saviour."

These men must be reached. These men in all our 7,000 towns and villages must be met and personally dealt with. These schools that are asking to be put under our instruction and have the Bible taught in them, must be received, and the Bible taught there, if we are to win that Arcot district for Jesus. The seed we have scattered here and there must be watered, and the field cultivated; and for that purpose, as you see, our Synod has directed that a theological seminary be now established, and that we push the work of raising up native Pauls and Barnabases and Timothys for the work there; and that we are striving to do.

What Remains to Be Done.

And now we come to this aspect of affairs. We are indeed thankful for the great fruitage that we have gathered for the small amount of labor that we have expended there; but what is that among so many? The Arcot Mission is equivalent to all the State of New York south of Troy. We have, as I told you, eight stations scattered through that district, where eight missionaries should be—there are six on the ground now, and two in America—where eight missionaries should be, proclaiming the Gospel and cultivating the field; but what are they in that great district? Suppose New York to be heathen. Place one missionary on Long Island and make that his parish, another in New York, another in Poughkeepsie, another in Albany, another in Utica, another in Binghamton, another in Elmira, and another in Rochester; and then ask why it is that the State of New York is not converted! Grant that there are 96 congregations in the Arcot Mission. People have said: "That field must be nearly converted, isn't it?" Suppose you have got 96 churches scattered all through the State of New York from Montauk Point to Niagara, will those beacon lights be near enough together so that their light can even be seen from one to the other? Why, the darkness will only have begun to be illuminated. We have 23 churches; but what are they for the four millions of inhabitants that we have to win for Christ?

Yes, we have done something; we have made the people dissatisfied with their own system; but we have not yet given them Christ. Said a Brahmin to one of our missionaries out in the farther corner of the field, who was visiting that village for the third time in ten years: "Sir, why do you come to us as you do? You come just often enough to make us dissatisfied with our old religion—you shake our faith in our ancient gods; and you don't come enough to explain your religion to us so that we can intelligently embrace it. Either keep away entirely, or come and bring us to your God and Saviour." And there was truth in what he said.

Scepticism Busy.

They have lost faith in their system; and now Satan comes in, for he is wily. They are dissatisfied with their ancient system, and he brings in the books of John Stuart Mill, and Herbert Spencer, and Huxley, and Bradlaugh, and men of that class—yes, and Thomas Paine. The writings of these men are scattered all through India, and there are presses there running night and day, casting off pages by the million for the poisoning of those awakened Hindu minds. Anything contrary to Christianity will be published by them and scattered through the country broadcast; and now the whole nation is on the eve of coming out of Hinduism and going into—what?

"Sir," said a Brahmin priest to me one day—he had walked in eighty miles to see me; "sir," said he, "Hinduism cannot stand the light that you missionaries are letting in upon it. It is not the soul-satisfying system that we vainly imagined it to be. Sir, Hinduism is doomed. It must go by the board. What are you going to give us in its place?" We were seated under a banyan tree while I tried to teach him the pure religion of Jesus Christ, which I said we were going to give in the place of Hinduism; and as I told him that, my voice faltered—my tongue clung to the roof of my mouth—cold sweat came out upon me. I could not speak. Said I to myself: "Am I telling this man true, or am I telling him false? Are we going to give to India, to those teeming and now awakened millions, are we going to give them the religion of our Jesus? or are we going to awaken them and dissatisfy them with their own system, and leave them to drift out into skepticism or rationalistic Deism or Agnosticism? That is what they are drifting to, and that does not interfere with their caste and their Hindu temples. Shall we let them go out into that? Shall the ruins of Hindu temples be built up into temples for Satan, or temples for the Most High God?

Our General Synod has directed the Arcot Mission to inaugurate measures for consolidating the workers there into one body, that shall go forward and plant the Church of Jesus Christ in India without being tied to any Occidental mother. We are anxious to do so. We are now beginning to clasp hands preparatory to the final attack upon the enemy's strongholds. We have gained those strategic points throughout all India—the Arcot Mission is but a sample—we have gained those strategic points; the campaign is planned; and now we are anxious to make the final assault. The enemy are weakening. Their fortresses are undermined, and they know it. Already we see them loosening the halyards to haul down the flag, and surrender to the oncoming army of Jesus, if we make a vigorous assault; but we are too weak to do so; and we send back an appealing voice to our home churches in all the lands that support us, and beg of them to send on the reinforcements, that we may now make the final assault.

We listen for the reply, and what is it that comes to our ears; what do we hear? "Hold on! You are going too fast. The Church at home can't afford to let you advance any farther. Hold what you have got if you can; but the Church of Christ is too poor to let you go on to the assault for final victory." O merciful Jesus! is it thus that we, redeemed by Thy precious blood—we, for whom on Calvary Thou didst cry in agony, "My God, My God, why hast Thou forsaken Me,"—we, bought by the blood-sweat drops in Gethsemane—is it thus that we show the measure of our love to Thee?

O Church of the living God, awake! arouse from your lethargy and spring to the fray! Give your sons and your daughters to this work for the Divine Master. Consecrate to Him your silver and your gold. Fill up the mission treasuries to the overflow. Let a shout go forth that shall leap over seas and continents, and come to the ears of your waiting hosts in those distant lands. What shall it be? Shall we catch the cry: "March onward! Seize every point of vantage. Call upon the enemy to surrender. Reinforcements are on the way; supplies in abundance are coming. March on and conquer the land for Christ!" Let that word come, and within the lives of us who are here we will show you India bowing low at the feet of our Jesus.

City Evangelization.

Address of Rev. W. W. Clark at the General Missionary Conference, October 27th.

IN considering the interest of home missions, city evangelization is an important factor. While planning to send the Gospel to the ranches, the prairie village and the mining town, we must not forget the large cities. In this enthusiasm for the welfare of the far West we should not overlook the wants of the near East. While heeding the Macedonian cry that comes from the dug-outs of Dakota and the shanties of Nebraska, we should not stop our ears to the stifled cry of our crowded tenements and dens of iniquity.

West of the Mississippi the question seems to be, "How are we to provide ministers and churches for

the people?" but on this side of the great river the question is, "How are we to provide people for the ministers and the churches?" We are touched to the heart when we hear of the homeless pastors and churchless congregations along our trans-continental lines; but are we moved at the sadder sight of half-filled churches and almost empty prayer-rooms in the beautiful edifices at home?

I tell you, brethren, one of the surest and quickest ways of filling the treasury of the Domestic Board, and through it planting these needed churches and parsonages (of which we have just heard so much) is to fill the existing churches and chapels in the large cities. Bring the unsaved here to accept the Gospel of Jesus Christ, and they will burn with the desire to send the same good news throughout the length and breadth of the land.

There is no excuse for ignoring the benighted immigrant who settles at our very doors, while we are so solicitous about his brother who has travelled a thousand miles away. They who have taken up their abode under the shadow of Castle Garden or within hearing of the Trinity chimes, should not be neglected because of a greater interest in the inhabitant of the prairie and the dwellers in the mountain. The evangelization of the cities, large and small, is the crying need of the Church and country to-day.

In considering this problem we propose two questions: "How shall the churches be aroused?" "How shall the masses be reached?"

1st. To arouse dormant churches the pastor must first be aroused. A lady said the other day, "If I had a paper to read at this convention my subject would be, 'How to Evangelize Our Ministers;' if we can only get them stirred up to the needs of the work the people will respond." Surely this is the first step. The truth is, a church as a whole seldom rises above the spiritual level of the pastor. If he be dormant on the subject of missions or home evangelization, his people will have but little interest in either. If he teaches that "charity begins at home,"—and should stay there—they will never be imbued with the missionary spirit. If, therefore, your pastor be asleep on these great themes, wake him up. If he be thoughtless or indifferent, stir him up. And this spiritual awakening in a church will be followed by more self-denial, more liberal giving, more prayer and more heartfelt interest in the Lord's work at home and abroad. We all need to be revived, quickened into new zeal for the Master's cause.

If any of you feel that this cannot be brought about by the usual means of grace, employ means that are not usual. Look for help from outside. I believe most heartily in the office and specific work of the evangelist. If he be an intelligent, prudent, godly man, deeply taught in the Scriptures, filled with the Holy Ghost and burning with love for souls, he will be a blessing to your church and community.

2d. How shall the masses be reached? Go for them. Let them know that you care for their souls. Tell them, if you can, of the earnest, faithful and interesting preaching. Interest them also in the singing—ask them to help you in this service. The study of human nature proves that people are more pleased to grant a request than to receive a benefaction. It is such individual work as this that tells. Go from house to house and show an interest in their souls.

Thirty years ago seven Christian men met in a shop in the city of Hamburg and determined to evangelize the city and the country round about. The result was, fifty churches were established, nearly half a million Bibles distributed and ten thousand souls brought into the Church. But this required work—patient, prayerful, self-sacrificing, persistent work. And this must be done if the Church is to be saved and the State preserved.

We are importing elements here antagonistic to our national institutions, opposed to God, averse to law and order—a people who have no fear of the policeman's club, the bullet or the halter. The only hope is in softening their hardened hearts by the story of Jesus' love.

Look at the cities of Paris and Marseilles and see how the ranks of the communists have been lessened by the McAll Mission and preaching stations. Such mission stations are needed in our land.

One who has had great success in city evangelization lately said: "This is our only hope. If we Christians in the large cities do not go for the masses, the masses will soon go for us." Yes, if we do not go to their homes with the Bible and Gospel, they will come to ours with the pistol and torch. There is an element of self-preservation in this work. The masses must be evangelized to save the Church and protect the State. Both our civil and religious blessings are threatened by the growing spirit of atheism and anarchy.

There are two great forces at our command—Church and State, and with these we can meet our foes. We cannot destroy them, but we can hold them in check and say: "Back! thus far shalt thou go and no further."

The power of the State is limited. It can make laws to meet these dangers and it can enlist enough policemen to enforce its laws. This is all the State can do and this is all that you as citizens can do. You can cast your ballot for the law, and you can empty your pocket-book to pay for the policemen.

Now turn to the Church. Here is hope. Let a new tide of spiritual life be infused into our churches. Let the Gospel be preached in the slums of our cities, let the standard of the Cross be raised and let the old story of Jesus and His love be told to the most hardened sinners, and this will succeed where the law and the club signally fail.

Our Government is now planning to expend five to ten million dollars to deepen the channel at Sandy Hook bar, for the benefit of the great foreign vessels, while she cannot spend a cent to make channels for the Gospel for our people. We import foreigners by the million who populate our cities and make our laws. On their arrival the devil furnishes them with rum, the anarchist gives them dynamite and a pistol. Who will give them the Gospel? This is left for us. There is no one else to do it. Will we do it? This remains to be seen.

Finally, What shall be the outgrowth of this convention? Let its influence be felt at once in our homes and in our churches. The Lord's claims upon us are plain, imperative and immediate. A knowledge of the facts should make us realize our responsibility in the matter. But it is as Ruskin says, "We buy our peace with forgetting," except now and then, when we happen to be waked up as we are to-day. A fire of enthusiasm has certainly been kindled in every soul at this convention. A burning, flaming torch has been put into the hands of each delegate to carry home that he may set on fire the lifeless embers and members of our drowsy churches.

Brethren, what do you propose to do with these torches, with this enthusiasm kindled here? Will it soon die out or will you start a fire at once in the hearts of those at home who have not enjoyed these privileges? Let us tell our people of what we have seen and heard. Let us arouse them to a sense of their personal responsibility in this matter and set them to doing something. Let us have anything but lethargy and indifference.

A few weeks ago I greeted a fellow pastor, at the Synod's Rooms at Vesey street, and taking him cordially by the hand said, "Are you still at B.?" "Yes, my brother," he replied, "you have expressed it exactly. I and my people are very still at B." Now, I take it, as this expressed the condition of most of us, the object of this gathering is to break up this stillness. Let this be our cry, "O, Lord, revive us again, that Thy people may rejoice in Thee." We need a real old-fashioned revival of religion, begun in prayer and founded on God's promises. Let us have a burden for the lost souls around us and they will be reached.

The world is always looking for novelties and likes to see life in anything. If we can show them the novelty of a live, active, progressive church, the novelty of an interesting, attractive, soul-refreshing prayer-meeting, the people will want to come in and your community will be evangelized before you know it.

The first impulse of a quickened Christian and of a newly converted sinner is the desire to tell and send the good news to others. Faithful witnessing in Jerusalem, (the church at home,) was immediately followed by sending the Gospel through Judea and Samaria, (Domestic Missions,) and soon Antioch, Asia Minor and the uttermost parts of the earth were reached. In a word, if our churches are revived, if our towns and cities are evangelized, the two great Boards of our Church will not suffer for lack of men and means to carry on their respective work.

Coming up our beautiful harbor this morning I was more than ever impressed with the significance of the new Statue of Liberty which is to be unveiled to-morrow. There she stands, with her feet upon a solid foundation, immovable, regardless of storm and tempest, holding forth the torch and from its apex flashing light upon three great cities and illuminating the surrounding darkness. The Apostle must have had in mind some such figure as this when, addressing the saints at Phillippi, he said, "In the midst of a crooked and perverse nation, shine ye as lights in the world, holding forth the Word of life."

Brethren and sisters, let us take our stand on the rock Christ Jesus, let us be strong to endure, let us hold forth the Word of life. And above all, let our light shine upon these benighted homes around us, darkened by sin and sorrow, and thus will we be the means of enlightening the world and of delivering many lost souls "from the bondage of corruption into the glorious liberty of the sons of God."

The Immediate Evangelization of America.

Extract from the Address of the Rev. Denis Wortman before the Conference on Wednesday Afternoon.

HAVE we not come to the kingdom for such a time as this? With our crisis comes there not a corresponding help of God, and with it shall there not come our corresponding enthusiasm? Aye, shall we not rise gladly to the full height of our occasion, and make our liberty and our laws, our institutions and our affluent wealth, an energetic Church and the simple Gospel of the Cross, all to fullest measure, contributive to the immediate evangelization of America?

Yes, we must, and we will. So need we, and so must we, to save our sacred institutions of liberty, to conserve our nineteenth century civilization, to preserve our very Christianity. Our own work in our own land we must faithfully and instantly do, if we would carry forward that sister work, so cherished, of sending the Gospel to foreign lands. It is a suggestive fact in history that the early Christians of Ireland were they to whom Germany was indebted, from the fifth to the ninth century, for the most successful and evangelical work among her people, so that it is truly said, "the seed of the Lutheran Reformation was sown in Germany by Irish missionaries." Sad the thought that by and by darkness settled down upon that land, rests there now, and settles over us as her peasants thicken in our land. But the teaching of her Columbanus along the Vosges, her Callich in Alemannia, her Kilian in Thuringia, her Trudpest in the Black Forest, lived again in the Reformation, is preserved to our day in the churches of Protestantism; and now, in the German immigrant, and in us, the children of the Reformation, the sons of our Celtic missionaries are met by the sons of their Continental converts! God help us to pay back our Gospel indebtedness in full.

To me there is a certain pathos in such a reflection. One feels an unusual tenderness toward the one in his bigotry, and the other in his scepticism; and to us, children mayhap of both, and in whom we trust, is preserved the very faith the ancestor of the one preached to the ancestor of the other, opens here on these favored shores an opportunity, unwonted in the centuries, of re-introducing these peoples to each other in love, and reintroducing them to their pure ancestral faith! Here ceases all thought of strife, of discord, of peril; and somehow we feel a reverent assurance, God is indeed meaning America for Christ.

Touched by the very pathos of our situation, fired with patriotic zeal, and urged on by a thorough Christian devotion, it seems to me we cannot fail to enter loyally and at once upon our work, and make any sacrifice to insure its success. We will remember how noble a foundation of liberty and religion our fathers laid, and we will have all the structure equally grand. We will remember the early traditions, and we will see to it that they shall not find reversal in our future history. We will think with gratitude of the full resources of this land in its rich mines and its broad acreage, and highly resolve they shall not be the possession of infidelity, or superstition, or luxury, or anarchy. We will reflect how, if America is not for Christ she is against Him, and bend every energy to her redemption from such large hurtfulness. We will behold the foreign peoples crowding to our shores, but shall not be so much dismayed by their appearance, but render thanks to that Divine Providence that brings them within our influence, and simply exult in spending and being spent in their conversion to God. We will think, unappalled, of the perils possible through them, trusting by God's grace to make their heterogeneousness, their multitudinousness, their peculiarities, all contributive to the advancement of His kingdom; we will not fear, because, in such a tremendous process as all this, there shall come about an amalgam of now separate Christian communities or a certain differentiation, not of doctrine, but of dogma, not of Christ, but of eccles-

asticism; and will gladly merge individual and ecclesiastical prepossessions in the united effort of a united Christiandom for the hastening on of the dominion of our Lord. We will think of the enormous increase of the world's wealth, and the immediate, pressing claims of the Gospel, and lay all our wealth as well as all our labor, at the Saviour's feet. We will remember how the very *rapidity* with which the apostolic preaching was pushed on, was the cause of its success, so that "in five years after the death of Jesus, all Palestine had heard the Gospel from the mouth of missionaries sent out from Jerusalem," and will wisely plan for nothing less than America's immediate evangelization. We will take courage from our work abroad; and as in British India the number of Christian communicants increased from 22,400 in 1852 to 78,494 in 1878, to well-nigh 100,000, to say nothing of the millions brought under Christian teaching and influence, and as in Britain the public interest in foreign missions has so greatly increased that in place of the £50,000 of 1800, 1882 supplied £1,000,000; so we shall hope that, love for country and love for Christ conjoining here, shall lead us to increase indefinitely our contributions, and with them God will increase indefinitely their efficiency, and the twentieth century of the Christian era shall open with our national redemption well begun, and close with its consummation, joyful and complete. If we be but faithful, we have Christ's promise of help, and history's endorsement of His pledge.

The Gospel that without arms subdued the Roman Empire, that without earthly wisdom supplanted the theologies of Greece, the Gospel that from age to age went on saving the vicious, reforming the family relations, abolishing slavery and serfdoms, made possible the Justinian Code, made woman man's equal, equalized proprietary rights, substituted the peace of God for private war, did away with wager of battle, and torture, and wreckage, and piracy on land and sea, that civilized barbarians, had the inherent energy to reform a corrupted church, inaugurated temperance reform, established hospitals, asylums, retreats, gave inspiration to art, led the way for all our later science, made the nineteenth century possible, this religion of law, of liberty, of love, of Christ, shall have no fear as it confronts the possibilities of our country and time, but, under God, shall rise equal to this emergency, and show how invincible is truth, how omnipotent is Christ.

But, we must not mistake. This Gospel shall come in no bodiless way; it must be incarnated in Christian workers, in men and women inspired with the love of Jesus. If we be idle the cause goes backward, and will need other centuries and better men. We must appreciate our present opportunity and duty, and meet it with true heroism. Prejudice, indifference, pride, hopelessness, mere ecclesiasticism, miserliness, we must lay aside, and be instant at our work. The time for pennies and dimes has gone by. He who gave a dime shall have to give his dollar, and he who gave his one dollar now his five, and he who gave his ten must give his fifty and his hundred—and there must be no retreat, and no littleness. The country that has $3,000,000,000 invested in manufactures, that in a single year works up $3,500,000,000 of raw material into manufactured products, and makes a clear gain of over $1,000,000,000; the country that gave its government $4,000,000,000 to sustain its unity, will surely shortly rise above its present parsimonious allowances for saving it for the kingdom of her Lord and Saviour Jesus Christ!

One naturally calls to mind an incident at the beginning of our lamentable Civil War. The President had made his call for the first great war loan. His great Secretary of the Treasury visited New York and met a council of the bankers of the metropolis. He laid before them his request. They knew not how to meet it. They sat in silence, thoughtful, perplexed. At last, quick as a flash uprose the youngest man of them all and exclaimed, "Gentlemen, it is not a question whether we can afford the country this loan or not. We must afford it. If the government is preserved your money is safe. If the government is not preserved, where is your money, where your banks, your commerce, your institutions? I move we grant the loan." And the motion was immediately and unanimously carried. Oh, Christians of America, the country is in peril, God wants your largest possible loan; He wants it at once. You may not question whether you can afford it or not. You must; and therefore you can. If this country is saved, then your property, your institutions, your children are safe; but if this country be lost, there is nothing left to you—of wealth or of labor, of family, of civilization, of Christianity, of hope! *I move you that we grant the loan!*

Mrs. Tallboy's American Board Guests.

"IF ever I open my house again to strangers, you'll catch a white blackbird!" exclaimed Mrs. Tallboy, as she came upstairs. She was flushed and tired. All the morning she had been in the kitchen, the oven door opening and shutting with a bang, and the air resounding with the beating of eggs and pounding of crackers. It was the first Tuesday in October. The great annual meeting of the A. B. C. F. M. was to be held in C. this year, and this was the day when it would begin, with its influx of visitors from every part of Christendom. "There is an ocean of things to be done yet," continued Mrs. Tallboy to her aunt, who had just dropped in for a moment, "and I'm tired to death now." She sat down in an attitude of utter dejection, with an armful of fresh towels in her lap.

"Louise," said Aunt Eliza, "it's because you won't give up your besetting sin. You can't look me in the face this moment and deny that you've been making three kinds of cake when one would do, and rolling croquettes like Martha, instead of giving your guests cold ham like Mary. How many are you going to have?"

"Four! Fool that I was to say that I'd take so many when the committee came round last spring! A minister and his wife from Fileno, Me.—wherever that may be!—and a home missionary and his wife from out West somewhere."

"Well, dear, it's not for your own pleasure you undertake it. Don't forget that, and I'm sure the Lord will help you through."

"Faith and fatigue never go along together with me, I find," answered Mrs. Tallboy, taking up the towels with a sigh

She got through with all that her high ideals of housekeeping demanded barely in time to dress herself and meet her guests, when they arrived before tea, with a smile, which, to their eyes, bore no suspicion of forcing. The Rev. Mr. and Mrs. Brock, of Fileno—he tall and thin, with a gentle stare over his spectacles, as if he called back his ideas from another world with an effort; she, thin also, but small, worn and anxious-looking, in a well-preserved black dress of the style of a dozen years back, and an aggressively high, showy, feather-laden bonnet—presented by the village milliner for this occasion—that bore no relation whatever to the meek, little head under it with its knot of thin, gray hair, and face so patient and sweet. Mr. and Mrs. Hayward, the other two, were younger and more sprightly, with a heartiness and Western frankness that stood out in striking relief from the quiet, subdued manner of the Brocks.

The supper was excellent and went off well. That lifted Mrs. Tallboy's spirits a little, as did also her husband's cheerfulness at the sight of his well-filled table. But the fatigue was still there, and the rebellion that she had consented to all this trouble for perfect strangers. She had given up her own room to the Brocks. When she went to bed, she had to go to a closet off their room for her slippers. Through the partition she overheard—involuntarily, at first—this conversation.

"Josiah, isn't this a beautiful room! Why, I can't help thinking all the time that it's just a dream, my being at a Board meeting. How stunned I was when Mrs. Marvin said to me that morning, 'Mrs. Brock, the whole parish is bound you shall go *this* year,' and clapped that money into my hand. Won't they all be pleased when they hear what a delightful family we were assigned to."

"Yes," answered the minister's slow, high-pitched voice, "we're highly favored every way, Amanda. Mrs. Tallboy seems to be really delighted to have us"—here he paused as if hunting for something, "I was almost afraid you'd forgotten my clean collar for to-morrow, but I've found it in the bottom of the bag. You know you were so excited, dear, yesterday, when you were packing—it wouldn't have been strange."

"Well, and it's nothing to wonder at if I was," answered the other gentle voice, as if half laughing. "It's the first outing I've had for fifteen years, you know." Then she went on excitedly, "O Josiah, to think that for three whole days not a hand's turn to do, and I'm going to those grand meetings, and shall hear and see men I've read of all my life! And then the music from such a great congregation! Why, it just took me off my feet at the meeting to-night! And such a lot of old friends as one keeps coming across that you haven't seen for years! And then to-morrow we are going around a little, between times, to see the city and the sights. I declare, Josiah, it does seem *too* much for me!"

"No, Amanda," answered the minister's voice, with a tearful quiver in it, "you deserve every bit of it. Let us kneel right down now, and thank the Lord for His great goodness to us."

Mrs. Tallboy left the closet softly, and her eyes were running over when she went back to her husband. "I'm ashamed of myself for listening, and yet I'm glad I did. I never should have dreamed how happy we were making these good Christians, putting pleasures into their lives they will never forget. What am I—ungrateful, fretful creature!—that such a privilege should have been given to me and my house! Why, this sweet, frail-looking woman has eight children, she told me at tea, and her husband's salary was *raised* this year to eight hundred dollars! And she hasn't been away from home for a single day for fifteen years. Oh, won't I see that she has a good time now! And I begin to like the Haywards, too, such frank, whole-hearted people, no trouble at all to entertain. John"—with a little sob—"let *us* kneel down together, as we used to when we were first married."

It was a happy but tear-stained face that Mr. Tallboy kissed when they rose from their knees.

Somehow the guests did not seem after that like strangers, but friends. And the meetings where thousands met, filled with a single thought, were full of inspiration and kindled a glow that made the minor vexations of life too small to be noticed. When the hour of parting came on Friday, it was with real regret that Mrs. Tallboy watched the retreating forms and valises disappear down the street.

The next spring came a letter from Mr. Brock announcing the death of his wife.

"I knew, dear friends, you would sympathize with me in my great bereavement, though you knew my wife so little, and I wished to tell you that the brightest spot in her last year was the time of the Board meetings at your house. It seems that she already suspected what suffering was before her. But those days of rest and real pleasure were like a special blessing sent before her trial. She often spoke of them in her last, terrible illness. I never can thank you enough that you gave them to her."

Mrs. Tallboy could not speak as she handed the letter to her husband.

Three years after the Tallboy's son—a wild boy went West, much against their wishes. In a few months he was taken ill, and consumption, long in his system, seemed inevitable. It was a long, sad journey for the anguish-stricken parents, their only hope to reach him before he died. At the station, in the little far-off settlement, what should first greet their astonished eyes, but the cheerful, red-whiskered face of Mr. Hayward!

"Your son is at our house!" he exclaimed, with a hearty grip of his strong hand, first one, then the other. "We have a room all ready for you. Keep up your courage. I think he is going to pull through."

Who can picture the thankfulness of that mother's heart when he told her how, in hearing her son's name, Halifax Tallboy—"there's luck in odd names as well as numbers sometimes," he said, smiling—he had gone at once to the ranch where he lay, dying of poor care and poor fare, and brought him home that very day to his wife, though they had moved into their rough, little house but two days before, and were still "all in a heap,"

Already the beautiful nursing they had given him was telling on him, so the doctor assured Mr. Tallboy. Quite as much as the signs of returning health, the parent's hearts bounded to see in their wayward boy a new humility of spirit, and a thoughtfulness for others.

The next afternoon Mr. Tallboy was sitting in happy silence beside his steamer chair, on the little porch, facing the glorious mountains. He took her hand softly. "The night Mr. Hayward brought me here I fainted from weakness, and they both thought I was dying. He kneeled down by me and prayed for me—and for you, mother. I never heard such a prayer. It went to my heart, that and his kindness before. I said to myself then, for the first time in my life, I, too, will be a Christian, whether I die or live, and I mean it still, mother."

Can you not imagine the depth of feeling in Mrs. Tallboy's voice, as she said to her husband that night: "Oh, what if I *had* refused to take any guests at the meeting of the Board!"—*S. H. Gilman, in the Advance.*

.... The American Home Missionary Society reports an indebtedness of $40,000 on the current fiscal year. The Presbyterian Board of Foreign Missions deplores a decline of $81,000 in the receipts of this year, as compared with last year.

The Reading Room.

Our Book-Shelves.

....“THE LIFE OF CHRIST.” By Rev. William Hanna, D.D. 3 vols. It can hardly be necessary to do more than call attention to this new edition of a work which is already well known. It has long been recognized as one of the most successful attempts to expand and illustrate the Gospel history in a form adapted to the needs of the average lay reader. The clearness and attractiveness of Dr. Hanna's style, the popular way in which the results of modern scholarship are presented, and the rich practical suggestions which abound throughout the work serve to make it as attractive as it is useful—especially to the unscholarly Bible student. The present edition is neatly printed in large type, is very handy in form and is issued at a very moderate cost. (Carters.)

....“ORIENT: With Preludes on Current Events.” By Joseph Cook. This is a new volume of the Boston Monday Lectures. The author treats of Palestine and Egypt, of advanced thought in India, of Hindus Theism, of woman's work for woman in Asia, of Japan and its reforms, and of Australia and the Pacific. His lectures are always interesting and sometimes instructive. His account of Kerhub Chunder Sen is remarkably clear and satisfactory, and his outlook upon the world's future is cheerful and animating. (Houghton, Mifflin & Co.)

....“STORM SIGNALS.” By Rev. C. H. Spurgeon. The twenty sermons contained in this volume are, with one or two exceptions, addressed to the impenitent, and expound and enforce the stirring appeals of God's Word with that simplicity, earnestness and directness which characterize all Mr. Spurgeon's work. The publication of such sermons serves a good end in furnishing very suggestive studies to ministers, and also may bring the Gospel message to the attention of some who are not reached by the voice of the preacher. (Carters.)

....“THROUGH UNKNOWN WAYS; Or, the Journal Books of Mrs. Dorothea Studley.” By Lucy Ellen Guernsey. A diary supposed to have been written 1684–1686 by an English lady, and dedicated by the authoress to her Bible class at St. Luke's, Rochester. It is intended to show how God leads through ways before untrodden and unknown, often against one's choice and hopes, yet wisely and well into a “haven of rest and peace.” The volume is one of a series of “Historical Stories” by the same writer. (Thomas Whittaker.)

....“INDIA REVISITED.” By Edwin Arnold. An account which is written by an ardent admirer is as little likely to claim our confidence as one which is animated by hostile prejudice, but the former will, almost certainly, be the more agreeable to the reader. The author avows himself not only an admirer but even an ardent lover of India. He not only looks on the bright side of everything, but often seems oblivious to the fact that there is a dark side.

His tour through the country was evidently a very delightful one, and, described in his bright, animated style, furnishes a very interesting series of pleasant pictures. The incidents of travel, the places visited, prominent buildings, and eminent persons are presented to the reader in a very attractive form. Even his enthusiastic and somewhat extravagant laudation of Buddhism and its votaries is not devoid of interest.

The drawback to one's pleasure in reading the book is the consciousness that there is another and very different—a much more sad and sombre—side of Indian character and life, of which we have no hint in these pages. The picture is probably fair enough from the standpoint the author takes, but a change in the position of the observer would give a very different and far more accurate view of the land and its people. (Roberts Bros.)

....“Cassell's National Library” keeps on on its steady course by its weekly issue of reprints of some of the very best literature. The last four numbers contain: “THE SORROWS OF WERTER,” Dr. Samuel Johnson's “LIVES OF THE POETS,” Lessing's “NATHAN THE WISE,” and John Bunyan's “GRACE ABOUNDING.” Every sort of taste can surely find something to its liking in this varied assortment. (Cassell & Co.)

....In writing “CHILDREN'S STORIES OF AMERICAN PROGRESS,” Henrietta Christian Wright has done good service to the rising generation of readers. Beginning with the time when the country west of the Ohio was an almost unexplored wilderness, and Daniel Boone and his compeers made themselves illustrious, and coming down to a sketch of the condition of the South after the War of the Rebellion—the book is, in reality, a brief account of our history during the last century. Of course the stories of the first steamboat, the first railroads, and the invention of the telegraph find each an important place, while principal political events are included. The book is written in clear, graceful style, and is a fitting counterpart to the “Stories in American History,” by the same author. Twelve illustrations. (Chas. Scribner's Sons.)

....“HER CHRISTMAS AND HER EASTER.” By Rev. Edward A. Rand. The story of a fishing town with a light-house in its harbor, and Maggie Searle, the light-keeper's daughter, striving to lead a Christian life, furnish the scenes and incidents of this excellent book. We commend it for the library of the home or Sunday-school. It is pervaded with a sincere Christian desire to magnify vital religion. (American Tract Society.)

....“THE CHESTER COTERIE.” By Kate Livingston Hamilton. This little book is especially worthy of perusal by the young, as it tells, in a winning way, the story of how a circle of young people contrived, by honorable methods, to raise money for church purposes, and, better than all, how they solved the higher problems of self-consecration and of noble service for Jesus. It ought to be in every S. S. library. (Presbyterian Board of Publication.)

....“VAGRANT VERSES.” By Josephine Pollard. Under this title Miss Pollard has published a dainty volume of brief poems, many of which have already become favorites through the periodical press. The verses are both grave and gay, inspiriting and consoling. The little book is admirably suited to lie upon a parlor table, where it may beguile the moments of a waiting visitor, and perhaps drop a good seed of faith or hope in some mind just in need of such help for life's warfare. (Phillips & Hunt.)

Our Library Table.

Periodicals, Serials and Notes.

...The *Forum* for November opens with a thoughtful paper by Dudley Field on Our Political Methods, a matter of grave importance at this day. Dr. Leonard Bacon slashes fiercely “Prohibition, So-Called.” President Dwight, in giving account of his education, assigns all possible honor to his parents. Mr. Brockway furnishes useful suggestions upon The State and the Criminal. Prof. Thurston explains the action of oil in moderating ocean waves, and Mr. Purroy compares intelligently the fire services of England and America. The whole number is timely and good.

....The *Lutheran Church Review* for October has two historical articles, one on the Wittenberg Concord, the other Dr. Kunze's account of the Lutheran Church, published in 1795. Dr. Pick translates from the German of E. Trumpp, the Book of Baptism of the Ethiopian Church. Prof. Weidner has a good paper on Obadiah, but we wonder that he does not refer to Archdeacon Perowne's little volume on that prophet in the Cambridge Bible for Schools. A clever article on Christian Liberty seems to teach that the law is abolished for believers, which neither is, nor can be, the case, while God remains God, and man remains His creature. The notices of recent publications are few, but careful.

....*St. Nicholas* for November contains a special entertainment in the shape of four of Victor Hugo's Tales to his Grandchildren, with an account of his manner of telling them, by Brander Matthews. Miss Louisa M. Alcott gives also a delightful tale of child-life, called “The Blind Lark.” “Boring for Oil,” is an interesting article full of instruction, and the Dog Stories are sure to be read by everybody.

....It is enough to say of the *Popular Science Monthly* for November that it contains an article by Prof. J. S. Newberry, of Columbia College, on North America in the Ice Period; Sir William Dawson's address, as President of the British Association for the Advancement of Science, on the Geology of the Atlantic Ocean; an account, by Prof. C. A. Young, of Princeton, of Recent Advances in Solar Astronomy; and a paper by Grant Allen, on Thistles. The portrait and biography are of Prof. Holden, of the Lick Observatory. The editor wisely condemns confidence in “luck.” He might have written much more sharply, but perhaps smooth words are the best. The sketch of the life of the veteran French chemist, entitled Chevruel at a Hundred, and written by William H. Larrabee, must not be overlooked. Chevruel in August last observed his 100th birthday. The number is the first of the 30th volume, and is one of the best of a long series.

...A very pleasing portrait of Thomas Pownall, British Governor of Massachusetts, greets the reader on the first page of the *Magazine of American History* for the month, and is followed by a well-written biography of this distinguished Englishman, the work of Mr. Robert Ludlow Fowler. It is curious that an accomplished gentleman, as Pownall certainly was, should have been guilty of an epitaph in such an atrocious style as that he wrote for the tomb of his wife. The article includes two landscape drawings by the Governor and a *fac simile* of his handwriting. The continuation of Historic Homes, written by Mr. James G. Burr, treats of The Hermitage, the residence of the Burgwin family, on Cape Fear River, North Carolina. Braddock's Defeat, by T. J. Chapman; Virginia's Conquest—The Northwestern Territory, by J. C. Wells; The Split at Charleston in 1860, by A. W. Clason; Mr. Alfred E. Lee's indirect vindication and Prof. Allen's condemnation of Gen. Pope, aid in making up an uncommonly interesting number.

....*Outing* with its record of canoeing, cycling, tennis, yachting and other out-door sports prolongs the joys of the summer. We fight the international contest again as we read in the November number Mr. Charles E. Clay's careful discussion of the “Mayflower” and “Galatea” Races. Mr. Stevens transports us to the borders of tropical Asia as he continues the story of Around the World on a Bicycle. We are amused and vexed as we receive the account of his experiences with Koords, Turks and Persians. We surrender ourselves to Capt. Coffin as he reels off another chapter, and a very interesting one, of the History of American Yachting. The College Boy winds up this section of his trip around the world with some statements in regard to Christian missions in China which it is hard to believe. He says of the teacher of a mission school, “Her salary is about $1,000, which enables her out here to live on a scale that would be impossible at home under $10,000.” We know that to be untrue. If other parts of his description of what he saw are equally exaggerated, his journal does not deserve to be printed. Elaine Goodale contributes charming verses on the Moccasin Flower. The number is agreeably illustrated.

....The *English Illustrated Magazine* began a new volume last month with a story by B. L. Farjeon, called A Secret Inheritance, and a very agreeable description of Cambridge very atttractively illustrated. The number for the present month continues the story and gives the reader A Glimpse at Bristol and Clifton, which is as handsomely pictured as was the paper on Cambridge. Spanish Facts and English Fancies, by Stanley J. Weyman, is an amusing record of Spanish life. Mr. E. A. Freeman writes again instructively of Some Less Known Towns of Southern Gaul, and his paper is really enriched by engravings of drawings by J. Fulleylove. Old Coventry is capitally presented by pen and pencil.

....The *Library Magazine* for October.—The reduction in the price of this monthly to one dollar a year makes it by far the cheapest of the periodicals that reproduce foreign literature. It is besides carefully edited, and furnishes, both in the longer articles and in the shorter selections entitled Current Thought, matter which almost any reader would be glad to see.

BOOKS RECEIVED.

Presbyterian Board of Publication: Talks by the Seashore. By Ella Rodman Church. With Fifty-five Illustrations. 16mo, pp. 284. $1.25; also,

Hidden Sunbeams. Real Incidents in Frontier Life in Western New York. By the Rev. S. R. Scofield. Illustrated. 16mo, pp. 304. $1.15.

F. H. Revel: D. L. Moody at Home: His Home and Home Work. Illustrated. 12mo, pp. 228.

Fords, Howard & Hulbert: The Volcano Under the City. By a Volunteer Special. 16mo, pp. 350. $1.

Porter & Coates: Ways and Means. By Margaret Vandegrift. 12mo. pp. 343.

Houghton, Mifflin & Co.: Holmes Calendar, 1887. Card about 9 by 12 inches, with Portrait, and decorated in colors. Tablet with Selections from Oliver Wendell Holmes' writings; also,

Whitney Calendar, 1887. Decorated Card and Tablet with Selections from writings of Mrs. Whitney.

Anson D. F. Randolph & Co.: Stepping Heavenward. By Mrs. E. Prentiss. New Stereotype Edition, with a Sketch of the Author. 12mo, pp. 426. $1.

Huguenot Society: Collections of the Huguenot Society of America Vol. I. Quarto, pp 431. Index XLII.

Cassell & Co.: A Mother's Song. By Mary D. Brine. Illustrated by Miss C. A. Northam. 8vo. In box.

Harper & Brothers: Mexico of To-Day. By Solomon Bulkley Griffin. Illustrated. 12mo, pp. 247; also,

A Demigod. A Novel. 16mo. pp. 337. $1; also,

Select Poems of Robert Browning. Edited with Notes by William J. Rolfe, A.M., and Heloise E. Hersey. Square 16mo, pp. 200. 60 cents; also,

The Boy Travellers in the Russian Empire. Illustrated. By Thomas W. Knox. 8vo, pp. 505. $3; also,

Harper's Young People, 1886. 8vo, pp. 836. $3.50.

Phillips & Hunt: The Lesson Commentary on the International Sunday-School Lessons for 1887. By Rev. John H. Vincent, D.D., and Rev. J. L. Hurlbut, D.D. 8vo, pp. 301. $1.25; also,

The Senior Lesson Book, (Berean Series, No. 1), Question Book, (No. 2), and Beginner's Book, (No. 3), on the International Lessons for 1887. 16mo. Board, 15 cents each.

UNBOUND BOOKS AND PAMPHLETS.

The Great Debate. A Verbatim Report of the Discussion at the Meeting of the A. B. C. F. M., held at Des Moines, Iowa, Oct. 7, 1886. 8vo, pp. 86.

The American Humane Association. Ninth Annual Report of its Proceedings in General Convention at St. Louis, Mo., Nov. 18, 19, and 20, 1885. 8vo. pp. 115.

Sir James Appleby, Bart. A Novel. By Katharine S. Macquoid. (No. 550, Harper's Franklin Square Library.) 4to, pp. 69. 20 cents; also,

The Chaplain's Craze. Being the Mystery of Findon Friars. By George Manville Fenn. (No. 101, Harper's Handy Series.) 16mo, pp. 206. 25 cents.

Poems. (1700–1714.) By Alexander Pope. (Cassell's National Library, Vol. 1, No. 41.) 18mo, pp. 192. 10 cents.

PERIODICALS.

October.—The Expositor.

November.—Words and Weapons, The New Princeton Review, The Book Buyer, Methodist Review, The Sidereal Messenger, Dorcas, New Englander, The Gospel in All Lands, The Musical Visitor, The Homiletic Review.

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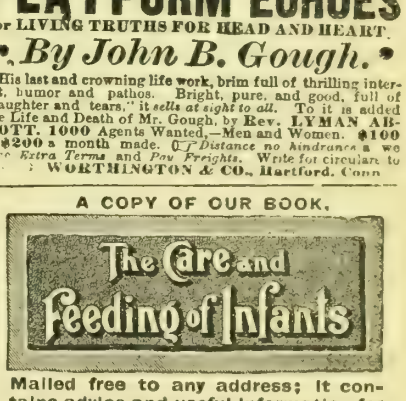

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Months of preparation have gone before this hour. The maiden, arrayed in the radiant style befitting the occasion, is the pride of her mamma, and the best possible advertisement of an expensive Parisian modiste. In such subdued splendor as his sex and his tailor can compass, the bridegroom matches her, and, if the heart of *pater familias* is disturbed by apprehensions of future bills, he manages to hide it as he gives the bride away.

Solemn words, solemn ceremony, so quickly over! So sacredly binding! There is a reception, where congratulations fall trippingly from honeyed tongues, presents are displayed, or are mentioned with bated breath, their cost and number catalogued admiringly. The bride goes away in a shower of rice and good wishes, and the curtain falls upon Act No. 1.

The friendly philosopher in the background, observing the pretty pageant, wonders within herself how it will go on, how it will end. The wedding journey over, the two will enter upon the working world. Every-day breakfasts and dinners, every-day worries and cares, pleasures, pastimes, sorrows, temptations, are before them.

They fancy that they will never know a jar in the perfect harmony of their union. But the friendly on-looker could tell them, if she would, that they will find their first married year in many respects more trying than any which can follow it. They still have to learn how to adjust their lives to each other, and dearly as they love one another, it is yet a necessity that they shall learn how to match the ideal with the real. They will be angelic if they succeed in this without occasional friction.

Perhaps the friendly philosopher overheard a sigh, and divined a regret as one of the bright faced gentlemen ushers linked his arm in that of his companion at the close of the festivities.

"Tell you what, old fellow! It costs something to get married!" Was that what the companion said?

"Yes, indeed, and to keep a wife costs, too! I shall remain single!"

The growing extravagance of social life, the amount it takes for woman's dress in these days, the cost of housekeeping and the numberless calls upon the purse undoubtedly deter some young men from marriage. They have their salaries—they know just how far they will go. If they hardly suffice for themselves, with the luxurious habits that are as much necessities to them as the young girl's furbelows and fripperies to her, how would they be able to supply the needs of two. So they flutter about at evening parties, attend on the ladies as escort when concert or lecture makes escort duty pleasant, but take care, as they phrase it, not to get entangled with anyone who has not wealth of her own or in prospect. In plain words, they waste their youth and strength, suffer their hearts to grow cold and cynical because they do not wish to incur any self-denial, while they do true womanhood the disrespect of thinking that it prizes more highly ornament and jewelry than faithful affection and protecting care.

The fact is, that girls do not so greatly desire show and display as they seem to, but, where their parents are established in a certain rank of life, they are trained to regard many little things as part and parcel of existence, which they would readily lay aside if once a strong, noble sentiment of love came into their souls. "Where the true love has once bolted the door, the false love serenades in vain under the window." And the shams of life, the veneering, the mere outside gew-gaws and trinkets are nothing, absolutely nothing, to a sweet, modest, fresh-hearted girl in comparison with her regard for her lover if he have the manliness to speak out and let her know it. The women are few and far between who do not glory in being helps and not hindrances to the men they have chosen as life companions, if they only know fully and freely the circumstances and exigences of the position.

But why, young man, are you limited in your election to women who live like the lilies of the field, and neither toil nor spin. "The world is all before you where to choose." In the same establishment with yourself, perhaps, there are girls—modest, gentle, self-poised—behind the counter quite as well deserving your admiration as those who stand or sit before it. They work for their bread—they help widowed mothers or educate little children, or, from a strong sense of self-respect, they prefer to be workers and not drones in the hive of life, and they would make you, and such as you, wives who would be at every step a help, a stay, an inspiration. Such a woman would be no clog to a rising man.

There are teachers, the peers in intellect and attractiveness of any in the land; there are ladies engaged in various arts and industries, nobly fitted to make home beautiful for a virtuous and generous husband, yet our misanthropic youth, gazing at the splendors of the millionaire's daughter, sighs, and goes on deliberately choosing single blessedness, or unblessedness, lest his means should not allow him "to support a wife."

There is no help so meet for a man in life's conflicts, so true to a man in life's storms, so sweet to a man always, as a fond, faithful, confiding and tender wife. God gave Eve to Adam, and since then every Adam is incomplete, and fails of the greatest glory of his being till he finds his Eve. A shiftless, scolding, incompetent woman is a terrible hindrance to any man, but the man, at least, runs no greater risk in this regard than the woman does. And love, simple, pure, uncalculating love, is a leaven that permeates homely, every-day living with wonderful power. Let me give you my creed about the relations of husbands and wives, as near as I can remember them, in the words of good old Matthew Henry:

"God did not take the woman from man's head to top him, nor from his feet to be trampled on by him, but from his side, to be his equal; from under his arm, that he might protect her, and near his heart, that he might tenderly cherish her."

THE FRIENDLY PHILOSOPHER.

"Give Us This Day Our Daily Bread."

I SPENT a summer in California several years since. I was attracted by the lovely countenance of the minister's wife at the First Presbyterian Church in the city of S——, where I was sojourning—a singular mixture of youth and age. Silvered hair, with a bright, soft complexion that a girl of eighteen might covet. I sought an introduction and was often the guest of the house; a most beautifully disciplined household. Four children, two sons and two daughters; surrounded by everything that wealth, taste and culture could dictate, one would imagine life had been to her as a "summer's dream," but she related an incident of her early married life which touched and interested me. I give it to benefit the skeptical and strengthen the faith of the faithful.

'Twas in the early day, before the completion of any of the inland railroads. Her husband being a politician out of office, with lost fortune, she accepted a school in a mountain neighborhood,—an isolated place—the best she could do then. Soon after a remunerative offer was made her husband to convey some State papers and money to Los Angelos, a most perilous expedition, but he decided to undertake it by stage route. Weeks passed and he did not return, neither had she any tidings from him. The stage passed near her humble home once a week. Hope grew faint, and she feared her husband had been robbed and murdered. Her provisions were almost entirely exhausted; she lived alone with two little children, taking them to the school with her every day—when a driving snowstorm set in, cutting her off from all the neighbors and making it impossible for the stage to come.

She was reduced to the verge of starvation. Poor, miserable, cold, hungry, she begged God to take her life. The house became intolerable with the children's cry for bread; she dragged herself and little ones through the snow to a precipice on the mountain side, praying the good Lord to end their agony and take them all, saying: "Father, take us home," when the thought came to her like an inspiration—'How much easier and more natural for a loving Father to feed His children than to kill them, especially One whose storehouse was ever filled and inexhaustible, who could feed multitudes with a few 'loaves and fishes.'" She could only murmur in a feeble voice, "Give us this day our daily bread," repeating it time and again.

While yet on her knees she could see in the distance the long-expected stage, ploughing its way through the snow, stop at her door and throw off an ample supply of provisions, and she never knew through whose instrumentality God answered her prayer. She accepted it as from Him who gives without money and price to those who trust Him.

Faith has been the beacon star of her life ever since. Soon after her husband returned, and they resolved to devote their days to God's service; he became an eloquent and popular minister, she the beautiful Christian wife and mother.

On my return from a trip to the great Yosemite Valley and big trees, my first inquiry was for this family who had so enlisted my interest, and I was told the lady was dying. I hastened to the home and crept into the room where the Death Angel had already entered. She was surrounded by her family and a few friends. In full possession of all of her faculties, she said, "God would take up the broken threads of life that fell from her hands and place them in stronger, more capable ones." She had a few treasured trinkets to distribute, and to each child she tried therein to convey a dying message from a devoted mother. To her son Ben she bequeathed her watch, asking him to remember 'twas his mother's dying injunction to be prompt—'twas a besetting sin with him to delay—and with every tick of that watch she hoped he would be reminded of her request. Rose had often asked for a pair of elegant bracelets, which she gave to Laura, asking Rose to remember not to covet them, to which vice she was most inclined. To Rose she gave the diamond ring, and to the baby boy, too young to comprehend, she had a chain and golden cross placed around his neck, and begged he might be told it was his mother's wish and prayer that he might bear the cross and become a minister. Then asking her husband to engage in prayer, all knelt at her bedside, and before they arose from their knees the soul of that pure, good woman had winged its flight peacefully to the God who gave it.

They removed to Chicago the following winter, and I lost sight of them until a few weeks since. I learned that every desire of the mother's heart had been fulfilled in those children. The little boy became a minister and gives promise of fame, added to great usefulness and piety.

MERE READING—when the reading-matter is unobjectionable—is no more a good thing in itself than is mere eating when the food is not poisonous. Indeed, the man who reads most is no more likely to gain most, than is the man who eats most. And, as a rule, the greatest readers, like the greatest eaters, are less likely than more abstemious persons to evidence the advantage of their acquisitions. He who reads everything he can lay his hands on, is not the man whose mind is best stored or fullest supplied; a man might as well expect to become an athlete by crowding his stomach with all sorts of food. A man must have a purpose in his reading, and must choose the matter of his reading, and the time of his reading, if he would be the gainer by his reading.—*S. S. Times.*

Books for Home Reading.

...."LETTERS TO A DAUGHTER." By Helen Ekin Starrett. Those who have the welfare of young girls at heart feel keenly the inability of modern society,—polished as it may be,—to inspire the young to that sense of a behavior which can spring alone from a proper conception of the Golden Rule.

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MARY R. BALDWIN.

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....For home use perhaps, rather than for home reading, is a beautiful little book entitled "THE BOOK OF ENTREES," by Thomas J. Murrey, whose previous manuals, "Breakfast Dainties," "Fifty

Soups," "Fifty Salads," etc., have been real helps to housekeepers. Mr. Murrey's receipts are practical, and his explanations are very clear and minute, while economy is not overlooked in his formulas. (White, Stokes & Allen.)

CHILDREN'S PORTFOLIO.

Speak Kind Words.

OH! speak kind words to one and all,
As through the world you go;
Let helpful deeds beside your path
Like flowers of beauty grow.
The fragrance of a loving word
Will linger in the heart,
As sweetness haunts the flower we prize
When summer days depart.

As we go journeying on through life,
Perhaps we may not know
The good our loving words have done
To those who come and go.
But God will know; and surely He,
In His good time and way,
The giver of each kindly word
Will royally repay.

So speak kind words to one and all.
This life is all too brief
To waste in discord and in strife,
And fill the heart with grief.
With sunshine born of loving words
Let's scatter clouds of pain,
And thus make bright the sorrowing face,
As skies are, after rain.

—*Eben E. Rexford, in S. S. Times.*

A Boy King.

BY O. A. BIERSTADT.

IF, by some Oriental enchantment or other, the best of boys could suddenly be made a king, the chances are a thousand to one that he would be utterly spoiled. Louis XIII. might very probably have been a great deal better and happier if fortune had not called him to the throne of France. A slight study of the earliest years of his reign will convince any sensible youth that Shakespeare was right in saying, "Uneasy lies the head that wears a crown."

It was in the fine old palace of Fontainbleau, not far from Paris, that Louis XIII. was born on the 27th of September, 1601. His father was the famous King Henry IV., and his mother's name was Marie de Médicis. These royal parents were quite as superstitious as most people of their time. Being anxious to know what the future had in store for their son, they paid an astrologer a good bit of money to stay up all night and watch the stars when the little prince came into the world, and the astrologer made out a chart, called a horoscope, which was supposed to foretell everything in the boy's life.

Of course, you know, this astrologer was a humbug, and we cannot be sure of what even a day may bring forth. If people could only look ahead, they never would do so many foolish things.

The baby prince was called the dauphin, which title was always taken by the heir to the throne in France, and he had a crowd of servants and people to wait upon him. As a little boy he did not always behave well, and sometimes his father scolded and whipped him severely.

In 1610, when the dauphin was almost nine years old, he suddenly became king. As his father was riding through the streets of Paris in a great coach a wicked assassin stole up and stabbed him through the heart, killing him almost instantly. The news of this sad end made the queen cry and sob dreadfully, but when she exclaimed, "Alas, the king is dead!" a high officer said to her: "You are mistaken, madam, the king does not die in France." He meant that as soon as one king died another took his place, so that the country was never a moment without its king.

The new king was the young Louis XIII., and at first he was more scared than glad. When he sat down to supper, his governor, for the first time, knelt to serve him, as French kings were always served. Little Louis was astonished enough to laugh, then he burst out crying, as he thought how his father had died that very day, and afterwards he said: "I wish my brother was king instead of me; for I am afraid of being killed as my father was." A few nights later the young king dreamed that somebody was trying to kill him, and nothing would comfort him but to be put in his mother's bed. Kings and emperors have only too often been afraid for their lives, and even this boy king felt himself in danger, though he was by no means a coward.

As Louis XIII. was too young to really rule over a great country, his mother acted as regent and attended to all the State business for him. The next day after his father's death, what people called a "bed of justice" was held in the Parliament of Paris. Young Louis was dressed in violet, which was the royal color for mourning, and rode on a white pony to the Parliament. There he made a short speech, which he had learned by heart, but in so low a tone that few could hear him, and then a great officer declared that the king chose his mother for regent. Afterwards, gray-haired men, old enough to be his grandfather, got down on their knees to the boy. But a few days later the little king had to be whipped again because he did not say his prayers, and he begged his governor not to lay it on very hard. When he next went to see his mother, she made him a low bow, as usual, and he said he could do with less ceremony if he did not have to be whipped so much. The life of the youngest of kings is never free from ceremony. Thus Louis XIII. had a great fuss made over him when he was crowned in the cathedral of Rheims in 1610, and when four years later he was declared of age, though only thirteen years old.

It was no fault of this young king if he did not have a very good time. He did not study hard, for his teachers were easy with him. Once he asked a teacher: "If I gave you a bishopric, would you make my lessons shorter?" but the answer was, "No, sire!" Reading he did not care for, because a dry old history had once tired him very much. He liked to handle guns and other weapons, and many of his hours were spent in his little armory, where he thought nothing could be finer than to be a soldier. Most of the time he lived in the immense palace of the Louvre in Paris. Looking out of the windows, he used to see a great many sparrows twittering around. As he could not quite put salt on their tails, he considered it rare sport to let trained falcons and hawks chase after and kill the smaller birds. Boys with such bloody amusements are not likely to grow up into very kind men.

Louis was fond of other kinds of hunting, too. He went out into the country on horseback and shot at birds with his old-fashioned gun, called an arquebuse. Sometimes he took his fiercest falcons on these excursions and set them flying after other birds. Occasionally he started out with a dog after partridges; and now and then he was allowed to chase a stag in the great forests. He was always ready for fun. Battledore and shuttle-cock, tennis, and billiards were among his favorite games. Once he wanted a cock-fight, so he gave his little roosters some wine to make them plucky. Another time he had a little mule brought up to his chamber in the country and fed it with oats. When he first took a long sail on a river he loaded and fired his pistols for salutes, touched off many sky-rockets, and laughed at the crowd of women who waded into the water up to their knees to see the young king. Sometimes he turned ivory pieces on a lathe or applied himself to some light mechanical work, and he did about as well as most boys at drawing, painting, and music.

He had one pet that he was particularly fond of. It was a very pretty little fawn, and he used to run after it all over the extensive gardens of his palace. As he was walking in these same gardens one day with a crowd of noblemen around him, he recognized a country boy named Pierrot, who had in old times been his companion and had caught many sparrows for him. The king rushed away from his fine courtiers to embrace the humble Pierrot, and he wanted the country boy to stay and live in the palace, but poor Pierrot's parents could not spare him from home.

The young king had one curious duty to perform. On specially solemn Sundays hundreds of sick people came to the palace, and the king laid his hands on them one after another, because they were foolish enough to believe that a king's touch would cure them.

When it was decided that Louis XIII. should marry a Spanish princess, a great carousal or tournament was held in Paris during three days. Two thousand people took part in it; they had a thousand horses; and altogether it was better than a circus. Louis XIII. was married to the Princess Anne, of Austria, in 1615, but the marriage was a mere form, and they lived and played afterwards like boys and girls, just as they had done before.

Louis XIII. was a good-looking boy. Usually he wore a hat with a feather in it, somewhat as girls do nowadays. His doublet, knee-breeches, and long stockings were very fine; and he carried a sword at his belt. He was sly, obstinate, and cruel. If he had been less than a king he might have outgrown his cruelty, but it appeared plainly in the act by which he really began to reign for himself.

The queen-mother had a favorite, Marshal d'Ancre. The young king also had a favorite, older than himself, named de Luynes, whose favor had come through his showing the king how to train birds. In time these two favorites began to mistrust one another. De Luynes persuaded the king that the Marshal wanted to keep him a boy forever. The king also had some private grudges against the Marshal, because the latter had put on his hat before him, had once sat down in the royal chair, and such trifles. So the king and de Luynes conspired against the Marshal, and they took a certain captain of the guards into their confidence. On the morning of April 24th, 1617, the Marshal d'Ancre came with a party of his friends on a visit to the palace. Just as he was entering, the captain of the guards met him and said: "The king has commanded me to seize your person."

The Marshal was thunderstruck, but before he could say much five men stepped up and fired their pistols at him. Three bullets struck him and brought him down on his knees. Other men then slashed at him with swords, but the victim was already dead, and the captain assured himself of the fact by stretching him out with a kick. The listening king heard the reports of the pistols, became greatly excited, and called for his carbine and sword. A messenger came at length to tell him that the deed was done. Then the king was lifted up to a window and cried out to his friends below: "Many thanks, many thanks to you; now I am king."

On hearing the news, crowds flocked to the palace to congratulate the king, and he stood on a billiard-table to receive them. After causing a cowardly assassination and sending his mother into exile, this boy king began his real reign, before he was quite sixteen. Louis XIII. was never a happy monarch, and the seeds of his unhappiness were no doubt sown in his boyhood.

Little Heads Together.

No. 1.

TRIANGULAR PRISM.

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From 1 to 2, an achievement.
" 1 " 4, destiny.
" 2 " 4, woven.
" 2 " 5, relating to boundary.
" 5 " 6, places.
" 4 " 6, cries out.
" 1 " 3, garlands of flowers.
" 3 " 5, to make fast.
" 3 " 6, speaks.

E. M.

No. 2.

SQUARE WORD.

1. Refreshment for the earth. 2. A girl's name. 3. Used by printers. 4. Part of the name of a Southern city.

UNCLE W.

No. 3.

CROSSWORD ENIGMA.

My first is in iron, but not in steel;
My second in motion, but not in feel;
My third is in printing, but not in ink;
My fourth is in dropping, but not in sink;
My fifth is in open, but not in shut;
My sixth is in hovel, but not in hut;
My seventh in evening, but not in star;
My eighth is in mariner, never in tar;
My ninth is in tempest, but not in storm;
My tenth is in furnace, but not in warm;
My eleventh is in tumble, but not in shake;
My whole is what you should every day make.

LEX.

Answers to Puzzles of October 20th.

No. 1.—1. A, an, can, cane, canoe.
2. A, as, asp, spar, asper, scrape, scraper.
3. I, ai, air, lair, laird, lizard.
4. A, at, ate, date, Dante, tandem, mandate.
5. A, an, and, Dane.
6. E, be, Abe, bear, amber, blamer, chamber.

No. 2.—There's a silver lining to every cloud.

No. 3.—
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S O C I E T Y
C H R I S T I A N
E M E T I C S
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PRIZES.

Two new books are offered as prizes for the months of November and December. One will be given for the *best original puzzle*, the other for the *best list of answers* to puzzles published in these two months. Address COUSIN LOIS, this office.

Sonnet to the Goddess of Liberty.

BY THE REV. EDWARD J. RUNK, A.M.

FRATERNAL concord of republics strong
United in poetic flame of thought,
And deathless diadem rejoicing sought
To crown their friendship through the ages long.
On granite base secure they wisely placed
A massive Goddess with a hand of flame
Outstretched to greet the world in Freedom's name,
On isle that ceaseless sea and city faced.
With martial throngs and booming cannon's roar,
Pæans and wingéd words from silver lips,
The great men of the nations trod the shore,
Where Liberty salutes the swift-sped ships
In Gallia's name enlighting evermore
Who seeks Columbia, freed from tyrants' whips.

American Bible Society.

THE Board of Managers met at the Bible House on Thursday, Novem ber 4th, 1886. Grants of books were made for distribution in the United States and in foreign lands, to the value of about $5,000; including 1,300 volumes for lumber camps in Minnesota.

Among the communications from foreign countries were letters from Chevallier Dévieux of Port-au-Prince, announcing the organization of the Bible and Religious Book Society of Haiti; the Rev. John P. Dardier, of the Evangelical Society of Geneva; from Dr. Gulick, who was at Hong Kong, September 22d, on his way to Siam; from Mr. Milne, reporting remarkable success in the sale of Scriptures in Peru, and from Mr. Caldwell, of Bogotá, showing how the work begun by Mr. Milne in Colombia is followed up by colporteurs; from Mr. McKim, of Cuba, Mr. Brown of Brazil, and Mr. Hamilton of Mexico, with varying accounts of opposition and success; from Dr. Blodget of Peking, Mr. Blackford of Brazil, Mr. Gulick of Spain, and Mr. Sturges of Micronesia, concerning versions in different tongues; from Mr. Carlson of Helsingfors, Mr. Prince of St. Petersburg, and Mr. Clark of Austria, concerning Bible distribution in various parts of Europe; from Dr. Isaac G. Bliss, reporting a tour in Bulgaria; and from Mr. Arthington of Leeds, respecting opportunities for circulation in South America.

The receipts in October were $30,526.72; issues from the Bible House during the same month, 71,728 volumes.

Total receipts since April 1st, $252,090.76; issues from the Bible House since April 1st, 572,582 volumes.

Financial.

TUESDAY, Nov. 9th.

THE banks of this city reduced loans $406,900, gained in specie $438,800, reported legal tenders diminished $806,900, and deposits increased $1,590,700 The surplus of reserve was reduced $765,775, making it $5,632,900. Call loans varied from 4 to 12 per cent, the average being about 7 per cent. The rate on call yesterday was 6 per cent. The imports of merchandize at this port for the week were valued at $8,400,207, and the exports at $6,700,753 The gold imports for the week amounted to $1,283,794. Foreign exchange sold yesterday at $4 81 1-4 for sixty day bills and $4.85 for demand for sterling. Quotations here yesterday for grain were: Wheat 83 5 8; corn 46; oats 32 3-4. Almost unprecedented heavy rains have fallen in India and the wheat crop there promises to be very large. Prime timothy hay is worth 85 cents, the next grade 70 to 80. Long rye straw is worth 65 to 70. The closing bids for cotton yesterday were: Nov. 8 80; Dec. 8 85; Jan. 8 94; Feb. 9.04. Notwithstanding frequent sales on foreign account the Stock Market continues firm, with few and small concessions. National bank circulation reduced $28,000,000 since August 1st, by redemption of U. S. bonds. Silver dollars worth 78 cents as bullion.

News of the Week.

(Continued from page five.)

Dr. Crevier, the murderer of Mrs. Ward, at Montreal, Can., has been committed for trial by a coroner's jury....The German ship "Theodore Koerner," was partially burned at her wharf in Philadelphia. To prevent her becoming a total loss she was scuttled....Another earthquake was felt in Southern States, the shock being most severe in Savannah, Ga., and Columbus, S.C. ....District Attorney Martine promises that one of the ex Aldermen will be tried before the end of next week ...Surveyor Beattie, who was shot by an ex-Custom House employee, is rapidly improving ...Mr. Seth Wilmarth, a well-known American machinist, died at his home in Malden, Mass., of heart disease, at the age of 76 years.

MONDAY, 8 —Snow fell yesterday from Chicago to Hudson, N. Y., to a depth of from five to eleven inches....While people were on their way to church last Sunday a large liberty pole, 150 feet high, fell in New Haven, Conn.; fortunately no one was injured....President Cleveland has intimated to the authorities of Harvard University his unwillingness to receive the degree of LL D. .. San Francisco is having a paper carnival, to last six days....Mrs. Cleveland attended Trinity Church in Boston yesterday....Still another severe shock of earthquake was felt in Columbia, S. C., and adjacent towns, causing much terror, but doing no serious damage....Mr. Beecher was warmly welcomed by the members of his congregation on his first sermon since his return home....Dr. Talmage has made a vigorous attack on gambling....A mirror falling upon a lighted kerosene lamp, in this city, caused an explosion, which set a woman's clothes on fire and she was burned to death....Larry Donovan, who recently dropped from the Brooklyn Bridge has successfully jumped from the Suspension Bridge into the Niagara river, a distance of 195 feet.

TUESDAY, 9 —The quarter millenial jubilee celebrated grandly at Harvard yesterday. James Russell Lowell made a noble address and Dr. Oliver Wendell Holmes read an admirable poem. President Cleveland's address was appropriate and becoming.... The strike in Chicago continues. The State militia on the ground....Statue of Liberty lighted no longer. No money....Chrysanthemum sale yielded $1,000....New cable on Brooklyn Bridge; put on in one night. ....London socialists warned to be quiet today; Lord Mayor's Day....Bulgaria virtually in state of siege. Russian agents active in making trouble....The son of Don Carlos, of Spain, seriously ill with fever.

Important to Travellers.

When you visit New York stop at the Buckingham Hotel, Fifth Ave., kept on the European plan. Very centrally located for either transient or permanent guests; near the Grand Central Depot and quite accessible by either elevated or surface railroads, also by stages which pass the door every few minutes. This magnificent hotel is elegantly furnished and has splendid public parlors for ladies and gentlemen, smoking-rooms, billiard-rooms, private dining-rooms, etc., etc. It has rooms varying in price from $1 per day upwards, also superior accommodations for families wishing to make either long or short stays. The restaurant is unsurpassed and the prices reasonable.

MARRIAGES.

ACKERMAN—NEER.—At the residence of the bride's parents, Park Ridge, N. J., Nov. 4, by Rev. E. Lodewick, John G. Ackerman, of Pascack, N. J., to Miss Avis Neer, of Park Ridge, N. J.

HARP—LAFORGE.—On Wednesday evening, Nov. 3, at the New Prospect Parsonage, Vine Bush, N. Y., by Rev. E. O. Moffett, Oscar S. Harp, of Alligerville, N. Y., to Miss Thurzy Laforge, of Crawford, Ulster County, N. Y.

NICKELS—GROSS.—On Oct. 28, by Rev. E. Lodewick, William J. Nickels to Barbara Gross, all of Montvale, N. Y.

POST—SEWARD.—On Thursday noon, Nov. 4, at Roxbury, by the Rev. William Schmitz, Jefferson Post to Miss Cornelia E. Seward, both of Roxbury, N. Y.

STORMS—WILLETT.—On Oct 28, at Park Ridge, N. J., by Rev. E. Lodewick, Henry Storms, of Park Ridge, N.J., to Mrs. Maria Augusta Willett, of Piermont, N. Y.

VOORHEES—BERDINE.—At the home of the bride, in Somerset Co., N. J., Oct. 13, by Prof. Jacob Cooper, LL.D., Abraham A. Voorhees, Esq., of Three Mile Run, N. J., to Miss Cornelia L. Berdine.

YOEMANS—VENINO.—At Belleville, N. J., Oct, 31, by the Rev. Ralph W. Brokaw, Mr. George Yoemans and Miss Amelia Venino, both of Orange Valley, N. J.

YOUNG—SYLVESTER.—At Middlebush, N. Y., Nov. 3, by Rev. J. LeFevre, Jacob Young, of Frankfort, N. Y., to Estella, daughter of Peter Sylvester.

DEATHS.

Obituary notices five cents per line (nine words to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

COLLARD.—At Belleville, N. J., Nov. 2, 1886, in her 73d year, Mary Emily Baldwin, wife of Elder William Collard.

By a consistent Christian life she adorned the doctrine of her Saviour. For nearly fifty-two years of wedded life she fulfilled her marriage vows. Her sphere was her house. True motherhood was her crowning characteristic. "Her children," all of whom have followed her in the faith, "arise up and call her blessed; her husband also and he praiseth her." After years of patient suffering her death was a release from captivity. As we heard her exclamations of confidence, in the presence of death, we could not but think of the words of St. Paul, viz., "Thanks be unto God which giveth us the victory through our Lord Jesus Christ." B.

PATTEN.—On Thursday, Oct. 28th, 1886, at Berne, N. Y., Mr. James Patten, in the 91st year of his age.

In the death of this venerable servant of Christ, the Reformed Church of Berne and the community at large lose one of their brighest and most conspicuous characters. Mr. Patten was born at Londonderry, N. H., Nov. 23d, 1795, of an honored New England family. After a course of preparatory instruction in the schools of his native village, he entered Bowdoin College in 1819 and graduated therefrom with honor in 1823. He chose the law as most congenial to his tastes, and having been admitted to the Bar, began the practice of his profession.

In the year 1829 he removed to the village of Berne, where for nearly sixty years he was identified with its most important interests. By his means and influence he contributed largely to the growth and prosperity of the town, and was conspicuous in the numerous improvements which were made within its limits. He served as Justice of the Peace from 1829 to 1833, discharging the duties of this office with signal fidelity, prudence and skill. His counsel was sought in cases which demanded keen foresight and judgment, and his opinion was scarcely ever overruled. In matters of local educational interest he always stood in the line of progress. For a period of eight years he served both as a commissioner and inspector of schools, and had the pleasure of witnessing the advance made in the system of instruction throughout the town.

In the year 1830 he embarked with his brother in the mercantile business in the village of Berne. The character of the firm for uprightness and fair dealing was such that, during a period of twenty-seven years, it commanded the first place in that section of the county, and laid a foundation upon which others have built successfully up to the present time. In 1857 Mr. Patten, having sold out his interest, retired to private life and to the oversight of a farm which he owned in the valley of the Switzkill.

As a Christian he has been a wise, consistent and faithful adherent to the cause of religion. For over a quarter of a century identified with the Reformed Church of Berne, he has contributed much to her growth and prosperity in the character which he has always maintained before the world. He was that type of a Christian which a past generation has produced and which is now being supplanted by one less holy and patriarchal. He was always manly, noble and intelligent, and in his countenance could be seen at once the marks of truth and sincerity. Though quiet and unobtrusive, his counsel was sought in all matters belonging to the peace and welfare of the society, and an opinion from him was regarded as final. His benefactions were many, but so unostentatious that the "left hand did not know what the right hand did." As an elder he ruled well and faithfully; as a husband and father his life was truly an inspiration; as a citizen his character was a tower of strength, and his example a power for good wherever he was known.

Almost to the last his mind was exceptionally clear, and even in the times of the greatest weakness there were occasional flashes of the man within him. He had ability to draw friends to him and to hold them through life, and sincere and widespread is the mourning at his departure.

On Sabbath, Oct. 31st, the last sad rites were performed by his pastor, Rev. Wm. A. Wurts; and on Nov. 1st, amid the tokens of the dying autumn, his remains were gently deposited in the Rural Cemetery at Albany, N. Y., to await the resurrection of the just. And having "served his generation by the will of God, he fell on sleep, and was laid unto his fathers." R. D.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by David W. Lewis & Co., Produce Commission Merchants, 49 Pearl St., New York.

Commission on Butter, Eggs, Poultry, etc., is five per cent; Flour, Grain, etc., 2½ per cent.

Marking-plates furnished when desired.

NEW YORK November 6, 1886.

BUTTER.—Receipts for the week, 26,314 pkgs; exports, 883 pkgs.

The market is steady. Last week's creamery makes are in better demand—special makes selling at 30c. for the extreme top. Fancy fresh private dairy, good enough to compete with the creameries, are wanted at 25a26c. Solid, well made, well kept entire dairies, are in fair demand at 20a23c. If cheesy or sour, or off flavor they sell slowly at much less price, and if extra fine about 1c. higher. We note sales of several lots odds and ends N. Y. State dairy butter, in all kinds of packages, at 12a14c. Finest fresh Western creamery make was in quick demand at 26a29c. and there was considerable enquiry for all kinds fresh make Western butter at full prices. Early makes, ice-house stock, were slow at irregular prices. Market closes with fine fresh butter in light supply and wanted at quotations. We quote:

Fancy fresh creamery	29	30
do dairy (selections)	25	26
N. Y. State dairies entire, good to fine	20	23
do do common to fair	16	18
do creamery firkins	20	23
Western creamery, summer make	15	20
Butter, poor to common	10	15

CHEESE.—Receipts for the week, 56,565 boxes; exports, 24,578 boxes.

The demand continues good for both export and home trade, and prices are about ½c. lb. higher than last week. Finest colored cheese were quick taken at 12¼a12⅜c., and some sales are reported at 12⅜c. White sold at 12a12⅛a12¼c. Good, useful, early make had considerable enquiry and sold at 10½a11½c.; the fact is, this quality cheese is pretty well sold down, and with light stocks holders are quite firm. Night skims sold at 9a10c., and full skims were in demand at 3a5c. Market closes strong with advancing tendencies. We quote:

Factory, colored, full cream, finest	12¼	12⅜
do white, do do	12	12¼
do good to fine do do	10½	11
do night milk skims	9	10
do skims	2	6

EGGS.—Receipts for the week, 16,679 bbls.

Strictly fresh-laid eggs are scarce and wanted at full prices. Fine marks of limed eggs are selling well. We quote:

Near-by strictly fresh laid, per doz	24	25
Western and Canada, fresh laid, per doz	22	23½
Limed eggs, prime, per doz	17½	18

FOR DYSPEPSIA, INDIGESTION, Depression of Spirits and General Debility, in the various forms; also as a preventive against Fever and Ague, and other Intermittent Fevers, the "*Ferro Phosphorated Elixir of Calisaya,*" made by Caswell, Hazard & Co., New York, and sold by all druggists, is the best tonic; and for patients recovering from Fever or other sickness has no equal.

Notices and Acknowledgments.

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

FULTON STREET DAILY NOON PRAYER-MEETING, 113 Fulton Street, and 58 Ann Street, Just east of Broadway, near William Street. COME IN, REST, AND PRAY. Stop 5, 10, 15 or 20 minutes, or the hour, as your time permits.

SOUTH CLASSIS OF LONG ISLAND.—A special meeting will be held on Wednesday, Nov. 10, at the Church of New Utrecht, L. I. Services will be held at 8 P.M. and 7.30 P.M. The object of the meeting is solely for worship and conference regarding the spiritual work of our churches.

Members of consistories and churches are urged to attend. All are welcome. Trains leave 26th street and 5th avenue (Gunther's road) for New Utrecht at 2.20, 3.10, 6.50 P.M. Returning leave New Utrecht at 5.45, 8.45, 9.35 P.M.

A. De W. MASON, Chairman Com.

THE CLASSIS OF RARITAN will hold a Missionary Conference in the afternoon and evening of Wednesday, Nov. 17th, in the Second Reformed Church of Somerville, N. J. Rev. C. L. Wells, D.D., of Flatbush, L. I., and Mrs. Edmund B. Horton, of Staten Island, will give addresses, the former speaking for the Foreign Work, and the latter for the Home Work in the able and interesting paper that she read at the recent Conference in Brooklyn. In the evening Rev. Jas. F. Riggs, of Bergen Point, Dr. Chamberlain (it is hoped), and others will give addresses. A full attendance of the ministers and elders of Classis is earnestly requested.

THE CLASSIS OF SCHOHARIE appointed the following supplies for vacant churches: Gilboa and Prattsville, November, Rev. D. K. Van Doren; January, Rev. J. G. Smart; March, Rev. P. Phelps, D.D. Schoharie Mt. and Central Bridge, October, Rev. J. G. Fagg; Dec. Rev. E. Miller; Feb., Rev. W. A. Wurts; Sharon, October, Rev. J. G. Smart; Dec. Rev. E. Miller; Feb., Rev. J G. Fagg.

D. K. VAN DOREN, S. C.

CORRESPONDENTS will please hereafter address Rev. Daniel Van Pelt, 50 Fulton avenue, East New York, Brooklyn, N. Y.

CORRESPONDENTS please address Rev. B. C. Miller, Jr., at 225 South 3d street, Brooklyn, E. D., N. Y.

THE address of Rev. E. Nevius for the present will be 25 Cottage street, Jersey City.

Publisher's Department.

DON'T SUFFER COLD TO ACCUMULATE on cold until your throat and lungs are in a state of chronic inflammation. Attack the first symptoms of pulmonary irritation with Hale's Honey of Horehound and Tar and achieve an easy victory. Sold by al Druggists at 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

A Hard Fate

It is indeed to always remain in poverty and obscurity; be enterprising, reader, and avoid this. No matter in what part you are located, you should write to Hallett & Co., Portland, Maine, and receive free full particulars about work that you can do and live at home, at a profit of at least $5 to $25 and upwards daily. Some have earned over $50 in a day. All is new. Capital not required. You are started free. Either sex. All ages. Better not delay.

We are very cautious in recommending anything to our readers, unless absolutely certain that we are on the right side. Practical experience proves that James Pyle's Pearline will do all that he claims for it, and claiming *much* Pearline is the more valuable. We take pleasure in advising every one not acquainted with this article to get a package at once, and give it a fair trial—for by reducing the toil and drudgery of wash day and house-cleaning it promotes health and happiness, both so desirable.

Bronchitis is cured by frequent small doses of Piso's Cure for Consumption.

Only a Step.

When catarrh has progressed to a certain extent, it is only a step to that terribly fatal disease, consumption. If you have catarrh, even slightly, *it is a terrible mistake* to allow it to continue its course unchecked. If you will only read, you will find conclusive reasons why you should take Hood's Sarsaparilla for catarrh, in the statements of many people who have been completely cured of this disease in its most severe forms. Send for book containing abundant evidence, to C. I. Hood & Co., proprietors of Hood's Sarsaparilla, Lowell, Mass.

An English admiral says: "It is true the life-saving service of America is not equaled anywhere in the world." It is also true that Ayer's Cherry Pectoral saves annually thousands of lives. Invaluable in sudden colds, throat and lung troubles.

Hood's Sarsaparilla is made only by C. I. Hood & Co., Apothecaries, Lowell, Mass. It is prepared with the greatest skill and care, under the direction of the men who originated it. Hence Hood's Sarsaparilla may be depended upon as strictly pure, honest, and reliable.

ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall st., N.Y.

Sore Eyes

The eyes are always in sympathy with the body, and afford an excellent index of its condition. When the eyes become weak, and the lids inflamed and sore, it is an evidence that the system has become disordered by Scrofula, for which Ayer's Sarsaparilla is the best known remedy.

Scrofula, which produced a painful inflammation in my eyes, caused me much suffering for a number of years. By the advice of a physician I commenced taking Ayer's Sarsaparilla. After using this medicine a short time I was completely

Cured

My eyes are now in a splendid condition, and I am as well and strong as ever.—Mrs. William Gage, Concord, N. H.

For a number of years I was troubled with a humor in my eyes, and was unable to obtain any relief until I commenced using Ayer's Sarsaparilla. This medicine has effected a complete cure, and I believe it to be the best of blood purifiers.—C. E. Upton, Nashua, N. H.

From childhood, and until within a few months, I have been afflicted with Weak and Sore Eyes. I have used for these complaints, with beneficial results, Ayer's Sarsaparilla, and consider it a great blood purifier.—Mrs. C. Phillips, Glover, Vt.

I suffered for a year with inflammation in my left eye. Three ulcers formed on the ball, depriving me of sight, and causing great pain. After trying many other remedies, to no purpose, I was finally induced to use Ayer's Sarsaparilla, and,

By Taking

three bottles of this medicine, have been entirely cured. My sight has been restored, and there is no sign of inflammation, sore, or ulcer in my eye.—Kendal T. Bowen, Sugar Tree Ridge, Ohio.

My daughter, ten years old, was afflicted with Scrofulous Sore Eyes. During the last two years she never saw light of any kind. Physicians of the highest standing exerted their skill, but with no permanent success. On the recommendation of a friend I purchased a bottle of Ayer's Sarsaparilla, which my daughter commenced taking. Before she had used the third bottle her sight was restored, and she can now look steadily at a brilliant light without pain. Her cure is complete.—W. E. Sutherland, Evangelist, Shelby City, Ky.

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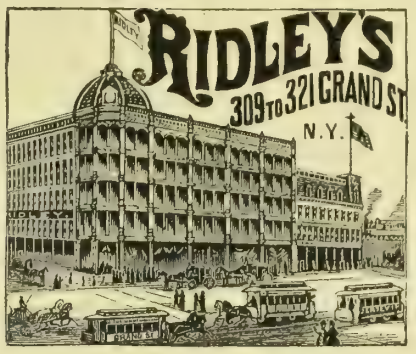
RIDLEYS'

Grand St., New York.



The above cut shows Ridleys' new building, which is the outgrowth from a store 12½ by 30 feet in 1849. The establishment now covers the space of an entire block on Grand St., with 180 feet on Allen and Orchard Sts., representing

A GRADUAL GROWTH,

in which the habit or knowledge of supplying the demands of each season has been acquired, and although to-day possibly located out of some of the more recent trade centres,

THE SAME CLASS

and quality of goods can be found at our counters, in larger assortments and at prices which will show a material saving over those asked in any other sections of the city.

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Gleason's 4-4 Medicated Shaker Flannels at 40c., 45c., and 50c.; being 10c. and 15c. under regular prices a yard.
4-4 C. S. Red Twilled Flannels, 50c. a yard; regular price 65c.
4-4 White Shaker Flannels at 49c. and 55c.; worth 56c. and 65c.
F., C., and C. S. Red, Blue, and Gray Flannels at 37½c.; worth 50c.
70-inch Astrakhans, in all shades, $2.49 a yard.
54-inch Boucle Cloakings at $1.75.
54-inch Beaver Cloakings at $1.25.
54-inch Plaid Cloakings at $2.

HOSIERY.

100 Dozen Ladies' Genuine "C. G." Black, Lisle Thread Hose with Half Split Soles. **49c.** a pair.
Ladies Norfolk and New Brunswick Merino Vests and Pants, Full Regular Made, at 79c. the garment.
Ladies' Fine Camel's Hair Vests and Pants at 89c.; elsewhere $1.10.

MEN'S FURNISHINGS.

This Department is now in New Building, and is one of the best stocked and finished in the city.
Men's All-Wool Scarlet Shirts, Double Back and Front, Men's All-Wool Fancy Camel's Hair Shirts and Drawers **$1.19** EACH.
Men's All-Wool Scarlet Knit Shirts and Drawers, 93c., $1.25, and $1.50.
Full Lines Norfolk and New Brunswick and Cartwright & Warner's Underwear.
Wool Cashmere Half Hose, Striped Merino Half Hose, at 21c. a pair.
Full Lines Neckwear and Suspenders.

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ORGANIZED 1842,
Insures against Marine and Inland Navigation Risks,
And will issue Policies making Loss payable in England.

Assets for the Security of its Policies are more than TEN MILLION DOLLARS.

The profits of the Company revert to the assured and are divided annually, upon the Premiums terminated during the year, Certificates for which are issued bearing interest in accordance with its Charter.
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CHARLES DENNIS, Vice President.
W. H. H. MOORE, 2d Vice Pres't.
A. A. RAVEN, 3d Vice Pres't.
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Insures against loss by Fire at reasonable rates.

Reserve for re-insurance	$2,265,427 80
of which for Inland Marine, $5,969 52	
Reserve ample for all other claims	553,971 20
Capital paid in cash	1,000,000 00
Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886	$5,177,478 99

This Company conducts its business under the restrictions of the New York Safety Fund Law. The two Safety Funds together equal $1,200,000.
H. H. LAMPORT, President.
CYRUS PECK, Secretary.

HOME INSURANCE COMPANY

OF NEW YORK.
OFFICE, No. 119 BROADWAY.

Sixty-Sixth Semi-Annual Statement.
Showing the Condition of the Company on the first day of July, 1886.

CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	2,938,020 00
Reserve for Unpaid Losses and Claims	301,040 10
Net surplus	1,319,341 71
Cash Assets	$7,628,401 81

SUMMARY OF ASSETS.

Cash in Banks	$126,608 99
Bonds and Mortgages, being first lien on Real Estate	743,300 00
United States Stocks (market value)	2,912,697 50
Bank and Railroad Stocks and Bonds (market value)	1,733,640 00
State and City Bonds (market value)	226,000 00
Loans on Stocks, payable on demand	13[illegible],000 00
Interest due on 1st July, 1886	12,394 74
Premiums uncollected and in hands of Agents	299,646 97
Real Estate	1,304,113 61
Total	$7,628,401 81

CHARLES J. MARTIN, President.
D. A. HEALD, Vice-President.
J. H. WASHBURN, V. P. & Sec'y.
T. B. GREENE, W. L. BIGELOW, E. G. SNOW, JR. } Ass't. Sec's.

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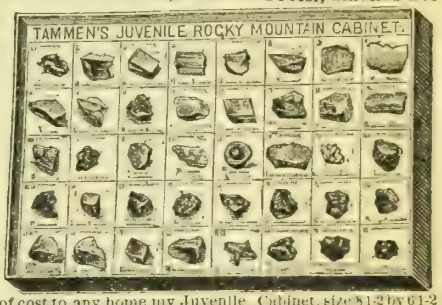
Young people are born naturalists. Their first inquiries are in regard to the attractive objects of nature around them; and their future mental activity—or stupidity—depends largely upon the answers they receive.
To aid in this, and to afford abundant entertainment more pleasing than toys; far cheaper and more instructive than mere amusement, I offer for **85cts.,** delivered free



of cost to any home my Juvenile Cabinet, size 8 1-2 by 6 1-2 inches, containing a set of 40 Mineral Specimens. ● The Minerals consist of Gold, Silver, Zinc, Copper, Iron Ores, Topaz, Amazon Stone, Feldspar, Quartz, Cuprite, Iceland and Satin Spars, Cornelian, Selenite, Variscite, Magnetite, Fluorspar, Chalcedony, Petrified and Silicified Woods, and 21 others equally rare and desirable. The specimens are contained in a strong paste-board box, divided into 40 sections (see illustration). A descriptive manual is sent with each Cabinet, giving the history, properties and uses of the different minerals and gems. *Trade supplied.*
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The Church.

Just for To-Day.

LORD, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for to-day.

Let me be slow to do my will,
Prompt to obey;
Help me to mortify my flesh
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips
Just for to-day.

Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace
Just for to-day.

So, for to-morrow and its needs
I do not pray,
But keep me, guide me, love me, Lord,
Just for to-day. —*The Baptist Weekly.*

THE SUNDAY-SCHOOL.

The Necessary and Unnecessary Work of the Sunday-School Teacher.

BY GERTRUDE L. VANDERBILT.

(A Paper read at the Ninth Convention of the Kings County Sunday-School Union, N. Y.)

PART II.

THUS far we have referred to the necessary duties of a competent and faithful teacher. There are other instrumentalities employed in Sunday-school work. How far they may be considered necessary we are not prepared to say. We have reference now to the agencies employed to increase the numerical growth and influence of the school; the picnics, festivals, celebrations and gifts of various kinds. This may be called the temporal side of the work. How efficient such instrumentalities may be as, indirectly, a means of grace, and to what extent they should be employed, it is difficult to determine.

It is constantly asserted that such inducements are required in order to secure a large attendance, and that any ordinary means are justified by which this end may be attained. But is that entirely true? Are we justified in appealing to a child's ignoble feelings and selfishness?

Picnics, festivals and the like, are considered as rewards and encouragements. But this is by no means the sure result, for observe how many children gather in just before some celebration. These do not increase the regular attendance; they come just before, and leave again soon after the occasion. What good can they receive from this exercise of a selfish endeavor to share in pleasure to which they have no right, or to participate in a feast to which they have no claim?

In a plain, prosaic view, the picnic more often results in sore throat and disordered stomach, than in spiritual profit. The free and unrestrained intercourse of so many children tends to quarreling and irritability rather than to a display of Christian graces. Do we exaggerate when we say that the children are apt to reverse at the picnic the principles taught in the school? "Be kind, gentle, forgiving, share with your companions the good things that come to you, do to others as you would have others do to you," says the teacher. How do they put this in practice at the picnic? The roughest of the boys quarrel, and teacher feels vexed at their rudeness. A greedy child grabs for a full share of every dish that is handed him. He takes more than his share, and the modest, retiring child is pushed aside. One boy eats all he can (and what he can eat is marvellous) and another stuffs his pockets, and even his shirt waist, in view of a time when there shall not be so many nice things within his grasp. The little girls remember all their sisters at home and ask for something to take to them, which certainly sounds very affectionate, but you cannot help recalling that they did not think of their sisters until they had fully satisfied their own wants. The play gets to be rough and some of the younger children get hurt; dresses and jackets are torn, and when the hour for returning home comes, they are irritable and tired. They crowd pell mell to get into the vehicles by which they are to return, each one seeking the best seat and quite regardless of anyone's comfort but their own. It is impossible to collect two or three hundred children together for play, and in unrestrained freedom, without such results. I appeal to the experience of the teachers to know if this statement is overdrawn. If not, do these things improve the children? If they do not, what possible excuse is there for considering the picnic an agency in Sunday-school work? What right have we to lay the burden of the picnic upon the teacher unless it has a tendency to enforce instead of reversing the instruction received on the Sabbath? What claim has the picnic to be considered part of the Sunday-school teacher's work? Can we plead that the scholars have a grateful appreciation of the money given, the time spent, and the pains taken to make the picnic, or the celebration, whatever it may be, a success? Have they been more attentive, more desirous to learn? Have they gratefully expressed their thanks to their teachers? On the contrary, they have taken all that you have done for them as a matter of course, as something to which they had a right, and Sunday-school teachers have aided and abetted the children in this rudeness by never asking of them anything better! Would it be polite in ordinary life for a child to accept a favor without saying "thank you?" I cannot see why Christian kindness should not demand at least equal courtesy! Why should Sunday-school scholars accept everything greedily, and take everything kindly done for them, as if they had a right to it, simply because they are Sunday-school scholars? Surely rudeness and ingratitude should be everywhere discouraged, and to find these traits not even frowned upon in Sunday school celebrations is a strange perversion of things and leads to strange results.

"I will attend this school, not that school," says the candid but mercenary little one. Why? because the one selected is nearest? most easy of access? Because the parents attend that church, or believe in the doctrines taught there? No, but because the school designated offers the highest bid for the child's preference, and we must not blame the child for its worldly view when the bribe (in the shape of entertainments) is offered by Sunday-school teachers.

If, then, this whole system of celebrations has so little spiritual result, why is it continued? Simply because it has become so general. Because one school does it, another must follow the example, seeing that the size of a school is taken as the measure of its success. These appeals to the lower nature have become so general, and form so much a part of Sunday-school work, that that school will do a brave work indeed which breaks through this custom and demands only of the overburdened teacher the spiritual instruction of the children. We fear that this will not be until the nearer approach of the millenial season, when love to God and good will to men will rule the world and children will be taught to attend school that they may learn of Christ, and not that they may have fun at a picnic. But, even now, let teachers have a care lest in their very desire to do good to their scholars and to please and gratify them, they may not be tampering with their highest interests and cultivating, instead of repressing, that mercenary spirit which is so unlike the teaching of Christ.

Home Readings.

LESSON 8. FOURTH QUARTER.

M. Walking in the Light.....1 John 1: 1-10.
T. Walking in Love.....1 John 2: 1-14.
W. God's Love for Us.....1 John 3: 1-11.
T. Life in His Love.....1 John 5: 1-21.
F. The Fountain Opened.....Zech. 13: 1-9.
S. None Other Name.....Acts 4: 1-12.
S. Plenteous Redemption.....Ps. 130: 1-7.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

Nov. 21st.—"*Walking in the Light.*"—1 *John* 1: 5-10; 2: 1-6.

Golden Text.—"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 JOHN 1: 7.

CENTRAL TRUTH.—"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."—MATT. 5: 16.

INTRODUCTION.

THE epistles of John were the fruit of his old age, and express his ripe convictions of truth, confirmed by his long experience of their power to sustain and comfort him. The first epistle is without address, and has been regarded as intended for all believers. Its theme has been well stated by Dr. Macdonald as Christian Fellowship in its twofold aspect; the union of the believer with God and His Son, and the union with one another.

THE LESSON.

I. CHRISTIAN FELLOWSHIP —VS. 5-7.

V. 5.—"*This is the message which we have heard from him*" John's teachings, like those of the other Apostles, come to us with direct Divine authority. Even Paul's Gospel was received by revelation of Jesus Christ. This direct message was also fully attested by the personal experience of the Apostles, as John so forcibly states in the opening of this epistle. "*God is light.*" We are indebted to John for three condensed descriptions of God, which excel all others in conveying an idea of His nature. "God is a Spirit;" "God is light;" "God is love." "*In him is no darkness at all.*" A luminous body may cause shadows to appear where its light is interrupted, but it can have no shadows of its own. God makes our imperfections manifest by contrast, but there is no imperfection in Him.

V. 6.—"*If we say that we have fellowship with him.*" Alas, how much of the religion of men consists in saying so,—in confession with the mouth without belief in the heart. "*And walk in darkness, we lie*" The Apostle uses strong language, but the subject demands it. A body cannot be in the light and in the dark at the same time; so a man cannot be in living union with God, and at the same time show only the proofs of an unregenerate nature.

V. 7.—"*If we walk in the light, as he is in the light.*" In proportion as a soul has drawn near to God, it will think as He thinks and choose as He chooses. We can walk in light only as we walk in God's light. "*We have fellowship one with another.*" There is a subtle but strong bond that unites all true followers of God. In proportion to our fellowship with Him will be our fellowship with each other. "*The blood of Jesus Christ his Son cleanseth us from all sin.*" Our fellowship does not depend upon our walk, but is manifest by it; both the walk in the light and the fellowship with God depend upon the grace manifested in the shedding of the bood of Jesus.

II. SIN.—VS 8-10.

V. 8.—"*If we say that we have no sin.*" This refers to the persistent sinfulness of human nature. In itself always and everywhere sinful, until it shall have passed beyond the realm of temptation. To say that we have no sin is to deny our need of a Saviour. "*We deceive ourselves*" We certainly do not deceive our fellow men, who laugh at our assumed innocence, and we can much less hope to deceive God to whom all secrets are open.

V. 9.—"*If we confess our sins.*" The plural here is significant. Confession is not to stop at an acknowledgement of abstract unworthiness, but we must search ourselves, and recognize our specific transgressions, and confess these with true repentance. "*He is faithful and just to forgive us our sins.*" Forgiveness of the sinner is both gracious and just in view of the atoning blood of Christ. "*And to cleanse us from all unrighteousness.*" Without this promise of cleansing the gift of pardon would be in vain. The work of Christ will be completed only when we stand complete in Him.

V. 10.—"*If we say that we have not sinned.*" That we have no need for repentance, pardon, and cleansing. "*We make him a liar.*" All the various revelations of God tell one story of human sin and guilt. The soul that wraps itself up in self-righteous neglect of Christ gives the lie to Sinai and Calvary.

III OBEDIENCE.—2: 1-6.

V. 1.—"*These things write I unto you that ye sin not.*" Or, as in the Revision, "that ye may not sin." It is necessary that we should comprehend both the mercy of God and our own constant peril from sin. Only by recognizing our constant weakness shall we seek for constant supplies of grace. "*And if any man sin.*" Recognizing the weakness of human hearts, even when the love of Christ dwells in them, and the persistency and force of the temptations that assail the Christian in this life, John sees that the followers of Jesus will often come short of their ideal and of God's requirements. He would not leave such to despair, but points to the source of help. "*We have an advocate with the Father, even Jesus Christ the righteous.*' As Peter after his fall could confess his Saviour and protest his love, "Thou knowest that I love thee," so we, conscious of weakness and sin, can cling closely to our Advocate, knowing that He who hath begun a good work in us will perfect that which concerneth us. "*He is the propitiation of our sins.*" The atoning sacrifice, prefigured by the procession of victims that had been offered upon the altar of the Lord in Old Testament times. "*For the whole world.*" The Gospel is for all the world; the grace of Christ is needed by all and sufficient for all and offered to all.

V. 3.—"*Hereby know we that we know him, if we keep his commandments.*" This is but a repetition of Christ's own words, "If ye love Me, keep My commandments." Know is often used in the Scriptures as equivalent to love. To know Christ aright is to love Him, and love delights in obedience, mourns especially over its disobedience. Love as a motive endures forever. It is the motive of heaven.

V. 4.—"*He that saith, I know him, and keepeth not his commandments, is a liar.*" It seems so absurd that that one could claim to have a saving knowledge of Christ who was not zealously striving to please Him, that the emphasis of the Apostle appears uncalled for, yet human nature is always ready to abuse Divine grace, and the Antinomian spirit is more general than we think.

V. 5.—"*Whoso keepeth his Word.*" John is not satisfied with negative statements. He passes from condemnation to approval. The keeping of the words of Jesus is the essence of the Christian life. "*In him verily is the love of God perfected.*" Faith

worketh by love, and love fulfils the law. In proportion as we keep the words of Jesus do we experience God's love, and show an answering love for Him. "*Hereby know we that we are in him.*" A simple test of our renewal is here given us. "By their fruits shall ye know them."

V. 6—"*He that saith he abideth in him, ought himself also to walk even as he walked.*" The life of Jesus has as much to do with our salvation as His death. He not only fulfilled all righteousness Himself, but by His life of purity, obedience, and sacrifice He gave us a chart whereby to direct our course through similar conditions of temptation and service.

LESSONS FOR TO-DAY.

Tests of Christian Experience.

1. Fellowship with God.
2. Walking in the light.
3. Confession of sins.
4. Resting in the assurance of pardon.
5. Obedience to Christ's commands.
6. Cherishing the words of Christ.
7. Imitating Christ in daily life.

This is My Commandment that Ye Love One Another.

THIS text has many lessons in it. Let us try and learn one which, I think, was beautifully taught us a little while ago by a poor boy who lived in the East end of London. Harry, for many weary months, was unable to run about like other little boys, because his hip was diseased. Often his tender mother would put him in a chair just outside the door of his house, that he might get as much fresh air as came into that narrow street, and when the sun was shining be cheered by the brightness. Harry would sit there for hours, his little crutch beside him, in case he felt tired and wished to go indoors again. The passers-by were mostly too busy to take any notice of Harry; sometimes one would turn round, attracted by the little invalid's sorrowful face, and say, "Poor little boy!" and put a penny into his hand, for which Harry would feel very grateful; but any pleasure which the penny brought would soon pass away, and leave the longing, "Oh! to be able to run about like other boys." One day—oh! how well Harry remembered it, it was a day of days in his life—some kind lady brought his mother a letter for a children's hospital, and Harry was told that he was to be taken there on the morrow, perhaps to be made quite well.

I cannot stop to tell you all about Harry's stay in the hospital; how he grew to love the doctors and the nurses; how he learned to sing the beautiful hymns, and love the picture scrap books and toys; best of all, how he managed in time to walk without his crutch, and then—yes, actually to run half way down the ward.

When Harry left the hospital he was very, very glad to get home again, but oh so sorry to leave all his kind friends. The thought that made going a little easier was to think that some other little suffering boy might come to his bed and be made well; for Harry had learned while in the hospital to love all little boys who had pain, even if he did not know them really, and in his love he longed that he might help to make them better. I think these beautiful and loving thoughts had come to Harry as whispers in his heart from the Lord Jesus Himself, who seemed always to be there in the ward, there in the hymns which they sung, there in the gentle, tender lives of the nurses, there in the bright and compassionate visits of the ladies who came to it.

I think Harry must have been thinking of the "dear hospital ward" one morning, when he was coming home from school, where he was now able to go regularly. Suddenly he paused before an open door; just outside, in a perambulator, sat a little boy about his own age—two crutches propped up beside him. Perhaps if Harry had never himself suffered, he would have passed this little boy quite carelessly, but that was impossible now; then he went nearer, and there was a real tear in his eye as he said:

"Poor little chap!"

The next minute he had lost his shyness, and putting his arm on his shoulder he said:

"Don't cry;" for the boy's lip was trembling and tears seemed very near. "I was ill like you once, and I had to sit still all day; but now I can run about, and I'm ever so strong!"

Then as a happy thought seized Harry, he said excitedly:

"I'll tell you what I'll do. I'll wheel you, just as you are, right off to my hospital and ask them to make you well, as they did me."

At this moment the sick boy's mother came out to hear what was being said, and Harry was so warm in telling her about the cure to his own hip, that after a little while he coaxed her to let him take her boy Percy, just as he was, to the hospital. "It would not take them many minutes to get there"

Just picture Harry wheeling that perambulator. Away they went, up one long street and down a short one, across the road very, very carefully, and they were there.

Harry ran up the steps and tugged at the bell. The hall porter smiled as he saw Harry's flushed face; he looked very tenderly upon him when he said:

"Please, I've brought a little boy to be cured. I want to see the doctor."

That was how little Percy became a patient in Harry's hospital. I do not think he got so well as Harry had done; but he was much better when he left, two or three months later.

Now, what is our lesson? To love the Lord Jesus is to love and care for and live for others. If we have a joy we will pass it on.

Yes! dear children, all true life means "passing on" to others that which the God of love has given to us.—*Mrs. G. S. Reaney, in Sunday Magazine.*

A Soldier's Statement.

FLEMINGTON, N. J., Oct. 31, 1885.

DRS. STARKEY & PALEN,

Dear Sirs:

I am sorry you felt it needful to ask "permission" to do a thing so obviously right, and a thing that I am myself doing at every favorable opportunity, viz:—state for the benefit of other sufferers, what Compound Oxygen has done for me.

You certainly and most cheerfully have my unqualified permission to use any information concerning my case that you have, or that I can give you, though I suppose you have about all there is.

What it did for me is so remarkable that it is with diffidence I tell the whole truth, except where I am well known.

You remember the cause of my trouble is, that during the war, at the Battle of Fredericksburg, a minnie ball went crashing through my spine lengthwise, passing, the surgeons said, as close to the spinal chord as it could and not sever it. Inflammation was only prevented by constant applications of ice at Washington for a month afterwards. By spells since, and sometimes for about a year together, the suffering amounted to extreme agony, so great that insanity it seems must have been the result had I not been quieted with morphine before I got the Compound Oxygen. The last "pull" I had (and I had them at intervals of about two years) ended with the use of Compound Oxygen, in the summer of 1882.

The day the Compound Oxygen came I was not able to sit up to have my bed made, so sat up in bed to inhale and thought as I did so, "sold again, this will amount to nothing."

However, determined to follow directions, I inhaled again in the evening, and instead of six doses of morphine that evening, as on the last evening before, I only took one small dose, and slept more than usual, and better. The next night took no morphine and slept good eight hours, and in less than two weeks walked (on crutches) a quarter of a mile at a time.

Like most of all who get up feeling "so good," but whose judgment is as feeble as the body, I would overdo, and get down, but I would get up almost as soon These downs and ups covered a space of perhaps three months, since which time I have not been confined to the bed nor house for a day, but of course an injury so great is a permanent one; of such a nature is the injury that at times (more likely after a spell of writing) any person standing close to me when I turn my head slowly can hear a grating sound similar to that produced by rubbing a knife on a whetsone. Of course such a mangling and tearing of the nerves centering (do they not?) along the spine, leaves me in a constantly enfeebled condition, but when the brain feels strained and the nerves sensitive, a few days' use of the Compound Oxygen brings back (has every time so far) an increase of vitality, and all the health that can be put into a body that has been so harshly handled and much more than you Doctors encouraged me to hope for when I asked your advice concerning it. I regard Compound Oxygen as nature's strong right hand for repairing bodily waste and damage.

Yours truly, REV. J. C. SUNDERLIN.

FLEMINGTON, N. J., Sept. 20, 1886.

Dear Sirs:—I remain comparatively comfortable. The "house I live in" is shattered and torn, and as it is impossible to tear the whole house down, I have to do the next best thing, viz: to "strengthen that which remains" as well as I can, and my resort has constantly been, since the first remarkable experience with it, to Compound Oxygen.

In the use of this auxiliary of nature there is no remarkable shock of any kind given to the system.

I am now satisfied more than ever that the ABSENCE of such a shock or thrill to the system is just precisely what should be.

Nature in all her normal and healthful operations works silently and quietly, and if measured by the moment, or perhaps even by the day or week, would be found almost imperceptible in her progress.

If we had not been sustained all our lives by breathing the atmosphere which surrounds us, who would believe in the seeming nonsense of breathing? It seems a mere nothing that we inhale and exhale fifteen or twenty times a minute, and yet we are dependent upon it for life. We could not endure its privation for five minutes, and yet that atmosphere can be so contaminated, and without arresting the attention of one of the senses, that it would not support life for twelve hours.

Such are the subtle influences which should be thought of by those who have an idea that this remedy (Compound Oxygen) is not efficient simply because it is tasteless.

How foolish (?) to swallow down the tasteless draughts of limpid spring water, but how long could life be sustained without that tasteless beverage?

The glorious light of heaven comes to us in a quiet way, yet who can compute the actual uplifting power of the sunlight for one day in our hemisphere? The tons and tons of water and other material, in the form of grains, grasses and fruits, actually lifted up from the earth by the quiet influence of the sun? Just such are the silent influences, though mighty forces, which are daily busy building up our physical structure, the mysterious temple which is so beautifully adapted for our dwelling place here a little while.

In connection with such thoughts I can easily apprehend, though I may not fully comprehend, any more than I can how the light accomplishes all its wonders, how this beautiful but potent vitalizer of the human body should so efficiently do its work.

It might be interesting to me to know (though not more useful) HOW the Compound Oxygen brings me a quiet restful feeling that induces sleep, and puts nature in a condition where all her forces can be employed repairing damages; but though I may not know how the sunlight silently lifts, and colors, and improves all nature, may not know how the silent forces of attraction hold all things in their places, may not understand all the laws controlling the subtle operations of vitalization, and so not know how this sweet vitalizer and restorer of nature (Compound Oxygen) does its work, it is sufficient for me to know it does.

There must be the same patient, restful waiting for this that there must be for the natural growth of anything else, and then there will be the same rejoicing in the blessed realization of healthful happiness.

I am still as well as could be expected, taking the Compound Oxygen when the wheels of life show signs of friction, and need to run easier. But when, after an interval without it, I begin to take it, I generally sleep a little better the first or second night, and it is not like sleep induced by narcotics. Without it I have reason to believe I should not now be alive.

Yours truly, J. C. SUNDERLIN.

To learn "what Compound Oxygen is—its mode of action and results," send your address to Drs. STARKEY & PALEN, 1529 Arch street, Philadelphia, Pa., and you will receive free by mail a work of two hundred pages, giving an interesting statement in regard to this simple remedy, with a large number of cases of cures by its use.

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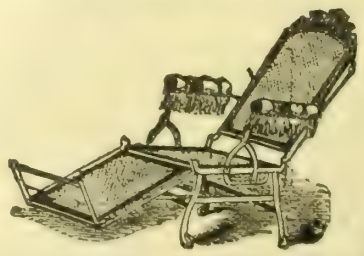

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Een-dracht maakt macht.

VOL. LVII.—NO. 46. WHOLE NO. 2938. | NEW-YORK, WEDNESDAY, NOVEMBER 17, 1886. | $2.65 A YEAR IN ADVANCE. NO. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THERE are about five millions of Christians connected with the evangelical Protestant churches of this country. Their influence is great. How much more powerful would it be if every one should be a faithful steward of the manifold grace of God and were striving heartily after a higher and holier life and to win other souls back to God through the Lord Jesus Christ!

SLANDER.—We find various opinions in the secular press on the propriety of President Cleveland's reference in his address at the Harvard commemoration to the "mean and cowardly lies" by which men in public station are assailed in the newspapers. We agree with those who regret the reference, because it will do no good, but rather gratify the inventors or retailers of despicable calumnies. The best answer to all such scribblers is contemptuous silence, especially on the part of those who hold conspicuous positions. He who is conscious of doing right as he sees the right can afford to pass unnoticed anonymous charges, however gross or false. The people at large will soon learn where the truth lies, and a calumniated official may leave it to them to do the right thing in the end. Meanwhile, it is not wise to show that the poisoned arrows have hit the mark.

THE CHURCHES are frequently accused of neglecting the ignorant, superstitious, vicious masses of the large cities. The accusation is without foundation, for nearly every city church has its mission chapel, mission Sabbath-school, industrial school and society to assist and befriend the poor. But it must not be overlooked that the Christian churches of the United States have maintained a home missionary work, in establishing churches along a constantly advancing frontier in the West, which has never been equalled. It has demanded the labor of hundreds of men and the expenditure of millions of dollars. If there had not been such a work to be done the men and the money could have been devoted to city evangelization. The largest achievement of Christianity has been the extension of the Church of Christ over this vast country, and it has been accomplished within less than fifty years. In due time the same energy and Christian liberality will be devoted to work in the cities, and will attain results no less magnificent and desirable.

A SORE BEREAVEMENT.—Not often is so large a portion of the American Church afflicted by a single death as was the case last week when the press announced that Archibald Alexander Hodge was no more. Our departed friend was so widely known as an able divine, a thoroughly trained theologian, a staunch defender of the faith once given to the saints, that very many besides those of the Presbyterian fold deeply bewailed his loss. Taken so suddenly, as he was, in the prime of his mental vigor, and when he and such as he are so greatly needed, not a few found it hard to acquiesce at once in the will of Providence. How much precious and blessed work in behalf of the common faith was justly to be expected from him, and yet he has gone, and we shall no more see his face in the flesh. The only consolation is that God loves His Church far better than any of us does, and that He, having seen fit to remove this lamp that burned and shined, is abundantly able to supply its place with others yet more brilliant. Still, devout men will feel and act like those who buried the first Christian martyr, and, we are told, "made great lamentation over him."

THE REV. DR. R. S. STORRS preached two notable sermons last Sabbath in Brooklyn, in commemoration of the fortieth anniversary of his settlement as pastor of the Church of the Pilgrims. The congregations, both in the morning and evening, were very large. The sermon of the morning, after describing the character of the Pilgrim Church and the extent of its usefulness, reviewed with great ability the conflict of theological opinion in and around the Christian Church during the past forty years and the results. The discourse abounded in memorable passages. The review exhibited the futility of the many attacks which have been made upon the facts and doctrines of the Scriptures and upon the faith of evangelical Protestants. The evening sermon was devoted to a Christian view of the important changes which have occurred in Brooklyn, in the United States and in the world during nearly half a century. Quotations will be given in these columns hereafter. To-morrow evening a reception is to be held by Dr. and Mrs. Storrs at their residence, where Brooklyn will be represented by its chief men and women as it seldom is.

Dr. Storrs has attracted and held together one of the most intellectual congregations of the United States, and his power with his people and among the citizens of Brooklyn was never greater than it is to-day. His services to the city have been of inestimable value. The Historical Society, the schools and academies, the public and denominational charities, the hospitals, the City Missionary Society, and nearly every institution to promote the public weal, are indebted to him for services in public addresses and private recommendations and advocacy which cannot be repaid. To probably no other citizen does Brooklyn owe so much in the acquisition of such institutions as we have named. As one of her prominent citizens said a few years ago, "When Dr. Storrs says that this or that should be done, we cannot refuse our aid." He has also been a strong fortress in the defence of evangelical belief, and a most intelligent, wise and invincible leader in the conflict with error and in the declaration of the Word of Life among all men.

The Name of God.

IT is an interesting fact that one of the results of scientific research is to establish the scientific accuracy of the chief Scriptural names of God. In the International Sabbath-School Lesson, interpreted on the fourteenth page this week, the following passages occur: "I am Alpha and Omega, the beginning and the ending, saith the Lord, (the I am,) which is, and which was, and which is to come, the Almighty," and "I am Alpha and Omega, the first and the last." Early in the beginnings of revelation God declared Himself through Moses to Israel, as the "I AM, THAT I AM," or the independent, self-existent, infinite and eternal one, the source of all life.

To change from these sublime words to the language of science and the processes discovered by it is at first somewhat shocking, but when the testimony of science is fairly apprehended, testimony brought from the immensity of the visible universe, the words of Scripture are clothed with additional and overwhelming significance.

The admission and assertion by the great body of scientific men of the existence of an Infinite and Eternal Energy from which all things have proceeded and by which all are sustained and controlled, has been frequently presented in these columns. The physicists, whose calculations are claimed to be more exact and conclusive than those of any other class of scientific explorers and reasoners, insist upon the existence of this Energy before and in and always in all other objects. This Energy they hold has no limitations of time or space. By the law of the transformation of force they trace the presence and work of this Energy through the characteristics of non-living objects. Those who deal with living forms maintain that vital force in all its manifestations emanates from the same Eternal Energy. It is, therefore, scientifically correct to describe God as the "I Am," "Alpha," "the first," "the beginning," "the Almighty." But it is also held by the large majority of scientists that the present visible universe is going on to an end, that it is growing old and must at some time reach the end of its years. How, then, will it die? Scientifically, by the reversion of the process which has thus far continued. The transformations of Energy will be turned back, to proceed back on the course on which they have advanced and return into the Infinite and Eternal Energy from which they were evolved.

Motion, for example, is transformed constantly into heat, light and electricity, and these again are constantly transformed back again into simple motion or the energy manifested in motion. In the electric dynamo mechanical energy or motion is converted into a mighty tide of electric energy, and by the comparatively slight resistance of the carbon points and the effort to pass from point to point, or by the resistance of a carbonized thread of matter, this electric current is converted to a considerable extent into light and heat, and these again become invisible and imperceptible to our senses as they are transformed into waves of simple motion. So there is nightly before the eyes of many of us a brilliant illustration of the universal law of the conservation and transformation of energy.

Let, then, the process by which the universe has become what it is be reversed, as it is in accordance with science, or certainly not contrary to science, to maintain it will be, and everything returns into the original Infinite and Eternal Energy. God, therefore, is the Omega, the last, the end, the Almighty, the I AM.

There is, moreover, nothing contrary to science in the Scriptural declaration that this reversion shall be into and through a consuming heat,—that the elements shall melt with fervent heat, that the earth and all it contains shall be burned up,—for the various manifestations of energy are constantly transformed into heat.

The "I am," "Alpha and Omega," "the first and the last," "the beginning and the end," "the Almighty," are accurate scientific names and definitions of the Infinite, Eternal, Omniscient, Holy and Omnipotent God who has declared Himself to us in His Word. That in a remote age the results of scientific research were so anticipated and recorded in terms so clear, so full of impressive majesty, is to us, and reasonably, we think, proof that the Scriptures were inspired by God in mercy to men.

Thus far the processes of creation and development have been in close accordance with Revelation and afford a firm basis for the belief that in the periods to come and in the life which shall succeed that which now is, there will be the same concurrence with the declarations of Holy Writ.

A FAILURE.—In a review of Prof. Sidgwick's "Outlines of the History of Ethics," it is said in *Nature*, the chief representative of Evolution and the philosophy based upon it:

From the earliest times of Greek thought the foremost philosophic minds of Europe have restlessly sought for sanctions of the moral code; and the last quarter of the nineteenth century sees but little unanimity of opinion on the subject. The purely intuitional moralist dreads, in the determinist ethics of evolution and of utilitarianism, the death blow of virtue properly so-called. The followers of Bentham and of Spencer foresee the downthrow of morality unless some sanction more solid than the intuitionalist can supply be found for the ethical creed, unless "morality be established on a scientific basis." Neither can bring himself to understand how the creed of the other can really influence conduct; and both believe in their inmost hearts that the conduct of the other is really determined by something that goes deeper than the outward profession of faith.

By "profession of faith" the reviewer does not mean a religious profession, but a profession of belief in a certain theory or system of morals. He writes about men who for themselves reject a religious faith, while they allow that it is useful among those less enlightened and philosophic.

But there are two points in the paragraph worthy especially of attention. One is that the professed philosophers who have been making moral systems, independent of, apart from, and usually rejecting, Christianity as a superstition, find that their moral codes have no efficient sanction, or, in other words, that they are without motives strong enough to induce obedience—are unable to make men moral. The motives presented it is not necessary to enumerate. It is only our purpose to mention that they are not derived in any degree from the Scriptures. One party sees that if its rival be accepted as the teacher of morals, "the death blow of virtue" will be inflicted. The other "sees the downthrow of morality" unless the system it antagonizes more or less can furnish stronger sanctions than it has presented. They are both right. Neither of these, and indeed none of the godless and Christless systems of morals, will restrain or remove human depravity. They are failing to-day just where Pagan systems failed. Confucianism also fails, not because it does not teach a pure and lofty morality, but because it has no sanctions strong enough to induce obedience. The confession of failure through lack of sanctions is, however, the point to which we would give emphasis without argument. The other point is that each one believes that "the conduct of the other is really determined by something that goes deeper" than the moral system he advocates. Of course it is. They are living in Christian countries or in countries where the Bible has great moral power, and, although they reject the Scriptures and Christian faith, their conduct is really determined by a belief in the Bible and the sanctions it presents. Although they deny it in their writings they are restrained from sin and incited to righteousness by the fear of the God of Holy Writ.

"Old Colony" Papers.

THE OLD AND THE NEW....FATHERS AND SONS.... AN INTERESTING ORDINATION....A VETERAN OF CHRIST....A GLIMPSE OF HARVARD'S BI (AND A HALF)-CENTENNIAL.

ONE of the greatest gains of my Seminary course at New Brunswick was the acquaintance and friendship of Ezra W. Collier. He was six years older than myself, and had seen more of the world than most theological students. He had also a rich literary culture, and was one of the most brilliant and fascinating talkers I ever knew,—that is, when he was in the mood of talking. He seemed always in the mood when we were together, which was during a large part of our spare time. We took our "constitutionals" together every afternoon, generally on what was then the usual students' promenade, the railroad track. Our fellowship was as affectionate as it was congenial, and when after a brief ministry he succumbed to the long inroads of physical weakness there was an eclipse of much which had made life brighter to me, as well as of "a light in the world holding forth the word of life."

Well, a generation has passed since those old seminary days, and last week it was my gratifying task to assist in the ordination of his son and only child. It was one of the most inspiring and satisfactory occasions of my life. I felt glad to do something in remembrance of him of whom my chief associations were as a youth like this one, on the threshold of the ministry. And as he stood there, he looked singularly like his father, with the cheering exception of an apparently much more vigorous physique. It seemed as if he were stepping forward to take up the work which that father was called to lay down before yet it was noon.

This is always a peculiarly interesting event, as full of tenderness as of significance. The Church has no "apostolical succession" except that of the spirit, but it can boast many a line of hereditary succession, levitical families, signs and seals of God's covenant with His faithful servants and households of faith. Our Church rolls are especially emblazoned with these saintly pedigrees; and a young man seems twice-called and doubly ordained who thus stands up to take his father's place, and perhaps (as in this case on his mother's side) to continue the testimony of a long line of Christian pastors. And one must be very unimaginative if not unbelieving, who should not be conscious on such an occasion of the invisible presence and benediction of a rejoicing spirit, to whom the "Even so, Father" of an early surrender of his life-work is changed into a hallelujah. It must be one of the hardest trials of a Christian's faith to leave his little ones in this world of evil and uncertainty. But it must be a corresponding triumph of faith to see them when developed into the stature of a Christian manhood taking upon them the vow of a still completer consecration, and, in far off imitation of the Divine Father when He sent his only-begotten into the world, to be able to say, "This is my son in whom I am well pleased."

The ordination of Mr. George Zabriskie Collier at Stuyvesant was rendered still more interesting and significant from several other facts. One was the participation of two of his uncles, the brothers respectively of his father and his mother, and clergymen of our Reformed Church, in the service. Another was the presence and charge to the new pastor by the venerable and beloved Dr. Wm. H. Campbell, whose relations to Mr. Collier have been peculiarly those of a father in Christ, and to whom the latter has been able to make some return by efficient coöperation in the establishment of the little church to which the ex-President has devoted his vigorous and mellow age.

And still another was the retirement of the Rev. Elbert Nevius after a faithful and godly pastorate of forty years. During my ministry at Coxsackie, and afterwards in the Hudson River Ministerial Association, I used to see a good deal of this excellent and devoted man, and I do not think any one could know him but to love him. He has always struck me as a model of Christian simplicity and godly sincerity,—withal having a young heart in his bosom, and a bright, shrewd and manly way of expressing himself. His ministerial associates "up the Hudson" will ever remember him as one of the most paternal and yet boyish of men, with an amiability which had no vapidness in it, a cheeriness in cloud and sunshine, and entertaining qualities as a conversationist which never marred our veneration for his wisdom and piety. All hearts went out towards him on this occasion, realizing the solemnity of the hour to one who felt that it pronounced the "amen" of his life-work, and especially sympathizing with him in the sudden call from his side of her whose energy and love had done so much to sustain and hearten him during all these years. May his young successor be found as faithful in his Lord's service, and merit as thoroughly the epithet, "A man greatly beloved."

From Stuyvesant I passed on to Cambridge. During my visit occurred the celebration of Harvard's 250th Anniversary,—one of the most important and imposing events in the history of American education. It enlisted the united zeal of undergraduates, alumni and faculty. It was felt to be a glorification of the Commonwealth of Massachusetts itself, and an alluring occasion for a renewed burning of incense before the shrines of the Pilgrim Fathers. Unless it be the South Carolina University, no college has ever so represented, shaped, and dominated a State as Harvard has.

It was certainly a shining illustration of what the pilgrims of Massachusetts Bay were, that they had hardly staked out Boston before they must have their Cambridge. So in six years they had voted a munificent sum for "a schoale or colledge," which seems however to have been a Micawber "note of hand" till, two years after, the Rev. John Harvard was so public-spirited as to die and leave seven or eight hundred pounds, with his library, to the inchoate institution. It was a timely gift, and illustrates the saying that "he gives twice who gives promptly." It has sometimes been spoken of with a sneer that Elihu Yale's 500 pounds, and John Harvard's fifteen hundred, and Henry Rutgers's one thousand, should have secured the naming of those colleges after them with its resultant immortality of fame. But it must not be forgotten that these gifts came just at the time when the very existence of those institutions depended on it, and the hundreds which they gave then were more essential than hundreds of thousands would be to-day.

Let us not forget, too, as the Harvard of to-day would have us forget, that the special stimulus to this high enterprise was to provide a training school for ministers of the Gospel, and that to the founders of Harvard college sound learning was identical with sound theology. This is evidenced by the known intentions and declarations of the founders, by the fact that the first chair to be endowed was a professorship of divinity, and by the motto of the college, "*Christus et Ecclesia.*" It is sadly to be regretted that the heavenly skylight has more and more shut down on this ancient institution, and the uncertain side-lights of a mere world-knowledge have been regarded as the sole avenues of truth.

This celebration has far more than a local interest, or even the significance attaching to the founding of our oldest and most national college. It commemorates the inauguration of the higher education in our country, and I regret that the general tone of the proceedings has been so provincial and has failed to rise to the height and breadth of this idea. Harvard was sixty-five years old when Yale was founded, and antedates Princeton by 110 years, Columbia by 119, and Rutgers by 134. It meant the recognition of the fact that this new world is dedicated to the love and pursuit of knowledge. It must not be concealed, as the Harvard of to-day assiduously conceals it, that the special knowledge which the founders had in view was that of God; nor that, while John Harvard "builded better than he knew" when he left his little library and half his estate for "a schoale," he builded worse than he hoped in the thoroughly secularist, and to a considerable extent agnostic, tone of its later teachings.

The most striking features of the celebration have been the following, which my space will only permit me to barely mention. One was the presence of President Cleveland, the sixth President who is known to have been received here, the others being Washington, Monroe, Jackson, Hayes and Grant. Mr. Cleveland, as usual, took the Lord's Day for his travel. Cambridge University of England was represented by two distinguished scholars, Dr. Creighton, the Church historian, and Dr. Taylor, the Semitic scholar. The former is Master of Immanuel College, of which John Harvard was a graduate. The colleges of New England, and some of the older colleges in other parts of this country, were represented by their Presidents. Sir Lyon Playfair represented the University of Edinburgh. A number of these gentlemen I had the honor of meeting at various receptions given by the ever hospitable Cantabrigensians.

There was an overwhelming attendance of graduates, at least two thousand having registered their names by Saturday. The pressure for tickets was so great and the accommodations so limited, that it was an enviable fortune even for the "elect" to gain admission to the principal exercises. It was a deeply interesting sight to observe the long line of alumni, as they filed in to the Monday morning meeting in the order of their classes. Several of the oldest graduates were there, and a tottering and decrepit group they were. The line showed many famous persons, but also a striking number of seedy, and even some rather disreputable looking ones. Harvard was generous of its degrees, flinging around a profusion of them to the representatives of other colleges, and not overlooking the President of that important institution, the United States—which latter degree was, however, with characteristic modesty declined.

The undergraduates' celebration on Saturday was greatly marred by the weather. The boat races were rowed in a fog, the foot-ball game was played in the

mud, and the torchlight procession was postponed till Monday. This was, however, on the latter evening the most unique and picturesque part of the whole celebration. The classes were arrayed in old time costume, there were various scenic and historical representations on wheels, and the town was gorgeous with lanterns, torches, and decorations. The literary exercises of the students were quite creditable, and their music, vocal and instrumental, during the whole celebration unusually fine. Phillips Brooks's sermon, a glorification of the gospel of "broadness," was a disappointment. He seemed to consider that Harvard's whole history, the religious inclusive, had been a great success, and a development in the right direction. The whole tone of the speaking throughout has been a pæan of praise for the degree in which Harvard has been untrue to the intention of its founders, or an ingenious attempt to apologize for it. Mr. Lowell's oration was in all respects worthy of the occasion. Dr. Holmes inflicted a poem of forty-five minutes, and of course gave his usual spiteful "digs" at orthodox religion. The speaking at the dinner was brilliant and notable, though dreadfully protracted.

What will Harvard be at its next quarter-millenial? There must have been some very uncomfortable ghosts hovering about this one!

F. N. Zabriskie.

Cambridge, Mass., Nov. 8th, 1886.

The American Board and the Andover Theology.

THE note in which Mr. Alpheus Hardy resigns for the second time from the Prudential Committee of the American Board and the comment of the Rev. Dr. Mark Hopkins, the venerable President of the Board, form so important a phase of the contention between the Board and the advocates of the theology which Andover has imported from Germany, that we print the documents in full from the *Congregationalist* of the 4th. Mr. Hardy is a Boston merchant of the highest standing and a gentleman of ardent piety. He is noted for his charities. In fact, he is one of Boston's foremost citizens, and at that centre of Unitarianism has maintained evangelical Christianity. For many years he has been the Chairman of the Prudential Committee. He is to be regarded as one of the most stanch, earnest, and generous supporters of the Board. Nothing less than the most decided convictions could lead him to the action he has taken.

These are the documents:

Boston, October 18th.

To the President and Corporate Members of the American Board of Commissioners for Foreign Missions; Brethren: I fully appreciate the honor you have conferred upon me in declining to accept my resignation, and in re-electing me upon the Prudential Committee.

I believe there has been during the past few years a divergence in the *practical* management of one part of the Board's work, which has, to some extent, brought the Board from its broad, catholic, "undenominational" and charitable position, to be a partisan in questions that are not within its province, are local, in a measure personal, and divisive. With such a policy I cannot agree, and, believing it to be detrimental to the best interest of the Board, must decline to be a member of a body upholding it, viz., the Prudential Committee.

I remain, with respect, now and ever your colaborer in the work to which every follower of Christ is commissioned. Alpheus Hardy.

To the Editor of the Congregationalist: A communication addressed to "The President and Corporate Members of the American Board" has been sent me by Mr. Hardy. In a letter accompanying it he says, "I see no way to reach the corporate members but through the press, and you may select that channel." Accordingly, I send a copy of the communication to you, with the request that you will give it a place in your paper.

In connection with the above, I ask space for some remarks respecting the present difficulties of the Board, fearing that many of its constituents may misplace and over-estimate them. Those difficulties all arise from the fact that the theological fitness of candidates for missionary service is determined by the Board through its Prudential Committee. For a long time this has been successfully done, and the Board has secured, through its Committee acting thus, the three objects indispensable to its success. It has sent out suitable missionaries; has selected those missionaries in such a manner as to retain the confidence and full coöperation of its constituents; and it has preserved, in a good degree, harmony in the missions. Let these three things be done, and methods are relatively unimportant.

Of late, however, there has been dissatisfaction, perhaps deeper and more widespread than the Committee have been aware of. This has come from the attitude, or supposed attitude, of the Committee towards certain theological questions and theological seminaries; from its action in filling its own vacancies, done, nominally indeed, by the Board, but really, and almost necessarily, by the Committee; and especially, not from its standard of doctrine, but from its mode of dealing with individual candidates for missionary work. There has also been a serious division of opinion in the Committee itself. Now, as was said above, this dissatisfaction with the Committee at each of these points, well grounded or not, and this division in the Committee, was possible only from the fact that it has rested with the home secretary and the Committee to decide on the theological fitness of candidates for missionary work. If the members of the Committee had been chosen, as, but for this, they would have been, with no regard to their theological bias, but solely with reference to their interest in missions, to their financial skill, to their ability to judge of men aside from their theological fitness, and to decide wisely the various and often complicated questions that come up in the management of the missions, not a lisp of recent or present difficulties would have been heard. There would have been no division in the Committee, and no difference of opinion between the foreign and home secretary.

The question then arises whether a different mode of deciding on theological fitness is not desirable and demanded. The present mode does not belong to the Board by charter, and is not a necessary incident to its work. It is not in harmony with the statement in the Manual of the Committee, that "the Board is not an ecclesiastical body," nor with the resolution of 1871, that "neither the Board nor the Prudential Committee are in any wise a theological court to settle theological points of belief;" and certainly it is not in harmony with the Congregational, or any other ecclesiastical polity. It need not, therefore, be retained, if a substitute can be found.

It was suggested at Des Moines that such a substitute might be found in a council properly appointed and guarded. I believe it may be. There is now, with many, a distrust of councils. If they are packed, I agree with them; but that need not be. Councils are liable to mistakes, and so are prudential committees. Nothing here is perfect. But I believe that when missionary candidates seek ordination, arrangements may be made for councils that will test them fairly, and give us as good a body of missionaries as can be had in any other way. If not, the Congregational polity is not fairly adequate to the prosecution of missionary work, and ought not to exist. For myself, I should be content with a council of the viciuage. Others may not be so content. Special arrangements, perhaps a representation from the Board, may be needed, and Dr. Dexter says that the system is flexible. Such a solution would relieve the Board from a permanent point of attack, and I commend it to the constituency of the Board for full discussion. Meanwhile, it is to be hoped that the Committee will not share the tendency, very apparent in some quarters, to minimize the import of the unanimous vote of the Board at Des Moines, but will candidly and cordially give us their aid in solving this question.

In the above it is supposed that the applicant is a Congregationalist. If not, credentials from a Presbytery or other evangelical body should be accepted. It is, indeed, to be presumed that no other course would now be tolerated, whatever former usage may have been.

These remarks I venture to make in connection with the very serious aspect of our difficulties presented by this declinature of one who has been so munificent and conspicuous in missionary work, and who has so long acted as the honored Chairman of the Prudential Committee. I venture to make them, that our constituency may see that the difficulties are not radical, and need not be chronic. A single slight change in our mode of working might, and I trust would, restore essential harmony. They will be wisely cared for by the Committee, and it would be monstrous if the streams of our beneficence should dwindle, and their efficiency be impaired by difficulties springing from a single point like this. Especially would it be monstrous if, as has been spoken of, there should be any division of a great denomination on such a point.

The charter of our Board is broad. Under it missionaries of different denominations have been sent out, and may be—as many of them as can work together in harmony. Except by accident, the Board is not denominational. Its object is not to make Congregationalists, but Christians, and then leave its converts to frame such a polity as they may think best. In this it differs, as I suppose, from all other Boards in this country. For this we are thankful, and rejoice in the opportunity of doing something for the Master that shall not have that reference to self which is involved in building up *our* denomination. Let us, then, enter upon the work with increased zeal, and at the end of the year, if God shall spare us, let us, as we have hitherto done, gather in force to hold up before the world that one grand idea which has given its special interest to our meetings—the ultimate and complete triumph of the Son of God. Yours etc., Mark Hopkins.

A Great Enterprise.

THE Christian Literature Company, of Buffalo, N. Y., have just issued the first volume of "A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church," translated into English with Prolegomena and Explanatory Notes, under the editorial supervision of the Rev. Philip Schaff, D.D., LL.D. Among the numerous American translators and editors are the Rev. Drs. T. W. Chambers, of this city; C. D. Hartranft and M. B. Riddle, of Hartford; Bishop A. C. Coxe and G. F. Seymour, and other well-known men. The list of European helpers embraces some of the most celebrated patristic scholars of the age.

From the prospectus of this great undertaking we learn that it is a continuation of the previous series of "The Ante-Nicene Fathers," published by the same company, and edited by Bishop Coxe; that many of the works appearing will be translated into English for the first time; that they will be given in full, with notes and introductions, and that it will embrace two series of thirteen tall octavo volumes, each containing from five hundred to seven hundred pages; that the first series will consist of the works of Augustin and Chrysostom; and the second those of the later Fathers, the whole list extending from A.D. 325 to A.D. 900. As the object is entirely historical, without any sectarian or partisan aim, the English reader will now be possessed of "the chief sources of the faith, practice, worship and discipline of the Greek and Latin churches, down to the time of their separation."

Four volumes will be published annually until the work is completed. The subscription price is put at the low price of three dollars per volume, and no order will be received for less than the thirteen volumes of each series. When it is considered that Migne's Greek Patrology, in the original, numbers 167 quarto volumes, and his Latin Patrology 222 volumes, and that, by omitting the immense patristic commentaries on the Old Testament, the patrons of these series will obtain the most valuable works of the most eminent of the Latin and Greek Church Fathers, it will be seen that this is a rare opportunity for enriching one's library at the small cost of one dollar per month during the period of its publication.

The first volume of the Nicene Fathers contains the Confessions of Augustin, with 269 of his Letters, preceded by Dr. Schaff's ample Prolegomena, which embrace a sketch of the literature of the works of this greatest of the Latin Fathers, a brief biography, and three chapters containing an estimate of his character, writings and influence upon posterity, and his relation to Catholicism and Protestantism.

The translations of the entire series are to be based upon the best critical editions of the originals. In some cases, surviving authors of older translations have accepted invitations to revise and edit their work for the American series. And there is good reason to expect the fulfilment of the American editor's promise that this collection "will be more complete and more systematic, as well as much cheaper than any which has yet appeared in the English language."

It is unnecessary to write more of the importance, value and timeliness of this large and costly enterprise, especially to students of church history and theologians, and to ministers of all denominations who desire ready access to the ecclesiastical sources of the faith and life of the Eastern and Western churches of Christendom. The best endorsement we can give is the statement of the facts which may stimulate many to secure the long-hidden treasures which are now brought to their doors in this convenient, elegant and very cheap form.

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable.

A New Chapel.

THE Prospect Hill Reformed Church, New York city, has in process of construction a building that promises much for the future. Over a year ago a favorable site was secured on the corner of Park avenue and 89th street, and here, leaving the corner intact for the erection of a church building at some later date, a chapel, to cost about $20,000 and to be finished by April 1st, 1887, will be built. The structure, which will be 30 feet by 95 feet in size, is somewhat comprehensive in its plan; it will have in the basement a kitchen, furnace rooms, etc.; on the first floor a Sabbath-school room; on the second floor a chapel, ladies' parlor and pastor's study; on the third floor, with a private hall leading from the street to it, a commodious parsonage containing eleven rooms. The architect is Mr. S. B. Reed, of 245 Broadway, who has had large experience in the erection of churches, and who guarantees in this instance a building most suitable and convenient.

Our Foreign Missions.

THE condition of the treasury from which the foreign missions of the Church draw their support is such as to call for immediate relief. The ability of the Board to borrow upon the collateral security it holds is exhausted. The appropriations for the present year are $82,000. The outlay for six months is, therefore, $41,000. The receipts for the six months, extending from May 1st to Oct 31st, were $17,530, making it necessary to borrow, in round numbers, $23,000. During the present month, the receipts continuing inadequate, an additional sum has been borrowed, making the obligations of the year $27,000.

Last year the receipts during the same months were $17,883. There has been a decline this year of about $300. Until the middle of August the income of the treasury was larger than in the corresponding part of 1885. Since then, however, there has been a falling off. The year, it will be remembered, was begun with a debt of $10,500, which is to be added to that of the present year.

It is encouraging, however, to know that the liabilities of the Board are not as large as they were at this time a year ago; but the existing need of prompt relief is evident.

Less than $18,000, as the sum of the contributions of 81,000 Christians, to say nothing of the non-professing attendants upon our services who are interested in and give for the support of our missions, is certainly no fair measure of their ability during the past six months to maintain such a work as our Lord has entrusted to us in foreign lands. A glance shows that it is less than twenty-five cents a member. Neither is it a fair measure of the disposition of the Church. Surely, the record cannot be corrected too soon, and we have confidence that it is only necessary to present the facts in order to ensure a decided change.

TREASURER.

Rev. John Forsyth, D.D., LL.D.

THE Board of Foreign Missions at the regular meeting of November 10th, adopted the following minute:

The Board laments the death of the Rev. Dr. John Forsyth, but rejoices in the recollection of his long life, so full of evidences of the power of Divine grace and of the faithfulness of our God in the fulfilment of His promises,—a life that strengthens our Christian confidence and encourages our hope.

For a period longer than the average duration of human life Dr. Forsyth had been eminently useful in positions demanding the exercise of widely different qualities and attainments. He was an accomplished teacher and Professor, an impressive preacher, an especially acceptable contributor to journals and periodicals, a learned author, and was as well a man of affairs, wise in counsel and practical in action, being a leader in the organization and administration of the system of public schools in the city in which he was born and lived and died, a valuable member of the Board of Trustees of a savings bank, and an active participant in official positions in many of the enterprises instituted by his fellow citizens for the promotion of public interests.

But we especially remember with thankfulness his life-long hearty interest in the work of preaching the Gospel to every creature, and the many years in which we have enjoyed a delightful fellowship with him as a member of this Board, and received from him a generous support in the maintenance of the special work entrusted to our care. In his youth, when a student, Dr. Forsyth profited by the lectures of Dr. Thomas Chalmers in the theological school at Edinburgh and attended the famous monthly meetings in the interest of foreign missions, conducted by that eminent Christian, and which gave a mighty impulse, felt to this day, in the Presbyterian churches of Scotland, to the resolution to win the world to Christ. Dr. Forsyth imbibed the enthusiasm then awakened among the students and pastors and many of the church members of Edinburgh, and, as the years advanced, those early impressions became a settled conviction and resolute purpose. We count it to-day to have been an unusual privilege to have been brought into fellowship with such a spirit and to have enjoyed its inspiring and sustaining influence.

We cannot conclude this minute without recording the pleasure we have enjoyed in social and friendly intercourse with a most genial, courteous and sympathetic Christian gentleman, and the profit received as he drew freely upon the rich stores of knowledge his scholarly habits had acquired and upon the conclusions of experience, educed from a large acquaintance with men of all classes and with a wide range of active life.

....ULSTER CLASSIS ITEMS.—The call of the Church of Flatbush is declined by the Rev. C. I. Shepard, who recognizes the importance of the field, but for various reasons cannot at present undertake it....The people of Woodstock speak of the Rev. Wm. A. Wurts, who has just gone to Berne, as perhaps the best preacher they have ever had....The Rev. Wm. Schmitz, Jr., was installed pastor of the Church of Roxbury, Delaware Co., on Wednesday, Nov. 1st. The Rev. Denis Wortman, D.D., presided and preached the sermon; the Rev. B. C. Lippincott charged the pastor. The congregation are cordially united, and have a beautiful church in the prettiest village along the Ulster & Delaware Railroad.

....THE PASTORS' ASSOCIATION met at 34 Vesey street Monday morning, Nov. 15th, and listened to a thoughtful paper by the Rev. A. G. Vermilye, D.D., on "Paul's View of the Woman Question; or, The Place of Woman in the Social Church Meetings." The paper elicited a general discussion, and the author's views, in favor of women being heard at such meetings, were endorsed. Next Monday a paper is to be presented by the Rev. Dr. W. J. R. Taylor on "Practical Ecclesiastical Safeguards of Christian Doctrine."

....WESTERN ITEMS.—Rev. L. Dykstra, of North Orange, Iowa, has accepted the call from the Holland Church of Albany, N. Y....The First Church of Grand Haven, Mich., has called the Rev. H. E. Nies, of Paterson, N. J....Vriesland, Mich., has called Rev. H. Van der Ploeg, of Fulton, Ill....Rev. John Smit, of Wortendyke, N. J., goes to the Third Church of Pella, Iowa....Rev. J. F. Zwemer was installed Nov. 7th as pastor of the church at Alton, Iowa. His father, Rev. A. Zwemer, of Free Grace Church, Iowa, preached the sermon and read the form; Rev. F. J. Zwemer, of Charles Mix Co., Dak., conducted the devotional services; Rev. H. K. Boer, of Maurice, Iowa, gave the charge to the pastor, and Rev. A. Buurema, of Orange City, Iowa, to the people. In the afternoon, to a crowded house, the new pastor preached his inaugural sermon from 2 Cor. 5: 18, "And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation." Thus the only Protestant church in a railroad town of about one thousand inhabitants, made vacant by the removal of Rev. J. W. Warnshuis to Passaic, N. J., is again supplied with the preaching of the Gospel of reconciliation.

....THE SCHENECTADY COUNTY SUNDAY-SCHOOL ASSOCIATION held its second annual convention in Schenectady, N. Y., on Friday of last week. The Rev. N. F. Nickerson, of Glenville, N. Y., presided, who, at the business session in the afternoon, presented an interesting report of the good work accomplished by the Society since its organization. The Rev. J. Wilbur Chapman, of Albany, spoke on "A Call to Teach," and the Rev. P. E. Kipp, on "The Responsibility of the Teacher." The topic, "The Young in Relation to Church Work," was discussed by the Rev. James Paxton and Mr. D. J. De Camp. The Rev. Eugene Booth, of Yokohama, Japan, also made an address. The Rev. Lauren V n Derveer was elected President for the ensuing year.

Rev. E. W. Bentley, D.D.

EDITORS OF CHRISTIAN INTELLIGENCER: I am sitting this evening under the shadow of a great sorrow. Its pungency is more sharp because so many days have gone by since the death of my friend, Rev. Dr. E. W. Bentley, without my knowledge of it, and also because of the envelope lying before me, addressed to him and awaiting my moment of leisure to reply to his last letter. It seems incredible that he has been at rest so long, and that I shall never again receive from his pen such words of good cheer, brave counsel, and utter loyalty, as have characterized our acquaintance for almost twenty years.

Upon my becoming a member of the Classis of Orange, his hand seemed to give the warmest grasp of all that noble body of brethren. A friendship at once inaugurated and enduring so long, without any lessening of mutual interest, found us often together, whether in the graver duties of our calling or in the more social phases of recreation. He was the same truly unselfish, manly, courageous friend, in each relation. I cannot question but some other pen will furnish the tribute his faithful life of a quarter-century at Ellenville deserves; but mine may hint the sense of loss, which would only be too selfish did it clamor for any recall of what a loving Providence has done for the weary, but patient sufferer.

I cherish the testimonies which have come to me from his experiences of disappointment and weariness, as equal to any ever read. They were written both to encourage and to testify. It was the full-souled Christian refusing to doubt, though walking amid many clouds and great darkness; but walking, not refusing to follow his Master!

The last letter he wrote me contains one or two utterances which may warrant his friends to hope that his last months, though accompanied by a physical inability that would have discouraged almost any man, may have left matter which would gratify many friends. He says, with his well-known pleasantry of style: "I am tugging along as well as I ever expect to do. I write a great deal. Am writing up reminiscences of my life in Ellenville, for my boys. They can do what they please with them when I am gone. I have given a history of my going there, a sketch of the church, the village as I found it, of the town of Wawarsing, of its Indian warfare, of my rides here and there, of the Classis, of the Synod, of my horses, of the new parsonage, of the academy, of my choir and choristers, of Domines Williamson, Scott and yourself, of my weddings, funerals and Thanksgivings, of the War and the doings in connection with it, etc., etc., etc. It is rambling, and probably nobody will care to read it at all. I follow my note-books which I have kept from year to year; I may as well write as do nothing. It keeps me from thinking and worrying, and serves a purpose."

Referring to his greatly restricted life he says, "I go to church on the Sabbath generally. We have a good minister, who preaches capital sermons. His last Sabbath sermon on "No man liveth to himself," was very able, very convincing ...His name is Alvord."

The last words of this precious letter are as follows. They seem now to have been written from a standpoint whence he saw the "Goodly Land," into whose breadth of safety he has now so surely entered. "Please don't think that I am tired of living. I am not. I am ready and willing to wait God's time. It is a trial to me to be so worthless, so useless; to feel that I am in the way and should be out of it. It is one of the enigmas of God's Providence that I cannot solve, and I try to let it alone. He knows best and will do what is best; and with that I am content. Though He slay me yet will I trust in Him."

We may not question that the sustaining grace of the Master whose leadings he was so earnestly following, was the abundant solace of the faithful servant. What the developments of the new life have already revealed to our brother we may not yet know; but that the freed soul has entered upon nobler activities of service than are allotted here, and the more abundant heritage of reward, who can doubt?

JOHN H. FRAZEE.

RIVERTON, N. J., November 9th, 1886.

....At an extra session of the CLASSES OF PARAMUS the pastoral relation between the Rev. John Smit and the Holland Church of Wortendyke was dissolved, and he was dismissed to the Classis of Iowa, within whose bounds he has received a call.

S. C.

....NYACK, N. Y.—By unanimous agreement the Methodist, Presbyterian, and Baptist Churches of Nyack were closed on Sunday evening, November 7th, to enable their pastors and people to greet the Rev. J. C. Van Deventer in his new charge. The Reformed Church became so crowded before the time of service that many who desired to attend were unable to gain admission. The opening prayer was offered by the Rev. J. L. Campbell, (Baptist) and the closing prayer by the Rev. C. S. Woodruff, (Methodist). The Rev. J. E. Lloyd (Presbyterian) assisted in the services, as did also Revs. J. L. Zabaiskie and C. R. Blauvelt; so the meeting was in every respect a union one, in which a warm spirit of fraternity was shown. The Rev. Mr. Van Deventer preached from the text, John 17: 4, "I have glorified thee on the earth; I have finished the work which thou gavest me to do." He presented the Gospel truths in a clear, simple and interesting manner, and the impression made upon the large audience was very favorable.

....Obituary.—The Rev. Peter J. Quick died at New Brunswick, N. J., Tuesday, Nov. 9th, eighty years of age. He received his education at New Brunswick, graduating from Rutgers College in 1833, and from the Theological Seminary three years later. The next year, 1837, he settled at Clarkstown, N. Y., where he continued the pastor for nearly 30 years. He was for five years rector of Hertzog Hall, and from 1874 to the time of his death, librarian of Sage Library.

Mr. Quick was highly respected for his uniform consistency; his fidelity to truth, and his readiness for every good word and work. Those who knew him for fifty years retain the same high opinion of his unblemished character which they cherished at the outset of his life. He was of the older class of our ministers, and did honor to the training which he received when Milledoler, Cannon, and Ludlow adorned our Seminary.

....Schenectady, N. Y.—The First Church has presented a call to Rev. Mr. Sewell, of Williamstown, Mass.

The Rev. A. A. Hodge, D.D.

THE Rev. Dr. Archibald Alexander Hodge died last Thursday night at Princeton, N.J., from a cold which resulted in a complication of disorders. His death was sudden and startling. He was born at Princeton on July 18, 1823, and was the son of the eminent theologian, Dr. Charles Hodge. He graduated at Princeton in 1841, and was a tutor in the college from 1844 to 1846. In 1847 he graduated from the Theological Seminary, and proceeded in a few months as a missionary to Allahabad, India, remaining there until 1850, when his wife's health made a return to this country necessary. Between 1851 and 1879 he was pastor successively of the churches of Lower West Nottingham, Md.; Fredericksburg, Va.; Wilkesbarre, Penn., and Allegheny City, Penn. The General Assembly elected him Professor of didactic, historical and polemic theology in the Western Theological Seminary, Allegheny, Penn., in 1864, and in 1879 made him professor of theology at Princeton, a position he filled with marked ability to the last week of his life. He edited the *Princeton Review* at one time, published "Outlines of Theology" in 1860, "The Atonement" in 1867, a "Commentary on the Confession of Faith" and "Presbyterian Doctrine Briefly Stated" in 1869. He was an eloquent and vigorous preacher, and delivered a sermon of great ability in the College chapel the Sabbath before his death. His social qualities were unusually attractive, and he was greatly beloved by a large circle of friends.

The General Outlook.

....The Presbytery of New York has begun a Gospel service on Sabbath evenings in the large hall of Cooper Union, to be continued through the winter and perhaps permanently. From half-past seven to eight o'clock is devoted to a service of song, conducted by a leader of experience in such an exercise, assisted by a large choir. After this an evangelistic service of one hour occurs, consisting of prayer, reading of the Scriptures, addresses and singing. The service is mainly for the sake of bringing the large non church-going population of that section of the city under the influence of the Word of God. The prayers of Christians are requested in behalf of the endeavor, and their co-operation in striving to induce the irreligious to attend.

....The missionary year of the Methodist Episcopal Church closed on Oct. 31st. The "million for missions" was almost secured. The amount received during the twelve months was $992,128.47—only $7,871.53 short of the million. Legacies yielded $133,958 21, and the collections $836,592 37. Legacies showed an increase for the year of $32,056.38, and gifts an increase of $142,557.42. The increase over 1884 is $261,002.61. The Eastern Conferences contributed $663,945.60, and the Western $328,182.87. For the first time in ten years the Missionary Society is out of debt, and has a balance in the treasury of $50,834. When these facts were announced at the annual meeting the doxology was sung "after the good old Wesleyan fashion, 'lustily.'" The motto adopted for 1887 is "A Million for Missions, From Collections Only."

....The debts of the late Archbishop Purcell, of Cincinnati, will probably be paid in part. The *Tablet* says that at the recent synod of arch-diocese, attended by 170 priests, the Archbishop Elder brought forward the debt question. The clergymen expressed their willingness to coöperate with his plans. A commission was appointed to consider a plan with reference to the best way of raising the funds and the best mode of distributing them. The commission held its first meeting on Oct. 25th. Archbishop Elder offered $1,000 as his contribution for this year, to head the list of subscriptions, and said that he would continue to contribute through subsequent years. He said that he had been obliged to go into debt to the extent of $4,000 to purchase the various articles of the late archbishop that his episcopal position required, such as cross, crozier, etc. A number of the priests offered to pay from $50 to $250 yearly for five years, and several also engaged to endeavor to raise $1,000 a year amongst their congregations.

....The Rev. Dr. Lightfoot, Bishop of Durham, England, has written to Canon Mathie: "At the close of seven years of my episcopate, I am desirous of building a church as a thankoffering to God for the many and great blessings which I have received at His hands since I came to Durham, and your parish (Hendon, Sunderland) has naturally occurred to me as the fittest locality. It is by far the most populous parish of the diocese, while at the same time, being inhabited chiefly by workingmen, it could not be expected to contribute very largely to such an object from its own resources. As soon, therefore, as a suitable site is procured and other preliminaries are arrranged, I am prepared to hand over to the Diocesan Church Building Fund, or (in the event of my death) to give directions to my executors to pay over a sum for the erection of such a church. I trust that this will be only the initiation of a general effort to increase the amount of church accommodation in Sunderland Our existing churches have generally large, and in some cases overflowing congregations. We have, therefore, every encouragement to go forward, and the honorable example of some Nonconformist bodies may well stimulate us to fresh exertions."

....A tablet to the memory of General McClellan has been erected in St. Cloud Presbyterian Church of West Orange, N. J., bearing this inscription:

GEORGE BRINTON MCCLELLAN,
Major-General U. S. A.,
Governor of New Jersey.
Elder of this Church.

"I have fought the good fight; I have finished my course; I have kept the faith."

Around the outer edge of the tablet is a border of laurel, and on the upper part are the symbols of his rank in the Army, the two stars and the commander's baton. The device is on heavy rolled brass, set against a background of black marble. It was designed and executed by Messrs. J. & R. Lamb, of New York.

....The charges against the Andover Professors, as presented in a definite form, have been accepted by the Board of Visitors and served on the accused.

....Mr. Moody commenced a series of meetings at Cambridge, Mass., on Monday evening. He faced 1,200 men, largely Harvard students, who received him with respect, but without enthusiasm. The result will be watched with interest.

....The Hospital Sunday collections this year in London have yielded $200,000; the largest amount ever obtained.

A Thanksgiving Souvenir.

THE Rev. Alfred H. Fahnestock has prepared a dainty and beautiful Thanksgiving album, as it may be called, of eight or ten pages. It contains selections of Scriptures and an appropriate ode to be sung to Auld Lang Syne,—the musical score being handsomely printed on one page. Three pages are blank for autographs. The cover is decorated in gold and colors; the American flag being selected as the symbol of an American feast. On the blank pages the members of the circle present at a family dinner, or the choice friends uniting in the annual festival can write their names, and the little book become a cherished souvenir of the occasion. Hard & Parsons are the publishers, and have performed their part with excellent taste.

Financial.

Tuesday, Nov. 16th.

Imports of merchandise at this port last week amounted to $9,498,871, and exports to $6,750,332. The balance of trade against this port for the year is nearly 100 millions of dollars. Foreign exchange yesterday sold for $4.81 for 60-day bills and $4 84 1-2 for demand for sterling....Foreign grain markets were reported dearer yesterday. The visible supply in the United States and Canada, east of the Pacific slope, reported yesterday, showed 58,119,264 bushels of wheat, an increase for the week of 564,785 bushels, and nearly five millions of bushels more than on Nov. 14th, 1885. Quotations here yesterday were: Wheat 83 7-8, corn 44 3-4, oats 35 1-2. Hay is a little dearer; rye straw unchanged. Cotton closed at: Nov. 9.12-13; Dec. 9.14-15; Jan. 9.24.... The Stock Market continues strong in the main....The last bank report for this city showed loans increased $951,900, specie increased $935,200, legal tenders increased $1,573,400, deposits increased $1,000,600. The surplus of reserve was increased $2,258,450, making it $7,891,350. Money on call yesterday was loaned at 5 and 6 per cent.

News of the Week.

Wednesday, Nov. 10.—Lord Salisbury declares that the business of the Conservatives is to legislate in favor of the integrity of the Empire ...The Czar maintains that he is entitled to be protector of Bulgaria.... One thousand women dressed in black visit Brussels in a body from Charleroi to petition for amnesty to the men convicted of participation in the labor riots of last March.... The Lord Mayor's Day, in London, passed off without any serious trouble from the socialists ...General Delgado, who, with three others, was put to death on October 18th, for leading an expedition against Honduras, requested the soldiers not to shoot him in the face, but in the breast, and then gave the order to fire....The London suicide, Fred. Archer, the jockey, leaves an estate valued at $1,250,000....The Chicago stockyard strikers are being replaced by new men. A deputy sheriff shot at....Messenger Fotheringham indicted for the recent express robbery in Missouri....The trial of ex-Alderman A. J. McQuade is set down for next Monday....The National Academy of Sciences in session at the Institute of Technology, Boston....Total collections of Internal Revenue from July 1, 1862, to June 30, 1886, were $3,438,290,455.

Thursday, 11.—The Sobranje elect Prince Waldemar, of Denmark, Prince of Bulgaria by acclamation. M. Karaveloff resigns from the Regency, and M. Branoff, as prefect of Sophia....Captain Nabokoff, who led the recent revolt at Burghas, has been condemned to death, and his fellow conspirators to fifteen years' imprisonment each....Disastrous floods in the south of France....Low price for barley and other farm products in Ireland cause suffering.... Jesse H. Lord, a journalist of Hartford, Conn., shoots himself on the grave of his wife.. A coroner's jury finds C. H. Wells, switchtender, guilty of negligence in connection with the railway disaster at Rio.... Two regiments of the Illinois National Guard are stationed at the Union Stock Yards of Chicago to keep the peace. The members of the Packers Association, at a meeting held last night, unanimously resolve to exercise the right to employ and discharge whom they please....Hundreds of butchers going from this city to Chicago to take the places of the strikers....Dr. John G. Johnson sent by President Cleveland to Auburn Prison to examine into the physical condition of the imprisoned banker, James D. Fish....The torch of the Goddess of Liberty still unlighted....A very destructive fire in Philadelphia. Loss over $200,000....The net earnings of the Manhattan Railway Company for the year ending September 30 are $3,466,024

Friday, 12.—Prince Waldemar leaves it with his father, the King of Denmark, to decide as to whether he shall accept the Bulgarian throne. The *Gazette* says that King George, of Greece, will leave Athens if his brother, Prince Waldemar, accepts.... Lord Salisbury is cheered in Sophia for the encouragement that his speech gives the Bulgarians ...Mr. Gladstone invites the Liberals to reunite....Railway traffic in the south of France stopped by the floods. A dislodged bridge precipitates a passenger train into the river Po. Five persons drowned....In the case of the Government against the American Bell Telephone Company, Ohio, the bill was dismissed, the decision being that the United States Circuit Court has no jurisdiction....A boiler explodes in a Philadelphia factory; a number of men and women injured....The Chicago strike probably a failure. Three hundred men from this city arrive at the yards unmolested by the strikers....Miss Frances Greenway, niece of John Greenway, the noted brewer of Syracuse, N. Y., shoots herself....Jacob Sharp and the other indicted bribe-givers plead "not guilty."

Saturday, 13.—A conflict has broken out between Egypt and Italy which it is believed will involve England, France and Turkey, caused by the aid rendered by the inhabitants of Massowah to the Soudanese....The Ghilzi rebels in Afghanistan badly defeated. The Afghan general sent to Kabul ten cartloads of heads of rebels killed in the battle. ....At the funeral of Fred Archer at Newmarket, Eng., one hundred wreaths were placed upon the jockey's coffin....The King of Denmark, father of Prince Waldemar, declines to allow his son to accept the Bulgarian throne....The packers' strike, Chicago, not yet declared off....An unsuccessful conference at Albany, N. Y., over the lockout in the knit goods trade... The moulder's strike at Paterson, N.J, virtually ended ...Two more men killed at the new aqueduct by falling rocks....Ex-Alderman Francis McCabe, declared insane, put under $20,000 bail and committed to the custody of his wife.

Monday, 15.—Ireland excited by the announcement that the American liners will cease making Queenstown a port of call in consequence of alterations in the mail contracts; it means the loss to Ireland of £200,000 a year ...The Chinese steamship "Takataman" burst her boilers off Niigata, Japan, and 96 lives were lost....On the Bourse last week Panama Canal shares advanced 12 francs....The Chicago strikers refuse to obey Powderly's orders to return to work. A division is threatened among Knights of Labor in Chicago....A band of highwaymen and petty theives who have been operating on the East side, this city, was broken up yesterday by detectives ... Measures of retrenchment to be introduced in the management of the Reading Railroad Company which will save $2,000,000 a year. ....The Rev. Dr. R S. Storrs preached yesterday his fortieth anniversary sermon as pastor of the Church of the Pilgrims, Brooklyn ...Madame Patti arrived yesterday by the "Umbria."

Tuesday, 16.—Hunters have shot recently a panther, a bear and a red deer in the Catskills....Edgar Lombard, a prosperous Boston merchant, in a fit of despondency committed suicide by inhaling gas from a burner in his apartments....The trial of McQuade, one of the aldermen of this city in 1884, for accepting a bribe from the Broadway Railroad, began yesterday.... The strikers in Chicago in the packing houses return to work by thousands; but the knit goods operatives in this State hold out....Silver, it is said, has been discovered in the Indian Territory....Statue of Liberty still in darkness. ..A war of extermination imminent between the French and Eversole families in Kentucky....Eastern Rumelian peasants favor Russia and are against Bulgaria ...A meeting of Protestant Home Rulers in Dublin yesterday adopted unanimously a resolution favoring Home Rule. ...Russia is said to be gathering troops on the border of the Turkish provinces, and Hungary to be making military preparations....A resolute effort is made in this city to appoint women as members of the Board of Education.

Our Contributors.

Martyrs of Holland.

BY REV. DANIEL VAN PELT.

IV. John Pistorius, of Woerden—His Death.

THE Hague, the city where the King of Holland holds his court and where the Parliament meets, aspires to be the most elegant city of the kingdom. And certainly the most beautiful and delightful part of the city is that where the "Vyver" is situated. This is a large pond whose silvery waters on the one side reflect the Parliament houses, rising directly from their surface, while on two other sides it is bordered by quays adorned with flower beds and shaded by rows of noble trees. Beyond the trees are seen the splendid palaces of some of the richest and most aristocratic citizens. If we leave the court whereupon the Parliament buildings face, and proceed along the adjoining or "outer" court to the head of the "Vyver," or if we approach the latter along the tree-lined quay or street opposite the Parliament, we shall in both cases come upon a grim old building in a shady quadrangle, to which the sun has no access, and where his cheer would evidently be of no avail. This is the *Gevangen Poort*, or "Prison-Gate." Dire scenes have here been witnessed at various periods of Dutch history. And here John Pistorius was confined in the early part of the year 1525.

This building has long since been abandoned as a prison, the last person who was confined here being now a very aged man, once high in the employ of the State, (we are assured by the guide), who was brought to this unfortunate pass by a youthful indiscretion while at the university. The interior, therefore, is now open to the inspection of the public. We had not expected to find the actual prison or cell where Pistorius was confined. No guide-books had made mention of it, no history that we had read had specified its exact location in the Hague. It was accordingly with a feeling of strange excitement that we followed the guide when he proposed to show the very spot where John Pistorius had spent several dreary months. Up to the third story he took us, along a winding staircase with solid oaken steps. Then we were conducted through a narrow corridor, on one side of which were arranged cells that had much the appearance of cages or stalls for cattle. On the side of the door, and from a distance of about four feet above the floor to the ceiling, they were provided with a network of powerful iron bars, crossing each other at right angles and leaving spaces perhaps four inches square. Thus the passer-by could have a full view of the interior, the light coming through windows high up in the opposite wall of the corridor. Such was the cell of John Pistorius. It was located at the further end of the corridor, the part of the hall upon which it opened being itself shut off from the remainder by a stout oaken door. We passed through this doorway and then through the cell-door into the cell. It was almost totally dark. The guide lighted a candle and showed us a hole broken through the brick wall, but closed by an impenetrable partition of solid oak against which the bricks rested. He said that Pistorius had dug the hole with his fingers. Holding the light up to the plastering he pointed to figures and words drawn and written in blood, and alleged that the martyr in his despair had traced these there. He called our attention to the fact that three sets of grating in the window before us, cut through a wall eighty-four inches thick, and the grating of the cell itself, prevented the prisoner's escape in that direction; and bade us count the six successive, immensely thick oaken doors that shut him out from liberty.

The sight of the very surroundings which had brought direst misery to this historic character so long ago was deeply impressive. But it was especially important to us because now we could clearly understand a circumstance of which mention is made in every account of this martyrdom which we have read, namely, that on his way to the stake Pistorius, passing the prison, addressed words of comfort to his brethren in the faith there confined, and was answered by exhortations to firmness and songs of praise. It always seemed inexplicable to us that prisoners should have been confined in a manner so convenient for exchanging conversations with passers-by in the street. But it now seemed very plain. In the cell next to Pistorius, on the same corridor, were confined six or more persons eminent for learning or character, and also on the charge of favoring the heretical doctrines. On being led to execution he must necessarily have passed by this cell, and the open grating already described gave abundant opportunities for the interchange of greetings such as are recorded in the various histories.

In this dark, dismal cell, then, Pistorius languished for several months. He was not even permitted to remain there alone during all this period. At one time he was compelled to share it with ten of the vilest and lowest criminals, swarming with disgusting vermin, coarse and blasphemous in their language. He proclaimed a saving Gospel to them, however, any many even of such companions he was instrumental in leading to Christ and His service. So dreadful was the condition of his cell toward the end of his imprisonment, that an Inquisitor who had gone up to confer with him there hurried back after a few moments, almost choked by the vile odors he had breathed, and unable to restrain a violent fit of vomiting. It is a question whether this part of the martyrdom might not more truly deserve the name than the brief moments of torture at the stake.

At last, four months after he had been brought to the Hague, on the 14th of July, 1525, Pistorius was confronted with the Inquisitors. A few unimportant conferences had taken place before, but now began the real trial. Five dignitaries—three ecclesiastical, the real Inquisitors, and two laymen, a Burgomaster of the Hague, and the Procurator-Fiscal—were appointed to conduct the examination. It lasted all that forenoon and all of the afternoon till dark. The next day another session was held. Every argument that these men could think of failed to move him from his purpose to oppose the errors of Rome. Every appeal to Scripture authority resulted in triumph for the prisoner and confusion to the Inquisitors, who invariably sought to shift the argument adroitly over to the more convenient ground of the authority of the Church, but were not permitted to do so by the Reformer without instant exposure. He placed the right of the clergy to marry upon unassailable Scripture grounds, and demanded of them, in the matter of practical results, which was more likely to preserve the purity of the clergy, an honorable marriage, or the unlimited profligacy in which many were known to live, but which was pardoned lightly at every confession, only to be indulged in again. To this unanswerable and legitimate *argumentum ad hominem*, a coarse reply was made at a later period of the trial by the President of the Mechlin Court, to the effect that he wished Pistorius had committed the crime in question ten times over, rather than have married, for then he would have given them infinitely less trouble!

After the examination which took place on the 15th of July, Pistorius was remanded back to prison for a month. Meanwhile, the Regent of the Netherlands, Count Hoogstraaten, Stadtholder of Holland, and the whole Privy Council of the Emperor Charles, had come to the Hague. To the three Ecclesiastical Inquisitors, who were also Professors of Theology at Louvain, was now added the President of the Supreme Court at Mechlin. Four eminent lawyers were also invited to attend the next examination. This took place in the presence of these august personages in the great hall of the Court at the Hague. It effected no more satisfactory results than the preceding trials. Pistorius remained firm. He was accordingly condemned to be strangled and his body to be burned at the stake.

On the 15th of September, 1525, a large platform was erected in the centre of the so-called "Inner Court" (*Binnenhof*), in the Hague. The present Parliament buildings were formerly the residence of the Counts of Holland, and later were occupied by the Princes of Orange, as chiefs of the Dutch Republic, and hence received the name of *Prinsenhof*, or Prince's Palace. A martyrdom, political indeed, but largely the result of bitterness produced by controversies in the Protestant Church of Holland, was suffered here almost a century later, when on this same Binnenhof the head of Barneveld fell beneath the executioner's sword. Now, in 1525, various eminent ecclesiastical dignitaries, clad in their full regalia, the professors from Louvain, the President of the Imperial Court, Count Hoogstraaten, and the Regent Margaret, were seated in great state upon this platform. The ceremonies of the degradation of Pistorius from the priestly office were performed with their usual pomp. He was then clad in a yellow tunic, a fool's cap of the same gaudy hue was placed upon his head, and thus arrayed he was led to the place of execution. This was located within a stone's throw of the prison gate, and was familiarly known as "*het Groene Zoodje*"—(the green sod). Here, during several generations, was the spot where criminals breathed their last on the block or upon the gallows, while it may now be identified by a stone post, standing not far from the banks of the Vyver.

Arrived here, Pistorius calmly mounted the pile of faggots and placed himself firmly against the iron stake in the centre. He adjusted the garrote around his neck with his own hands, and exclaimed: "O Death, where is thy sting? O Grave, where is thy victory? Death is swallowed up in victory through Christ!" With a final prayer for his enemies and for his own soul upon his lips, he resigned himself to the executioner's hands and was strangled to death. The fire was then kindled and his body consumed to ashes. A contemporary writes of his death: "One would have thought (from the appearance of his countenance after the strangling) that our martyr had fallen into a sweet sleep; and this was really so. For he lives now, freed from all misery, with Christ, who, since his confession of the name of Christ even unto his death, never forsook him. May this strength also be imparted to us, even until the end, by that God who is to be praised above all through all eternity. Amen."*

Patty's Thanksgiving Present.

A Story of the Life-Saving Service.

BY REV. EDWARD A. RAND.

"OH! Oh! Oh! A rocket!" said Patty Seavey, looking out from her little chamber window upon the harbor, or where the harbor was, for a snow-storm had been weaving a vail with soft white meshes to hide it, and then came the night, which wove in such dark strands that the harbor was completely covered. But there was a line of fire with uneven, confused edges, suddenly shooting up through that vail, and for a moment dividing it! Patty knew what it meant.

"A wreck, a wreck!" she cried. "Oh, it must be Maggie Jones' father! Let me go down and tell mother."

The day before she and Maggie Jones, at school, had warmly disputed about the respective merits of their fathers, a foolish subject for debate; but it should be said that Maggie betrayed Patty into it.

"Well," said Patty, "my father goes to sea in the bigger vessel, and he is coming home soon."

"Eh," said Maggie, "my father goes in the fastest schooner, and I expect him to-day or to-morrow to spend Thanksgiving. When your father comes—I hope—he will drown!"

That evil wish staggered Patty. "Oh, Maggie!" she said, horror-struck, and tears filling her eyes, she turned away.

Patty told her mother what Maggie had said, and declared that it made her "feel dreadfully."

Her mother replied: "I dare say she was sorry for it the moment she said it."

"But she did not look so, mother. I just hate her. She did not look sorry a bit."

"Perhaps not. Any way, let it go, Patty. Let the bad feeling against Maggie go. When you say your prayers, make a present of your bad feeling to your Saviour."

"He wouldn't get much, mother."

"But He likes to have just such gifts made to Him, such ugly feelings brought to Him and surrendered to Him. It won't make a good bedfellow for anybody, such a feeling as that, you know."

"I know it, mother, and I will give it up," said Patty, decidedly.

When she knelt after tea in her little chamber, her low tones and the murmur of the wind without mingled, but while the cry of Patty meant forgiveness and peace, that of the wind meant disaster and possibly wreck. And in the night, when Patty chanced to be awake, turning her eyes toward a front window, there was that jagged pathway of fire up into the sky.

"There is Maggie's father!" exclaimed Patty. "What if that be her father's vessel that has come to-night only to be lost? Oh, dear! oh, dear! What time is it, I wonder? I must hurry down and tell mother."

"What, Patty! A wreck this stormy night!" exclaimed Mrs. Seavey, when told about the rocket. "I'll get up at once! Why, why! Three o'clock!" she said, lighting a lamp and going to the clock.

* "Groot Martelaarsboek," pp. 103–128. The account here is the history of this martyrdom, written by Gnapheus, Rector of a Latin school at the Hague, and a friend and fellow-prisoner of Pistorius. It was originally published in Latin. Brandt, in his "Historie der Reformatie," devotes some pages to this martyr. There is also an interesting account of John Pistorius in Rev. M. G. Hansen's "Reformed Church in the Netherlands," pp. 29–34.

"It is Thanksgiving morning." Then she went to the window. "Oh, there is another rocket, Patty! Right down in our harbor and near us! I wonder if our life-saving men know it. I don't believe they do. And we are the only house round here for a mile."

"The men at the station don't come up the harbor-way to look round, mother. They won't know of it. Oh, dear! Just think of it, and Maggie's father, you know, may be out there."

"Yes, only think of it! Are not you glad you forgave her?"

"Yes, indeed."

There was a life-saving station a mile away on a beach that joined one extremity of the "lower harbor," as it was more accurately termed (to distinguish it from another farther inland and where the village was). The surfmen only patrolled the beach, considering the lower harbor to be comparatively safe, but in storms like the present it was much exposed. They were not likely to see any rocket sent from the harbor, for a high bluff stretched back of the beach, concealing the harbor, and then the snow-storm would interfere with the view.

"Oh, dear!" said Patty's mother. "If I were well I believe I would go down myself to the station and tell them. Nobody else to go to them. Maggie's folks live over in the woods a mile from here."

"They won't know about her father—just think—till morning. But you must not go, mother."

"No; I suppose a woman getting up from pneumonia ought not to venture out into this storm."

"Of course not! You haven't been out at all," declared Patty wisely, shaking her head. "Mother, let me go! I can go just as well as not. I can take the barn-lantern and take Rover, you know."

How Patty's eyes flashed, as if they were full of rockets going off! And Rover? That big, noble, black, four-footed friend of the family, stirred out of his warm nest behind the stove, and, coming forward, stretched himself out at full length, yawned, drew himself up, and then shook himself, snapping his eyes, wagging his tail, and opening his mouth as if he wished to say, "Here is Rover, and he is on hand for anything you want of him."

"There, mother, I should be safe as could be. A girl twelve years old and that big dog? I should be safer than you, mother, without the dog."

"Oh, nothing would happen to me, Patty. See! Another rocket! If I ever!"

"Maggie's poor father! I must go, mother, quick."

"But the snow?"

"I don't believe it is too deep. I will go out and see."

She ran to the door, stepped out among the pure white flakes, and then ran back.

"The snow is not up to the top of my boots. Oh, let me go!"

"Well, wait a minute. The men from the station will go by here when they do go. Perhaps they are coming now."

In silence mother and daughter waited.

"Nothing, mother. Now I must go." Soon, bundled up against the storm, Patty was trudging, lantern in hand, toward the station. Rover bounded at her side, in front and behind her, as if to assure Patty that she had a body-guard numerous enough to go all about her. There were murmuring forests to go through, hills to trudge up and hills to trudge down, valleys to traverse, and all the way there was a great woolly mat of white about Patty's feet. Every track in the road was covered up, and Patty went forward as if into a world entirely new, like Christopher Columbus when he sailed toward an undiscovered country. "And there is the light in the window of the station! See it, Rover," cried Patty.

Yes, Rover saw it and barked. He was getting a little tired of these snowflakes sliding down through the air in such numberless crowds, and he wanted to find a different companionship, a human being like Patty, and if there wasn't one in the kitchen of the station, whose door Patty now opened! It was Simes Laighton, sitting half asleep before the stove, but starting up in a dazed fashion when Rover bounded up to him, and recognizing an old friend, leaped up and planted his fore paws on Simes' breast.

"Why, what are you here for?" said the astonished Simes to Patty.

"Why, Simes, there is a wreck up in the harbor. It has been firing rockets—and—'

Simes did not wait to hear any more. What a change took place in the man! The drowsy watchman before the stove became an excited herald, rushing upstairs to the crew's sleeping quarters, and shouting: "Turn out! turn out! Wreck up in the harbor! Turn out! All hands on deck! Wreck up in the harbor!"

What a change now in that hitherto quiet station! Men tramping heavily overhead, shouting on the stairs, rushing to the boat room, dragging out the cart furnished with life-saving apparatus, and then all pushing up the white road that Patty had travelled. The two patrols out on the beach who had seen nothing as they plodded along at the foot of the high bluff, now joined the rescue party, and away they all went, men in sou'westers, pea-jackets, long-legged rubber boots, swinging lanterns, tugging at the hand-cart. Somewhere behind came Patty and Rover.

"Oh, dear! Hope they will be in time to get Maggie's father!" Patty would sometimes say. The surfmen would have seen at the window of the Seavey home a woman's face looking out, if they had only been looking for it.

"Oh, there they go!" said Patty's mother. "Good! The dear girl got to them! Oh, I hope they will save Maggie's father and the others in his crew."

When Patty came she wanted to follow the surfmen to the shore of the harbor, but her mother told her to be patient.

"You see, Patty," she said, "You told them to bring anybody here."

"Yes, the keeper wanted to know if he might, because it was so near. They may have to get their boat, though they say it is awful rough, and they think they will have to shoot a line to the wreck. Oh, don't I wish I could see them!"

"Well, dear, they may have to wait until it is light enough to see how to operate their—whatever they call it—their wreck apparatus, and it would be chilly on the beach for you."

They "operated" as soon as possible. They shot with their Lyle gun a line to the wreck. Then other lines were sent, and soon a life-car went above the howling, leaping, frothing waves, safely reaching the vessel, and safely bringing to the snowy land all on board. Clinging to the spray-washed hull, how glad they were to come ashore! Then they went to Mrs. Seavey's, who, with Patty had been busy bringing clothing down into the kitchen for the rescued men, spreading a table with all the good things that the house held, and making as much coffee as their big and their small pots would hold. This was in readiness for their expected visitors.

"How soon do you suppose they will come?" asked Patty again and again, looking out of the window. "I will give Maggie's father an extra cup of coffee," thought Patty.

Finally they came, a lot of men nipped by the cold and staggering along. Some of the surfmen were helping the poor, frost-bitten fellows.

"Here we are!" shouted Capt. Thomas, the keeper of the station, as he entered the Seavey home, "and I brought you a Thanksgiving present!"

He led forward—Patty's father!

Yes, it was the vessel in which Patty's father sailed that had been wrecked.

"Oh, I guessed the wrong man!" screamed the dear girl, throwing herself into her father's arms.

Because it was not Maggie's father, was Patty's "Thanksgiving present" any the less acceptable?

New York Port Society.

IN visiting the various institutions of this city, I called at the rooms of the New York Port Society, situated on the corner of Madison and Catharine streets, which has been so remarkably successful in reforming and saving the seafaring men. I ascertained that the key-note of their work was in personal interview with these men in the inquiry rooms. "For further information," said one of the officers, "let us go through a day's work as conducted by the missionaries. It is as follows: Prayer meetings are held daily, morning and evening, at the close of each of which, as the men come out into the reading-room, the missionaries address them and conduct such of them as are disposed to go, into the inquiry-rooms, where they interview them respecting their spiritual state, read and explain to them the Scriptures and pray with them. Thus, one by one, they are brought to Christ.

"At mid-day the missionaries go down on the wharves and on board the vessels in the harbor, and also into the boarding-houses, distributing Bibles, Testaments, tracts and invitation cards, inviting the seamen to come to the prayer meetings and reading-room, which is open all day from 8 o'clock in the morning to 10 o'clock at night. This is repeated day after day."

"What are the results of your labors?"

"That is a question not easily answered, for the results of our labors are not limited by time; but I can say that one of the results is that we have the satisfaction of seeing at least a score of these men, on an average, apply for church membership every month."

"How is this society supported?"

"Wholly by voluntary contributions."

"How does your treasury now stand?"

"It is empty. It would be a source of great delight if some of our wealthy citizens would come to our help and replenish our treasury, and thus supply the means for furthering this noble work and giving to the weather-beaten sailor the bread and the water of life."

VISITOR.

Baptism of Three Hebrews.

AS the fruit of the public services in the Hebrew-Christian Church on St. Mark's place in this city, to say nothing of what has been done in private conversation, tract distribution, etc., many souls have been converted. Several talented young men are now preparing for the Christian ministry. We were present on a Sunday evening in October and witnessed the solemn sight of three Hebrews testifying their faith in the Lord Jesus by receiving the ordinance of Holy Baptism. Are there not many of the Lord's stewards who will freely give of their riches to carry forward this necessary undertaking?

I am positive that if the readers of the INTELLIGENCER knew of the good work which is being done for the Jewish population of this city, through this Church, they would, by their occasional presence, cheer the heart of its pastor, the Rev. Jacob Freshman.

Great good is being done at this mission, which is constantly opening up new departments. It has now weekly, six different services, all of the most interesting kind.

C.

Our Bulletin.

....Pennsylvania now has ninety-five Congregational churches.

....The son of the Premier of Japan is arranging with publishers for text-books in English for use in the schools of Japan. It has been commanded that the English language shall be taught in every school of the Empire.

....Within the limits of Papal Rome there are now twenty-two Protestant churches.

....A Bohemian newspaper in Chicago admits the power of Christianity when it says to its readers: "When once your children are accustomed to the Sunday-school, the Church, the Lord Jesus Christ, the reverends, and the prayer-meetings, and all this religious humbug, no power can turn them from it. The children will spontaneously be preserved to the Church."

....Union revival meetings at Burlington, Vt., still increasing in interest, are reported to have resulted in 300 conversions. At similar meetings at Southbridge, Mass., begun by Mr. Moody, and also still maintained, 150, it is believed, have been converted.

....The Presbyterian Synod of Nebraska was organized 12 years ago with 37 ministers, 64 churches, and 1,799 members; it has on its roll now 130 ministers, 191 churches, 7,239 members, and over 10,000 Sabbath-schools, and has contributed the past year $88,000. The annual meeting of this Synod was recently held at Omaha. The *Presbyterian* says that "a delegation from the Omaha Indians appeared on the floor of Synod and secured a hearing in behalf of themselves. Synod took steps to secure for these abused people such redress for wrongs inflicted and the enjoyment of such rights as they can justly claim at the hands of the American people. "Bright Eyes," daughter of a former chief and one who has already figured in such legislation as could be secured, addressed the Synod in behalf of her people. She is an exceptionally fine illustration of what the Gospel can do in the direction of civilizing and lifting up to a high plane of life the long-neglected Indian people.

....Professor Delitzsch, of Leipsig, is leading a movement in nine German universities, having for its object, mission work among the Jews. Already over three hundred students at the universities have joined the movement. It is stated in a German newspaper, that in Vienna alone, during 1885, two hundred and sixty Jews became Christians.

The Reading Room.

Our Book-Shelves.

....“BECKONINGS FOR EVERY DAY.” Arranged by Lucy Larcom. This book of extracts from the writings of noble thinkers, arranged so as to be read day by day, is superior to the numerous “calendars” which come with each new year. It has taken years in its preparation, it contains some of the best expressions of the best writers in poetry and prose, and, above all, it turns the mind chiefly to the great centre of the highest thought, the Divine-Human Saviour. We commend it heartily as among the very best Year-books we have ever seen. It is inspiring and elevating from beginning to end. (Houghton, Mifflin & Co.)

....“THE GREAT DEBATE.” Messrs. Houghton, Mifflin & Co. have published in pamphlet form A Verbatim Report of the Discussion at the late meeting of the American Board of Commissioners for Foreign Missions, at Des Moines, Iowa, upon the relations of that association and its missionaries to the New Theology respecting the future probation of the heathen who have not heard of the “Historic Christ.” The report is valuable for its immediate interest and for careful preservation.

....“THE STORY OF CARTHAGE” (“Story of the Nations Series”) is fortunate in having been assigned to the pen of one who, perhaps more than any living scholar, has the genius for making “the dead past” live on his historic pages, Prof. Alfred J. Church. There have been few episodes in the history of mankind as thrilling, heroic, and tragic as the seven centuries of the Carthaginian story. Nor has there ever been a history of greater unity in purpose or events, or in the personality of its leaders. It is one continuous record of warlike conflict, with the passing power of Greece and the growing power of Rome. We cannot help feeling in sympathy with Carthage in its struggle for very existence with the latter, and yet we tremble at the thought of what the history of the world would have been, had the contest resulted otherwise. Prof. Church deepens our sympathy and admiration for this ill-fated people, notwithstanding that the authorities by which he has to be guided are universally prejudiced witnesses for their enemies. He repudiates the comparative justice of the stigma attached to “Punic faith.” His narrative is absorbing in its vivid and dramatic interest, and his portraitures of the great leaders on both sides—the Hannibals, Hamilcars, Hasdrubals, and Scipios—are likelike and clear-cut. Like all the other volumes of this admirable series, the “Story of Carthage” is full of valuable illustrations, largely of an archæological nature, and is well indexed. Adequate attention is also given to the legendary and primitive annals, and to the civic and internal history of the people. (G. P. Putnam's Sons.)

....“THE BOY TRAVELLERS IN THE RUSSIAN EMPIRE.” By Thomas W. Knox. Here is another charming book for boys, and in respect to the geography of the country, the manners, customs and every-day life of the people, as instructive as it is charming. It is profusely illustrated, having more pictures than pages, the pages numbering over five hundred. It also includes two excellent maps of the Russian Empire, with red dotted lines indicating the routes taken and described by “The Boy Travellers.” It is handsomely bound, the lids being illuminated with gold and variegated tints harmoniously blended. In all these noted particulars it compares favorably with the two popular companion volumes by the same author—“The Boy Travellers in the East,” and “The Boy Travellers in South America.” About the same plan that characterizes those volumes, the author has adopted in this work. Attended by the versatile and accomplished mentor, Dr. Bronson, the boys, Frank Bassett and Fred Bronson, pursue their journey across the Russian Empire, and record their adventures. The book has a fascination for older eyes than boys', and should find a place on the family Christmas tree for the boy of the house. (Harper & Brothers.)

....“PEBBLES FROM THE BROOK,” “LITTLE STORIES FOR LITTLE PEOPLE,” “LITTLE DROPS OF WATER,” “GEMS FOR BANDS OF HOPE,” “FIRESIDE STORIES,” and “OUR PETS,” are the titles of the six dainty volumes of “The Brooklet Series,” edited by Miss L. Penney. Each book has on every other page a picture, of which the little story or poem on the companion page is a description. So, every lesson is doubly enforced, and more indelibly imprinted on the child's mind. They are beautifully bound in ornamented cloth, and enclosed in a neat box, all at the small cost of $1.50. (National Temperance Society and Publication House.)

....“CHIVALRIC DAYS.” By E. S. Brooks. Mr. Brooks has made a capital book for the boys and girls of these days. By a series of stories of other times and many lands, about the boys and girls who made those days chivalric, he aims to teach that “all days may be full of chivalry, all deeds may be instinct with that earnestness of purpose that lives in the heart of every well regulated boy and girl.” Egypt, Carthage, Rome, Paris, England, Servia, France, New York, all furnish examples, presented in chaste though familiar style, and certain to captivate the fortunate boys and girls into whose hands the book may fall. (Putnams.)

....“LEFT IN THE WILDERNESS.” By Mary A. Roe. The struggles of our pioneers, as eighty years ago they settled in Ohio and the near territories, are still told around Western firesides. This excellent book brings those experiences forward in a very striking manner, and recounts many actual occurrences in private history. The American boys of to-day will be made far nobler and manlier by reading such tales as this, and throwing aside the foolish trash which is simply false and misleading in all its adventurous scenes. (Phillips & Hunt.)

Our Library Table.

Periodicals, Serials and Notes.

....General Francis A. Walker has written some valuable articles for *The Youth's Companion* on “Trade Schools for Boys.”

....M. Paul Leroi makes his first appearance in the current number of the *Magazine of Art*, treating the American Salon in the Paris exhibition of 1886 in highly complimentary terms. He says of the American contributors: “We cannot without dishonesty refuse to doff our hats, and recognize that they have come in easily a good first.” The paper has four engravings, one full page, of the pictures he commends. Art in Canada, relating to pictures hung in the Colonial Exhibition, written by R. A. M. Stevenson, and richly illustrated, is another agreeable contribution. Some Historic Gloves, by S. Wm. Beck, has engravings of gloves of the time of Henry VIII. and Queen Elizabeth, and of Shakespeare's gloves. St. James's Palace is graphically described by W. J. Loftie and fully illustrated. The number closes the ninth volume. A new volume begins with December—a good time to subscribe for a magazine which is doing more to form a taste for true art than any other publication in this country, and which comprehends the art of all ages.

....The *Century* for November has for a frontispiece a fine portrait of Abraham Lincoln, followed by the first pages of the history of the great war President, by John G. Nicolay and John Hay. In the successive instalments of this history the readers of the *Century* have the promise of a rich treat. General Hooker's Appointment and Removal, and The Battle of the First Day at Gettysburg, are the subjects of the war articles. “Old Chelsea” is well-written up and illustrated. It is a deeply interesting number all through, and sustains admirably the good repute of the magazine.

....*Lippincott's Magazine* for November is quite startling in its “new departures.” In the first place, it returns to the plan of coming out before the date of publication. Secondly, it adds a department of “Book Talk,” by the editor. Thirdly, it adds nearly a hundred pages to its ordinary size. And lastly and chiefly, it begins the publication of a complete novellette in every number. This is to be a permanent feature of the magazine, and we predict for it a great success. People are growing tired of serial novels, and the “short story” is getting pretty well worn out from a lack of novelty of incident. The “Lippincott” experiment combines the attractions, and avoids the defects, of both. John Habberton, of “Helen's Babies” fame, begins the series with a graphic and breezy story of Southwestern life, entitled “Bruerton's Bayou.” He will be followed by Mrs. Burnett, Edgar Fawcett, and others. Six of the other articles in this number are devoted to Journalism in its various aspects. A trenchant exposure of the faults of modern “Newspaperism” is given; also “Reflections and Recollections,” by the well-known correspondent “Gath” (George Alfred Townsend). Miss Gilder, editor of *The Critic*, furnishes “My Journalistic Experiences,” and the editor of the *Norristown Herald* tells how he “became a funny man.” Other articles are a story, “A Newspaper Affair,” by Edwin F. Bishop; “Our Earthquake,” by Felix L. Oswald; and a personal reminiscence of King Ludwig of Bavaria, by Lew Vanderpool.

....The *Pulpit Treasury* for November has for its distinctive features a frontispiece portrait of Bishop H. N. McTyeire, D.D., and his sermon preached at the ordination of the four new bishops of the Methodist Episcopal Church South, and portraits of Joseph Staunton Key, D.D., William Wallace Duncan, D.D., Charles Betts Galloway, D.D., and Eugene Russell Hendrix, D.D., accompanied by brief [illegible]ir lives. There are also presented views of Wesley Monumental Church, Savannah, Ga., and Vanderbilt University, Nashville, Tenn. The magazine is attractive and shows enterprise.

....The three numbers of the *Monthly Interpreter* for August-October contain the usual variety of learned exegetical papers. Among these are Principal Douglas's notes on the revision of the English Old Testament, which touch some points not mentioned by other critics, and Prof. Milligan's acute series on the Resurrection of the Dead, which illumine several of the obscurities in the fifteenth chapter of First Corinthians. Dr. Shanks contributes a clever statement of the Argument of the Book of Job, and Prof. Redford commences what promises to be a sober and satisfactory exposition of the Song of Solomon. The editor shows great skill in getting contributions from the best scholars in Great Britain.

....*Wide Awake* for November opens with a charming poem called “Muriel's Thanksgiving,” by Mary Bradley. A highly interesting and fully illustrated article relating to the history of Pocahontas and the Rolfes is entitled “The Story of Two Names.” “Patem's Salmagundi,” by E. S. Brooks, tells how a Thanksgiving day was held on Manhattan Island in the time of Governor Stuyvesant. The sketches of the Empress Eugenie and of Queen Christina of Spain, are worth reading. This number closes the twenty-third volume of *Wide Awake*.

BOOKS RECEIVED.

A. C. Armstrong & Son: The Dragon, Image, and Demon; or, The Three Religions of China: Confucianism, Buddhism, and Taoism. By Rev. H. C. Du Bose. Illustrated. 12mo, pp. 468. $2; also,

Anecdotes Illustrative of Old Testament Texts. 12mo, pp. 332. $1.50.

The Howard M'f'g and Stationery Co.: The New Handy Binder for Sermons. Square octavo. Cloth.

W. A. Wilde & Co., Boston: Select Notes. A Commentary on the International Lessons for 1887. Explanatory, Illustrative, Doctrinal, and Practical, etc. By Rev. F. N. Peloubet, D.D., and M. A. Peloubet. 8vo, pp. 332. $1.25; also,

The International Question Book and Scholars' Aid on the Uniform Series of the Sabbath-School Lessons Adopted by the International Committee for 1887. By Rev. F. N. Peloubet, D.D. In Three Grades. 1. Senior. 2. Intermediate. 3. Primary. 18mo. Board. 15 cents each.

The Century Co.: The Century. May, 1886, to October, 1886. Vol. 32. Illustrated. 8vo, pp. 972; also,

St. Nicholas. 1886. Vol. 13. Part I., November, 1885, to April, 1886; Part II., May, 1886, to October, 1886. Illustrated. 8vo, pp. 480 each.

Thomas Y. Crowell & Co.: Eminent Authors of the Nineteenth Century. Literary Portraits by Dr. Georg Brandes. Translated from the Original by Rasmus B. Anderson, United States Minister to Denmark. 12mo, pp. 460. $2.

John Ireland: The Word for the Day. Text, Hymn and Prayer for Every Day in the Year. Compiled by A. J. A. R. 32mo, pp. 224.

American Publication Society of Hebrew: An Arabic Manual. By Prof. J. G. Lansing, D.D. 8vo, pp. 194.

Presbyterian Board of Publication: Miss Ruth and Miss Susan; or, The Story of the Spruce Lodge. By the late Helen E. Chapman. Illustrated. 16mo, pp. 237. $1.

Ivison, Blakeman, Taylor & Co.: A Guide to Elementary Chemistry for Beginners. By Le Roy C. Cooley, Ph.D. Illustrated. 12mo, pp. 300.

Hard & Parsons: Autograph Thanksgiving Souvenir. By the Rev. Alfred E. Fahnestock.

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AUNT MARJORIE'S CORNER

[The following thoughtful paper, by Mrs. Nichols, of Tarrytown, was read at a Missionary Convention at Peekskill, Oct. 14th.]

The Primary Object of Missionary Societies.

WHAT IS THE PRIMARY OBJECT? IS IT THE RAISING OF MONEY?

OUR Saviour, the Author of mission work, was so poor He had not where to lay His head. His disciples, whom He sent out,—the first missionaries,—were poor men, and were sent forth without purse, or scrip, or shoes, or even bread, as lambs among wolves. They were not even to think of their sustenance. The command to preach was to engross all their attention, sustained by faith in Him who had commanded. As the opening heavens were about to receive their ascending Lord, the great command was given, to go into all the world and preach the Gospel to every creature. Those poor men, who had forsaken all for Christ, alone, despised, in the midst of enemies who had crucified their Lord—their now risen Master taken from them—did they shrink before these almost overwhelming difficulties? The record tells us "they returned to Jerusalem with great joy." And they continued in prayer for days, waiting for the promised gift of the Holy Spirit. The blessing came, and these poor unlettered men became a power. Through their preaching the glad tidings spread everywhere, and, before the destruction of Jerusalem, churches were founded throughout most of the known world and converts were multiplied, even to Cæsar's household. Thus was mission work begun—without money, without friends, with nothing to lean upon but simple faith. The conversion of the world to Christ, the end. Obedience the impelling motive.

The command was universal and binding upon all Christians. But, of course, all cannot go personally to the heathen, and hence missionary societies are formed at home. Their primary object is one and the same with that of all mission work—the means only differ. They do that at home which is essential to the work abroad. By meeting together they unite their prayers, and together cultivate a missionary spirit, and consecration of heart and life and substance to the work. By the diffusion of intelligence they interest the indifferent. They train the young—some of them to become missionaries—and send them forth. And last, but not least, they cultivate a spirit of liberal, systematic giving. Thus they as truly obey the great command as do those who go.

The one motive, obedience. The one desire, that the glad tidings of salvation may be given to every creature, inspiring alike the hearts of both.

From this high standpoint, and no other, can efficient work be done. To this only is the promise given, "Lo, I am with you alway." Let the end become secondary, and means be exalted in its place, the controlling motive is gone and the reward in spiritual blessings is lost, the whole service becomes degraded and human means have to be resorted to, which prove weak, spasmodic and, perhaps, sometimes wrong. Plainly, the primary object of missionary societies is the conversion of the world to Christ. It is *not* money raising.

The same faith, the same zeal for the Master, the same love for souls for whom Christ died, that carried the early Christians joyfully through persecutions and to cruel deaths, must produce the same results to-day, for the promise stands unchanged. But why has this question—so easy to answer—been asked?

Have means and ends become so interwoven that the one is, or may be, mistaken for the other? Is it not possible that there lurks in the form of the question, "money raising," a fatal error? It is hardly found in the Bible, our only guide, while liberal, systematic *giving* is often enjoined, both in the Old Testament and in the New, and numerous instances are given to enforce it. When a tabernacle was to be erected in the wilderness, only willing offerings were accepted, and the result was an overflowing treasury, so that the people were commanded to stop. Their gifts were their precious things—their jewels, their labor.

When a temple was needed that God might have a visible place of worship, David designed, and Solomon, with willing mind and willing helpers, executed the great design. After the return from the captivity a second temple was required, and willing offerings were made. When the saints at Jerusalem, persecuted and poor, needed assistance that they might linger and grow in the Christian life, those who had possessions, with hearts aglow with their new-born life, sold them that they might *give* to the Lord. Ananias and Sapphira, too, sold their possession, an *un*willing offering, and were rejected.

How is it with the Church to-day? Is a desire for the conversion of the world to Christ so absorbing that willing offerings are laid upon His altar till treasuries overflow? Are they praying and waiting, as did the disciples at Jerusalem, for the outpouring of the Spirit, that nations may be born in a day? Doubtless many are. But does not a desire to raise money too often engross all the thought and effort? Is not the conscience too often satisfied if money enough is *raised*—not given—by willing hearts to the work? One thing is certain: treasuries do not overflow, and human devices are resorted to and special efforts are often called for to prevent bankruptcy. Statistics show that a small sum yearly from each church member would yield an abundance for missionary work. The conclusion seems inevitable that something is wrong. Wheels which should run smoothly are clogged, the work is up hill, and leaders grow faint and discouraged.

It is always a mistake when we attempt to improve upon God's way. The guide given us is perfect, we have only to study and follow it. In that there is one object, one way. But what is to be done when the offerings fail? The wheels when once set in motion *must* move on. We *cannot* let our missionaries starve. We *cannot* give up the work.

What saith the Lord? When the Israelites fled before the men of Ai, and Joshua in despair lay prostrate in the dust, the Lord said to him, "Get thee up," "Israel hath sinned," "Cast out the unclean thing." They obeyed and went on to victory. And again, "Bring all your tithes into the storehouse and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." "Freely ye have received, freely give."

Our Dear Old Lady of Dorp.

IF you look on the map of our "Empire State," of which we New Yorkers are all so justly proud, you will never, even with a magnifying glass, I fear, find this unique old town of Dorp, dating back its origin and ancestry to the time when Albany was known as Fort Orange. Its name lengthened with the lengthening years and lost its Dutch significance long ago. Not so the names seen on every street and sign of the quaint old town, names dear to those who still speak with pride of their Knickerbocker descent. For here on every side are seen the Van Vrankins, Van Aukens, Van Alystines, Van Allens, Van Benthuysens, Van Epps, Van Pattens, Van Slycks; the Vedders and the Veeders, the Hoegerbooms and Hoetailings, Schermerhorns, Schumachers and Schuylers, and, as for the rest of them, are they not all written down on the evergreen branches of the family tree of many a Dorpian?

Time will not permit us to speak of the Indian massacre of long ago, or even of the old time college, beckoning from the hill to all who will, that they may come and partake of its classic fare. Ah, no! it is not of them that we would tell to-day, but of our dear old Lady of Dorp. At the foot of College Hill nestles a quiet, pleasant home.

Let us enter. Two little rockers sit cosily side by side in the parlor. Here, almost always, for many a year could be found our old lady, bright, active, with ever a smile of welcome, as her hand motioned to the seat scarcely ever vacant at her side, for hosts of friends delighted to do her honor.

"The shadow of a crown" lingered in her silvery hair, for ninety-two winters had snowed it over till it became indeed a coronet of glory. The ear, it is true, was a little muffled, but it was ever quick to hear the voice of love. The eye was a little dimmed, but it always saw the smile of friends. And she ever gave a warm and cheery greeting to those who loved to listen to her kind and gentle speech.

Everyone looked upon her with admiring reverence. She was neither an ordinary Christian, nor in any way an ordinary woman. She was sympathetic in all her views, and as an old friend said, who knew her well through many years, she had "the bold, free spirit of inquiry, saved from scepticism and made humbly devout by an adoring apprehension of the infinite." Hers was a quiet, peaceful life, filled with thoughtfulness for others and unfailing devotion to duty. How abiding such a life! The memory of its deeds of kindness and its gentle words of peace will long linger as the fragrance of a sweet perfume, even when the vase that enclosed it is crushed.

For she is gone! Those of us who laughed and chatted with her a week or two ago can scarcely realize that the Master suddenly called her home. Tenderly those gray-haired boys upon the "hill," who cherished her as their foster-mother, carried her home one twilight and laid her to rest among the friends of her youth, while the glorified spirit winged itself to the loving Father beyond.

At last the silent ears are unstopped that she may listen to the glad hosannas. The dimmed eyes see the glories of her celestial home. Freed from the frailties of the body, her bright spirit rejoices in the presence of the Father whom she ever praised and loved. Only the memory of her wise sayings and loving words remains to guide us on our pilgrimage to old age.

It was but the other day she said, "I have lived a long and a happy life. I am ready to go." "You promised to be a hundred," answered a friend, "we cannot spare you yet." She smiled; "It is time I go," and to another at her bedside remarked, "I am so glad I have lived in this wonderful age when knowledge has increased so rapidly."

The secret of her happy old age was a lovely Christian experience, an abiding faith, and then an intense love of knowledge of all kinds. Reading was her delight; one of the last books she read with pleasure being Stanley's "Through the Dark Continent." To her many friends she constantly said: "If you would be happy in old age *have resources within yourself.* Cultivate a love of reading above all, for that pleasure never fails."

Let us all profit by her wisdom. While still young, or in middle age, may we gain a taste for those things which, in the years of feebleness and weakness that will surely come, will be a joy to ourselves and a delight to our children. Above all, let her example stimulate us to lead a beautiful Christian life. For what can be more sad in old age or in youth than a Christless burial in a godless grave; upon the tombstone only the word, "Despair!"

It is no wonder so many old people are fretful, irritable and unhappy. For if they have no "hope," either for this world or for the world to come, they are "of all men most miserable."

When it shall be said of us "We all do fade as a leaf," may the autumn of our lives be as peaceful, as beautiful and calm as that of Mrs. Olivia Fiske.

J. S. K.

SCHENECTADY, N. Y.

Books for Home Reading.

....A noble volume, over the pages of which we have lingered with appreciative interest, is "WOMAN IN SACRED SONG," edited by Eva Munson Smith. Gathering her materials from widely different places and periods, Mrs. Smith has compiled her selections with rare taste, and has given her sisters a book in which is something to suit every mood, to while away many a weary and comfort many a sorrowful hour; a book to please the children, to cheer the invalid, to satisfy the fastidious, and to delight the good. Turning the beautiful pages, we find some of our dearest old favorites, and are surprised by the melody of some poetry which will hereafter be beloved. Mrs. Smith's industry and perseverance are evident. While she has ransacked libraries, she has looked over files of newspapers and magazines, and rescued from obscurity waifs which deserve the permanence of a volume. One of the sweetest poems in the book is from the versatile pen of Marion Harland, "A Sunset Prophecy," while from Celia Thaxter's repertoire is culled that cheery song, "The Sunrise Never Failed Us Yet." Mrs. Margaret J. Preston is represented by a number of characteristic poems, a great many tuneful, *singable* hymns are chosen from the unobtrusive work of Fanny Crosby. Mrs. Grace Hinsdale contributes several hymns full of spiritual insight, and some very true work comes from the compiler herself. Mary Lowe Dickinson, Ella Wheeler Wilcox, Mrs. Browning, Alice and Phebe Cary, a host, in short, of the living who remain and the dead who yet speak, join in this choir, entitled "Woman in Sacred Song." (D. Lothrop & Co.)

...."GOOD READING: Original and Selected.' There are some ten articles in this book, some prepared especially for it, and some abridged by competent hands. The work is intended as an advanced "Reader" for schools, as well as for the purpose of fostering a love of continuous reading in the home. The selections are admirable and will undoubtedly excite the interest of young readers, and the paper,

printing, binding and cost of the book render it attractive to all. (Leach, Shewell & Sanborn.)

CHILDREN'S PORTFOLIO.

Baby's Letter.

THIS sheet, covered with idle, trailing lines,
Jagged, irregular, and rude,
Never to written words or ill-formed signs
Bearing a chance similitude,

Is to your eye only a careless scrawl
Wherein no purport can be read;
You see no meaning in these marks at all,
But inky stains and blots instead.

I know what baby fingers held the pen,
And with what earnest, anxious care
The tiny hand strove with the task, and then
Gave up the effort in despair.

And so, folding the sheet with gentle touch,
This scrawl I keep, and prize above
Some fairer lines that mean not half so much,
Reading herein my baby's love.

—*Walter Learned, in Travelers Record.*

The Little Bells' Picnic.

"SHALL we go to the picnic to-morrow, Mayette?"

"I guess so, Johnnie. Mamma says so, if she can get her work done and get the money for it."

"Why can't we go 'less mamma gets it done?"

"'Cause we can't go 'less mamma does, and she can't go without some money."

"O, I do hope we'll go, Mayette. Billy Bays says he went to one, and nobody's never seen such nice times. O, the grass was so soft and green! and you could lie down and roll all over it. And there was great big trees, and such a big brook o' water went along under the trees, and the boys made a little boat and it sailed on the water. O, wasn't it grand, Mayette? Can't you help mamma sew, so she can get it done?"

"No, John, I can't sew on that nice work of Mr. Warbut's, but I'm going to do everything so mamma won't have to stop at all, and I know she'll sew just as hard as ever she can, for she wants to go just for our sakes, she says, or she wouldn't think of it, because she needs the money for other things. But she thinks we'll like it so much. Isn't she good, Johnnie?"

"Yes, she's the goodest mamma that ever growed, and I know she'll get the work done so we can go, and won't it be splendid, Mayette, for we can wade in the brook if we want to."

"But, remember, Johnnie, mamma hasn't said she will get it done, but that she will if she can."

"But I know she will," was the declaration arising from the boy's unbounded faith in his mother's will and ability.

Marietta and Johnnie Bell were sitting on the steps of the four-roomed house where abode themselves and their widowed mother. It was in one of the narrow courts between the larger streets of a great city. Though the view was bounded by the high brick walls and gates of the back yards of certain aristocratic houses on the adjoining street, "the court" was kept perfectly clean. Its inhabitants were respectable, though poor, and their humble dwellings were to them cosy and comfortable homes. Johnnie's joyful anticipations, expressed by vigorous clappings of his little fat hands and other noisy demonstrations, soon drew other little denizens of Comper Court around him.

"What's the matter, John?" "What you hooraing so for?" were the questions asked.

"O, I am going to a picnic, and I'm so glad! so glad!"

"Well," responded Billy Bays, "you'll say it's the splendidest thing you ever went to. I didn't tell you 'bout the nice things we had to eat—the cakes and pies 'n everything, and about the squirrels and the little birds that kept singin', did I?"

"'O, we'll be joyful! we'll be joyful!'" sang Johnnie in the loudest tones he could command, as his feet briskly danced up and down on the pavement.

"I tell you, John, not to be too sure about going for fear you'll be disappointed," remarked Marietta, "but I've thought of something that I can do to help." Then she rushed in to where her mother sat sewing, and exclaimed:

"Mamma, if I thread your needles will it help?"

"Yes, dear, it will," answered the tired mother, as she glanced at the sun now far in the West.

Ettie's anxious gaze followed her mother's as she asked: "Oh, mamma, is there much more to do?"

"Yes, dear, a good many stitches."

Yet the weary mother worked on, and the patient daughter kept needles threaded and scissors or any needed implement in readiness, so that not a moment was lost. As the shades of twilight began to gather in the darkening room the last laborious stitches were taken in garments destined for the shop of a large dealer. Mrs. Bell worked at what was then rather a new business—the making up of white goods for ladies' wear, which previously had been entirely of home manufacture.

At that time, also, little party excursions to country groves and woods were less common than now. This one so gleefully anticipated by the little Bells had been arranged by some families in a distant part of the city, where Mrs. Bell had resided while her husband was yet with her. Since his death her own hands alone had obtained support for herself and her two little children. Her old neighbors, remembering her with respect and kind feelings, had invited her to join them in their trip, which was to be "to a delightful spot out of the city," they said. Had they realized her straitened circumstances, doubtless they would have mentioned in the note of invitation that she should be at no expense. But no such hint was given.

Midway in a row of lofty buildings stood the pretentious store of Warbut & Co., which Mrs. Bell, with faltering but hasty steps, approached as Sol's last rays gilded western windows and housetops. As she laid her heavy parcel upon the counter—"You are late to-day," was the address of the clerk. "You can leave your bundle, but it can't be examined now, for Miss Warbut has just gone, and of course it can't be paid for to-night."

The grievous disappointment expressed on the widow's face was noticed by the clerk, and with more sympathetic tone he said: "I'm sorry, but you ought to have come sooner."

"I came as soon as I could," was the reply, and the thought which was burning in her heart found vent. "My poor children, how disappointed they will be!" As she slowly retraced her steps, thinking what could be done to cheer the little hearts at home and make some amends for their cruel disappointment, nothing seemed practicable. "If it were not so far to the park," she mused, "so we could walk there, and I had money to get something nice for their dinner; but we can't walk so far, and the car fare would take all that I have, and to-morrow being a holiday I can't get the pay at Warbut's. At home I can make some soup with the vegetables and remnants on hand, and with this solitary quarter in my purse get us a loaf of bread and some cakes for their supper, poor little things, and that is all that I can do."

As they met her on the street corner she imprinted motherly kisses on their upturned, joyous faces, but attempted no answers to their questions. On entering her house she said:

"Darlings, I am so sorry! I was too late and could not be paid. But we will try to have a nice time at home."

"I don't want a nice time in this old house. I want to go to the woods where the brook and water is, and the boat and the squirrels 'n birds," were Johnnie's vociferations as he threw himself on the floor with loud wailing and kicking feet.

Never had disappointment fallen with more crushing weight upon human hearts than now on these little ones.

After various vain attempts to comfort her brother, Marietta turned to her mother:

"How much money would it take for us to go, mamma?"

"I couldn't undertake it with less than a dollar."

"It wouldn't take so much if only you and John went?"

"Not quite, dear."

"I'm so sorry for Johnnie. He wants to go so badly."

"But don't you want to go, too?"

"Yes, mamma, I do. But Johnnie's a boy, and he's only five years old, you know, and I'm most eight. I've got three five-cent pieces in my bank that Mrs. Jones gave me for taking care of her baby."

"I know; but you don't like to do it much, do you?"

"Not for such long spells at once, but Mrs. Jones is a real kind lady, so I don't mind it very much. If I get money enough will you take Johnnie to-morrow?"

"What! we go and you stay at home?"

"Yes, mamma, if I get the money."

"Well, Ettie, if you get the money we'll go."

"I don't mean a whole dollar, but 'most a dollar. Remember, mamma, you've promised to go if I get the money."

"But you don't think of borrowing money, do you, Ettie? You must not do that."

"No; I didn't think of any such thing."

After supper Marietta was missing from the doorstep, but in a short time returned and laid a silver dollar in her mother's hand.

"What does this mean, Marietta?"

"Why, it's the money for you and John to go to the picnic with, and I didn't take any out of my bank either."

"But where did you get it? You haven't been begging it of somebody I hope."

"No, mamma, I'm going to earn it. Goin' to begin to-morrow. Mrs. Jones is going to 'low me a whole quarter for taking care of baby all day, and she's goin' to let me earn all the rest of it. She says it's only paying me in advance; that is, to let me have it before I earn it."

"But, Ettie, do you think that John and I would be willing to go off pleasuring and leave you at home to earn the money for us to go with?"

"Why, mamma, what would be the harm when I want to do it? I want to try to be a little bit like Jesus, for you've often told us that He didn't try to please Himself, but was always doing good to somebody. And you promised me you'd go if I got the money."

"But, child, I had not a thought of your getting it."

At this moment Mrs. Jones came in.

"I am glad you have come, for I wanted to see you. It seems Mariette has been making a bargain with you. But she did not consult me about it, and as I can't agree to her plan I think she had better not be paid for her work until it is done," said Mrs. Bell, as she handed the dollar to Mrs. Jones.

"No, Mrs. Bell, I shall not take it. It's a present to Ettie. I allowed her to think that she was going to earn it. Indeed, I may say she has already earned it, for I have not paid her near as much as I expected to, and have been for some time intending to give her the dollar. You will offend me seriously if you do not let her keep it. I have come here expressly to urge you to take these dear children on the excursion to-morrow, for both you and they need it."

Soon after Mrs. Jones returned to her home, which was on the avenue just around the corner, a basket of cakes and various other dainties was packed and sent around to Mrs. Bell's.

As everything for the wonderful picnic had been so unexpectedly and bountifully provided, the entreaties of Ettie and Johnnie, also her own wishes, were yielded to by Mrs. Bell.

They all went, and even Billy Bay's highly-wrought descriptions fell very far short in the estimation of John and Ettie of the delights of such an occasion.

H. A. BERTHOLF.

Little Heads Together.

No. 1.

BEHEADINGS, ETC.

1. Behead an article of furniture and leave a word meaning having competent strength to do; transpose this word and you have a bundle of goods; behead and transpose this word and you find a meadow land; syncopate and you have an exclamation meaning behold; behead and an article is left.

2. Transpose a water fowl and find a word used in botany; the first and fourth letters form something which printers do not like; the remaining letters transposed form a weapon; transpose them again and it will be free from dirt; syncopate and you have a tribe; syncopate and you have an auxiliary verb; beheading leaves an article; curtail to find another article.

"ITTALIE."

No. 2.

ENIGMA.

I am composed of 26 letters.
My 14, 21, 17, is a pronoun.
My 9, 2, 8, 3, is a mineral.
My 6, 12, 2, 2, 18, 3, 26, 25, is my place of residence.
My 20, 4, 13, 10, is not little.
My 23, 11, 22, 16, is to heal.
My 25, 24, 8, 15, is the name of a man of whom we are told in the Bible.
My 5, 19, 1, 16, are animals.
My 7, 25, 18, is a liquid.
My whole is the name of the place where I spent last summer.

X. Y. Z.

No. 3.

SQUARE WORD.

1. Designs. 2. A false god. 3. A very small particle. 4. Killed.

V.

Answers to Puzzles of October 27th.

No. 1.—Let your yea be yea, and your nay, nay.

No. 2.—

1.	2.
O P E N	N I N E
P I L E	I D E A
E L L A	N E W S
N E A R	E A S E

No. 3.—All smatterers are more brisk and pert
Than those that understand an art;
As little sparkles shine more bright
Than glowing coals that give them light.

Correct answers from B. H. E., Lewis D. and Jennie Labagh.

Puzzles and answers should be directed to COUSIN LOIS, at this office.

DURING Mr. Spurgeon's ministry in London ten thousand members have been received into communion at the Metropolitan Tabernacle and its missions.

Notices and Acknowledgments.

THE AMERICAN TRACT SOCIETY.—Evangel cal but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

FULTON STREET DAILY NOON PRAYER-MEETING,
113 Fulton Street, and 58 Ann Street,
Just east of Broadway, near William Street.
COME IN, REST, AND PRAY.
Stop 5, 10, 15 or 20 minutes, or the hour, as your time permits.

THE CLASSIS OF SCHENECTADY made the following appointments for the ordination and installation of Mr. Evart J. Blekkink, at Lisha's Kill, N. Y., on Thursday, Dec. 2d, at 2 o'clock P.M.: The Rev. J. C. Lowe, President of Classis, to preside and read the form; Rev. C. P. Ditmars, *secundus*. To preach the sermon, by invitation, Rev. J. A. De Baun, D.D.; *secundus*, Rev. R. Doig. To charge the pastor, Rev. N. F. Nickerson; *secundus*, Rev. L. Vanderveer. To charge the people, Rev. H. M. Voorhees; *secundus*, Rev. P. E. Kipp.
C. P. DITMARS, S. C.

CORRESPONDENTS will please hereafter address Rev. Daniel Van Pelt, 50 Fulton avenue, East New York, Brooklyn, N. Y.

CORRESPONDENTS please address Rev. B. C Miller, Jr., at 225 South 3d street, Brooklyn, E. D., N. Y.

THE address of Rev. E. Nevius for the present will be 25 Cottage street, Jersey City.

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PIMPLES removed and the Skin made smooth by using Juniper Tar Soap, manufactured by Caswell, Hazard & Co., New York.
Sold by druggists.

MARRIAGES.

ALLENDORF—ALLENDORF.—At the Upper Red Hook parsonage, Oct. 27, by Rev. G. D. Lydecker, Phillip H. Allendorf, of Milan, N. Y., and Aduella Allendorf, of Upper Red Hook, N. Y.

COX—BURST.—On Oct. 28, at the First Presbyterian Church, Brooklyn, by the Rev. Charles Cuthbert Hall, pastor, assisted by the Rev. J. W. Coleman, Lizzie Randall, daughter of Mr. John Burst, of Brooklyn, to the Rev. Henry Miller Cox, of Herkimer, N. Y.

ELLIOTT—NAGEL.—At the residence of the bride, Union Hill, N. J., Nov. 3, by the Rev. I. W. Gowen, Carrie Louise Nagel to William Alexander Elliott,

MORGAN—MULLEN.—On Nov. 11, by Rev. John L. Stillwell, Mr. Edward Morgan to Miss Emma Mullen, both of Middletown, N. Y.

SCHREIBER.—VAN GLAHN.—At Hoboken, N, J., Oct. 20, by the Rev. I. W. Gowen. Hattie Van Glahn to Carl Schreiber.

SMITH—MACDONALD.—At Guttenberg, N. J., Nov. 3 by the Rev. I. W. Gowen, Edward Everett Smith and Maria L. MacDonald.

STOUT—VOORHEES.—On Wednesday, Nov. 10, at the residence of the bride's parents, South Middiebush, N. J., by the Rev. H. D'B. Mulford, Frank W. Stout, of Monmouth Junction, and Laura, daughter of John J. Voorhees,

DEATHS.

Obituary notices five cents per line (nine words to the line.) For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

HASBROUCK.—At the residence of his son, Josiah, near Stone Ridge, N. Y., Severyn Hasbrouck, Oct. 20, in the 78th year of his age.
Severyn Hasbrouck, for more than 28 years a member of the Reformed Church of Marbletown, N. Y., manifested a deep interest in the Church of Christ previous to his conversion by taking a most active and efficient part in the work of erecting a new church edifice at Stone Ridge in 1851. He not only contributed liberally of his means, but as a member of the building committee rendered faithful and gratuitous service. Subsequent to his conversion he served as an officer in the church.
After a protracted illness and a calm resignation to the will of God, often repeating the lines,

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to His foes,"

"God's finger touched him and he slept."
W. W. S.

PEEKE.—At Chicago, Oct. 25, Harriet O. Peeke, Principal of Lincoln St. School, and sister of Revs. George H. and Alonzo P. Peeke.
Interment in Schenectady, Co., N. Y.

GARNERED.

"A SHOCK OF CORN FULLY RIPE."

In loving memory of James Patten, who died at Berne, N. Y., Oct. 28th, aged ninety-one years.

Garnered the ripened grain! So tranquil now
He lies, the peace of heaven upon his brow;
All restless tossings o'er, all weary pain,
His features worn, their wonted calm regain;
Almost he seems, with the old smile, once more
To bid us welcome at the open door.
O'erclouded thought and homesick fancies past,
Peaceful and sweet the pilgrim's rest at last.

As peaceful, sweet our memory of him;
With quiet tears the eyes that softly brim,
We talk of all his goodness,—tenderly
Recall his words, his gentle courtesy.
His stingless wit, his placid, blameless life,
With unobtrusive deeds of kindness rife;
Nor grieve that for the ripe grain,—peril past,
Fruition comes,—'tis harvest home at last!

DON'T SUFFER COLD TO ACCUMULATE on cold until your throat and lungs are in a state of chronic inflammation. Attack the first symptoms of pulmonary irritation with Hale's Honey of Horehound and Tar and achieve an easy victory. Sold by al Druggists at 25c., 50c. and $1.
Glenn's Sulphur Soap heals and beautifies, 25c.
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Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

An Awful Doom

of any nature is usually avoided by those who have foresight. Those who read this who have foresight will lose no time in writing to Hallett & Co., Portland, Maine, to learn about work which they can do at a profit of from $5 to $25 and upwards per day and live at home, wherever they are located. Some have earned over $50 in a day. All is new. Capital not required. You are started free. Both sexes. All ages. Particulars free. A great reward awaits every worker.

The pain and misery suffered by those who are afflicted with dyspepsia are indescribable. The relief which is given by Hood's Sarsaparilla has caused thousands to be thankful for this great medicine. It dispels the causes of dyspepsia, and tones up the digestive organs.

OF INTEREST TO LADIES.—The scalp may be kept white and clean, and the hair soft, pliant, and glossy, by the use of Ayer's Hair Vigor. This preparation never fails to restore to faded and gray hair its original color. Sold by druggists and perfumers.

Relief is immediate, and a sure cure. Piso's Remedy for Catarrh. 50 cents.

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Is often the beginning of serious affections of the Throat, Bronchial Tubes, and Lungs. Therefore, the importance of early and effective treatment cannot be overestimated. Ayer's Cherry Pectoral may always be relied upon for the speedy cure of a Cold or Cough.

Last January I was attacked with a severe Cold, which, by neglect and frequent exposures, became worse, finally settling on my lungs. A terrible cough soon followed, accompanied by pains in the chest, from which I suffered intensely. After trying various remedies, without obtaining relief, I commenced taking Ayer's Cherry Pectoral, and was

Speedily Cured.

I am satisfied that this remedy saved my life.—Jno. Webster, Pawtucket, R. I.

I contracted a severe cold, which suddenly developed into Pneumonia, presenting dangerous and obstinate symptoms. My physician at once ordered the use of Ayer's Cherry Pectoral. His instructions were followed, and the result was a rapid and permanent cure.—H. E. Simpson, Rogers Prairie, Texas.

Two years ago I suffered from a severe Cold which settled on my Lungs. I consulted various physicians, and took the medicines they prescribed, but received only temporary relief. A friend induced me to try Ayer's Cherry Pectoral. After taking two bottles of this medicine I was cured. Since then I have given the Pectoral to my children, and consider it

The Best Remedy

for Colds, Coughs, and all Throat and Lung diseases, ever used in my family.—Robert Vanderpool, Meadville, Pa.

Some time ago I took a slight Cold, which, being neglected, grew worse, and settled on my lungs. I had a hacking cough, and was very weak. Those who knew me best considered my life to be in great danger. I continued to suffer until I commenced using Ayer's Cherry Pectoral. Less than one bottle of this valuable medicine cured me, and I feel that I owe the preservation of my life to its curative powers.—Mrs. Ann Lockwood, Akron, New York.

Ayer's Cherry Pectoral is considered, here, the one great remedy for all diseases of the throat and lungs, and is more in demand than any other medicine of its class.—J. F. Roberts, Magnolia, Ark.

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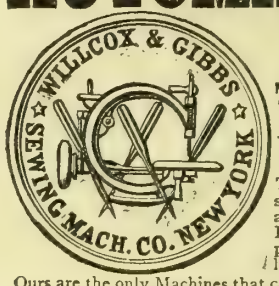

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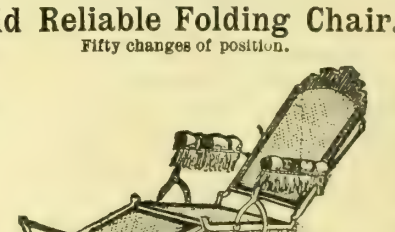

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Reserve for re-insurance	$2,265,427 80
of which for Inland Marine, $5,969 52	
Reserve ample for all other claims	553,971 20
Capital paid in cash	1,000,000 00
Net surplus	1,358,579 85
Total Cash Assets, Jan. 1, 1886	$5,177,478 99

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Reserve Premium Fund	2,938,020 00
Reserve for Unpaid Losses and Claims	301,040 10
Net surplus	1,319,341 71
Cash Assets	$7,628,401 81

SUMMARY OF ASSETS.

Cash in Banks	$126,608 99
Bonds and Mortgages, being first lien on Real Estate	743,300 00
United States Stocks (market value)	2,912,697 50
Bank and Railroad Stocks and Bonds (market value)	1,733,640 00
State and City Bonds (market value)	226,000 00
Loans on Stocks, payable on demand	130,000 00
Interest due on 1st July, 1886	12,394 74
Premiums uncollected and in hands of Agents	290,646 97
Real Estate	1,324,113 61
Total	$7,628,401 81

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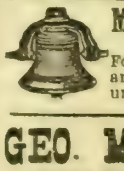
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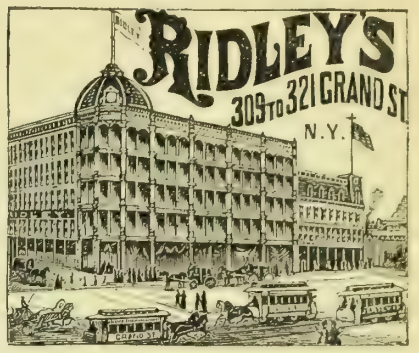

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The Necessary and Unnecessary Work of the Sunday-School Teacher.

BY GERTRUDE L. VANDERBILT.

(A Paper read at the Ninth Convention of the Kings County Sunday-School Union, N. Y.)

PART III.

THERE is another work which takes up the time and attention of the teacher and is part of the temporal duties of the school; this cannot be set aside as celebrations might be. It is as to the *cloth ing* to be provided for very poor children who, without this help, could not attend. At first this seems like a question to be easily settled; practically, it is not so easy. The pride of the poor makes it difficult to please them. Give little Mary Ann a neat calico dress. If she wear it to Sunday school you will find that her mother has added a fancy overskirt, so trimmed with braid or lace that the mortified teacher scarcely recognizes the pretty simple dress she had given in the bedizened apparel in which it appears. Or, the dress may be worn for one Sabbath, or two, and then the child is seen playing in the street, where the dress is so soiled and spoiled that there is soon a fresh demand upon the patience and the purse of the teacher. Where clothing is really needed by the children of worthy people the matter is quickly disposed of by providing the outfit. In such cases duty is plain. But where there exists an evident desire to get all that is to be had, and to impose upon kindness just so far as the kindness can be imposed upon, then the duty is not so plain, for the teacher conscientiously has a desire to save the children from the example of just such parents. But material for clothing is so inexpensive that I think parents could fit out their children for school more often than they do. It is not so much poverty as it is pride that cries for relief. It is the pride that craves showy apparel, so that children of poor parents may present the same appearance as those of more wealthy people. Care must be taken, or we pamper pride instead of relieving poverty.

There is no inflexible rule by which to determine how far relief should be given; such cases may be safely left to the judgment of the teacher, but let us encourage, when possible, an honest independence on the part of the parents rather than foster the inclination to lean upon others for the care of the children, for this undermines rapidly all self-respect and leads to selfishness and to idleness.

There are other forms of beneficence which sometimes are a heavy tax upon the resources of the teacher, such as the entertainment of the class at home, the offering of rewards of merit, or the interchange of gifts at Christmas or upon other occasions. As these are, however, entirely voluntary acts, and self-imposed, they are not open to the objections previously referred to. Indeed, these seem like such affectionate proofs of interest between teacher and taught that they should be encouraged. It is only when these are carried to an extreme that they are injudicious. The teacher who presents costly gifts, or offers expensive rewards to his class takes precedence, in the estimation of the children, over others who have not the pecuniary means to do the same. This leads to jealousy and ill-feeling, a tendency which is to be deplored.

All these matters, however, in the majority of cases may be safely left to adjust themselves. These are of personal interest, and the Christian teacher is not likely to make a mistake. Any genial influence brought to bear upon the class by the teacher can hardly fail to be productive of harmony and goodwill, if done in the right spirit. If such be the case we can scarcely include these in the category of amusements which do not produce the same results.

In what we have said we have thus thrown out the suggestion that, while much ought to be required of a Sunday-school teacher, there may be work and requirements of various kinds made, which are not really duties. So much time and money throughout the year are devoted to pleasing, amusing and securing attendance upon the school that it sometimes seems as if the higher object of spiritual instruction is overlooked. The whole machinery of the school has got to be expensive and cumbersome, and the attention is sometimes diverted from the main object for which the machinery is put in motion. We should discriminate between what can be dispensed with and what is really necessary for the spiritual good of the children, otherwise we shall overburden the conscientious teacher and divert funds given under a desire to help along the school, to the mere physical amusement of children who are not in need of such relief.

Could we place in one scale the noisy, bustling efforts made to increase a school numerically, and in the opposite, the loving prayerful work of the Christian teacher, acting upon the heart of the child like the silent dew upon the buried seed, which scale would show the weighter results? But we may have both, you reply. We may—but let us be careful not to throw the greater amount of work into the least important scale.

As teachers, we may have a right to throw off from our shoulders such burdens as form our unnecessary work, but God Himself has asked us to train the little ones from Him, and what *He* asks us to do He will give us strength to perform.

In the picture galleries of the old world you may see artists standing before the work of some great master, striving to transfer the beauty of an angel-head, or the ideal loveliness of some sweet face to the copy he is making. How constantly the sketch is compared with the original, how closely the pattern is studied so that the artist may give a true copy of what was in the mind of the great master. So let us study the picture gallery of God's Word, that we may form the children in exact likeness of the pattern He has set before us, and then our work as teachers in the Sunday-school shall not be in vain.

Home Readings.

LESSON 9. FOURTH QUARTER.

M. John's Vision of Christ ..... Rev. 1: 1-20.
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W. Ephesus, Smyrna..... Rev. 2: 1-11.
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THE LESSON.

I. THE INTRODUCTION TO THE VISION.—VS. 4-8.

V. 4.—"*John to the seven churches which are in Asia.*" The number of churches to which these revelations were originally addressed was doubtless limited to seven, because that number represents completeness; and, therefore, these churches are to be regarded as the representatives of the Church universal. Those in Asia were selected in all probability because the people in those churches were intimately acquainted with John. "*Grace be unto you and peace.*" This book begins in the epistolary form, although after the messages given, especially to these churches, that form passages into the prophetic. "*From Him, which is, etc.*" By this expression John evidently intended to designate the Father. "*And from the seven Spirits which are before His throne.*" This does not indicate a plurality of Spirits associated with the Father and Son in the Godhead, but refers rather to the manifold fulness of the Spirit's activity, as in the lines

> "Thou anointing Spirit art,
> Who dost Thy sevenfold gifts impart."

V. 5.—"*And from Jesus Christ.*" His name, which usually stands second in such combinations, is placed last because the writer wished to speak more fully of Him and His work. "*The faithful witness.*" Truthful in all that He has declared, and faithful in all that He has promised. "*The first begotten of the dead.*" The earliest of the resurrection of all who sleep in Him. "*And the prince of the kings of the earth.*" By subjection to the will of God, He had secured all that Satan had offered on condition of His subjection to him. From the description of the dignity of Christ, John passes directly to an ascription of praise to "*Him that loved us and washed us from our sins in His own blood.*" After all, Christ's claims upon us are felt more vividly when we consider what He has done for us, than when we simply regard Him in His rightful dignity and power.

V. 6.—"*And hath made us kings and priests.*" The Revised Version gives a more accurate translation of this clause, "*Made us to be a kingdom, to be priests,*" *i.e.*, a kingdom composed of priests whose king is Jesus. "*To Him be glory and dominion forever and ever.*" Such an ascription of glory and dominion can be made only to God, and all such passages indicate the Apostle's belief in the divinity of Jesus.

V. 7.—"*Behold, He cometh with clouds.*" In prophetic anticipation John looks beyond all intervening events and sees, as if near at hand, the blessed consummation when Christ shall come to judge the earth. This coming shall be before all men, for, "*every eye shall see Him.*" His coming shall bring woe to those who have been among His enemies, for "*all kindreds of the earth shall wail because of him.*"

V. 8.—The form of this verse indicates that these words were spoken by God as an explicit message for John to record in this place, but there is nothing in the context to suggest such an oral message earlier than verse 11. "*I am Alpha and Omega.*" The first and last letters of the alphabet of the Greek language, which John employed.

II. THE CIRCUMSTANCES OF THE VISION.—VS. 9: 11.

V. 9.—"*I, John, who also am your brother and companion.*" John does not arrogate to himself any titles or dignities. He is simply the brother and companion of those to whom he is writing. "*In tribulation, and in the kingdom and patience of Jesus Christ.*" Although John escaped many dangers to which other Christians had been exposed, yet his life had been by no means free from tribulation. He, no less than Peter, had been compelled to follow in His Lord's footsteps along the doleful way of suffering. "*Was in the isle that is called Patmos, for the word of God.*" The well established tradition is that John was banished to Patmos during the reign of Domitian, in order to prevent him from preaching the Gospel, but this banishment gave him a more wonderful message, and a wider audience.

V. 10.—"*I was in the Spirit on the Lord's day.*" This evidently refers to some unusually exalted spiritual condition, when heaven sees very near to the soul. "*And heard behind me a great voice.*" This voice was that of the King in His majesty, speaking to John in order to attract his attention to what should follow.

V. 11.—"*I am Alpha and Omega.*" Jesus here utters the same things concerning Himself that the Father was represented as saying in verse 8, "*What thou seest, write in a book, and send it unto the seven churches which are in Asia.*" John is thus distinctly commissioned to make known the visions he was about to see to the Church universal.

III. THE VISION.—VS. 12-18.

V. 12.—"*I turned to see the voice that spake with me.*" This, of course, was natural, not only to satisfy personal interest, but as a matter of respect to the speaker. "*And having turned I saw seven golden candlesticks.*" In the symbolism of the Old Testament, the candlestick stood near the entrance to the holiest place. Here seven candlesticks are used to indicate the presence of Him who makes all places holy by His presence.

V. 13.—We have now a description of the personal appearance of Jesus in His glory. His form was human, for He was "*like unto the Son of Man,*" but all the accessories of dress and appearance raised Him to a position of utmost majesty and dignity. His long garment, girded high up about the breast, indicated the repose of a victorious king.

V. 14.—"*His head and his hairs were white like wool, as white as snow.*" This does not indicate old age, but rather the dignified beauty which accompanies a crown of white hairs upon the brows of our friends. "*His eyes were as a flame of fire.*" Clear, penetrating, indicative of unfailing energy.

V. 15.—"*And his feet like unto fine brass, as if they burned in a furnace.*" There is some doubt as to the correctness of the word brass, as representing the original term, but the ideas which we associate with this substance correspond well with the evident meaning of the entire clause, which represents Jesus as standing or walking, with feet resplendent with glory, not travel-stained as when on earth. "*And his voice as the sound of many waters.*" Sonorous and suggestive of reserved power.

V. 16.—"*And he had in his right hand seven stars.*" These stars represent the churches to which this message was sent, as the objects of the especial and effective care of Jesus in His glorified state. "*Out of his mouth went a sharp two-edged sword.*" This represents His word penetrating the most stubborn defences of the heart, and destroying the enemies of the Lord. "*His countenance was as the sun shineth in his strength.*" The general expression of His combined features was thus clear, brilliant, and overwhelming.

V. 17.—"*When I saw him, I fell at his feet as dead.*" This sudden vision of divine majesty and glory was too much for John and he fell senseless at the feet of his Lord. "*And he laid his right hand upon me saying, Fear not.*" Jesus does not wish to cast down, but to lift up. "*I am the first and the last.*" Again Jesus affirms His eternity and so claims divine prerogatives.

V. 18.—"*I am he that liveth.*" Revision, "The living one." Having life in himself and source of all life in others. "*And was dead.*" More literally, "became dead," *i. e.*, gave up for a season my life. "*Behold, I am alive forevermore. Amen.*" As His death had been voluntary, so it had been temporary, for He rose again the third day. "*And have the keys of hell and of death.*" He not only conquered death for Himself, but for all His.

LESSONS FOR TO-DAY.

1. All Scripture is profitable, and no part should be slighted.

2. God anticipates coming trials by bestowing needed grace.

3. The love of Jesus for us is an active and enduring love.

4. In His kingdom we are to both serve and rule.

5. It is by tribulation and patience that we obtain the kingdom.

6. What we learn of Jesus we should be ready to impart to others.

7. Our beloved is the chief among ten thousand.

8. He holds His people in His hand to guard and control them.

How He Found the Way.

THE spot was pretty enough. Great willows bending over the clear stream which reflected the long, graceful branches of verdure. A hillside donning the many colored garb of autumn.

But all this and even the glorious anthems of silvery-throated birds was lost upon the boy sitting on an old log with his face buried in his hands.

"It is no use," he murmured, heaving a deep sigh, which might have arisen from the over-burdened heart of a man of fifty; but it was pitiful indeed to see a boy of fifteen so much in trouble.

"I might as well give it up and content myself with the idea of being an ignoramus all my life."

Mrs. Arnold had very little of this world's goods. One acre of ground, which she and her son cultivated in the summer, gave them a scanty support and enabled them to save a few dollars to help them through the winter.

Their humble home was unfortunately just far enough from town to make it necessary for George to pay a small tuition in order to attend the public school. The tuition seemed small, but was a great deal to him and his poor widowed mother.

His greatest desire was to acquire an education which would enable him to obtain a lucrative position, that his mother's declining years might be free from toil and care.

"Mother says to pray when I reach the Red Sea, but I am about losing faith in such things," thought George with doubt and bitterness that would have been far more becoming to a hardened infidel.

Whom have I on earth beside Thee—
Whom in heaven but Thee?

A little strange that such fitting words—words too, which he had heard at Sunday-school, should have found an echo in his heart at this moment when they were most needed.

"Whom indeed have I but the great source of all help?" Down by the old log George knelt and prayed for assistance and guidance. George had not intended going to town until Saturday, but his mother answered a letter which she had been thinking about doing for several days, and George told her he would mail it, as there was no work to be done that afternoon.

As he left the post-office, Harry Jones met him and asked if he were going to start to school on Monday.

"I can't go this year," replied George.

"Can't go. Why not? We are going to have the best school this year we have ever had. A number one principal, none of your one-horse teachers like some we have had in our dark ages. Say, why don't you come?"

"I can't afford to pay the tuition."

"Why, it isn't much."

"No, it wouldn't be for you who never knew a want, but two dollars is a large amount to me. In fact it might as well be twenty. We've had a hard time since father died, four years ago."

"Well, I know of something. Come with me, and let us see father. I heard the professor ask father if he knew of a boy who would read for him at night. There is something the matter with his eyes; I believe he said the optic nerve was out of fix some way, and he wants to hire some good reader to read law to him. You know you always got the prize for reading. Well, sir, this is the best thing I ever thought of. You'll get to go to school yet, old boy."

George obtained the position without any difficulty, and gave such entire satisfaction that he received a good salary, which enabled him to pay his tuition and assist his mother also.

Years afterwards, when he had attained an exalted position in the world, he loved to tell young Christians how he had found a shining path through every Red Sea of difficulty.—*Christian Advocate.*

A Classic Retreat.

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The Founder and Patron—A Friend of Florida—The New Institutions Flourishing—The Course of Study—Faculty, Etc.—Interesting Details.

"And eastward, still, upon the last green slope
From which the Angel of the Morning Light
Leaps to the meadow lands, fair Amherst sat,
Capped by her many-windowed Colleges."

A SCORE of years hence, the old graduate of DeLand, returning to visit his Alma Mater, will look upon her stately buildings with feelings of pride, and perhaps express them in flowing numbers as rhythmical as those written on approaching a more venerable institution in the old Bay State. There is always a peculiar charm about an academic town. A stranger visiting Cambridge or Andover feels this at once; he notes the influence of culture in everything, the architecture, the manners of the people and the quiet dignity with which business is transacted. He seems to breathe a different atmosphere and the charm increases as his visit lengthens. Already these features are noticeable at DeLand, although the college is still in its infancy. It was the purpose of the founder,

HON. H. A. DELAND,

to establish in Florida a Christian institution which should be inferior to none in the country, but he added to his generosity remarkable foresight in the selection of the locality. The city of DeLand is in Volusia County, on the east coast of the peninsula, about 100 miles south of Jacksonville. It is accessible by both river and rail, located on high, rolling pine land, not near any water standing or running, and is remarkable for its general healthfulness. The climate is almost a specific for throat and lung troubles, catarrh, rheumatism, etc. The population numbers about 1,500 white people, and is far superior to most Northern towns of the same size in its moral and intellectual tone. There are in the city six white churches, all possessing houses of worship, a well-organized public school and a kindergarten. Three weekly papers are published in DeLand also. The general healthfulness and beauty of the city, its accessibility, together with the high character of its inhabitants, and the stimulating, intellectual, moral and religious influences make this almost

AN IDEAL LOCATION

for an institution of learning. It is destined to become to Florida what Cambridge is to Massachusetts, or New Haven to Connecticut, the educational centre of the State.

DeLand Academy and College is situated about one-third of a mile north of this thriving town, and in one of the most beautiful and healthful sections in Florida.

THE MAIN BUILDING

is situated on the corner of the two principal thoroughfares of the city, Woodland Boulevard and Minnesota avenue. It presents an imposing appearance as it rests upon a beautiful and gradually rising knoll, in close proximity to the dark green orange trees laden with their golden fruit, and surrounded by the tall and stately pines. In architectual design it is one of the most handsome and best arranged buildings for educational purposes the writer has ever seen. Upon approaching the building one is ushered into a large hall with wide and easy stairs leading up to the second story from both front and rear. The ground floor contains the chapel, where the students assemble in the morning for daily prayers and worship, the recitation rooms of the grammar department, the office of the president, and the library, which holds upon its shelves hundreds of carefully selected volumes, embracing the works of all the finest authors. A large room, where those can study who prefer a desk, furnished with dictionaries, globes, charts, blackboards, etc., to use in the pursuit of knowledge, is to be found there, and also the president's recitation-room, used for recitations in the languages, and higher branches.

THE SECOND FLOOR

contains the scientific department and recitation-rooms of the same, which are supplied with an unusually fine set of instruments and appliances, giving rare opportunities to those who desire to pursue the various departments of science.

Here also are the recitation-rooms of the Preceptress, Mrs. Helen B. Webster, in addition to two large rooms devoted to the study of art. The founders of this institution, appreciating the growing interest in drawing as a necessary branch of education, and also the demand for instruction in the more advanced department of art work, have organized

AN ART DEPARTMENT

in connection with which instruction will be given in every kind of mechanical and industrial drawing, painting in oil and water colors, crayon and clay modeling, as well as all forms of recent decorative art work. This department is under the management of Miss Annie R. Tuthill, a full graduate of the Cooper Union Art School. The building is heated with steam, and the halls, rooms, library, chapel and recitation-rooms are all large, light and airy; a great deal of skill and method has been used in the planning and construction of the building.

THE NEW DORMITORY

which has been recently erected in close promixity to the College and is an important part of the institution, faces on Minnesota avenue, and is known also as

STETSON HALL,

after Mr. J. B. Stetson, who generously gave almost one-third the cost of the entire building. Upon entering the broad, spacious hall, first on the right are the parlor, reception and music-rooms, back of which is the large and cheerful dining-room; to the left of the main hall are two suites of rooms which are divided by a hall of smaller dimensions. The front suite is occupied by the President, Mr. J. F. Forbes, and his family, and the other suite by Mr. Theodore Shotwell, the steward, and his family. The building is supplied with a double stairway leading to the second story, which completely divides the apartments of the male and female students the same as if in two entirely separate buildings.

The gentlemen's and ladies' sides of the building are comfortably, even elegantly furnished; each room is 12x15 feet and has a large closet. A lovely view is obtained from this building and especially from the second and third floors, as it stands at quite an elevation above the surrounding country. The dormitory is a model of neatness, beauty and comfort.

Professor Forbes, the President of the College, is a graduate of the University of Rochester; he spent one year abroad in a German university and gymnasium, making a specialty of the French and German languages. For the past seven years he has been teacher of Latin and Greek in the New York State Normal School at Brockport, N. Y., and previous to that time had had large experience in high schools and academies. He brings to the institution ripe scholarship, long experience and a love for his work. The other members of the Faculty are instructors of experience and reputation.

DeLand College is destined to become one of the leading institutions of the South and will not only offer opportunities for education unsurpassed in the North but, by educating the sons of Florida within her own borders, will give a

TONE AND CHARACTER

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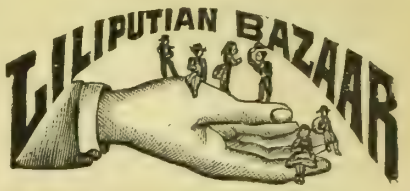

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The Christian Intelligencer.

Een-dracht maakt macht.

VOL. LVII.—No. 47. WHOLE No. 2939. NEW-YORK, WEDNESDAY, NOVEMBER 24, 1886. $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

EX-PRESIDENT ARTHUR.—The quiet and unpretending gentleman who was laid to his rest last Monday enjoyed a singular felicity. He was the fourth man in our history who came by succession, and not by election, to the Presidential chair, and he alone gained rather than lost by the elevation. His deportment while Garfield lay on his bed struggling with the results of a ghastly wound, was all that could be desired. And from the time he entered upon the duties of the Executive, he steadily grew in public favor. His administration was able and wise and dignified. It did not please violent partisans, and of course was obnoxious to the opposite political party, but it won the confidence and approval of moderate, thinking men, and will go down into history as one of the best the country has had in times of peace. Certainly few now living will forget with how much apprehension men viewed the transition from Garfield to Arthur, and how pleasantly and surely that apprehension was removed as time disclosed the sterling qualities of the new Chief of State. A great, brave, kind heart ceased to beat when Gen. Arthur died last Thursday morning.

CHURCH UNION.—The bishops of the Episcopal Church have given to the public a basis of union for the evangelical churches of the United States, and at the same time declared their desire for a union. Would not a practical exhibition of the sincerity of this desire have a great effect? If the bishops or their clergy would exchange pulpits with the ministers of other denominations, so acknowledging other ministers to be ministers and other churches to be churches, would not the act promote Christian union? In what respect can the Episcopal ministry claim an Apostolic succession superior to that of the Reformed (Dutch) Church? The ordination of the ministry of the Reformed Church comes from the same source, comes also through a liturgical State Church, and has passed without a break, without a stain, without corruption, from generation to generation. In what respect are the Episcopal churches more in the line of Apostolic succession than the Reformed churches?

THANKSGIVING is profitable. Trials and troubles, wants, dangers, follies, weaknesses, annoy and vex, and imperiously demand attention. Men must think and think a great deal about them. They must be met, provided for, overcome or removed, for they threaten to be disastrous, often to be ruinous. In the thought and effort to master and conquer or to relieve one trial, ten mercies or a hundred will receive no attention, for they call for none, and will be overlooked and forgotten. The trouble or peril makes an impression, the mercies often make none. It is well to be called to an enumeration of our mercies, of the gifts and opportunities, the help, the deliverance, the provision for our varied wants, received from a kind and watchful Providence, and for which we have reason to be thankful. Thanksgiving day comes at a good time for such a reckoning. We are to give thanks for the mercies of the year. Thanksgiving day falls on the last week of next to the last month of the year. An intelligent estimate of the year and its results can then be made. The festival day of the last month of the year is not interferred with, nor a due observance of the first day of the following year. The call to thanksgiving comes at the proper time. Let us count up our mercies, let us set them in order over against our privations and troubles and cares. The mercies exceed in number and value and importance. We have been tested in various ways from various sources; the mercies have upheld us and enabled us to endure the testing.

It is a great privilege to be living in such a time as this, when the world is advancing with such rapidity in knowledge, in discoveries and inventions that add to the power of man, in social and political arrangements that relieve from oppressive or limiting regulations and give a larger freedom to human action, in provision for the comfort of life, in a better knowledge of and a higher regard for virtue; when benevolence is extending its beneficent sway; when the kingdom of Christ, of God, of heaven is advancing as never before. Even the sick man, and the poor man, and the obscure man ought to be thankful for life alone in such a time as this, and for the opportunity to add his push, feeble though it may be, to the car of progress.

The year to Americans has been one of anxiety because of the struggles of the wage-earners. The world has never seen strikes of workingmen so extensive, so prolonged, involving so many persons and so many interests. But we have reason to be thankful that the acts of violence have been so few, that so much regard has been paid to public opinion, that the influence of free American institutions has restrained and modified the action of men bent on working out a revolution. Where and when have tens of thousands of workingmen, striving for such an end, been so orderly, so regardful of the rights and welfare of their fellow citizens! Is not this very unrest also a condition to be thankful for? How much better it is than stagnation, or sullen submission! It is an evidence of life and energy reaching out after better conditions of life and a better life. It is not always well-informed, is sometimes mistaken, at times unjust, but will learn, will discover the right end and the right way to it. It is a part of the majestic movement which has lifted the laborer out of serfdom and made him a freeman, given him a voice in the choice of his rulers, vastly increased his knowledge and in many ways ameliorated his condition.

We have reason to be thankful for the triumphs of the faith we hold,—triumphs in ourselves, in our families, in our beloved country and over the wide world. Since the last Thanksgiving day thousands of souls in this land have been brought back to God through our Lord Jesus Christ. The last winter brought to many a new and blessed life. The Spirit of God delivered many from the bondange of sin and gave them the glorious liberty of the sons of God. What occurred here has been enjoyed also in many lands. In thousands of homes, where one year ago no altar to the true God had a place, there will be to-day praises to Him who hath loved us and bought us with His blood, and made us kings and priests unto God.

AN OLD CALUMNY.—A respectable Albany newspaper recently repeated the old charge that the good people who are solicitous about the state of the brethren abroad might better "turn their attention to the savages at home." No doubt the writer supposed he had reason for saying what he did, but he had none at all. He was simply showing his dense and inexcusable ignorance. The persons who contribute to foreign missions are the same that uphold all sorts of missionary work among "the heathen in the large cities;" and the only difference is that where one dollar is given for the former, five dollars, and sometimes ten, are given to the latter. Their charity begins at home, but it does not end there. Like the Master's, it takes in all the world and extends to every creature. It would be well for self-appointed critics of the churches to look into their working, and see whether there is any, even the least, foundation for the time-worn assertion that the followers of Christ neglect the heathen at their doors while they cross oceans and continents to carry the Gospel to the perishing millions.

A GREAT MISTAKE in evangelistic work is too much concentration in the matter of holding meetings. Take a city with a population of fifty or sixty thousand, in the midst of which some twenty or more Protestant churches are in operation, instead of securing the largest public hall available, and having a series of great, overcrowded meetings, better, more thorough and effective work can be done, and more people who need to have the Gospel taken to them reached, by having meetings in progress at the same time in different sections. Less concentration and greater diffusion of the gifts and forces of the various churches will show the best results in the matter of systematic visitation from house to house, and in securing the attendance at the meetings of non-church-goers. This is not a theory of ours; it is the testimony of careful observation and practical experience. Where it is the desire, by union evangelistic meetings, to reach every family in a city, the wise method is that adopted by the Protestant pastors and churches of Philadelphia, given in detail in this journal of November 10th. We refer to this believing it to be a good basis on which to plan a union effort.

The Spiritual Outlook.

THE last annual report on "The State of Religion," which is in the Minutes of the General Synod of 1886, presents encouraging statistics of progress during the past ecclesiastical year. There were gains over the previous year of 11 churches, 755 families, 400 members received on confession, 449 on certificate, and a net gain, over losses by dismission and death, of 3,585 communicants. There were numerous revivals and many churches received larger accessions from the world than usual. There were other items of encouraging advancement on various lines of Church work. For all such tokens of Divine favor we should be very thankful.

But the reports reveal other facts that are not so cheering. For instance: *Ninety-one churches report not a single person received into their fellowship on confession of Christ!* Thirty-three churches report but one, and thirty-eight report only two new communicants thus received. Some of these churches were vacant, some sent no reports and others reported the figures of the preceding year; but the most of them reported in part. Many have excellent pastors; some are very small and weak in every way; others have goodly numbers of families, communicants and Sunday-school pupils and workers. The Classis of Arcot, India, is not included in these statements, although its showing in this relation is quite as favorable as the average of our American Classes.

But here are the crucial facts for the home churches to ponder and pray over: that of our 513 American churches, more than one-fifth have not received any additions from the world during the last reported year, and that in seventy-one others the accessions by confession were only 109. That is to say further, that, while 4,549 persons were admitted to 351 of our churches, during the same period only 109 were admitted to 71 of the re-

maining 162 churches. Is this a satisfactory result? Ought it not to arouse the spirit of the whole Church, and set us all to thinking and feeling and praying and laboring more earnestly for the revival of God's work?

It will not do to charge the deficiency upon the sovereignty of God; nor will it mend matters to say that we are not worse off than some other churches; neither would we venture to utter one word against the good ministers and pious elders and deacons and Christian workers in these churches. Their more successful and happier co-laborers should tenderly sympathize with them, encourage and help them in every way they can.

But the question returns with painful force, which was keenly put by an eminently blessed pastor, *"Is conversion becoming a lost art in the churches?"* Is soul-saving less urgent than "church-saving?" Ought not pastors and their spiritual advisers and helpers, the elders and the active Christians, to give more thought and time and strength to aggressive movements upon the unconverted and unbelieving world? More people are born and more die every year in our own country than are converted to Christ; and yet the Christian Church never had great numbers, and temporal and spiritual resources; nor more open doors, nor more inspiring opportunities and powerful motives to hearty and promising evangelistic work, than she has at this very time. When conversions cease in any church and congregation, what doth hinder? When the Spirit is withheld, why is it? Is it not time for pastors and people to echo the outcry of the convicted at Pentecost, "Men and brethren, what shall we do?"

One thing we must not do: We must not settle down into fatalistic indifference and despairing dependence upon the sovereign movements of the Holy Ghost. The Comforter works directly, and by the means of grace. No promises of God's Word are greater than those which assure us of His blessings for those who ask the Holy Spirit of Him. Moreover, delays are not denials on the part of God in answering prayer for the best of gifts. And often there are unconsciously and unknown to ourselves, gracious, silent preparations for revivals in the hearts of many separate believers whose secret, isolated prayers blend into one mighty volume at the throne from whence the river of life flows down to earth. We may even now be on the eve of a "time of refreshing," for which the facts that alarm and those that encourage are the signs and heralds of the waiting Church.

O, LORD, REVIVE THY WORK.

THE DUTCH MARTYROLOGY is not a rendering mainly from the Dutch Book of Martyrs as we supposed. The Rev. Mr. Van Pelt is compiling a record from various sources and adding the observations made by himself during a visit last summer to the Netherlands. The papers we have the privilege of publishing from week to week are therefore a new statement of important annals and probably in a large measure more complete than any hitherto published. One characteristic is beyond question; they constitute the best and most comprehensive account of the Dutch martyrs to be found in English literature. Hitherto English-speaking people have had only a general knowledge of the men who suffered unto death for Christ's sake in the Netherlands, now that knowledge will become definite and particular. For such persons Mr. Van Pelt is adding a new and most valuable chapter to the history of the Church of the Reformation.

INACCURATE VERSIONS.—Some good persons have been troubled by the fact that modern criticism has shown the incorrectness of the translation of certain passages of Scripture, which yet have been of great comfort to many of God's people. An instance is Job's utterance "Though he slay me, etc." Prof. A. B. Davidson explains this on the ground that though the words are an inaccurate rendering of the original, yet they express forcibly great general truths of Scripture, or at least truths generally Scriptural. He suggests as a parallel many of the pulpit expositions heard from week to week. They are anything but exact exegeses, but they set forth in a rough and right way a meaning for which there is Biblical authority somewhere or other, and doubtless benefit many, although they give a bad quarter of an hour now and then to the unhappy few, as the saying is, *di color che sanno* (to those who know). He adds what is very true, that correct exegesis is one of the rarest things to meet. The reason is that the power of producing it is not a gift but an acquirement. [But is not tact at seizing the sense of a passage born with a man?] Many sermons bear witness to the brilliancy, the thoughtfulness, or even to the laboriousness in certain directions of their authors, but comparatively few give any evidence of a patient study of Scripture in its connection. This is not a bad hint to those whose habits in the matter are yet to be formed.

The Earthquake's Errand.

ONE fearful night,
As by the pillars that uphold its girth,
The King of all arose, and shook the earth
With fearful might.

As giant tree,
All shivered by a bolt from heaven's own hand,
So, shattered all, doth yon fair city stand,
Beside the sea.

In midnight hours
The south wind bears a wail of grief and pain;
The north wind answers once and once again,
"Your loss is ours."

Do they forget,
Forget, forget those years of blood and tears?
Nay, all the wrath was buried with those years,
And love is yet.

Our motherland—
She, too, puts every bitter memory by;
Her children suffer, and she hears their cry
With outstretched hand.

By earthquake shock,
The poet sings, has gold been oft revealed,
That else had lain for aye and aye concealed
Beneath the rock.

It showed us, then,
That, under all, yet love may buried be,
So long and deathlessly, where none may see,
In hearts of men.

—*Maria L. Eve, in The Congregationalist.*

"Old Colony" Papers.

Archibald Alexander Hodge.

I RETURNED from the Harvard celebration to find Princeton in mourning, stricken as this historic seat of great and good men has seldom been. Dr. A. A. Hodge had preached in Marquand Chapel before the College students on the previous Lord's day with his usual vigor,—in fact, an authoritative critic belonging to the faculty pronounces it one of the greatest sermons he ever listened to. During that same day, perhaps due to the sudden transition from a very warm building to the raw November air, he developed a cold that fastened itself upon the kidneys (which probably must have been secretly diseased already), and he soon sank into unconsciousness, and so passed away on Thursday evening.

Princeton, I say, is stricken and in mourning. And by this I mean to imply that just now our sense of personal bereavement is uppermost in our minds and hearts. Dr. Hodge was as beloved by his neighbors and associates as he was eminent throughout the Christian world for his attainments and services. He was on the kindliest and most unconstrained terms with all, and was gentle, generous and loyal in all his relations with the local church and town and social life. His cordial and unconventional association with myself and family have been among the brightest phases of my recent experience.

He was a man of striking individuality. His appearance was peculiar. He had a square head, sandy hair and whiskers partly whitened by advancing years, the top of his head being bald with a slight furze of ineffectual hairs. His face was florid, with deepening lines and marked features—especially the "wide, loose" oratorical mouth. He was rather short and broad in figure, and walked with a swinging and even a sidelong gait. He was plain, if not "free and easy," both in his manner and attire, and yet impressed all with a sense of genuine dignity and unaffected courtesy. He was conspicuously near-sighted, and even with glasses was obliged to hold his book close to his eyes. His voice was a clear and pleasant head-tone, but not powerful or pliant, and the matter of class-room lecturing did not tend to increase its force or volume. His conversation was sprightly and humorous. He spoke his feelings and opinions with the frankness of a child, and they were apt to be eccentric and even startling in their radical and logical conservatism. He was a wide reader in all departments of literature, not excepting what is known as "light." He was, in fact, the farthest removed from a mere book-worm or "dryasdust," or the common notion of a didactic or polemic theologian of the much maligned "Calvinistic" type.

As a man and a Christian he was humble, tender-hearted, spiritually minded, and devoted to the practical and saving ends of the truth which he was set to teach. In training young men for the ministry his most essential emphasis was placed upon the personal and spiritual knowledge of Christ, and he was inexorable in opposing the entrance of all not thus qualified into the sacred office. In the very last Sunday afternoon conference with the theological students which I attended, only two weeks before his death, he turned from what was a specially intellectual theme to urge, in tones of mingled tenderness and peremptoriness, the prime importance of a spiritual equipment. His prayers were wonderful for their simplicity, unconventionality, fulness, and religious glow. Not only in his sermons but in his lectures he was unable at times to repress his emotion, especially in allusion to Jesus. With perhaps one exception, I never saw a man of learning and power who seemed to have such a depth of tenderness and personal affection towards his Saviour.

Talk about a "christocentric theology," as something which Germany and its Andover conduit are called to introduce as some "new" thing. This representative Calvinistic theologian of America, the heir of all the Calvinistic ages, literally wanted to "know nothing among men" and to teach nothing to the teachers of men "but Jesus Christ and Him crucified." He loved Jesus as a child loves his mother, he shook with emotion at the very name, and came back as constantly to the theme of the Cross as a released spring to its place. It was not a mere "historic Christ," either. It was the personal Saviour and Master, with whom he walked, and with whose grateful remembrance and communion he thrilled. Coming straight from cultured and cynical Harvard, I am peculiarly impressed with the reality and vitality and practical power of the heart-religion, the "emotional" religion, which Dr. Hodge illustrated, and which have been so evident in the services that have followed his departure. There is a tender and triumphant note about them all,—no classic eulogy of the scholar and the upright man, but the same tone which has left its traces in the catacombs where the early Church laid away its dead in the twilight of an assured resurrection morning, and the fraternal spirit which breathes through the Epistles of the beloved disciples.

Dr. Hodge was the last man to make account of small and unessential points of belief. He was as catholic and truly liberal of spirit as he was rooted and loyal to the great truths of the Word. But wherever the souls of men were in danger of being drawn aside from the explicit and uncompromising conditions of the Gospel, he was a theological watch-dog—nay, at times rose to the "burden" and the ban of a prophet. At the time of his death he was preparing a book in refutation of the Andover speculations, which would have been both a trumpet and a two-edged sword.

In his sermon at the Seminary Chapel last Lord's day morning, Dr. Patton said: "Dr. Hodge was (and in so saying I measure my words) the greatest of living teachers of theology, and one of the greatest who have ever lived." The emphasis was, of course, upon the word "teacher." He was equipped with the resources of a life-time, gathered not only from the immediate study of theology, but in scientific and literary directions. As a favorite pupil and companion of Albert Dod and Joseph Henry, he received, while still a student, a taste and aptitude for mathematics and natural science. He may almost be said to have imbibed theology in the atmosphere of his father's library and society. But his unique and unapproachable excellence was in his gift of teaching. His power of definition, clearness and statement, he shared with his illustrious father. But he added thereto a genius for "putting things," derived from a vivacity and imagination of which the latter was quite destitute.

This combination of analytic and logical power with the brilliance and fascination of the poet is almost unparalleled in the record of great theological scholars. It was not mere fancy, it was the highest order of vivifying and vitalizing imagination. As has

been remarked, he placed doctrine under the illumination of a calcium light.

In point of fact, Dr. Hodge was a typical genius, both in "the eccentricities and the sublimities" of that indefinable quality. He was not as any other man, he spoke and thought and felt not as other men. He stamped his personality on every act and utterance, and lighted up and freshened all that he touched with a transfiguring power and beauty which proceeded from the originality, splendor and consecration of his manhood and intellect.

Another great, and too rare, excellence as a theologian was his inseparable association of doctrine with experience. His was emphatically a Heidelbergh rather than a Westminster type of theology. It was theology on fire, not only with the glow of imagination but with the fervors of love. He carried this same quality into the pulpit, and his lectures outside of the Seminary. And hence, though dealing with the most abstract themes, and having little or no oratorical grace or power, he was a very popular and a singularly edifying preacher. A new and wide avenue of usefulness was just opening before him in the popularization of theology. A class of Princeton ladies, a couple of years ago, induced him to give them talks on "Presbyterian doctrine." This led to a similar engagement at Philadelphia, and this winter at Orange, and calls from all parts of the country with growing crowds of hearers, including men as well as women. He could make a "dogma" as interesting and brilliant as a fairy tale. There was no end to the promise of influence and usefulness in this direction, and surely there could be no more valuable and timely mission in these unsettled times.

He had begun this kind of work at the beginning of his pastoral life, by the formation of a theological class. His "Outlines of Theology," the *vade mecum* of students, was the outcome of this parish instruction, and was the means of his call to his first chair of divinity. It is believed that these popular lectures had been mostly if not completely written out, and may prove a precious legacy to the Church. He wrote also a treatise on the Atonement, a Church Manual, an Exposition of the Confession of Faith, and a Life of his father. The latter is a model of biographical literature.

Dr. Hodge was only sixty-three years old. He was born in Princeton. His childhood was spent in the old Seminary mansion yonder, in which he died. He never recollected any special time when he was "born again," nor when he was not swayed by religious motives, but did not become a communicant till nineteen years of age, in which year he graduated from college. On entering the ministry he went as a missionary to India, but his health and that of his wife obliged him to return in three years, though his heart was always peculiarly in the work of heathen evangelization. Fifteen years were given to fruitful pastorates in Maryland, Virginia and Pennsylvania, and then thirteen years to his theological professorship at Allegheny,—during which latter time he was also pastor of large churches. In 1877 he was called to be the assistant of his father at Princeton, and the next year became full professor on the death of Charles Hodge.

He was one of the most influential trustees of Princeton College, and had a profound love for it, being especially concerned for its spiritual interests. It was an affecting circumstance that his last sermon was preached to the students, and his theme was the warning contained in Felix's postponement of salvation to a "more convenient season." On the previous Lord's day he preached in the Seminary chapel on the words, "Ye are complete in Him." His loss to Princeton seems irreparable. For though it is expected that Dr. Francis L. Patton will be his successor, this will be only the transfer to another chair of one who is already in the faculty.

The funeral was one of peculiar impressiveness. He was borne to the grave by his students, attended by a vast concourse of citizens, collegians, and visitors from abroad. Among the latter was a delegation from the New Brunswick Seminary, consisting of Drs. Mabon and Demarest. Dr. Paxton's address was affectionate and felicitous. Every place of business was closed, and the whole town was a silent and tearful witness of the passing of one who was a child of Princeton, its pride, its benefactor, and the friend of its humblest citizen.

Last evening as I closed my shutters and looked over to the old house at the other end of the campus, sleeping in the peaceful and heavenly moonlight, my sense of personal bereavement was lifted into thanks for such true and brilliant and potent and consecrated ones as God sends into the horizon of our lives, and awed by the marvellous serenity with which He dispenses with them when He will, that we may learn to walk in His light alone. F. N. ZABRISKIE.

PRINCETON, N. J., November 16, 1886.

Selections from the Sermons of Rev. R. S. Storrs, D.D., LL.D.

Delivered November 14th, on the Fortieth Anniversary of his Settlement as Pastor of the Church of the Pilgrims, Brooklyn, N. Y.

I KNOW of no congregation in which minds have been more open than in this to whatever light science can give, or philosophy, or history, on the themes of chiefest interest to man. I do not think that you ever have felt that the pulpit has been narrow in its range, imperious in its tone, or averse to considering whatever the greater minds of the world have thought and taught. I have not been prodigal of historical or philosophical discussion. I have wished to present the results of thinking rather than the processes; the gathered metal, instead of the lumps of earth and stone in which it had been lodged. But it has been part of the business of my life to investigate as widely and impartially as I could whatever movements, of action or thought, have had Christian significance; and there are not many of them which have not at some time here been traced.

But nothing in all this has tended to unsettle our faith in the Gospel, or to prompt us to displace it for recent ambitious and showy speculations. On the contrary, the variety of our studies has shown us that often what has called itself light has been but a deceptive glitter born of decay; that there are temporary fashions in thought, as there are in dress or in the building of houses; that opinions which loom like the mass of continents turn out, not unfrequently, to be vanishing mists; and that even the path leading to heaven, which the Master opens, and in which the humble joyfully may walk, may be hidden, as it has been, by fantastic speculations, which one age produced and the next age forgot.

While ready, therefore, to welcome instruction from any quarter, we have not gone forth on restless quests after new theories. We prefer the old doctrine, which came with prelude of heavenly song, which He who is the Truth declared, which conquered the ancient Pagan society as sunshine conquers the fierceness of frost; which has blessed the earth wherever it has touched it as only a force from heaven could, and which comes to us commended by successions of illustrious lives, as well as by memories of fathers and mothers whose hearts it had uplifted, whose personal action it had inspired. Until the entire life of the Church has essentially failed, this faith which it has honored can no more lose the place of pre-eminence in it than the substance of the walls within which it worships can be resolved into painted glass or perishable tissues.

It is related in the memories of Bartoli, one of the distinguished Italian antiquarians, that when excavations were made at Rome on the Palatine Hill, at about the middle of the seventeenth century, under the Pontificate of Innocent X., a chamber was found lined with brilliant gold brocade, whose rich splendor almost dazzled the eye, but which faded as sunlight streamed upon it till the fascinating brilliance had entirely disappeared. An apartment near this was found lined with silver; and another, covered with sheets of lead. The silver was eagerly stripped from the walls, the lead was left. But when, after a time, the lead was removed, unsuspected riches of coined gold were found securely lodged behind and hidden by it. A fair image seems here represented of the difference between theories, which superficially attract and transiently dazzle, or schemes of opinion which have a value, but not the highest, and that mystery of the Gospel which behind a common and sober aspect conceals inestimable riches of truth and of heavenly promise.

Changes in the Churches.

The changes in Christian circles around us have been rapid, and in the aggregate sadly impressive. I think that every member of the Council by which I was installed, lay or clerical, has since passed from life on earth. Certainly of the chief clerical members —Drs. Bacon, Blagden, Spencer, Badger, Thompson, Dwight, Lansing, Adams, my father, and others—not one remains to be to-day greeted by us. Many other clergymen, then or since eminent in the city, have also entered within the gates: Drs. Cox, Lewis, Jacobus, McLane, Stone, Vinton, Cutler, Diller, W. H. Lewis, Taylor, Brodhead, Nathan Bangs, the Rev. Robert Seney, all of whom were then here, with Domine Johnson, highest of Anglicans, and most lovable of men; Drs. Bethune, Buddington, Kennedy, Rockwell, Rufus Clark, Inglis, Schenck, Elmendorf, Eells, Kimball, Dixon, with many others who came later. I am, I believe, with one honored exception, the oldest pastor in the order of settlement in active service in the same parish in any Protestant communion in New York or Brooklyn. It may not have implied special wisdom on your part to be content with one minister so long; but it shows how kindly God has dealt with us, and how genially conservative this society has been.

Brooklyn as It Was Forty Years Ago.

The changes in the outward condition of the cities, now knit by the Bridge into practical oneness, have been so many and so surprising that it seems impossible that others of like novelty and importance should occur in another such term of years. At the time of my installation, as some of you remember, we had no water in the city save that which came through the frequent street pumps or was gathered in cisterns from the roofs. New York had received it only four years before, through the then unfinished Croton Aqueduct.

We had, on this side of the river, no gas in our houses, nor along our streets; no City Hall, or municipal buildings; of course no street railways, and no telegraph connections. One struck the country road, winding between farms, at what is now the City Hall Square. The city had no uniformed police. The protection of it, so far as there was any, was in the hands of the City Watch, with two captains, two assistants, two watch-houses, and sixty watchmen, divided into squads of fifteen each, to keep guard by turns during day and night. The pay of the watchmen was fifty cents a day. There were said to be also nine invisible constables, or one for each ward. The assessed value of real and personal property in the city was $26,933,616, or considerably less than that of the real estate only in the First Ward to-day.

The square on which this church was erected was occupied, for the larger part, as a pasture for cows. What is now Prospect Park was a rough, dreary, malarious waste, with a few shanties for colored people hidden among its intricate thickets. The bridge which connects us with Manhattan Island, with its nightly crown of electric lights, would have seemed more incredible, if anyone had dreamed of it, than a vision of angels flaming forth upon the sky. Brooklyn was only known to the country, and was principally known within itself, as offering a dormitory to the people of New York, and as the last considerable place on the way to Greenwood.

Across the river the changes have been yet more conspicuous. Castle Garden was then a place for great musical performances. Stately residences stood around the Battery or overlooked the Bowling Green. Columbia College was on the old site, between Barclay and Murray streets, and its ancient sycamores had not disappeared. Trinity Church had been recently erected. The Brick Church stood on what is now known as Printing House Square. St. George's was on Beekman street, at the corner of Cliff, and had attached parishioners in Brooklyn. The Tabernacle Church was on Broadway, between Anthony, now known as Worth street, and Leonard. The New York Hospital was a little below it, on the corner of Duane street. Dr. Macaulay was preaching in Murray street, Dr. James Alexander in Duane street, Dr. Adams in Broome, Dr. Patton in Spring street.

Vast Strides in the United States.

The changes occurring in the country at large, in the same term of years, have been proportionately vast, and some of them of a deeper moral significance. When I stood in this pulpit on the stormy evening of November 19, 1846, Mr. James K. Polk was in the second year of his Presidency.

The war with Mexico had begun, but the battles of Buena Vista and Cerro Gordo had not been fought, nor Vera Cruz surrendered to our arms. It was still ten months before our troops entered the Capital. The Oregon Treaty with Great Britain had been lately negotiated, but gold had not been found in California, nor was there any hint in the air of the vast immigration which was soon to send an adventurous nation over the continent to build a new empire along the Pacific.

The first line of telegraph between Washington and Baltimore had been in operation for two years, but the novel invention was rather the wonder and the luxury of the few than the instrument of the many, and hardly the faintest prophecy had been given of the half-million miles of wire along which the messages of eager millions now incessantly pass. The oceanic telegraph was no more imagined than would have been an instrument for conversing with the stars. The Erie Railroad was not opened; nor that on the banks of the Hudson River; nor that between New Haven and New York. Less than five thousand miles of railway track had been laid in the country, as against the more than a hundred and thirty thousand miles now built and operated. An honored Congregational minister going to Oregon the year after I came here, had to take eight months for the journey. He returned some years since in less than a week; and now he can speak from the same point to friends in this city, over the telegraph, more quickly than we can send a messenger to upper New York. The National Union included twenty-nine States, instead of the thirty-eight of to-day.

It was years, of course, before slavery and freedom met in their fierce grapple in Kansas; fourteen years before the election of Lincoln; more than eighteen before the close of the Rebellion, with the resulting destruction of slavery. The nation has been essentially re-made since this pastorate began, in larger proportions, on a nobler and securer plan; the empty spaces of its immense territories have been largely occupied with villages and cities; its population has been multiplied from twenty to more than sixty millions; the moral and political life which pervades it has been vastly enriched in power and promise; its place in the world, with its influence over the peoples of mankind has been signally exalted. Others coming after us will no doubt see changes following these, of constant importance, and of secular interest. It seems impossible that they should see changes more radical or more rapid than we have witnessed, or more thoroughly alive with prophetic signs.

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable.

A New Church Dedicated.

THE week before last was an eventful one in the history of the Classis of Schoharie. On Wednesday evening, Nov. 10th, the new Reformed church at Cobleskill was dedicated. The building was crowded with an interested congregation. Rev. W. R. Davis, D.D., of Albany, preached the dedicatory sermon. It was most helpful and inspiring, and was delivered with characteristic earnestness. Rev. J. G. Smart, of Schoharie, President of Classis, brought words of congratulation and good cheer.

The church is a neat, commodious, substantial building. It will comfortably accommodate five hundred and fifty people. The total valuation of the property is $7,600. The indebtedness, after the $1,000 pledged by the churches is received, will be $2,300.

After holding services in a public hall for sixteen months, the people were prepared to enter their own church home with gratitude and joy. It is earnestly hoped that none of the churches which have pledged their Church Building Fund collections to this church may divert their offerings elsewhere, since the money is very much needed.

On Thursday, Nov. 11th, the first Missionary Conference of the Classis of Schoharie was held at Schoharie. Mrs. D. K. Bartlett, of Albany, addressed the woman's meeting with great acceptance. Rev. W. R. Davis, D.D., delivered a very convincing and stimulating address on Foreign Missions, enlisting the closest attention. Rev. J. W. Beardslee, D.D., of West Troy, addressed the Conference on Home Missions. By means of charts the work of the Church was very clearly and instructively shown. Rev. E. S. Booth gave a sketch of the march of missions in Japan. Delegates from eight churches were present at the Conference. Resolutions were passed heartily endorsing the apportionments of both the Home and Foreign Missionary Boards.

The Conference was so profitable, so heartily enjoyed, that arrangements will be made for another during the course of the winter or early next spring.

A Golden Opportunity.

WE are all constantly surrounded with opportunities for doing good, and many, alas! we allow to slip by which will never again return to us. Especially are the opportunities many and great of those stewards of God whom He has blessed with worldly means. By their generous deeds they can extend their usefulness far beyond the limits of this brief life, and continue to speak though dead. Such thoughts as these filled my mind when I recently visited the city of Rochester and looked in upon the Second Reformed Church of that city, and witnessed its hopeful beginnings. I was never more anxious to be rich than I was that day.

Many readers of THE CHRISTIAN INTELLIGENCER may know comparatively little about this new enterprise. The church was organized about three months ago. It is an English-speaking church, an offshoot of the parent church, where the Holland language is almost exclusively used. For years past, many of the young Hollanders, as they became Americanized, would naturally drop into the American churches. There is, perhaps, no church in the city which has not some of the sons and daughters of the Reformed Church. Some count them by the scores. But what is much more to be regretted is the fact that many, as they became Americanized, drifted away from church influences altogether.

For a long time Rev. P. de Bruyn, the earnest and devoted pastor of the First Church, felt the need of an American Reformed Church, and, through his wise and persevering efforts, this new organization has sprung into existence.

The new church, which worships in a rented chapel, is gradually growing and gathering to its services scores of young Hollanders. It was a most interesting sight, last Sabbath evening, to see, in spite of the disagreeable weather, more than three hundred of them present, who literally packed the chapel.

This church is largely composed of young men and women thoroughly Americanized, quite intelligent and full of energy and enterprise, and they are bound to succeed. They very much need a church edifice in the central part of the city. If they can have that, the day is not far distant when this will be a strong, self-sustaining church. The great obstacle in their way is to secure sufficient means to build such a church or chapel. They are not poor, but by no means financially strong, and unless they receive aid the danger is that they will not lay such broad and deep foundations for a strong church in the future as ought to be laid. Everywhere we see memorial churches. What a grand thing it would be if some of the friends of the Reformed Church would give them from $5,000 to $10,000 wherewith to build a neat and comfortable chapel in some central locality. No money could be better invested just now. Let all those in the East who are interested in the growth of the Reformed Church and in the evangelization of our cities, and who have something to give towards these objects, investigate this encouraging enterprise and help it along, lest for want of means the people may be obliged to put up an insignificant building on some back street, and thus imperil their future growth and success.

A VISITOR.

....JERSEY CITY, N. J.—The Sunday-school of the Lafayette Church held its twenty-fifth anniversary Sunday evening, Nov. 14th, with an overcrowded church listening to singing and addresses for two hours. The pulpit was adorned with rare flowers, and the old banner of 1861 hung on the wall. Excellent speeches were made by Mr. John Van Horne, Richard Van Dien and R. W. Woodward, all of whom had been connected with the school, the first speaker having occupied the post of the first superintendent. The present superintendent, Mr. T. P. Sherwood, gave a most encouraging report, and the pastor, Rev. Dr. W. R. Duryee, addressed a few words congratulating the school on its efficiency. A "silver wedding" collection was taken at the close, and thirty-five dollars was sent as the result to the Board of Foreign Missions, and the same amount to the Board of Domestic Missions.

....MIDDLEBURGH, N. Y.—The anniversary of the Ladies' Missionary Society connected with the Reformed Church took place on Sunday evening, Nov. 14th, at the church. The ladies conducted the meeting. Mrs. D. Beekman, Vice-President of the Society, presided; Mrs. Catharine Borst offered prayer; Mrs. Geo. L. Danforth presented a full and excellently arranged report of the late Missionary Convention at Schoharie; the Secretary, Miss Cornelia Bouck, gave a concise statement of the work of the Society during the year, and the Treasurer, Miss Maggie Scribner, presented her report, to the effect that the Society has collected during the year $77.80 and disbursed for the work of missions $73.30.

Addresses were made by Mrs. Catharine Borst, a mother in Israel nearly ninety years of age, yet possessing the faculties of her mind almost unimpaired, and by the pastor, Rev. D. K. Van Doren. Miss Eva Lay and Miss Maggie Swart gave recitations in their usually excellent manner. The choir and Sabbath-school furnished the music. The anniversary was a complete success. The Society now numbers fifty members.

COM.

....THE PASTORS' ASSOCIATION met at the Synod's Rooms, 34 Vesey street, last Monday morning, and listened to a very scholarly and instructive paper on "Practical and Ecclesiastical Safeguards of Christian Doctrine," by the Rev. W. J. R. Taylor, D.D. Next Monday, Nov. 29th, the subject for discussion will be "Scriptural Relation between Employer and Employed," introduced by a paper on that subject from the Rev. George Seibert. All ministers of the Reformed Church are cordially invited to attend.

....NYACK, N. Y.—The installation of the Rev. John C. Van Deventer as pastor of the Reformed Church took place on Wednesday evening, Nov. 17th. The sermon was preached by Rev. W. V. V. Mabon, D.D., of the Theological Seminary at New Brunswick, on Isa. 52:7: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!"

The pastor of the Reformed Church of Clarkstown, as President of the Classis, presided and read the form of installation. Among those present were the pastors of the Presbyterian, the Methodist, and the Baptist churches of Nyack; also several ministers of the Reformed Church, some of whom assisted in the services.

The pulpit was tastefully decorated with plants and flowers. Notwithstanding the unpleasant weather, the congregation was well represented. Brother Van Deventer enters upon a pleasant and successful pastorate—such is our belief, and such our prayer.

M.

In Memoriam.

AT a meeting of the Board of Domestic Missions held November 15th, 1886, the following minute was adopted:

Whereas, It has pleased the Great Head of the Church to remove two members of this Board by death, viz., the Rev. Abraham Thompson in the month of September, and the Rev. Edward W. Bentley, D.D., in the month of October; and

Whereas, These brethren beloved have been associated with us for so many years in the duties and responsibilities connected with this department of the Lord's work, and have endeared themselves to us by their faithfulness, intelligence and consecration to the best interests of those in whose behalf they labored; therefore

Resolved, 1. That we, the members of the Board of Domestic Missions, hereby place upon our records our deep appreciation of the piety, fidelity and wisdom of the brethren whom God has called to the Church triumphant.

2. That we bow with chastened submission to the inscrutable Providence of God which has laid aside, so early in life, men so peculiarly fitted by natural gifts and eminent attainments for the duties to which they brought such large experience and such consecrated wisdom.

3. That their long and faithful service in this Board, their interest in its success, and their helpfulness in accomplishing its work, have given them a cherished place in our memories.

4. That a copy of these resolutions be sent to the respective families of our deceased brethren, and that they be published in THE CHRISTIAN INTELLIGENCER.

By order of the Board, J. WEST, Cor. Sec.

Rev. Peter J. Quick.

AT a meeting of the General Synod's Standing Committee on Seminary Grounds and Property, held in New Brunswick, N. J., November 17th, 1886, it was

Resolved, That we place on record our appreciation of the character of Rev. Peter J. Quick as a gentleman, a Christian and a minister of the Lord Jesus Christ, and also of his faithful service to the Theological Seminary for many years as rector of Peter Hertzog Hall and subsequently as librarian of the Gardner A. Sage Library.

Resolved, That a copy of this minute be sent by the Secretary to the bereaved family with whom we sympathize in their affliction, and that a copy of the same be sent to THE CHRISTIAN INTELLIGENCER for publication.

G. H. WHEELER, Secretary.

....THE CLASSIS OF GENEVA at a special meeting held at East Williamson, November 12th, dissolved the pastoral relation subsisting between the Rev. J. W. Te Winkle and the Reformed Church of that place. Brother Te Winkle, having received and accepted a call from the Reformed church at Alto, Wis., he was dismissed to the Classis Wisconsin. Classis expressed their regret in parting with this good brother, but acquiesced in what seemed to be the will of Divine Providence. Supplies were voted to the church thus made vacant.

A call from the Church of Marion upon the Rev. W. E. Nies was approved by Classis conditionally. The Rev. P. De Bruyn was chosen Treasurer of the Wayne County missionary work in the place of Brother Te Winkle.

J. WHITBECK, Stated Clerk.

....REV. J. CHAMBERLAIN, D.D.—By advice of physicians it becomes a painful necessity to cancel all the engagements entered into for addresses by Dr. Chamberlain. The effect of his too great labors in the churches has been such that a season of rest is imperatively demanded. It is somewhat doubtful, if he is to return to India, whether he will be able to meet any further the desires of those in this country who wish to hear him.

....A MISSIONARY PAMPHLET.—The sketch of the Arcot Mission, prepared by Rev. J. H. Wyckoff, has been translated into Dutch by Rev. T. J. Kommers, and is now published in that language by the Board of Foreign Missions. A map of the Arcot Mission accompanies the sketch. It is an exceedingly valuable tract. Copies for distribution among the Holland churches can be had on application to the Corresponding Secretary of the Board.

....COLT'S NECK, N. J.—Rev. Isaac Brokaw, of Freehold, N. J., on Tuesday evening, November 9th, delivered to a large and appreciative audience in the Reformed Church, his deservedly popular lecture entitled, "Summer Sights Over the Sea." The Ladies' Aid Society of the church, for whose benefit it was given, netted a handsome sum from the proceeds of the entertainment.

S.

....COREANS.—There are nine Coreans now in the United States. Three are in California, three in Washington, one at Lincoln University in Pennsylvania, one at Wilkesbarre, Pa., and one at Millstone, N. J. The latter is Pom Kwang Soh. He was Secretary of the Corean Embassy to the United States in 1883. He recently united with Dr. Corwin's church at Millstone. He is preparing for college. The one at Wilkesbarre, Phil Jah Soh, united with Dr. John B. Thompson's church at Berkeley, Cal., about a year ago. He is also preparing for college. These young gentlemen are eager seekers after truth, and may become a power for God in their native land.

T.

....LENNOX, DAKOTA.—The First Reformed Church called Rev. Dr. C. F. A. Klein, who arrived here October 15th. The congregation has a good house of worship and parsonage, and the future is promising. Sunday, November 14th, the Lord's Supper was celebrated. One member was received on confession of faith. The church has been decorated by a new carpet in the aisles and on the platform. The pulpit also has received a new covering. All this was the gift of Mrs. Meyer, the wife of one of the elders. The people live miles away from the church, but, notwithstanding, the attendance has been good, and we hope that God may give us growth and blessing.

D. C.

....ROCHESTER, N. Y. — The Second Church, recently organized, has called the Rev. Evart Van Derhart, a successful pastor of the Presbyterian Church at Jackson, Mich.

....WESTERN ITEMS.—Pella, Neb., has called Rev. E. Westing, of Otley, Iowa.... The new church building of the Fifth Church of Grand Rapids, Mich., is completed and will be dedicated on Thanksgiving Day, in the afternoon. According to the programme all the pastors of the Reformed churches in the city will be present and take part in the services. It is expected that the following ministers will also be present: Rev. N. H. Dosker of Kalamazoo, Rev. W. P. DeJong of Grandville, and Rev. H. E. Dosker of the Western Theological Seminary. A good time is expected.

Gleanings from Our Exchanges.

....A Missionary Conference was held last week Wednesday in the Second Church of Somerville, N. J., under the auspices of the Classis of Raritan. The severe storm prevented a large attendance. The Rev. J. P. Searle, President of Classis, presided. Addresses, highly praised by the local press, were made by the Rev. Dr. C. L. Wells of Flatbush, L. I., Rev. James F. Riggs of Bergen Point, N. J., and Mrs. Horton, Chairman of the Woman's Executive Board.

....The Rev. George W. Scarlett was installed pastor of the church at Pottersville, N. J., on Tuesday, Nov. 16. The sermon was preached by the Rev. J. L. McNair of Bedminster.

....The Rev. John Smit preached his farewell sermon as the pastor of the church at Wortendyke, N. J., on Sunday, Nov. 14th. He had occupied the pulpit for more than five years, and received into the membership 200 persons, and baptized 138 children. The consistory have sent to Holland for Domine Diephnis to succeed Mr. Smit.

....The church at Asbury Park, N. J., has voted a call to the Rev. D. C. Preyer of Newark, N. J.

....Local journals report that the Rev. Dr. E. A. Reed, recently pastor of the Madison Avenue Church of this city, has received a call from the First Church of New Brunswick, N. J., and is expected to accept it; also that he has a call from the Holyoke Congregational Church, Mass. It is also reported that the Rev. Robt. H. Barr of the Bushwick Church and Rev. W. H. De Hart of Jamaica, L. I., have given notice of their intention to resign the pastorates they now hold.

City Charities.

WHEN last week's number of the INTELLIGENCER had been mailed, notice was received from the American Female Guardian Society and Home for the Friendless that on Thanksgiving Day, to-morrow, a reception will be given at the Home, 32 East 30th street, and a dinner to several hundred children; that at 2.30 in the afternoon and 7.30 in the evening there are to be public exercises, in which the pupils will be the chief entertainers. For a number of our readers this announcement will prove too late. But the ladies of the Society intend to provide dinners through the week at the twelve Industrial Schools under their care. This calls for provision for some thousands of children and the ladies ask for help in contributions of money, or "poultry and meats, cooked or uncooked, vegetables and apples, pies and cakes." It will be wise to add to the attractions of these schools, to give the children a good Thanksgiving dinner, and, to add to the popularity of the large and useful and blessed work the ladies are doing. There are 5,000 children in the Christian Home and schools—children of the poor, of the toiling masses, who are in supreme need of elevating and saving influences. "Garments of all kinds," the Managers say, "and shoes for the children are also needed. Goods will be promptly sent for if we are notified when and where to send." For 52 years this society has been caring for the homeless and poor and suffering of this city. It has rescued thousands from a life of degradation and vice. Many of the noblest Christian women of the city have given to it time and thought and work and money and prayer. It is one of the best charities in the city in every sense, and deserves a hearty and generous support. *The Advocate and Family Guardian*, now in its 52d volume, is published twice a month, tells about the work of the society, and contains also pages of the best religious reading and is noted for delightful poetry, and costs $1 a year. Address or send gifts and communications to: Home for the Friendless, 29 East 29th street or 32 East 30th street, to Mrs. Sarah A. Stone.

The Prison Association of New York, another of our best charities, sends to us this appeal:

"The winter is coming on and the pressure upon the Prison Association is greater than at any other time. We need clothes for well-intentioned ex-convicts seeking work. We need books for the jails, where the people are keeping 1,800 people in enforced and demoralizing idleness. We need money to rescue young criminals and send them to honest homes. We need money to help crime-stricken families. We have no means of support in our work except in so far as the public sees fit to make us its almoners. Will you not give publicity to this note or its substance, and greatly oblige,

"Yours very truly,

WM. M. F. ROUND, Cor. Sec.,
65 Bible House, New York."

The General Outlook.

....There has been a remarkable work of grace in Tuskaloosa, Ala., for several weeks past. It has pervaded the entire city; the churches have been constantly crowded; stores and even saloons closed early in the evenings with a view to the night services. The oldest residents affirm that such religious interest was never seen there before. There have been about 250 professed conversions—the large proportion being young men. Seventy-six have joined the Methodist Church, thirty-seven the Presbyterian, a goodly number the Baptist, and some the Episcopal.

....At the eighth Synod of the Old Catholics in Austria, it was resolved to request the British and Foreign Bible Society to supply the body with Bibles.

....The Convention of the United Presbyterian Church recently held at Pittsburgh, Pa., adopted this: "Believing instrumental music in connection with the worship of God to be without the authority of divine appointment under the New Testament dispensation, and therefore a corruption of that worship, it is our duty to refuse in any way to countenance or support its use. And we hereby counsel all our brethren to stand firm and not defile or wound their consciences by any compliance with that which is contrary to conscience, or in regard to which conscience is not clear.

....The Church of Scotland Foreign Mission Committee report that "their missions are inadequately supported and farther retrenchment seems imminent, though the Church has ample resources. Fifty thousand of their communicants get no chance to give because the cause is not presented in their churches. Two hundred and fifty parishes with over 125,000 communicants gave last year less than $2,000. The giving and interest in missions is confined to the few."

....An "anti-clerical" meeting has been held recently in Turin, Italy, attended by 6,000 persons, many eminent men being among them. Senator Fabretti proposed that as a reconciliation with the Vatican was impossible, an attempt should be made to form a devout body of clergy, Christian rather than Roman Catholic, who should be patriotic as well as pious. The necessity for a national Italian Church was felt, especially since the restoration of the Jesuits. A similar movement has begun at Milan. There a series of conferences will be held, at which members of parliament, lawyers, students, and ministers of various denominations will be invited to speak against the Jesuits.

....A number of young Lutherans in St. Louis have set out to secure funds and erect a statue of Martin Luther in front of their seminary in that city.

....During the past twelve months, 29 German Baptist churches have been recognized, and 26 meeting-houses dedicated. The present number of churches is 161; membership, 13,000. There are 55 on the home field, assisted by the American Baptist Home Missionary Society.

....*The Advance* reports that at the Monday morning meeting of the Congregational pastors of Chicago, on Nov. 15th: "Rev. W. H. Aubrey, LL.D., of London, England, spoke at the Ministers' Meeting on Congregationalism in England. His address was replete with information not only bearing on the Nonconformists but also the Established churches. The Independent churches have made decided progress in battling with the State churches, as attested by the removal of old-time grievances, such as levying church rates, refusing burial on Episcopal ground and closing university doors to any but State church students. The Elementary Education Act of 1870 was a further concession to the Independents. He reported Congregationalism to be dealing with practical subjects and as maintaining its grip upon the masses. Where a decline has been experienced it is in rural districts and due largely to the removal of the young people to the manufacturing and commercial centres. Second probation theories have been current there, and have borne their fruit. Younger business men say that if the new theories are true, they fail to see the urgency of missionary labor. Already the influence of their views has been heard from at the treasury of the London Home Missionary Society. The number of ministers holding the new theory is but a small minority, but their views have tended to paralyze missionary zeal. He reports the old evangelical party in the Established Church as dying out, and the Sacramentarian part as growing rapidly. This wing of the church with its priestly assumptions, with is ornate service attracting the ignorant, begins to feel the chains in its own order. With this High Church demanding more Roman Catholic rites, and the Nonconformists demanding less, it would seem as though disestablishment might be hastened."

....Colonel Robert Lincoln has presented to the Lincoln Memorial Protestant Episcopal Church of Chicago, President Lincoln's Bible, which he frequently read while in the White House.

....The Ninth General Convention of the Sunday-schools of Kings County, L. I., was held Thursday, Nov. 18th, in the Simpson Methodist Episcopal Church, Brooklyn. The sessions were largely attended, and much interest and enthusiasm manifested. The Secretary, John R. Morris, read a report showing 265 schools in the county, with 10,272 teachers and 86,387 scholars. Ten schools have over 1,000 members each. During the three sessions there were a number of excellent addresses delivered by different clergymen and lay workers on topics related to the Sunday-school work

....The Chicago Avenue Church, better known as "Moody's Church," corner Chicago and La Salle avenues, Chicago, was destroyed by fire a few days ago. It is believed to be the result of incendiarism. The Society was organized by Dwight L. Moody, the evangelist, in 1869, and occupied a small building until the great fire in 1871, after which the edifice just burned was erected, Mr. Moody soliciting and receiving contributions from all parts of the globe until $100,000 were secured for the purpose. Since then $25,000 have been expended in improvements. The auditorium was the largest in Chicago.

....The Rev. Dr. J. L. Withrow, of Boston, has accepted the call from the Third Presbyterian Church of Chicago.

News of the Week.

WEDNESDAY, NOV. 17.—Russia names, and the other Powers approve of, Prince Nicholas, of Mingrelia, for the throne of Bulgaria. The Bulgarians object to him....The schooner "Flying Scud," seized at Halifax, has been released on paying a fine of $400 under protest....There is to be a meeting of Anarchists in London on the 23d inst., to protest against the action of the Chicago Court which tried Spies and his colleagues. ....The Swiss village, Frimstein, has been destroyed by fire. A number of persons perished in the flames....A train on the Michigan Central, loaded with officials, ran 107 miles in 95 minutes....The business portion of Durham, North Carolina, burned; loss $500,000; also, of Everett, Dak.; loss $22,000....The Salvationists closed their jubilee meetings in Brooklyn last night.... The Church Temperance Society hold a convention at Cooper Union, this city, and adopt a resolution favoring high license.... Secretary Whitney's invitation to British naval architects to furnish designs for armored vessels, indignantly resented by Englishmen....Millerites hold a convention in Chicago.

THURSDAY, 18.—The land war in Ireland has re-opened. Father Ryan appealed last Sunday for supplies for a war treasury chest, and received £160 on the spot....The Vatican confers with the French bishops as to the best policy to be pursued by the Catholic clergy in France in the event of the Chambers voting to abolish relations between France as a State and the Vatican as a religious power....Four Eastport fishing vessels seized in East Quaddy river for a violation of the Customs regulations....The Wilson–Moen trial in Boston terminated in a verdict for Moen....At the Union Stock Yards, Chicago, strikers return to work as fast as places are found for them. An unsuccessful attempt was made by unknown parties to poison the family of P. D. Armour, a packer....Terrific snowstorm west of the Mississippi. Railway trains snowbound and travel delayed. A stage coach, with nine passengers, caught in a snow-slide on top of a mountain, 15 miles from Aspen, Colorado, and carried over a precipice 200 feet high; five of the passengers expected to die. At Sioux Falls, Dak., snow fell for 18 hours with no signs of abatement....At a fire in Baltimore, Md., an extension ladder falls and carries six firemen with it, two of whom are instantly killed, and two others fatally injured.... Mayor Grace appoints as members of the Board of Education Mrs. Mary Nash Agnew, the wife of Dr. C. R. Agnew, and Miss Grace H. Dodge, daughter of William E. Dodge....A jury finally obtained to try ex-Alderman McQuade of this city....M. Munkacsy's "Christ before Pilate" is on exhibition at the 23d Street Tabernacle.... William M. Graham, bank president, State Senator and convict, died at Middletown, N. Y., on Saturday....The Rev. Dr. Henry Wilkes, patriarch of Protestantism in the Province of Quebec, is dead, at the age of 81.

FRIDAY, 19.—Ex-President Chester A. Arthur died of apoplexy yesterday morning at his home in this city. Flags at half mast. Telegrams of condolence from all over the country. Funeral on Monday; President Cleveland and Cabinet to attend in a body. ....Another man killed by falling rocks at the new aqueduct....A landslide at Mount Washington, near Pittsburg, Pa., crashes upon a limited express train on the Pittsburg, Cincinnati & St. Louis Railroad, and injures a number of passengers, two perhaps fatally....The heavy rain and wind storm yesterday in the Middle and New England States did much damage on land and water. ....About 200 representative jewellers took dinner at Delmonico's last night....Fully 2,000 persons congratulated Dr. and Mrs. Storrs at the reception last evening, given in the Church of the Pilgrims, Brooklyn, in honor of the 40th anniversary of his pastorate....The Czar has instructed General Kaulbars to leave Bulgaria at once with all the Russian consuls if his note to the Regency demanding the dismissal from office of General Mutkuroff, the commandant at Philippopolis, for his conduct in arresting a Russian cavass, is not complied with.

(Continued on page fifteen

Our Contributors.

Thanksgiving Day.

THE table groans with dainty cheer,
The glad *Thanksgiving-time* is here.
From far and wide are gathered in
The dear home circle, kith and kin;
Strong, lusty manhood, children gay,
And reverend age with locks of gray,
All mingle in the merry rout—
The roof the echoes back reshout.
The queen of this fair feast the while,
Is grandmamma; the placid smile
That lights her soft but wrinkled face,
Informs it with a tender grace.
The prattling infant with delight
Unfolds its treasures in her sight,
And laughs and crows with baby might.

What tempting viands greet the eyes,
What savory odors float and rise!
What sparkling crystal, shining ware,
What snowy napery spread with care!
Each voice is hushed, and bowed each he
In reverent tones the grace is said.
Then, voices gay, keep time and tune
To clash of knife and fork and spoon.
Perchance a sweet remembrance there
Of one who filled the vacant chair,
Steals with a softened, sad regret,
O'er hearts that never can forget.

O Time! great healer, still thou art
Of earth-born sorrow, earth-born smart!
A softening veil thy hand doth fling,
As ivy on some ruined thing,
Hiding its scars, doth greenly cling.
The sharpest pain, the wild regret,
May feel thy healing influence yet,
And faith and hope exultant spring,
When grief hath lost its keenest sting.

Now sets with orient pomp the sun;
The glad Thanksgiving day is done.
Night, with its shadows wan and gray,
Shuts out the golden light of day.
It minds us of some fairer clime
Beyond the reach of change or time,
Where tears nor partings e'er can come,
Yon bright, eternal harvest-home! E. V. S.

Nathan's Children.

BY GERTRUDE L. VANDERBILT.

OLD Nathan Whiting was a stubborn, quarrelsome man. As he was never willing to yield a point nor to admit that he might possibly be in the wrong, he was constantly at variance with his neighbors and perpetually engaged in law suits. At last, in disgust with mankind, he retired from active life and built a house in a spot so secluded that he could not even see the chimney tops of his neighbors, or hear any sound of human life. In course of time death came to put an end to his law suits and to summon him before the great Judge of all the earth. Then the retirement and seclusion which had been so soothing to the irascible and irritable old man, came to be rather oppressive to the two daughters who were left alone in the house.

Miss Lois and Miss Eunice, who were now what people call "well on in years," had always felt it to be their duty, in loyalty to their father, to uphold him in his various quarrels and to insist upon the justice of his claims; at least Miss Lois always did; Miss Eunice was only a weak echo of her stronger-minded sister. For this reason they had gradually alienated from themselves the friends and acquaintances who might have made life pleasanter, and they were left to a solitude which was monotonous and dreary indeed. Had not old Becky, who had ruled their kitchen for years, run down from time to time to the little town, half a mile off, for a bit of gossip to be retailed at home, the days would have gone by slowly to poor Miss Eunice; Miss Lois would have scorned to recognize the need of any such method of beguiling time.

Miss Lois and Miss Eunice had not always been the only inmates with their father in this house. The oldest of the family, Miss Priscilla, had inherited her father's temper to an extent that made life uncomfortable to both so long as they were domiciled together. But Miss Priscilla took a step which settled the difficulty by running off and marrying what her father called "a patent-medicine chap." Father and daughter ceased to annoy and worry each other when separated, and as the "patent-medicine chap" grew rich, the father would probably have been entirely reconciled had not her marriage broken up another of his plans. He had intended that Priscilla should marry Nathan, his nephew and namesake, whom he had taken into his family for that purpose. But neither of the young people had favored the arrangement. When Nathan went off and married a girl in a neighboring town and settled there in business, his [illegible] nounced his course as if he had been guilty of some crime, and utterly forbade any intercourse between the families.

Mrs. Priscilla never felt it to be her duty to make life pleasant to her sisters, and after their father's death she only seemed to come often enough to keep up the old family feuds between herself and her former neighbors; to rekindle their old prejudices which might otherwise have died out; and to keep alive the false notion that it was disloyalty to their father's memory to encourage any reciprocal interchange of civility with those who had had part in his many quarrels.

Thus the lonely winters and long summers brought to these now middle-aged ladies very little to make life pleasant. Under such limitations Miss Lois grew cold, harsh and exacting; Miss Eunice peevish and weak.

It happened one afternoon in the early autumn that, with the intention of visiting her neighbors, but ostensibly to do an errand at the country store, old Becky threw her shawl over her head and went down to the adjoining town, putting the key of the kitchen door in her pocket, as she always did when she sallied out on an errand, as if she liked herself to command the entrance to her fortress.

The store and the post-office were under one roof and when, with her parcels the postmaster put a letter to the ladies in her hand, Becky's curiosity was aroused, especially as the letter was not in the only handwriting that ever came to them, that of Mrs. Priscilla.

With all the importance of a messenger bringing unexpected news, Becky hurried home to give the letter to Miss Lois. It proved to be an announcement of the death of Nathan, their cousin. That day there was an unusual stir in the household, for Mrs. Priscilla soon appeared upon the scene, she having received a similar announcement.

Miss Eunice wanted to take the next day's stage and be present at the funeral. She felt it her duty to visit and console the widow in her affliction. Mrs. Priscilla insisted upon it that there was no duty of that kind expected. On the contrary, that it would be acting in direct disobedience to the will of their father to do so. Miss Lois did not agree with her older sister as to the stern and unrelenting silence which should be maintained towards the family of Nathan, but she could not, on the other hand, so far compromise their father's opinions as to receive the "widow's advances," as she was pleased to call the letter. She would take a medium course, she would write a formal letter of condolence; which she did, and the breach was the rather widened thereby and the widow was left to maintain her children as best she might.

How strange it is that, with all Christ's teaching of love and good-will, there should still remain so much strife and enmity among men in this Christian land! We yield so little, we require so much of each other!

Another lonely winter and long monotonous summer passed, and during all this time Mrs. Priscilla did not come near her sisters. Away from her influence, Miss Lois seemed to be growing more kind and gentle. She did not check Miss Eunice's tender-hearted regrets as to Nathan's death, nor her pitying surmises as to how the widow managed to support the children. Even Becky noticed that she made no objection when Miss Eunice offered to write and make some inquiries about the family.

The letter was written but never mailed. As Becky was about to go to the post-office she was met by a messenger who came to make the announcement that Nathan's widow was dead and, as she was without near relatives, the lawyer had sent to her husband's family to know what was to be done about the children.

Was it the lawyer's admission of her standing as the representative head of the family, or had there been in Miss Lois' mind some misgiving as to the justness of her former decision in regard to Nathan's family that now influenced her? Perhaps it may have been the indignant protest of old Becky that she should not send her own kin to the poor-house that decided her, or perhaps all these combined actuated Miss Lois when, to the astonishment of Miss Eunice and Becky, she promptly replied to the lawyer's messenger that, as the children were without relatives on their mother's side, they were, of course, to be supported by their father's family; that she should make all arrangements for the widow's funeral and for settling up their affairs, and that then the children should come at once to her.

Miss Eunice listened in open-eyed wonder, and that night when Miss Lois had gone to her room, she slipped into the kitchen to talk over the news with Becky.

"Six children! Who'd ever think Lois'd let them come! The oldest is hardly twelve and the youngest but three! Dear me, how nice! D'ye think she'll let them romp in the parlor, Becky?"

"Bless yer, no, Miss Eunice, you musn't expect too much! they'll be welcome here in the kitchen when they want to romp. It'll be all the more lively for me!"

And kind-hearted Eunice went to bed in a happy frame of mind in anticipation of six children frolicking in the kitchen. She dreamed all night of cuddling up little three-year-old, and of teaching the older ones to read and spell.

This decided step of Miss Lois was not taken, however, without some misgiving as to what Mrs. Priscilla would say. Mrs. Priscilla said a great deal; but for once Miss Lois withstood all her arguments and defied her power. Miss Lois had the right to do as she pleased in her own house and with her own share of her father's property. The house had been left to herself and Eunice, and they had decided to admit Nathan's children.

Seeing that she was powerless to move either of her sisters, Mrs. Priscilla declared that she would leave them to their fate and never again visit under their roof.

Their fate did not appear to be a dreadful one. This decision of Miss Lois proved to be a key to unlock the secret chambers of a heart that was really full of love and kindness. Now that she had assumed the guardianship of the children, all the powers of her mind and heart were enlisted in their service. She was no longer absorbed in herself, and life opened before her with new interests and unaccustomed work that made it seem worth living.

That is an unnatural life which is cut off from all that is young and happy. To be isolated, to stand apart from family ties, produces a slow decay of the affections and selfishness comes like moral death to benumb our powers.

Nathan's children came, and Miss Lois never regretted their coming. They had a softening, humanizing effect on this lonely household. They were not troublesome, but as healthy children in ordinary life are—lively, full of fun, eager and often noisy. But they had been trained by a good mother to be obedient, and so they were easily controlled. They had been accustomed to go regularly to church and Sunday-school, to prayer-meeting and to day school, and so Miss Lois continued their attendance. and this seemed to connect these two elderly women with the village interests from which they had been so long cut off. They liked the novelty of it and the sort of importance it gave them. When the schoolmaster called to consult Miss Lois about the studies she wished the children to pursue, she felt flattered by it, and had a sort of maternal pride in hearing that they were bright and well-behaved children. When in their boisterous out-door games they tore their clothes, Miss Lois, instead of expressing vexation, was even flattered by the deference paid to her by their explanations and apologies, and by their coming to her as naturally as if she had been their mother.

As for Miss Eunice, gentle and affectionate as she was, she found constant delight in watching them at their play, in assisting Becky in making cookies and turnovers for their dinner baskets, and in amusing the little one who took at once to her kind attentions and installed himself as her especial protege.

There seemed to be an awakening of the maternal instinct in these two lonely women, and all life was changed and brightened. It was as when the May sunlight brings forth flowers from a soil in which, we thought, no good seed had been planted.

Mrs. Priscilla had prophesied a harvest of thorny regrets from her sisters' course, but acts of unselfish kindness do not bring forth a crop of nettles.

When their first Thanksgiving dinner was taken together, Miss Lois at the head and Miss Eunice at the foot of the table, with the six rosy faces between them, remembering their former silent meals, there went up from the hearts of the two sisters most earnest thanksgiving for the presence of Nathan's children.

Our Disabled Ministers.

BY THE REV. N. I. M. BOGERT.

THE writer was appointed by his Classis to report on the Disabled Ministers' Fund. In preparing his report he gathered information which aroused in his own heart an interest never before felt in this Fund. The Classis, upon hearing the report, requested that, "so far as of general interest beyond the bounds of the Classis," it be published in the INTELLIGENCER. It is hoped that the facts given may not only enlist the sympathies of the laity but also furnish to some

data for pulpit appeals in behalf of a most worthy, yet too often neglected cause.

The twin funds, as the Disabled Ministers' and Widows' Funds might be termed, although not the same in title, do not differ in the class of their respective beneficiaries, as their names might seem to imply, but differ in the way by which benefits are secured. Both funds make payments to disabled ministers, or to the widows and children of deceased ministers. The Widows' Fund, which has been called "The Life Insurance Company of the Church," gives its benefits upon the foundation of payments annually made by, or in behalf of, individual ministers, and said payments accrue, independently of all question of financial need, upon the disability or death of the minister interested in the Fund; but the Disabled Ministers' Fund aids ministers disabled by sickness or age, and also widows and children of deceased ministers, when such may be in need and are recommended by Classis.

The Disabled Ministers' Fund was on May 1st, ult., $53,817.28, having been increased $50 by a legacy in the preceding year. The late Mr. James Suydam gave by legacy $30,000 to this fund. The income is, therefore, twofold; first, the interest accruing annually from the fund itself, and further, the contributions from the churches.

According to the Treasurer's statement May 1st, (Minutes '86, p. 116):

Interest on principal was	$2,758 98
Cash received from churches and individuals	2,427 65
Balance of May 1st, 1885	3,542 81
Total	$8,729 44

There was appropriated during the year $5,430. Deducting also the salary of the Treasurer, we find balance May 1st, 1886, $3,140.16. Contributions from churches and individuals were about $200 more than during the preceding year; but expenditures were some $400 more than the income, and lessened by so much the balance with which to begin another year. Appropriations are made semi-annually, May 1st and Nov. 1st. The Classes in recommending an applicant generally state the amount deemed necessary. Very frequently "the maximum" is stated instead of a definite sum; by which it is understood to make it as large as the fund will justify. Usually it means "give $200 if possible." When amounts are recommended they vary from $100 to $300, or, on an average, are $200 per annum.

The income of this fund for years has not been at all adequate to meet the Classical recommendations for aid, and only justifies appropriations on an average of about two-thirds of the amounts recommended. For instance, on May 1st last, the amount recommended by the several Classes was $7,876 for the twelve months following, or $3,938 for six months. Appropriations were made to Nov. 1st to the amount of $2,775, or $1,163 less than the amount recommended by the Classes. The balance in the treasury of $3,140.16, May 1st, should not mislead any as to the great need of increased revenue. The fund first secures its resources and then distributes them. It was because the treasury held the above sum that the appropriation of $2,775 was possible. The balance on hand was thus consumed, except $365.16.

The beneficiaries, May 1st, were as follows: 19 ministers, 19 ministers' widows, and 2 families—orphan children of ministers. Thus 40 cases were aided to the limited extent, on an average, of $138 per year. Could we read the list of those forty beneficiaries, we would doubtless find names precious in the memory of the Church, names suggestive of piety, learning and usefulness. The work of life, perhaps, is done—the salary has ceased, but physical needs continue.

Only 168 of our 536 churches contributed during the past year to this fund, and the number was exactly the same in the previous year. In 51 cases the sum contributed to this fund and the Widows' Fund was the same, implying, in general, we presume, that a collection was divided between the two objects. Eighty more churches, making 131 in all, contributed to both Funds How lamentable, however, is the fact that of the remaining 405 this only can be said, 37 made collections for the Disabled Ministers' Fund and 35 for the Widows' Fund! In ancient times God's people were charged never to forsake the Levites. An abundance was secured for them, although part of the tribe gave only 20 years of full service. At 50 they were to be free from all duties but those of superintendence. In our day, however, after a service of perhaps twice twenty years, a service laborious, yet protracted far beyond 50, many of God's servants in the ministry come to want. They appeal as a last resort to the Church, Classis endorses their appeal; but, alas! the fund cannot meet their needs. And why? Because 368 of our churches, or over 68 per cent, did not give one penny toward this worthy object, and 333 churches, or over 62 per cent did not do anything for this Fund or the Widows' Fund. We cannot believe that the explanation of these facts is in a lack of sympathy for our disabled ministers, but rather in a lack of information on the subject. Few, if any, will deny the right of the Disabled Ministers' Fund to an existence and a place of high honor in the warmest affections of the entire Church. The laity know as well as do ministers, that preaching the Gospel does not result in the accumulation of property. Few ministers, even in their days of strength, can do more than secure an economical support, and when the eye grows dim or the natural force abates, (and often before, through some manner of disability,) income ceases, and the provision for this crisis, which might have been secured in a secular calling, is wanting.

Surely, if our government, notwithstanding the proverbial ingratitude of republics, is pouring out its millions to pension the soldiers of the Civil War, the Church of God, with appreciation of ministerial labors, with its heart of love and large resources, should see that the worn-out soldiers of the Cross be supplied with at least food and raiment. The great Methodist Church contributed last year $180,000 for aged ministers, widows and orphans. Frequently have our religious papers reported recently the gifts of homes for aged clergymen. Thus the wealth of the Church is yielding to the claims of a noble object, and is there not encouragement here to all of our pastors to urge upon their congregations the justness of an annual collection for disabled ministers, and also to show clearly the Scriptural basis on which such appeal rests?

Boston Letter.

November 17th, 1886.

"WHAT do you think of Brooks' sermon?" is a question that has been put with interest in Boston. This did not mean Phillips Brooks' masterly production at the late Harvard celebration, on the morning that Mrs. President Cleveland was among his auditors, bringing in her wake such a curious crowd that the overflow of spectators reached the very chancel steps. But after his return from the General Convention of the Episcopal Church at Chicago, whither his diocese sent him as a delegate, he gave a discourse on the convention, and this is the one talked about. He specially referred to the effort there to drop the old banner under which so many bloodless battles have been fought,—"Protestant Episcopal,"—and adopt a title like that of "American Catholic Church," as proposed by Dr. Adams, of Wisconsin. Dr. Brooks conceded that the movement to change the name would have shown a very different front if pushed for æsthetic reasons alone. What he specially disliked was the animus of the movement. He doubtless saw at Chicago a spirit that was exclusive and narrow, a spirit that thrives and yet continually growns leaner on the dogma of Apostolic succession. The big, broad soul of the rector of Trinity was not comfortable under this pressure. He could not contain himself, but poured out a very refreshing stream of ideas that would have delighted the heart of Dean Stanley could he have been a listener at Trinity. Dr. Brooks strenuously opposed the claims of Apostolic succession, a dogma that is not in the formularies of the Episcopal Church, though it is held by some within its communion. He was not willing to unchurch the great host of Christians in this country who had done such grand work for Christ. A clergyman who heard this sermon told me it was "a tremendous effort," and he emphasized his opinion with a very solemn shake of the head. The sermon has attracted much attention and comment, and the discussion provoked will be a very healthy one.

A Ritualist and His Church.

Rev. C. C. Grafton is the rector of the Church of the Advent, a new brick structure, the sharp slant of its Gothic lines everywhere expressing aspiration. It is not entirely completed yet; there will be a grand tower some day lifting its spire almost two hundred feet into the air. The Advent is a ritualistic centre. Before the chancel runs a lofty, shining rood-screen, surmounted by a crucifix. At the right of the chancel is a small chapel for early "mass" and other services.

Mr. Grafton is an energetic, forcible speaker, and though a ritualist, has a robustness the very opposite of asceticism. When the Episcopal clergy gave Phillips Brooks a breakfast after his last return from Europe, Mr. Grafton was one of the speakers on that occasion. In a spirit of catholicity he referred to the various schools of thought that had hitherto found a home in the Episcopal Church, and suggested that here might be found material for a new movement, combining the excellencies of each. Mr. Grafton lately made an address before our Evangelical Alliance, and his theme was "Revival Methods or Missions in the Episcopal Church." He gave, during his address, an account of missions conducted in London, and spoke of the aid given by Gladstone, also by the Premier's wife and son.

In Mr. Grafton's parish there has been a singular controversy. The Governing Board of the parish is a close corporation. Parishioners tendered a donation of six thousand dollars to the corporation toward the completion of the church, on the condition that these parishioners should have the privilege of nominating to the corporation candidates to fill vacancies in that body, the corporation judging of their fitness. The corporation, though, decidedly said, "nay." Some of St. Peter's keys dangle from their girdle, and they are not going to give them up to the rector himself.

Dr. Withrow and Chicago.

"Will Dr. Withrow go to Chicago?" am I asked. An impression prevails that he will accept the call renewed by the Chicago Presbyterians. I can see reasons for this opinion of outsiders. I believe his heart is really among Presbyterians, and then is not precedent on the side of a "Park street" pastor's acceptance of a call declined and then renewed? Dr. A. L. Stone, it is not forgotten, was invited to go from Park street to San Francisco. With his musical voice Dr. Stone said a silvery "no" to San Francisco. They persisted, and he said "yes."

The Andover Problem.

And the Andover controversy still drags its limitless length along. The Visitors of the Seminary now have before them in due form the charges against the implicated professors, and the public patiently—impatiently rather—awaits the decision. Whatever the decision be, the case will doubtless be taken to the Supreme Court by the losing side, and the end may be a long way ahead. The so-called "Andover" movement has to its current a depth and width not at all commensurate with the size of that theological reservoir on the Andover hill-top. It has the name of a school, but is affecting very essentially the history of a denomination. In some way this stream is continually breaking forth. I notice that Dr. Munger's church, New Haven, desires the calling of a council to settle the case of Rev. Robert Hume who, on account of his views on retribution, has not been sent back to his mission-field. If the council be called, it will emphasize and send out to wider fields the present discussion. It will settle Mr. Hume's case, but what of the subject involved? Mr. Alpheus Hardy, Chairman of the Prudential Committee of the American Board, who lately resigned his position, is a prominent member of the Old South Church, whose pastor, Mr. Gordon, belongs to the New School Congregationalists. In the Second Church, Dorchester, doctrinal difficulties have occasioned serious divergence of opinion, the pastor, Rev. E. N. Packard, calling for the resignation of two of his Sunday-school teachers, whose views, he feels, are not in harmony with the orthodox standards of the Church.

The Methodists at the Hub.

While these divisive influences are at work, the Methodists are trying to bring everybody into a loving frame of mind. They could not get the Baptists and Congregationalists to endorse Sam Jones, and so they have tried a flank union-movement. Rev. Dr. Webb of the Congregational Club, Hon. E. C. Fitz of the Baptist Union, Mr. J. B. Horton of the Universalist Union, were invited guests of the Methodist Social Union at its late gathering, and made addresses. Dr. Webb said he had made the tour of the Social Unions in Boston and was a good Christian yet. Where this circuit-rider had been, I cannot say. He referred to the excellent ministers the Methodists had sent among the Congregationalists, and tendered his congratulations—to the Methodists. It may be added here that the followers of Wesley are strengthening their foundations in Boston, and the prosperity of Boston University is one sign. Its interests have lately received another push. The school is quite popular among the young ladies of the vicinity who are seeking collegiate instruction. This does not interfere with the success of the "Annex" at Cambridge. It has this year a larger number of students than ever.

The Anniversary at Cambridge.

Harvard kept its 250th anniversary—and, to repeat a big-sounding synonym, its quarter-millennial, with great eclat. Such quantities of learning as walked up and down the streets of the humble(?) little college-town,—lawyers, doctors of divinity, physicians, poets, judges, college presidents, and even Cleveland himself—all gathered to help raise some note of the jubilee chorus. James Russell Lowell's address, Oliver Wendell Holmes' poem, President Cleveland's speech, were all very acceptable to their auditors. The University, generally so chary of its favors, showered to right and left about forty honorary degrees, and the great men were kept bowing a long time before these compliments were all picked up.

After the quarter-millennial celebration in Sanders' Theatre, so grand and imposing, came within a week a very different gathering on that notable platform; just Moody, the evangelist, with the plain, old Gospel, and a band of singers. It was a meeting under the auspices of the Harvard Young Men's Christian Association. Moody's plain words were on "Sowing and Reaping." Subsequent meetings were appointed in the Shepard Memorial Church (Dr. McKenzie's). The big scholastic anniversary was helpful. Harvard, solemnly given in infancy to Christ and the Church (*Christo et ecclesiæ*), needs now the ever serious, beneficent outpouring of the Holy Ghost, that it may be duly fitted for its great work.

SOJOURNER.

The Reading Room.

Our Book-Shelves.

....“FROM MEADOW-SWEET TO MISTLETOE;” Verses with Pictures by Mary A. Lathbury, is a superb Christmas book within and without for the little folks. The figures with their floral and other appropriate embelishments are graceful and spirited, and the verses will charm the little people, while fastening good principles in the memory in an agreeable fashion. The book is a very beautiful one and will be received with delight by those for whom it has been prepared. (Worthington Co.)

....“MADAME TABBY'S ESTABLISHMENT.” By Kari. That cats have a world of their own has often been believed, and this pleasant writer tells the story of a little girl who was introduced into the charmed circle. Like the famous “Alice in Wonderland,” she found that kittens and “tabbies” have their joys and sorrows, their friendships and envies, very much as in the world of men and women. Doubtless many a youngster will find the greatest pleasure in tracing Diana's fortune among the feline race, for the author certainly makes the record entertaining, and the pictures give a vivid impression of the characters. (Macmillan & Co.)

....“GINEVRA.” By Susan E. Wallace. Illustrated by Gen. Lew. Wallace. The sad old story of the fair bride hidden away in the oak chest is here drawn out into a Christmas story, to which are added the poem of Samuel Rogers and the ballad of the Mistletoe Bough. Ginevra's youth and Lord Lovel's courtship are portrayed at length, and the catastrophe is more quickly passed over. The illustrations are no special addition, to our thinking, in spite of the distinguished artist, excepting the very beautiful head which faces the title page. With its illustrated cover the book strikes the attention, and will make a very acceptable Christmas gift for the little ones. (The Worthington Co.)

....“MY SERMON-NOTES.” By Rev. C. H. Spurgeon. (Matthew to Acts.) These notes, selected from outlines of discourses delivered by Mr. Spurgeon in the ordinary course of his ministry, are published with a view to aiding ministers in the preparation of sermons. As admirable homiletic studies they are worthy of attention, even from those who scorn the use of “pulpit helps.” These notes may also be used to advantage—if wisely and cautiously used—in the preparation of sermons on the particular texts of which they treat. The diligent student will appreciate their suggestiveness and will find in them a wholesome stimulus to thought. Of course, they are not meant for the indolent, and will be used by them only to their injury. (Carters.)

....“DADDY DAVE.” By Mary Frances. The faithful and trusted slave whose life and character is sketched in this readable little volume, was undoubtedly the type of a large class, and the story of their lives exhibits a view of slavery which is essential to a fairly comprehensive estimate of the institution. The view thus afforded is in striking contrast with the darker aspects predominating in many localities. The present sketch portrays a strong, influential character, unique in many striking traits, affectionately attached to his master's interests, staunch in fidelity through every change of fortune, and eminently useful. The story is very well told, and certainly is eminently worth the telling. (Funk & Wagnalls.)

....“THE BOOK OF ELOQUENCE. A Collection of Extracts in Prose and Verse.” By C. D. Warner. These extracts are taken from the most famous orators and poets, and are intended as exercises in declamation in colleges and schools. The author has sought to present new and spirited extracts, without losing sight of the masterpieces of eloquence, (Chatham, Patrick Henry, Webster, etc.,) which never grow old nor become stale by repetition. In our judgment he has succeeded very well, and the book will be found a decided improvement upon former works of the kind. (Lee & Shepard.)

....In “NATURE'S SERIAL STORY,” E. P. Roe tries the experiment of combining his two styles and specialties. He twines a story of love and life about the practical description and discussion of agricultural and horticultural matters, as the human and the “nature” development proceed side by side to their predestined and harmonious end. The idea is an original one, and we are sensible of its poetic effect throughout. It need hardly be said, however, that while the scientific side of the combination is greatly aided in its interest and significance, the story side the sufferer. Taken as a whole, this book strikes us as decidedly in advance of Mr. Roe's previous productions in a literary point of view. The publishers have issued a new edition of this book, uniform with their neat and popular edition of Mr. Roe's works. (Dodd, Mead & Co.)

....“THE WISDOM OF THE APOCALYPSE,” by J. H. McIlvane, is an exposition of the Apocalypse characterized by good sense and intelligent exegesis. It presents at least plausible solutions of its many obscurities and mysteries. The author casts aside the prevalent theory that the book was mainly intended to represent historical events, and finds the key to its interpretation in the suggestion that it represents truths, ideas, and events, only in so far as they exemplify these ideas. His interpretation of the symbols of the book is based on Scripture usage, and is rational and consistent. The method employed yields results at least intelligible and instructive. Many passages receive new light and meaning from the author's treatment. (A. D. F. Randolph &. Co.)

....“JOTTINGS FROM THE PACIFIC.” By W. Wyatt Gill, B.A. The islands of the Pacific have been the scene of most wonderful missionary success, and in this volume an actor in the great work gives us notes made during the progress of the conquest. The book is charming for its simplicity, as well as for the truthful descriptions it contains. One part takes us from island to island, another section gives the manner of preaching by native Christians, and the third part contains zoological and botanical notes. Then follow jottings on miscellaneous subjects, some of which are novelties indeed, as for instance, a “prayer upon the extraction of a child's tooth.” We cordially recommend the book with its illustrations as one of the best kind for the library of the Sunday-school or home. (American Tract Society.)

....“A DEMIGOD.” This is certainly a remarkable story, unique in its conception and, with some faults, remarkably well carried out in its details. The “demigod” is the descendant of an English physician who resolves to live in Greece in order to raise up a race which shall be near the ideal of humanity in body and soul. An American party of travellers meets the result of the physician's endeavors in the young Hector Vyr, who rescues the travellers from brigands, entertains them peculiarly and finally marries the pretty Boston girl. The book is certainly a strong one, both in its classical and metaphysical phases. (Harper & Brothers.)

Our Library Table.

Periodicals, Serials and Notes.

....The *Atlantic* for December ends a year of unsurpassed excellence in certain lines. Its serial stories have been the best work of their authors; the “Golden Justice” of William H. Bishop coming to its end with a description of a tornado, which is a wonderful bit of writing, and Miss Murfrees' “In the Clouds” concluding with a most artistic and subtle discrimination of the fate of the various characters. A posthumous paper of Prof. Mulford treats of “The Object of a University,” two articles have Russia for their theme, there is an excellent defence of Mazzini's noble aims, and a discussion of “The Intellectual Mission of the Saracens.” One very light story brings in more of the Hindu nonsense for which “Dr. Isaacs” paved the way, and is really serio-comic in its ending. A supplement gives the full text of Lowell's recent Harvard oration, with its magnificent peroration of praise to our worthy President, as well as Dr. Holmes's poem, with its unfortunate Unitarian sneer at evangelical religion under the name of the “Church of Calvin.” We do not wonder at Dr. McCosh's disgust. Age has evidently done little to enlighten the moral ignorance of the witty poet, whose work would have pleased all had the reference to Andover been left out. The claim that Harvard theology has lit up the once orthodox school

“On the hill where old beliefs were bound,”

will be resented by those he would praise as much as by those whom he so evidently dreads.

....*The Musical Herald* for November contains, with much other good reading, an interesting account of the work done by a musical evangelist among the natives of South India. The selections of sacred music in this number are remarkably fine.

....*The Musical Visitor* gives every month a large amount of information valuable to singers and players. The December number will contain a full supply of Christmas music.

....The *Medical Missionary Record* for November contains an account of Dr. Jacob Chamberlain, with a likeness, which, though not a work of high art, is very correct and spirited. It also contains a letter from Dr. Summers, now serving in Africa with Bishop Taylor, giving a very interesting statement of his work in that lonely field. He was the first student of the Institute here, and seems to be doing a very good work. He is self-supported.

....The *Methodist Review*, November, opens with a portrait and a sketch of Dr. S. D. Rice, shows that the Episcopacy of Methodism is a function, not a distinct order, (one wonders that this should ever have been doubted,) cleverly expounds the Prophecy of Jacob, which is done by Dr. M. S. Terry, and discusses the always living topic, Foreign Missionary Methods, which is not yet in all points settled. The editorial departments are well filled.

....The *New Englander*, November, has a good account of The Red Cross, reviews sensibly Freeman and Stubbs on Methods of Historical Study, and very sharply Ruskin's lampoon on Gibbon and Grote, and gives a sensible paper by Van Millingen on the Struggle in Bulgaria. There is also some intelligent criticism of Prof. Drummond's “Natural Man.” President Dwight's excellent address at Dwight Hall, and the usual notices of books, fill out the number.

....The *Expositor*, October, begins a very interesting and suggestive account of Ewald's Life and Works, by Prof. Cheyne, and a candid criticism, by Prof. Davidson, of the Revised Version of the Book of Job. It continues Dr. McLaren's exposition of Colossians, and Dr. M. Dodd's comment on Zechariah, both fresh and able. The latter treats the vexed question of the authorship of the last six chapters with good sense and fairness. He holds the traditional view.

BOOKS RECEIVED.

Presbyterian Board of Publication: The Fairfax Girls. By Mrs. Nathaniel Conklin. 16mo, pp. 365. $1.25.

Oliver Ditson & Co.: Emerson's Royal Singer. A Collection of New Music—Duets, Quartets, Hymn Tunes, Anthems, Etc., for Singing Schools, Musical Institutes, Conventions, Etc. Pp. 192. 60 cents.

Macmillan & Co.: Early Letters of Thomas Carlyle, 1814–1826. Edited by Charles Eliot Norton. With Portraits. 12mo, pp. 368. $2.25; also,

Four Winds Farm. By Mrs. Molesworth. Illustrated by Walter Crane. 16mo, pp. 180. $1.25; also,

Madame Tabby's Establishment. By Kari. Illustrated by L. Wain. 12mo, pp. 157. $1.25; also,

The Tale of Troy. Done Into English by Aubrey Stewart. 16mo, pp. 231. $1.25.

A. C. Armstrong & Son: The Churchette. A Year's Sermons and Parables for the Young. By the Rev. J. Reid Howatt. 12mo, pp. 279. $1.25.

Funk & Wagnalls: The People's Bible: Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. IV. Numbers XXVII.–Deuteronomy. 8vo, pp. 412. $1.50.

Robert Carter & Bros.: Babbette; or, Faithfulness. By the Author of the “Win and Wear Series.” 16mo, pp. 203. 75 cents; also,

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Ticknor & Co.: Rankell's Remains. An American Novel. By Barrett Wendell. 16mo, pp. 316. $1.

Ivison, Blakeman, Taylor & Co.: Principles of Hygiene for the School and the Home. By Ezra M. Hunt, M.D. Illustrated. 12mo, pp. 382. Introduction price, 90 cents.

G. P. Putnam's Sons: The Story of the Saracens from the Earliest Times to the Fall of Bagdad. By Arthur Gilman. (Story of the Nations Series.) Illustrated. Large 12mo, pp. 493. $1.50.

Charles Scribner's Sons: Among the Law-Makers. By Edmund Alton. Illustrated. 8vo, pp.308. $2.50; also,

The Sentimental Calendar, Being Twelve Funny Stories. By J. S. of Dale. 12mo, pp. 280. $2.

Harper & Brothers: She Stoops to Conquer. A Comedy by Dr. Goldsmith. With Drawings by Edwin A. Abbey; Decorations by Alfred Parsons; Introduction by Austin Dobson. Folio, pp. 177. $20; also,

Home Fairies and Heart Flowers: Twenty Studies of Children's Heads, with Floral Embelishments, Head and Tail Pieces, and Initial Letters. By Frank French. Accompanied by Poems by Margaret E. Sangster. Folio, pp. 93. $6; also,

The Land and The Book. Vol. 1. Southern Palestine and Jerusalem. 140 Illustrations and Maps. Vol. 2. Central Palestine and Phœnicia. 130 Illustrations and Maps. Vol. 3. Lebanon, Damascus, and Beyond Jordan. 147 Illustrations and Maps. By William M. Thomson, D.D. 8vos, pp. 592, 689, and 711. $9 per set; also,

Rodman the Keeper. Southern Sketches. By Constance Fenimore Woolson. 16mo, pp. 399. $1; also,

Towards the Gulf. A Romance of Louisiana. 16mo, pp. 315. $1.

D. Lothrop & Co.: Household Notes and Queries. A Family Reference Book. By The Wise Blackbird. 12mo, pp. 115. 60 cents.

Roberts Brothers: Footprints of the Saviour. Devotional Studies in the Life and Nature of Our Lord. By the Rev. Julian K. Smyth. 12mo, pp. 231. $1; also,

Susanna Wesley. By Eliza Clarke. (Famous Women Series.) 12mo, pp. 301. $1.

Cassell & Co.: Character Sketches from Thackeray. From Original Drawings by Frederick Barnard. Reproduced in Photogravure and Printed by Goupil & Co., Paris. Six engravings, folio size, in portfolio. $7.50; also,

Christmas in the Olden Time. By Sir Walter Scott. Illustrated from Designs by Fenn, Garret, Davis, Teel, Sandham, Hassam, and Barnes. Engraved and Printed under the Supervision of Geo. T. Andrew. 4to; also,

Engraving: Its Origin, Processes, and History. By Le Vicomte Henri Delaborde. Translated by R. A. M. Stevenson. With an additional chapter on English Engraving by William Walker. (The Fine Art Library.) Illustrated. 12mo, pp. 348. $2; also,

The Beecher Book of Days. Selections for Each Day of the Week and for Birthdays. Compiled from the Works of the Rev. Henry Ward Beecher. Edited by Eleanor Kirk and Caroline B. Le Row. With Portrait. 18mo, pp. 396. $1; also,

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Christmas Selections. Compiled by Rev. E. S. Lorenz. 16mo, pp. 48. $15. W. J. Shuey, Dayton, Ohio.

The Reformed (German) Church Almanac and Year Book for the Year 1887. Containing Numerous Illustrations, Interesting Reading Matter and Valuable Statistical Information. Compiled Expressly for this Almanac. 12mo, pp. 44. Reformed Publishing Company.

Catholicity True and False. A Sermon Preached before the National Congregational Council, at Chicago, October 13, 1886. By Rev. George P. Fisher, D.D., LL.D. 8vo, pp. 29. 25 cents. Charles Scribner's Sons.

That Winter Night; or, Love's Victory. By Robert Buchanan. (Harper's Handy Series, No. 108.) 16mo, pp. 122. 25 cents.

Mohawks. A Novel. By Miss M. E. Braddon. (Harper's Franklin Square Library, No. 553.) 4to, pp. 86. 20 cents.

The Bravo of Venice. A Romance. Translated from the German by M. G. Lewis. (Cassell's National Library, No. 43.) 18mo, pp. 192. 10 cents.

PERIODICALS.

November.—The Pansy. The American Antiquarian. American Art Magazine, The Church Review.

December.—Cassell's Family Magazine, The Popular Science Monthly, Lippincott's, Harper's Monthly Magazine.

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Let us lift a loud thanksgiving,
From the deep peace He has given.
Let the clear notes of our triumph,
Like a fountain, rise toward heaven.

Endless thanks for endless mercies,
Boundless thanks for boundless love;
Thanks to Him who gave our being,
That in Him we live and move.

Thanks to Him, who victory winning,
Bitter death and sorrows bore.
Thanks that He, once dead, now liveth,
And shall live forevermore.

Thanks that by His blood He bought us.
Thanks that we His love may trace,
Backward, forward, through the ages;
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Thanks for power to conquer sin.
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Thee we praise. To Thee we sing.
This our full, our glad Thanksgiving,
Jesus Christ is Lord and King! MARY C. GATES.

A Second Youth.

BY MARY R. BALDWIN.

A "SECOND CHILDHOOD" is recognized in the calendar of life's experience, a time when energies are relaxed and when the soul-fires are burnt low; but we do not realize the fact that there is a second youth—an experience available to the majority of us.

A "second childhood" may have a certain beauty about it, but it is hard for us to divorce the idea of childlike trust from childlike helplessness, and those of us who are in the midst of life's achievements rarely anticipate such an experience with anything but dread. But a second youth is a sort of aftermath—a season of aspiration, as well as of fulfillment.

We have all of us, surely some time in life, come upon a face that, bearing indisputable marks of the passage of the years that were not few nor empty of care, seemed to deny the fact of age and to defy inanition and decay.

Have we caught in such a face a look full of the spirit of the onward march, and at the same time one of a kind of repose which signifies a mental and spiritual equilibrium? If so, we have met one with a second youth glorifying his experience.

This second youth has been usually supposed as the prerogative of woman, perhaps, above men, and though both may enjoy it, it does seem to be an especial compensation to woman, when, at middle-age or between that time and old age, it comes at the first pause when one looks back over the way which has been trodden, sometimes with groans and sometimes with songs of joy.

The children are grown—have some of them builded home nests for themselves; heart and mind have lost their feverishness, the hopes and energies are adjusted to life's purposes, and though the steps must henceforth tend toward the end, and the eyes seek the western horizon, life is not over. With a recognition of the claims of the Highest upon the late as well as early service of His creatures, one in passing the way between middle life and old age may find that fountain of youth which shall, notwithstanding disappointments in men and in events, furnish to the soul living water which shall keep the springs of energy unclogged and pure, and the heart trustful and hopeful.

If, when scattered children gather in waiting homes to renew their own youth beside the lighted hearth, they find in the faces of those upon whom the years have left their mark the signs of an experience of a second youth, then will the home cheer be hearty, and the home atmosphere be filled with the elements of true Thanksgiving.

Thanks-Giving.

"I FELT just like saying a 'thank you' to God," said a dear girl to me, when speaking of a blessing received that hour from our Father. The quick recognition that it was the Lord's doing and the tone of affectionate heartiness, spoke emphatically of that girl's Christian character.

We would scarcely be guilty of such rudeness as to pass by a favor, kindness, courtesy or gift unacknowledged, and yet do we pause to say the "thank you" to God? For 'tis His care alone that preserves us so marvellously, as we go up and down in the bustling world. We inhale blessings by our very breath almost, and quite as unconsciously.

A sweet child once noticing how the little birds took a drink, said: "Mamma, they look up to God after every sip, as though they wanted to thank Him."

I doubt not we pray often, but we crave so much; our petitions are largely supplication and very meagre thanksgiving.

We deem a person very negligent who chances to forget the thanks due ourselves. Don't let us grow careless in our acceptance of all our many gifts from above, and not return thanks to God.

Then, too, we try to show our appreciation of the present given us—the pleasure arranged for our enjoyment, the little unexpected surprises that loving forethought has taken for us, and all along our way not a day is unmarked by some token of our Father's love for us. How are we showing by word and deed that the bestowment has not been in vain?

'Twas aptly said, "Thanksgiving's best demonstration is thanks living." RESPONDER.

Thanksgiving Posies.

"OH, how lovely!" burst from one and another when it was fairly done, and the merry bevy of girls stood in a semi-circle of admiring ecstacy viewing the beautiful work their busy hands and active brains had just completed. It was a sight worth an artist's study—the faces of these bright young girls, flushed with health and happiness—happiness of the purest kind, for they were working to give joy to others, these girls of the "Spring Dale Flower Mission Band." And then the work they had just completed, it could not be more exquisite in execution or design.

For it was Thanksgiving morning at Spring Dale, and while the bell chimed "Come, come, come," from the belfry of the quaint stone village church, people from far and near wended their way thither. While Deacon Jones jogged on at a faster trot than usual in his old "one-hoss shay," and Elder Smythe walked a little quicker through the crisp morning air than the rheumatism would usually permit. Fannie, Belle and Grace added the finishing touches to the already beautiful church. For a wandering vine would sometimes go astray, as wanderers will; and a saucy autumn leaf would turn its back on its more aristocratic neighbor just for fun. To those who saw it for the first time it was a marvel of beauty. True, Deacon Jones shook his head at all this display of leaf and flower, grain and fruit, which almost buried the old-time pulpit in a bed of fragrance and beauty, and wondered what the world was coming to when these young people could transform the sober old meeting-house into a bed of posies, and what the good domine would say when he saw all this "fixing up."

Miss Jemima Snipkins, the village dressmaker and oracle, told Mrs. Allen, "She thought it a shame to bring all them things into church, if it was Thanksgiving day. Why not," said she, "let 'em live out their nateral life, and not die before their time;" and as they entered a pew side by side, "Sister Allen," as most of the people loved to call her, answered: "They have made it a 'garden of the Lord.'" Her loving heart responded to the evergreen text which swung its bright berries and leaves aloft, "Worship the Lord in the beauty of holiness." Just then the old bell gave a last impatient "Come, come," as if it really could wait no longer to begin. The domine entered the pulpit by a side door, while the girls, one and all, picked up their baskets and disappeared.

Now it was that the silent lips of the organ burst into a rapturous voluntary from the grand old "Stabat Mater," and the good man looked around.

Banks of tropical plants and exotics filled the platform. Calla lilies, like perfumed censers, poured forth the fragrance of their golden hearts. Immortelles, like silvery stars, crowned the crimson sumach, which stood blushing in its autumn gown, while chrysanthemums on every side made it gorgeous with their beauty. Autumn leaves, entwined with scarlet berries and graceful grain, clasped themselves about the reading desk, while fluffy clematis climbed exultingly to the topmost point of the golden organ pipe, and even ventured to twine its longest spray about the beams of the vaulted roof. Pyramids of fruit supported upon columns of red and black corn, between which hung luscious white and purple grapes, stood here and there; while grain in the sheaf, and even vegetables in the background, added their rich and russet shades, and silently seemed to tell of the goodness of God.

"Great is the Lord, the Lord's name be praised," came from the choir, who sang in an exultant strain; and, notwithstanding good Deacon Jones' pious fears, the "fixin' up" did not seem to disturb the minister at all. In fact, the grand words and music of the anthem, together with the living thanksgiving all around, inspired him with new thoughts. He put aside the long and finely polished discourse and preached from a full heart of "thanks-living," as well as "thanksgiving." No dry statistics, no gloomy forebodings for the future,—the earthquakes and accidents of the past,—all were swallowed up and forgotten for the time being. Only the mercy and love of God, illustrated by the flowers and fruits direct from His hands, mute monuments of His loving kindness, served to add a point to his simple heartfelt words; and at his "Let us return thanks," every head was bowed. Sister Allen wiped away a silent tear, for though she had lived through deep sadness during the past year, as her widow's cap testified, still she felt the goodness of the Lord deep down in her heart, and returned thanks as devoutly as others who seemed never to have had a sorrow or a care.

When the contribution was announced "for the poor of the church," it was hard work, but he did it, Deacon Jones did, much to his own surprise, for he had begun to think of himself as others did, that he was rather a close man. After using his handkerchief in a suspicious way, and wiping his moist eyes, (they always would water in a cold day,) actually out came the old black pocket-book, and in the plate rang like a golden Thanksgiving bell the "pocket piece" he had carried "five year for good luck."

His heart beat so happily way down there in the spot most people considered vacant, when he thought of all the good it would do! He actually confessed to Elder Smythe going down the aisle that it was the biggest piece of luck he ever had, that is, that he happened to have the gold piece in his pocket that day. For he often kept it in the toe of a stocking on a Sunday, or hid on the next to the top shelf in the pantry in an old tea caddy.

This little golden bell rang so loud and so clear that the plate was piled high that day, and the Thanksgiving flowers had performed this part of their mission well. Even Jemima Snipkins thought better of it, only in the vestibule she mourned to Sister Allen: "Well, is all them flowers and fruits and things left to wither and die, doing no good to nobody?" But it was the young girls of the "Flower Mission" who answered this practical question, and not Sister Allen.

Out they tramped, each with her basket filled to overflowing with the dainty, trailing things—a dozen and more, bright and happy with the success of their Thanksgiving posies. Boys followed on, bearing fruit. One aspiring youth wore upon his head a gorgeous yellow turban; or so it appeared in the distance. In reality it was only a field pumpkin. He pranced up to the door of old Aunt Judy, who hadn't eaten a pumpkin pie for many a long day, and rolled it into the kitchen, making a great clatter, frightening the old lady almost out of her wits. So they went from door to door, carrying happiness and thanksgivings to many a poor soul that day.

"Ah! Miss Grace," said blind Nettie, as she sat with her lap filled with every fragrant flower the basket contained, "they seem like baby angels come to comfort me." Caressingly her sensitive fingers touched the petals one by one. She could feel their beauty, breathe their fragrance, and even though the dimmed eyes could never behold their loveliness, she was satisfied. Ah! these Thanksgiving posies, were they not flower-angels come to comfort one of God's little ones?

Meanwhile, Belle, with her bright and merry ways, was sitting in a little room near by doing all she could to cheer up Ned Atkins. Poor boy! he could see little to be thankful for just now. Six weeks he had been laid up with a broken leg. His poor mother could ill afford to provide him with luxuries, and now in this holiday time those afflictions seemed harder than ever to bear.

But when Belle displayed the luscious grapes, oranges and russet pears, he began to think Thanksgiving day was not such a failure after all.

One place still was left to visit, as the girls met upon the corner, Fannie carrying her basket overflowing with white chrysanthemums. It was one of their own "Flower Mission Band" to whom they went, for Alice Ray, who had started this mission in the village a year ago, lay ill; and to her home they brought the flowers she most loved.

But another messenger had hastened with swift feet before them.

While the bell chimed "Come," her sweet spirit answered the summons and had gone to be "forever with the Lord." They covered the still form they loved so well with the pale, fair flowers, and softly sang:

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep."

For why should they mourn? She had begun an eternal Thanksgiving day above. J. S. K.

SCHENECTADY, N. Y.

Books for the Home.

....."BIBLE WARNINGS: Sermons to Children." By the Rev. Richard Newton, D.D. Dr. Newton, who has done such grand work by preaching in Gospel simplicity and sincerity to the children, gives us now some of the fruit of his old age. He calls attention to the signal lights hung out by God's Word against various sins, such as covetousness, intemperance, lying, pride and selfishness. As usual we have each assertion impressed by a good anecdote or natural illustration. Pastors and teachers will find helpful stimulus in these earnest words and bright stories. (Robert Carter & Brothers.)

...."THAT QUISSET HOUSE." By Mrs. Nathaniel Conklin (Jennie M. Drinkwater). It is refreshing to read such a book as this. It has genius in it, and genius in the service of religion. The story is of a large household in which six girls and a boy grow up to manhood and womanhood. The love of God, their Saviour, comes as a practical influence on life, and in the development of each character faith plays the most important part. There are sections of the story which are equal to Mrs. Prentiss's best writing, as, for instance, the diary of Mrs. Huntley, with its application of God's Word to the circumstances of human life. We trust "That Quisset House" will be on the table of many of our best homes, we are so sure of its awakening thought and giving the highest pleasure. It should take a high place among the most prized works of religious literature. (Robert Carter & Brothers.)

...."HOW TO WIN." A Book for Girls. By Frances E. Willard, President of the National Woman's Christian Temperance Union. With an Introduction by Rose Elizabeth Cleveland. A sensible, earnest, timely volume, sympathetic, serious and carefully wrought out, that will "set its readers to thinking," as Miss Cleveland says. (Funk & Wagnalls.)

CHILDREN'S PORTFOLIO.

A Thanksgiving Service.

"NOT many people in church to-day," whispered Miss Clementine Rosier, the leading soprano, to Professor Napier, the organist. Her remark was a just one. The building was large, handsome, and in every way attractive.

On Sundays it was filled with a congregation who listened eagerly to the preaching of the Rev. Dr. Fergus, the revered pastor. But this was Thanksgiving day and there were not many people in church.

Some of the flock had, no doubt, left their city homes and gone back for a time to the New England firesides by which they had been reared. Some, the active, care-taking Marthas, were probably hovering over ranges and cooking-stoves, making preparations for the dinner which they considered the chief event of the day. Men of business were taking a rest—nodding over their newspapers and pulling their cigars, as though in seeking food for their souls they might not have found rest for mind and body. Children were reading story books and playing with toys—too careless or too indifferent to go to church on a week day.

Yet there were some who thought it a pleasure, no less than a duty, to attend the Thanksgiving service. Among these were Mr. and Mrs. Dallas and their two children, Millie and Leonard.

On entering the building they found a great delight in looking at the pulpit, with its graceful decorations of autumn leaves and fruits.

Soon the choir sang in a sudden burst of harmony: "O give thanks unto the Lord, for He is good; for His mercy endureth forever. O that men would praise the Lord for His goodness, and for His wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing."

"Wasn't that beautiful?" whispered Millie to her brother. She was not in the habit of whispering in church, but this music had been so wonderful that it seemed as though she must speak. Child though she was, she felt herself filled with an intense desire to praise the mighty Lord, of whom the singers had been singing.

Pretty soon came the sermon. It was not about politics at home or abroad; not about wars threatened in one country or another; not about the laws of trade or the demands of commerce. It was a reminder of the mercies which were a part of the life of each man, woman and child in the congregation. It was an appeal similar to the one uttered by the Apostle Paul: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

"This," said Dr. Fergus, "is the thank-offering which everyone should make. It is the thank-offering which it seems to me everyone will make if he stops to think but a few moments of how much the Lord, in His great love, has done for us. The only return which we can offer is to love Him with all our hearts and to show our love by kind deeds toward one another."

Millie listened to the sermon as she had done to the singing. On her way home she said to her brother, "Leonard, you and I are thankful. Don't you think we are?"

"Guess we ought to be," said Leonard. "Not many folks in this world have more to be thankful for. Why we have everything, Sis, everything that we could wish for. I think we ought to give something away."

"I think so too," replied Millie, who was always practical. "But I hardly know what to give unless I ask mamma."

"Well, we'll consult her after dinner." The consultation came in due time, and it lasted a long while. They were anxious to give something very nice to some one whom they could really help.

"I have it," exclaimed Leonard at last. "There's Tom, you know, Pa's errand boy. He told me the other day that if he had five dollars to buy books with he could attend evening school all winter."

"That's a splendid idea," said Millie; "we'll give it to him out of our pocket money."

So the gift was decided upon, and, what is more, it was made. Tom went to the evening school and studied the books given by Millie and Leonard. He will probably be better and happier all his life because they went to the Thanksgiving service.

COUSIN LOIS.

That Things Are No Worse, Sire.

FROM the time of our old Revolution,
When we threw off the yoke of the king,
Has descended this phrase to remember,
To remember, to say, and to sing;
'Tis a phrase that is full of a lesson,
It can comfort and warm like a fire,
It can cheer us when days are the darkest:
"*That things are no worse, O, my Sire!*"

'Twas King George's prime minister said it,
To the King who had questioned in heat,
What he meant by appointing Thanksgiving,
In such times of ill luck and defeat;
"What's the cause for your Day of Thanksgiving,
Tell me, pray," cried the King, in his ire;
Said the Minister, "This is the reason—
That things are no worse, O, my Sire!"

There has nothing come down in the story,
Of the answer returned by the King;
But I think on his throne he sat silent,
And confessed it a sensible thing.
For there's never a burden so heavy
That it might not be heavier still;
There is never so bitter a sorrow,
That the cup could not fuller fill.

And whatever of care or of sadness
Our life and our duties may bring,
There is always the cause for Thanksgiving,
Which the Minister told to the King.
'Tis a lesson to sing and remember;
It can comfort and warm like a fire,
Can cheer us when days are the darkest—
"*That things are no worse, O, my Sire!*"

—*Helen Hunt Jackson, in November Wide Awake.*

The Story of "Wait."

HAS any one ever heard such a name as "Wait?" This is the way in which "Wait" came to be so called.

From the time she was six years old, Jessy Goldsmith has always been what people call a "bookworm,"—in her case, the term having a twofold meaning; for worms are never supposed to run, or in any way to hasten their steps, upon even the most urgent occasion. At all events, when she was summoned, she was never expected to respond within the time given to most little folks to respond to a call.

"Wait a moment" was always the reply which she gave, until finally these words came so readily to her lips that they were spoken half unconsciously. Thus people learned to speak of her as "Wait;" and although she is now a tall girl, and is fast outgrowing—no, conquering—the habit, the name still clings to her. You see how hard it is to lose a name once gained.

Jessy once had to undergo a bitter disappointment, brought on by this want of prompt obedience. Even mamma's patience was at length exhausted; and it was decreed by the family council that under none but the most necessary circumstances should "Wait" be called a second time, and that the reason for the call should not be given until she responded in person.

This was a severe test, for it sometimes disturbed not only "Wait's" own plans, but sometimes her friends had also to suffer. The real trial, however, came one afternoon, when she was promised a trip to Boston with her papa.

"Wait" was intensely interested in one of the pretty new books which had been given her, when the sound of mamma's voice was heard calling, "Come quickly, daughter; I want you." But the daughter's mind was filled with the entrancing story, and mechanically she muttered, "Just wait a moment."

Now, papa had been obliged suddenly to take this trip to Boston, whither "Wait" had long cherished the dream of going; and this, it was thought, would be a good time to gratify her wish. But the little girl's "minute," as usual, was a very long one; and, as papa's time for preparation was short, he was ready before "Wait" appeared.

Mamma's tender heart almost misgave her as she thought of the pain it would give her child to miss this trip; but papa remained firm in his decision that the original rule must be observed. "I will wait five minutes longer," said he, drawing out his watch; "and if she is not here at the end of that time, she must suffer for her dallying."

Forgetting all things, "Wait" read on, until, growing tired of the one position, she rose to change it, when mamma's request rushed through her mind, and she slowly walked down stairs, book in hand, to her mother's room, all too late. When the little girl heard of the pleasant journey which, through her inattention, she had lost, she burst into tears, and, sobbing, threw herself into mamma's arms.

All that day "Wait" was the most miserable of girls; but I think, when the cloud cleared away, sunshine followed, for from that day forward, "Wait" showed signs of amendment.

Several years have passed since then, and "Wait" is wont to say that, when she lost her trip to Boston, she lost also the ready skill of saying "Wait a minute."—*Laura M. Freck, in S. S. Times.*

Little Heads Together.

No. 1.

TWO EASY DIAMONDS.

I.—1. In needle. 2. A preposition meaning except. 3. Ghastly. 4. The extremity. 5. In needle.

II.—1. In please. 2. A unit. 3. A view. 4. To terminate. 5. In please. E. M.

No. 2.

ENIGMA

Twenty-two letters. The motto of a famous prince of England.

1, 2, 3, 4, all should avoid.
9, 8, 5, 13, is very small.
6, 10, 16, is a bird.
14, 19, 1, 10, is to look at.
7, 15, 16, 17, a handle.
22, 18, 12, 5, a projectile.
11, 6, 20, 21, the note of one of our native birds.

UNCLE W.

No. 3.

TWO REBUSES.

1 2.
C W R
C E G "ITTALIE."

Answers to Puzzles of November 3d.

No. 1.—THE CHRISTIAN INTELLIGENCER.

No. 2.—W-h-eel. 2. S-t-able. 3. B-l-o-use.

No. 3.—
A M E N D
M A N O R
E N D U E
N O U N S
D R E S S

Correct answers from A. M. M., I. V. Van Doren, Jr., B. H. E., Lewis D. and Jennie Labagh; "Chestnut," J. M. D.

My Whistling Neighbor.

(From Moore's Rural New-Yorker of June 22d, 1861.)

WE had moved into a new house, situated about the centre in a row of ten, all run up together in hurried, mushroom fashion, and divided from each other by partitions of brick so thin that sound was only a little deadened in passing through. For the first three or four nights I was unable to sleep, except in snatches, for so many noises came to my ears, originating, apparently, in my own domicile, that anxiety in regard to burglars was constantly excited. Both on the first and second nights I made a journey through the house in the small hours, but found no intruders on my premises. The sounds that disturbed me came from some of my neighbors, who kept later vigils than suited my habits.

'There it is again!" said I, looking up from my paper, as I sat reading on the second day after taking possession of my new home. "That fellow is a nuisance."

"What fellow?" asked my wife, whose countenance showed surprise at the remark. She was either unconscious or unaffected by the circumstance that annoyed my sensitive ears.

"Don't you hear it?" said I.

"Hear what?"

"That everlasting whistle."

"Oh!" A smile played over my wife's face. "Does it annoy you?"

"I can't say that I am particularly annoyed by it yet; but I shall be if it's to go on incessantly. A man whistles for want of thought, and this very fact will—"

"I'm not so sure of that," remarked my wife, interrupting me, "the poet notwithstanding. I would say that he whistles from exuberant feelings. Our neighbor has a sunny temper, no doubt; what, I am afraid, cannot be said of our neighbor on the other side. I've never heard him whistle; but his scolding abilities are good; and, judging from two days' observation, he is not likely to permit them to grow feeble for want of use."

I did not answer, but went on with my reading, silenced, if not reconciled to my whistling neighbor.

Business matters annoyed me through the day, and I felt moody and depressed as I took my course homeward at nightfall. I was not leaving my cares behind me. Before shutting my account books, and locking my fire-proof, I had made up a bundle of troubles to carry away with me, and my shoulder stooped beneath the burden.

I did not bring sunlight into my dwelling as I crossed, with dull, deliberate steps, its threshold. The flying feet that sprung along the hall, and the eager voices that filled, suddenly, the air in a sweet tumult of sound as I entered, were quiet and hushed in a little while. I did not repel my precious ones, for they were very dear to my heart; but birds do not sing joyously except in the sunshine, and my presence had cast a shadow. The songs of my home birds died into mournful chirpings—they sat quiet among the branches. I saw this, and understood the reason. I condemned myself; I reasoned against the folly of bringing worldly cares into the home sanctuary; I endeavored to rise out of my gloomy state. But neither philosophy nor a self-compelling effort was of any avail.

I was sitting, with my hand partly shading my face from the light, still in conflict with myself, when I became conscious of a lifting of the shadows that were around me, and of a freer respiration. The change was slight, but still very perceptible. I was beginning to question as to its cause, when my thought recognized an agency which had been operative through the sense of hearing, though not before externally perceived in consequence of my abstracted state. My neighbor was whistling "Begone, Dull Care!"

Now, in my younger days, I had whistled and sung the air and words of this cheerful old song hundreds of times, and every line was familiar to memory. I listened with pleased interest, for a little while, and then, as my changing state gave power to resolutions quick born of better reason, I said, in my thought, emphatically, as if remanding an evil spirit, "Begone, dull care!" and the fiend left me.

Then I spoke cheerfully, and in a tone of interest to quiet little May, who had walked round me three or four times, wondering in her little heart, no doubt, what held her at a distance from her papa, and who was now seated by her mother, leaning her flaxen head, fluted all over with glossy curls, against her knee. She sprang, at my voice, and was in my lap at a bound. What thrill of pleasure the tight clasp of her arms sent to my heart! Oh, love, thou art full of blessing!

From that moment I felt kinder toward my neighbor. He had done me good—had played before me as David played before Saul, exorcising the evil spirit of discontent. There was no longer a repellent sphere, and soon all my little ones were close around me, and happy as in other times with their father.

After they were all in bed, and I sat alone with my wife, the cares that "infest the day" made a new assault upon me, and vigorously strove to regain their lost empire in my mind. I felt their approaches, and the gradual receding of cheerful thoughts with every advancing step they made. In my struggle to maintain that tranquility which so strengthens the soul for work and duty, I arose and walked the floor. My wife looked up to me with inquiry on her face. Then she let her eyes fall upon her needlework, and as I glanced toward her at every turn in my walk, I saw an expression of tender concern on her lips. She understood that I was not at ease in my mind, and the knowledge troubled her.

"How wrong in me," I said, in self-rebuke, "thus to let idle brooding over mere outside things, which such brooding can in no way effect, trouble the peace of home;" and I made a new effort to rise again into a sunnier region. But the fiend had me in his clutches again, and I could not release myself. Now it was that my David came anew to my relief. Suddenly his clear notes rang out in the air, "Away with Melancholy."

I cannot tell which worked the instant revulsion of feeling that came—the cheerful air, the words of the song which were called to remembrance by the air, or the associations of by-gone years that were revived. But the spell was potent and complete. I was myself again.

During the evening the voice of my wife broke out several times into snatches of song—a thing quite unusual of late, for life's sober realities had taken the music from her as well as from her husband. We were growing graver every day. It was pleasant to hear her flute-tones again, very pleasant, and my ear harkened lovingly. The cause of this fitful warbling I recognized each time as the notes died away. They were responsive to our neighbor.

I did not then remark upon the circumstance. One reason of this lay in the fact that I had spoken lightly of our neighbor's whistling propensity, which struck me in the beginning as vulgar; and I did not care to acknowledge myself so largely his debtor as I really was.

We were in our bedroom, and about retiring for the night, when loud voices, as if in strife, came discordantly through the thin party walls, from our neighbors on the other side. Something had gone wrong there, and angry passions were in the ascendant.

"How very disagreeable!" I remarked.

"The man's a brute!" said my wife, emphatically. "He does nothing, it seems to me, but wrangle in his family. Pity that he hadn't something of the pleasant temper of our neighbor on the other side."

"That is a more agreeable sound, I must confess," was my answer, as the notes of "What Fairy-like Music Steals over the Sea" rose sweetly on the air.

"Far more agreeable," returned my wife.

"He plays well on his instrument," I said, smiling. My ear was following the notes in pleased recognition. We stood listening until our neighbor passed to another air, set to Mrs. Heman's beautiful words, "Come to the Sunset Tree." To a slow, soft, tender measure the notes fell, yet still we heard them with singular distinctness through the intervening wall, just a little muffled, but sweeter for the obstruction.

"The day is past and gone,
The woodman's axe lies free,
And the reaper's work is done."

My wife recalled these lines from her memory, repeating them in a subdued, tranquilizing tone. The air was still sounding in our ears, but we no longer recognized its impression on the external senses. It had done its work of recalling the beautiful Evening Hymn of the Switzer, and we repeated to each other verse after verse.

"Sweet is the hour of rest,
Pleasant the wood's low sigh,
And the gleaming of the west,
And the turf whereon we lie.
When the burden and the heat
Of labor's task are o'er,
And kindly voices greet
The loved one at the door."

To which I added:

"But rest, more sweet and still
Than ever nightfall gave,
Our longing hearts shall fill
In the world beyond the grave.
There shall no tempest blow,
No scorching noontide heat;
There shall be no more snow,
No weary, wandering feet;
And we lift our trusting eyes
From the hills our fathers trod,
To the quiet of the skies—
To the Sabbath of our God."

All was now still on both sides. The harsh discord of our scolding neighbor had ceased, and our whistling neighbor had warbled his good-night melody, which, like a pleasant flower growing near an unsightly object, and interposing a veil of beauty, had removed it from our consciousness.

It was a long time since I had felt so peaceful on retiring as when my head went down upon its pillow, thanks to my light-hearted neighbor, at whose whistling propensities I was inclined in the beginning to be annoyed. But for him I should have gone to rest with the harsh discord of my scolding neighbor's voice in my ears, and been ill at ease with myself and the world. On what seeming trifles hang our states of mind! A word, a look, a tone of music, a discordant jar, will bring light or shadow, smiles or tears.

On the next morning, while dressing myself, thought reached forward over the day's anxieties, and care began drawing her sombre curtains around me. My neighbor was stirring also, and, like the awaking bird, tuneful in sweet matins. "Day on the Mountains," rang out cheerily, followed by "Dear Summer Morn," winding off with "Begone, Dull Care!" and the merry laughter of a happy child which had sprung into his arms, and was being smothered with kisses.

The cloud that was gathering on my brow passed away, and I met my wife and children at the breakfast table with pleasant smiles.

In a few days I ceased to notice the whistling of my neighbor. It continued as usual, but had grown to be such a thing of course as not to be an object of thought. But the effect remained, showing itself in a gradual restoration of that cheerfulness which care, and work, and brooding anxiety about worldly things are so apt to produce. The "voice of music," which had been almost dumb in my wife for a long period, was gradually restored. Old familiar ditties would break suddenly from her throat as she sat sewing, and I would often hear her singing again, from room to room, as in the sunnier days of our spring-time. As for myself, scarcely an evening passed in which I was not betrayed into beating time with my foot to "Auld Lang Syne," "Happy Land," "Comin' through the Rye," or "Hail Columbia," in response to my neighbor's cheery whistle. Our children also caught the infection, and would commence singing on the instant our neighbor tuned his pipes. Verily he was our benefactor—the harping David to our Saul!

"You live at No. 510, I think," said a gentleman whose face was familiar, though I was not able to call his name. We were sitting side by side in the cars.

I answered in the affirmative.

"So I thought," he replied. "I live at 514—second door east."

"Mr. Gordon."

"Yes, sir; that is my name. Pleasant houses, but mere shells," said he. Then, with a look of disgust on his face, "Doesn't that whistling fellow between us annoy you terribly? I've got so out of all patience that I shall either move or silence him. Whistle, whistle, whistle, from morning till night. Pah! I always detested whistling. It's a sign of no brains. I've written him a note twice, but failed to send either time; it isn't well to quarrel with a neighbor if you can help it."

"It doesn't annoy me at all," I answered. "Indeed, I rather like it."

"You do? Well, that is singular! Just what my wife says."

"First-rate for the blue devils, I find. I'm indebted to our whistling friend for sundry favors in this direction."

My new acquaintance looked at me curiously.

"You're not in earnest," said he, a half-amused smile breaking through the unamiable expression which his face had assumed.

"Altogether in earnest; and I beg of you not to send him that note. So your wife is not annoyed?"

"Not she."

"Is she musical?" I inquired.

"She was; but of late years life has been rather a serious matter with us, and her singing birds have died, or lost the heart for music."

"The history of many other lives," said I.

The man sighed faintly.

"Has there been any recent change?" I ventured to inquire.

"In what respect?" he asked.

"Has there been no voice from the singing birds?"

A new expression came suddenly into the man's face.

"Why, yes," he answered, "now that I think of it. There has been some low, fitful warblings. Only last evening the voice of my wife stole out, as if half afraid, and trembled a little while on the words of an old song."

"The air of which our neighbor was whistling at the time," said I.

"Right, as I live!" was my companion's exclamation, after a pause, slapping his hand on his knee. I could hardly help smiling at the look of wonder, amusement and conviction, that blended on his face.

"I wouldn't send that note," said I, meaningly.

"No, hang me if I do! I must study this case. I'm something of a philosopher, you must know. If our neighbor can awaken the singing birds in the heart of my wife, he may whistle till the crack of doom without hindrance from me. I'm obliged to you for the suggestion.

A week afterward I met him again.

"What about the singing birds?" I asked, smiling.

"All alive again, thank God!" He answered with a heartiness of manner that caused me to look narrowly into his face. It wore a better expression than when I observed it last.

"Then you didn't send that note?"

"No, sir. Why, since I saw you I've actually taken to whistling and humming old tunes again, and you can't tell how much better it makes me feel. And the children are becoming as merry and musical as crickets. Our friend's whistle sets them all agoing, like the first signal-warble of a bird at daydawn that awakens the woods to melody."

We were on our way homeward, and parted at my own door. As I entered, "Home, Sweet Home" was pulsing in tender harmonies on the air. I stood still and listened until tears fell over my cheeks. The singing birds were alive again in the heart of my wife also, and I said, "Thank God!" as warmly as my neighbor had uttered the words a little while before.

Financial.

TUESDAY, Nov. 23.

IT was reported about a fortnight ago that very heavy monsoon rains had fallen in India. We have seen no verification of the report. The rain was said to be the heaviest of many years, amounting to about 90 inches. That ordinarily ensures heavy crops in India, which will be harvested early in our spring. But prices have been steadily rising in European markets. All were reported firm yesterday, as they have been for some days, with an upward tendency. Exporters here have been buying more freely. Freight room is somewhat limited. The visible supply of grain east of the Rocky Mountains in the United States and Canada was reported yesterday to be 59,551,351 bushels of wheat, 12,289,408 of corn, and 5,650,746 of oats, being an increase for the week of 1,228,803 bushels of wheat, a decrease of 807,305 bushels of corn, and an increase of 1,146 bushels of oats. Quotations for December delivery were yesterday: Wheat here, 86 cents, in Chicago, 74 7-8; corn here, 46 3-4, in Chicago, 36 3-4; oats here, 33 3-4, in Chicago, 26 3-8. Wheat sold for cash here yesterday: No. 1 red, 89; No. 2 red, 86; State white, 85; No. 1 hard Duluth, 91. Exporters were said to have bought 320,000 bushels. Hay was firm, and choice timothy brought 80 to 90 cents; No. 1, 75 to 80; clover mixed, 60 to 65. Long rye straw was quoted at 65 to 70; oat, 35 to 40. Cotton closed at: November, 9.2-3; December, 9.5-6; January, 9.15-16; February, 9.26-27.

The Stock Market has been lively, especially in Southern railway stocks, which have received unusual attention. Railway earnings continue satisfactory. The list generally is firm and the demand good. Low priced securities have had their turn and have been picked up by speculative buyers. Investment securities are held very firmly.

The Associated Banks reported for the week: Loans reduced $113,300, an increase of $2,704,500 in specie, of $116,000 in legal tenders, of $3,127,400 in deposits, and an addition of $2,038,650 to the surplus of reserve, making it $9,930,000. Call loans were made at from 3 to 7 per cent., the average being a fraction above 5 per cent. On commercial paper the rate was 5 1-2 to 6 1-2 per cent. The steamers brought for the week nearly $2,000,000 in gold. Yesterday the import amounted to $529,400. The import from the middle of August has been about $19,800,000, against an export of specie since January 1 of $46,269,966, some of it silver, and the larger part previous to July 1.

Imports of merchandise at this port for the week were valued at $7,320,431, and exports at $8,257,483. For the year thus far imports at this port amount to $380,607,816, against $341,420,964 during the same time last year, and exports to $282,567,751, against $280,112,745 in 1885. Foreign exchange sold yesterday at $4.81 1-2 for sixty day bills and $4.85 for demand for sterling. The reduction of National Bank circulation, by the redemption of bonds, continues. The silver dollar is worth 79 1-2 cents as bullion.

Transactions in real estate in the county towns of Kings County, Long Island, have been unusually large for a month or two.

Expose of That Pretended Public Investigation of the Qualities of the Baking Powders.

It is no new thing with the Royal Baking Powder Company to publish in the newspapers reading notice advertisements which have the appearance of emanating from the editor's pen.

Its most recent effort is an article from the Albany *Evening Journal* giving a pretended investigation, as if made by the *Journal*, of the qualities of the baking powders. The following, from a later issue of the same paper, (August 27, 1886,) so plainly stamps the whole thing as simply an advertising dodge of huge proportions that we think the public entitled to the benefit of the expose, and accordingly give it below:

"The *Journal* has printed analyses and reports of various baking powders as reading notices or advertisements. It has not undertaken to say of its own knowledge which is the best powder in the market. Consumers must decide for themselves."

This piece of ingenious advertising on the part of the Royal Baking Powder Company may have had its origin in the evident disappointment of that Company with its extravagant but fruitless advertising efforts to beguile the public into believing that the cream of tartar used in other baking powders contains a large percentage of tartrate of lime, when it is a fact, and well known to the commercial world, that all the refiners who supply this country with cream of tartar are, and have been for a long time, in a combination under an agreement between them to produce only strictly pure, or ninety-nine per cent., goods.

The cream of tartar used in Cleveland's Superior Baking Powder is refined by a new process which frees it entirely from tartrate of lime and every impurity, and is obtained in the pure crystals and ground in our own factory; the bicarbonate of soda is prepared expressly for us; and to ensure uniform and absolute purity of our baking powder all the ingredients are subjected to searching chemical analyses, and none used unless proved to be perfectly pure.

Appreciating the fact that consumers have a right to know what they are using as food, we have for many years made known to the public *all* the ingredients of our powder. Cleveland's Superior Baking Powder is made only of strictly pure grape cream of tartar, bicarbonate of soda, and a small portion of flour used as a preservative, and does not contain ammonia, alum, lime, acid phosphates, or any adulteration whatever.

Has the Royal Baking Powder Company, with its much advertising, ever informed the housekeepers of the country all that enters into the composition of its powder? Or has it ever published a word openly in defence of the use of ammonia in baking powder? Information on these points might enable the public to form an intelligent opinion in regard to the merits of this much mooted question of baking powder supremacy, and we would have no misgivings as to the result.

CLEVELAND BROTHERS,
Albany, N. Y.

News of the Week.

(Continued from page seven.)

SATURDAY, 20.—Hampton Court Palace on the Thames, twelve miles from London, was set on fire by the bursting of an oil lamp. Forty rooms damaged. Estimated loss £10,000. The palace was built by Cardinal Wolsey, and presented by him to Henry VIII....A new island discovered in the Pacific by a British steamer....The President of Uruguay, General Santos, has resigned....Advices received in London to the effect that a ship crowded with laborers returning from Queensland plantations foundered in the Pacific Ocean and 140 lives were lost....Freitag Embroidery and Manufacturing Company's factory, Jersey City Heights, destroyed by fire. Loss $110,000. ....A number of vessels wrecked on Lakes Michigan and Superior by the recent great storm....It is estimated that so far 5,000 of the packing-house strikers have been given work....Ludolph A. Fullgraff and Michael Duffy, members of the Board of Aldermen of 1884, turn State's evidence at the trial of ex-Alderman Arthur J. McQuade, and tell how $500,000 bribe money was divided among them....The Standard Gas Company of this city increases its capital stock from $500,000 to $10,000,000; the tax on the increase is $11,875....The Greek play, "The Acharnians," for the benefit of the American school at Athens, drew a large and distinguished audience to the Academy of Music last night....The trouble in Dr. Fulton's church, Brooklyn, settled by a statement from Miss Donnington.

MOMDAY, 22.—Five thousand Socialists marched yesterday to Trafalgar Square, London, headed by bands of music and bearing banners with incendiary inscriptions, such as, "By heavens, our rights are worth fighting for!" and "Work for all; over-work for none."....The International Cable Company with a capital of $5,000,000, to lay a cable connecting England, the Azores, the West Indies, New York and Canada....General Kaulbars and all the Russian consuls have left Bulgaria. It is stated that the Russian Government will insist that the Powers compel the dissolution of the Sobranje and the resignation of the Regents....President Cleveland with members of his Cabinet left Washington last night for this city to attend the funeral of ex-President Chester A. Arthur to-day at 9 o'clock at the Church of the Heavenly Rest....The Hon. Charles Francis Adams died yesterday morning at his home in Boston, Mass....Johann Wilhelm Eger, an old miser, found dead in a garret on Hudson street, this city. In his trunk were found eighteen $100 United States bonds, two savings bank books, showing a balance of $1,412, Railway bonds and drafts, making a total of $3,900, and his will on a scrap of paper, bequeathing it all to the German Mutual Aid Society.

TUESDAY, 23.—The jury in the case of ex-Alderman McQuade of this city has been out since 9 o'clock last evening, are said to stand 11 for conviction, one against—the one has done, it is said, the same thing before. ....A great throng of distinguished men present at ex-President Arthur's funeral yesterday; funeral very impressive in its simplicity....A great storm raging in Nebraska....A tornado wrecked the dwelling portion of Girard, Kan., yesterday morning, and injured a number of persons.... Thirty-six vessels known to have been destroyed by the storm on the lakes last week, and several are still missing. Forty-seven persons perished, and loss of property $400,000....Socialists voted down in Trades' Assembly at Chicago yesterday....Goddess of Liberty lighted again last night....Bulgarian affairs still unsettled... Fight in Kerry, Ireland, between police and a mob, over seizure of cattle for unpaid rent.... Cholera reported along the Rio de la Plata, South America....Labor troubles continue in Belgium, fear of outbreak of cotton operatives, civic guard called out at Brussels and regular troops re-inforced.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. *Sold only in cans.*
ROYAL BAKING POWDER CO., 106 Wall st, N.Y.

Organized IN 1874. 6% Incorpor't'd IN 1885.

DEBENTURES

D. S. B. JOHNSTON LAND MORTGAGE CO.

☞$105,000 Real Estate First Mortgages, not merely deposited with, but placed in name of The St. Paul Trust Company in trust as special security for each $100,000 of Debentures.

Advantages of these Debentures.

They rest on a sure foundation of their own. No delays. No bulky papers. No exposure. No bother of mortgage transfers or releases.

☞Guaranty Capital, $300,000.

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Mortgaged land always carefully examined. 5 per ct. paid on short time investments.

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For further particulars, address
D.S.B.JOHNSTON LAND MORTGAGE CO.
MENTION THIS PAPER. ST. PAUL, MINN.

The First Sign

Of failing health, whether in the form of Night Sweats and Nervousness, or in a sense of General Weariness and Loss of Appetite, should suggest the use of Ayer's Sarsaparilla. This preparation is most effective for giving tone and strength to the enfeebled system, promoting the digestion and assimilation of food, restoring the nervous forces to their normal condition, and for purifying, enriching and vitalizing the blood.

Failing Health.

Ten years ago my health began to fail. I was troubled with a distressing Cough, Night Sweats, Weakness, and Nervousness. I tried various remedies prescribed by different physicians, but became so weak that I could not go up stairs without stopping to rest. My friends recommended me to try Ayer's Sarsaparilla, which I did, and I am now as healthy and strong as ever.—Mrs. E. L. Williams, Alexandria, Minn.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alterative, and must say that I honestly believe it to be the best blood medicine ever compounded.—W. F. Fowler, D. D. S., M. D., Greenville, Tenn.

Dyspepsia Cured.

It would be impossible for me to describe what I suffered from Indigestion and Headache up to the time I began taking Ayer's Sarsaparilla. I was under the care of various physicians and tried a great many kinds of medicines, but never obtained more than temporary relief. After taking Ayer's Sarsaparilla for a short time, my headache disappeared, and my stomach performed its duties more perfectly. To-day my health is completely restored.—Mary Harley, Springfield, Mass.

I have been greatly benefited by the prompt use of Ayer's Sarsaparilla. It tones and invigorates the system, regulates the action of the digestive and assimilative organs, and vitalizes the blood. It is, without doubt, the most reliable blood purifier yet discovered.—H. D. Johnson, 383 Atlantic ave., Brooklyn, N. Y.

Ayer's Sarsaparilla,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Price $1; six bottles, $5.

The Church.

The Martyrs.

BY MARTIN LUTHER.

FLUNG to the heedless winds,
Or on the waters cast,
The martyrs' ashes, watched,
Shall gathered be at last;
And from that scattered dust,
Around us and abroad,
Shall spring a plenteous seed
Of witnesses for God.

The Father has received
Their latest living breath;
And vain is Satan's boast
Of victory in their death;
Still, still, though dead, they speak,
And, trumpet-tongued, proclaim
To many a wakening land
The one availing Name.

—*Translated by W. J. Fox.*

The Past Forty Years.

IN his review of the events of the forty years covered by his pastorate in Brooklyn, Rev. Dr. R. S. Storrs presented the following graphic and hopeful summary of

The Movements of Religious Thought.

It is perhaps yet more appropriate on an occasion like this to notice the swift currents and swirls of religious thought, in Christian lands, in the midst of whose vehement surges we have stood, and by which the moral history of the time has been largely affected. We have seen on the one hand the old scepticism, which never dies, on the other hand a ritualism —exacting and haughty in its Roman exhibition, clamorous and conceited in the Protestant imitation —facing and alternately exciting each other, each arrogant, each ambitious, and neither, perhaps, surpassing the other in dislike to the truth as we have held it. In Protestant communities have been manifold influences tending to a wide unsettling of belief. In the Papal communion tendencies working toward stricter definition and completer development have issued in the action of the Vatican Council ascribing infallible authority to the Pontiff. No intelligent community can have remained unaffected by the alternating swing of such persistent and imperious movements.

The German thought, often aggressively rationalistic, whose influence was comparatively limited in this country forty years ago, has made a constantly wider appeal to the American mind, and is perhaps as active as ever, and as effective, in the influence which it exerts to-day. It was fondly thought by some sceptical people that Dr. Strauss, whose Life of Christ, representing the mythical theory of the Gospels, was first presented to English readers through a translation in 1846, had delivered the New Testament to death and dust, with the religion which it contains. But somehow the New Testament was the book which survived, while to think of his now is like remembering a ghost. Many other volumes in the same line of thought have followed his, from German, Dutch and English writers, but none I think more elaborate, perhaps none more effective, than that which gave him his rather brief and dreary fame.

Meantime, of course, philosophy, archæology, natural science, have pursued their own paths, in indifference to Christianity, and though without purposed hostility to it have not unfrequently propounded theories essentially destructive of what in it is radical and vital.

At the same time, however, it is to be said that the simultaneous defences of Christianity have not been inferior in number or weight to the attacks made upon it, that earnest and searching evangelical thought has been immensely indebted to the diligent labor of German scholars, and also of French, represented in histories, commentaries, profound philosophical, philological, and archæological investigations; and that more has been written ably, learnedly, with the eloquence of adoring affection, setting forth the Divine person and life of the Master of Christendom, in these forty years than in any or all preceding periods. On the whole, one may with confidence affirm that the foreign element as now domesticated in our literature, has been helpful rather than hostile to the Gospel; while many things indicate that more and more it is to bring to the Master of Christendom spices and riches of myrrh and gold.

Counter-Currents in Spiritual Tendency.

We are more intimately connected in this country with the English than with the French or the German thought; and the frequent reactions and sharp collisions there appearing have probably had more general reflection on this side of the ocean than anywhere else outside of England. When this church was organized, the wide and energetic movement toward Romanism among those who had been leaders in the Anglican communion was in eager process. The series of Oxford Tracts for the Times had recently been finished. In 1850 was pronounced by the Privy Council the famous Gorham decision, which seemed to many to deal destructively with the entire sacramental system of the Anglican Church. Such divergent or opposing currents of thought, simultaneously appearing, are, of course, not infrequent. But in an exhibition less conspicuous, on an area more limited, such antitheses of opinion have in our time appeared in the English Church with a distinctness and a force which we do not forget.

I need not multiply illustrations of the counter-currents in spiritual tendency, and in the religious thought which declares it, which have been ceaselessly eddying around us for forty years; nor of the contradictory opinions, differing from the Gospel as we apprehend that, and often fiercely hostile to it which have reverberated in books or been popularized in journals, or more or less successfully thrust into pulpits. But the facts are also gratefully to be noticed that in the various evangelical communions the tendency has been vigorous toward a more vital and intimate sense of their practical unity and toward co-operation in Christian endeavor wherever the way to this has been open; that their pervasive missionary spirit has become continually more inspiring, and has given to all their organized movement new courage and hope; and that the theology obtaining among them, not losing its majesty or the sharpness of its defining lines, has steadily become more Christo-centric, and has been interpreted with increasing distinctness in the line of its profound spiritual significance, rather than in that of traditional exposition or a formal, constructive logic.

It has been stated, with I think substantial correctness, that including all evangelical denominations, there were in this country in 1850, 43,072 local churches, with 3,529,987 communicants; and that in 1880, thirty years after, the churches numbered 97,090, with 10,065,963 communicants. Such a vast and swift advance surely and wholly contradicts the notion, sometimes expressed, that the ancient grand interpretation of the Gospel is losing its hold on the eager and daring American mind. With a progress at all corresponding to this, in the thirty years to come, the result will be one to give to the continent a Christian renown, and to offer the most significant promise for the victorious advance of the Gospel in all the earth.

THE SUNDAY-SCHOOL.

Home Readings.

M. The Throne of God.....Rev. 4 : 1–11.
T. Worshipping God and the Lamb.....Rev. 5 : 1–14.
W. A New Song.....Rev. 14 : 1–12.
T. The Song of Moses.....Ex. 15 : 1–19.
F. The Song of Moses and the Lamb.....Rev. 15 : 1–8.
S. Greatly to be Praised.....Ps. 96 : 1–13.
S. An Exhortation to Praise.....Ps. 150 : 1–6.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

Dec. 5th.—"*Worshipping God and the Lamb.*"—*Rev.* 5 : 1–14.

Golden Text.—"Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5 : 13.

Central Truth.—"I and my Father are one."—John 10 : 30.

Introduction.

CHAPTERS two and three of this book contain the epistles to the seven churches, messages of correction and encouragement. Chapter fourth records the vision which John saw of the throne of God, surrounded by the living creatures and the four and twenty elders. This vision is to be regarded as the centre of all the visions of this wonderful book. The truth that God reigns is declared on every page and in almost every line. Chapter fifth begins the unfolding of the Divine purposes in history. Providence is represented as a sealed book, opened and interpreted by the Lamb.

The Lesson.

I. THE SEALED BOOK.—VS. 1–4.

V. 1—"*And I saw in the right hand of him that sat on the throne a book.*" As suggested in the introduction, this book represents the purposes of God in Providence. It was seen by the Apostle in the right hand of God to indicate that He holds all forces that combine to make human history under His own control. "*Written within and on the back side.*" This indicates that the matter contained in this book was very full, covering as it did the details of universal history from the time of the vision until the end of days. "*Sealed with seven seals.*" This indicates the inscrutable nature of God's purposes, which become known to us only by their fulfilment, or as He is pleased to give us hints here and there of that which shall come to pass.

V. 2.—"*Who is worthy to open the book, and to loose the seals thereof?*" The angels as well as men desire to look into these things. This proclamation is a challenge intended to show that there is but one who can know fully and reveal clearly the will of the Most High.

V. 3.—"*No man.... was able to open the book, neither to look thereon.*" No mere man, even though he had been among the redeemed as long as Abel, the proto-martyr, could assume to touch this book of God's hidden purposes.

V. 4.—"*And I wept much.*" The prophet, led by preceding revelations to expect still fuller disclosures in connection with this sealed book, is bitterly disappointed by the impossibility of finding any man who is worthy to become God's interpreter.

II. THE LAMB IN THE MIDST OF THE THRONE.—VS 5–10.

V. 5.—"*And one of the elders said unto me, Weep not.*" God had not brought His servant up to this point of expectation to disappoint him. "*The Lion of the tribe of Juda, the Root of David, hath prevailed to open the book.*" He who on earth claimed oneness with His Father, and who has in measure revealed Him to men, is continuing that work in Providence, unfolding more and more fully the will of God.

V. 6.—"*And I beheld, and lo, in the midst of the throne and of the four beasts.*" As the very centre of this magnificent assembly. "*Stood a Lamb as it had been slain.*" As Jesus was first made known to John as the Lamb of God, so He appears to him now under that form, as a victim that had suffered as a sacrifice. "*Having seven horns and seven eyes.*" These represent the plenitude of wisdom and power with which He is endowed as Redeemer. "*Which are the seven Spirits of God.*" As in our last lesson, we are to take this expression as referring to the fulness of the Holy Spirit's nature and not to any plurality of Spirits.

V. 7.—"*And he came and took the book out of the right hand of him that sat upon the throne.*" He needed no vouchers other than the marks of His crucifixion. He came forward in quiet assertion of His blood-bought right to be the revealer of God to man, as well as the intercessor before God in man's behalf.

V. 8.—"*And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb.*" These represent all the dominion of God. "*Having every one of them harps, and golden vials full of odors.*" They stand before the throne, and prostrate themselves before the Lamb, as the representatives of all the redeemed.

V. 9.—"*And they sung a new song.*" As God's plans draw nearer to completion, the people of God have more abundant causes for joy and thankfulness, and now, when the Lamb appears to unfold all remaining mysteries, they find occasion and inspiration for a new song, such as neither earth nor heaven has heard before. "*Thou art worthy . . . . for thou wast slain, and hast redeemed us to God.*" The sacrifice of Christ is made the basis of His praise by all the universe. That He had given Himself to death for our redemption is the reason for His exaltation as the Son of Man.

V. 10.—"*And hast made us unto our God kings and priests.*" This is the same expression that occurred in the former lesson and refers to the two sides of our relation to the kingdom of God,—subjects, yet rulers. "*And we shall reign on the earth.*" When and how this reign of the saints shall take place we cannot tell, but we have the promise of Christ Himself that "the meek shall inherit the earth."

III. THE WORSHIP OF THE FATHER AND THE LAMB —VS. 11–14.

V. 11.—Immediately upon this ascription of praise to the Lamb by these representative beings, there arose a mighty chorus from all the dominion of God. The numbers used to suggest the multitude of this host of worshippers is simply a periphrasis for infinity.

V. 12.—"*Saying with a loud voice.*" Their praise was hearty and outspoken. Their hearts were full of long-suppressed expectancy and hope deferred, and now that all waiting was soon to be at an end, they burst forth in a rapturous song of praise. "*Worthy is the Lamb that was slain.*" He who had been despised and rejected of men, the butt of scoffers, and the sport of cruel persecutors, now receives the homage of the world, and of heaven itself. The seven gifts which are mentioned suggest the complete perfection and prerogative of God.

V. 13.—"*And every creature.*" Not only the living creatures, the attendants upon the King of Heaven; not only the angel hosts, God's ever ready servants; not only the elders, representing the redeemed Church of God, but all creation joins in this shout of praise. This is the moment for which creation has so long groaned, waiting for the redemption; to wit, the adoption of the sons of God.

V. 14.—"*And the four beasts said Amen.*" As these began the praise which angels and men and lower creatures took up, so now they close the grand hallelujah chorus with a hearty Amen.

Lessons for To-day.

1. God holds the destiny of men in His hand.

2. We must wait God's time and mode of unfolding His purposes.

3. Jesus Christ is the only authorized interpreter of God's ways

4. Jesus is unfolding the hidden things of God in experience and history.

5. We ought to catch the spirit of the new song even while on earth.

6. We may do much by faithful serving to hasten this triumphal day.

7. Let our actions be in accord with our words of praise.

8. Jesus is worthy now to receive our full and hearty allegiance.

The Year's Gray Hair.

THE year is old, I hear them say.
And that is true; for I found to-day,
Out in the pasture over there,
Ever so much of the year's gray hair.

'Twas scattered about on the crispy moss
As soft as silk, and as fine as floss.
I felt so sorry—oh, dear! oh, dear!
When I thought of the pretty young new year.

I thought of the "pussies," like yellow down;
And the alder tassels, fine and brown;
And the violet brooch by the young year worn
Before her dresses were soiled and torn.

I thought of her daisy cloak—oh, fie!
What a pity she had to lay it by!
And the red and white roses—why just to part
With them was enough to break her heart.

But now she is old, for I saw to-day
Signs of it all along the way;
And the prickly thistles have caught—see there!
Lock after lock of her poor gray hair.

—*Mrs. M. F. Butts, in The Congregationalist.*

Those Three Cents.

WE want to tell you a story we heard the other day. It is a true story from beginning to end. A clergyman told it, and told it about himself.

He said that when he was a little fellow he was playing one winter day with some of his boy friends, when three cents, belonging to one of them, suddenly disappeared in the snow. Try as they would they could not find them, and the boys finally gave up the search, much to the disappointment of the one who owned them. "The next day," said the clergyman who was telling the story, "I chanced to be going by the spot, when I spied the three coins we had been looking for. The snow which had covered them the day before had melted, and there they lay in full view. I seized them and put them in my pocket. I thought of the candy I could buy with them, and how fortunate I was to have found them; and when conscience would not keep still, but insisted on telling me what it thought of me, and above all, what *God* thought of me, I just told it to be quiet, and tried to satisfy it by saying that Charlie B—— had given up thinking about his three cents by this time, and that the one who found them had the right to them.

"Well, to make a long story short, I spent the money, ate my candy, and thought that was the end of the whole matter. But I was never more mistaken. Years passed on. I grew from a boy into a man, but every now and then 'those three cents' would come into my mind. I couldn't get rid of them. They *would* come. However, in spite of them, I had all along a strong desire to be a good boy, and to grow up to be a good man—a Christian man. This desire grew stronger and stronger, for God never left me, and so I gave myself to Him, and finally, when I grew up, became a clergyman. Now perhaps you may think my trouble was over. But no; every now and then 'those three cents' would come into my mind as before. Especially when I would try to get nearer to God, there were 'those three cents' right in the way.

"At last I saw what God had all along been trying to make me see, that I must tell Charlie B—— that I had taken them! To be sure, he was a man by this time, and so was I, but no matter. God told me, as plainly as I am telling you now, that till I had done this He could not bless me. So then and there I sat down and wrote to Charlie, inclosing in my note twenty-five cents—the three cents with interest. Since then I have had peace, and God has blessed me."

Boys and girls, a very little thing may come between you and God. What are *your* "three cents?" God will show you if He has not already. Don't ever let any sin, however small, come between you and Him. Confess it right away, and He will make you clean. You should try so to live that you may be always sure of the smile of Jesus. Then you will be happy, and then you can be blessed.—*Parish Visitor.*

How Scotland Was Saved.

LITTLE Minnie, in her eagerness after flowers, had wounded her hand on the sharp, prickly thistle. This made her cry with pain at first, and pout with vexation afterwards.

"I do wish there was no such thing as thistle in the world," she said, pettishly.

"And yet the Scottish nation thinks so much of it, that they engrave it on the national arms," said her mother.

"It is the last flower that I should pick out," said Minnie. "I am sure they could have found a great many nicer ones, even among the weeds."

"But this thistle did them such good service once," said her mother, "that they learned to esteem it very highly. One time the Danes invaded Scotland, and they prepared to make an attack on a sleeping garrison. So they crept along barefooted as still as possible, until they were almost on the spot. Just at that moment a barefooted soldier stepped on a great thistle, and the hurt made him utter a sharp, shrill cry of pain. The sound awoke the sleepers, and each man sprang to his arms. They fought with great bravery, and the invaders were driven back with much loss. So, you see, the thistle saved Scotland, and ever since it has been placed on their seals as their national flower."

"Well, I never could suspect that so small a thing could save a nation," said Minnie, thoughtfully.—*The Young Churchman.*

The Experience of an Eminent Jurist.

THE attention of social scientists has long been called to the increasing fatality among America's brain-workers.

When brought to a full conviction of their increasing dangers, their souls stir within them an ardent desire for help and relief. The tendency oft times is to grasp at anything that promises restoration, and a thousand and one things are offered, but all seem doomed to disappoint, for medicine can offer no cure. A change of life and habits oft affords nature opportunity to recuperate, and the individual may go on for a time; but with the aid of a true restorer to the nervous system, if there be a good foundation it may be again built up, sometimes even where habits and life appear against them. The following is peculiarly a case in point:

"REVITALIZED."

June 8, 1886.

"I am not only pleased, I am delighted with the Treatment. The third day after beginning to use it, to my utter surprise and inexpressible joy, that terrible '*sinking feeling' in the pit of my stomach*, and a week later that twin curse, the dull *pain above the eyes*, both of which constituted the burden of my complaint when I consulted you, have disappeared and I have not been troubled with either since. It is wonderful!

"I experienced no particular sensation in using the Treatment; made some blunders, was somewhat irregular, and since I began have been severely taxed both mentally and physically; notably in the trial of a $200,000 will case, which lasted eight days, and yet with it all I feel like a new man. Nor have I changed my habits in the least. I have smoked the usual number of cigars and punished the usual amount of tobacco, besides indulging in coffee in the morning and tea in the evening, and eating what I liked. I repeat it, it is wonderful! The benefits I have received will be worth many hundred times their cost. I feel 'revitalized,' indeed I can hardly realize, the change has been so sudden, that I am now writing in this cheerful strain, am the same miserable creature who called upon you less than a month ago."

July 19, 1886: "It is now two months since I began the use of your Home Treatment; I still have on hand a small quantity of the Oxygen aqua, and the blue bottle is about one-eighth full, which shows probably that I have not strictly followed directions; and yet without the least change in habits or diet I find myself a new man."

A recent writer in the *Independent* says: "There is a strong tendency with the weak-minded to magnify their own diseases and cures. I may belong to this class, but fear of being so labeled will not deter me from giving this unsolicited testimonial. I am sincerely grateful for what you have done for me, and take this method of testifying my gratitude.

"When two months ago I called at your office, an entire stranger, I was suffering from two causes, a dull, heavy feeling over and about the eyes, and a sinking sensation in the pit of the stomach. I had suffered from these causes, it is safe to say, for twenty years, and they were the twin curses of my existence. It is impossible to convey to any one who has never been thus afflicted the slightest conception of what I suffered. I do not refer to the physical pain, for that was very slight, but to the mental agony. You did not tell me that I was the victim of dyspepsia, but I suspect I was. At least, what Henry Ward Beecher says of dyspepsia is equally applicable to a person suffering as I did; to wit, that it is utterly impossible for such a person to be a true Christian.

"It may be that my suffering was purely imaginary, if there can be such a thing as distinguished from the real article, but if it was then my mind was diseased, and all the more credit to you for restoring it to its normal condition.

"As before reported, the trouble about the eyes in my case disappeared the third day, I think, after I began the use of your Treatment, and the stomach trouble not over four days later. You gave me no assurance of such speedy results, and I was as much surprised as delighted when they came. Indeed it was with considerable difficulty that I brought myself to a full realization of the facts. I have only to add that since the first disappearance of my troubles they have not reappeared. What the effect of a discontinuance of the Treatment may be remains to be seen, but I have the utmost faith in your printed statements that the results of the use of Compound Oxygen are permanent."

August 25, 1886: "It is now more than a month since I stopped the Home Treatment, and I am happy to say that I have had no return of my old trouble. It is wonderful—I had almost said miraculous. Scientific chemists and professors of colleges may talk as they please, about Compound Oxygen being a 'perfectly inert substance,' but they never will convince me.

"You ask about the constipation, and the nervous tremulousness. Well, I think they are both somewhat better, although they are by no means cured. It would be strange if they were. In the first place they were not the troubles which I consulted you about; besides, I think the constipation is inherited, and as for the nervousness, that is no doubt due to the use of tobacco, tea and coffee, and to past indiscretions. Indeed, the most remarkable thing to me about the cure in my case, is that it was effected without the slightest change in habits or diet."

Any person desiring to know more of this jurist's experience will be cheerfully gratified by him, and his name and address will be given to any upon application to DRS. STARKEY & PALEN.

If you are suffering from any chronic disease about which you are growing discouraged, such as Pulmonary trouble, Catarrh, Bronchitis, Neuralgia, Rheumatism, nervous prostration, etc., send a statement of your condition to DRS. STARKEY & PALEN, 1529 Arch street, Philadelphia, and get their opinion as to the value of Compound Oxygen in your case. *It will cost you nothing.*

Horsford's Acid Phosphate,
In Nervous Debility.

Dr. S. E. SYLVESTER, Portland, Me., says: "I have used it in nervous debility with most satisfactory results."

Catarrh Cured

Catarrh is a very prevalent disease, with distressing and offensive symptoms. Hood's Sarsaparilla gives ready relief and speedy cure, from the fact it acts through the blood, and thus reaches every part of the system.

"I suffered with catarrh fifteen years. Took Hood's Sarsaparilla and I am not troubled any with catarrh, and my general health is much better." I. W. LILLIS, Postal Clerk Chicago & St. Louis Railroad.

"I suffered with catarrh 6 or 8 years; tried many wonderful cures, inhalers, etc., spending nearly one hundred dollars without benefit. I tried Hood's Sarsaparilla, and was greatly improved." M. A. ABBEY, Worcester, Mass.

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the *combination* of remedial agents; 2d, the *proportion;* 3d, the *process* of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

Hood's Sarsaparilla

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100 Doses One Dollar.

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Cough Balsam,

Pleasant, Reliable, Effectual.

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A predigested, non-irritating, easily assimilated food indicated in all weak and inflamed conditions of the digestive organs, either in infants or adults.

☞ It has been the positive means of saving many lives, having been successful in hundreds of cases where other prepared foods failed.

The Most Nourishing, Most Palatable, Most Economical, of all Prepared Foods.

150 *MEALS for an Infant for* $1.00.

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6% 7% 8%

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JOSEPH GILLOTT'S STEEL PENS

SOLD BY ALL DEALERS THROUGHOUT THE WORLD
GOLD MEDAL PARIS EXPOSITION—1878.

Leafless.

"IN THE CERTAIN HOPE OF A GLORIOUS RESURRECTION."

LO, how yon maple putteth by
Her robes of splendor—laying down
Meek as a child, her glory crown;—
Without a murmer or a sigh,
Relinquishing her pomp and state;—
Bemoaning not her vanished charms,
Her hapless lot, her empty arms,
Content, she bows to meet her fate.
Though Winter slay, and frosts benumb,
Still in her very scars is found,
The promise of all Springs to come;—
Where severed sprays have left a wound,
On every stripped, despoiled bough,
Lo, next year's leafage bourgeons now!

Oh, for the wisdom well to learn
The lesson which, undowered with speech
Yon leafless maple yet doth teach.
When Autumn's fires to ashes burn,
And stripped she stands, bereft, forlorn,—
Nor hope, nor courage she abates,
But meekly in sure hope awaits
A joyful resurrection morn.
What matter Death's grim signs to her—
The winding sheet, the gloom, the chill,—
Who feels at root her pulses stir
With life unquenched, unconquered still?
Oh, for the grace to ponder well,
All that the leafless maples tell!

—*Avis Grey, in The Lutheran Observer.*

Deacon D.'s Text.

GOOD old Deacon D., in one of our interior towns, came late in life into the Master's service, but he came with his whole heart. His had been a hard-worked boyhood, intent on struggling up through all the disabilities of ignorance and poverty. He won success and a fine business, and one blessed day he found in his hands a still better possession—the wonderful pearl of great price. It was marvelous how it sent a new life everywhere through his whole nature. Thrifty he must and did remain, and his business was a prosperous one; but somehow, in various ways and in all ways, the public came to know that his business methods and aspirations had changed. If this sketch were to give his real name, it would be found among some of the most signal and sacred facts of benevolent and religious gift-making in the last third of a century.

But the good deacon found, as others have done before him, that there are some losses and neglects in life that later good intents cannot quite repair. It was impossible to make good the defects of his earlier life, into which never entered any recognition of God's Word, or heed for the Master's service. He loved the Bible in this later life into which he had come, and he went into Sunday-school work for the first time at an age when too many are prone to deem themselves exempt. His heart was full when, in tribute to his faithfulness and ardent piety, he was chosen superintendent, and entered upon his duties.

A few Sabbaths later came the Sunday-school concert, at which he was for the first time to officiate. He made a special request that every teacher and pupil should be ready with a verse of Scripture. The occasion came in one of the closing hours of a golden summer Sabbath afternoon. The school was out in full numbers, and silence fell upon them as Deacon D. from the platform rose to lead off with his verse. And this was his utterance: "If any man says I love God, he is a liar."

If the silence was hushed before, it became appalling now, in the astonishment of the listeners. What could it mean? Did good Deacon D. retract and repudiate his Christian faith and living? He himself seemed strangely confused and distressed, and by a violent effort cleared his throat for another delivery, as follows: "No; that is not quite it, children. I meant to say, 'If any man says *he* loves God, *he* is a liar.'"

This was worse and worse, for in the bold repudiation of faith and love in the first utterance, Deacon D. only seemed to speak for himself. Now he assumed to speak for "any man," and, of course, every man. The listeners marvelled at what was to come next. It came in the shape of a short and telling sermon from the sore mangling of a text so familiar that all readers of the *Congregationalist* have already recognized it here. Deacon D., with tears in his eyes and tears in his voice, raised his hand with an earnest gesture and said: "Children, it is of no use. That is not my text, and now I cannot repeat my text. It has gone out of my mind, though I knew it well when I came into this room. Children, let me tell you this, as a solemn truth, that, if you wish to commit to memory God's Holy Word, you must do it while you are young. You cannot do it when you are old."

The grass has grown for years on the grave of Deacon D., and yet his text is a memory unfading among numbers who were boys and girls in his Sunday-school, and who have impressed upon Sunday-schools and Sunday-school classes of their own the story of that text, and the excellent bit of doctrine struck out like a shining spark in his failure to remember his verse.—*H. M. S., in the Congregationalist.*

MARRIAGES.

FRENCH-CANTINE.—At Saugerties, Thursday evening, Nov. 18, by the Rev. Denis Wortman, D.D., Lieut. George Edgar French, U.S.A., of Fort Spokane, Washington Ter., to Lydia Cantine, daughter of Hon. Peter Cantine, of Saugerties, N. Y.

HORNBECK—HORNBECK.—At the home of the bride, Nov. 10, by Rev. C. E. Lasher, Mr. Jacob Hornbeck and Mrs. Elizabeth B. Hornbeck, all of Gardiner, N. Y.

MANVILLE—KNOWLES.—At 34 Vesey street, N.Y., by the Rev. Jacob West, D.D., Nov. 2, Mr. Hiram Manville, of New Milford, Conn., and Mrs. Sarah J. Knowles, of Bowie, Md. No cards.

MILLER—KLYNE.—At Gardiner, Nov. 10, by Rev. C. E. Lasher, Mr. Wm. O. Miller, of Gardiner, N. Y., and Miss Gussie Klyne, of Gardiner, N. Y.

PEER—KNAEDLER.—At Niskayuna parsonage, Nov. 17, by Rev. C. P. Ditmars, William Henry Peer to Emma Knaedler, both of Watervliet, N. Y.

SNYDER—GARNER.—In Ghent, at the residence of the bride's step-father, Mr. Aaron C. Garner, on Thursday, Nov. 18, by Rev. J. B. Drury, D.D., Abram M. Snyder and Imogene Van Deusen, daughter of Mrs. A. C. Garner.

NAN NUYS—BENNETT.—At the residence of the bride, Middlebush, N. J., Nov. 17, by Rev. James LeFevre, Henry B. Van Nuys, of Harlingen, N. J., to Retta, daughter of John S. Bennett.

DEATHS.

DURYEE.—At Newark, N. J., on Tuesday, Nov 23, Susan Rankin, widow of Peter S. Duryee, aged 70 years.

JACKSON.—In this city, on Friday, Nov. 12, Maria (Miller) Jackson, relict of Henry Jackson, in the 80th year of her age.

SEABURY.—On Wednesday, November 10th, 1886, at his residence at Knox, N. Y., Mr. Daniel C. Seabury, in the 74th year of his life.

Mr. Seabury's death removes from the Reformed Church of Beaverdam one of its most faithful and ardent supporters. He was a man of strong faith and of deep religious convictions, and the secret of his power lay in his private and family devotions. The members of the household, thus built up, were singularly united, and it was but natural to see them, one by one, consecrating themselves to God's service by openly professing Christ. Beyond the members of his household, the life of our friend left a marked influence. His regular attendance on the means of grace, his devotion to the sick and sorrowing, the constant hints which he gave his pastor, in cases of special desire and need, showed that he was a "friend to all only that he might save some." During his long and painful illness he was wonderfully supported by the promises of God. He has entered "the rest which remaineth for the people of God," having left to his family the rich legacy of his faith in Christ. Thus looking upon the closed record of a life well-spent, may we say, "Blessed are those servants whom the Lord when He cometh shall find watching." R. D.

STARIN.—Nov. 2d, 1886, at his country residence at Malden, Ulster County, Dr. Lancey Starin, of New York, in the 70th year of his age.

Mr. Starin was born of old Revolutionary stock, at Fultonville, in the beautiful valley of the Mohawk. He grew up and resided many years in his native village, engaged in active enterprise. Over thirty years ago he removed to New York city. Here he employed his remarkable gifts in the commission business, and left behind him a large fortune—witness to that industry, enterprise, thrift and integrity which eminently characterized his career. He was a man of gentle spirit, fond of his home, widely esteemed for his honor and his probity. He leaves a wife, a brother, a sister, and many friends to mourn his loss. He united with Dr. Hutton's church years ago, and lived a life consistent with the high responsibilities of the Christian name. W.

Important to Travellers.

When you visit New York stop at the Buckingham Hotel, Fifth Ave., kept on the European plan. Very centrally located for either transient or permanent guests; near the Grand Central Depot and quite accessible by either elevated or surface railroads, also by stages which pass the door every few minutes. This magnificent hotel is elegantly furnished and has splendid public parlors for ladies and gentlemen, smoking-rooms, billiard-rooms, private dining-rooms, etc., etc. It has rooms varying in price from $1 per day upwards, also superior accommodations for families wishing to make either long or short stays. The restaurant is unsurpassed and the prices reasonable.

IN writing for anything advertised in the INTELLIGENCER, our readers will confer a favor by mentioning this paper.

INDIGESTION, DYSPEPSIA, nervous prostration, and all forms of general debility relieved by taking *Mensman's Peptonized Beef Tonic*, the only preparation of beef containing its *entire nutritious properties*. It is not a mere stimulant like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, over work, or acute disease; particularly when resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York. Sold by druggists.

Publisher's Department

DON'T SUFFER COLD TO ACCUMULATE on cold until your throat and lungs are in a state of chronic inflammation. Attack the first symptoms of pulmonary irritation with Hale's Honey of Horehound and Tar and achieve an easy victory. Sold by all Druggists at 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

A New Wonder

is not often recorded, but those who write to Hallett & Co., Portland, Maine, will learn of a genuine one. You can earn from $5 to $25 and upwards a day. You can do the work and live at home, wherever you are located. Full particulars will be sent you free. Some have earned over $50 in a day. Capital not needed. You are started in business free. Both sexes All ages. Immense profits sure for those who start at once. Your first act should be to write for particulars.

Scrofula is one of the most fatal among the scourges which afflict mankind. Chronic sores, cancerous humors, emaciation, and consumption, are the result of scrofula. Ayer's Sarsaparilla eradicates this poison, and restores to the blood the elements of life and health

That feeling of extreme debility is entirely overcome by Hood's Sarsaparilla. "I was tired all over, but Hood's Sarsaparilla gave me new life and strength," says a Pawtucket, R. I., lady. Hood's Sarsaparilla is sold by all druggists $1 a bottle, or six bottles for $5.

The best cough medicine is Piso's Cure for Consumption. Sold everywhere. 25c.

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

FULTON STREET DAILY NOON PRAYER-MEETING,
113 Fulton Street, and 58 Ann Street,
Just east of Broadway, near William Street.
COME IN, REST, AND PRAY.
Stop 5, 10, 15 or 20 minutes, or the hour, as your time permits.

THE CLASSIS OF GENEVA, on Nov. 12, appointed the following supplies for the Church of East Williamson: 2d Sabbath in December, Rev. D J. De Bey; 2d Sabbath of January, Rev. A. B. Veenhuisen; 2d Sabbath of February, Rev. M. Van Doren; 2d Sabbath of March, Rev. A. B. Veenhuisen.

J. WHITBECK, S. C.

THE CLASSIS OF SCHENECTADY made the following appointments for the ordination and installation of Mr. Evart J. Blekkink, at Lisle's Kill, N. Y., on Thursday, Dec. 2d, at 2 o'clock P.M.: The Rev. J. C. Lowe, President of Classis, to preside and read the form; Rev. C. P. Ditmars, *secundus*. To preach the sermon, by invitation, Rev. J. A. De Baun, D.D.; *secundus*, Rev. B. Doig. To charge the pastor, Rev. N. F. Nickerson; *secundus*, Rev. L. Vanderveer. To charge the people, Rev. H. M. Voorhees; *secundus*, Rev. P. E. Kipp.

C. P. DITMARS, S. C.

THE HUDSON RIVER MINISTERIAL ASSOCIATION will meet in the Reformed Church of Rhinebeck on Monday, Nov. 29, at 3 P. M. Exegesis by Rev. W. Veenschoten; passage, John 17: 21. Sermon by Rev. C. H. Polhemus. Essay by Rev. Dr. E. A. Collier, on "Christian Hymnology." Address postals to Rev. J B. Campbell, Rhinebeck, N. Y.

J. B. DRURY, Sec.

Woman's Board of Foreign Missions

RECEIPTS FROM OCT. 10, TO NOV. 10, 1886.

Ferris aux., 6th Ave. Church, N.Y. city, $25; Bergen, Jersey City Heights, N. J., 45; Paramus, N.J., S. S., 17.35; Aux. Metuchen, N.J., 10; Aux. 1st Hackensack, N.J., 75; Aux. Union, High Bridge, N.Y., 27.50; Aux. Flatbush, Ulster Co., N.Y., 9.34; Aux. Saugerties, N.Y., 25; Aux. Griggstown, N.J., 17.92; Miss Alice Dockstader, 1st Poughkeepsie, N.Y. 60; Aux. 2d Pella, Iowa, 50; Star of Hope Mission Band, Bronxville, N.Y., 20; Miss Esther Eltinge, 5; New Paltz Aux., 4; Aux. 1st, New Brunswick, N.J., 76; Young Women's Association, New Brunswick, N.J., 30; Aux. Greenville, N.J., 56; Aux. Overisil, Mich., 41.53; Aux. 1st Rochester, N.Y., 10; Aux. 1st Albany, N.Y., 26.01; Aux. Mt. Vernon, N.Y., 25; Aux. Port Richmond, S.I., 25; Aux. Fonda, N.Y., 19.18; Caatsban, N.Y., S. S., 35; Aux. Peekskill, N.Y., 10; Aux. 2d Coxsackie, N.Y., 85; Aux. Mott Haven, N.Y., 30; Aux. New Baltimore, N.Y., 13.51. Total received, $873.34.

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The Christian Intelligencer.

Een-dracht maakt macht.

VOL. LVII.—No. 48. WHOLE No. 2940. | NEW-YORK, WEDNESDAY, DECEMBER 1, 1886. | $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

RESULTS in the rapid life of the times are speedily attained. M. Renan has been a notable infidel and has clothed his unbelief in words which have captivated many readers. At last he has thrown away every disguise and appears as a teacher of shameless immorality. Even the Parisian journals are shocked. One says that his last work "tramples under foot all the sovereign laws of virtue," and another describes it as proclaiming "an orgie of sensualism as the last consolation and final joy" of life.

CATHOLICITY—TRUE AND FALSE.—Under this title Dr. G. P. Fisher preached at Chicago, and the Scribners have printed a discourse admirable in temper. But we are not sure that the grounds of true unity are always well taken. We certainly dissent *toto coelo* from the cool assertion that "To assume that the New Testament contains a fully developed code of Christian morals is a mischievous mistake." On the contrary, it is ten thousand times more mischievous for any man to think for one moment that he can develop better ethics than Jesus or Paul. Out upon the monstrous presumption!

THE BIBLE ITS OWN WITNESS.—In the last issue of the *Bible Society Record* three instances are cited, two in South America and one in Persia, where recently it has been found that the mere reading of the Word, without any comment by others, and indeed without the knowledge of the existence of Protestants, has led men to the reception of the truth and to the leading of a Christian life. The Bible proved itself to them to be the oracles of God. They accepted the blessed hope it unfolded, and manifested the fact by a consistent walk.

Yet we learn from the *Record* that the American Bible Society suffers from lack of funds. So far from being "rich and independent," as some have rashly affirmed, its wants are increasing all the time and its means lessening. The large bequests it received some years since are now expended, and there is need for a considerable and steady increase of money to meet the call for the Scriptures that comes up from all parts of the world. There are still a hundred dialects into which the book of inspiration is to be translated, besides the supply of each new generation of the races which already have God's Word in their own tongue. The Bible societies still have an immense work to do, and their claim on every friend of humanity is clear and strong.

THE MORMONS, at least some of them, are not inaccessible to properly directed Christian efforts, as was proved to the satisfaction of all present, when a few weeks ago the dedication, under Congregational auspices, of the New West Chapel in the Fourth Ward of Salt Lake City, drew an audience of three hundred and fifty people, or as many as the chapel could hold, nine-tenths of whom were Mormons or of Mormon affiliations. The Rev. Alexander Monroe, the city missionary, preached a clear and vigorous sermon, outspoken and kind, in which he declared the Scriptural idea of the family and Church, the interpretation the Congregational Church gives to the Bible and the points on which it differs from Mormonism. This discourse was heard attentively and, report says, with "evident sympathy." Three addresses followed, pointing out the object of the work of the Church and the school, and setting forth the desires of the Eastern friends who have contributed for its support, and these addresses it is said were received with "unconcealed joy." But more substantial evidence of friendliness to the Christian effort was given when the collection was taken for furnishing the rooms of the church and school, for to the chapel a school-house is attached to accommodate a Christian day-school. Mr. Holden, of the First Church, which has cherished the enterprise, made a short speech in which he said the people of Salt Lake should bear the whole expense, concluding his manly exhortation with a generous subscription. "Numerous five and one dollar subscriptions followed, not a few of which were from persons bearing Mormon names, some of them names of leading families," and when the receipts were added up, the gifts and pledges were found to exceed the amount needed. Besides, nearly all the Christian schools in the city are calling for more room. They have been full, even crowded, this autumn, and the field is opening before them in a wholly unexpected and surprising degree. It is plain that even the thick armor encasing Mormon hearts and consciences can be penetrated and shattered by the arrows of Divine truth.

ROMANISM does not bear good fruit in Liverpool. At a recent Roman Catholic Mission in that city it was said that during 1885 there were 13,676 Romanists committed to the city prison, whereas of all other religious denominations, "putting them together and calling them Protestants," there were only 7,648 such criminals. It must be taken into the account that the Romanists are but a small proportion of the people of Liverpool. Reviewing the figures, a Liverpool Roman Catholic paper makes the following admission:

The loss to the Church in the large cities and towns of England far exceeds the handful of converts that each year enter the fold. As in Liverpool so in Manchester, Leeds, Birmingham, Glasgow, and, more than all, in London, there are thousands of Catholics who never hear Mass from one year's end to another, who for ten, twenty, or thirty years have never approached the Sacraments, and who, if they have not lost the faith entirely, live more like heathens than Christians.

It is said also that Cardinal Manning has recently expressed fears for the future of Romanism in Great Britain.

CERTAIN INCONSISTENCIES.—The Central Labor Union appeals for a cessation of trade on Sunday in order that employees may have a day of rest and recreation; but the Central Union is itself one of the offenders. It meets uniformly on Sunday afternoons. As we understand it, Sunday is the regular day of meeting, and the assemblies on other days are special meetings, called to meet emergencies. Some one, of course, a janitor or some such person, probably two or three persons, must be in attendance to care for the room, to act as messengers or to render such service as the Union may require, and these employees lose just so much of Sabbath rest. The Union should correct its own practice before it attempts to modify that of others.

Another line of almost persistent criticism which comes ungraciously from those who indulge in it, is the condemnation, recently so conspicuous in the daily journals, of the Church for inattention to the vice and degradation and crime of the chief cities. Now these journals, by entering upon the publication and sale of a Sunday morning paper and by the special and varied attractions collected in, often reserved for, that impression, have incalculably increased the difficulties confronting Christian work. Those so engaged in destroying one of the strongholds, if not the chief stronghold, of religion and morality, cannot becomingly assail the Church because its efforts among the godless population of the cities are not more efficient. A man who offers wine and strong drink to one suffering from a raging fever has no right to condemn or to find fault with the physician because the remedies he administers do not restrain or quench the consuming internal fires. No other power in our cities, except perhaps the liquor saloons, is doing as much to promote ungodliness, to produce religious indifference, to keep men away from the church and its influence, as the Sunday newspaper. Nothing ministers with greater effect to materialism, to a disbelief in the spiritual, to the substitution in morals of the code of expediency for the law of God. So using the Sabbath for the purposes of trade and luring men to devote the day to reading a record of purely secular items, the daily morning press is neutralizing what the churches have done in the past and is preventing men from putting themselves at present under religious and moral teaching. The effect of the Sunday paper is becoming more and more manifest in the steady decrease in the attendance of men, especially of young men, upon the Sabbath morning church service. More than ever the congregations of the churches consist of women. The men of all ages will be found at home, reading the Sunday morning newspaper, and not a few of these men but a short time ago were frequent if not regular attendants upon the Sabbath morning service in the church.

In addition to this injurious influence, the papers generally give the widest publicity to and frequently advocate crude religious speculations. How many for months past have repeatedly commended the New Theology of Andover, and with more or less distinctness and force have rebuked and condemned those who hold fast to the form of sound words in faith and love. Those who control these journals, if they know anything about the new speculations, know that they are almost purely conjectural, that they are based upon a belief or tendency which minimizes the holiness of the nature of God and the righteousness of His Government, which leaves scarcely a trace of sacrificial or propitiatory character in the offering of Jesus Christ on the Cross, which favors an exaggeration of the human element in the treatment of the matter of inspiration, and in fact weakens almost every essential, vital point along the whole line of the long accepted belief of the evangelical churches. Not only in this case, but in all of a like nature, the man who cunningly assails the credibility and infallibility of the Scriptures, the doctrine of retribution in the life to come, or any of the points of belief which distinguish Christianity, is more or less approved by a large proportion of the daily journals, and rebuke is administered, often severe castigation, to those who defend the faith once delivered to the saints. A man fit to be trusted with the management of a daily newspaper ought to know that these assaults on the faith of Christians have appeared and disappeared again and again during the history of the Church, and have never promoted true religion or a steadfast and sturdy morality, that in due time their fruit has proved to be grapes of Sodom. But, however this may be, it is certain that those who are constantly engaged in endeavors to reduce the power of the truth which the churches hold and to commend that which the churches disapprove and reject, have no reason to complain of the failure of the churches to win and influence the masses.

A Problem to Be Solved.

BY W. J. R. TAYLOR, D.D.

HAD the Christian Church been true to herself and the Great Commission, there need not have been a separate missionary society in Christendom. The best missionary society in the world is a well-organized and thoroughly consecrated church of the Lord Jesus Christ. In such a church the two great problems are always how to get the men and women and the money for carrying on the work of evangelizing the nations. Sometimes the cry is for the laborers, sometimes for the money, and sometimes for both. Just now the money question is paramount, and the only way to get it is to have it given; and giving it is both a duty and a means of grace. We stay not to argue this point in the face of God's unspeakable gift, and of all that Holy Scripture says about it.

But here are some facts and contrasts for sober thought.

"The average contribution, per communicant, throughout Christendom for the conversion of the heathen is less than fifty cents per annum. In some of the wealthy British churches it is less than twenty-five cents. In America the Congregational churches give about $1.35 per member; the Presbyterians, North and South, average 87 cents; the Presbyterian church in Canada, 55 cents; the Continental churches range from two to six cents per communicant; always excepting the little Moravian Church, which stands out a conspicuous example to the world of what can be done by a willing and consecrated people."...."Think of it! Fifty cents per year, the seventh part of a cent per day, for the conversion of a thousand millions of heathen, from those who profess to have 'tasted of the heavenly gift!'"

Another writer says: "The total sum annually spent on foreign missions is about ten millions of dollars,—an allowance of *one cent* a year for each soul of this thousand millions."

Now, *per contra*, the liquor trade in these United States of America takes in $700,000,000 annually; and that of Great Britain is said to reach $900,000,000.

Seven hundred thousand acres of the best land in India are used, under government control, for the growth of the poppy, and the opium made from it brings the British treasury a profit of $40,000,000 per year from its exports to China alone!

For public amusements in the city of New York the people pay $7,000,000 annually; and the value of the kid gloves imported from abroad every year is ten times more than the receipts of all the foreign missionary societies in America. "For liquor and tobacco two hundred and fifty-five times as much is annually spent as for missions."

Facts like these might be multiplied indefinitely. They show the proportion and disproportion of what is given for the intoxicants, luxuries and superfluities of common life; in contrast with the small, reluctant and inadequate provision made by the members and attendants of Christian churches for the grandest objects of the Redeemer's kingdom.

Now for our own Church. The average receipts for the last five years were $74,188, which is an average of a little over ninety-one cents per member of our 83,037 communicants. And this is a notable advance on the contributions of the previous five years. The appropriations for the next fiscal year are about $10,000 beyond those of the present year. The entire amount asked for by the General Synod is $100,000. No one who knows the resources of our churches will say that it is too much to ask, expect and use to advantage.

But how shall it be secured? There is but one way: By the willing offerings of a willing people. But this requires principle at the bottom, method in the process, and consecration of property unto the Lord; with proportionate, regular, systematic and prayerful liberality. There is no plan for this like that of the Apostle Paul: "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him that there be no gatherings when I come."—1 Cor. 16: 2. Here in one sentence are all the essentials of the best kind of Christian giving. A regular time—"the first day of the week;" individual responsibility—"everyone of you;" systematic accumulation—"lay by him in store;" proportionate giving—"as God hath prospered him;" and provision against sudden, impulsive, unequal and insufficient and delayed contributions—"that there be no collections when I come." When the churches shall act out these principles and upon this simple and practicable rule, and not until then, will the money problem of Christian missions be solved. Why not? Why not now and henceforth?

THE DIFFERENCE.—It is the custom of Roman Catholic writers in this country to defend the doctrine of the infallibility of the Pope by saying that it merely reproduces in the ecclesiastical sphere what we are accustomed to in civil and political relations, viz., a supreme tribunal whose decisions are final. The Pope, therefore, decides a question of faith or morals simply as the Supreme Court of the United States decides a question of constitutional law; and in both cases there is an end of controversy, which is much to be desired. But this statement ignores one important difference. All good citizens are required to submit to a decision of the Supreme Court, but they are in no sense bound to approve it as right. For example, that court recently said that the general government can issue paper money as a matter of inherent sovereignty, but very many agree with the veteran Bancroft in denouncing this judgment as wholly wrong—wrong in the practice it sanctions, and wrong in the reasons given. It is far otherwise with the Pope's decrees. Every good Romanist is bound to submit to these not only as determining law, but also as determining what ought to be law. He must accept the decision, not simply as settling a controversy, but also as announcing the mind and will of the great Head of the Church on the point at issue. There is, therefore, an immense difference between the infallibility of the Pope and the supremacy of the Supreme Court.

FOR A WEEK PAST, contributors to the daily journals have been criticizing and condemning the members of the Christian churches of this city, because they do not secure justice and provide relief for the two hundred thousand women employed in the city at starvation wages. It is said that there is this multitude working itself literally to death, working under sore privations, putting its life into its work, because of the pressure of competition and the greed and heartlessness of employers. The churches are made responsible for the hardships of the lives of these women.

Have other citizens no responsibility for such conditions of the work of women and girls! On what ground is the duty of providing a remedy or obtaining relief taken from the shoulders of those who do not attend the churches and put on the already heavily weighted hands of those who do? With what sort of propriety do men and women outside of the churches coolly transfer to those in the churches the duty of removing the vice and poverty and the folly of the population of this city? These non-church-going people make many and often loud professions of their philanthropy. They talk a great deal about the liberality of their opinions, of their generosity and public spirit. Now let them show the sincerity of their professions by an organized and persistent effort to relieve these workingwomen. It would be very gratifying to see those who denounce the churches take hold of this one matter, so much needing attention, and bring about an improvement.

Furthermore, the Christians of this city are unjustly, probably ignorantly, accused on this as on many other occasions, They have been giving relief to workingwomen for years, and have been and are endeavoring to obtain for them renumerative employment. Those who are so ready to accuse ought first to look into the charitable organizations of the Protestant churches of this city.

One chief cause of the deplorable condition of workingwomen here is the crowding in, from every town and village in the vicinity and from foreign lands, into this city of women seeking something to do. How can this be prevented?

"Old Colony" Papers.

Echoes from the East.

DID HARVARD SHOW DISCOURTESY? AND IF SO, WHY? ....PHILLIPS BROOKS'S ARRAIGNMENT....PROTESTANTISM IN THE EPISCOPAL CHURCH.

THERE was a regrettable episode in the Harvard celebration, especially as the newspapers took it up in their characteristic fashion, not only serving it up in every conceivable style—stewed, scolloped, devilled, and on the half shell—but leaving it in very much the condition of a dead mouse after Grimalkin and her kittens have "played" with it to their hearts' content. It was absurdly reported that Dr. McCosh was offended because he did not receive an LL.D., forgetting that Harvard had conferred it upon him many years ago; also, that he was displeased with Mr. Lowell's oration. Our "venerable" President is neither oblivious of his honors, nor has he lost one jot of his intellectual vigor; and his impression of the oration was altogether favorable, nor is Mr. Lowell capable of being suspected of discourtesy. Dr. Holmes, in his fling at Calvinism, was so unmindful of his stops in making the transition from "Princeton's sands" to Andover's styx-encircled "hill," that many besides Dr. McCosh supposed that the untimely jibe was meant for the latter. But he has since, with evident frankness, disclaimed any such intention; and his explanation has been as frankly accepted.

The omission to recognize Princeton in the distribution of degrees cannot be so easily explained. Here was the third oldest college in the country, and especially invited to be represented on the occasion. And if the President was not available for the purpose, surely some other Princeton man might have been found in College or Seminary quite as worthy as most of those selected for honor. We have certainly no disposition to question the propriety of any of the degrees bestowed, but there are few more eminent men on the list than the astronomer Young, the chemist Brackett, or the historian Johnston, not to speak of Drs. Green, Hodge and Patton of the Theological Seminary. I endeavored to obtain a satisfactory reason from leading Harvard gentlemen, but they did not make the matter any better by explaining that they had not taken colleges into consideration and had sought to recognize the most distinguished men in the various departments of scholarship, irrespective of the institutions which they represented.

I have no idea that there was any studied insult to Princeton intended. Nor that such unpardonable sins of omission as the neglect to even invite a delegation from Rutgers, the fourth oldest of our colleges, were committed with *malice prepense*. At the same time I do not believe there was any anxiety to go out of their way to honor Calvinism, or evangelical religion. I am willing to condone considerable on the score of ignorance. I doubt very much whether half the Harvard faculty could give an intelligible account of who William Henry Green, or Archibald Alexander Hodge, or Francis L. Patton are, except perhaps that the latter was the man who swung Prof. Swing upon the ecclesiastical gibbet at Chicago for heresy. If there is anything which made Egbert C. Smyth and Alexander G. Allen, respectively of Andover and of the Cambridge Divinity School (both able and excellent men) loom above the Chairman of the American Old Testament revisers, it is only explicable on the ground that Harvard is just now particularly pleased at the recent developments of these gentlemen in "liberal" views.

Yes, there is one other reason, though involving the same provincial narrowness and ignorance. I had the courage to suggest it to more than one of the Harvard men themselves. I had found that, in looking over the honor list, so far as I know them, nearly all the elect were now or originally of New England. This was to be regretted, inasmuch as it was the current impression throughout the country that New England (especially Massachusetts, and still more especially Harvard College) could see nothing outside of itself, and that everybody who hailed from any other part of the land was presumably inferior. This impression was growing, and the United States, which was now a tolerably good-sized nation, was getting restive under the pretensions of a little corner of its territory. It was rapidly rolling its "hub" far west of Boston, and its

great and growing seats of learning were preparing to dispute the self-constituted premiership of Harvard or any other college. People were beginning to look over the Harvard Catalogue, and asking what first-class men in any department Harvard had sent out in the last thirty years. They were beginning to perceive that, while she had undoubtedly done more for general literary culture, she had not made any such broad and deep impress upon the life and character of the nation generally as Princeton or Yale, not to speak of some smaller colleges. They were discovering that the whole tendency of the present Harvard education was to promote superficiality and narrowness, if not dilettanteism. They were realizing that this great country had outgrown this famous old college and was taking its measure, as well as its own. It would seem desirable for Harvard's own sake, that this process of disenchantment and disenthralment should come gradually. But it was to be feared that such short-sighted (in more senses than one) procedures would greatly hasten it.

The general tenor of the Harvard celebration, as indicating the present condition of Harvard's self-consciousness, was echoed by one of the orators of Undergraduates' Day. His topic was The Evolution of the Harvard Student. This evolution had been in three directions: first, from the floggings he used to get in Faculty meeting under President Dunster to the absolute irresponsibility of to-day; second, from the cast-iron and limited curriculum wherein the Latin rod swallowed up all the other educational rods of the wise men of Cambridge to the present "go as you please" scamper up the hill of knowledge; and third, from compulsory religion and a Sunday-school cult to the present agnosticism and secularism. The fallacy throughout these boasts and apologies is in drawing the inference, that in leaving one extreme there is no such thing as stopping till the other is reached, and that there is no curing a hide-bound tree except by girdling it and piercing to its heart.

Notwithstanding Phillips Brooks's absurd endeavor to show that every step of Harvard had been an advance in the right direction, there has been no more tremendous arraignment of its inherent and growing skepticism, both in religion and philosophy, than the following brilliant passage from his sermon at the celebration:

"Alas for the college, if these 250 years have meant for it no more than she has been able to see that they were meaning. In many ways it seems as if she had been strangely and specially unable to read the deeper meanings of her history. Our college is not quick to believe the highest things about herself. Our Harvard way is, as a whole, to read life on its negative side more than on its positive. We think of such enlargements as I have depicted rather as escapes from bigotry and superstition than as possible entrances into deeper faith. We dwell more on the exposure of error than on the discovery of truth in spiritual things. We are more afraid of believing something which we ought not to believe than of not believing something which we ought to believe. We distrust the enthusiasms of faith. As we loose our ship from any mooring of the past, to sail out into any great uncertain ocean of the future, we are more ready to listen to the malarial voices which cry to us from the shore 'Begone! Begone!' than to hear the great deep, with its unbounded inspirations, bidding us 'Come on! Come on!' Who of us does not know this temper of our good mother, and how sedulously she instils it in her children?"

Dr. Brooks's pessimistic sermon on his return from the Chicago Convention created quite a panic in Boston among conservative Episcopalians, Dean Gray of the Divinity School at Cambridge, another of the delegates from Massachusetts, felt constrained to render a more Caleb and Joshua report, in an informal address in his chapel during my late visit. He had gathered quite a different impression of the sentiments and prospects of the denomination, and analyzed the vote upon the change of name in support of his opinion. He showed that the apparently strong vote for dropping the words "Protestant Episcopal" was only relatively strong, all the first-class dioceses being against it and all but one or two of the second-class, the vote for it coming from small and peculiarly constituted and manipulated dioceses in the West and South. New York, Massachusetts, Pennsylvania, and Virginia, were solidly opposed. The latter plainly declared that it would not acquiesce.

A distinguished lay delegate from Massachusetts, who probably knows that State as well as any other man, in reply to a question how large a proportion of its Episcopalians would actually be driven away if such action was taken, had said, "At least one-half." The laity as a whole throughout the land are inexorably opposed, The House of Bishops is almost solidly opposed. There would undoubtedly be a dynamitic schism, if it were attempted to carry through any "Anglican" or "Catholic" movement of this kind. A large number of those who voted to drop the "P. E." would not be willing to substitute any such name. It would, in fact, be impossible to agree upon any substitute. Under these circumstances there is no prospect or possibility of the matter being forced, even if the reactionists should have the numerical strength to carry it through a convention. Dean Gray stated, what is not generally known, that the dioceses of the Episcopal Church are virtually independent, and that the General Convention has no constitutional power to enforce its decrees upon unwilling dioceses, much less to compel their continued connection with the Convention if they desire to withdraw.

November 20th, 1886.

An Archbishop on Property in Land and in General.

On Sunday morning, the 21st ult., a pastoral letter by Archbishop Corrigan was read in the Roman churches of his archdiocese. In it he speaks as follows against the Socialists:

Like a sentinel on the ramparts of a city under siege, a highly important duty of a bishop's office is to be quick in discerning dangerous movements and prompt in sounding timely alarm. Therefore we commend you, brethren, to be zealously on your guard against certain unsound principles and theories which assail the rights of property. They are loudly proclaimed in our day, and are espoused by many who would not wilfully advocate what is wrong. It is the fair-seeming of those theories which captivates the minds of many, inasmuch as they abound in promise of large benefit to those who are in sorest need. The distress of the poor is to be relieved, and the burden of the toiler lightened, results which the Church, with a true mother's love, would most gladly see accomplished whenever and wherever just means are used to reach the desired end. But the Church is not the fickle creature of a day, apt to be caught by specious theories, or ready to change her course with capricious unsteadiness.

The Right of Private Property.

Starting from these premises, which no sane man can deny, we invite you to consider in their light the principles about the rights of property against which we deem it our solemn duty to give you some words of warning. First of all, you must understand in its true sense the statement that "all men are born equal." It does not mean that one man may not ever surpass others in power of mind, or strength of body, or beauty of form; since it is a well-established fact that no two men are exactly alike in all respects. All men are, indeed, equal in that they are destined to the same ultimate end, have the same essence, endowed with the same faculties wherewith to attain that end....

Right may be defined as "the moral faculty which each one has for what is his or what is due to him." To prove that a man has a right to any particular object in God's universe, we need only prove that such object is necessary to him in relation to his last end, or even useful, provided the rights of others are respected. Hence, although it is hotly debated now-a-days whether or not man can have the right of property or ownership in land, you must not be led by abuses, however flagrant, or by theories, however specious, to embrace falsehood for truth. Aim, first of all, at having a clear idea of what is meant by the right of property. It is, then, the moral faculty of claiming an object as one's own and of disposing both of the object and its utility according to one's own will without any rightful interference on the part of others. It is universally admitted that man has a right to the use of certain things, but that any man can acquire the right to possess a thing as his own, to the exclusion of others, is sometimes vehemently denied. And among the plausible reasons brought forward in support of this denial is the allegation that all being equal no man has a right to exclude others who have rights as strong as his; not from the free air of heaven, not from the clear light of day, not (they add) from the earth and its farm lands.

Undoubtedly God made the earth for the use of all mankind; but whether the possession thereof was to be in common or by individual ownership was left for reason to determine. Such determination, judging from the facts of history, the sanction of law, from the teaching of the wisest and the action of the best and bravest of mankind, has been, and is, that man can, by lawful acts, become possessed of the right of ownership in property, and not merely in its use. The reason is because a man is strictly entitled to that of which he is the producing cause, to the improvement he brings about in it, and the enjoyment of both. But it is clear that in a farm, for instance, which one has, by patient toil, improved in value, in a block of marble out of which one has chiselled a perfect statue, he cannot fully enjoy the improvement he has caused unless he have also the right to own the object thus improved. He has a strict right—and evil are the laws and systems which ignore it—either to ownership and enjoyment or to a full compensation for the improvement which is his. To strive to base an argument against ownership in land by reasoning on the universal distribution of air and light is only a freak of the imagination.

Human industry cannot scatter a cloud from before the face of the sun, nor lift a fog that may be freighted with damaging vapors; we take the air and the light as God gives them, and we owe Him thanks for His bounty. It was only the earth which fell under the primeval curse when man had sinned, and only the earth, not the air or light, which man's industrious toil can coax back to something like its original fruitfulness. When he has done so, his just reward is to enjoy the results without hindrance from others. Even in such a necessary, abundant and free commodity as water, if a man, by artificial means, congeals a portion of it into ice, is he not entitled to enjoy its exclusive ownership? Can he not demand for it with justice a compensation equivalent to his industry? Once deny the right of ownership and you sow the seed of stagnation in human enterprise. Who would burrow the earth to draw forth its buried treasures, if the very mine he was working were at the mercy of the passers-by whom its riches might attract? Who would watch with eagerness the season when to sow and to reap, and to gather the harvest which is the very fruit of his labors, if he is told that those who stand by the wayside idle are equally entitled to its enjoyment?

True, indeed, in many painful instances the rights of the toiler are trampled on, and the fruits of his labor snatched from his grusp. True, this is done too frequently with concurrence, or at least the connivance of law. This is the evil that needs redress, but such redress can never be brought about by denying a fundamental right or by perpetrating a radical wrong.

The archbishop proceeds to fortify his position by quotations from an encyclical of Pope Leo XIII., which asserts the right of property "sanctioned by natural law" and "the inequality which exists among men, who differ by nature in strength of body and mind, as they do in worldly possessions."

An Arabic Manual.

THE American Publication Society of Hebrew at Chicago have just issued under this title an introductory grammar of the Arabic, with a Chrestomathy, by Dr. J. G. Lansing of the Theological Seminary at New Brunswick. This, we believe, is the first publication of the kind from an American source. There has been a number of works on Hebrew Grammar by scholars of our own land, (J. P. Wilson, Stuart, Bush, Nordheimer, Green, Harper,) and some of them of exceptional value, but the Arabic has been left to British and Continental writers. There is a propriety in the fact that this work comes from a professor in our Church. For the mother Church in Holland for centuries took the lead in this branch of Semitic studies. Erpenius, (died 1624,) at Leyden, issued a *Grammatica Arabica* which enjoyed an undisturbed supremacy till the time of de Sacy. A hundred years later Albert Schultens, (died 1750,) called the father of modern Hebrew grammar, took up the subject at the same university, and established the thesis that Arabic is an indispensable means for the understanding of the Hebrew. The impulse given by these eminent men is felt to this day. All the great Hebraists of the present century, Gesenius, Ewald, Tholuck, Delitzsch, Smend, and their compeers, are noted for their familiarity with the structure and literature of the sister tongue. It is quite in the line of historical succession that the first student's hand-book for this language should come from the Reformed Dutch body.

Dr. Lansing's volume does not offer to compete with the larger and fuller works of Wright, Palmer and others, nor does it claim originality save in statement and arrangement. But it answers admirably to its title as a manual for beginners. Its merits in this respect are most clearly seen by those who in a former generation had to begin their studies only with such helps as Rosenmüller's *Institutiones ad Fundamenta Ling. Arab.* The contrast of the clear type, lucid order, precise statement and graduated progress in the manual before us is very great. Dr. Lansing's pages leave little to desire.

Of late there has been a disposition among the learned to claim for Assyriology a preëminent place in adjusting disputed questions as to Hebrew, and the cuneiform is asserted to be a far better help than the Arabic—a view advocated with great warmth by the younger Delitzsch. But without venturing to decide the controversy one may still maintain that the Arabic is indispensable. Its claims may indeed be pushed too far, as they were by Schultens, and as they now are by some scholars, as, for example, when it is insisted that an undisputed idiom of one language may be foisted upon the other when the application rather creates difficulties than removes them; but there is so much resemblance that is undeniable that a constant and reasonable comparison of the two tongues cannot fail to be of real service. And he cannot be a thorough master of Hebrew who is not also well acquainted with the cognate tongues. Heretofore there has been difficulty in obtaining appropriate helps, but the manual of Prof. Lansing puts the requisite material for a beginning within reach of all. The typography is pleasing, and so far as we have been able to observe, correct. It would have been better, we think, to have made the title at the top of the right-hand page not a mere repetition of that on the left-hand page, but a general statement of the particular matter treated, whether verb, noun, etc. The transliteration in the chrestomathy seems a waste of space, bring of no use to one who has not a teacher, and not required for one who has.

T. W. C.

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable.

....FAITH MISSION BAND, of the Union Reformed Church, 6th avenue, opposite West 3d street, New York, will hold its ninth anniversary on Friday evening, Dec. 3d, at 7.30 o'clock. Besides reports of the year's proceedings and of the work sustained, solos—vocal and instrumental—duets, choruses, will be rendered by members of the society, and readings, recitations, and dialogues. The pastor, Rev. E. S. Fairchild, will deliver an address. The exercises promise to afford much wholesome enjoyment to those who may be present.

....THE PASTORS' ASSOCIATION met at the Synod's Rooms, 34 Vesey street, Monday morning at 10 o'clock, and listened to a very interesting paper on "The Scriptural Relation between Employer and Employed," by the Rev. George Seibert.

Next Monday the Rev. A. H. Demarest will open the discussion with a paper on "Future Probation." All ministers of the Reformed Church are cordially invited to attend.

The following is the list of topics for future discussion, which, as heretofore, will probably undergo a number of changes before the end is reached:

Dec. 6th, Future Probation, Rev. A. H. Demarest; Dec. 13th, Classification of the Parables, T. W. Chambers, D.D.; Dec. 20th, Union of the Evangelical Churches in Canada, D. Waters, D.D; Dec. 27th, The Future of our Church West, Rev. J. W. Warnshuis; Jan. 3d, The Work of the Holy Spirit, Rev. C. Brett; Jan. 10th, The Pastor's Spiritual Power, D. Cole, D.D; Jan. 17th, The Work of the Church in the Prayer-meeting, A. E. Kittredge, D.D.; Jan. 24th, 1 Cor. 16:22, J. H. Suydam, D.D.; Jan. 31st, Miracles, and their Relation to the Laws of Nature, J. H. Oerter, D.D.; Feb. 7th, Holland a Foreign Missionary Field, Rev. D. C. Preyer; Feb. 14th, The Effect of the Progress of Revelation on the Condition and Experiences of Salvation, Rev. W. B. Voorhees; Feb. 21st, The Successful Church of the Future, Rev. J. A. Davis; Feb. 28th, Pauline Sanctification, Rev. P. T. Pockman; March 7th, May the Minister Smoke? Rev. Wm. Vaughan; March 14th, Expediency in Relation to Church Extension, Rev. H. C. Berg; March 21st, How Shall we Reach our Delinquent Members? Rev. John Hart.

....LAFAYETTE PLACE, N. Y.—The Collegiate Consistory before consenting to the lease of the property attached to the Middle Church had received repeated offers each for a larger sum, and yielded finally from the conviction that the income assured could be expended more usefully at another location. The mission work, conducted by the Rev. Livingston Taylor, is so promising that the conviction is that it ought to be continued. Those engaged in it are very hopeful that if transplanted to a site more convenient for those for whom it is intended and among whom it has already obtained much favor, it would soon achieve desirable success. The Collegiate Consistory is considering two or three plans for the transfer of the work to the east side of the Bowery, to a location populous almost beyond belief and not provided with religious services, where it is believed a church can in due time be established. F.

....BETHLEHEM, N. Y.—Trustworthy authority reports that the First Reformed Church has placed a unanimous call in the hands of the Rev. William H. DeHart, pastor of the Reformed Church of Jamaica, L. I. It is believed that Mr. DeHart will soon formally accept this invitation, which has been in his hands for a few weeks.

....SILVER WEDDING AT IRVINGTON, N. J.—The reception in honor of the silver wedding anniversary of Rev. Dr. and Mrs. Vehslage, of the Reformed Church, took place at the parsonage Nov. 12th. Torrents of rain did not prevent a large attendance, and the evening was one of much social enjoyment. A great bag of silver was presented to Dr. Vehslage in an appropriate address by Rev. Mr. Chapman, to which Dr. Vehslage responded happily. Dr. David S. Smith read an original humorous poem, which was received with warm applause. Mrs. Vehslage was presented with a handsome silk quilt. There was a bountiful and elegant supper served, and the evening will remain a charming memory to all who participated. S.

....WESTERN ITEMS.—Rev. E. Winter, of Grand Rapids, preached a week ago last Sunday in Chicago for the to be organized English-speaking Reformed Church....The Fifth Reformed Church of Grand Rapids, Mich., which dedicated its new house of worship last Thursday, was organized last January with forty-three families. The church numbers now over one hundred families. This increase has been largely from members of other churches, who have found it more convenient to attend this new church, but a large number have also been received on confession....Rev. H. E. Nies, of Paterson, N. J., has declined the call to Marion, N. Y.

....THE CLASSIS OF SARATOGA met in the North Church, West Troy, Nov. 26th, to dissolve the pastoral relation between the Rev. J. W. Bailey and the church at Northumberland. Mr. Bailey goes to the Congregational Church at West Rutland, Vt.

The following entry was made in view of his dismission:

The Classis, in granting this dismission, does so with deep regret that our pleasant relations must thereby be broken, and with the prayer that in his new field he may find the blessing of the Lord resting on him and his work. S. C.

....NEWARK, N. J.—A Union Thanksgiving-day service of the churches at the north end of Newark and adjacent thereto, was held in the Belleville Avenue Congregational Church. The sermon was preached by the Rev. Charles H. Jones, pastor of Christ Reformed Church, (Woodside,) being a thoughtful and comprehensive application of Deut. 33:29, for gratitude to the Almighty, in view of the blessings of the past year, accompanied with an appeal for watchfulness on the part of the faithful in guarding the day from the secularizing tendencies which an alien class seek to establish in order to affect an obliteration of the religious element in its observances, as well as from that of all other Christian festivals. * *

....CLASSIS OF NEWARK.—At a session, on Nov. 23d, in the First Reformed Church, the pastoral relation in the East Church was dissolved, and the Rev. Mr. Preyer was dismissed to the Classis of Monmouth. The following minute was adopted: "The Classis of Newark, in dissolving the pastoral relation between the Rev. D. Charles Preyer and the East Reformed Church, hereby expresses its eminent satisfaction with his discharge of the work to which he has devoted himself with exemplary fidelity and consecration; and also its sincere regret at parting from him, together with its sincere wishes for his continued usefulness in the new and important field of service which he is about to enter." S. C.

The Rev. Peter J. Quick.

MAY I be permitted to give a few personal reminiscences of my first and only pastor?

The Rev. Peter J. Quick and my father made their homes in Clarkstown, N. Y., in the same year, 1837, when I was four years old. Mr. Quick came directly from the Theological Seminary at New Brunswick to the pastorate of the Reformed Church there. My father came from a brief residence in New York city to the neighborhood of his paternal home. These two young men very soon became fast friends, with an intimacy which continued to grow stronger until they both were venerable with heads whitened with the experience of many years. So it came that I grew up not only under the pastoral care, but with the special interest of that man of God. And many a time and always have I been thankful for the good providence which gave me such influences in the days of my youth.

In many respects Mr. Quick was a model pastor. In the good old way he visited the families of his congregation with his elders—having an elder for each of the four districts of his parish—and, after some words on personal religion with each member of the household, prayed in every house. It must be confessed that these, at least to the children, were occasions of dread. Mr. Quick's manner was solemn and formal. His very presence was dignified in a degree far beyond any other within our observation, and his words were to us like a superhuman searching of conscience. But the benefit to us was that they were searchings of conscience which were not easily shaken off when he had gone on his way. All the more reverently we heard his words from the pulpit, which came like a continuation of the solemn message he had brought us in our home and to our individual souls.

More to my taste, and perhaps not less to my profit, was the high discourse which he and my father often held together on less formal occasions. They both were very fond of what they called "the distinguishing doctrines of grace," on the logical and on the experiencial side. My father was one of the old-fashioned catechists who, in a succession of godly men, had gathered each one his own district in that congregation on Sabbath afternoons, from time immemorial, for regular exercises in the Heidelberg Catechism, and prayer and praise. He spent very much study, and time, and thought in preparation for those exercises. Indeed I can say that, though a very busy man in his daily work, he gave himself wholly to that service, for it was never long out of his thought. Most naturally, therefore, when the domine and he got together there was deep conference, which from eager discussion often ran into very tender heart-openings. Then nothing delighted me more than to sit by and follow as well as I could. There was no danger of any embarrassing personal questions now; they would utterly forget my presence, and I had nothing to do but to absorb what my capacity might. So I took my first lessons in theology, not the least valuable of all that I have received, and so I learned more and more of practical piety. Mr. Quick had a clear head, a sound and deep intellect, and, under a manner of old school dignity and formality, a very warm heart.

I should not have written "old school," for it was not a dignity of manner which he had learned—it was altogether natural to him. He was of commanding stature, and straight as an arrow; with a countenance which always reminded me, perhaps from early childish impression, of the portraits of George Washington. His speech in conversation was a little slow, with an unforced but utmost nicety in the choice of words. He had an eagle eye, and a grave face which sometimes lighted with a flitting smile, but which I could hardly conceive moved by laughter.

To me he seemed to be always carrying the burden of souls. I thought of him only as a man who lived for the Gospel of Christ and for the upbuilding of the Lord's people, with a heavy anxiety for those who would not come to the Saviour he proclaimed, that they might have life. I knew him very well in his own family, for by his kindness I went to him for my first lessons in Latin; and in his study, and at his family fireside, and at his table he was what he was before his congregation.

But I wish to speak of him particularly as a preacher, for in this capacity he was singularly little known outside of his first and only charge at Clarkstown. He had a diffidence and reserve which made it torture to him to preach before any people but his own; so that, aside from occasional exchanges with his near ministerial neighbors, he was very rarely heard out of his own pulpit. But there he was a power.

His sermons were prepared with very great care. He lived in his study, and left it, reluctantly, only at the call of duty. There he thought, and studied, and wrote, and prayed. And when he came before his people it was with beaten oil. His manner in the pulpit was very impressive, and his matter always full of the very marrow of the Gospel. He preached *Christ*, always in such a way that his people could never doubt that to him it was the one only name.

His preaching was pre-eminently instructive. If his people were not rooted and grounded in the Gospel, if they did not apprehend the doctrines of grace, if they did not find help in looking into the mystery of godliness, it was their own fault, not his. And yet his sermons were not the dry bones of theology; they were intensely practical. Manifestly with the strongest desire for the edification of the Lord's people, his ideal seemed to be "that the man of God may be perfect, thoroughly furnished unto all good works."

And his appeals to the impenitent were often of absolutely overwhelming power. One scene, away back in my childhood, stands out before me yet as if it were yesterday. He had preached a strong appeal to the unconverted, had prayed fervently, with choking voice had pronounced the benediction, and started down the stairs of the high pulpit, when he stopped, and, with a pathos which rooted the congregation where they stood, said, "My dear friends, how can I let you go? How can I give you up?" And then he poured forth a supplementary appeal which went through the hearts of the people like an electric shock—astonishing, holding, convulsing—and there was Bochim, a place of weeping, from the pulpit steps to the outer doors.

He was always impressive; he was often eloquent; and I doubt whether he ever in his life preached a vapid sermon.

I speak of him as I, a child, a youth, a student, a pastor myself, knew him through the thirty years of his pastorate. Since then our lives have lain apart, for he never could be induced to write a letter except under the stress of dire necessity. But I want the Church to know something of him as I knew him, while I say, "My father! my father! the chariots of Israel, and the horsemen thereof!"

J. A. DEBAUN

FONDA, N. Y., November 20th, 1886.

....VETERANS HONORED.—The Classis of Monmouth at a recent session were especially gratified by the presence of two of their venerable and greatly esteemed ministers—the Rev. Garret C. Schenck, D.D., and the Rev. William Reiley, D.D. The following very appropriate action was taken:

Whereas, The last regular meeting of the Classis of Monmouth occurred on the fourteenth day of September, A.D. 1886, which was the eightieth birthday of their dear brother, the Rev. Garret Conover Schenck, a member of this Classis;

Therefore the Classis of Monmouth, assembled in adjourned session on Tuesday, the nineteenth day of October, 1886, do extend to Brother Schenck their fraternal salutations on his reaching an age so seldom vouchsafed to ministers, viz.: that of fourscore years; while they congratulate him upon his being able to attend the meeting of Classis upon that day.

The Classis desire to assure Dr. Schenck of their prayers that the residue of his days may be full of the light of the countenance of our Great Head whose he is and whom he still serves, and that through the gates of life's evening sky the dawn of heaven may grow brighter and brighter to the perfect day.

Whereas, Fifty years have elapsed since our dear brother, the Rev. William Reiley, D.D., was ordained to the Gospel ministry, all but three of which have been passed in the service of the Church of Holmdel and in the bounds of what is now the Classis of Monmouth;

Therefore, we, the said Classis of Monmouth, esteem it a pleasure and a privilege to extend to Dr. Reiley our congratulations on this interesting occasion so rarely occurring in the history of a minister, the fiftieth anniversary of his ordination and the forty-seventh of his pastorate over one people.

We desire to assure Dr. Reiley of our appreciation both of the work which, by Divine grace, he has been permitted to accomplish among his people, and of the value of his judicious counsels in the deliberations of this Classis ever since its organization, and also of his zealous interest in all that concerns the prosperity of each church under our care.

The Classis fervently pray the Great Head of the Church to continue his health and strength so that he, and the people to whom he has so long ministered in the Lord, and this Classis may rejoice together in the enjoyment of a life well rounded into a golden autumn.

....PATERSON, N. J.—Considerable of religious interest is manifest in the Second Church, the Rev. P. H. Milliken, pastor. Meetings have been held almost every night for two weeks, attended not only by an unusual number of church members, but likewise of the unconverted, who seem to take a deep and serious interest in the services. Non-churching parents are being reached through the children of the Sabbath-school, and by them led to the house of God. The attendance at the regular church services has very much increased of late.

The First Church, whose large and commodious edifice came near to being destroyed by fire a few weeks ago, have settled with the insurance companies, and with the allowance received about finished repairing the damage caused by the fire.

The Broadway Church people are happy at the prospect of soon having the organniche in their new church occupied by a handsome pipe organ, to cost $1,650. The young people of the church who, two years ago undertook the work of raising the requisite funds for an organ, have been very successful, and report $1,107 in the treasury and $435 pledged, making a total of $1,542.

The General Outlook.

....The *Baptist Weekly* is authority for the statement that recently, in Connecticut, three persons were baptized, whose ages were respectively 92, 96 and 106.

....The recent burning of the Baptist church at Bennington Centre, N. Y., is attributed to incendiaries offended by the activity of the church people in late liquor prosecutions.

....A correspondent of the New York *Observer* says: "The churches of all denominations in South Carolina, since the earthquakes, have had a harvest of new converts. About 1,000 persons have united with the Presbyterian churches during the summer.

....It is proposed to establish in Brooklyn a church for the Chinese, at Raymond and Fulton streets, where there is now a sort of headquarters for work among the emigrants from the Celestial Empire. Over 300 Chinese attend the Sunday-schools of the city.

....The corner-stone of the new building for the Theological Seminary of the Reformed Episcopal Church, at the corner of Chestnut and Forty-third streets, Philadelphia, was laid on October 21st. The group of buildings will consist of a seminary, a chapel and a church, the two latter fronting on Chestnut street and the first on Forty-third street. The cost, including the building lots, will be $250,000. All the money is raised, one lady having given nearly $240,000.

....We take from the *Journal and Messenger* the following: The Lutherans are making arrangements to introduce into this country an order of deaconesses, similar to that in the old country, and to that in the Catholic Church, except that the consecration is not necessarily for life, but can be renounced at any time. Mr. John D. Lankernan, of Philadelphia, has given $1,000,000 for the institution of a German hospital in that city in which these deaconesses shall be employed, and for the establishment of a school for the education of those accepted and consecrated to this work.

....At the corner-stone laying of a Jewish synagogue at Cleveland, O., the Ohio Masonic Grand Lodge conducted the ceremonies. Besides addresses by two rabbis and a layman, an address was made by the Mayor of Cleveland, and a prayer was offered by a Unitarian minister. Referring to this *The Lutheran* makes this comment: "Unitarians and Jews are alike in this that they worship one God in one person; neither of them are Christians."

....The Synod of Virginia (Presbyterian Church South) which was organized 99 years ago by nine ministers and four ruling elders, met lately in Richmond, Va., representing 350 churches, 226 ministers and 1,169 elders.

....An English vicar has been sentenced to imprisonment with hard labor for eighteen months for marrying a couple who had not procured a license or had the banns proclaimed.

....At its recent meeting the Synod of Baltimore overtured to the next General Assembly an inquiry whether the reading of the Revised Version of the Holy Scriptures in public worship is consistent with the Presbyterian Directory for Worship which directs the reading of the Scriptures "from the most approved translation."

....The Presbytery of Dallas, in Texas, discussed the subject of the organic union of the Presbyterian churches, North and South, with an earnestness which showed how deep was the underlying feeling. A majority report from a special committee favored the union without naming "insuperable" barriers, going straight to the end sought—reunion. The minority saw the "barrier," denominated them "insuperable," but were hopeful that they might be removed. The subject made so distinct a division among the members of the Presbytery that as a method of easing the contest the whole subject was postponed until the next meeting of the Presbytery.—*The Interior.*

....The Synods of the Southern Church without exception, and some of them nearly unanimously, sustain the action of the General Assembly in condemning the teachings and course of Dr. Woodrow, of Columbia Seminary. They, also, kindly but positively request his resignation.

....The will of Miss Henrietta Lenox, the sister of the late James Lenox, of New York, was recently admitted to probate. One of the provisions relates to the Lenox Library, founded by Mr. James Lenox. Miss Lenox leaves to the Lenox Library the lot on Madison avenue between 70th and 71st streets, New York, with the proviso that no buildings shall be erected on the lot excepting additions to, or extensions of, the library building west of a line running parallel with Madison avenue and 100 feet therefrom. She also leaves $100,000 to be used for the purchase of books only.

The public bequests are as follows: $50,000 each to the Board of Foreign Missions and the Board of Home Missions of the Presbyterian Church; $25,000 to the American Bible Society; $10,000 each to the Presbyterian Home for Aged Women at 73d street, New York, to the Presbyterian Board of Relief for Disabled Ministers and Widows and Orphans of Deceased Ministers, and to the Treasurer of the General Assembly of the Presbyterian Church in the United States for the use of the Committee on Missions for Freedmen; $5,000 to the New York Society for Improving the Condition of the Poor, and $10,000 to the Rev. Dr. Wm. Paxton, for use among the poor of the First Presbyterian Church.

....Colonel W. Preston Johnston, President of Tulane University, of New Orleans, received a check last month for $100,000 from a lady in New York, for the establishment, in the University, of a school for the higher education of girls and young women.

....A mission Sunday-school, composed of newsboys, bootblacks and street waifs, now assembles on Sunday afternoons in the large hall of the old Board of Trade building, Chicago. The school numbers about three hundred. We cannot yet hold it up as a model in good order, or in knowledge of the Bible lessons, but a good work is being done in the face of rare difficulties, and for those who need friends who will care for them. The school opens with a lunch of sandwiches for the children, and closes with singing by the boys, who are led by Lyon's orchestra, and then the classes march around the hall, the banner boy in each leading his class.—*The Interior.*

....The annual report of the Universalist General Convention lately held at Akron, Ohio, shows 900 Universalist churches in this country, with 35,214 members and property worth $7,000,000.

....The Congregational church at Hart, Mich., is hard at work building a house of worship. One of the lady members asked a lumber firm at Pentwater for a donation of shingles for the roof, and they promised to give her a wagon-load if she would come after them herself. This she did, taking a big hay-rack, which they filled, and she drove back with little less than a car-load.

....Mr. Sidney L. Gulick, who was ordained, Nov. 17th, is a son of Dr Gulick, of Shanghai, China, and grandson of the honored Dr. Gulick, one of the first missionaries to the Sandwich Islands. He is a recent graduate of Union Seminary, and is laboring most successfully in connection with Willoughby Chapel, a mission of the Clinton Avenue Church, Brooklyn. He passed a most excellent examination.—*Advance.*

Japan.

WHAT would have been thought of Joshua and the Jews if, when the walls of Jericho had fallen flat before them, they had still faltered and whiffled and finally sent a dozen men against the city? That seems about what we are doing in Japan. The walls of prejudice and exclusion, that had stood for ages insurmountable, have been levelled with the dust. Massachusetts or Illinois is not freer to the Gospel than Japan. A people of wonderful vigor and enterprise is eager for the truth. And Christendom has sent one missionary for every score or two that are demanded.

The now-or-never motto is the motto for Japan. China or Africa, or Turkey even, is, in good measure, a ship aground. There is need of work in each region no doubt. The present generation must be saved. But the nation, as such, may be reached ten years hence. Japan, on the other hand, is a ship already afloat, and with all sails set and a gale to fill them, driving toward the rocks. Buddhism and Shintoism are dying out. The nation feels the throb of the nineteenth century in its veins. It can no more return to the old faith than a young eagle to the egg. The whole population is seething in the ferment of a new intellectual life. Herbert Spencer and Huxley among the upper classes, Ingersoll among the lower, are spreading spiritual desolation like a prairie fire. The native press is flowering out in a perfect spring-time of literature of its own. More than three hundred newspapers, many of them pictorial, are eagerly conned by hundreds of thousands of readers. But they are, in the main, unutterably, almost inconceivably, vile. A chaos of skepticism, a pandemonium of iniquity, is the future into which Japan is rushing unless saved by our Gospel.

And the nation must be saved not for itself alone. Japan stands unconverted at the gate of China. Unawares she is waiting, as we believe, to carry the glad tidings into the Flowery Kingdom with its 400,000,000 souls.—*The Advance.*

News of the Week.

WEDNESDAY, NOV. 24.—It is officially denied that the German Consul at Sophia refused to take the Russians remaining in Bulgaria, after General Kaulbar's departure, under German protection....The Rev. Dr. Joseph Parker, of London, opposes including in the Liberal party platform a plank favoring disestablishment....During a revolt in a Portuguese port of Southeast Africa in October, a battle was fought between 8,000 Portuguese and friendly natives on the one side and 30,000 hostile natives on the other. The Portuguese defeated; killed on both sides, 9,000....A Ministerial crisis pending in France....Princess Beatrice, wife of Prince Henry of Battenberg, and youngest daughter of Queen Victoria, has given birth to a son....Ninety-nine "pickets" of the Knights of Labor, of whom one-half were women, were arrested at Amsterdam, N. Y....The jury in the McQuade case still out....William Reed, a broker of Boston, and treasurer of the South Boston Horse Railroad Company, has been arrested on the charge of embezzlement. He confesses his crime, and transfers his property to the company....William H. Hazzard has resigned as President of the Brooklyn City Railroad Company....Col. Herbert M. Hoxie is dead....A dinner was given last night at Delmonico's to Mihaly Munkacsy, the artist, by a number of Hungarians in this city.

THURSDAY, 25.—The steamer "City of Chester," Inman Line, arrived at Liverpool on the 22d inst. with her cargo badly damaged by fire....The British steamer "Sulina" wrecked off Cape Sable; the crew saved....The McQuade jury stood 3 for conviction and 9 for acquittal when discharged. McQuade to be tried again next week....Seventy-eight convicts were pardoned and released yesterday from the State Prison at Trenton, N. J....Conspiracy on the part of members of the Board of Trade to steal grain by the boat-load from the Richmond elevator discovered in Buffalo, N. Y... The Rev. W. H. M. Stewart. LL.D., of Philadelphia, is dead.

FRIDAY, 26.—The German Reichstag was opened yesterday. The Emperor's speech was chiefly on internal questions....The Bulgarian Government refuses to accept Prince Nicholas as a candidate for the throne....Right Hon. J. B. Balfour, Secretary of State for Scotland, has been elected to the rectorship of St. Andrew's University. ....The London City Companies resolve to sell their lands in the North of Ireland on easy terms to the tenants. This affects over 70,000 acres, covering nearly the whole of the County of Londonderry....Bishop Potter consecrated yesterday the new American Trinity church, built at the expense of Americans residing in Paris....Michael Davitt was received by an enthusiastic crowd of 10,000 people at Montreal, Canada. ....Mr. Gladstone expresses the hope that Lord Hartington and Mr. Chamberlain will abate their opposition, explain their course, or refuse to co-operate with the Liberals. ....Chief Justice Scott, of the Illinois Supreme Court, has granted a stay of execution to the condemned Anarchists....A tug-boat bursts her boiler in East river and kills five men....Patrick Loughran was buried to his neck in a sewer trench in 23d street by a cave-in for nine hours, and was finally rescued alive....Thanksgiving day observed as usual in the churches and charitable institutions of the city....The Yale and Princeton football game played yesterday at Princeton resulted undecided.... Erastus Brooks is dead.

SATURDAY, 27.—Ireland greatly excited over the National League meeting called to assemble at Sligo, and the prosecution of John Dillon at Longford, for his speech advocating submission to eviction rather than pay the rents as the best means for bringing the landlords to terms....Michael Davitt spoke last night in Montreal to a large audience on Home Rule....The Sobranje to send a deputation of Bulgarian notables to visted the Powers in relation to a candidate for the Bulgarian throne....The lockout at Amsterdam, N. Y., continues; no signs of peace; the trial of the arrested Knights postponed.

(Continued on page fifteen.)

Our Contributors.

Prayer in Secret.

BY GEORGE W. BUNGAY.

WHERE'ER I bow in secret prayer,
I know a sacred sanction's given,
For God, our loving Father, there
Makes the small cot the court of heaven.

Close to the Saviour's Cross I cling,
With a sweet sense of shadowing wings,
When holding converse with the king
Who reigns above the King of kings.

Prayer is the spirit's earnest speech.
Before the swiftest uttered word
The holy throne above can reach,
The thought of the pure heart is heard.

The Development of the Prayer-Meeting.

BY THE REV. I. W. GOWEN.

A Paper Read to the Pastors' Association.

THERE are two elements in every religious agency, —the divine and the human. These are not radically distinct, but are united, to a greater or less degree, in all truly religious activity. The prayer-meeting is no exception to this principle. A true prayer-meeting is very much like salvation,—the working out in fear and trembling of an inwrought divine power of will and action. With the divine element of the prayer-meeting this paper has nothing to do. It is only necessary to say that, without the presence and recognition of the Spirit of God, the development of the prayer-meeting will be a development of death. The Scriptural foundation of the prayer-meeting is the promise of Christ: "Where two or three are gathered together in my name, there am I in the midst of them." This promise insures the divine presence whenever the human condition is fulfilled: The gathering in His name.

Regarding our subject, then, from the human side, we discover the first principle of a true prayer-meeting—"*The gathering in Christ's name.*" The gathering in His name distinguishes the true line of development from the false, as represented in the merely social meeting or the dependence upon superficial elements, as numbers, noise, or novelty. Christ must be the power that draws if we expect any development of life in the meeting; Christ, too, as distinct from the church, the notice, the custom, or our own religious growth.

A slight inquiry concerning the reasons of attendance at prayer-meeting will reveal the various motives which bring together the worshippers; many of them being far astray from the true purpose of the gathering. The discovery and recognition of the true idea of the meeting is the first step in development. With this root power, the next step in the development of the prayer-meeting is the guarding of this idea from hindrances in its manifestation. Life demands scope for its manifestation—the environment must be favorable. This human element is needed, not so much in the development of an ideal prayer-meeting in our minds, but in the development of that flesh and blood prayer-meeting in our churches that often causes us so much careful thought.

There are two common causes of hindrance to the proper development of the prayer-meeting:

I. FORMALITY.—Some prayer-meetings have their life chilled by formality. A good prayer-meeting should have form, but not formality. If there is life it will clothe itself in appropriate forms. Formality, however, is repressive. There are some prayer-meetings in which any expression of spiritual fervor would be considered as not in good form. A spontaneous "Praise the Lord" or appropriate "Amen" would cause most of the audience, including the minister, to have a nervous shock. A meeting of this kind decides everything like enthusiasm as out of order. The order of exercises is followed as rigidly as the reading of the Ten Commandments. No variation appears in the features of the meeting any more than in the face of a mummy. Formal minister, formally opening of the meeting, with formal songs, striving in vain to rise Godward, followed by formal remarks, interspersed (with regular intervals of silence) with formal prayers of formal length, ending with a benediction and a cold and formal departure. The notice that is read from the pulpit every Sabbath announcing the *regular* prayer-meeting, contains more truth than poetry. Many a prayer-meeting suffers from too much regularity. The presence of Christ does not imply dull uniformity, but charming variety. A cold, formal meeting effectually hinders the manifestation of the Divine presence.

II. SLOTH IN PREPARATION.—The meeting with Christ should be preceded by zeal and thoughtfulness in preparation. Yet how little earnest work is given to the development of the prayer-meeting. A moment's glance at a passage of Scripture, taken often after the announcement of the opening hymn, is all that is required to open a stupid meeting. For, as is usually the case, the slightness of preparation is followed by lengthiness of remark, which is attended by that paradoxical condition of a meeting being closed before it is opened. I am now more and more convinced that the success of a prayer-meeting is due entirely to earnest, devout study and prayer beforehand. The divine side of the meeting is often made a convenient hiding-place for lazy leaders. "God is withholding His blessing," "The Spirit is absent," "We must implore His return." This is only too true; but the remedy is rather in earnest work on the human side than any unwillingness of God to bless. A lazy farmer has a poor crop—for the same reason a lazy minister has a poor prayer-meeting. We get a notion, perhaps from our seminary training, where hardly a thought is given concerning the prayer-meeting, that a prayer-meeting will take care of itself. Such an idea is the cause of so many poor prayer-meetings. The development of this idea of careful and prayerful preparation is a step, and a long one, in the right direction. A pertinent question might be asked of the brethren present, What preparatory work do you give to your prayer-meeting? Is it at all commensurate with the work of sermonizing? It will be helpful to a proper understanding of our subject if this point can be illustrated.

III. LACK OF RESPONSIVENESS TO THE SPIRIT.—"Quench not the Spirit," "Despise not prophesyings." These injunctions need to be written on the walls of the prayer-meeting-room. Many attendants at the meeting refuse to allow the Spirit to use their power of speech. The thoughts suggested to the heart find no utterance, and so are lost to the meeting. There are many reasons for this hindrance, such as natural timidity, want of experience in public speaking, false estimates of prayer-meeting requirements; but none are acceptable to the Spirit. To develop a real, earnest, free meeting needs not only the presence of the Spirit, but a readiness to respond to His slightest behest. It is the province of the leader to enforce this truth: That meeting with Christ implies a responsive heart and its answering tongue. To secure this, frequent opportunity should be given for any to express the thought of the heart, if only in a single sentence or passage of the Word. This should not be left till the end of the meeting or after the regulars have prayed, but at different intervals during the meeting. Never shut the door of utterance by calling upon brethren to pray through the whole meeting. I have known of ministers who practised this method from fear of cranks, or ignorant brethren offending the cultured sense of the rest of the audience. Many a spiritual message has been conveyed through eccentric minds and unlettered lips. It is never a good plan to choke a man off, before you have heard his message.

But, not to dwell longer upon the *hindrances* to the development of the prayer-meeting, let me turn to the *positive* side of the subject.

There are different modes of manifestation of the Spirit. We should only seek those modes in our arrangement of meetings. The different forms of service which I have found helpful in prayer-meeting work, I may briefly give:

I. THE PRAISE SERVICE.—Being filled with the Spirit we speak to one another in psalms and hymns and spiritual songs, making melody unto the Lord in our hearts. This service should include personal expression of praise for definite blessings, either spiritual or temporal.

II. THE BIBLE READING.—A good Bible reading requires labor, yet it yields good results. There are two methods—the leader reading the passages himself or distributing them on slips among the audience. There is power in enforcing truth entirely by the aid of the Spirit's choicest instrument—the Word. This is a line of development worked out largely by evangelists and Y. M. C. A. workers.

III. THE EXPOSITORY METHOD.—The true exposition requires accurate and profound study, but as has been said by one in this meeting, "The processes must never be brought into the meeting; only the crystallized result." Expository lectures of the right sort are extremely rare. We have all attended meetings that have been lectured to death. Open Bibles, with lead-pencils in the hands of the listeners, and opportunity to ask questions, renders the expository method more interesting. I have taken the Epistles to the Corinthians in this way.

IV. THE MISSIONARY MEETING.—Since the Monthly Concert on Sunday evening has fallen into disuse, the missionary prayer-meeting has taken its place. It has one advantage over the Sunday meeting, viz., the participation by the laymen. It is well to circumscribe this subject by taking the fields separately and inviting preparation of papers upon missionary fields, and questions of support and management.

V. THE EVANGELISTIC MEETING.—This does not imply that all meetings are not evangelistic; but a special emphasis is laid upon evangelistic work. The Master has said that the harvest is truly plenteous, that reaping is needed ever. I think many can give testimony to God's blessing upon earnest efforts to win souls whenever put forth by His people. I know of a church just across the river that garnered a rich harvest through evangelistic services, entered upon without any special interest previously manifest. I believe every church should engage in a series of evangelistic meetings, either preparatory to every communion, or at least during a few weeks in every year.

VI. A WITNESS-BEARING MEETING.—"Ye are my witnesses, saith the Lord." Testimony is lacking in the meetings of our Church. I am always glad when a Methodist gets into my meeting with his testimony; it somehow suggests a reality which is lacking in indefinite remarks. A witness-bearing meeting is no place for general remarks; only personal experience finds a place there. Witness-bearing meetings will need a great deal of developing before they are common in the Reformed Church. These meetings should be held at sufficient intervals to allow experiences to grow. These are but a few lines of work; each brother may suggest as many more.

The last line of development of which I speak is the preparation of printed lists of subjects. I am so situated that I have two prayer-meetings weekly. I am so convinced of the value of giving definite purpose to the prayer-meeting work by a prepared list that I shall use such a list in one of the meetings for the coming year. I am not ready, however, to yield the other meeting to the topical plan. Where there is but one meeting, the adoption of the topical plan, with pliability of use, is no doubt the best in many respects.

If this were other than a Reformed body, I suppose the suggestion that the prayer-meeting might be helped considerably were the sisters in God's family encouraged to contribute something would not be regarded as out of place. But I know even such a suggestion would hardly be entertained as made in earnest. But when, as it sometimes occurs, your faithful masculine allies are absent, and the great majority of those present are of the opposite sex, which is the better course for the minister—to leave the meeting and let it be turned into a ladies' prayer-meeting, or ask the ladies to take part?

Martyrs of Holland.

BY REV. DANIEL VAN PELT.

V. The Widow Wendelmoet Klaasdochter.

IN the service of Christ there is "neither male nor female." The male child alone was formally consecrated; the men were directed to go up to the great feasts at Jerusalem, under the Jewish dispensation; but in the Christian Church membership makes no such distinctions. We are all equally in Christ and He in us; the Holy Spirit gives wisdom and zeal to men and women, and sanctifies activity in both.

From the glorious army of martyrs the women have not been excluded. We read with mingled sentiments of horror and admiration of the frightful tortures so heroically endured by Blandina during the persecution of the churches of Vienne and Lyons in France, under the Emperor Antoninus, in the year 179. With equal courage the women and maidens of Alexandria or Carthage sought the crown of martyrdom, until the bishops were compelled to check the undue eagerness wherewith the painful distinction was courted. We might have expected that the women of Holland would be found among the ranks of the martyrs of the Reformation. That same spirit which made amazons of the women of Haarlem in their defence of the city, would enlist to fight the battles of the Lord Jesus Christ, those who, like Mary and Martha, loved and followed Him among the women of this devoted land.

In the Province of North Holland, on the shores of the Zuyder Zee, lies the small city of Monnikendam. Seen from a great distance across the green and level country, it peeps at you through its walls of living verdure—the lofty trees that stand in double rows where formerly its ramparts frowned. On the side of

the sea the town coyly retires from direct contact with it at the base of a shallow bay; but from its dykes or housetops can be seen that Paradise of Oddity, the Island of Marken, lying far out and seemingly afloat upon the Zuyder Zee. Monnikendam was the birthplace of Wendelmoet Klaasdochter, or Wendelmoet, the daughter of Klaas, the first woman of Holland, and perhaps the first woman of Europe who was martyred in the cause of the Reformation.

History makes no mention of her till it describes her as a widow of Monnikendam, and finds her incarcerated in the citadel of Woerden. Remains of that castle or citadel we thought we discovered on our visit to Woerden. Here, too, Pistorius had been confined. On the 15th of November, 1527, she was conveyed a prisoner to the Hague, there to be tried for heresy, and two days later Count Hoogstraten, the Stadtholder of Holland, arrived from Brussels, in order to preside at her examination. Surely these cases of heresy were deemed of exceeding grave importance, since the highest dignitaries in Church and State must needs attend the trials of even the humblest offenders. But no more effective method for giving prominence, and, therefore, widespreading influence to their martyrdom, could possibly have been adopted. The injury which the persecutors thus did to their own cause seemed a veritable judgment of God upon their actions; it was a blindness which was made to fall upon them from His own hand.

On the 18th of November the Stadtholder and the Supreme Court of Holland, in full assembly, caused the Widow Wendelmoet to appear before them. Nothing daunted by the august array wherewith she was confronted, she made answer plainly and firmly to the charges made against her. The questions put to her were met by replies which, for quickness and pointedness, might almost be called sacred repartees.

She was admonished to renounce her heretic opinions, and threatened with the stake if she did not, while some one insinuated that she only despised death because she had never tasted it. "If this power of death has been given you from above," she said, "I am prepared to suffer. True, I *have* never tasted death; but I *shall* never taste of it, for Christ has said: 'If a man keep my saying, he shall never taste of death.'"

The specific accusation against Wendelmoet was, that she had spoken sacrilegiously against the sacrament of the Lord's Supper, and profanely treated one of the elements. For this she had been cast into prison and placed upon trial for her life. Naturally, therefore, an important part of the examination had reference to the sacrament and her opinions regarding it. The inquiries upon this point she encountered with the prompt and pungent declaration: "I look upon your host as mere bread or dough; but if you consider it to be your God, then I tell you *that it is your devil!*"

It was announced to her accordingly, after a few less important questions, that since she remained steadfast in her blasphemous unbelief as touching the host, sentence of death must be pronounced upon her. She was, therefore, urged to prepare herself for this extremity by full confession to the priest, in order to obtain absolution. She was again ready with a telling Scriptural answer: "Even now," she said, "I am no more alive, for I am crucified with Christ, yet Christ liveth within me by His Spirit. And I have made confession to Christ the Lord, who has taken away all my sins." Nevertheless she begged that, if she had offended any one, she might be forgiven of such.

The quick-witted and undaunted woman was now remanded to prison and placed in the stocks. Here she was exposed to annoyances and questionings by the populace. Among others, a simple-minded woman addressed her, lamenting her fate, and saying: "Why not think what you please, but keep still about it; then you wouldn't need to die like this?" The heroic Christian gently answered: "Dear sister, I am commanded and called to speak forth what I believe; therefore I am not permitted to keep silence."

The next day but one was Sunday; a platform, as usual, was erected upon the Binnenhof, and before the judges, thereupon seated with imposing dignity, the humble widow was bidden to stand and receive her sentence. After a last futile attempt to obtain a promise to recant, the sentence was read. It was to the effect that since she had been proven in error regarding her belief in the Sacrament, and persisted in her blasphemous language against the Host, she was found guilty of heresy.

And now took place that farce so oft-repeated since, and which always formed a part of the *auto-da-fe* in Spain. The spiritual judge handed her over formally to the civil judge, to do with her what seemed unto him lawful, and commending her to his clemency. This ecclesiastic then withdrew from the council, for by the law he could not, as a clerical member, take part in the deliberations involving a capital sentence. The result of these mock deliberations might readily be foreseen. Having been proven guilty of heresy, she was declared guilty of death. The Chancellor of the Province, therefore, read the civil sentence, that she should be burned to ashes, and her goods confiscated.

Wendelmoet was now led away to execution. A wretched monk troubled her exceedingly on the way, by continually pressing a crucifix upon her, that she might touch it with her lips; but she indignantly pushed the idolatrous symbol away from her. Arrived at the stake, a holy peace soothed her heart and made her countenance beam with a cheerful hope and undoubted assurance of salvation.

The sentence of the stake, in those earlier days, usually included the merciful provision that death by strangling should precede the burning of the body. This part of the sentence being now about to be executed upon her, she closed her eyes as if disposing herself for sleep, and her heroic soul was released from the body of clay. As soon as it was ascertained that she was dead the wood was kindled, and her form was reduced to ashes.*

Thus the 20th of November, 1527, was made memorable. A "mother in Israel," an "elect lady," had maintained her faith before the great ones of the land, and refused to deny her Lord even when confronted with the fear of violent death. She had added a woman's name to the list of those martyrs whose blood was to fertilize this soil for the vigorous growth of the Reformed Church of Holland.

Filling Our Place.

BY REV. ELBERT S. PORTER, JR.

TO one who thinks about it, nothing is more apparent and at the same time astonishing than that everything in nature has an appointed and proper place to fill. *There* it fits in like a stone in a Mosaic picture, and is in harmony with all else. Outside of that place it is merely waste and useless. A fish in the water cannot exchange elements with a quadruped on land. Each one is adapted to its own peculiar position in the order of nature. A polar bear is *very much* out of place in the tropics, and is a forlorn and dubious specimen of animal life even when, in a great city of the temperate zone, he is supplied with unlimited quantities of water in which to lave his thirsty body. The *ice-floes* and *Arctic seas* furnish his proper sphere. Every latitude and country has animals and plants peculiar to itself. There they flourish and bear fruit. Outside of their own circle, in another quarter of the globe, they may, indeed, live and go through all transitions, from seed-vessel to fruitage, but there is not the same abounding life as where all the conditions were adapted to growth.

We find beautiful ferns in our woods, spreading their feathery tracery over the ground, but we are taught that there was a time when the surface was better adapted to plant life than at present, and that what now may reach a few inches, or at most three or four feet, then attained gigantic size, sending fronded branches high up into the air, heavy with nourishing gasses. Those ancient ferns had a place in nature's laboratory. Their duty it was to extract carbonic acid gas, favorable to their growth, and from the atmosphere thus prepare the air for the lungs of warm-blooded animals. Nor was that all. The stems of those ancient growths, imbedded deep in the earth, furnish fuel to man, and when the glowing coal sends out its heat and radiance in our homes, we have in a form mineralized by ages of submergence, merely the relics of plants which thousands of years ago flourished where the hand of the Creator had placed them.

There is little uncertainty in determining the place of man, as highest of created things and as only a little lower than the angels, but there is more difficulty in assigning to each one his proper place in society. There *is* for every one a sphere of activity where he or she does what tells best and most; where the life of the individual is most efficient in work or in aiding and stimulating others to effort. All are members of one body and all owe duties to each, as well as each to all. I believe it to be a fact which will pass unchallenged in the statement, that every man and woman has a peculiar niche to occupy in the world's history. Whether that niche be filled well or ill depends in large measure upon the make-up of character. It is a great thing accomplished when we discover pretty nearly what we are good for; what thing there is which we can do; what occupation or employment is best adapted to our strength, both of mind and body. Necessary is it to success in life that the right vocation be adopted.

Some people try to fill places too large for them. The result is rattle, friction and clogging of wheels. Sometimes the reverse is true, and there are men and women called upon to exert talents fit for an empire, within the four walls of a room. But the danger does not lie in that direction. "I do not," says Emerson, "pity a man below his place, but I do pity a man above his place." When the large place seeks the man then he may reasonably expect to fill it; but when the case is reversed, he would do well to pause before stepping into a position attractive, indeed, from afar, but likely to demand more knowledge, skill and honesty of purpose than he may possess. There are more lawyers, doctors and ministers than there are farmers, blacksmiths and carpenters out of place. The reasons may be complex, but the result is plain.

"How may I find a place?" That is a question constantly asked. No specific answer can be given, but this general reply may be made: "Your work lies at your hand. Success is no more certain in Chicago than in New York." Is opportunity wanting? It may be, for that which you desire, but not for what you can do. Many a person sighs for a college education and neglects to read books at hand, which in a few years might give more information and training than the longest series of lectures. You will not take the train by sitting in your parlor, but by packing your bag and going to the station. The natural method of living is the best. It is not natural for fish to breathe clear air, nor for most people to inspire the atmosphere of Wall street. A certain gentleman, addressing Yale students on the subject of sleep, said: "Napoleon could get along with only a little sleep, but it is not likely that many of you are Napoleons."

The majority of the human race have to live at home. By this I mean that they have duties to perform, valuable in a certain place, but which will never be known outside the limits of their town or, mayhap, fireside. There are millions upon millions of Hindoos living in village communities and in quiet among themselves. There they pass their lives in the routine of domestic and agricultural life, and know nothing of the outside world. But such a case with us is impossible. Eight thousand newspapers in the United States carry information of events to every cottage in the land. But, because I may happen to see that silver has been discovered in Colorado, gold in California, manganese in Pennsylvania, and tin in Idaho, that is no particular reason why I should drop my employment and start for the Alleghanies or the Rocky Mountains. Ten to one I would wish myself back before many weeks were past. When we are distinctly called, then it is time enough to answer. As a matter of fact, most of us are called to places which seem to us so small that we do not recognize them. We think there is nothing to do and so do nothing. But the moment we begin to do, even the smallest thing, with the determination to do it well, how the work widens and broadens!

It is as we do all we can that we fill our places thoroughly. Just when we fall short of faithful performance then there is failure. Where there is all done possible with the materials at command, there the place is filled.

The absorbing desire for a great position is fatal to usefulness in any. A boy who learns each lesson as it comes, and does not waste time wishing to be President, is on the high road to success. Do that which lies over against you, and it may lead you farther than you think. Saul went after his father's asses and found a kingdom. Hugh Miller was a good quarryman, and what he saw in the stones has made his name known round the world. Martin Luther wrote his theses at little Wittemberg, but the echoes which they awoke have not yet ceased sounding. The same qualities which made Cincinnatus a good plowman and a worthy citizen, made him also twice dictator of the Roman armies.

Geographical place is really little to the point. That has next to nothing to do with the extent of our sphere. Texas contains territory more than ten times the extent of Greece; the former yields cattle, the latter produced Solon, Pericles, Æschylus, Socrates, Plato, and a throng of statesmen. If you should employ England as a standard of measure, you would need to put her down ten times on the surface of Alaska, and then to use the whole of Scotland, Wales and Ireland to fill up the edges. Dakota is twenty-five times the area of Palestine. It is not their size that makes places great, but what men *do* in them. Not geographical extent, but force of mind and soul. The question for the miller is not "How large can I make my buhrstones?" but "How much power is there in the stream?" It all comes down to this mere question of ability to *do*. If we cannot fill completely a little place, we need not be in a hurry to find a larger sphere of usefulness. There is a vast difference between feeling too large for our place and *being* so. As a rule, those who think least of themselves are the ablest. Cato, it is said, preferred to be, rather than to seem good.

* "Groot Martelaarsboek," p. 134.

The Reading Room.

Books for the Holidays.

....“SHE STOOPS TO CONQUER.” Illustrated by Abbey. Decorations by Alfred Parsons. Introduction by Austin Dobson. Folio, Illuminated Leather, Gilt Edges. Of the merits of the letter-press of this magnificent volume it is not needful to speak. A stock play which has kept its place on the boards for more than a century may well be considered a classic. The present edition of it is as fine a specimen of book-making as ever came even from the prolific press of the Harpers. Thick, heavy paper, a clear imprint and large margins leave nothing to desire. The illustrations have for the most part appeared in successive issues of *Harper's Magazine*, but here they are seen to much better advantage. The artists seem to have seized the spirit of the text and expressed it with great force and beauty. The volume as a whole is worthy of all praise. (Harper & Brothers.)

....“NATURE'S HALLELUJAH,” by Irene E. Jerome, is a series of drawings after the manner of those of “One Year's Sketch Book,” which has so tenaciously retained its hold upon the admiration of the lovers of nature. When the Sketch Book appeared not a few critics regarded it as the most beautiful book of the kind they had ever seen, and doubted whether it would be excelled. Whether “Nature's Hallelujah” is an advance upon the artist's previous work is doubtful; but it certainly is a no less lovely volume. The book contains nearly fifty drawings from nature, embellished with flowers and birds, and accompanied by poetical selections, words of Scripture, and original sentiments, illustrating the life of the woods and fields in April, May and June. Miss Jerome is not conventional, copies nature, idealizes but a little, and her pictures are, therefore, fresh and true, and have the air of originality. She is evidently quick to perceive the beautiful and to apprehend the secret of its charms, and this her pencil faithfully records. The result is a series of pictures which grow upon the admiration of their possessors and become as dear as the familiar rural scenes which captivated the senses in the life of youth, unspoiled by fashion or the artificial judgment which often passes for a cultivated taste. On these ample pages these drawings and designs appear as they deserve. The volume is elegantly bound in gold cloth. It is one of the most captivating books prepared for the approaching holidays. (Lee & Shepard.)

....“CHARACTER SKETCHES FROM THACKERAY.” From original drawings by Frederick Barnard. We have here in a portfolio six fine photogravures of Becky Sharp, Major Dobbin, Major Pendennis, Colonel Newcome, The Little Sister, and the famous Costigan. The figures are full length and give the impression of the best steel engraving. Mr. Barnard's conceptions of these noted creations of genius differ from the illustrations which are so well known from Thackeray's own pencil. Yet we think the artist did better than the writer. Thackeray was more of a caricaturist than anything else when he drew a figure, and Mr. Barnard has taken as his models the men and women one meets in the streets of London. The grave army officer, the old dandy standing in the club window, the hospital nurse, the “seedy” Irish gentleman, look upon us in the “Character Sketches” and impress us as if selected from a number of photographs. Becky Sharp is simply a lovely actress, and we think Mr. Barnard has failed somewhat in imparting any idea of a keen selfishness to her face. Yet, after all, who knew Becky Sharp except they watched her life?

The pictures are on the heaviest paper and would almost bear framing. The collection is certainly one to be prized by all art lovers. (Cassell & Co.)

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The Home.

AUNT MARJORIE'S CORNER.

When the Winter Days Draw Nigh.

WHEN the leaves our pathway strew,
And the birds forsake the trees,
When the frost supplants the dew,
And chill-laden comes the breeze;
When the grass has turned to brown,
And we've seen the flowers die,
Then, we sadly have to own,
That the winter days draw nigh.

When the sun delays to rise,
When it sets ere day seems done,
When we gaze at brilliant skies,
Both at rise and set of sun;
When the farmer's crops are stored,
And the fields are green with rye,
When upon the festal board
Welcome we the pumpkin pie;

When the chestnuts burst the burr,
And the trees are whipped with care,
When the children gather them,
And the squirrels get their share,
Housing them for winter's food,
Doing it upon the sly,—
When these things have taken place,
Then, the winter days draw nigh.

When the Indian Summer haze
Whispers to a warmer sky:
Hinting of the woods ablaze
And of leaves that smould'ring lie,
It but cheats a little while;
Nothing loth to say good-by,
Autumn, with a parting smile,
Bids the winter days draw nigh.

When we gather round the hearth
As the evening hours slip by;
Never dearer seems our home
Than when winter days draw nigh
When the poor deplore their need
May the rich, from full supply,
Deal to them with bounteous hand,
While the winter days draw nigh.

When the giver will rejoice
That the poor no longer grieve,
Greater blessing comes to him
Than to those who do receive.
All may to the future look
With a hopeful, trustful eye;
Nothing comes by chance to us,
Though the winter days draw nigh. NELLA NAY.

A Happy Anniversary.

WE have great pleasure in publishing the following letter, which may stimulate other societies to renewed effort:

DEAR AUNT MARJORIE: Last Friday evening, Nov. 12th, proved a very delightful occasion to the members of our Ladies' Missionary Auxiliary of the Reformed (Dutch) Church at Nassau.

Feeling somewhat discouraged over the work of the past year, we determined to submit to an innovation, lay aside all diffidence and conduct our fifth anniversary solely under the auspicies of the ladies themselves.

Our Society has suffered severely during the last three years, having lost a number of subscribers by death and removal.

This year we invited Miss Gibson, of Albany, a returned missionary from Lucknow, India, to address us, to which request she kindly consented. To add interest to the services, hoping to "catch the unwary," four young ladies from the "Sunbeams" were invited to adopt foreign costumes and to take up a collection at the close of the addresses. Two young gentlemen clad, one in the garb of a Turk, the other in that of a Japanese, ushered the audience to their seats.

The church was prettily decorated with plants, and everything "went as merrily as a marriage-bell."

After the opening of the meeting by our worthy President, followed the reports of both Secretary and Treasurer, also the reading of a letter from our scholar in Chittoor, India.

Meanwhile our speaker had selected four young ladies and a little girl of about twelve, robed them in the dress peculiar to the country from which she had returned, representing respectively the women of high caste, low caste, the Mohammedan, the little widow, and lastly, but to us the most interesting, the Christian girl.

We need not tell you how she carried our hearts with her, how as never before we were allowed to enter into the trials and temptations of our down-trodden sisters. Truly our "hearts burned within us" as we listened to the oft-repeated story, seldom more eloquently uttered. I think there were some minds opened to the necessity of foreign missions, and we look forward to the coming year with hopefulness, praying that the Master will give us fresh zeal, not born solely from a sense of duty, but because it is a "loving service" we owe to Him who gave us the Gospel only a few years sooner than our unfortunate sisters.

The following Sabbath we were thrilled by the earnest, soul-inspiring words of our honored missionary, Dr. Chamberlain. The weather was unpropitious, the audience small, as it must necessarily be in the country at such seasons, but those who were privileged to sit at the feet of this loving teacher will not soon forget his enthusiasm in the work to which he has been ordained. There was only one criticism, and that the unusual one, "Too short; I could have listened an hour longer."

Surely we have eaten of the crumbs which fell from the Master's table. God grant they may give us new strength in the cause growing more precious to the Christian Church.

It is not that people do not believe in foreign missions; it is because they are ignorant of the work, and, therefore, do not know they are committing an actual sin in refusing to answer our appeals for aid. We all have great need to pray, "Oh Lord, open Thou mine eyes." Then, and not until then, will we comprehend our duty. L. B.

Sympathy.

SYMPATHY, the feeling with another heart in its mingled experience, whether glad or sorrowful, is a blessed power on the earth. "Oh! of what use is sympathy?" said one friend to another who was passing under the shade of a great and fearful grief. "If I could only do something for you, I would be so glad, but I can only press your hand and weep!" Only that, but it is enough. Nothing so lightens the pressure of a pain and ache that is wearing on the soul as the feeling that others are sharing the sorrow. That, though they cannot give back the lost darling, nor restore the light to the darkened home, nor lift up the load of care and relieve the suspense, they *can* give the sweetness of friendship, the trustful clasping of the hand, the kiss that tells love which the heart may be too full to speak. Nothing so intensifies the bliss of a joyful hour as the knowledge that somebody else is glad with us. When years ago our boys came home from the war, bringing their bronzed faces and their smoked and tattered battle-flags, more beautiful by far than when they went away, because they had been hallowed by valor and sacrifice, their triumph was the greater because the dear ones at home shared in it. While every window blossomed with smiling faces, and every heart sent up a cheer, and every step was greeted with delight, they felt that life had come to its climax. Sympathy was there, binding soul to soul, overcoming all discords, banishing repulsions, and knitting ties that could never be sundered.

Friends, whatever you do, never withhold your sympathy from those who need it. Is there, in your community, or in your street, or somewhere in your neighborhood, a tempted fellow creature, tempted by appetite, disheartened by falls? Do not despise him. Do not condemn him. Do not say, secure in your greater strength, that he is unworthy of a helping hand.

You have a rose-bush full of buds. The tiny veins, creamy-white or ruby-red, show through the little sheath of green. Another day of sunlight, another night of dew, and the bud will waken to the loveliest bloom. Now, shut it up in the dark, in the cold, away from the breath of the sunny air, away from the bath of the gentle dew—will it come out? No, you will have arrested its development. Not so are roses wooed to rich and queenly beauty. Try that process on the heart of your friend or on your little child. Many a child for lack of sympathy is hopelessly dwarfed and ruined. The capabilities are there, but the want of genial comprehension, of intimacy, of warm, sunny affection in the home, shuts them down and they wither in the bud. Timid boys grow untruthful, affectionate natures morose, because they are met with sternness when they ought to be treated with encouragement. Topsy, in "Uncle Tom's Cabin," was a good illustration of the power of a sympathetic nature over even a very rude and uncultured one. All Miss Ophelia's missionary work for the little waif, her teaching and training, was of slight avail, but when Eva put her arms around her, Topsy was won directly.

In our homes we seldom have to overcome resistance, but we often let the children slip away because we do not sympathize with them. We forget how we felt when we were young. We look at facts and fancies with eyes from which experience has swept the golden glamour, and we are intolerant where we ought to be patient. The generation which is coming on the stage elbows and crowds the one which has possession, and in each the personal feeling influences opinion and action. Youth and age sympathize more readily than youth and middle age, because the latter, outside the intensity of the struggle, has leisure to get the child-heart back again. D. L. C.

The Beautiful.

A TASTE for the beautiful may be cultivated. If one were so unfortunate as to have been born with no liking for what was lovely, it would be possible so to educate the mind, that the capacity for enjoyment would grow. But the love of beauty is natural, even to the youngest child. The baby, just beginning "to take notice," reaches out his little dimpled hand to catch the bright orange, or the parti-colored ball. A few months later, and he chases the sunbeams over the floor, and delights in pulling off the prettiest flowers that adorn the garden beds. Train this innate refinement, this looking toward the fairest and the best, and you will have the culture and artistic faculty by-and-by.

There is a mistaken impression that the beautiful is, necessarily, the costly. Extravagance and expense go, in their thought, hand in hand with pleasant adornments. Never was there a greater mistake. While thousands of dollars are yearly spent by the rich for pictures, ornaments, and articles of luxury, the really beautiful thing may often be had for almost nothing. A fine engraving may be obtained for a very trifling amount, in comparison with the value of the original. Though one might have to go without a gown, a shawl, or a hat, to obtain it, it were better economy to have on the walls a bit of bloom and sunshine, which should brighten up the rainy day, and cheer the dull one, even though for once fashion were neglected. A picture hung in your son's room, a vase of flowers on your daughter's table, are very little things, but they enter into the associations of home and make it precious.

In the hour of temptation, it may be well for your boy, if he can remember a home that was always sunny and cheerful, hallowed and blessed, and perhaps so slight a thing as the picture that hung on his chamber wall may have power to help him.

There is a great deal in growing up in a pure atmosphere, and the books, pictures, flowers, and personal habits of the inmates of a house go farther than superficial observers think, in the formation of character in the young who are dwelling there.

Flowers are cheap, but how rarely, perfectly beautiful! A bouquet on the mantel, a rose on the bracket, a cluster of pure blossoms in the invalid's room, how much pleasure and comfort, in a quiet way, they give.

Nothing so speaks to our hearts of our Father's ever-present love, as the flowers. Dimpling the clover-fields, spreading cloth of gold, as the dewy buttercups do, on the shining meadows, clambering over the rough mountain-sides, lifting their fearless faces in rough ravines—everywhere fragrant, everywhere beautiful, they seem to say to us, in our hours of gloom and weakness, "Why are ye timorous; why have ye so little faith?" "Consider the lilies, how they grow; they toil not, neither do they spin, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." As a sweet poet has said for them, the dainty flowers say:

"Uselessness divinest
Of a use the finest,
Painteth us, the teachers of the end of use;
Travellers, weary-eyed,
Bless us far and wide;
Unto sick and prisoned thoughts we give sudden truce;
Not a poor town window,
Loves its sickliest planting,
But its walls speaks loftier truth, than
Babylon's whole vaunting."

In the crowding tenement houses of the great cities, one sometimes sees, blossoming as lavishly and scattering fragrance as generously as if it were in a king's palace, a monthly rose, or a geranium, perhaps a vine, festooning the narrow panes, and giving God's grace of beauty to the toiling ones within. A lovely thought it was that, a year or two ago, suggested what was called the "Flower Charity," carrying flowers to the bedsides of the sick in hospitals, and up crazy stairs, and down into gloomy cellars, that the poorest of the poor might get a breath of the wide world outside, where daisies smile and mignonette and heliotrope send forth sweet odors.

What can we do to make home beautiful? Being a husband, for instance, you may at night carry home the sunniest smile, the brightest greeting to the wife who waits and listens for your step. Let the sound of your latch-key be to her the sweetest music. Never allow yourself to grow sullen, morose, and un-

approachable, as you near the portals of the place you call home. It is an ill sign when a man's wife and children are not glad to see him, after the day's separation. Bring with you now and then the book you heard Emma say she wanted, the song Lucy will love to learn, the box of blocks for the three-year-old boy. Give your wife a knot of flowers, with the lover-like kiss that, of course, you never forget. Sweet courtesies and surprises of the courting days—do not despise them, now that courting is past and each is secure and happy in the possession of the other. It will be sweet if, when old age comes on, you can sing, as the dear little song has it:

"Ah! don't be sorrowful, darling,
And don't be sorrowful, pray,
Taking the year together, my dear
There isn't more night than day."

It lies naturally even more in the power of the wife than of the husband to beautify and glorify the common home. Perfect neatness and cleanliness lie at the very foundation of the beautiful in a house. A rag-carpet free from crumbs and shreds, shining windows, paint that shows no dingy spots, rooms in order, however plain, are really handsomer than the most gorgeous apartments littered with dirt and left in disorder. It is the wife's part to wisely arrange and economize, to spend and save the money which the good man earns. All his toil and effort will be neutralized, if she do not love her home, if she is not, in her own person, its beautiful, presiding genius.

Woman's kingdom lies within the four walls of her own home. A Christian woman desires no more influential sphere. THE FRIENDLY PHILOSOPHER.

CHILDREN'S PORTFOLIO.

Good Morning to God.

"OH! I am so happy!" the little girl said,
As she sprang like a lark from the low trundle-bed.
"'Tis morning, bright morning! Good morning, papa!
Oh, give me one kiss for good morning, mamma!
Only just look at my pretty canary,
Chirping his sweet notes, 'Good morning to Mary!'
The sunshine is peeping straight into my eyes—
Good morning to you, Mr. Sun, for you rise
So early to wake up my birdie and me,
And make us as happy as happy can be!"

"Happy you may be, my dear little girl,"
And the mother stroked softly a clustering curl.
"Happy as can be, but think of the One
Who awakened this morning both you and the sun."
The little one turned her bright eyes with a nod—
"Mamma, may I say then 'Good morning' to God?'
"Yes, little darling one, surely you may,
As you kneel by your bed every morning to pray."

Mary knelt solemnly down, with her eyes
Looking up earnestly into the skies;
And two little hands that were folded together
Softly she laid in the lap of her mother.
"Good morning, dear Father in heaven," she said,
"I thank Thee for watching my snug little bed;
For taking good care of me all the dark night,
And waking me up with the beautiful light.
O keep me from naughtiness all the long day,
Blest Jesus, who taught little children to pray."

MRS. HAMLIN, OF CONSTANTINOPLE.

Then and Now.

FOUR disconsolate little mortals—Alice, Margie, Hattie and Nan—sat in Margie's room one Wednesday afternoon fifteen years ago. Margie was the minister's daughter, and her mother, with the mothers of the other three girls, and many ladies besides, were downstairs having a missionary meeting. The children knew they must not make a noise, and they did not feel like playing with their dolls. They wanted to do "something 'portant," as Nan expressed it.

Suddenly Hattie exclaimed: "Let's have a missionary meeting just like they're having down stairs; we can sing softly and we can say the Lord's Prayer together."

"Yes, and we can give the pennies that Margie's mother said she'd give us if we'd keep real quiet," added Alice, with a happy smile.

Then small Margie, in her business-like manner, said: "That's a real nice plan, but we must 'lect officers 'fore we can have a meeting. I say that we have Hattie for President, because she's the oldest. She's twelve, you know. Nan and Alice, if you want Hattie for President raise your hands."

Quick as a flash up went two little hands, and by the same manner of voting Margie was chosen Vice-President, Nan was Treasurer, and Alice, Secretary. Hearing the other society, the one downstairs, singing a familiar hymn, the four little girls joined softly in that, and afterward, as Margie's mother was leading in prayer, they repeated reverently the Lord's Prayer. Then the question came up, Who would be the *members* of their society, since they were all officers? Alice suggested their dolls, but Nan said emphatically, "No! we must have real people. Let's each one of us bring another little girl next month when we have our meeting."

The President liking this plan, it was decided upon, but there were other questions to be settled. How often would they better hold their meetings? Like the other society, once a month? Margie said she thought they would better have them twice a month, and the others agreed. Alice suggested that each one give a penny at every meeting, and as much more as she could; to this, also, they agreed. Just then Hattie's mother called her, and the children knew they must "'journ," as Alice ——, whose father was a lawyer, said. With many promises of doing their best the children parted.

A year later in the minister's parlor was held the anniversary of the "Children's Society." From four, its numbers had increased to seventeen, while the Treasurer reported $7.19—every penny earned by the members, and in times when money was scarcer even than now. The mothers of the members were the only outsiders allowed, and none of these took part except Margie's mother, who had helped the little people in their arrangements and reports, and who made the opening prayer.

Even after this the society grew, and it was not long before it was recognized by the ladies' society as a great help, and invited to attend its meetings. But it is of the last annual meeting of the "Children's Society," as they still call it, (for even if the first members are grown up now, there are many children in it), that I want to tell you. It was held six months ago in the church of which Margie's father is still the minister. On a little platform, put up for the purpose on one side of the pulpit, sat the minister, the present officers of the society, and the first four members. Hattie was there in an invalid's chair, her white, sweet face showing signs of peace as well as of pain. Alice sat a little to one side, with an open note-book in her hand, for after many years she had again been chosen Secretary. As for Margie and Nan, they were together on the other side, Margie holding Nan's hand with a firmness that looked as if she never expected to have hold of it again. And that was very near the truth, for the next day Nan was to leave her home and the dear society to go as a missionary to India. This was her farewell meeting.

The services were short, and it seemed to all as if the time passed entirely too quickly. After it was over the other three went home with Hattie to spend the night, and to talk over the present, past and future.

The next day Nan left them to do the work that she felt was waiting for her. She has already written three times to the society at home, telling about her occupation and surroundings, and all the members look forward to her letters—the little ones as well as those who worked with her from the beginning.

Surely Nan is doing "something 'portant."

ELIZABETH M. CLARK.

The Story of Africa.

"WELL, I used to think no one could do two things well at once, but that boy seems to have managed it, and no mistake."

So spoke an English traveller who was inspecting one of the great cotton-mills in the west of Scotland, not far from Glasgow. And well might he say so. The lad whom he was watching—a pale, thin, bright-eyed boy, employed in the mill as a "piecer"—had fixed a small book to the framework of the spinning-jenny, and seemed to snatch a brief sentence from its pages every time he passed it in the course of his work.

"Ay, he's jist a wonder, yon laddie," answered the Scotch foreman, to whom the visitor had addressed himself. "We ca' him 'Busy Davie' here, for he's aye read-readin' like ony minister; but he does his wark weel for a' that."

"And does he really understand what he reads?" asked the Englishman, looking wonderingly at the young student's book, which was a treatise on medicine and surgery that would have puzzled most lads four or five years older than himself.

"I's warrant he does *that*," replied the Scot, with an emphatic nod. "There's no a quicker chiel than Davie i' the haill mill."

And then the visitor passed on to look at another part of the works, and forgot all about "Busy Davie" for the time being.

But he was suddenly reminded of him two hours later, when the mill hands "knocked off" for dinner. Coming back across the yard when his tour of inspection was over, the traveller caught sight of a small figure in a corner by itself, which he thought he recognized.

A second glance showed him that he was not mistaken. There sat "Busy Davie," holding in one hand the big oat-meal "bannock" that represented his dinner, and in the other a soiled and tattered book without a cover, which he was devouring so eagerly that his food remained almost untouched.

The Englishman stole softly up behind the absorbed boy, and glancing over his shoulder at the book, saw that it was one written by himself a few years before, describing the most perilous of all his journeys through the wild regions beyond the Orange river in South Africa.

Just as the visitor came up, the little student, quite unaware that the author of the book was standing beside him, read half aloud one of the more exciting passages, following the lines with his roughened fore-finger:

"'The progress of our party was necessarily very slow, as we could only march in the mornings and evenings, and the wheels of the wagons often sank up to the very axle in the loose sand. In some places the heat was so great that the grass actually crumbled to dust in our fingers. More than once our supply of water ran out altogether, and men and beasts staggered onward over the hot, dusty, never-ending plain, with parched tongues and bloodshot eyes, silent and despairing.'"

At the thought of these difficulties, which he himself was one day to meet and overcome as few men have ever done before or after him, the boy's thin face hardened into the look of indomitable firmness which was its habitual expression in after-life. But it softened into a smile the next moment, as he read as follows:

"'In several of the places where we camped our chief food was a species of large frog, called by the natives "mattlemetto," which was kind enough to assist us in our hunts for it by setting up such a tremendous croaking that we could easily find it, even in the dark.'"

Here the boy turned over a leaf, and came suddenly upon a startling picture of a man lying prostrate on the ground, with a lion's fore-paw planted on his chest, and its teeth fastened in his shoulder, while several negroes, with terrified faces, were seen making off as fast as possible in the background.

"How would you like to travel through a country like *that*, my lad?" asked the explorer. "It would be rough work, wouldn't it?"

"I wad like weel to gang there, for a' that," answered the boy, "for there's muckle to be done there yet."

"There is indeed, and it's just fellows of *your* sort that we need to do it," said the traveller, clapping him on the shoulder. "If you ever *do* go to Africa, I'll be bound it will take more than a lion in your way to stop you."

The whole world now knows how strangely those lightly spoken words were fulfilled twenty-eight years later, when that boy *did* actually come alive out of the jaws of the hungry African lion, which had broken his arm with its teeth, to finish those wonderful explorations that filled the civilized world with the fame of Dr. David Livingstone.—*David Ker, in Harper's Young People.*

Little Heads Together.

No. 1.

ENIGMA.

Thirty-two letters.
7, 8, 9, an article of dress.
3, 4, 25, 26, not fleshy.
2, 1, 6, part of an intransitive verb.
15, 5, 14, a numeral.
17, 23, 24, a possessive pronoun.
27, 31, 10, 28, 29, 9, part of a room.
21, 30, 19, 22, 20, an action performed by burglars.
12, 18, 11, 16, an adjective in the superlative degree.
32, 13, 30, an abode of wild beasts. LEX.

No. 2.

METAGRAM.

Change *Lore* to *Pant* with four alterations. "ITTALIE."

No. 3.

SQUARE WORD.

1. A girl's name. 2. A period of time. 3. Always.

E. M.

Answers to Puzzles of November 10th.

No. 1.—

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No. 2.—

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R A I N
A N N A
I N K S
N A S H
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No. 3.—Improvement.

Correct answers from J. M. D. Louis, A. M. M., Lewis D. and Jennie Labagh, "Chestnut."

Puzzles and answers should be addressed COUSIN LOIS, office of THE CHRISTIAN INTELLIGENCER.

Our Library Table.

Periodicals, Serials and Notes.

....The interests of education will be represented in *The Youth's Companion* during next year by Edward Everett Hale, by Gen. Francis A. Walker, by H. A. Taine, by James Parton, by Admiral David Porter, and by the Commandant at West Point.

....A Reminiscence of Archbishop Trench, by Prof. Roberts, D.D., with a portrait; a paper on The London 'Busmen, illustrated; A Boat Journey of Eight Hundred Miles in Africa, conducting a missionary party, by Captain Hore, also illustrated; the beginning of a story by Sarah Doudney, with other articles, give interest to *The Quiver* for December, which is the first number of a new volume

....The *Church Review* for November contains two very excellent articles. One by Dr. W. W. Olssen discusses the Origin and Composition of the Hexateuch as given by Kuenen and others, and shows clearly and soberly the flimsy basis upon which the extraordinary theory of the Higher Criticism rests. The other, entitled Views of the Atonement, discusses the position taken by a speaker in the last Episcopal Church Congress, holding only to a subjective influence, and denying the objective or vicarious force of the atonement. The writer, Dr. Walker, indicates with force and point the unsatisfactory and unscriptural nature of this position. The department of Contemporary Literature is as usual full and careful.

....The *Magazine of Art*, which begins a new volume with the present month, promises hereafter "an Etching, Steel Engraving, or Photogravure with each number" of the new year. The promise is fulfilled in the current number in an etching of Cecil Van Haanen's Venetian Bead Stringers. A very interesting biographical and critical paper on Van Haanen and his work follows. It has five engaging illustrations, one full page. The number contains also full-page engravings of Turner's Fighting "Temeraire" Tugged to Her Last Berth, and Courtois' Dancing Girl. The paper on Art in New Zealand, one of the series on the Colonial Exhibition, is amply illustrated. But the essay which will be most attractive to many readers is that treating of Old Blue-and White Nankeen China, with its *fac simile* illustrations in blue and white from pieces selected from some of the most famous collections.

....The Christmas (December) number of *Harper's Magazine* is perhaps not as showy in illustration as last year's, but it is even more attractive in the interest of its bountiful "table of contents," which we cannot even enumerate. It would certainly be impossible for us to select what we like best. The stories are varied, and all readable and in harmony with the season. We confess, however, that articles of the class of Gen. Lew Wallace's, "The Boyhood of Christ," are not altogether to our taste. We cannot help piously dreaming of our blessed Lord's life outside of the Gospel account of Him, but we shrink from putting down these fancies in deliberate print. Perhaps the gems of the number are the illustrations of "The Legend of St. Nicholas," "Inasmuch," "The Legend of St. Bernardo," and "Sally in Our Alley." It is a relief to find no serial stories or continued articles. Every family will brighten its holidays by getting this charming Christmas annual.

....*Lippincott's Magazine* for December gives its readers a complete novel by Mrs. Burnett, marked by all that writer's vividness of characterization and unflagging interest of narration. "Miss Lefarge" is the story of a miraculous little witch of a governess, who comes into the demoralized and bedraggled family of a dissipated and bankrupt nobleman, and sets things to rights and marries his son,—a sort of beneficent Becky Sharp. W. E. Norris's serial, "A Bachelor's Blunder," closes after a long career of somewhat languid interest. Junius Henri Browne defends "Newspaperism" against the scathing attack of Condé Pallen in the previous number—we wish we could say, effectually. E. P. Roe contributes a Christmas Story. John Habberton relates his literary experiences. Frank G. Carpenter has a curious and characteristic bit of gossip on, "The Presidents as Gastronomers." "Maid Marian," a somewhat sensational story, and other articles, make up the exceedingly readable *mêlange* for which *Lippincott* is becoming famous.

....The excellent literary features of *Wide Awake* have always made the magazine a favorite one with parents and educators. A valuable specialty among its announcements for 1887 is the "Longfellow literature," a group of articles embracing two from Rev. Samuel Longfellow, the poet's brother and biographer; "Longfellow's Boyhood" and "Longfellow with the Children;" also "An Old House," written by Harriet Lewis Bradley, the author of "A White Garden," in the forthcoming Christmas number of *Harper's Magazine;* this article describes the quaint Congress street house in Portland, Me., in which the poet grew up, and is to be illustrated from photographs made for the magazine in Portland. It was for *Wide Awake*, it will be remembered, that Whittier wrote his beautiful memorial poem on Longfellow's death, "The Poet and the Children," and it was *Wide Awake* which published the only account for children of the unveiling of the Longfellow bust in Westminster Abbey, together with Miss Guiney's poem on that event and an engraving of the first photograph of the bust sent over to America.

....*American Art Illustrated* is a new monthly which began its life in October. It is devoted to the fine arts as developed in this country, and is intended to furnish a complete record of the art activity of the present day. The co-operation of talented artists and critics has been secured, and each number will be well illustrated as well as contain an etching, engraving or photogravure as a special example of cotemporaneous art. The quarto form has been adopted, and the two numbers before us are certainly very handsome in their typographical appearance. A lovely etching faces the October number, and a steel plate "bird design" as well as a tint plate drawing are given with the magazine for November. The articles are brief but strong, and the illustrations are unusually effective. The very low price of subscription, two dollars and a half a year, does not permit of great size and renders necessary a certain dependence on advertisements which, by their artistic designs, somewhat confound the reader. We would suggest that these be kept in the back of the magazine. Beyond this we have little but praise to give this new venture, and commend it to the attention of all interested in the progress of art in the United States. It is published by the American Art Magazine Company, of the Studio Building, Boston.

BOOKS RECEIVED.

George Routledge & Sons: Idyls of the Months. Poems and Drawings by Mary A. Lathbury. 8vo. Tied with ribbon. $2.50; also,

Randolph Caldecott: A Personal Memoir of His Early Art Career. By Henry Blackburn. With 172 Illustrations. 8vo, pp. 216. $6; also,

Great Cities of the Ancient World. By Hazel Shepard. Copiously Illustrated. 8vo, pp. 256. $1.50; also,

Great Cities of the Modern World. By Helen Ainslie Smith. With 270 Illustrations. 8vo, pp. 260. $1.50; also,

One Hundred Famous Americans. By Helen Ainslie Smith (Hazel Shepard). With Portraits and Other Illustrations. 8vo, pp. 250. $1.50.

Thomas Y. Crowell & Co.: Christ and Christianity. The Story of the Four (Evangelists). By the Rev. H. R. Haweis. 12mo, pp. 203. $1.25.

Presbyterian Board of Publication: Across the Desert: A Life of Moses. By the Rev. S. M. Campbell, D.D. With Maps and Illustrations. 12mo, pp. 342. $1.50.

Lee & Shepard, Boston; Charles T. Dillingham, N. Y.: Nature's Hallelujah. Illustrated and Arranged by Irene E. Jerome. Engraved and Printed Under the Direction of George T. Andrew. 9½ by 14 inches. $6; also,

The Message of the Blue Bird Told to Me to Tell to Others. By Irene E. Jerome. Illustrated. 8vo. $2; also,

Young Folks' Pictures and Stories of Animals, For Home and School. By Mrs. Sanborn Tenney. (Natural History for Little Folks.) Sea Shells and River Shells, with 124 Engravings; Sea Urchins, Star Fishes, and Corals, with 83 Engravings; Birds, with 85 Engravings; Quadrupeds, with 87 Engravings; Bees, Butterflies, and Other Insects, with 124 Engravings; Fishes and Reptiles, with 109 Engravings. 6 vols. 16mo. About 150 pp. each. 30 cents each; also,

"Curfew Must Not Ring To-Night." By Rosa H. Thorpe. Illustrated by F. T. Merrill and E. H. Garrett. Home, Sweet Home. By John Howard Payne. Designs by Miss L. B. Humphrey. Abide With Me. By Henry Francis Lyte. Designs by Miss Humphrey. Nearer, My God, to Thee. By Sarah Flower Adams. Designs by Miss Humphrey. Rock of Ages. By Toplady. Designs by Miss Humphrey. My Faith Looks Up to Thee. By Ray Palmer. Designs by Lisbeth B. Comins. 6 vols. 18mo; also,

Little Miss Weezy. By Penn Shirley. Illustrated. 16mo, pp. 141. $1; also,

His One Fault. By J. T. Trowbridge. Illustrated. 16mo, pp. 275. $1.25; also,

The Young Wrecker of the Florida Reef; or, The Trials and Adventures of Fred Ransom. By Richard Meade Bache. 6th Edition. Illustrated. 16mo, pp. 381. $1; also,

Mistakes in Writing English, and How to Avoid Them. By Marshall T. Bigelow. 16mo, pp. 110; also,

Five-Minute Readings for Young Ladies. Selected and Adapted by Walter K. Fobes. 16mo, pp. 191.

S. E. Cassino, Boston: 'Long Shore. By the Author of "Beacon Lights," "Ruling Lights," etc. Lithographed binding, colored design on cover. $1.50; also,

Habitations of God and His Worshippers. Same Author. In bronze-colored binding, colored design on cover. $1.50.

Thomas Whittaker: The Life of Christ in the World. Sermons. By the Rev. Arthur Brooks. 12mo, pp. 360. $1.50.

Robert Carter & Bros.: In All Time of Our Tribulation: The Story of Piers Gavestone. By Emily Sarah Holt. 12mo, pp. 383. $1.50; also,

His Guardian Angel. By Emily Brodie. 12mo, pp. 224. $1.75; also,

Dickie's Attic. By Catharine Shaw. 12mo, pp. 224. $1.25; also,

Not So Very Long Ago; or, "In the May-Dews of Childhood." By the Author of "At All Times." 12mo, pp. 224. $1.25; also,

The Roses of Ringwood. A Story for Children. By Emma Marshall. 12mo, pp. 352. $1.50; also,

Ripples in the Twilight. Fragments of Sunday Thought and Teaching. By J. R. Macduff, D.D. Small 12mo, pp. 190. $1.

George R. Lockwood & Son: Seekers After, "The Light." From "Ben Hur." Etched by F. M. 12mo. Stiff paper cover, tied with ribbon, $1.25; also,

Mistletoe Sprays, leaf-shape, ribbon-tied; and Holly Leaves, same; also,

Their Christmas Dinner. By Charles Dickens; Christmas. By Washington Irving; The Star of Bethlehem; Poems for Christmas and New Year. By Frances Ridley Havergal; Glad Tidings; Saint Nicholas and Christmas Eve. In all, five dainty books, with gilt embossed paper covers, ribbon-tied.

Worthington Company: Under Blue Skies. Pictures and Verses. By Mrs. S. J. Brigham. 4to. Ornamented, glazed paste-board cover, $2.

Houghton, Mifflin & Co.: In the Clouds. By Charles Egbert Craddock. 12mo, pp. 452. $1.25; also,

Homespun Yarns. By Mrs. A. D. T. Whitney. 12mo, pp. 394. $1.50; also,

Democracy and Other Addresses. By James Russell Lowell. 12mo, pp. 245. $1.25.

UNBOUND BOOKS AND PAMPHLETS.

The Reading Club. No. 17. 50 Selections in Prose and Poetry. Edited by George M. Baker. 12mo, pp. 109. 15 cents. Lee & Shepard.

The Son of His Father. A Novel. By Mrs. Oliphant. (Harper's Franklin Square Library, No. 554.) 4to, pp. 90. 20 cents; also,

The Bright Star of Life. A Novel. By B. L. Farjeon. (Harper's Handy Series, No. 104.) 16mo, pp. 168. 25 cents.

The Beginnings of the Theological Seminary of the Reformed Church in the United States from 1817 to 1832. By Rev. Theodore Appel, D.D. 8vo, pp. 116. Reformed Church Publication Board, Philadelphia.

PERIODICALS.

December.—St. Nicholas, American Agriculturist, The Missionary Herald, The Pulpit Treasury, The Forum, The Domestic Monthly, The Sunday-School World, Magazine of American History.

CALENDARS.—Messrs. Houghton, Mifflin & Co. offer eight calendars for 1887 at a reduced price, and arranged on a new plan. The card is, as heretofore, adorned with portraits and appropriate decorations in colors. The tablet is wider, has a leaf for every week instead of one for every day, and does not project as in former designs. It contains also nearly all the information usually given in almanacs. Each leaf has quotations from the author, whose name the calendar bears. Altogether these calendars are very pleasing and ornamental in appearance and very useful, surpassing in the latter quality any we have seen.

The admirers of Henry Ward Beecher will be gratified with "The Beecher Calendar" for 1887, published by Messrs. Cassell & Co. A very good portrait of the eloquent orator presides over the embellishments of the card, which comprise pictures of the churches of which Mr. Beecher has been pastor, of his birthplace and his summer retreat at Peekskill. Each leaf of the tablet bears a quotation from the words of the popular preacher.

"The Beecher Book of Days," made up after the manner of birthday books, with a blank after each day of the year for the entry of names and sentiments, and on the opposite memorable sayings by Mr. Beecher, compiled by Eleanor Kirk and Caroline B. LeRow, is a desirable companion to the calendar. It comes also from the house of Cassell & Co., which is a guarantee of good workmanship.

The Week of Prayer.

THE Evangelical Alliance of the United States suggests the following topics for the week extending from Jan. 2d to Jan. 9th, 1887:

SERMONS.—Sunday, Jan. 2: "O Thou that hearest prayer, unto Thee shall all flesh come."—Psalm 45: 2.

PRAISE.—Monday, Jan. 3: For rich spiritual blessings; for the long-suffering grace of God; for manifold temporal blessings, private and public; for many tokens of the mighty working of the Holy Ghost, both at home and abroad; for the increase of missionary zeal among Jews and Gentiles; for new openings for the spread of the Gospel in many lands; for the preservation of peace among the nations.—Psa. 111; Luke 1: 67–79; Deut. 32: 1–14; Psa. 116; 1 Chron. 16: 1–34; Psa. 107; 1 Chron. 29: 9–20.

HUMILIATION.—Tuesday, Jan. 4: For personal sins, family sins, and national sins; for the spread of unbelief and atheism in various quarters; for the fearful extent to "which the lust of the flesh, the lust of the eye, and the pride of life," still prevail; for the large amount of intemperance, licentiousness, and other forms of immorality; for the formalism of many, and the cold indifference of others; for unseemly divisions and lack of love among those who are brethren in Christ.—Psa. 51; Jerem. 13: 15–27; Phil. 2: 5–16; Ezra 9: 1–15; 1 Cor. 5; Jude 1–16; 1 Cor. 2: 1–10.

PRAYER FOR THE CHURCH.—Wednesday, Jan. 5: That the people of God may know their high calling and responsibility; that they may be filled with the Spirit, and bring forth the fruit of the Spirit, and labor aggressively for the conversion of souls; that grace may be given to all pastors, teachers and preachers, to proclaim the Word in its simplicity and fullness, and that the Lord may open the hearts of men to receive it; that believers may walk in fellowship and holy love, remembering that they are one body in Christ, and members one of another.—John 17: 14–26; Ephes. 1; 1 Thes. 1; 1 Kings 8: 22–36; John 15: 12–21; Luke 6: 17–36; Ephes. 4: 1–16; Matt. 6: 5–34.

PRAYER FOR FAMILIES AND SCHOOLS.—Thursday, Jan. 6: That family love may be sanctified, husbands and wives walking together as fellow-heirs of the grace of life, and training their children in the nurture and admonition of the Lord; that the young may be early drawn to Christ, and kept from the evil that is in the world; that great grace may be given to all teachers of youth; that the blessing of God may rest on all schools, colleges, universities, and Sunday-schools; for all Christian associations of young men and young women; for the protection of woman and the home, the reformation of fallen men and women, and the equalizing of the scale of morality for both sexes; for all who are in affliction.—Deut. 6: 1–15; Prov. 4; Ephes. 6: 1–18; 1 Chron. 17: 16–27; 2 Tim. 1: 1–14; Coloss. 3: 12–25; Isa. 12.

PRAYER FOR MISSIONS.—Friday, Jan. 7: That the Church of Christ may recognize the glory of the commission to "preach the Gospel to every creature," and may feel it a privilege to make sacrifices that it may be fulfilled: that far greater zeal for the Divine glory and far more pity for the perishing may be imparted by the Holy Ghost to all the people of God; that faithful laborers may be greatly multiplied, and

that all converts may be comforted, upheld, guided and made useful; that the hearts of the unconverted may be opened to receive the truth; that Christian missionaries may be favorably received by heathen rulers and peoples, and that native Christians among the heathen may be kept steadfast and made zealous in seeking the salvation of their countrymen; that God's ancient people, Israel, may acknowledge Christ as the Messiah; that the time may soon come when, according to prophecy, the Spirit shall be "poured out like floods upon the dry ground," and "the desert shall rejoice and blossom as the rose." —Acts 2: 20–41; Isa. 44: 1–8; Matt. 9: 36–38; Rom. 11: 25–36; Isa. 35; Eccles. 11; Isa. 42: 1–16; Acts 10: 34–48.

PRAYER FOR NATIONS.—Saturday, Jan. 8: For the outpouring of the Holy Spirit upon the nations; for rulers and all in authority; for just and equal laws and righteous administration; for the better observance of the Lord's day; for the prevalence of the Spirit of Christ between employers and employed; that anarchism and all forms of lawlessness may pass away, and men live quiet and peaceable lives in all godliness and honesty; for peace among nations, and the removal of all race and sectional antipathies; for the abolition of slavery, the opium trade, the liquor traffic, and all other immoral trades and practices; for the blessing of God on all efforts to remove the curse of intemperance; for the cessation of persecution for conscience' sake, and of all oppression.—Psa. 67 and 96; Joel 2: 23–32; Rom. 13; 1 Thess. 5: 12–24; Zeph. 3: 14–20; Rom. 14; Matt. 7: 1–12; 1 Peter 2: 13–25; Hosea 14.

SERMONS.—Sunday, Jan. 9: "Thy Kingdom Come."—Matt. 6: 10.

Financial.

TUESDAY, Nov. 30.

THE Bureau of Statistics gives the following report for October: Exports, $69,633,505; imports, $54,772,260; excess of exports, $14,861,245. For four months ending Oct. 31: Exports, $227,683,983; imports, $224,436,460; excess of exports, $3,247,523, or about one-half of the excess of the corresponding months of 1885. Deducting the freight charges, which nearly all go in the pockets of foreign steamship companies, the balance against this country amounts to many millions of dollars. For the four months the export of gold amounted to $1,878,448, against an import of $15,956,544; for ten months ending Oct. 31st it was: Exports, $40,623,630, against imports of $20,351,098. The figures for silver for ten months are: Exports, $21,350,874; imports, $13,406,507, which is a large sum for a silver-producing country, and leads us to ask, "Has the Government been buying silver from Europe?" The Bureau gives also the extent of immigration. For October it was 39,228 persons, against 25,887 in October, 1885; for the last ten months 333,948, against 294,575 for the same part of 1885.

At this port the imports of merchandise last week were valued at $6,145,502, and the exports at $6,231,473. Foreign exchange sold yesterday for $4.81 for 60-day bills and $4.84 1-2 for demand. The price is regulated by the purchases and sales of American securities on foreign account, and not by the imports and exports of merchandise and produce.

The Associated Banks reported for the week: Loans increased, $2,711,500; specie reduced, $1,555,700; legal tenders increased, $308,700; deposits increased, $861,000; surplus of reserve reduced, $1,062,250, making it $8,867,750. During the week the rate on money fluctuated from 4 to 20 per cent, the average rate being 6 per cent. The rate yesterday on call was 6 per cent. The Bank of England rate remains 4 per cent.

About 700,000 bushels of wheat were destroyed on Saturday night by the burning of two elevators at Duluth. The report of the visible supply in the United States and Canada, east of the Rocky Mts., made yesterday, showed, therefore, an increase of only 20,727 bushels of wheat, a decrease of 1,166,382 bushels of corn, and a decrease of 125,464 bushels of oats. The total visible supply is 59,572,078 bushels of wheat, 11,123,026 of corn, and 5,525,282 of oats. European stocks of wheat are reduced to a low point, and the markets there are firm. Quotations here for December were yesterday: Wheat 86 1-2, in Chicago 75 5-8; corn here 47 1-4, in Chicago 37 1-8; oats here 33 7-8, in Chicago 26 7-8. Hay and straw here are firm, with little change in value. Cotton closed here yesterday: Nov., 9.6; Dec., 9.9; Jan., 9.15–16; Feb., 9.25–26.

The Stock Market is firm and active. Some sales have been made to realize profits. The demand for the securities of Southern roads has diminished.

The steamer arriving on Sunday brought $704,200 in French gold.

News of the Week.

(Continued from page seven.)

The new men in the Chicago packing houses ill-treated by the old employees.... Navigation on the lakes closed for the season; a season of unusual disaster; 33 vessels have foundered, and 41 sailors lost their lives.... An explosion in a colliery at Wilkesbarre, Pa., injured over 30 miners, 12 of whom will probably die...."Blind Tom" declared of unsound mind by a sheriff's jury.... More than 2,500 warrants issued in Massachusetts for illegal voting in recent election.

MONDAY, 29.—The scandalous Lord Colin Campbell divorce case the present London sensation....Irish Nationalists denounce the Tory Government. Intense excitement in Sligo; the streets guarded by police and cavalry....The Bishops of Richmond and St. Paul submit to the Pope a scheme to found a Catholic University in this country....It is reported that all the Cabinet Ministers of Chili have resigned, and that a new Cabinet will at once be formed....The cholera is spreading in South America. On Saturday there were 72 new cases and 54 deaths in the town of Rosario. Congress adjourned on account of the dread disease....Joseph P. Lynch, agent for the Hazard Powder Company, touches off 500 pounds of powder with a match and is blown 60 feet in the air.... The Lockwood Manufacturing Company's works in East Boston were burned yesterday; loss $200,000....Grain elevators burned in Duluth, Minn., destroying 880,000 bushels of grain, valued at $595,000; total loss $615,600....Sadie Allen, of Buffalo, N. Y., passed safely through the Niagara Rapids yesterday in a barrel in company with George Hazlett....The second trial of ex-Alderman McQuade begins to-day.... McLaughlin, who escaped from the Hart's Island Lunatic Asylum on Thanksgiving day, is with his wife and friends in Hoboken, N. J....Admiral Porter urges greater speed for war vessels....Princeton challenges Yale to play a game of football on the Polo Grounds on Saturday.

TUESDAY, 30.—William Kurtz, 18 years old, a printer, probably intent on suicide, leaped from Brooklyn Bridge yesterday afternoon, and was taken out of the river frightened but unhurt....The will of Mrs. Morgan and that of her husband, Charles Morgan, the millionaire, are to be contested. ...."Poll" Sullivan, a politician in a small way, about 30 years old, was shot by one of his companions on Centre street, near the Tombs, last evening, and died immediately. ....A slight shock of earthquake in Ohio yesterday morning. Near Charleston the last shock burst a dam open and much damage was caused by the rush of liberated water....Crocker & Brewster, Boston publishers, celebrated their partnership of seventy-five years last evening....Stanley, the explorer of Africa, lectured last evening in Chickering Hall, N. Y....John P. Gray, M.D., Superintendent of the State Lunatic Asylum at Utica, N. Y., died yesterday afternoon, aged 61 years. He had been Superintendent 36 years....A meeting of leading citizens was held at Newark, N. J., to obtain a better enforcement of the Sunday laws....The Stewart real estate, at Saratoga and in this city, is to be sold.... The people and the Government in Ireland are trying to outwit each other; chief success so far on the people's side....Bulgarian refugees said to be conspiring for a new revolution....Movements for Home Rule in Wales and Scotland in progress.... Prussia asks for more money for the army, to pay for an increase of the force....No progress in settling the fisheries dispute between the United States and Canada.

MARRIAGES.

BAKER—DENNERLINE.—At Blunt, Dak., Nov. 23, by Rev. W. D. Buckelew, Lewis A. Baker to Miss Eliza J. Dennerline.

BIDWELL—MORRELL.—Dr. Horace G. Bidwell and Susie E. Morrell, at 219 Danforth avenue, Jersey City, on Nov. 24, by the Rev. P. T. Pockman.

CHEVALIER—CANALLES.—In Laredo, Texas, on Nov. 16, by Rev. W. W. Killough, Mr. A. S. Chevalier, of San Antonio, and Miss Margarita Canalles, of Lampazos, Mexico.

FITES—BRATT.—At South Bend, Ind., by Rev. N. D. Williamson, Mr. John W. Fites and Miss Flora Bratt.

KEYES—SARGENT.—At Blunt, Dak., by Rev. W. D. Buckelew, Nov. 24, Dr. Henry J. Keyes and Miss Annie E. Sargent.

LINDSLEY—MELICK.—At the Pottersville parsonage, Nov. 24, by the Rev. Geo. W. Scarlet, Frank W. Lindsley, of White House, N. J., to Lottie Melick, of New Germantown, N. J.

NAGGLE—KARR.—By Rev. W. D. Buckelew, at the Dickover House, in Blunt, Dak., Sept. 29, Isaac L. Naggle and Miss Lila Karr, both of Hollabird, Dak.

PRALL—QUICK.—At the residence of the bride's parents, in Somerville, N. J., on Nov. 17, by the Rev. A. Messler Quick, of Brooklyn, N. Y., assisted by the Rev. J. P. Searle, Claudius R. Prall, Esq., of New York city, to Miss Jennie, only daughter of R. V. N. Quick, Esq.

RASICK—WORTMAN.—At Pottersville, N. J., Nov. 13, by the Rev. G.W. Scarlet, Henry Marshall Rasick, of Chester, N. J., to Kate Wortman, of Pottersville.

ROCKWELL—THOMAS.—Nov. 28, at New Prospect parsonage, Pine Bush, N. Y., by Rev. E. O. Moffett, George W. Rockwell to Mrs. Nett Thomas, all of Pine Bush, N. Y.

DEATHS.

Obituary notices five cents per line (nine words to the line). For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

MILLER.—Nov. 16, at South Bend, Ind., Mrs. Susan E. Miller, wife of Dr. A. G. Miller, aged 45 years.

VAN CLEEF.—In Jersey City, on Sabbath evening, Nov. 21, Theodore F. Van Cleef, aged 48 years.

Deceased was a partner of Mr. Jos. F. Sanxay in the gentleman's furnishing trade, at the old stand on Fulton street, N. Y., where he fairly won the esteem and confidence of a large number of ministers and members of the churches and business men. He was for thirty years a member of the Second Reformed Church of Jersey City, in which he had served as an officer, having the confidence of his brethren in his wisdom and Christian character. In his early life he had given up business to study for the ministry, but his health proving inadequate he was obliged to relinquish the work upon which his heart, in the warmth of early love, was fixed, and he consecrated his life to the glory of his Saviour in secular duties. He returned to the employ of Mr. Sanxay, his early friend, who always expressed the warmest regard for him. For several years he had contended with insidious disease which at last overcame him, and he yielded to the last enemy with a calm and fearless submission to the will of God. His death will be greatly deplored by a large circle who have admired and trusted in his unvarying integrity and affability.

Notices and Acknowledgments.

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

GENERAL BOOTH, from England, founder and leader of the Salvation Army, will hold service in the First Place Methodist Church, corner of Henry, on Sabbath morning next.

CORRESPONDENTS please address Rev. A. G. Ziegler, Manito, Mason Co., Ill.

ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER Co., 106 Wall st., N.Y.

COLGATE'S CASHMERE BOUQUET Toilet Soap

Established over 80 years. The largest and oldest manufacturers of Toilet Soaps in America. Our Toilet Soaps of all kinds are acknowledged to be the most reliable, being absolutely pure, of high uniform standard, and exquisite delicacy of perfume. THE BEST for chapped hands and delicate skins. Sold everywhere.

COLGATE & CO., NEW YORK.

AYER'S Sugar-Coated Cathartic PILLS.

If the Liver becomes torpid, if the bowels are constipated, or if the stomach fails to perform its functions properly, use Ayer's Pills. They are invaluable.

For some years I was a victim to Liver Complaint, in consequence of which I suffered from General Debility and Indigestion. A few boxes of Ayer's Pills restored me to perfect health.—W. T. Brightney, Henderson, W. Va.

For years I have relied more upon Ayer's Pills than anything else, to

Regulate

my bowels. These Pills are mild in action, and do their work thoroughly. I have used them with good effect, in cases of Rheumatism, Kidney Trouble, and Dyspepsia. —G. F. Miller, Attleborough, Mass.

Ayer's Pills cured me of Stomach and Liver troubles, from which I had suffered for years. I consider them the best pills made, and would not be without them.—Morris Gates, Downsville, N. Y.

I was attacked with Bilious Fever, which was followed by Jaundice, and was so dangerously ill that my friends despaired of my recovery. I commenced taking Ayer's Pills, and soon regained my customary strength and vigor.—John C Pattison, Lowell, Nebraska.

Last spring I suffered greatly from a troublesome humor on my side. In spite of every effort to cure this eruption, it increased until the flesh became entirely raw. I was troubled, at the same time, with Indigestion, and distressing pains in

The Bowels.

By the advice of a friend I began taking Ayer's Pills. In a short time I was free from pain, my food digested properly, the sores on my body commenced healing, and, in less than one month, I was cured. —Samuel D. White, Atlanta, Ga.

I have long used Ayer's Pills, in my family, and believe them to be the best pills made.—S. C. Darden, Darden, Miss.

My wife and little girl were taken with Dysentery a few days ago, and I at once began giving them small doses of Ayer's Pills, thinking I would call a doctor if the disease became any worse. In a short time the bloody discharges stopped, all pain went away, and health was restored. —Theodore Esling, Richmond, Va.

Ayer's Pills,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Dealers in Medicine.

WHITE BLANKETS.

10,000 PAIRS, FROM 90 CTS. TO $20 PER PAIR.

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By John B. Gough.

His last and crowning life work, brim full of thrilling interest, humor and pathos. Bright, pure, and good, full of "laughter and tears," it *sells at sight to all.* To it is added the Life and Death of Mr. Gough, by Rev. LYMAN ABBOTT. 1000 Agents Wanted,—Men and Women. $100 to $200 a month made. *Distance no hindrance* as we give *Extra Terms* and *Pay Freights.* Write for circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

The Church.

Prayer-Power.

THERE is an eye that never sleeps
Beneath the wings of night,
There is an ear that never shuts
When sink the beams of light,
There is an arm that never tires
When human strength gives way,
There is a love which never fails
When earthly loves decay.

That eye is fixed on seraph throngs,
That arm upholds the sky;
That ear is filled with angel songs,
That love is throned on high.
But there's a power which man can wield,
When other aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.

That power is prayer which soars on high,
Through Jesus to the throne,
And moves the hand that moves the world
To bring salvation down. —*Selected.*

John Bright on Sunday-Schools.

MR. JOHN BRIGHT, of England, speaking at a mission fair recently, said that the Sunday-schools contribute much towards the development of the moral feelings, and that the work performed by them was of more importance at the present moment than it had been at any previous period in English history. The powers of monarchs were lessening, and the influence of the aristocracy was fading away. The only power that was governing—a power that would henceforth be unlimited—was the power of the people. He claimed, therefore, that the most pressing need at the present time was political education, by which there could be cultivated in the minds of the people a sense of their moral responsibility. They should be taught that labor would have its just reward, and that the wealthy should be permitted to enjoy their riches in security. This is a sentiment worthy of Mr. Bright, and as suitable for this country as for Great Britain.—*The Baptist Weekly.*

The True Motive of Service.

WHEN a great citizen of Florence lay dying of the plague, deserted by his courtiers, abandoned by his family and friends, he appealed to a crowd under the window for some office of charity. "No," said one, "you are not rich enough to buy us. We will not give life for gold." But up started a young man and rushed through the crowd, exclaiming: "I will come in to you, not for money, but for gratitude; for I am one of those you saved from the death-block." That is the language of true Christian love. It says to Christ: "I will come to Thee, not for a great name, not for reward, not for praise, but because I am one Thou hast saved from death."

Obstacles in the Way of Converting the Heathen.

FEW of our people at home know of the obstacles that lie in the way of the missionary in his attempts to convert the heathen. It is not simply drawing them away from their powerful system of idolatry, and getting them to look at the crucified one. There are influences issuing from Christian lands, and professedly Christian men, that are quite as great hindrances as their previous system of ignorance and idolatry.

Opium, though cultivated and prepared in India, is wholly under the control of Christian England. The heathen know that it is one of the worst enemies of the human race, and they know equally well that it is not only manufactured and sold by men who profess the Christian religion, but that the profits of the trade go to enrich them.

Christian whiskey stands at a premium in all heathen lands. England and America are estimated as good countries in proportion as they supply the demand for strong drink. Not unfrequently is a ship seen anchored in one of the great rivers of the East, with the American flag floating at the masthead, loaded with hundreds of barrels of Cincinnati whiskey. This is to be scattered all over the country to do its work of death and block the way of the missionary. The imports into the Congo country during the year 1885 were twenty-two millions of dollars, of which one-half was rum from Christian countries. At the Berlin Conference, composed of representatives from nearly all the Christian powers, when the new Congo Free State Constitution was formed, Mr. Stanley used all his influence to prevent the importation of strong drink or spirituous liquors, but was over ruled by a majority of the representatives; and so the death-dealing flood is permitted to enter and do its blighting work.

But there is another hindrance, working even more disastrously to vital godliness, in the form of false Christianity. The heathen generally consider all white men Christians, and all who preach Christ or Christianity as missionaries of equal authority. The French Catholic priests take advantage of this, and profess to convert thousands of heathen whose minds are unenlightened and whose lives are not reformed. A missionary writing from Burmah, September 4th, 1886, says:

These French Roman Catholic missionaries are a class of men who have great facility in baptizing (as hey call their sprinkling ceremony). A man (Karen) with a lawsuit pending goes to the priest for help. "Yes, if you will come into my religion." The man will consent to anything for the sake of help; so the priest goes to the man's house and baptizes the man, his wife and five children, the old grandmother and young unmarried sister. To make the case stronger, the brother, next door, says he will come in, too. So the priest steps over and baptizes the brother, his wife and two of his children—the third, a boy, runs off and hides in a jungle to escape the ceremony. Thirteen in that batch. The priest does what he can for the case in court. Perhaps the man gains his lawsuit, and perhaps he doesn't. A cattle-thief is detected and wants a powerful friend in court; and his near relatives are anxious to save him from deserved punishment. So the priest gets a chance to baptize three families. In spite of all the priest can do the cattle-thief falls into jail; but the priest is able to report twenty baptisms, all the same. An old man is won over to the priest by his friendly ways and concludes to be his disciple, for friendship's sake, although he knows next to nothing about the Roman Catholic religion. He tells his wife to come with him, and she obeys. His children are grown up, but he succeeds in getting some of them to join him, with their families. So the priest baptizes from twenty to thirty in that lot.

The Roman Catholic Karens work and travel on the Sabbath as they please, and drink as much liquor as they like. The members of the Karen Baptist churches are required to abstain from intoxicating liquors, and to refrain from labor and travel on the Sabbath day; also, they must have an intelligent understanding of the way of salvation, and give satisfactory evidence that they have been born again, before they can be accepted for baptism. So it is easier for Roman Catholics to multiply baptisms than for us. But a large proportion of their converts do not stick, while the members of the Baptist churches generally hold out well.

From these statements it can readily be seen that missionaries have obstacles to contend with aside from those that are indigenous to heathenism.—*Rev. Thomas Allen, in Journal and Messenger.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 11, FOURTH QUARTER.

M. New Heavens and Earth.....Isa. 65 : 17-25.
T. The Holy Waters.....Ezek. 47 : 1-12.
W. The Saints in Heaven.....Rev. 7 : 9-17.
T. The Marriage of the Lamb.....Rev. 19 : 1-21.
F. The Throne of Judgment.....Rev. 20 : 1-15.
S. All Things New.....Rev. 21 : 1-8.
S. The Heavenly City.....Rev. 21 : 10-27.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

Dec. 12th.—"*The Saints in Heaven.*"—*Rev.* 7: 9-17.

Golden Text.—"Therefore are they before the throne of God, and serve him day and night in his temple."—REV. 7:15.

CENTRAL TRUTH. "We know that when he shall appear, we shall be like him; for we shall see him as he is."—1 JOHN 3:2.

Introduction.

OUR last lesson was about the praises which Jesus the Lamb received when He came and took the sealed book out of the hand of Him who sat upon the throne, in order to open its seals and declare its contents. With the opening of each successive seal there appeared a vision, signifying some phase of the terrible conflict between Jesus and the prince of this world, but all pointing to the complete victory of the Lamb. The opening of the sixth seal indicated the near approach of the end, and before the last seal could be opened the redeemed of God were to be sealed, as His possession, and so secured from participation in the woes that should follow; as the children of Israel were defended from the plagues of Egypt. The four angels standing on the four corners of the earth (verse 1), appear to have been commissioned to destroy the earth at the appointed time, but another angel interposes, and commands them to wait until all the servants of God have been sealed in their foreheads. In the following verses the servants of God are represented as belonging to the tribes of Israel, but this probably refers to the spiritual Israel, the people of God out of every nation. The number, twelve thousand from each tribe, is probably used to indicate a very great number,—the entire body of the redeemed whom no man can number. Our lesson follows immediately upon this enumeration and gives us an even better idea of the multitude of the redeemed.

The Lesson.

I. THE MULTITUDE OF THE REDEEMED.—V. 9.

V. 9.—"*After this I beheld.*" John had only heard the number from the different tribes, but now he is permitted to see the assembly of the children of God. "*And lo, a great multitude, which no man could number.*" This is the explicit and complete fulfilment of the promise to Abraham that his seed should be like the sand, innumerable. "*Out of all nations, and kindreds, and people, and tongues.*" Even in the days of the Apostle the Church was gathering the Gentiles within her bounds, but this vision contemplated a broader work than that, even the work now being carried on throughout the world, as the Gospel is visiting every land, and proving God's message of salvation to men of every tongue and condition. "*Stood before the throne and before the Lamb.*" Their position indicated that they had the consciousness of a right to appear in this high and holy place. To the Jew it was profanation for any but the high priests to stand in the presence of the Mercy-seat, which was the symbol of God's throne, but here, all the redeemed are permitted to have this honor. "*Clothed with white robes, and palms in their hands.*" The white robes indicated their victory over themselves; the palms their victory over the world.

II. THE PRAISES OF THE REDEEMED.—VS. 10–12.

V. 10.—"*And cried with a loud voice.*" There will be no silent voices in the heavenly chorus, and no timid utterance when we there stand to tell what God has done for our souls. "*Saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.*" They ascribe the power and glory of their redemption to God alone through Jesus Christ. They say nothing of their faith or service or sufferings.

V. 11.—"*And all the angels stood round about the throne.*" All the spiritual hosts of sinless ones are interested in our salvation; and we know that the angels are sent to minister to them who are heirs of salvation. It is no wonder, then, that in the hour of the saints' triumph they should be present and share in the blessed joy. They, with the elders and the living creatures, bow before the throne to join in the worship of those who have learned to know Jesus as they can never know Him.

V. 12.—"*Amen; Blessing, and glory, and wisdom, and thanksgiving, and power, and might, be unto our God for ever and ever. Amen.*" We cannot examine each phrase in this ascription, but simply note the number seven, indicating perfection, and the fact that these terms combine to express all of authority and majesty of which we can conceive.

III. THE BLESSEDNESS OF THE REDEEMED.—VS. 13–17.

V. 13.—"*What are these which are arrayed in white robes?*" This question of the elder was not asked for information, but in order to arouse the Apostle to consider the former condition of the saints, in contrast with their present blessedness.

V. 14.—"*Sir, thou knowest.*" John, of course, had some idea of who this multitude were, but he desired fuller knowledge on the subject, and replied to the question in such a way as to elicit the declaration that follows. "*These are they which came out of great tribulation.*" Not only the tribulation, or harrowing, of persecution, but all the discipline of life, and conflict with sin. "*And have washed their robes, and made them white in the blood of the Lamb.*" No trace of pilgrimage or battle remains on them. As the Hebrew children passed through the furnace without retaining so much as the smell of fire upon them, so shall we, when the hour of full and final conflict arrives, gain a complete deliverance from all power and trace of sin. The blood of the Lamb suffices to cleanse the foulest stain.

V. 15.—"*Therefore are they before the throne of God.*" Because washed in the blood;—no other ground is sufficient to warrant a sinner's approach to the Divine presence. "*And serve him day and night.*" Redeemed to service. In this service we shall find the highest delights and rewards of heaven. "*He that sitteth on the throne shall dwell among them.*" The high priest could enter within the veil but once a year, but the dwelling place of the redeemed shall be the true Holy of Holies.

V. 16.—"*They shall hunger no more, neither thirst any more.*" If we would appreciate fully the force of this prophecy we must imagine ourselves among those exiled for the sake of the Gospel, without friends or resources, perishing for the necessities of life. "*Neither shall the sun light on them, nor any heat.*" This was good news to travellers accustomed to long and often terrible journeys over dry deserts under a burning tropical sun. All that this life has had of discomfort and suffering shall be forever done away.

V. 17.—"*For the Lamb that is in the midst of the throne shall feed them.*" "The Lord is my Shepherd, I shall not want." Even here our Saviour is our Shepherd. "*Shall lead them unto living fountains of waters.*" On earth thirsty ones are often compelled to drink of muddy and brackish waters, but in heaven the springs of the water of life will be at hand to satisfy every thirsty soul. "*And God shall wipe away all tears from their eyes.*" Tears of disappointment and grief, tears of penitence and suffering, all, all, shall be wiped away by the tender, loving hand of God. It is enough! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

Lessons for To-day.

1 The cause of Christ is certain to succeed.

2. Labor for Christ is never thrown away.

3. The promises of God cannot fail of fulfilment.

4. Our love will increase as our knowledge becomes more perfect.

5. Only through the blood of the Lamb can we obtain entrance to heaven.

6. The presence of Jesus constitutes the blessedness of heaven.

7. In heaven we shall find compensation for every earthly loss.

8. We may by faith anticipate much of heaven's joy on earth.

Pegging Away.

Oh, well I remember the clustering faces,
That in wonderment peered through the shoemaker's door.
When to sound of his whistle, and tap of his hammer,
He often regaled us with bits of his lore.
As often he'd say, with a nod that was knowing,
And a smile that was bright as the sweet summer day,
"I tell you what, lads, there's nothing worth having,
But what you must get it by pegging away.

"You may run the swift race, and be counted the victor
And yet you but get there a step at a time,
And up the steep ladder where fame keeps her laurels
If you want to get one you must certainly climb.
The world, it is only a broad piece of leather;
We must shape it ourselves to our last as we may,
And we only can do it, my lads, as I tell you,
By pressing, and moulding, and pegging away."

Oh, the years have been long, and the shoemaker's vanished;
Adown the dark road, we must journey alone;
But often I think of the wisdom hid under
His whimsical jest and his fatherly tone.
And often I've proved the truth of his saying
As misfortune and I together still stray,
That all the best gifts the world has to offer,
It only gives those who keep pegging away.

— *irch Arnold, in The Advance.*

Boasting.

"BOASTERS are cousins to liars," says the proverb. "Let him that thinketh he standeth take heed lest he fall," says the Word of God. Nothing is to be gained but much may be lost, by boasting. Charles V., before he invaded France, ordered the court historian to obtain a large quantity of paper to record the victories which he was going to obtain. But he lost his general and a large part of his army by disease, and returned baffled, defeated and mortified.

Mrs. Judge B——, a wealthy and aristocratic lady of New Jersey, was one day sailing with a party of friends, when the subject of losing property was discussed. Mrs. B——, slipping a gold ring from her finger and dropping it into the river, said: "It is as impossible for me ever to become poor as for me to recover this ring." Not many days after, Mrs. B——'s cook came into the sitting-room and showed her a ring which had been taken from a fish. It was the ring she had dropped into the lake. Mrs. B—— died a pauper in Elizabethtown, N. J., and her husband died in the poor-house of an adjoining town.

Humility, and not boasting, is becoming in a Christian. Whatever you are, give all the glory to God. John Newton said: "I am not what I ought to be; I am not what I wish to be; I am not what I hope to be; but, by the grace of God, I am not what I was."—*Selected.*

Name of the Good Samaritan.

OBERLIN, the well-known philanthropist of Steinthal, while yet a candidate for the ministry, was travelling on one occasion from Strasbourg. It was in the winter time. The ground was deeply covered with snow, and the roads were almost impassable. He had reached the middle of his journey, and was among the mountains, and by that time was so exhausted that he could stand up no longer.

He was rapidly freezing to death. Sleep began to overcome him; all power to resist it left him. He commended himself to God, and yielded to what he felt to be the sleep of death.

He knew not how long he slept, but suddenly became conscious of some one rousing him and waking him up. Before him stood a wagon driver in his blue blouse, and the wagon not far away. He gave him a little wine and food, and the spirit of life returned. He then helped him on the wagon and brought him to the next village. The rescued man was profuse in his thanks, and offered money, which his benefactor refused.

"It is only a duty to help one another," said the wagoner. "And it is the next thing to an insult to offer a reward for such a service."

"Then," replied Oberlin, "at least tell me your name, that I may have you in thankful remembrance before God."

"I see," said the wagoner, "that you are a minister of the Gospel. Please tell me the name of the Good Samaritan?"

"That," said Oberlin, "I cannot do; for it was not put on record."

"Then," replied the wagoner, "until you can tell me his name, permit me to withhold mine."—*Christian Leader.*

Many indeed think of being happy with God in heaven; but the being happy in God on earth never enters into their thoughts.—*John Wesley.*

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Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886	$5,177,478 99

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CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	2,938,020 00
Reserve for Unpaid Losses and Claims.	301,040 10
Net surplus	1,319,341 71
Cash Assets	$7,628,401 81

SUMMARY OF ASSETS.

Cash in Banks	$126,608 99
Bonds and Mortgages, being first lien on Real Estate	743,300 00
United States Stocks (market value)	2,912,697 50
Bank and Railroad Stocks and Bonds (market value)	1,733,640 00
State and City Bonds (market value)	226,000 00
Loans on Stocks, payable on demand	130,000 00
Interest due on 1st July, 1886	102,394 74
Premiums uncollected and in hands of Agents	299,646 97
Real Estate	1,364,113 61
Total	$7,628,401 81

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A Parable of Harvest.

WHAT hast thou in thy garner, husbandman?
Good grain and fair.
Then what are these black seeds full ill to scan?
Cockle and tare.

But tell me, O thou toil-bent husbandman,
How came they there?
They would not rise before the winnowing fan,
Despite my care.

But how did spring the cockle, husbandman,
And how the tare,
Thy goodly land to plague? *Beneath a ban,*
I sowed them there.

Declare whence came the seed, old husbandman—
With truth declare!
The grain my fathers had not skill to fan
Such fruit doth bear.
—Edith M. Thomas, in The Critic.

Playing Saloon.

"I HEAR that Smith has sold out his saloon," said one of a couple of middle-aged men who sat sipping their beer and eating a bit of cheese in a Smithfield street saloon the other night.

"Yes," responded the other, rather slowly.

"What was the reason? I thought he was just coining money there."

The other nibbled a cracker abstractedly for a moment, and then said: "It's rather a funny story. Smith, you know, lives on Mount Washington, right near me, where he has an excellent wife, a nice home, and three as pretty children as ever played outdoors. All boys, you know, the oldest not over nine, and all about the same size. Smith is a pretty respectable sort of a citizen, never drinks nor gambles, and thinks the world of his family.

"Well, he went home one afternoon last week, and found his wife out shopping or something of that sort. He went on through the house into the back yard; and there, under an apple tree, were the little fellows playing. They had a bench and some bottles and tumblers and were playing 'keep saloon.' He noticed they were drinking something out of a pail, and they acted tipsy. The youngster who was behind the bar had a towel tied around his waist and was setting up drinks pretty free. Smith walked over and looked in the pail. It was beer, and two of the boys were so drunk that they staggered. A neighbor's boy, a couple of years older, lay asleep behind the tree.

"'My God, boys, you must not drink that,' he said, as he lifted the six-year-old from behind the bench.

"'We's playing s'loon, papa, an' I was a sellin' it just like you,' said the little fellow. Smith poured out the beer, carried the drunken boy home, and then took his own boys in and put them to bed. When his wife came back she found him crying like a child. He came back down town that night and sold out his business, and said he will never sell or drink another drop of liquor. His wife told mine about it, and she broke down crying while she told it."

This is a true story, but the name was not Smith.—*Boston Home Journal.*

"Whiskey Did It."

THE last time I saw Dr. Bullard was thirty-four years ago in Washington City, attending the General Assembly. He was pastor of the First Presbyterian Church, St. Louis, deeply interested in the new college near, of which two of his elders were trustees. One important part of his business East was to secure teachers for the college. The new railroad was near completion. The trial trip was to be made. Dr. B., his elders, trustees, and many others were invited "all aboard." They were almost flying, nearing the "gasconade." Dash! For an instant the timbers tremble. Crash! Dr. B. and his co-laborers are gone, while many others "fell as sudden, not as safe." Conversing with Prof. Darrah about the catastrophe, he said: "Whiskey did it."

Similar in character, and nearly contemporaneous, was the Norwalk (possibly Bridgeport) horror between New Haven and New York. It was said by the papers at the time that, as the train was nearing the fatal gap, the engineer said he thought the draw was open. "Go ahead," said the drunken conductor, "if you drive to ——." Whiskey did it. How about the steamer "Moselle," which at Cincinnati darkened the air fifty years ago by a shower of human flesh and mangled limbs descending on both sides of the Ohio. In a case of that kind now the question would be asked, "Was the captain sober?" Calamities like the foregoing may result from taxation or license, but from prohibition never.—*B. Dickerman, in Herald and Presbyter.*

Farms on James River, Va., for ten dollars a month. Send for illustrated circulars and maps. J. F. Mancha, Claremont, Va.

An Extraordinary Demand in the Field of the International Sunday School Lessons for 1887, and How it is Met.

WITH the opening of the new year the International Sunday-school lessons begin again the study of the Bible; the first six months of 1887 being given to lessons in Genesis and Exodus. There was never before so deep and so widespread an interest in the study of this portion of the Book of God; and no ordinary helps to study will now meet the demands of Bible students in America.

The progress of critical and of scientific research into the field of Old Testament study has perhaps been more active and more successful within the past seven years than in any former period of the same duration in all our Christian era. Only those scholars who are in the forefront of this movement of research are therefore now capable of meeting the intelligent and pressing demands of teachers who are desirous of knowing the truth in its fulness, and who would confirm the faith of the questioning among their fellow-teachers and their pupils. The Sunday School Times has arranged to meet this extraordinary demand, with lesson-helps of an extraordinary character.

No single critical scholar, however able, is sufficient to this emergency; hence the most capable scholars of the Old World and of the New are summoned to the aid of the readers of the Sunday School Times. The veteran Hebrew scholar, Professor Franz Delitzsch, of the University of Leipzig, Germany, who stands at the head of his branch of learning in all the world; Canon S. R. Driver, of the University of Oxford, England, who is foremost among Hebrew scholars in England; and Professor William Henry Green of Princeton Theological Seminary, who is the chairman of the American Company of Old Testament Revisers;—are, each and all, to supply Critical Notes every week during the six months of Old Testament Study. Oriental Lesson Lights will also be supplied by Hermann V. Hilprecht, a foremost Assyriological scholar from the universities of Leipzig and Erlangen; and by Professor Isaac H. Hall, the well-know Syriac scholar, of the Metropolitan Museum of Art, New York. With these helps, readers of The Sunday School Times may be abreast of the best Christian scholarship of the age in the possibilities of knowledge concerning the Old Testament lessons of the year, in the light of modern research. Without their help, no American Sunday-school teacher can be as well furnished as he might be.

The Critical Notes on the New Testament lessons of the last six months of the year will be written by Professor Timothy Dwight, of Yale University, whose notes upon the lessons of the last quarter of this year have been so full of attractive instruction to the readers of The Sunday School Times.

But in addition to these helps to a critical study of the Bible text, there are to be helps to an insight into the spiritual teachings of that text, in a special article on every lesson of the year, week by week, from the pen of the Rev. Dr. Alexander Maclaren, the distinguished Baptist preacher of Manchester, England, who has no superior in his sphere in any land; while "Lesson Points"—doctrinal, ethical, and practical—will be suggested, in each week's paper, by Bishop Henry W. Warren of the Methodist Episcopal Church; and such familiar and helpful writers as Dr. H. Clay Trumbull of Philadelphia, Dr. A. F. Schauffler of New York, "Faith Latimer" of Louisville, Eugene Tappan of Boston, Miss Anna T. Pearce of Philadelphia, and others like them, will furnish their aids to the understanding and enforcement of every lesson.

Nor is this all. The Sunday School Times proposes to bring to the assistance of its readers the aid of the ablest Christian scholarship in the elucidation of the principal questions in present discussion, in connection with the Old Testament lessons for 1887. These questions are raised, and they must be met. Nor need any believer in the Bible have a fear as to the result of the fullest and most searching investigation at every point thus mooted. In addition to the critical notes, week by week, of the eminent scholars named above, special side-light articles, in illustration of the lesson themes, are already promised from the following-named specialists of the United States and Canada and England and Scotland and Germany:

The Bible is One Book.
By the Rev. Dr. Talbot W. Chambers, of New York; of the American Company of Old Testament Revisers.

What is this New Theory of the Composition of the Pentateuch?
By Professor Dr. John P. Peters, of Philadelphia; of the Episcopal Divinity School.

History of the Pentateuchal-Composition Controversy.
By Professor Dr. Edward Konig; of the University of Leipzig, Germany.

The Unique Simplicity of the Bible Story of Creation.
By President S. C. Bartlett, D.D., LL.D., of Dartmouth College.

Facts and Considerations Bearing on the Origin and Condition of Primitive Man.
By Sir J. William Dawson, C.M.G., LL.D., F.R.S., of Moutreal, Canada; President of the British Association.

Oriental Traditions of the Deluge.
By Professor Dr. O. Zockler; of the University of Greifswald, Germany.

Indications of Race Origins.
By the Rev. Professor A. H. Sayce, LL.D., of the University of Oxford, England.

Traces of Abraham and his Times in the Oriental Records.
By Professor Dr. Frederick Delitzsch; of the University of Leipzig, Germany.

Human Sacrifices in the Early Ages.
By Professor Dr. Francis Brown; of Union Theological Seminary.

Canaan, Ancient and Modern.
By the Rev. H. B. Tristram, LL.D., F.R.S.; Canon of Durham, England.

Where were the Cities of the Plain?
By Mr. Trelawney Saunders, of London, England; author of "An Introduction to the Survey of Western Palestine."

Stories of the Cities of the Plain in Talmud and Midrashim.
By Dr. Morris Jastrow, Jr; of the University of Pennsylvania.

Messianic Gleams in Genesis.
By Professor Dr. George H. Schodde, of Capital University, Columbus, Ohio.

Significance of the Name, in the East.
By the Rev. Dr. William Wright, of London; Secretary of the British and Foreign Bible Society, and author of "The Empire of the Hittites."

Caravan Trade in the Ancient East.
By the Rev. George Rawlinson, Canon of Canterbury, and Professor of Ancient History in the University of Oxford.

The Story of the Egyptian Dynasties.
By Mr. John T. Napier, of Glasgow, Scotland.

Woman's Position in Ancient Egypt.
By Miss Amelia B. Edwards, Ph.D., LL.D., of Bristol, England; Honorary Secretary of the Egyptian Exploration Fund.

Modern Jewish Observances of the Passover.
By the Rev. Dr. H. Gersoni, of New York.

Recent Red Sea Theories.
By Professor Dr. Hermann Guthe, of the University of Leipzig; Secretary of the German Palestine Society.

SUBSCRIPTION RATES.—The Sunday School Times (16 pages) is published weekly at the following rates, which include postage:

One copy, $2.00 a year. The same price per copy for any number of copies less than five. To a new subscriber, half price ($1.00).

To Ministers, Missionaries, and Theological Students, $1.00 a year. To new subscribers half price (50 cents).

When the teachers of a school unite in subscribing for a number of copies, they can have the paper at the following low rates:

Five to nine copies, one year, $1.50 each for old subscribers, and half price (75 cents) for new. The total number of both old and new together to be not less than five.

Ten to nineteen copies, one year, $1.25 each for old subscribers, and half price (63 cents) for new. The total number of both old and new together to be not less than ten.

Twenty or more copies, one year, $1.00 each for old subscribers, and half price (50 cents) for new. The total number of both old and new together to be not less than twenty.

By a new subscriber is meant one who has not taken the paper at any time during the past two years.

Different schools are not to *unite* in the forming of a club, but each school should have its own club, at whatever price the number of copies taken entitles it, and the name of the school should be mentioned in the order.

For Small Schools.—By an equitable plan, the smaller schools, which cannot well form large clubs, have the benefit of the very lowest club rate. It provides that when the entire force of teachers in any school is less than twenty, the club rate to such school shall be $1.00 each to old subscribers, and half price (50 cents) for new, *on condition* that the order for the papers be accompanied by a statement that the number of copies ordered in the club is not less than the full number of teachers in the school.

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How Club Papers are Mailed.—The papers for a club will be sent either to the individual addresses, or in a package to one address, as may be requested. They should all go to one post office, excepting when the teachers of a school do not all get their mail from the same post-office.

Additions may be made at any time to a club—such additional subscriptions to expire at the same time with the club as originally ordered, each subscriber paying *pro rata* for the time that he is to receive the paper.

The half-rate plan has been adopted because of the belief that no more judicious advertising outlay could be made than one which secures *a fair trial of the paper*. A new subscriber is entitled to the half-rate for *one year only*. Those who, as new subscribers, have taken the paper during the past year at half rates, have paid less than the bare cost of the paper, presswork, and mailing, of the copies sent to them. They were not called upon to pay any part whatsoever of the general outlay for publishing,—such as that for editorial work, type-setting, and office expenses, although these items (without counting in presswork, paper, and mailing) amounted, for the year, to nearly fifty thousand dollars.

The paper will not be sent to any subscriber beyond the time for which it has been paid.

The issue for December 18 will contain the first lesson of the new year; and until January 1 the publisher will continue to start new subscriptions with that issue unless otherwise requested.

If you are inclined to form a club in your school, you will need no further information than is here given; although, if desired, specimen copies of the paper, and a package of subscription envelopes with the substance of the new year's plans printed thereon, will be mailed to you. Address, John D. Wattles, Publisher, 1031 Walnut Street, Philadelphia, Pa.

Important to Travellers.

When you visit New York stop at the Buckingham Hotel, Fifth Ave., kept on the European plan. Very centrally located for either transient or permanent guests; near the Grand Central Depot and quite accessible by either elevated or surface railroads, also by stages which pass the door every few minutes. This magnificent hotel is elegantly furnished and has splendid public parlors for ladies and gentlemen, smoking-rooms, billiard rooms, private dining-rooms, etc., etc. It has rooms varying in price from $1 per day upwards, also superior accommodations for families wishing to make either long or short stays. The restaurant is unsurpassed and the prices reasonable.

A Beautiful Home of Photography.

Fredricks' photographic gallery, corner of Broadway and Ninth street, is perhaps the handsomest establishment of its kind in this country, and we question if there is anywhere one that excels it in true artistic beauty. We do not propose to enter upon a description of the interior decoration of the building, as some idea of its magnificence can be obtained from the pleasing cut of the reception-room on the ground floor which appeared in our columns last week, but would simply suggest to all lovers of the beautiful in art the desirability of paying a visit to the place. As an artist in his branch of business, Mr. Fredericks has few equals and no superiors, so that everyone can feel assurred that all work done by him will give entire satisfaction.

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A Holiday Suggestion.

At this merry season of the year, when we are all looking around for something or another suitable for the holiday gift season, it may not come amiss to direct attention to an adjustable folding-chair, with some fifty changes of position, and which is almost human in its operations. This chair is so easy of adjustment that a child can manage it, and the occupant change the back to any desired position while sitting in it. As a reclining-chair for the invalid it is invaluable. No lounge or easy-chair can compare with it for comfort and luxury. The head, back, limbs and feet are all supported, and the entire body reclines in entire rest. Mr. Joseph Plunkett, 112 West 14th street, New York, is the manufacturer, to whom all communications for circulars, price-lists, etc., should be addressed.

FOR DYSPEPSIA, INDIGESTION, Depression of Spirits and General Debility, in the various forms; also as a preventive against Fever and Ague, and other Intermittent Fevers, the "*Ferro Phosphorated Elixir of Calisaya*," made by Caswell, Hazard & Co., New York, and sold by all druggists, is the best tonic; and for patients recovering from Fever or other sickness has no equal.

Investments.

The attention of investors is called to the advertisement of the American Investment Company, of Emmetsburg, Iowa, with an office at 150 Nassau street, in this city. They have a paid-up capital of $600,000, with a surplus of $75,000, and are situated in the midst of the very best loaning sections of Iowa, Minnesota, Dakota, and Nebraska. They offer first mortgage farm loans paying 7 per cent. interest. They also issue 6 per cent. debenture bonds running ten years which have the security of their paid-up capital and surplus, together with the mortgage loans deposited with the Mercantile Trust Company of this city. Investors would do well to write to them for their explanatory pamphlet and reference.

Publisher's Department.

$1,000 Reward

for your labor, and more, can be earned in a short time if you at once write to Hallett & Co., Portland, Maine, for information about work which you can do and live at home, whatever your locality, at a profit of from $5 to $25 and upwards daily. Some have made over $50 a day. All is new. Hallett & Co. will start you. Capital not required. All ages. Both sexes. All particulars free. Those who are wise will write at once and learn for themselves. Snug little fortunes await every worker.

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OUR CORSETS ARE DOUBLE STITCHED AND WILL NOT RIP.

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MRS. JAS. CAMPBELL.

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JULIA J. MCFARLAND.

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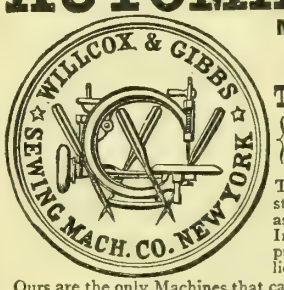

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A little higher in price, but of unrivalled quality

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WITH NOVELTIES IN PERSIAN LAMB WALKING JACKETS, WRAPS, AND MUFFS. ALSO, A COMPLETE LINE OF SEAL PLUSH GARMENTS AND SILK FUR-LINED CIRCULARS AND DOLMANS.

GENTLEMEN'S FUR OVERCOATS.

CLOTH COATS, FUR LINED. ALSO, CAPS, COLLARS, AND GLOVES. **COACHMEN'S CAPES, COLLARS, GLOVES. SLEIGH ROBES.**

NO GARMENTS ARE SOLD UNLESS PRONOUNCED A PERFECT AND GRACEFUL FIT.

The Best Goods at the Lowest Prices.

Catalogues, with directions for Self-measurement, sent on application.

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At Very Low Prices

FOR RELIABLE GOODS.

Mail orders have special attention.

60 and 62 West 23d St., N. Y.

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TREMENDOUS REDUCTIONS

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Single Pieces or Broken Lots and Patterns of All Kinds we do not intend Duplicating, comprising AXMINSTERS, MOQUETTES, VELVETS, BODY AND TAPESTRY BRUSSELS, 3-PLYS AND EXTRA SUPER INGRAINS, we shall close out regardless of cost.

Great Special Sale.

ROYAL WILTONS,

WILTON VELVETS,

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EXTRA (10 WIRE) TAPESTRIES.

The Entire Balance of a Manufacturer's Stock, (the Choicest Variety Ever Exhibited,) Just Received, at Less than Cost of Production.

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500 Pairs Turcoman Curtains.

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Embracing all Varieties,

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Tone, Touch, Workmanship and Durability.

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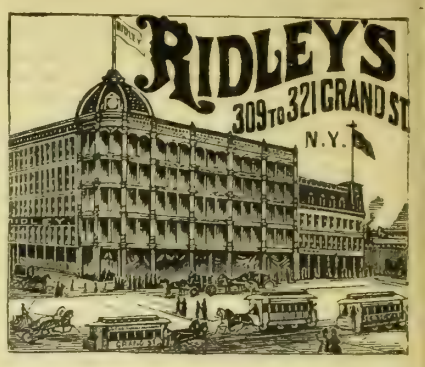

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IS SHOWN IN THE ABOVE CUT, AND REPRESENTS THE

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IN THE COUNTRY. THIS RESULT HAS BEEN ATTAINED BY A 37 YEARS' GROWTH IN ONE LOCALITY, IN WHICH PROGRESS HAS BEEN MADE

STEP BY STEP.

THE BEST ILLUSTRATION OF THE OLD ADAGE, THAT

"A Rolling Stone gathers no Moss,"

IS SEEN NOT ONLY IN THE GRADUAL GROWTH OF OUR ESTABLISHMENT FROM A 12½x30 FEET STORE TO ONE THAT NOW COVERS 200 FEET ON GRAND ST. AND 180 FEET ON ALLEN AND ORCHARD STS. RESPECTIVELY, BUT BY THE

GREAT ADVANTAGES

WHICH OUR IMMENSE ASSORTMENTS AND THE SAVING IN PRICES AFFORD.

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THE DISPLAY OF HOLIDAY NOVELTIES WILL BE UPON THE MOST EXTENDED SCALE, AS NO TIME NOR EXPENSE WILL BE SPARED TO HAVE IT SURPASS EVEN THE BEST TO BE SEEN IN OTHER SECTIONS OF THE CITY.

Presents for Everybody, from the Child Up.

NO MISTAKE CAN BE MADE IN VISITING RIDLEYS' DURING THE

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STOCKS AND ASSORTMENTS WILL BE FOUND LARGER, WHILE PRICES WILL BE SO MUCH LOWER AS TO SHOW A GRATIFYING SAVING.

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GRAND STREET,

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8 Per Cent. Choice Farm Loans Negotiated by the Potter County Bank, Gettysburg Dakota.

RIDGE'S FOOD

is the most reliable substitute known for mother's milk. Its superiority rests on the test of 30 years' experience throughout Great Britain and the United States. A sustaining, strengthening diet for invalids. Nutritious, easily digested and acceptable to the most delicate stomach. Four sizes, 35c. up. Send stamp for "Healthful Hints," a valuable pamphlet, to WOOLRICH & CO., Palmer, Mass.

The Christian Intelligencer.

Een-dracht maakt macht.

VOL. LVII.—No. 49. WHOLE No. 2941. | NEW-YORK, WEDNESDAY, DECEMBER 8, 1886. | $2.65 A YEAR IN ADVANCE. No. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

"THOU shalt speak my words unto them, whether they will hear, or whether they will forbear," was the command of God to a prophet at a time when Israel was breaking loose from the "thus saith the Lord." The Apostle to the Gentiles declared to the churches of Asia, "I have not shunned to declare unto you the counsel of God." Is there not need at present to proclaim the words of God even though they are distasteful to men, though men reject them, abuse the preacher who declares them and endeavor to destroy his influence? Have not the greatest triumphs of the truth occurred when the Church has firmly held and clearly declared the holiness of God's nature and the perfect righteousness of His government, the certain punishment of sin, the dishonor and baseness and vileness of sin in the sight of the Lord? Has not the Church been strongest when upholding truths men have hated and resisted, even though the Church then has been abused, misrepresented, ridiculed and opposed? Is there not at present too much regard paid to pleasing men and too little to a faithful declaration of the words and counsel of God?

THE MISERY produced by an ill-advised strike is tersely and vigorously declared in the recent report of Mr. Frank A. Flower, the Commissioner of Labor and Industrial Statistics for Wisconsin. After describing the anarchical outbreak of Polish rioters which resulted in the deaths of several men, he speaks of the eight-hour agitation which threw 13,000 employees out of work and cost the State at least $2,000.000, and adds this sad and graphic summary of the results:

"Houses remain unpainted and fences unrepaired; last year's suit of clothes is made to answer for the present season; the sewing machine bought on the instalment plan is taken away; pawnshops have been doing a thriving business; interest payments have lapsed; insurance policies have been forfeited; wife and children are without new dresses; furniture has gone to the second-hand store; lot sales to workingmen ceased for weeks and months; chattel mortgages increased to an unusual number, and domestic hard times that the public can never see or know prevailed in many quarters with painful severity, while a sullen and morose spirit is discernible at home, in the shop, on the street, and even in the saloon when discussing the things that have happened, the present phase of the labor question or the programme for the future."

THE PROPHETIC CONFERENCE held in Chicago last month, in the interest of premillenarianism, drew together a company of able ministers. Rev. Dr. E. P. Goodwin, of Chicago, opened the discussion with an argument to prove that the Scriptures foretold the personal, visible second coming of our Lord, to usher in the thousand years of "righteousness, peace and joy in the Holy Ghost." A large audience gathered to hear the Rev. Dr. A. J. Gordon describe Modern Delusions, and the Rev. Dr. A. T. Pierson, of Philadelphia, received profound attention as for an hour and a half with "brilliant and fervid oratory" he treated Our Lord's Second Coming a Motive to World-Wide Evangelism. Bishop W. R. Nicholson set forth the Messiah's Kingly Glory; Rev. J. T. Duffield maintained that The Apostolic Church was Pre-Millenial, and the Rev. Dr. Geo. S. Bishop, of Orange, N. J., described The Times of the Gentiles. A score of ministers not less prominent read papers and participated in the discussions. The Conference made no attempt to fix the time of the Lord's coming, only insisted that He will come in person and reign on the earth. Another position taken was that the world will not be converted until the Lord comes; that superstitions, delusions, unbelief, will continue until they are rebuked and banished by the presence of the Lord. Meanwhile the Gospel is to be preached in every land for a witness, and will be attended with great success, but the conflict between truth and error will not cease, nor will error cease to be mighty and to hold millions in servitude. Whether those brethren are right or wrong, and some of their expositions seem strained and others fanciful, it is still plain that their opinions upon this great matter do not quench their zeal in all aggressive Christian work or their hearty interest in the evangelization of the world. Whatever may be the truth respecting the coming of our Lord, the duty of the Church is plain—to preach the Gospel to every creature.

Blessed is he that considereth the poor:
The Lord will deliver him in the day of evil.
The Lord will preserve him and keep him alive, and he shall be blessed upon the earth;
And deliver not thou him unto the will of his enemies.
The Lord will support him upon the couch of languishing:
Thou makest all his bed in his sickness.—Ps. 41: 1-3.

THE cold weather has come, the poor are beginning to suffer, Out-door work has nearly ceased, and the unemployed are crowding the places where the relief of their wants can be obtained. They have been improvident! Yes. Sometimes the wife has been, sometimes the husband. The industrious and prudent and efficient partner of the domestic firm has struggled patiently and often heroically with the self-indulgent and wasteful member. Whatever has been the cause, the family has no money, no food, no fuel, is scantily clothed, and work is hard to get at this season. They are not to be allowed to starve or freeze, or to contract chronic and disabling disease through lack of food and fire. The children, whatever they may become, have not been guilty of the misdeeds which have resulted in their present destitution, and are to be cared for. It was a good custom years ago among the churches to inquire into the poverty of the town and provide for it. It has fallen into disuse because the population has outgrown the ability of separate churches and no organization has been made of all the churches of the town or village to visit and relieve the poor. Would it not be wise to make such an organization to watch over, visit and provide for the destitute? Would it not establish desirable relations between the churches and the unfortunate or improvident? Certainly opportunity would be afforded to cheer as well as help the one and to counsel the other, and it might attract the visited families to the services of the church and result in souls becoming new creatures in Christ.

In the city it is hard to tell what to do. Impostors abound. To give is often the most unwise thing to do. Happily there is an agency which is eminently trustworthy, has the accumulated experience of years spent in dealing with the poverty of this great city, and is commended to the good will of benevolent citizens by the judgment and efficiency with which its work has been administered. "The New York Association for Improving the Condition of the Poor" is now in its forty-third year of beneficent effort. It was organized by those who were regarded as among the best citizens of the metropolis, and has continued to this day under the management of that class of men. The President is James Gallatin; the Vice-Presidents, Howard Potter, Robert Lenox Kennedy, Adam W. Spies, Joseph W. Drexel; the Treasurer, Robert B. Minturn; the Recording Secretary, R. Fulton Cutting; the General Agent, John Bowne. Among the Managers, besides the gentlemen already named, are such men as John L. Cadwalader, William Jones, John Paton, Rutherfurd Stuyvesant, John Thorne, and six or eight other citizens of equal worth and standing. The work of the Society is conducted on a system developed by experience. All applicants for aid are visited. The visitors last year made 10,131 visits at the homes of the poor. A Medical Inspector is employed and a Sanitary Agent. These servants of the Society have effected improvements in the plumbing and drainage and ventilation of hundreds of dwellings and apartments. Last year 951 complaints of nuisances were received, examined, and every effort made to abate the offence. All these agents, the visitors, the medical men, the general agent, are persons who have become familiar with the destitution of this city by contact with it for years. In 1885, chiefly during the winter months, 8,997 separate families received relief from this source, and 4,838 meals and 1,795 lodgings were furnished by orders on reputable lodging houses. About $30,000 were received and expended, showing that the management is prudent, for the average cost of timely and sufficient relief was less than four dollars to a family. The Society has been doing its work very quietly and altogether without ostentation. It is commended by one man who has learned the wisdom and efficiency of its management, to his benevolent neighbor who wishes to relieve those worthy of help, has been deceived by impostors, and is looking about for some proper way to gratify his generous intentions; and so the company of its supporters has been maintained. It is commended to the readers of the INTELLIGENCER in this city and its suburbs. Cannot such a society look with propriety for gifts from those who do business in this city, earn their fortunes here, while they reside in neighboring towns? Should they not bear some part of the city's burdens? The office of the Association is at 79 Fourth avenue.

Communism.

THE United Labor Party of this city adopted last week this platform:

That Governmental corruptions and injustices spring from neglect of the self-evident truth that all men are created equal; that the advantages arising from social growth and improvement belong, of right, to society at large; that in the drawing of grand jurors there should be no distinction of class; that the property qualification for trial jurors should be abolished; that equal pay for equal work should in public employment be accorded without distinction of sex; that police interference with peaceful assemblages should cease; that our elective methods should be reformed; that the people of New York should have full control of their own local affairs; that the procedure of our courts should be simplified; that the laws for the safety and sanitary inspection of buildings should be enforced; that all laws which bear unjustly on labor should be abolished; that in public work all labor should be directly employed; that all taxes on buildings and improvements should be abolished; that all taxes should be levied on land values which arise from and are due solely to increase of population; that existing means of transit should no longer be left in the hands of corporations, but should, by lawful process, be assumed by the city and operated for the public benefit; and that the true purpose of government is the maintenance of that sacred right of property which secures to every man the fruits of his own labor.

In essence that declaration of principles is com-

munistic. It does not secure liberty for any man. It destroys individual skill, individual enterprise, and individual responsibility. It introduces the despotism of the community; the despotism of a machine. It makes each man but a part of a machine. Striking at contract work or work by the piece, it aims to reduce all men to the same level. The fast workman and the slow, the skilful and the unskilful, the enterprising and the sluggish are to be placed on the same footing, and to be paid by the hour, and not by the amount of work done or according to the way in which it is done.

The taxation of land proposed amounts to confiscation. No man would hold land under the conditions. The land would become the property of the State, the community, and that is what Mr. George intends and all who agree with him. Besides, the clause on land is disingenuous. It is not aimed at land-holding in general. These men have not the least intention to become farmers. It is next to impossible to get the most of them out of the city. The declaration is aimed at city lots.

The clause in regard to the interference of the police with peaceable meetings is also disingenuous. It applies properly to meetings to devise the use of violence to attain desired ends, to hold also anarchic meetings to prepare for indiscriminate arson and assassination. The police do not interfere with peaceable meetings.

A large part of this platform is out of place in this country. It is a development of a movement imported into this country by men who had been foiled in Europe and who formed organizations here on the ground that the conditions here were the same as those existing in Europe, which has not been and is not now true.

The history of the matter in outline is this: In 1820 George Henry and Frederick W. Evans came to this country from England. Almost immediately they began a wage-earners' agitation and a land reform. The "Vote Yourself a Farm" cry originated with George H. Evans. At that time there was not a section of the footstool of God where their notions were so utterly without justification in existing facts as was this. A large proportion of the workingmen of that day were acquiring homes; those who did not were themselves alone to blame. Indolence and self-indulgence were in the large majority of cases the causes which prevented mechanics and wage-earners from accumulating property. Frederick Evans joined the Shakers at Lebanon in 1831, where he has been known for years as Elder Evans.

Socialism was introduced into this country somewhere about 1845 to '48 by Wilhelm Weitling, a German tailor, who, after several arrests in Germany for his revolutionary opinions and acts, was released from prision on the condition that he would emigrate to America. Dr. E. J. Kock, also a German revolutionist and a refugee, co-operated with Weitling. Their communistic ideas were adopted by the Turnverein, and were combined at the time with a great deal of scepticism and atheism.

All of these men proceeded on the ground that the conditions here on which property was held and under which workingmen were engaged were the same as those existing in Europe. That fact alone ought to have been enough to lead to the rejection of their theories, for nothing in the case could have been farther from the truth.

Now, to-day, the main support of the Unions and of the Assemblies of Knights is derived from foreigners who are assuming that the laborer here is working under just such conditions as prevail in Europe. To a large extent the assumption has no basis of fact; the support it seemingly has from facts existing here being derived from exceptional instances and not from the overwhelming majority, —the prevailing rule,—of facts in regard to property and labor. These very men never before in their lives have earned such wages as they are even now earning, never before had such good clothing and so much of it, never before such a variety and supply of nutritious food, never before have lived so well.

HARD STUDY. — President Robinson, of Brown University, in an article which he publishes in the *Forum*, entitled "How I was Educated," uses some plain language about the kind of young men who are sent to college as being especially fitted for the ministry. He speaks first of the disadvantages which he labored under upon first entering college because of the incompetence of the teachers who had prepared him, and then says:

To add to my misfortune, the most intimate of my friends, though pure in their lives and morally wholesome as associates, were low in their aims as scholars, satisfied with very little and very superficial work. They had been sent to college to prepare for the ministry, and were fair specimens of the average of a class of men not yet wholly extinct. Selected, and aided by beneficiary funds, as "candidates for the ministry," they seemed to regard themselves as absolved from the duty of high aims as scholars, and dropped into the wretched cant of "laying aside ambition as unworthy the servants of the Lord."

It was every way worthy of the keen and candid President of Brown to put the stamp of reprobation upon this kind of cant. Too often a religious pretext has been sought for mental torpor and cowardly indolence. The best that men can do is poor enough for an offering to the Lord; but deliberately to give the least is an offence to decency. It is sometimes said that the Lord has no need of men's learning; but it is even more true that He has no need of their ignorance. The priest's lips should keep knowledge. Paul was the only liberally educated of the apostles, and what a difference was there between his life-work and theirs.

Weaving.

YES, I'm a weaver, and each day
The threads of life I spin,
And be the colors what they may,
I still must weave them in.

With morning light there comes the thought,
As I my task begin—
My Lord to me new threads has brought,
And bids me "weave them in."

Sometimes He gives me threads of gold,
To brighten up the day;
Then sombre tints, so bleak and cold,
That change the gold to gray.

His love, alas! I oft forget
When these dark threads I spin,
That cause me grief and pain, but yet
He bids me "weave them in."

And so my shuttle swiftly flies,
With threads both gold and gray;
And on I toil till daylight dies,
And fades in night away.

Oh when my day of toil is o'er,
And I shall cease to spin;
He'll open wide my Father's door,
And bid me rest within.

There safe at home in heavenly light,
How clearly I shall see
That every thread, the dark, the bright,
Each one had need to be!

—*S. L. Cuthbert, in The Baptist Weekly.*

"Old Colony" Papers.

Pontius Pilate.

I.

THE exhibition of Munkacsy's great painting of "Christ before Pilate" has awakened a new interest in the personality of the latter, as well as of the entire group of conspirators who have been photographed for eternal infamy in the intense light of that presence.

The previous history of Pilate is obscure. "Pontius" may indicate his alliance with the distinguished family of the Pontii at Rome, or may have been bestowed upon him for service to the State or military exploits in Pontus. His office of Procurator was properly a civic function, as distinct from that of proconsul, but sometimes as in this case carried with it the powers of military governor. Though his headquarters was at Cæsarea, he was often at Jerusalem, especially during the tumultuous seasons of the great Jewish festivals. It was on one of these occasions that the scene occurred which was to make him famous when Tiberius should be but a name, and which was to identify him with the pivotal event of time and incorporate his name in the universal creed of the future. We are not apt to recognize the critical moments of life, when they come. Pilate only saw those annoying priests and those turbulent people dragging a culprit, with more than usual outcry and animosity, to his judgment seat.

Waiving, in his politic way, the question of etiquette arising from their sanctimonious scruples about venturing into a Gentile's house during the Feast of Unleavened Bread, he meets them on the tesselated pavement outside of the palace. He ascertains that the man before him—a Nazarene, named Jesus—has already been condemned by the Sanhedrim, and they have come to him to execute the sentence. He is too much of a Roman to give a careless approval, and demands to know the charge. The wily priest, Caiaphas, who was evidently the animating and governing mind in this whole transaction, knew that Pilate would care as little for Jesus' orthodoxy as Gallio afterwards did for Paul's. So he concealed the fact that the accused had been tried only for blasphemy in claiming to be the Son of God, and trumped up a story about his pretending to be a king and forbidding to give tribute to Cæsar.* Pilate knew well that their sudden horror of treason was a mere pretext on the part of these turbulent and troublesome men, and that they had their own reasons for wanting the life of this man. So to bring out their bloodthirstiness, and also to enjoy their humiliation in confessing their subjection, he said with an ill-concealed irony: "Take him and judge him according to your law." To which they were obliged to reply, "It is not lawful for us to put anyone to death."

That he may not appear lacking in zeal and vigilance for his master, Pilate holds a private interview with the man, asking him bluntly, "Art thou the King of the Jews?" By this he meant to indicate one of those fanatical agitators who were constantly springing up among this people and inciting them to revolt. Jesus utterly disavows any such application of the name, and explains that His kingdom is purely a spiritual one, as might be seen from the fact that his followers were anything but fighting men and had not even resisted His deliverance to the Roman authorities. "You are a king, then?" asks Pilate. Jesus assents, but asserts again in more explicit terms, My kingdom is the realm of truth, and my subjects are all those who will listen to the truth and obey it in the love of it.

And then there starts to the lips of the Governor a careless and half-sarcastic question, which reveals the secret of his heart, showing it to be a weary and sunless void, full of all skepticism and the dead men's bones of a materialistic philosophy. It lights up not less the heart of the whole Roman world of which he was the representative, where already a decaying faith was eating out the stern virtues which had nursed its early strength. Truth! What is truth? he cries. As much as to say: You are entering now upon a dim, unknowable territory. Enough for me to grasp the tangible and the seen. So long as I may retain the favor of my imperial master, what have I to do with misty abstractions and airy nothings, about which the wisest only agree in calling them by that delusive name "truth?" And the Governor, a shade more thoughtful than before, returns to the throng outside and reports: I find no fault in him,—he may be wrong-headed with respect to your religion, and doubtless is an enthusiast, but I find in him no treason to the State.

So spake the native justice of the man, and his only course was to dismiss the charge as frivolous and malignant. But the priests' party were too determined, and too ready with expedients, to let their prey thus escape. Through their instigation, symptoms of disturbance began to show themselves among the gathering populace. Pilate was not a brave man And these indications, instead of arousing the pride of a true Roman knight, caused him to linger and parley with the crowd.

He turns to Jesus, standing in dignified silence as if He and not Pilate were the judge. "Answerest thou nothing?" he demands. But he extracts not word from Him who had taught His disciples, "Cast not your pearls before swine." That majestic reticence should have been a sufficient rebuke to Pilate. and ended his unmanly indecision. It was as much as to say: You have pronounced me innocent of this charge; what farther justification is needed? And what is the one thing which remains for you to do?

A gleam of light breaks upon the Governor's perplexed mind. The accusers have mentioned Galilee as the scene of the alleged seditious practices, and he catches at the word. For Herod Antipas, the Tetrarch of Galilee, is at that very moment in Jerusalem. On the ground of jurisdiction he will shove off this case

* It is important here to note that a procurator, as distinct from a proconsul, was the immediate agent and dependent of the Emperor and his special duty was the collection of the revenue.

on Herod, and at the same time soothe that official's offended dignity at past interferences. And he hurries Jesus away to the Tetrarch, and with a lighter heart goes about the day's affairs. But the respite is of short duration. Erelong the mob, tenfold greater than before (for it is no longer early morning, and the thing has become noised all over the city) gathers about his doors, and a clamor louder and fiercer assails his ears. Caiaphas and the whole body of priests and elders of the Sanhedrim are there, with the city rabble at their heels. Jesus too is there, arrayed in the tinsel of a mock royalty, and showing the marks of recent ill-usage. The frivolous Herod, finding that the prisoner was not disposed to gratify his curiosity by working miracles, had diverted his royal self and his body-guards with insulting the crownless king, and sent him back. And the problem is once more for the Procurator's more serious mind, but not less feeble nature, to solve.

What shall he do? Like all to whom truth is secondary to expediency he proposes to compromise. After reciting that both he and Herod had "found no fault" in Jesus "as touching the things whereof ye accuse him," he adds, "I will *therefore* chastise him, and release him." Which was equivalent to saying: This is an innocent man, and he ought to go clear at once. But for policy's sake, when it shall be reported at Rome,—and likewise to make everything agreeable between myself and you, gentlemen of the mob,—I will inflict a flagellation; and you, my good rabble, will please be satisfied with that!"—Not the first time, nor the last, that the rights of an innocent third party have been sacrificed to make harmony between two contestants.

The usual fate of timid compromises with the wrong was the only result. Caiaphas, with that devil's glance of his, saw the character he had to deal with, and was not slow to follow up his advantage. Pilate had yielded the essential thing, the claim of the innocent to an absolute acquittal, and the rest was only a question of pressure and temptation. The priests and scribes become busier than ever among the crowd, and soon all are instructed in their parts in this farce of justice, this tragedy of murder and intimidation.

His offer of compromise not being accepted, Pilate resolves to appeal to the people, for he has heard that Jesus has been a friend and benefactor of the masses. He tries an artifice, which under ordinary circumstances would have been sure to succeed. Taking advantage of a questionable custom, said to be commemorative of the Hebrews' release from Egypt, he proposes to liberate a prisoner of state. With a view to securing the escape of Jesus, he gives the populace their option between Him and probably the most dangerous and desperate enemy of the public peace then in durance, one Barabbas, who is characterized as a thief, a rioter and a murderer. But the tide of Jesus' popularity had long since turned. They had settled it in their minds that He had no design of doing the very thing they were now accusing Him of, namely, a revolt against the empire and a restoration of the Davidic kingdom. Besides, had He not been solemnly condemned by that great spiritual court, which represented to the Jew the last vestige and intrenchment of national independence? And the ignoble rabble, always ready to be turned by demagogues and blind guides against their true friends, were not a whit behind their leaders in eagerness to destroy the Nazarene. And an apparently unanimous response goes up, "Not this man but Barabbas!"

The Governor, whose gentile education rendered him incapable of understanding the secret springs of motive which were working in these Jewish breasts, cannot believe his ears. He puts the question again, asking in addition what he should do with this "king of the Jews." And again the astounding and suicidal cry goes up from that priest-ridden multitude, with an increasing ferocity and definiteness, "Crucify him, crucify him!" "Why, what evil has He done?" urges the procurator, now become a pleader in place of a judge, and bowing the majesty of Rome by suing to a mutinous mob. But the more signs of yielding on his part, the less on their's; and, as might be expected, the record runs, "the voices of them and of the chief priests prevailed."

But ere the decision is given, one voice is lifted for Jesus in an unexpected quarter. A message is brought to Pilate from his wife, cautioning him to have "nothing to do with that just man," for she had "suffered many things in a dream because of Him." The warning came in a shape most likely to impress the mind of a Roman, always superstitious about dreams and auguries, and was clothed with the most tender and softening associations of his life. God meant to give Pilate the fullest chance to do justly and win a good report. But his thirst for popularity, his craven fear of insurrection, and his dread of the machinations of these priests to ruin him at Rome, were still more persuasive. And Claudia and her mystic dream will be additional witnesses against him in the final reckoning for this day's work.

DECEMBER 1st, 1886.

Robert College and Bulgaria.

CHRISTOPHER R. ROBERT was a clerk in a leading sugar house in New Orleans. He was esteemed for the courtesy and kindness he exhibited toward all who had business with the firm. These traits so won the heart of a pious sea captain that he was impelled to speak to the young clerk of the interests of his soul and to make him the object of special and importunate prayer. Robert was deeply affected by the captain's words, and not long after was converted. He became wealthy in the course of years, and founded Robert College, near Constantinople, to provide a Christian education for the young men of the various races ruled by the Sultan. The first class to enter contained five Bulgarian boys, and for the last ten years the majority of the students of the senior class has consisted of Bulgarians. What the work of the college has been an enemy has told. The *Novoc Vremia*, probably the most influential of Russian newspapers, has published the following description of the work of the institution, from its correspondent in Constantinople, who writes:

"Here I made the acquaintance of several prominent Bulgarians grouping around the exarch of Bulgaria, who for a long time has resided in Constantinople. Dr. V. K. Karakanovsky, physician to the Russian Embassy, and A. P. Shopoff, secretary to the exarch, are their recognized leaders. They have explained to me the meaning of the Bulgarian movement.

"'Here in Constantinople,' they told me, 'you will find a key for many important events now developing in Bulgaria. In Russia they see all the evil in the Radicals and Nihilists of Bulgaria. Though these are a great nuisance, yet they can be easily made away with. But in Bulgaria there is another and greater evil which, while growing quietly and almost unobservedly, still surely is sapping the vital forces of the country. Is it not a shame that the Protestant and Catholic missionaries come to our Christian country as to some wild and pagan tribes? Here is the chief trouble, the cause of the internal disintegration, of discontent, of atheism, and of the enmity to Russia. If Russia's foes would multiply among us Catholics with the Polish spirit, then Bulgaria would turn into another and still worse Poland. But we have also Protestants who are far more dangerous than the Catholics; for they are more numerous and more powerful, counting among themselves our most prominent leaders, who, with their English sympathies, have brought unfortunate Bulgaria to the very verge of peril. Here is the way in which England has brought Bulgaria under her claws. Some twenty years ago a rich American citizen, Robert by name, donated £100,000 for the establishment in Constantinople of a Protestant missionary school. Thus appeared Robert College, situated in a princely building on the Bosphorus. According to the will of the founder that college is especially dedicated to the spreading of Protestantism; but the clever English politicians have turned it to their own interests, and so politics now play in the college as important a part as religion. At present in the college there are 147 students, of whom 80 are Bulgarians, and the rest are Greeks and Armenians. During eighteen years that college has given education to about six hundred Bulgarians! All the Bulgarian graduates of the college constitute a kind of Masonic Lodge whose Grand Master is ex-Prince Alexander. Some of the Robert graduates, being Protestants, play very prominent *roles* in the Bulgarian politics of to-day. For instance, Demitroff, Prefect of Philippopolis, Grekoff, ex-minister, Dr. Vulkovitch, Natchevitch, Stoiloff, who was a right arm of the prince, Gueshoff, the English candidate for the throne of Bulgaria, and many others. Bulgarian boys are turned in Robert College into Protestants and Anglomanians. They try to persuade the people that it was not Russia, but England, who saved them from the Turkish yoke, Russia only having fulfilled England's plan. Stoiloff and Gueshoff (both now ministers) look after the English interests in Bulgaria, and a Panaretoff, professor of Bulgarian language in the college, is an English tool here, in Constantinople. Panaretoff also edits here a Protestant Bulgarian paper, the *Zarnitza* (*The Dawn*), which is largely distributed gratis in Bulgaria. Dr. Long, professor in the college, speaks Bulgarian perfectly. For ten years he lived in Bulgaria, preaching Protestantism and serving as agent to Lord Salisbury. Both Long and Panaretoff got decorations from Prince Alexander. When visiting here Alexander did not want to see any Bulgarians but those connected somehow with Robert College. The politicians of Robert College now zealously act in Bulgaria in the English interests, spreading a rumor that Russia aims at the annexation of Bulgaria. In view of the great evil done by Robert College to Bulgaria and her Church, the exarch is about to anathematize those of the parents who will send their children to that college.'"

The Early Huguenots of New York.*

THE Huguenot Society of America has inaugurated its collections by publishing the registers of births, marriages and deaths of the French Church in New York from 1688 to 1804. It is a noble volume in form and print, and its contents, filling nearly five hundred pages, must excite the interest of every descendant of French Protestants in New York and adjacent States. A fine introduction, written clearly and concisely, prefaces the register and is the work of the editor, the Rev. Alfred V. Wittmeyer, the present rector of the Church, which now belongs to the Episcopal communion. Its first name was "Eglise Francoise a la Nouvelle York;" its present corporate title is "The French Church du Saint-Esprit," by which it was received into the Episcopal denomination in 1803.

The early French settlers of Manhattan were in a political sense all Hollanders. The Dutch Republic has a right to claim all the subjects it sheltered from persecution, as the United States holds citizens to-day bearing the names derived from a score of nations. The speech, however, of a large number of the families who came across the sea in 1623 was French, and from the first the Walloons, as they were termed, prized religious services in their own language. The first Holland minister, Domine Michaelius, used both the Dutch and French tongues, and the Rev. Samuel Drisius in 1652 was called as a colleague of Megapolensis in order to keep up the service in French. In 1682 the Rev. Pierre Daille, banished from France to Holland, came to New York after receiving Episcopal ordination in England. He had been invited by the Consistory of the Reformed Duch Church to labor among the Huguenot families which were scattered through all the colonies. Following him in 1687, the Rev. Pierre Peiret organized the Huguenot Church in New York and succeeded in building the first edifice wholly devoted to French services.

The Church from the beginning seems to have been independent of both the Dutch and English bodies. It was simply a French Reformed Church, with its consistory renewed by elections as in the Dutch churches, with regular preaching on the subjects drawn from Calvin's Catechism, and with a special celebration of the four great Christian festivals. Up to 1750 the Church reached its greatest prosperity, having in its membership many of the best citizens of New York and the surrounding country. During the last half of the eighteenth century it steadily declined, owing to dissensions among its members as well as to the great political troubles. In 1804 it determined to enter the Episcopal body, as by doing so it would be able to claim from the corporation of Trinity Church the interest on a thousand pounds left by Elias Desbrosses in 1766. Its present church building is in Twenty-second street.

In looking over the register one is struck by the fact that in baptisms the practice of the godfather and godmother seems always retained. The next fact is the curious spelling of many well-known names. Thus the ancestor of the Duryees appears as "Josse Durien," the modern Jordan is "Jourdain," and so of others. The third point noticeable is the exactness and completeness of the records. The editor has exercised a care for which he is to be thanked by every reader.

After the registers, the Committee on Publications have placed a large number of historical documents relating to the French Protestants, chiefly taken from the archives of the Province of New York. Excellent notes are appended by Edward F. DeLancey, the Chairman of the Committee. A full index to the whole volume ends the work. We congratulate the Society on the happy beginning made and trust other volumes of like excellence may be added from time to time.

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*Collections of the Huguenot Society of America. Vol. I. 500 Copies Printed. Published by the Society, New York.

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable.

Our Board of Domestic Missions.

THE first half of the fiscal year of the Board closed on November 1st. It is due to the good friends and patrons who so kindly and prayerfully watch over our interests to state as clearly as may be our financial condition and needs, so that those who desire to see the work done can readily comprehend what will be necessary in order to realize their hopes.

On the first of May there was an available balance in this fund of $4,960.73. The income from churches, Sunday-schools, individuals, Ladies' Auxiliary societies and the "Emergency Fund," was $8,238.69; payments to missionaries, expenses and the "Emergency Fund," were $15,043.50; which absorbed the balance at the beginning of the year and left an indebtedness of $1,844.08, *which is borrowed.* But this surely is no ground for discouragement to a people who are in earnest in the Lord's work, and who do not propose "to play at missions."

The Church Building Fund entered upon the year with a debt of $4,959.60. There have been paid to churches and parsonages $3,801.53 on account of this Fund; and there have been received from churches, Sunday-schools, Ladies' Auxiliary societies and the Woman's Executive Committee, $4,246.04; leaving an indebtedness of $4,515.09. One almost expects to hear the awful question of the prophet, "Is it time for you, O ye, to dwell in your ceiled houses, and *this* house lie waste?" Especially is this true in reference to an accumulating list of applications now actually before your Board awaiting the time when the Church shall please to put us in the way of answering the requests.

The record reads thus—and all applications for aid from the Church Building Fund or pastoral support *must* come with the conscientious recommendation of a Classis: Belmond, Iowa, $400; Pattersonville, Iowa, $1,000; Charles Mix Co., Dakota, two, each $700, $1.400; Grand View, Dakota, one, $500; Hope Church, Emmons Co., Dakota, $1,000; Wakonda, Dakota, $900; Pella, Nebraska, some aid in building; Philadelphia, Kansas, $1,500; First Holland, Mich., $3,000; Second Kalamazoo, Mich., $8,000; and others entirely unsheltered have timidly asked us whether there was any possibility for us to give them the slightest encouragement. What shall be the reply? It requires but slight skill in computation to discover that the $20,000 so earnestly recommended by the Synod will just about answer the question, and we can make glad hearts and fill a half score of sanctuaries with the praises of God. Shall we have the means to do so?

COR. SEC.

....THE HUDSON RIVER MINISTERIAL ASSOCIATION met on Monday, Nov. 29th, in the Reformed Church of Rhinebeck. The exercises were of peculiar interest and importance. The exegesis by Rev. W. Veenschoten was on "Christ's Prayer for the Church's Unity," John 17: 21, and, emphasizing the expression "that the world may believe that thou didst send me," maintained that the "oneness" prayed for is outward and visible, and not merely spiritual. In way of application, the exegete submitted a plan of union which he argued would be just and feasible as among "Reformed Churches of the Presbyterian Order," and as there must be a beginning somewhere he advocated the abrogation of the almost invisible line that separates our Church and the Presbyterian. The discussion showed that the differences of opinion were not so much upon the main question of ultimate organic union, as upon the details of it, and the timeliness of its agitation.

The sermon by Rev. C. H. Polhemus was from Gal. 2: 20, "I am crucified with Christ," and was a sermon of great practical power.

The essay by Rev. E. A. Collier, D.D., on "Christian Hymnology," was an admirable sketch of the history of hymns and hymn-writers, from the early centuries of the Christian Church to the present, and embodied much information on this subject, in respect to which Dr. Collier is so competent to speak.

The brethren were welcomed most hospitably by Brother Campbell and his people, and a pleasant feature of the occasion was the supper, provided and served by the ladies in the lecture-room.

The following minute prepared by a committee, of which Rev. Dr. Van Santvoord was chairman, is an appropriate expression of the Association's sense of loss in the death of Rev. Dr. John Forsyth:

"Since the last meeting of the Association one of its most venerated and beloved members, the Rev. John Forsyth, D.D., has been called to his heavenly rest. His late associates who have so often taken sweet counsel with him, grieve that we shall no more see amongst us him whose genial presence was wont to enliven these gatherings. We recognize, nevertheless, the wisdom of Him who orders the way and has appointed the bounds of every one of His children, and bow before this dispensation of His, not because we must, but because we know and feel that what the Judge of all the earth does is kind as well as right. We find it a fitting and pleasant duty to recognize the marked relations which our departed brother sustained to this Association, and the valuable aid he all along rendered it, and to place on record the sentiments of respect and affection with which his strong qualities of mind and his beautiful Christian character inspired all his associates.

"He was one of the founders of this Association and was made its first President twenty-two years ago, and through the years following has been a faithful attendant on its meetings,—reading before it at various times papers on topics of interest marked by scholarly breadth and research, by clear views of Scripture truth and by a devout and reverent spirit. He took a lively and vigorous part in the discussions of the body, was ever ready with wise counsels, modestly expressed, and with helpful services whenever called for in the promotion of such Christian objects as the Society sought to attain. His genial nature, frank and cordial manners, broad sympathies and loving Christian spirit, endeared him to the brethren, presenting in what he did and what he was a character which the sacred writer's words not unfittingly describe, 'In all things showing thyself a pattern of good works.' Such 'works do follow him' now, being a memorial not only of what God hath wrought, but a persuasive, spoken with Divine emphasis to surviving wayfarers, 'that ye be not slothful but followers of them who through faith and patience inherit the promises.'"

The next meeting will be in the Reformed Church of Hudson, on the fourth Monday in January.

J. B. D.

....COHOES, N. Y.—The large auditorium of this church was filled to overflowing Sunday, Nov. 14th, the occasion being the celebration of the anniversary of the Young People's Association of the church. The singing was a most enjoyable feature, and the lecture of Mr. D. J. De Camp, of Schenectady, was one of the most stirring and impressive addresses ever heard in the church. The secretary read his annual report, which related that the Association was organized in October, 1879, with a membership of six, and since then 191 names have been enrolled. Owing to deaths and removals there are now 163 members, 27 of whom have become members since the last report. Ninety-five of these are members of the church. Ten of those who have united with the church during the past year were members of the Association. Meetings have been held in the lecture-room every Sunday evening except anniversary nights, and during the past year the attendance has been unusually large and the interest great. Seven cottage prayer-meetings have been held during the year. In addition to the Sunday evening meeting regular business meetings are held on the first Tuesday, and literary meetings the third Tuesday of each month. The expenses of the year have been $41.20.

....SIXTH AVENUE CHURCH, N. Y.—Faith Mission Band, a company of over ninety little girls and boys, celebrated their ninth anniversary on Friday evening, Dec. 3d. The church edifice was packed, so that many persons were compelled to stand throughout the two hours' service. A very delightful entertainment was given in the form of songs, recitations and dialogues. These all presented the idea of missions to the mind and heart of the audience, who went away expressing themselves as highly pleased. The substantial collection which they gave of money amply proved it.

S. F. F.

....CLEVELAND, O.—The installation of Rev. Geo. Niemeyer as pastor of the Reformed Church of Cleveland, O., took place on Sunday, Nov. 28th. The services were conducted by Rev. D. Broek, of Holland, Mich., who preached the sermon from 2 Tim. 4: 2, and performed the installation service according to the usual form of our Church. In the afternoon Rev. Niemeyer preached his inaugural sermon from Acts 10: 29. In the evening Rev. D. Broek preached in the chapel on the west side of the city. All the services were very interesting, and the people feel greatly encouraged with the coming of their new pastor.

Brother Niemeyer left an interesting charge at Vriesland, Mich., where he had labored very successfully for the past two years, and where the people very reluctantly consented to his departure; but he felt it his duty to obey the call from Cleveland, considering especially the isolated condition of the church.

The new pastor intends to introduce English preaching, which is felt to be an absolute necessity in order to retain the young people, especially in a large city where so many strong and influential American churches are found; in this way there is a prospect that the Reformed Church in Cleveland will become strong and permanently established.

The church possesses a very commodious church edifice, nearly free from debt, but the special need at present is a parsonage; this the people feel unable to procure without outside help. If the ladies of our Church, who have already assisted a number of churches in procuring parsonages, could render them some assistance for this purpose, it would be money invested for a worthy object. We believe that the outlook for the Reformed Church of Cleveland, with her new pastor, is at present brighter than ever before.

D. B.

....At the meeting of THE PASTORS' ASSOCIATION, Monday, Dec. 6th, the Rev. M. G. Hansen was elected President and the Rev. Wm. H. Ford, Secretary. An interesting and carefully written paper was read by the Rev. A. H. Demarest, upon "Future Probation." The paper next Monday will be by the Rev. T. W. Chambers, D.D.; subject, "Classification of Parables." The Committee on Topics would be glad to receive subjects for discussion.

W. H. F.

....BRIGHTON HEIGHTS, STATEN ISLAND, N. Y.—The pastor, Rev. W. W. Clark, in his Thanksgiving sermon, alluding to religious blessings, said in reference to his own church: The contributions have exceeded those of previous years, $2,000 having been given for benevolent purposes and $5,500 for the current expenses and needed repairs of the church. More pews are now rented than ever before. Since last Thanksgiving 36 persons have made a public confession of their faith in Christ and 11 have been received by letter from other churches. Both church and chapel have been painted in becoming colors, a large portico has been added with beautiful windows, a neat iron fence has been put around the property, the grounds have been graded and sodded, and the sidewalk relaid on the three adjoining streets. The organ has been repaired and improved. Altogether the improvements have been very marked.

Several neighborhood Bible Circles are being established, at which the pastor will give instructions in Home Bible study, thus inciting a greater interest in the Scriptures and at the same time bringing together the people for social intercourse. The ladies in the church are more interested in Christian work, and all look for marked results during the coming winter.

We learn that Mr. Clark recently visited New Brunswick, giving Bible lessons to the college students. He is spending the present week at New Haven, giving two or three lectures a day to the students at Yale. There is a deep interest in Bible study among the Christian men at Yale, and there is reason to hope that these special services will be greatly blessed.

....THE CLASSIS OF SCHENECTADY met in adjourned session on Thursday, Dec. 2d, in the Church of Lisha's Kill and ordained Mr. E. J. Blekkink to the Gospel ministry, installing him also as pastor of that church. The sermon was preached by Rev. J. A. DeBaun, D.D., from Matt. 13: 16. It was a forceful and striking presentation of the blessedness of having the Gospel, and of hearing it from the lips of God's chosen ambassadors. The liturgical form was read by the Rev. C. P. Ditmars, and the brother was set apart by the laying on of hands by all the ministers present. The charge to the pastor was then given by Rev. N. F. Nickerson, and the charge to the people by Rev. H. M. Voorhees.

S. C.

....PUBLICATIONS.—A sermon entitled "Where to Throw Your Salt; or, Healing the Springs," on the text 2 Kings 2: 21, "And he went forth unto the spring of the waters and cast the salt in there," preached by Rev. Thomas C. Easton, D.D., before the Essex County Bible Society in the North Reformed Church, Newark, has been published in pamphlet form. It treats in an energetic and able manner of religion in the spring-heads of life—private, social, civil and educational—and is well worth being printed and widely circulated....A sermon "On Slander," recently preached by the Rev. W. R. Gordon, D.D., in the Reformed Church of Manhasset, L. I., on Ps. 11: 1-3, has been published in neat pamphlet form by

request of members of the consistory and congregation of that church. Much truth on the subject is well and strikingly put, which, if seriously pondered, will have a good influence.

....WESTERN ITEMS.—Rev. J. W. Dunnewold, of Gibbsville, Wis., declines the call to Lansing, Ill....Rev. H. E. Nies, of Paterson, N. J., has also declined the call to Grand Haven, Mich....Rev. William I. Chamberlain, son of Rev. Dr, Chamberlain, of India, spoke a week ago last Sabbath in the Fifth Church at Grand Rapids, and in the evening in the Third Church (Rev. Mr. Kriekard's). At both meetings large audiences were present. During the past week Rev. Mr. Chamberlain has visited several Holland churches at the West in the interest of foreign missions....The Church of Campbell County, Dakota, has built a church of sods, 18 by 20 feet inside measure and 8 feet high. The roof is also made of sods, which are laid on limbs of trees. Each side has three windows, and a door is at one end The walls inside are plastered with a plaster made of clay, sand, and flax-straw, a plaster with which the Russians of Dakota plaster their houses and stables inside and outside. The pews are made of rough boards laid on blocks of wood. The pulpit is made of a 100-pound coffee box, which serves as a platform, and a few rough boards in the shape of a desk. There is no floor in this church, except as the virgin soil serves as such. On this church there is still a small debt for windows and the door. A stove is very much needed, to make it somewhat comfortable in the winter, when the mercury often gets down to 40 degrees below zero. A few boards for a floor would also be a very desirable addition. Let a few friends get together and make up a purse for this poor people on the very frontier, so that they can pay for their six windows and one door, and have a stove and a floor in their sod church. This church, I believe, is the only one in Campbell County, and I think that the Reformed Church is the only organization in the county.

....OUR FOREIGN MISSIONS.—The Board received into its treasury in November $4,818.67. This is $1,131 more than in the corresponding month of 1885. It makes the total amount received in seven months $22,349.12, and shows, for the whole period, a gain of $777 upon last year. The fact of *gain*, however small, is encouraging. But it needs still to be remembered that, as yet, only about one-fourth of the probable expenditure of the year has been contributed; that $73,000 are still needed to make up THE HUNDRED THOUSAND, and that only five months remain in which to do the work of the year. The time is short. Yet it will be long enough if the brethren will earnestly, heartily and prayerfully push the work.

COR. SEC.

....THANKSGIVING SERVICES were pretty generally held in the Reformed churches, and appropriate sermons preached, judging from the interesting and liberal abstracts of them published in our exchanges. We have not space to specify.

....CALL ACCEPTED.—The Rev. G. J. Van Neste, of Kiskatom, N. Y., has accepted a unanimous call from the Church of Flatbush, Ulster Co., N. Y. He expects to preach his farewell sermon at Kiskatom next Sunday, and to begin his labors in his new field the Sunday following.

....KINGSTON, N. Y.—On Thanksgiving day the Rev. J. G. Van Slyke, D.D., in his discourse, made the statement that it closed a decade of service as pastor of the First Reformed Church. During this time he has never been kept out of his pulpit by illness. Under his ministry, the church property has been renovated and enlarged, and 232 persons have been added to the membership of the church. The resident membership of the church is now 511. During the decade, he has buried 170 members of his congregation, 83 of whom were members of the church.

....PERSONAL.—We regret to know that the Rev. Dr. E. B. Coe has been laid aside for some weeks by an attack of gastic fever. He is, however, recovering, and it is hoped that by the end of the month he will be able to resume his labors in the Forty-eighth Street Church. He has been recuperating at Lakewood, N. J.

....MR. CHARLES H. AMERMAN, who died at Passaic, N. J., on Sunday, was the father of the Rev. Dr. James L. Amerman, of Tokio, Japan. He was a gentleman of sterling Christian character, quiet and unostentatious but constantly useful, conscientious in the support of Christian work, and deeply interested in the missions of the Church.

John Perdue Gray, M.D., LL.D.

DR. GRAY died of Bright's disease, at Utica, N. Y., on November 29th. In 1882 an attempt was made upon his life by a lunatic, Henry Remshaw, who shot him in the face, from which wound he never fully recovered. He was born August 6th, 1825, in Halfmoon, Centre County, Pa., was educated in the common schools, at Bellefonte Academy and in Dickinson College, in his native State, and in the last-named institution received the degree of A. B. He was graduated in medicine from the University of Pennsylvania in 1848 and became resident physician of the Philadelphia Hospital.

In 1851 he was appointed third assistant physician to Superintendent Amaziah Brigham, of the State asylum in Utica, second assistant in 1852, first assistant and acting superintendent in 1853, retaining that position until his death. He was appointed medical superintendent of the Michigan State Asylum when it was projected, and originated plans for the new institution in Kalamazoo. In 1854 he succeeded Dr. T. R. Beck as editor of the *American Journal of Insanity*, published in Utica, N. Y.

Dr. Gray was president of the psychological section of the International Medical Congress in Philadelphia, in 1870, and read a paper on mental hygiene on that occasion. He was appointed by the Governor as a commissioner for establishing the Willard Asylum at Ovid and the State Asylum at Buffalo. Hamilton College conferred the degree of LL.D. upon him, and Dickinson College added that of A.M. He was at one time president of the Medical Society of the State of New York. He was an honorary member of the British Psychological Association, of the Freniatrical Society of Italy the Psychological Society of Paris, and the American Archæological Society. He was Professor of Psychological Medicine and Jurisprudence in Bellevue Hospital Medical College and of the Albany Medical College. He has rendered conspicuous service to the State and general government as an expert in celebrated criminal cases. The last one of importance was that of Guiteau, who killed President Garfield. He has read papers on various phases of insanity before almost every prominent medical organization in the country. In fact, Dr. Gray has achieved an inestimable work in his great efforts to ameliorate the condition of the insane in this country, to improve the modes of treatment, and to facilitate the care of patients that were not incurable. A leader in thought as well as in practice, he has helped to broaden, almost to create, a science and a literature relative to insanity, and to write his name in enduring characters on the history of our public charities.

Dr. Gray was a man of sterling worth of character. He had no mean elements in his nature; his was a liberal soul, and magnanimity underlay all his theories and policy. He was intent on the maintenance of his own institution and of all the public charities on a generous scale. He took large views of public administration, and allowed no personal, selfish consideration to tinge them in any degree. Conscious of his own integrity, firm in the wisdom of his management, engrossed with the truth of his theories of insanity, which determined his whole policy, he met criticism with courtesy and with courage, and stood as the sturdy champion of the patients and of the humanity which cared for them.

Dr. Gray was for many years, and until his death, a communicant in the Reformed Church of Utica, N. Y., holding firmly the Christian faith, and exemplifying and commending it in his life.

....There is a deficit of $10,000 in the receipts of the McAll Mission in Paris.

The General Outlook.

....There are 23 Welsh Congregational churches in New York, and 54 in Pennsylvania, where the preaching is mostly or entirely in the Welsh language.

....The anti-music convention of United Presbyterians, in session in Pittsburgh, adopted a plan of organization for those opposed to instrumental music in churches. The new organization will be known as the United Presbyterian Association of North America.

....Dr. Galusha Anderson has accepted the presidency of Denison University, Ohio (Baptist). The university has an endowment of $310,000.

....The Rev. George Scholl, D.D., has been appointed General Secretary of Foreign Missions of the Lutheran General Synod.

....Two hundred ministers of Glasgow, Scotland, of different denominations, have united in an effort to reach the non-church-going classes.

....The Pope is reported to have said lately: "I have the greatest opinion of England. I feel grateful to her, and have the greatest respect for her laws and constitution; for I see she is just, and, therefore, liberal. She is strong, and all the Catholics under her rule have greater liberty and freedom than they have in any other part of the world."

....Sir Richard Wallace has given £10,000 towards building a church for Englishmen in Paris.

....Emperor William contributes 50,000 marks to the fund for the erection of a Luther monument in Berlin.

....The elders of the Northwestern Independent Church of Philadelphia have resigned in a body because the pastor, Rev. Waldo Messaros, continues to occupy the pulpit while the accusations brought against him are still unsettled.

....It is reported that Mr. Moody has received from Mr. D. M. Weston, of the Shawmut Church, Boston, a donation of $50,000, to be applied to his educational work at Northfield and Mt. Hermon, Mass. With this gift another dormitory is to be built.

....The famous sermon that John Knox preached in Edinburgh in 1565, "for the which he was inhibited preaching for a season," was sold not long since for $2,075.

....The position of first assistant to Dr. Dix in Trinity Church, this city, has been accepted by Rev. Henry A. Adams, Canon of All Saints' Cathedral, Albany.

....The report that Mr. George Müller died in Australia in May last is finally contradicted by the fact that he appeared in Brisbane in the last week in July and conducted meetings there, The Australian *Christian World* of July 30th says that "he came to Brisbane unexpectedly, and was speaking in the churches."

... A number of Japanese ladies of the very highest rank in Tokio recently held a bazaar, which netted them $5,000 for a charity hospital.

....Mr. Wm. Guthrie, a member of Tinkling Spring Presbyterian Church, Va., who died Sept. 20th, aged about 90 years, has left an estate worth $20,000 to the Home and Foreign Missions of the Southern Presbyterian Church.

....Lord Lawrence says: "Christianity, wherever it has gone, and nowhere more so than in India, has promoted the dignity of woman, the sanctity of marriage, and the brotherhood of man. Where it has not actually converted, it has checked and controlled; where it has not renewed, it has refined; and where it has not sanctified, it has softened and subdued."

....Five Lutheran pastors in the Baltic provinces are daily expecting their deposition from office on account of disobedience, *i. e.*, faithfulness in their pastoral work. The perversion of Lutherans to the Greek faith is decreasing perceptibly and the pastors have to suffer for it. The city of Reval has six Lutheran churches, which own considerable property in investments. The government has taken that out of the trustees' hands and three of the churches have to close their doors.—*The Lutheran.*

News of the Week.

WEDNESDAY, DEC. 1.—Sir Michael Hicks-Beach, Chief Secretary for Ireland, is formulating a scheme for the reform of the Irish administration. General Sir Redvers Buller has accepted the Under-Secretaryship for Ireland....France and Mexico have concluded a treaty of commerce....In the lunatic asylum at Buenos Ayres the cholera cases average ten daily. In the city of Cordova a procession of 15,000 persons marched through the streets carrying images of saints and praying for the decline of the cholera epidemic....The London *Standard* says it is seriously proposed at Sophia to nominate an American as a candidate for the Bulgarian throne....Fred. A. Hill, the Chicago grain broker, has failed. ....A band of masked robbers in Texas hang up 50 Chinamen by their queues until they surrender their money....Professor Egbert C. Smyth, of Andover, replies to the charges of heresy by the Board of Visitors....A stay of execution has been granted in the case of Maxwell, the murderer of Preller, St. Louis....The Anti-Saloon Republicans meet at Cortland, N. Y., and form a permanent organization....Ten jurors in the box for the second trial of ex-Alderman McQuade....The African explorer, Henry M. Stanley, lectured last night in the Academy of Music, and was tendered a reception by the Brooklyn Club.

THURSDAY, 2.—It is conceded that the Tory Government has been outwitted by the Irish National League....The Municipal Council of Paris petition our Government in behalf of the condemned Chicago Anarchists....Two hundred girls pelt with mud a bailiff and his assistants who were serving writs of ejectment upon Irish tenants.... The Amsterdam knitting mills reopened. The manufacturers declare the power of the Knights of Labor broken....The New Jersey glass-blowers refuse to strike, and surrender their assembly charters to the Knights....The 8th Regiment is to have a new armory, costing $330,000...."Doc." Wilson now declares that his real name is Levi Moen, and that he is the son of the man who accuses him of blackmail—P. L. Moen, of Worcester, Mass....The Anti-Saloon Republicans of New York, in convention at Cortland, organize under the name of "The State Temperance Republican League," and elect Judge Noah Davis their permanent president....Dr. Fulton, of the Centennial Baptist Church, Brooklyn, sustained by his Board of Trustees; the four disaffected deacons resign and six new deacons elected....The 125th street cable road started yesterday with gratifying success.

FRIDAY, 3.—Three mining stock firms fail and cause a panic in the Stock Exchange, San Francisco, Cal....The Pennsylvania Natural Gas Company enter suit against B. F. Rafferty and William H. Ewing for $110,000 damages....The rent war in Ireland continues. In Cork crowds patrol the streets singing, "God Save Ireland." Collision with the police is feared. ....Thirty men killed by an explosion in the Lomore colliery, in Durham, Eng.... Captain McKay, of the schooner "Ariadne," on Lake Ontario, was washed overboard and drowned, and two of the crew were frozen to death....A double sea drops on the steamer "Westernland," of the Red Star line, crushes in the turtle-deck, kills 6 men and injures 14 others....There seems to be evidence of tampering with a juror in the McQuade case. The supposed offender, Hermann Falkenberg, arrested....President Cleveland has issued a proclamation promulgating the extradition treaty with Japan.... Plans being devised in Philadelphia, by delegates sent by the States and Territories for the purpose, for the celebration of the centennial anniversary of the promulgation of the Federal Constitution, which will occur next September....The Grant Monument Fund amounts to over $120,000.

SATURDAY, 4.—The French Chamber of Deputies adopted a motion for the total abolition of the office of Sub-Prefect by a majority of thirteen votes, thereby defeating the Government

(Continued on page fifteen.)

Our Contributors.

"Jesus Wept."

BY THE REV. NORMAN PLASS.

Jesus wept!
Pity for human grief,
For pangs of sorrow brief,
For woe without relief,
His bosom swept.
He would not have His loved ones free from these;
But He is touched by their infirmities.

Jesus wept!
Feelings of sympathy
For men of low degree—
Creatures of poverty—
Over Him crept.
He would not have men idly wait for food,
But has compassion on the multitude.

Jesus wept!
Thought of the sufferings
That sin as wages brings,
Awaked in His heart-strings
Echoes that slept.
Not for His own afflictions is He moved,
But for the pain of those He dearly loved.

Jesus wept!
For sinful men He mourns,
Whose hate His brow adorns
With crown of cruel thorns,
Their wrath unkept.
He cares not that rejection is His part,
But that such sins possess the human heart.

A Window Garden.

BY O. A. BIERSTADT.

JEANNETTE FLEURY was ten years old and not very large for her age. She lived in Paris on the Rue St. Antoine, in the heart of that poor and populous quarter known as the Faubourg St. Antoine. With her father and her grandmother, she occupied a very few rooms of a very large house, which was tenanted also by a host of other poor families. Little Jeannette's pale face was pleasant rather than pretty; she used to comb her black hair straight back from her forehead and let it dangle in a long braid behind; she did not own a hat, and always went bareheaded, in and out of doors; and as for her shabby black frock, no American girl with any self-respect would be seen in such a dress.

Jeannette could only just remember when her mother died. At the time she was so young that it seemed all a great mystery to her, as indeed death is to many older and wiser people than this little French girl. She could not understand why papa and grandma looked so solemn and cried so much. And the funeral was more like an excursion to her than anything to be sad about, for she walked with her relatives and friends behind the hearse to a distant cemetery, almost out into the country, and was much amused to see all the men on the sidewalks take off their hats, in accordance with the beautiful French custom, as the procession passed. For a long time after this eventful day her father was very kind to her. He took her, upon one memorable occasion, to the square where flowers are sold, and there she picked out two little earthen pots, one containing mignonette, the other a geranium. The girl carried these precious possessions home in her own arms, deposited them in a window five stories above the street, and ever afterwards cared for them most tenderly.

As Jeannette grew older her window garden became more and more of a comfort to her. She was in sad need of some consolation, for a great deal of the peace and happiness departed gradually out of her life. Her blue-bloused father seemed little by little to lose all love of the manual labor which had hitherto been the pride and support of his existence, and he acquired the habit of spending far too many hours in the cabaret on the nearest corner, drinking and playing cards with a set of idle fellows. Then he was apt to be very cross on coming home, and Jeannette and her grandmother soon got to be afraid of him. The grandmother was almost too aged to attend to the housekeeping, and her weakness increased with her years. When at a loss for anything better to say, she would sometimes set her white cap aright over her gray hair, smooth out her large blue apron, and then bring forth from the depths of her venerable intellect some recollection or comparison that began much more appropriately than it ended.

It was not long after Jeannette's tenth birthday that she and her grandmother were awaiting anxiously the father's return one winter evening. He was later even than usual. To pass away the time the girl bent over the two pots of flowers, which were placed on the broad sill just inside the window, and inhaled their delicate perfume.

"Isn't it so, grandma," asked Jeannette with the least little bit of a childish lisp in her French, "that you, too, love my window garden?"

"Yes, yes, child, you have reason," answered the grandmother. "I like to see you smell of the flowers. That recalls me my youth. At that epoch St. Antoine hadn't many prettier girls than I, though now Lisbeth Fleury has lost all the air of it. And how many friends I had! One young girl of the convent, I remember, who loved flowers well. She smelled of so many once that they poisoned her and made her face swell up like—"

"O, grandma," interrupted Jeannette, "it's not my flowers that will be so wicked. I love them too much. But what has become of papa?"

"I know nothing of him," responded the aged woman, "but one can divine where he holds himself at this instant."

"Where, think you?" questioned Jeannette.

"He must be down there at the corner of the street," said the grandmother, "and I have fear lest he become a bad subject. The other day I spoke with the lady of the counter in the cabaret. You know her, child, she that never stops her crocheting without end, except to take in silver, and her eyes are everywhere all at one moment."

"But what did she say, grandma?" asked Jeannette.

"Ah, well!" sighed the old woman, "it's she that told me that my Jacques, your papa, loves his little glass too well."

"What can one do to change him?" inquired the girl.

"It is necessary to speak to him," replied the grandmother. "How the men are droll! I remind myself of an old mother who had a worth-nothing of a son. She talked to him well, and he troubled her never any more, for that same night he was assassinated in a fight and brought to the house dead on a shutter."

"Don't let's breathe a word to papa, then," said Jeannette.

The girl and her grandmother sat in silence for some time longer. They looked at the shadows on the wall, flickering in unison with the flame of their solitary candle, and they listened intently to the noises of the great city and the great tenement-house in which they lived. Through the closed casement came the rumble of passing vans and carriages, the shrill voices of women, the hoarse laughter of men, and once a strain of the Marseillaise mounted on the air, for the Faubourg St. Antoine is still as fiercely republican and revolutionary as it was almost a hundred years ago, when its teeming population rose in arms and marched upon the grim old Bastile. Now and then the tread of some home-bound tenant could be heard upon the interminable stairs, either stopping at a lower story or climbing to a greater height. At last an unsteady and shuffling step made Jeannette jump from her chair and hasten to open the door.

"It's papa," she exclaimed. "I'm so glad to see you, papa. I thought you were never coming."

"What's the matter?" said the man, as he staggered into the room and dropped his cap on the floor and himself upon the nearest seat. His flushed face and wild eyes showed only too plainly that he had been drinking.

"Ah, my Jacques!" spoke up the aged woman, "I'll tell you what's the matter. It is that you love neither your daughter nor your old mother any more. You're going to lose yourself, if you regard so often the bottom of the little glass. You bring to my memory that wicked neighbor of ours, who worked not but to swallow one dram after another, until—until he inherited a fortune."

"Yes, yes, it's that. It's a fortune I want," rejoined the man. "I must have all the silver in the house. Give it me on the spot. Do you hear?"

"But, dear papa, we haven't a sou," said Jeannette.

"A pest on you" exclaimed the worthless father. "You haven't a sou, and yet you dispense silver for a fire like that," pointing to the very small stove. "How hot this room is! I'll let in some air, for I suffocate."

He stumbled across the room to the window, which opened inwards in two halves like most French windows, and pushed the poor little window garden out of his way. The pot of mignonette fell to the floor and was broken into a hundred pieces, but Jeannette was quick enough to save her beloved geranium. She caught it up to her bosom, surveyed the damage that had been done, and burst out into a loud cry, in which her grandmother also joined, making between them quite a noise.

"Silence!" roared the man in a great rage. "Ah, this is too strong—such a bagatelle to make such a howl! Decidedly, I'm *ennuie* with this sort of life, with a stupid, scolding old woman and a do-nothing, crying girl always hanging on. I'll quit them. I've thought of it a thousand times, now I'll do it. Listen, you two! I'm going to save myself, to leave you planted here. Do you understand? You'll have to take care of yourselves, for I'm off and you will never see me again, never. Adieu!" and thereupon, without waiting a moment to hearken to any prayers or promises, he slammed the door after him and was gone.

This sudden desertion, as unexpected as a clap of thunder out of a clear sky, was a terrible blow to Jeannette Fleury and her grandmother. At first they could not realize that there was any more truth in it than in a dream. They sat up all night, hoping to hear a certain shuffling tread climb up the stairs once more, but it did not come that night, nor for many a long day and night afterwards. Hard times followed. The grandmother complained very much, that at her time of life she must suffer from poverty worse than any she had ever known before, and perhaps she would have given up in despair if it had not been for Jeannette. This little girl developed an unlimited amount of spirit and courage, and showed herself a true heroine, for all the heroism of the world is not displayed upon its historic battle-fields. If we could spy into the future and see all the trials before us, we might well be appalled, and wise men would shut their eyes rather than exercise such a power. One soldier cannot stand up against a regiment, though he might vanquish every man in it taken singly. And while it would be impossible to fight through a sea of troubles all at once, its waves may be overcome one by one. So Jeannette did not waste any time thinking how many hardships were in store for her; she simply did the duty of the hour and let the future look out for itself.

As the grandmother and granddaughter had no money when their provisions were eaten up, Jeannette went to the nearest *Bureau de bienfaisance* to ask and receive public charity. More than once, also, she visited unwillingly enough the *Mont-de-Piete*, as the great governmental pawnbroker's shop is called, and left a good many things there in exchange for a very little money. When rent day came the two unfortunates left their old quarters and moved into a small attic room, way up under the mansard roof of the same large house, with a single window looking down upon a dreary court-yard. Luckily Jeannette knew how to sew very well, and it was not difficult for her to get all the work to carry home that she could possibly do. Her scanty pay and the trifling sums earned by her grandmother's ceaseless knitting kept them alive, for the poorer people of France have the happiest faculty of living upon surprisingly little and seasoning it with as cheerful faces as if they owned the whole world.

For five long years and more after her father's desertion, little Jeannette worked hard and lived humbly with her aged grandmother. The girl was the real head of the family and a great success in that capacity. She carried the sewing and knitting to and from their patrons, did all of the marketing and most of the cooking—often a paper bag of fried potato chips from a shop close by was all they had for a whole meal, and on their rare holidays she took her grandmother down to the river to look over the stone parapets at the boats, or to the Tuilleries Gardens to listen to the band and gaze at the fountains. Cheerful as they usually were, Jeannette sometimes found it hard to keep her grandmother from sinking into melancholy.

One bright summer morning the girl sat sewing by the open window, while the old woman was knitting industriously in the middle of the room, stopping now and then to count her stitches.

"Say, there, little daughter," spoke up the grandmother, "how is it that you are so gay? You're always smiling like the carved spouts on Notre Dame."

"I hope, grandma, I haven't quite such an ugly smile," said Jeannette, as she called to mind the grotesque grins of the fabulous monsters, into which the mediæval architects chiseled the gargayles of the famous old cathedral.

"That makes nothing," remarked the grandmother. "But, it's soon almost a century since my Jacques took his heels to his neck, and I, here am I still at despair, while there you are as happy as—as a snail about to be eaten. How does that arrive?"

"Ah, well! I try to think no more of our misfortune," answered Jeannette. "I am content to love

my grandma and my window garden. Regard it, I pray you, grandma. Smell my new mignonette and see how high my old geranium is; so high and so thick that nobody on the other side of the court could see me behind it."

"I love not to regard your window garden," rejoined the old woman. "It has the air to me of being the cause of all our trouble. Without that it is well possible that my Jacques would never have quitted us. Ah, how he has been away for a long time! Perhaps he will return one day in the future. I shall expect him, like that mother whose son came home—to find her in the sepulchre."

"But, I'm sure, grandma," said Jeannette, "that papa will come to us while we are alive and well."

"You know longer than I, then," responded the grandmother. "But sew away, my little daughter, and you'll have some silver for him. You recall to me of a young woman who was on the point of marrying. She sewed so laboriously that she made herself blind, and lost her husband over the bargain."

"Grandma, grandma, why do you talk like that?" asked the girl.

"Because, child, I can do nothing but think of your papa," replied the aged woman, and she burst out crying.

Jeannette dropped her work, went close up to her grandmother, put both arms around her, kissed her again and again, and tried to console her with every sort of endearment. It was hard for the little girl to keep her own tears back, but she succeeded in doing so and in saying between some almost choking pauses:

"Don't—don't cry, grandma,—courage, and all will go well. Papa will come home. Don't we always leave the door open for him. He will come—and be different from the old times. Trust in God, grandma! Let us—work and wait—in hope. Oh! I know papa will come. Perhaps—perhaps, that's his step on the stairs now. Grandma, is it—can it be papa?"

Something like an hour before Jeannette Fleury uttered this broken speech a man rose from his bed in an upper story of the swarming house on the opposite side of the court. He had slept in his clothes, and his rumpled blouse, matted hair and bloodshot eyes told a tale of dissipation. Most of the preceding night he had passed in one of St. Antoine's numerous wine-shops to celebrate his return to Paris from five years of profitless wandering in the provinces, and in helpless stupor he had been dragged off at last to a friend's lodging to sleep himself sober. When he awoke his friend had gone to work, and the man could think of nothing better than to put his head out of the window and see where he was. Pure air proved a healthful beverage to him, and cleared his wits wonderfully. His roaming eyes lighted at length upon the little window garden of the attic story across the court, and a host of recollections of times past and gone surged through his mind. This man was Jacques Fleury. The sight of the flowers, the mignonette and the geranium, which he still remembered as his child's favorites, made him think of her, and thinking of her made him long to see her. Then he began asking himself if this window garden could be hers, and soon he determined to ascertain the truth. He had imagined that his aged mother and his young daughter would long since have been driven away by poverty, so it surprised him not a little when his search for the owner of the window garden led him into the same old house he had once occupied years before. As he climbed its uppermost pair of stairs, he looked in at an open door and saw his little Jeannette—older and more beautiful now from the refining influence of her honest heroism, clasping her grandmother in a close embrace, as she asked, "Can it be papa?"

Jeannette was right. Her lost father did come home, and her tender love reformed him in time and made of him a new and better man.

Seventy-five Years Ago in New York.

AFTER the late venerable Captain Bicker's interesting reminiscences of the olden time in this city we could scarcely expect to hear again from that far-off period by the pen of any yet among the living. But it is my privilege to have in my hand a communication received some time since from another aged gentlemen, now near his ninety-second year, recording some passages of his early life in New York well worthy of preservation. It is from the still active pen of Mr. Henry Hill, a former Boston merchant, and now residing in its vicinity, who was a clerk in this city during his youth.

I quote as follows from his letter: "In 1809, and when nearly fifteen, I began to reside in the city of New York, and as a clerk of Hill & Smith, 100 Wall street. I was to keep their books and to assist in selling groceries and ship-stores. The store fronted on Coffee-house slip, which extended nearly or quite to Front street, and was full of vessels. Noah Talcott and Green & Lovett were in business near by. I boarded at Mrs. June's, 77 John street, and at that time all the buildings in that street were dwelling-houses.

"In 1811 our store was no longer in Wall street, but at 106 Front street, where consignments were received from the South, and one of the correspondents was Asa Otis, a young commission merchant in Richmond, Va. He was from Connecticut, and died at his residence in that State a few years ago, leaving to the American Board of Foreign Missions nearly a million of dollars. His uncle, Joseph Otis, was one of the old New York merchants."

Mr. Hill was a member of the old Cedar Street Church, of which the Rev. John Brodhead Romeyn was the pastor, and Divie Bethune and Elisha Coit were prominent elders. He began to attend there in 1810, and in 1812 became a member by a public profession of Christ. For some time previously, as he states, he "attended worship in the Middle Dutch Church, and of the preachers there heard Drs. Livingston, Kuypers and Brodhead. Among the distinguished men in that denomination were John Nitchie and John D. Keese. At the Cedar Street Church of that day, now the Fifth avenue, of which Dr. John Hall is the pastor, attended Oliver Walcott, Archibald Gracie, Benjamin Strong, Ebenezer Stevens, Amasa Jackson, William Codman, Anthony Dey, and the Griswolds and Howlands.

"Thinking that a knowledge of the French language might be an accomplishment and might also be useful, and having some leisure evenings, I began to attend the academy of Monsieur Agnel, near the Park. He was a little, old, bent-up, snuff-taking Frenchman, always wearing a wrapper and night-cap; and he was a superior instructor. Among the scholars who became merchants were Phelps, Greenleaf, and Samuel Howland."

It is a very pleasing circumstance here to add that the nonagenarian writer of the above was a member of a small praying circle of young mem connected with the Cedar Street Church, of which the Rev. Dr. Vermilye, senior pastor of the Reformed church in this city, was the youngest, and that these now venerable disciples have recently renewed that early friendship and fellowship after so long an interval by an exchange of letters and fraternal salutations.

When first addressed by Mr. Hill, the Rev. Doctor could scarcely believe that he was the same person of that name whom he had known in that young men's Cedar street prayer-meeting so long since, having supposed that he had died several years ago. But he remembered him, and to a friend spoke of him as "very courteous, gentlemanly, and attractive in his manners," and that he "had engraved a very pleasing record on his memory as a beautiful character," adding, "How strange that after so many years we should be brought into recognition!" Certainly, the friends of both of these venerable gentlemen will congratulate them on so delightful a providential renewal of early church acquaintance in this "eventide" of their lives. W. H.

Systematic Benevolence.

AT the sessions of the Missionary Conference recently held in Brooklyn, reference was made to the fact that during a certain period of the year our Foreign Board was subjected to a loss by being compelled to borrow funds to meet actual expenses for those months. All deplored the fact, some resolved to try summer collections, but no plan was agreed upon. The solution is difficult.

We were urged, both ministers and laymen, to carry home with us the spirit of the meetings, and so "enthuse" those who were denied the privilege which we had enjoyed, with the hope that the Church would be aroused to increased liberality and faithfulness.

Perhaps a layman who was present and did not take part in the discussions, but who was, nevertheless, "enthused" by hearing some of the able papers read, by the encouraging statement from Japan, by the "electric" tongue, soon, we trust, to be heard in India, and by the Holy Spirit, whose power was invoked at the beginning, may be able to help others, as he has been helped, by a plan suggested many, many years ago by one of our then prominent and liberal contributors to Christ's cause.

Plan.

At the beginning of each year lay before you the list of the benevolent operations of the Church, and such other causes to which you know you will be asked to contribute, arranged in the order of their requirements, with the date opposite when the collections are made in your church, or when you will probably be asked to contribute. Estimate your income for the year, taking the average of the five preceding years, if you have no better way, settle in your mind what percentage of this belongs to the Lord's cause, according to the injunction "Let every one of you lay by him in store as God hath prospered him," put the amount thus arrived at prominently at the head of your paper. Then and there give it to the Lord, and ask for wisdom to guide you in the apportionment, remembering all causes are not alike needy.

At the close of the year, should you find your income larger than estimated, there would be no difficulty in using the surplus, and this surplus you are bound to use, for you pledged the percentage at the beginning. But suppose the income is less than estimated, then see if you have been impoverished because of your gifts; if you have, then the Lord would, no doubt, accept a less percentage the following year, but if you were in affluent circumstances it would not hurt you, and I think it fair to conclude that you had not come up to the full measure of your privileges and duty, and so a divine power had helped you.

If any should adopt this plan, I think they would find it a pleasure and a privilege to give when called on, and there would be no cry of too many collections. Another advantage is, that you are always ready in time, and if you are absent when the collection is taken up the treasury does not suffer, for you will, of course, send the amount to its proper place; then, too, you never give from impulse, but from your "conscience fund."

Systematic benevolence, it seems to me, is the "cure all" for depleted or empty treasuries, and I verily believe that if the Church, as a whole, should adopt this or some other systematic plan, there would be no complaint, and God's blessing in rich measure would descend on His now unwilling Church.

Should any one try this or a similar plan, it might be well to observe the result one year from now.

DIRCK.

NOVEMBER, 1886.

General Items.

....Of the Congregational church at Hampton, Conn., organized in 1723, of which Rev. Daniel Denison, a native of the town, is pastor, it is said that "a delightful revival has been quietly going on (in it) for more than a year, and the house of worship, newly repaired, is thronged with interested worshippers."

....The smallest Methodist Conference is that of France, which only has twenty-five ministers and four or five laymen; the total membership is under two thousand.

....American Shakers number about 4,000, and are worth about $12,000,000.

....A colony of Germans from Wurtemberg, called the Protestant Temple Society, settled some years ago in the Valley of Jezreel in Palestine, and have been with steady, sturdy industry planting trees and building roads, despite the opposition of the Latin monks of Mt. Carmel above.

....*The British Weekly*, of London, took a census of worshippers in the churches and chapels of London on a recent Sunday. It showed about 460,000 attendants on worship in the morning, and about 410,000 in the evening. Mr. Spurgeon heads the list, his attendances being 4,519 and 6,070. Next to him comes St. Paul's Cathedral with 1,662 and 3,403. Dr. Parker, of the City Temple, is third, with 1,325 and 2,415. The fourth is Rev. Archibald G. Brown, of the East London Tabernacle, with 1,696 and 1,831; and the fifth is Archdeacon Farrar, with 1,730 and 1,362.

....At Banza Manteka, Congo Valley, more than 1,000 converts are reported as professing Christ up to September 10th. About 870 of these, Rev. J Clark reports, are grown people; the remainder, though children, and some quite young, give clear and cheering evidence of faith in God. There are indications of the working of the Holy Spirit at other stations also, and some most interesting cases of devotion to the Master's cause on the part of the converts. Quite a number of them are almost constantly preaching Christ, even at the risk of their lives.—*The Examiner.*

....An Anti-Atheistical Society has been organized among the young men of the French Universities, founded on the broadest basis so as to include Roman Catholics and Protestants.

The Reading Room.

For the Holidays.

Messrs. White, Stokes & Allen, in further development of the series of the favorite ribbon-tied books of past years, have prepared for this Christmas season The "Bird-Songs" Series, illustrated by Fidelia Bridges and edited by Susie B. Skelding. There are three numbers: "SONGS OF BIRDS," containing illustrations in colors of Swallows and Arrow-head; SNOW Bunting and Pine Bough; Wrens and Honey-suckle; Seagull and Surf; and appropriate selections of poetry. "BIRDS OF MEADOW AND GROVE," with designs of Yellow Birds and Mullein; Robins and Apple Blossoms; Blue-birds and Morning-glories; Snow-birds and Rose-hips. "SONGSTERS OF THE BRANCHES," in which appear Orioles and Plum-blossoms; Song Sparrows and Wild Roses; Thrush and Sweet-peas; Chickadees and Autumn Leaves. Each includes verses selected from such authors as Dora Read Goodale, Celia Thaxter, John G. Whittier, Edith M. Thomas, Margaret E. Sangster, Olive Thorn Miller, R. W. Gilder, John Burroughs and Keats. Each number presents a prose or poetic selection in *fac simile* of the manuscript of a popular author. The bindings are various and very attractive. The blended bronzes are decorated with life-like pictures of birds and flowers. The Ivorine binding consists of heavy antique covers, with ragged edges, on which is an Ivorine tablet, bearing designs of birds and the title, and is very elegant.

The designs of these booklets, but of a larger size, with the poems and prose selections and additions to them, are bound together also in one charming volume, entitled "FAMILIAR BIRDS, and What the Poets Sing of Them." The book is a quarto. The cover is handsomely ornamented with a design of birds and a pine bough, with a vine border in gilt. It is a volume of rare beauty.

The same house offers also "FLOWERS FROM DELL AND BOWER," a very attractive holiday book, tasteful and elegant in design and execution. The praises of the flowers are sung by a great company of poets, and their beauty depicted by the skilful pencil of Miss Susie Barstow Skelding. All of the illustrations are beautiful, some of them exquisitely so. The poems include *fac similes* of the manuscripts and autographs of H. H. (Helen Jackson), Celia Thaxter and Lucy Larcom.

The Calendars for 1887 of this firm will win many admirers. We handed "THE SUN AND STAR CALENDAR" to a competent judge who has inspected a long array of such artistic work, who exclaimed almost immediately, "That is beautiful. That is the prettiest calendar I have ever seen. I must have that." The calendar is of the shape of a silver star resting upon the blazing circle of a sun, encompassing a landscape or a floral design appropriate to the month, and the calendar of the month, under a few lines of poetry. Each month is on a separate leaf. There are two others, "THE CROSS AND CRESENT CALENDAR," and "THE STAR AND CRESENT CALENDAR," no less attractive.

And here glistens the old song of Clement C. Moore, "A VISIT FROM SANTA CLAUS," in all the beauty of full-page colored illustrations by Virginia Gerson. It will just suit the little ones, as they ask how the old Saint comes into the home, and what time he usually does his delightful work.

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Messrs. George Routledge & Sons present a holiday list meeting the requirements of young and old. Perhaps nothing they offer will be as generally admired and coveted as "KATE GREENAWAY'S ALMANAC FOR 1887," and "ROUTLEDGE'S JAPANESE ALMANAC." The designs, furnished in great abundance, are quaint and charming, are printed in colors and enclosed in covers bearing hand-painted landscapes or floral designs. Next to these, the admirers of Kate Greenaway and her favorite and easily-recognizable children, will welcome "A APPLE PIE," an illustrated alphabet, from her prolific pencil. The fortunes of the pie are followed through twenty stages in which B bites it, C cuts it, D deals it, etc., till in the last, six little maidens, U, V, W, X, Y, Z, each with a slice, march off to bed. A book which not a few persons will be unwilling to resign to the little people, but will put away with examples of choice art.

Randolph Caldecott has become a household name with young and old in many American families by his own illustrated picture books, by his illustrations of Mrs. Ewing's unsurpassed stories for children, his illustrations of Irving's Christmas and Bracebridge Hall, his drawings for the New York *Graphic*, the London *Graphic* and other pictorial journals. Our interest in his career was heightened also by his death at the early age of forty years in St. Augustine. "RANDOLPH CALDECOTT: A Personal Memoir of His Early Art Career," by Henry Blackburn, is, therefore, a book many readers will desire to own. The author quotes freely from Caldecott's letters, and many of the humorous and expressive pen and ink sketches he so often prefixed to his letters are printed here for the first time. The sympathetic recital of his early life is accompanied with nearly two hundred engravings of his varied work as an artist. The book is handsomely bound.

"GREAT CITIES OF THE ANCIENT WORLD" and "GREAT CITIES OF THE MODERN WORLD," separate volumes, by Helen Ainslie Smith (Hazel Shepard), comes to us in second editions, a convincing evidence that they have elements of worth and success. There are few better books to put in the hands of young people, and few that are more instructive and interesting. Besides full descriptions of the characteristic features of the leading cities of Europe, America and the East, there are nearly three hundred illustrations in each book, which give a better idea than any word-painting of the cities themselves and their objects of interest.

"ONE HUNDRED FAMOUS AMERICANS," also by Helen Ainslie Smith, cannot fail to be a profitable and stimulative book to place in the hands of young Americans. The author has grouped these famous American men and women according to the callings in which they gained distinction, and in doing it has subserved a historical, as well as a biographical purpose. The interest of the book is much enhanced by numerous portraits and other illustrations.

It is not often we have placed before us a more charming child's book than "THE BABY'S OWN ÆSOP," illustrated by Walter Crane. The fables are given in capital rhymes which will hang in memory, we imagine, longer than the original prose. But the designs printed in colors over the whole page are the great feature of the book. The expressions of beast, bird and man, the comic attitudes, the wonderful telling of the fable through the pictures, these would have made the old moralist himself smile. Walter Crane's Æsop ought to be in every well conducted nursery.

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Messrs. Anson D. F. Randolph & Co. have published new editions at a reduced price of the "DIVINE ORIGIN OF CHRISTIANITY," by the Rev. Dr. R. S. Storrs, a noble and powerful argument built upon the "Historical Effects" of evangelical belief, and of "THE LIFE AND LETTERS OF MRS. E. PRENTISS," with a portrait, one of the most delightful and profitable biographies of Christian experience and usefulness ever put upon record. Every thoughtful minister will be strengthened, encouraged and inspired by the glowing argument of Dr. Storrs, and the life of Mrs. Prentiss will be rarely helpful for Christian women of all ages, married or single.

The same house has collected in a box four volumes written largely in words of one syllable, in an entertaining and graceful style, and printed in large type, for children. Two are entitled "BIBLE STORIES FOR THE LITTLE ONES," "From the Creation to Moses," and "From Joshua to Daniel," by the author of "Earnest: A True Story;" the other two being by Mrs. E. A. Walker, entitled "FROM THE CRIB TO THE CROSS: A Life of our Lord," and "THE PILGRIM'S PROGRESS." They are appropriately illustrated and bound in good taste.

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....In "WINTER SONGS AND SKETCHES," "Spring Songs and Sketches," "Summer Songs and Sketches," and "Autumn Songs and Sketches," selected and arranged by E. Nisbet and Robert Ellice Mack, four illustrated volumes in paper covers, tied with ribbon, artists and poets have united in an endeavor to add to the enjoyment of the holiday season. Each cover is adorned with a landscape in colors symbolic of the season and with an arrangement of flowers. Within are verses written for these books and selected, and illustrations belonging to the season and drawn for the series. The pictures, printed in monotints, are very pleasing to the eye. The attractions of the books may be estimated when it is known that "Winter Songs and Sketches" is composed of original verses by E. Nisbet and Caris Brooke, with selections from Shakespeare, Bayard Taylor, Tennyson, Austin Dobson, Runeberg, P. B. Shelley, Herrick, Swinburne, and Keats, while the illustrations are by L. Bernard Hall, G. H. Thompson, A. Wilde Parsons, Julius Luz, Robert Ellice Mack, A. M. Clausen, W. G. Addison, G. W. Harvey, and George Clausen. The same lavish outlay of talent has been expended on each book. Exquisite taste has presided over the preparation of these delightful volumes. (E P. Dutton & Co.)

....Few books of any size, or for persons of any age, excel in artistic beauty and excellence the book for little children named "AROUND THE CLOCK," written by Robert Ellice Mack and illustrated by Harriett M. Bennett. It has charming verses, full-page pictures in colors, and exquisite monotone embellishments of the verses. Ernest Nister, of Nuremberg, has lithographed and printed the book with admirable skill. (E. P. Dutton & Co.)

....The familiar gilt cover of THE CENTURY, with its zodiacal symbols, is sure of a welcome from young and old wherever it goes. The volume just made up is the thirty-second. "The Century" is of age. Whoever buys this volume for the holidays gets a library, gets the essence of books, of experience, of observation, and in a most agreeable shape. The abundant wood engravings, excelled nowhere in the wide world, assist the mind while they delight the eye. In this volume are papers on Algiers, Assos, Burmah, Farne Island, France and Indo-China, Heidelberg, and other countries and places; on American Architecture, Ballooning, Co-operation, Evolution and the Faith, The Labor Question, Common Schools, and other topics of the time. Of lighter reading are the Casting Away of Mrs. Lecks and Mrs. Aleshine, by Frank R. Stockton; The Minister's Charge, by Wm. Dean Howells, and other stories by other writers. The War Papers, written by eye-witnesses and participants in the conflicts recorded, furnish vivid accounts of Antietam, Chancellorsville, Farragut's attack on New Orleans, Fredericksburg, Chattanooga, and other engagements, all pertinently illustrated with maps and engravings innumerable. A beautiful, instructive, captivating volume. (The Century Company.)

...."TWO THOUSAND YEARS AGO; or, The Adventures of a Roman Boy," by Prof. A. J. Church, is an uncommonly engaging description of the life of a Roman lad during the closing years of the century before Christ. The style of Prof. Church is unusually clear, graceful and captivating. He conveys the boy to the provinces of the Empire and brings him into intimate relations with famous personages, gives an experience of life on the sea and the land, in the army, and in the residences of officers of the government, of princes, of merchants and of the people. A comprehensive view of the customs and pleasures of the time, of the public games and social entertainments is unfolded, while threads of history are woven in with skill, and the course of a true love adds an element of tenderness. Twelve full-page illustrations by Adrian Marie adorn the pages. The recital will be very much enjoyed by the lads, and, like all really good books for the young, this one will hold the attention of the older members of the family. (Dodd, Mead & Co.)

...."PRINCE PEERLESS," by the Hon. Margaret Collier, is a collection of weird fairy stories dealing largely with the vindictive side of the nature of the tiny folk, but including many marvellous achievements and not a few ludicrous performances. The recitals are new, at least on this side of the Atlantic, and will add fresh sensations to the boys and girls who have exhausted previous collections. The Hon. John Collier has added illustrations which heighten the weird impressions of the tales. (Charles Scribner's Sons.)

...."THE MADONNA OF THE TUBS," by Elizabeth Stuart Phelps, which appeared originally in *Harper's Bazar*, in which pathos and humor are combined with effective outlines of character and mental moods, is now really enriched with drawings by Ross Turner and George H. Clements. The illustrations are almost as numerous as the pages. The price of the book is within the means of those who can only look wistfully upon more costly volumes. (Houghton, Mifflin & Co.)

...."ST. NICHOLAS: An Illustrated Magazine for Young Folks." Conducted by Mary Mapes Dodge. The numbers of the year are bound in two volumes and embrace a large amount of capital reading in both prose and poetry, humorous pictures and ingenious puzzles. These volumes are particularly valuable, and to be desired, from the fact that they contain complete the story of Little Lord Fauntleroy, by Frances Hodgson Burnett, which has been neatly published by itself, and is decidedly the child's book of the season; also, many most entertaining contributions by Frank R. Stockton, and characteristic articles by the late Helen Jackson, and a deeply interesting historical biography of George Washington by Horace E. Scudder; also, "Among the Law-Makers," by Edmund Alton, profusely illustrated, which has already been promoted to the dignity of a separate volume.

Had we space, many other exceptionally fine features might be specified. Suffice it to say that our young folks who shall be fortunate enough to receive these superb books, will look long upon their attractive pictures and pore long over their entertaining pages before they weary of their charm. (The Century Company.)

Our Library Table.

Periodicals, Serials and Notes.

....The first number of *Scribner's Magazine* will appear in a few days. The announcement made a few weeks ago in the advertising columns of the INTELLIGENCER affords sufficient evidence that the new periodical has secured the services of contributors highly esteemed and admired wherever English is spoken. But many, as we do, will anticipate a repetition of the brave, sagacious, persistent venturesomeness which was exhibited in the *Scribner's Magazine* of a few years ago, which gave breadth, vivacity and freshness to much of the periodical literature of this and other countries, and attained some notable achievements. The remembrance is still in vigorous life of the prescience which adopted and cherished the then new process of wood engraving, of the liberality which nourished its first and tentative efforts, and the judgment and taste which steadily removed its imperfections, and of the revolution wrought which advanced American wood engraving beyond all previous attainments. This is only one example of the wise ventures of what may be called the old *Scribner's*, and a fresh exhibition of this enterprise will be confidently expected from the new magazine when it shall be fairly on its way.

....*St. Nicholas* for December is crowded with good holiday reading. The opening poem, "In Christmas Season Long Ago," is illustrated by the frontispiece—a beautiful picture of old-fashioned children. "A Scheming Old Santa Claus," by John Y. Coryell; "The Story of Prince Fairy-foot," by Frances Hodgson Burnett; and "The Bamberry Boys," by J. T. Trowbridge, are extremely entertaining. "How a Great Battle Panorama Is Made" is an interesting article, accompanied by many illustrations. "Jack-in-the-Pulpit" allows his readers to look at his portrait, which is quite a charming surprise. Altogether the number is brilliant and fascinating.

(For Books Received see page fourteen.)

Delightful Holiday Gifts
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A REMARKABLE AND BEAUTIFUL BINDING, PREPARED ESPECIALLY FOR A NUMBER OF VOLUMES FOR GIFTS.

A fine engraving of perfect finish is printed by a secret process upon the "Ivorine," a material which closely resembles ivory in every particular. This then has a title embossed upon it, and is mounted upon rough, white drawing paper or heavy antique paper, in colors. The whole with a "Ragged Edge" and a knot of silk and metal cord, forms a dainty cover of great novelty.

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3. **Songsters of the Branches.**
Colored designs of Orioles and Plum-blossoms; Song Sparrows and Wild Roses; Thrush and Sweet-peas; and Chickadees and Autumn Leaves.

Each contains poems, etc., of birds, by well-known writers, and a contribution by M. E. SANGSTER, DORA GOODALE, or JOHN BURROUGHS in fac-simile of MS.

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The latest beautiful binding originated by White, Stokes & Allen.

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These plates have been printed (in exactly the same manner as etchings) on parchment-paper covers, in a variety of inks, and the volumes have been bound in these covers. The effect of this new binding is very rich, and quite different from that of any other described elsewhere.

For other particulars see Catalogue.

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THEIR PILGRIMAGE. By Charles Dudley Warner. Richly Illustrated by C. S. Reinhart. Pp. viii., 364. 8vo, Cloth, $2.00.

Published by HARPER & BROTHERS, N. Y.

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AUNT MARJORIE'S CORNER.

Three Hymns.

BY THE LATE REV. PAUL EUGENE STEVENSON.

I. Peace.

HOW sweet to talk with Thee, my Lord!
What joy in Thy unfailing Word!
My soul doth magnify Thy name,
And every gracious promise claim.

Speak! and my fears and questions cease.
Speak that blest word of Thine, "My peace."
Peace, like a river, through my soul
Shall all its tranquil currents roll.

O, stretch Thy hand forth to my heart—
Thou, who the rude waves' ruler art!
Till, Lord, Thy gentle summons given,
I change earth's peace for that of heaven.

II. An Evening Hymn.

Alone! Yet never lonely,
For Thou, O Lord, art here.
With Thy still presence only,
I may not, cannot fear.
My guard, I need no other
Throughout night-watches long—
Not even is a mother
So tireless and so strong.

Lord Jesu, what shall harm me
In darkness or by day?
Why Death itself alarm me,
Since Thou wilt with me stay?
From Thee no power shall sever;
I sleep, Lord, on Thy breast.
And here, or hence forever,
I waken—to be blest!

III. Christian Unity.

Raise, raise our countless voices,
Church of the Living God!
One sacred name rejoices
All, bought by Jesu's blood.
Though faction's spirit plies us,
Though diverse forms we bear,
One blessed bond allies us,
One glorious cause and care.

Each by His love attended,
Each toward Him daily led;
Each by His arm defended
And of His bounty fed.
O, aid we all, the breaking
Of those blest Latter Days,
When earth and sky, awaking,
Shall sound one note—His praise!

1870.

Secrets Revealed to the Wayfarer.

BY MARY R. BALDWIN.

WE read Edwin Arnold's "Secret of Death" with a kind of expectancy born of a feeling half desire, half fear, to learn, if possible, something of that mysterious passage of the soul from the body, a passage which we have viewed through our human environments, but of which we confess to ourselves we know nothing.

We scan the brilliant sentences, and what do we find? The yearnings of the ages, the insistence of separate souls "Is there immortal life? Is there joy and peace after death? How shall I gain it?"

Passing along, the lines are full of pearls of thought in the richest setting, we read:

> "The body's death
> Kills not the soul! It hath its city still;
> Its palace, and its hidden proper life!
> Becoming self of self; set clear from sin,
> As the snake casts her slough; made free of flesh,
> Of ache, hunger, thirst, sorrow and death,
> Thenceforth desiring the desirable,
> And thinking ever what is good to think."

We follow on; the two questions which the ages have been sending up with hope or with despair, "Is there life beyond death? Is there life to be desired?" the verse has answered; there remains another, "How may I find this life?" If there is no answer to this, then the future life is valueless to mortals. But from the Sanscrit scroll the poet reads:

> "But whoso once perceiveth Him that is
> Without a name, unseen, impalpable,
> Bodiless, undiminished, unenlarged,
> To senses undeclared, without an end,
> Without beginning, timeless, higher than height,
> Deeper than depth! Lo! such an one is saved!
> Death hath not power upon him!"

As we meditate, it is as if we heard "Home, Sweet Home" played by a master, with variations. The genius of the composer may be apparent in his renderings here and there among the harmonies, keeping always near the theme; but how we are thrilled when the notes gather themselves about the key-note and we catch and hold again the old tune with all its associations, tender and strong, sad and joyful!

We study the side thoughts in this "Secret of Death;" we are charmed with the particular conceptions; but we seize the truth of a blessed immortality through a perception of the everlasting God. It is the simple truth to which we cling—the truth which in the Bible is set forth so clearly that the "wayfaring man though a fool may not err therein."

The old conceptions of the relation of the soul to eternity and to its God, veiled often with mysticism, so long as they were according to the highest light of the age, may become inspiring, in a sense, to the soul as well as to the intellect, but let us be thankful for the fuller and more adequate revelation of the soul's needs and of its higher relations through the life, death and resurrection of Christ our Saviour, who came to lift not alone the learned and the mighty, but the simple and the lowly also, and these may always hear the words: "As I live ye shall live also."

Have You a "Sunny Window?"

"THE sprouts of your bulbs are ever so much larger than ours," said Helen Loring to Mrs. Hammond, "and ours were planted first, too. I wonder what has made the difference?"

"Mine have the bright sun all the morning," replied Mrs. Hammond, "and you'd be astonished to find how much faster plants grow that have the benefit of a sunny window."

Plants are not the only things that sunshine, warmth and brightness help to grow. Mabel Hammond and Helen were quietly talking over various matters one afternoon not many days after the conversation with Mrs. Hammond. Mabel was wondering whether she might make an attempt in a new kind of work for her, questioning her ability, and the pros and cons, as we all will—scarcely daring to risk the incipient experiment.

"Do it," advised Helen. "Put that new little beginning into a sunny window; don't keep it in a cold north room; nor you nor I can tell to what it may grow, 'Tall oaks from little acorns,' Mabel."

How many a sudden good impulse, an indefinite premonition, "Oh! I believe I could do that," or "I wonder might I dare try," have been blasted just for the lack of the sunny window development to encourage, and even coax them to grow into stout and sturdy traits, blossoming and brightening lives.

All the lovely characteristics that charm us in others may be ours if we will only be watchful, and give each little aspiration and desire upward the same care and attention we do our plants. We know how much they add to the cheery aspect of our rooms during the winter, and as we tend them, shall we not take the lesson to ourselves and give it heed?

It is a duty that we owe ourselves personally, to take advantage of the "sunny windows."

We have just been studying the lesson about "Walking in the Light." Let us turn our faces, hearts, heads, hands, our very selves, toward and not from the light. "Verily, so shall we bear much fruit."

P. G.

Christmas Roses.

BY EMMA J. GRAY.

IN the cosy library of the old Hathorne home could be found, on the stormy morning of which we write, four young ladies. Two were ensconced in easy chairs drawn closely up to the blazing logs in the open fireplace. One was lying in restful way on the couch, whose colors made a pretty picture combined with her dainty morning dress. And yet another, the more sedate and thoughtful in appearance of the group, sat by the table, which was partly covered with flosses and chenilles of various colors that were being put in proper place by the busy fingers of her who sat there. All were discussing the reception given the night before at the house of the fashionable Mrs. Allyn. Much was said of the people there gathered, the music, and the dance; also the floral decorations, the palms and other plants, the ivy and the smilax, and numerous other trailing vines, the endless variety of flowers, and particularly of the masses of roses, alike rich in color and effective as decoration. The more thoughtful of the group of which we have written, said, "Did you ever think, girls, how numerous the species of roses are? and also that there is no variety of plants in which the limit of species is more difficult to define?" "Yes," was the reply. "And did you ever think how soothing and pleasing is the odor of most roses? It is now nearly three hundred years ago that Nur Mahal, the wife of the Emperor of Hindoostan, observed an oily substance floating on a vessel of rose water that had been distilled by the heat of the sun.

"The attar of rose is very fragrant; one drop will perfume a whole dressing bureau, and so expensive that an ounce will cost about one hundred dollars—nearly half a million of average roses being used for its production. Among the ancients the rose was sacred to Eros or Cupid, or Aphrodite or Venus; considered ever an emblem of joy, love and purity.

"The rose is indeed endless in variety. The sweet briar, which is everybody's favorite, is a native of Berlin, but grows wild through the States. Its delicate odor and pink color make the gathering of it ever a delight. The field rose is common in many parts of Britain, as well as of our own country, and is frequently trained on walls and trellises. The tube rose has been found in Europe for about three centuries, and is put to many uses here. The damask rose, so rich in color and general effect, is a native of Syria, while the brilliant yellow rose is a native of Germany. The musk rose comes to us from Africa and the south of Spain. Why girls, we could talk all day about roses, and then not begin to exhaust so beautiful a topic. Think, too, of their associations, for they are ever with us in the time of restful ease or in hours of joy and sorrow. Soon the Christmas bells will ring and the Christmas roses bring benediction to more than one heart."

Again the elder of the group spoke, saying: "It is so stormy, I am sure no one will interrupt us this morning, and so, girls, I will tell you a story of what has been a secret for a whole year—the story connected with those beautiful white roses which you each praised and wondered about last Christmas morning. You may remember a little dark-haired, brown-eyed girl called Myra, who used to ask in such a pleading tone if we would buy her pretty flowers as we walked to the spring the month we stopped at Richfield last summer, a year ago. Well, somehow I became much interested in that girl and found, through conversing with her, that she was an orphan, and cared for entirely by an aunt nearly helpless through age and rheumatism. While we were having the merry days there this old aunt died, and Myra was left alone. One morning sobbingly she told me this, and I bought all the flowers she had. She seemed very grateful but was very sad, and I, finding she had neither home nor protector, decided to care for her myself through the liberal supply of pocket money which is ever mine.

"Fearing there might be objection made to this by some one at home, I decided to keep it a secret. As for Myra, no one cared what became of her. So to this city I brought her, and in the home of our good seamstress found a home for her. There, after school hours are over, she is being taught to sew and help in various ways in this plain but Christian home. She was early taught to crochet, and has been able, also, at odd times to make worsted articles, which have been bought by our sewing school and given to the needy little ones who form part of our church poor. She is very industrious, and seems grateful for my kindness, as she calls it, is making good progress in school, and is much loved by those of whom she forms part of the household. Indeed, our seamstress says 'the child is an angel in her house.' Every Sunday-school hour you may see Myra's attentive, thoughtful face as she listens to her teacher's voice, and I feel assured that if her life is spared my own heart will ever sing for joy for whatever sacrifice for her sake I may have made or am making now.

"Some weeks before last Christmas she worked early and late, often beyond her strength, upon the worsted work of which I have spoken, and out of the money which she received from this saved enough to buy me those beautiful white roses which, in her own sweet way, she gave me last Christmas day. No jewel seemed as precious and full of purity and love as did they. I felt, too, she had chosen the flower best loved as her offering to me, for the rose is ever peerless and associated with One who has given to us all things beautiful to enjoy. How fitting, then, that Myra, whom I now think of as my Christmas rose, should have brought as her gift that whose every petal tells the story of the great heart of Him whose birthday is marked by the unfolding of the Christmas roses."

Magazines for the Little Folks.

AGAIN *Our Little Ones and The Nursery* is commended to those looking for something to please and instruct children of from five to ten years of age. Hardly one of the larger magazines for adults excels it in beauty of illustrations, while the prose and poetry which occupy its pages are just what the little folks need.

Once more *The Pansy* is heartily commended. It, too, is generously illustrated. The engravings are not as well executed as those in "Our Little Ones," but no magazine in this country has a corps of contributors understanding as well the wants and wishes of children of from seven to twelve years. Pansy (Mrs. Alden) herself has no superior in writing for young people. Faye Huntington has been a constant contributor for years. With these ladies are associated other writers of similar gifts.

The cost of these periodicals is moderate. No one will regret making a Christmas present of a year's subscription to one or both to a child or a group of children.

CHILDREN'S PORTFOLIO.

The Bear.

And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:....Thy servant slew both the lion and the bear:....The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee."—1 SAMUEL 17: 34, 36, 37.

WE opened our front door this morning to welcome a boy and a bear. They were standing, side by side, beneath the carriage entrance, or *porte-cochere*. The bear was muzzled, and fastened with a padlocked iron chain to the boy's waist. When they saw us the boy began to sing and the bear to dance on its hind feet. It sang, too, bear-fashion. The boy's clothes were all tattered and torn. No wonder! for the bear kept close to him, putting its fore paws on his shoulders and about his waist. I do hope that bear never seeks to hug him, or attempts to strike him with its long, sharp claws.

When the song and the dance had ended, the boy was asked whether he would like to sell his bear. He replied with a bright, pleasant smile, but very decidedly shook his head to signify "O, no!"

The bear was then directed to drop its fore paws on the ground and to follow its master, still chained to his waist and muzzled, down our carriage road, through the gateway, and up Mountain avenue to the village. There the boys and girls must have been preparing for school, or starting, or walking toward the schoolhouse, when the boy and bear appeared to sing and to dance for their entertainment. I know they were amused, but I hope they pitied the boy and treated him with politeness, which, you know, is "kindness kindly expressed." That bear, I am quite sure, was a brown bear, though its fur looked black. There are varieties of brown bears—some brown, some black, some gray, some yellow. They are about four feet long and two and a half feet high. When they attack a man, generally in self-defence, they rise on their hind feet and endeavor to draw him close to the breast that they may press him to death. They live in forests and feed on small animals, also fruits, vegetables and honey. They are easily tamed and can be taught various accomplishments, such as dancing, handling a gun, and going through a military drill. I would have liked to have seen this morning visitor of ours climb our big hickory tree (which we believe to be centuries old), and then descend, but the chain to which he was fastened was not nearly long enough to admit of such a performance. The boy was, we thought, an Italian. He must feel very much relieved whenever the bear is unfastened from his waist, and he is thus freed from the animal's paws.

There is another kind of bear, taught to perform by the jugglers of India, and easily tamed. It is called the sloth bear, because it resembles the sloth; and also the honey bear, because, I suppose, it is especially fond of honey, though it also enjoys fruits and the white ants with which that country abounds. It moves its lips about, I understand, somewhat after the manner of the chimpanzee, and has two teeth wanting which belong to other bears. These have forty-two. The honey bear has only forty. The Malayan bear decidedly prefers honey to any other kind of food, and with its long tongue, we are told, scoops out honey-combs from hollow trees.

The American black bear, found in our North American woods, has soft and shining fur of even texture, which is made up into robes, garments, and other articles for wear. The poet tells us:

"The fur that warms a monarch warmed a bear."

The black bear feeds almost entirely upon fruits. Our grizzly bear, living on the eastern slopes of the Rocky Mountains, is yellowish-brown; the fur is coarse. This is the strongest and most ferocious of all the bears, and is next to the Polar bear in size. It attacks the bison. The Polar bear is the largest-sized bear known. It is nearly nine feet long, and sometimes weighs sixteen hundred pounds. You know what beautiful white fur it has. It feeds on birds and fish and seals, and also on fruits and vegetables, like other bears, when these can be obtained. It is a great swimmer and diver, and the soles of its feet are covered with closely-set hairs so that it can stand and walk on slippery ice.

When that brown bear walked away from our house this morning, it did not walk on its toes as the lion did which I saw in Central Park. It walked just as we do, upon the soles of its feet.

The Hebrew word for bear is dob, meaning a rough, shaggy animal, as the Syrian bear is known to be. It changes its color with its growth. When a cub, it is dark brown; when nearly grown, light brown; when fully grown, cream colored; then lighter and lighter as the years go by, until the bear, when aged, is nearly white. It dwells in the mountainous parts of Syria. In summer it chooses some high peak for its abode, and feeds on vegetables and fruits. In colder weather it prefers animal food. Occasionally it descends into the valleys and plains in search of sheep and goats, as in the days when David watched his father's flock on the plains and hillsides of Bethlehem. This bear is now mostly found about the Lebanon range of mountains.

When David told King Saul that the Lord had delivered him out of the paw of the bear, the king well understood how great the deliverance was. The paw of the bear, like the paw of the lion, is a terrible weapon. A single blow could have stripped the entire skin, together with the hair, from David's head, or have wounded him fearfully in some other way. Each paw has five claws, and each claw has been compared to a chisel, so fearfully does it rend and tear away that part of the body which it strikes. A sudden blow of the paw would have thrown him down, and then the bear would have bitten him. Or, the bear could have raised itself on its hind feet and struck him with both paws, or drawn him closely to itself in a deadly embrace. From all these possible consequences the Lord delivered David. I believe it was with David as with Daniel. No manner of hurt was found upon him because he believed in his God, who is at all times to His people a very present help in trouble. In every time of need let us look to Him, as David did, to be "our refuge and our strength."

"His grace will not fail us, the hand of His love
Will feed us and lead us to pastures above."

You remember well that sad story of the two bears which came out of the woods near Bethel and tore the forty and two children who dared to insult the holy prophet Elisha. I do not know how old these children were—our Bible calls them "little children," or "young lads." In those days young men were sometimes called by these terms, as Isaac was when twenty-eight, and Joseph when thirty. Perhaps these children belonged to some school of idolatry at Jericho. There were schools of the prophets at Jericho, at Bethel, at Gilgal, and probably in other places, where young men were taught the truths which the prophets learned from God. Over these schools Elisha now presided, as his master Elijah had done until the majesty and power of God had been displayed in his wonderful translation to heaven. I think these words which the young people used, "Go up, thou bald head; go up, thou bald head!" expressed not only their contempt for Elisha and Elijah, but their entire unbelief in God and in His wonderful acts toward the children of men. In telling Elisha to follow his teacher heavenward, they also, I think, showed their contempt for that heavenly home which God has prepared for all who love Him. When those bears came forth from the wood, there was, therefore, no way of escape. David's Deliverer had forsaken them.

Dear boys and girls, this story contains a very solemn warning both for you and me. "With reverence and godly fear" let us put our trust in God. Let His holy name, His holy Book, His holy day, His holy sanctuary, His holy ministers be very dear to us, and let us keep in remembrance these Bible words: "The Lord is with you while ye be with him; and if ye seek him, he will be found of you, but if ye forsake him, he will forsake you."

When King Saul heard the story of the shepherd-boy's deliverance, he said unto David: "Go, and the Lord be with thee." The words were the very ones he wished to hear. To each of you, dear boys and girls, I send these blessed words: "The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up the light of his countenance upon thee, and give thee peace." E. S. C.

"For the King."

HE slowly came into the pastor's porch
And wiped his dusky brow, and sat him down
Like one who is a-weary, yet content.
He was a very poor and ancient man
Of that unlucky race which some men say
Were best swept altogether from the earth.
Then rose the gracious mother of the house,
And made him welcome, and in kindly tone
Said, "You are weary, brother; sit and rest."

Then with a smile that shone in his dark face
Like summer lightning in a dusky cloud,
He said, "I have been working for the King!"

His was a tiny farm—a bit of ground
Rift from the woodland, tilled with his own hand,
And yet the richest corner of the plot.
He set aside and planted it with roots,
Asking God's blessing on the kindly soil.

So all the summer long he tended it,
Kept down the weeds and stirred the mellow ground,
Till wind and rain and sun and nightly dew,
Mixed with God's blessing, had done all their part,
And prospered in the thing whereto they worked.
So then he dug the produce from the ground,
He and his aged wife, rejoicing much
Over the bounteous yield; and on his back
He bore it to his pastor's door and said,
"Take this and sell, and give the price to God!
'Tis His. I have been working for the King!"

I think the King will not refuse the gift,
But when at last He in His glory comes
With all His holy angels round His throne,
The Indian brother will receive award
Of "Well done, good and faithful servant! Thou
Hast faithful been in little, therefore now
Enter thou, friend, into thy Lord's great joy,
And in His house be ever with thy King."

—*Lucy Ellen Guernsey, in The Christian Weekly.*

A Little Gentleman.

THE very first snow of the season had come—just enough to slide on, without going in over your boots.

It was a sunny November day, and Ted and Mamie were out on the terrace, all ready for fun.

Mamie wore her blue hood and red mittens. Her eyes matched the hood, and her cheeks matched the mittens. She wanted the first slide down the terrace.

"Oh, please let me, Teddy!" she begged, in a happy flutter.

"No," said Ted; "I'm going to slide first 'cause I'm the oldest. 'Sides, it's my sled."

"Then you're a *mean* boy," said Mamie.

"Say much, and I'll slide all the time," answered Ted, coolly.

Wasn't it a pity that a quarrel should cloud the beautiful bright day? Mamma thought so. She had opened the window to get a handful of fresh snow, and she heard it all.

"Ted! Mamie!" she called, "I'm going to give Tony and Cleo a bath. Don't you want to see?"

They came, hanging back a little.

"Oh yes!" cried Mamie.

It was yet one of her delights to watch the new canaries bathe.

Ted didn't say anything; he didn't care much about such fun himself. But he looked on while mamma took off the cage-bottom and set the cage over a glass dish full of water on the oilcloth mat.

Tony hopped to the lowest perch with an eager flutter and dipped his yellow bill in the water. Then all at once he seemed to remember something. He looked up at Cleo.

"Chip! chip! chip!" said he.

Cleo understood. "Che-up!" she answered, softly.

Then down she came, and into the water she went, while Tony stood by and sang as if he meant to burst his little throat.

When Cleo had finished her bath he took his, scattering the water-drops like rain.

Mamma looked at Teddy. "What do you think of it?" she asked, with a twinkle.

"I think Tony's a little gentleman," answered Ted, promptly. "And I'm going to be one, too. You can slide first, Mamie."

"No, you can," said Mamie.

It was to see who *shouldn't* be first, this time! But Teddy conquered.—*Youth's Companion.*

Little Heads Together.

No. 1.

PRIMALS AND FINALS.

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_ * * * * _
_ * * * * _
_ * * * * _
_ * * * * _

1. A house of worship. 2. A writer. 3. Small. 4. A natural division of water. 5. A part of the United States.

Take the first and last letters of each of the required words in order to form the name of a city in one of our Southern States. NELLIE L.

No. 2.

PI.

Tra nad Catt.

Ceiltienglen dna oreyctus otn ylwsaa rea bcdeimon;
Netfo ni a denoow uehso a nlegdo moro ew nifd.

"ITTALIE."

No. 3.

DIAMOND.

1. In grumbles. 2. To ask earnestly. 3. Cries aloud. 4. Compacts. 5. An unpleasant sound. 6. Placed. 7. In grumbles. V.

Answers to Puzzles of November 17th.

No. 1.—1. Table, able, bale, lea, la, a. 2. Pelican, panicle, pi, lance, clean, clan, can, an, a.

No. 2.—Columbia Church, Herkimer Co., N. Y

No. 3.—
A I M S
I D O L
M O T E
S L E W

Correct answers from J. M. D., Lewis D. and Jennie Labagh.

The "Little Heads" will please direct puzzles and answers to COUSIN LOIS, at this office.

The Christmas Tree.

AS a matter of course, "Jo's Boys, and How They Turned Out" is to be hung on some thousands of Christmas trees. If not, some thousands of young and old people will be grievously disappointed. Jo's boys have grown old enough to prepare for college and to enter it, and, what is of more importance, old enough to make love, and Jo's girls talk now about George Eliot and Charlotte Brontë and have suitors, but they are the same charming group Miss Alcott introduced to us all in "Little Men." (Roberts Bros.)

As a companion to Miss Alcott, Mrs. Molesworth should be suspended, (we were about to say, hung up,) in the shape of "THE FOUR WINDS FARM," illustrated by Walter Crane the universal favorite. Some people say that the mantle of Mrs. Ewing has fallen upon Mrs. Molesworth. We are not altogether convinced of that, but we are positive that Four Winds Farm is no discredit to the author of that almost unique book, "The Adventures of Herr Baby;" and, by the way, it would not be amiss to hang Herr Baby also on the evergreen, especially if the desire is that all hands have a good time. (Macmillan & Co.)

THE INTERNATIONAL NEWS COMPANY are delivering the Christmas numbers of the Illustrated News, The Graphic, Holly Leaves, Father Christmas, Figaro, Yule Tide and The Queen. Each one, while crowded with pictures, is furnished with a large supplementary rich illustration, painted by a famous artist, and printed in oil colors. Last year the supply of some of these papers was exhausted a week before Christmas, and it is wise to call for them at once.

BOOKS RECEIVED.

E. P. Dutton & Co.: All Round the Clock. By Robert Ellice Mack. Illustrated by Harriett M. Bennett. In colors. 4to, pp. 64. $2; also,

Winter Songs and Sketches; Spring Songs and Sketches; Summer Songs and Sketches; Autumn Songs and Sketches. Four booklets. Paper covers decorated in colors. Illustrated in two colors. Square 16mo. About 32 pp. each. $1 each; also,

Christ at the Door of the Heart, and Other Sermons. By Morgan Dix, D.D. 12mo, pp. 357. $1.75; also,

Twenty Sermons. By Phillips Brooks, D.D. Fourth Series. 12mo, pp. 369. $1.75.

A. D. F. Randolph & Co.: Siam; or, The Heart of Farther India. By Mary Lovina Court. 12mo, pp. 399. $1.75: also,

The Evangelical Revival in the Eighteenth Century. By John Henry Overton. 12mo, pp. 208. 80 cents; also,

Home Life in Song with the Poets of To-Day. New and Enlarged Edition. Illustrated. 8vo, pp. 312. $1.25; also,

For Love's Sake. Poems of Faith and Comfort. By Margaret J. Preston. 16mo, pp. 143. $1.

White, Stokes & Allen: Familiar Birds and What the Poets Sing of Them. Illustrated by Fidelia Bridges. Edited by Susie Barstow Skelding. Quarto. pp. 134. $5; also,

Flowers from Dell and Bower. Poems Illustrated by Susie Barstow Skelding. Small quarto, pp. 128. $2.50; also,

The Lives of the Presidents. George Washington, and Ulysses S. Grant. 2 vols. By William O. Stoddard. With Portraits and Illustrations. 12mo, pp. 307 and 362. $1.25; also,

A Visit from Santa Claus. By Clement C. Moore. Illustrated by Virginia Gerson. 4to. $1; also,

Birds of Meadow and Grove. Illustrated by Fidelia Bridges. Edited by Susie Barstow Skelding. Bronze cover, decorated in colors, tied with ribbon. In box. $1; also in Ivorine Style, antique covers, ragged edges. $1.50; also,

Songsters of the Branches. Illustrated by Fidelia Bridges. Edited by Susie B. Skelding. Bronze cover, decorated in colors, tied with ribbon. $1; also,

Songs of Birds. Illustrated by Fidelia Bridges. Edited by Susie B. Skelding. Bronze cover, etc., as above. $1; also,

The Sun and Star Calendar. Shape of Silver Star, with border of gold and crimson bronze. Each month illustrated in colors. Tied with ribbon. $1.

George Routledge & Sons: A Apple Pie. By Kate Greenaway. Engraved and Printed by Edmund Evans. Quarto. $1 to $1.25; also,

Baby's Own Æsop. Illustrated by Walter Crane. Engraved and Printed by Evans. Pp. 56. $2; also,

Kate Greenaway's Almanac for 1887. Printed in colors. Hand-painted and embossed landscape design on cover. $1; also,

Routledge's Japanese Almanac for 1887. Japanese designs, printed in colors. Hand-painted and embossed covers. $1.

Historical Publication Co., 30 Lafayette Place, N. Y.: Magazine of American History, with Notes and Queries. Edited by Mrs. Martha J. Lamb. Vol. XVI. July-December, 1886. Illustrated. Quarto, pp. 606.

Dodd, Mead & Co.: Miss Corson's Practical American Cookery and Household Management. An Everyday Book for American Housekeepers, Giving the Most Acceptable Etiquette of American Hospitality, etc. By Miss Juliet Corson. 12mo, pp. 591.

John B. Alden: Hours with the Bible; or, The Scriptures in the Light of Modern Discovery and Knowledge. From Moses to Judges. By Cunningham Geikie, D.D. With Illustrations. Vol. II. 12mo, pp. 314. 60 cents.

Robert Carter & Bros.: The Gillettes. By the Author of the "Win and Wear Series." A set of six volumes Dick, the Captain; Nan, the Missionary; Jack, who Persevered; Bert, the Enterprising Boy; Babbette, or Faithfulness; Will, or Honesty. 16mo, pp. 200 each. Per set, $4.50.

A. C. Armstrong & Son: The New Princeton Review. Vol. II., 1886. July-September-November. 4to, pp. 460; also,

The Parables of Our Saviour Expounded and Illustrated. By William M. Taylor, D.D., LL.D. 8vo, pp. 445. $1.75.

Cassell & Co.: American Art. Illustrated by Twenty-five Plates, Executed by the Best American Etchers and Wood Engravers, from Paintings Selected from Public and Private Collections. With Text by S. R. Koehler. Folio, pp. 58. $15; also,

Actors and Actresses of Great Britain and the United States, from the Days of David Garrick to the Present Time. Edited by Brander Matthews and Laurence Hutton. Macready and Forrest, and their Contemporaries. 12mo, pp. 319. $1.50; also,

A Banker of Bankersville. A Novel. By Maurice Thompson. 12mo, pp. 323. $1.

Funk & Wagnalls: The Book of Revelation: An Exposition; Based on the Principles of Prof. Stuart's Commentary, and Designed to Familiarize those Principles to the Minds of Non-Professional Readers. By Israel P. Warren, D.D. 12mo, pp. 300. $1; also,

Itasca Itasca, and Other Stories. By Avery MacAlpine 12mo, pp. 294. $1.

UNBOUND BOOKS AND PAMPHLETS.

Saturday or Sunday: Which Should We Observe? By Rev. A. Rauschenbusch. Translated from the German by Prof. Franklin N. Jewett. 18mo, pp. 96. 10 cents. American Tract Society.

A Daughter of the People. A Novel. By Georgiana M. Craik (Mrs. A. W. May). (Harper's Franklin Square Library, No. 555.) 4to, pp. 67. 20 cents.

The Guilty River. A Novel. By Wilkie Collins. (Harper's Handy Series, No. 105.) 16mo, pp. 179. 25 cents.

Where to Throw Your Salt; or, "Healing the Springs." A Sermon by Rev. Thomas C. Easton, D.D., Delivered before the Essex County Bible Society in the North Reformed Church, Newark, November 10th, 1886.

The Twenty-first Annual Report of the Brooklyn Children's Aid Society, Presented November 6th, 1886. 12mo, pp. 56.

PERIODICALS.

November.—The Expositor.

December.—The Book Buyer, Outing, The Homiletic Review, The American Journal of Philology, The English Illustrated Magazine, Words and Weapons, Our Little Ones and The Nursery, The Century, The Gospel in All Lands, The Brooklyn Magazine, The Sidereal Messenger, Babyhood.

Boston to New York in 1825.

BEN: PERLEY POORE in his Reminiscences gives the following description of a stage route sixty years ago:

The old stage route between Boston and New York, before John Quincy Adams was President, passed through Worcester, Springfield, Hartford and Norwalk. Passengers paid ten dollars for a seat, and were fifty-six hours or more on the road. This gave way about 1825 to the steamboat line *via* Providence, which for five dollars carried passengers from Boston to New York in twenty-four hours.

Stage books for the Providence line were kept in Boston at offices in different parts of the city, where those wishing to go the next day registered their names. These names were collected and brought to the central stage office in the Marlboro' Hotel at ten o'clock each night, where they were arranged into stage loads, each made up from those residing in the same part of the city. At four o'clock in the morning a man started from the stage office in a chaise to go about and wake up the passengers, that the stage need not be kept waiting. The large brass door-knockers were vigorously plied, and sometimes quite a commotion was caused by "waking up the wrong passenger."

In due time the stage made its appearance, with its four spirited horses, and the baggage was put on. Trunks, which were diminutive in size compared with those now used, were put on the rack behind, securely strapped; valises and packages were consigned to the depths of a receptacle beneath the driver's seat, and bandboxes were put on the top. The back seat was generally given to ladies and elderly gentleman, while young men usually sought a seat on top of the stage by the side of the driver. When the passengers had been "picked up" the stages returned to the stage office, where the way-bills were perfected and handed to the drivers. As the Old South clock was striking five, whips were cracked, and the coaches started at the rate of ten miles an hour, stopping for breakfast at Timothy Gay's tavern in Dedham, where many of the passengers visited the bar to imbibe Holland gin and sugar-house molasses—a popular morning beverage.

Breakfast over, away the stages went over the good turnpike road at a rapid pace. . . . Providence was in due time reached, and the procession of stages whirled along the narrow street beneath the bluff, swaying heavily with the irregularities of the road. The steamboats lay at India Point, just below the town, where immense quantities of wood were piled up, for each boat consumed between thirty and forty cords on a trip through Long Island Sound.

The New Theology.

THE *Catholic World* makes this point against a second probation: "We would like to know how a disembodied soul is properly in a state of probation. Is not this life (the union of soul and body) the normal condition for moral action? The sin of Adam, which was the cause of the fall, and the actual sins of all men have been expiated by the sufferings of Jesus Christ in the flesh, because they are the sins of man, as man in the flesh. The work of redemption was consummated when the Son of God expired on the Cross; the glorified body of the Redeemer was on the third day reunited to His glorified soul, because it was fitting that the body should share in the glory of the soul, having been humiliated with the soul. But the resurrection of the Saviour was like what the resurrection of the just will be on the last day. Is it conceivable, then, that a man may depart this life in sin, leaving behind him a body of sin, and, after leaving this world, his soul by itself repent and on the last day be reunited to its body of sin? The whole man must repent, or the whole man cannot be saved For we must all be manifested before the judgment seat of Christ,' says St. Paul, 'that every one may receive the proper things of the body, according as he hath done, whether it be good or evil'—2 Cor. 5: 10."

The *Western Christian Advocate* objects to the so-called new theology in such terms as these: "Those who hope to conciliate the current skepticism by a restatement of theology are not reasoning well. The attacks of infidelity are not upon the nomenclature and formulas of theology, but upon theology itself. Men are not mistaken as to what theology is because of any antiquated forms in which it is stated; they understand full well what the Bible teaches; no great book is better understood; and the thing the skeptic dislikes is not the phraseology of the book, but what it teaches; his controversy is not with language, but with doctrines, and a restatement of them would not disarm his criticism nor quench his hatred, unless indeed the restatement should set forth new doctrines, and doctrines essentially unlike those which the churches now accept. Vital piety among the people of God is far more effective than any possible restatement of theology would be to correct the skepticism of the age, and make men believe the Bible. Butler's Analogy did some good in counteracting the coarse infidelity of the 18th century, but the Wesleyan revivals did more; and the same principle holds good still."

A Remarkable Work by a Remarkable Man.

THE *Canada Presbyterian* tells of a Scotchman who is carrying on a great and successful work in North China. He has devised a method of teaching the Chinese blind to read, which is so simple that a few weeks have sufficed to teach hitherto miserably neglected blind beggars to read with fluency.

The benefactor who has in such a wonderful sense opened the eyes of the blind is Mr. W. H. Murray, whose calling to mission work must be traced to an accident in a sawmill whereby he lost an arm, and so was disabled from following his original profession. He therefore sought and obtained employment as a rural letter-carrier in the neighborhood of Glasgow. He was subsequently employed by the National Bible Society of Scotland as a colporteur, and at this time his remarkable facility for languages attracted the notice of some of the directors. It was accordingly arranged that he should attend some classes at the college, though his studies were not allowed to interfere with his regular work. All day long, therefore, he travelled with his Bible wagon, went to bed at nine o'clock P.M., rose at three o'clock A.M., studied till it was time for his classes at eight and nine o'clock A.M., and then began again at a new day's work of bookselling.

Thus he worked steadily through the long, dreary winters in Glasgow, and in 1871 was sent to China.

Mr. Murray's definite work now, as in earlier days, is that of a colporteur of the National Bible Society of Scotland, whose daily endeavor it is to circulate the Scriptures among the millions who for centuries have held in deepest reverence the learned writings of Confucius and the voluminous sacred books of Buddha. The attempt to sell the foreign sacred books was at first attended with manifold discouragements; but perseverance has carried the day, and, thanks to a happy combination of patient gentleness with most resolute determination, Mr. Murray and his pony-cart now rank among the recognized "institutions" of the great capital; wherever there is a chance of effecting a sale, there he takes up his post, no matter at what inconvenience. At the gate of the Examination Hall he stands while the students from every corner of the empire come forth after their labors; and thus in one day about 700 volumes, each containing a Gospel and four epistles, are disposed of. Another day he takes his stand on the bridge at the entrance to the imperial city—the busiest place in Peking, where "all under heaven" pass and repass. Here in one day he sells upwards of 100 books, and knows that they will travel thence to Corea, Mongolia, and the remotest parts of China.

While working for the Society of Glasgow his interest was aroused by the blind who came to purchase books printed on Moon system; thereupon he took lessons in Professor Bell's system of visible speech, and also in Braille's system of reading and writing for the blind, by means of embossed dots. With patient ingenuity he then contrived so to combine the two systems that there seemed every reason to hope that henceforth this might be made accurately to represent the perplexing sounds of the Chinese language, and also to replace the bewildering multitude of Chinese characters.

God's Providence.

YES, for us through the long year glowing,
Old winter's face is a beacon fair;
Winter comes to our hearts, bestowing
Feast and frolic, and all things rare;
But what—ah, what of our friends in feather,
When, whirling round in the gusts that blow,
The flakes are falling for days together,
And the food of the birds lies hid below?

Shall we forget them, not once recalling
The thrush's lilt and the linnet's trill;
Are there no crumbs from our table falling,
Right welcome alms at the window-sill?
Nay, but we'll think of our friends in feather,
When the snow lies heaped round the bare tree's stem;
And we'll say for the rest, in the iron weather,
"Our Father is theirs and He feedeth them."

—*Frederick Langbridge, in The Quiver.*

Financial.

TUESDAY, DEC. 7.

WHEAT sold here yesterday for cash: No. 1 red at 93 cents; extra red 92; No. 2 red 89 3-4; No. 1 hard Duluth 95, and No. 2 corn at 48 cents. That is the best news we have had for some time. We hope wheat will go up to 90 cents in Chicago and $1 in New York, and remain there for some years. But as prices are and bid fair to become, they mean more money in the pockets of the farmers, and that means more goods purchased—home-made and imported. It means a silk dress and other new dresses for the farmer's wife and daughters, and a buggy for the son to go sparking in, and more weddings and wedding feasts, and the furnishing of new homes, and buying goods from the manufactures, and freights for railroads at remunerative rates, and more work for wage-earners, more demand for labor and general prosperity. Europe will profit by it, for America will buy more from Europe, and European farmers will get better prices for what they produce; and India and Australia and the whole world will be benefited, and the era of depression will pass away. The talk of the workingmen, as they call themselves, that their prosperity is general prosperity has very little in it. General prosperity the world over is dependent on the prosperity of the tillers of the soil. We hope the period of excessively low prices for food is nearing its end, not to return for a generation. Some exporters, backed by large European capital, will buy when prices are down and throw their holdings on the market when prices rise, in order to break the market, for it is to their interest to buy what they must have as low as possible. They have had their way for two or three years. We hope the market will rise in spite of them until wheat at this port shall command one dollar a bushel. The visible supply yesterday in the United States and Canada, east of the Pacific slope, as reported, showed a decrease of 14,557 bushels of wheat, an increase of 315,769 bushels of corn, and a decrease of 243,706 bushels of oats, notwithstanding the very free selling of Northwestern farmers for months past. The supply is only 2,562,836 bushels in excess of that of Dec. 5th of last year, when farmers were holding on to wheat. Quotations yesterday were: Wheat here 89 1-8, at Chicago 78 5-8; corn here 48 1-4, at Chicago 38; oats here 34 3 4, at Chicago 27. European stocks are low and markets steady. Provisions feel the influence of the rise and show an upward tendency.

Imports at this port last week were valued at $8,801,856, and exports at $6,045,201. For the year thus far imports at this port amounted to $397,555,204, against $353,796,953 to the same date last year, and exports to $292,824,425 against $280,112,745 last year. Exchange sold yesterday at $4.81 for 60-days bills and $4.84 for demand for sterling. The steamer arriving on Sunday brought $120,000 in French gold. The import since August now amounts to about $21,950,138.

The banks of this city last week increased loans $6,302,000, reduced their specie $1,725,800, gained in legal tenders $342,400 and in deposits $5,273,600, reduced the surplus of reserve $2,701,800, making it $6,165,950. The rate for money fluctuated from 5 per cent to 20 per cent, the usual rate on call being 6 per cent. Yesterday the rate was 6 per cent.

The Stock Exchange was very active and considerable speculation was indulged in. The sales were unusually large, and the week showed a rise in prices generally.

Cotton closed yesterday at: Dec. 9.38-40; Jan. 9.44-45; Feb. 9.54-55; March 9.64-65. The demand for hay and straw is moderate. Quotations yesterday were: Choice timothy 80 to 85 cents; No. 1, 75 to 80, clover mixed 60 to 65; long rye straw 60 to 70, oat 45 to 55.

The national debt, less cash in the Treasury, was reduced last month $3,005,249, but the interest bearing debt was reduced from $1,153,643,112 to $1,137,749,362. The three per cents are down to $71,154,250. The Secretary of the Treasury, in his annual report, indulges in some surprising remarks in regard to the legal tender notes, which he calls the unfunded debt. Not many people will agree with what he says.

An Acceptable Holiday Present.

A year's subscription to THE CHRISTIAN INTELLIGENCER. Send us the name of the person to whom you desire the paper sent, together with the $2.65 to pay for same, and we will forward to your address, postpaid, the handsome engraving of

Henry Wadsworth Longfellow

in his library at "Craigie House," Cambridge, Mass.

News of the Week.

(Continued from page seven.)

A Cabinet meeting was immediately held, after which the Ministers went to the Elysee Palace and tendered their resignations to President Grevy....Gen. Kaulbars takes a lunch with the Czar....King Milan, of Servia, will not receive the Bulgarian deputation....The jury bring in a verdict against General B. F. Butler for $16,537.50, the amount not accounted for when he ceased to be treasurer of the National Soldiers' Home....Mrs. J. W. Ryerss, of Philadelphia, bequeaths $70,000 to the Pennsylvania Society for the Prevention of Cruelty to Animals....Lady Colin's servants give testimony damaging to her moral character in the Campbell divorce case, London....Secretary of the Navy Whitney submits his annual report. He proposes broad plans for strengthening the navy....There is an electric street railway in successful operation in Scranton, Pa....Express messenger Fotheringham's bail is fixed at $20,000....Ex-Governor Benjamin Franklin Perry, of South Carolina, is dead.

MONDAY, 6.—A serious riot last night in Cork, Ireland. Policemen and citizens injured by bayonet thrusts; 23 persons treated at the hospitals for scalp wounds....The steamer "Umbria," Cunard line, refused to take aboard at Liverpool three mail-bags for New York....Captain Clinchy would not let Miss Fay give a spiritualistic seance in the Academy of Music last night....The McQuade jurors are under close guard....The snow gives the horse-cars trouble....Congress opens to-day....Secretary of the Interior Lamar renders his annual report.....General Booth, of Salvation Army fame, held two large meetings yesterday in Brooklyn.

TUESDAY, 7.—Congress opened yesterday with an unusually large attendance of members. President's message read....Paul Just, a German electrician, who has a gold medal for saving five lives at the burning of the *World* building in 1879, in this city, arrested on Monday in Chicago for stealing jewelry....Nicolas Twozzo, years ago a noted Italian bandit, a desperate character, fatally shot yesterday in a beer dive in this city....Snow continued to fall all day yesterday in Virginia and North Carolina; 26 inches fallen at Asheville, N. C....Many disasters to vessels along the coast since Sunday morning....Wm. C. Rhinelander, who shot lawyer John Drake two years ago in this city, arrested last evening at Matawan, N. J., for not paying his bills last summer at Asbury Park....The St. Nicholas Society of this city had its annual dinner last evening....M. Floquet offers to form a new French Ministry....British colonies summoned to a council for defence of British Empire....Heavy snowfall in Vienna. . Arabs capture Ghat, in the Sahara and massacre the garrison.

IN writing for anything advertised in the INTELLIGENCER, our readers will confer a favor by mentioning this paper.

The old and reliable firm of Messrs. H. P. Williams & Co., 250 Canal street, are displaying an enormous stock of white, gray and horse blankets at prices to suit all means. These goods were all bought before the great advance in wool, so that the popular prices at which they are now being sold cannot be duplicated this season. This firm also deal in comfortables, mattresses, spring beds, feathers, window shades, oilcloths matting, iron bedsteads, store and piano stools and housekeeping dry goods generally. While they do not claim to undersell others in the same branch of business as themselves, their well-known enterprise in buying up entire stocks of goods at the great auction sales enable them not only to sell strictly first-class goods at extremely low prices, but as in the case of their large blanket sale, at figures that are astonishingly low.

Important to Travellers.

When you visit New York stop at the Buckingham Hotel, Fifth Ave., kept on the European plan. Very centrally located for either transient or permanent guests; near the Grand Central Depot and quite accessible by either elevated or surface railroads, also by stages which pass the door every few minutes. This magnificent hotel is elegantly furnished and has splendid public parlors for ladies and gentlemen, smoking-rooms, billiard rooms, private dining-rooms, etc., etc. It has rooms varying in price from $1 per day upwards, also superior accommodations for families wishing to make either long or short stays. The restaurant is unsurpassed and the prices reasonable.

Our readers may find it of advantage to look into the special advertisement of the Western Farm Mortgage Co., of Lawrence, Kansas, to be found elsewhere in this paper. They offer three options for investors, which we believe will readily commend themselves to such as have capital to invest. This company is sagaciously managed by wise and faithful men, and is heartily endorsed by capitalists of national reputation. Many shrewd business men who are highly esteemed among us and have invested large amounts through this company speak in the most complimentary terms of the manner in which their interests have been handled. The capital stock fully paid is $250,000; assets $652,246.02, certainly a strong showing.

MARRIAGES.

EDDY—HITCHCOCK.—On Wednesday, Nov. 24, at the residence of the bride's parents, West Hoosick, Rensselaer Co., N. Y., by Rev. J. L. Southard, Mr. D. Webster Eddy to Miss Sarah C. Hitchcock.

GILLIS—CONRAD.—Dec. 1, by Rev. N. D. Williamson, near South Bend, Ind., Mr. Wm. A. Gillis and Miss Ella C. Conrad.

LAWSHE—VAN NESS.—At Newark, N. J., Nov. 6, by the Rev. J. A. Davis, Mr. D. T. Lawshe to Miss Mary Aurila, daughter of Sylvester Van Ness, all of Newark, N. J.

LEMON—LAWSHE.—At Newark, N. J., Dec. 1, by Rev. J. A. Davis, Mr. George R. Lemon to Miss Laura, daughter of Lewis H. Lawshe, Esq., all of Newark, N. J.

DEATHS.

Obituary notices five cents per line (nine words to the line). For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

MCFARLAND.—At South Bend, Ind., Nov. 27, Mr. Robert McFarland, of County Tyrone, Ireland, aged 45 years.

SEARLE.—At Somerville, N. J., Dec. 5, Frederick Southworth, son of Rev. J. P. Searle and Susie Bovey, aged 10 months and 25 days.

WOOD.—At Newark, N. J., Nov. 24, Mrs. Lilinore, daughter of the late John A. Roalefs and wife of Franklin J. Wood.

Notices and Acknowledgments.

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the extension year ended Dec. 1. O. P. Kingsbury, Treasurer, 150 Nassau street, New York.

THE CLASSIS OF SCHENECTADY will hold a Classical Missionary Convention on Thursday, Dec. 9th, in the Second Reformed Church of Schenectady. The sessions will begin at 2 o'clock and 7 o'clock P.M. In the afternoon there will be ten minute addresses by the members of Classis and others present. In the evening, it is expected, there will be addresses by Rev. Dr. Cobb, the Secretary of the Board of Foreign Missions, and by Rev. Dr. C. L. Wells [illegible].

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Sold by all Grocers, but *beware* of vile imitations. *PEARLINE* is manufactured only by

JAMES PYLE, NEW YORK.

Day and Night

During an acute attack of Bronchitis, a ceaseless tickling in the throat, and an exhausting, dry, hacking cough, afflict the sufferer. Sleep is banished, and great prostration follows. This disease is also attended with Hoarseness, and sometimes Loss of Voice. It is liable to become chronic, involve the lungs, and terminate fatally. Ayer's Cherry Pectoral affords speedy relief and cure in cases of Bronchitis. It controls the disposition to cough, and induces refreshing sleep.

I have been a practicing physician for twenty-four years, and, for the past twelve, have suffered from annual attacks of Bronchitis. After exhausting all the usual remedies

Without Relief,

I tried Ayer's Cherry Pectoral. It helped me immediately, and effected a speedy cure.—G. Stoveall, M. D., Carrollton, Miss.

Ayer's Cherry Pectoral is decidedly the best remedy, within my knowledge, for chronic Bronchitis, and all lung diseases. —M. A. Rust, M. D., South Paris, Me.

I was attacked, last winter, with a severe Cold, which, from exposure, grew worse and finally settled on my Lungs. By night sweats I was reduced almost to a skeleton. My Cough was incessant, and I frequently spit blood. My physician told me to give up business, or I would not live a month. After taking various remedies without relief, I was finally

Cured By Using

two bottles of Ayer's Cherry Pectoral. I am now in perfect health, and able to resume business, after having been pronounced incurable with Consumption.—S. P. Henderson, Saulsburgh, Penn.

For years I was in a decline. I had weak lungs, and suffered from Bronchitis and Catarrh. Ayer's Cherry Pectoral restored me to health, and I have been for a long time comparatively vigorous. In case of a sudden cold I always resort to the Pectoral, and find speedy relief.—Edward E. Curtis, Rutland, Vt.

Two years ago I suffered from a severe Bronchitis. The physician attending me became fearful that the disease would terminate in Pneumonia. After trying various medicines, without benefit, he finally prescribed Ayer's Cherry Pectoral, which relieved me at once. I continued to take this medicine a short time, and was cured. —Ernest Colton, Logansport, Ind.

Ayer's Cherry Pectoral,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price $1; six bottles, $5.

The Church.

The Puritan.

NARROW, 'tis true, yet deep and high;
His bounded vision climbed the sky;
Scant was the heaven above his head?
That straitened space he keenly read.

Not the far galaxy's expanse
Caught reaching thought or roving glance;
On some great stars he fixed his gaze,
By them he guided words and ways.

The walls that closed his nature round
Were mountains set in solid ground.
Convictions, rock-like, stern, assured,
No misty doubts, his view obscured.

To-day we wide may range, afar
May gaze, and boast a freer air,
Yet fail that clear and steady eye,
That faith which boldly climbs the sky.

--*Mrs. S. W. Weitzel, in The Congregationaliet.*

Break the Caste in the Churches.

ONE of the first things to be done in order to the evangelization of the cities is to break the caste that prevails in our churches. There are churches in all our large cities in which there can scarcely be found a single workingman or woman. There is literally no place for the poor in them.

I have in the last ten years conducted evangelistic meetings in as many different cities. In these meetings I have seen all classes mingling as freely as if they were political or secular gatherings. I have seen the millionaire banker and merchant sitting by the side of a hod-carrier, and singing from the same book, and his wife, arrayed in silk and sealskin, sitting beside a char-woman, and sharing her book with her; and they both have seemed to like it. This has been true when the meetings have been held in a rink, a music-hall, or a stately church. For the time being Christianity has held ascendancy over Churchanity. For four years I have preached the Gospel in the Academy of Music, in Brooklyn, on Sunday afternoons. It has usually been crowded to the roof with all classes, the rich and poor, the high and low—the majority of the audience being composed of workingmen and others who, for the most part, were non-church-goers. And yet I find it almost impossible to get any of that same class of people into my church. The same difficulty has been experienced by pastors and churches after the close of the evangelistic meetings referred to above. Now, why is this? It is because, in the one case (that of the evangelistic meeting and academy service), they were arranged and ordered with reference to the perfect equality of all before God. The poor man in rags and unshaven, the poor woman in the solitary dress she possessed, were met as cordially by the ushers and shown to a seat, the best one vacant at the time, as the rich man in his broadcloth, and the grand dame in her silks. But the moment these same people present themselves at the doors of our best churches they are met with cold courtesy, compelled to wait till the well-to-do pew-holder is seated, and then perhaps are shown seats near the door, under the gallery or under "my lord's" footstool. It is not to be denied that the man with the gold ring is more welcome and more courteously treated than the man in vile raiment at the door of the church. If we are ever to win back the poor to the Church and to Christ, our whole policy in this respect must be changed. Of course, this means revolution, but it must be done. Whenever we are willing to do it, we will be able to find out how it can be done. It can be done, and yet the family feeling of the church be preserved. What true Christian man or woman is not willing to sit on the pulpit step, if needs be, or on a camp chair in the aisle, if the church might be filled with an eager multitude coming to hear the words of life and salvation. I believe, if our large churches would free their houses and give them up to evangelistic services at night, letting their able pastors preach to the people, or calling an evangelistic associate to do so, and back up the service with hearty good will and personal work, every church in our cities would be crowded to the door, and the work of evangelization would go on uninterruptedly throughout the whole year.—*From a Paper read by Geo. F. Pentecost, D.D., before the Congregational Council at Chicago.*

WORLDLINESS.—At the Prophetic Conference held in Chicago Rev. Dr. Pierson said: "Our church life is honey-combed and undermined by worldliness. There is little if any practical separation. The bulk of professing Christians, if not wholly worldly, are worldly holy, At the door of this world's frivolties and gayeties they shuffle off their Christian character as easily as an Oriental guest his sandals, and mingle indiscriminately with those who bow at idol shrines of folly and fashion."

THE SUNDAY-SCHOOL.

For Christmas Presents.

SABBATH-SCHOOLS will be seeking books to give at the Christmas festival. The list below may assist in making a choice. The books named would be enjoyed also in the home, and nearly every one is worthy of a place in the Sabbath-school library.

Messrs. Robert Carter & Bros. publish:

BAB, AND WILL, two new volumes of "The Gillettes." Bab is for girls, Will for boys. The set, now completed, consists of six vols., which cost $4.50 in a box. Each volume holds a well-told, profitable story.

THE GUARDIAN ANGEL, by Emily Brodie, is a temperance story, a narrative of the oldest son of a good family, who starts on the drunkard's path, but is reclaimed by a sister's prayers and example, told in an effective way.

DICKIE'S ATTIC, by Catherine Shaw, in a strong way shows how a workman's wife became a means of blessing to the inmates of a London tenement-house to which her husband introduced her. The sufferings of two little waifs, used as beggars, are described with great power. The literary quality of the book is high, the printing and illustrations are in the best style.

NOT SO VERY LONG AGO, by the Author of "At All Times," etc., is a description by a child of a fair English home, enjoying Christmas nurture. The simplicity with which Katie relates her daily life gives both charm and power to the story. The contrast suggested with our American home life adds to the interest of the book.

MY PEARL, by Alida W. Graves, is written to commend the hallowing of the Lord's day—the pearl of days. Reasons for observing the Sabbath, answers to objections, the too strict and the too lax method of observance, are skilfully wrought into a very attractive story.

THE ROSES OF RINGWOOD, by Emma Marshall, is a pleasant English story of three girls, Rosalind, Rosamond, and Rose, the latter being a laborer's daughter and exposed to various trials. Characters well discriminated and descriptions excellent.

Phillips & Hunt publish:

A LITTLE SILVER TRUMPET, by L. T. Meade, is a tender, pathetic story of the lowest life in London,—the hero a lad who earns his bread by whistling in imitation of various birds, who has good impulses. The story will awake helpful sympathy for the lowest of the poor.

OUT OF THE BREAKERS, by Edward A. Rand, belongs to the "Up the Ladder" series, and depicts how a boy tried to do his duty day by day and helped, as well as advanced his own fortunes, in the effort.

The Presbyterian Board has recently issued:

MISS RUTH AND MISS SUSAN, by the late Helen E. Chapman, and THE FAIRFAX GIRLS, by Mrs. Nathaniel Conklin, both excellent. The first is a quiet record of peaceful village life, and is refreshing. The second is a powerful story, involving four young women of strong Christian sentiment, leading on to the scenes of courtship and marriage.

Lee & Shepard publish:

THE YOUNG WRECKERS, by Richard M. Bache, is not a book for the Sabbath-school library, but is a capital book for boys, describing the cruise of a New York boy in 1839 to Havana and Key West, and through the Florida Keys to save crews and cargoes of unfortunate vessels. The excellence of the story has caused the call for this third edition.

Home Readings.

LESSON 12. FOURTH QUARTER.

M. The Great Invitation.....Rev. 22 : 1-21.
T. The Saviour's Warning.....Matt. 7 : 13-27.
W. The Saviour's Call.....Matt. 11 : 20-30.
T. The Saviour's Assurance.....Matt. 12 : 35-50.
F. The Saviour's Threat.....Matt. 22 : 1-14.
S. The Saviour's Invitation.....Luke 12 : 32-44.
S. The Saviour's Appeal.....Isa. 55 : 1-13.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

Dec. 19th.—"*The Great Invitation.*"—*Rev.* 22: 8-21.

Golden Text.—"The grace of our Lord Jesus Christ be with you all. Amen."—REV. 22: 21.

CENTRAL TRUTH.—"Whosoever will, let him take of the water of life freely."—REV. 22: 17.

Introduction.

THE latter portion of the Book of Revelation is taken up with a series of descriptions representing the successive triumphs of Christ over His enemies, culminating in the terrors of the day of judgment. These descriptions are followed by a graphic representation of the glories of the New Jerusalem as the dwelling place of Jesus and His redeemed people. The prophecy probably ends with verse seven, and the remainder of the chapter contains the message of mercy with which the New Testament closes, in contrast with the curse which forms the last utterance of the Old Testament.

The Lesson.

I. JOHN AND THE ANGEL.—Vs. 8, 9.

V. 8.—"*I, John, saw these things and heard them.*" It is characteristic of all John's writings that he constantly refers to his own personal observation or experience as the ground of his testimony. "*I fell down to worship before the feet of the angel which shewed me these things.*" The revelation had produced such an impression upon the mind of the Apostle that he came to think of the angel as divine, and fell down in adoration at his feet.

V. 9.—"*See thou do it not.*" The angel could not be tempted to accept an honor which he knew belonged to God alone. "*For I am thy fellow-servant.*" Although widely separated from us by nature and experience of Divine care, yet the angels are associated with the redeemed in the great work of redemption, as the central part of God's great plan of government. "*Worship God.*" His wisdom, love and power, so clearly manifested in the wonders of this book, demand constant and hearty praise.

II. THE TIME IS AT HAND.—VS. 10-15.

V. 10.—"*Seal not the sayings of the prophecy of this book.*" Some of the prophets of the Old Testament had been commanded to seal up their writings because they referred to events that were still remote, but John is expressly commanded to leave the book unsealed, in order that men might immediately profit by its teachings. "*The time is at hand.*" If we regard the visions in this book as so many symbolic pictures, representing the conflict between Christ and the Prince of this world, then they have been realized more or less fully in every stage of the progress of the Christian Church in the world. Even while John lived that conflict was raging and Christ was winning glorious victories, but the full realization of these blessed hopes shall not be had until His triumph shall be complete.

V. 11.—"*He that is unjust let him be unjust still.*" This verse must be connected closely with the last clause of verse ten. It means that for every individual the time is at hand when character will be fixed and doom made irreversible. Our opportunities for change are few and fleeting, and should be eagerly prized and improved.

V. 12.—"*Behold, I come quickly.*" The actual reappearance of Christ is anticipated by men when their day of opportunity and probation ceases. At that time the future is as fully fixed as it can be at the day of judgment. "*My reward is with me.*" Jesus represents Himself as the great world-paymaster, settling accounts with every man, and giving rewards or punishments upon a basis of justice as well as grace. "*To give every man according as his work shall be.*" The idea that the general destiny of men is to be determined by an arbitrary method is effectually met by this clear statement, that a man's work determines his position before God. This does not preclude the work of grace in giving value to the works of human obedience.

V. 13.—"*I am Alpha and Omega.*" The successive clauses of this verse simply reiterate the statement contained in the first. Jesus here appropriates language in other places used by the Father, and so makes a final definite claim to eternal existence.

V. 14.—"*Blessed are they that do his commandments.*" "That wash their robes." (Rev.) It is thought that this alternative reading is more in accord with the scheme of grace, which magnifies the Saviour's work and minimizes the value of the Christian's works, but in view of the statement of verse twelve, the idea of blessedness following obedience seems legitimate and natural. "*That they may have right to the tree of life.*" The closing chapter of the Bible carries us back to the opening scenes in human history, and we see once more the tree of life, from which our sins had separated us, made accessible, and the Paradise lost by disobedience of man regained by the obedience of Christ.

V. 15.—"*Without are dogs,*" etc. No man will be excluded from heaven who has a character fit for heaven, but no one can attain to such a character without the blood and grace of Jesus Christ. "*Whoso ever loveth and maketh a lie.*" Not only deceivers, but those who willingly suffer themselves to be deceived, being blinded by the god of this world.

III. THE INVITATION.—VS. 16, 17.

V. 16.—"*I, Jesus, have sent mine angel to testify unto you these things in the churches.*" The angelic ministries in behalf of the heirs of salvation are greatly varied, but this work of revelation was one of chief importance. "*I am the root and offspring of David.*" This expression is Christ's own answer to the puzzling question which he put to the scribes, How can the Christ be both David's son and Lord? He the root from which David sprang, and the branch which has grown up out of the royal stem. "*The bright and morning star.*" The bringer in of a new and glorious day.

V. 17.—"*The spirit and the bride say, Come.*" It should be noted that the expressions in this verse are referred by many scholars to the welcome which the coming Jesus is to receive, but the ordinary interpretation of these words as a gracious invitation to sinners is the simpler and more reasonable. The spirit in the heart of hearers of the Word is saying, Come; the bride, the Church, through her many agencies is saying, Come. "*Let him that heareth say, Come.*" Individuals who have found the Lord are seeking out their brethren and friends, saying, Come, we have found the Christ. "*And let him that is athirst, Come.*" Lest any should say no man careth for my soul enough to give me an invitation, Jesus here extends to every sinner conscious of his need a warm and urgent entreaty to come. "*And whosoever will.*" This final clause embraces all that has preceded, and gives assurance of life to every one who is willing to have it.

III. THE CONCLUSION.—VS. 18-21.

Vs. 18, 19.—In these verses men are warned against

offering their own speculations as substitutes for or additions to God's Word. As originally spoken these warnings could refer only to the present Book of Revelation, but as in God's providence they have found their rightful place at the close of the entire Scripture, they aptly declare the completeness and sufficiency of the Word of God.

V. 20.—"*Surely I come quickly.*" The Lord is on His way; His stately steppings are to be heard among the nations; His victories are increasing every day, yet much remains to be done before He can see of the travail of His soul and be satisfied. "*Even so, come, Lord Jesus.*" This ought to be the earnest prayer of each follower of Jesus, but can we abide the day of His coming? are we ready to greet Him?

V. 21.—"*The grace of our Lord Jesus Christ be with you all.*" These closing words of God's message of salvation need no comment from us.

Lessons for To-day.

1. All who serve God are brethren.
2. God alone is to be worshipped.
3. Each day of life we are forming character and making destiny for ourselves.
4. We cannot be too much in earnest in doing right.
5. Our eternal state depends upon our daily living.
6. Have you accepted the great invitation?
7. Are you saying, Come, to those who thirst?
8. Are you ready to welcome Christ at His coming in power and glory?

How Billy Took His Lager.

"BOY BILLY" was the adopted son of Christian Zende, an honest German, who was much shocked one day at seeing the boy in a lager beer saloon, tossing off a foaming glass of beer. He bade the boy go home, but said nothing till evening. After tea Zende seated himself at the table, and placed before him a variety of queer things. Billy looked on with curiosity.

"Come here, Billy," said Christian Zende. "Why were you in the beer-shop to-day? Why do you drink beer, my boy?"

"O—O—because it's good," said Billy, boldly.

"No, Billy, it is not good to the mouth. I did never see so big faces as you did make. Billy, you think it will taste good by-and-by, and it looks like a man to drink, and so you drink. Now, Billy, if it is good, have it. I will not hinder you from what is good and manly, but drink it at home; take your drink pure, Billy, and let me pay for it. Come, my boy. You like beer. Well, open your mouth. I have all the beer stuff, pure from the shop. Come, open your mouth, and I will put it in."

Billy drew near, but kept his mouth close shut. Said Zende:

"Don't you make me mad, Billy. Open your mouth."

Thus exhorted, Billy opened his mouth, and Zende put a small bit of alum in it. Billy drew up his face. A bit of aloes followed. This was worse. Billy winced. The least morsel of red pepper now, from a knife point, made Billy howl.

"What, not like beer!" said Zende. "Open your mouth." A knife dipped in oil of turpentine made Billy cry.

"Open your mouth; the beer is not half made yet."

And Billy's tongue got the least dusting of lime, and potash, and saleratus. Billy now cried loudly. Then came a grain of licorice, hop pollen, and saltpetre.

"Look, Billy! Here is some arsenic and some strychnine which is used to kill rats!"

"I shall die! O—O—O—do you want to kill me, Father Zende?"

"Kill him! just by a little beer, all good and pure! He tells me he likes beer, and it is manly to drink it, and when I give him some he cries I kill him. Here is water. There is much water in beer."

Billy drank the water eagerly. Zende went on:

"There is much alcohol in beer. Here! open your mouth," and he dropped four drops of raw spirit carefully on his tongue. Billy went dancing about the room, and then ran for more water.

"Come here, the beer is not done, Billy," and, seizing him, he put the cork of an ammonia bottle to his lips, then a drop of honey, a taste of sugar, a drop of molasses, a drop of gall. "There, Billy! here is jalap, copperas, sulphuric acid, and nux vomica. Open your mouth."

"O, no, no!" said Billy. "Let me go. I hate beer.. I'll never drink any more! I'll never go in that shop again! O, let me go! I can't eat those things. My mouth tastes awful now. O, take them away, Father Zende!"

"Take them away! Take away good beer, when I have paid for it! My boy, you drank them fast enough to-day."

"O, they make me sick," said Billy.

"A man drinks all these bad things mixed up in water. He gets red in the face; he gets big in the body; he gets shaky in his hands; he gets weak in his eyes; he gets mean in his manners."

Billy was satisfied on the beer question.—*"Little Star," from the German.*

HAPPINESS is not dependent on what one has, but on one's estimate of what he has. "I look at what I have not, and think myself unhappy," says a wise thinker; "others look at what I have, and think me happy." Happiness is more likely to be found in the heart of one whom the world deems sore tried, than in the heart of one who seems favored above others. Happiness comes of a grateful trust in God, who has ordered lovingly and wisely all the lot of the trusting one.—*S. S. Times.*

A MOHAMMEDAN prince of Africa has written a letter to the English authorities begging them not to send liquor to his country.

New York City—The Experience of Mr. Hettrick.

THERE was a time in the history of New York when the whole provision business of the city centred in Washington and Fulton markets. These markets were queer old collections of tumble-down sheds, and to speak as mildly as possible, were not an ornament to the city. They have within a few years been rebuilt, and are now spacious and elegant. But much of the provision business has scattered itself around town among the stores of the green grocers, and a great deal of it has gone to certain new markets which have been built up town. One of the most elegant of these markets is the "Central," at Broadway and Forty-eighth street. For convenience, and for perfect cleanliness it is a model market. Passing through it we find among the butter and produce men Matthew Hettrick, Esq., one of the largest dealers in butter and cheese in the city. Mr. Hettrick has grown up in the business, and is thoroughly familiar with every detail of it.

Although Mr. Hettrick has long been a prosperous butter merchant, he was for many years severely annoyed with catarrh, bronchitis and dyspepsia. A combination like this is enough to make any man miserable.

To our New York correspondent, Mr. Hettrick gave an account of his diseases and his recovery.

"For twenty-five years I had a great deal of trouble with my head and throat. I had both catarrh and bronchitis, which were not only annoying, but very painful. I was treated by the regular doctors, and by specialists who give their whole attention to these diseases. But neither the regulars nor the specialists did me any lasting good. I must have inherited these diseases, for two brothers of mine also had them, and died of them. I am nearly sure that one of these brothers could have been saved, had he taken in time the remedy which has now restored me to health."

"And I may ask what that remedy is, Mr. Hettrick?"

"It is what they call Compound Oxygen. About a year ago I heard of this; I had seen it advertised. First, I sent to Philadelphia for it—the headquarters. Then I found they had an office here on Fifth avenue—No. 148, and I got a treatment or two there, together with a good deal of advice from the physician in charge. Did it do me good? Well, you see me now; you ought to have seen me before I took this Compound Oxygen. My catarrhal discharge was very profuse. My voice was hollow. I was suffering about equal distress from the catarrh and the bronchitis, and added to these was the distress of the dyspepsia. Every little cold I caught would make me worse. I am exposed to a great deal here in the market, where I spend much of my time. There are draughts in all directions, and in raw weather, when doors are constantly opening and shutting, it is enough to give a well man consumption or pneumonia.

"Three days after I began to inhale Compound Oxygen my voice became better, and I was much encouraged by seeing that there was a chance for me to mend, generally. I was surprised and gladdened to see how soon the Oxygen did its work on the catarrh. It was not a mere drying up of the discharges. That I had had before, by the aid of some of the specialists; but let me tell you what a man needs who has catarrh. He wants all the organs of his head and throat put in such healthy condition that the discharges don't come. That is what Compound Oxygen did for me. I can't account for it except on the theory that this remedy strengthened and built up my whole system. It certainly helped me out of all these three troubles together, and at about the same time—catarrh, bronchitis, dyspepsia. My recovery was steady; I was gaining all the time. Sometime, if I caught cold, I would lose a little, but I always gained more than I lost, and so I went on until I got to where you see me now."

"Well, Mr. Hettrick, you now look like a perfectly well man."

"That is exactly what I am, abating only a little for wear and tear, and considering what I endured for so many years. Once in a while I find I have a little catarrh left, and sometimes I feel a little inconvenience from an attack of indigestion. But these things are trifles compared with what I used to suffer. My general health is very good. I can stand all the duties of my business. I can bear exposure to the weather. I eat pretty much what other folks eat, and I have a fair appetite; and I think people who see me would not take me for a man who had been sick."

A remedy which can thus drive out such a three-fold combination of twenty-five-year-old disorder, as catarrh, bronchitis and dyspepsia is something of which every invalid ought to know. Compound Oxygen works such wonders that all people, sick or well, should read the interesting little brochure about it which is published and mailed free of charge by Drs. Starkey & Palen, 1529 Arch street, Philadelphia. Also, several other works on chronic diseases.

Horsford's Acid Phosphate
In General Debility.

Dr. E. W. HILL, Glens Falls, N. Y., says: "I have used it in cases of nervous and general debility, and always with success. I consider it an excellent remedy for atonic dyspepsia, or any low state of the system."

Rheumatism

We doubt if there is, or can be, a specific remedy for rheumatism; but thousands who have suffered its pains have been greatly benefited by Hood's Sarsaparilla. If you have failed to find relief, try this great remedy.

"I was afflicted with rheumatism twenty years. Previous to 1883 I found no relief, but grew worse, and at one time was almost helpless. Hood's Sarsaparilla did me more good than all the other medicine I ever had." H. T. BALCOM, Shirley Village, Mass.

"I had rheumatism three years, and got no relief till I took Hood's Sarsaparilla. It has done great things for me. I recommend it to others." LEWIS BURBANK, Biddeford, Me.

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the *combination* of remedial agents; 2d, the *proportion;* 3d, the *process* of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Made only by C. I. HOOD & CO., Lowell, Mass.

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Cough Balsam,
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A predigested, non-irritating, easily assimilated food indicated in all weak and inflamed conditions of the digestive organs, either in infants or adults.

☞ It has been the positive means of saving many lives, having been successful in hundreds of cases where other prepared foods failed.

The Most Nourishing, Most Palatable, Most Economical, of all Prepared Foods.

150 *MEALS for an Infant for* $1.00.

Easily Prepared. At Druggists, 25c., 50c., $1.

☞ A valuable pamphlet on "The Nutrition of Infants and Invalids," sent free on application.

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CHIMES AND PEALS for CHURCHES, &c.
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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
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WE WANT YOU! a live energetic man or woman needing profitable employment to represent us in every county. Salary $75 per month and expenses, or a large commission on sales if preferred. Goods staple. Every one buys. Outfit and particulars Free. STANDARD SILVERWARE CO., BOSTON, MASS.

Mother's Face.

THREE little boys talked together
One sunny summer day.
And I leaned out of the window
To hear what they had to say.

"The prettiest thing I ever saw,"
One of the little boys said,
"Was a bird in grandpa's garden,
All black and white and red."

"The prettiest thing I ever saw."
Said the second little lad,
"Was a pony at the circus—
I wanted him awful bad."

"I think," said the third little fellow,
With a grave and gentle grace,
"That the prettiest thing in all the world
Is just my mother's face."

Lost in Sight of Home.

A FEW months ago, during one of the severe storms that visited Colorado, a young man perished in sight of home. In his bewilderment he passed and repassed his own cottage, to lie down and die almost in range with the "light in the window" which his young wife had placed there to guide him home. All alone she watched the long night through, listening in vain for the footsteps that would come no more; for, long before the morning dawned, the icy touch of Death had forever stilled that warm, loving heart. The sad death was made still sadder by the fact that he was lost in sight of home. How many wanderers from the Father's house are lost in sight of home, in the full glare of the Gospel light! They have the open Bible, overflowing with its calls and promises, the faithful warnings from the sacred desk, the manifestations of God's providence, all tending to direct their steps heavenward, and yet from all these they turn away, waiting for the more convenient season, and are lost at last in sight of the many mansions.—*Forward.*

The Infidel Judge.

LET us go to our friends and talk with them about Christ. Let us pray for them that they may be converted. If we work in this spirit, instead of a few thousands, tens of thousands will be converted. Let us cry out day and night, "O God, save my unconverted son; O God, save my unconverted wife; O God, save my children."

Coming out of the daily prayer-meeting in one of our Western cities, a few years ago, a lady asked me to go down and see her husband.

I took out my memorandum book to write the name, but when I heard who it was I said: "I cannot beat him in argument."

"Oh," said she, "he has got enough of that. Go and ask him to come to the Saviour." I went to the office where the judge was doing business and introduced myself to him. After I had told him what I had come for, he said I had come on a foolish errand. I said: "Judge, I am no match for you in argument; there is one favor I will ask of you, and that is, that when you are converted you will let me know." He laughed at me and said: "When I am converted I will let you kuow," with a good deal of sarcasm. A year and a half after he said to me:

"I come to-day to tell you that I have been converted; and I'll tell you all about it. One night, when my wife and children went out to meeting, I began to think: 'Suppose my wife and children *are* right, that they are on their way to heaven and I to hell, and that I shall be away from them through the ages?' My second thought was: 'You believe God created you; He is able to teach you. All is dark beyond the grave; cannot He give me light? Yes.' The next thought was: 'Why don't you ask Him?' I was too proud to go down on my knees, so I prayed, 'O God, teach me.' Things began to get very dark. I went to bed and pretended to sleep. My wife prayed, and I knew that she was praying for me. I kept crying, 'O God, teach me.' I changed my prayer: 'O God, take away this burden.' The next day I went without my breakfast, gave my clerks a holiday, closed my office doors and cried: 'O God, for Christ's sake take away this load of guilt.' My trouble rolled away. I asked was this conversion. While thinking of going to ask a minister, a passage came to my mind that my mother taught me when a boy, that, if we believe what we ask, God will grant it. I met my wife in the hallway and said: 'My dear, I have been converted.' She could not believe it, though she had been praying for me twenty-one years."

That man afterward went up to Springfield, and there told the senators and legislators with whom he had associated for years how he had been converted and converted.—*D. L. Moody.*

A CORRESPONDENT of the *Weekly Tribune* says that the offensive smell often noticed in cistern water may be easily remedied by simply throwing into it a quart of warm water in which two ounces of saltpetre have been dissolved. The dose should be repeated about once in three months.

Send the INTELLIGENCER for one year to some friend as a present, and on receipt of $2.65 to pay for same we will present *you* with a copy of Hollyer's beautiful steel-line engraving of

Henry Wadsworth Longfellow,

about which John G. Whittier, the Poet, says: "I think the picture accurate and finely executed, recalling the Poet and his pleasant surroundings to all who have seen him in the Library of the Craigie House."

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113 Fulton Street, and 58 Ann Street,
Just east of Broadway, near William Street.
COME IN, REST, AND PRAY.
Stop 5, 10, 15 or 20 minutes, or the hour, as your time permits.

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PIMPLES removed and the Skin made smooth by using Juniper Tar Soap, manufactured by Caswell, Hazard & Co., New York.
Sold by druggists.

Publisher's Department

THOSE who preach, lecture, declaim or sing, will and *do* find Hale's Honey of Horehound and Tar the speediest restorative of the voice in cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all Druggists at 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

A Great Reward

will be secured by those who write to Hallett & Co., Portland, Maine. Full information will be sent you, free, about work that you can do and live at home, wherever you are situated, that will pay you from $5 to $25 and upwards a day. A number have earned over $50 in a day. Capital not needed; Hallett & Co. will start you. Both sexes; all ages. The chance of a lifetime. All is new. Now is the time. Fortunes are absolutely sure for the workers.

An Unequalled Nutritive,

for infants and invalids, is the celebrated Lactated Food. It is composed of pure sugar of milk, the principal element of mother's milk, and the nutritive principles of wheat and oats, rendered soluble by the action of genuine barley malt. It is thoroughly cooked, and easily assimilated by the weakest stomach. Physicians recommend it as the best. Sold by druggists everywhere. Three sizes: 25c., 50c., and $1.00. It gives more for less money than any other food.

Rheumatism

Usually settles in the back or limbs, and often so completely overpowers its victims that all business and labor have to be abandoned. Our readers should remember that Hood's Sarsaparilla is not recommended as a positive specific for rheumatism; its proprietors doubt if there is, or can be, such a remedy. But many people who were most severely afflicted state that they have been positively cured by Hood's Sarsaparilla. The disease is often the result of impure blood—hence the power of this great medicine over it. Its success in many severe cases justifies us in recommending its use to all sufferers from rheumatism. 100 Doses One Dollar.

No other remedy is so reliable, in cases of sudden colds, or coughs, or for any and all derangements of the throat and lungs, as Ayer's Cherry Pectoral. This wonderful medicine affords great relief in consumption, even in the advanced stages of that disease.

Catarrh is a very prevalent and exceedingly disagreeable disease; liable, if neglected, to develop into serious consumption. Hood's Sarsaparilla, acting through the blood, reaches every part of the system, effecting a radical and permanent cure of catarrh. 100 doses $1.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by David W. Lewis & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is 5 ₩ cent; Flour, Grain, etc., 2½ ₩ cent.
Marking-plates furnished when desired.

NEW YORK, December 4, 1886.

BUTTER.—Receipts for the week, 28,316 pks.; exports, 625 pks.

Elgin butter (and that means in this market any butter up to the Elgin standard of quality), is ready sale here at about 30c. Fresh Western imitation creamery or ladle-packed butter, clean flavored stock, is quite in demand at 20a22c. Low grade Western, ranging from 10a15c., is selling well. There are some creameries in Connecticut and Massachusetts sending fine fresh butter here which sells well, and it is wonderful how much these States are doing in fine winter butter considering the resources at their command. These fresh last week's makes come and go from hand to mouth, but the body of the stock on the market is held summer and fall butter, which is kept and carried and parcelled out for winter trade. The holders of this stock have perishable property to deal with, of most delicate constitution, odorous, volatile flavors representing perhaps half its value, and in cases capable of a fall off of 50a75 ₩ cent. It is natural, therefore, that the market nerves (so to speak), of such a delicate valve should be as quick and as sensitive as are the qualities of the product they represent. The feelers of the butter merchant must always be out. He gauges value by the freshness of his product, and is more or less fresh and impulsive in his market movements. As soon as sales halt or stop anxiety begins, and even though there be a good long winter ahead, he must take into account the thousands of cows and tens of thousands of busy fingers every morning and evening pulling down on the butter market. This week on the body of stock sales have halted and prices on held stock are more or less irregular. There has been no strong, steady current of sales to register prices, and at the close they are as various as are holders' views on the situation. We quote:

Fancy fresh creamery, Elgin	29	@30
Fresh creamery, State	24	@27
Fancy dairy (selections)	25	@27
N. Y. State dairies entire, good to fine	22	@24
do do common to fair	16	@20
do creamery firkins	20	@23
Western creamery, early makes	15	@20
Butter, poor to common	10	@15

CHEESE.—Receipts for the week, 32,043 boxes; exports, 9,116 pks.

The cheese market has more than for a number of years had its own field to itself. The skimmed cheese nuisance during the summer was quite generally abated, and even this fall quite a portion of the butter creameries sent their skim milk where it would do the most good—back to the farm instead of putting it into skim cheese to an extent which would clog and clutter up the regular cheese trade, and the benefit of this course has been apparent here. The market closes strong where it is, with 12½c. for fine white Septembers, and perhaps 12¾a 13c. asked for fancy colored cheese. We quote:

Factory, colored, full cream, finest	—	@12¾
do white, do do	—	@12½
do good to fine do do	11½	@12
do night milk skims	10	@11
do skims	3	@ 9

No Opium in Piso's Cure for Consumption. Cures where other remedies fail. 25c.

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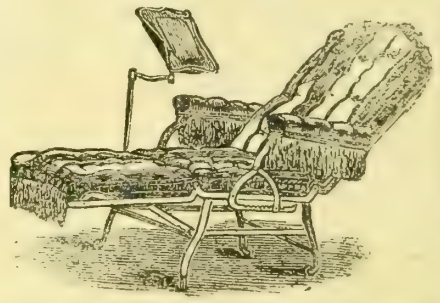

Also, Comfort Folding Mantle Beds and Cribs.
PRICE $11, $12, $13.
Send for circular.
112 West 14th Street, - - New York.

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WITH PORTRAIT OF MAURICE OF NASSAU,
AND CONTAINING
An article in memory of Doctor James Anderson; a sketch of the late Rev. Abraham Thompson; a discourse by James W. Gerard on Anabaptists and Quakers; a paper on the Dutch and the Iroquois, by Rev. Dr. Ch. H. Hall; Holland's Hospitality in Olden Times; The Straw Hat, a painting by Rembrant; The Holland Society of New York, and Leyden's last celebration; Letters containing suggestions to the same Society; a sketch of the Ritzemas, by Rev. Wm. Hall; full proceedings of the Bi-centennial of Hackensack's Reformed Church; the latest news from Holland and her Colonies, etc., etc.
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India Shawls
like diamonds are a good investment when you buy them at a fraction of the cost of production. There is nothing more elegant for a present to a bride or a gift for Christmas.
We have a surplus which we are selling for the time being as follows:

$500.	Shawls	for	$275.
300.	"	"	150.
200.	"	"	100.
175.	"	"	85.
100.	"	"	50.
75.	"	"	45.

India Decca Shawls,

$50.	Shawls	for	$28.
45.	"	"	25.
40.	"	"	20.
35.	"	"	18.

India Chudda Shawls,

$30.	Long Shawls	for		$20.
18.	"	"	"	12.
12.	"	"	"	8.
16.	Square	"	"	12.
12.	"	"	"	8.
8.	"	"	"	5.

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Broadway & 20th St., New York.

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JAMES M'CREERY & CO.
offer on a separate counter a great variety of Dress Patterns in very desirable colors and fabrics, prices from $1.50 to $7.50 per pattern; also a quantity of remnants and odd lengths of Imported Dress Goods at less than half their value.
Ladies desiring Dress Patterns for Christmas Gifts should avail themselves of this opportunity.
James M'Creery & Co.,
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FOR GAS. **BAILEY'S** COMPOUND Light-Spreading **Silver-Plated** CORRUGATED GLASS **REFLECTORS!** A wonderful invention for *LIGHTING* **Churches,** Halls, &c. Handsome designs. Satisfaction guaranteed. Catalogue & price list free.
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PARKER'S HAIR BALSAM
the popular favorite for dressing the hair. Restoring color when gray, and preventing Dandruff. It cleanses the scalp, stops the hair falling, and is sure to please.
50c. and $1.00 at Druggists.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

The Christian Intelligencer.

Een-dracht maakt macht.

VOL. LVII.—NO. 50.
WHOLE NO. 2942.

NEW-YORK, WEDNESDAY, DECEMBER 15, 1886.

$2.65 A YEAR IN ADVANCE.
NO. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D.
Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

THE ADVERTISING columns of the INTELLIGENCER for a few weeks past have contained a very full list of the books of various kinds published for the holidays, and will be found helpful by those desiring books for presents. The descriptions on the book page have been made carefully and conscientiously, accuracy having been especially aimed at. If those of our readers who have found these advertisements and reviews helpful will kindly mention the fact to the publishers when making their purchases, they will render us an important service.

HOSPITAL SATURDAY AND SUNDAY in this city fall always on the last Sunday of the year and the Saturday preceding it. Then collections are taken for the hospitals, of which the Association represents twenty-seven. Last year the various collections amounted to $46,085.38, an advance of $9,542.63 upon those of the previous year, and of $3,022.64 upon those of 1883. The religious organizations of the city gave about $30,000 of the receipts. The Association, which receives and pays out what is contributed, with propriety requests that the gifts this year be undesignated, on the ground that the distribution made by it is upon the basis of the *free work* performed by the hospitals. The chief design of the collections being to meet the expenses of the charitable work done by these necessary institutions, it seems most wise to leave the proportionate distribution of what may be given to those who know accurately how much of that work each hospital is doing. The Association is worthy of confidence, the end it seeks to attain commends itself to every citizen and deserves a very liberal support. The hospitals really need more than twice as much as they receive from the Hospital Saturday and Sunday collections.

ARCHBISHOP CORRIGAN refused to allow the funeral of the late ex-Judge Alker to take place in the Cathedral in this city. The ex-Judge was one of the Managers of the House of Refuge, the institution which the Romanists have so long endeavored to convert into a Papistical school, an effort with which the Judge had no sympathy and which he refused to promote. Therefore, the Archbishop decides not only that this funeral shall not be held in the Cathedral, but that no Romanist holding an official position in the House of Refuge shall ever be honored after death with a funeral from the Cathedral. Besides, the Archbishop has reprimanded, not to say warned, Dr. McGlynn, the popular pastor of St. Stephen's Church in this city, on account of his open adherence to the notions of Henry George in regard to property. It was said that Father McGlynn had been ordered to Rome to explain his conduct to the Pope, but that seems to be an anticipation of what may occur. The Archbishop, in his declaration against the theories of the socialists, quoted the language of a Papal encyclical in support of his position—language, as it no doubt seemed to many, of very doubtful interpretation, leaving an excellent opportunity for the Pope to explain it to mean something differing widely from what it seems to mean. Such dubious utterances from the Papacy on practical questions have often been resorted to, to gain time and ascertain which is to be the winning side. But the Archbishop quoted the Pope as condemning the theory of Mr. George, and the Archbishop is no near the Cardinal that he speaks as the highest authority in this large and important diocese. To be sure, if a strong opposition to the Archbishop's declaration should be developed, the Cardinal is in reserve, to step in and modify the pastoral to such an extent as may be necessary in order to allay a discontent that might lead to a disruption or tend to weaken the power of the hierarchy.

The Archbishop is criticized by some as transcending his authority and by others for unwise action. But the Archbishop is right, and it is to say that that these lines are written. He is making a legitimate application of the principles on which the Roman hierarchy is founded, and is simply a faithful servant of his Church. The principles are wrong, are an unwarranted assumption of authority, and are to be opposed to the utmost by every lover of liberty, justice and true progress; but they are the principles of the Roman Church. The Archbishop is simply doing his duty, simply maintaining courageously the discipline of his Church, and in these easy-going days it is impossible not to admire a man who has pluck enough to do what he has solemnly engaged to do, although it is very unpopular. He is exhibiting also to the community the real character of Romanism. Everybody can see what a despotism the hierarchy is, and a great many people will recoil from it.

EUROPEAN ARMIES.—Europe is uneasy under apprehensions of war. The German Government asks for an increase of the army in view of the preparations of other powers, and the French administration insists upon additions to the troops of the Republic. Besides, there presentatives of European powers have recently been visiting the manufactories of arms in the United States, it is supposed to make contracts for rifles and ammunition. At such a time inquiry is made into the military strength of the nations, and it is found that Great Britain maintains a regular army of 198,000 men, Russia an army of 3,000,000, while Germany and France are each so organized as to be able to put into the field not far from 2,000,000 of men. Russia maintains her army and navy at an annual cost of $230,512,500, France at a cost of $168,653,915, Great Britain, $155,603,775, Germany, $113,123,745, and Austria, $67,069,975. This expenditure represents enormous forces. The people are heavily burdened to maintain these peace establishments, while war would add immensely to the tax on their resources. The Crimean war increased European national debts by thousands of millions, and a conflict between the larger and more destructive forces of to-day would be likely to augment the national burdens to a degree that would lead to revolution.

CURIOSITIES OF UNBELIEF.—In the *Tribune's* notice of Frothingham's "Life of W. H. Channing" we find an amusing statement of one of Mr. Channing's vagaries. When happily settled over a Unitarian congregation in Cincinnati, he after three years "declared that he could no longer preach a gospel in which he had ceased to believe, so he resigned and returned to Cambridge. His people, whose liberality in matters of belief must have surpassed even his own, appear to have thought his change of views no disqualification, and besought him to remain on any terms, 'even as has been wittily said, offering to pay him no salary.' A member of the society being asked afterward why Mr. Channing left, declared that he never knew; 'he thought it was because the minister was of opinion that Jesus Christ did not understand his own religion.' This was much nearer the truth than Mr. Frothingham is disposed to admit. Mr. Channing believed that Christ, under the influence of powerful excitement and the impression of Jewish associations, held exaggerated and erroneous views of his own mission. He claimed the power to work miracles because his love for man was so intense that he wished to work them, and he mistook this impulse of beneficence for the supernatural gift. His followers were too deeply moved by his goodness to be accurate reporters of his acts. The gospels, therefore, were not to be trusted. Christ was not what He was reputed to be. Christianity was not a divine institution. There was no revelation from heaven and no divinely established Church."

Mr. Channing was not the first, nor will he be the last, of those who think that they understand Christ's religion better than He did Himself. They remind one of the Saviour's thanksgiving that God had hid these things from the wise and prudent, and revealed them unto babes. Some men know too much for the Lord Jesus to teach them anything.

The Records of Crime.

THE daily reports of criminal acts in the newspapers, revolting as they are, have their uses. They are a revelation of the moral character of a considerable part of the population. They indicate a general ungodliness and moral degradation. No social rank is exempt. Cruel, vile, monstrous deeds are committed by men and women, who have been carefully educated in the best schools, have been reared in comfortable homes or even in refined domestic and social circles, as well as by those who have lived all their lives among the ignorant, depraved, profane and polluted. The crimes recorded are also of the most brutal and shocking character, and in cruelty, sensuality and utter fiendishness have not been surpassed among savages or pagans in any age. The guilt of these crimes is aggravated by the fact that they are perpetrated in the light of the highest and purest morality and at a time and in places when and where charity and love are exhibited in a degree and to an extent never before equalled. In close neighborhood to patient, self-sacrificing and lovely deeds of heaven-born charity, deeds utterly shameless, absolutely regardless of the rights and happiness of others, and thoroughly diabolical, occur. Despotic and heartless feudal barons were not more cruel to the weak and unprotected, to rivals and opponents, than are the men of evil deeds, exposed to the light in the daily journals.

These reported crimes are also the last fruits of a preceding moral decline and are also the blossom and fruit of opinions, of low moral codes, of a course of conduct prevailing among a large class. No one suddenly becomes most base. The man at last guilty of a shocking crime has been treading the downward road probably for years. The daring criminal is also the representative of a class who, by natural timidity or by circumstances specially restraining, are withheld from extreme offences, but who are as wicked and vile as they dare to be and at heart are thoroughly corrupt. The prevalence of known crime as an indication of the extent of unknown iniquity awakens deep anxiety.

Day after day vile and cruel, dishonest, unrighteous and brutal deeds are reported from every quarter of the land. Only by an effort can one overcome the power of such disclosures and records to harden the heart, to destroy moral sensibilities, and to create a desire for such recitals of human degradation. Pope wrote truly in his famous lines:

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

But there are those who, in a large degree, look upon this moral pollution and brutality as the perfectly holy God does, to whom it is more and more abhorrent, and in whom a desire to rescue men from the bondage of sin waxes stronger and stronger. All Christian men and women should strive for such a disposition, until they are moved by a mighty impulse to engage in an earnest, resolute, persistent endeavor to deliver men from the power of Satan and to lift them out of the corruption in which they are sinking. Besides, more should be made of righteousness in the churches. The holiness of God, His majesty, the perfect righteousness of His government, the certainty and the fearfulness of the Divine punishment of sin, should be faithfully declared. "Stand in awe, and sin not," should be heard in no uncertain tones from every pulpit. There is need of a brave and determined endeavor to create a God-fearing people. It is not to be denied that the fear of God, so often insisted on in the Word of God, so constantly present in all the best days of the Church, remains now in but a few hearts in the Church and has almost ceased to be a motive among men not in the Church. The mercy of God has been declared as though it were the only Divine attribute. "God is love" is heralded and is carried on the wings of every wind, but how seldom are sinful men told that the God on whom they are dependent, who rules over them, who will decide their eternal state, is "glorious in holiness."

The people of the United States to-day are in great need of a declaration of the wages of sin, of the infinite perfection of God, of such a presentation of the Divine nature as will produce the fear of the Lord, and of the certainty of the punishment of sin. This land to-day needs that its pulpits shall *make God great.*

Moreover, this is no time to indulge in religious speculations, to waste time and delay effort while considering what is possibly possible, or for misty, hazy, indefinite announcements of religious truth. The reports of crime in the daily journals call for the most hearty and direct endeavors to teach men their responsibility before God for the deeds done in the body, and for the most resolute efforts to rescue an evil and perishing generation.

"Old Colony" Papers.

Pontius Pilate.

II.

THE next procedure of this feeble-minded man is a symbolic act, which a Jew would readily understand. He took water and washed his hands before the multitude, declaring, "I am innocent of the blood of this just person, See ye to it." I wonder if Pilate really thought that "water could wash off blood," that "the hands could cleanse the heart," or that the claim of irresponsibility would transfer the guilt to others. How little that darkened heathen realized, that this very blood which he was about to shed could alone remove the stain of its own shedding!

But the people—into whom the devil would seem to have entered as completely as into the Samaritan swine, to drive them on to destruction—were as ready to take the consequences as he was to shake them off. And their wild cry went up into the ears of the Lord God of Sabbaoth, "His blood be upon us and on our children!" The answer to that mad and murderous prayer was read erelong by the lurid light of their burning Temple, and echoed through the world in the crash of their city, and in the shrieks and groans of the million and a quarter who perished from fire and sword and starvation during that most awful of sieges. We read the lengthened answer to this day, after 1850 years, in a nation peeled and scattered, judicially blinded, and followed by the odium and proscription of mankind.

But little recked the Roman of all this. He takes his seat in the portable tribunal from which judgments were officially promulgated, and pronounces his sentence. The full demands of Caiaphas and his bloodthirsty crew are conceded, and in Pilate's person the Roman Empire bows its pride and power to a clamorous mob of Jews. They even got, in addition, the terms which he had offered. For he scourged Jesus, as well as delivered Him to be crucified.

He might at least have spared the majestic sufferer the wanton insults of his own soldiers. But when the heart has once crucified its own manhood and sense of justice, it is not likely to make a very stout resistance to a further wrong. There was only one lower step of meanness for him, and this was to turn Jesus into the common hall and suffer the pretorian band of coarse and cruel men to strip Him, put on Him a robe of mock sovereignty, press down upon His forehead a sharp crown of thorns, and then bow the knee before him in derision of his claim to a royalty which Pilate well knew they utterly misunderstood. He had, moreover, seen enough of his prisoner to realize that He was not one to be jeered at and pushed about by a brutal soldiery, and how much more keenly such treatment would cut than the lash. I can forgive Him for everything sooner than for this. I cannot think that, coward as he was, he a Roman officer was afraid to refuse his men an idle gratification. I can only understand such gratuitous injustice on the supposition that his mean nature was tempted to humiliate one whose superiority he felt, or that in his restless and self-reproachful mood he instinctively sought to wreak his feelings upon the most defenceless object at hand.

But this wanton insult of an unresisting and majestically silent victim soon wearied the men, and wrought its own reaction in the vacillating mind of the Governor, and he essayed a final effort to move the people. Pitiful spectacle of feebleness and irresolution! A judge, whose sentence has scarcely gone out of his lips, begging the mob, as if it were a court of appeal, to annul it for him and permit him to be just! He brings forth Jesus in His purple rags, with His bleeding brows and lacerated form and the soldiers' spittle on His face and person, hoping to excite their compassion. He says—not as at another time mockingly, "Behold your King," but—"Behold the Man," your suffering fellow-creature, your outraged countryman! Will not this suffice? But the same inhuman cry rose the louder as the prey was kept from their fangs, "Crucify Him, crucify Him! We have a law, and by our law He ought to die because He made Himself the Son of God." They have grown so bold as to no longer care to misstate the real ground of Jesus' condemnation by the Sanhedrim.

Pilate's ear catches that word, "Son of God." Vague recollections of Roman mythology concerning incarnate deities, the mysterious dream of his wife, and the strange power which his prisoner's words and bearing have gained over his mind, combine to awaken a new and nameless terror. His superstition is aroused, and he goes into the Judgment hall to ask Jesus bluntly, "Whence art thou?" But no reply is elicited.

Pilate's mind seems now made up to release Him, so impressed is he by the man and by all the circumstances of that exciting hour. And possibly he would have found some way of doing so, but for a voice which speaks out from the crowd and is taken up by the multitude: "If thou let this man go, *thou art not Cæsar's friend!*" The wily priest has taken the measure of his man, and the people have learned their lesson well. At that significant word, all better feelings, all religious terrors, vanish. The man, the judge, the superstitious pagan give place to the politician, the placeman, the poltroon. Nothing must endanger in the slightest degree his reputation for zeal in behalf of that dread and suspicious despot, whose favor is to him the breath of life. The fate of Jesus is sealed. "The sentence no longer sticks in his throat, Let Him be crucified!"

He has only spirit enough to indulge in the paltry revenge of nailing over the cross a placard containing the words, "King of the Jews," and refusing to accede to the priests' remonstrance that he should alter it so as to read, "He called Himself the King of the Jews." He also takes a spiteful pleasure in annoying them by giving up the body to Joseph and Nicodemus, instead of having it consigned to the common burial-ground of criminals, and gives a sullen and snappish answer to the demand of the Sanhedrim for a guard of soldiers at the grave.

Thus much, and no more, the Scripture tells us of this miserable man. Beyond his connection with the death scene of the Redeemer, he is as insignificant in the eyes of Inspiration as the veriest clown who shouted himself hoarse in the crowd before his doors. It may be of interest, however, to know that the very evil which he dreaded finally befell him. On the complaint of some Samaritans he was sent to Rome by the Governor of Syria, and there deposed from office. After a fruitless endeavor to regain the Imperial favor he died by his own hand, "wearied with misfortunes." There is a striking legend that he "sought to hide his sorrows on the mountain by the Lake of Lucerne, now called Mount Pilatus, and after spending years in its recesses, in remorse and despair rather than penitence, he plunged into the dismal lake which occupies it summit." And according to popular belief "a form is often seen to emerge from the gloomy waters and go through the action of washing its hands; and when it has done so, dark clouds of mist gather around the bosom of the infernal lake (as it is called) and wrap the whole of the upper part of the mountain in darkness, presaging tempest and hurricane." Who but must fear that this superstitious myth is too true an allegory of the unwashed guilt which many waters cannot cleanse, and of the blackness of darkness to which the Lord hath "reserved the unjust?"

The key to Pilate's character is found in the skeptical inquiry, "What is truth?" His was the creed of the agnostic and the materialist: I believe only what I see; Let us eat and drink, for to-morrow we die. This soulless creed made him a selfish and slavish trimmer, a moral coward, afraid of Tiberius, afraid of Caiaphas, afraid of the mob, afraid to do right because it is right, and hence unreliable in any of those crises where principle comes in collision with personal or political expediency. There can be no moral firmness where there is not an underpinning of vital faith in God, and in the things that are unseen and eternal.

It is worth while to add, that if you want the basest and most cruel acts performed, you will find the most likely tool not in the man who is esteemed the most brutal and ruffianly, but in the morally weak and selfish man, of however respectable standing or good repute.

It is worth while, also, to admire the way in which the Omnipotent makes use of worldly and wicked men. Pilate cared only for himself and his career. God made him a main-spoke in that living wheel of His Providence, which brought about redemption for mankind.

F. N. ZABRISKIE.

PRINCETON, N. J., December 1st, 1886.

A Christmas Carol.

HARK! the merry Christmas bells!
How their gladsome ringing
Once again their story tells
Of the angels singing
O'er the fields of Bethlehem,
In the early dawning,
When they chanted "peace on earth"
On that Christmas morning.

Chorus.—Ringing, ringing, merry Christmas bells.
Joyful is the story
Which your music tells.

Tells us of the wise men, led
To the infant lowly,
Slumbering in a manger bed,
Yet the High and Holy.
From those Eastern lands afar
Precious gifts they brought Him:
In the sky a glittering star
Pointed as they sought Him.

Chorus.

Down through ages passed away
Comes to us the pleasure
Which the Christmas bells to-day
Ring in joyful measure.
We may catch the angels' song
In the starry heaven,
When the Babe, the Virgin born,
Unto us was given.

Chorus.

So we chant the glorious hymn
Angel voices taught us:
Peace on earth, good will to men,"
Christ our Lord hath brought us.
Once a child in manger laid,
Now the Prince of Glory!
Fill the air, oh, Christmas bells
With the wondrous story.

Ringing, ringing, merry Christmas bells;
Joyful is the story
Which your music tells.

—*M. N. M., in The Sheltering Arms.*

Prof. Briggs on Messianic Prophecy.

THIS new volume from the press of the Scribners' bears fresh testimony to the learning and ability of its accomplished author. The subject he treats is one that has often been handled before, but never with so much force and originality. The book is the outcome of long, patient and independent study, and every page bears the marks of the writer's individuality. It is no small matter to grasp the leading theme of the Old Testament, pursue it through its whole extent, digest all the details, arrange them in a scientific system, and fortify each step by appeal to the original. This Dr. Briggs has done with very great success, and his book will be heartily welcomed as an

important contribution to the literature of the subject, and one that no student can afford to neglect. It is particularly helpful and stimulating in its perception of the fact that the Messianic idea pervades the whole volume of the older Scripture, and is the underlying thought of history and psalm and prophecy, so that without resorting to forced or mechanical interpretations, one can yet find definite references to Him who was to come in places where the careless reader would scarcely expect to see them. The author, in citing the sacred words, often uses the Revised Version, to which he pays a handsome compliment in the preface, but whenever it seemed to be required makes a new rendering of his own, which, it need not be said, is always worthy of attention. A great deal of criticism is scattered over the pages, oftentimes acute and novel, and usually expressed with great plainness, so that one is at no loss to perceive its meaning and the grounds upon which it rests. In this respect the book will be gratifying to all students of the Word.

But with all the varied excellencies of the work, there are some very serious drawbacks. One of these is the author's method of dealing with the Hebrew text. In more than fifty places he rejects the Massoretic reading, and resorts to that suggested by one or more of the various ancient versions. Sometimes, too, he maintains that passages have been omitted which should be supplied, and again, that there are spurious additions which have crept in from the margin, and should be dropped. Often these criticisms have been prompted by the author's theory of Hebrew versification, which most scholars consider fantastic in the extreme. The 40th Psalm and the 69th he chooses to consider as one, and accordingly prints them in his own fashion, first, twelve verses of the fortieth, then thirty-three verses of the sixty-ninth, then the last five verses of the fortieth, while the three concluding verses of the sixty-ninth are coolly dropped as "a later liturgical addition, not properly belonging to the Psalm." For this arbitrary dealing we think that there is no excuse. For while the two lyrics have the same general subject and character, they are distinguished by the fact that one contains imprecations upon the foes of the sufferer, and the other does not. To say, as many critics do, that the two have a common origin is one thing, but to combine them into a single whole with transpositions and omissions is quite another. It is taking an intolerable liberty with the text. An additional instance of this kind of dealing is seen in the case of Psalm 144. The last four verses are detached from the rest, and set adrift like an orphan to find a resting place where they can. Not the shadow of a reason is given for thus injuriously mutilating what is indeed a composite psalm, but nevertheless one that has a complete unity as it stands.

Another unfortunate feature of Dr. Briggs's work is its dismemberment of various books of the Bible. It appears that he firmly believes in the Pseudo-Isaiah, or "the great unnamed," as he calls him after the fashion of Ewald. This does not mean simply that the last twenty-six chapters of Isaiah are the production of a writer in the exilic period, but it cuts a deep gash into the former part of the book, denying that chapters 13 and 14, 24–27, 34 and 35 are from the pen of the man who lived in the eighth century, B. C. This we think subverts the whole hypothesis. Nothing can be more clear than that the original editor or collector of the book, be he who he may, considered all these writings (chaps. 1–39,) as the product of the same author, and he certainly had a better opportunity to know the truth than those who lived twenty centuries after him. Dr. Briggs gives as the reasons for holding these portions to be the production of exilic writers, (1.) their historical position, (2.) their style, (3.) their theology, (4.) their depending upon Zephaniah, Jeremiah and other prophets, (p. 294). The last three of these are mere matters of opinion or taste, upon which no valid conclusion is possible. The first one, as conceived by the school of Kuenen, rests upon the impossibility of the supernatural, but, as given by Dr. Briggs, rests upon the assumption that prophecy must arise out of the circumstances of the time, that the historical position of the prophet must be the basis of his prediction, for this alone makes the prediction useful to his contemporaries. Isaiah lived in the Assyrian period, and what had he to do with the Babylonians? To this it may be answered that the embassy of Merodach-Baladau, stated in chapter 39, shows that Babylon was well known in Hezekiah's day; that the last words of Jacob, (Gen. 49,) the Blessing of Moses, (Deut. 33,) and the final utterances of Balaam, show that prophetic inspiration may easily overlook centuries; and that the burden of the second part of Isaiah is not nearly so much the deliverance from Babylon as it is the fulfilment of the Messianic idea in the change of dispensations—a point which was just as interesting and relevant in the eighth century before Christ as it was at any time during the exile. It may be said, moreover, that there are in the second part of Isaiah references to the day of atonement, (c. 58,) to the offering of sacrifices, oblations and incense, (43, 66,) to oppressions of one class by another, (58,) and to various forms of idol worship on hill-tops and under green trees, and to the sacrificing of children in clefts of the rocks, (57,) which are wholly unsuitable to the situation of the people in exile, and naturally presuppose that the persons spoken of are still in their own land, where all these things could and did take place.

As to the anonymous author, Dr. Briggs says, (p. 292,) "It was not likely that he could safely attach his name to his predictions, or that they could be circulated in public during the period of the Babylonian supremacy." But if so, why did not the same reason operate in regard to Jeremiah, whose announcement of Babylon's downfall was just as clear and positive as Isaiah's? Again, as has been well said, that a writer, confessedly of the highest genius, living at a most critical juncture and producing such a splendid and effective series of prophecies, should have left them without so much as a trace of his own personality about them "is a phenomenon of literary history compared with which the mystery of Junius is as nothing."

The book of Zechariah is broken into three parts. The first eight chapters are assigned to him, the next three are ascribed to a prophet living in the time of Hezekiah, while the last three are said to be post-exilic, but by another and later writer than Zechariah. Here again the argument is from the historical situation of the prophecy. Yet the claim is simply absurd. "No explanation of the whole section (9:1–10:17) is possible, if it be not gained from the history of Alexander the Great," as even a free-thinking critic has said. But if so, then the prophecy has no application whatever to Judah in Hezekiah's time, but has a very direct bearing upon the returned exiles, who might well fear for their temple lest it should be destroyed by the sweeping conqueror. As for the arguments based upon style and language, and upon theological conception, they are so frail and tenuous as to need no consideration.

Dr. Briggs's zeal for his theory of Hebrew poetry leads him into several violations of sense and taste. For example, at the close of the brilliant 55th chapter of Isaiah, the Massoretic accentuation gives what we find in the common version, "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing." But we are told, in defiance of the parallelism, that this should be read:

> "And be led forth with peace to the mountains,
> And the hills will break forth before you," etc.

A note tells us that "the mountains are the mountains of Israel;" but this is not self-evident, is not sustained by any usage, and turns poetry into prose. So in Ps. 93, according to the Massoretes, we read, (R. V.):

> "Thy testimonies are very sure:
> Holiness becometh thine house,
> O Lord, forevermore."

But the new theory of rhythm gives us this awkward and obscure and tasteless result (p. 449):

> "Thy testimonies are very sure, at thy house.
> Holiness is becoming, Jahveh, for length of days."

The last line suggests what is a great disfiguration of the whole book, viz., the substitution of *Jahveh* for *Jehovah* throughout. The objections to this disagreeable pedantry are (1.) That no man knows or can know certainly what vowels were originally attached to the consonants of the incommunicable Divine name; (2.) that the modern transliteration makes an uncouth word, very hard for most persons to pronounce, and (3.) that *Jehovah* is now an accepted English word, as it has been for centuries, and that the full meaning of the Divine name can just as well be given in connection with this form as it can be with any other. To introduce *Jahveh* into a popular work is nothing but a miserable affectation of preciseness.

Occasionally the author's endeavor at fidelity of translation leads him to very strange utterances, as (p. 247) "For that day is greater than any like it;" (p. 264) "They will be enthroned on a throne for thee;" (p. 331) "Let not the well keep guard over me with its mouth;" (p. 323) "Saying, 'Roll on Jahveh; let him deliver him.'" In another place (p. 441) he changes the common version of a phrase in Zech. 8:22, *to pray before* (put in the Revised Version *to intreat the favor of*) into the words *to court the face of*; which is not only obscure but unwarrantable, for the literal meaning of the compound phrase is *to stroke the face, i. e.*, to court, to entreat or to pray; and *face*, having been already expressed in the verb, should not appear separately. In the well-known passage (Isa. 52:15), "So shall he sprinkle many nations," the author adopts the modern rendering, *startle* instead of *sprinkle*, assigning as one reason for it that the entire piece does not touch upon the work of the priest or of purification, but deals with the sufferer as an offering for the redemption of His people. Yet admitting this, the blood of redemption was sprinkled upon and before the mercy-seat, and not only could but did represent the cleansing of guilt. Such sprinkling, therefore, is as much in place in the account of our Lord's vicarious suffering as it is anywhere else.

Dr. Briggs says that he sees no valid objection to the use of fiction in Scripture as pointing the lesson of fidelity to God, (p. 412), and then adds: "Indeed, we have an example of such fiction in Esther." If this were so, it would be an impossible task to explain the origin of the Jewish festival of Purim.

In the introductory chapters the author is justly severe upon those who confound prophecy with prediction and lay undue stress upon the correspondence of single, isolated particulars with what was merely the drapery of the inspired man's utterance; but it may well be questioned whether he does not err as widely on the other side, as when he affirms (p. 23) that the internal character of a prophecy is the only test of its genuineness, or insists (pp. 58, 59,) that a conditional element inheres necessarily in all prediction. His positions here seem to us alike to oppose the express words of Scripture (Isaiah 46:9–11; 48:3–6), and to unsettle the foundations of faith.

But notwithstanding all these shortcomings, the book is a very valuable one, showing large insight into the scope and connection of the older Scriptures, and furnishing an unusually clear and comprehensive view of the doctrine of the Messiah in all its relations. It should be added that the book is well printed and has two very satisfactory indexes.

T. W. Chambers.

The Land.

Mr Cyrus Elder has frequently given off-hand talks on political economy in the Cambria Scientific Institute of Johnston, Pa. The town is a centre of iron industry and he, therefore, has had before him a competent critical audience. He has discussed the labor problem, among other topics, and the platforms on which Socialists and labor organizations rest. His talks have been published in a book and are distinguished by marked independence and originality, while exhibiting a thorough acquaintance with the subjects handled. Among other topics the assertions of Mr. George and his sympathizers in regard to land were taken up, and points made which will bear examination. The *American* gives the following outline of the position of Mr. Elder on this matter:

"There are no original and indestructible powers of fertility in the soil." As to all its productive properties, land is made by labor. The earth is simply the raw material of a machine which man must fashion for use, and he must be perpetually remaking it. Agriculture is an endless struggle with nature, in which the original elements of fertility in the soil count for but little in helpfulness; they are more than counterbalanced by the adverse forces which go along with them—the formidable and numerous elements which must be encountered in subduing the richest soils, a labor which is nowhere fully accomplished. The history of the conquest of land in the United States discloses the largest courage, the hardest toil, and such thrift and vigor as have been displayed in no other industry. The same qualities put forth in any other work would have won much larger wealth; and nobody needs to be in want of land, or of anything else, who possesses and will use them.

"To talk about land as if it were a free gift of nature, which, like light and air, should belong to everybody and might be used by anybody, is nonsense. The cultivated land of the country has cost in labor, over and above its returns, more than it would sell for, if the labor is rated upon the basis of wages in other industries. The right of ownership of land in this country has, within our own observation and memory, its origin in labor expended upon the land, which gives as complete and just a title as there can be to anything."

It can be easily proved that land to the very large majority of its owners has been only a savings bank, and is worth to-day no more than has been expended on it. In a few instances, which are exceptions, a very limited area of land has been made especially valuable by its relation to the industry of the community, or to that of one or many nations. Mr. George's wild theory is simply an advocacy of wholesale robbery.

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable.

Notes from Philadelphia.

PHILADELPHIA was founded in the days of William Penn and the Friends. They were benevolent and tolerant, and now Presbyterianism, Episcopacy and Baptist congregationalism flourish under their ancient ægis. It is said that the late Rev. Dr. George Washington Bethune, of blessed memory, went to Philadelphia with this inscription on his banner, "One new Dutch Reformed Church in Philadelphia every year." Fifty years have passed, and the Philadelphians have five Dutch churches instead of fifty.

Indeed, there was a time when it seemed as though there were to be four instead of five. Numbers of the brethren remember the Third Reformed Church of Philadelphia and the heroic labors of Synods, Particular and General, to ascertain and describe its existence. The highest judicatory finally named the gentlemen who should be considered the elders and deacons of that organization. But the civil courts of Pennsylvania have yet to decide upon the lawful corporation to whom payment of existing funds shall be made, if they are to be tranferred from the brother in whose custody they now are held, and as the law is proverbially Fabian in its delay, and the lawyers have existence to eke out, a decision may not soon be reached. Meanwhile, the saints of the non-ascertained and authorized Third Church do not forsake the assembling of themselves together, as the manner of some is, but meet from Sabbath to Sabbath to receive the sincere milk of the Word at the hands of various brethren in the ministry, some doctors in divinity, whom Providence providentially provides. A Sabbath-school, numbering over forty, meets upon the Lord's day between the morning and evening church services, and engages in interesting and spirited exercises. The attendance at Divine service has not been very large, but the sacrament of the Lord's Supper is administered at customary intervals, and the attendance then reaches forty.

It seems unfortunate that our Church polity does not meet such a case as this. The highest judicatory has recognized this church. Has the Church no further charge or duty in the matter? If a minister may be found adapted to the field should financial support stand in the way of the work? In an area around the church edifice, containing from thirty to forty thousand souls, only eight Protestant church organizations, including the Third Church, are at work. The neighborhood is good and growing. The one thing needful is the able and attractive preacher, the industrious and experienced pastor, the sagacious and soul-hungry missionary. Among the five hundred and odd ministers of the Reformed Church is there none to arise, saying, "Here am I, send for me?" or has no Synod, Classis, or Board power to say, "This is the man, receive him, and we will support him?"

Philadelphia is notably Presbyterian. Many Presbyterian ministers watch for the city as they that must give account. On Monday mornings they meet at the Publication Rooms and take counsel together. Last Monday we heard there the Rev. Dr. Fulton on the best methods of reviving and conducting the Ministerial Association. Many contributed their wisdom and wit to the hour, and at the conclusion the Rev. Dr. Erskine N. White, of New York, raised his mellifluous voice in regard to his new work of church erection.

Philadelphia possesses many objects of interest to the visitor which are not ministerial. The lofty and growing tower of the Public Buildings is a cynosure throughout the city; Wanamaker's emporium fascinates and bewilders the shopper; the cyclorama of Gettysburg thrills the spectator with reminiscences of the great conflict; the cable cars on Market street prove the practical utility of such an enterprise; and the University of Pennsylvania rewards the academic taste with spacious grounds, commodious buildings, a library of fifty thousand volumes and a specialty of as many pamphlets, and a chapel with five stained-glass windows, and a handsome memorial shrine to the graduates who fell in the Civil War, bearing the celebrated Greek inscription:

> "Stranger, tell the Lacedæmonians,
> That here we lie, obedient to their laws!"

An hour's ride from Philadelphia, on the banks of the Delaware, is Trenton, the capital of New Jersey, where the visitor may see the façade of the State House rising from the ashes of conflagration, and the State prison with its thousand stripped inmates. The overseer has made an excellent suggestion, that first adult offenders should be sent upon conviction of a State-prison offence not to the prison, but to a penitentiary or reformatory, now much needed, thus avoiding damaging contact with veterans in crime, and the stigma of having been in the State prison.

E. J. RUNK.

DECEMBER 8th, 1886.

Sabbath-School Christmas Offerings.

THIS is the second year these offerings have been sought for the general work of our Church Building Fund. Will the pastors, officers, teachers and friends of our Reformed Church Sunday-schools please plan to make the appeals successful that are sent to each of these schools for a similar Christmas offering this year? The needs of that Fund are undisputed and pressing. The excellence and durability of its work are manifest. Church and parsonage buildings endure. The habit of making as well as receiving Christmas gifts is a good one for the children. A goodly number of schools responded to the appeal last year. Shall not all do it this year? Cannot your school do it?

N. D. WILLIAMSON, W. M. S. S.

DECEMBER 4th, 1886.

....THE CLASSIS OF IOWA at a special meeting dismissed the Rev. L. Dykstra to the Classis of Albany, and adopted a minute expressing its "heartfelt regret in parting with an esteemed and useful brother, who has labored so successfully in the upbuilding of the Church of Newkirk and served the Classis so acceptably as Stated Clerk." The Rev. Jas. F. Zwemer was elected Stated Clerk *pro tem.* Arrangements were made for the installation of Rev. J. Smit as pastor of the Third Church of Pella. S. C.

....HOLMDEL, N. J.—Last Wednesday evening the parsonage was occupied as it has not been for years by the attendance upon the donation party to the Rev. Dr. and Mrs. Riley. Nearly the entire congregation was present. The gifts have been equalled only once before on a similar occasion. One reason for the large gathering was that many feared that it might be the last opportunity to express their love and regard for one who has ministered to them for forty-seven years, as a report was current that Dr. Riley thinks of retiring from the pastorate in the spring. A spirit of high regard and deep affection for the venerable pastor and his wife was manifested at this gathering.

....ROTTERDAM, KANSAS.—The First Church, Rev. John Hoekje, pastor, expect to dedicate their new church edifice on the 19th inst., free from debt. It is a neat and convenient church home in the Gothic style of architecture. W.

....RECENT ADDITIONS.—The Church of Nyack, N. Y., on Sabbath, Dec. 5th, received 16 members on confession and 5 by letter....On the same day at Hackensack, N. J., 8 young persons, all from the Sabbath-school, were received into the fellowship of the church. It was a day of great joy to all. There is a deep religious interest among the young people of the congregation. The young peoples' prayer-meeting enjoys a full attendance and many are seeking the way of life.

....WESTERN ITEMS.—The American Reformed Church of Chicago is making good progress. They propose to rent the church on the corner of Paulina and Harrison streets. For the rent they have already secured the sum of $500....The Church of Detroit, Mich., have engaged the services of Rev. Dr. Waldron, an emeritus pastor, who preaches in English every Sunday evening for this Holland church.... The Ladies' Missionary Society of the First Church of Kalamazoo contributed the last month again $48.50 for the Board of Foreign Missions....During the past six months the churches in the Particular Synod of Chicago contributed $2,310.04 for foreign missions; 44 churches gave this sum; the other 107 churches at the West will make their offerings during the coming six months....Rev. W. I. Chamberlain preached Sunday, the 5th inst., at Holland Mich., in the morning in Hope Church, in the evening for a union meeting of all the Reformed churches of the city. At both services the audience was large, the interest good....The Church in Emmons County, Dakota, is the furthest church Northwest; it is, perhaps, about 50 miles southeast of Bismarck, and about 15 miles due north of the one in Campbell County. The church numbers nearly 50 families. They worship in a little school-house, which is by far too small. With the aid of $700 they could build a house which would serve their purpose for a number of years....The church at Philadelphia, Phillips Co., Kansas, has received as pastor, Rev. D. Scholten, who three years ago commenced his theological studies at New Brunswick. At that time his home was at Alton, Iowa. When theology was reëstablished at Hope College, he finished his theological studies at Holland, Mich., last spring and accepted the call to Kansas. He found a church there of about 30 families. They have built a small house in which they meet for worship, and also a parsonage for their pastor. This church is nearly at the west end of the State, not far from Colorado.

Abraham J. Beekman.

THE death of Abraham J. Beekman at the house of his son-in-law in Babylon, Long Island, on the seventh of this month, removes one known and honored through our whole Church. He was the oldest male member of the historic First Church of Brooklyn, having been connected with it since 1828. He had been its treasurer, Sunday-school superintendent, and a deacon and elder in its consistory, and during this last year published a brief but comprehensive historical account of the corporation from its organization in 1660. In the Church at large he was often a member of its various bodies and his counsel and active interest won him the esteem of all his brethren. In his business life he gained the same confidence, as he carried into his daily work the unswerving honesty, accuracy and activity which were principles of his life. His aim was not to accumulate property, but to do his duty as in God's sight. And his reward came through the trust and affection which were always granted him amid large circles of friends. For a few years past he had felt the coming on of old age, but his cheerful spirits kept him in apparent strength till the last fortnight of his life on earth, when a sudden chill was followed by a fatal attack of pneumonia.

There are but few men left like Mr. Beekman, coming down from the first quarter of the century, and holding fast all the details of the marvellous growth of New York and Brooklyn. He loved to recall the simpler days of the two great cities and to give the career of some of their noted families. The close associates of his youth and manhood had nearly all passed away before him, but he cherished their memory with warm feeling. The church of his fathers was especially close to his heart, and he longed and prayed for it day by day. Such lives as his are the choice treasures which those left on earth should rejoice to hold long in memory. At the funeral services on Friday, which were conducted by the Rev. Dr. W. R. Duryee, of Jersey City, a warm personal friend, the description of the blessedness of the godly man as depicted in the first psalm was shown to be especially applicable to Mr. Beekman. The tender feeling shown on the occasion by the circle of business associates and old friends proved that he who had passed away had bound closely many hearts to himself, and that God had given the truest success to the simple, pure and earnest life of his servant. D.

....CHRISTMAS BOOKS in considerable variety will be found on the tables of the store of the Board of Publication, 34 Vesey street, N. Y. Everybody knows or ought to know by this time that Mr. Richard Brinkerhoff, the Agent, will promptly fill orders or procure books which may not be in the stock of the Board.

....At a special meeting of the CLASSIS OF PARAMUS, held December 13th, 1886, the pastoral relation between the Rev. V. B. Carroll and the Church of Warwick, N. Y., was dissolved, to take effect January 1st, 1887. A call from the Church of Centerville, N. J., upon the Rev. Anson DuBois, D.D., was approved.

....PERSONAL.—The Rev. P. T. Pockman, of Greenville, N. J., has accepted the call from the First Church of New Brunswick, N. J....It is reported that the Rev. Dr. E. S. Porter is seriously sick at his home at Claverack, N. Y., and that his family have grave apprehensions as to his recovery....The Rev. W. W. Knox, pastor of the First Church of Bayonne, N. J., preached his fifth anniversary sermon on Sunday, December 5th....The Rev. A. McWilliams, pastor of the East Millstone Church, received from his people a purse of $205 and provision valued at $40.

....At the meeting of the PASTORS' ASSOCIATION last Monday Rev. Dr. Chambers read a paper entitled "Classification of the Parables." Next week a paper will be given by the Rev. Dr. Waters; subject, "The Blood Covenant."

....PLAINFIELD, N. J.—The corner-stone of a new Reformed church (German) was laid in Craig place, Sunday, December 5th. A box, containing documents relating to the church, with copies of the city papers, was placed in the stone. The snowstorm at the time was so severe that the exercises were abridged by the omission of the addresses which were to have been given by the Rev. Mr. Raymond and the pastor, Rev. Mr. Koechli.

The Union Theological Seminary.

THE semi-centennial of this institution was celebrated on Tuesday, December 7th. The public services took place in the beautiful and capacious Adam's Chapel, at the new seminary building on Park avenue, between 69th and 70th streets, commencing with the Lord's Prayer by President Hitchcock, all audibly joining with him. The hymn, "Christ is made the sure foundation," was sung. The chief feature of the occasion was the historical address by

Professor George L. Prentiss, D.D. Introductory to it, however, was the reading of Scripture and a prayer by the Rev. Dr. Vincent of the "Church of the Covenant," of this city, and some short, felicitous remarks by the President, in which he gracefully alluded to the presence of several distinguished gentlemen at his right and left, one of whom was Charles Butler, Esq., a venerable friend and the senior Trustee of the Seminary, also Chief Justice Daly, of this city, a son of Mr. James Brown, who was its most munificent benefactor, and others.

The address of Professor Prentiss, comprehending a rich *résumé* of facts and reminiscences, related to the founders and early friends of the institution, both ministers and laymen, and to the struggles through which it had passed, was well worthy of this commemorative gathering and of his reputation as an eloquent and impressive speaker. He was alike happy in diction and delivery. A large number of the alumni were present, and representatives from other institutions.

A bountiful collation was afterward served, of which all present were invited to partake, and at which several speeches from prominent guests were made.

The benediction was pronounced, and friends took leave of each other, feeling that a very rare and memorable re-union had been enjoyed. W. H.

...WARWICK, N. Y.—The Rev. V. B. Carroll, pastor for ten years of the church at this place, preached his farewell sermon on Sunday evening, December 5th. During the period of his pastorate 112 persons have been added to the church, of whom 56 were by profession of their faith. There have been contributed for benevolence $5,163.87. His withdrawal from the parish is a matter of deep regret to many of the congregation, and as evidences of their good will, Brother Carroll has received a purse of $200, and been given the free use of the parsonage until needed by his successor.

American Bible Society.

THE Board of Managers met at the Bible House, on Thursday, December 2d, 1886, William H. Crosby, Esq., Vice-President, in the chair. Grants of books were made for benevolent distribution at home and abroad, of the aggregate value of about $3,500. Funds to the amount of $548 were also appropriated for Bible work in India.

Among foreign letters presented were some of special interest from Miss West of Marash, in behalf of the Central Turkey Mission; Dr. J. W. Scudder of Arcot, reporting Bible distribution by the Mission of the Reformed Church; Rev. H. Nuelsen of Bremen, concerning work in Germany; Rev. J. M. Erikson of Stockholm, Mr. A. H. Erwin of Baranquilla, and Mr. Osuna of Caracas; Rev. J. P. Dardier of Geneva, announcing his proposed visit to the United States; and various Agents in foreign lands. Mr. Milne reported the remarkable sale in Peru in four weeks of more than 1,600 volumes of Scripture.

The receipts in November from all sources were $33,887.33; of which amount $17,274.79 were for books sold and on purchase account. Issues from the Bible House during the month of November, 84,622 volumes, issues since April 1st, 657,204 volumes.

The General Outlook.

....Of the Monday morning meeting of Congregational Ministers of Chicago, the *Advance* of the 9th reports:

"The Ministers' Union, last Monday, discussed at length the Des Moines Resolution and the feasibility of referring difficult theological questions to councils. The brethren were not agreed as to the meaning of the resolution or the practicability of councils in such cases. It came out in the discussion that the authors of the resolution in question put opposite constructions on it. One intended that the Prudential Committee should consider the question and report; and the other meant that they should not only consider but should also try the experiment. It was urged on one side that councils were wholly practicable in such cases; that that was the only method of deciding one's theological fitness to preach as a missionary at any time in his history; that the Prudential Committee should not pass upon such questions. Others were equally positive that councils for difficult cases were wholly impracticable; that a council would increase rather than diminish the difficulty. Churches would take sides, and every man with a 'new departure' would receive an unenviable notoriety. It was noticeable that no one had a good word for the 'new departure.' The most strenuous advocates of councils or of Mr. Hume were careful to disclaim any sympathy with the theory of a future probation as unscriptural, 'perversive, divisive and dangerous'—a theory that strikes not only at eschatology but at the atonement, at the doctrine of sin and the inspiration of the Scriptures."

....The western correspondent of the *Congregationalist* writes as follows of a great work in Chicago:

The new "Armour Mission," destined to grow into one of the signal institutions of Chicago, is to be opened for use next Sunday, Dec. 5. The building is one which Dr. Scudder declares to be the finest for its purpose he has ever seen in any part of the world. It is situated on Thirty-third and Dearborn streets, is 85x185 feet, and three stories in height. The main audience room has seats for 1,100. Admirable room for almost all manner of utilities are provided, and arranged with the utmost ingenuity and skill. The design is to have a building that shall be in use day and night, seven days in the week. Altogether it appears to be a capital instance of a genuine philanthrophy, favored with abundant means, seeing clear and thinking straight in full view of the exact needs of the place. The germ of the institution was the Plymouth Mission, started about twelve years ago by Dr. J. H Hollister and others of the Plymouth Church. As the original mission grew and proved its value, Mr. J. F. Armour, who has since died, also a member of Plymouth Church, aided it, and at his death directed that $100,000 of his estate should be given to the development of the mission. His brother, Philip Armour—known the world over by his enormous meat packing establishment, the products of which go toward feeding the hungry in nearly all lands—has taken the matter up, after his own large and sagacious way, intending to devote to the institution and its comprehensive enterprise a half million dollars, if need be.

An entire block, including nearly five acres, is set apart for its support. The plan is to cover the land with houses, built plainly but attractively, after the most approved style, to be let at moderate prices, but only to a good class of people; the rental all to go toward the support and development of the mission. The pastor of the mission is Rev. J. D. McCord. The Sunday school in the new rooms will begin with about six hundred. The preaching services are held Sunday evening. The large teaching force in the Sunday school is mainly from the Plymouth Church, with Dr. Hollister and Mr. E. B. Smith as superintendents, Dr. H. M. Scudder, Jr., a young physician of promise and with the inherited missionary impulse, has charge of the free medical dispensary. There is to be a day nursery, where mothers at work may leave their babies or small children. The reading-room, on the first floor, will be made as attractive as possible. Provision is to be made for frequent series of popular and instructive evening lectures, somewhat similar to those which Mr. C. E. Bolton conducted so successfully in the People's Tabernacle in Cleveland. Another highly important part of this great mission is to be its system of kindergarten, and industrial schools. Both Mr. and Mrs. Armour take a deep interest in the enterprise. They have wisely chosen the fittest man to counsel with and to help in carrying into effect their grand undertaking. The Armour Mission has no formal organic connection with Plymouth Church, where Mr. Armour is a constant attendant, but the conduct of the various forms of activity going on in it are mainly in charge of men and women from this church. Some features of the undertaking are experimental, and will be watched with peculiar interest.

....Prof. Sir Monier Williams, of Oxford, declares that Buddhism has entirely died out in India proper, the place of its origin and is rapidly dying out in other Asiatic countries. He thinks the devotees of the religion do not number over 100,000,000 at the present time, and that the exaggerated ideas with regard to the population, together with the forgetfulness of the millions who worship no one but their own ancestors, account for the idea that the Confucianists are so numerous. His own opinion is that in point of numbers Christianity stands at the head of all the religions of the world. The order following Christianity he believes to be, Hindooism (including Brahmanism, Jainism, demon and fetish worships), Confucianism, Mohammedanism, Buddhism, Taoism, Judaism and Zoroastrianism.

. . A merchant at Leipsig, who made his clerks write business letters on Sunday behind closed doors, was sentenced to two weeks' imprisonment for violation of the Sunday law, Persons who induce minors to visit public ball-rooms and the keepers of such places who admit minors, are liable to prosecution and heavy fine.

....Thirty-thousand dollars have been raised toward a Young Men's Christian Association building in Minneapolis. A house has been donated for a News Boy's Home in the same city.

....A few days ago there died in Boston an eccentric man by the name of E. Price Greenleaf. He was a miser and accumulated his large property by the most miserable mode of life. For fifty years he had been a resident of the town of Quincy. He lived the live of an anchorite. With hundreds of thousands of dollars behind the stout granite walls of the safe deposite company, he would deny himself nearly all the privileges and most of the necessities of life. He lived in a little wooden house and the only companion he had was an old and trusted servant. What Mr. Greenleaf ate he raised himself in the little garden hard by. He positively refused to be companionable to his neighbors. Since 1879 he spent his winters at No. 72 Waltham st., where he died at the age of ninety-six. He had nearly all his life been hale, hearty and strong. For the last two years he had been failing rapidly and he died of old age. By his death a remarkable family became extinct. He was the last remnant of a union between the Greenleaf and Price families. They were Boston bred people on both sides of the house. Many members of both families have lived almost to the century mark.

Mr. Greenleaf's property is worth between $400,000 and $500,000. The bulk of this sum will be turned over to Harvard College.

....On Saturday last, in the Synagogue at the corner of Broad and Mount Vernon streets, Philadelphia, Mr. Morris Jastrow, who was assistant to his father, the Rabbi of the Synagogue, publicly declared that he could serve the congregation no longer, as he was at a loss what to teach and how to teach. "Judaism" did not stand any longer for a definite set of ideas. "There is an awful confusion," he said, "with reference to the meaning of the term Judaisn." In this uncertainty he must decline to set forth any clear and authoritative declaration of faith. He sternly advocated consistency and candor. "If," said he, "we interpret the terms 'revelation,' 'divine authority,' 'divine mission,' and the like, in a sense which differs essentially from that in which they have hitherto been understood, we must distinctly say so." In which he was clearly right. Interpreting away established doctrine savors of dishonesty. He could not be Jesuitical, therefore he ceased to speak in the Synagogue. We believed that Mr. Jastrow is the young scholar who was lately elected lecturer on the Assyrian language in the Uuiversity of Pennsylvania.—*The Presbyterian.*

....A Chicago lady gave general Booth $7,500 for the erection of Salvation Barracks.

....Mr. Henry Martin, of Cincinnati, donates $25,000 to the Christian College in China.

....The late Essayist, E. P, Whipple, is reported to have said that with many theologians "Exegesis" means, "*Exit Jesus.*"

News of the Week.

WEDNESDAY, DEC. 8.—The Irish National League's plan of campaign is developing with energy. Dillon's and O'Brien's threats and proceedings cause alarm among the English Liberals....A Conference of Liberal-Unionists was held yesterday in London. Mr. Chamberlain thinks that there is no hope of re-uniting the Liberal party unless Mr. Gladstone's scheme of Irish Government is abandoned....M. Floquet is engaged in the formation of a new French Cabinet....The British Government brings action against the Cunard Steamship Company because of the refusal of the captain of the steamer "Umbria" to accept three bags of letters for America....The Porte advises the Bulgarian Regency to accept Prince Nicholas, of Mingrelia, as successor to Prince Alexander. The Porte has received the reply that Bulgaria will never accept Prince Nicholas....Prince Alexander arrived in London yesterday and was warmly received....Hundreds of car-loads of wheat snowbound in the Northwest....The Federation of Trades and Labor Unions of the United States and Canada in session in Columbus, Ohio....The case against the Bell telephone patents has been transferred from Ohio to Massachusetts .... Judge Gresham, in the United States Court at Chicago, renders a decision against the receivers of the Wabash Railroad....The Knit Goods Manufacturers' Association of Cohoes and Waterford decide that all mill owners shall open their mills when they deem proper, on condition that the employes shall acknowledge and respect the right of the employer to promote, hire and discharge as he deems best, without interference with other employes....The trustees of the Harlem Commons Syndicate, which claims to own something like $30,000,000 worth of property in the upper part of this city, have submitted their third annual report to the 900 or more alleged heirs of this vast estate. ....The semi-centennial of the Union Theological Seminary, of this city, was celebrated yesterday. Prof. George L. Prentiss, D.D., delivered the historical address....The Rev. J. Hyatt Smith, of Brooklyn, is dead.

THURSDAY, 9.—Sir Charles Tupper, High Commissioner for Canada, favors the free use by fishermen of the waters of Canada and the United States on reciprocal terms; or, a treaty similar to that of 1854.... M. Floquet advised President Grevy to summon M. Goblet to select the Cabinet. He accepts the task....The Conference of the Trades Unionists at Columbus, O., hold secret sessions....President Cleveland still suffers from rheumatism....Non-union workmen and working girls attacked and beaten by the "spotters" at Amsterdam, N. Y....More earthquake shocks felt at Columbia, S. C., and other points....John Wanamaker, of Philadelphia, offers to lease the gas works of that city for twenty-five years, at a rental of $1,000,000 per year for the full term of the lease....Ex-Judge Henry Alker's funeral not allowed in the Cathedral because he became one of the Board of Governors of the House of Refuge against the wishes of Archbishop Corrigan....The steamship "Knickerbocker," of the Cromwell Line, reported that her first officer and four men had been lost in an attempt to rescue a distressed vessel off the Five Fathom Bank. ....The Rev. Benjamin Staunton, recently convicted by the Brooklyn Presbytery for unministerial conduct in being cruel to his wife, has been sued by her for a divorce. ....A bust of Washington Irving, presented to the city by Dr. Weiner, has been accepted by the Central Park Commissioners.... The McQuade jury completed after eight days, and the case opened. Fullgraff was the first witness....Mayor Grace favors industrial education... Joseph W. Harper, the American Consul at Munich, died yesterday of Bright's disease....Isaac Lea, LL.D., of Philadelphia, is dead at the age of 95 years.

FRIDAY, 10.—The effect of the Liberal-Unionist conference in London has been to widen the breach existing in the Liberal party....Two steamers collide off Queensland; forty-two persons drowned....A list of the probable members of the new French Ministry is published, with M. Goblet as Premier.

(Continued on page fifteen.)

Our Contributors.

Psalm CXXX.

BY E. A. COLLIER, D.D.

OUT of the depths I call to Thee,
Hear Thou my voice, O Lord, most high,
And let Thine ear attentive be
Unto my earnest, suppliant cry.

If Thou, Jehovah, mark our sins,
Who, Lord, shall stand before Thy face;
But holier, tenderer fear begins
As comes Thine all-forgiving grace.

I wait for Thee; my soul doth wait;
I rest my hope upon Thy Word.
None watch for dawn at morning's gate
As waits my soul for Thee, O Lord.

O Israel! in thy Lord confide,
For with the Lord is mercy free;
Riches of grace in Him abide,
He from all sin redeemeth thee.

Bertha's Trust.

BY GERTRUDE L. VANDERBILT.

Part First.

"I GUESS we won't have anything for Christmas this year, papa, will we?" exclaimed little Bertha, despondingly, as she stood leaning her chin on her crossed arms very much in the manner of the little cherub at the foot of the Sistine Madonna. She was looking out of the window of the poor room in which her father sat at his cobbler's bench mending a pair of shoes. He did not answer until she repeated the words, turning to the corner in which he sat at work.

"Not much, Berthey," he replied, "but the Lord knows best; we can trust Him," and then he adjusted his spectacles and continued his work.

The child sighed. She was of an age at which Christmas gifts and dinners were among life's best blessings. Her ideas of a fine dinner, however, differed from yours or mine. "If we could buy a fresh pork chop for you and me, papa, what a nice time we'd have!"

There was no reply, and Bertha went to the window again. It commanded a view of distant hills, half hidden just then with the blue, misty veil of a late Indian summer, embroidered with the green of pine and hemlock. The house in which these two lived stood on a turn of the road, just within the shelter of the woods which here for a little distance hemmed the roadside.

The poverty of the cobbler and his child differed from equal indigence in a great city because, instead of squalor and filth, reeking gutters and the society of degraded men and women, they lived in the beauty of woods and hills, blue sky above and green slopes of meadows on which cattle grazed peacefully, and birds sang all through the quiet summer day. The refining influence of such surroundings may have had their moulding effect upon this gentle little child with the large brown eyes and pleasant manners, sensitive and skrinking from notice, but not stupid or weak.

Her father, notwithstanding his serious, reticent manner toward her, just idolized this, the one child left of a large family, who had followed their delicate, sickly mother to early graves in the village churchyard—the village not far distant, although hidden from the window at which the child stood by a knoll of rising ground to the eastward.

"When I get these shoes finished, Berthey, you may take them up to Mr. Weaver's. They belong to his waiter man, Simmons. You must be sure to ask for him and put them in his own hands, and mebbe he'll give you the money. If he does, then we may think about the pork chops."

But Bertha could not help thinking about the pork chops as she sat near her father's work-bench watching him, and the possibility of a hot dinner loomed up enticingly before her as she began to arrange what she should say to Mr. Weaver's tall English waiter when she handed him the shoes.

Mr. Weaver was the rich man of the place, made so by successful speculation. He did not leave his country seat in this his native town until after the holidays. The family entertained a great deal of company, and the house all through the late autumn had been a round of gayety.

Bertha arrayed herself in the best that her scanty wardrobe afforded, and when the shoes were finished she took them and started out to return them to their owner. Her father's words came back to her mind. She had so little companionship of those of her own age that she was accustomed to talk to the animate and even to the inanimate things around her. Her eye caught the distant spire of the village church, and she exclaimed: "Father always says the Lord knows best; he always says we can trust Him! The minister in the church yonder thinks so too! Well, I wish I could think so, but somehow when I'm hungry I don't feel that way. When I have a nice dinner and feel well and happy, then I think, myself, that the Lord knows best and I can trust Him then. Father always trusts the Lord. But, somehow—" here she hesitated a little, as if she could scarcely venture to say what she really thought, "I—I—it—it—doesn't always seem as if the Lord knows best! Now does it?" looking at the gilt vane on the spire which had just then caught the rays of the declining sun and sparkled as if, in reflecting a glory above and beyond itself, it had reproved her want of faith. At least she felt it so, and trudged on in silence until she reached Mr. Weaver's house.

She went to the kitchen door and the cook, seeing her pass, tapped on the window with a fork and bade her come in.

In reply to Bertha's inquiry for Simmons, she replied: "Sure an' he's busy. There's lots of company. It's Miss Josephine's birthday, it is. The young ladies is goin' to have tablers." This was Bridget's pronunciation of tableaux. But in whatever way pronounced, the word would have conveyed no meaning to the mind of the child, who knew nothing of the amusements of the gay world.

"Ye needn't wait. I'll give Simmons the bundle."

But Bertha thought of the dinner dependent upon the money paid for the shoes, and felt reluctant to give them up without it. Unfortunately the cook misconstrued her reluctance. "The suspicious craythur," thought Bridget, "she thinks I'll kape the money meself."

The cook turned toward her pies in the oven, saying as she did so, "Ye'll find Simmons in the pantry; open that door."

Bertha did as she was told. Simmons was not there, but she saw him go to the room beyond, and she followed. It was the dining-room. In her narrow experience of life Bertha had never seen a handsomely set table before. She stood with dilated eyes, gazing at the flowers, the fruit, the crystal-clear glass, the beautiful china and the exquisite table linen. It was a Paradise of which she had never dreamed! So absorbed was she that she neither saw Simmons, who was motioning her to go away, nor the lady of the house, who entered the dining-room at the same time.

"Where does this child come from?" she inquired.

Simmons muttered something about the "Himpertinence of cobblers and such," and was about to shove the child rudely back into the kitchen. The lady interfered. As if a sudden thought had come into her mind she exclaimed, "This child is just what the girls are wishing for!"

"Josephine!" going into the next room, from which proceeded much laughter and the merry voices of young people, "Josephine! why won't this child do? She would make a nice little beggar girl!"

Miss Josephine came out to inspect this small sample of a beggar girl. The words caught the quick ear of the child and she shrank back.

"Just the very thing! and that attitude is perfect. She is a born actress!"

Yes, so far as acting is true to nature. The sensitive soul of the child revolted at the term which had been applied to her, and she blushed deeply. This made her all the more attractive, and she seemed the very impersonation of what they wanted her to represent.

The state of the case was this. The little miss who was to represent "poverty" in contrast to some other, who represented "riches," had been prevented from coming to the entertainment, Scarlet fever had made its appearance among the children of the family, so that even the costume prepared for the occasion could not be taken from her house. All this at the last moment, when a dress and a substitute would require time and preparation.

That there could be any possible objection on the part of the child never occurred to Miss Josephine, and when the child sobbed, she attributed to fright, that which really arose from the sensitive shrinking of Bertha from being called a beggar.

"I only want the money for papa's work, and do please let me go home. I ain't no beggar girl!" cried the little one, now really frightened, as the young actors and actresses in their fancy costumes came from the rehearsal and crowded around her. There were kings in gilt paper crowns and canton flannel ermine. There were knights in silver paper armor and tin battle axes and spears; fine ladies; maids of honor to Queen Elizabeth and Queen Ann; King David holding his harp by a broken string, and King Saul whose crown was awry; court jesters and fools with bells, monks and nuns, all come to judge if she "would do" and they all decided that she would; but what it was all about was such a mystery to poor little Bertha that no one could have been more surprised than she was, if all their dreams of fairy land had suddenly proved true.

A coarse boy in armor, representing a knight, suggested that the unwillingness of the child was a bid for money, but the young girls present resented that. "She is only a little frightened. Step back girls. Let me speak with her," exclaimed a fairy queen.

She knew the child and understood her better than the rest. There are even among children those who can read character and understand motives; such always rule among their fellows. This young girl in her fairy queen trappings took Bertha aside and explained just what was wanted and placed it as a favor she might do for them. To this followed a suggestion that it would also result in some pecuniary relief to her father, who had always worked so hard for her. So delicately worded, the case so pleasantly presented, Bertha was but too happy to comply, and the change wrought by the whispering of the fairy queen seemed as magical as if wrought by her wand. Bertha mounted the platform for rehearsal with beaming eyes and glowing cheeks, and a more graceful and obedient little beggar girl could nowhere have been found. The only fault suggested by the admiring and criticizing audience proved to be that she was "too clean and whole." As to being otherwise than clean, none would listen to that, but, "tattered? Well, she ought to have some rents here and there!"

Whole and clean poverty did not seem to be representative poverty. While she stood in the attitude arranged for her, Miss Josephine tore a long rent in the child's dress. Bertha saw it with dismay. It was her very best dress. This was a strange contrast to the care with which she had been taught to preserve her clothing. Was the world being turned upside down? Was it better to be careless and ragged?

The rehearsal being concluded, the child was allowed to return home to tell her father what they required of her and to return later in the evening to take her place in the entertainment.

The fairy queen, who was one of the younger daughters of the house, followed Bertha to the kitchen to slip some cake and fruit into her pocket and to whisper that she need not mind the torn dress, as she herself would replace it with a nice one of her own, that would fit her exactly. Bertha wondered if it was made of gauze and spangles like the one she had on, and in that case, if her father would let her go to church in it!

The cook was greatly excited by the impression Bertha had made on the company. "The loikes of her in the parlor! There's me sister's little Mary Ann, as foine a child as ever lived, I'd uve sent for her if I'd known as they wanted a little girrul. She hez a red velvet gown like the stuff on the libry chairs. She could a worn that sure, instead of a torn calico!"

As Bertha skipped merrily on her way homeward she exclaimed, looking up at a crow cawing on a tree-top on the edge of the words: "You and I, Mr. Crow, have to depend upon the Lord for what we get to eat! But we can trust Him. He provides for us. He provides for you and for me and for the sparrows, Mr. Crow!"

The crow flew away and the child ran swiftly home.

Save the Boys and Girls.

BY THE REV. WILBUR F. CRAFTS.

SUCH a case as this is frequently met in these days. A pastor inquires in a home in regard to the young men: "Do they attend church?" "No." "Do they go to Sabbath-school?" "They used to, but felt as if they were getting too old for Sabbath-school and so they left, and as they are not used to going to church, it is hard to get them to go." Unless we cultivate in our classes and in our homes the habit of attending church during the period while the young people are in the Sabbath-school, it is to be expected that whenever they feel too old to continue in the school, or when for any cause they are led to leave it, they will not attend church in its place, not having been led into this important habit. There is no more important work for a Sabbath-school teacher, except the conversion of souls, than to secure their attendance at church. There will be no lack of welcome to boys and girls, or young men and young ladies, who may be too poor to rent a sitting at first.

Why do you not bring your children to church? Is

it because it will require you to rise a few moments earlier to get them ready? Then you are putting personal indulgence in needless sleep against the interests of a soul committed to your keeping. Is it that you feel the children will cause you a little care at church? Surely it is worth a little trouble for one who is already saved and bound for heaven to help another into the same glorious way. Better that a mother and Christians in the surrounding pews should have a few moments of disturbance, if necessary, for a few Sundays, than that a child and a mother should be kept away from the privileges of the church. Let everyone ask himself the question: "Am I doing all that I can at home and in the Sabbath-school to cultivate a church-going habit in the little ones under my influence?"

The story of Christ's boyhood, in which we are told that His mother hunted for Him as a lost boy, reminds us of the terrible anxiety that many a mother has felt when the cry, "Boy lost," has been shouted through the town by the crier, and it was her own boy that was lost.

A little son of Dr. T. M. Eddy was lost one day in Chicago. Dr. and Mrs. Eddy were met on the street by their oldest son, saying, "Little Ramie is lost; we cannot find him anywhere." With terrible anxiety they hastened home, but there had come no tidings. Word was sent to the police, and, as the news spread, friends of the family gathered to help in the search and sympathize. Patrol parties were sent in all directions to look for the lost boy. Hours passed and still no tidings. Every street and alley in the vicinity was searched; but all in vain. A crier was procured, who cried through the streets, "Lost Boy," giving a description of the little wanderer. The parents were in an agony of suspense. The cold night came on, and they did not know but he might be frozen to death in the streets or crushed under the wheels of the street-cars. The night wore on; still no tidings. It seemed as if the morning would never come. At last it dawned. Notice had been sent to the morning papers, and friends came to sympathize, but could do nothing. The sight of the little playthings about the house brought new agony to the parents. At last a German came, saying that if the description given in the papers was the description of their boy, he was safe. Unable to wait for the man's return, they took a carriage and went to the place where they thought he had directed them, but found no child. Back to their home; but he had not come. Their anxiety was too deep for words. At last they saw some one coming in the distance. Nearer and nearer he came, until the overjoyed parents recognized their lost child.

How world-wide has been the interest in the lost boy, Charlie Ross. What if it had been your Charlie? How much more terrible will be the cry, if after years of neglect on your part your boy should die unprepared, and you shall cry over him, "Soul lost!"

A friend of mine in Chicago, whose wife and two children went to England to visit, heard that the ship on which they had sailed had been wrecked. He soon received a dispatch from his wife, "Saved alone." That dispatch told him that his boys were lost—their bodily life had perished,—but there was one great consolation in his sorrow, that they were Christian boys, and their souls were not lost. Will you, O Christian father or mother or teacher, be content to reach the heavenly shore after the voyage of life and have no better message to send back than "Saved alone?" Will you not rather work and pray that you may be able to say, in God's presence, "Here am I, and the children that Thou hast given me."

You have heard, perhaps, of the two children stolen by the Indians in early childhood, who were restored to their parents long years afterwards when they had forgotten that they had ever lived among the whites, by the power of early impressions, in this way: A dozen or more such stolen children, who had grown into boyhood and girlhood, were recovered from the Indians, and this mother came to find her two lost children; but none of them recognized her, nor could she recognize them by any outward appearance. At length she tried the effect of their old cradle song, and had sung but a few lines when two children ran out from the line, crying, "Mother! Mother!" So let us remember that the power of early religious training, even if it does not result in conversion in childhood, will often call the souls of our loved ones, like that mother's song, at some future hour of thoughtfulness, out of the ranks of sin into fellowship with God. "Train up a child in the way he should go, and when he is *old* [if not when he is young] he will not depart from it."

The story of Christ also reminds us of securing obedience at home, not so much for our own sakes as for the sake of the children. No man is fit to command who has not first learned to obey. How ridiculous aspirants for the Presidency seem when in Congress, in some moment of excitement, they show that they cannot even rule themselves, and most flagrantly violate the laws.

A shopkeeper put into his window the notice, "Wanted a boy to run errands." Next morning his shop was full, and it was impossible to make a choice. He sent them all home, and tried to think of some way to find the best of them. Next day he advertised in the paper, "Wanted a boy to run errands, who minds his mother." Only two in all the large city applied. Such a fact is sadly suggestive. If obedience is not taught at home, which is the very school in which to teach obedience, as great a wrong is committed as if a day-school teacher failed to teach a pupil to read and write. The parent who does not require prompt and implicit obedience at home prepares a son or daughter for violation of the laws of society and of the State and of God. Unless one learns in childhood the habit of obedience, he will be very likely to disobey other laws when he goes out from the home. The child taught to obey home authority is far more likely afterwards to yield glad and full obedience to the laws of God. They who love, trust and obey at home, find it easy to love, trust and obey the heavenly Father.

Overmuch Righteousness.

BY THE REV. MAURICE G. HANSEN.

THE wisest king of Israel denounced it, not in an isolated injunction, but in the course of an elaborate argument which begins at the first verse of the sixth chapter of the Book of Ecclesiastes, and is carried forward to the fifteenth verse of the eighth chapter. The monarch, dealing with the intricate theme of a Divine Providence, had made an attempt to explain its inequalities by applying a threefold principle. In the first place, happiness is better than the accumulation of temporal wealth; next, there is a possible, but not an essential nor a frequent connection between them, since the former is particularly the gift of God; and thirdly, the bestowal of this gift is not arbitrary, but in accordance with a beautifully arranged plan. The application of this threefold principle involves the recognition of a double demand, the elaborate statement of which constitutes the course of reasoning contained within the limits of the chapters and verses that have been mentioned—a just estimate must be formed of men's characters; also, the fact must not be ignored that the very idea of a Divine government implies that, sooner or later, equitable justice will be administered.

In the consideration of the apparent inequalities of Divine Providence, a compliance with the first of these requisites results in the discovery that often one who seems to be suffering unjustly, really is not as good as he seems to be. A certain kind of righteousness is liable to become an object of suspicion because of the extreme extent to which it is carried. Its elongation exposes its spuriousness. The "overmuch" establishes its real character. At least three of the forms which it assumes serve to illustrate this point. They are Phariseeïsm, as a performance of multiplied acts of will-worship; sanctimoniousness in aspect and demeanor; and, censoriousness. In respect to each of these forms it is the quantity which reveals the quality. The excessiveness is the dead fly in the seemingly valuable jar of ointment, which causes it to emit a disagreeable odor to those who, for purposes of examination, apply the nostrils.

A representative of this Phariseeïsm was he who, before his wonderful experience on the road from Jerusalem to Damascus, "lived after the most straightest sect of his religion." It is hardly possible to imagine what this "lived" purported in respect to abstention from extortion, injustice and adultery, and also in respect to frequent painful fasting and the exhibition of an astonishing generosity in behalf of ecclesiastical interests. What refinement in practice it suggests upon the demands of the law, exacting though these may be. Surely the character of a person who thus abounds in righteousness, both as regards the negative and the positive sides of it, may well be compared to a diamond of the first water. But in commerce there are imitation diamonds as well, recognized only by the skilful lapidary. If, properly, virtue should never fail of its reward, what shall be thought of the justice of a Providence that brings to grief a saint like the Pharisee in the temple? Even the very abundance of the righteousness which is the boast of such, and which is to be "exceeded," not in the line of its own continuity, for that would be impossible, but in one that deviates from it, shows its imperfection. Behind it all lies ignorance, or disregard of the fact that the fairest practice without the inward spirituality of which it should be the efflorescence, is, not worthless as some say, for it has its value, but fatally defective. Judged by the highest conceivable standard of right, the most attractive course of Pharisaic righteousness is sadly wanting. The self-glorying of the humble publican's proud fellow-worshipper is the natural outcome of such ignorance concerning the true character of a righteousness which is not sufficient to justify even from the evidences of God's displeasure made manifest in this life.

Sanctimoniousness, which is another form of overmuch righteousness, needs only to be mentioned in order to arouse in every ingenuous mind a feeling of disgust and contempt. How much more, then, the exhibition of it repels, for where it shows itself it cannot be mistaken beneath the pretense of devotion which it puts forth. Novelists like Dickens and Thackeray loved to expose the masked individual as he boldly moves about within the concentric circles of social life. Bringing to the light of day the hideous deformities of such a character, they have done not a little in holding it up to the merited scorn of all mankind. There are not a few who, unskilful in detecting the pinchbeck beneath the golden hue, are deceived, for the sanctimonious claim to be possessed of the highest kind of life; they profess godliness; they cry, Lord, Lord. These things impose upon those who have not the opportunity of knowing that instead of life death has dominion over such; that they deny the power of godliness; that they keep not the Divine commandments; that, while religion is carried outwardly on the countenance, the heart is very far from God.

Besides this sanctimoniousness which is hypocrisy, there is a species of it which has its root in conscientiousness; only it is a conscientiousness misdirected through a real inherent weakness, or deteriorated into a cynical austerity. To the unhappy victims of this spiritual disease a hearty laugh is a discordant sound, and a game of lawn-tennis a sinful pleasure. Nevertheless, the very antipathy which such people display toward every relaxation from that which is grave and serious, produces upon some the impression that they must be extraordinarily good. There is One, however, who without the shadow of an error of judgment, searches the heart and tries the reins. The calamities by means of which He lays bare the hypocrisy of the sanctimonious fraud, and leads the sanctimonious cynic to a wholesome introspection of himself, are not the evidences of the disregard of Providence in reference to the reward due to the virtuous, but the tokens of a Divine disapproval toward an "overmuch righteousness," against which it becomes all to be on their guard.

Allied, in its nature, to the two forms of overmuch righteousness that have been mentioned, is a third, namely, censoriousness. The mentor arrogates to himself a superior degree of excellence, which sometimes is admitted, but not by those who recognize it as the outgrowth from either a self-complacently rigid or else an uncharitable judgment of the conduct of others. The censorship over the opinions, the morals, and the practices of other people can be exercised in the extreme degree to which it sometimes is carried, by an immaculate being only. As there is none such among men, the attempt on the part of anyone to indulge the disposition to criticize the acts and the words of his neighbors, indicates a blemish upon the character of the haughty critic which not seldom is removed only through the application of severe remedies which, far from justifying the impeachment of Providence on the ground of injustice, gives occasion to praise the wisdom of the loving Father who withholds not the rod from His child so long as he fails to see the beam in his own eyes while searching for the motes in the eyes of others. And if censoriousness, arising from the mistaken effort to make others conform to a private standard of righteousness, proudly regarded as the perfect standard, justly receives painful treatment for its correction, shall it not, when it springs from uncharitableness, thus be dealt with without the discipline becoming the occasion for anyone to say even in his heart, "The ways of the Lord with the good are not equal?" The greatest writers of fiction often picture the extravagances and the follies of men even within the sphere of religious things; and, true to the reality, narrate the calamities experienced in consequence by those who are guilty of them. Thus Sir Walter Scott, in "The Heart of Midlothian," delineates the character of the censorious David Deans, and describes the agony which he endured through the mis step of his wayward daughter Effie. A careless judge of a history, such as that of Deans, would blame Providence for unduly oppressing a good man, but they whom Deans represents, sanctified by their afflictions, would imitate him in repeatedly acknowledging that their sufferings were designed to direct their attention to themselves and to humble their self-sufficient pride.

Let the "overmuch righteousness" be avoided for the reason that it nurtures a conceit which incapacitates for the true righteousness as a gift, and for the true righteousness as a practice; also, because it leads to rebellion against God under the very troubles which, as has been seen, may be traced to it as their cause; and finally, because it fails not be followed by the fate of all who, weighed in the balances of a genuine righteousness, come lamentably short.

The wise king who, under the guidance of the Holy Spirit, said, "Be not righteous overmuch," on the same authority provides the remedy: Fear God and seek the wisdom that is from above.

The Reading Room.

Holiday Books.

....“AMERICAN ART.” With Text by S. R. Koehler. A superb folio, containing twenty-five plates, selected from public and private collections. These are engravings from paintings or etchings from such artists as F. P. Vinton, F. A. Bridgman, Walter Shirlaw, Eastman Johnson, F. S. Church, Thomas Moran, Thomas Hovenden, Windslow Homer, George Inness, Elihu Vedder, R. Swain Gifford, and more than a dozen others of equal or almost equal reputation. Messrs. Thomas Moran, I. M. Gaugengigl, S. J. Guy, and R. Swain Gifford etch their own pictures. The other illustrations are engraved or etched by James D. Smillie, F. Juengling, F. E. Fillebrown, Geo. A. Teel, or other not less well known and admired etchers or engravers. Mr. Koehler occupies himself with a history of the fresh impulse given to American art in 1877, its nature and progress, and its achievements down to the present year, and the promise in it for the future. He proves himself a faithful historian, a judicious, sympathetic and appreciative critic. Afterward he devotes some pages to a consideration of American art as exhibited in landscape, portraiture, decorative art, still life, and in genre pictures. The text is one of the most instructive treatises, upon our national art of the last decade, hitherto compiled and published. The critical record is so free from diffuseness, so uniformly interesting, that it will be read to the end with unflagging attention.

All lovers of art have their favorite artists and pictures, and some may be a little disappointed because they do not appear in this work, but it will be conceded that the editor has made a selection fairly representative of the American art of the present time, that the pictures chosen are worthy of a place in such a collection and that they have been etched or engraved with the highest skill.

The volume is very beautiful and valuable. It is published in a noble, princely form. (Cassell & Co.)

....“HAPPY HUNTING GROUNDS.” By Wm. Hamilton Gibson. Mr. Gibson has no peer in the province of art he has made his own In fidelity to nature, in the reproduction of the most delicate details, in ability to select charming nooks and aspects of the fields and woods, to apprehend the secret of their charm and to delineate it with the pencil, he is without an equal. No less skill is exhibited in the compositions which his fancy creates. In originality, beauty and grace the initial letters and vignettes which adorn his books are unequalled. This volume affords abundant proof that his hand has not lost its cunning, while the text bears evidence of a wider familiarity with the best literature, an increasing maturity in thought and an enlarged power of expression. There is also often in the drawings and in the verbal descriptions a refined and delicate humor rarely found anywhere. Here are scores of most beautiful drawings, intelligent and captivating descriptions of nature in all seasons and moods, admirable delineations of the characters of the men and women of the woods and fields, of their lives and habits and talk, and appropriate quotations in prose and verse from many authors. The book is a refreshment and a joy, is one of the most satisfactory of books, elevates the mind and refines the taste. The engraving, press work and binding,—all the handiwork of the book,—are as near perfection as one can expect to see in this age. The price of the volume is only seven dollars and a half. It would be worth while to pay five times that for it rather than be without it. (Harper & Brothers.)

....“DEMOCRACY AND OTHER ADDRESSES,” by James Russell Lowell, includes Democracy, Garfield, Stanley, Fielding, Coleridge, Books and Libraries, Wordsworth, and Don Quixote. All were delivered in England and were received with hearty admiration by critical audiences. To these is added the address delivered at the recent Harvard Anniversary commemorating the 250th year of its life. A book such as this calls for no commendation. It is enough to announce that it is published and to tell what it contains. Mr. Lowell is one of the most accomplished of living critics, is a master of virile and fascinating English, and mingles exquisite wit and humor with solid scholarship and learning as few men can. Few books are as engaging and instructive as those he writes. In his address at Harvard are passages which just now should become familiar to all interested in the American system of education. The volume is a very handsome one, is, in fact, in press-work and binding, similar to the “Riverside Aldines.” To every lover of good literature it would be a welcome holiday gift. (Houghton, Mifflin & Co.)

....Similar in character to “One Year’s Sketch Book” and “Nature’s Hallelujah,” by Irene E. Jerome, is “THE MESSAGE OF THE BLUE BIRD,” by the same artist, published last spring, when some objection was made to the cover, but now encased in a rich binding of white and blue and gold. The artistic qualities which have given Miss Jerome an enviable fame are exhibited in these illustrations, and being in a smaller book are brought within the reach of those whose purses are not long and full. (Lee & Shepard.)

....“VOICES” and “CHOICES,” separate ribbon-tied little books, with covers ornamented in gold and colors, may be described as a series of illuminated Scripture cards with comments, interleaved with selections from such poets as Montgomery, Miss Havergal, Horatio Bonar, and Mrs. Whitney. They have been arranged by Helen P. Strong. A companion is entitled “THE PASSION FLOWER,” and has been prepared by the Rev. Dr. C. S. Hageman, and is intended to show what Christ has done for us and to prompt the inquiry, What am I doing for Him? Here the texts, verses and comments are decorated with passion flowers in quiet colors. (American Tract Society.)

....Among the most desirable of the dainty ribbon-tied little books are “SEEKERS AFTER THE LIGHT,” in which four sections of a selection from Ben Hur, relating to the expectation by the wise men of the appearance of the Redeemer, are accompanied by as many etchings of much merit by F. M., making with the ornamented cover a pleasing and appropriate Christmas book. And “MISTLETOE SPRAYS,” and HOLLY LEAVES,” each cut in the shape of a leaf, ornamented with the leaves and berries of the shrubs from which they are named, and including pages of poetical selections describing the use of the mistletoe and holly at the Christmas festival and embodying sentiments awakened by the holiday season.

The same house has put within covers of embossed figured paper, decorated in gold, “THEIR CHRISTMAS DINNER,” by Charles Dickens; “CHRISTMAS,” by Washington Irving, and in four little books popular Christmas verses by Frances Ridley Havergal and other poets.

All of these are in excellent taste and very inviting. (George R. Lockwood & Son.)

....“AMONG THE LAWMAKERS.” By Edmund Alton. This volume, most of the contents of which appeared as a serial in *St. Nicholas*, is a very agreeable compend of information as to methods of proceeding in Congress, and is adapted to the old as well as the young. It is nicely printed and appropriately illustrated. The book is worthy of a wide circulation. (Charles Scribner’s Sons.)

....“HOME LIFE IN SONG WITH THE POETS OF TO-DAY.” This collection of short poems was first published about seven years ago, and was greatly enjoyed. The present edition has been enlarged by the addition of about one hundred new poems, and in respect to neatness of binding and the superior character of the contents is deserving of high praise. The poems have been gleaned from a wide range of periodical literature and have been selected with that rare good taste and nice discrimination which are characteristic of Mr. Randolph’s compilations. Among the inexpensive gift-books of the season this volume ought to have a conspicuous place. (A. D. F. Randolph & Co.)

....“FOR LOVE’S SAKE. Poems of Faith and Comfort.” By Margaret J. Preston. The title of this tasteful volume is happily chosen and fairly indicates the general character of the contents. These short poems aim to give expression to the aspirations of the devoted Christian, to incite to stronger faith and more thorough consecration, and to afford comfort in hours of despondency and sorrow. For grace of diction, as well as for their stimulating and helpful suggestions, the verses will be appreciated, we are sure, by many Christian readers. (A. D. F. Randolph & Co.)

....“HISTORY OF THE SECOND ARMY CORPS IN THE ARMY OF THE POTOMAC.” Handsomely bound, with gilt top, and illustrated with portraits of famous generals. A glowing record of the part of the corps in the great conflict by Gen. Francis A. Walker, its Assistant Adjutant-General from Oct. 9th, 1862, to Jan. 12th, 1865. Has excellent maps. Graphic descriptions of the Peninsula, Antietam, Fredericksburg, Chancellorsville, Gettysburg, the Wilderness, and on to Petersburg and Appomattox. Just the book to give on Christmas to one interested in the war. (Charles Scribner’s Sons.)

....“THE SENTIMENTAL CALENDAR.” By J. S. of Dale. The short stories included under the above title are twelve in number, and most of them have appeared already in the magazines. Their average excellence is high, and the book is a pleasant one with which to spend an occasional half hour of leisure. (Scribners.)

....Messrs. White, Stokes & Allen have begun a series of “Lives of the Presidents,” of which two have been issued, viz.: “WASHINGTON” and “GRANT,” each by William O. Stoddard, a practised writer. Such a series we should think would prove to be both interesting and useful. The volumes before us are just what the general reader, old or young, would desire.

....“A MOTHER’S SONG.” By Mary D. Brine. Illustrated by Miss C. A. Northam. In this book the poet and artist have wrought together in beautiful sympathy. The poem is a song of mother-love, and each stanza is fitly set in a margin of dream-like pictures, while a number of full-page illustrations add to the beauty of the book, which deserves a high place among the many artistic works issued by the publishers. (Cassell & Co.)

....“UNDER BLUE SKIES. Pictures and Verses.” By Mrs. S. J. Brigham. The pictures are in colors representing happy groups of little boys and girls engaged in their favorite pleasures and pastimes, which are described on the opposite pages by verses having a jolly jingle, the pages being beautified with cute and delicate etchings of vines, birds, butterflies, kittens and toads. The book is beautifully bound in illuminated board, and lacks nothing to make it a thing of delight to childhood. (Worthington Co.)

Our Library Table.

Periodicals, Serials and Notes.

....Travel and Adventure will be largely represented in the coming volume of *The Youth’s Companion* by such popular writers as Lieut. Schwatka, C. F. Holder, Wm. T. Hornaday, the Hon. S. S. Cox, Col. T. W. Knox, Col. W. H. Gilder and Lieut. Shufeldt.

....No previous number has surpassed the December *Century* in the high character of its contributions and illustrations. It has a striking frontispiece portrait of Henry Clay, with an interesting description by pen and pencil of Ashland, his home, and delightful reminiscences by his executor, J. O. Harrison. “The Minister’s Charge,” which worthily ranks among W. D. Howells’ best stories, is concluded. John G. Nicolay and John Hay give the second instalment of their “Abraham Lincoln,” describing him, in a most engaging way, as soldier, surveyor and politician. The chapter is embellished with *fac simile* stanzas from Stedman’s poem, “The Hand of Lincoln,” an engraving of the hand and nineteen other illustrations. The War Articles relate to Gettysburg, and are by Gen. Henry J. Hunt and Gen. E. M. Law; both faithfully illustrated The religious article of the number appears under “Open Letters,” and is The Union of the American Churches from a Methodist Episcopal Point of View, by Rev. Dr. George R. Crooks. It is a valuable contribution on the subject.

....The *Forum* for this month opens with a good article on the Present Outlook for Christianity, by W. S. Lilly Pres. Robinson tells most instructively how he was educated. Judge Thomas has a stupid paper on Wills, and Dr. L. W. Bacon one of his aggressive articles on the Alternative of Prohibition. The Confessions of a Methodist are less entertaining than its predecessors in the same series. The number concludes with an outspoken Letter of Dr. Howard Crosby to the People of New York, as clear and trenchant and wholesome as the valiant Doctor’s utterances usually are. Would that they whom he addresses would heed his wise counsels.

....The *English Illustrated Magazine* for the holidays appears in a double number rich in literary attractions and captivating engravings. A very effective Study of a Head, from a drawing by Alma Tadema introduces the number, followed by an entertaining article on Venice, abounding in picturesque drawings by Clara Montalba; by A Siege Baby, a lively story, by the author of “Bootle’s Baby;” a superbly illustrated article by Grant Allen on Surrey Mill-Wheels; a very interesting paper, liberally illustrated, by D Rice-Jones, disclosing The Heart of London, and by other no less engaging contributions. The cover is of the color of holly berries.

....*Harper’s Young People* continues to deserve its reputation of being a most excellent periodical. Every week its readers are treated to a number of good stories, poems and articles replete with information. The Post-Office Box is a very attractive feature of the paper, and gives the boys and girls an opportunity to make each other’s acquaintance by the aid of pen and ink.

....*The Youth’s Companion* will not allow itself to be out-distanced in the race for favor with the young folks. It is always pleasing, wholesome and instructive, and is deservedly popular.

(For Books Received see page fourteen.)

T. Y. CROWELL & CO.'S

Books for the Holidays.

TWELVE NOTABLE BOOKS.

1. EMINENT AUTHORS OF THE NINETEENTH CENTURY. By Dr. Geo. Brandes. 12mo, $2. A series of essays upon the works of John Stuart Mill, Hans Christian Andersen, Ernest Rénan, Gustave Flaubert, and other European writers.

"A valuable edition to the literature of criticism."—[Albany Journal.

2. THE LABOR MOVEMENT IN AMERICA. By Professor Richard T. Ely. 12mo, $1.50.

"No one who wishes to understand the problems of labor and capital can afford to be without Professor Ely's work."—[Rochester Chronicle.

"The subject has been his specialty for probably a dozen years, and it is safe to say that he is more thoroughly acquainted with it than any other man in the country."—[Lancaster Intelligencer.

3. DEAD SOULS. By Nikolai V. Gogol. 2 Vols. 12mo, $2.50.

"The work of a thoughtful mind, keen, vigorous, and fertile."—[Nation.

"One of the great novels of this century."—[Beacon.

4. THE MARQUIS OF PENALTA. By Don Armanda Palacio Valdes. 12mo, $1.50.

"Anyone who wishes to know what Spanish life really is should read 'The Marquis of Penalta.'"—[Buffalo Express.

"I know of nothing either in ancient or modern novel writing more natural, charming, captivating, than the graphic narrative of the 'Marquis of Penalta.'"—N. Y. Star.

5. MEDITATIONS OF A PARISH PRIEST. By Joseph Roux. 12mo, $1.25.

"Bright, crisp, incisive, and suggestive." "Very brilliant, very sagacious, and delightfully unconventional."—[Beacon.

6. ST. JOHN'S EVE. By Nikolai V. Gogol. 12mo, $1.25.

"Wonderfully fascinating."—[Interior.

"The imaginative power and beauty wrought into this story proves Gogol's claim to be an artist in literature."—[Traveller.

7. CRIME AND PUNISHMENT. By Feodor M. Dostoyevsky. 12mo, $1.50.

"One of the most moving of modern novels."—[Albany Press.

"A book of extraordinary power; a work of genius."—[Christian Union.

8. TARAS BULBA. By Nikolai V. Gogol. 12mo, $1.

"For grandeur, simplicity of conception, and superbness of description can hardly be equaled."—[N. Y. Times.

9. CHILDHOOD, BOYHOOD AND YOUTH. By Count Lyof N. Tolstoi. 12mo, $1.50.

"These exquisite sketches belong to the literature which never grows old, which lives forever in the heart of humanity as a cherished revelation."—[Literary World.

10. ANNA KARENINA. By Count Lyof N. Tolstoi. 12mo, $1.75.

"Will take rank among the great works of fiction of the age."—[Portland Transcript.

"As you read you say, not, 'This is like life,' but, 'This is life.'"—[W. D. Howells.

11. GREAT MASTERS OF RUSSIAN LITERATURE. By M. Ernest Dupuy. 12mo, $1.25.

"This volume, with its clear outlines of the lives and works of Gogol, Turgénief, and Tolstoi, will be found a most available and useful hand-book."—[Traveller.

12. MY RELIGION. By Count Lyof N. Tolstoi. 12mo, $1.

"A book which should go to every household where the New Testament is read."—[N. Y. Sun.

Appropriate Gift Books of Enduring Value.

TENNYSON'S COMPLETE POEMS. Illustrated edition, with portrait and 24 full-page illustrations by celebrated artists. Engraved by George T. Andrew. Uniform in size and style with "Cambridge Book of Poetry." Royal 8vo, cloth, gilt, $5; morocco, gilt, $10; tree calf, $12.

CAMBRIDGE BOOK OF POETRY AND SONG. New and revised edition. With steel portrait of Longfellow, and 16 full-page illustrations by Church, Dielman, Fredericks, Fenn, Gifford, Murphy, Schell, and others. Cloth, gilt edges, $5; full morocco, gilt, $10; tree calf, gilt, $12.

GEORGE ELIOT'S POEMS. Illustrated edition, with 16 full-page illustrations by Garrett, St. John Harper, and others. Engraved by George T. Andrew. 8vo, cloth, full gilt, $4.50; full morocco, $9; tree calf, $9.

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The Home.

AUNT MARJORIE'S CORNER.

A Change of Heart.

BY ELA THOMAS.

Part I.

IT was a thrifty garden, with its neatly-arranged, well-weeded beds and inviting vegetables, in all the luxuriance of June-time growth, and Miss Hester Ann Rexrood, picking peas at the long, trim rows, might well be pardoned for the complacent look with which she surveyed it.

A woman past her youth was Hester Ann Rexrood, as the threads of gray in her hair and the fine wrinkles beginning to show on her square cut face indicated. But a woman still in the prime of life and health, tall and sinewy, with no lines of grace, angular as to shoulders and elbows, but with strength in every motion, and muscles hard and firm as whip cords.

It was what the neighbors called a "sightly place," the old Rexrood homestead, and, pausing in her occupation, Hester Ann's glance passed beyond the garden over the fields, across which the rows of young corn lay like long green ribbons; where oats were pearly green, and wheat was showing the first faint golden tinge, and meadows of tall grass rippled like lakes of soft green billows, and along the brown road winding away into the blue distance, along which farm-houses were scattered amid clustering orchards. But this fair, widespread landscape had been before her eyes from earliest childhood, and no thought of its beauty was in her mind, as with a smile of satisfaction on her thin, firm, shut lips, she turned her keen, gray eyes to the yard, divided from her by rows of currant bushes, where long lines of freshly washed garments were fluttering in the breeze. For was not hers the only washing yet in sight?

This was the rule and not an exception. Each Monday morning, while other housewives were yet toiling over their tubs, high up on the green hillside those lines of snowy linen waved like victorious banners, the envy of her tardier neighbors and her own pride, for Hester Ann had a deep contempt for weak backs, uncertain nerves, and slow-moving hands—a contempt that found expression in actions even more than words; some women went dishevelled and untidy all wash day; *her* Monday cleaning was out of the way, her hair brushed and braided, her clean sunbonnet and print dress as stiff and smooth as starch and flat-irons could make them; some women indulged in picked-up dinners on wash day, *she* always made that meal a little extra, as witness the dressed chicken in the pantry, and peas rapidly transferring from the vines to the tin basin.

Nor was this conscious and acknowledged superiority confined to Mondays; it extended through every day in the week, and every kind of work that came under her charge, till Hester Ann had come to consider herself, and was accepted by others, as the standard against which more luckless mortals were to be measured and found wanting.

To a stranger in Hopton it at first seemed a little strange that the Rexrood farm and all that pertained to it was always spoken of as "Hester Ann's," notwithstanding the presence of her widowed mother and brother Elias, a man of twenty-five. But in the years succeeding the death of Sala Rexrood, when Elias was a lad hardly in his teens, Hopton had come to regard her as the head of the family, and such she had virtually remained. As one of themselves, her town folks were not without a certain pride in Hester Ann, her business shrewdness, her practical ability, and were wont to point to the large farm, whose high condition and unmistakable thrift evidenced her skill and energy.

In one thing, however, Hopton was mistaken—the sacrifice Hester Ann was by common consent supposed to have made for her family. In the first place, they had no idea of the strength of her attachment to the old homestead, a Rexrood inheritance as well as her firm set mouth, for her father and his father before him had lived and died in the tall red house. The sacrifice would have been in leaving instead of continuing on it. While as to "the burden of care," had they but known it, the sense of managing, ordering, holding the reins of authority over everything, from the men in the field to the sheep in the pasture, was a pleasure, beside which the picnics and parties and ordinary enjoyments of young people were as nothing. And as to marriage, the stream of her affections was not overflowing. No suitor (and they had not been lacking) had ever stirred that well regulated organ, her heart; romance and sentiment were no part of her nature. And as she had been heard to express it, she "couldn't see what under the light of the sun any woman wanted to get married for and have a husband to boss her, when if she lived single she could be her own master."

Hester Ann had been a dutiful daughter and sister, but as to the sacrifice of hopes, or pangs, or feelings that many natures would have had to make, such was far from the case.

In the meantime, she accepted the tribute to her excellences as only her due, and went her way in the serene consciousness of superiority to the common run of weak-kneed, incapable mortals.

One of the few disturbances of this serenity was communion Sundays, for, as Hester Ann expressed it, she was not a "professor." The realm of the purely spiritual was one for which she had no time, and felt little interest; her strength was, and it seemed to her always would be, sufficient for itself; her will had too long been the will of all around her, to yield readily even to the Divine will. More than all, she felt it well-nigh an injustice that she, Hester Ann Rexrood, honest, honorable, truthful, living a life above reproach, should be expected to confess herself what she certainly was not, a sinner, and to ask what she could never by any possibility need, forgiveness from God or man; and almost a personal indignity that a privilege of the Church should be withheld from her and extended to others in whose lives her keen eyes had detected many a flaw. This was a feeling she never confessed, not even by an absence on the communion Sabbath, when she always rose and left before the sacrament with a dignity under which no one would have suspected the lurking sense of discomfort, not to say humiliation.

On this June morning all such thoughts were far away; her washing was out, the weather was favorable, the hay crop promised to be fine, the price of butter was advancing, and life seemed to her a most good and excellent thing, and this world, as she not infrequently said, "as good a place as she ever wanted to live in."

This pleasant mood, however, was disturbed by a step behind her, and turning, she saw her brother Elias. The lower part of Elias Rexrood's face was covered with a short brown beard, but his eyes, though gray, were darker and softer than his sister's, and the evident resemblance between the two was varied by a certain likeness, that from character extended to manner and feature, to the milder natured mother—a likeness which Hester Ann, with all her affection for that mother, secretly regretted as Coppage instead of Rexrood. Had Hester Ann been in an observant mood, she would have noticed his evident embarrassment as he paused beside her; but her eyes as well as mind were on the vines before her, and without pausing she questioned briefly, "What is it?"

"Well, Hester Ann," shifting uneasily from one foot to the other, "I had something I wanted to tell—I wanted to talk to you a little."

"Talk away," laconically, her idea still being that it was something concerning the farm work, "only be quick about it, for I've 'most peas enough, and the butter needs working over."

Elias hesitated a moment, and then, perhaps impelled by her admonition or his inability to find any gradual approach to the subject, he, as it were, seized it with both hands and flung it at her with the announcement, "Hester Ann, I'm going to be married."

The handful of peas fell to the ground. It was like a clap of thunder from a clear sky to this sister, the senior by fourteen years. Elias was still a boy to be looked after, and in a certain sense guided. She expected he would marry sometime, but that was an event of the far-off future, and he had no idea how sudden the shock was to her, or that it was the pain which comes to any, who, believing themselves essential to another's well-being, suddenly find that they have been set aside. This gave an added curtness to her tone, as she exclaimed: "Married; I'd like to know what has put that in your head?"

"I don't know why it shouldn't be in my head," he rejoined, assuming at once the defensive. "I'm old enough, and I'm sure my father set me the example."

Hester Ann felt the thrust, for his father was the pattern she had daily set before him. "He waited, I presume, till he had some sense, and some need of a wife; and, besides, I thought Flavinia wasn't coming back from her sister's till next winter."

For Hester Ann had not failed to make due provision for this, as for all contingent events, however remote, and had decided that, when the proper time came, Elias should bestow his hand and heart upon a certain Flavinia Fish. The Fishes and Rexroods, being equally old and respected families, had continued friendly for generations. Moreover, their farms were contiguous, and Flavinia was an only child—all of which, as she had impressed it on Elias, made it an alliance eminently suitable to the Rexrood name and dignity.

Elias remembered all this, as, giving a pebble an impatient kick, he replied:

"I'm not going to marry Flavinia Fish, and never said I was."

"Who is it, then?"

"Lettie Goddard."

"For heaven's sake!" gasped Hester Ann. "You—a Rexrood—to think of marrying a 'Creeker,' and old Hapgood Goddard's daughter, at that. Elias, are you crazy?"

The "Creekers" being a term often applied to the dwellers along Flat Creek, a little stream bordered by a barren ridge of hills, whose owners were all poor, Hapgood Goddard having been one of the most unthrifty of all. Had Hester Ann been a woman of more curves, mental as well as physical, she would have formulated her opposition differently; but she was surprised and bewildered as well as angry. It was a new experience to have her opinions set at naught this way; for people whose plans failed she had scant pity, as she was wont to boast. "She laid *her* plans and then worked them out." All her life she had overcome obstacles by main strength, and she went at this in the same blind way.

Elias' eyes kindled. Hidden by his beard was a square chin, akin to his sister's. Though seldom apparent, he had his share of that inflexibility commonly referred to as "the Rexrood of it." With him softening mosses had crept over the granite, but the granite was still there. "I certainly am thinking of marrying Lettie, and I should like to know what you have against her?"

"She's a 'Creeker,' that's enough; and she's Hapgood Goddard's daughter, and that's more than enough. When you see a block you know what the chips will be—lazy and good-for-nothing, it runs in the blood."

"I don't know that to be poor's a crime, though you seem to think it is; and I don't know that Hapgood Goddard ever hurt anybody in his lifetime, and he certainly won't now he's dead; and whatever her father was, Lettie's not to blame for it; and as to her being lazy, she's no such thing."

Hester Ann gave a sniff. "Much you know about it—but what on earth set you after her, I can't imagine."

"I like her," said Elias, simply. He had meant to say love, but checked the word as he glanced in his sister's face, and all the happiness and brightness of his little romance, so commonplace in itself, but so much to him, which he was longing to pour out to her he buried in his heart. "And I hope you'll remember," he continued, "that when you talk about Lettie you are talking of my future wife."

Hester Ann bit her lips. "I hope you'll remember that I tried to prevent your making a fool of yourself, but if you are bound to do it, we may as well divide up," the practical side of the matter asserting itself from long habit even in the midst of her anger. "There's a hundred acres south of the house, and a hundred and fifteen north, and father always said that one acre of the bottom meadow was worth two of the scrub hill pasture, which will make it about even, and we can divide the stock according to its value."

"I had hoped," with a slight hesitation, "that Lettie could come right here and you would be a sister to her, and everything go on as it always had."

"You needn't hope any such thing. I suppose nobody can help your marrying all Flat Creek if your head's set that way, but I don't propose to sister that kind of folks. I don't want any Lettie Goddards mixing in with my work and spoiling my butter and wearing out the things I've worked hard to save. If you marry her I give you fair warning, I shall go my way and expect her to go hers."

"You needn't worry. I'll build a house on my part of the farm, and we won't trouble you."

"No, Elias," with a quick survey of the situation, "there's barn room enough for both of us, and when mother and I are gone it will all be yours. 'Twould be a foolish waste of money to build another house. You can have the two rooms on the west side of the hall and the chamber over them, and build on an ell with a kitchen and buttery and bed-room, that will give you all the room you need.'

"But you may marry yourself."

"Marry!" with fierce scorn. "I hope I've got past

my greens and haven't come to my dotage." And with that parting shot she walked toward the house and into the sitting-room, where her mother, a mild-faced old lady, sat knitting.

"Well, mother," she said grimly, "we've had cut worms, and potato bugs, and hail-storms, and I said then I wondered what next, and it came. Elias is going to be married, and to Lettie Goddard at that.

"Do tell," and Mrs. Rexrood dropped her knitting in surprise. "Why, it seems hardly more than yesterday that he was a little boy in jackets."

"And he hasn't any more sense than he had then, and as for that girl, I wish she had never been born! To think that he should throw away such a chance as the Fish farm."

"O, well," said the old lady, soothingly, "everybody has to choose for himself, and he might 'a' done worse. Lettie's well favored and healthy lookin', an' seems good disposed."

"I know some call her pretty, but I never could see it, and since she made a 'profession' folks are fairly eat up with her. I'll warrant she did it just to catch Elias. But if she comes here, one thing is certain, I shall keep my own side of the house, and give her a good letting alone."

CHILDREN'S PORTFOLIO.

Little Biddy McQuade.

LITTLE Biddy McQuade lived with her father, mother and sister somewhere in the north-western part of Ireland. Her home was a poor hut, not worthy of the name of house. Her father had built it himself of mud and stones. It had but a single room, in which the whole family were compelled to live. So long as they were able by hard labor to gain a small sum of money each week with which to buy their supply of coarse food, they were quite content.

Biddy would have been much surprised could she have looked into a comfortable American home when the family were taking a meal. She would not have known the use of the number of dishes, spoons, knives and forks which are upon every well-furnished table.

Could she have heard a little girl who had good food to eat complaining because her meat was tough, or crying for another piece of cake, I do not know what she would have said. I believe that she would have thought her very ungrateful.

Biddy's clothing consisted of a single cotton gown, which her mother occasionally washed and dried over night. She was working hard to earn money enough to buy for herself a woollen shawl to tie over her head when she went out, as her sister Mary did.

Yes, Biddy had reached only her eighth birthday; but her time was spent in steady work. Was it not cold, winter weather? and was not her father without employment? and were not she and her mother and Mary glad to ply their needles for twelve hours a day if, by so doing, they could earn a few cents apiece?

The mother did cotton embroidery, but the sisters knit children's clothing. Biddy had learned how to make babies' socks and skirts, and she hoped soon to be able to make larger garments. She and Mary were in the habit of carrying their handiwork when completed to a village ten miles distant. There it was bought by a lady who sent it, together with the work of a great many other girls, to be sold in the London shops.

On Biddy's birthday morning she awoke to find no pleasant surprise awaiting her—no pretty picture-book, or gaily-dressed doll, or other gifts of love. She awoke to find the little cabin full of smoke, but very cold; her mother lying in bed and moaning with the pain of rheumatism; her father absent in search of something to do, and Mary moving about silently with tears in her eyes.

"What's the matter, Mary?" asked Biddy, when she got a chance, "do you think mother's going to die?"

"No, unless it's of starvation. We've only a bite in the house for breakfast, and though it's pay day, I'll not be able to leave home with the work."

"Never mind, Mary," said Biddy bravely, "I'll take the work to the village."

"What! a bit of a thing like you to go alone? I'd fear something would be happening to you."

"O no, Mary, I'll ask the Lord to take care of me. Don't you know the new teacher told us that we must trust Him for everything?"

Mary did remember the words which she had heard only a few days before, and the memory helped her as it did her little sister.

"Well, Biddy, go then," she answered, "and may the Lord watch over you."

It was a weary tramp at best, even with Mary by her side, but doubly long for the child who must brave fatigue, cold and hunger all alone.

Near the village, however, she fell in with some young girls whom she knew, and their companionship was a comfort to her. Going back, too, they were with her for a part of the way. When they left her her feet felt heavy and her hands were nearly frozen; but her heart was light, for she had her hard-earned wages and Mary's too—enough to buy food for the week to come. She stopped to buy it at the small store where the family traded—a little coarse meal and some very poor tea, that was all. Yet Biddy felt rich as she trudged courageously homeward.

She had something now for her sick mother to eat, and the love in her heart kept her almost warm. Her courage held out until she reached the door of the cabin. Perhaps it did not fail even then, but her strength at last gave way. She fell fainting to the floor, with the tea and meal in her arms.

"Poor child," said Mary, tenderly, as she bathed her face and brought her back to consciousness, "you'll soon feel better, darling, for I'll cook you a warm supper, and I'm sure you've earned it well."

Biddy told her sister afterward how very long the walk had seemed; how sometimes she was uncertain of the way, and sometimes it seemed as though she must yield to fatigue and hunger, "but I was sure I could keep on until I got home," said she. "I asked the Lord to help me and He did."

The Lord in whom Biddy placed her faith is the only friend who is always near, who can always help us, and in whom we can always trust.

COUSIN LOIS.

One-Tenth, and What it Did.

"TEN dollars, because I'm ten years old on the tenth of November! What a ten-times-one girl I am getting to be!" laughed little Nell as she joyfully clasped the bright gold piece which she had found at her breakfast-plate that morning; and then, as she realized the burden of great riches, she sighed: "But, O mamma! what shall I ever do with so much?"

Mamma, looking earnestly at her little daughter for a moment, asked: "Are you sure it's all yours, Nell?"

Nell suddenly remembered a verse they had talked over the Sunday before, and her own face grew serious as she slowly asked: "You mean I must give back a tenth to the Lord?"

"No, dear," said the wise mamma; "I was only wondering what the Lord would think about it, and what my little girl would think about it."

There was a long pause, during which Nell fell into a brown study; and mamma heard the former burdened possessor of wealth murmur: "One-tenth—one whole dollar out of only ten."

But something seemed to be at work; for the next audible remark was: "Mamma, what do you think God would like me to do with His dollar?"

"Oh! you've decided to give it to Him, have you?"

"Oh, yes!" it belongs to Him, you know, and one out of ten isn't much."

If mamma noticed a quiver in the brave little voice, she didn't appear to; for she replied: "What do you say to the Christmas Letter Mission?"

Now, anything with Christmas in it was sure to be agreeable, and in Nell's small experience, letters were not altogether unpleasant things; so, bringing her little chair close to mother's side, with the brown curly head nestling against mother's arm, she was ready to "hear all about it."

"Once upon a time," began mamma, "about fifteen years ago, I think, there was started in England what was called the Pillow Mission, because by it pretty cards and letters were provided to be put under the pillows in the hospital beds, so that on Christmas morning each patient would wake to find there a letter addressed to him."

"And who wrote the letters, mamma?" asked Nell.

"Good people gave money to have them printed, and each one was put in an envelope, with 'A Christmas Letter for You,' on the outside. Just think, Nell, how happy it made the poor friendless sick people who lay there groaning, day after day, to get a letter all of their own! And the little children in orphan asylums, who had no bright Christmas trees or presents,—how happy they would be to get a card and a letter for a Christmas present! They couldn't imagine at first where they came from; and one little girl thought the Queen must have written them, and wrote a letter thanking her! Well, this mission, which began with only a few, kept on growing and growing; so that now it has spread over the United States, and in ever so many hospitals and asylums, and homes for the sick and homeless, hearts are gladdened on the dear Lord's birthday by a Christmas letter; and often their thoughts are turned from their physical pain and weariness to the Great Physician who waits to heal their souls."

When mamma finished speaking, she noticed that all the clouds had vanished from the sunny face at her side, and there was no regret in Nell's voice as she exclaimed: "How many letters do you think one dollar could send?"

"I believe," said mamma, with a faint smile, "that each letter, with envelope and all, costs five cents; and if you wish, we will write to the secretary to day, and see what use she can make of the birthday tithe."

"Oh, do!" cried Nell enthusiastically; and performing a rapid example in division, she added, "Just think of making twenty people happy with my tenth!"

If little Nell could have looked in the ward of a certain hospital the next Christmas morning, and could have seen the smiles and tears of joy that lighted up twenty sad faces, she would have known that it is more blessed to give than to receive; as it was, she had learned by giving up that tenth, that the Lord repays a hundred fold, even when we give Him back His own.

If there should be other little girls or other mammas who would like to send Christmas letters this year, the central secretary, Miss H. M. Cox, Newtown, New York, or Miss Mary Bussing, secretary for New York city, will gladly give information, or receive contributions for this Mission in the name of Christ.—*Sophea Rhea, in S. S. Times.*

Finish What You Begin.

MY old great-grandmother Knox had a way of making her children finish their work. If they began a thing, they must complete it. If they undertook to build a cob-house, they must not leave it until it was done, and nothing of the work or play to which they set their hands would she allow them to abandon incomplete. I sometimes wish I had been trained in this way. How much of life is wasted in unfinished work! Many a man uses up his time in splendid beginnings. The labor devoted to commence ten things and leave them useless would finish five of them and make them profitable and useful. Finish your work. Life is brief; time is short. Stop beginning forty things, and go back and finish four. —*Christian Observer.*

Little Heads Together.

No. 1.

DOUBLE ACROSTIC.

Behead and curtail.

1. To hoist and leave likewise.
2. A petition and leave a husk.
3. A division of an army and leave within.
4. An article essential to cleanliness and leave to be in debted to.
5. Hooked and leave the name of a prophet.
6. Complies with and leave a ruler.
7. A groove cut in a board to receive another and leave an abbot.
8. A messenger and leave four-fifths of the twelfth part of anything.
9. Oriental and leave a genus of plants.

Primals and finals of the words to be beheaded and curtailed form the names of two American writers.

"CHESTNUT."

No. 2.

DIAMOND.

1. A letter in utility. 2. To place. 3. A mechanical power. 4. A Chinese article of export. 5. A letter in arduous.

"LEO."

No. 3.

ENIGMA.

Two things much needed in a house are my whole. Fifteen letters.

My 1, 3, 4, 5, is the sound of a gun
My 6, 7, 12, is an insect.
My 5, 6, 7, is a human being.
My 11, 12, 14, 2, is a bright thing in the sky.
My 13, 14, 12, is to strike gently.
My 8, 2, 6, 1, is a color.
My 6, 7, 9, is a connecting word.
My 5, 10, 12, is a kind of fruit.

A. C_2^3 (11 years old.)

Answers to Puzzles of November 24th.

No. 1.—

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      L                 S
    B U T             A C E
  L U R I D         S C E N E
    T I P             E N D
      D                 E
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No. 2.—Evil to him who evil thinks.

No. 3.—I. Coerce (c o'er ce). II. Wrong (wr on g).

Correct answers from Paul W. Heermance, Lewis D and Jennie Labagh, "Louis," J. M. D., "Chestnut."

The "Little Heads" are invited to send puzzles and answers to COUSIN LOIS, at this office.

Holiday Books.

...."How? or, Spare Hours Made Profitable for Boys and Girls." By Kennedy Holbrook. Illustrated. This fine octavo of over three hundred and fifty pages, elegantly bound in illuminated cloth, was originally written to afford amusement and occupation on rainy Saturdays and long vacations to the children of the author's own family. Giving it to the public was an afterthought. It has in it a bit of everything in the line of childish amusement—illustrative pictures to delight the eye, beguiling games to entice the mind, and ingenious puzzles to employ the fingers. If children cannot find entertainment for hours at a stretch in the midst of these windmill puppets, flying whirligigs, grimacing faces, balancing dolls, boomerangs, string and slate games, numerous puzzles and other curiosities, then they are beyond being amused. (Worthington Co.)

...."Make Thy Way Mine." By George Klingle, and "Lyrical Poems," by Alfred Lord Tennyson, are dainty 16mo volumes, belonging to a series published by White, Stokes & Allen, on fine laid paper, with wide margins and limp parchment covers.

...."Holy-Tides," by Houghton, Mifflin & Co., are seven songs of Advent, Christmas, Epiphany, Lent, Easter, Whitsun and Trinity, with illuminated title-page, bound in heavy white paper with red-line margin.

BOOKS RECEIVED.

Thomas Y. Crowell & Co.: Tchitchikoff's Journeys; or, Dead Souls. By Nickolai Vasillevitch Gogol. Translated from the Russian by Isabel F. Hapgood. Two volumes. 12mo, pp. 364, 282. $2.50.

Funk & Wagnalls: My Lodger's Legacy; or, The History of a Recluse. Written by Himself. Compiled and Arranged by Robert W. Hume. 12mo, pp. 186. $1; also,

An Unfortunate Woman and Ass'ya. By Ivan Sergeyevitch Turgenieff. Translated from the Russian by Henry Gersoni. 12mo, pp. 190. 75 cents; also,

The Trial of Gideon, and Countess Almara's Murder. By Julian Hawthorne. 12mo, pp. 96. 75 cents.

John B. Alden: The History of France from the Earliest Times to 1848. By M. Guizot and Madame Guizot DeWitt. Translated by Robert Black. Profusely Illustrated. Vol. 1. 8vo, pp. 495. Morocco. Specimen volume, 50 cents.

Charles Scribner's Sons: History of the Second Army Corps in the Army of the Potomac. By Francis A. Walker, Brevet Brig.-Gen., U. S. Vols. With Maps and Portraits. 8vo, pp. 737. $4; also,

Talks with Socrates about Life: Translations from the Gorgias and the Republic of Plato. 16mo, pp. 176. $1.

Presbyterian Board of Publication: Graham's Laddie: A Story of God's Providence. By Julia McNair Wright. 16mo, pp. 334. $1.25.

Fowler, Wells & Co.: A Natural System of Elocution and Oratory. Founded on an Analysis of the Human Constitution. By Thomas A. Hyde and William Hyde. Illustrated. 8vo, pp. 653. $2.

Worthington Co.: How? or, Spare Hours Made Profitable for Boys and Girls. By Kennedy Holbrook. Illustrated. 8vo, pp. 352. $2.

Harper & Bros.: Happy Hunting Grounds: A Tribute to the Woods and Fields. By William Hamilton Gibson. Illustrated by the Author. Folio, pp. 202. In a box. $7.50; also,

Their Pilgrimage. By Charles Dudley Warner. Illustrated by C. S. Rheinhart. 12mo, pp. 361; also,

Sir Philip Sidney. By J. A. Symonds. (English Men of Letters.) 12mo, pp. 186; also,

In the Wrong Paradise, and Other Stories. By Andrew Lang. 16mo, pp. 255.

White, Stokes & Allen: Lyrical Poems. By Alfred Lord Tennyson. Selected and Annotated by Francis T. Palgrave. 16mo, pp. 249. $1; also,

Make Thy Way Mine, and Other Poems. By George Klingle. 16mo, pp. 103. $1.

UNBOUND BOOKS AND PAMPHLETS.

Peter Plymly's Letters, and Selected Essays. By Sydney Smith. (Cassell's National Library, No. 45.) 18mo, pp. 192. 10 cents.

Yule Tide, Christmas Number, With folio plate, "Three Little Kittens" in oil colors. 50 cents. Cassell & Co.

Golden Bells: A Peal in Seven Changes. By R. E. Francillon. (Harper's Handy Series, No. 106.) 16mo, pp. 178. 25 cents.

A Wilful Young Woman. A Novel. By the Author of "Who Is Sylvia?" (Harper's Franklin Square Library, No. 556.) 4to, pp. 60. 20 cents.

PERIODICALS.

December.—Dorcas: A Magazine of Woman's Handi-Work, The Musical Visitor, Christian Thought, Wide Awake, The Musical Herald, New Englander and Yale Review.

January.—Frank Leslie's Illustrated Sunday Magazine.

Progress in Palestine.

A RECENT number of the London *Spectator* contains a surprising summary of the changes for the better which have occurred during a few years in what is properly designated as Syria, but which is generally spoken of as Palestine. Beyrout has improved so much that those who visited it twenty years ago would now hardly recognize it. From a population of from 15,000 to 20,000 it has increased to 80,000, is well paved and lighted, has a corps of street scavengers, has practically been rebuilt and in the Western style, under the supervision of a German architect. The shipping visiting the port now amounts yearly to about 400 steamers and 3,500 sailing vessels.

The progress in Jaffa has been no less marked. The old wall has been removed, many new houses built, not a few of imposing size and style, and the town has on two sides a series of suburbs built by Arab immigrants from Upper Egypt. The country around this ancient city has been converted almost into an earthly paradise, by the multiplication of orange-groves, orchards and fruit gardens. There are now four hundred orange-groves of from two to fifteen acres, from which eight to ten millions of oranges are exported annually. The account in the *Spectator* proceeds with these interesting particulars:

"The most convincing proof of the growing prosperity of Jaffa is to be found in the price of land. It has risen ten, and in some cases fifteen-fold; a plot that would, with difficulty, have fetched £5 twenty years ago, is now not to be bought for £50 or £60. Practically speaking, land near Jaffa is not to be had. Even the lesser towns along the coast show signs of renewed activity. Haifa, the little port at the foot of Mount Carmel, has roused from its torpor, and gone in for building and rebuilding,—on a small scale, of course. It is so changed, that Herr Schick, the Government Surveyor of Buildings, declares he did not recognize the place when he revisited it in 1880. Cæsarea, once famous, but wholly deserted for centuries, is on the high-road to become once again a centre of trade. There is the nucleus of a new town rising, inhabited by Moslem immigrants from Bosnia and Herzegovina; a custom-house is built, and a line of steamers will call there regularly. In the larger towns of the interior, the note of progress has been struck, and all are in a state of transition. Bethlehem has been almost entirely rebuilt, and improved out of all knowledge. The streets were formerly impassable in winter; now they are paved and tolerably clean, passable at any time. The same may be said of Tiberias and Nazareth. Nablous—the ancient Shechem where Joseph was sold—is become one vast soapboiling establishment. Its product is in general demand throughout Syria, and it may yet become the Northampton of Palestine for boots. The most satisfactory sign of progress in the interior is, in our opinion, the advance in agriculture, and the steady increase in the number of those who appear to devote themselves to agricultural pursuits. Everywhere the traveller hears of new plantations being made, and sees new gardens fenced in. Between Nazareth, Safet, and Nablous, where the olive thrives best, olive-trees are being planted at the rate—it is locally stated—of 500,000 a year; and the product of the district in the shape of olive-oil is already upwards of six million okes, or fifteen million pounds' weight, for it is so measured there, annually. Highly significant, as we remarked, is the fact that the country people and peasantry are investing their money largely in cattle-rearing, a thing undreamed of a few years back. If the Government would only protect the fellah from the roving 'Bedawi'—who hails the tiller of the soil as the 'father of cabbages,' and looks down upon him as the 'hhamar ed-dunia,' or 'the ass of the world,' to say nothing of religiously robbing him whenever, or rather as often as, opportunity offers—rural Syria would have a chance of thriving again.

"The order of things in Jerusalem, too, is very different from what it was only a few years ago, and the change the Holy City is gradually undergoing strikes every traveller who has revisited the place after an interval of eight or ten seasons. Whole quarters have been rebuilt, sanitation is cared for, the streets are well lighted, clocks are placed on many public buildings, and the gates are no longer closed at sundown, to the inconvenience of residents and the hindrance of trades-people. The tanneries and slaughterhouses have been removed to a distance, and outside the walls of the ancient enclosure a 'new Jerusalem' is slowly rising, that at the present rate of growth, will, in a very few years, quite overshadow the old city, exceeding it both in area and population. Suburbs are springing up round about and extending, notably on the western side. And as Herr Schick, the Government Surveyor, estimates the number of dwellings to have 'probably trebled' in five-and-twenty years, some idea may be formed of the rate at which Syria is making progress, notwithstanding many and serious disadvantages. Old residents record other changes, no less satisfactory and suggestive because unconnected with the material prosperity of the country. There is more toleration, and a better feeling generally between Moslems, Christians and Jews. Schools have increased in number, and there have been more pupils in attendance of late years. And this is reflected, so it is asserted, in an improved race of handicraftsmen, who turn out sounder work than formerly, and are beginning to develop some amount of artistic taste in their productions."

A LARGE COMPANY of gentlemen and ladies representing the best elements of the life of this city, gathered in the Council Chamber of the University of the City of New York, last Monday evening, to congratulate Mr. Charles Butler on the completion of his fiftieth year of service as a member of the Council. A half-century is a long time to spend in such a position, especially in a city where men come and go as they do here, and where popular favor is so readily transferred from one man to another. Addresses were presented in behalf of the Council, the Faculty, the Alumni, the Regents of the State University, and the Union Theological Seminary. Mr. Butler's life has been a very busy one. In the days of his greatest vigor and activity he had a large part in measures affecting the prosperity of a number of the States of the Union, and in the commercial and financial organizations which have promoted the prosperity of this city. To his sagacity and foresight the country at large and the city owe a great debt. It is to his honor that, notwithstanding his many duties and engagements, he has found time to take an active and important part in the development of one of the city's most important institutions. After the long and varied experience of Mr. Butler, it is significant that in his reply to the congratulations received, when speaking of education "in its highest forms and relations as the most important of all interests to the welfare and renown of the city and State," he should select as worthy of special notice and commendation this only from the fundamental principles embodied in the constitution of the University:

"Recognizing the paramount importance of a careful acquaintance with the Holy Scriptures for the present and future welfare of man, instruction shall be given in the evidences of revealed religion, in the literature and antiquities of the Bible and in its contents as the inspired rule of human duty."

The Boycott.

THE daily journals say that at the meeting of the Central Labor Union on Sunday last, a committee reported that the Theiss boycott and Ehret boycott of a few months ago were a mistake, were caused by a misunderstanding, and should not have been engaged in. The report, it is said, was laid upon the table. It would have been better to have given it consideration, and, if its statements were found to be correct, to have acknowledged that an error was made. Of Mr. Ehret, we know something. With his business,—that of a brewer—we have no sympathy, but for his charitable disposition all right-minded people will have much admiration. He is one of the chief benefactors, in this city, of poor Germans deserving assistance. The appeals he receives by mail at this time of the year are numerous, in fact, form a package of formidable size. He has an examination made into the condition of these applicants, and if they are found to be needy and worthy of help, he supplies their wants with a liberality not often equalled. The amount given to a single family may be small, but the sum of daily or weekly gifts to many families is a large amount. Not the sort of man to be boycotted, one would suppose, by those who know, or ought to know how generous his disposition is; but boycotted he was, notwithstanding.

The same meeting had under consideration the boycotting of the "capitalistic press," that is, the daily newspapers, because they freely discuss and criticize the action of the organized wage-earners. What a despotism the Union thinks of establishing! The freedom of the press is to be destroyed if possible. Freedom of discussiou of the acts of Unions and Assemblies is to be denied and brought to an end. Papers that print the advertisements of business houses which employ non-union men are especially to be boycotted, and those that by such publications assist firms with whom the Unions are in conflict.

These workmen greatly mistake the temper of the American people, if they suppose that such measures will be tolerated, or if they suppose that the free men of this Republic will allow the existence of organizations which propose and deliberate upon measures so unjust and tyrannical. Not long ago there was an increasing disposition to give the Unions legal standing, to incorporate them; but if they intend to arrogate to themselves the duties of State Attorney, jury, judge and sheriff, to arraign and punish men without trial, to find afterward, in some cases at least, if not often, that they have been mistaken, the community will hesitate before giving them a legal recognition and legal power. Only a few months ago sympathy with workmen was growing rapidly, but the events of the autumn and the actions proposed by the Unions have reduced that sympathy quite as rapidly.

Americans like to see the fair thing done all around. They are proud of the fact that the dignity of labor is acknowledged here as nowhere else and that the rewards of labor exceed those in any other country, but they have an ineradicable and indomitable love of freedom and will never submit to or allow a despotism exercised by secret societies.

Financial.

TUESDAY, DEC. 14.

THE visible supply of grain in the United States and Canada, east of the Rocky Mountains reported yesterday, was: Wheat, 59,928,530 bushels; corn, 11,616,827; oats, 5,122,963; being an increase for the week of 370,009 bushels of wheat, 121,968 of corn, and 158,613 of oats. The supply of wheat is only about 1,770,000 bushels in excess of that of Dec. 12th, 1885. The foreign markets were reported firm, and from India an advance of one shilling a quarter was reported. Quotations yesterday for January grain were: Wheat here 90 1-2, in Chicago 78 1-8; corn here 48 5-16, in Chicago 37; oats here 34 3-4, in Chicago 25 7-8. For cash wheat the quotations were: No. 1 red 93 cents, extra red 91 1-2-3-4, No. 2 red 90, State white 91; No. 1 hard Duluth 95 1-2. Provisions are firm. Hay and straw market dull, choice timothy 80 to 85 cents, clover mixed 60 to 65; No. 1 rye straw 60 to 70; oat 45 to 50. The closing quotations for cotton were: Dec. 9.45–46, Jan. 9.47–48, Feb 9.58–59, March 9.69–70.

The report of the city banks for the week showed loans increased $1,566,500, specie reduced $1,795,400, legal tenders reduced $491,000, deposits decreased $807,400, surplus of reserve diminished $2,085,450, making it $4,080,500. The rate for money fluctuated during the week from 4 per cent to 15, the average being about 7 per cent. The rate on commercial paper is from 5 1-2 to 6 1-2 per cent. The rate yesterday on call was 6 to 8 per cent, and at the close 12 per cent. The steamers arriving on Sunday brought $666,400 in gold.

The Stock Market broke yesterday morning and prices fell from 1 to 3 points. A partial recovery was made in the afternoon. These fluctuations are to be expected. The undertone is strong. The demand for money increases at this time of the year and the Stock Market feels the effect of it. Bank clearances last week at thirty-two cities show an advance of 15 per cent upon those of the same week last year. The increase amounted to $160,000,000.

The imports of merchandise at this port for the week were valued at $9,499,782, and the exports at $6,541,609. Imports at this port this year thus far exceed those of the corresponding part of 1885 about 40 millions of dollars, while exports have been 14 millions less. Foreign exchange sold yesterday for $4.80 1-2 for 60-day bills and $4.84 for demand for sterling.

A Baking Powder Matter.

More of the Albany Newspaper Investigation—The "Journal" reaffirms and emphasizes the Facts—Plain Talk from Prof. Tucker—His Opinion on Ammonia and Bread Risers Generally.

THE Albany, N. Y., *Journal* some time since published an interesting report upon the subject of baking powders, in which it gave the results of some tests of an elaborate character made for the purpose of determining the question of which is the best and wholesomest of these articles. The analyses and tests required were undertaken by Professors W. G. Tucker, of the Albany Medical College, and W. P. Mason, of the Renssalaer Polytechnic Institute, of Troy, chemists of the highest standing and reputation, well known for their extended and valuable services as public analysists. Messrs. Tucker and Mason, the *Journal* stated, had been directed to procure from dealers in Albany and Troy packages of baking powder, to analyze and critically examine them, and to make their reports of facts found entirely without bias or favor.

The report proved a matter of interest and importance, and was widely copied and commented upon. From the facts presented housekeepers had no difficulty in determining for themselves the best and most wholesome baking powder to use. The *Journal*, its facts having been questioned by a local baking powder manufacturer, returns to the subject and publishes the following interesting interview with Prof. Tucker. The facts before stated are reaffirmed and emphasized in the most breezy manner:

A *Journal* reporter recently visited Prof. Tucker for the purpose of gaining further information in reference to the baking powder question. He was found in the extensive laboratory of the Medical College, hard at work, but good-naturedly submitted to an inquisitorial interview, the substance of which, here given, will be found of interest.

"Doctor," said the reporter, "it appears that one of our local baking powder manufacturers attempts to discredit the report some time ago published in the *Journal* with reference to baking powders, for which the analytical examinations were made by yourself and Prof. Mason. Were your analysis and opinion printed correctly?"

"They were," replied Prof. Tucker, "literally."

"Is there any part of the report, or of your views expressed therein, that you would modify?"

"Not a word. My examination was most carefully and accurately made; the deductions I drew from the the tests were the inevitable ones, and the opinions I expressed were unquestionably correct."

"You say, Doctor, that the Royal baking powder is superior to any other baking powder which you have examined?"

"That is my report."

"Have you examined many other baking powders?"

"Quite a number."

"Wherein, Doctor, consists this superiority which you find in the Royal over other brands?"

"As stated in my report, in the great purity of its ingredients, in the unquestioned propriety and wholesomeness of those ingredients, in the exact proportions of the same, and the chemical accuracy and skill with which they have been combined. As I said before, it is, I believe, a baking powder 'unequaled for purity, strength and wholesomeness.'"

"Doctor, the *Journal's* lady readers would like you to inform them what are the peculiar virtues of a good baking powder over other and more old-fashioned methods of raising bread, biscuit and cake?"

"That would require a long answer, something in the nature of a lecture. Briefly, however, the advantage of such a baking powder over yeast consists in the quicker work it accomplishes, in the preservation of some of the best elements of the flour which are destroyed in the production of the carbonic acid gas by the use of yeast, and in the absolute certainty of sweet, light and digestible food. Over other methods for quick raising, the merits of a pure baking powder are great. It is always ready for use, the acid and alkali are combined in exact proportions to produce definite results, or to render the largest amount of leavening gas and leave nothing more than a neutral residuum, which is not the result where cream of tartar and soda are bought separately and mixed in the kitchen, for it will always occur where this is done that one or other of these substances will predominate, making the food yellow, heavy, bitter and unwholesome. Besides, the cream of tartar which can be procured by the housekeeper is mostly adulterated, adding to the uncertainty of the results or the unwholesomeness of the food. All these difficulties are avoided in the use of a pure, properly-made baking powder."

"Will baking powders keep? How long will they hold their strength?"

"If properly made, until used. A perfect baking powder must combine superlative strength with power to retain it indefinitely. Baking powders generally are robbed of the necessary preserving agent in order to give present strength, or else have their efficiency largely destroyed by the addition of large quantities of flour to prevent premature decomposition. The method by which both these qualities are retained in the highest degree produces the perfect article, and this I believe is fully accomplished in the Royal baking powder. I have seen an analysis of a baking powder which showed 21 per cent. of Rochelle salts. The baking powder was not fresh, and because of the improper manner in which it had been made the ingredients had combined, forming the purgative salt. I give this as an illustration of those baking powders whose keeping qualities are sacrificed to present strength. How to get both strength and keeping quality is the secret of baking powder success."

"Doctor, what about ammonia in baking powder?"

"Sesqui-carbonate of ammonia is sometimes used in the higher class of baking powders."

"Is it injurious or objectionable?"

"Nonsense! Quite the contrary. It has been used for generations in the finest food. It is a very volatile agent. Heat entirely evolves it into gas, leaving no residuum. Were it used in sufficient quantity to do the entire work of aeration, I am inclined to believe it would be the acme of leavening agents. Some of the highest authorities, as Hassall, recommend its exclusive use for this purpose in preference to yeast or other kinds of leaven. It is universally admitted to be a wholesome and valuable agent, and no chemist of reputation will class it otherwise. I have become indignant when I have read the silly charges that have frequently been made through ignorance or otherwise against it."

"Then those manufacturers who advertise that their powder does not contain it"—

"Confess that their powder lacks a most useful, wholesome and excellent ingredient."

"But they say its origin is filthy?"

"Its origin and method of preparation are no more filthy than are the origin and preparation of bread. All this talk about ammonia in baking powder and its filthy origin is the veriest rubbish. A man disgraces himself when he lends himself to any such statements. It is particularly unfair for baking powder manufacturers to seek to pervert the truth, or prejudice the ignorant or unwary by statements that it is either harmful or dirty. Ammonia exists in the very air we breathe, and is largely present in nature as a wholesome substance."

News of the Week.

(Continued from page seven.)

It is reported that the British Government will decline France's proposal to neutralize the Suez Canal, except on the condition that the British fleet be allowed free passage in time of war....The trades unionists in session at Columbus, O., are seeking to effect an amalgamation between the Federation of Trades and the Trades Union Conference. ....The Rev. Dr. Edward McGlynn, pastor of St. Stephen's Roman Catholic Church of this city, has been summoned to Rome to explain certain political utterances and acts of his that have not met the approval of his superiors. He strongly advocates Henry George's ideas....Fullgraff and Duffy on the witness stand in the McQuade case.... The new Electoral Count bill passed the House yesterday....Senator Morrill made a powerful speech on his Tariff resolution. ....The House passed a bill to extend the free delivery service to all towns which have a population of 10,000, or which pay an annual gross postal revenue of at least $10,000.

SATURDAY, 11.—Prince Lobanoff, the Russian Ambassador, informs the Bulgarian Delegates that as diplomatic relations between the Russian and Bulgarian Governments were broken off, he could not consider their visit as official....Advices received in Cairo that Rasaloula, the Abyssinian General, is marching on Kassala.... The Duke of Manchester makes a reduction of 25 per cent in the rents on his estates in Ireland....At Southport, England, two life-boats were wrecked, resulting in the loss of 27 lives....The business portion of Attica, O., destroyed by fire. Loss $100,000....There were several collisions of ferryboats yesterday morning on account of the heavy fog....Congressman Abraham Dowdney is dead....Governor Hill solicited to commute the sentence of Mrs. Roxalina Druse, under sentence of death for killing her husband.

MONDAY, 13.—Mr. Froude has prepared a complete statement of his connection with Carlyle's papers, manuscript and books.... Lark & Sons, general merchants of London, have failed. Liabilities nearly $5,000,000. ....Two Texans capture a train on the Fort Worth & Denver Railroad, and rob the passengers of money, watches, finger-rings and other valuables....The Tuxedo Park Steam Laundry at Sloatsburg, N. J., and the adjacent silk mills destroyed by fire. Loss $15,000....William Wanser, who stole a tray of diamonds, valued at $5,000, from the store of J. H. Johnston, No. 150 Bowery, on Nov. 29th, was caught yesterday at the Atlantic Hotel, this city. He confessed his guilt....Two negroes murdered a woman in Baltimore, Md., to sell her body to a medical College....There is doubt in the public mind as to whether Father McGlynn will go to Rome....The White Star Steamship Line is to have two new steamers with twin screws....A score of Indians from "Buffalo Bill's" Wild West attended Plymouth Church yesterday....Just before beginning his lecture at Amherst, Mass., Henry M. Stanley received a dispatch summoning him to Belgium at once.

TUESDAY, 14.—The Dublin Judges decide to refuse to allow Mr. Dillon to examine witnesses in his defence....Judge Boyd, Receiver of the Land Court of Dublin, treats the Irish Land League's "plan of campaign" with contempt....Cardinal Taschereau, of Quebec, prohibits Catholics from attending Salvation Army meetings, and orders their hymn-books burned.... The Czar orders his Ministers to prepare a constitution suitable to the condition of the empire, and informs them that he will have an annual Parliament at Moscow....Witnesses testifying for the defence in the McQuade case....Riotous outbreak in San Francisco, Cal., in connection with the street cable car strike; several persons wounded....The Rev. Benjamin Staunton's lawyer having withdrawn from the case, he defends himself in the divorce suit. ....Charles Butler, the oldest Trustee of the University of the City of New York, honored by an address from the Council.

Subscribers Notice.

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MARRIAGES.

HAM—WILLIAMS.—At the home of the bride's parents, Stottville, N. Y., on Nov. 24, by Rev. I. S. Schenck, Wilson Ham, of North Germantown, to Dora N. Williams, of Stottville.

MATHERS—IRONS.—In Philadelphia, on Wednesday, Dec. 1, by the Rev. Wm. H. Clark, D.D., Mr. Gaylord J. Mathers, of Luzerne, Pa., to Miss Mary J. Irons, of Philadelphia.

ROCKEFELLER—FINGAR.—At Clermont, Oct. 13, by the Rev. H. P. Blair, assisted by Rev. Dr. Roe, Frank Rockefeller, Esq., and Miss Anna Fingar, both of Clermont, N. Y.

TIPPLE—NOORE.—At the West Ghent parsonage, Nov. 24, by Rev. I. S. Schenck, Charles Tipple and Violetta Noore, both of West Ghent, N. Y.

VAN DER ZEE—BRADT.—At the bride's residence, Dec. 14, by the Rev. J. H. Scarlet, Cornelius Van Der Zee, of Coxsackie, to Miss Lillie Bradt, adopted daughter of J. V. D. H. Bradt, of Union, N. Y.

DEATHS.

Obituary notices five cents per line (nine words to the line). For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

DEMAREST.—Suddenly, Nov. 27, Cornelius A. Demarest.

At a meeting of the Consistory of the Bergen Reformed Church, Jersey City, N. J., held Monday, Dec. 6, the following resolutions were unanimously adopted:

Whereas, We have been called to part with our associate in office, Elder Cornelius A. Demarest, who died suddenly on the 27th day of last month.

Resolved, That we deeply deplore the loss of a beloved brother in Christ, and a faithful elder in the Church. He was worthy of double honor, because as an elder he ruled well.

Resolved, That we put on record our appreciation of the Christian character of our departed friend, and our firm confidence that he has gone from his earthly work to his heavenly reward.

Resolved, That we express our fraternal sympathy with the wife and daughter so sorely bereaved, and commend them to the "Father of the fatherless" and the "widows' God."

Resolved, That this minute be published in THE CHRISTIAN INTELLIGENCER, and a copy sent to the afflicted family. CORNELIUS BRETT, JOEL W. BROWN, } Com.

GORDON.—At her late residence, 336½ Eighth street, Jersey City, Nov. 21, after a short illness, Minnie T. Osborn, beloved wife of George C. Gordon, aged 63 years. Interment at New Winsor, near Newburgh, N. Y.

A loving wife, a devoted Christian has entered into rest. The years of weakness and pain are ended. The strength and joy of life eternal have commenced. The Lord gave and the Lord taketh away. Blessed be the name of the Lord.

JOHNS.—At Upper Red Hook, N. Y., Dec. 4, Mrs. Wm. Johns, in the 71st year of her age.

Deceased was the widow of Rev. Wm. Johns, at one time a minister of the Reformed Church, and settled at Prattsville, N. Y., 1855–59. Having associated herself in early life with this holy calling, she came to know its joys and its trials. Through these varied experiences she was sustained by the grace of her Saviour. The last years of her life were made burdensome by reason of a disease which terminated in her death. After some weeks of intense suffering she "fell on sleep" in the firm belief that "there remaineth, therefore, a rest to the people of God," and in the hope of entering into that rest. L.

The Church.

A Hymn of Penitence.

BY MARTIN LUTHER, A.D. 1524.

OUT of the depths I cry to Thee,
Lord God! Oh, hear my prayer!
Incline a gracious ear to me,
And bid me not despair:
If Thou rememberest each misdeed,
If each should have its rightful meed,
Lord, who shall stand before Thee?

Lord, through Thy love alone we gain
The pardon of our sin;
The strictest life is but in vain,
Our works can nothing win,
That none should boast himself of aught,
But own in fear Thy grace hath wrought
What in him seemeth righteousness.

Wherefore my hope is in the Lord,
My works I count but dust,
I build not there, but on His Word,
And in His goodness trust.
Up to His care myself I yield,
He is my tower, my rock, my shield,
And for His help I tarry.

And though it tarry till the night,
And round again to morn,
My heart shall ne'er mistrust Thy might,
Nor count itself forlorn.
Do thus, oh ye of Israel's seed,
Ye of the Spirit born indeed,
Wait for your God's appearing.

Though great our sins and sore our wounds,
And deep and dark our fall,
His helping mercy hath no bounds,
His love surpasseth all.
Our trusting, loving Shepherd, He
Who shall, at last, set Israel free
From all their sin and sorrow.

—*Translated by Catharine Winkworth.*

Moral Buttresses.

IN architecture a buttress is a projecting support to the exterior of a wall. When a perpendicular wall is expected to sustain the weight of a heavy roof, it either must be so thick as to be clumsy and very costly, or must be supported by outside props. Buttresses, which are built up against it at regular intervals, supply this necessary support, and also give a certain picturesqueness to the structure as a whole. They do not hold up the roof directly, but they contribute an important aid to its safety. They often seem to an uneducated eye to be merely ornamental, but really they have a genuine use.

There are many persons whose relation to the moral welfare and progress of the world appears to be only indirect, and whom some at times are disposed to censure on this account. Here, for instance, is a man who is a librarian, an antiquary, or a literary specialist of some other sort, who is buried in his books and pays little or no heed to anything else. He is a professor of religion, and in his quiet way he lives a useful and God-fearing life, but is absorbed in his work and does not respond to appeals in behalf of aggressive religious effort, and therefore is accounted discreditably lukewarm.

Here, again, is a woman, who has not even the excuse of absorption in a peculiar kind of labor. She is simply an ordinary wife and mother, busy with countless cares and weighted with heavy burdens. She, too, is a member of the church, and her humble life is not characterized by forgetfulness of her vows. Nevertheless, she rarely, if ever, attempts to do anything unusual in order to exert her Christian influence over her neighbors. She says that for special efforts, even for the sake of religion, the proper performance of her usual and God-given duties leaves her neither time nor strength; and, because she says this, some of her more ardent and less busy fellow-Christians are tempted to question the sincerity of her piety.

Now it may be that both he and she, whom we have just mentioned, are at fault. Possibly they might do more active work for Christ than they now do. But this is not certain, by any means, and it is nearly, or quite, impossible for anybody else to decide the point for them. So long as they respectively continue to live consistently Christian lives within their present spheres of usefulness, they should not be blamed for not seeking larger opportunities than they feel competent to use.

Is not more than this true, also? Are not such persons contributing an important, although an indirect, support to the structure of Christian purpose and effort which their more aggressive fellow-believers are trying to erect? More weight than we often give to it should be allowed to the truth that simple Christian fidelity, even though it be unostentatious, is a mighty power. True revivals are precious seasons, and wise revivalists do abundant good; yet, after all, a great part of the earthly strength of the Church of Christ is in the loyal living of its unassuming members. They are its buttresses, to say the least, and without them, humanly speaking, it could not stand.

In other words, those who do thoroughly well, in Christ's spirit and for His sake, the work in the world which He evidently has given them to do, are helping on the progress of His earthly kingdom as truly, if not as directly and as perceptibly, as any others. We cannot all be ministers and missionaries. God needs students, mechanics, sailors, hod-carriers, nurses, seamstresses, teachers, etc., as much as anybody else, and each of us is able to be a moral buttress, if not a part of the main wall itself.—*The Congregationalist.*

Cheerfulness.

THE other day, when the wind was hurtling eastward at forty miles an hour, when the stinging snow-pellets were discharging in cruel volleys, and the cold was momentarily increasing, a butcher's boy, seated in his open cart, went whistling through the streets as cheerily as a lark mounts to meet the sun. That warm-blooded boy fairly defied the tempest, and laughed at the rage of the storm. The little fellow was a sunbeam and a blessing to the whole street. His plucky notes rebuked the thermometer, and the very cold seemed abashed. Somehow, we kept thinking of him all day, and the remembered picture put a brighter glow into the atmosphere. A lump of ice reduces the temperature of warm water at a rate quite out of proportion to its mass. A crusty man, a cynical woman, or a cross child will disenchant, chill, and tangle an entire household. One cheery Christian inspires a whole church, while one bilious disciple modifies a Christian circle in the wrong direction. There is even cash value in a hopeful man. The child that rises first in the morning and fills the home with happy song to the echo of which the household wakens to duty, may determine the tone and trend of the day for all. The butcher who sent that happy boy through the streets the other day deserved the gratitude and custom of the whole ward. The clear whistle put the tempest to shame, and now, when the storm is over and almost forgotten, our juvenile prompter in cheerfulness is remembered.—*Northwestern Christian Advocate.*

THE SUNDAY-SCHOOL.

Home Readings.

REVIEW. FOURTH QUARTER.

M. The Suffering Saviour ..... Isa. 53 : 1-12.
T. The King of Kings ..... Ps. 72 : 1-20.
W. Christ the First-Fruits ..... 1 Cor. 15 : 22-28.
T. Eye-Witnesses ..... Acts 10 : 34-43.
F. None Other Name ..... Acts 4 : 1-12.
S. The First and the Last ..... Isa. 48 : 9-19.
S. The New Jerusalem ..... Rev. 21 : 1-27.

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

December 26th.—Review of Fourth Quarter.

Introduction.

OUR lessons during the past quarter have presented to us one of the most impressive series of truths that could be gathered from the Bible. We have contemplated Jesus going deeper and deeper into the experience of sorrow and death for our sakes, and then emerging from that night of agony into the bright eternal day of His triumph. Notwithstanding the sharp contrasts between the circumstances of the earlier and later lessons, yet in all there is to be found the manifesting forth of the glory of the Redeemer. In reviewing these lessons we shall gather our thoughts about Jesus as the central figure, and seek a single suggestion from each lesson that may be profitable for us to remember.

I. JESUS THE MAN OF SORROWS.—LESSONS 1-4.

LESSON FIRST.—JESUS BETRAYED.—JOHN 18: 1-14.

"*The Son of Man is betrayed into the hands of sinners.*"—*Mark* 14: 41.

In this lesson we see the treachery of Judas resulting in the arrest of Jesus in the garden. We note Jesus calm and yielding Himself to His enemies; Judas subtle and bold, yet soon to feel the pangs of remorse without hope.

LESSON SECOND.—JESUS BEFORE PILATE.—JOHN 18: 28-40.

"*I find no fault in him.*"—*John* 18: 38.

The trial of Jesus before Pilate served to establish His innocence of all charges brought against Him, while it convicted the Jews of a blind, persistent hatred, and Pilate of weak vacillation and desire to strengthen himself at the expense of justice.

LESSON THIRD.—JESUS DELIVERED TO BE CRUCIFIED.—JOHN 19: 16.

"*Then delivered he him, therefore, unto them to be crucified.*" *John* 19: 16.

After Pilate had determined to surrender his convictions of duty to an endeavor to purchase the favor of the Jews who hated and feared him, he allowed his soldiers to treat the prisoner with the utmost cruelty and insult permitted by the Roman law and practice. It was at their hands that He received His crown of thorns.

LESSON FOURTH.—JESUS CRUCIFIED.—JOHN 19: 17-30.

"*It is finished.*"—*John* 19: 30.

The Cross is the centre of Christianity, and the sufferings of Jesus upon the tree must always touch the hearts of those who love Him. About the cross we see the thoughtless soldiers, the mocking multitudes, the weeping disciples. From the cross we hear the words of pardon, sympathy, agony and triumph.

II. JESUS THE LORD OF LIFE.—LESSONS 5-8.

LESSON FIFTH.—JESUS RISEN.—JOHN 20: 1-18.

"*The Lord is risen indeed, and hath appeared to Simon.*—*Luke* 24-34.

When we think about the resurrection we naturally associate with that event the revelation of Jesus to Mary as the most interesting episode connected with that event. She had gone early to the sepulchre to complete the embalming that had been interrupted by the sudden coming of the Sabbath. She had been amazed at finding the tomb empty, and the words of the angels had only served to increase the mystery. The manner in which Jesus manifested Himself to her, by a word, intimates how He speaks to each of His followers, who knows His voice.

LESSON SIXTH.—THOMAS CONVINCED.—JOHN 21: 19-31.

"*And Thomas answered and said unto him, My Lord, and my God.*"—*John* 20: 28.

We always think of Thomas as the doubter, but none of the disciples believed in the report of the resurrection; they all demanded personal knowledge of the fact. Thomas differs from the rest in that he demanded more of sensible evidence, and refused to accept a greater body of evidence than did his companions. When his faith was awakened, it immediately rose to a more sublime height than that of the rest.

LESSON SEVENTH.—PETER RESTORED.—JOHN 21: 4-19.

"*He saith unto him, Feed my lambs.*"—*John* 21: 15.

The work of Jesus during the interval between His resurrection and ascension appears to have been intended especially for the preparation of His disciples for their work. It is not probable that we have any more than samples of His teachings during this time. In the scene at the Sea of Galilee, He impressed all the company there assembled with the magnitude and success of their work as fishers of men, and fully reinstated Peter into the position which he had forfeited by his repeated denials.

LESSON EIGHTH.—WALKING IN THE LIGHT.—1 JOHN 1: 5-26.

"*If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*"—1 *John* 1: 7.

In this lesson we have sketched the disciple in his daily life, as the representative of Jesus on earth. The nature of the Christian life as walking in the light, and so imitating Jesus, is graphically set forth, and we are warned against a form of godliness without power.

III. JESUS THE KING OF GLORY.—LESSONS 9-12.

LESSON NINTH.—JOHN'S VISION OF CHRIST.—REV. 1: 1-18.

"*I am he that liveth, and was dead; and behold I am alive forevermore.*"—*Rev.* 1: 18.

From the Gospel according to John we pass to the Apocalypse or Manifestation of Jesus, which the beloved disciple was permitted to record. The book opens with a vision of the King in His beauty, that we might contemplate Jesus as relieved forever of all the limitations and humiliations incident to His life on earth.

LESSON TENTH.—WORSHIPPING GOD AND THE LAMB.—REV. 5: 1-14.

"*Blessing and honor, and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*" –*Rev.* 5: 13.

This scene represents Jesus as the centre of the heavenly host, sharing their glad adoration with the Father, and so placed on an equality with the Father. These who unite in His praise are the representatives of all orders of spiritual creatures.

LESSON ELEVENTH.—THE SAINTS IN HEAVEN.—REV. 7: 9-17.

"*Therefore are they before the throne, and serve him day and night.*"—*Rev.* 7: 11.

As our heaven would not be complete without the presence of our Redeemer, so His heaven is not complete without the presence of those for whom He died. They will be gathered from every land, but will all appear as those who have washed their robes, and have thus been made worthy to stand before the great white throne.

LESSON TWELFTH.—THE GREAT INVITATION.—REV. 22: 8-21.

"*The grace of our Lord Jesus Christ be with you all. Amen.*"—*Rev.* 22: 21.

The last message of revelation is a gracious invitation, as broad as human need, while its closing verse is a benediction. Many teachers and scholars have now completed a course running through the Bible, and touching upon all the more important points. Let us ask ourselves, Has this study taught me my

need of Christ and brought me nearer to Him? If not, these privileges must appear for our condemnation, because knowing our Lord's will we have not done it.

Central Truths.

1. The cup which my Father hath given me, shall I not drink it?
2. He was despised and rejected of men.
3. He was wounded for our transgressions.
4. The blood of Jesus Christ, His Son, cleanseth us from all sin.
5. It is Christ that died; yea, rather that is risen again.
6. Blessed are they that have not seen, and yet have believed.
7. If ye love Me keep My commandments.
8. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
9. Because I live, ye shall live also.
10. I and my Father are one.
11. We know that when He shall appear we shall be like Him, for we shall see Him as He is.
12. WHOSOEVER WILL, LET HIM TAKE OF THE WATER OF LIFE FREELY.

Life.

LIFE is like a crooked railroad;
And the engineer is brave
Who can make a trip successful
From the cradle to the grave.

There are stations all along it,
Where at almost any breath,
You'll be "flagged" to stop your engine
By the messenger of death.

You may run the grades of trouble
Many days and years with ease,
But time may have you "side-tracked"
By the switchman of disease.

You may cross the bridge of manhood,
Run a tunnel long, of strife,
Having God for your conductor,
On the lightning train of life.

Always mindful of instructions,
On duty never turn your back;
Keep your hand upon the throttle,
And your eye upon the track.

—*Will S. Hayes.*

The Babe Rama.

RAMA is the hero of the Sanskrit epic poem, "The Ramayana." His father was a god and his mother a Ranee or queen. This is how he cried for the moon in his childhood and how he was pacified:

And Rama was a very lovely babe, and as he slept in a white cot he appeared like a blue lotos floating upon the waters of the Ganges. When Rama was sufficiently grown to run about he was the delight of his mother and the Maharaja. So it happened one evening the full moon arose in all its splendor and Rama felt a very strong desire to have the beautiful moon to play with for a toy. And he put out both his little hands toward the moon in order to obtain it; but his mother could not understand what he wanted, and thereupon he tried to beat her, and she asked him many times what he wished to have, and he continued to point to the moon, so that at last she came to understand what it was that he wanted, and she said to him: "Do not desire, O, my child, to possess the moon, because it is a thousand miles off, and it is not a plaything for children and no child ever got it. If you wish I will bring you some jewels that are brighter than the moon, and you can play with them."

So saying she brought some beautiful jewels and placed them before the little boy; but Rama threw them away in anger and began to cry until his eyes grew red and swollen with weeping. Now by this time a number of women were gathered around him, but no one could console him. One said, "Perhaps he is hungry;" but he refused to take any food. Another said, "Perchance he is sleepy," and she took him on her lap and sung him the lullaby; but she could not quiet him, and he still continued to cry. Then one of the women said, "The goddess Susti has become unpropitious and must be propitiated with offerings of curds, plantains and fried paddy!" Another said, "A ghost is troubling him; so send for a man who can repeat a verse and drive the ghost out."

But all these were of no effect and Rama was still unpacified as before. So the Ranee sent for the Maharaja; and when the Maharaja heard that Rama was ill, he came to him immediately and tried his utmost to console the child; but he could do no more than those who had tried before him; and Rama continued to cry and would not be comforted. Then the Maharaja sent for his chief counsellor of State and told him all that had happened; and when he heard that Rama was crying for the moon, he desired those about him to bring him a mirror. So a mirror was brought and placed in the hands of Rama, and when Rama saw the image of the moon in the mirror he was fully satisfied, and left off weeping, and was soon as merry as before, and the whole family were at ease.—*The Sheltering Arms.*

WE cannot rival God in power; the angels cannot; or in the measureless infinitude of His knowledge. But in that which is grander than power or knowledge in the character of sovereign and unspeakable glory, to which all else in him is subordinate, men are required by this religion to rival God; through perfect love to be as holy as Himself; as the single drop, in its crystal sphericity, is as perfect as oceans; as the single sun ray slanting through the crevice, is as perfect in its intrinsic splendor as measureless floods of solar effulgence. —*Dr. R. S. Storrs.*

THE essence of all sin is the forsaking of God. The essence of all misery is being forsaken of God. The essence of conversion is turning to God to forsake Him never. The essence of grace and glory is being never forsaken of God.—*Dr. A. A. Bonar.*

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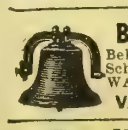

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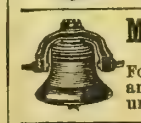

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For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others.

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ORGANIZED 1842.
Insures against Marine and Inland Navigation Risks,
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Assets for the Security of its Policies are more than TEN MILLION DOLLARS.
The profits of the Company revert to the assured and are divided annually, upon the Premiums terminated during the year, Certificates for which are issued bearing interest in accordance with its Charter.
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W. H. H. MOORE, 2d Vice-Pres't.
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100 BROADWAY, NEW YORK,
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106 BROADWAY, BROOKLYN, E. D.
Insures against loss by Fire at reasonable rates.

Reserve for re-insurance	$2,265,427 90
of which for Inland Marine, $56,969 52	
Reserve ample for all other claims	553,971 90
Capital paid in cash	1,000,000 00
Net surplus	1,358,879 85
Total Cash Assets, Jan. 1, 1886..	$5,177,478 99

This Company conducts its business under the restrictions of the New York Safety Fund Law. The two Safety Funds together equal **$1,200,000.**
H. H. LAMPORT, President.
CYRUS PECK, Secretary.

HOME
INSURANCE COMPANY
OF NEW YORK.
OFFICE, NO. 119 BROADWAY.
Sixty-Sixth Semi-Annual Statement,
Showing the Condition of the Company on the first day of July, 1886.

CASH CAPITAL	$3,000,000 00
Reserve Premium Fund	2,938,020 00
Reserve for Unpaid Losses and Claims	301,040 10
Net surplus	1,319,341 71
Cash Assets	$7,628,401 81

SUMMARY OF ASSETS.

Cash in Banks	$126,603 99
Bonds and Mortgages, being first lien on Real Estate	742,300 00
United States Stocks (market value)	2,912,697 50
Bank and Railroad Stocks and Bonds (market value)	1,723,640 00
State and City Bonds (market value)	226,000 00
Loans on Stocks, payable on demand	130,000 00
Interest due on 1st July, 1886	102,394 74
Premiums uncollected and in hands of Agents	299,646 97
Real Estate	1,364,113 61
Total	$7,628,401 81

CHARLES J. MARTIN, President.
D. A. HEALD, Vice-President.
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GOLD MEDAL PARIS EXPOSITION—1878.

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Are you CONSUMPTIVE.
Have you Cough, Bronchitis, Asthma, Indigestion? Use **PARKER'S TONIC** without delay. It has cured many of the worst cases and is the best remedy for all affections of the throat and lungs, and diseases arising from impure blood and exhaustion. Often saves life. Cures when everything else fails. Gives new life and strength to the aged and infirm. $1, at Druggists.

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The safest, surest and best cure for Corns, Bunions, &c. Stops all pain. Ensures comfort to the feet. Never fails to cure. 15 cents at Druggists. HISCOX & CO., N. Y.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.

CURE for the DEAF by PECK'S PAT. IMPROVED CUSHIONED EAR DRUMS. Whispers heard distinctly. Comfortable, Invisible. Illustrated book & proofs, FREE. Address or call on F. HISCOX, 853 Broadway, N. Y. Name this paper.

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Have you heard of the astounding reduction for DR. J. A. SHERMAN'S Famous Home Treatment, the only known guarantee comfort and cure without operation or [illegible] from labor! No steel or iron bands. Perfect retention night and day, no chafing, suited to all ages. Now $10 only. Send for circular of measurements, instructions and proofs. Get cured at home and be happy, office 294 Broadway, New York.

The Book of the Year.

Of all the beautiful fancies
That cluster about the year,
Tiptoeing over the threshold
When its earliest dawn is here,

The best is the simple legend
Of a book for you and me,
So fair that our guardian angels
Desire its lines to see.

Is full of the brightest pictures,
Of dream, and story, and rhyme,
And the whole wide world together
Turns only a page at a time.

Some of the leaves are dazzling
With the feather-flakes of the snow;
Some of them thrill to the music
Of the merriest winds that blow.

Some of them keep the secrets
That make the roses sweet;
Some of them sway and rustle
With the golden heads of wheat.

I cannot begin to tell you
Of the lovely things to be,
In the wonderful year-book waiting,
A gift for you and me.

And a thought most strange and solemn,
Is borne upon my mind,—
On every page a column
For ourselves we'll surely find.

Write what we may upon it,
The record there will stay,
Till the books of time are opened,
In the court of the Judgment Day.

And should we not be careful
Lest the words our fingers write
Shall rise to shame our faces
When we stand in the dear Lord's sight?

And should we not remember
To dread no thought of blame,
If we sign each page that we finish
With faith in the dear Lord's name?

—*Mrs. M. E. Sangster, in Our Sunday Afternoon.*

Serving the Master in a Boarding-House.

A DEVOTED Christian woman, advanced in years, at one time during her somewhat eventful life was employed to superintend a large boarding-house for factory operatives in a bustling New England manufacturing village. It was not a congenial situation at all, and she only accepted it because, at that time, nothing else available seemed to be at hand, and not only was it necessary, but she considered it her duty to be engaged in whatever useful employment offered itself.

"I shall be more content, and it will be in accord with both my duty and privilege if, at the same time, I am about my Master's business," she said, as she at once cast about in her mind to devise some means by which she might improve the moral and spiritual condition of the young working men and women now domiciled with her. So, on the very first Thursday night, at the tea-table, she announced that there would be a prayer-meeting in the sitting-room that evening, and on every Thursday evening thereafter while she remained in charge of the house. She cordially and affectionately invited all the boarders to attend.

The rather novel arrangement for a factory boarding-house in that locality was not regarded with any show of favor by the inmates, neither was it openly opposed. The meetings were not disturbed in any way, neither were they well attended at first, nor in any way encouraged. A faithful few from the neighborhood, especially two elderly maiden sisters, would come in and help carry on the meetings.

This boarding-house mistress accepted her new situation at New Year's, and this apparently indifferent state of things, as to the higher concerns of life among the giddy young people beneath her roof, continued through the winter. She was often tempted to declare to herself that she was well-nigh weary of well-doing, but as often, when Thursday night came round, she seemed to find strength and sweet encouragement from within to arrange her tidy rooms, to light her lamps, distribute her Bibles and hymn-books, and, when the hour arrived, to lead the little devotional meeting.

One morning, late in May, her employer, the superintendent of the mill, entered the roomy kitchen to tell her that she would be required to make room for a short time for two millwrights, who were coming from a distant town to make repairs on the mill. "They are respectable, intelligent men," said he, "and I thought they would be better off here than at the hotel, or at any other boarding-house in the village," and he withdrew.

She derived considerable encouragement from this somewhat indirect commendation of the administration of her house. When she came to it, its reputation was none of the best, and she felt that what improvement had been made in its management was largely due to the religious tone given it by these meetings.

The two millwrights came in due time, and proved to be quiet, sensible, gentlemanly men—quite superior to her regular boarders in breeding and demeanor. It seemed to her that these refined and skilled mechanics were representatives from the outside polite world to which she had always been accustomed, and now, more than ever, it grated upon her sensibilities to think that she was environed in that rough boarding-house.

From the very first evening they were in the house, she began to dread the approaching hour for the prayer-meeting, and, strange to say, found herself devising means for postponing it. It seemed to her that she could never find courage to raise her voice in Scriptural reading, in prayer, in exhortation before those men. Very likely she might be overrating them; but perhaps it was not singular, she had so long been shut in from all cultivated society. All the long day, Thursday, she conned over in her mind what she should say in the little meeting—not for God's acceptance, but for theirs, that they might be duly impressed with the fact that she was superior to her surroundings.

She was glad, therefore, when they came in to tea, after their day's work, to hear them say they were going out for a walk, up the river, to look at a proposed mill-site, at the request of the superintendent. She felt it to be her duty to tell them there would be a prayer-meeting in the house at 7 o'clock, but she could not bring herself to say it. And so they went away, leaving her with the remorseful thought that she had added another to the long list of neglected opportunities, which many conscientious Christians, I suppose, see accumulating, during their lives, with regret.

After they were gone, she arranged her rooms with a feeling of relief, mingled with the regretful memory of neglected duty, that they were not to be present; and when the hour for meeting arrived, she glanced around and saw with satisfaction that they had not returned. She led the exercises as usual, and in her opening prayer the indwelling Spirit did not suffer her to forget the strangers who were now sojourning under her roof.

It was a balmy evening. The sitting-room windows were open, and as she knelt with bowed head, she noticed that the perfume of the sweet-brier, which grew luxuriantly in the little plot in front of the house near the windows, stole in and pervaded the room like delightful incense. As she closed, her petition was continued by a deep voice, which she instantly recognized as that of the elder of the new boarders, and she soon found by his earnest and touchingly suggestive words that he had long been in the habit of praying for himself, without the comforting assurance that his prayers were heard at the throne of grace. He had for some time been anxious to have some Christian believer pray for him, but he had not dared to make the request. Now he felt that these joint petitions were heard.

When she rose from her knees, she saw that the speaker was leaning in one of the open windows, from the outside, with his elbows upon the sill, and the tall, graceful, tender-leaved, sweet-brier forming a wreath about his uncovered head. Immediately the other millwright came forward from the hall, and, standing in the doorway, said he had started in the Christian race years before, but he had strayed from the heavenly path. The boarding-house mistress's earnest tones in prayer for him had made the fact of his spiritual declension seem more real and appalling than ever before. "I implore you all to pray for me," said he, in trembling tones, "that I may again take the Master's hand in mine, and with a loving, abiding faith, walk bravely along in the Christian course."

At that, one after another of her old boarders, who had come into the meeting that night in greater numbers than usual, told, with tearful faces and earnest voices, how they had long been convicted of sin and were anxious to embrace the Saviour, if only they might find Him. Week after week, each had secretly hoped that one or another of their number would break the ice by requesting prayer or religious conversation.

So a precious revival was begun in the village of W——, which, it may be truthfully said, is still going on, for a Sabbath-school was immediately organized, then a church, and the religious interest centered there has always been kept in a fervent glow, and it is nearly eight years from the present writing since those little meetings were first held.

"Thus I came to see," said the good woman, in telling her story, "that the life I thought was so uncongenial was a blessed life, as all is when we are made instruments in God's hands for doing His work. So I came to praise Him for having sent me to W——, when I heard others praising Him for having put it into my heart to brighten up and endear for all time that dingy boarding-house sitting-room with those services of prayer and praise."—*Selected.*

FULTON STREET DAILY NOON PRAYER-MEETING,
113 Fulton Street, and 58 Ann Street,
Just east of Broadway, near William Street.
COME IN, REST, AND PRAY.
Stop 5, 10, 15 or 20 minutes, or the hour, as your time permits.

Publisher's Department.

THOSE who preach, lecture, declaim or sing, will and *do* find Hale's Honey of Horehound and Tar the speediest restorative of the voice in cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all Druggists at 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

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by sending your address to Hallett & Co., Portland, Maine; they will send you full information about work that you can do and live at home wherever you are located. Work adapted to all ages and both sexes. $5 to $25 a day and upwards easily earned. Some have earned over $50 in a day. All succeed grandly. All is new. You are started free. Capital not required. Delay not. All of the above will be proved to you, and you will find yourself on the road to a handsome fortune, with a large and absolutely sure income from the very start.

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In hundreds of cases, Hood's Sarsaparilla, by purifying and enriching the blood, has proven a potent remedy for rheumatism. Hence, if you suffer the pains and aches of this disease, it is fair to assume that Hood's Sarsaparilla will cure you. Give it a trial.

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COLGATE & CO., NEW YORK.

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REV. CHARLES G. FINNEY?
If not, send for a copy. "Every student of divinity, every man and woman that would be a practical Christian, should read that book." Price $1.75. Published by
A. S. BARNES & CO., 111 William St., N.Y.

A Nest in a Pocket.

BY MARY BRADLEY.

A LITTLE bird we
Once in the nes
And sought for shelte
Until, for some que
She flew into a granai
Where, on a nail su
The farmer's coat she
And there her seare

The granary was in a
Where not a creature else her,
The coat had hollows deep and soft—
Could anything be better?
And where it hung, how safe it was,
Without a breeze to rock it!
Come, little busy beak and claws,
Build quick inside the pocket!

Three speckled eggs soon warmly lay
Beneath the happy sitter;
Three little birds—O joy!—one day
Began to chirp and twitter.
Until—ah, can you guess the tale?
The farmer came one morning,
And took his coat down from the nail
Without a word of warning.

Poor little frightened motherling!
Up from her nest she fluttered,
And straightway every gaping thing
Its wide-mouthed terror uttered.
The good man started back aghast;
But merry was his wonder
When in the pocket he at last
Found such unlooked-for plunder.

He put the coat back carefully:
"I guess I have another;
So don't you be afraid of *me*,
You bright eyed little mother.
I know just how you feel, poor thing,
For I have youngsters, bless you!
There—stop your foolish fluttering—
Nobody shall distress you."

Then merrily he ran away
To tell his wife about it—
How in his coat the nestling lay,
And he must do without it.
She laughed, and said she thought he could?
And so, all unmolested,
The mother-birdie and her brood
Safe in the pocket rested,

Till all the little wings were set
In proper flying feather,
And then there was a nest to let—
For off they flocked together.
The farmer keeps it still to show,
And says that he's the debtor;
His coat is none the worse, you know,
While he's—a little better.

—*Christmas St. Nicholas.*

Not Self, but Christ.

THERE is more pulp than pluck in a great deal of what passes for piety. It is an audacious attempt to get a free ride to heaven in a drawing-room car, with plenty of select company and good fare on the road. "Will Dr. A—— be in his pulpit to-day? Will the music be up to the mark? Is it likely to clear off? Then I'll try to go to church to-day." With such a soliloquy on Sabbath morning, how much grace is there likely to be left after the wear and tear of the week?

The piety that Christ smiles upon, is a piety that will stand a pinch and face a storm; that would rather eat an honest crust, than fare sumptuously on unholy gains; that gladly gives up its couch of ease to sally off on its mission among the outcasts; that sets its Puritan face like a flint against fashionable sins. We talk glibly about "taking up a cross," but a cross is intended for somebody's crucifixion. On Calvary's Cross we know full well WHO bled away His precious life. On our cross, *self* is to be the victim. Paul the heroic was emphasizing this fact when he commanded Christians to mortify their members which are upon the earth. The American Revision of the New Testament hits the sense of this passage more accurately: "*Put to death* your own members," etc. Loyalty to Christ often demands the plucking out of the right eye, and the amputation of the right arm. The sublime glory of Abraham's offering, really was that he was willing to thrust the knife through the very heart of *self*. O it is not the taking up; it is the giving up that makes a strong, athletic, heroic Christian.—*Theodore L. Cuyler, D.D., in The Evangelist.*

To the Children.

DEAR CHILDREN: How would *you* like to run barefooted through the snow of the street, and sell your newspapers under the cutting wind of winter, and go home at night to sleep in a box, under a stairway, or on a pile of rags in a cellar? How would you like to go to sleep in this way at night, and think that in a whole city-full, there was not one person who cared for you? How would you like to see other children around bright fires, or in warm rooms, getting their presents, or sitting at the Christmas dinner, and you out in the cold, hungry, and shivering, and half clad, and without a friend?

Now, on Christmas day, we want you to think of the poor children, boys and girls in New York, who are in this way, and see if you can do something for them.

We want to make a Christmas present of a *home* to the homeless ones.

It will cost a good deal—$20.00; but perhaps you will give a part, and your father make it up, and send the whole in a check to us.

Then some day you will be glad that you gave the best Christmas gift that could be, and helped to save a little boy or girl from poverty, and from growing up a thief or a vagabond.

Yours affectionately,
C. L. BRACE, SECRETARY.
Children's Aid Society,
24 St. Mark's Place,
"Station D," New York.

DECEMBER, 1886.

Delightful Illustrated Lectures.

Seldom is an opportunity afforded the people of this city to listen to so thoroughly an enjoyable series of lectures on famous places, in this and other countries, as is now being given at Steinway Hall by that deservedly popular lecturer, Mr. H. H. Ragan; and we, therefore, suggest the advisability of hearing the two remaining lectures soon to be delivered. The lecture of last Saturday evening, "A Tour Through Old Mexico with a Camera," was illustrated with some seventy superior dissolving views, which added much interest to Mr. Ragan's graphic description of the journey.

INDIGESTION, DYSPEPSIA, nervous prostration, and all forms of general debility relieved by taking *Mensman's Peptonized Beef Tonic*, the only preparation of beef containing its *entire nutritious properties*. It is not a mere stimulant like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, overwork, or acute disease; particularly when resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York.
Sold by druggists.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by David W. Lewis & Co., Produce Commission Merchants, 49 Pearl St., New York.
Commission on Butter, Eggs, Poultry, etc., is 5 ₱ cent; Flour, Grain, etc., 2½ ₱ cent.
Marking-plates furnished when desired.

NEW YORK, December 11, 1886.

BUTTER.—Receipts for the week, 27,746 pks.; exports, 1,998 pks.

There is a good demand for fancy last week's make of choicest Eastern or Western creamery butter at 30a31c., with a possible 32c., and also for a crisp, high-flavored dairy October make at 25a26c., with a possible 27c. for super-extra. Winter make N. Y. State creamery is in liberal stock, and is offered at all kinds of prices, say 23a28c., and sells only in a small way. We note sales of a few fancy Delaware dairies at 23a24c., and good to fine Chenango and Cortland dairies at 20a22c.; also late make butter in half firkins and Welsh tubs at 20a22c., and some lots of early and fairish winter makes State butter at 15a18c. All kinds of fresh make Western of good to fair qualities have had good enquiry at full prices, and are taken in preference to good sound N. Y. State dairies at the same price. Low grades of butter, worth say 10a13c., are in quick demand, and our market closes well cleared of this kind of stock. Summer make Western creamery, held through the season in cold storage, and ordinary dairies of N. Y. State butter have had very little sale, and prices are easier and irregular. We quote:

Fancy fresh creamery, Elgin	30	@31
Fresh creamery, State	24	@27
Fancy dairy (selections)	25	@27
N. Y. State dairies entire, good to fine	22	@24
do do common to fair	18	@20
do creamery firkins	20	@23
Western creamery, early makes	15	@20
Butter, poor to common	10	@15

CHEESE.—Receipts for the week, 13,273 boxes; exports, 4,730 boxes.

Fancy cheese are held at 12¾a13c., and selling only in a small way to home trade. Exporters are taking fair to good full creams at 12a12¼c., night milk skims at 8a10c., and full skim State factories at 5a7c. Pennsylvania skims are not so plentiful this week, and sold readily at 3a4c. Market closes firm for all kinds. We quote:

Factory, colored, full cream, finest	12¾	@13
do white, do do	12½	@12¾
do good to fine do do	12	@12½
do night milk skims	10	@11
do skims	3	@9

EGGS.—Receipts for the week, 8,640 bbls.

Strictly fresh eggs are in light supply and wanted. All other kinds are plentiful at easy prices. We quote:

Near-by strictly fresh laid, per doz	27	@28
N. Y. State, held stock, per doz	24	@26
Canada and Western, per doz	24	@26
Limed eggs, per doz	18	@19

Notices and Acknowledgments

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Printing in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporters to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixteenth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

THE BOARD OF EDUCATION of the Reformed Church in America will meet in the Synod's Rooms, No. 34 Vesey street, New York, on Tuesday, the 21st day of December, 1886, at 11 o'clock A.M.

W. H. TEN EYCK, Rec. Sec.

ARRANGEMENTS made by the Classis of Paramus for the installation of the Rev. Anson DuBois, D.D., as pastor of the Church of Centreville, N. J., to take place Tuesday, January 11th, 1887, at 8 P.M.: The President of Classis to preside and read the form; the Rev. C. E. Crispell, *primarius*, and the Rev. Jno. Gaston, D.D., *secundus*, to preach the sermon.

S. C.

CORRESPONDENTS please address Rev. J. K. Wyckoff at Barnwell, S. C.

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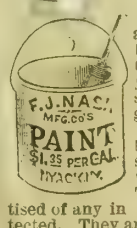

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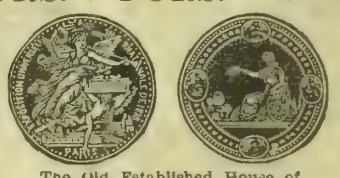

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The Christian Intelligencer.

Een-dracht maakt macht.

Vol. LVII.—No. 51. Whole No. 2943. NEW-YORK, WEDNESDAY, DECEMBER 22, 1886. $2.65 a Year in Advance. No. 48 Church Street.

Editors: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
Associate Editor: MRS. MARGARET E. SANGSTER.

THE POOR.—No Christmas is complete in which we forget the claims of the poor. Thinking over those who have relations with our households, there are always some to whom we may send a portion from our greater affluence; the more delicately the better. Not the children of our laundress or our seamstress only, but the reduced gentlewoman whose poverty is hidden under a cloak of pride, the needy student who is enduring privations bravely that he may gain the education he craves, the widow and the orphan who shrink from the general joy should be lovingly remembered in the Christmas-tide.

THE PICTURE of Longfellow seated by the table on which his delightful works were written, amid his books, surrounded by articles useful and decorative around which cluster many precious associations, is a really handsome engraving and would be an ornament to any library. It is offered by The Christian Intelligencer as a remuneration to any subscriber who will secure a new subscriber, on terms mentioned in another column. At this time of the year many of the ministers and members of the Methodist Episcopal Church make a common effort to procure the renewal of subscriptions and an addition of new subscribers for the Christian Advocates published in the interest of that Church. This has been the custom of years. Experience has abundantly proved it to be a wise policy. The result is the papers have a large circulation, are well-provided with means to procure valuable treatises and letters from the most competent men and women and to encourage young writers of promise, and themselves become more and more useful, valuable and attractive year by year. The engraving of Longfellow is offered by us as an incentive to such an endeavor among ourselves.

THE BILL providing for the allotment of land in severalty to the Indians passed the House of Representatives last week, reports say with amendments comparatively unimportant. It now goes before a conference committee of the House and Senate, with the expectation that an agreement will soon be reached. The bill is simply a necessity, the one thing to do to secure homes for the Indians. The reservations cannot be preserved unless the government can maintain a small army on each one to bear back the tide of emigration. Such an arrangement would result in a series of conflicts, continued at a large expense, and a state of disquietude hindering the development of the surrounding country and increasing the difficulties attendant upon the education and civilization of the wards of the nation. We hope that the amendments to the bill made in the House are really of minor importance. In this matter nothing can be done without legislation, and nothing can be done but that authorized by legislation. Therefore, it is of the highest importance that the law be wise and just, allowing no opportunity for oppression or robbery.

THE DUTCH FATHERS.—The Rev. Daniel Van Pelt, on Tuesday evening of last week, lectured by invitation of the Long Island Historical Society before a good audience in the Hall of the Society, on Our Dutch Fathers. The main theme of the lecture sprang out of the fact that the Dutch emigration to the New World began at the beginning of the Golden era of Dutch history, and was animated by the spirit which produced that era. The eminence attained by the Dutch Republic as a commercial people, planting colonies in America, Asia, Africa and on many islands; as a maritime power, long the rival of England; in art, as exhibited by the Dutch painters; in learning and literature—Grotius, Spinoza, and others being presented as examples, was described with clearness and force. Reasons were given for the subsequent decline of Holland and for the present subordinate position of the nation, the chief reason being the establishment of a monarchial government. The lecture was heard with attention and evident interest. Judge Van Cott moved the thanks of the Society in terms strongly complimentary and the seconder added that Mr. Van Pelt be requested to lecture again. As his engagements will allow, Mr. Van Pelt is willing to repeat the lecture before other societies.

DISCOURSES, directly or indirectly answering and refuting the assaults of scepticism upon the Old Testament, bringing forward the confirmation the historical portions of the early Scriptures have received from the researches and discoveries of the past twenty-five years in Oriental countries, interpreting obscure passages and giving aid to the understanding of the ancient Scriptures, have been recently or are to be delivered in this city or vicinity. Dr. Lansing, of our Seminary in New Brunswick, in evening discourses delivered, during the illness of Dr. Coe, in the church on Fifth avenue and Forty-eighth street, has brought illustration and proof of the Sacred Records from the monuments of Egypt. Dr. Robinson in the Presbyterian Memorial Church, has confirmed and explained the Scriptures from the treasures of Egyptology and Assyriology in a series of Sabbath evening lectures, which have attracted large audiences. Next Sabbath Dr. Howard Crosby begins in his church on the Fourth avenue, a series of evening sermons on "The Nations with Whom the Hebrews Came in Contact." Very certainly one so familiar with the records of the Eastern empires, as they are found on the monuments and in the works of Greek historians, will show how remarkably the Old Testament Scriptures are confirmed not only in statements made at length but in incidental historical allusions. In addition to these valuable discourses in this city, Brooklyn is to have the privilege of listening to two lectures by Sir William Dawson, of Montreal, the eminent Christian geologist and President of the British Association for the Advancement of Science, who will speak on The Development of the Divine Plan in the Physical History of the Earth and its Preparation for Man. These lectures will be delivered on the first two Sabbath evenings of January. They are provided for by the will of the late Augustus Graham, which contains a bequest to secure Sunday evening lectures, during the winter months, on the power, wisdom and goodness of God, as manifested in His works. Cards of admission to these lectures can be obtained without charge of the Brooklyn Institute, the Historical Society, Mercantile Library, Packer, Polytechnic and Adelphi Institutes. The record of creation in Genesis will receive strong scientific support. Such a bringing forward of the evidence which confirms the Old Testament is timely and necessary; should relieve the faith of Christians from the shocks it may have received from the assaults which have been made on the Old Testament for some years past, and should convince many who have become involved in doubts by the persistent assertions that the credibility of the older books of the Bible has become questionable.

Christmas, A.D. I and 1886.

THE observance of Christmas in 1886 as a commemoration of the birth of Jesus the Christ presents a very strong contrast with the circumstances of the event it celebrates. In one of the least of the cities of Judah, a poor woman, in the stable of the inn, gives birth to a son. Her nation was a conquered one, and, but for the location of the territory it occupied, would have been considered one of small importance. During a long life it had been wealthy and powerful only during the reigns of David and Solomon. Of literature it had only one book. In art and architecture it had produced nothing worthy of comparison with the works of surrounding empires. The temple at Jerusalem had been built by a man of Tyre. More than the half of the nation had been carried into captivity and disappeared. The remnant, subjected by the Romans, seemed to have reached the closing period of national existence and to be destined to be absorbed, as had occurred with others, by more powerful and warlike peoples. Except to a very few persons, the birth of a son of a carpenter's wife, in a small town, was an insignificant event. In impressive contrast with these facts is the celebration of that birth this week by social and religious assemblies around the whole world. Instead of a small company of wondering shepherds and three worshipping wise men of the East, millions of men of many nations will thankfully adore the Son of God and Son of Man and give to Him the love and confidence of their hearts as they will to no other. The child of Bethlehem will be esteemed the hope of the world. Men will confidently look to Him to establish in due time in all the earth the reign of truth, righteousness, mercy and peace. The angels, in their adoration, had proclaimed the babe of Bethlehem to be "Christ the Lord." Nothing then, to the wise and prudent of this world, seemed more improbable. It was incredible that the child of a carpenter's wife, of a small and weak nation, a nation apparently worn out and decaying, a child cradled in a manger, would become the royal Redeemer of the world. But to-day it is no longer improbable or incredible. To-day millions of men with undoubting confidence anticipate the day when every knee shall bow before Him and every tongue confess Him Lord. To-day the mightiest name known among men is Our Lord and Saviour Jesus Christ.

The birth of Christ is now celebrated by a world wonderfully transformed. It is transformed in character. By the words, the example, the grace of Jesus Christ, through faith in His name, thousands of thousands of men have become new creatures, hungering and thirsting after righteousness, loving mercy and truth, and, by virtue of their Christianity, living such holy and beneficent lives as have been lived by the disciples of no other religious leader the world has known.

Before the Gospel of Christ debasing idolatries and superstitions have passed away. Men have learned to worship and serve a God who is a spirit, eternal, almighty, all-wise, holy, righteous, and full of love and grace. Millions of men instead of degrading the Creator to the image of corruptible man, and birds, and beasts, and four-footed and creeping things, now glorify Him as God, infinite in moral perfection. They vie with each other in making Him great in the intellectual and moral attributes which through the Spirit of Christ they have learned constitute true greatness. The light of the knowledge of the glory of God shines into the hearts of men from the face of Jesus

Christ, and men are changed into the same image from glory unto glory.

The highest, noblest character the world has known has been produced by faith in Jesus Christ. It is found in the cottage and the palace; it is refined, purified, strengthened, perfected by temptation and trial; it triumphs over persecution, suffering and death, and above every other character has a promise of life in the world to come.

The world which this week commemorates the birth of Christ is transformed in intelligence. Christ is the light of the world. His followers, under His command, "Go, teach all nations," learned to plant the school by the side of the Church and to welcome the children of all classes within its doors, until the privileges of a useful education have become the common property of men of all conditions. Useful knowledge has been supplied under the influence of the Gospel as never before. The secrets of nature have been discovered; speculation has been displaced by facts and principles educed from them, and true knowledge, such knowledge as was never before possessed, runs to and fro upon the earth.

The world under the Gospel of Christ has also become a liberated world. Despotism and tyranny have been supplanted by representative governments, chosen by the people. The will of one man, of an oligarchy, an aristocracy, has been displaced by constitutions and laws framed by agents selected by all the people. Serfdom has been banished from civilized nations and is in progress of extinction. Individual responsibility is more and more acknowledged; and the right of a man to be his own master so far as the rights of all other men will allow, and to reap the fruit of his labor, in order that he may discharge individual responsibility, is more and more recognized. The sentence has gone forth, "One is your Master, even Christ, and all ye are brethren," and is extending its sway.

By the rule of Jesus Christ the world is a better world in every way. It is a world of homes, homes of such comfort and wholesome enjoyment as the world of eighteen hundred years ago did not and could not imagine. In these homes by old and young the birth of the Christ will be celebrated with thankful joy. The children will learn to love Him the world over, until He will be acknowledged everywhere as "Christ the Lord," and the foretaste and earnest of the heavenly kingdom be enjoyed by an innumerable multitude.

CALVINISM.—Some one writing to a daily paper of this city affirms that the teachings of this system are thus summarized in page 108 of a very able book published in Glasgow in 1856, entitled, "Calvinism in its Relations to Scripture and Reason:" "The formularies of Calvinism teach that God punishes His own creatures with eternal torments because they fail to do that which His own decree has made impossible for them, and because they do those things which He Himself had from eternity determined and ordained them to do."

In regard to this it may be truly said that no Calvinist ever held such a doctrine, and no "formulary" can be quoted which holds it. The truth which Paul, Augustine, Calvin, and all their followers maintain on the subject of eternal punishment is that it is the wages of sin, and that men are punished because they are sinners, and for no other reason. They who assert otherwise, whether orally or in print, simply bear false witness against their neighbor.

"Old Colony" Papers.

"Christmas Comes but Once a Year."

THIS familiar expression is usually spoken with a sigh, if not as a half-complaint,—

"The masquer's face dimmed with a tear,
For Christmas comes but once a year."

But I am inclined to regard this fact as one of the best things about the festival. And although Christmas and logic-chopping are rather incongruous (the "Abbot of Unreason" being understood to be the chaplain, as the "Lord of Misrule" is the generalissimo, of the occasion) it would not be difficult to show substantial reasons for it.

It is a good thing for Christmas itself. It doesn't do to make one's self common. No man can be a hero to his valet, we are assured,—though, as most of us cannot afford a valet and would not care to be bothered with one, we have had no means of testing our heroic qualities in that way. I am quite sure that if old Christmas came two or three times a year, his pippin face and frosty beard and odd figure would not be surrounded by the same halo of superstitious veneration. Familiarity might not breed contempt (the thought were profanity), but his grotesque personality and excessive flow of spirits would display themselves more conspicuously through his venerable appearance, like the man in the moon or the o'er-jumping cow, when that luminary is too closely observed; so that our revered Saint Nicholas might come to have no more dignity than Mr. Punch.

Moreover, Christmas is a cult. And the only objection that I know of to a liturgy—and it is a very serious objection—is its tendency to grow somewhat threadbare by much repetition, or at least to become so smoothed by usage as to lose its point and prick to our minds as we repeat it. I well remember my consternation, when a student-preacher, at the crashing fall of the big Bible from the desk, one Sunday as I was supplying a Fifth avenue pulpit. This catastrophe arose from the fact that the plush of the cushion had become so sleek and slippery as to tempt the book to a coasting expedition. I am afraid that it would be down-hill with Christmas too, especially in the religious observance of our churches, if it came more than once a year. Certainly it would not so take hold of our hearts, and warm them up by a generous friction, as now.

And I think that old sled of his might come down our chimneys once too often, if it came more than once a year. It were vain to expect the Christmas tree, this side of the river of life, to not only bear all manner of fruit but to yield its fruit every month, or even every six months. The result would be that the stockings would either be only half full, or (horrible thought!) the gift business would go into bankruptcy and fall into disuse altogether. But now that noble tree is a whole year ripening. Its buds begin to peep into our thoughts quite early in the spring. It blossoms into plans and purchases, all through the summer and autumn. We generally pluck the fruit green, like pears, and lay them away in cotton to mellow for the little ones. In fact, the Christmas tree is an evergreen in our homes and hearts.

But I am very much afraid that even Santa Claus would come to be regarded as the tax collector or the book-agent, if he came too often to us old folks, especially as he makes now so many other calls, not only in behalf of the nursery but of the Sunday-school and the mission school, and our giving of portions to six and also to seven. Then, too, we more and more incline to birthday presents all around; and wedding presents are ever before us. Which is all very delightful and, like mercy, "blesses him that gives and him that takes." But as even civil service reform, or the boom in the stock market, has not yet provided us all with Fortunatus' purses, there is a limit to our supply of the beatific demand.

And it is well for the children that Christmas comes but once a year, for the same reason. A half loaf may be better than no bread, but two half loaves of cake will neither impress the imagination nor satisfy the juvenile stomach like the whole, rounded loaf with its frosting unbroken and its rich interior uncut and uncrumbled. When Jack Horner sat in his memorable corner, think you he would have put in his thumb with the same proud and gustful satisfaction if, instead of a Christmas pie in a lordly dish, he had been obliged to sit down with a triangular "piece," of however obtuse an angle, on a plate? "'Tis distance lends enchantment to the view" of other things besides mountains. There is a cumulative prestige to a feast of fat things which comes to us (or rather, which we come to) only at the interval of twelve months. And that rich and redundant feast itself, the pie, the cake, the goose, the sage and onions, the nuts and apples, and all the rest! We poor Americans are dyspeptic enough now, without subjecting our youthful stomachs to any more frequent carnivals of gorging.

And, by the way, is it not a good thing for the goose (I mean the one which is eaten), that Christmas comes but once a year. We all know what desolation reigns over our poultry yards, and along the fences and the low boughs of the trees on all the countryside, when the annual Thanksgiving has come and gone, so that it takes the exhausted empire of turkey a whole year to recruit its energies. And what a dead sea would soon be every pond and puddle now enlivened and whitened by the graceful and gliding forms of mother goose and goosey gander, if the Herodian decree should go forth more than once a year for the slaughter of the innocents.

The once-a-yearness of Christmas is, finally, a good thing for the public morals. It may be that, taking the year together, we have not too many holidays. But we certainly have enough during the period from the first of November to the first of March, with its Election Day, Thanksgiving, Christmas, New Year's and Washington's Birthday. If a holiday meant rest and recreation, this congestion of holidays might not affect injuriously the body politic. But the hard, stern fact is that to multitudes of people, especially of the "labor" class, it means the most exhausting kind of unrest, and with a sad proportion of them a dissipation which casts its shadow of deterioration, both physical and moral, over succeeding days. Employers of labor, especially in certain industries which are absolutely dependent upon the regularity of employees, are obliged to take account of and make provision for this in their plans. Perhaps the wise and prudent should not be made to suffer for the sake of the prodigal and profligate, but there is no danger that those who properly spend the holidays and Sabbaths which they already have will feel the lack of more. In fact, the earnings of this class are none too large now, and every day's wages which has to be dispensed with makes the comforts of the remaining days of the toiling year more scanty.

But while the outward celebration is confined to a single bright and chiming day in all the long twelvemonth, let us thank God that the great and glad event which it commemorates comes not once a year, but came "once for all," and beautifies and cheers the hearts of poor and rich, old and young, through the whole three hundred and sixty-five days, and casts its glory over the eternal years. Old Christmas is ever young, and its Gospel of infinite grace is always in our hearts and in our lives, making every day a private and a family festival, a fresh reception of an "unspeakable gift" which is "new every morning and constant as the movements of our life." Shall we not all so spend this eighteen hundred and eighty-sixth Christmas day, as to go forth from it with a deeper sense of the Incarnate Mystery as the pre-eminent fact which gives significance to our lives and should determine their spirit and aims? Then shall our Christmas be "merry" indeed, not with a transient effervescence of animal spirits like the bead and sparkle of a wine glass, but with that "holy mirth" which is a "continual feast."

F. N. ZABRISKIE.

PRINCETON, N. J., December 15th, 1886.

Prepare His Way.

PREPARE ye the way of the Lord!
In Bethlehem, prepare for His birth:
A bed, in a manger, accord,
He wants not the pomp of the earth.
O, glory of God shine around;
Ye shepherds make haste to your king;
O, skies with His praises resound;
Ye star-led your rich tribute bring.

Prepare ye the way of the Lord,
In Naz'reth prepare Him a home.
He stoopeth, by angels adored,
The carpenter's son to become.
As Thou wast obedient and mild,
Increasing in wisdom and grace,
O grant Thou, to each little child,
The light of Thy pure, blessed face.

Prepare ye the way of the Lord
That leadeth to Calvary's tree;
And place there, with nail and with cord,
The captive whose bonds set us free.
The sun seeks in darkness relief;
The temple-veil parts, rent in twain;
The earth trembles sore at His grief;
The rocks feel the throbs of His pain.

Prepare ye the way of the Lord.
The Judge of the earth is at hand,
Who calleth the dead by a word
Before Him in judgment to stand.
O Saviour, who comest enthroned,
Still with Thy great tenderness spare;
As Thou for our sins hast atoned,
Regard Thou our penitent prayer.

Prepare ye the way of the Lord,
Who leadeth His glorified throng.
Make ready each sweet, tuneful chord,
Prepare ye to sing the new song.
He cometh, whom heaven awaits,
He cometh in kingly array:
Lift up ye your heads, O ye gates!
Ye doors everlasting give way!

E. A. C.

International Lesson Helps.

THE *Sunday-School Times* has engaged an unequalled corps of devout scholars to write upon the lessons of 1887. The company includes men who rank among the highest authorities upon Biblical themes in this country and Europe. The *Times* has been prompted to engage such expositors because the lessons are from the Old Testament which has been so persistently and cunningly assailed during the past twenty years. The numbers of the journal will be of the greatest value, not only to those exgaged in the Sabbath-schools, but to all who wish trustworthy information in regard to the much controverted contents of the Old Testament. The *Sunday-School Times* deserves a large addition to its circulation for the enterprise and courage which have led it to venture upon the outlay of money, without which such an undertaking cannot be carried through. There is no probability that the same amount of information of the very highest value on the subjects of the lessons will be obtained at any price from any other journal. The *Times* costs $2 a year.

From those who have used them during the past year we hear only hearty commendation of the *Westminster Teacher*, published by the Presbyterian Board of Publication, and *The Sunday-School World*, published by the American Sunday-School Union. Each is a monthly and costs 60 cents a year. We hear it said frequently of one or the other, "I cannot do without it I am lost without it."

Peloubet's Series, consisting of quarterlies for teachers and pupils of all ages, has many warm friends. The expositions have taken a wider range, have been rounded out more and more year by year, as experience has indicated desirable additions. The "Select Notes," the volume of expositions and practical applications, is better than ever by the addition of new features. All the Peloubet lesson books are excellent.

The *Pocket Lesson Books*, prepared by the Rev. Mr. and Mrs. Crafts, while containing all needful explanations, enforcements and helps, are especially desirable on account of the convenient shape and size in which they are made up. Funk & Wagnalls publish them.

The Magazines.

THE initial number of *Scribner's Magazine* is satisfactory in appearance and contents, and will be read throughout with unabated interest. It is pleasant to have Mr. Washburne's Reminiscences of the Siege and Commune of Paris. The wonder is that they have not been published before. Mr. Frederic's story, Seth's Brother's Wife, begins with promise. The Story of a New York House, by H. C. Bunner, whets one's curiosity. Capt. F. V. Greene writes as few men can on Our Defenceless Coasts, and Dr. W. H. Ward's careful discussion of Babylonian Seals will be welcomed by thousands. All these papers are pleasingly illustrated, and are but a portion of the contents of an agreeable impression.

In the *Popular Science Monthly* Mr. John Burroughs, under the title Science and Theology, traverses Prof. Drummond's book on "Natural Law in the Spiritual World," and has much to say in regard to the present relations of Science and Christianity. We are ready to contest nearly all the points he makes, but acknowledge the charm of his style and admire the concluding pages of his criticism. It is somewhat startling to find a lady taking ground against the Higher Education of Women; yet this is just what Mrs. E. Lynn Linton does with much vigor. Sir William Dawson's address on the Geology of the Atlantic Ocean, and Prof. Benedict's Outlines from the History of Education are concluded in the current number. Zoological Superstitions, Energy in Plant-Cells, Life in the South Sea Islands, How to Warm Our Houses, A Sketch of M. Arago, with the Editor's Table, the Miscellany and Notes, and half a dozen other articles, aid in making up a pamphlet which informs and stimulates the mind.

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SUMMARY OF ASSETS.

Cash in Banks	$126,608 59
Bonds and Mortgages, being first lien on Real Estate	743,300 00
United States Stocks (market value)	2,912,697 50
Bank and Railroad Stocks and Bonds (market value)	1,733,640 00
State and City Bonds (market value)	226,000 00
Loans on Stocks, payable on demand	130,000 00
Interest due on 1st July, 1886	102,394 74
Premiums uncollected and in hands of Agents	299,646 97
Real Estate	1,364,113 61
Total	$7,628,401 81

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Merry Christmas.

ONCE more the Christmas joy encircles the world. Again the Christmas tree, its boughs laden with the rich fruit of household love and gleaming with tapers, is the central adornment of many a household. Gifts are exchanged between members of the same families and amongst friends and kindred. For weeks the thought in our hearts has not been "what shall we receive, but what shall we give at the Christmas-time?" and the more it is in our power to give, the fuller we are of gratitude and happiness.

To some of us the Christmas anniversary is saddened because of the beloved ones we miss. As we grow older, to all days of festival comes a shadowed side, though the shadows are heaven-lighted and cheered if we have faith in the goodness and grace of God, who gathers all the severed threads and binds them into the bundle of life.

All grudges, all selfishness, all which is unworthy should be put away from us, often as we reflect on the precious love which came into the world for its redemption.

Let us think of our Saviour, of the Babe of Bethlehem, and at His feet, again, on Christmas morning lay our gifts, the gold, the frankincense, the myrrh.

The Christmas Tax.

"I HAVE seventy-five persons in my own immediate circle who *must* be remembered," said a lady, heaving a weary sigh as she returned from a round of Christmas shopping. "There are all John's relations, as well as my own, and the number of persons who expect something seems to multiply every year. Christmas is becoming a real tax on our purse. We have to skimp and save for weeks to make up for our extravagance at Christmas."

I do not like the word "expect" in this connection. It takes the charm from an expression of love, and what else than tangible expression is a gift from one hand to another, to have it weighed and measured, its value appraised, its cost reckoned at market rates. Nobody should be in an attitude of expectation at Christmas, except as the children are so in heir delighted anticipations of a happy time. The moment the gift-exchange takes on the form of the *quid pro quo*, it is cheapened and debased. "I seek not yours, but you," is love's creed in its fullest and richest estate. If we are sure of one another's esteem and affection we do not need gifts and tokens to deepen the love nor strengthen the bond, although every gift, however simple and uncostly, is precious for the giver's sake.

Christmas cards, which *may* be very expensive, may be found in great variety and at trifling cost, and they ought to relieve the embarrassment of the lady with the seventy-five people in the first circle, and the doubtless widening host of acquaintances in the second and third, beyond the doors of her own and her husband's kindred.

A Change of Heart.

BY ELA THOMAS.

Part II.

HESTER ANN was too unaccustomed to defeat to yield at the first contest. Again and again she renewed the attack, but in spite of it all the "ell" was built, and the house made ready for its new inmate. By this time Hester Ann's wrath had got the better of her judgment, and all Hopton knew that she didn't "favor the match." Indeed, she made no scruple of saying that "Lettie Goddard was a bigger pill than she could swallow," and making it distinctly understood that the people who continued friends of her brother's wife would no longer be counted as friends of hers. And so from the Rexrood homestead the agitation spread through Hopton, and the people were divided into a Hester Ann faction and a Lettie faction, for having been for several years the village schoolmistress, the latter was not without a large following of her own.

As for Lettie herself, motherless and sisterless, she had hoped for a welcome from Elias' family, but when she found that on the sister's part it was not forthcoming, as would most young women under similar circumstances, she resented it keenly and considered, as did her friends with her, that Elias had a right to marry whom he chose, and that in her interference Hester Ann was "meddling with what was none of her business."

In the early autumn they were married and Elias brought his bride home, where Hester Ann betrayed no consciousness of her presence by word or look. The house had been so arranged that any personal encounter was infrequent, and when it did occur Hester Ann was seemingly blind, except that she went her way with her lips more firmly shut and her chin, if possible, squarer than before.

At the same time her sharp eyes were on the newcomer with cold and critical watchfulness. She knew to a minute when her washings were out, and when her meals were ready, and few were the failures in her new undertaking of which, in some mysterious manner, Hester was not cognizant. Lettie had expected this and had begun her married life with a resolution that she would show Hester Ann that other people beside herself could work and keep things up, a determination that more than once spurred her ambition amid the varied trials and tribulations of her early housekeeping.

Old Mrs. Rexrood was as friendly as was possible, considering the influence of Hester Ann's dominating will, but at best she was little more than a cipher, and died before the close of the first year. That event, too, occurred without the protracted watching and anxiety that often knits sundered hearts. There were a few hours of unconsciousness only and all was over.

A few months later and another angel, this time of life, visited the old house, and the time-honored cradle was brought down from the garret for a baby boy. True to her threat, not once had Hester Ann spoken to her sister-in-law or crossed the threshold of her apartments. It was not in human nature for Elias not to resent this treatment of his wife, but, though friendly, social intercourse between the brother and sister was a thing of the past, the many interests they still held in common brought them not infrequently together. And Elias' delight in his boy overflowed even to Hester Ann, in the remark that he wished "mother could have lived, she would so have enjoyed the baby."

To which Hester Ann rejoined crisply, that for her part she "didn't see what enjoyment anybody could find in a squalling young one."

However, notwithstanding his aunt's disfavor, the baby grew and flourished, and when he was a little more than two years old was joined by a little sister.

"Well, Elias, I hope you can afford this sort of thing," was Hester Ann's salutation the first time she saw her brother after the baby's advent. "To be sure you'll have the whole farm when I'm through with it, but I'm well and tough, and likely to outlive you. And children are a big expense, what with doctors and hired girls, and the cost of their bringing up, and children now-a-days have to have things different from what we did. *We* never had embroidered cloaks and colored kid shoes."

Elias' cheek flushed. "If Lettie wants to make her children look pretty, and I don't object, I don't know as anybody else need to. And as to my family, I've never asked you to help support it, have I?"

"No, not yet."

"Well, when I do it will be time enough for you to worry," and he turned away.

Hester Ann knew that such speeches as hers only widened the breach between Elias and herself, but she could not resist the temptation to make them. Poor woman! in her self-elected solitude she had ample time to nurse her thwarted will and lay up a store of bitterness against Lettie as the cause of it all, unaware that she was, in reality, inflicting injury on herself instead of on the object of her hatred, whose life was so full of the commingled happiness and trials which makes up the existence of the wife and mother, that she had little time for the cherishing of resentments.

So, as time went by, as is inevitable with those who nourish the ignoble, Hester Ann grew narrow, hard and sour, and regarding all friendliness shown to Lettie as an indignity to herself, shut herself up more and more to brood over the fact that Lettie was taking the position that by right was hers, and walked out of church on communion Sunday, leaving Lettie amongst "the elect," as she termed them, with the feeling in her heart that God and man were equally unjust.

It was Christmas Day. Elias and his family had driven away to the church, two miles distant. Hester Ann had her own horse and buggy and hired man, but as she saw them go she thought, resentfully, "Time was that Elias would have asked me to go on Christmas."

To cherish a grudge makes anyone unhappy, and Hester's heart grew full of rebellion against God, and anger at the happiness which seemed the portion of everyone but herself.

The next impulse was to fill the day with more work than usual, but this was a trifle difficult, for the week's washing and ironing were done, the Christmas baking had come in the day before, the fall cleaning was of course over, and her house as clean as strength could make it. So, after she had washed her kitchen windows and put clean papers on all her pantry shelves, she bethought her of a contemplated rag-carpet, and, lighting a small hand-lamp, mounted to the garret, where in a dark closet under the eaves she kept the cast-off garments intended for carpet-rags.

After due deliberation she had selected her material and started to leave, when, by inadvertance, she stepped on a board of the loosely-laid floor that tipped with her.

With the instinct to save herself from falling, she dropped her bundle and caught at the nearest support, which chanced to be a pile of furniture which had been removed from the lower rooms at the time of Elias' marriage, and stacked in a great heterogeneous heap.

The force of her sudden grasp loosened the chair she had caught at, and with it the articles supported by it. There was a sudden crash. Hester Ann was thrown to the floor and the lamp knocked out of her hand. For a moment she lay stunned and almost senseless from a blow on her forehead; and then the sensation of warm blood trickling down her face aroused her. The lamp in its fall had not exploded, but broken, and the oil, fortunately but a small quantity, catching fire, was burning in a bright blaze at a little distance.

Hester Ann made a hasty motion to rise, and then a groan escaped her white lips; not because of the hurt on her head or the pain of her ankle, caught under the board floor and badly wrenched, but from the fact that she was immovably fastened down. For the chair, resting across her, while it supported the rest, pinioned her arms fast, burdened as it was with the heavy furniture, each piece of old-fashioned solidity and weight.

She was a strong woman, and her situation lent her the strength of desperation, but she was powerless to move or extricate herself. She was as a prisoner bound to the stake and the fire of execution kindled. Her hired man had gone for the day. Elias and his family had not yet returned. To cry for help was useless, for even were Lettie in the house, her rooms were distant.

The garret was part of Hester Ann's domain. Nobody would or could know her peril till the flames, bursting through roof or window, gave the alarm, and by that time where would she be?

She shuddered at the thought. She had vaguely expected to die sometime in the remote future, but to have death come upon her now, before she had reached middle age, and while she was in full health and strength; death, too, in one of its cruelest forms—it was awful, and she made another fruitless struggle for release.

To have the old Rexrood home go too, the home which she had saved so carefully. They might save things in the lower rooms. Oh, but they would not save her!

She had shut the garret-stair door to keep the cat from following. There was no wind to fan the flames. They were spreading slowly, but still spreading. She wondered if she would smother with the smoke before they reached her. To burn to death! Oh, and she was not ready to die yet; she could not die! In that supreme moment, her life so soon to end rose before her. How pitiful and worthless it appeared—hard and narrow and unlovely. She had neither made her peace with God nor man; not an hour before her heart had been full of bitterness toward both. True, Elias had thwarted her, but how unforgiving she had been. "As we forgive those that trespass against us," rang in her ears like a voice of doom. She had prided herself on her justice and honesty; what a mockery! She had wronged Lettie and defrauded God, and the worst of all was that in her secret consciousness she had known it all the time. And now there was no space for repentance. She could feel the hot breath of that cruel flame, and her prayer was only a moan, "My God, O my God!"

There was a sound; the door at the foot of the stairs opening, quick steps ran up and Lettie's face appeared at the top. Hester Ann's heart beat with a great throb of gladness. God had been merciful, help had come. "Where's Elias?" she gasped, for the smoke was growing thick.

"He has gone on to take Mrs. Green home,"

Hester Ann groaned. She had fallen just beyond the great chimney which filled the centre of the garret, on one side of which to the eaves was the stacked furniture, while on the other side the line of fire had crept like a fiery hedge.

"No, no, Lettie!" she exclaimed, as the latter gathered her dress about her and took a step forward. "I've never done anything for you that you need risk and maybe lose your life for me. You have Elias and the children to think of. Leave me, and try to get help to save the house."

But before she had finished the words Lettie had disappeared down the stairs.

"She might at least have said she was sorry for me," murmured Hester Ann, following her with desparing eyes.

But hardly a moment had elapsed till Lettie was back again, with a pail of water and a heavy blanket she had caught from the lower rooms.

She was none too soon. The flame was within an inch of Hester Ann's dress. Quickly dipping her blanket in the water, Lettie beat a path, through which she sprang.

Amid all the terror of her position, Hester Ann's mind had lost none of its clearness. "Give that old sofa of Grandmother Rexrood's a push," she directed. "There, now if you can lift the corner of that bedstead, so," and, adding her own strength to Lettie's, she succeeded in freeing herself.

There was no time to lose. The fire, checked for a moment, was gaining fresh headway; the smoke was blinding and stifling. Hester Ann found herself unable to bear her weight on her injured ankle. "Lean on me," gasped Lettie, as she threw the remaining water before her, and half-supporting, half-dragging her sister-in-law, staggered across the hot, charred boards through the suffocating smoke, with the flames leaping toward them on either side. On the garret stairs they both sank down, weak from excitement, smoke-grimed, spent and breathless.

Hester Ann was the first to speak. "Lettie Goddard," she panted, "I hope you'll forgive me for all I've felt and said. You've risked your own life to save mine, when I didn't deserve it, and I never shall forget it of you, never. And now if you'll bring some water up here, I'll manage to get it up the stairs while you run for help, and we will save the old house, too."

An hour later Hester Ann lay on the lounge in Lettie's room, with a black plaster across her forehead, a bandage of wormwood and vinegar around her ankle, rocking with one hand the cradle of the year-old baby.

"Yes, Elias," she was saying, "it was a clear case of Providence that Lettie came home just as she did, and going upstairs to change her dress felt the heat overhead, and knew at once the garret must be on fire, and that you came home as you did, too. And though everybody has something to be thankful for to-day if they only know it, very few have the cause that I have. For the Lord has granted to me what He seldom does—to see my own life in the light of the next, and then given me time for repentance and improvement, and I tell you, Elias Rexrood, I am going to use it." So they had a Merry Christmas after all.

CHILDREN'S PORTFOLIO.

Keeping Christmas.

"I SAY, Jack!"

"Halloa!"

"There's a regular old-fashioned snowstorm. Whew! how it comes down! and don't it drift, though!"

"Well, that's all the merrier for Christmas. We'll have a chance, perhaps, to get the sleigh out before night. Santa Claus likes such weather as this. Let's hurry up and find out what he has left for us."

This proposal met with the favor of Jack's younger brother Walter. A few moments later found them in the spacious kitchen of the farm house searching for their Christmas gifts. But, wonderful to relate, these were not to be found.

"Wonder if the old fellow's forgotten us, after all," exclaimed Jack. "Maybe he thinks we haven't been good enough to get any presents. I've been trying to behave, though, lately; haven't you, Wallie?"

"Why, yes. Didn't I do all the churning for ma yesterday; And didn't I go to the post-office late last evening to save pa a walk? I think Santa Claus might have given me a cake, at least."

"Well, since he seems to have neglected it, let's make the best of things, and get the fire made and the kettle boiling before ma makes her appearance."

The two boys, active, sturdy fellows, moved about, not awkwardly, but skilfully, making preparations for breakfast, so that the affairs were in a forward state of progress when their mother opened the door of her sleeping-room.

She was received with open arms and many kisses by her sons, who were neither too big nor too proud to show their love for their mother.

"Merry Christmas, ma! merry Christmas! Isn't pa ever going to get up? And what's become of Santa Claus? He passed us by last night. We thought we wouldn't hang up our stockings, but we were not expecting that he would forget us entirely."

"Santa Claus has promised to come to breakfast," answered Mrs. Beale, quite gravely. "I think he will enjoy these chops that you have been cooking."

"Now that's a new caper, I must say. Who ever supposed that he would take time to eat on Christmas morning? Yet we'll welcome his reverence, all the same. I think I'll ring the bell. Perhaps it will bring him along."

Sure enough. The good saint, in his holiday robe of fur, answered the summons. In his arms he carried rather an unusual burden—a beautiful child. This was none other than the boys' sister Mabel—the four-year-old household pet. It was she, rather than her kindly bearer, who distributed the gifts. I shall not tell you what they were. You may imagine what sort of presents three healthy country children would be likely to want, and it is safe to say that these favored ones had very nearly all that they wanted. Somehow old Nicholas had found his way about the boys' own room and put himself into possession of the articles which they had intended giving to the rest of the family. They had a good deal of sport over these, especially when, twice, at least, Santa Claus put something into his own pocket, declaring that it was just what he wanted for himself.

I cannot say that the children were surprised when at length he laid aside his robes and, appearing then as plain Mr. Beale, sat down to the table with the others. He praised the boys' cooking and showed his appreciation of the chops, as Mrs. Beale had predicted.

"Now, boys," said he after awhile, "we have had our fun and jokes. Soon we will have prayers, as usual, and then I think that, as the storm seems to be over, it would be well for you to clear the paths."

Walter and Jack agreed to this very readily. They thought it only a pleasant pastime to shovel away so much of the snow as was likely to prove a hindrance to their movements. Indeed, they enjoyed the exercise so well, that after doing what was to be done at home, Jack proposed giving a benefit to one of their neighbors.

"Suppose we go over and shovel out old Mrs. Ten Broeck. I saw her hired man yesterday, and he said he was going off on a visit. I know she'll be glad to have us come."

"Of course she will. And it will only be a little more play for us. Come along."

"Dearie me! dearie me! What good boys you are, to be sure. It ought to be merry Christmas for you all the days of the year. Here I've been studying and planning, wondering how I was ever going to make my way to the barn to see about the cow and the chickens, and now the first thing I know you come along and offer to clear the paths for me. Well, it only shows how wrong it is to worry, and how Providence takes care of us in little things as well as in big ones. After you get through just come into the house, and I'll have a nice lunch for you."

Such a hearty response to their offer made the boys quite happy over their work. It was something of a task, although they accounted it play, and their backs were aching a trifle when at last they entered their neighbor's roomy kitchen, announcing that now there was nothing to hinder her from walking about as she pleased.

Mrs. Ten Broeck offered them crullers and milk, for which their boyish appetites were quite ready. Producing a single, handsome card, the old lady said, smiling the while, "I sent into town the other day for Christmas cards to give to my friends. But Nelson, my man, made a mistake and brought only this for a sample. I shall have to make it do for you both. Perhaps if you will read the verse that is on it and take it as a message to yourselves, it will be worth more to you than a more costly gift."

The boys did read the verse: "My son, give me thine heart." They talked it over on the way home.

"Queer!" said Walter; "those very words came into my mind when we were getting breakfast this morning. It seemed almost as though I heard some one saying them to me, and I do believe I did, I tell you what, Jack, I mean to obey. I mean to give my heart on this Christmas morning to the Lord Jesus Christ. I think He will accept it, if I am only a romping boy."

Nothing more was said just then, but at night when they were going to bed Jack made this remark:

"Seems to me, Walter, you've had just as good a time to-day as though you hadn't made up your mind to be a Christian. I expected you'd want to stay at home and pray instead of taking a sleigh-ride this afternoon, and I thought it was a chance if you'd ever go coasting again, but you're a boy, after all, aren't you, old fellow?"

"Yes, indeed, I am, and a great deal happier one because I made that decision this morning. I tell you, Jack, it's been the best day of my life. I only wish that you and all the boys I know could understand how very glad it makes a person to feel that he belongs to Christ." COUSIN LOIS.

Dr. Talmage on Christmas.

CHRISTMAS bells ring in family reunion! The rail-trains crowded with children coming home. The poultry fed, as never since they were born, stand wondering at the farmer's generosity. The markets are full of massacred barn-yards. The great table will be spread and crowded with two or three or four generations. Plant the fork astride the breast-bone, and with skilful twitch, that we could never learn, give to all the hungry lookers-on a specimen of holiday anatomy. Florence is disposed to soar, give her the wing. The boy is fond of music, give him the drumstick. The minister is dining with you, give him the parson's nose. May the joy reach from grandfather, who is so terribly old that he can hardly find the way to his plate, down to the baby in the high chair, who with one smart pull of the table-cloth upsets the gravy into the cranberry. Send from your table a liberal portion to the poor, some of the white meat as well as the dark, not confining your generosity to gizzards and scraps. Do not, as in some families, keep a plate and chair for those who are dead and gone. Your holiday feast would be but poor fare for them; they are at a better banquet in the skies. Let the whole land be full of chime and carol. Let bells, silver and brazen, take their sweetest voice, and the towers of Christendom rain music.—*Brooklyn Magazine.*

Little Heads Together.

No. 1.

PRIMALS AND FINALS.

Find:

1. A boy's name of 5 letters.
2. The juice of the poppy—5 letters.
3. A river in India—5 letters.
4. Something used by artists—5 letters.
5. A word meaning to dwell—7 letters.
6. Relating to the tropics—8 letters.
7. A covering for the ear—6 letters.
8. A single thing—4 letters.
9. Something used in playing a game—6 letters.
10. A bill of fare—4 letters.
11. A sort of bed—5 letters.

The primals and finals of the required words, taken in order, form a very good motto for boys and girls.

NELLIE L.

No. 2.

DIAMOND.

1. In Bible. 2. We should cultivate. 3. We all need. 4. A mark. 5. A consonant. UNCLE W.

No. 3.

CROSSWORD.

My first not in darkness, but always in light;
My second in daytime, but never in night;
My third is in fancy, but is not in thought;
My fourth is in purchased, but is not in bought;
My fifth is in ray, but is not in star;
My sixth is in metal, but is not in bar;
My seventh in potato, but is not in pea;
My eighth is in thou, but never in me;
My ninth is in there, and also in here;
My tenth is in frown, but is not in leer;
My eleventh is in run, but never in dance;
My twelfth is in gambol, and also in prance;
My thirteenth in iron, and also in tin;
My fourteenth in thick, but is not in thin;
And my last is in needle, but is not in pin.
My whole is a general known to fame,
And also the country from which he came.

"ITTALIE."

Answers to Puzzles of December 1st.

No. 1.—As the twig is bent the tree is inclined.

No. 2. -Lore, Pore, Port, Part, Pant.

No. 3.—
I D A
D A Y
A Y E

Correct answers from "Chestnut," J. M. D., Lewis D and Jennie Labagh.

Original puzzles for this department are solicited. Address COUSIN LOIS, office of THE CHRISTIAN INTELLIGENCER.

Bishop Hannington.

BY THE REV. EDWARD J. RUNK, A.M.

BRAVE bishop of Christ's holy Word and flock,
That heardst the voice from Galilee divine,
That men should go, and cause world-wide to shine
His blessed Gospel, where the imaged stock
Of heathen darkness, wooded stream, or rock
Receives from millions, whom gross sins confine,
The adoration due to Him, whose shrine
Is spirits pure, not toys that reason mock!
Forward thy footsteps trod the Afric shore,
And pierced those gloomy, wretched wilds of sin,
To preach the tidings of the healing Cross,
Till rage of unbelief thy body tore,
And freed thy soul the martyr's crown to win,
Upborne on psalmists' wings—to thee no loss.*

NOVEMBER 6th, 1886.

The Uganda Persecution.

MR. STANLEY recommended that missionaries should be sent to King Mtsesa and his people. With others the Church Missionary Society of Great Britain sent men and women to Uganda. Their preaching and teaching were blessed of God, and a number of natives, among them members of the royal family, were received into the Christian Church. Mtsesa died and was succeeded by King Mwanga, whose mind had been poisoned by slave traders and other wicked men whose business the mission indirectly interfered with and who found the presence of honorable and intelligent Europeans irksome, for they would report to the world the wickedness they witnessed. After savage growls and threats and imprisonments Mwanga began a persecution last year which, in its extent and severity, is almost unprecedented in the history of modern missions. Of the demeanor of the Christians the following accounts are given in *The Record*, published by the Society:

"Nua, the chief of all the blacksmiths in the land, was one of our most prominent people. On hearing that arrests were being made he hurried off his wife and children, as well as some two or three Christian lads who were living with him. There he sat awaiting arrest. Nor had he long to wait; the executioners arrived and led him off unresistingly. For a week he was kept with the other prisoners, and we hear that he appealed to the executioners to embrace Christianity. Seeing, among those in the stocks with him, a chief who had been condemned for shooting and wounding a man and stealing cattle, Nua implored the executioner not to execute the cattle-stealer along with those who were dying for their faith. This was reported to the king, who sent and pardoned the cattle-stealer, but left Nua to be burnt alive with the others. After the massacre, the head-executioner reported to the king that he had never killed men who showed such fortitude and endurance, and that they had prayed aloud to God in the fire. This caused merriment in the court, the king remarking, that 'God did not rescue them from his power.'

"Mr. Ashe sends brief notes of some of those who have been killed in Uganda for the testimony of Jesus, from which we extract the following:

"'First is Munyaga Roberto. Baptized June 22d, 1884. One of the king's door-keepers and messengers, a communicant and married; member of Native Church Council. Burned alive, June 5th, 1886. The story is that first a hand was hacked off and roasted before his eyes, then a leg. We are not quite certain of the exact date of his martyrdom; we were kept many days in suspense, and when the terrible tale was confirmed, we could not be sure of the day. A touching incident in connection with him I mentioned—it was he who recovered the bishop's Bible, buying it from one of the murderers. When we were giving him the price, he wished to pay part himself, for he wanted to show that he was grateful for the bishop's self-sacrifice on behalf of such as he.

"'Second, Malukaga Nua. Baptized September 21st, 1884. A very earnest Christian, regular attendant and communicant, active in teaching, and most generous in receiving the brethren at his house. At the time of the bishop's murder, he sheltered as many as eight of the mission children and women; elected member of Native Church Council, of which he was an active member. Was burnt alive, confessing his faith and exhorting his executioners to believe.'"

Bishop Hannington, sent by the society from England, a man greatly beloved, was put to death after privations which may properly be called tortures. His diary was saved and has been published, and from it these extracts are taken:

Wednesday, Oct. 21.—After describing the cruel usage he suffered at the hands of those who arrested him, he wrote: "In spite of all, feeling I was being dragged away to be murdered at a distance, I sang 'Safe in the Arms of Jesus,' and 'My God, I am Thine,' and then laughed at the very agony of my situation."

Thursday, Oct. 22...."Fearfully shaken, scarce power to hold up small Bible. Shall I live through it? My God, I am Thine....I fear I am in a caged-lion frame of mind, and yet, so strained and shattered, it is with the utmost difficulty that I can stand; and yet, though in close confinement, there are many mercies to be thankful for. I ought to be praising His Holy Name, and I do."

Friday, Oct. 23...."I came out [of his tent] and there was the chief and about 100 of his wives come to feast their eyes on me in cruel curiosity. I felt inclined to spring at his throat, but sat still, and presently read to myself Matthew 10: 44, 45, and felt refreshed."

Wednesday, Oct. 28...."A terrible night....I don't think I got one sound hour's sleep, and woke with fever fast developing. O Lord, do have mercy upon me and release me. I am quite broken down, and brought low. Comforted by reading Psalm 27." Later, on the same day, he adds: "Much comforted by Psalm 28."

Thursday, Oct. 29.—The eighth day of his imprisonment, and the day on which it is believed he was killed. He wrote: "I can hear no news, but was held up by Psalm 30, which came with great power."

Reflex Influence of Foreign Missions.

BUT is the missionary zeal which has been so remarkably rekindled in the present age likely to burn on without exhaustion, and continue to inspire the sacrifices in the absence of which evangelization on an adequate scale for the world's conversion would be impracticable? An affirmative answer is suggested by several considerations. We would point, in the first place, to the great change which has passed over the world's estimate of the missionary vocation since the early part of the century, when such choice phrases as "consecrated cobblers," "tub preachers," "maimed and crippled gladiators," "apostates from the loom and anvil," were freely flung at the heads of the adventurous few who dared to open the Lord's controversy with the natives of India. A cause which filled the hearts and inspired the prayers of such prelates as Heber, Cotton and Milman can no longer be treated with disdain. The last eighty years have enriched the Christian inheritance by the memory of many heroic pioneers of the Gospel, whose achievements "smell sweet and blossom in their dust," and extort even the world's admiration, while they serve as a model and a spur to younger generations of the faithful. As best known to ourselves, we may mention among the evangelists of the East, Carey, Judson and Martyn in the spring-time of the revival, followed by Wilson, Duff and Morrison; in the islands of the Pacific, Williams, Ellis, Selwyn and Patteson; in the wilds of Africa, Moffat and Livingstone, Mackenzie and Steere, and, latest of all, the intrepid Hannington, whose blood, poured out last autumn at Unyalla, will doubtless fertilize the soil for Christ. Of such spiritual heroes it is the prerogative to bequeath their mantle to the churches; and already the result may be discerned, both in the nobler estimate of missionary enterprise which now prevails, and in the self-dedication to the work, often at great personal sacrifice, of many of the church's most promising youth. Cambridge has now its own corporate mission in the seat of the old Mogul empire at Delhi; Oxford in the modern capital of Calcutta; the two Universities combine to sustain a powerful mission for Eastern Africa at Zanzibar; Dublin has just caught the sacred fire; from the three hundred colleges of the United States one hundred and eighty-seven candidates are reported as offering themselves for the missionary fields; China is being traversed by a band of pioneers, recruited from among Cambridge athletes and Edinburgh students; to Japan, stretching out her arms to us, Cambridge again is giving of her best. Here is a better augury than even the steady growth of funds already mentioned. And it ought to be remembered how closely, according to universal experience, the two things are connected the vital energy and the material supplies. If the awakening of the churches to a sense of responsibility for the heathen has produced the missions, the missions have reacted upon the churches, and helped to stir up a tenfold activity in evangelizing the masses at home. Of this the story of the Church of England presents an illustration which is almost startling. Her contribution to foreign missions during the last twenty-five years is estimated at somewhat more than ten million sterling. But, so far from this large export of her resources having crippled her domestic work, during the same quarter of a century she has voluntarily spent at least seventy millions more in strengthening her position and making effectual her labors among her children at home. Surely her gifts to the heathen have returned into her own bosom! And now that our colleges and public schools have come eagerly forward to plant missions in our crowded cities, where the old parochial organization was overpowered by the unconverted masses of the population, we may be sure that the claims of the heathen will not long be overlooked by them. Already we hear of at least two of our great schools beginning to send succor to the work in India. Let it be recognized, too, that recent events exhibit the presence of a spirit in the churches which difficulties and dangers cannot daunt. When the news of Bishop Hannington's murder reached England a few months ago, the immediate response to it was the offer of a score of men, some of considerable standing, to go out and reinforce the mission in the service of which he fell, or any others where help was needed.—*Quarterly Review.*

The Salvation Army's Origin.

I PROMISED last week to give a sketch, as brief as may be, of the origin of this remarkable body, which has survived every concrete argument for its destruction, and increased to marvellous proportions. It is in a sense the work of one man, and that man recently among us. General William Booth was born at Nottingham, England, and experienced conversion in attendance on meetings of the Wesleyan Methodists at the age of thirteen. His character received deep religious impressions under the preaching of the distinguished American revivalist, Rev. James Caughey, who at the time was drawing vast throngs in the various cities of England. The special traits of the latter in his dealing with the unconverted were specially remembered as giving character to his own methods afterwards. Two things greatly impressed him: the use of practical common sense in applying the Gospel, and its effects on the poorest and most desolate people. Meetings were started by him and a few of his young associates in a cottage; they were held every night. They had lively songs and brief exhortations and prayers. At seventeen he was urged by the Superintendent Minister to apply for an appointment as "local preacher." He declined, believing, as he says, "that I could get more souls saved on the rough and ready lines I was then following out than on any other that I could hope at that time to reach." Being pressed, a couple of years later, to study for the ministry, he consented, went to London, but spent much time in meetings for exhortation among the common people, seeing many saved. Here he became interested in the condition of East London. He preached at a little chapel there with great power and immediate results. In other places also, his meetings were attended by such power that he began to acquire quite a local reputation. At Guernsy, several hundred persons were awakened. At Staffordshire and other neighboring places, where he labored for seven weeks, 1,700 persons professed conversion. These manifestations led to his being set apart by the Committee of the Methodist New Connexion to the work of an evangelist for their entire denomination.

Next year he was married to the wife who has been such a remarkable co-worker with him, and of whom he says: "If I have stood in the relation of a father to the Salvation Army movement, surely my precious wife may be considered as its mother."

In a tour which he subsequently took through York, Leeds, Halifax, Hull, Sheffield, and other places, the same remarkable results followed, between three and four thousand persons professing to find salvation. Shortly after, the authorities of the Connexion, for various reasons of the Church order, determined that he should return to the regular pastorate. He thereupon resigned his position in that body, and went out alone with his wife and child, to serve God according to his own convictions. He was invited to labor in Cornwall. His aim was to get down to the masses of the poor and neglected, and thousands were reached with the Gospel to their salvation. Here and at Walsall the difficulty of getting the lower orders to come to the meetings in the chapel, led to extraordinary methods of work, with a view to compel them to come in. The fight was a desperate one. "Night after night," he says, "I spoke to large crowds in the Market square, processioning through the darkest and blackest slums to the chapel, into which very few would enter; so far as the door they came but no farther."

Then came the remarkable movement, afterwards called "The Hallelujah Band." These were men who had been notorious, but who had been converted; poachers, prize-fighters, jail-birds, and others of the same class. These celebrities were advertised, not as the respectable and religious people they were then, but by the characters they had before their conversion. They had a morning march, wagons in the fields, and meetings all day; with great crowds of people coming from curiosity, but many of them brought to Christ by the narratives of conversion of the remarkable characters, and by the fact that somebody cared for the low-down masses.—*Evangelica, in the Baptist Weekly.*

* In Bishop Hannington's diary the last entries testify the consoling power of the inspired psalms.

Financial.

TUESDAY, DEC. 21.

THE visible supply of grain in the United States and Canada, east of the Rocky Mountains, was reported yesterday as being: 61,459,874 bushels of wheat, 12,164,603 of corn, and 5,098,-639 of oats; being an increase for the week of 1,470,344 bushels of wheat, 547,776 of corn, and a decrease of 24,-324 bushels of oats. As compared with Dec. 19th, 1885, the supply of wheat shows an increase of 1,600,000 bushels. The accuracy of the report is disputed. Exporters bought freely during the week. The market, with fractional fluctuations, continued strong. The reports of yesterday afternoon were that English markets were quiet, Dutch and French somewhat lower. Quotations for January grain were: Wheat here 89 1-8, in Chicago 76 5-8; corn here 47 1-2, in Chicago 36 3-8; oats here 34 1-8, in Chicago 25 7-8. There is an expectation that during the holidays prices may decline a little. The provision market is firm. A report is current that hogs are becoming scarce. The closing quotations for cotton yesterday were: Dec. 9.34–35, Jan. 9.37, Feb. 9.47–48, March 9.58–59. Hay and straw are not in as full supply. Prices are: Choice timothy, 85 to 90 cents; clover mixed, 65 to 70; long rye straw, 65 to 70; oat, 45 to 55; wheat, 45.

The Stock Market exhibited its strength on Wednesday last under a severe scare, which became nearly a panic. Over 1,100,000 shares were thrown on the market, making the sales the largest of any one day in the history of the exchange. There were reasons for a decline in the speculative securities and in some Southern railroad stocks and bonds, whose value is chiefly in the future; but the fright was mainly the result of manipulation, was largely artificial. It is said and denied that money was made scarce by borrowers, who locked it up with the purpose of breaking the market. The supply of money is not abundant. The circulation of the National Banks has been reduced by the redemption of bonds, trade has increased and with it the demand for money. A squeeze is within the power of those able to borrow and hoard. The decline in values on Wednesday was from 3 to 15 per cent. It has been recovered in good part since. Yesterday the market drooped, influenced by selling on foreign account.

According to the last bank report, loans had been reduced during the week $3,719,800, specie had declined $1,646,800, legal tenders $28,600, deposits $6,412,400, and the surplus of legal reserve had decreased $72,300, making it $4,008,200. Sunday's steamer brought $600,000 gold from France, and yesterday's $359,000 more. Money during the week has been loaned at the rate of over 10 per cent. Nearly all the banks, however, have continued to accommodate their customers at 6 per cent on call.

The imports of merchandise at this port last week were valued at $6,972,-974, and the exports at $6,723,388. Foreign exchange sold yesterday at $4.80 for 60-day bills and $4.84 for demand for sterling.

News of the Week.

(Continued from page seven.)

SATURDAY, 18.—There was a meeting of the British Cabinet yesterday. The chief business was in relation to Egypt....The steamer "Aller," which sailed from Southampton yesterday for New York, carries $2,337,500 in gold....The whaling bark "Atlantic," wrecked in a thick fog off the San Francisco coast, and 29 out of a crew of 38 were lost....James R. Vickerman and Thomas J. Nesbitt, the accusers of Jacob Rosenberg, known as juror No. 9 in the McQuade trial, has been arrested for slander. Rosenberg demands $25,000 damages from each....An old man and a lad of 14 years killed by an express train on a crossing in New Brunswick, N. Y....Judge Thomas M. Cooley, of Michigan, has been appointed receiver for the Chicago division of the Wabash Railway by Judge Gresham. ....The Senate has passed the bill to repeal the Tenure of Office Act....The Government receipts so far this month are a little over $16,000,000, an average of nearly $1,-000,000 a day....The sentencing of ex-Alderman McQuade postponed until Monday....There has been a conference of Catholic prelates in Philadelphia on the labor problem....Archbishop Corrigan has returned to this city....Yale gives President Dwight a hearty welcome.

MONDAY, 20.—An appeal has been issued to the people of Kilrush, inviting them to become soldiers of Ireland under the banner of the National League....The Suez Canal Company and the Egyptian Government have agreed to the widening of the Suez Canal....The subscriptions to the new Hawaiian 6 per cent loan of $3,000,000 amount to fifteen times the sum called for....Mrs. Susanna Warren, who died Dec. 5th at Sassakawa, Seminole Nation, Indian Territory, was born at St. Augustine, Fla., in 1750....The labor parade in San Francisco, advertised for yesterday, to show sympathy with the street-car strikers, was abandoned to prevent rioting and bloodshed....Ex-Alderman McQuade to be sentenced to-day. ....Great growth in the iron industry of the South. Eighteen new furnaces building.

TUESDAY, 21.—John Dillon gratified at the success of the Plan of Campaign in behalf of the Irish tenantry....Mr. Parnell continues ill ...The Bulgarian delegation treated coolly in Berlin....M. de Lesseps gives £80,000 for government land along the line of the Suez Canal, that it may be widened....There has been expended in the State of New York this year for school purposes $13,284,986....Thirteen thousand employes in the coke works, of Pittsburg, Pa., threaten to strike on Christmas if their demands are not complied with....Walter B. Duffy, a distiller of Rochester, N. Y., has failed; liabilities $250,000....Jacob Sharp asks for a change of venue for his trial....Ex-Alderman McQuade sentenced to State Prison for seven years and to pay a fine of $5,000....The National Militia bill passed the House....J. H. Wardwell claims that J. H. Paine, the miser, left him his fortune by a will which was lost. Mr. Chickering, the pianomaker, who holds the bulk of the estate, has given bonds, qualifying to the amount of $825,000....The verdict of the jury in the Colin Campbell case is that neither Lord Colin Campbell nor Lady Colin were guilty of adultery as charged....The reason given for Doctor McGlynn's delay in going to Rome is that he has been granted time to prepare his side of the case.

FOR DYSPEPSIA, INDIGESTION, Depression of Spirits and General Debility, in the various forms; also as a preventive against Fever and Ague, and other Intermittent Fevers, the "*Ferro Phosphorated Elixir of Calisaya*," made by Caswell, Hazard & Co., New York, and sold by all druggists, is the best tonic; and for patients recovering from Fever or other sickness has no equal.

MARRIAGES.

CANNON—BEEKMAN.—At the residence of Dr. James Van Antwerp, New Brunswick, N. J., Wednesday, Dec. 15, by the Rev. H. D'B. Mulford, Elias B. Cannon, of Franklin Park, and Mrs. Mary Beekman, of Ocean Grove.

DUBOIS—CONOVER. — At the residence of the bride's father, Mr. Daniel Conover, Dec. 15, by Rev. I. P. Brokaw, Miss Lizzie H. Conover and Mr. Fred. DuBois, all of Freehold, N. J.

LEFEVER—STEEN.—At the Reformed Church, Stone Ridge, N. Y., on Dec. 15, by the pastor, Rev. Wm. W. Schoup, George N. LeFever, of New Paltz, to Katie A. Steen, daughter of Matthew J. Steen, of High Falls, N. Y.

MARTIN—MAY. -Dec. 15, by Rev. N. D. Williamson, at South Bend, Ind., Mr. Albert H. Martin and Miss Henrietta May, both of Mishawaka, Ind.

RAMSEY—CONOVER.—At the residence of the bride's parents, Potterstown, N. J., Dec. 9, by Rev. Wm. E. Davis, Mr. John W. Ramsey to Miss Anna R. Conover, both of Potterstown, N. J.

TROWBRIDGE—ROSS.—Dec. 16, at South Bend, Ind., by Rev. N. D. Williamson, Mr. Walter H. Trowbridge, and Miss Eva E. Ross.

DEATHS.

Obituary notices five cents per line (nine words to the line). For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

ADDINGTON. In the full assurance of hope, at her residence, Fishkill-on-the-Hudson, Dec. 17, Eliza Van Voorhis, widow of the late William R. Addington, in the 84th year of her age.

The memory of the just is blessed.

HAWLEY.—On Thursday, Dec. 2, at her residence, 238 West Twenty-second street, Martha C., widow of Samuel W. Hawley, in the eighty-second year of her age.

SCHENCK.—Suddenly, on Nov. 22, at her residence in East New York, N. Y., Catharine (Meserole) Schenck, widow of the late Isaac C. Schenck.

Mrs. Schenck follows her husband to the heavenly reward within less than two years after the latter's departure. They had lived together in happy union for nearly forty-nine years, at the time of his death. Just a year ago Mrs. Schenck moved into a new and beautiful home, with the two children who still formed a part of her household. She was a lady of large means, and her name is fondly remembered by the many who enjoyed her generous and multiplied benefactions. The East New York Reformed Church, also, has cause to remember with gratitude her generous gifts to various objects. Among other things, the entire set of beautiful pulpit furniture, desk, chairs, and table, remain a constant reminder of her presence among us. Her Christian character was noteworthy for a sweet and unassuming gentleness. Though past three score and ten, she was rarely absent from her place. Within a few weeks of her death she had occasional attacks of great painfulness, which she bore with Christian fortitude and uncomplaining submissiveness. When the sudden attack came upon her which brought death, she sank down upon the floor, exclaiming, "O, I am so happy." And with these as the last words upon her lips, she went, indeed, to realize a happiness which was greater thad earth could give, and which will never be taken away. "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." D. V. P.

Notices and Acknowledgments.

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporteurs to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

THE CLASSIS OF BERGEN, by its Committee, has arranged for Classical Visitation as follows: English Neighborhood, Revs. Vanderwart and Johnson, Feb. 15; First Hackensack, Revs. Gowen and Suydam, Jan. 12; Schraalenburgh, Revs. Suydam and Gowen, Jan. 19; New Durham, Revs. Seibert and Johnson, Jan. 14; Park Reformed, Jersey City, Revs. Seibert and Vanderwart, Jan. 26; First Hoboken, Revs. Van Buskirk and Bogardus, Feb. 2; German Evangelical, Hoboken, Revs. Justin and Wright, Jan. 20; North Bergen, Revs. Freund and Goebel, Jan. 12; Second Hackensack, Revs. Wright and Seibert, Jan. 13; Third Hackensack, Revs. Freund and Johnson, Feb. 18; Closter City, Revs. Harris and Taylor, Jan. 18; Palisades, Revs. Wright and Van Buskirk, Feb. 9; Guttenburgh, Revs. Gowen and Justin, Feb. 8; Central Avenue, Jersey City, Revs. Harris and Van Buskirk, Jan. 12; Cherry Hill, Revs. Taylor and Suydam, Feb. 17; Spring Valley, Revs. Harris and Goebel, Feb. 25; West Wood, Revs. Van Buskirk and Seibert, Feb. 18.

THE CLASSIS OF NEW BRUNSWICK will meet in the lecture-room of the First Reformed Church of New Brunswick on Dec. 28th, at 3 P.M., to consider the approbation of a call made upon Rev. P. T. Pockman, and, if proper, to make arrangements for his installation. EUGENE BOOTH, President.

ARRANGEMENTS made by the Classis of Paramus for the installation of the Rev. Anson DuBois, D.D., as pastor of the Church of Centreville, N. J., to take place Tuesday, January 11th, 1887, at 8 P.M.: The President of Classis to preside and read the form; the Rev. C. E. Crispell, *primarius*, and the Rev. Jno. Gaston, D.D., *secundus*, to preach the sermon.

S. C.

Woman's Board of Foreign Missions.

RECEIPTS FROM NOV. 10. TO DEC. 10, 1886.

Aux., Montville, N.J., $30; Aux., Cohoes, N.Y., 30; Aux., North and Southhampton, Pa., 12.91; Aux., Esopus, N.Y., 20; Aux., Fallsburgh, N.Y., 12.14; Aux., 5th ave and 29th st., N.Y., 80; Aux., Ellenville, N.Y., 21.73; Editress *Mission Gleaner*, 20; Taylor Mission Circle, Franklin Park, N.J., 10.12; A., 7.50; Work and Praying Band, Cedar Grove, Wis., 30; Mrs. C. H. Stitt, Fair St. Ch., Kingston, N.Y., 5; Aux., Prospect Hill, New York City, 42.95; Aux., 2d Philadelphia, Pa., 100; Aux., Catskill, N.Y., 73.05; Aux., Bushnell, Ill., 26.26; Aux., Amity, N.Y., 20; Aux., 2d Bethlehem, N.Y., 33.11; Aux., Clover Hill, N.J., 26.67. Total, $601.44.

Parties wishing to remit will please do so by check, if possible, made payable to the Treasurer, or by registered letter, but *not* by Post Office order.

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A Common Cold

Is often the beginning of serious affections of the Throat, Bronchial Tubes, and Lungs. Therefore, the importance of early and effective treatment cannot be overestimated. Ayer's Cherry Pectoral may always be relied upon for the speedy cure of a Cold or Cough.

Last January I was attacked with a severe Cold, which, by neglect and frequent exposures, became worse, finally settling on my lungs. A terrible cough soon followed, accompanied by pains in the chest, from which I suffered intensely. After trying various remedies, without obtaining relief, I commenced taking Ayer's Cherry Pectoral, and was

Speedily Cured.

I am satisfied that this remedy saved my life.—Jno. Webster, Pawtucket, R. I.

I contracted a severe cold, which suddenly developed into Pneumonia, presenting dangerous and obstinate symptoms. My physician at once ordered the use of Ayer's Cherry Pectoral. His instructions were followed, and the result was a rapid and permanent cure.—H. E. Simpson, Rogers Prairie, Texas.

Two years ago I suffered from a severe Cold which settled on my Lungs. I consulted various physicians, and took the medicines they prescribed, but received only temporary relief. A friend induced me to try Ayer's Cherry Pectoral. After taking two bottles of this medicine I was cured. Since then I have given the Pectoral to my children, and consider it

The Best Remedy

for Colds, Coughs, and all Throat and Lung diseases, ever used in my family.—Robert Vanderpool, Meadville, Pa.

Some time ago I took a slight Cold, which, being neglected, grew worse, and settled on my lungs. I had a hacking cough, and was very weak. Those who knew me best considered my life to be in great danger. I continued to suffer until I commenced using Ayer's Cherry Pectoral. Less than one bottle of this valuable medicine cured me, and I feel that I owe the preservation of my life to its curative powers.—Mrs. Ann Lockwood, Akron, New York.

Ayer's Cherry Pectoral is considered, here, the one great remedy for all diseases of the throat and lungs, and is more in demand than any other medicine of its class.—J. F. Roberts, Magnolia, Ark.

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PISO'S CURE FOR CONSUMPTION
25 CTS. CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes good. Use in time. Sold by druggists. 25 CTS.

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The Church.

The Prophecy of Unitarianism Concerning Calvinism.

UNITARIANISM has, in a figure, been standing around for the last half century, waiting and watching for Calvinism to burn up, or break up, or go up in some way or other and disappear from sight forever as an admissible form of religious belief. In caustic verses, in elaborate lectures and addresses, in fine sermons beautiful in literary quality and full of prophecy, it has been proclaiming, ever since the days of Channing, that Orthodoxy was certainly losing its power—that Calvinism was a dying, if not a dead faith. Whenever the apostles of Unitarianism have run out of other material, they have always had this to say, and their audiences have always cheered them to the echo in their confident prognostications.

But somehow or other, Calvinism does not consume or disappear. It is Unitarianism rather which is burning down, breaking down, running down and out, the continent over. The denominational statistics report neither marked advance of Unitarian sentiment, nor propagative power in the organization. If Unitarianism had not broadened out its airy tents so as to welcome beneath them the universalist, the restorationist, the pantheist, the materialist, and a dozen other religious notionists, the figures would undoubtedly reveal a marked decline in every quarter, unless it be in Eastern Massachusetts. And even there it seems to need the help of all the poets and litterateurs of the Commonwealth to keep it in countenance.

Calvinism does not consume or disappear. There may be occasional disaffection or revolt; every really strong theological system is liable to this, and often the revolt or disaffection proves nothing more clearly than the strength of the system. There have also been changes in the modes of stating and explaining the Calvinistic theology; it may be admitted that much that was characteristic of that theology in the seventeenth and eighteenth centuries has since been subject to improvements, such as have been suggested to Calvinists themselves by the progress of thought and of research into the verities of the Scripture. But no one who apprehends at all the deeper movements of religious thought in our age, can justly say that Calvinism is dying out, or even diminishing. Is Presbyterianism, for example, dying out on our own continent, to say nothing of Europe? Does our own Church, which is a conspicuous and staunch representative of the Calvinistic system, show signs of decline, or even of standing still? Let Unitarianism show any indications of progress that will compare with our denominational record of one hundred and fifty new churches organized since the Reunion, making an aggregate twice or three times as great as the whole number of the Unitarian churches, the land over. Let Unitarianism present any record of development in all that makes a Christian denomination strong, efficient, fruitful, that will compare favorably with the report, for illustration, embodied in the Minutes of our last Assembly. Measured by the practical test of fruitage and result, there is in fact no room for comparison; it is Unitarianism rather, that is consuming and wasting away.

And the reason is not difficult to see. Calvinism has strong views, distinct beliefs, a compact and logical system of doctrine; Unitarianism has no such system. Calvinism has no doubts about the existence and character of God, and His relations to the universe; Unitarianism, when not debating dubiously whether there be any personal God, is seriously perplexed and confused over the problem of His place in the universe, His moral relations to man, His sovereignty over human life and destiny. Calvinism has clear faith in inspiration, and a hearty trust in the Scriptures as the Word of God; Unitarianism hardly knows whether it has a Bible, or what its Bible is and teaches. Calvinism has distinct views of man as a rational and moral being, of conscience and duty as spiritual and supreme elements in human life, of sin and guilt, of responsibility and of righteous condemnation; Unitarianism, in the person of John Fiske, is resolving conscience into an altruistic instinct common to man and beast, throwing aside the Bible view of sin and accountability, mystifying the doctrine of salvation, until one who listens can hardly discern whether any solid foundation for religion is left us. Calvinism has not only a clear doctrine of salvation, but also a divine Redeemer, a Gospel of grace, a living and divine Church, and a religion that is positive at every point, logically knit together, and firm as the granite; Unitarianism has no divine Saviour or divine redemption, and in reality no Gospel of grace to proclaim, no Church, and no definite creed or belief.—*The Evangelist.*

A GREAT religious movement seems to have begun in the neighborhood of Cuddapale, South India. In a single village five of the leading men have professed faith in Christ, and under their wide influence inquirers have become numerous.

THE SUNDAY-SCHOOL.

Books for the Home and Sabbath-School.

....The American Tract Society has issued two new and interesting books on missionary themes: "SCENES IN SOUTHERN INDIA," by Mrs. Murray Mitchell, and "ALONG RIVER AND ROAD IN FUH-KIEN," by Edwin Joshua Dukes. They are both abundantly illustrated, and not only give much valuable information regarding missionary life and work, but abound in incident and description of the regions specified, the appearance, manners, customs and modes of life of the people.

The latter volume is specially interesting for the free and often racy style in which it is written. It has also special value for members of the Reformed Church, in that it is written by one of the missionaries of the London Missionary Society at Amoy, and treats of the people and work in the province in which our Amoy Mission is located. It has, for a frontispiece, a picture of Amoy from the island of Kolongsu.

...."GRAHAM'S LADDIE." By Julia McNair Wright. One of the best kind of Scotch stories is here given, with the Scotch dialect spicing its pages. The description of the lad walking from the northwest coast to Glasgow and the adventures by the way, are told with a spirit which would have delighted Sir Walter himself. For home and Sunday-school we commend the book heartily. (Presbyterian Board of Publication.)

...."THE PELOUBET SERIES." This well-known series has made its appearance for the coming year. It includes a volume of Select Notes on the International Lessons and graded lesson books, suiting the instruction to minds of all ages. (W. A. Wilde & Co.)

...."LESSON COMMENTARY." Vincent and Hurlburt. This Commentary, with the Berean series of question books, prepared under the Rev. J. H. Vincent's supervision, offers another valuable set of helps for Sabbath-school teachers and scholars. (Phillips & Hunt.)

Home Readings.

LESSON 1. FIRST QUARTER.

M. The Creation.....Gen. 1: 1-31.
T. The Sabbath and Paradise.....Gen. 2: 1-25.
W. The Word of God.....John 1: 1-18.
T. Christ's Pre-eminence.....Heb. 1: 1-14.
F. What is Man?.....Ps. 8: 1-19.
S. New Heaven and a New Earth.....Rev. 21: 1-27.
S. The New Paradise.....Rev. 22: 1-21.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

January 2d.—"The Beginning."—Gen. 1: 26–2: 3.

GOLDEN TEXT.—"In the beginning God created the heavens and the earth."—GEN. 1: 1.

CENTRAL TRUTH.—"Let us kneel before the Lord our maker."—Ps. 95: 6.

Introduction.

WE are about entering upon another course of lessons representing the entire Bible. Let us begin this work determined to seek in each lesson for something of personal application to ourselves, and something that tells of Christ.

The name Genesis means beginning or origin, and this book is a book of beginnings. It is the earliest record of man's life on earth, and even goes behind man's history and tells us of the work of preparing the earth for his home. It is, however, only a book of beginnings, for it covers so long a time that each line of thought is hinted at, rather than fully set forth; but in this opening book of the Bible we can find the germs of almost all that follows.

The selection before us at this time takes up the story of creation at the point where God crowned His work by making man and placing him on earth as His representative. No scientific writer has been able to approach this inspired chapter in giving a popular and correct view of the origin of the world in such a small compass. The established results of science only serve to illustrate the wonders of this record.

The Lesson.

I. THE CREATION OF MAN.—VS. 26, 27.

V. 26.—"*And God said.*" This has been taken as representing a consultation between the Divine persons in reference to the creation of man, but the same expression occurs in other places in connection with the other steps in the making of the world, and properly represents the creative word, by which God brought creatures into existence. "*In our image, after our likeness.*" The use of the plural here may be either as the plural of majesty, or a dim foregleam of the fact of the Trinity, to be revealed further on in the Scriptures. There is a distinction to be kept in mind between the word image and likeness. Image refers to the general plan or order of being to which man belongs, while likeness refers more to particular resemblance to the type of that plan. Man in his sinfulness retains the image of God as a spiritual being, but the image has been so marred by sin that the likeness has been destroyed. "*And let them have dominion.*" Man was thus evidently intended to be creation's head and crown; a representative of the Creator.

V. 27.—We have in this verse the statement as fact, of that which has already been considered as purpose in the mind of God. With the Almighty thinking, speaking, and acting are as one thing.

II. THE DOMINION OF MAN.—VS. 28–31.

V. 28.—"*And God blessed them.*" Man entered upon his career with every necessary endowment from his Creator, and with the Divine benediction pledging all further necessary help. "*Replenish the earth and subdue it.*" The earth was to be man's possession and workshop. It is a mistake to suppose that the normal condition of human life is that of careless ease and idleness. God gave man capacity for a god-like activity, and gave him the earth, with its hid treasures, as a field for the exercise of his powers. Weariness, but not work, is the result of sin. "*And have dominion.*" So long as man did not question God's claim to dominion over himself, his authority over all lower orders of creation would be unquestioned. The naming of the animals was the first manifest exercise of this dominion. With the rebellion of man against God came the rebellion of nature from man, so that the work of subduing the earth has become difficult, hazardous, and often disappointing, but in proportion as men have been reclaimed to the likeness of God, have the benefits of Christian civilization added to man's dominion over nature.

V. 29.—"*I have given you every herb....unto you it shall be for meat.*" With the gift of life and the conferring of dominion came the needed provision. It is evident that men and animals were not intended to be eaters of flesh in their normal condition; but the entrance of sin so disturbed the economy of nature that the use of meat has become, to some extent, necessary for most men and most classes of animals.

V. 30.—In this verse the provision for the wants of the beasts is set forth, so that we see that the creation was perfect in the adaptation of its different parts to each other.

V. 31.—"*And God saw every thing that he had made, and behold it was very good.*" With the creation of man the work of creation was completed, and we may think of God looking over His work, and taking the delight in its perfection that a skilled workman takes in the result of his thoughts and labors when they come up to his ideal and promise to realize his expectations. "*And the evening and the morning were the sixth day.*" The days of creation have occasioned a great deal of study and controversy, but one point has been settled to the satisfaction of candid students, viz., that there is nothing in this inspired narrative that is contradicted by any facts or established laws of nature as ascertained by scientific investigation. Moses knew more than the best scholars because he was taught directly by God Himself.

III. THE CREATOR'S SABBATH.—VS. 1-3.

V. 1.—"*Thus the heavens and the earth were finished.*" Science teaches that the work of building up the world and furnishing it with inhabitants ceased thousands of years ago. Since the creation of man there have been no new geological formations; simply modifications of those already existing; and no new orders of animal life, simply improvement, especially under human cultivation. When God ceased from the work of creation, it was because that work was finished.

V. 2.—"*He rested on the seventh day from all his work which he had made.*" This rest was not caused by weariness, nor did it consist in idleness; but, from that which pertained to the physical and temporal, God passed to the spiritual work of governing and redeeming, so that this seventh day has never run its course; its evening shadows were when sin settled down upon the earth like a death pall; its first rays of dawn were the unfolding of God's gracious purposes in the types and promises of the Old Testament; its sunburst was when Jesus was born in Bethlehem, and we are now in the morning of a bright and glorious day whose sun, when it reaches the zenith, will shine there forever, for then there shall be no night.

V. 3.—"*God blessed the seventh day and sanctified it.*" The example of the Creator is to be imitated by the creature. Our spiritual interests demand Sabbath rest and spiritual activity. God made the seventh part of our time a holy day, and attached to its right keeping the promise of abundant blessings.

Lessons for To-day.

1. We were made to be like God.
2. We were made to do God's work in the world.
3. So far as we fail to do these things we ourselves are failures.
4. God has blessed us by giving us life
5. God has blessed us by placing us in families.
6. God has blessed us by prospering our labors.
7. God has blessed us by giving us the Sabbath rest.
8. REMEMBER NOW THY CREATOR

Lost in the Christmas Storm by the Hudson.

BY EDWARD A. RAND.

HARK!

Somebody is crying "Help!" in the big forest back of Jacob Allendorf's farm house. Somebody who has been fighting the snow-drifts and the dark and the cold, and weary, benumbed, helpless, is ready to sink at the foot of the old pine against which he leans.

"If I had known this," he murmured, "I would have taken the road. Foolish to try to cross the mountain. In pleasant weather it is tiresome enough. It was foolish to try it now. Can't hold out much longer, oh, I can't. Once more!" He raised his voice and shouted, "Help-p-p-p!"

The only answer was the wind roaring through the tops of the forest, vast and dreary, while the sound of falling branches, burdened with snow, added new notes of alarm to the storm-chorus raging overhead. The traveller, leaning against the pine tree, looked up confusedly as if he feared an avalanche of wood and snow might crash down upon him. He had already been struck and wounded. He was fast reaching that state of mind where utter carelessness would be the attitude toward the wind, the snow, the dark, death itself.

How very different was the scene in the farm house of Jacob Allendorf! Plump Anna Allendorf sat knitting by a big, dancing, open wood-fire, while her father was reading his weekly paper that had been brought by stage from New York, for the locomotive was not then startling with its rattle and roar or far-echoing shriek the drowsy solitude of the Highlands of the Hudson. Anna, since her mother's death, had been housekeeper for her father, and the day's duties were now cared for. The children were in bed. The dogs and cats were in their quarters. It was the day before Christmas, and everything had been made ready for that festival. Pies were in the pantry, and in the "cold closet" were the poultry waiting to make the fire's warm acquaintance the next day. Santa Claus' arrival was duly expected. Indeed, it would soon be nine o'clock, when the children had made up their minds he would certainly arrive. Anna had been hoping that somebody else would come about that time, even John Brinkerhoff, a stalwart young yeoman, and the betrothed of Anna.

"Afraid John won't come in this storm," she had said to herself a hundred times, and fifty times—it seemed to Jacob Allendorf—she had already gone to the door to see if there were any sign of clearing weather.

"I hope John won't come through the forest," she had also remarked to herself. "Much better to try it by the road."

Once she had ventured out into the yard with her broom-handle and measured the depth of the snow. At that time she had said, looking toward the grim, roaring woods, "I do hope John won't try the forest."

If this moment, while knitting by the open fire, she could have heard that forest-cry, how it would have startled her! The only thing to startle her was her father's declaration in his slow, ponderous way, "I think, Anna, I had better go down to the ferry."

"What for, father? The river is frozen up."

"But you know, Anna, if anybody should be crossing on the ice, coming up the river, say, they might be confused in this storm and need help."

"Oh, yes, if they were strangers. I forgot that."

Anna's thoughts were only on the muscular yeoman who might possibly arrive by way of the forest behind the farm house.

As Jacob was ferryman in summer, he naturally felt some burden of responsibility in winter, and especially when this Christmas storm was shaking out of the feather-bags in the sky all their filmy contents, burying the river and the roads under such deep, smothering drifts.

"Before you go I have something to say, father."

"It is about John," thought Jacob. "I have been expecting it. She wants to be married by New Year's if Domine Wykoff gets back from Holland."

No; Anna just then was not thinking of John. There had been a little trouble between her and Dorothea Hasbrouck on the other side of the Hudson. Dorothea had made the trouble, but Dorothea having kindled the fire, Anna was ready to extinguish it in her own loving, forgiving way. Anna was very tolerant and patient, of very deep, tender affection, and an exceeding hard person to quarrel with. Dorothea was a handsome, warm-hearted girl, but her feelings were quick and her tongue moved as rapidly as her feelings. She was sorry for the pain she had given Anna, and was at heart anxious to confess her fault, but pride was stronger than duty just now.

"Father," said Anna, "if a person does you an injury, should you wait before they confess it—"

"What, Anna?" said the farmer, now bundled up for the storm, his round, red face glowing amid its warm wrappings.

"Why, Christmas night makes you think of such things, of people with whom we may be at variance. We ought to be forgiving, you know, and especially Christmas time."

The farmer gave an impatient turn toward the door.

"Well," he said, "what then?"

"If anybody did you harm, should you hold off and have nothing to do with them—"

She hesitated. She certainly was not withdrawing herself from Dorothea, but Dorothea was silent behind a wall of cool reserve, and it worried Anna, whose heart was tuneful with echoes of the angels' Christmas song of peace and good will, and wished others to know it. But what was the matter with Jacob Allendorf?

"Anna, I think a person ought to show that they are sorry," he said, sternly. "Prove it, say it, live it, and after that, after that, we will talk about forgiveness. Anna, you mean Peter! When the young man, wherever he is, shall have shown he is sorry, his father will meet him with the spirit of reconciliation."

The next moment he was thumping out of the room, fiercely stamping along the passageway leading to the outside door, and, opening it, went hurriedly out into the night. He had a habit of turning to look with complacency upon his farm house, built low and broad like himself. All his buildings had an aspect of great comfort and plenty. He did not turn to look back to-night, as was his custom even in the dark, but plunged riverward through the growing drifts, muttering to himself. The astonished Anna by the open fire said aloud: "Why, I did not mean to offend father! Peter? I did not mean Peter, but Dorothea. Peter, where is he?"

And then the affection of the great-hearted girl went out into the dark, wild night, seeking for this brother astray, even as a love magnified and infinite feels down through the depths into which a lost race has sunk, yearning to bring back all souls to itself.

"Peter!" she said again. "I have thought of Peter, but not when father spoke."

How could she help thinking some time of the absent and erring, and especially how could she help it Christmas eve, that commemorates the descent of God's measureless love to this earth? If God thought of the lost members of that family created by Him, how can we, if His children, forget any of our circle who are wanderers under a pitiless sky and over a frozen earth?

"Oh, Peter, Peter!" sighed Anna, and then the thought of her brother, of his waywardness, of a quarrel between him and his father, of his abandonment of home! Jacob Allendorf would not willingly speak of Peter. He felt disgraced. He thought of the old family name that had come from Holland, that had been borne in pride up this very Hudson river, a line of honorable descent, and now Peter seemed to have stained that shining line all the way back to the land over the seas. Forgive Peter? Jacob Allendorf would forgive when Peter had come home, stayed at home, and after long probation proved his sincerity.

"Oh, dear!" sighed Anna. She rose, went to the window and looked out. Only the dark, and the roar of the wind, and the white flakes on the little, old-fashioned panes! Then she went to the children's room and looked upon their peaceful, happy faces.

"They fancied Santa Claus would come at nine, bringing their presents, and told father his gift also would come. Dear little things!" murmured Anna. She returned to her knitting work by the fire, but somehow could not be at ease.

"I wish John would come!" she said, looking at the clock. She could not refrain from going to the outside door, murmuring, "I hope he will not come through the forest," when suddenly she started back and said, "Hark!" What did she hear? Listening intently, trying to separate the jargon of the storm into its separate notes, distinguishing the fall of the breaking boughs from the roar in the tree-tops, she heard something else.

"Help-p-p!"

"Oh, oh! There is someone calling; someone down in the Hollow! Oh, pity, pity, did John start to come that way? Oh, has he met with an accident, and did a tree fall on him? Where is father, oh where is father?" cried Anna in her fright. She knew what she must do. Her father might not be back for an hour. She must take a lantern, the two dogs, Hans and Max, and go herself into the forest.

"There is no other way," said Anna. "The trouble is in the Hollow."

The Hollow was a depression in the great forest not far from the farm house. It was here that the pilgrim astray had raised his pitiful cries. If he had gone a little way farther, he might from the rim of the Hollow have seen the lighted windows of the farm house. But was he able to go that distance? Was it exhaustion in the storm, or had he met with a violent blow from the falling limbs of the old trees? Anna was wondering how it might be as she stumbled on through the deep snow, now and then calling, "John-n-n!" while the dogs floundered ahead, barking violently.

"Oh, there he is!" she shrieked, as down in the Hollow she saw a dark form crouching against a pine. "Had he been struck and injured by a limb that the storm had wrenched off and thrown at him?" she wondered.

"Oh!" sighed Anna. "How did you come here? Lean on me," she added, speaking encouragingly. "Oh, how thankful I am that I am strong! Go ahead, Hans! Go ahead, Max! Break out the way for us!" And so struggling, lifting, encouraging, brave Anna Allendorf led her companion into the farm house.

"Nine o'clock!" she thought, looking at the clock. She was quickly making him comfortable, when the door opened and her father entered. His stormy mood had now spent its strength. He was saying in his heart that he would be cheerful and not spoil Anna's Christmas eve.

"'Most time for Santa Claus to be here. Nine o'clock, Anna,—" he was saying.

He stopped. In sudden astonishment he looked at the rescued man.

"Yes, father," said Anna, soberly, but rising and going to her father and laying a hand tenderly on his shoulder, "and here is your gift. The Lord has sent it. You won't refuse it room in your house and heart."

"Oh, Peter, Peter!" cried Jacob, throwing himself down at the side of his son, and, like the father in the Gospel, welcoming home the prodigal. The barriers of pride gave way in a moment like strong dams before the onset of the freshet. And John? Where was he?

John did come that night, after all. He came by the road, safe, though late, having been detained by work at home.

He had struggled hard to get here, but Jacob rewarded him by saying that night that he and Anna should be joined on New Year's if the domine came home in season. He did return seasonably, and not only united John and Anna, but Peter and Dorothea, to whom the absent heir of Jacob Allendorf had long been attached, and that affection now suddenly flowered into those blossoms that only grow around hymen's altar.

A Remarkable Barometric Depression.

THE following is taken from the *Democrat and Chronicle*, of Rochester, N. Y., of December 10th, which gives special attention to meteorological phenomena and generally forms unusually judicious conclusions:

"The following barometer readings telegraphed from London to the New York *Herald* give some indication of the terrific character of the storm which has devastated the British coast":

The meteorological office gives the following data in connection with the storm: The barometric readings in London were—11 P.M., Tuesday, 29.50; 1 A.M., Wednesday, 29.46; 4 A.M., 29.18; 6 A.M., 28.60; 9 A.M., 28.96; 12 M., 28.55; 4 P.M., 28.40; 8 P.M., 28.35. The final reading was thus the lowest ever recorded in London.

The following data were also reported at Liverpool: 27.845, at 9 P.M., at Ramsey, Isle of Man, 27.45 at 3.30 P.M., and at Bradford, 27.556, at 8.40 P.M. on Wednesday.

"As Liverpool is at sea level, the barometer readings are remarkable. The terrific character of the cyclone and the electric discharges through its vortex and on its borders fairly account for the great magnetic disturbance on Wednesday in this city. On Tuesday night lunar halos were visible in the United Kingdom and an aurora at Stornoway."

This atmospheric disturbance had been preceded by a development of bright and distinct faculæ on the sun. The occasional red sunsets recently may indicate some increase of solar activity.

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable.

....THE PASTORS' ASSOCIATION met at the Synod's Rooms Monday morning. An interesting paper was read by the Rev. David Waters, D.D., on "The Blood Covenant." A paper will be read next Monday on "The Future of Our Church, West," by the Rev. J. W. Warnshuis, of Passaic, N. J.

....FISHKILL-ON-THE-HUDSON, N. Y.—The Reformed Church have generously granted their pastor, Rev. Charles W. Fritts, leave of absence for an extended tour of Egypt and Palestine. He expects to sail on the 12th of January.

....A PRAISEWORTHY EFFORT.—The German church in Plainfield, N. J., is making a heroic effort to obtain a suitable house of worship. It is something they have never had, and for more than a year they have been without even the semblance of one. They are now striving to erect a building of brick, 30 by 50 feet, capable of seating 200 persons, with a basement containing class-rooms and accommodations for about 180 children. The building, a neat and tasteful one, will cost about $6,000, without the furniture and the cost of the lots. They have raised thus far about $3,800.

They held a very successful fair last week, which realized over $700 for them. It clearly showed that they had friends, and that the German residents of Plainfield were ready to invest their money, as well as strenuous efforts, to secure the house of God for themselves and their children. They need the practical sympathy of all who love the cause of the Master and who enjoy lending a helping hand to a worthy people whose unaided effort cannot secure the great boon for which they are striving. Who will aid them? COR. SEC.

....NEW YORK.—Manor Chapel, 348 West 26th street. At the communion in November eight persons were received into our church, all but one on confession of faith. There has been an unbroken interest in Manor Chapel for several years, every communion bearing witness in the reception of some new members.

As a mission chapel under the care of the South Church, our contributions to church work have not been large, but have grown each year, until this year's collections, exclusive of Sunday-school and special offerings, aggregate about $700. Far from being discouraged, our people are talking of increasing the collections to $1,000 next year, and are hoping for independent church life before many years.

To show the spirit of our people, old and young, let me give an account of our Christmas boxes sent West recently. The South Church has always provided very generously for her mission school at Christmas. In fulfilment of the Scripture injunction, "Freely ye have received, freely give," we asked our Sunday-school to bring in their offerings of money, toys, books and picture cards, that we might make happy some Western Sunday-school.

On the day appointed the presents were brought by a large number of the scholars. One Infant Class scholar was saving pennies to buy shoes for her doll, and hearing our plea for the Christmas box, she decided to bring us her pennies, amounting to 35 cents, and this sacrifice was willingly and gladly made.

Four hundred presents, besides many picture papers, were sent in two boxes, one to Dakota and one to Michigan. And this from one of our so-called mission schools of New York! We do not report this work in any boastful spirit, but to show the self-help and the benevolence which can be developed with most gratifying results among the poor people of this city. What they give in these free-will offerings is worth far more to them than what they get.

J. A. B.

....HARLEM, N. Y. CITY.—The Second Church, the Rev. George H. Smyth, pastor, on Sabbath, Dec. 12th, received an addition of sixty-five to the membership. Twenty-five made confession of faith, of whom twenty were from the Bible school of the church, under the superintendence of Mr. Frank A. Ferris, and one was a gentleman of 60 years. Forty-five were received by letter from Reformed churches and six other denominations. The pastor welcomed these new members, descending from the pulpit to greet them with warm words and the right hand of Christian fellowship. He stooped to kiss his dear son of ten years who was among those making confession of their faith, and was deeply affected. Many of the congregation mingled their tears with the pastor's in joy over the large ingathering, easily realizing, as he remarked after the communion which followed, how this might be the happiest day of his life. In October forty-seven had been received, making one hundred and twelve since the opening of the Second Church. At the First Church, where the Rev. Dr. Elmendorf is laboring, forty-one have been welcomed during the same period; making one hundred and fifty-three accessions this autumn to the two churches.

....SCHENECTADY, N. Y.—The Rev. Mr. Sewall, for twelve years pastor of the Congregational Church of Williamstown, Mass., has had under consideration the unanimous call of the First Church, and has signified his acceptance. He could hardly have a more interesting and important charge, and we understand that the people are delighted with his coming. He takes charge at the first of the new year. Mr. Sewall has been an especial favorite with the Faculty and students of Williams College, as well as with his parish, and is esteemed for his rare wisdom and devotion as well as his mental gifts. He declined some years ago a call to one of our other leading churches. We bespeak him welcome and wish him large success.

...THE MADISON AVENUE REFORMED CHURCH, NEW YORK.—Dr. Abbott E. Kittredge has ministered to this church about four months. At almost the very opening of his service the Lord's Supper was administered and thirty-three persons were received. Last Lord's day, the 19th inst., the second communion season brought in seventy-two more, while during these months the dismissions of members have been very few.

....THE NORTHWESTERN CLASSICAL ACADEMY, at Orange City, Iowa, is in need of a library, and asks through one of its devoted teachers for books. The plea sent to the INTELLIGENCER says: "It seems to me if our pastors and many other Christians in the East knew how happy we would be if we could have a library, each and every one would gladly make up a chest, large or small, of books no longer or hardly ever looked into and send it to us as a New Year's gift." Some have books of permanent value which they have outgrown, but which are just what these young students need. Why not send them to Orange City?

....KERHONKSON, N. Y.—The Rev. Mr. Darrach acknowledges packages of papers, magazines or books from the following sources since his last report: R. A. Bergen, Central Valley, N. Y.; East Fishkill; Mrs. Asa Lefevre, New Paltz; Miss F. K. Holmes, Brooklyn; Mrs. G. Ludlow, Canajoharie; Peekskill; Rev. Dr. Myers, Newburgh; Rev. W. W. Schomp, Stone Ridge; Mrs. F. H. Bagley, New Brighton, N. Y.; THE CHRISTIAN INTELLIGENCER, and two or three from unknown friends. He writes: "The canal is locked fast in thick ice this morning and all the poor boatmen are not out of it yet. Quite a number are frozen up with their loaded boats. The papers have all been distributed among them, and most of the books and magazines, loaned on the boats through the season, have been returned. The seed is sown and the Lord of the harvest will add His blessing. The families in this place are still using the library, and it is to them, especially to the children, a great source of pleasure and profit." Although pastor Darrach does not say so, it is reasonably certain that these boatmen and their families would be very thankful for a fresh supply of magazines and books to occupy the hours of enforced idleness which the winter imposes. Perhaps the reason why he did not ask for fresh reading matter was that he had been quite unwell for a month, and was about to seek for recovery through rest.

....THOUSAND ISLES, N. Y.—The Consistory of the Reformed Church, in parting with their pastor, the Rev. E. C. Lawrence, who has accepted a call to a Presbyterian church, adopted a minute, in which they bear testimony to his faithfulness in the discharge of his pastoral duties, especially his visitation of the poor, the sick and afflicted; his efficiency in the work of preaching the Gospel; his scholarly attainments; and his gentlemanly deportment in all his intercourse with them.

....WESTERN ITEMS.—The Fifth Church of Grand Rapids are building a parsonage and have resolved to recall their petition for aid to the Board of Domestic Missions and to help themselves....Rev. H. Van der Ploeg, of Fulton, Ill., declines the call to Vriesland, Mich....The new Church of Englewood, Ill., has called Rev. A. Wormser, of Cedar Grove, Wis. The First Church of Grand Haven has also called Rev. A. Wormser....The Sixth Church of Paterson, N. J., has called a minister from the Netherlands.

Gleanings from Our Exchanges.

....In view of the increasing membership of Hope Church, Holland, Mich., the Consistory has been enlarged by the addition of one elder and one deacon.

....The Second Church of Somerville, N. J., realized a net income of $600 from a recent festival. This sum goes into the building fund for a new church.

....On Sunday morning, December 12th, a large congregation attended the last services by the Rev. G. J. Van Neste as pastor of the Church of Kiskatom, N. Y. He preached on Paul's farewell to the Ephesian elders in Acts 20: 17-38. The following statements of his ministry of seven years were given:

About a thousand sermons and expositions of God's Word, besides 65 funeral sermons and various addresses in Sunday-schools and prayer-meetings; 32 persons confessed their faith in Christ and 27 were received from other churches; 58 children were baptized and 40 couples were united in marriage; $1,885.13 was contributed for beneficence, and $6,255.99 for the support of the Church at home. The interior and exterior of the parsonage and church have been renewed and painted, with important additions to both. Twelve excellent horse sheds have been built and "grace the church surroundings," as the pastor remarked, and as one said, "are worth a seven-years' ministry." The church is in a prosperous state. When the pastor presented his letter of resignation to the Consistory, the following action was taken unanimously:

"*Resolved*, That while it is with deep regret we part with our pastor, we shall always delight to hold in kind remembrance his work and labor of love with us for the past seven years, a period of one year longer than that of any other pastorate in the history of this Church. In temporal and spiritual things, we have been greatly prospered, by God's blessing, under his ministry; and especially has the benevolent work of the church greatly increased. We shall follow him to his new field of labor with our prayers and best wishes, and trust the Lord may have for him in store many years of great usefulness."

....The ladies of the Church of Fishkill-on-Hudson cleared $300 by their fair last week.

Thanksgiving Day in Japan.

IN the first place it is to be noticed that the Rev. George Müller and wife arrived at Yokohama on Saturday, November 20th, from their tour in India, China and Australia. The rumors of the death of Mr. Müller are therefore disproved.

The Japanese have a day of national thanksgiving, called the feast of new rice, which is everywhere observed as a holiday. The Tokyo Missionary Conference recently resolved that this day should be observed by the Christian churches instead of the American Thanksgiving day which they have been keeping for some years. It fell this year on Tuesday, November 23d. The *Japan Gazette* of the evening of that day has the following account of the services:

"The observance of the Japanese National Thanksgiving, as announced, took place at nine o'clock this A.M. at the Union Church, representatives of five native churches filling the large edifice to its utmost capacity. The exercises were most earnestly participated in by leading members of the various churches. The mercies of the year and the importance and nature of the thanksgiving were severally dwelt upon. At 11 A.M. the foreign congregation began to assemble, and a place was provided for them by the withdrawal of the young and many elderly persons. The ladies and schools of the city were well represented, and a large number of gentlemen, considering it was mail day, were present. Among the latter, several of the officers of the United States man-of-war "Marion" were observed in the audience. Mr. Müller, attended by his lady, took the pulpit at 11 o'clock, and after a hymn had been sung, and a prayer offered, commenced his address, speaking about 40 minutes, through an interpreter, to his Japanese audience. He announced his willingness to meet them at a future time to tell them especially of his orphanage work, but to-day, in view of their protracted services, would tell them the secret of a happy Christian life. This he did in a most impressive and instructive manner, drawn from his own personal experience for three-score years, leaving an impression of faith in God, and reliance upon His Word and of its blessed results, that cannot fail to be of the greatest benefit to all his hearers. The services were closed with an impressive prayer in Japanese by the native pastor of the church where the services were held. The Doxology, 'Praise God from whom all blessings flow,' was heartily joined in by all present in both languages, to the tune of 'The Old Hundredth;' and the benediction was pronounced by the venerable minister, Mr. Müller."

City Evangelization.

AN important meeting in relation to evangelistic work in this city was held a fortnight ago by representatives of the Presbyterian churches of the city. The character of the attendance and what was said and done, should be instructive and stimulating. The *Evangelist* makes this report:

"Last week a large number of ministers and elders

responded to Dr. John Hall's invitation to gather at his house to consider the subject of Church Extension in New York city. The meeting was addressed by Drs. Hall, George Alexander, and Crosby, by Rev. Messrs. Chambers and Hoadly of the ministry, and by Messrs Skidmore, Van Orden, Shepard, and Jessup of the laity. The burden of the addresses was the need of money, the necessity of discarding the name "Mission Chapel," and of planting genuine churches, of avoiding church debts, of creating in new organizations the sense of responsibility for self-support, and a desire to avoid extravagance. Mr. Morris K. Jesup suggested the raising of a working capital of at least $100,000, out of which money could be loaned to new enterprises, and paid back or loaned again many times over. Mr. Van Orden laid stress upon the great importance of buying sites and effecting organizations in quarters of the city where population is gradually massing. He made the striking assertion that during our Civil War, Presbyterians had given to the country 10,000 lives and $200,000,000, and pleaded for men and money in the Master's cause. Dr. Crosby, while he thought Presbyterianism had kept up its past ratio with the population in numbers of worshippers, if not in the number of churches, regarded the future of New York as demanding timely action, and suggested that a map of the city be prepared, showing the points already occupied and needing to be occupied, and circulated through all the churches. Dr. Hall made very encouraging comments on the work of the French, German and Bohemian churches in the city. The conference was harmonious and useful, fixing the attention of leaders in the Church on the call to Presbyterians, while they rejoice in the labors of fellow-Christians of every name, to enlarge their own work and do their own share towards saving the city from godless ness and its constant consequence, immorality. To effect amply the object in view, we think the sum named as working capital should be doubled, a wide discretion and large authority in regard to locating churches should be given to the Church Extension Committee, and Presbyterial supervision wisely exercised should be loyally acquiesced in."

The General Outlook.

....Number 12 of the *Maandbericht* of the Netherland's Missionary Society reverts to the motto "Trust in God," with which they began the year, and gratefully commemorates the reward of their faith. No brilliant results have appeared in the field they cultivate, but there has been steady work and steady progress. The number contains an account of the baptism of two old persons at Kesambe who, after long delay and amid much opposition from kindred and friends, were hopefully converted. The confession of the old heathen was striking. "Ah, I have been so bad, so bad through and through. I let my mother die without troubling myself about her. However much she suffered I paid no attention. And now it vexes me sorely." The sin of omission seems to have struck down deep into his awakened conscience.

....The November *Maandbericht* of the Netherland's Missionary Society is occupied mainly with an account of the veteran missionary, Luyke, who died last July in his 88th year. Born at Amsterdam in 1798, he began life as a baker's servant, but soon after reaching manhood gave himself to service among the heathen. The Amsterdam brethren allowed him three years of preparation, and in 1827 he set out for the East Indies, where he continued for sixty years in continuous activity, never even expressing a wish to return to his native land. He had a strong physical constitution, and was able to endure hardship, privation, weariness and disappointment without being overcome. His fidelity was exemplary. He had to wait like Jacob seven years before his betrothed could join him at Letti, and then the happy marriage, after only eight years, was broken by her death. But he continued his chosen work, laboring even to the last; and when the end came quickly fell asleep, leaving behind him an example of faith, perseverance, consistency and holy living not often surpassed.

....Rev. B. Fay Mills, a Presbyterian minister, who devotes himself largely to evangelistic work, has been holding meetings in Morristown, N. J., with the active co-operation of the Presbyterians, Methodists and Baptists, and with sympathy from the Low Church Episcopalians. It is believed that so far as many as 350 conversions had occurred.

....The Methodist Mission in Utah has received during the past year 168 members, 61 of whom had been Mormons.

....When the Rev. George Brown, of the Methodist Mission to New Britain, a large island off the coast of New Guinea, started that mission five years ago, the native savages attacked and killed some of his Fijian teachers whom he took with him. When he recently left the island for a visit to England, 500 of the natives gathered to show their esteem for him and loaded him with presents.

....Mr. Spurgeon says of the Salvation Army: "If it were wiped out of London, 5,000 extra policemen could not fill its place in the repression of crime and disorder."

....At the close of the evening session of the Medical Students' Missionary Conference held on Dec. 12th, at the Young Men's Christian Association building of this city, seventeen men pledged themselves, God permitting, to go as foreign missionaries; of this number fifteen were medical students.

....As a result of union meetings held at Martin's Ferry, Ohio, under the leadership of Rev. Alexander Patterson, an evangelist, 111 persons have been added to the Presbyterian Church of that place.

....There are 100,000 Jews who are Christians, though there are only 250 missionaries to the Jews in the world.

....The "Local Preachers' College" is a new thing in Methodism, and like most other Methodist institutions, it is believed to have come into being at the providential hour and to meet new and pressing needs. At the recent Local Preachers' Convention a plan of endowment was adopted.

....The net increase of the membership of the Missouri Methodist Conference the last year was 4,354. There were altogether 7,000 conversions.

....Last year there was a net gain of eight Congregational churches in California, making a total of 114 in the State.

....A new Baptist church has been erected and dedicated on the site of the building where Jefferson Davis was born.

....The Roman Catholic priests of Cincinnati have been ordered by Archbishop Elder to call off the singers of Holy Mother Church, who may be employed in Protestant and Jewish churches as members of choirs. The circular pronounces the services of the churches heretical, and Roman Catholics commit sin by engaging in them. The Archbishop, therefore, directed all pastors to notify members of their congregations or choirs, that whosoever takes part in the Hebrew or Protestant service is guilty of sin, and by persisting in so doing would deprive him or herself of the sacraments of the Church. The Archbishop further made a provision, that if persons were in poverty and earned their living by their vocal talents, they would have to consult him, the Archbishop, and he would carefully consider their cases and circumstances.

In commenting on this action of the Archbishop, Rabbi Wise, of Cincinnati, is reported in the *Herald and Presbyter* as having said to his people: "If a Sister of the Poor comes to us for aid and support of their charitable objects, why couldn't it be said to them, 'As we are but sinners and erroneous in our worship, hadn't you better ask for support somewhere else?' Suppose it should be said that none of our girls should ever again be sent to their convents or their schools, and they should be allowed to support themselves in their own faith. Such things might easily happen. I don't say they will happen, but they might easily happen. This retaliation could even go further. Why, if our worship is erroneous and sinful, should Catholic domestics remain in our homes? If our worship is sinful and corruptive, surely the home atmosphere must be more so, and it would not be proper to have these Catholic domestics exposed to any such sinful influences."

....The Superior of the Oblate Fathers has announced that no Knight of Labor will be allowed to partake of the sacrament.

....The Rev. Mr. Spurgeon has gone to Mentone to spend the winter.

....Contributions to the German Hospital, of Philadelphia, on Thanksgiving day amounted to $9,000 cash, and $1,800 in goods.

....Philadelphia has 637 churches, which own property valued at $23,195,726, and pay their pastors annually $844,834.

....Bishop Whipple, of Minnesota, who is good authority, believes that "the only solution of the problem of Indian civilization is in their concentration, by vesting them with individual rights of property, and by compelling them to live by their own labor."

....General William Booth, of the Salvation Army, made his farewell address in the Everett Assembly Rooms, Brooklyn, Tuesday evening, a fortnight ago. A number of the pastors of Brooklyn were present by invitation. General Booth rapidly sketched the growth and progress of the army. In the first 12 years only 26 corps were formed and only 36 salaried officers were employed. Now there were 1,700 corps and 4,000 officers. The work had spread in nineteen countries. At the present rate of increase the army would soon possess the earth. Its work was to try to save souls among people so low down that the churches did not reach them.

When asked why he wore a red vest, General Booth replied: "It grew on us. We began by wearing a small badge to know each other. Then it became bigger and bigger, till some of the officers dressed in red from top to toe. I live and sleep in red. I hope to die and be buried in it, and go to glory in it."

....The Methodist Social Union of Chicago held its December meeting at the Tremont House. Mr. William Deering, who is extensively engaged in the manufacture of agricultural implements, opened the debate. His paper dealt with the facts of production, and, among other things, he showed that four-fifths of the value of the immense amount of goods manufactured in the country is paid out in wages. He argued against the property theories of Mr. George, showing them to be impracticable. The national yearly savings amount to $100,000,000, and the nation spends annually $900,000,000 for intoxicating drinks. On an average, among workingmen, one hour and a half of each day's labor of ten hours goes to pay for strong drink. The co-operative system is fair and just, and may be gradually introduced. The real interests of the workman are damaged by labor organizations, strikes and boycotts. The liquor tax on the workingman is his greatest foe. The speaker favored churches, good schools, the social recognition of workmen, and the decrease in the importation of foreign labor, as the best means of bettering the condition of workmen.

....During the past six years, in Southern Dakota, a Presbyterian church has been organized for every month, and a church building has been erected for every other month. Five colleges and academy halls have been built.

....Dr. and Mrs. Sturge, formerly of Siam, are now engaged in work among the Japanese in San Francisco. They have a large evening school, and several come to the home of Dr. Sturge, during the day, to be taught by his wife. The work under their leadership is most hopeful.

....An exchange says: "The Jews are alking of changing their Sabbath to our Sunday, beginning with the year 1900. The matter is exciting much attention in England."

....During the past twelve months, 29 German Baptist churches have been recognized, 26 meeting-houses dedicated. The present number of churches is 161; membership, 13,000. There are 55 on the home field, assisted by the American Baptist Home Missionary Society.

....The Montreal Hackmen's Union has issued a circular agreeing to abstain from labor on Sunday in future, and requesting all hackmen not to bring out their carriages for hire on Suuday. The circular closes, "God help us to keep steadfast in this resolution."

News of the Week.

WEDNESDAY, DEC. 15.—John Dillon defends himself in the action brought by the Government against him for agitating in favor of the "plan of campaign." He is ordered to give bail, or go to prison for six months....Henry M. Stanley's expedition for the relief of Emin Bey will start in February. The Egyptian Government contributes $50,000 toward the expenses....Four of the Belfast rioters have been sentenced to four months' imprisonment....The steamer "J. M. White" on the Mississippi destroyed by fire at Bayou Sara. Between 15 and 30 lives lost....It is reported that the Madison Square Garden has been bought by a syndicate for $1,000,000....Bohn, the new rhinoceros for the menagerie in Central Park, arrived yesterday from New Orleans. She was born in Africa, is 14 years old, and not so large as Bombi, who died last spring....Special Agent W. H. Osborn makes serious charges against Appraiser McMullen for undervaluations. ....The Guion steamship "Alaska," due at this port on Sunday, has not yet arrived....Charges against juror Rosenberg, disqualifying him if true, in the trial of Arthur J. McQuade....At the Bar Association of this city, a paper on the late Samuel J. Tilden was read by William Allen Butler....Mayor O'Brien, of Boston, re-elected for a third term.

THURSDAY, 16.—The Duke Ferdinand, of Saxe-Coburg and Gotha, is vigorously supported by the Prince of Wales and Duke of Edinburgh. The Prince of Wales ignores the presence of Prince Alexander at Winsor, and remonstrates with the Queen for advancing Alexander to the rank of the Military Grand Cross of the Order of the Bath. ....Emperor William subscribes $1,000 to the fund for the relief of the widows and orphans of the life-saving crews lost at Southport, England....A coal merchant of Dublin obtains a verdict of $10,000 against a man who eloped with his wife....There is a split in the Tory Cabinet on the Irish question....The Knights of Labor order a boycott in Cohoes....The tumble of stocks in Wall street almost produces a panic....The Brooklyn Presbytery sever the pastoral relation of the Rev. Benjamin Staunton with the Fort Greene Presbyterian Church. ....The McQuade jury was unanimous for conviction on the first ballot....Charleston's relief fund has reached over $800,000, leaving a loss to the city of $5,500,000.

FRIDAY, 17.—English Liberals are alarmed at the decision against Mr. Dillon, and disown all responsibility for the famous "plan of campaign."....John Dillon, with two other Members of Parliament, and William O'Brien, editor of *United Ireland*, arrested on the charge of conspiracy to defraud....General Pelissier gave a banquet last evening in Paris to United States Minister McLane and the French delegates to the ceremony of the dedication of the statue of Liberty Enlightening the World. General Pelissier expressed profound emotion over the cordiality of the reception accorded the delegates by the people of the United States....Twenty-one persons sentenced to imprisonment for terms varying from three months to seven years for participating in the Belfast riots....The farmers in the north of Wales resist the collection of the church tithes....Prince Ferdinand says that the Bulgarian delegation offered him the crown of Bulgaria....The race-horse Palmer, bought in England ten years ago for $50,000, has been shot on account of old age....The box factory of E. H. Barnes & Co., Oswego, N. Y., burned; loss $40,000; also, mills in Philadelphia, owned by John Conn, loss $40,000....Walt Whitman, the poet, who has been reported in the London papers as suffering from poverty, denies the stories....South Dakota taking measures to be admitted as a State....The freshmen and sophomores of Rochester University have a fight....The excitement in Wall street has subsided....The bill to provide for allotment of lands in severalty to Indians passed the House without a division.

..Mayor-elect Abram S. Hewitt has been tendered a farewell dinner by his colleagues of the New York Congressional delegation.

(Continued on page fifteen.)

Our Contributors.

Alleluia! Christ Is Born.

BY WILLIAM WHITE.

LISTEN to the rush of wings;
Lo! the advent herald sings,
Sings of peace o'er earth and sea,
Grand, celestial harmony;
Alleluia! Christ is born.

Angels descant music sweet,
Heaven and earth in marriage meet,
Love divine now stoops to earth,
Lo! they hymn the Saviour's birth;
Alleluia! Christ is born.

Lo! a babe in Bethlehem,
Whom the angels diadem;
Him the shepherds joyful greet,
As they worship at His feet;
Alleluia! Christ is born.

Look, a guiding star is seen,
Leading wise men by its sheen
To the place where Jesus lies
'Neath the pale, blue Eastern skies
Alleluia! Christ is born.

Bright our star of hope appears,
Seraph's songs fall on our ears;
Bring we gifts of spice and gold
Let our hearts the Christ enfold;
Alleluia! Christ is born.

Harp and viol, organ, lute,
Let no voice on earth be mute;
Raise we now our carol high,
Heaven's magnificat outvie;
Alleluia! Christ is born.

MAPLE LAWN, White Plains, N. Y.

Bertha's Trust.

BY GERTRUDE L. VANDERBILT.

Part Second.

WHEN Bertha returned home to her father and told him all that had happened, and what the young ladies had asked her to do, the poor shoemaker found it difficult to comprehend what was wanted of the child. Even with what she had herself seen and heard, Bertha had but an imperfect idea of what it all meant. Her father, without the slightest idea of what tableaux might be, could form no idea of this entertainment from her account. Her explanations only intensified the mystery as to why, if she stood on a platform before so many guests, it was desirable to do so in a dress all tattered and torn.

In this most foggy mental atmosphere he could only seize upon the prominent fact, that Mrs. Weaver had requested Bertha to come to her house at a certain hour that evening, and that Bertha wanted to go. That was enough. The child should, in this case, do as she wished. He would himself take her there, and call for her again at the hour appointed by Mrs. Weaver for her to return home. As to its being a matter of dollars or cents, that never entered his thoughts. Had anything of that nature been suggested he would have laughed at the idea of his little Bertha being capable of earning any money.

After what we have said of the child's earnest desire to earn something for her father's Christmas dinner, we need not add that to Bertha herself the harvest of pennies she expected to reap was an important factor in causing her to join in the performance of the evening. Dear papa, who worked so hard, if she could only earn a little for him how happy she would be! But then her expectations were very moderate, for a small sum went a long way in their simple housekeeping!

Bertha was possessed of much tact, quickness of perception, and natural grace of manner. There was nothing awkward or uncouth about her, and it was consequently not difficult to train her for the part she was to take.

So well did she acquit herself, so obedient was she to the wishes of the young ladies, that she rapidly ingratiated herself in their favor. She seemed intuitively to do and to be all they required. She was modest and retiring, and there was a certain appealing look in her eyes and gentleness in her manner which made her a general favorite. If Bertha had been an ambitious and designing girl in her teens, craving notice and admiration, she could not have gained more flattery than she unconsciously won by her childish innocence.

At the close of the tableaux, and while some of the performers were making some change in their dress before joining the company in the parlor, others gathered around little Bertha, caressing her, and chatting with her, as people are inclined to do to a precocious and interesting child. It is true, even if not commendable, that a pretty child will find favor where one equally deserving and needy is passed by unnoticed and uncared for. The young ladies encouraged Bertha to talk; they persuaded her to tell them about her home life, and innocently in her recital she told of her desire to provide a Christmas dinner for her father. They laughed at her simple idea of a fine dinner, when they heard from her that "pork chops" was the moderate provision to which she was looking forward. It required Mrs. Weaver's utmost tact to prevent the child from seeing the amusement she caused. A Christmas dinner of pork chops! Well, well!

Little did these rich people know of the frugality and economy which prevailed in the home of poor little Bertha. Of respectable poverty that hides its want, that does not hold out its hand to ask relief—of that they knew nothing. They only recognized the poverty that whined and begged in dirt and rags, that lived in filth, and frequented beer saloons, and is loathsome to behold.

Mrs. Weaver had intended, of course, to pay this child for the dress torn in the entertainment of the evening, and also to take this opportunity to add some gift for the father, whom she had known all her life to be an honest, hard-working man; one belonging to a respectable family, but not capable of earning much on account of his lameness, the result of a fall. This lameness had unfortunately disabled him from working his farm and obliged him to try this trade he had subsequently learned, to provide for his family.

The assembled company had become greatly interested in Bertha and expressed a desire to show it by assisting to provide for her Christmas dinner. Accordingly, the Fairy Queen, ever prompt at action, asked for King Saul's crown to pass round for a collection. But that proving to be, as she expressed it, "a crown without a crown," she took that of Queen Elizabeth, which was lined with a purple cap.

A generous offering was the result. The money, together with the tinsel crown into which it had been gathered, was placed in the child's hands. No queen ever felt herself richer, perhaps none was ever more happy than Bertha as she held the royal offering.

Her father had by this time called for her and was even now at the hall door awaiting her coming.

In haste she ran out to him to place her uncounted wealth in his care.

The servants of the house had been enjoying the tableaux from the hall door. The chagrin of the cook knew no bounds as she saw the money given to Bertha which, in her estimation, should have been the property of that "foine little girrul, Mary Ann," had justice been done by selecting her in her cotton velvet gown to act in the "tablers" instead of Bertha.

There was, however, a still greater surprise in reserve for them all. It was the exhibition of a trait almost unknown to the foreign element of our population, but not at all uncommon as a development of the sturdy independence of our native-born American people. Bertha, with sparkling eyes and glowing cheeks, had rushed to her father, holding out to him the crown in which lay her treasure.

"See, father," she had cried, "see what I've got! And it's all yours. You're to have a Christmas dinner! See what your little Bertha has earned!"

The shoemaker looked from the money to the child and then, puzzled and perplexed, at the money again. It was hard to disappoint the little girl, hard to bring tears to those bright eyes!

"You could scarcely have *earned* this, Bertha," he said.

"But the ladies and gentlemen gave it to me!" she exclaimed, speaking as if he thought she had stolen it.

"I don't doubt that my little Berthey. But why should they give you money? If you had had hard work to do and had earned thus much we would be but too happy to have it. But now it is charity, and we, you and I, Berthey, do not ask charity so long as I can work."

The glow abated, her countenance fell. The brightness all faded away.

"You have had play, not work," he continued. "Did all the rest who took part in the entertainment have money given them?" She remembered how she had resented the idea of being thought a little beggar girl, and the tears came to her eyes, for she was quick to feel either joy or sorrow; she stood with head sadly bowed, holding the crown which now seemed to her to have lost some of its lustre, as perhaps real crowns also do when disappointment comes.

The servants looked at the poor cobbler in wonder as if, in doing this, he must have some ulterior motive. The real nobleness of this Christian man was beyond their comprehension. The refining influence of the grace of God is needed even to appreciate a character such as this.

"What must I do, father?" she asked between her sobs.

"Take the money back to Mrs. Weaver, child, and thank her very kindly; but you cannot keep it. You may keep the crown if you will, as that is but a toy."

The child went slowly back. She did as she was told. The crown appeared very worthless now; robbed of its treasure it seemed tarnished, as if blushing for having assumed royalty! Perhaps even golden crowns, when they are without the treasures which are supposed to accompany them, look poor enough to those who hold them.

Bertha and her father walked home quietly together. Her toy crown had been filled with bonbons by the children, and a little basket of fruit, cake and nuts was carried for her by her father. These were for her. But it was for her father's sake that she had looked forward to having some money. It was that she might give him a Christmas dinner that she had so rejoiced over the coins that she had been obliged to return. Now he was none the richer and she had a torn dress—her best—and just a few dainties which he would not enjoy nor care to share with her. Poor little Bertha, like many a one of us, she felt that she had paid dear for a few hour's amusement. Although she was too young to moralize over it as an older person might have done, nevertheless she felt, as the French proverb says, "the play was not worth the candle."

As she went to her little bed that night, after saying her prayers, she began to think of what her father had said, that God knows best and that we could trust Him.

She did not feel now that she could trust Him as she felt when, full of hope and joy, she had accepted the crown and the money she thought she had earned. She began to question once more as to whether He did know what was best.

That is what we are all apt to do when God's ordering of events is not in accordance with our wishes. If Bertha had been old enough to talk of "mysterious Providences," as some people do, she would have called this such, for her intentions had all been kind and good, she had not been selfish, she had done all with a view to make her father happy, yet all her wishes had been baffled and all her good intentions frustrated.

Perhaps little Bertha's experience has been yours or mine at some time in our lives, has it not?

(To be concluded.)

The Eternal Kingdom of Christ.

IN 1 Corinthians 15: 24–28 it is written:

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

It is asserted by some that this passage declares that the mediatorial kingdom of Christ will come to an end; we proceed, however, to show that the mediatorial dominion of Christ is universal and perpetual. Is not the unlimited extent of mediatorial power fairly declared by Paul in his description of the exaltation of Jesus Christ in the words, "gave him to be head over all things, to the Church?" Did not Christ in His last interview with His disciples say, "All power is given unto me in heaven and on earth"? Did not John in vision hear the voice of many angels, of living creatures and the elders, echoing through the arches of the celestial temple, "Blessing, and honor, and glory, and power, be unto the Lamb forever and ever"? Who will have boldness to say that the essential and mediatorial kingdoms of Christ are not of equal extent. "All things are delivered to me of my Father;" "and hath put all things under his feet," are His words. Thus the mediatorial dominion includes everything in the universe but God the Father.

In his memorable description of the resurrection, in which the words we have quoted occur, the apostle confirms the fact that death came by man, and by man came also the resurrection of the dead. Death by Adam, the head of the covenant of works; life, by Christ, the head of the covenant of grace. The order of the resurrection has been determined by God; Christ the first, then the redeemed, and then the unforgiven sinner. "Then cometh the end when he

shall have delivered up the kingdom to God." The kingdom of Christ is extensive, including not only the Church, but the world, the strong man of sin. Christ must subordinate all things in the world to His glory. The time is at hand when intercession will cease. The enemies of the Church of Christ must meet their Judge, and the judgment administered to their opposing power. Paul is discussing the subject of Christ's awards to the enemies of the Church and of His work of redemption. "Now," says Dr. Owen, "the delivering up of the kingdom extends no farther than as unto what concerneth the exercise of Christ's mediatorial office, with respect unto the Church here below, and the enemies of it." Dr. Doddridge says, "to me, the kingdom to be given up appears to be the rule of this lower world, which will be then consumed." What candid Biblical scholar can object to this interpretation?

If this principle of interpretation is followed, the writer conceives it will be acknowledged that "the delivering up of the kingdom" does not teach the cessation of the mediatorial kingdom of Christ or the resignation of His commission as Mediator. It is only as Mediator the Son can be subject to the Father through eternity. Christ, personally considered, is in all things equal to God. Now, it is only in an official capacity that the idea of inferiority can be given to Him. He is "Jehovah's fellow" and "counts it no robbery to be equal with God." Subordination is inconsistent with the proper and essential Divinity of the Son; it is as mediator only that the Son is eternally subject to the Father, and His mediatorial office is perpetual.

At the end of time Christ abandons and gives over the world and His unsubjected enemies to the just judgment of heaven. The Greek word used signifies that Christ has brought the work for which He was commissioned on earth to completion—has presented it in its finished state, reported the state of things entrusted to Him. The evangelist Mark uses the same Greek word, "he putteth in the sickle because the harvest is ripe." Christ's work is ripe, complete, matured. When the world is brought to an end, the kingdom of the Messiah shall have grown to its completion and the work given to Him by the Father be finished. Then shall the redeemed, the sanctified and saved be known to all. They shall be gathered into the mansion of glory. Hell and its adherents, the enemies of righteousness and the wages of sin, that is, death, shall be in entire subjection. The providences of God in the world have been developed, consummated, have run their course. It is now, in the closing of time, that Christ, the Mediator, reports to the Father a full account of His mediatorial engagements, the achievements of the kingdom of grace, now to be elevated into the kingdom of glory, and receives acceptance and approbation. Who at such a time would rob Christ of His glory? Who would say to Him resign your mediatorial commission? Your mediatorial authority has ended, you are no longer to reign over the kingdom bought by your blood and gathered through your intercession and rule on high. Before such a demand, would not the angelic host and redeemed saints shout, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign over them *for ever and ever.*"

The truth of the perpetual reign of Christ is confirmed by the resplendent title given to Him, "King of Glory." After the conquest over the grave, Christ is represented as ascending to heaven, attended by myriads of angels demanding admission for Him into the heavenly temple, as they say, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in." Hear the inquiry from within: "Who is the king of glory?" and the reply, "The Lord of hosts, he is the king of glory." Paul tells who He is, "for had they known it, they would not have crucified the Lord of glory." It is an appropriate and an enduring title. All others, King of Zion, King of saints, King of nations, are to be merged into that of the King of glory.

The mediatorial work of Christ, to be properly rewarded, must extend beyond the consummation of all things. The work of Christ will not be finished till the final judgment has adjusted all wrongs. Can it be supposed that, in the day when Christ shall come into full possession, His mediatorial character is to cease? Is Christ to abandon the government of His kingdom when He has just completed it? Is Christ to step down from the summit of perfection, just reached? Is Christ to abdicate His throne of glory, just gained entire and secured to His subjects? Is the crown to be thrown from His brow, and the sceptre to drop from His hand? The truth of God and the faith of the saint say, His crown shall gleam brighter and his sceptre shall sway in perpetual sovereignty. Hence it is the countless host in glory join in everlasting praise to Him as mediator: "To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and for ever, Amen."

Is it not *impossible* for the mediatorial character and dominion of Christ to cease; must not the connection betwixt the Redeemer and the redeemed be perpetual? Can the Redeemer forget the redeemed? By no means. The redeemed will not have lost their memory, their sense of gratitude and love, to Christ. Is not the union existing betwixt the divine and human natures of Christ *inseparable?* Is it not the eternal order that in the kingdom of glory it shall stand the monument of God's condescending grace and love for ever, bearing the inscription, "God-man, Emmanuel, God with us."

But how is the cessation of the mediatorial dominion of Christ to be attained? Is Christ to abdicate the throne, gained by suffering and death, of His own accord? The office and honor have been acquired by a great cost, and can the necessity of His resigning His position be shown to exist? Or the question is, shall Christ be dethroned, forcibly driven from power and degraded from office? It will not be by the redeemed, for His dominion is their safety and honor. Nor by angels, for they are subject to Him, and honor Him. Nor by devils, for they are enemies put beneath His feet. How unjust and unreasonable to say that it will be God the Father, who has given to Him power and glory, "length of days for ever and ever," who will depose Him!

Does not the promised reward to the faithful support the perpetuity of Christ's mediatorial kingdom? The redeemed are associated with Him in His kingdom of grace and glory. They have a regal dignity in connection with Jesus. "When the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones,"—"Shall reign in life by one Jesus Christ." "To him that overcometh will I grant to sit with me on my throne." We are told by the above that the saints are to reign in glory with Christ, as mediator. Is an objector to say, He is not to reign in glory after the consummation of all things? What! when the reign of the saints begins, is that of Christ to terminate? When they ascend the throne is Christ to abdicate?

If the saints in glory are also to receive communications, from whom shall it be but Christ? Their perfection is not identified with infinity. Although perfect in knowledge, holiness and love, these qualities are not of an infinite degree. They are free from the imperfections of the present state, and are progressing in the attributes of intellectual and moral existence. Angels advance in knowledge, and so the redeemed also do. What mortal can estimate the value of the communications of light, life, power and love made in the temple above to the redeemed! Through what channel do these communications pass? Through Christ, the king of glory. Christ, having brought them to the temple above, shall administer to them the fulness of His Father's house. "The Lamb which is in the midst of the throne shall feed them."

The heavenly state is regarded also as a kingdom. As such, it must have a ruler. The kingdom of heaven is a mediatorial kingdom, and can be governed and ruled only by a mediatorial king. Thus it is that everlasting dominion is ascribed to Christ as mediator. "To the only wise God our Saviour, be glory, and majesty, and dominion, and power, both now and for ever,"—"To him be glory and dominion for *ever* and *ever.*" Who has the presumption to maintain, from the earthly rostrum, that the mediatorial kingdom shall cease to exist when the redeemed saints in glory cry, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." It is a part of Christ's regal administration to rule and to reward in the kingdom of glory. There will be no cessation of the mediatorial kingdom. It is perpetual.

A. M.

City Evangelization.

IN a paper of Mr. Pentecost, published in *The Independent*, there is much food for thought concerning the policy of our own churches with regard to the evangelization of this city.

Destitution and spiritual darkness, filth and raggedness in Africa, China, Japan or the Great West appeal to the missionary spirit of our day, while the cry from the masses of people all around us, who are living carelessly and recklessly without God and without Christ, without thought of death and eternity—this cry in heartrending tones to those who have ears to hear, "Come over and help us"—is either regarded with utter indifference or is considered as directed to the attention of an inferior class of workers; the Church apparently having no mission except that of taking care of itself; and alack-a-day, how many of them are in an invalid condition from that very reason. But the truth is, the work needs the very best powers of man, natural and acquired, to cope with it successfully.

In other work with the masses, is it the unintelligent, uncultivated, common-place man who wields the greatest influence?

The grace of God does refine and elevate if allowed full sway in the human heart, but it does not give a man tact, and address, and broad education, where he lacked them before, and it is unfair to leave such work, of vital import, to those who have the spirit but not the ability to cope with it.

As a friend said the other day: "There is hope for a church, not for one of those mission contrivances for patronizing the poorer people."

But to return to Mr. Pentecost. He quotes from Richard Baxter: "The work of the Church is exceedingly retarded by an unworthy retireness." In other words, he charged upon the Church of his day the sin of living a hermit life. "Christians," he said, "live like snails in the shell, and look but little around into the world, and know not the state of the world nor of the Church, nor much care to know it; but think it is with all the world as they fancy it is with themselves." Substitute "city" for "world," and how true a picture of the sentiment of to-day.

Mr. Pentecost further says: "The Church ought to be the home of believers only in the sense that the camp is the home of the army; a place in which the army is gathered, drilled, and cared for, in order to do the great work of conquest." If our Church is in any sense an army, it is more so in the sense of an army of occupation than of conquest. We plant churches in the new fields more as a home for believers who have removed from religious centres into the suburbs or the outlying wards, or on the frontiers, than as advanced guards of the conquering army. More thought and care are bestowed upon the question, "How can we best promote the prosperity of our Church?" than upon the question, "How can we make our Church more efficient in the work of evangelization?" In the cities vastly more care and work are expended on building finer and larger churches than in aggressive evangelistic work.

When any church ceases to be administered as a means for the evangelization of the city or community in the midst of which it is located, and becomes self-centered in its own prosperity, or makes its own establishment the chief end of its work, it ought to go down, for it has ceased to illustrate and manifest the spirit of Christ. May God remove that spirit in His people.

L. P. C.

....At a late mission conference of the Methodist Church, South, in the Indian Territory, in response to an appeal for aid, many of the Indians gave all the money they had with them, and Indian girls took off their bracelets and other jewelry and threw them into the baskets, to be sold for the benefit of the missionary cause.

....Fifty years ago it was a capital offence for a Chinese to be a Christian; now the Gospel can be preached with more liberty in that Empire than in many places in Europe.

....As a result of the missionary work of the American Sunday-school Union during the past year, 1,618 new Sunday-schools had been planted where but few religious privileges of any kind had before existed; over 60,000 scholars were gathered into these schools; nearly 150,000 in other Sunday-schools were aided, and many hundreds of souls have given evidence of conversion.

....The Brooklyn Children's Aid Society reports: Total number of persons helped during the past year, 8,212; number of meals furnished (exclusive of Sea-Side Home), 92,187; number of garments distributed, 6,341; amount received in part payment by boys, etc., $4,367.93.

....The Danish Synod, at its recent session, passed a resolution to the effect that no secret society members should be tolerated in their churches.

....Several Methodist ministers and a number of lay workers in Chicago, Ill., prayed all night, Thursday night a week ago, in the Wabash Avenue Methodist Church, for an outpouring of the Holy Spirit on that city.

The Reading Room.

Our Book-Shelves.

....“THE WORD FOR THE DAY: Text, Hymn and Prayer for Every Day in the Year.” Compiled by A. J. A. R. The sub-title describes the contents, which are excellent. The selections have been made with care and in good taste. Over sixty blank pages are added at the end of the book, which may be used as a diary. The volume is gilt-edged, and neatly bound in drab cloth. (John Ireland.)

....Lee & Shepard have issued in a smaller size their illustrated hymns, popular in past years, now bound in boards with imitation alligator covers. There can be no question as to the beauty of the well-known hymns, “Abide with Me,” “Nearer, My God, to Thee,” “Rock of Ages,” and “My Faith Looks Up to Thee,” nor of the designs of the illustrations which accompany them. They would make pretty gifts for older scholars in the Sunday-school and Bible class.

....Much the same may be said of “'LONG SHORE,” a collection of sea views and marine devices, accompanied by selections of poetry and Scripture for each day in the month. They are printed on heavy board, with lithographed covers, and tied with silk cord. (S. E. Casino.)

....In “THE STORY OF THE SARACENS” (“Story of the Nations Series”), Mr. Arthur Gilman has condensed a library of books, as is indicated by the seventeen pages of bibliography which he appends to the volumes. By the Saracens he designates the followers of Mohammed. And his task leads him to tell the earlier legends of the desert tribes, the life and career of the Prophet and the reigns of his successors, the strifes of the separate kalifates, the invasions of Europe, the rise of dynasties, the growing supremacy of the Turks,—down to the fall of Bagdad. The story is full of romance and incident and striking personalities, and redolent of the atmosphere of Arabian Nights and Lalla Rookhs. It will be found second in charm of narrative to no one of the series. (G. P. Putnam's Sons.)

....“A HISTORY OF THE FRENCH REVOLUTION.” By H. Morse Stephens. Vol. I. The merits of this work are that it is written from an impartial point of view, and that it makes careful use of all the new material brought to light within the last twenty or thirty years. It is written in a simple and pleasing style, and if the two volumes which are to appear within a twelvemonth correspond with this one, the work will be a most acceptable contribution to literature. It will furnish within reasonable limits a fair and intelligible account of the greatest convulsion of modern Europe, one, the effects of which continue to this day. Hitherto the subject has been treated by extremists on one side or the other. Mr. Stephens gives promise of a tone as serene and calm as that of Thucydides or Hallam. He does not load his pages with details, and yet contrives to make his account vivid and complete. (Charles Scribner's Sons.)

....“A BUDGET OF LETTERS FROM JAPAN.” By Arthur C. Maclay. A keen pair of eyes, an excellent judgment, and a power of description equal to that of the best of our newspaper correspondents, belong to the writer of these pages. For some five years he was a teacher of English in Japan, living in various cities of the empire, and visiting all the most noted spots. It was his custom to jot down impressions and experiences while they were fresh in his mind, and the book thus has a vividness and vitality which are uncommon elements in works of this class. The position and labor of missionaries are viewed in a critical way, but the writer finds that Japan owes more to Protestant missions than to any other force. The mercantile class is set forth in all its defects, and the harsh criticism it indulges in when Christian work is spoken of has its explanation in the life which too many foreigners lead in Japan.

We commend this book most warmly to all who want the truth as told by an eye-witness, the truth about a most attractive form of heathenism. What a country advanced in art and physical science but without the Bible can attain, Japan doubtless gained. But what its government and home life and religious forms really were, only one understands who closely contrasts them with the ideal standard of the Word of God. They are seen as doing little for true happiness or progress. We thank the author for doing this work so well, and hope this volume will have a wide circulation among all interested in Japanese history, customs, and daily life. (A. C. Armstrong & Son.)

....“EMINENT AUTHORS OF THE NINETEENTH CENTURY.” By Dr. Georg Brandes. Translated from the original by Rasmus B. Anderson. Dr. Brandes gives us in this book nine sketches of famous European writers, with many of whom he had a personal acquaintance. The names of Heyse, Paludan-Muller, and Irsen are not very familiar to Americans, while the works of Hans Christian Andersen, Mill, Renan, Tegner, Flaubert, and Bjornson have been more or less widely read on this side of the sea. The author strives after a literary portrait of each subject, and by sketching the life of each and connecting it with the work accomplished, the reader gains what we imagine is a very correct idea of the person presented. Dr. Brandes is keen in his discernment of special powers, and discriminates in a strong manner between the tendencies and desires of each mind. His criticisms of the works of the various writers are in the main excellent, though he seems to be guided rather by literary rules than by any ethical considerations. It is a book for critics to study. We owe something to the United States Minister to Denmark for translating so well this “book for the times.” (Thomas Y. Crowell & Co.)

....“SIR PERCIVAL: A Story of the Past and of the Present.” By J. H. Shorthouse. A new book by the author of “John Inglesant” is an event. While not the equal of that great book, either in scope or power, this one is marked by the same qualities: the same minute and ineffaceable picturing, especially of localities with their scenery and architecture; the same weird and unworldly atmosphere, and mediæval tone and color; the same sweet and spiritual types of character; and the same singular admixture of a broad, evangelical, and genuine catholicism of spirit with a profound reverence for the “Anglican” pseudo-catholicism of our day. No wonder that Mr. Gladstone was the discoverer of “John Inglesant,” for I imagine their religious sympathies and *status* to be identical. “Sir Percival” is a parable and a poem, belonging (as the secondary title intimates) to all ages. It is an exceedingly beautiful production, which the reader will always retain in vivid memory. Its most important excellence and mission, however, are as a protest against the prevailing materialism of thought and life, and against the insolent “realism” of literature and art. It is an eloquent plea for the ideal, the spiritual, the mystical, the self-abnegating, the things that are unseen and eternal. (Macmillan & Co.)

....“CONTRIBUTIONS TO THE SCIENCE OF EDUCATION.” By William H. Payne. It is not easy to see how a teacher can study these thoughtful essays without deriving great benefit. They are certainly very valuable contributions to a most important science.

The author, who is Professor of the Science and Art of Teaching in Michigan University, shows a thorough familiarity with the literature of the subject and presents views which are evidently the outgrowth of mature study as well as of wide experience. He writes in a very attractive style, treats his subject in a very broad and comprehensive manner and criticizes opposing views with great fairness. The book is an excellent one and is worthy of thoughtful study. Many of its chapters are to be commended, not only for the important thoughts they present, but quite as much for the wholesome stimulus and encouragement they impart. (Harpers.)

....“RIPPLES IN THE TWILIGHT.” By J. R. Macduff, D.D. Thousand of Christians have reason to bless Dr. Macduff for his works in the past. In the autumn of his life—may it be prolonged for greater good—he has here printed a selection of random, disconnected thoughts from his notes, manuscripts and pulpit addresses. None have before been given to the reading public in any form. They are “ripples of thought,” and we commend them as suggestive, tender, and evangelical; aiding others to illustrate God's truth. Some are of little use, but the most are glowing with the light of a rich Christian experience, and no reader but will be the better for having pressed them on mind and heart. (Robert Carter & Brothers.)

....“HESTER, AND OTHER NEW ENGLAND STORIES.” By Margaret Sidney. There are about a dozen of the best kind of short stories in this book, stories for reading aloud in the home circle or for the quiet reader's keen enjoyment. Each one is a study of that village life which has developed so well among the descendants of the old Puritans, and each has a point and power of its own. The conversations are admirably written, and where description of natural scenery comes in we find a striking power manifest. It is altogether a charming and thoroughly American book. (D. Lothrop & Co.)

Our Library Table.

Periodicals, Serials and Notes.

....The New Year's *Wide Awake* will have a long and readable Christmas story by Sarah O. Jewett, entitled “The Christmas Guest.”

....Whoever intends to buy a book as a holiday present will find the Christmas number of the “BOOK BUYER” or of the “PUBLISHERS' WEEKLY” very helpful. If not on the news stand anywhere, either can be readily obtained by the newsdealer. Each contains not only the advertisements of the chief publishers of New York, Boston and Philadelphia, but also describes the more important books and presents examples of the illustrations of the volumes preferred on account of illustrations. The gift-seeker, by means of either of these pamphlets, has the evident advantage of a survey of the whole field, saves time at the crowded store and can soon extricate himself from its discomfort, or can intelligently send his order by mail.

....*Outing* begins with a lively picture of the “Mayflower” setting her balloon jib, records Mr. Stevens' experience in bicycling through Persia, continues with Lieut. Bigelow to pursue Geronimo, describes A Day's Fishing in Bermuda, illustrates these papers and others abundantly, and has other valuable and attractive features.

....The *Magazine of American History* is desirable for Mrs. Lamb's illustrated account of a typical New England Thanksgiving, for a description of Pioneer Life on the Western Reserve, Ohio, for the record of the life and death of the Swamp Angel, and for other reasons. During 1887 the magazine is to print a series of studies by competent writers on the Rise, Progress and Development of Journalism in this Country.

....The *New Englander and Yale Review* for December has no less than three of its articles and two of the notices of books on questions connected with the labor movements of the day. All are sensible and useful. An article on the origin of religion disposes very satisfactorily of the theories of Compte, Lubbock, Spencer, *et alia*. A paper by Prof. Barbour furnishes pleasing information on the important topic, Religion in Yale University.

....The *Art Journal* for January has a very good full-page etching of an agreeable picture by Fildes, representing a doorway group by the side of a Venetian canal. Mr. Hannah begins a series of descriptions of Sir Walter Scott's Country, illustrated by McWhirter. There is a pleasing account of Santa Barbara, the Nice of America, but the cuts representing the work of the German Werner and the Italian Michetti are scarcely distinct enough to show the genius of the artists. Under the title, A Black-Country Heroine, there is a brief narrative of “Sister Dora,” with an illustration of the statue erected in her honor by the people of Walsall.

....The *American Journal of Philology* (No. 3 of Vol. 7), continues the very elaborate comparison made by Professor Short of the Revision of Matthew's Gospel with the old English translations and the views of modern scholars. The work is a model of patient labor and painstaking accuracy. A valuable paper on the Chronology of Thucydides, found in the MSS. of the late Prof. C. D. Morris, is a pleasing memorial of that able and careful scholar. Prof. Avery contributes an instructive account of the Ao Naga language of Southern Assam, which was reduced to writing by the Rev. E. W. Clark, of the American Baptist Missionary Union. The department of Reviews contains an extended and thorough notice of Leaf's Iliad. The reports of foreign philological periodicals are as usual full and interesting, and the list of recent publications contains what is not found elsewhere in this land.

BOOKS RECEIVED.

Lutheran Publication Society: Betty's Decision. Translated from the German of Gustav Nieritz, by Mary E. Ireland. 12mo, pp. 145. 60 cents; also,

Heinerle Von Lindelbronn. By Emil Frommel, D.D. Translated by Mrs. J. H. W. Stuckenberg. 12mo, pp. 231. $1; also,

Alli; or, Blessed Are the Merciful, for They Shall Obtain Mercy. A Story for My Young Friends. By Franz Hoffman. Translated by Rev. P. C. Croll, A.M. 12mo, pp. 176. 75 cents; also,

Tannenwiese; or, A Happy Home. A Sequel to “Where Is Heaven?” By Hedwig Prohl. Translated from the German by M. P. Butcher. 12mo, pp. 204. 90 cents.

Thomas Y. Crowell & Co.: The Picture of Jesus (The Master). By the Rev. H. R. Haweis. (Christ and Christianity.) 12mo, pp. 277. $1.25.

Harper & Bros.: A Short History of Parliament. By B. C. Skottorve, M.A. 12mo, pp. 345; also,

Psychology. By John Dewey, Ph.D. 12mo, pp. 427; also,

About Money and Other Things. A Gift Book. By the Author of “John Halifax, Gentleman.” 12mo, pp. 234.

Oxford Map Publishers, Oxford, Ohio: A Manual of the Entire Geography of Scripture, With Notices of Discoveries to the Present Time, and with the Accepted Pronunciation. By Prof. H. S. Osborn, LL.D. 16mo, pp. 83.

UNBOUND BOOKS AND PAMPHLETS.

Travels in England in 1782. By C. P. Moritz. (Cassell's National Library, No. 46.) 32mo, pp. 192. 10 cents.

The World Went Very Well Then. A Novel. By Walter Besant. (Harper's Franklin Square Library, No. 557.) 4to, pp. 88. 25 cents.

The Nine of Hearts. A Novel. By B. L. Farjeon. (Harper's Handy Series, No. 107.) 16mo, pp. 216. 25 cents.

Almanac for 1887. Issued by the American Board of Commissioners for Foreign Missions. Illustrated. 12mo, pp. 40. 1 Somerset St., Boston.

Pocket Lesson Notes on the International Lessons. For Pastors and S. S. Teachers. First Quarter of 1887. By Rev. and Mrs. Wilbur F. Crafts. 30 cents; also,

Pocket Lesson Quarterly for Scholars. First Quarter of 1887. By Rev. and Mrs. Crafts. 5 cents. Funk & Wagnalls.

PERIODICALS.

January.—The Quiver, The Magazine of Art, The Art Journal, The Atlantic Monthly.

An Incident of the Past.

"The Word of the Lord Endureth Forever."

A CURIOUS picture, if it may be so called, lies before me. It has hung in my room for many years, valued for itself, and for the sake of the giver, Mr. Frederick Monod, from whose lips I heard its story.

It represents two scraps of scorched paper. The browned and ragged edges are seen on examination to exactly correspond, and are *fac similes* of the two sides of one fragment, containing a few verses of Scripture.

In the month of August, 1850, a meeting of "*Le Synode des Eglises Evangeliques de France,*" was held at Sainte Foy, (Gironde). To avoid exciting hostility by needless publicity, they assembled in a small town.

As they were sitting in solemn convocation discussing matters pertaining to the religious interests of their beloved country and church, a mob of Roman Catholics burst into the place of assembly, using threatening and violent language, and after annoying them by all means in their power, left, carrying with them two Bibles to the public square, where they tore them to pieces, and with oaths and laughter, watched them burn.

With saddened hearts the "Synode" reassembled the next morning. As one of their number walked with downcast eyes to the appointed place he spied a scorched fragment of paper, and on picking it up read a message from his Lord, so apt, so instructive, so comforting, that he carried it to the "Synode."

On one side these words had escaped the flames. I give a literal translation from the French, which differs slightly from our version.

"—— has raised him from the dead, and has glorified him, that your faith and your hope might be in God.

"22. Having then purified yourselves in obeying the truth, by the Spirit, have a love fraternal, and without hypocrisy; love one another with a pure heart, and with a great affection.

"23. Being regenerated not by a seed corruptible, but by a seed incorruptible, by the Word of God which lives, and which remains eternally."—(1 Peter 1: 21–23.)

On the other side was the following passage:

"19. For this is agreeable to God, that some by a motive of conscience endure evil treatment while suffering unjustly.

"20. But what glory shall it be for you if you were beaten for having done evil you endure it? But if in doing well you are maltreated, and you suffer patiently, it is in this that God takes pleasure.

"It is this also to which you are called, since Christ himself has suffered."—(1 Peter 2: 19–21.)

The Synod listened to the reading with wondering attention and gratitude.

Little did it matter though evil men did rage and seek to destroy God's precious message to our fallen race, they had His own assurance that the "Word of God lives and remains eternally." If they were hated by the enemies of the truth they were bidden to draw closer and hold firmer the bonds of fraternal love; those bonds which link the Church together, and unite it to Him who "was raised from the dead and glorified."

Our God has many ways of comforting those who are cast down. His "works of providence are holy, wise, and powerful." "The wrath of man was made to praise him" in this, as in many other cases.

With new strength and zeal these brethren determined to press forward the evangelization of France.

To increase the means of doing this they determined to send the President of the Synod, Rev. Frederick Monod, to England and the United States, to enlist the sympathies of their brethren in Christ and solicit pecuniary aid.

As one means the mutilated scrap was securely fastened between two pieces of glass, so that both sides could be read. They also caused a large number of *fac similes* to be struck off, two impressions on a sheet, reproducing both sides of the original fragment. These Dr. Monod carried with him, and many were sold.

Great interest was aroused wherever he went by the fervent addresses of the beloved *Pasteur*, and large sums contributed to aid the noble, though feeble, Church of France. More than thirty years have passed and Protestantism has become a power in the land, though there is yet much, very much, to be done to win the kingdom of Christ in France.—*S. P. W., in The Presbyterian.*

The Coachman and His Prayer.

I WAS once riding on the box-seat of a stage coach, when the driver began to swear in a most fearful manner. "Coachman, do you ever pray?" I quietly said. He seemed displeased, but replied: "I sometimes go to church on a Sunday; I suppose I pray then, don't I?" "I am afraid you never pray at all; for no man can swear as you do, and yet keep up the habit of praying to God."

As we rode along he seemed thoughtful. "Coachman, I wish you would pray now," I said. "Why, what a time to pray, sir, when a man is driving a coach!" "Yet, my friend, God will hear you." "What shall I pray for?" he asked in a subdued tone. "Pray these words: 'O Lord, grant me Thy Holy Spirit, for Christ's sake. Amen.'" He hesitated, but in a moment he repeated them; and then, at my request, a second and third time. Soon after I arrived at the end of my journey.

Some months passed, and we met once more. "Ah, sir," said he, with a smile, "the prayer you taught me on that coach-box I believe was answered. I saw myself a lost and ruined sinner; but now I humbly hope, through the blood that cleanseth from all sin, and by the power of the Holy Spirit, I am a converted man."

Are you far from Christ by wicked works? If you are, will you also use the coachman's prayer for the converting grace of the Holy Spirit to rest upon your heart?—*Selected.*

What One Woman Did.

SEVERAL years ago Miss Beilby, a young Englishwoman who had studied medicine to fit herself for usefulness as a missionary at Lucknow, in India, was sent for by the wife of the native Prince of Punna, who was ill. Punna was a long distance from Lucknow, and the journey was a dangerous one; if Miss Beilby went she would be separated by more than a hundred miles from any white man.

Her friends urged her to refuse. The Englishwoman was young and timid, but she knew her duty; she went, remained two months, and cured the patient. When she was about to return the Ranee sent for her, and begged her to go in person to Queen Victoria with the message that Indian women, not being allowed the attendance of male physicians, died in great numbers every year for want of care. The Ranee brought paper, pen and ink, and, with tears, besought Miss Beilby to write her petition to the Queen to send them women doctors.

"Write it small, Saheba," she begged, "for I shall put it in a locket and hang it about your neck, and you must wear it until you put it in the hands of the great Ranee herself."

Miss Beilby returned to England the next year, obtained an interview with Queen Victoria, and placed the locket in her hands with the message. The Queen was deeply touched, and empowered Lady Dufferin, the wife of the Viceroy of India, to form an association for sending out female medical aid to the women of India.

Many women doctors have been sent out by the association, and Indian women are now being educated as physicians and nurses. An estate of fifty acres, with large buildings, has been given by a native prince as a hospital for Hindoo female patients.

Had the timid missionary refused to undertake the perilous duty to one woman, these great blessings—which are but the beginning of help and hope for all the women of India—probably never would have come to them.

Sow the seed, however small it be, of good deeds. Only God knows what the fruit will be.—*Youth's Companion.*

A Well-Known Society Lady's Life Saved.

MRS. COLONEL FLEMING, an accomplished lady, well known in Philadelphia, in Western Pennsylvania, and in Washington, has been spending a considerable time in Philadelphia, preparatory to going to Washington, where it is understood she is to have her future home. Graceful in her movements, elegant in form and the very picture of health in her features, Mrs. Fleming would not be taken for one who had suffered a long experience of illness, and who had so completely lost her health that her friends had given up all hope of her recovery.

The writer recently met Mrs. Fleming, and had a conversation with her as to her illness and restoration.

"For many months," said Mrs. Fleming, "during the protracted illness of my husband, which resulted in his death, I was with him night and day, undergoing a very severe strain, both physically and mentally. While he lived I was able to bear up under all this, but when he died then came a reaction, and I was taken with a severe catarrhal fever. This brought me down very low, after awhile I rallied, but did not recover my health. I fell into a state of nervous exhaustion, with neuralgic pains almost beyond endurance. My head was so sensitive that I could not touch it with a comb. My hands were so disabled that I could not bar my own window-shutters. I had difficulty in recognizing my best friends during some of the time while I was at my worst. Day and night I suffered more than I can tell. This was at my home in Franklin, Pa. Finding that the best physicians there were unable to relieve me, I came to Philadelphia to consult physicians who were specialists in nervous diseases. Following their advice I went to the University hospital, where I had a private room and the most skilful medical attendance. But it was in vain. From all this I received no advantage."

"Some years ago I had heard of what was then a new remedy, but was said to do wonderful things in the cure of stubborn and chronic nervous diseases. It was 'Compound Oxygen.' I thought I could do no worse than to try it. Unable to walk even a short distance, I went in a carriage to the office of Drs. Starkey and Palen. On reaching there I was so exhausted that I was unable to state my case to Dr. Starkey. After resting I had a full conversation with him and he gave me encouragement to hope that Compound Oxygen might give me some relief. It was with some apprehension of possible failure that my first inhalation was taken. But as soon as I realized what it was, I was delighted with the soothing and strengthening effect of the Treatment. Dr. Starkey thought that in about three weeks some permanently good result might be expected. Rooms were secured near the office, for I was too weak and nervous to go any great distance, even in a carriage. I took the Office Treatment regularly every day. In about two weeks I experienced a marked improvement, which now daily increased. My exhausted brain began to be itself again, and my body received new vitality. With improvement came hope of entire recovery. For the first time since my husband's death I found relief from the pain and prostration which had borne so heavily on me."

"With changing weather I would sometimes receive a partial setback for a few days. But this did not discourage me. Friends of mine, in Franklin, had been cured of severe and protracted illness, and why should not I? I kept regularly on for months, not as an experiment, for I found that I was receiving solid and practical good from the Treatment."

"Not a particle of any other medicine ut Compound Oxygen did I take. This was doing the work for me, and I determined to give it a fair chance."

"I suppose I need hardly ask you, Mrs. Fleming, if your health is now perfectly restored?"

"I am as you see me. I have neither ache, pain, nor weakness. I sleep well, and my appetite is hearty. I am as active as I ever was, and in as good spirits, and I lay it all to Drs. Starkey and Palen's care of me, and treatment with Compound Oxygen. Without this I think I should have been dead long before this. It is now nearly two years since I began taking the Compound Oxygen. If I should ever be sick again I will again take it; but happily I have no need of it now."

The whole story of Compound Oxygen is pleasantly told in a little brochure of 200 pages, issued by Drs. Starkey and Palen, 1529 Arch street, Philadelphia, Pa. This will be mailed freely to all who write, requesting it.

Horsford's Acid Phosphate
In Nervous Depression.

Dr. F. W. LYTLE, Lebanon, Ill ys: "I have personally used it with marked advantage, when overworked and the nervous system much depressed."

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"I had rheumatism three years, and got no relief till I took Hood's Sarsaparilla. It has done great things for me. I recommend it to others." LEWIS BURBANK, Biddeford, Me.

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"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

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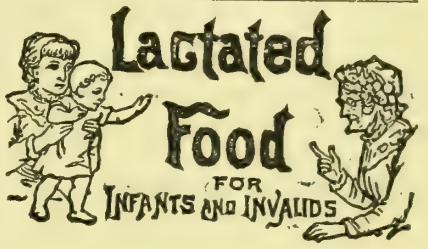

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Talking In Their Sleep.

"You think I am dead,"
The apple-tree said,
"Because I have never a leaf to show—
Because I stoop,
And my branches droop,
And the dull gray mosses over me grow!
But I'm all alive in trunk and shoot;
The buds of next May
I fold away
But I pity the withered grass at my root."

"You think I am dead,"
The quick grass said,
"Because I have parted with stem and blade!
But under the ground
I am safe and sound
With the snow's thick blanket over me laid.
I'm all alive, and ready to shoot,
Should the spring of the year
Come dancing here—
But I pity the flower without branch or root."

"You think I am dead,"
A soft voice said,
"Because not a branch or root I own!
I never have died,
But close I hide
In a plumy seed that the wind has sown.
Patient I wait through the long winter hours;
You will see me again—
I shall laugh at you, then,
Out of the eyes of a hundred flowers!"

Edith M. Thomas, in Western Recorder.

The Christian Intelligencer.

For 1887.

OLD COLONY, whose circle of admirers is constantly enlarging, and whose services are sought more and more by newspapers and periodicals, will continue, God willing, to review the events of the times with mingled wit and wisdom, week in and week out, for the readers of THE CHRISTIAN INTELLIGENCER, during the coming year. Aunt Marjorie's Corner will be the same quiet retreat where Christian women, bent on being and doing good, will counsel and cheer each other. We have not acquired sufficient self-consciousness to claim that the INTELLIGENCER is the best religious paper, but we do claim that the wise, capable, conscientious and devout women of the Church have made the Corner one of the best pages of the kind published anywhere. Cousin Lois expects to gather the children about her and entertain them with profitable stories and readings and puzzle them with riddles.

The Rev. Mr. Van Pelt has translated for us another story from the Dutch, illustrating the life of the Christians of the Netherlands during the Reformation, and will continue to do what has never been done before and ought to have been done long ago, by supplying sketches of the Martyrs of Holland for English readers. Other good stories are in hand for the contributors' page, and papers commended by the Pastors' Association, and other papers dealing with topics of present importance.

The life of the Church will be recorded, the opportunities and work before it will be presented, as completely as possible.

The INTELLIGENCER has no animosity toward the authors of the old errors, dubbed The New Theology, but has no sympathy with their speculations. The sublime truths which all evangelical Christians have cherished for centuries, which have produced a long succession of saintly men and women of whom the world was not worthy and to whom the world is unspeakably indebted, and which have produced the beneficent Christian associations which have sent the light of life into hundreds of thousands of dark places; the truths which have enlightened, strengthened, supported, renewed, incited, comforted and cheered an innumerable multitude of believers, are good enough for us. They have been tried and proved and THE CHRISTIAN INTELLIGENCER will hold fast to them and do what it can to commend them.

The Sabbath will be defended, the labor question will be considered, temperance will be advocated, partisan politics will be let alone, and so far as possible the conflicts and triumphs of the kingdom of our Lord on the earth will be related.

Trusting in God and not in man, in the truth as it is in Jesus, animated chiefly with a desire to be faithful to our Lord and Redeemer, we venture into another year.

No Occident.

I WAS over to Elder Smith's ranch several weeks ago. As I was leaving I said to him, "I suppose you will make arrangements so as to attend some of the meetings of the Synod in San Jose?"

"The Synod—let me see—that's not the same as Presbytery, is it?"

"No, it embraces all the Presbyteries in California. There will be more than a hundred ministers and elders in attendance. The meetings will be very interesting. You ought to attend them and to take your folks with you."

"And you say that it's going to meet in San Jose? Why, I haven't heard a word of it."

"But you saw the notice in *The Occident*, didn't you? It has been published for several weeks."

Elder Smith looked rather embarrassed, and, after a moment's silence, said: "The truth is, Rusticus, we don't take *The Occident* now."

"Don't take *The Occident?* How, then, do you know what our church is doing on this coast, and how do you keep in sympathy with it?"

"Well, you see, I have to take a daily paper to know what is going on in the world. My wife and daughters will have *Harper's Bazar*, for they can't dress decently so as to go to church without it. And John must have the *Pacific Rural*, to learn all he can about farm and orchard work. And the children want a lot of picture papers to amuse them. You know we can't afford to take everything, so we have stopped *The Occident*."

"Yes, I see; you must have politics and fashion, and all that is new and fresh in agriculture, and amusement for the little ones, but you can dispense with religion."

"We don't dispense with it. We go to church every Sunday and to Sabbath-school. We have our Bibles and our Lesson papers."

"Yes, and the result is that you know something about the history of the Church in the days of Abraham and Moses and Paul, but you don't know anything about what the Church is doing to-day. The Acts of the Apostles in the New Testament are excellent as far as they go. But the same God is working now through holy men, in all parts of the world. They are organizing churches, and laboring to bring in the millennium. Some of them are enduring trials and persecutions not unlike those endured in Apostolic times. Of the acts of the modern apostles you know nothing, unless you take a religious newspaper.

"You are a Republican, and so you must take a paper that will keep you posted in regard to your party. But you have a higher citizenship. You belong to the kingdom of God. You have interests, duties and hopes, in connection with the Church, that are a hundred fold more important than those connected with the nation. The Bible gives you the principles in regard to this higher sphere in which you live and act: but for the facts you must go to the religious newspaper. The daily papers, large as they are, have no space to spare for the work of the Church. They will give a column to the report of a dog fight, and begrudge a meagre three lines to the report of a revival of religion."

"But *The Occident* isn't as large as some of the other Church papers, and yet it costs just the same. If I must take a Church paper, why not take one of the big ones from Chicago or Cincinnati, and get more for my money?"

"Because you are a Californian. Your interests and duties, as a Christian, are here. You must sustain California institutions, just because they are struggling to live. You belong to a small church in the country. It costs a few of you a good deal to keep it up. And, after all, you don't get as fine music or as good preaching as you could hear in a city church at less cost. But you stand by a country church because your home is here, your property is here, your duties as well as your interests are here. It is so with this paper. It is ours. It is indispensable to us as an organ of communication, and a bond of union between our scattered churches. We must all stand by it and help to build it up. I know something about those big eastern papers that you refer to. I can remember when they were no larger than *The Occident*, and had as hard a struggle as it has now. But good people stood by them and labored to extend their circulation because they were needed in what was then our Western missionary field. To the help of such true friends those great papers owe their prosperity. We can make our *Occident* equal to them in all respects, in a few years, if we do what we can to sustain it. But if we think that we can do without it, or that it can do without us, it will die, just as a tree dies when its roots are cut. I tell you, Brother Smith, when I go into a Presbyterian home on this coast and find no *Occident* there I feel sad. I don't see how any man out here can keep in full sympathy with the church he belongs to, or can train up his family for membership in it, without the weekly visits of *The Occident*. It costs only five cents a week, and you spend five times that amount for things that you do not really need."

I hope that Elder Smith will renew his subscription.—*Rusticus, in The Occident.*

Scientists as Christians.

THE Rev. William Guest, in an article in the London *Christian*, gives a remarkable and most encouraging review of the progress of Christian sentiment in the British Scientific Association, which recently met at Birmingham, in contrast with its last meeting there in 1865. Then scepticism prevailed, and many members took it for granted that the teachings of revelation were exploded. Sneers at Christian belief were frequent and offensive; Darwinism was rampant. "The claim set up for science was that of infallibility, and a new era was supposed to have dawned, which had bowed God and His commandments out of the universe." At the last meeting Sir William Dawson, the President, was a decided Christian, and in his address took a firm and unmistakable stand as a believer in the Bible. In the Section of Geology, which science, twenty-one years ago, was thought dangerous to faith, leading members were of pronounced religious views, and it was evident the greater the progress of geological researches, the less is the tone of unbelief. In the Section of Anthropology, which was then permeated with boastful scepticism, the President, Sir George Campbell, declared that the Bible teaching as to the origin of man is the only firm ground. The President of the Section of Biology, William Carruthers, F.R.S., is a well-known believer in divine revelation. On the Sabbath a large number of the members met for devotional service, when Sir William Dawson urged scientific men to apply the same intelligence and earnestness to the study of the Scriptures as they do to that of nature. Mr. Guest comes to the hopeful conclusion that, while in 1865 scientific scepticism was in apparent ascendancy, "this year, on the contrary, the ascendant sentiment has been the presence of Christian thought and conviction."—*Baptist Weekly.*

An Insidious Enemy.

There is possibly no disease that attacks the human system that is more insidious in its approach than Catarrh. Very few appreciate that a slight cold and a heavy, dull feeling in the upper part of the head leads to anything serious, or are disposed to treat for prompt cure. Many a poor victim whose life has been made miserable for years can look back to a time when if he had considered catarrh at all a dangerous disease, or a matter of serious difficulty, could have easily cured it.

Of catarrh it can be truly said that a stitch in time saves nine. Many diseases that are now classed under the general head of "malarial" and "consumptive" are generally preceded by heavy catarrh.

It is the first symptoms of these diseases so harmless in their apparent effects, and yet so serious in their results, that should make the word catarrh a household dread, and its earliest symptoms feared and provided for, as would be the most contagious diseases.

Accompanying the treatment of Rev. T. P. Childs, who has become famous the country over for having twenty years ago established the fact that "catarrh could be cured," and whose treatment is the only now known remedy, is a Cold Air Inhaling Balm, which when used for a cold in the head, bronchitis, clergyman's sore throat, or any disease of the larnyx, is wonderful in its results. Rev. T. P. Childs, of Troy, O., has become so widely known in connection with the catarrh cure, and has cured so many thousands of people, that to suggest catarrhal troubles suggests Rev. T. P. Childs.

The discovery of his cure for Catarrh and diseases of the Throat and Lungs has attracted great attention. Leading men everywhere publicly state that Childs' treatment has cured them or their families of Catarrh or Throat or Lung difficulties—among them clergymen, physicians, lawyers, merchants, bankers and business men. All who have personally investigated the facts are satisfied that Mr. Childs has discovered a certain, positive and permanent cure for these diseases that when properly used never fails even in the most desperate cases. In a thoroughly honorable and characteristic manner he publishes the names and addresses of some he has cured, that any who desire may inquire of the patients themselves what Childs' treatment has done for them.

Many who do not receive our paper would doubtless be very thankful should our readers call the attention of such to the advertisement of Mr. Childs. Catarrh and Consumption are the twin enemies of the race, and any means of relief is a heaven-sent blessing.

Publisher's Department.

THOSE who preach, lecture, declaim or sing, will and *do* find Hale's Honey of Horehound and Tar the speediest restorative of the voice in cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all Druggists at 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

A Fearful Leap

into the abyss of poverty, over the precipice of shortsightedness is taken by thousands, who might become wealthy, if they availed themselves of their opportunities. Those who write to Hallett & Co., Portland, Maine, will be informed, free, how they can make from $5 to $25 a day and upwards. Some have made over $50 in a day. You can do the work and live at home wherever you are located. Both sexes; all ages. All is new. You are started free. Capital not needed. Now is the time. Better not delay. Every worker can secure a snug little fortune.

A Great Remedy for Catarrh.

In another column of this paper will be found an advertisement of a catarrh remedy, of which a sample is sent free to any sufferer of this terrible scourge. B. S. Lauderbach & Co., the proprietors, are a responsible firm, and those who write them will receive prompt attention.

Scrofula, salt rheum, all humors, boils, pimples, and diseases of the blood, general debility, dyspepsia, biliousness, sick headache, kidney and liver complaints, catarrh and rheumatism, are cured by Hood's Sarsaparilla. Take it now. 100 Doses One Dollar.

Not every woman, who arrives at middle age, retains the color and beauty of her hair, but every woman may do so by the occasional application of Ayer's Hair Vigor. It prevents baldness, removes dandruff, and cures all scalp diseases.

If a cough disturbs your sleep, take Piso's Cure for Consumption and rest well.

The Christian Intelligencer.

Een-draeht maakt macht.

VOL. LVII.—NO. 52. WHOLE NO. 2944. | NEW-YORK, WEDNESDAY, DECEMBER 29, 1886. | $2.65 A YEAR IN ADVANCE. NO. 48 CHURCH STREET.

EDITORS: Rev. JOHN M. FERRIS, D.D. Rev. N. H. VAN ARSDALE.
ASSOCIATE EDITOR: MRS. MARGARET E. SANGSTER.

ANONYMOUS communications cannot receive attention. A communication signed only by initials must be disregarded. Somewhere on the manuscript the name of the writer should appear. Items of Church news, without the name of a responsible person, are of no value. The name is not desired for publication, simply for the information of this office. Any initials or assumed name may be appended for publication. It is desirable that something of the sort be signed to every manuscript. Even items of Church news should have something added to show that they do not originate in this office. But for everything the name of the writer will be required. This is the only safe rule. Once or twice recently the rule has been suspended with great reluctance. We are extremely unwilling to do so again.

THE CLOSE of one year and beginning of another is to us of the northern hemisphere a natural division of time. The sun has reached its lowest circuit of the sky and begins to mount to a higher latitude. One period of sowing, and reaping, and garnering the results has passed away and the preparations for another period of activity have begun. It is natural to recall the past year, wise to learn something from it, and to apply the lesson to the coming year. No one regrets the good he has done. No one is sorry over any act of love and service to our Lord Jesus Christ, any hour when he yielded to the impulses of the Holy Spirit. No one regrets the hours or days of sincere regard for the Bible, or that he has in any degree ordered his life by the Bible. The hours spent in earnest prayer no one mourns over. On the contrary, men lament that they have not been more faithful to God, have not more habitually looked to Jesus Christ, have not cherished the Holy Spirit in their hearts more constantly. The wise conclusion is to be, God helping us, more godly through the coming year. The safest course in all circumstances is "to be found in the path of duty." The phrase is an old one, embodies the experience of good men and women, and has worn well. It is a good phrase to consider at the beginning of a new season of effort. It is wise, also, while following the path of duty, to trust in God with a simple, undoubting confidence. The papers are telling the story of an old lady in New Hampshire who recently celebrated her eightieth birthday by giving an elaborate supper to her friends, every article being prepared by her own hands. When the company sought the reason for her unusual strength and helpfulness, she said, "I never fret over things I cannot help, never take my work to bed with me, and I oil the many wheels of a busy life by an implicit faith that there is a brain and a heart to this great universe, and that I can trust them both." The story needs no comment.

To do what God gives us to do, as well as we can, trusting in Him, seeking wisdom and strength from Him, and then to leave the results with Him is the way to make 1887 a Happy Year. Such we hope it will be to all who read these lines.

FOR THE WEEK OF PRAYER the Boston Ministers' Meeting has adopted a programme which amounts to praying almost exclusively for the Boston churches—for the power of the Holy Spirit in the members of those churches. That such a limitation of prayer is unwise or un-Christian no one will say after reckoning what would be the result if the members of the Boston churches were filled with the Spirit of God. At other meetings, even at missionary conferences, a disposition has been manifested to pray chiefly for the churches on whom the missions depend. This has seemed to proceed from a spiritual instinct, a general impression that the great need at present is a reviving of life in the churches. It has not been, in some instances at least, the result of a pre-arrangement or an agreement between certain managers to give a certain turn to the meeting, but a spontaneous expression of the need felt and the gift chiefly desired. Such exhibitions of Christian wishes deserve to be thought about. It may be that the main request to be made during the Week of Prayer should be for the churches of the town or city in which we live and for the churches of our land. We are far from being ready to say that such ought not to be the burden of prayer next week, and through succeeding weeks, until the longed-for answer is received. The topics as arranged by the Boston ministers will be found on the twelfth page. Still, we are unwilling to give up altogether, even for one week, the original purpose of the Week of Prayer, which was, To pray for the outpouring of the Holy Spirit upon all flesh.

EUROPE is disquieted with a fear of war in the spring. Germany asks for an addition of forty thousand men to the army; France seeks an equal augmentation of her forces. Even Montenegro calls out thirty-five thousand troops. General preparation may avert hostilities; but nothing lessens the grievous burden of taxes on the people.

THE DEATH of Senator Logan, announced on Monday, startled the nation. Very few had noticed that he was ill, and no one, outside of a very small circle, supposed his illness to be serious. Both of the candidates of the great parties for the Vice-Presidency have passed away, while the Presidential term is only half expired. General Logan dies at about sixty years of age. Many of the leaders in the field and in the councils of the nation during the Civil War have died when but a little beyond three-score years. The time of trial, when they carried heavy responsibilities and endured severe anxieties, consumed vitality rapidly, and the majority of those of them who have passed a few years beyond sixty have been carried to the grave.

General Logan was a brave, conscientious and able man, a leader of men. Hundreds of thousands of men were very strongly attached to him, and mourn for him to-day. He was a decided party man and for that reason was admired and trusted by thousands of intelligent and patriotic citizens. The honesty and purity of his character are unquestioned. For years he had been a member of a Christian church and died trusting in our Lord Jesus Christ as his Saviour.

No Mystery.

THERE are many sayings which, at first sight, seem unintelligible and inexplicable to men. Interpret them they cannot consistently with their ordinary modes of thought and rules of judgment. They oppose all current maxims, contradict all established facts that have ever come within the range of their knowledge, do violence to all philosophic theories expounded in their books, and find no counterpart in the common run of human experience. Such sayings are therefore accounted foolishness. The great Apostle understood this truth, and of many of his utterances it is the true key of interpretation. For instance: "The preaching of the cross is to them that perish, foolishness;" also, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks, foolishness."

Here are two men living side by side, both doing business in the same street. They prosper; wealth flows into their hands; they each amass a fortune. They say, "It is well." In their families all is health and happiness; the children are well-behaved, intelligent, promising. The future is all bright. These men repeat, "It is well." But anon, the clear sky is overcast; the firmament becomes ink; adversity pours in upon them like a flood, sweeping away their fortunes, dashing out their hopes, blighting all their prospects. What now? Says one, "It is well;" says the other, "Not well; it is ill; why has all this evil befallen me?" And now, with their loss of wealth comes loss of health. A deeper shadow settles down upon their homes. Disease fades out the color from the roseate cheeks of childhood. Mothers grow thin and pale from anxious care and watching, dreading the end that is near—the end that must come. The lights burn low; there is crape on the door; friends speak in whispers and go about the house in silence. Repeated, twice, thrice; afflictions seldom come singly. In both family plats there are fresh made graves. Brother and sister lying side by side; mother and child lying side by side.

What, now, is the response, when to these men, once prosperous, once happy, but now beset by adversity, the question is asked, "Is it well with thee?" One, in the anguish of his uncomforted soul, replies, "It is not well; the billows have gone over my head; my joy is all gone; I am in the depths of despair." The world says, "Yes, that is natural. Your affliction is great; we understand how it is that you are so troubled; we don't wonder at it." And that is about all the comfort the world can give the poor, heart-broken man. The other replies, in sweet composure of mind and serenity of spirit, "It is well. The Lord doeth all things well;" and the prayer ascends, "Our Father, which art in heaven, hallowed be Thy name, *Thy will be done.*" The world pauses, and hears, and wonders, and whispers, "Mystery!"

Mystery? It is no mystery. In the sure light of Revelation all is made clear. The one is a Christian and the other is not; the one is a believer and the other an unbeliever; the one is a natural man and the other a spiritual man. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned."

To the believer bereavement is not a mystery. By faith he perceives in it the evidence of his heavenly Father's love. According to the Scripture on which he relies, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." For a child of God to quietly and uncomplainingly submit to divine chastisement and to testify under the rod, "it is well," is not mystery. Such submission and testimony are but proofs of his faith in God and trust in His promises. No matter how severe the tempest; how deep the anguish, contemplating the end, he exclaims, "It is well," trusting, meantime, in the Scripture, "Now no chastening for the present seemeth to be joyous but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Projecting his vision beyond the confines of the temporal into the realm of the spiritual, and having now and then, though dim they may be, forecasts of that kingdom, entrance to which is through

much tribulation, and catching by faith's mightiest reach, and the Spirit's brightest illumination, glimpses of its celestial splendor, he repeats, "It is well," meanwhile resting in hope on the assurance, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

That the people of God are not dismayed when they are led into deep waters, or cast into fiery furnaces; that they fear no evil as they go down into the valley of the shadow of death, is no mystery. For they hear the voice of Him in whom they confided in life, and whom they trust in death, who is mightier than many waters, who hath power to divide the sea, and to quench the flame, saying unto them: "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour."

This explains what to the thoughtless, the unrighteous, the hopeless, is incomprehensible, the language of acquiescence with which the believer in God receives the grievous appointments of His Providence.

NATHANIEL RIPLEY COBB, of Boston, one of those noble merchants of the earlier days, was generous-hearted and conscientious in the highest degree. In fact he was so benevolent that in November, 1821, he drew up the following remarkable document:

"By the grace of God, I will never be worth more than $50,000. By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses. If I am ever worth $20,000 I will give one-half my net profits, and if I am ever worth $30,000 I will give three-fourths, and the whole after my fiftieth thousand. So help me God or give to a more faithful steward and set me aside. N. R. COBB."

November, 1821.

We are glad to see the foregoing appear in many of our contemporaries. The remarkable thing about the circumstance is not that Mr. Cobb made such a resolution, but that he adhered to it with undeviating fidelity through his life, And at his death, some forty years ago, it was found that he had in consequence given a very large sum of money to charitable and religious uses. For years after he obtained fifty thousand dollars, all his net profits went into the Lord's treasury. What an example!

THE MONUMENTS of Egypt and Assyria, the papyri, the Babylonian clay cylinders and tablets, have given or will give their testimony confirming the Old Testament Scriptures. Dr. Crosby's lectures will probably round out what has been said by Dr. Robinson and Professor Lansing. Sir William Dawson will bring the testimony of science in support of Genesis. One thing will remain to be done. The assaults of Kuenen and Wellhausen and of the class of critics to which they belong, on the age and authorship of the books and of parts of books of the Old Testament will be untouched, uncontradicted. Will not some church invite Professor Bissell, of Hartford, or one equally familiar with the more recent attack of German critics, to deliver three or four popular lectures showing just what this assault amounts to, where it is weak, how much and how often it has been dishonest? Such a series, following the lectures of Dr. Crosby, would complete the evidence in behalf of the Old Testament, and would probably establish the faith of many persons now in doubt.

A few months ago, when speaking of evangelists, we said we had more to say at some time in relation to special religious services to bring men to faith in the truth. What we reserved for subsequent ment was the necessity for such lectures as Dr. on and Prof. Lansing have delivered, and such as are yet to come. Confidence has been diminished in the faith of some Christians and many persons, disposed to believe the Word of God, are undecided, in doubt, and are in a waiting position, because of the bold assertions of German and Dutch critics. Lectures such as Principal Dawson is to give, such as have been given in support of the facts of the Old Testament, this city had and still has need of in order to confirm a now hesitating belief. When the testimony in behalf of the Scriptures shall be rounded out, the enthusiastic and energetic work which is the natural expression of a strong faith, may be expected. Such lectures as Prof. Bissell could give would complete the evidence.

Santa Claus.

A Sonnet.

BY GEORGE W. BUNGAY.

"SAINT CLAUS forgetting none, by none forgot,"
Will in good season come, though like a pall
Afar and near the chilling snows may fall.
Frost, wind and ice, and blustering winds cannot
Prevent his tour to cradle and to cot.

Each stocking hanging on the chimney wall
Will hold a prize. Though steep the roof and tall,
Our saint will climb it, with his pack, and "Dot,"
The babe, and all the little ones and old
Will be made glad with gifts their hose shall hold.

Upon the window panes and the white fleece
Is a document in crystal letters writ,
So queer that few will understand that it
Is a life gift of life's continued lease.

"Old Colony" Papers.

OUR RECORD OF THE YEARS.

1886.

THE focus of world-history continues to be the Balkan Provinces, occasioned by the insatiate ambition of Russia, which cannot brook to see its way to Constantinople hedged up. Prince Alexander of Bulgaria, after his brilliant defeat of the Servians and his successful annexation of East Roumelia, became the hero and darling of his subjeets, and at the same time assumed an attitude of still greater independence, if not defiance, toward Russia. Consequently, on the 22d of August, the latter power, by intrigues with the palace guard, succeeded in a sudden overpowering of the Prince, forced him to resign the crown, and hurried him out of the kingdom. There was an immediate and almost universal rising of the people, whose provisional government invited him back. It soon became apparent, however, that he would not be sustained by Germany, or even Austria, and that Bulgaria must be crushed by the overwhelming power of Russia; and accordingly he added a new claim to patriotic renown by abdicating.

The intrigues and bullying attitude of Russia continued, but the Bulgarian Sobranje (or Congress) maintained a resolute position, refusing the Czar's demands for the deposition of the Regency and for the dictation of the ruler to be elected. The selection of a prince is still unsettled, but it has become evident that the other neighboring powers will not consent to anyone who is capable of being a tool of Russia. At the present writing,* a deputation from the Regency is visiting the principal Courts of Europe. The immense warlike preparations of Russia and all the movements of that government, together with the increase of the "war footing" of Germany and other powers, all point to the probability of active hostilities in the spring, when Austria, Hungary, Germany, England and Italy will be arrayed on one side, and Russia and France and perhaps Turkey on the other. In the latter case, we shall probably see the last of the Ottoman rule in Europe, and the final solution of the Eastern Question.

Another centre of political excitement continues to be the Irish Question. Early in the year the Tory Cabinet fell before a vote adverse to its proposition of coercion. Mr. Gladstone then, for the third time, formed a government, conspicuous for the absence of Lord Hartington and Mr. Chamberlain and for the appointment of Mr. John Morley, a radical home ruler, as chief Secretary for Ireland. A Home Rule Bill was introduced on the 8th of April, providing for an Irish provincial parliament, and a week later an Irish Land Purchase Bill, both of these with the cordial concurrence of the followers of Mr. Parnell. The excitement in Parliament on the occasions on which Mr. Gladstone introduced these bills was unparalleled in the recollection of living men, and his speeches were among the greatest oratorical achievements in parliamentary history. He was, however, outvoted, and appealed to the people. The election for a new Parliament resulted in his defeat by the combined forces of the Tories and the "Liberal Unionists" under Hartington and Chamberlain.

Lord Salisbury's cabinet has already been forced to an issue with the Irish tenants, which is acknowledged by its own papers to be a "death-struggle." A "plan of campaign" has been universally adopted of paying over the rents into the hands of trustees in cases where a difference prevails between landlords and tenants, and the government has entered upon an active policy of suppressing this movement by force, as well as by law. Serious dissensions are reported in the cabinet, nearly half of its members, headed by Lord Randolph Churchill, being understood to favor less violent measures. The Irish Question, in any case, seems rapidly approaching another and a supreme crisis.

French history has, as usual, been a succession of changes of the cabinet wishout any special change in its weak and unsuccessful foreign policy, or in any increased unity of counsels at home. France seems to have thrown herself completely into the arms of Russia, and has effectually alienated every other ally in Europe. Her relations to Madagascar are as unsettled as ever, and her aggressions in China have resulted in the wholesale massacre of Christians connected with the Roman Catholic missions in that country. Her principal domestic achievements have been the banishment of the French Princes, and the rise to power and popularity of General Boulanger, the representative of a belligerent policy.

In Germany the iron hand of Bismarck still rules, and dominates Europe, though in the latter case concealed. The anti-socialist policy, side by side with growing amicable relations with the Vatican, is continued. The Prussian Diet has relentlessly pursued its work of expropriating the land of the Poles in Posen, and of colonizing the province with Germans. The deposition of Louis of Bavaria for insanity, and the insanity of his successor and brother Otto, have made their uncle, Prince Luitpold, Regent. Serious socialist and labor troubles have marked the history of Belgium and Holland. Spain has taken measures for freeing speedily the 26,000 remaining slaves in Cuba. An unsuccessful revolution was attempted in September at Madrid. Spain is greatly strengthening its navy, and is evidently intent on becoming once more a naval power in Europe. The Pope has issued a decree, reinstating the Jesuit order in all the privileges which it ever enjoyed, after its having been under disabilities for more than a hundred years.

China is about to be extensively opened to railroads. Japan proceeds rapidly in her career of civilizing and Christianization. Mexico seems at last to be responding to the effect of her railroads in the stimulation of commerce and other industries. Thanks to the wisdom and patriotism of President Diaz, the constant attempts to bring that country into collision with our own have been entire failures. Burman has been finally annexed to the British Empire. The Congo Free State has been formally created by the Powers of Europe. Serious troubles are still experienced among the African tribes, and Mr. Stanley has been hastily summoned from this country to quell a revolt in East Africa.

The principal events in our own country are the rise of the Labor party and the rapid increase of the Prohibition party, the gigantic labor strikes on the Southwestern railways and in Chicago, Milwaukee, New York, Brooklyn and elsewhere, and the murderous anarchist demonstration in Chicago. In almost every case the movements have been unsuccessful, and the labor organizations are turning their weapons against each other. Seven anarchists in Chicago are under sentence of death, and three leading ones in New York are in prison. The workingmen have evidently had their eyes opened to the unwise and unprincipled character of their leaders, and are also disposed to shift the battle to the field of politics. Several hundred thousand men have been idle for periods from a week to three months in consequence of disputes with employers. The prompt action of the courts and the uprising of public sentiment have effectually disposed of the boycott as a weapon of industrial warfare. The utter failure of the labor candidate for Mayor of Boston shows that the large vote of Mr. George in New York was an exceptional case, and due to his personal prestige rather than to his socialistic principles or to the real strength of the new party

* This record closes December 22d.

The progress of Civil Service Reform has been on the whole gratifying, but its varying fortunes lead us to believe what Attorney-General McVeigh told the writer: "Depend upon it, Civil Service Reform will not be a *fait accompli* till we have an administration elected specificially on that issue, independently of the old parties."

Congress has accomplished very few things of importance in legislation. It has passed acts regulating the succession in case of the deaths or disability of both President and Vice-President, also an act regulating the counting of electoral votes. A tax has been imposed on oleomargarine, the navy is to be strengthened, the pension roll has been greatly enlarged, a Congressional Library is to be built, and Gen. Fitz-John Porter has been reinstated. There seems at present no likelihood of action one way or the other on silver coinage, or on the tariff.

The fisheries disputes with our Canadian neighbors are still unsettled. That province continues to be the refuge of our criminals, but an extradition treaty has been made with Japan. A great advance in our Indian policy has been effected by the bill allotting lands to the Indians in severalty, which lays the axe at the tribal organization, and must speedily introduce the red man into citizenship. The local sensation of the year has been the exposure of the Aldermen of 1884 for taking bribes in support of the Broadway Railroad, the indictment of all the survivors except two, the flight of several to Canada and Europe, the conviction of two and the prospective trial of several more, together with the bribe-givers. The progress of the Southern States in railroad communication and industrial development is increasingly remarkable. The fall elections left the two great parties in about the same relative position, as to their control of the Houses of Congress and the State governments.

On October 28th the Bartholdi Statue was dedicated in N. Y. harbor, in presence of distinguished representatives of France and America. The international races between the English yacht "Galatea" and the American "Mayflower" in September resulted in the success of the latter, and the retention of the "America's Cup" by this country. On the 30th of November, and again the 15th of December the excitement on the N. Y. Stock Exchange was such that the dealings exceeded any previous day in its history. In November, Harvard College observed with imposing exercises its 250th anniversary. It has since received a legacy of over half a million dollars from a citizen of Quincy, Mass. Heidelberg University celebrated its quincentenary, this year.

More than the usual number of terrible catastrophes have occurred by land and sea in all parts of the world, in the way of fires, storms, shipwrecks, railroad accidents, floods, gales, mine explosions, volcanic eruptions, and cholera. An earthquake on August 28th in Greece killed 600 persons and destroyed several towns. On August 31st, the great earthquake at Charleston occurred, whereby 61 were killed, and the city almost wrecked. Over $800,000 were collected in other parts of the country for the relief of its citizens. An extraordinary number of suicides have occurred, and a number of persons have been so foolhardy as to leap from the Brooklyn Bridge, set themselves afloat in the rapids of Niagara, and endure protracted fasts, in one case as long as fifty days.

The most notable ecclesiastical events have been the meeting of the American Board in connection with the Andover theological trouble; the General Convention of the Episcopal Church, with its action on a change of name and its overtures for unity among the denominations; the removal of Prof. Woodrow from his theological chair by the Southern Presbyterians; and two or three sad cases of embezzlement by trusted officials of religious Boards. The epidemic of defalcation, throughout the land, does not abate. On the other hand, the year has been marked by many noble gifts to science and religion, and by myriads of noble lives and holy deaths of the followers of Christ. The martyrdom of Bishop Hannington in Africa will place his name beside those of Bishop Patteson and Dr. Livingstone. Good progress has been made in missionary work at home and abroad, but still "the harvest is great and the laborers are few."

Practical science has made triumphant progress in many directions, notably in the substitution of natural gas for coal in the lighting of whole cities and the working of great manufactories at an immense saving of expense and labor. Business is now largely transacted between New York and Philadelphia by telephone. The art sensations of the year have been the exhibition and sale of the Morgan collection, and Munkacsy's picture of "Christ before Pilate." Valuable archæological and art discoveries have been made by the Egyptian Exploration Fund, the Wolfe expedition to Babylonia, and at Athens and Rome. I do not think of any epoch-making books published within the year, but periodical literature has been enriched by the *New Princeton Review*, the *Forum*, *Scribner's Magazine*, and the *Historical Review* (English).

There are now nearly 350,000 miles of railway in the world. The population of the United States has gone beyond 60 millions. The consumption of beer in our country is an average of about eleven gallons for every man, woman and child; of whiskey, 1.19 gallons; of tobacco 3.22 pounds; total cost of the three to the people of this country $1,189,000,000.

F. N. ZABRISKIE.

PRINCETON, N. J., December 23d, 1886.

Pilgrims, Immigrants and Puritans.

JOHN R. PAXTON, D.D., of this city, spoke substantially as follows at the New England dinner in Brooklyn, N. Y., on Tuesday evening, December 21st:

It was not the rebellion of the belly against short rations, but the revolt of the soul against tribunals which coerced conscience that settled New England. In our time, people emigrate because they are hungry and want bread. It was to better their fortunes that brought Germans and Irish to our shores. They wept when they sailed away from Fatherland or Erin. They come unwillingly, but hunger has no option. They come for bread. But the Pilgrim fathers and William Penn, of my State, came to our land to clothe their souls with righteousness, and not to fill their stomachs with bread. There is a vast difference between a new country settled by empty stomachs and one settled by hungry souls and consciences determined to be free. If the cabin of the "Mayflower" had been filled with a crowd of hungry peasants, fleeing starvation and thinking only of bread, then the Declaration of Independence would not have been signed and Bunker Hill would not have been fought. People who emigrate on their bellies never found great states. M. Taine says: "A society cannot be founded only on the pursuit of pleasure and power; a society can only be founded on the respect for liberty and justice." I say, on God and conscience. The kingdom of Israel, which governs religion and morality was created by men, who left bread and plenty and ease to keep company with God and to endure hardships in a strange land. The French revolution was sprung by hunger driven to desperation. But when it had glutted its hate and was filled with bread and flushed with wine it ended in Bonaparte instead of Bourbon. The English revolution was backed on God and fought for liberty and justice, and it incorporated its victory in the English constitution and its good works still follow it in mother country and our own land. I say, then, that people, who want more bread emigrate in our day. Who ever heard of an English nobleman coming to us except for a rich wife to go back with American money to spend on London follies. But the pilgrim fathers were not an unworked lot of tinkers and peasants driven by want and armed with the fanaticism of superstition. They were a well-bred company. Brewster's Manse House at Scrooby was a gentleman's residence. In the cabin of the "Mayflower" were Oxford graduates and men who knew the humanities as well as Hebrew psalms and fasts. Gentlemen, it was conscience and God and a lofty ideal of human nature filled the sails of the "Mayflower," not poverty, superstition and ignorance.

Now the Pilgrim father who landed in 1620 was a man of conviction, plus charity, toleration, concession on equal terms. The Pilgrim had joints in his spine—he could bow. The Puritan who came in 1630 was a man of conviction, minus charity, toleration and concession. His spine was unjointed; he could not bow, not even to God. I reverence and love the Pilgrims; I admire and esteem the Puritans. The Pilgrim announced liberty to worship God after his own conscience, but he conceded the same right to others. Strict with himself in conforming conscience to his rigid creed, yet he was gentle and tolerant and offered asylum to Roger Williams. The Puritan was a sort of Procrustes. He had his little narrow iron bed. Everyone must lie in it and fit it to a hair. If one were too long, they cut off his legs or head, as the case might be. If one were too short, they lengthened him in various ways—by the stocks, or by the expansive power of heat, in a pond, or by the elongating virtue of a rope with a heavy weight suspended on it from a gibbet. Still I admire the Puritans, because they were just as ready to suffer death for their creed as to inflict it. Of course they were narrow, but, so says Lowell, in the mood of righteousness, narrow. Certainly they had but one idea, but it was an idea "born of the spirit, not of the flesh;" an idea of the stuff St. Paul was made of, which turned the world upside down, overthrew the unclean gods of paganism, broke the forces, and hurled the eagles of thirty legions in the dust and dragged Cæsar from his throne.

Mr. President and gentlemen, all the epochs in human history have been created by men who were narrow but intense and undoubting in the advocacy of their course. An age of wide and varied culture has never been an age of heroism and martyrdom. Yes, I admire a Puritan at long range, when far enough away from him to differ from him safely, without feeling the weight of his Sinaitic hand or the oppression of his iron creed. I thank God I was not living with keen senses and a jovial soul in Salem Town in 1672, for it would have gone ill with me, because the Rev. Samuel Parris, of unenviable memory, would have hanged me by the neck till I was dead, to the greater glory of God.

Mr. President and gentlemen, the Pilgrim fathers and the Puritans were alike in this—that they insisted on their right to stand on their own feet, see with their own eyes, and breathe, not through a king's lungs, or a pope's lungs, or a parliament's lungs, but through their own lungs. In maintenance of this right, they came to our wilderness shores, and laid broad and deep the corner-stone of our Republican institutions. A pilgrim respected himself as well as reverenced God. He had an independent mind. He was accented on the individual, not on a court, or party, or church. He believed in the worth of a human soul, in the dignity of a man, in the personal right to clear a space for himself in this world and go to heaven by his own road, unhindered by king or prelate or presbytery. Lowell hit off a Puritan to a hair, disclosed his secret and painted his portrait in two lines: "John P. Robinson. He said they didn t know everything down in Judea." That's a "Mayflower" pilgrim, that's a Yankee to-day—the independent mind, the right to find a way or make one for himself, to breathe through his own lungs, to do his own thinking, his own repeating. That kind of a man was Elder Brewster and the first Winslow. That kind of a man was Emerson and Garrison. Nothing if not a protestor. It is in the blood, and wisely do they still call their churches Independent or Congregational. For the son as well as the sire of New England is a good driver, but balky in harness, hard to drive and never takes kindly to blinds or bit and reins.

Nevertheless, on the New England idea—namely, the right to stand on one's own feet, the sovereignty of the individual—was this republic founded, and on that idea must it continue to stand if it is to endure. For the idea that a man is not a power to protect a king, or hedge a bishop, or to be sacrificed for a queen or castle, is at the bottom of all our liberties, all our rights. It is the old Puritan idea; and this is your legacy from your sires and has made your little New England great, dominant, foremost in shaping the destiny of this country, in fostering institutions of learning, in advocating rights, in redressing wrongs, and in furnishing this dear land with successive generations of statesmen, philosophers, poets, historians, reformers, scholars, who have marched in the van of all our progress, and who have been and still are firm in loyalty to the republic and foremost in enriching our literature and adorning our country with their works of genius and patriotism. Great and wonderful men were your aucestors. They believed that a little distinct American walked around under their steeple crown hats—God made—God understood—to God alone responsible, and the priceless legacy they left you is individual rights, personal accountability, self-respect, the approbation of one's own conscience, constancy to truth as you understood it, and loyalty to the best light you have—as you see it. That is the legacy of Plymouth Rock—but God grant that the billows of passion, the strifes of parties, the conflicts of classes, the despair of hunger or the rage of atheism or the greed of corporate power never submerge Plymouth Rock. God grant that our degenerate hands should never throw away—like the base Judean—the two pearls richer than all the gifts of fortune, than all the prizes of life—an unfettered conscience and a free body—a mind imbued with reverence toward God and a hand open and friendly to all charity, to all truth, to all justice, but a hand clenched and uplifted to strike all enemies of the republic, all foes of the liberties, conscience and rights of man.

Our Church.

We are thankful for items of Church News compactly stated; or for marked copies or clippings from local exchanges, which we would not otherwise see. To insure publication in next number, they must reach us by noon on Monday. A condensation of items is unavoidable.

....THE REFORMED CHURCHES along the coast of New Jersey have recently been without pastors, but are now, with one exception, fully equipped.

The Church at the Highlands, since the ordination and installation of the Rev. Henry Boggis on October the 19th, has taken a fresh start. A movement, having in view the erection of a church near the hotels, has been inaugurated, and, receiving the hearty approval of the Classis, is meeting with much encouragement.

The Grand Avenue Church of Asbury Park is also much encouraged. The Rev. D. Chas. Preyer, formerly of Newark, was installed pastor on Tuesday evening, Dec. 14th. The sermon was preached by the Rev. Theo. W. Wells, of Marlboro; the charges were delivered by the Rev. [illegible]t's Neck. There is an effort being made to build a parsonage next to the church on Sewel avenue. The church owns the land, and could save expense by erecting a parsonage.

The First Church of Long Branch is still pastorless. The Classis, at its recent session, Dec. 7th, refused, because of technical irregularities, to approve the call made by the church last April upon the Rev. Edward Cornet. Mr. Cornet was received from the Presbytery of Hastings, Kansas, as a member of Classis, and is supplying the pulpit of the church.

S. C.

....THE CLASSIS OF PASSAIC met in special session, Dec. 21st, in the lecture-room of the First Church of Totowa.

A statement was made of the origin, present condition and future prospects of Riverside Chapel, and of its interesting, liberal and well-conducted Sunday-school, by the Rev. J. L. Danner, to whose earnest and persevering labors, in connection with the co-operation of the Consistory of the church of which he is pastor, must be attributed the honor of what, thus far, has been accomplished.

A petition was presented containing the names of fourteen persons, requesting the Classis to organize them into a church, and also a paper, signed by eighteen other persons, pledging financial support to such a church when organized.

These matters being fully considered, and in connection with the rapid growth of that part of the city of Paterson, a committee, consisting of Revs. J. C. Cruikshank, H. W. Teller, J. L. Danner, and the Elders N. H. De Motte and J. G. Hopper, was appointed to organize the petitioners into a church.

A call from the Reformed Church of Fairfield upon the Rev. James Bolton, of West Farms, was presented and approved. S. C.

....THE PASTORS' ASSOCIATION on Monday morning listened to a most interesting paper by the Rev. J. W. Warnshuis upon "The Growth of Our Church in the West." The paper next Monday will be read by the Rev. C. Brett on "The Work of the Holy Spirit." Prompt attendance at the meeting of next Monday is urged upon the brethren, as the question of change in the location of the meeting will be considered at 10 o'clock. W. H. F., Sec.

....WALDEN, N. Y.—Another improvement has just been completed in the Reformed Church. An addition of twenty-five feet has been made to the main building, and the organ and choir have been placed behind the pulpit instead of at the side, as heretofore. The music of the church, under the direction of Prof. Apelles as organist and musical director, with a chorus choir of a dozen or more singers, is a special feature of the services. The frescoing of the addition was done by D'Orsay, of New York city, to correspond with the fresco of the main audience room, done by the same artist some years ago. This work being completed with the old year, we enter upon the new year with fresh courage; expecting the windows of heaven to be opened, and rich spiritual blessings to be poured upon us, in answer to the earnest prayers of the people of God in this place. M. V. S.

....WESTERN ITEMS.—Rev. A. Wormser, of Cedar Grove, Wis., has again been asked to consider a call from the Holland Reformed Church of New York city... Last week a Reformed church was organized at Hospers, Sioux Co., Iowa. This makes nine churches in the Holland colony of Sioux Co., and, counting the one at Le Mars, makes ten churches in the northwest of Iowa....Rev. J. F. Zwemer has been appointed Corresponding Secretary of the Northwestern Classical Academy....Rev. L. Dykstra has left North Orange, Iowa, for his new charge at Albany, N. Y.

....THE CLASSIS OF NEW BRUNSWICK adopted the following minute:

Whereas, The Suydam Street Reformed Church of New Brunswick, of which Rev. Dr. Campbell is pastor, and which gives promise of large usefulness in the part of the city where it is located, is yet about $8,500 in debt; and

Whereas, It is very desirable for its greatest usefulness that this debt be liquidated as quickly as possible; therefore,

Resolved, That the several churches of the Classis of New Brunswick be requested to contribute in such way as they may deem proper for the extinction of this debt. S. C.

OCTOBER 19th, 1886.

....PERSONAL.—It is reported that the Rev. John Steele, D.D., of East Greenbush, N. Y., was stricken with paralysis about a fortnight ago and has since remained in a semi-conscious condition.

When Dr. Joachim Elmendorf removed last summer from Poughkeepsie to assume the pastorate of the Church of Harlem in this city, nearly all the pastors of Poughkeepsie were away on vacations. At their first meeting in the fall a committee was appointed to prepare a testimonial of their regard for Dr. Elmendorf. The committee reported the following, which was heartily adopted:

The ministers and pastors of Poughkeepsie, New York, through their committee duly appointed, do hereby and herein, express their high appreciation of the gentlemanly, scholarly, ministerial and Christian character of their late honored and beloved associate, the Rev. Joachim Elmendorf, D.D. We have found him faithful, earnest and fraternal in all our relationships, and a most acceptable laborer in the service of our common Lord, intent on every good work. We part with him with regret, commending him to the God of all grace, and shall rejoice in all his successes and sympathize with him in all his sorrows.

The Rev. E. G. Ackerman has accepted a call from the Church of Woodstock, N. Y., and has begun pastoral work there.

The Rev. A. V. V. Raymond, of Plainfield, N. J., has received a unanimous call from the Fourth Presbyterian Church of Albany, N. Y.

Judge Theodore Miller, of Hudson, N. Y., retires from the bench of the Court of Appeals of this State on the last day of this month, having reached the limit of seventy years of age, established in the Constitution as the boundary of judicial service. The Albany *Argus* expresses the opinion of many citizens when it says, "There is a universal sentiment of regret felt throughout the State, not only by the bar, but by the public generally, that the people and his associates upon the bench will no longer have the benefit of Judge Miller's great intellect and ripened judgment in solving the perplexing problems continually presented to the court of last resort for solution. Mingled with this feeling of regret is one of grateful appreciation of his faithful, conscientious and invaluable judicial work, extending over a quarter of a century, without any intermission.

"During this judicial service Judge Miller has had occasion to consider and write upon almost every subject embraced within the wide range of jurisprudence, and his peculiarly judicial cast of mind, deep research and clear mode of expression has enabled him to throw light upon them all. His opinions, particularly upon the subjects of the law governing municipal corporations and of criminal law, also as to the construction of wills, will always be the recognized and leading authorities controlling future litigation. Judge Miller, although often solicited, has steadfastly refused to be a candidate for or to accept any office outside of the line of his profession. But within it he has cheerfully responded to all calls upon him, and this at a very great pecuniary sacrifice, as there has been no time within the twenty-five years of his work upon the bench when he could not have earned a sum more than double the salary paid, by less severe labor in the ranks of his profession."

The address of Dr. Jacob Chamberlain on "The Lord's War Waxes Hot," before the Missionary Conference in October, has been translated into Dutch by Mr. H. P. Oggel, of the Northwestern Classical Academy, for the *Volksvriend*.

The Western churches which the Rev. Wm. I. Chamberlain is visiting in behalf of the Board of Foreign Missions, report constantly the efficiency of his addresses.

Mr. James Hageman, who died last Friday at Roysfield, N. J., in his 79th year, was one of the oldest members of the Second Church of Somerville, N. J., and the father of the Rev. A. J. Hageman, pastor of the Church of Hagaman's Mills, N. Y. Mr. Hagemen's father was one of the original subscribers to THE CHRISTIAN INTELLIGENCER, continued to take it during his life, and the subscription was continued by the son to the day of his death.

....A GOOD WORD.—A subscriber in Colorado writes:

"Please find enclosed $2.65 in payment for my paper for the coming year.

"I thank our common Lord and Saviour for THE CHRISTIAN INTELLIGENCER, and pray for the continuance of His blessing upon the labors of you, His servants, in getting it up and sending it forth.

"Give my special thanks to Mr. Van Deventer for the part he takes in teaching a Bible class at the foot of the Rocky Mountains."

....A SERMON ON PROHIBITION, preached in 1884, has recently been printed by the Rev. Edward J. Runk. The offering of strange fire before the Lord by Nadad and Abihu, after indulging in wine or strong drink, and resulting in their being consumed by fire from the offended Lord, is made the basis of a series of vigorous sentences. One strong point of the discourse is that social evils have heretofore been removed by prohibition. The sermon can be obtained of the Board of Publication.

The Rev. Joseph H. Kershow.

THE Rev. Joseph H. Kershow died at Centreville, Mich., on Monday, December 20th, after a brief illness. He was about 60 years old. He was born at Harlingen, N. J., graduated from Rutgers College in 1850, and from the Theological Seminary at New Brunswick in 1853, and at once engaged in the missionary work of the Church in the West. His first charge consisted of the churches of Ridgeway and Macon, Mich., where he remained for two years, then served as pastor at Centreville, Mich., for ten years, building up the church there and leaving it much stronger than he found it. In 1865 he was appointed to the charge of the church at Eden, Wis., where he remained two years, and returned to the East, serving successively the churches of New Salem, Gallupville and Sharon, N. Y., during the following ten years.

Mr. Kershow was a man of great purity and sincerity of character. He was diffident, but conscientious in the performance of duty. The interests of our Church in the West were languishing when he became a pastor at Macon, Mich., thirty-three years ago. Although the discouragements were great and apparently endless, he held his position with firm courage and for some years maintained that which seemed to be ready to perish, until the crisis had passed. Those who were witnesses of his course at that time remember him as conscientiously devoted to his work and faithful to the trust committed to him. Many of the sermons which he preached during those years made a permanent impression. To a man of his native modesty, so desirous to do what he had to do quietly and without publicity, it was a trial to be compelled to stand in the front and to lead, when he preferred to follow. But what God gave him to do he did carefully, faithfully and with small regard for personal consequences.

For some years Mr. Kershow has been somewhat an invalid.

Graham Lectures.

SIR J. WM. DAWSON, LL.D., F.R.S., C.M.G., F.G.S., M.A., Principal of McGill College, Montreal, and President of the British Association (for the advancement of Science), has been engaged by the Brooklyn Institute to deliver two lectures at the Brooklyn Academy of Music on the first two Sunday evenings in January. The subject of these lectures will be "The Development of the Divine Plan in the Physical History of the Earth and its Preparation for Man." Dr. Dawson is one of the ablest of living geologists, and his lectures are sure to be of the highest order and abreast with the latest scientific certainties. It is well known that he is not a believer in evolution nor in sympathy with the agnostics. These lectures are supported by an endowment in the will of the late Augustus Graham, which provides for free lectures to be delivered on Sunday evenings during the winter months on the Power, Wisdom and Goodness of God as Manifested in His Works. As these lectures are entirely new, they will be especially interesting to students of natural science; and Dr. Dawson being a fine speaker and a thorough master of his theme, the opportunity is one which no intelligent person ought to miss.

The Church of the Pilgrims and other churches in Brooklyn will be closed on the evenings of these lectures. The Rev. Dr. Storrs will read the Scriptures and offer prayer at the beginning of the course. The lectures are free, and cards of admission can be procured at the rooms of the Brooklyn Institute, the Historical Society, and the Mercantile Library.

Domestic Economy for Japanese Ladies.

IN a recent article, with reference to Japanese social problems, we dwelt upon a difficulty which opposes the introduction of foreign customs into the households of this nation: namely, the fact that among the inmates of the house the ladies, upon whom naturally devolves the man-

agement of domestic affairs, are generally least familiar with the details of régime which it is proposed to adopt. Their husbands and brothers, by travelling abroad, by frequenting foreign circles, and by their wider education, may have some knowledge of such matters. But to the ladies everything is strange, and the proposed reform consequently condemns them to stand aside, temporarily at all events, from a sphere which they have been accustomed to consider essentially their own. Since writing on this subject, we have had an opportunity of obtaining information with regard to the Ladies' College (Kôtô Jogakko) in the Imperial University, and we find, with great satisfaction, that a scheme has been there evolved, and is now on the eve of practical inception, which will materially contribute to remove the difficulty in question. The Ladies' College is located in the buildings of the former Gymnastic Institute, outside Hitotsubashi. Originally a branch of the Female Normal School, it was erected this year into an independent college, and placed under the charge of Mr. K. Mitsukuri, one of the most distinguished Professors of the University. Although it has only been a few months in existence, the college is already attended by about 130 pupils, drawn almost entirely from the upper middle classes. We shall not dwell upon the curriculum further than to say that English is made one of the principal studies, and that instruction is given in Japanese, elementary mathematics, physiology and hygiene, chemistry, physics, botany, music, and drawing. The feature which interests specially is an arrangement, suggested by Mr. Mitsukuri, and approved by the Education Department, for imparting instruction in household economy. The pupils being all ladies of good family, it is taken for granted that they can learn at their own homes all that they require to know of housekeeping in Japanese style. Attention is therefore to be chiefly directed to teaching housekeeping in foreign style. In pursuance of this object, it is proposed to erect within the college grounds a house constructed after the model of an English or American middle-class family residence. In this dwelling some foreign ladies are to be invited to live and to keep house as nearly as possible after the methods they would pursue in their own country. There will thus be established an institution bearing the closest attainable resemblance to an English or American home. The pupils of the college will have an opportunity not only of learning cooking, sewing, and housekeeping in the most practical manner, but also of observing exactly how such a home is ordered, and even of acquiring some insight into the family life of people in the West. A few pupils will probably be admitted as boarders, but their number is not on any account to be so large as to disturb the family character of the institution. When they are sufficiently advanced, the idea is that they should give entertainments—all the details of which would be superintended by themselves,—to foreign and Japanese ladies and gentlemen. By these means the usages of society will become familiar. We learn that an appropriation has already been made by the Educational Department for the building, and that the plans are now in process of preparation. The selection of foreign ladies to preside over the "home" has, of course, been a task of some difficulty. His Excellency the Minister of State for Education is understood to have interested himself personally in this part of the scheme, and after much deliberation and many enquiries, the post has been offered to, and accepted by, the Misses Prince, of Maine, who are said to have had much experience in teaching domestic economy. The experiment is therefore in a fair way to be tried, and that it will be attended by successful results we entertain no manner of doubt.—*Japan Daily Mail, Nov. 29th.*

....The Montefiore Fair held in this city by the Israelites for ten nights, closing with the 18th, yielded in all about $175,000, from which is to be deducted about $15,000 expenses. The Hebrews of this city sustain their charities very generously.

The General Outlook.

....*Mededeelingen* of the Netherlandish Missionary Society.—This is the fourth quarterly issue of the thirtieth year. It opens with an interesting account of some of the traditions and riddles of the Alfoers, which is followed by a full tabular statement of the laborers and results in Minahassa, the largest station of the Society. Mention is made of the loss of adherents who went over to Rome, most of them induced by marriage ties. The propagandism of Romanism in missionary fields occupied by Protestants is disagreeable enough when there are so many other vacant regions which they might occupy. The next article treats of the general missionary work in the world at large, and shows full acquaintance with the various monographs on this subject issued in different countries. It quotes the saying of a British general officer at one of the London conferences, that one missionary does more for the peace of the world and its rectitude than a regiment of soldiers. The last article is a translation of Dr. George Turner's account of twenty-five years' labor on the islands of Samoa.

....Says the New York *Herald:* "The foes from whom 'the organized drunkard manufacturers in the United States' have the most to fear are educated women." Commenting on this the Newcastle *Daily Leader* of England remarks: "Our educated women are hardly heard of as yet in opposition to the drink interest in England, whereas in America over one hundred and twenty thousand of the brightest women are organized, actively associated, and publicly and mutually pledged against the trade."

....The Woman's Christian Temperance Union of Sioux City, Iowa, propose to erect a memorial building to the memory of the Rev. George C. Haddock, who was assassinated in that city last August while advocating the temperance cause. A site has already been purchased.

....A granite shaft has been erected in Greenwood Cemetery to the memory of Pastor Hedstrom, the founder of Swedish Methodism. There are now 274 Methodist Swedish, Norwegian and Danish churches in this country and Europe, with 31,584 members and church property valued at $661,000.

....Mr. Gladstone is reported as saying that there are now in the universities ten times as many infidels and atheists as when he was a student; but that there are, on the other hand, twenty times as many devout and earnest seekers after truth. This seems to us a judicious presentation of the case as regards Christianity in the present day.

....Archbishop Ryan has opened a colored Catholic school in Philadelphia. Years ago the late Archbishop Wood founded a similar school, which, after a trial of five years, was closed.

....Of the 40,000 Germans residing in San Francisco, Cal., only about 1,000 are church members.

....The Rev. W. H. Roberts, D.D., was inaugurated, Dec. 14th, as Professor of Practical Theology in Lane Theological Seminary.

....A correspondent of the *Congregationalist*, writing from the city of Mexico, says: "The Presbyterian work is perhaps as substantial and promising as any thing to be found in Mexico. Its headquarters are in the city of Mexico, where the work is under the wise and vigorous oversight of Rev. Dr. J. Milton Greene. Besides the admirable girl's school, they have in the capital two churches and five preaching-places.

....In his "Life of Jesus," Renan, the French sceptical critic, was pleased to say that "whatever may be the transformations of dogma, Jesus will remain in religion the creator of its pure sentiment; the Sermon on the Mount will never be surpassed." Years have passed since the self sufficient Frenchman made this patronizing bow to Christ and his utterances of pure morality, and Renan appears again, in this year of our Lord, with one of the vilest dramas which can be found in the French language. It has been put on the stage in Paris, and though Parisians are far from being Puritanical, the grossness of some of the situations has repelled even Paris. There is a bit of hypocrisy here which is loathsome. Look at the pictures—Renan acknowledging that "Jesus remains to humanity an inexhaustible source of moral regeneration," and then doing his utmost in his chosen sphere to degrade and defile his own generation.—*The Presbyterian.*

....Of the various phases of the celebrated "Woodrow case" all seem to have disappeared except the appeal of Dr. Woodrow from the decision of the Board of Directors to the General Assembly to meet next May. This appeal will bring the whole matter to the highest court of the Church for review and final decision. The present results of the whole contest may be summarily comprehended in the statement that Dr. Woodrow has now no professorship in the Seminary at Columbia and the Seminary at Columbia no students. The process of evolution has been completed and is disastrous.

....Mr. J. A. Bostwick, of New York, has presented the Wake Forest College in North Carolina with $50,000, in addition to $20,000 given some time ago.

....The Rev. Dr. H. M. Field writes from Paris that no less than 45,000 school houses have been built in France, chiefly within the last five years.

....No less than seventy persons were received into church fellowship at the Metropolitan Tabernacle, London, on the first Sunday in last month.

....The *Lutheran Observer* gives the following interesting facts: After Heidelberg, the German universities rank in point of age as follows: Wurzburg, founded in 1403; Leipzig 1409, Rostock 1419, Greifswald 1456, Freiburg 1457, Tubingen 1477, Halle (formerly Wittenberg) 1502, Breslau (formerly Frankfurt) 1506, Marburg 1527, Konigsberg 1544, Jena 1557, Giessen 1607, Kiel 1665, Gottingen 1737, Erlangen 1743, Berlin 1809, Bonn 1818, and Munich 1826. The University of Prague, in Bohemia, is older even than that of Heidelberg, having been founded in 1348. The University of Basel, in Switzerland, was founded in 1460.

Halle has 616 theological students; Berlin, 606; Greifswald, 357; Gottingen, 247; Konigsberg, 244; Marburg, 193; Breslau, 181; Bonn, 133; and Kiel, 61. These are all Prussian universities.

....The Hebrew Free School Association of this city held its annual meeting on Sunday, Dec. 19th. The reports were that the pupils in the Hebrew and religious classes number 2,039, in the industrial schools 501, in the kindergarten 118, the normal 30. The society owns two buildings, 624 Fifth street, purchased for $15,000; 206 East Broadway and 195 Division street, which cost $34,000. There were received last year from membership dues, $8,543.25; legacies and memorial gifts, $4,250; from a fair, $22,227.28; from the Young Ladies' Charitable Aid Society, $1,801.29; rent, $928.19. The society has an invested fund of about $15,000. There are 1,190 members.

....The 200th anniversary of King's Chapel, Boston, was most fittingly observed on Wednesday afternoon, Dec. 15th, with addresses by Governor Robinson, President Eliot of Harvard, Drs. Phillips Brooks, G. E. Ellis, James Freeman Clarke and others. A poem and hymn by Dr. Oliver Wendell Holmes were additional features of interest. The building itself is one of the most unique in the city, and was finely decorated with portraits of the Royal Governors, coats-of-arms, and flags associated with the early history of the country. The square, old-fashioned pews, upholstered in crimson, still retain their original form, and the one reserved for the use of the Governor, in early days, is still marked by canopies upheld by slender pillars. In front of the pulpit was the royal escutcheon which, until the Revolution, was placed over the door of the Province House, and the communion plate, exhibited within the chancel, was the gift of three kings. The wealth of historical associations which cluster around this edifice was admirably brought out in all the exercises.—*The Congregationalist.*

News of the Week.

WEDNESDAY, DEC. 22.—The corporation of Stratford-on-Avon votes hearty thanks to George W. Childs, of Philadelphia, for his gift of a drinking-fountain to the place.... Dillon declares his purpose to carry out the "Plan of Campaign" in defiance of the Government....Henry George cancels his lecturing engagements in Canada; small attendance the alleged cause....Heavy snowstorm in Germany....Parson Downs sues the Bowdoin Square Baptist Church, of Boston, for back salary .... Leslie P. Farmer succeeds John N. Abbott as General Passenger Agent of the Erie Railway. ....Counterfeiters of silver dollars arrested in Milwaukee....The six-story drug house of John M. Maris, 709 Market street, Philadelphia, destroyed by fire; loss $100,000.... Twenty-eight dwelling houses and two stores burned in Galveston, Texas; loss $120,000 .... Tie-ups threatened on the street-car lines of this city and Brooklyn. ....President Cleveland again nominates James Matthews to be Recorder of Deeds, District of Columbia....The Pilgrims honored by the New England Society in Brooklyn last night....James G. Blaine makes an address before the Congregational Club of Boston....Ex-alderman "Fatty" Walsh appointed Warden of the Tombs....A temporary stay of proceedings procured for McQuade.

THURSDAY, 23.—M. de Lesseps, at a banquet in Paris, stated that 137,500,000 francs were still needed to complete the Panama Canal....The claim of the Government to the lands in Egypt owned by Ishmail Pacha, the former Khedive, has been rejected by the Court....The cholera is spreading in South America....Railroads in Germany completely blocked by snow; the leading lines being cleared by troops; mails delayed two days; postal service by sledges between Dresden and Leipsic....Parnell will attack the policy of the Government toward Ireland at the coming session of Parliament .... Nineteen flour mills at Minneapolis stopped for lack of water.... Obey E. Owens, who embezzled about $200,000 of the funds of the Third National Bank of St. Louis, was pardoned yesterday by President Cleveland, after serving out half his term of five years in the penitentiary....The Pilgrim Fathers honored by their descendants at Delmonico's. After-dinner speeches by Generals Sherman and Schofield, Drs. Talmage and Van Dyke, Jr., and others....A new steamer is being built for the Albany Day Line at a cost of about $250,000....Congress adjourned till January 4th, 1887.

FRIDAY, 24.—Lord Randolph Churchill has resigned his position in the British Cabinet. The news received in Dublin with rejoicing; in Berlin the resignation has shaken faith in the stability of the Salisbury Government and revived fears of impending war. Mr. Chamberlain pronounces the political situation extraordinary and critical....Messrs. Dillon, O'Brien, Sheehy and Harris discharged for lack of evidence against them....Judge Peckham decides the Broadway Railroad repeal legislation constitutional, and the mortgages a valid lien on the property....Filmore Jamison, of Ridgway, N. J., had his head severed from his body by an express train on the New Jersey Southern Railway....There was a tie-up yesterday by eleven street-car lines in Brooklyn, operated by the Brooklyn City Railroad Company. The Company conceding some points, and by mutual agreement leaving the rest to arbitration, the cars began running in the evening....John S. Mosby's claim for $5,013, collected as fees while United States Consul at Hong Kong, disallowed....The heirs of Roger Merritt, of Portchester, Westchester County, N. Y., claim that the entire village belongs to them. The amount involved is between $15,000,000 and $20,000,000....Colonel Garret Ackerson, Jr , of Hackensack, N. J., is dead.

SATURDAY, 25.—Three railway collisions caused by the fog....Ex-Alderman Waite, who has been kept in the House of Detention for over six months as a witness against ex-Aldermen Jaehne and McQuade, was released Friday.

(Continued on page thirteen.)

Our Contributors.

At the Throne of Grace.

BY THE REV. NORMAN PLASS.

RICH the moments, sweet their story,
Which we spend before the throne;
There we see the Father's glory,
There He makes His beauties known.

There our blessed Saviour meets us,
Our petitions to present;
There the Holy Spirit greets us,
With His gracious influence sent.

There our fears are all supplanted,
And our hearts are set aglow;
There to us is newly granted
Strength for labor here below.

ere our trust in God is strengthened,
d our hopes grow clear and bright;
ere the arm of God is lengthened,
Help to give us in His might.

Precious moments, rich in blessing,
e the throne;
confessing,
his own.

When we come, His promise pleading,
He'll be with us in the strife,
And we'll feel His kindly leading
All along the path of life.

Bertha's Trust.

BY GERTRUDE L. VANDERBILT.

(Concluded.)

THERE may be seen in many parts of New England old farm-houses standing empty because their owners have gone West and have not been able either to rent or to sell these farms to advantage. These houses were, at our time, the property of well-to-do farmers, who, at an earlier period, were content to work hard and live simply upon the meagre harvest which was scantily reaped from the unproductive soil. The opening of the wide and fruitful West attracted the descendants of these people, and they were unwilling to live in the simple and economical manner of their fathers, when the rich harvests from a better soil might become theirs. Rather than spend their time and toil upon the granite rocks and barren fields, they followed the westward course of empire, and the old homes stand empty, or are inhabited by those who pay a low rent, such as would be asked for few rooms in a more prosperous locality.

It was in a house such as these that little Bertha and her father lived. In their case, however, they were lineal descendants of those who had formerly occupied and owned the property. The family to whom the ownership had passed was at this time in Colorado. Bertha and her father were allowed to occupy, rent free, just as many of the rooms as they cared to furnish. This occupancy was given with the view of preserving the property from tramps, or worse marauders, and keeping it in repair. It was only the kitchen, two bedrooms and a small family sitting-room which the poor shoemaker could furnish. Even this was more room than the family (now reduced to father and child) needed.

The broad hall, the parlors and the empty chambers on the second floor echoed, with a hollow sound, the voices of those who crossed their threshold. The broad swathe of sunlight moved across the dusty floors without the intercepting and softening of curtain or shutter. The empty rooms looked dreary and depressing; there was no sign of life but the flies buzzing up and down the panes of glass, or an occasional mouse peeping out from below the wainscoting.

At one time during the period of its gradual decadence the house had been used as a stage-house. It was on the old stage-line, north, toward the frontier of Canada. At that time the attic, under the broad gambrel roof, had been "finished off" into a large room to serve as a court-room, for which purpose it was used for several years. Service was held there when the church was undergoing repairs; occasionally a lecture was given there, or it was used as a dancing room for sleighing parties in the winter. It was open to any purpose for which a large room and plenty of space were required, and it had been frequently in demand when it was on the line of local travel.

When the railroad was finished, the station was built in an opposite quarter of the village, and the old line of stage-coaches became only a memory of the past. The direct line of travel left this old house on a deserted curve of the road; from being once in the central, business part of the town, it was now entirely out of the line of communication, and what little prosperity it had once had was now lost.

The poor shoemaker had once been a strong and stalwart young farmer; disabled and crippled by a fall, he was now feeble, and had taken up the present trade, by which he earned a scanty living, as the only means open to him for the support of himself and his child.

There are those whom misfortune seems to pursue. There seemed to be no more opportunities now to rent the large room known as the "court-room." This had been at one time quite a source of revenue to him; it had been, in fact, his main reliance.

Little Bertha could sing merrily about the house, but the disheartened father could only sigh. Yet he had faith and trust,—not the fitful, uncertain trust of little Bertha, but the firm belief that God would care for him and at all times do that which would be for his good.

You wonder, do you, that if they were so very poor this man would not accept the money which had been offered to little Bertha? Ah, well! that is the honest independence in which our American people delight!

When, on the evening of the tableaux vivants, the money which had been collected for the child was returned, at the request of her father, much discussion had ensued among the guests in the parlor as to what disposition should be made of it. Those who had contributed refused to have it returned to them, and it was difficult to determine how it should be disposed of. Many suggestions were made, but they were all open to some objection. It was the Fairy Queen who made the proposition which met with general approval, and which was unanimously accepted as being the only disposal of the money from which Bertha could reap any benefit.

A juvenile Sir Walter Raleigh had been pleading with the Fairy Queen to have a repetition of the tableaux. He liked his dress and thought it becoming, and to expend all its beauty upon the five minutes in which he appeared before the spectators as the great Sir Walter seemed to him like a waste of good material. His proposition offered the hint upon which the queen of the fairies spoke.

"I agree with you, Tommy; let's have a repetition of our tableaux. We have our dresses and all the appurtenances necessary to make them a success. Let's make the most of them. We can have another evening's pleasure out of them just as well as not. Now listen to what I have to propose. Mother, just settle this for us!" recalling her mother who had left the room. "How would this arrangement reconcile all our conflicting difficulties? We might hire the large court-room which Bertha's father rents out whenever he has an application for its use, and that, now-a-days, is not very often, and we could there repeat our tableaux. There would be plenty of room, we can invite our friends and neighbors and all have a pleasant time together. We can add a little more to the money we have collected here, and take that to pay for the use of the "court-room." Then, you see, mother, little Bertha can have the benefit of the money, as we intended she should in the first instance."

There was no dissenting voice to this proposition; it seemed to meet every requirement. As being purely a business transaction, the money would be gladly received—there was no doubt of that. Thus the matter settled itself.

Mrs. Weaver offered to arrange the business of hiring the room for the repetition of the entertainment, but the young people resented the implication that they were not fully able to attend to it themselves. A committee, consisting of Christopher Columbus, George Washington, a flower girl and the Queen of the Fairies, made all the arrangements. They not only engaged the "court-room," but the whole unoccupied part of the house, and they paid for it in advance. This settlement did not meet the approval of Christopher Columbus, who thought it unbusiness-like; but the flower girl argued that it was best to "get the money out of the way first, for then they would have no anxiety in that direction."

They agreed to have their entertainment on the day before Christmas. The decorations kept the young people busy for a week. Creeping cedar, spruce, hemlock, pine-branches and all the wealth of Christmas greens in which our northern forests are so rich were used in the adornment of the house. Little Bertha skipped about from room to room, revelling in the fragrant odors of balsam and fir which filled the air, and rejoicing over the improved aspect of the once dreary rooms, now changed into evergreen bowers, in which branches of bright holly and bittersweet shone like sprays of wet coral.

We do not propose to describe the tableaux: we shall only say that the entertainment was a great success. Something happened on the following day which was of more interest to the child than the evening's entertainment.

Bertha and her father returned home from church on that Christmas Day to find that their room seemed to have been entered in their absence. By whom? Neither Bertha nor her father knew. They could only guess. There was no one even whom they could thank, grateful as they felt! And there was so much to be thankful for!

In what was once the parlor of this old house, but which had never been used as such in Bertha's memory, there was a bright fire upon the hearth, and in the midst of the beautiful evergreen bower (arranged as the reception-room for the tableaux) a table was set, on which was placed a bountiful Christmas dinner. It was a dinner such as Bertha had never seen before. How beautiful it was! All the good things which the rich place on their tables at Christmas were here on this table within this decorated bower! There was not even a hint to discover by whose agency this had been done. The only clue for Bertha lay in the fact that it was not until after Christmas that the keys of the house were returned by the Fairy Queen.

At the close of Christmas Day Bertha sat on her father's knee in front of the blazing fire. She seemed to be thinking. "Father," she said, "God *did* know best, didn't He? We *can* trust Him!"

"Yes, my little girl; but you only trusted and believed after you received what you asked for. You doubted when God seemed to withhold that which you desired. Yet often He keeps back from us that for which we pray, so that in the end He may give us more and better things. You must learn to trust Him equally when He gives and when He withholds."

Her father had long ago learned that lesson in the Christian life; it was hard for Bertha; it is hard for all of us. We believe and trust when all things go well with us; when clouds come, then we doubt.

St. Paul's View of the Woman Question;

Or, The Place of Woman in the Social Meeting and Church.

BY THE REV. A. G. VERMILYE, D.D.

Read Before the Pastors' Association.

THE subject-matter to be considered under this heading occupies three chapters of Paul's Epistles, the first two being the 11th and 14th of 1st Corinthians, the other one being the 2d of 1st Timothy. Coming, then, at once to the first of these chapters, viz., 1 Cor. 11, it is only necessary to gather out the plot of the Apostle's argument, which, however, has an important bearing in its relations to the rest of the subject. He is discussing simply and singly the point of a woman praying or prophesying *with her head uncovered;* of course not at home, but in public, in the assemblies of the Christians. His verdict is, "every woman that prayeth or prophesieth with her head uncovered dishonoreth her head;" his *reason* being, "for it is even all one as if she were shaven"—a matter of uncomeliness and shame. On this point he appeals to themselves: "is it comely that a woman pray unto God uncovered?" and then closes with the earnest disclaimer: "but if any man seem to be *contentious*" (about it) "we have no such custom, neither the churches of God," any of them, that is, "no such custom" as praying or prophesying "with the head uncovered."

I remark upon this, then, First, that the custom, in itself considered, of women praying and prophesying in Christian assemblies, existed. And evidently, now that the very question was before him, lying under his hand for adjudication if he so chose, now, if the Apostle had objections to make or considered the matter as a principle and intended to forbid it, now was the specific time for doing so. On the contrary, what shocked him was want of modesty and decorum (as those times regarded it) in the way. His argument and appeal are addressed solely to this; and then the subject is closed for another.

2d. His objection is in behalf of woman, woman's modesty. It goes no farther. But what a delicate sentiment he displays, and appreciation of woman's glory! Liberty, indeed, where proper, but modesty ever! "Woman," he says, "is the glory of the man," as "he is the image and glory of God!" High position! But then it is the modest woman. Christianity and nature are at one in this. Nature, likewise, meant her to be modest; "for" (not indeed, according to Darwin, but according to Paul—how Christianity refines with beautiful sentiment what it

touches!) her *hair* (her beauty and glory) was "given her for a covering" and veil.

We may now quit this passage, as exhibited sufficiently for our purpose, and pass to the next, viz., 1 Cor. 14. In doing so, and in seeking Paul's meaning, first of all, let us not do him the injustice of supposing him inconsistent with himself or of writing in one chapter what he takes back or nullifies three chapters after. But he has been written to about various matters which he takes up and answers one by one. He has answered about praying and prophesying "with the head uncovered," in the interests of womanly modesty and decorum. He now comes to another question and decides it, but on grounds quite different.

Let us, at this point, peep into an assembly of the Christians. "Every one hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation," and so on. Some are praying, some are prophesying. What confusion, what a hubbub! It is instructive to notice here that all this excitement, this intoxication of zeal and devotion was the direct result and overflow of the inspiration of the Spirit of God. Yes, but as the tropical forest is, with its wild and tangled and unwholesome exuberance; as all life is; which yet for health and beauty and usefulness must (as nature's law) be kept within bounds. It is in this sense that Paul says, "God is not the author of confusion, but of peace, as in all churches of the saints;" and therefore he says, "let all things be done unto edifying," and, "let all things be done decently and in order." Away, then, with all "salvation army" methods, with its castanets and tomtoms; away even (we may say) with things we sometimes fear to touch, lest we interfere with the Spirit of God! It is not permitted to vulgarize and trangress the natural decency of religion under plea of something religious.

It is in this connection of order and decency in the churches, because "God is not the author of confusion, but of peace," that we confront the text (v. 34), "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And (v. 35) if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church."

I now propose to gather around these central verses what remains of the elucidation of the subject; by side lights and reflecting lights—the Word of God reflected upon itself—to discover, if may be, what Paul really meant by this forbidding "to speak," in Greek the word being λαλειν. Was it that utter eclipse and silence, to which woman has been so long doomed, whatever her gifts, in our meetings and churches? Two remarks, then, are here pertinent:

1st. The preceding chapter (as I have already shown) requires us to eliminate from his prohibition praying and prophesying. He has done with them; they are not in his mind.

2d. As to prophesying, let us hear Paul's own definition. It was something to edify (build up), something in the way of exhortation, and comfort (chap. 14: 3), something heart searching (v. 25) and prophetic of its secrets. Prayer was speaking unto God; prophesying, "unto men" (chap. 14: 3), and among spiritual gifts, they were to desire "rather that they might prophesy." Moreover, it was one of the predicted signs. "Your sons and your daughters shall prophesy." Now suppose one of these gifted spiritual women, under an impulse of the Spirit, to rise in some Christian assembly to pray or, especially, to prophesy! What would Paul say? *Would* he say, "Sit down, sister, this is one of the 'forbidden and abhorrent forces;' you must not 'speak,' but be silent!" The answer is, he has not so ruled upon the subject. They must observe womanly modesty; they must observe a proper church decorum, and have regard "that all things be done unto edifying;" under such conditions he would not interfere. But, then, beyond that, there was a point where the objection rose into a principle; at which they were "commanded to be under obedience, as also said the *law*."

It will help us if we now, and for the present, turn to the third passage, viz., 1 Tim. 2. The reason is, that Paul cannot be inconsistent with himself; and that this chapter to Timothy is, in substance, a *resume* of the two chapters to the Corinthians, which were evidently in his mind. The first part is about prayer, wherein (v. 8) he says: "I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting." "In like manner, also (v. 9), that women"—now what? Our translation says, "adorn themselves in modest apparel, with shamefacedness and sobriety." But (as Ellicott and others have noticed) the sentence is elliptical; there is something to be supplied, and two constructions are almost equally good; either, "In like manner, also, I will that women adorn themselves"—or, "I will that women *in praying* adorn themselves in modest apparel," etc.; in which latter the "holy hands" for the men, and the "modest apparel," the "shamefacedness," and the "sobriety" for the women are conspicuously in opposition, and the allusion to 1 Cor. 11 seems clear and perfect. And now, following this, what have we? (V. 11): "Let the woman learn in silence with all subjection;" as he had said in 1 Cor. 14: 35, "if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." And then (v. 12): "But I suffer not a woman to teach"—(to be what I am, "a preacher, and an apostle [v. 7], a teacher of the Gentiles"), nor to usurp authority over the man, but to be "in silence"—as he had said before in 1 Cor. 14: 34, "let your women keep silence in the churches, for it is not permitted unto them to speak (rather teach); but they are commanded to be under obedience, as also saith the law." There is a reason here, and a principle. In Timothy he gives it in full: "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." That reason, I beg you to notice, is generic and permanent. Adam first formed, and then her easy credulity and transgression. It is as old as Eden; and because of it she must be "under obedience." It is Gospel founded on nature and law. Teaching, however, implies authority, and she must not "usurp authority over the man." And if she would learn "anything," as implying interruption, question, and perhaps discussion; the same underlying law is, "silence with all subjection"—asking her husband at home.

Returning, at this point, to 1 Cor. 14: 34, there is one remaining thing to be considered, viz., the difference between διδασκειν (to teach), in Timothy, and λαλειν (to speak), in Corinthians. It is, indeed, Paul's use and understanding of the word we are after. But even apparent difference disappears as inconsequent, if we regard only the general usage of λαλειν. It occurs 247 times in the New Testament, in such connections as these: God the Father speaking to Christ or to men; the Holy Spirit—"the Spirit of your Father"—speaking in and through the apostles; Christ, angels, speaking; and men in most solemn circumstances, teaching the doctrines of God, for instance. But in each case the idea is one of authority, closely allied to teaching. And what idea, I now ask, has Paul evidently in mind, in these verses, but an assumption of authority, unnatural and unbecoming to woman, who, instead of teaching or preaching, is "commanded to be under obedience, as also saith the law."

In conclusion, Providence is always thrusting upon, and agitating us with new questions, or old questions in new forms and connections. The Fathers did not have all truth, nor have we; and despite systems and study, theology ever remains a science not quite finished. There always remains over from one age some formally received but neglected truth, something to be revised, something to be readjusted, something undetected in the spirit, or wrongly or imperfectly drawn from the letter of divine truth.

Our own age is furnishing its own quota of problems and questions about the Bible itself, inspiration, its relations to science, probation after death, with many more relating to society and life; questions, some of them decided long ago, and yet to be decided again. Here, too, is the woman question—her rights, education and general place in nature. Providence is thrusting it forward. And amid the flood of books and discussion, what does the Bible say? What are its principles, germs of wise thought and authority, from which we may reason? How does Paul stand, in view of what is going on around us? If "it is a shame for women to speak—even to speak—in the church," it must be so (apparently) anywhere else, and she is relegated to old-fashioned silence; or the age flows past Paul, no longer an authority, and leaves him hopelessly stranded on this rock! On the other hand, would it not be a relief to many to find, on re-examination, just what Paul forbids, and the Biblical reason why? to be able to use the spiritual gifts of some gifted spiritual woman in prayer and "edification and exhortation and comfort," and not be forced to depend, in sorrowful helplessness, upon some stupid old drone of a man?

Paul, if our view be correct, was, indeed, legislating only for the church, but on principles that are general. What he gave liberty to do must be done modestly, and with regard to decorum. And what is a woman without modesty? And in our American society and homes, if there be no corrective and check, no antidote of womanly modesty and sweetness, what a thing society will become? We can stand upon that, for it is nature's teaching, too. Christianity does but take nature's highest type, and refine it with piety. As beyond this liberty, however, and forbidden, is preaching. His reason is generic. She is out of her sphere who attempts to preach. There is a natural relation and fitness implied in the words "first made"—if nothing else, which make it against nature's law, and therefore God's law. And upon that we can stand—with Paul, nature and the fitness of things, at one.

A Thought for the New Year.

I WISH this could reach the eyes of all the ladies in our city, for I know it then would touch their hearts, not from any merit of its own, but simply from the fact that it will cause them to think. What I am about to speak of is a custom of New Year's day, that great day in society and in our lives. It is the time of all others when most people, realizing that another year has gone with its burden of good, and, in many cases, its so much heavier burden of evil deeds, think of the past and its failures, and resolve for the coming year to make the world better, not worse, for their having lived in it.

Now, I speak to the ladies. Will you, knowing what you do, deliberately plant the seed of evil and sorrow in many homes on this day? I can see you start in indignation at the accusation or question; yet that is what you are doing. How many of you, mothers and sisters, loving your husbands, sons and brothers dearly, will for the sake of them and their friends risk public opinion and banish the decanter from the table in your reception room? If you, leaders in society, would start this good work, a great, great number, who have had the will but not the courage, will follow so speedily that this desired reform may soon become the *fashion*, that despot at present ruling so many homes. Probably oftener than you suspect your hand has offered a young man his first glass, the temptation has come through you, and only the future will show what evil has been done. You may never hear or know of the bitter reproaches with which many speak and think of you as having helped to ruin a character, cause a drunkard's life, fill a drunkard's grave.

I have heard young men say: "What could we do; we could not refuse wine when offered us by a lady." Young men of a certain age cannot face the ridicule that their acquaintances know so well how to bestow; to escape it, they will take this first step toward destruction, even knowing that, once having given way, they will not have the power to resist in the future.

Now, my friends, I appeal to you: Cannot we, mothers, wives, sisters, help our sons, husbands and brothers, if instead of weakly, for the sake of doing as others do, we refuse to put temptation in their way. Nay, refuse to invite them to do evil under the false name of hospitality. Surely, *true* hospitality can be shown in ways that are not harmful.

You will find that all true men will admire and respect you more for your courage and your thought for them; as for those who go from house to house for the attractions of the punch-bowl, and that alone, do you wish them as friends? *Gentlemen* will not disdain a cup of good coffee, bouillon or chocolate in place of wine.

M. B.

Paris City Mission.

ESTABLISHED in 1879 by the late Lord Shaftesbury, this mission has been acting as an auxiliary to the other evangelical forces in Paris. France is now open to the Gospel. Professor Yeatman asserts that now, "for the first time in the history of France, is religious liberty the birthright of every citizen." Twenty years ago no religious meeting exceeding twenty in number could be held, and then never without a policeman being present.

In 1813, there were only 150 Protestant pastors in France, now there are 900, beside orphan homes, asylums, reformatories, and other results of Christian effort. In 1875, the French Bible Society circulated only 16,000 copies of Scriptures, but in 1885 the circulation was increased to 60,000. The "Societe Centrale" began with three missionaries, it now employs 170, and has opened 360 mission stations. In 1871, a Lancashire pastor, on a holiday tour, was distributing tracts in the Belleville district, when the words of a workingman led him to resign his charge and commence a mission in Paris. To-day the M'All Mission has thirty-six halls in Paris and sixty in other parts of France.

Mr. M'All, in a letter expressing his opinion of the situation, said: "The alternative for France is that it be flooded with the Gospel, or moral, social, total ruin." Such being the case, we are glad to see the report of the work of the Paris City Mission, and hope that the little band of missionaries, seven in number, may soon be increased to seventy, especially when we find the following record of the work accomplished:

Domiciliary and sick visits, 54,413; meetings held or attended, 11,684; attendance at meetings, 345,838; Bibles and Testaments sold or given away, 10,087; tracts and portions distributed, 171,274.—*The Christian.*

The Reading Room.

Our Book-Shelves.

....“THE FAMILY. AN HISTORICAL AND SOCIAL STUDY.” By Charles F. Thwing and Carrie F. Butler Thwing. This volume is a timely contribution to a subject of great importance. It contains a great deal of information and many useful suggestions. It treats of the Pre-historic Family, and of the institution among the Greeks, Romans and Jews, in the first Christian centuries, in the Middle Ages, and among Roman Catholics and Protestants. After this come chapters on its divine and human basis, and its relation to social order, to its individual members and to property. The closing chapters analyze the Socialist substitutes for it and dwell on divorce and its causes and effects. Together with much that is good [illegible] tionable things. It denies [illegible]ined the family (p. 148). It denies the ordination of woman, and in reply to the Apostle [illegible]l's statements on the matter, says that his opinions were “colored by the prejudices of his time” (p. 146). But despite these follies, the volume is adapted to do good. One prophecy it makes we should be glad to see fulfilled. “In time the tide of population which now sets so strongly toward the city, will turn, and will here, as in England, run toward the country” (p. 110). (Lee & Shepard.)

....“THE MIRACULOUS ELEMENT IN THE GOSPELS.” By the Rev. A. B. Bruce, D.D., Professor in the Free Church College, Glasgow. The spirit and manner in which the evidences of Christianity are treated to-day differ widely from those that prevailed a generation earlier. In former times, anyone who expressed a doubt concerning the claims and contents of the Bible was counted as an enemy to revealed religion, who was maliciously seeking to overthrow it. To-day the doubts and difficulties of honest men are respected, considered, and, whenever possible, removed. The science of Apologetics, while assuming a less polemic tone, has gained in breadth, and obtains the attention and respect of those whose prejudices or errors it seeks to remove. The volume before us presents, in an admirable manner, this conciliatory spirit. It contains the ten lectures delivered by Prof. Bruce at the Union Theological Seminary in this city upon the Ely Foundation. The author's aim is to examine the miracles recorded in the Gospels, so far as possible, in the same manner that the marvellous in other narratives is tested, thus reducing to a minimum the residuum of difficulty to be removed by an appeal to the infallibility of the inspired evangel. The lectures are especially valuable for the full and candid manner in which the opinions of those who reject the miraculous are stated and met. In fact, so fair is the author's representation of the views of others, that it requires some care at times not to confound an opinion which he is simply stating with those which he is defending.

The volume is consistent and effective along the line of the author's purpose to keep the question of inspiration in the background; yet it seems to us that an additional chapter, stating a positive doctrine concerning the inspiration and authority of the Gospels, while in nowise weakening the preceding argument, would have added greatly to the value of the work for Christian students and candid “seekers after God.”

A topical index fitly closes the book and adds to its usefulness. (A. C. Armstrong & Son.)

....“JOHN CONSCIENCE OF KINGSEAL.” By John M. Bamford. The writer's aim seems to be to infuse modern life with the strongest religious spirit, and in carrying it out, he has adopted something of Bunyan's style in naming prominent characters. The book tells of an English factory where the master first becomes converted thoroughly, and then strives to convert his rough workmen. Some of the characters are strongly drawn, as in the case of “Yorkshire Joe,” and workmen's arguments for religion and against it are given with great force. But the book makes, we think, too much of difficulties which certainly have little place in the mind of the ordinary mechanic. Even with this fault, we think its circulation among the Workmen's Clubs would be of benefit, for it is undoubtedly written with a peculiar directness and power, and takes up, in the right way, those labor questions with which so many minds are puzzled. (Phillips & Hunt.)

....“IN ALL TIME OF OUR TRIBULATION.” By Emily S. Holt. The scenes of Miss Holt's tale are laid in the Court of Edward the Second, in the first quarter of the fourteenth century. It is a careful [illegible]l study, with a religious purpose running all through its parts. The sad fate of the king, with the perfidy of his queen and nobles, are well described; but the scenes are so far removed from our own day, and the thought and language so antique, that we fear the profit of the work will be gained by only a few of the more reflective readers. (Robert Carter & Brothers.)

....“SUSANNA WESLEY.” By Eliza Clarke. (Famous Women Series.) The mother of the famous Wesleys is here shown from a somewhat different standpoint than a Methodist biographer would assume. She was the toiling and tried wife of a poor rector, the mother of nineteen children, and her work was done under the greatest difficulties. She had a mind above the average, independent and courageous, and yet with strict ideas as to proper subordination. Her great sons did not always find their mother wholly in sympathy with them in her judgment of the character of their doctrines. In fact, the majority of those who have since borne their name have adhered to the Church of England. This biography gives us a high idea of the motherly side of Susanna Wesley, and the whole book, with its capital arrangement and selection of letters, shows us that a woman, through the training she gives her children, is sometimes capable of wielding an immense influence. (Roberts Brothers.)

....“THE MAGAZINE OF AMERICAN HISTORY” has completed its sixteenth volume and comes to us as a handsome book, with its numbers from July to December bound together. The articles are of the greatest interest to every historical student, as they are monographs on topics which the authors have carefully studied and which often throw great light on the larger events ordinarily recited by historians. The illustrations of the volume add greatly to its value, the portraits especially being above the average merit. A complete index closes the six hundred pages of the work.

...HOLIDAY CARDS.—Messrs. Raphael Tuck & Sons publish an almost endless variety of cards for Christmas and New Year. They have taken a wide range in designs. Many are pertinent to the season, others would be as appropriate for midsummer as midwinter gifts; but they go to make up the variety desired by those who make books of cards. All of the designs are artistic and pleasing, and are handsomely printed in colors.

....“OLD BONIFACE.” By Geo. H. Picard. The love adventures of a pretty American girl in London form the scenes in this breezy story. There are descriptions of places in and around the great city which match as deftly with the persons strolling through them as in some of Dickens' best-loved books. The style is quick, bright and entertaining from the beginning to the end, and no reader will be disappointed at the capital sequel. We have been rarely pleased with “Old Boniface,” and commend it to all lovers of sparkling comedy. (White, Stokes & Allen.)

....“THEIR PILGRIMAGE.” By Charles Dudley Warner. Every reader of *Harper's* has smiled over the witty and keen descriptions of social resorts and summer pleasures as given in the pages of “Their Pilgrimage,” and many will gladly welcome the book which connects the whole series of great hotels from Fortress Monroe to Alexandria Bay. The illustrations by Reinhart are reduced in size, but all their best features are retained. We cannot help marking the tasteful binding which now is seen on our best American books. Taking “Their Pilgrimage” in hand, we should say it had been bound in Paris. There has certainly been a great advance made by our leading publishing houses in printing and binding during the last five years. (Harper & Brothers.)

....“HUMOROUS MASTERPIECES FROM AMERICAN LITERATURE.” Edited by Edward T. Mason. Three volumes. These are convenient and pleasant books to have within reach in moments of leisure, especially of weariness, dullness of spirit, or of despondency. Their chief object is to amuse, and they are amusing, embracing, as they do, some of the choicest bits of humorous writing, from the time of Irving to the present day. Prose and poetry are intermingled, the prose selections, however, largely predominating. The reader can hardly go amiss of finding some things and many things in these pages suited to his taste, pleasing to his fancy, and reviving to his spirits if they droop. Reading circles will find them adapted to their needs. We heartily commend them. (G. P. Putnam's Sons.)

....“THE DRAGON, IMAGE AND DEMON” is the symbolical title of a volume on “The Three Religions of China: Confucianism, Buddhism and Taoism,” giving an account of the Mythology, Idolatry and Demonolatry of the Chinese, by Rev. Hampden C. Der Bose, fourteen years a missionary of the Southern Presbyterian Church, U. S., at Souchow. The facts have been taken largely from native sources and also from works of recognized authority by missionaries and other well-known writers on the Middle Kingdom. The Dragon is the emblem of China and the State Church (Confucianism); the Image represents Buddhism—the religion imported from India—and which the author not inaptly styles “The Night of Asia,” and Taoism is the Demon worship of China. The work is done in lively and popular style, and profusely illustrated with wood-cuts. The publishers have issued it in elegant form, with calendered paper, clear and handsome type, and typical binding. It will make a fine holiday book, and is of permanent worth as a treasury of information. (A. C. Armstrong & Son.)

Our Library Table.

Periodicals, Serials and Notes.

....The *Atlantic* for January starts off well for the new year. A decided novelty is a serial story, “The Second Son,” written by Mrs. Oliphant and T. B. Aldrich in conjunction. Critics can now have full opportunity for discriminating between the masculine and feminine style. Philip G. Hamerton gives a very fine paper on “French and English,” in which he makes some strong points against the stricter views in regard to Sunday. A new serial begins from the pen of F. Marion Crawford, and George F. Parsons has a second powerful attack on the “saloon,” showing its influence on society. The “little essays” of the Contributors' Club are especially bright in this number.

....*Lippincott's Magazine* begins the new year with an extra dash of red upon its cover, as if to forecast a still deeper dye of sensationalism. It is, however, a number of extraordinary interest. The novellette is by Julian Hawthorne, with the significant title of “Sinfire.” Sidney Luska follows him up with “The Story of Angela.” An interview between Senator Ingalls and Mr. Howells is reported, and poor old Walt Whitman maunders about himself, as usual. Barrett Wendell gives considerable information about student life in Harvard College. Edgar Fawcett turns fiercely and justly upon his critics with the question, “Should Critics be Gentlemen?” W. H. Babcock shows up the absurdity of the Henry George movement. Miss Cleveland makes her bow as a verse-maker in the somewhat Browning-esque poem, “The Dilemma of the 19th Century.” The “Monthly Gossip” and “Book Table” continue their onslaught upon the heresies of Mr. Howells as to fiction.

....*Harper's Monthly* for January is distinguished by three timely and valuable illustrated articles: “New Orleans,” by Charles Dudley Warner; “The French Navy,” by Sir Edward J. Reed; and “Campaigning with the Cossacks,” by Frank D. Millet,—the latter illustrated by the author himself, and all in the finest style of art. Richard Malcom Johnston contributes one of his incomparable Southern dialect stories, and a story of Russian life is begun by Kathleen O'Meara. A generous instalment of over fifty pages is given of Blackmore's “Springhaven,” and E. P. Roe continues “The Home Acre.” Mr. Curtis writes charmingly on the New Year and the Bartholdi Statue, and talks plainly about Julian Hawthorne's outrage upon Mr. Lowell. Mr. Howells chats about holiday literature, past and present.

BOOKS RECEIVED.

Funk & Wagnalls: Before an Audience; or, The Use of the Will in Public Speaking. Talks to the Students of the University of St. Andrews and the University of Aberdeen. By Nathan Sheppard, author of “Shut Up in Paris,” etc. 12mo, pp. 152. 75 cents.

Cassell & Co.: An Introduction to the Study of Browning. By Arthur Symons. 12mo, pp. 216. 75 cents; also,

Actors and Actresses of Great Britain and the United States. From the Days of David Garrick to the Present Time. Edited by Brander Matthews and Laurence Hutton. The Present Time. 12mo, pp. 317. $1.50.

G. P. Putnam's Sons: Recollections of a Private Soldier in the Army of the Potomac. By Frank Wilkeson. 12mo, pp. 246. $1; also,

The Story of the Moors in Spain. By Stanley Lane-Poole, A.B., M.R.A.S. With the Collaboration of Arthur Gilman, M.A. (The Story of the Nations.) Octavo, pp. 285. $1.50.

UNBOUND BOOKS AND PAMPHLETS.

Seventy-Sixth Annual Report of the American Board of Commissioners for Foreign Missions. Presented at the Meeting held at Des Moines, Iowa, October 5–8, 1886. 8vo, pp. 141; also,

The Condition of the Heathen and their Conversion. A Sermon before the American Board of Commissioners for Foreign Missions at the Seventy-seventh Annual Meeting held at Des Moines, Iowa, October 5th, 1886. By Rev. J. L. Withrow, D.D. Press of Stanley and Usher, Boston.

Undine. The Two Captains. By Motte Fouqué. (No. 47, Cassell's National Library.) 18mo, pp. 192. 10 cents; also,

Confessions of an Inquiring Spirit. To which are added “Miscellaneous Essays from “The Friend.” By Samuel Taylor Coleridge. (Cassell's National Library, No. 48.) 18mo, pp. 192. 10 cents.

A Modern Telemachus. A Novel. By Charlotte M. Yonge. (Harper's Handy Series, No. 108.) 16mo, pp. 218. 25 cents; also,

She. By H. Rider Haggard. Illustrated. (Harper's Franklin Square Library, No. 558.) 4to, pp. 64. 25 cents.

Illustrated News, Cincinnati, Ohio. Holiday Number. Illustrated. Folio, pp. 32. 50 cents.

PERIODICALS.

December.—The Church Review, The Cosmopolitan, The Pansy, American Art, The Expositor.

January.—Scribner's Magazine, Lippincott's Magazine, Harper's Monthly Magazine, The Popular Science Monthly, Outing, The Domestic Monthly, The Church at Home and Abroad, The Eclectic St Nicholas.

Coffee or Cocoa Rooms, Which?

MR. FREDERICK GORE, representing the Coffee-House Association of England, has been visiting this city, and advocating the formation of a similar association here. Mr. G. Monroe Royce advocates the Cocoa Rooms system, and gives strong reasons for his preference. He writes to *The Churchman*. The substance of his statement is as follows:

"The Coffee-house System" in England is conducted by joint-stock companies, by associations, and by private individuals. It provides coffee, tea, and chocolate to drink, and everything in the way of edibles necessary to a plain breakfast, luncheon, or dinner. It also provides papers, reading-rooms, and sometimes amusements, musical and otherwise.

The buildings are usually large, substantial structures, and some are of fine architectural proportions, fitted up in a beautiful and, in two or three instances, in an almost elegant manner. The Cobden Coffee-House at Birmingham is a case in point, and must have cost between $75,000 and $100,000. This coffee-house tavern is in the very centre of the busiest part of the town, and does a thriving and a most decidedly paying business. But it competes more with a certain class of hotels and eating-houses than with the drinking-places; and this, I think, is the weak moral point in the coffee-house system.

These eating-places do not come into direct competition with the public-houses, or, as we say in America, the drinking-saloons, and their moral success in the cause of temperance is not, therefore, I think, to be measured by their financial success. That they exert a good moral influence I have no doubt, but they cannot, in the nature of things, become the mortal foes of the saloons.

A little observation by anyone familiar with the English lower classes will, I think, clearly demonstrate this fact. The great majority of the people one sees in such coffee-houses as "The Cobden" are of the lower middle, and not of the lower and laboring classes. This statement, I think, applies to all of the large and costly "coffee palaces," as they are sometimes appropriately called, especially where there are musical evenings and other social amusements.

They are most excellent institutions for the provincial towns of England, but they have not succeeded, and I fear will not, in the metropolis. They are good things in the provinces, not so much as rivals to drinking-houses, but as clean, healthy, decent, and cheerful places of resort for the lower middle classes—especially for the clerks, shop-girls, and mill employes. A few mechanics and a few farmers (when marketing) use these coffee-houses, but very few of the common day-laborers are ever seen within them.

I spent one week at "The Ossington Coffee Palace," in Newark, Nottinghamshire. This coffee-house is beautifully situated upon the banks of the winding Trent, and commands a fine view of an extensive valley. My room overlooked a beautiful landscape, in the foreground of which were the ruins of the historical Newsted Abbey, where King John sought refuge and found death. My room cost me five shillings ($1.25) for the week, and my total expenses were less than $4. The guests were mostly commercial travellers. "The Ossington" is, I think, all things considered, the handsomest building of the class in England.

It has all the appointments of an English inn stabling included. It is kept clean, the food is well cooked and nicely served, and it is altogether a most comfortable place to stop at. It has a reading-room and a library, a gymnasium, a billiard-room, and a large hall for public entertainments. Such an institution is, of course, a great blessing to any community, especially the poorer classes, but it does not come into direct and mortal conflict with the drinking-saloon. The Ossington Coffee Palace was erected by Lady Ossington as a memorial to her nephew, F. W. Denison, who sacrificed his life in East London in a noble effort to better the sad condition of "outcast London."

After what I have now said, I do not think that I can be accused of any hostile purpose to the coffee-house system, as represented by Mr. Gore. It is doing excellent work in every way, and is well suited to the smaller towns—and some of the large towns—but, in my opinion, it is not what we want in New York city. We want something that will wage a deadly and hand-to-hand combat with our ten thousand drinking saloons; and I believe that the "cocoa rooms" system, as established and conducted in London by the "Lockhart Cocoa Rooms Co.," is the model upon which our plans should be drawn. These are comparatively small rooms distributed throughout London and are increasing at an enormous rate. They furnish cocoa, *i.e.*, chocolate, tea and coffee, cake, bread, butter, and sausages. They don't provide other meals or vegetables, and do not, therefore, come into any serious conflict with eating places. These rooms are fitted up something like our American drinking-saloons. They have a neat and inviting exterior, and a clean, comfortable, and cheerful interior. Everything is served from a counter, very like a saloon counter. Upon this counter are placed bright and shining tea, coffee and chocolate boilers, and behind the counter are "tidy" girls who are always polite and obliging. One pays at the counter, and selects one's own seat at any of the tables. These tables are provided with the daily papers and such simple games as "checkers." One can get a large cup of tea, chocolate, or coffee for two cents, and two large slices of bread and butter, or bread and jam for an additional two cents. Thus for less than five cents one can get something to eat and something "to wash it down with." This means death to the saloons; they can't compete with such an institution, and the fact is that in every neighborhood where these cocoa-rooms have been established in London the drinking-saloons are doing a most unprofitable business, and many of them have been compelled to close their doors. The coffee-house system has failed in London, but the "cocoa-rooms" system is a great success. The projectors of this system make no professions of philanthropic intentions, and they really have none.

The Lockhart cocoa-rooms system was established and is conducted solely on a paying basis, and it pays a much larger dividend than any of the coffee-houses, the Cobden not excepted. The Lockhart system, however, is not confined to London, and is making rapid strides into the midland and the northern counties. If a company should be formed in New York upon the "cocoa-rooms" principle, I believe it would pay a dividend from the beginning, and few saloons would continue to prosper in their immediate neighborhood.

This movement is too important to be entered into without careful thought and deliberation. I am convinced that it will prove a great success in New York, if it is started on the proper principles.

Notices and Acknowledgments.

THE AMERICAN TRACT SOCIETY.—Evangelical but not denominational. Prints in 147 languages in aid of foreign missions; grants religious reading to the needy; sends colporteurs to millions in our highways and hedges, and to the immigrants in Castle Garden and elsewhere. This work depends wholly on charitable gifts. Donations and legacies are earnestly solicited. A summary of the sixtieth year mailed free. O. R. Kingsbury, Treasurer, 150 Nassau street, New York.

THE CLASSIS OF BERGEN, by its Committee, has arranged for Classical Visitation as follows: English Neighborhood, Revs. Vanderwart and Johnson, Feb. 15; First Hackensack, Revs. Gowen and Suydam, Jan. 12; Schraalenburgh, Revs. Suydam and Gowen, Jan. 19; New Durham, Revs. Seibert and Johnson, Jan. 14; Park Reformed, Jersey City, Revs. Seibert and Vanderwart, Jan. 26; First Hoboken, Revs. Van Buskirk and Bogardus, Feb. 2; German Evangelical, Hoboken, Revs. Justin and Wright, Jan. 20; North Bergen, Revs. Freund and Goebel, Jan. 12; Second Hackensack, Revs. Wright and Seibert, Jan. 13; Third Hackensack, Revs. Freund and Johnson, Feb. 18; Closter City, Revs. Harris and Taylor, Jan. 18; Palisades, Revs. Wright and Van Buskirk, Feb. 9; Guttenburgh, Revs. Gowen and Justin, Feb. 8; Central Avenue, Jersey City, Revs. Harris and Van Buskirk, Jan. 12; Cherry Hill, Revs. Taylor and Suydam, Feb. 17; Spring Valley, Revs. Harris and Goebel, Feb. 25; West Wood, Revs. Van Buskirk and Seibert, Feb. 18.

ARRANGEMENTS made by the Classis of Paramus for the installation of the Rev. Anson DuBois, D.D., as pastor of the Church of Centreville, N. J., to take place Tuesday, January 11th, 1887, at 8 P.M.: The President of Classis to preside and read the form; the Rev. C. E. Crispell, *primarius*, and the Rev. Jno. Gaston, D.D., *secundus*, to preach the sermon.

S. C.

CORRESPONDENTS will please address Rev. Dr. James Demarest (late of Lancaster, Wis.,) at Roscoe, Ill.

CORRESPONDENTS will please address Rev. G. J. Van Neste at Glasco, Ulster Co., N. Y., instead of Kiskatom, N. Y.

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TO ALL READERS OF
ST. NICHOLAS FOR YOUNG FOLKS!

The London Spectator, of Nov. 13, 1886, says of *St. Nicholas*, "The most determined patriotism cannot find anything in this country that can claim to equal it." Now is the time to begin subscriptions. The children of your household will be better for the influence of *St. Nicholas* in 1887. Subscription price, $3.00. THE CENTURY CO. N. Y.

The Home.

AUNT MARJORIE'S CORNER.

"A HAPPY NEW YEAR" to our readers and contributors, the circle of friends who so often and so kindly assure us of their appreciation of this "Corner" of the paper. Please take the familiar phrase as a personal greeting, the sincere heart-wish of one who, if she could, would like to look into your eyes, clasp your hands, and tell you how sincerely she hopes that the coming year may multiply your joys and lessen your sorrows, relieve your anxieties and lighten your burdens. It is a sweet and comforting thought that all our years are in the dear Lord's hand, and that each of us, for herself, may say, with blessed assurance, "Thou wilt keep him (her) in perfect peace whose mind is stayed on Thee."

We are greatly indebted to the friends who so often aid us in "Aunt Marjorie's Corner," and we would be glad to increase their number. In this free and easy man's exchange there is a place for every one who can give advice, state a perplexity, send a bright bit of news or a household receipt; who, in brief, can in any way minister to her sisters. Think of this "Corner," not merely as a department in your Church paper, but as a cosy little retreat, with an open fire blazing cheerily on the hearth, a lamp on the table, a sofa inviting the tired head to rest on its pillow, and chairs for everybody standing about in just the positions you most prefer. Enter and be seated. Do not be afraid to speak. If you do not agree with the rest of us, please say so frankly. Useful as the "Corner" has been, it may be of more value hereafter if you will all realize that it belongs to you, being only conducted in your interest by your friend,

AUNT MARJORIE.

The Christmas overflow colors this page, and is appropriate, while the Christmas gladness yet fills our homes.

Mothers will be glad of this tender

Christmas Hymn

(For the Little Ones.)

ONCE a star the wise men led
To the Lord of glory;
Once to shepherds angels sang
Such a sweet, sweet story.

In the dark, still night they came
To the shepherds lowly,
But they brought a splendor bright
From their home most holy.

One fair angel sang alone,
Softly downward flying:
"Fear not, shepherds, Christ your Lord
Born on earth, is lying

"In a manger, gently laid,
Ye shall find Him yonder."
Then a multitude with him
Sang this song of wonder:

"Glory be to God on high,
Far above in heaven;
Peace on earth to men of peace
Down below be given!"

Then the song drew back to heaven,
And a hush is falling,
Yet the shepherds through the night
Hear it faintly calling.

We can hear the same sweet song,
Sweetest song and story;
"Christ is born! Your Lord is come!
Glory, ever glory!"

MARY C. GATES.

Now come thoughtful words about

The Meaning of the Christmas Holly.

BY MARY R. BALDWIN.

IT is recorded that the early Christians in Rome chose the holly for Christmas decorations. Did the scarlet berries, against the dark background of leaves, make a contrast that suggested to them the deeper meanings of the birth of the Christ with all its promise to man, against the shadow of the Cross upon which He hung? We imagine so, for at the approach of the Christmas-tide we involuntarily make our contrasts, and most of the world's sad or glad experience comes from comparison of extremes. If, as has been written,

"Sorrow's crown of sorrow is remembering happier things,"

then may not joy's crown of joy be remembering darker days?

Willingly or unwillingly, we all of us, as the day approaches that lies close to where the year's record is finished, put the bright against the dark, and the effect is cheerful and hopeful, or sad and depressing, according to our vision. So many of us seem to have grown away from the ability to enjoy a hearty Christmas cheer that it becomes painful to us to witness the merry-makings of those who are able to take fresh draughts from the springs of joy.

Scrooge, in his dream, was forced to witness the delightful abandon of the children, "every child conducting itself like forty children," and making him long to have "the license of a child, and yet to be man enough to know its value." To be a child, pure and simple, would not have been desirable to him, for the long years in which he had grown away from such an experience, years in which the memories of childhood's innocence and delight had not held him from the hardening process, until with gold for his god he had cut himself clear from the interests of his kind, reproached him; but to be a child only for a few moments and to take his man's experience back with him—this was Scrooge's desire, and is it not the desire of many in real life?

Through the strife of the world, through the dust-clouds of labor, we all of us come to a time when the past confronts us; then, if we will, we may take an offered angel's hand and for a time renew ourselves in sympathy with a child's joy. But we come back wishing to stay no longer unless the experience of years may be allowed to help us to appreciate its happiness and fulfil its ends.

So many of us, when hanging our Christmas emblems, take only the dark leaves. We go over the past, we see every mistake of the years, every wrong done to another, every shortcoming in achievement; and we groan that the past is forever shut to us as a field of action, or a chance of undoing. "Oh, if I could live it all over! If I could take back the passionate expression that sent a pang to a loving heart! If I could be allowed an opportunity for making the most of my time, talents, and energies!" Above the grave of these possibilities how the world sits groaning, seeing no light, no hope, no fruition! hearing not the voice that whispers to the soul of the true mission of all suffering and of all mistakes—the mission that if the soul through a repentance so thorough that it needs not to be repented of, and a faith so firm that it grasps the rock—Christ Jesus—learns to recognize, he may find himself lifted to a higher purpose, and possessing a sweet sense of forgiveness, feel that

"Evil is only the slave of good;
Sorrow the servant of joy,"

and so may freely mix the bright berries of the holly among the dark leaves, and warm and light, and beautify and deepen the Christmas experience.

Here is an article of timely suggestiveness:

The Breakfast Table Setting the Pitch for the Day.

"God laid
The key-note of all harmonies; He planned
All perfect combinations, and He made
Us so that we could hear and understand."

—*M. G. Brainard.*

THIS morning at breakfast father looked pleasantly across the table and inquired: "E——, when you wrote about those bears, did you say anything about *forbear?*" I smiled, and replied: "I mentioned *four bears*, father—the brown bear, the black bear, the grizzly bear, the Syrian bear." I paused, and there was silence for a moment in our family group; we all understood so well what father meant. The word *forbear* was to be the key-note of all harmonies throughout the day. Our breakfast table was the tuning-fork used in setting the pitch for us all. Perhaps some remark had been made, which had led father to foresee that forbearance would be needed to prevent distressing discords in our hearts, or in the hearts of others we would meet to-day, and thus we were reminded of the story we had heard. A quarrelsome man and wife became very peaceable. The neighbors inquired the cause. Two bears had been welcomed into their home—their names were Bear and Forbear. Father wants us not only to keep these bears in our home, but to make them our inseparable companions wherever we go. They will prove far more profitable than the travelling bears, one of which so recently called to see us.

To help us to preserve sweet harmony in our hearts and in our home, father placed a stained glass window at the head of the staircase in our upper hall. The subject, "Harmony," is illustrated by the picture of a young girl seated at a pipe-organ in the interior of a church. On one of the church windows "the sweet psalmist of Israel" is represented with his harp. Both of these, the king and the maiden—"players on instruments,"—are also making melody in their hearts unto the Lord "with voices sweet entuned." A young man is seated near the organ, listening with rapt devotion. The words of the psalmist are thus brought to remembrance: "Both young men and maidens, old men and children: Let them praise the name of the Lord."

As each morning we pass this window, on our way to breakfast, we realize—

"Heard melodies are sweet, but these unheard are sweeter."

"The hidden soul of harmony" is present, as we gather round the table, and it softly whispers:

"Wisdom and Love never meet, but the spirit of Music is near them,
When the heart speaks lend thine ear,—lend thine ear, for its language is song!"

The one "word fitly spoken" from heart and lips we reverence and love, has called forth notes

"Of linked sweetness, long drawn out,"

through all the hours to-day. It has likewise proved to be the key-note of "celestial harmonies." These have

—"swept by us as a messenger
Carrying a message that was meant for us,"

which has floated down the ages from the lips of Paul:

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long suffering, forbearing one another in love. Endeavoring to keep the unity of the Spirit in the bond of peace."

We will have another key-note to-morrow morning, when we meet around the breakfast table, which will set the pitch for another day.

"The Father spake! In grand reverberations
Through space rolled on the mighty music tide,
While to its low majestic modulations,
The clouds of chaos slowly swept aside.
. . . . . .
And wheresoever in His rich creation,
Sweet music breathes—in wave, or bird, or soul,—
'Tis but the faint and far reverberation
Of that great tune to which the planets roll."

E. S. C.

The Open Window.

WE ask the attention of all readers who are interested in that beautiful charity—charity in the sense of love, rather than of alms-giving,—the Shut In Society, to the beautiful little periodical published monthly under its auspices. Nothing else that we know of is designed only for invalids. Under the editorial care of Mrs. Mary Lowe Dickinson, it is so bright, so cheery, so *tonic*, that its presence in a sick chamber is a benediction. Physicians sometimes deprecate the introduction of religious reading into the room of the sufferer from nerve-exhaustion, because they fear it may depress rather than elevate. No doctor who should read a half-dozen numbers of the *Open Window* could fail to see in its cheery pages, devout as they are, a stimulant and encouragement to his most sensitive patient.

The price of the magazine is fifty cents a year.

Its continued publication will be assured so long as it is supported by the liberality of those who can afford to subscribe for it, not only for themselves, but for ailing persons who are too poor to pay even the annual half-dollar. Any person who chooses may become an associate in this blessed ministry to the Lord's poor and stricken ones by the payment annually of one dollar. Miss E E Burge, 370 Clinton street, Brooklyn, N. Y., will receive subscriptions to the *Open Window* and applications for membership in the society, and will give much fuller information than our space permits.

In this connection I wish to speak also of our own special periodical,

THE MISSION GLEANER.

It costs but twenty-five cents a year, and once in two months brings to you the latest letters of our women missionaries in our three foreign fields. It cannot be anything else than interesting, because it contains the freshest news from abroad, written as women write who have something to tell to people of whose sympathy they are certain. Every family which takes THE CHRISTIAN INTELLIGENCER should at once send twenty-five cents for *The Mission Gleaner*. I am almost ashamed to add that in consequence of the present meagre subscription list, the Woman's Board of Foreign Missions is considering the necessity of largely reducing the number of copies published. Mr. R. Brinkerhoff, Synod's Rooms, 34 Vesey street, will receive subscriptions to this little periodical.

MARGARET E. SANGSTER.

CHILDREN'S PORTFOLIO.

The Bernard's Christmas Dinner.

(Founded on Fact.)

IT was the day before Christmas, in the year of our Lord 1870. A busy throng of men and women, boys and girls, were upon the Rue de Clichy, but they no longer seemed like the gay Parisians whom one might have expected to meet. Even upon the faces of the children was a pale, woe-begone look, as if it were long since they had breakfasted, and they

waited impatiently for dinner. Hungry, half-starved men and women stood in groups upon the corners of the streets, and talked in low-spoken words. It was the muttering of the thunder-storm soon to break with violence over beautiful Paris, leaving it, when the Communists passed by, a fearful wreck. Napoleon III. a few short years ago had found it a "city of brick." He left it a "city of marble." But where was he now? Sedan told the story—a prisoner, an exile. The Empress Eugenie, of whom all Paris once was proud, had fortunately escaped. Softly, at midnight, with an American friend for protector, she had crept down the private staircase of the palace, entered a close carriage in waiting, had been hurried on board a steamer and taken to England, where, meeting her husband, she was kindly and warmly received in her adversity.

Paris was no longer proud; she was humbled in the dust. A Prussian army surrounded her walls. The sieg had begun! Already three months had passed by. Money was scarce, and provisions daily becoming scarcer. Even the wealthy were dependent upon the government butcher for daily rations of *horse-meat*—one half-pound being allowed to a person for two days.

No wonder that the Bernard family, consisting of madame and her three children, Lisette, Adele, Marie, thought with anxiety of their Christmas dinner. For Babette, the maid, had returned without the daily rations. She, poor thing, had overslept, and went only at *three* in the morning instead of *two*, to wait her turn. Patiently till seven she stood in line, but there had been a greater crowd than usual before her—the food was all gone. She returned with an empty basket, weeping, for dearly she loved madame and *les petites*.

Marie took it hardest of all. She was the baby, only five, and delicate. She had been very ill during the autumn with a fever, and monsieur, the doctor, had said: "Madame, *la petite* must have more nourishments. She will not otherwise be well. She grows not strong on horse-meat, like you and myself." So she had gone from restaurant to *cafe* to find dainties for her darling, and brought home—what do you think? The feet, head and liver of a chicken, for which she paid nine francs—in American money nearly two dollars. This she made into a broth, paying twice a week the same price, till now the little Marie was nearly as well as ever, and sat, this day before Christmas, on the doorstep with Lisette and Adele. A handkerchief was spread out upon the steps before them, on which were three small bits of chocolate. Mamma always gave them a piece between meals to keep up their strength, and while they nibbled upon that, naturally they thought of Christmas and what it would bring.

"Marie," said Lisette, a slender, dark-eyed girl of ten, the eldest of the three, "I will tell you a secret. If you will be good and not fret the Christ-child will give us our dinner, for I am going to ask Him. Papa says He will always answer our prayers if we are good."

At the mention of their father Marie began to weep. "Ah!" sobbed she, "when will we again see our own papa, who is always to us so good? The wicked Prussians! they will kill him."

"You forget, Marie," answered Adele, in a soothing tone, "our papa has not really gone to the war. He only aids in protecting the city. He is Alsatian, and not native-born French, so he went not in the regular army."

This was somewhat reassuring, so the child wiped her eyes with her tiny handkerchief.

"See this," said Lisette. She took from her pocket a small *billet*, on which was written: "Dear Jesu, please give Adele, Marie and Lisette, three little girls in Paris, a nice Christmas dinner, and, if we might ask another gift, let it be a large, a very large potato!" I shall get Babette to address it," added the child, "and it will be sure—"

Just then Madame Bernard, who had been standing at an upper window looking out upon the garden, gave a shriek, then called: "Run, run, *mes petites*." Something dark whizzed through the air. The children flew on wings of fear into the house, not thinking what danger they had escaped. Suddenly, they were startled by the loud explosion of a bomb in the street, a large piece of which flew over the garden wall, falling on the handkerchief and the note to the Christ-child, burning them in a moment to a cinder. Babette, hearing the noise, arrived just in time to receive Marie, who, from excitement and fear, had fainted, in her arms. She was carried to the *salon*, where she revived under madame's skilful care. Caresses and gentle soothing words from the mother soon restored the children to their usual composure.

"And, now, *mes petites*, we must all be brave in these sad times. Gustave, your uncle, lies ill beyond the Seine. I have received a passport to cross over the line this afternoon, and must leave you with the good Babette. You will not, I know, go even near the door till my return." So, when the hour arrived, madam kissed them each upon both cheeks, waved a bright adieu, and left the little ones alone. A *voiture* took her speedily to the banks of the Seine, which she crossed on the pontoon-bridge, and soon found herself actually in the presence of the "dreadful Prussians." But terrible as they were in war, to this lovely, well-bred lady, they were all politeness. She made her short visit, finding the brother whom she sought, very ill. He was cheered by the presence of one whom he never expected to see again on earth. Their words were hurried, for she must return within the time appointed. "Gustave, adieu, if we meet not here again." She pointed upward and was gone.

As she ventured once more upon the street, a tap upon her shoulder set the blood bounding through her heart. She was in an enemy's country; on every hand danger. But she was brave, and turned to see a Prussian by her side. To her astonishment he said: "The General's compliments," and gave her a basket containing three loaves of beautifnl white German bread. It seemed a little thing, but to Madame Bernard, who had seen since the siege only government bread, (now grown so poor that it seemed made of chalk and straw, and could only be eaten when made into a pudding or fried in oil), it was a great present indeed.

"Give to monsieur, the General, a thousand thanks,"—tears glistened in her eyes,—"he knows not the good he has this day done. May his little ones never know want!" The officer, in his quarters near by, overhearing the words of gratitude, looked with pity upon the pale, delicate lady. Thinking of his own stout wife and rosy children at home, this "dreadful Prussian" actually sighed at the necessities of war. Ah! the innocent women and children must suffer for the sins of the nation.

Madame hurried through the streets of Paris on her homeward way. Half-starved women and children gathered around her, crying: "Ah, kind lady, let us but see the beautiful white bread!" Who could sympathize with them more deeply? Saying, "my poor friends, we all alike suffer. I cannot keep from you, what the good God has given me." She took one of the precious loaves, divided it into small pieces, and gave it into the hands eagerly stretched out to receive. Some ate ravenously, while others placed their morsels in pockets, to take home to those suffering more than themselves.

The early winter twilight enveloped the city in its gray mantle as the mother hastened on. She had nothing yet for the Christmas dinner but these white loaves. A savory odor from a restaurant near by caused her to linger first, and then to enter. After much bargaining she bought a small meat-pie, for which she paid the great price of thirteen francs. It could be divided only in three or four small pieces. Madame knew of what it was made. She had tasted one before. She would not even whisper it—the children might not suspect.

"Ah, Babette," said Madame Bernard, quietly entering the kitchen door so that no one might see her basket, "Look at what I have for the Christmas—" Here she paused, for Babette, the picture of despair, stood with something held close in her checked apron, the tears flowing down her face.

"Why, Babette, what have you there? Why do you weep, poor girl?"

"Madame, see, it is Bijou. Ah, the wicked man!" and she opened her apron, showing a beautiful white Angora cat. A little crimson spot upon its throat told the cruel tale. Beautiful Bijou, the children's playfellow, was dead. Babette broke out afresh: "It was the cruel Baptiste, who killed her in his anger, because the poor beast took from the table his bit of horse-meat. But I made sure he should not profit by it himself, and have just brought her home for you, madame, and *les petites*.

Christmas morning awoke scarcely so early as the little ones who had, with children's faith, hung their stockings beside the fireplace and hoped for gifts, as in days gone by.

"Lisette, Adele, the Christ-child has indeed remembered us," said little Marie, springing from her bed in the gray dawn, and creeping back speedily (for the morning was cold) with her stockings in her hand. "Ah!" with a little cry of delight, "see!" and out she pulled a large potato. Each of the others discovered a like treasure, and great was their rejoicing. Marie, in her innocent joy, petted it as if it had been a living thing—now poking her fingers in its many eyes, caressing it in her arms as if it were her favorite doll, and at last scrubbing it with a nail brush to make it white and clean, till there was scarcely a vestige of skin left. Then they all went to the kitchen, where they left their precious gifts to add to the Christmas dinner. The bells rang as merrily from church steeple and cathedral tower as if all Paris were not sad. Madame Bernard, for a treat, took the little ones to Notre Dame—that poem in stone, which is one of the grandest buildings in all Paris. Here they listened to the fine service, and afterward went to walk in the beautiful garden of the Tuilleries. The palace yet stood perfect in its beauty; no defacing hand had marred its walls.

Arrived at home, they found Babette in a fresh apron and white cap, waiting to announce dinner with just as grand an air as if it were really a Christmas feast of happier days. The dining-room, with its polished and waxed floor, sunny windows and tall glass vase of roses in the centre of the table, looked as cheerful as possible.

They all tried to be gay and happy, though it was, indeed, a very strange dinner for a "fete" day, or any other, for that matter. The white bread was piled up high on either side of the roses. At sight of this, Marie clasped her hands in a very dramatic way, while Adele, who first tasted her very small piece of meat-pie, shrugged her shoulders in dismay, murmuring low to Lisette: "*Kats!*"

"Hush! Marie must not know, and see mamma; she eats; let us, too, be brave."

Coffee and tea were unheard-of luxuries. The mother had a little stored in the cellar to be used in case of sickness. Diluted with a good deal of water, it answered the purpose. Just at this part of the dinner Babette disappeared for a moment and soon returned with a large platter, on which was—not, as in former days, a grand turkey stuffed with chestnuts, but—"Bijou;" a ruby necklace of beet encircling her throat, lying in a soft, green bed of sweet herbs. Babette always would have her box of sweet marjoram and thyme growing in a sunny window of the kitchen. Upon sight of their pet the children burst into tears, declaring they "never, never could eat a bite."

"My children," said madame, "we are all faint with hunger; we must eat or we die." She cut a small piece and tasted it. "I have before heard it was much like chicken. Eat, my little ones, and see." The mother again began to eat, setting them a noble example, while Babette rushed sobbing from the room. Her grief somewhat abated, she returned presently with the potatoes, which was their only dessert.

Now that they are grown ladies, they say, in talking of those "hard times," no *omelet souffle* or delicate *pate* ever tastes half so good as the potatoes they found in their stockings on that Christmas day.

J. S. K.

SCHENECTADY, N. Y.

Little Heads Together.

No. 1

QUINCUNX.

Across.—1. Shut up. 2. A word used in opposition to *none*. 3. A tree common in the forests of Java. 4. To go down. 5. Withered.

Diagonally (beginning at the lower left hand corner and reading from left to right).—1. A letter in less. 2. Custom. 3. A substance much in use. 4. Growing out. 5. An obsolete word meaning *none is*. 6. A letter in nut.

"ITTALIE."

No. 2.

DIAMOND.

1. A vowel. 2. A girl's name. 3. A sun-dried brick. 4. A boy's name. 5. A vowel.

LEX.

Answers to Puzzles of December 8th.

No. 1.—
C–hurc–H
A–utho–R
L– ittl –E
S– trai –T
O–rego–N—CHARLESTON.

No. 2.— *Art and Tact.*

Intelligence and courtesy not always are combined;
Often in a wooden house a golden room we find.

No. 3.—
L
B E G
B O A R S
L E A G U E S
G R U N T
S E T
S

CORRECTION.—No. 3, of Diamond, should have been defined wild animals.

Correct answers from Lewis D. and Jennie Labagh, J. M. D., "Chestnut," "Louis," J. V. Van Doren, Jr.

A new and interesting book will be given as a prize for the best original puzzle received during the month of January, 1887. Address COUSIN LOIS, this office.

Faith's Select, Unconquered Seed.

WITH what beauty on Time's pages
Stands that group of exiles there;
On them pours the light of ages,
As they kneel to God in prayer.
They endure, not as the stoic;
They from God protection plead;
And they rise in praise heroic,
Faith's select, unconquered seed.

See them lead the grand procession,
To it christened by the seas;
Witnessing a good confession,
Every man a Pericles;
Every man an Israel, rather,
Every man a prince with God;
Ah! what glories round them gather,
Grouped upon that icy sod!

Plain their spe
They can bo
They unfu
Bre last for fame;
P nt fever,
ash that o'er them plays;
inked to God's forever,
the Ancient One of Days.

There they kneel, the true succession,
Hebrew, Roman, Greek in one:
Of the new world take possession;
We complete their work begun.
Rise, and greet them, coming ages,
Fall behind them into line,
Kings and priests, yeoman and sages,
Girded for their task divine.

—*J. E. Rankin, D.D., in The Advance.*

The Week of Prayer—1887.

THE Boston Ministers' Meeting has adopted the following programme of topics:

GENERAL TOPIC.—"That God would *now* revive His work in the churches."

Sunday, Jan. 2. The special baptism of the Holy Spirit as the divine preparation for the work. Acts 2:16–21; Acts 1:4, 5; Luke 11:13; Acts 1:8.

Monday, Jan. 3. The ministry and Church promised an enduement of power through the baptism of the Holy Spirit. Luke 24:47, 49; Acts 2:4, 37, 41; John 14:26.

Tuesday, Jan. 4. The office of the Holy Spirit to apply the truth and convict the sinner. John 16:7, 8; 1 Cor. 2:4, 5.

Wednesday, Jan. 5. The attitude of the Church — prayerful waiting upon God; cheerful co-operation with Him. Acts 10:45; Ezek. 36:37; Jer. 29:13; Ps. 110:3.

Thursday, Jan. 6. Self-examination, confession and humiliation as a preparation for revival work. 2 Chron. 7:12–16; 1 Pet. 5:8; 2 Cor. 13:5.

Friday, Jan. 7. Personal consecration —the essential *human* element in revival work. Rom. 12:1, 2; 1 Chron. 29:5.

Saturday, Jan. 8. Personal work for Christ, the demonstration of the sincerity of prayer for revival. Matt. 7:21; John 1:40–46.

Sunday, Jan. 9. The abiding presence of the Holy Spirit recognized and accepted as the hope and inspiration of all Christian work. John 14:15, 17; John 20:22.

SUPPLEMENTARY TOPICS—SECOND WEEK.

BASIS.—*The Lord's Prayer.* Luke 11:2–4. Our Father which art in heaven.

Monday, Jan. 10. Hallowed be Thy Name. Reverence. 1 Pet. 3:15, f. c.; 1 Sam. 2:30.

Tuesday, Jan. 11. Thy kingdom come. In heart, home, Church, business, social and civil life. Matt. 3:1, 2; Luke 17:21.

Wednesday, Jan. 12. Thy will be done, as in heaven, so in earth. God's will the law of life; to be "done" by us; by all. "IN EARTH." Mark 3:35; 1 Thess. 4:3, f. c.

Thursday, Jan. 13. Give us day by day our daily bread. Temporal, spiritual. Matt. 5:6; John 6:32–35; Phil.

Friday, Jan. 14. And forgive us our for we also forgive every one that is indebted to us. Matt. 6:14, 15; 18:21–38.

Saturday, Jan. 15. And lead us not into temptation; but deliver us from evil. 1 Cor. 10:13; John 17:11–15.

No License.

MASSACHUSETTS cities are again voting, at their annual elections, upon the question of licensing the sale of intoxicating liquors. Some remarkable surprises have already taken place. Of the group of seventeen cities which voted last Tuesday, thirteen had committed themselves, the year previous, policy, and four had voted st Tuesday this result was exactly reversed, and only four cities voted in favor of license. This means, of course, that nine cities have changed front upon this question. The cities Fall River, Cambridge, Haverhill, New Bedford, Gloucester, Springfield, Waltham, Northampton and Brockton. Taken together, the vote in these cities is a staggering defeat to the liquor interests, and it shows how deep and genuine is the "anti-saloon" sentiment of which some people have made light, as if it were nothing but a political trick. The cause which has produced these changes in public sentiment, and in municipal policy, is practically the same in each instance. The saloons have defied the laws, and have undertaken to control municipal politics, and citizens who are not easily aroused upon moral issues have concluded that it is time to give them notice to quit. "Our folks are over-doing this thing," said a Cambridge saloon keeper, as he emerged the other night from a ward caucus which had just nominated two saloonkeepers to the Common Council; and the average citizen has reached the same conclusion. In Cambridge, on Tuesday, there were on the tickets four saloon keepers as candidates for the Council, and one saloon keeper and one distiller among the candidates for aldermen. The people rallied to defeat the saloons in the midst of a blinding snowstorm. Only one of the six saloon candidates was elected, and the city changed its vote on license from 530 in favor to 566 against—a gain of nearly 1,100 votes on the "No" side. This victory, won by the temperance people after five successive defeats, was helped by the publication of a sharp and vigorous campaign paper, called the *Frozen Truth*, and filled with telling local arguments and figures. Two issues of this paper were sent to every voter—over eight thousand, and the facts were thus brought to the notice of men who could not have been reached in any other way. The churches and ministers—including one Catholic priest—co-operated, and the Women's Christian Temperance Union had members present at each of the sixteen precincts. It was a very exciting contest, and neither side engaged anticipated so great an overturn. In Fall River the victory was even more decisive, for there was an adverse majority of almost nineteen hundred to overcome, but the work was done. Now the organized saloon interests are making a desperate effort to hold their ground in the remaining cities, but the anti-saloon feeling is "in the air," and other defeats are in store for them.

These elections will strengthen the hands of those who will press the Constitutional Prohibitory amendment upon the Legislature which meets next month. Although the Republican party is definitely committed to the policy of submitting this amendment, it has not been thought likely that a sufficient vote could be had for it this time, as the Republicans do not control the required number of votes. Many sincere temperance men are convinced that the local-option system affords a better means of fighting the traffic than prohibition. The saloons in a city like Cambridge, for example, dread a No-license vote more than prohibition by State statute, because when a majority of the people voluntarily vote "No," they are apt to insist upon a more vigorous enforcement of the law than would be had if prohibition were forced upon them from without.—*Boston Correspondent of The Advance.*

Financial.

TUESDAY, 28th.

THE situation improves steadily. Wheat sold here yesterday for cash as follows: No. 1 red 93 1-4, extra red 92, No. 2 red 90 1-2, State white 91, No. 1 hard Duluth 95 1-2. If the price here were $1 for No. 2 red Europe would have to pay it. We hope to see quotations here at that figure before long, and wheat worth 90 cents at Chicago. As we have said before, such a price would be better for this country, for Europe, India, Australia and the world. The years of depressed trade would pass away, for the prosperity of the world depends on the prosperity of the agricultural class. European buyers are astute and self-controlled, do not often lose their heads. They will buy as low as they can, will depress and break the market when they can, and they have large means and can do much to keep prices down. European stocks of grain are low, smaller than they have been for years. The grain they must have. The visible supply was reported yesterday to be: Wheat 62,264,343 bushels, corn 12,584,605, oats 4,996,485, being an increase for the week of 804,496 bushels of wheat, 520,002 of corn, and a decrease of 120,154 bushels of oats. The supply of wheat exceeds that of Dec. 26th, 1885, by 3,800,000 bushels. The farmers have sold the crop of this year much more freely than they did that of last year. California is reported to have sold so freely as to have left only 9,600,000 bushels of wheat for shipment. European markets were reported firm yesterday. Quotations in this country were: Wheat here 90 1-2, in Chicago 77 5-8; corn here 47 5-8, in Chicago 37; oats here 34 7-8, in Chicago 26. Provisions tend upward. The closing quotations for cotton were: Dec. 9.38–40; Jan. 9.39–40; Feb. 9.51–52; March 9.63–64. The supply of hay is moderate, the demand good. Prices were yesterday: Choice timothy 80 to 85 cents, No. 1, 75 to 80, clover mixed 60 to 65. Long rye straw was worth 65 to 70 cents, oat 45 to 50.

The city banks reported loans reduced last week $5,209,600, specie increased $2,917,000, legal tenders decreased $215,300, deposits reduced $2,089,200, the surplus of reserve increased $3,224,000, making it $7,232,200. About $2,500,000 in gold was received during the week from Europe. Steamers arriving yesterday brought $4,182,783 more, making the total since August 1st about $31,525,267. To regular customers money on call on approved collateral was loaned by the banks at 6 per cent. Yesterday at the Stock Exchange the rate was from 4 to 6 per cent on call. The Bank of England rate is 5 per cent, but seems to have little effect at present on the movements of money, except as it may draw money from the continent to London.

The imports of merchandise at this port last week were valued at $7,563,690, the exports at $6,398,913. Foreign exchange sold yesterday at $4.79 1-2 for 60-day bills, and $4.83 1-2 for demand for sterling. The National Bureau of Statistics at Washington reports for November: Exports of merchandise $72,619,343, imports $54,048,815, excess of exports $18,570,528 against an excess of exports in Nov., 1885, of $16,850,106, and an excess of exports in Nov., 1884, of $33,593,254. For five months of this year—July 1st to Nov. 30th—the excess of merchandise exports over imports is $21,788,446.

The holiday trade is reported from all parts of the country to have been very large.

The immigrants arrived this year to Nov. 30th number 365,577 persons. Result—an overstocked labor market and disquietude among mechanics and laborers.

The Princeton and Yale Football Contest.

PRINCETON men protest against the reports made for the daily papers of the game played there on Thanksgiving Day between the clubs of Yale and Princeton students. One of them writes as follows to *The Evangelist:*

EDITOR OF THE EVANGELIST: Sir, I should like to thank you for your editorial note on the game of football played here on Thanksgiving Day. Your objection to the day, is one to which I can take no exception. As to your half jocular allusion to the "sacred blood" shed during the game, I must ask you to rectify the error which is in it by implication. There was not a drop of blood shed; the Princeton players—the only ones I know—are among the best men in Princeton College, a large number of them the leaders of every Christian work in the College, and all of them men who would rather cut off an arm than act as the New York morning newspapers represented them as acting; and the descriptions of "brutality" given by the reporters were fictitious. The men whom the reporters went to the length of *naming*, were absolutely innocent of anything of the sort; and the only man of the twenty-two players who indulged in any such behavior—not a Princeton man, by the way—was about the only man whose name did not get into the papers.

You may say, Why not then contradict the reports? On the day when the newspaper reports appeared, the Princeton players, by my advice, telegraphed a contradiction and protest to the Associated Press; and the telegram is now on file in the Princeton telegraph office. Not one newspaper would publish it.

I must say that it was a matter of deep regret to me that the religious press, knowing, as it does, the New York morning press pretty well, took the hook so generally, bait and all. I have no doubt that some of the reporters are still chuckling over the lashing which Princeton has received from the religious journals. And it was a satisfaction to me to find that my copy of *The Evangelist*, when I opened it, did not disappoint me; that if it was still harmless as a dove, it had not lost the wisdom of the serpent.

The disorder after the game was not the fault of Princeton. It came partly from the fact that Yale refused, until just before the game, to come to Princeton; so that the old town was caught almost absolutely without preparations for such a crowd; but still more from the nature of the day. Just as the game was over, the drizzling day broke into one of the wildest storms I ever saw. Everybody ran for cover, and many of the "covers" were bad ones. Imagine 6,000 wet, tired people, many of them having the physiological superstition that alcohol will keep out cold, crowded

into a little village utterly unprepared to keep order, and you will have some idea of a scene which no one wants to see repeated. Even then, the characteristics of the disorder were exaggerated in the grossest fashion, and the usual "column and a half" was worked up in the highest style of the New York reporter's art. It may be journalism to give an unfledged and ambitious reporter absolute control of a great newspaper, with the practical intimation that he will not be brought to book for anything, provided he makes it "spicy." But is it *religious* journalism to be swift to hear, swift to speak, swift to wrath? It may be so; but I confess to preferring *The Evangelist's* methods. A. J.

IT IS A SUGGESTIVE FACT that so large a proportion of the ministers in our Church are the sons of ministers. In one of our seminaries, where a special record has been kept for twenty years, it is shown by statistics that nearly twenty per cent of all the students under training came from ministerial homes. Nor are these homes to be found in our great cities, or in connection with prominent pastorates; with hardly an exception, these candidates came directly from the ranks of our working clergy in village and country. A very large proportion of them are said to come from Home Missionary fields, where they have seen and felt the severest trials of clerical life, but where they have also caught the blessed inspirations of that life, and have learned to prize the ministry as the most elevated, the most satisfying of earthly avocations.—*The Evangelist.*

News of the Week.

(Continued from page five.)

The public schools of this city closed yesterday for a week....Two ferryboats in collision off the Battery owing to dense fog; one man's leg seriously crushed....Thirty lives lost by the sinking of a French steamship in the river Tagus....Large fire in Liverpool; loss $2,000,000....Lord Colin Campbell asks for a new trial.

MONDAY, 27.—General and Senator John A. Logan died at his home in Washington, D. C., 3 P.M. yesterday....Alderman Peter B. Masterson was thrown from his carriage in Central Park yesterday afternoon, and died last night from the effects of his injuries....A lively session of the Central Labor Union in Clarendon Hall. The fight between the Knights of Labor and the unions came to the surface several times. The dissatisfaction in the Knights of Labor is growing more widespread....It is reported that the marriage of Secretary Lamar to the widow of General W. S. Holt is soon to take place. ....An ice-jam threatened in the Susquehanna river....The sixtieth anniversary of the ordination of the Rev. Dr. Edward Beecher is to be celebrated by the New York and Brooklyn Congregational Association in Plymouth Church on Wednesday afternoon and evening....The Rev. Dr. S. H. Keeler, of Somerville, Mass., fell dead in his pew in church yesterday. He was 86 years old....John Blute, of Portsmouth, N. H., kicked his wife to death....Christmas sermons were preached in most churches yesterday.

TUESDAY, 28.—Strikers on cable roads at San Francisco drive conductors and gripmen from cars and start cars down the steep grade uncontrolled. Property damaged, one man severely beaten, no other persons injured....Strikers at work on Reading Railroad yesterday, but discontented, the locomotive engineers especially....It is believed that by a very neat piece of detective work the robbers of the Adams' Express safe on Oct. 25th on St. Louis & San Francisco R. R., have been arrested. Whether Fotheringham, the messenger, was involved in the plot is still unsettled....Locomotive engineers on Baltimore & Ohio R. R. dissatisfied ...Mercury yesterday at Marshalltown, Iowa, 28 degrees below zero....Tramps have been robbing houses for some time at Lairdsville, Penn.; their headquarters discovered; party made up to exterminate them; one member of gang an ex-broker of Wall street. ....Very severe storm of wind and snow around London since Sunday; nearly all the telegraph and telephone wires down....Mr. Stanley starts on Thursday for Zanzibar....Tories opposed to having Lord Hartington in the Cabinet; wish an exclusively Tory ministry. Lord Churchill's resignation still unexplained.

FULTON STREET DAILY NOON PRAYER-MEETING,
113 Fulton Street, and 58 Ann Street,
Just east of Broadway, near William Street.
COME IN, REST, AND PRAY.
Stop 5, 10, 15 or 20 minutes, or the hour, as your time permits.

An Unqualified Indorsement.

When a business firm comes boldly forward and makes a public declaration in the leading papers of the country, and again and again repeats its statements before the eyes of millions of readers, it is fair to presume that the methods of business pursued by that house will bear the most thorough and closest investigation which has been so openly courted. It is said by those who have had constant dealings for years with *The Great American Tea Company,* 31 and 33 Vesey Street, New York city, that its remarkable inducements in the way of beautiful and valuable presents, to be given away to every purchaser, are always carried out to the letter and are fully worthy the high reputation the firm has made during the past thirty years. In fact the high standing of the Company is too well known to require any comment from us. It is enough for us to say that they sell only *pure* and *perfect* goods, and that is a great deal in this age of adulteration. We advise all our readers to give their goods a trial and enjoy a cup of perfect tea or coffee.

The purest, sweetest and best Cod Liver Oil in the world, manufactured from fresh, healthy livers, upon the sea-shore. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in the market. Made by CASWELL, HAZARD & CO., New York.

PIMPLES removed and the Skin made smooth by using Juniper Tar Soap, manufactured by Caswell, Hazard & Co., New York.

Sold by druggists.

Publisher's Department

THOSE who preach, lecture, declaim or sing, will and *do* find Hale's Honey of Horehound and Tar the speediest restorative of the voice in cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all Druggists at 25c., 50c. and $1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

How to Make Money.

No matter in what part you are located, you should write to Hallett & Co., Portland, Maine, and receive, free, information about work you can do and live at home, at a profit of from $5 to $25 and upwards daily. Some have made over $50 in a day. All is new. Capital not needed: Hallett & Co. will start you. Either sex; all ages. Those who commence at once will make sure of snug little fortunes. Write and see for yourselves.

Practical Science.

It is a practical science of no mean importance that relieves housekeeping of its drudgery. This is accomplished in the kitchen, the laundry, and housecleaning by the use of James Pyle's Pearline, a purely scientific article, which has in a few years become a necessity to many families. We advise our patrons to try it. Pearline does its work easily and quickly, and is harmless to fabric or hands; but don't tamper with any of its numerous imitators, they are dangerous.

No household which is blessed with children should be without Ayer's Cherry Pectoral. In the treatment of croup and whooping cough, the Pectoral has an almost magical effect. It allays inflammation, frees the obstructed air passages, and controls the desire to cough.

The claims as to the curative powers of Hood's Sarsaparilla are based *entirely* on what the people say it has done for them. Send to C. I. Hood & Co., Lowell, Mass., for a book containing statements of many remarkable cures by Hood's Sarsaparilla.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

Market Report.

Review of the New York Market for Butter, Cheese, etc. Reported by David W. Lewis & Co., Produce Commission Merchants, 49 Pearl St., New York. Commission on Butter, Eggs, Poultry, etc., is 5 ₰ cent; Flour, Grain, etc., 2½ ₰ cent. Marking-plates furnished when desired.

NEW YORK, December 24, 1886.

BUTTER.—Receipts for the week, 23,455 pks.; exports about 2,000 pks.

It has been a very busy week here—Christmas gifts and well-wishing have been going gloriously on all the week. Wholesale markets have, perhaps, been left a little in the lurch, and trade in butter has been only moderate. But there has been a good fall business all through, and the season's make is probably more generally marketed than at the same time for many years back. In winter the West "takes the cake" in the butter market—their grain-fed, heavy-bodied butter, full flavored and fresh from the churn, has a decided lead among buyers. Such goods are now saleable here, and scarcely enough to go round at 32a33c. Eastern creameries are more variable in price, but have been mostly all taken. Fine New York State creamery firkins sold here at 23a23½c., and 25c. was asked for some retail selections. Fair to good wintry made N. Y. State tubs sold at 18a22c., with selections of fine quality running up to 25c. During the week there were sales of upwards of a thousand packages of held Western creamery butter for export at about 20c. The market closes firm. We quote:

Grain-fed Western creamery, churny flavor	32 @33
Fresh, churny flavor, Eastern creameries	25 @30
Fancy fresh dairy selections	25 @27
Winter make dairy, fair to good	18 @22
N. Y. State dairies entire, good to fine	22 @24
do do common to fair	18 @22
do creamery firkins	22 @24
Western creamery, early makes	15 @22
Butter, poor to common	10 @15

CHEESE.—Receipts for five days, 13,085 boxes; exports about 7,000 boxes.

Finest cheese have ruled dull all the week, exporters taking very little and home trade buying only from hand to mouth. Holders, however, are firm and refuse to sell for less than 13c. After leaving these top qualities there was good trading in all other grades, fair to good fresh creams selling at 11 a12½c., partly skimmed at 9a10½c., and full skimmed State cheese at 6a8c. Pennsylvania skims were in light receipt and sold at 3a4c. We quote:

Factory, colored, full cream, finest	12¾@13
do white, do do	12¾@13
do good to fine do do	12 @12½
do night milk skims	10 @11
do skims	3 @ 9

EGGS.—Receipts for five days, 4,011 bbls.

The market has ruled steady for strictly fresh eggs, and they have sold quick on arrival at full prices. Held fresh lots have improved a trifle, but limed have been dull and irregular in prices. We quote:

Near-by strictly fresh laid, per doz	28 @29
N. Y. State, held stock, per doz	24 @26
Canada and Western, per doz	24 @26
Limed eggs, per doz	18 @19

MARRIAGES.

ELLSWORTH—TERPENING.—Dec. 22, at the home of the bride's parents, by Rev. B. C. Lippincott, William E. Ellsworth to Eliza H., daughter of Oliver J. Terpening, all of Port Ewen, N. Y.

MINOR—RANDOLPH.—At the residence of the bride's parents, Wednesday, Dec. 22, by Rev. Charles K. Imbrie, D.D., Rev. Albert Dod Minor, of St. Johnsville, N. Y., to Isabelle Hamill, daughter of Bennington F. Randolph, of Jersey City, N. J. No cards.

VAN NAME—MCQUEEN.—At the residence of Capt. Thos. I. Swannell, Colt's Neck, N. J., Dec. 22, by Rev. Geo. W. Labaw, Mr. J. Frederick Van Name, of 1135 Lafayette avenue, Brooklyn, N. Y., to Miss Mary Louisa McQueen.

YORKS—LA FORGE.—Dec. 25, at New Prospect parsonage, Pine Bush, N. Y., Alonzo N. Yorks, of Claryville, Ulster Co., N. Y., to Miss Matilda La Forge, of Crawford, Ulster Co., N. Y.

DEATHS.

Obituary notices five cents per line (nine words to the line). For subscribers we will insert fifteen lines free; all lines in excess of that number will be charged same as non-subscribers.

FILKINS.—At Saratoga Springs, on Saturday, Dec. 11, of typhoid fever, May S., daughter of E. V. and Emma Filkins, of Berne, N. Y., on the dawn of her 18th year.

Consecrated to God in her infancy and nurtured in the atmosphere of a Christian home, it was but natural to witness in this young woman the fruits of early piety. When but 13 years of age she connected herself with the Reformed Church of Berne by a public profession of her faith in Christ. The same traits which marked her earlier years characterized her youthful womanhood and shone brightly in her daily life. Both in the home of her parents and in the society of others, the brightness and vivacity of her nature were conspicuous, and no cloud seemed to intervene between her and the sunlight of a happy life. Two years ago she became a pupil of the Temple Grove Seminary at Saratoga, N. Y., and was in the year of her graduation when death suddenly overtook her. In the home of her uncle and aunt, she was an only daughter, dutiful and affectionate, and by them the saparation is most keenly realized. The lessons of filial piety and the duties of Christian discipleship were strictly maintained in this home of her adoption, so that the savor of her example still remains in the Sabbath-school and church and among her schoolmates and friends. In her, the seed sown, held the germs of an immortal growth, which will eternally bloom in the paradise of God.

"Oh, no, this is not dying,
Thou Saviour of mankind!
There streams of love are flowing,
No hindrance ever knowing;
Here drops alone we find." R. D.

VAN ARSDALE.—At Pluckamin, N. J. Dec. 25, Sarah N. Layton, relict of Elias B. Van Arsdale, in the 85th year of her age.

ANOTHER WORKMAN FALLEN.

DEMAREST.—In the INTELLIGENCER of the 15th inst. there appeared a series of resolutions adopted by the Consistory of the Reformed Church of Bergen, N. J., relative to the departure to his home beyond the river of Elder Cornelius A. Demarest. Will you permit me to give a word of testimony to my friend and co-laborer of former days?

He was born in this city. His boyhood and youth were passed in Nyack, whither his parents had removed. He made confession of his faith and united with the church in Nyack when he was 18 years old, under the ministry of the Rev. Dr. Hageman. He at once entered with his whole heart into Christian work in the prayer-meeting and the Sabbath-school. He continued in it. He never put off the harness, but died with it on. As expressive of his brethren's appreciation of his character and of the quality of his work, he had served for several terms as deacon, and as superintendent of the large Subbath-school in the Church of Harlem, and had been superintendent of the Sabbath-school and was an acting elder in the Church of Bergen, when he suddenly fell in his steps and entered into rest. He diligently maintained his family devotions amid all the thorny experiences of his life. He loved the prayer-meeting, and always contributed to its interest by prayer or exhortation as opportunity offered. He was, in short, an honest, earnest, unassuming, conscientious servant of Christ, his Master, and was never happier than when doing, according to his ability, something for Jesus. The Church of Christ needs more such men, who are Christians every day in the week, and in all the interests and relations of life; men who exemplify their conviction that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

May the Holy Comforter pour the oil and the wine into the wounded hearts of his loved ones, and incline all who knew him to listen to the voice that comes from his empty place in the church, the prayer-meeting, the Sabbath-school and the home: "What thy hand findeth to do, do it with thy might.

NEW YORK, 28th December, 1886. G. H. M.

Send the INTELLIGENCER for one year to some friend as a present, and on receipt of $2.65 to pay for same we will present *you* with a copy of Hollyer's beautiful steel-line engraving of

Henry Wadsworth Longfellow,

about which John G. Whittier, the Poet, says: "I think the picture accurate and finely executed, recalling the Poet and his pleasant surroundings to all who have seen him in the Library of the Craigie House."

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall st., N. Y.

For Toilet Use.

Ayer's Hair Vigor keeps the hair soft and pliant, imparts to it the lustre and freshness of youth, causes it to grow luxuriantly, eradicates Dandruff, cures all scalp diseases, and is the most cleanly of all hair preparations.

AYER'S Hair Vigor has given me perfect satisfaction. I was nearly bald for six years, during which time I used many hair preparations, but without success. Indeed, what little hair I had, was growing thinner, until I tried Ayer's Hair Vigor. I used two bottles of the Vigor, and my head is now well covered with a new growth of hair. —Judson B. Chapel, Peabody, Mass.

HAIR that has become weak, gray, and faded, may have new life and color restored to it by the use of Ayer's Hair Vigor. **My hair was thin, faded, and dry, and fell out in large quantities. Ayer's Hair Vigor stopped the falling, and restored my hair to its original color. As a dressing for the hair, this preparation has no equal.—Mary N. Hammond, Stillwater, Minn.

VIGOR, youth, and beauty, in the appearance of the hair, may be preserved for an indefinite period by the use of Ayer's Hair Vigor. **A disease of the scalp caused my hair to become harsh and dry, and to fall out freely. Nothing I tried seemed to do any good until I commenced using Ayer's Hair Vigor. Three bottles of this preparation restored my hair to a healthy condition, and it is now soft and pliant. My scalp is cured, and it is also free from dandruff.—Mrs. E. R. Foss, Milwaukee, Wis.

Ayer's Hair Vigor,

Sold by Druggists and Perfumers.

PERFECT SAFETY, prompt action, and wonderful curative properties, easily place Ayer's Pills at the head of the list of popular remedies for Sick and Nervous Headaches, Constipation, and all ailments originating in a disordered Liver.

I have been a great sufferer from Headache, and Ayer's Cathartic Pills are the only medicine that has ever given me relief. One dose of these Pills will quickly move my bowels, and free my head from pain.—William L. Page, Richmond Va.

Ayer's Pills,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Dealers in Medicine.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS, a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my Infallible remedy. Give Express and Post Office. It costs you nothing for a trial and I will cure you. Address, DR. H. G. ROOT, 183 Pearl St., New York

OUR New Catalogue of Books for family, Sunday-school, ministers, students, or teachers' Library will be sent free to any address on receipt of a postal request. Address PHILLIPS & HUNT, Publishers, 805 Broadway, New York.

FACE, HANDS, FEET,

and all their imperfections, including Facial Development, Superfluous Hair, Birth Marks, Moles, Warts, Moth, Freckles, Red Nose, Acne, Blk Heads, Scars, Pitting and their treatment. **Dr. John H. Woodbury,** 37 N. Pearl St., ALBANY, N.Y. Est'b'd 1870, Send 10c. for book

The Church.

Reassurance.

THROUGH scalding tears I fiercely strove to see
If there was any light—a little ray—
Any poor sign that I should ever be
From my dark path led to a clearer way.

For t[illegible] yoke pressed harder—I grew sore
Wit[illegible] eferred and fruitless toil and loss;
And, a[illegible]ered with the weight I bore,
It see[illegible]uld no further bear my cross.

The fain[illegible] the way was at my heart:
"Is there[illegible] nore to live for?" now I cried.
"My hopes,[illegible] nds, my early faiths depart,
And bitt[illegible]s, I would escape, abide."

And gropin[illegible] weariness for rest,
I saw, mic[illegible] of grevious human [illegible]
That there w[illegible]e, the
Who bore

I saw [illegible]
[illegible]s with a friend unseen,
[illegible] a tender soul, through one dear name,
[illegible]ight and storm, submissive and serene.

And to myself I said, "If these can bear
So much with patient mind, why may not I?
Why should not I the blessed spirit share
Of those who nobly live, yet daily die?"

And a strange power possessed me—entered in
With light and balm my bruised, repining heart;
And then I knew it was the Christ within.
That courage gave and shield to evil art.

And so I took my burden up again,
Made easy by a stronger hand than mine,
And learned that every earthly loss and sting of pain,
By love transfigured, makes one's life divine.

—*Dr. H. N. Powers, in The Churchman.*

"The Man in the Office Knows."

A Colorado Mining Lesson.

SOME visitors were passing through a Colorado smelter. Men were wheeling ores of different kinds and colors into the large furnace-sheds. Yellow lead-carbonate, rich glittering galena, green malachite, blue azurite, and dark iron ores, all combined in different proportions with silver and gold, were crowded in one upon another. The minerals were from all parts of the Rocky Mountains, now brought together in a variegated heap weighing hundreds of tons.

The visitors went on to see the furnaces. There the mixed ores were being cast into the yawning mouths of the fire-pits. Limestone and fuel were also thrown in to feed the fire, and to aid in separating the metals from the dross. A laborer was asked the question, "Why do you mix everything in this way?" The reply came, "That we may have the best results. We can do better with mixed ores than we can by smelting them separately." "By what method do you get the best results?" He answered, "The easiest and cheapest ways of separating the metal from the slag." "What will the metal be worth? What will be the real result of the work?" "We cannot tell. The man in the office knows."

The visitors passed on. They saw the precious metals drawn from the furnaces and placed in molds. They went into the room where the bullion bricks were taken from the molds and piled up for shipping to a refinery. The men in the bullion-room were asked the question, "How much is this bullion worth?" The answer came, with a smile: "We sometimes tell the visitors what we think it is worth; but the man in the office knows."

Here is a large smelter, employing many men who carry on their work by faith, not knowing the results any more than those who have served God "not having received the promises (the results), but having seen them afar off." Men are ordered to wheel the ore and dump it on the floor. They unquestioningly obey, not knowing the value of what they handle. Men stand at the mouths of the many furnaces, and throw in fuel and flux and mineral, as they are directed, without asking a question about the worth of the metal that is drawn off in the room beneath them. Other men handle the bullion as they would handle so many bars of pig-iron, simply because they are ordered to do that part of the work. The full knowledge of the processes and results is not among the workmen. "The man in the office knows."

It is easy to see the absolute necessity of faith and obedience among the laborers in every machine-shop and foundry, as well as in every smelter of our land; and yet, now and then, one of the same laborers will question about rendering faith and obedience in the Christian life. It seems strange that any person should find difficulty in accepting this common-sense lesson of the Colorado smelter. The steady perseverance in trusting and serving God must be infinitely [illegible]easonable than the faith and obedience of "smelter men."—*Rev. W. D. Westervelt, in The Sunday-School Times.*

Folds or Powers?

A PAPER read before the General Congregationalist Council, held in Chicago recently, declared that "American Congregationalist ministers have almost lost the art of effecting the conversion of men," and that "Baptists and Methodists are conspicuously the evangelizing sects." Presbyterians, and "even the Episcopalians are outstripping the Congregationalists in evangelistic work." We hope all this is not true. It is encouraging to know that [illegible]own Church activity is clear to Congregationalists, [illegible]hat Presbyterians and "Episcopalians" are not [illegible] The same paper mourns because too many [illegible]ches are established and maintained more as [illegible]ds for the flock than as bases of operations for the great work of evangelization." This last is a vital suggestion, and all the more valuable because said by a friend of the churches. There can be no doubt that the Church's social power was in God's plan, but, as in all the supreme blessings of human life, a counterpart danger lurks. The home is the unit in human organization, and that unit, baptized and glorified, goes to build up the Church of Christ among men. We know men and women so absorbed in their homes that they have little or nothing left for the Church. The Church, too, may be so self-absorbed that it does little work beyond its own walls, save in the easier matter of giving something of cash from its abundance. There can be no doubt that all Christian churches should be centres of abounding labors for neglected men, and for "compelling" those who prefer to be "neglected." We know churches which are merely great social machines, with their social "sets," parties, receptions, wedding-form traditions, and stylish funeral fashions. It is far better to crystallize even social matters around a church nucleus rather than about godless centres; but a Church which is social solely, and is in no respect a religious power, is a sad spectacle. Some churches give like princes to many good causes, and thereby seek to delegate to others their duty in actual work. Our Congregationalist friends utter a vital warning against maintaining temples solely as "folds." The world needs just such folds, but the door must not be locked against fresh comers. It must not be forgotten that while Christ is represented as a shepherd of folds He breasts the storms and seeks for "the other sheep which are not of this fold," and He even gives His life for the sheep. Seeking is as much as, and more than, mere folding. The Church is at this hour doing more than ever before, but the unconquered field remains so large that good men's hearts would fail had they not a Divine shepherd as exemplar and reward.—*Northwestern Christian Advocate.*

THE SUNDAY-SCHOOL.

Home Readings.

LESSON 2. FIRST QUARTER.

M Sin and Death ....Gen. 3: 1-15.
T Banishment from Eden.....Gen. 3: 16-24.
W. The Promised Saviour.....Luke 2: 8-20.
T. Death by Adam, Life by Christ..... ..Rom. 5: 1-21.
F. The Plan of Salvation..... .....Rom. 8: 1-14.
S. The Need of Forgiveness. ....Ps. 51: 1-19.
S. The Blessedness of Forgiveness.....Ps. 32: 1-11.

—*From the Westminster Question Book.*

International Sunday-School Lesson.

BY REV. JOHN C. VAN DEVENTER.

an. 9th.—"*Sin and Death.*"—*Gen.* 3: 1-6 *and* 17-19.

GOLDEN TEXT.—"By one man sin entered into the world and death by sin."—ROM. 5: 12.

CENTRAL TRUTH.—"By one man's disobedience many were made sinners."—ROM. 5: 19.

Introduction.

THE first chapter of Genesis, with the three verses at the beginning of the second, forms the introduction to the entire Bible. In the second chapter we have an account of man's first home, characterized as it was by beauty, love, innocence and happiness. With the third chapter the shadow of sin creeps over the scene, and the remainder of revelation is occupied with the conflict between God and sin, culminating in the glorious victory of God as described in the Apocalypse. The question of the origin of evil is a puzzling and unprofitable one. We do not need to go behind the story which gives the account of its first entrance into the human heart. The entire chapter ought to be considered in connection with our lesson.

The Lesson.

I. THE TEMPTATION.—VS. 1-5.

V. 1.—"*Now the serpent was more subtil than any beast of the field.*" This subtilty of the serpent must be the quality that Jesus commended when He said, "Be ye wise as serpents." Satan evidently employed a serpent, or assumed the form of one for the purpose of this temptation, more probably the former. "*And he said unto the woman.*" With her slight acquaintance with animal life it may not have been a surprising thing to her to hear an animal using articulate speech. "*Yea, hath God said?*" This question, calling attention to the one prohibition which constituted the test of character for the first pair, artfully suggested a doubt as to the exact justice or kindness of the command.

V. 2.—"*We may eat of the fruit of the trees of the garden.*" The woman thinks first of the ample provision for every want which the Creator had made, and if she had stopped there would have been saved from the temptation, but she went on to speak of the one limitation which was beginning to assume new aspects in her eyes.

V. 3.—"*But of the tree that is in the midst of the garden, God hath said, Ye shall not eat of it.*" Assuming the existence of evil before the creation of man, and man's moral character as able to choose between good and evil, we see the necessity for some test in an opportunity for such a choice. This test was made as easy as possible for man, and instead of being a hardship was in reality an act of infinite mercy. If man in his innocence could not resist temptation under those circumstances, his fall into sin under the ordinary conditions of life was inevitable without the provision for his redemption, which this plan of God involved. "*Lest ye die.*" The first rebellion against God separated man from his Maker, and so involved him in death, which began to exercise its power as soon as the sin was committed.

V. 4.—"*Ye shall not surely die.*" This was a direct contradiction of the Almighty, and ought to have sufficed to put the woman on her guard. Satan always shows his cloven foot, if we will only look for it. This lie was all the more seductive because it had the form of truth.

V. 5.—"*God doth know.*" Satan now suggests that God is jealous of His creatures prerogatives, and fearful lest they should rise to a position where they might challenge His supremacy. "*Ye shall be as gods.*" It is uncertain whether this word should be regarded as indefinite, as in our version, or as referring to the Almighty Himself. In the Revision it is translated "God."

II. THE SIN.—V. 6.

V. 6.—It does not take many words to tell this story so fraught with consequences. "*When the woman saw.*" She first parleyed with the tempter, listening to his insinuations and arguing the matter with him. This was the first step in a dangerous way. She looked upon the tree. Doubtless, at the suggestion of the tempter, went close to it, while he sounded its praises. She felt desire for the benefits supposed to follow upon the eating of the fruit. Then she took, ate, and gave to her husband. With all allowances for the subtle form of the tempation, and the inexperience of the woman, she knew that she was preferring the words of another to the commands of God, and that in eating this fruit she was disobeying a plain and emphatic command of her Maker.

III. THE PUNISHMENT.—VS. 17-19.

The lesson omits the verses from 7-16, but we need to glance over them in order to have the closing verses of the selection in their true connection. The first result and punishment of their sin was a sense of shame. They wished to hide from each other and from God. Then followed the attempt to parry God's queries and to shift the blame from themselves. When God had heard their story, He began to declare the consequence of their sin, beginning with the tempter as the most guilty one of all. The curse upon the tempter contains the promise of the Redeemer, so that the hope of forgiveness was held out to the sinners before they received the sentence due to them. To Adam and his wife God declared that they should feel the approaches of death, to which they were now subject, in pains and weariness of body.

V. 17.—"*Unto Adam he said.*" The sin of Adam is regarded as of a more representative character than that of the woman, and the curse pronounced upon him is more comprehensive. "*Because thou hast hearkened unto the voice of thy wife.*" He knew her origin, and was inexcusable for preferring her request to the command of God. "*Cursed is the ground for thy sake.*" "The whole creation groaneth and travaileth in pain together." The entire course of nature seems to have been disturbed by the sin of man. "*In sorrow shalt thou eat of it.*" The work of tending the garden of Eden must have been a constant delight, but now there was to commence a struggle for existence which would be desperate and life-long.

V. 18.—"*Thorns and thistles shall it bring forth to thee.*" The spontaneous products of the soil had been all very good; now the earth rebels against its master, as he had rebelled against his Maker. Cultivation of the most laborious kind is now needed in order to make the earth support her children. "*Thou shalt eat the herb of the field.*" This seems like a revocation of the former grant (1: 29), and the reducing of human life to almost a level with the animal creation.

V. 19.—"*In the sweat of thy face shalt thou eat bread.*" Those who expect to find their living without effort of some kind, hope to be exempted without cause from the universal law of life through labor. Even those most favored in circumstances feel the weight of this curse upon them. "*Till thou return unto the ground.*" Here we have a specific declaration of the fact of human dissolution. The translation of Enoch and Elijah intimates what might have been the manner of man's exit from this earthly life if sin had not brought death into the world.

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